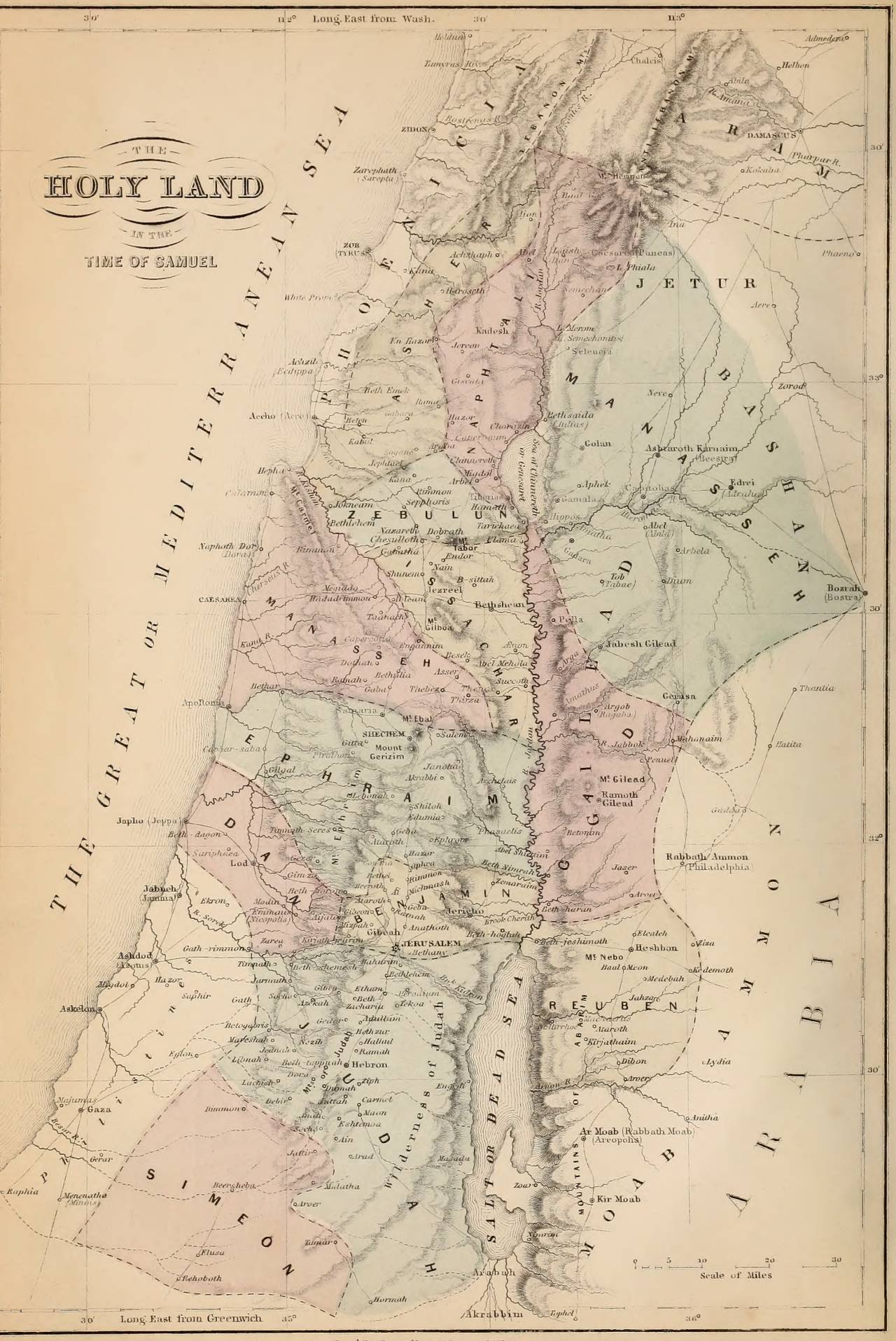
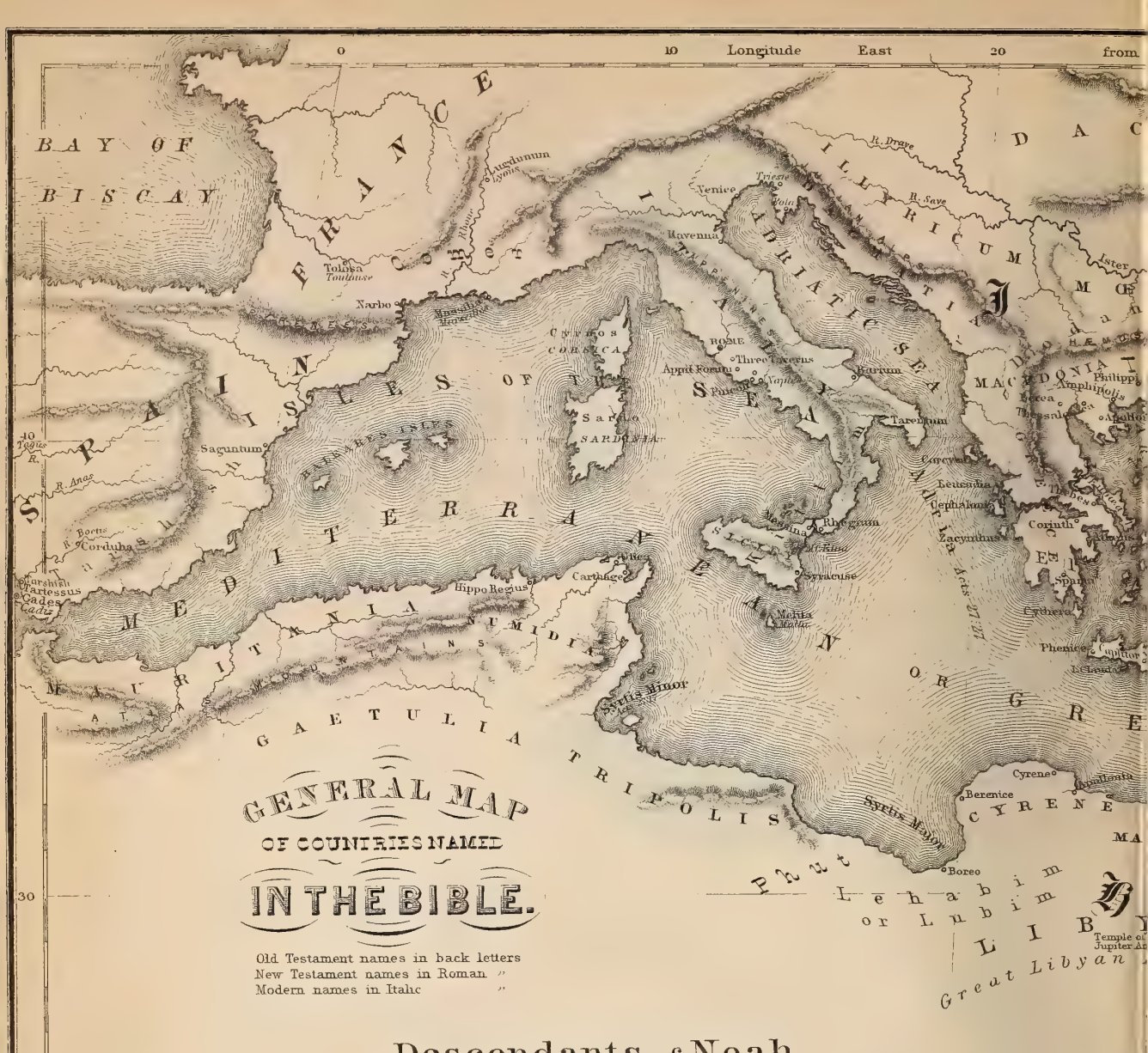

THE
HOLY LAND
IN THE
TIME OF SAMUEL
THE GREAT OR MEDITERRANEAN SEA
PHILISTIA
PHOENICIA
ASHER
NAPHTALI
ZEBULUN
ISSACHAR
MANASSEH
EPHRAIM
DAN
BENJAMIN
JUDAH
SIMEON
GALILEE
JETUR
MANASSEH
BASHAN
GAULONITIS
PERAEA
REUBEN
GAD
AMMON
MOABITIS
ARABIA
Long. East from Wash.
Long. East from Greenwich
Scale of Miles
Engd by D. Griffing Johnson, N. York.


THE GREAT SEA
PHILISTIA
IDUMEA
SAMARIA
JUDAEA
PERAEA
AMMON
MOAB
ARABIA
Plains of Sharon
Wilderness of Judah
Dead Sea
Asphaltites Lake
Elevated and dry tableland
Extending to the Euphrates
Jebel Ajlun
Mt. Gilead
Mountains of Moab
Jebel Shehh
Geb. Usdum (Jebal)
Route of Syrian pilgrims to Mecca
Jordan River
Kana R.
Besor R.
Arnon R.
Zered R.
Zerka Ma'in R.
Kedron R.
Wady el Ahsy
Wady Mukatteb
Wady Murreh
Wady Fikreh
Wady Jeib
Wady Zuweirah
Wady Ghuweir
Wady Hesy
Wady Ghuzzeh
Wady Sheriah
Wady Ghurundel
Wady Jerafeh
Wady Hafir
Wady Ghurundel
Wady Ghuweir
Wady Ghuzzeh
Wady Hesy
Wady Sheriah


THE
HOLY LAND
IN THE
TIME OF CHRIST.
Long. East from Wash.
Scale of Miles
MEDITERRANEAN SEA
PHOENICIA
GALILEE
SAMARIA
ITURAEA
TRACHONITIS
Jabruda
Heliopolis
Baalbec
Beeroth
Adonis R.
Lycus R.
Abila
Damascus
Sharon
Saron
Sarepta
Ornithon
Leontes R.
Litany
Kana
Rimmon
Harosheth
Kedesh
Alexandroscenae
Ramah?
Hukkok
Ptolemais
Accho
Belus R.
Aphek?
Kabul
Shihor
Jephthah-el
Cana
Haifa
Megiddo
Jokneam
Bethlehem
Nazareth
Japhia
Gabatha
Mt Tabor
Endor
Jezreel
Shunem
Ibleam
Gath Hepher
Hannath
Tarichea
Hippos
Gadara
Gerasa
Capitolias
Abila
Dium
Sidatha
Selencia
Ramah
Safed
Bethsaida
Julias
Chorazin
Capernaum
Magdala
Sea of Gennesaret
Sea of Galilee
Jordan R.
Jabbok R.
Arbela
Pella
Scythopolis
Succoth
Zaretan
Adamah
Zarthan
Succoth
Phaeno
Gerra
Zoroah
Kerioth
Ashtaroth Karnaim
Edrei
Neapolis
Kenath
Salcah
Yagur
Ijon
Abel
Dan
Caesarea Philippi
Phiala R.
Pharpar R.
Abana R.
Kochaba
Ituraea
Jedd ur
Acre
Ebini
Kerioth
Rumea
Adamah
Salcah
Yagur
Ijon
Abel
Dan



GENERAL MAP OF COUNTRIES NAMED IN THE BIBLE.

Old Testament names in back letters
New Testament names in Roman "
Modern names in Italic "

Descendants of Noah.

See Genesis X^th Chapter.

SHEM *Upper and Middle Asia*

- **Elam** *Persia, Khusistan*
- **Asshur** *Assyrians*
- **Arphaxad** *North Assyria*
  - Salah *Chaldaea*
    - Heber "
      - Peleg
        - Reu
          - Serug
            - Nahor
              - Terah
                - Abraham
                - Ishmaelites
                - Jews
      - Joktan *Primitive Arabs*
        - Almodad
        - Sheleph
        - Hazarmaveth
        - Jerah
        - Hadoram
        - Uzal
        - Diklah
        - Obal
        - Abimael
        - Sheba
        - Ophir
        - Havilah
        - Jobab

Central and Southern Arabia

- **Lud** *Lydians in Asia Minor*
- **Aram** *Syria, Mesopotania*
  - Uz *N. Arabia, east of Edom*
  - Hul *N. of Palestine*
  - Gether *E. of Armenia*
  - Mash *N. Assyria*

HAM *Africa, & S. W. Arabia*

- **Cush** *Ethiopia*
  - Seba *S. of Egypt*
  - Havilah *E. & W. of Red Sea*
  - Sabtah *E Arabia*
  - Raamah *East Arabia*
    - Sheba *West Arabia*
    - Dedan *W. & S. Arabia*
  - Sabtechah *Africa, near mouth of Red Sea*
  - Nimrod *Plain of Shinar*
- **Mizraim** *Egyptians*
  - Ludim *Near Ethiopia*
  - Anamim *W. of Egypt*
  - Lehabim *coast W. of Egypt*
  - Naphtuhim " N. " "
  - Pathrusim *upper or S. Egypt*
  - Casluhim *N.E. coast of "*
    - Philistim *Canaan*
  - Caphtorim *Crete*
- **Phut** *Africa towards the West*
- **Canaan** *The Holy Land*
  - Zidonians *N. W. Coast of Canaan*
  - Hittites *near Hebron*
  - Jebusites *near Jerusalem*
  - Amorites *W. & E. of Plains of Jordan*
  - Girgashites, Hivites } *In the Centre of Canaan*
  - Arkites, Sinites, Arvadites — Zemarites, Hamathites } *In the North*

JAPHETH *(Gr. Japetus) Europe, and part*

- **Gomer** *Cimmerians, Gauls, Celts*
  - Ashkenaz *coasts of the Euxine*
  - Riphath *E. & N. of the "*
  - Togarmah *Armenia & Caucasus*
- **Magog** *E. & N.E. of the Euxine*
- **Madai** *Medes, and early Hindoos*
- **Javan** *Ionians, Greeks*
  - Elishah *Greece, Peloponnesus, & Isla*
  - Tarshish *S. & E. Spain*
  - Kittim *Cyprus, Italy etc.*
  - Dodanim *Macedonia*
- **Tubal** *North of Armenia*
- **Meshech** *Muscovites*
- **Tiras** *Thrace*

Note — *This table presents the local nations which sprung from the imme Noah, so far as they are recorded in*

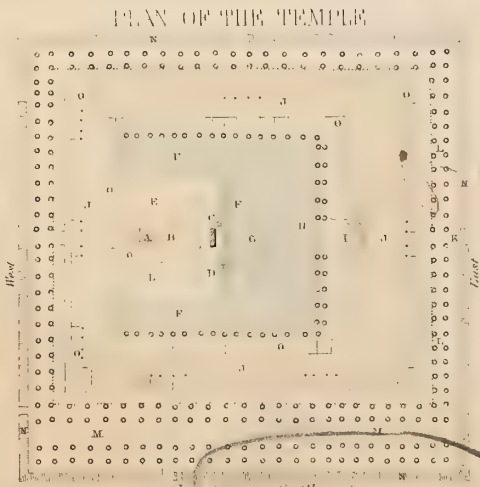
The home of many tribes, especi Africa, is uncertain.

J. Wells N.Y.


Greenwich
30
40
50
EUXINE OR BLACK SEA
SEA OF AZOF
CASPIAN SEA
HYRCANIA
PERSIA
ASIA MINOR
PAPHLAGONIA
PONTUS
GALATIA
CAPPADOCIA
PHRYGIA
PAMPHYLIA
CILICIA
CYPRUS
ARMENIA
ALBANIA
IBERIA
MESOPOTAMIA
CHALDEA
BABYLONIA
SYRIA
PALESTINE
DUMAH
SHINAR
ELAM
ARABIA PETRÆA
ARABIA DESERTA
ARABIA FELIX
ARABIAN GULF
PERSIAN GULF
RED SEA
EGYPT
NUBIA
ETHIOPIA
Odessus
Heraclea
Sebastopol
Byzantium
Constantinople
Nicomedia
Troas
Pergamos
Thyatira
Sardis
Philadelphia
Antioch
Ephesus
Colossæ
Laodicea
Iconium
Lystra
Derbe
Tarsus
Perga
Myra
Rhodes
Patara
Cos
Seleucia
Salamis
Paphos
Apamea
Hamath
Tiphsah
Carchemish
Aleppo
Thapsacus
Tadmor
Palmyra
Rezeph
Damascus
Bibliah
Sidon
Tyre
Ptolemais
Cæsarea
Joppa
Edrei
Bozra
Jordan
Dead Sea
Mediterranean
Naphtuhim
Lake Mareotis
Memphis
Heracleopolis
Arsinoe
Pelusium
Wilderness of Paran
Suez
Ekhaim
Tentyra
Coptos
Thebes
Diospolis
Carnac
Luxor
Esneh
Essuan
1st Cataract
Berenice
Abou Simbel
R. Sihor or Nile
Meroe
Sennaar
Gondar
Lake Tzana
Blue R.
White R.
Mountains of the Moon
Lake Dembea
Lake Aroussi
Lake Zaire
Lake Maeleh
Lake Dilo
Lake Zambre
Lake Haik
Lake Aschangi
Lake Ardibbo
Lake Gardula
Lake Hamous
Lake Ashenge
Lake Tana

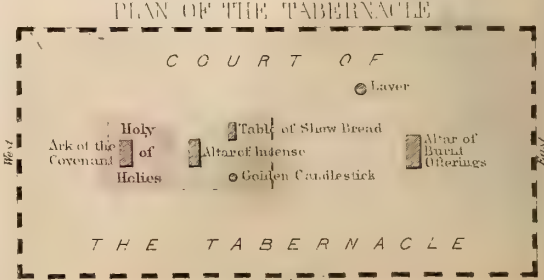


PLAN OF THE TEMPLE



A The Holy of Holies
B The Holy Place
C The Altar of Burnt offerings
D The brazen Laver
E The court of the Priests
F The court of Israel
G The gate Nicanor
H The court of the Women
I The gate Beautiful
J The court of the Gentiles
K The Eastern or Shushan Gate
L Solomon's Porch or Colonnade
M The Royal Porch
N The outer Wall
O Apartments for various uses

PLAN OF THE TABERNACLE



Drawn by J. Wells, N.Y.

Engd by D. Griffing Johnson.

THE

FAMILY BIBLE;

CONTAINING

THE OLD AND NEW TESTAMENTS,

WITH

BRIEF NOTES AND INSTRUCTIONS,

DESIGNED

TO GIVE THE RESULTS OF CRITICAL INVESTIGATION, AND TO ASSIST COMMON READERS TO UNDERSTAND THE MEANING OF THE HOLY SPIRIT IN THE INSPIRED WORD.

INCLUDING

THE REFERENCES AND MARGINAL READINGS OF THE POLYGLOT BIBLE.



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22,690

NAMES AND ORDER OF ALL THE BOOKS

OF

THE OLD AND NEW TESTAMENTS.

THE BOOKS OF THE OLD TESTAMENT.

	No. Chap.		No. Chap.		No. Chap.
GENESIS,	50	II. CHRONICLES,	36	DANIEL,	12
EXODUS,	40	EZRA,	10	HOSEA,	14
LEVITICUS,	27	NEHEMIAH,	13	JOEL,	3
NUMBERS,	36	ESTHER,	10	AMOS,	9
DEUTERONOMY,	34	JOB,	42	OBADIAH,	1
JOSHUA,	24	PSALMS,	150	JONAH,	4
JUDGES,	21	PROVERBS,	31	MICAH,	7
RUTH,	4	ECCLESIASTES,	12	NAHUM,	3
I. SAMUEL,	31	SONG OF SOLOMON,	8	HABAKKUK,	3
II. SAMUEL,	24	ISAIAH,	66	ZEPHANIAH,	3
I. KINGS,	22	JEREMIAH,	52	HAGGAI,	2
II. KINGS,	25	LAMENTATIONS,	5	ZECHARIAH,	14
I. CHRONICLES,	29	EZEKIEL,	48	MALACHI,	4

THE BOOKS OF THE NEW TESTAMENT.

MATTHEW,	28	EPHESIANS,	6	TO THE HEBREWS,	13
MARK,	16	PHILIPPIANS,	4	EPISTLE OF JAMES,	5
LUKE,	24	COLOSSIANS,	4	I. PETER,	5
JOHN,	21	I. THESSALONIANS,	5	II. PETER,	3
THE ACTS,	28	II. THESSALONIANS,	3	I. JOHN,	5
TO THE ROMANS,	16	I. TIMOTHY,	6	II. JOHN,	1
I. CORINTHIANS,	16	II. TIMOTHY,	4	III. JOHN,	1
II. CORINTHIANS,	13	TITUS,	3	JUDE,	1
GALATIANS,	6	PHILEMON,	1	REVELATION,	22

THE ORDER OF TIME

IN WHICH THE BOOKS OF THE BIBLE ARE SUPPOSED TO HAVE BEEN WRITTEN.

JOB, ---- B. C. 1521	RUTH, ---- 1060	JOEL, ---- 800	HABAKKUK, ---- 626	ZECHARIAH, ---- 520
GENESIS, ---- 1500	I. SAMUEL, ---- 1055	AMOS, ---- 787	II. KINGS, ---- 590	ESTHER, ---- 509
EXODUS, ---- 1491	II. SAMUEL, ---- 1018	HOSEA, ---- 785-725	JEREMIAH, --628-586	I. CHRONICLES, - 457
LEVITICUS, ---- 1490	PSALMS, ----	ISAIAH, ---- 760-698	LAMENTATIONS, 587	II. CHRONICLES, - 457
NUMBERS, ---- 1451	SOL. SONG, ---- 1013	NAHUM, ---- 713	OBADIAH, ---- 587	EZRA, ---- 450
DEUTERONOMY 1451	PROVERBS, ---- 1000	MICAH, ---- 750-698	EZEKIEL, ---- 595-575	NEHEMIAH, ---- 434
JOSHUA, ---- 1427	ECCLESIASTES, - 977	ZEPHANIAH, ---- 630	DANIEL, ---- 534	MALACHI, ---- 397
JUDGES, ---- 1403	JONAH, ---- 862	I. KINGS, ---- 620	HAGGAI, ---- 520	

MATTHEW, - A. D. 38	ROMANS, ---- 60	COLOSSIANS, ---- 64	TITUS, ---- 65	II. JOHN, ---- 90
I. THESS., ---- 54	I. PETER, ---- 60	PHILIPPIANS, ---- 64	JUDE, ---- 66	III. JOHN, ---- 90
II. THESS., ---- 54	JAMES, ---- 60	PHILEMON, ---- 64	II. PETER, ---- 66	REVELATION, ---- 96
GALATIANS, ---- 58	LUKE, ---- 63	HEBREWS, ---- 64	II. TIMOTHY, ---- 66	
I. CORINTHIANS, - 59	ACTS, ---- 64	I. TIMOTHY, ---- 65	JOHN, ---- 90	
II. CORINTHIANS, 60	EPHESIANS, ---- 64	MARK, ---- 65	I. JOHN, ---- 90	

THE

BIBLE GOD'S GIFT FOR MEN.

This book is the word of God. In it he makes known to men his character and will. It is all given by inspiration of the Holy Ghost, and is profitable; teaching men what to believe; showing them in what they are wrong; instructing them in what is right; and leading them, through the grace of God, to do it. Although written by men, God directed them what to write and how to write it, that as a rule of human faith and conduct it might be perfect. Having been all written, not in words taught by the wisdom of men, but the wisdom of God, it is "perfect, converting the soul; sure, making wise the simple; and right, rejoicing the heart." Of course a knowledge of this book is more to be desired than gold, even much fine gold; because in understanding, believing, and obeying it, there is great present and great future reward.

Hence, every person who can, should own a copy of it, and should read it every day; asking God to teach him, by his Spirit, rightly to understand, cordially to believe, and faithfully to obey it. It will then be spirit and life to his soul, and make him wise to salvation. It will be a lamp to his feet, and a light to his path; guiding him in the way of righteousness, that way of pleasantness and path of peace. He will be wiser, in the things of God, even than his teachers, if they do not understand, believe, and obey the Bible. Through it he will get understanding and will hate every false way; and by it he will be furnished thoroughly for every good work.

On the Sabbath he should study this book in its divinely inspired aspects and connection; not merely that he may obtain a greater knowledge of it himself, but also that he may be better qualified to communicate this knowledge to others. He should also, as he may be able, avail himself of the assistance of his fellow-men, that he may receive from the treasures of revelation things new and old.

For this purpose he should confine his worldly business, cares, travelling, and amusements, to six days in a week, and should rest on the Sabbath and keep the day holy. He should not only, as on other days, pray to God, morning and evening, himself in secret and also in the family, but he should meet with others and worship God in public; hearken to the preaching of the gospel by the ministers of Jesus Christ; and when he goes home and has opportunity, he should examine the Bible and see whether

what he has heard is according to it. If it is, he should receive it and treat it as the truth of God. If it is not, he should reject it; for if any one preaches contrary to the Bible, he does not preach the truth, and is not to be believed. Each one should therefore study this word of God for himself, that he may be able rightly to judge whether what he hears is according to it or not. Every true minister of Christ will wish to have his hearers do this; and like Paul will rejoice, (see Acts 17 : 11,) when he learns that they are "searching the Scriptures daily." By this law and testimony of God all human teaching from the pulpit and the press should be tried. If men speak not according to this word, there is no light in them.

Reader, make this book your own. By it try your faith, and your practice. Hearken to it daily, as the voice of God speaking to you, telling you words by which you may be saved, and by which you may also be instrumental in saving others. Follow its heavenly teachings, and all things shall work together for your good. God will guide you by his counsel through life; he will support and comfort you in death; and after death he will receive you to glory; where with him, and all his people, you will rise from glory to glory for ever and ever.

The object of the NOTES in this Family Bible is to assist common readers to understand the teaching of the Holy Spirit in the revealed word, by giving, in the plainest and briefest manner, the results of sound, judicious critical and prayerful investigation.

Some of the INSTRUCTIONS suggested by each chapter, are added in the hope of inducing all who read the Bible to form the habit of drawing from it such practical instructions as will tend most to their growth in knowledge and in grace, and to furnish them thoroughly for every good work.

The endeavor rightly to apprehend and rightly to express the meaning of the Holy Ghost in the passages examined, has been delightful; and it is hoped that, through the divine blessing, great and lasting benefits will result to many. J. E.

THE HARMONY AND PERFECTION

OF

THE HOLY SCRIPTURES.

FROM THE PREFACE TO THE POLYGLOT BIBLE, THE REFERENCES IN WHICH ARE EMBODIED IN THIS WORK.

In that grand enunciation of the dignity and design of the sacred volume which is given by the apostle Paul, we are told that "ALL SCRIPTURE IS GIVEN BY INSPIRATION OF GOD, AND IS PROFITABLE FOR DOCTRINE, FOR REPROOF, FOR CORRECTION, FOR INSTRUCTION IN RIGHTEOUSNESS; THAT THE MAN OF GOD MAY BE PERFECT, THOROUGHLY FURNISHED UNTO ALL GOOD WORKS." 2 Tim. 3 : 16, 17. But it must be evident that the Scripture could not be effectually profitable for these great ends, nor make the man of God perfect, if it were not perfect itself; if its different parts were at variance with each other; if, notwithstanding all the variety of matter, and multiplicity of detail, which such a book required, the doctrines revealed, and the moral duties enjoined, were not substantially and essentially the same throughout; and if all the parts did not concur in the plan of the whole. To exhibit then the harmony of the sacred writers on the subjects of which they treat, has been the primary design of this selection. And as there are some subjects of leading importance, in which all the rest are included, and by means of which the harmony and perfection of the inspired pages are written as with the beams of the sun, to these especial care and attention have been devoted.

I. It has appeared an object of the first magnitude, that the reader of the holy Scriptures should be assisted by references from text to text, to have constantly in view the connection of all the divine attributes, and the holy uniformity of God in his government both of his church and of the world. A display of *the true character and perfections of God* is, without dispute, one chief design of the inspired volume. Here, as in Isaiah's miraculous vision, may Jehovah be seen, sitting upon a throne, high and lifted up; his train fills the temple, and the sacred writers, like the seraphim, cover

themselves, and cry one to another, and say, "HOLY, HOLY, HOLY IS THE LORD OF HOSTS, THE WHOLE EARTH IS FULL OF HIS GLORY." It is this which gives to the Scripture its superlative grandeur. By it God is known; his will is promulgated; his purposes are revealed; his mercy is announced; and he is everywhere exhibited as worthy of the supreme adoration, love, service, and praise of all his intelligent creatures. Little do those who neglect the Bible think what refined delight they lose by thus turning away their eyes from the most sublime, the most glorious, and the most beatifying object of contemplation that the whole universe affords.

II. But this manifestation of the divine character and government is not presented to us as a matter of mere speculation, in which we have no immediate and personal interest. The holy Scriptures are designed to promote the glory of God BY THE SALVATION OF MAN. The peculiar purpose of the whole is to turn men from darkness to light, and from the power of Satan to God; to raise them from the ruins of the fall, and to put them in possession of the blessings of redemption; to lead them from sin to holiness; to conduct them through a state of conflict and trial on earth, to a state of rest and felicity in heaven; and so to assist and direct them in all possible conditions in life, that they may not fail of these great ends, except by their own wilful rejection of the counsel of God against themselves. The salvation of his own soul should therefore be the grand concern of every reader of the Scripture. Here the immortality of the soul is brought to light, and placed in unquestionable evidence. Here, its defection from original purity is clearly demonstrated, the means of its restoration are set forth, and its future destiny is declared. It is an awful responsibility which they incur who wilfully neglect this holy book, and devote all their time and the powers of their minds to terrestrial and subordinate objects. They slight the pearl of greatest price, which is nowhere else to be found; and seem as if they were determined to frustrate, as far as respects themselves, all that divine wisdom and goodness have done to rescue the immortal mind of man from spiritual ignorance, error, vanity, vice, and ruin. Those, however, who are seeking to enjoy the blessings which the gospel reveals, will, as they are able, *search* the Scriptures; and such persons will receive great help from having references at hand to assist their inquiries. "It were to be wished," says Bishop Horsley, "that no Bibles were printed without references. Particular diligence should be used in comparing the parallel texts of the Old and New Testaments. . . . . It is incredible," he adds, "to any one who has not made the experiment, what a proficiency may be made in that knowledge which maketh wise unto salvation, by studying the Scriptures in this manner, without any other commentary or exposition than what the different parts of the sacred volume mutually furnish for each other. Let the most illiterate Christian study them in this manner, and let him never cease to pray for the illumination of that Spirit by which these books were dictated, and the whole compass

of abstruse philosophy and recondite history shall furnish no argument with which the perverse will of man shall be able to shake this learned Christian's faith." So great and perfect is the coincidence of every part of the word of God in the grand and merciful design of the whole!

III. This is more apparent, and the harmony and perfection of the holy Scriptures are rendered more peculiarly evident and distinct, by the constant reference of all its writers to *our Lord and Saviour Jesus Christ*. "To HIM GIVE ALL THE PROPHETS WITNESS." Acts 10 : 43. The things which were written in the law of Moses, and in all the prophets, and in the Psalms, concern HIM, Luke 24 : 27, 44; and would come to nothing if he were separated from them. He is the bright and morning Star; the true Light that must lighten every man who comes to see the glory of divine revelation. Rev. 22 : 16; John 1 : 9. It has therefore been a chief design of this work to connect and to exhibit the testimony which all the sacred penmen bear to the adorable Immanuel; to the proper and unequivocal divinity of his nature, the necessity of his mediation, the reality and design of his incarnation, his spotless and exemplary life, his unparalleled sufferings, his vicarious death, the verity of his resurrection and ascension into heaven, the sufficiency of his righteousness, the prevalence of his intercession, the spirituality of his kingdom, his sovereignty in the church, his constant care and love of his people, and the certainty of his second coming to raise the dead and judge the world in righteousness: grand and sublime truths, in which every individual of the human race is deeply and eternally interested.

IV. The chief purpose of Christ's mission being that such as believe on him might be *saved from sin*, which is the transgression of the divine law, and from the punishment due to it, it has been thought important frequently to connect those texts which speak of transgressions, with those in which the law concerning them is to be found, and in which punishment is threatened; and sometimes with those in which the atonement is set forth, and pardon is proclaimed, or in which sanctification is promised or enforced; and these again with such as relate to the future happiness and glory which is promised to the faithful, or the punishment and misery denounced against the impenitent. A small body of divinity is sometimes comprised in a few texts connected together in this way. Thus, from those words in Ezek. 23 : 49, "Ye shall bear the sins of your idols," the reader is referred first to Num. 14 : 34 as a parallel passage, showing God visiting sin upon the transgressors themselves; then to Num. 18 : 23, to show the typical visitation of it upon the Levitical priesthood; then to Isaiah 53 : 11, to show the prophetic declaration of its being laid on Christ; and lastly, to 1 Pet. 2 : 24, to show the actual fulfilment of that prophecy, and the end to be answered by it; for there we are told that He that judgeth righteously, "his own self, bare our sins in his own body on the tree, that we, being dead to sin, should live to righteousness."

V. *The concurrence of the Old and New Testaments with each other*, and the relation of the types before and under the Mosaic law to their completion under the gospel, have been studiously regarded, so as to render it evident, that whatever variations may have been made in the form and administration of external worship, true religion, under the former dispensations, was always essentially the same as true religion under the present; that "he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit and not in the letter, whose praise is not of men but of God." For "in every nation he that feareth God, and worketh righteousness, is accepted of him." Rom. 2 : 28, 29; Acts 10 : 35. In this, the revelation made before the institution of the Levitical priesthood, that made during its continuance, and that which has been made since its termination, all agree. The Mosaic ritual was the shadow of good things to come; so were the priesthood and kingdom of Melchizedek: and the body is Christ, who is essentially "the same," both in his person and in his government, "yesterday, and to-day, and for ever." Heb. 13 : 8.

VI. But the instruction diffused through the Scriptures respecting the gracious and indispensable operations of *the Holy Ghost the Sanctifier*, has not been forgotten; and the references on this article will show that, as to his sacred influence on the minds of the inspired penmen we are indebted for all the truths they have taught us, so to his influence on the minds of those who receive and regard them must such persons be indebted for all they have learned or can learn of them. His work completes the great design of the whole; and his assistance and blessing are distinctly promised to all who sincerely ask them.

VII. As the Scriptures harmonize in their primary and general objects, so do they with regard to the *particular subjects* comprehended in their plan. Historical accounts are verified by other coincident ones, or by accounts of the persons or places to which they refer. The prophecies of one prophet concerning events which were to take place, relating either to kingdoms, families, individuals, or the world at large, are consistent with those pronounced by other prophets. The accounts of the Jewish polity under its various vicissitudes, are confirmed by the writings of the prophets who lived during or after those vicissitudes; while the former tend reciprocally to establish the authenticity of the latter. The histories of the four evangelists have a regular connection and parallelism, especially those of Matthew, Mark, and Luke. The recital of the transactions of the apostles, after the ascension of our Lord, strongly authenticates the apostolic epistles: and Archdeacon Paley has well shown the confirmation which the epistles of St. Paul derive from the circumstances recorded by St. Luke in his book of the Acts. Prophecies are connected with their accomplishments as far as those accomplishments are included in the Scripture history. Promises and threatenings are con-

nected with their respective fulfilments; precept with example, and with supplication; and the prayers of believers with the answers they have received. All these relations have been carefully regarded in this compilation.

VIII. Further, the Scriptures are not merely intended to lead men to godliness, they are intended also *to exemplify it.* Repentance, faith, hope, charity, and devotion are here exhibited in the most perfect models; and it has therefore entered into the design of this work to show the corresponding emotions and conduct of the saints, both of the Old Testament and the New, when under the influence of those dispositions, contemplations, and emotions which are most peculiarly characteristic of true piety; and also to connect the devotional parts of Scripture with the occurrences which gave rise to them, as far as they can be ascertained. Thus is religion known by its fruits; not as a thing merely of times and circumstances, but a living principle in the mind, which times and circumstances call into action and contribute to display.

IX. The *aphoristic and poetical* parts of the sacred writings are also connected, so as to illustrate and enforce each other, that the reader may be constantly impressed with those momentous truths, and that sublime language with which they abound, and which afford perpetual food for the best exercises of the understanding and the finest emotions of the heart; at once furnishing materials for the most rational entertainment, and the most solid instruction. In this respect, the Scriptures will be found to resemble the garden of Eden, in which the Lord God has made to grow every tree that is pleasant to the sight, and good for spiritual food. But no cherubim or flaming sword are here to prohibit access to the tree of life. The children of the second Adam may freely, and without fear or interruption, now put forth their hands to its soul-reviving fruit, and take, and eat, and live for ever.

X. The agreement of the sacred writers with each other will be found not only to exist in the subjects on which they treat, but to extend to their own *individual characters.* It will appear that they were all animated by the same Spirit; that they were all holy men, speaking as they were moved by the Holy Ghost, calling men to holiness, as the indispensable requisite to the enjoyment of everlasting happiness—men nevertheless of like passions with ourselves, conscious of their own natural infirmity and sinfulness, and of the mercy of God through Christ Jesus, as their only refuge from his just displeasure. In short, they were men fearing God; loving God; loving his character, his laws, his will; admiring his great and wonderful purposes, and voluntarily, deliberately, and determinedly devoting themselves to his service, whatever it might cost them, and to whatever it might expose them. On all these accounts, they are held forth as examples, whose faith, patience, and practice, Christians are to follow. 1 Cor. 11 : 1; Heb. 13 : 7; James 5 : 10.

It is thus that the Scriptures are PROFITABLE to all the purposes for which they are

destined, and are calculated to make the man of God "perfect, thoroughly furnished unto all good works." To the inspired pages at large may be applied the remarks of the excellent Bishop Horne on the Psalms: "Indited under the influence of Him to whom all hearts are known, and all events foreknown, they suit mankind in all situations, grateful as the manna which descended from above, and conformed itself to every palate. The fairest productions of human wit, after a few perusals, like gathered flowers, wither in our hands and lose their fragrancy; but these unfading plants of Paradise become, as we are accustomed to them, still more and more beautiful; their bloom appears to be daily heightened, fresh odors are emitted, and new sweets extracted from them. He who hath once tasted their excellences, will desire to taste them yet again; and he who tastes them oftenest will relish them best."

Happy in having labored to facilitate the acquaintance of the Christian with this invaluable treasure, the editor has now only to implore the blessing of Him by whom its exhaustless stores have been bestowed on sinful man; and to hope that his feeble endeavors may be instrumental in advancing the reader's edification, and in their humble measure tend to promote that happy state of things so long foretold, and so ardently to be desired, in which "THE EARTH SHALL BE FILLED WITH THE KNOWLEDGE OF THE GLORY OF JEHOVAH AS THE WATERS COVER THE SEA." Heb. 2:14; Isa. 11:9.

T. C.

THE FIRST BOOK OF MOSES,

CALLED

GENESIS.

THE five books of Moses are called collectively THE PENTATEUCH, which signifies in Greek, *the five books.* The church has in all ages received them as the writings of Moses, the closing chapter of Deuteronomy alone having been added by a later hand.

GENESIS signifies in Greek, *generation,* or in a wider sense, *origin.* The book is so named because it opens with an account of the origin of the heavens and earth by God's creative power. It is the only authentic record which we possess of man's creation in God's image, of his fall, and through this fall of the universal apostasy of the human race. The narrative proceeds to show how man's apostasy manifested itself in the murder of Abel by Cain; how, in consequence of Cain's departure from the presence of the Lord, the human family was early divided into two branches, the worshippers of God and the ungodly; how from the intermarriage of these a universal corruption followed, which God punished by the deluge; and how, after the deluge, God confounded men's language, and scattered them abroad. Thus far the narrative is general.

The remainder of the book is occupied with the history of Abraham and his family, in the line of Isaac and Jacob, with only some brief notices of his other descendants, to the time of their settlement in Egypt, an event which was, by divine appointment, brought about by the sale of Joseph into Egypt by his brethren.

CHAPTER I.

1 The creation of heaven and earth, 3 of the light, 6 of the firmament, 9 of the earth separated from the waters, 11 and made fruitful, 14 of the sun, moon, and stars, 20 of fish and fowl, 24 of beasts and cattle, 20 of man in the image of God. 29 Also the appointment of food.

Anno Mundi, or year of the world, 1. Before Christ, 4004.

IN the beginning[a] God created[b] the heaven and the earth.

2 And the earth was[c] without form, and void; and darkness *was* upon the face of the deep. And the Spirit[d] of God moved upon the face of the waters.

3 And God said,[e] Let there be light:[f] and there was light.

4 And God saw the light, that *it was* good: and God divided [*] the light from the darkness.

5 And God called the light[g] Day, and the darkness he called Night. [†]And the evening and the morning were the first day.

6 ¶ And God said,[h] Let there be a [‡]firmament in the midst of the waters, and let it divide the waters from the waters.

7 And God made the firmament,[i] and divided the waters which *were* under the firmament from the waters which *were* above[j] the firmament: and it was so.

8 And God called the firmament Heaven. And the evening and the morning were the second day.

9 ¶ And God said, [k]Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so.

a Prov. 8:23; John 1:1, 2; Heb. 1:10. b Job 38:4; Psa. 33:6; Isa. 40:26; Jer. 51:15; Zech. 12:1; Acts 14:15; Rom. 1:20; Col. 1:16. c Job 26:7; Jer. 4:23. d Job 26:13; Psa. 104:30. e Psa. 33:9; Mat. 8:3. f 2 Cor. 4:6; Eph. 5:14. * Heb. *between the light, and between the darkness.* g Psa. 74:16; Isa. 45:7. † Heb. *And the evening was, and the morning was.* h Job 37:18. ‡ Heb. *expansion.* i Jer. 10:12. j Prov. 8:28. k Job 38:8.

CHAPTER I.

1. *The beginning;* of the creation here spoken of. *Created;* brought into being out of nothing. *The heaven and the earth;* the matter out of which these were afterwards formed.

2. *Without form;* the materials existed, but the different kinds had not been separated or put into shape. *Void;* empty, and destitute of the vegetation and living creatures which were afterwards brought forth. How long the earth remained so, God has not revealed, and we do not know. *The deep;* the abyss of waters. *Moved;* in the original, brooded or hovered over the mass of matter, and thus prepared it for being brought into an orderly form, and for bringing forth, at the command of God, various productions.

6. *Firmament;* in the original, expanse; namely, that above and around the earth, which we call sky.

9. *Waters—dry land;* the earth had before been covered with water; but now the water and the dry land were separated.

10 And God called the dry *land* Earth; and the gathering together of the waters called he Seas: and God saw that *it was* good.

11 And God said, Let the earth[a] bring forth grass,* the herb yielding seed, *and* the fruit-tree yielding[b] fruit after his kind, whose seed *is* in itself, upon the earth: and it was so.

12 And the earth brought forth grass, *and* herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind: and God saw that *it was* good.

13 And the evening and the morning were the third day.

14 ¶ And God said, Let there be[c] lights in the firmament of the heaven, to divide the †day from the night; and let them be for signs, and[d] for seasons, and for days, and years:

15 And let them be for lights in the firmament of the heaven, to give light upon the earth: and it was so.

16 And God made two great lights; the greater light ‡to rule the day, and the lesser light to rule the night: *he made* the stars also.

17 And God set them in the firmament of the heaven to give light upon the earth,

18 And to [e]rule over the day and over the night, and to divide the light from the darkness: and God saw that *it was* good.

19 And the evening and the morning were the fourth day.

20 ¶ And God said, Let the waters bring forth abundantly the §moving creature that hath ‖life, and ¶fowl *that* may fly above the earth in the open* firmament of heaven.

21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind: and God saw that *it was* good.

22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. A. M. 1. B. C. 4004.

23 And the evening and the morning were the fifth day.

24 ¶ And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was* good.

26 ¶ And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his *own* image,[f] in the image of God created he him; male and female created he them.

28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that †moveth upon the earth.

29 ¶ And God said, Behold, I have given you every herb ‡bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; to [g]you it shall be for meat.

30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* §life, *I have given* every green herb for meat: and it was so.

31 And God saw every thing that he had made, and behold, *it was* very good. And the evening and the morning were the sixth day.

[a] Mat. 6:30. * Heb. *tender grass.* [b] Luke 6:44. [c] Psa. 136:7. † Heb. *between the day, and between the night.* [d] Psa. 104:19. ‡ Heb. *for the rule of the day.* [e] Jer. 31:35. § Heb. *creeping.* 1 Kings 4:33. ‖ Heb. *a living soul*, ver. 30; Eccl. 3:21. ¶ Heb. *let fowl fly.* * Heb. *face of the firmament of heaven*, ver. 7, 14. [f] Eccl. 7:29; Eph. 4:24; Col. 3:10. † Heb. *creepeth.* Psa. 69:34. ‡ Heb. *seeding seed.* [g] ch. 2:16; 9:3; Job 36:31; Acts 14:17. § Heb. *a living soul.*

11. *Yielding seed;* to perpetuate by natural growth the same kind.

14–19. *Lights;* light and heat had been made before, on the first day, ver. 3–5; but now there were two great bodies in the heavens to occasion, through their motions and those of the earth, day and night, summer and winter, seed-time and harvest.

20. *Life;* vegetable life had been given before, ver. 11, 12; but now a higher kind of life, that of animals, was given. *Fowl that may fly;* better, as in the margin, let fowl fly. The fowl, as well as the beasts, were formed out of the ground. Chap. 2:19.

21. *Whales;* the original word denotes the large sea animals generally—sea-monsters.

24. *Cattle—creeping thing—beast of the earth;* the usual Hebrew division of land animals. The beast of the earth denotes wild beasts, and the creeping thing all small animals that move with a low or gliding motion, as moles, serpents, etc.

26. *Us;* such are the nature and manifestations of God, that he can properly speak of himself as I or we, me or us; thus our Saviour said, We will come unto him, and make our abode with him. John 14:23. *Our image—our likeness;* like his Creator, a rational spirit, exercising dominion.

29, 30. *Every herb bearing seed—every green herb;* God gives to man for his food the fruits and seed-bearing plants, such as wheat, pulse, etc.; leaving to the cattle the green herbage.

31. *Very good;* each part is separately pronounced good, but the whole is very good, because it is only in the whole that each part finds its perfection.

INSTRUCTIONS.

1. The existence, wisdom, and greatness of God are shown by the things which he has made, even his eternal power and godhead; so that those who see these things and yet do not adore him, are without excuse. Rom. 1:20.

3. Light exists independently of the sun, as in electricity, lightning, and fire. God caused the light to shine out of darkness, and he can shine into dark hearts, and give them the light of the knowledge of his glory in the face of Jesus Christ. 2 Cor. 4:6.

10. In separating and combining the elements, assigning to each its appropriate place, and upholding it there, no less really than in its creation, God showed his infinite power, wisdom, and goodness. He spake, and it was done; he commanded, and it stood fast. Psa. 33:9; Heb. 1:3.

12. In the continuance of the great law which God at first gave, that each seed should produce its kind in all future time, we have evidence that he sees and governs throughout the vegetable creation—is of one mind, and none can turn him. Job 23:13; Isa. 46:10.

A. M. 1.
B. C. 4004.

CHAPTER II.

1 The first sabbath. 4 The manner of the creation. 8 The planting of the garden of Eden, 10 and the river thereof. 17 The tree of knowledge only forbidden. 19, 20 The naming of the creatures. 21 The making of woman, and institution of marriage.

THUS the heavens and the earth were finished, and all the host of them.

2 And [a]on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

3 And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God [*]created and made.

4 ¶ These *are* the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,

5 And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and *there was* not a man to till the ground.

6 But [†]there went up a mist from the earth, and watered the whole face of the ground.

7 And the LORD God formed man[‡] *of* the [b]dust of the ground, and [c]breathed into his [d]nostrils the breath of life; and [e]man became a living soul.

8 ¶ And the LORD God planted[f] a garden eastward in Eden; and there he put the man whom he had formed.

9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the [g]tree of life also in the midst of the garden, and the [h]tree of knowledge of good and evil.

10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

11 The name of the first *is* Pison: that *is* it which compasseth [i]the whole land of Havilah, where *there is* gold;

12 And the gold of that land *is* good: there *is* bdellium and the onyx-stone.

13 And the name of the second river *is* Gihon: the same *is* it that compasseth the whole land of Ethiopia.[§]

14 And the name of the third river *is* Hiddekel:[j] that *is* it which goeth [‖]toward the east of Assyria. And the fourth river *is* Euphrates.

15 And the LORD God took [¶]the man, and [k]put him into the garden of Eden, to dress it and to keep it.

16 And the LORD God commanded the man, saying, Of every tree of the garden [*]thou mayest freely eat:

17 But of the tree of the knowledge of good and evil,[l] thou shalt not eat of it; for in the day that thou eatest thereof thou [†]shalt surely die.

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a Exod. 20:11; Isa. 58:13; Heb. 4:4. * Heb. *created to make.* † Or, *a mist which went up from.* ‡ Heb. *dust of the ground.* b ch. 3:19; Psa. 103:14; Isa. 64:8; 1 Cor. 15:47. c Job 33:4. d Isa. 2:22. e 1 Cor. 15:45. f Ezek. 31:8, 9. g ch. 3:22; Prov. 3:18; Rev. 2:7. h ver. 17. i ch. 25:18.

§ Heb. *Cush.* j Dan. 10:4. ‖ Or, *eastward to Assyria.* ¶ Or. *Adam.* k ver. 8. * Heb. *eating thou shalt eat.* l ch. 3:1, 3, 11, 17; Rom. 6:23; 1 Cor. 15:56. † Heb. *dying thou shalt die.*

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18. The sun, moon, and stars are bright manifestations of the wisdom, power, and goodness of God. We can see and enjoy them without being able to understand their nature, or how they produce their effects. So we can believe truths, and enjoy the benefits of faith, without comprehending how those truths exist, are related, or operate so usefully on us.

28. The fear of man manifested by fishes, fowls, and beasts, testifies to his dignity as the representative of his Maker; and by yielding to him to whom God gave dominion, they acknowledge God's authority, and thus honor him. They also suffer in consequence of man's sin. Gen. 6:7; Rom. 8:20.

31. All that God does is very good; like its Author, perfect. Nothing could be better; and in our treating all things according to his will there is great reward.

CHAPTER II.

1. *Thus;* as described in the previous chapter.

2. *Rested;* not in the sense of weariness, or ease from fatigue; God is never weary. Isa. 40:28. But he ceased from the work of the six days. He rested, as men should, after six days of labor; and as the friends of God, who rightly understand their duty, will. Having made man in his own image, he now sets him an example.

3. *The seventh day;* that which succeeds the six working days; and which was made to be a day of rest from secular employments and of devotion to religious duties. *Sanctified it;* set it apart from other days for sacred employments.

4. "*These are the generations;*" this expression is always prefixed to the account to which it belongs. Chap. 5:1; 10:1; 11:10; 25:12, 19; 36:1; 37:1. Here it introduces a second further account of the creation, containing important particulars which could not be brought into the preceding narrative without interrupting its orderly plan. *Lord;* in the original, Jehovah. This is the first time this word is used in the Bible. It is the peculiar name of Him, who is, and was, and is to come, the Almighty; and implies eternal, independent, unchanging self-existence, and infinite perfection.

When the word LORD in the Bible is printed in small capitals, it is in the Hebrew, JEHOVAH.

5. *Every plant—before it was in the earth—every herb—before it grew;* many prefer to render the original, "And no plant of the field was yet in the earth, and no herb of the field yet grew," the sacred writer again commencing with the time when the earth was void.

7. *Formed man;* chap. 1:27. He was not born as men now are, and did not grow up gradually; but as other things were formed by the power of God at once, he was created full-grown and perfect.

8. *Eden;* a country east or north-east of Palestine, through which flowed the rivers Tigris and Euphrates.

9. *The tree of life;* whose fruit would be to man, if obedient, a pledge of endless life. *Tree of knowledge;* by man's treatment of which his character would be known; and concerning which he knew by express revelation the will of God: by obeying that will, he would know good and good only; and by disobeying, he would know evil, and transmit it to his posterity.

10. *Was parted—four heads;* was divided into four head streams. But whether we are to reckon downward from Eden, so that the garden lay at their common source, or upward, so that it lay below their junction, is not agreed.

13. *Ethiopia;* in the Hebrew, Cush; not the Ethiopia in Africa, but a country in Asia, inhabited by descendants of Cush the son of Ham, and father of Nimrod. Gen. 10:6, 8.

14. *Hiddekel;* the river Tigris, which empties into the Euphrates. *Euphrates;* a river which rises in Armenia and flows south into the Persian Gulf.

15. *Dress;* cultivate.

16. *Of every tree;* except the tree of knowledge, ver. 17.

17. *Thou shalt not eat of it;* this was a test of his obedience to the known will of God. *Surely die;* in the original, dying thou shalt die. He would lose the moral image and the favor of God; become mortal and exposed to endless sinfulness and misery.

18 ¶ And the LORD God said, *It is* not good that the man should be alone: [a]I will make him a help [*]meet for him.

19 And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and [b]brought *them* unto [†]Adam to see what he would call them; and whatsoever Adam called every living creature, that *was* the name thereof.

20 And Adam [‡]gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found a help meet for him.

21 And the LORD God caused a [c]deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof:

22 And the rib, which the LORD God had taken from man, [§]made he a woman, and brought[d] her unto the man.

23 And Adam said, This *is* now bone[e] of my bones, and flesh of my flesh: she shall be called Woman,[‖] because she was taken out of [¶]Man.

24 Therefore shall a man leave [f]his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

25 And they were both naked, the man and his wife, and were not ashamed.

CHAPTER III.

1 The serpent deceiveth Eve. 6 Man's shameful fall. 9 God arraigneth them. 14 The serpent is cursed. 15 The promised seed. 16 The punishment of mankind. 21 Their first clothing. 22 Their casting out of paradise.

NOW the [g]serpent was more [h]subtle than any beast of the field which the LORD God had made. And he said unto the woman, [*]Yea, A. M. 1. B. C. 4004. hath God said, Ye shall not eat of every tree of the garden?

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

3 But of the fruit of the tree which *is* in the midst of the garden, God hath said, [i]Ye shall not eat of it, neither shall ye touch it, lest ye die.

4 And the [j]serpent said unto the [k]woman, Ye shall not surely die:

5 For God doth know, that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil.

6 And when the woman saw that the tree *was* good for food, and that it *was* [†]pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat; and gave also unto her husband with her, and he did eat.

7 And the eyes of them both were opened, and they knew that they *were* naked;[l] and they sewed fig-leaves together, and made themselves aprons.[‡]

8 And they heard the voice of the LORD God walking in the garden in the [§]cool of the day: and Adam and his wife [m]hid themselves from the presence of the LORD God amongst the trees of the garden.

9 And the LORD God called unto Adam, and said unto him, Where *art* thou?

10 And he said, I heard thy voice in the garden, and I was afraid, [n]because I *was* naked; and I hid myself.

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a 1 Cor. 11:9; 1 Tim. 2:13. * Heb. *as before him.* b Psa. 8:6. † Or, *the man.* ‡ Heb. *called.* c ch. 15:12. § Heb. *builded.* d Prov. 18:22. e Eph. 5:30. ‖ Heb. *Isha.* ¶ Heb. *Ish.* f Mark 10:7. g Rev. 12:9. h 2 Cor. 11:3.

* Heb. *yea, because, etc.* i ch. 2:17. j John 8:44. k 1 Tim. 2:14. † Heb. *a desire.* l ch. 2:25. ‡ Or, *things to gird about.* § Heb. *wind.* m Jer. 23:24; Amos 9:2, 3. n 1 John 3:20.

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18. *Alone;* without a human companion. *Meet for him;* suited to his nature, condition, and wants.

23. *Woman—man;* in Hebrew, man is Ish; woman, Isha, the feminine of man.

24. *Therefore;* on account of her likeness to man, her suitableness to be his companion, the appointment of God with regard to it, and the mutual affection which he would cause to subsist between them. *One flesh;* united in bonds more tender and strong than those which unite relatives by birth.

25. *Not ashamed;* shame is the fruit of sin, and as they had never sinned, they felt none of its evils. How long they continued in this state, God has not told us; and we do not know.

INSTRUCTIONS.

3. As God made one day in seven for rest and spiritual duties, set it apart to be devoted not to secular but to sacred employments, and enforced the observance of it by his own example and his command, it is manifestly his will that men should regard it; and no man in this respect does his will who does not remember the Sabbath-day to keep it holy.

7. As the body of man was at first formed from the dust, and all our bodies must soon return to dust, our chief concern should be for the soul; that it may be fitted, when it leaves the body, to enter into the presence and enjoy the favor of God.

15. Diligence in business during the six working days, as well as rest from it on the Sabbath, was needful to man in a state of innocence. He was made for employment; and no man can indulge in idleness or sloth, without committing sin.

18. As God has told us that it is not good for man to live unmarried, those who contend that it is best for ministers of the gospel to live unmarried, set up their wisdom in opposition to his, deprive themselves of many blessings, and set an evil example to their fellow-men.

23. The manner in which, and the object for which woman was made, show that the husband and wife should love each other with tender affection; cultivate union of views, interest, and effort; and mutually seek each other's highest good.

24. Marriage, according to the will of God, is a union for life of one man with one woman, and with one only; and the fact that it is a divine institution, shows that men should enter into it for the glory of God in the promotion of their own happiness and usefulness.

CHAPTER III.

1. *Subtle;* cunning, deceitful. *He;* the serpent, or Satan speaking by him.

4. *Ye shall not—die;* this is the first lie recorded in the Bible. Satan was its author, and he is justly called the father of lies. John 8:44.

5. *Be as gods;* be greatly exalted in knowledge, and able to choose for yourselves between good and evil.

6. *To make one wise;* the tempter took occasion from the name of the tree, to deceive her into the idea that it would make her wise in such a way as greatly to advance her dignity and blessedness. *She took of the fruit;* showing that she believed Satan rather than God.

7. *Were opened;* but in an opposite sense from that of the tempter. They were opened to see their shame and ruin, and to understand from their own sad experience the difference between good and evil. Compare ver. 22. *Knew that they were naked;* experienced shame from their nakedness as the fruit of sin.

8. *Hid themselves;* through conscious guilt, and fearful expectation of coming evil.

A. M. 1.
B. C. 4004. 11 And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

12 And the man said, [a]The woman whom thou gavest *to be* with me, she gave me of the tree, and I did eat.

13 And the LORD God said unto the woman, What *is* this *that* thou hast done? And the woman said, The serpent beguiled me, and I did eat.

14 And the LORD God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and [b]dust shalt thou eat all the days of thy life:

15 And I will put enmity between thee and the woman, and between [c]thy seed and [d]her seed; [e]it shall bruise thy head, and thou shalt bruise his heel.

16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception: in sorrow thou shalt bring forth children; and thy desire *shall be** to thy husband, and he shall [f]rule over thee.

17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: cursed *is* the ground for thy sake; in sorrow shalt thou eat *of* it all the days of thy life;

18 Thorns also and thistles shall it bring †forth to thee; and thou shalt eat the herb of the field:

19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou *art*, and unto dust shalt thou return.

20 And Adam called his wife's name Eve;‡ because she was the mother of all living.[g]

21 Unto Adam also and to his wife did the LORD God make coats of skins, and clothed[h] them.

22 ¶ And the LORD God said, [i]Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life,[j] and eat, and live for ever:

23 Therefore the LORD God sent him forth from the garden of Eden,[k] to till the ground from whence he was taken.

24 So he drove out the man: and he placed at the east of the garden of Eden cherubim,[l] and a flaming sword[m] which turned every way, to keep the way[n] of the tree of life.

CHAPTER IV.

1 The birth, trade, and religion of Cain and Abel. 8 The murder of Abel. 11 The curse of Cain. 17 Enoch the first city. 19 Lamech and his two wives. 25 The birth of Seth, 26 and Enos.

AND Adam knew Eve his wife; and she conceived, and bare Cain,[§] and said, I have gotten a man from the LORD.

[a] Job 31:33; Prov. 28:13. [b] Isa. 65:25; Micah 7:17. [c] Matt. 13:38; John 8:44; 1 John 3:8. [d] Isa. 7:14; Matt. 1:23; Luke 1:35. [e] Rom. 16:20; Eph. 4:8; Rev. 12:7, 8. * Or, *subject to thy husband.* [f] 1 Cor. 14:34. † Heb. *cause to bud.* ‡ Heb. *Chavah*, that is, *living.* [g] Acts 17:26. [h] Isa. 61:10; Phil. 3:9. [i] ver. 5. [j] Rev. 2:7. [k] ver. 19. [l] Psa. 80:1, etc.; 99:1. [m] 1 Chr. 21:16. [n] Heb. 10:20. § That is, *gotten*, or *acquired*

11. *Who told thee;* how didst thou become ashamed and fearful? This was asked, not for the information of God, but for the conviction of Adam.

12. *She gave me;* this was true, but it did not excuse him.

13. *Beguiled;* deceived.

14. *The serpent;* the instrument through which Satan acted. *Cursed;* he would be greatly degraded, and detested.

15. *It;* the seed of the woman, or, as it might be rendered, He, referring especially to Christ, who in due time would come to destroy the works of the devil. 1 John 3:8. *Bruise thy head;* overcome him and destroy his power. *Bruise his heel;* inflict upon him temporary evil.

16. *And thy conception;* in thy conception. *Thy desire—to thy husband;* he should control her, and she be subject to him.

18. *The herb of the field;* for which he must laboriously toil, instead of living any longer in paradise.

20. *Eve;* meaning life.

21. *Skins;* supposed to be of animals offered in sacrifice to God, pointing forward to the great atoning sacrifice of Christ, the promised Conqueror of Satan. Through faith in Christ, God would forgive men, sanctify, and save them.

22. *One of us;* chap. 1:26. Man had vainly attempted to elevate and bless himself, by taking his own way, in compliance with Satan's temptation, and in opposition to the known will of God; thus he knew good and evil, by losing the one and suffering the other.

24. *Cherubim;* this was some visible appearance of celestial beings, but its exact nature is unknown.

INSTRUCTIONS.

1. The great means of safety to man is continued, hearty belief in the truth of God's declarations. Hence Satan tries to prevent this, that by their own voluntary transgressions, he may destroy them.

4. Satan tries to make men disbelieve God's declarations, in order to lead them to break his commands. Liars resemble Satan, do his work, and will partake of his torment. Rev. 21:8.

9. Sin makes men ashamed of themselves, afraid of God, and desirous to escape his notice. But their efforts to hide themselves or their sins are vain, and only show the reality of their guilt and the dreadfulness of their condition.

13. Impenitent men try to cast the blame of their sins on others; while those who are penitent, take it to themselves. Luke 15:21.

17. Duty, safety, and interest sometimes require us to refuse compliance with the wishes of our dearest friends; and if we do not, we shall bring upon ourselves a dreadful curse.

19. The evil of sin surpasses all finite conception. Every instance of death is an evidence of its power, and of the truth of God. When the word hath gone out of his mouth, it standeth for ever. All who disbelieve his known declarations, demonstrated in the universal mortality of men, are without excuse.

21. When our first parents had vainly endeavored to hide their shame by a covering of their own invention, God, in his great mercy, provided for them a suitable covering. This truly shadows forth the righteousness which God gives through faith in Christ, to all who humbly ask him for it, with a hearty acknowledgment of the worthlessness of their own righteousness.

24. There is nothing in the nature of holiness which is a security against apostasy and ruin. Those that are perfectly holy may commit sin; and thus change their character, condition, and prospects for eternity.

CHAPTER IV.

1. *Cain;* meaning possession. *A man;* man-child, a son. *From the Lord;* these words may be rendered, with the Lord; that is, by intercession with him, and with his aid. Some suppose she thought this son to be the promised Seed, who should bruise the serpent's head.

2 And she again bare his brother *Abel. And Abel was †a keeper of sheep, but Cain was a tiller of the ground.

3 And ‡in process of time it came to pass, that Cain brought[a] of the fruit of the ground an offering unto the LORD.

4 And Abel, he also brought[a] of the firstlings of his §flock, and of the fat[b] thereof. And the LORD had respect[c] unto Abel and to his offering:

5 But unto Cain, and to his offering, he had not respect. And Cain was very wroth, and his countenance fell.

6 And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen?

7 If thou doest well, shalt thou not ‖be accepted? and if thou doest not well, [d]sin lieth at the door. And ¶unto thee *shall be* his desire, and thou shalt rule over him.

8 And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and [e]slew him.

9 ¶ And the LORD said unto Cain,[f] Where *is* Abel thy brother? And he said, I know not: *Am* I my brother's keeper?

10 And he said, What hast thou done? the voice of thy brother's *blood crieth[g] unto me from the ground.

11 And now *art* thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand.

12 When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

13 And Cain said unto the LORD, My punishment† *is* greater than I can bear.

14 Behold thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, [h]*that* every one that findeth me shall slay me. A. M. about 129. B. C. 3875.

15 And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him seven-fold. And the LORD set a mark upon Cain, lest any finding him should kill him.

16 ¶ And Cain went[i] out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.

17 And Cain knew his wife; and she conceived, and bare ‡Enoch: and he builded a city, and called the name of the city after the name of his son, Enoch.

18 And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat §Lamech.

19 ¶ And Lamech took unto him two wives: the name of the one *was* Adah, and the name of the other Zillah.

20 And Adah bare Jabal: he was the father of such as dwell[j] in tents, and *of such as have* cattle.

21 And his brother's name *was* Jubal: he was the father of all such as handle the harp and organ.

22 And Zillah, she also bare Tubal-cain, an ‖instructor of every artificer in brass and iron: and the sister of Tubal-cain *was* Naamah.

23 And Lamech said unto his wives, Adah and Zillah, hear my voice; ye wives of Lamech, hearken unto my speech: for ¶I have slain a man to my wounding, and a young man *to my hurt.

24 If Cain shall be avenged seven-fold, truly Lamech seventy and seven fold.

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* Heb. *Hebel.* † Heb. *a feeder.* ‡ Heb. *at the end of days.* [a] Num. 18:12. § Heb. *sheep*, or *goats.* [b] Lev. 3:16, 17. [c] Heb. 11:4. ‖ Or, *have the excellency.* [d] 1 John 3:12. ¶ Or, *subject unto thee.* [e] 1 John 3:12; Jude 11. [f] Psa. 9:12. * Heb. *bloods.* [g] Heb. 12:24; Rev. 6:10. † Or, *mine iniquity is greater than* that it may *be forgiven.* Mat. 12:31. [h] Job 15:20–24; Prov. 28:1. [i] 2 Kings 13:23; 21:20; Psa. 51:11. ‡ Heb. *Chanoch.* § Heb. *Lemech.* [j] ver. 2; chap. 25:27; Jer. 35:9, 10. ‖ Heb. *whetter.* ¶ Or, *I would slay a man in my wound, etc.* * Or, *in my hurt.*

2. *Abel;* signifying vanity.

3. *In process of time;* probably at the end of some stated time appointed to worship God.

4. *Had respect;* received it with favor, and showed that he accepted it; because it pointed forward to the atoning blood of Christ, and showed faith in what God had revealed concerning him. Chap. 3:15, 21, notes; Heb. 11:4.

5. *Had not respect;* he did not accept it. It was not an expression of faith in a coming Saviour, and was not offered with a right spirit. *His countenance fell;* he looked sad, angry, and sullen.

7. *Sin lieth at the door;* according to some, croucheth at thy door, like a beast of prey, ready to destroy thee; according to others, a sin-offering (such as I require) lieth at the door, by offering which in a right spirit, thou mayest gain my favor. *Thou shalt rule over him;* Cain, being the eldest son, according to his birthright would have preëminence over Abel.

9. *My brother's keeper;* one whose business it is to watch over and take care of him.

10. *Blood crieth;* calleth for the punishment of him who shed it.

11. *From the earth;* or ground, which would not yield him its increase as before, and would thus testify against his sin.

12. *A fugitive—a vagabond;* driven from God's presence and the home of Adam. Ver. 16.

14. *Face of the earth;* the land where he had dwelt. *From thy face;* from the place where God manifested his special presence, he would be expelled. *Shall slay me;* he knew they would think that he deserved to die for killing his brother, and was afraid they would treat him accordingly.

15. *Seven-fold;* he shall be more severely punished. *Set a mark upon Cain;* more literally, appointed to Cain a sign, that is, some miraculous token. He was to live a vagabond, as a monument of the guilt of murder and of the wrath of God against it.

16. *Land of Nod;* that is, of vagrancy.

17. *His wife;* it is supposed that Cain was married before he murdered Abel.

19. *Two wives;* this is the first instance mentioned of a violation of the law of marriage, by taking more than one wife. It shows that men had become very corrupt, and this course tended to make them worse.

20. *The father;* the inventor of a business, or he who makes great improvements in it, is, in Hebrew, called the father of those who pursue it.

22. *Instructor—and iron;* or, forger of every instrument of brass and iron.

24. *Lamech seventy and seven;* God had said, ver. 15, that should any one kill Cain, his death should be avenged seven-fold; and Lamech says his would be avenged seventy and seven; implying that in his own estimation he was much less guilty than Cain; and that he who should kill him, would be punished much more severely than he who should kill Cain.

A. M. about 129. B. C. 3875. 25 ¶ And Adam knew his wife again; and she bare a son, and called his name Seth:* For God, *said she*, hath appointed me another seed instead of Abel, whom Cain slew.

26 And to Seth, to him also there was born a son; and he called his name †Enos: then began men ‡to call upon the name of the Lord.

CHAPTER V.

1 The genealogy, age, and death of the patriarchs, from Adam unto Noah. 24 The godliness and translation of Enoch.

THIS *is* the book of the generations of Adam. In the day that God created man, in [a] the likeness of God made he him;

2 Male[b] and female created he them; and blessed them, and called their name Adam, in the day when they were created.

3 ¶ And Adam lived a hundred and thirty years, and begat *a son* in his own likeness,[c] after his image; and called his name Seth:

4 And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters:[d]

5 And all the days that Adam lived were nine hundred and thirty years: and he died.[e]

6 ¶ And Seth lived a hundred and five years, and begat Enos:[f]

7 And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters:

8 And all the days of Seth were nine hundred and twelve years: and he died.

9 ¶ And Enos lived ninety years, and begat Cainan:§

10 And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters:

11 And all the days of Enos were nine hundred and five years: and he died.[g]

12 ¶ And Cainan lived seventy years, and begat ‖Mahalaleel:

13 And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat[h] sons and daughters:

14 And all the days of Cainan were nine hundred and ten years: and he died.[i]

15 ¶ And Mahalaleel lived sixty and five years, and begat ¶Jared:

16 And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters:

17 And all the days of Mahalaleel were eight hundred ninety and five years: and he died.[j]

18 ¶ And Jared lived a hundred sixty and two years, and he begat Enoch:

19 And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters:

20 And all the days of Jared were nine hundred sixty and two years: and he died.[k]

21 ¶ And Enoch lived sixty and five years, and begat *Methuselah:

22 And Enoch walked with God[l] after he begat Methuselah three hundred years, and begat sons and daughters:

23 And all the days of Enoch were three hundred sixty and five years:

24 And Enoch walked with God: and he *was* not; [m] for God took him.

25 ¶ And Methuselah lived a hundred eighty and seven years, and begat †Lamech:

26 And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters:

27 And all the days of Methuselah were nine hundred sixty and nine years: and he died.

28 ¶ And Lamech lived a hundred eighty and two years, and begat a son:

29 And he called his name ‡Noah, saying, This *same* shall comfort us concerning our work and toil of our hands, because of the ground [n] which the LORD hath cursed.

30 And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters:

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* Heb. *Sheth*, that is, *appointed*, or *put*. † Heb. *Enosh*. ‡ Or, *to call* themselves *by the name of the* LORD. Deut. 26:17; Psa. 116:17; Isa. 44:5; Joel 2:32; 1 Cor. 1:2. [a] ch. 1:27; 1 Cor. 11:7; 2 Cor. 3:18. [b] Mal. 2:15. [c] Job 25:4; John 3:6; 1 Cor. 15:39. [d] ver. 7, 10, 13, 19, 22, 26, 30. [e] Heb. 9:27. [f] ch. 4:26. § Heb. *Kenan*. [g] ver. 5. ‖ Heb. *Mahalel*. [h] ver. 4. [i] ver. 5. ¶ Heb. *Jered*. [j] ver. 5. [k] ver. 5. * Gr. *Mathusala*. [l] ch. 6:9; 17:1; Deut. 13:4; 2 Kings 20:3; Psa. 16:8; Amos 3:3; Mal. 2:6. [m] Heb. 11:5. † Heb. *Lemech*. ‡ Gr. *Noe*; that is, *rest*, or *comfort*. [n] ch. 3:17; 4:11.

25. *Seth;* meaning appointed or substituted in place of Abel.

26. *To call upon the name of the Lord;* they separated themselves from the wicked, maintained the public worship of God, and were thus recognized as his visible people. It is generally thought that they were "the sons of God," mentioned in chap. 6:2.

INSTRUCTIONS.

4. In the declaration that the seed of the woman should bruise the serpent's head, and in the appointment of sacrifices, chap. 3:15, 21, God revealed the certainty of a coming Saviour, and laid a foundation for faith, by the exercise of which men might be justified, and for Christ's sake be accepted as righteous. Heb. 11:4.

5. Faith in what God has revealed with regard to the Redeemer, and the way of life through him, is, to those who know this revelation, essential to acceptable worship. He that rejects the Son rejects also the Father, and will be rejected by him. John 15:23; 1 John 2:23.

9. Sins have a close connection, and the commission of one leads to the commission of others. He who will commit murder will also tell lies.

14. A murderer feels that he deserves to die; and when he is put to death, often acknowledges that it is just.

25. If men would possess the character and receive the reward of God's people, they must separate themselves from his enemies, publicly maintain his worship, and show themselves to be his friends. Mark 8:38; John 14:21; 1 Cor. 7:19; 2 Cor. 6:17.

CHAPTER V.

1. *Book of the generations;* history of Adam and his posterity.

2. *Their name Adam;* that is, man.

3. *In his own likeness;* a human being, and depraved; who, without the renewing grace of God, would never be holy, but would live and die in sin.

24. *Walked with God;* was cordially reconciled to him, Amos 3:3; sought his guidance, believed his declarations, obeyed his commands, and enjoyed his presence. *Was not;* was not found on the earth; nor did he die, but God took him to heaven. Heb. 11:5.

27. *He died;* in the year of the flood.

29. *Noah;* signifying rest; expressive of the hope and expectation that he would be a great blessing.

31 And all the days of Lamech were seven hundred seventy and seven years: and he died.

32 And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.[a]

CHAPTER VI.

1 The wickedness of the world, which provoked God's wrath, and caused the flood. 8 Noah findeth grace. 14 The order, form, and end of the ark.

AND it came to pass, when men[b] began to multiply on the face of the earth, and daughters were born unto them,

2 That the sons of God saw the daughters of men that they *were* fair;[c] and they took them wives[d] of all which they chose.

3 And the LORD said, [e]My Spirit shall not always strive with man, for that he also *is* [f]flesh: yet his days shall be a hundred and twenty years.

4 There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare *children* to them, the same *became* mighty men, which *were* of old, men of renown.

5 ¶ And GOD saw that the wickedness[g] of man *was* great in the earth, and *that* every *imagination of the thoughts[h] of his heart *was* only evil continually.†

6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart.

7 And the LORD said, I will destroy man whom I have created from the face of the earth; ‡both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

8 But Noah found grace in the eyes of the LORD. A. M. 1535. B. C. 2469.

9 These *are* the generations of Noah: Noah was a just man *and* §perfect in his generations, *and* Noah walked with God.

10 And Noah begat three sons, Shem, Ham, and Japheth.

11 The earth also was corrupt before God, and the earth was filled with violence.

12 And God looked upon the earth, and behold, it was corrupt; for all flesh had corrupted his way upon the earth.

13 And God said unto Noah, The end[i] of all flesh is come before me; for the earth is filled with violence through them; and behold, I will destroy them ‖with the earth.

14 ¶ Make thee an ark of gopher-wood: ¶rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

15 And this *is the fashion* which thou shalt make it *of:* The length of the ark *shall be* three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

16 A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof: *with* lower, second, and third *stories* shalt thou make it.

17 And behold, I, even I, do bring a flood[j] of waters upon the earth, to destroy all flesh, wherein *is* the breath of life, from under heaven; *and* every thing that *is* in the earth shall die.

18 But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

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a Ch. 6:10; 7:13; 1 Chr. 1:4-34. b ch. 1:28. c Job 31:1. d Deut. 7:3, 4; Ezra 9:2; Neh. 13:26, 27; 2 Cor. 6:14. e Neh. 9:30; Isa. 5:4; 63:10; Jer. 11:7, 11; 1 Pet. 3:20. f Psa. 78:39. g Psa. 14:2; 53:2; Rom. 3:9. * Or, *the whole imagination.* The Hebrew word signifies not only *the imagination*, but also *the purposes and desires.* h ch. 8:21; Deut. 29:19; Ezek. 8:9, 12; Mat. 15:19. † Heb. *every day.* ‡ Heb. *from man unto beast.* § Or, *upright.* i 1 Pet. 4:7. ‖ Or, *from the earth.* ¶ Heb. *nests.* j Psa. 93:3, 4; Amos 9:6.

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31. *He died;* five years before the flood.

32. *Japheth;* he is generally thought to have been the elder; see note to chap. 10:21; but Shem is mentioned first, because from him would descend the Messiah.

INSTRUCTIONS.

24. To walk with God is the highest duty, the greatest honor, excellence, and blessedness of man. Jude 14, 15; Heb. 11:5, 6.

29. Parents often hope for great comfort from their children; and if children are pious, especially if they become preachers of righteousness, and are instrumental in the salvation of men, parents have reason to rejoice with great joy.

CHAPTER VI.

2. *Sons of God;* his visible worshippers, who had remained in the home of Adam. *Of men;* the openly wicked, who seem to have belonged to Cain's descendants. Chap. 4:16. *All which they chose;* being governed in this matter by their own wills, not by the will of God.

3. *Strive with man;* to bring him to repentance and salvation. *Is flesh;* corrupt, John 3:6. *A hundred and twenty years;* so long would God wait before he would destroy the world.

4. *Giants;* men of great stature and wickedness. *Men of renown;* famous for their deeds of rapine.

6. *Repented the Lord—grieved him;* he would change his conduct towards men, as men change their conduct when sorry for what they have done; and instead of continuing them on the earth and granting them his favors, as he had done, he would destroy them.

7. See Instruction, chap. 1:28.

8. *Grace;* favor, as being a righteous man.

9. *Perfect;* not in the sense of being sinless; but in the sense of being sincere, upright, and truly devoted to God.

14. *Gopher;* a species of resinous wood; perhaps the cypress.

15. *Length;* about four hundred and fifty feet. *Breadth;* seventy-five feet. *Height;* forty-five feet: proportions according to which the best ships are now built.

16. *And in a cubit shalt thou finish it above;* literally, unto a cubit shalt thou finish it above; that is, thou shalt make it to the height of a cubit. Some understand these words of the roof of the ark, which was to have a cubit's slope from the central line outwards. But they more naturally refer to the windows. The horizontal width of the window is not given; this may have greatly exceeded its height.

18. *My covenant;* his engagement for the preservation of Noah and his family, when the rest of the world should be destroyed.

INSTRUCTIONS.

2. Intimate connections with the wicked are sources of great moral corruption and danger.

7. When God, instead of preserving and blessing men, turns against and destroys them, he is said in the Bible to repent, because he changes his conduct as men do when they repent. Not that he alters his purposes, or does what he did not always intend to do. In this sense he is of one mind, and none can turn him, Job 23:13; he is not a man that he should lie, nor the son of man that he should repent. Num. 23:19. There is no contradiction in these texts; they refer to different things, and express different truths. In studying the Bible, we should not

A. M. 1556. B. C. 2448. 19 And of every living thing of all flesh, two[a] of every *sort* shalt thou bring into the ark, to keep *them* alive with thee: they shall be male and female.

20 Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind; two of every *sort* shall come unto thee, to keep *them* alive.

21 And take thou unto thee of all food that is eaten, and thou shalt gather *it* to thee; and it shall be for food for thee, and for them.

22 Thus did Noah;[b] according to all that God commanded him, so did he.

CHAPTER VII.

1 Noah, with his family, and the living creatures, enter into the ark.
17 The beginning, increase, and continuance of the flood.

AND the LORD said unto Noah, Come thou and all thy house into the ark; for [c]thee have I seen righteous before me in this generation.

2 Of every [d]clean beast thou shalt take to thee by sevens,* the male and his female; and of beasts that *are* not clean by two, the male and his female.

3 Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.

4 For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy† from off the face of the earth.

5 And Noah did according unto all that the LORD commanded him.

6 And Noah *was* six hundred years old when the flood of waters was upon the earth.

7 ¶ And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.

8 Of clean beasts, and of beasts that *are* not clean, and of fowls, and of every thing that creepeth upon the earth,

9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

10 And it came to pass, ‡after seven days, that the waters of the flood were upon the earth.

11 ¶ In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains[e] of the great deep broken up, and the §windows of heaven were opened.

12 And the rain was upon the earth forty days and forty nights.

13 In the self-same day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them,[f] into the ark;

14 They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every ‖sort.

15 And they went in unto Noah into the ark, two and two of all flesh, wherein *is* the breath of life.

16 And they that went in, went in male and female of all flesh, as God had commanded him: and the LORD shut him in.[g]

17 And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lifted up above the earth.

18 And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters.

19 And the waters prevailed exceedingly upon the earth;[h] and all the high hills that *were* under the whole heaven were covered.

20 Fifteen cubits upward did the waters prevail; and the mountains[i] were covered.

21 And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:[j]

22 All in whose nostrils *was* ¶the breath of life, of all that *was* in the dry *land*, died.

23 And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah[k] only remained *alive*, and they that *were* with him in the ark.

24 And [l]the waters prevailed upon the earth a hundred and fifty days.

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a Ch. 7:8, 9. b Heb. 11:7. c 1 Pet. 3:20; 2 Pet. 2:5. d Lev. ch. 11. * Heb. *seven seven.* † Heb. *blot out.* ‡ Or, *on the seventh day.* e ch. 8:2; Prov. 8:28; Matt. 24:38; 1 Thess. 5:3. § Or, *floodgates.* f ch. 6:18. ‖ Heb. *wing.* g Deut. 33:27; Psa. 46:2; 91:9; Prov. 3:23. h Job 12:15; Psa. 104:6; 2 Pet. 3:6. i Jer. 3:23. j Job 22:15–17. ¶ Heb. *the breath of the spirit of life.* k Ezek. 14:14, 20; Mal. 3:17, 18. l ch. 8:3.

regard simply the sound of the words, but become acquainted with and believe their meaning. In no other way can we receive benefit from them.

9. The cause of the difference between a good man and the openly wicked is, not their natural disposition, but divine grace; and the fruits of this grace are piety towards God, integrity, uprightness, and benevolence towards men.

12. The corruption of men proceeds from themselves; they are the authors of all their wickedness, and the cause of their own ruin. Prov. 1:31; Hosea 13:9; James 1:14.

22. That faith in God which he accepts, and which is the means of justification and salvation, leads those who exercise it to obey his commands.

CHAPTER VII.

2. *Clean beast;* suitable for sacrifice.

10. *After seven days;* on the seventh day it began to rain.

11. *Second month;* the year began late in September; and the second month, called Marchesvan, answered to the last part of October and the first part of November. *Fountains of the great deep—windows of heaven;* the waters rushed up from the sea, and poured down from the heavens.

20. *Fifteen cubits;* about twenty-two and a half feet. *Upward;* above the highest land.

24. *A hundred and fifty days;* so long, it is supposed, the waters did not sensibly abate.

INSTRUCTIONS.

1. It is not necessary for a man to be wicked because others around him are wicked. Any one may, if he will, be righteous, even in the midst of abounding iniquity. And every one whom God sees to be righteous through faith, will be saved when the wicked are destroyed.

5. If men would be saved, they must not only believe God's declarations, but also make it their great object to obey all his commands.

15. God has power not only over men, but also over beasts, and all the works of his hands. He can influence, direct, and control them, as seemeth him good.

16. Those who believe God's declarations and obey

CHAPTER VIII.

1 The waters assuage. 4 The ark resteth on Ararat. 7 The raven and the dove. 15 Noah, being commanded, 18 goeth forth of the ark. 20 He buildeth an altar, and offereth sacrifice, 21 which God accepteth, and promiseth to curse the earth no more.

AND God[a] remembered Noah, and every living thing, and all the cattle[b] that *was* with him in the ark: and God made a wind[c] to pass over the earth, and the waters assuaged;

2 The fountains[d] also of the deep, and the windows[e] of heaven were stopped, and the rain from heaven was restrained;

3 And the waters returned from off the earth continually:* and after the end of the hundred and fifty days the waters were abated.

4 And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.[f]

5 And the waters †decreased continually until the tenth month: in the tenth *month*, on the first *day* of the month, were the tops of the mountains seen.

6 ¶ And it came to pass at the end of forty days, that Noah opened[g] the window of the ark which he had made:

7 And he sent forth a raven, which went forth to‡ and fro, until the waters were dried up from off the earth.

8 Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground;

9 But the dove found no rest for the sole of her foot, and she returned unto him into the ark; for the waters *were* on the face of the whole earth: then he put forth his hand, and took her, and pulled§ her in unto him into the ark.

10 And he stayed yet other seven days, and again he sent forth the dove out of the ark;

11 And the dove came in to him in the evening; and lo, in her mouth *was* an olive-leaf plucked off: so Noah knew that the waters were abated from off the earth. A. M. 1655. B. C. 2349.

12 And he stayed yet other seven days, and sent forth the dove; which returned not again unto him any more.

13 ¶ And it came to pass in the six hundredth and first year, in the first *month*, the first *day* of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and behold, the face of the ground was dry.

14 And in the second month, on the seven and twentieth day of the month, was the earth dried.

15 ¶ And God spake unto Noah, saying,

16 Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.

17 Bring forth with thee every living thing that *is* with thee, of all flesh, *both* of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful[h] and multiply upon the earth.

18 And Noah went forth, and his sons, and his wife, and his sons' wives with him:

19 Every beast, every creeping thing, and every fowl, *and* whatsoever creepeth upon the earth, after their ‖kinds, went forth out of the ark.

20 ¶ And Noah builded an altar unto the LORD, and took of every clean beast,[i] and of every clean fowl, and offered burnt-offerings on the altar.

21 And the LORD smelled ¶a sweet [j]savor; and the LORD said in his heart, I will not again curse the ground[k] any more for man's sake; *for the imagination[l] of man's heart *is* evil from his youth: neither will I again smite[m] any more every thing living, as I have done.

22 While †the earth remaineth,[n] seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease.

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a Ch. 19:29; Ex. 2:24; Psa. 106:4. b Psa. 36:6. c Ex. 14:21. d Prov. 8:28. e Job 38:37; Matt. 8:27. * Heb. *in going and returning.* f Jer. 51:27. † Heb. *were in going and decreasing.* g ch. 6:16. ‡ Heb. *in going forth and returning.* § Heb. *caused her to come.* h ch. 1:22. ‖ Heb. *families.* i Lev. 1–11. ¶ Heb. *a savor of rest.* j Lev. 1:9; Isa. 65:5; Ezek. 20:41; 2 Cor. 2:15. k ch. 3:17; 6:17. * Or, *though.* l ch. 6:5; Job 15:14; Jer. 17:9; Rom. 1:21. m ch. 9:11, 15. † Heb. *as yet all the days of the earth.* n Isa. 54:9; Jer. 33:20, 25.

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his commands, will receive his effectual protection and care.

21. Men who know the declarations of God but do not believe them, will be convinced of their truth by their fulfilment; and when he undertakes to punish, there is no possibility of escape.

CHAPTER VIII.

1. *Remembered;* showed that he remembered. *Assuaged;* began to abate.

3. *Hundred and fifty days;* from the time it began to rain.

4. *Seventh month;* called Nisan, and answering to the last part of March and the first part of April. *Mountains of Ararat;* in Armenia.

5. *Tenth month;* called Thammuz, and answering to the last part of June and the first part of July.

6. *Forty days;* after the mountains were first seen.

7. *A raven;* which, being an unclean bird, could feed on dead bodies.

9. *Found no rest;* though the tops of some mountains could be seen, these were not the regions which the dove would visit.

13. *The first month;* called Tisri, and answering to the last part of September and the first part of October. This was the first month of the civil year. Afterwards, in the days of Moses, the ecclesiastical year of the Jews began in the month of Abib or Nisan, answering to the last part of March and the first part of April.

14. *The seven and twentieth day;* reckoning the day he entered and the day he left, this was twelve months and eleven days from the time the fountains of the great deep were broken up, and the windows of heaven opened. Chap. 7:11. Theirs were lunar months, measured by the changes of the moon. Six of these consisted of thirty days each, and six of twenty-nine. Twelve months and eleven days would therefore make a solar year, or three hundred and sixty-five days.

20. *Altar;* an elevated place on which to offer sacrifices. *Burnt-offerings;* offerings that were consumed by fire; expressive of the conviction of the offerers, that they, as sinners, deserved to be consumed; also of their gratitude for sparing mercy, their need of pardoning grace, and their hope of obtaining it, through the sacrifice of Christ as a propitiation for the sins of the world. Eph. 5:2; Heb. 9:14; 1 John 2:2.

21. *A sweet savor;* God was pleased with, and accepted the offering, as a suitable expression of a penitent, believing, and grateful heart. *Said in his heart;* determined, and made known his determination. *Not again curse the ground;* by bringing upon it a flood. *For;* though men would continue to be naturally as wicked after the flood as before, yet God would not again interrupt the regular course of the seasons, and of day and night, to the end of time.

INSTRUCTIONS.

1. However great or long-continued the trials of God's

A. M. 1656.
B. C. 2348.

CHAPTER IX.

1 God blesseth Noah. 4 Blood and murder are forbidden. 8 God's covenant, 13 signified by the rainbow. 18 Noah replenisheth the world, 20 planteth a vineyard, 21 is drunken, and mocked of his son, 25 curseth Canaan, 26 blesseth Shem, 27 prayeth for Japheth, 29 and dieth.

AND God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.[a]

2 And the fear of you, and the dread of you, shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth *upon* the earth, and upon all the fishes of the sea;[b] into your hand are they delivered.

3 Every moving thing that liveth shall be meat for you;[c] even as the green herb[d] have I given you all things.[e]

4 But flesh with the life thereof, *which is* the blood thereof, shall ye not eat.[f]

5 And surely your blood of your lives will I require: at the hand of every beast will I require it, and at the hand of man;[g] at the hand of every man's brother will I require the life of man.

6 Whoso sheddeth man's blood, by man shall his blood be shed:[h] for in the image of God made he man.[i]

7 And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

8 ¶ And God spake unto Noah, and to his sons with him, saying,

9 And I, behold, I establish my covenant with you, and with your seed after you;[j]

10 And with every living creature that *is* with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.[k]

11 And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.[l]

12 And God said, This *is* the token of the covenant which I make between me and you, and every living creature that *is* with you, for perpetual generations:[m]

13 I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.[n]

14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:

15 And I will remember my covenant, which *is* between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.[o]

16 And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that *is* upon the earth.[p]

17 And God said unto Noah, This *is* the token of the covenant which I have established between me and all flesh that *is* upon the earth.

18 ¶ And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth:[q] and Ham *is* the father of Canaan.*

19 These *are* the three sons of Noah:[r] and of them was the whole earth overspread.

20 And Noah began *to be* a husbandman, and he planted a vineyard:[s]

21 And he drank of the wine,[t] and was drunken; and he was uncovered within his tent.

22 And Ham, the father of Canaan, saw the nakedness[u] of his father,[v] and told his two brethren without.

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a Ver. 7, 19; ch. 10:32. b Psa. 8:6; Hos. 2:18; Jas. 3:7. c Deut. 12:15; 14:4, etc.; Acts 10:12-14; 1 Tim. 4:3, 4. d ch. 1:29. e Rom. 14:3. f Lev. 17:10-14; 19:26; Deut. 12:23; 1 Sam. 14:31. g Ex. 21:12, 28. h Lev. 24:17; 1 Kings 2:5, 6, 32. i ch. 1:27. j ver. 11, 17; ch. 6:18. k ch. 8:1; Psa. 145:9. l 2 Peter 3:7. m ch. 17:11. n Ezek. 1:28; Rev. 4:3; 10:1. o Lev. 26:42, 45. Deut. 7:9; 1 Kings 8:23; Neh. 9:32; Psa. 106:45; Ezek. 16:60; Luke 1:72. p ch. 17:13, 19; 2 Sam. 23:5; Isa. 55:3; Jer. 32:40; Heb. 13:20. q ch. 10:1, 6. * Heb. *Chenaan.* r ch. 10:32; 1 Chr. 1:4. s Deut. 20:6; 28:30; Prov. 24:30; Song 1:6; 1 Cor. 9:7. t Prov. 20:1; Luke 21:34; 1 Cor. 10:12; Tit. 2:2. u Hab. 2:15; Rev. 3:18. v Psa. 35:20; 40:15; 70:3; Obad. 12, 13.

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people, he never forgets them; nor does he continue those trials any longer than will promote his glory and their highest good. Let them place implicit confidence in him; in due time all his promises will be fully accomplished.

12. In the days of Noah, as at the creation and in the days of Adam, time was divided into weeks or periods of seven days; marked, not by the revolutions of heavenly bodies, as were months and years, but by the return of the Sabbath, a day of rest from secular, and of devotion to sacred duties. This division of time was carried into all parts of the world, and has been observed by the people of God in all ages.

18. As soon as trials have accomplished God's wise and benevolent ends, he delights to deliver his people from them, and to fill their hearts with joy.

21. Whatever destruction God brings upon the wicked, and however extensively it may be known, without the grace of God those who survive will continue to be wicked; neither judgments nor mercies will lead them to love and obey God.

22. The regular return of day and night, summer and winter, seed-time and harvest, is a constant memorial of the truth of Jehovah; that when the word hath gone out of his mouth it standeth for ever. Num. 23:19; Matt. 24:35.

CHAPTER IX.

2. *Into your hand;* they shall be subject to you, to be used for your benefit.

3. *Every moving thing;* that is good to eat.

4. *The blood—shall ye not eat;* it must not be eaten, as it was to typify the blood which was to be offered to God as an atonement for the sins of men.

5. *At the hand of every beast will I require it;* this was to impress upon them the sacredness of human life, and thus prevent one man from killing another. Exod. 21:28, 29. *Brother;* he who slays a man slays his brother, since the whole human family are brethren of one blood.

6. *His blood be shed;* the murderer of man should by man be put to death. This was designed to be another safeguard of human life. The murderer was to die, to prevent others from committing murder. *In the image of God;* a rational, accountable, moral, and immortal being; to exercise by God's appointment a portion of his authority, and with a right to life, till God, or some one in obedience to or in accordance with his will, should take it away.

9. *Establish my covenant;* confirm a solemn promise or engagement.

13. *My bow;* the rainbow. *A token;* a visible assurance of the certain fulfilment of what God promised, and bringing it to remembrance.

15. *I will remember my covenant;* the rainbow was to be a means of leading men in all ages to remember God's covenant, and to feel that he remembers it, and that what he has promised he will accomplish.

19. *Overspread;* repeopled with inhabitants.

20. *A husbandman;* a cultivator of the earth.

23 And Shem and Japheth took a garment, and laid *it* upon both their shoulders, and went backward,[a] and covered the nakedness of their father: and their faces *were* backward, and they saw not their father's nakedness.

24 And Noah awoke from his wine, and knew what his younger son had done unto him.

25 And he said, Cursed[b] *be* Canaan; a servant of servants shall he be unto his brethren.

26 And he said, Blessed *be* the LORD God of Shem; and Canaan shall be *his servant.

27 God shall †enlarge Japheth,[c] and he shall dwell in the tents of Shem; and Canaan shall be his servant.

28 ¶ And Noah lived after the flood three hundred and fifty years.

29 And all the days of Noah were [d]nine hundred and fifty years: and he died.

CHAPTER X.

1 The generations of Noah. 2 The sons of Japheth. 6 The sons of Ham. 8 Nimrod the first monarch. 21 The sons of Shem.

NOW these *are* the generations of the sons of Noah; Shem, Ham, and Japheth: and unto them were sons born after the flood.

2 The [e]sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras. A. M. 1657. B. C. 2347.

3 And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah.

4 And the sons of Javan; Elishah, and Tarshish, Kittim, and ‡Dodanim.

5 By these were the isles[f] of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.

6 ¶ And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan.

7 And the sons of Cush; Seba,[g] and Havilah, and Sabtah, and Raamah, and Sabtecha: and the sons of Raamah; Sheba, and Dedan.

8 And Cush begat Nimrod:[h] he began to be a mighty one in the earth.

9 He was a mighty hunter[i] before the LORD; wherefore it is said, Even as Nimrod the mighty hunter before the LORD.

10 And the beginning of his kingdom was §Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

11 Out of that land ‖went forth Asshur, and builded Nineveh, and ¶the city Rehoboth, and Calah,

12 And Resen, between Nineveh and Calah: the same *is* a great city.

a Ex. 20.12; Gal. 6:1 1 Pet 4:8. b Deut. 27 16; Josh. 9:23, 27; Judg. 1:28, 30; 2 Chr 8:7, 8 * Or, *servant to them.* † Or, *persuade.* c Eph. 2:13. d ch. 5:5. e ver. 21. ‡ Or, as some read it, *Rodanim.* f Jer. 2 10; Zeph. 2:11. g Psa. 72 10. h Mic. 5:6. i Mic. 7:2 § Gr. *Babylon.* ‖ Or, *he went out into Assyria.* ¶ Or, *the streets of the city.*

25. *Canaan;* God mercifully restricted the curse to Canaan the son of Ham, and father of the Canaanites, whom, as a just punishment for their sins, God in after-ages directed the Israelites to destroy. Ex. 34:10–14; Deut. 7:17–24. *Servant of servants;* the meanest of servants.

27. *Enlarge Japheth;* greatly extend the territory of his descendants. *Dwell in the tents of Shem;* partake of the blessings enjoyed by him. The Jews came from Shem. The chief civilized and Christian nations of modern Gentiles are from Japheth.

INSTRUCTIONS.

1. With the increase of the human family by the marriage of one man with one woman, God is well pleased, that all parts of the earth may be inhabited, cultivated, and filled with his praise.

3. The fear of man in beasts, birds, and fishes, is evidence of the truth and goodness of God. Without his permission we should have no right to use them for food; and all wanton destruction of them, or putting them to pain, is sinful.

6. God is the rightful disposer of human life, and as he directs that the murderer shall by man be put to death, it is morally wrong for government not to do it. It is a violation of duty to God and to men.

15. Whenever we see the rainbow we have evidence of the truth of God's declarations, and that he remembers them; and we should feel that not one jot or tittle of what he has said will fail, but that all will be fulfilled.

21. Wine is an intoxicating liquor. Those who, at home or abroad, on ordinary or on festive occasions, drink it, are in danger of becoming drunken; nor is piety towards God, nor benevolence to men, nor a long course of successful resistance of temptation, a sure safeguard against it. All, therefore, who think they stand, should take heed lest they fall; praying, "Lead us not into temptation," and showing the sincerity of their prayers by their conduct.

CHAPTER X.

1. *Now these are the generations;* this chapter contains the oldest and most important genealogical record in the world. The reader will notice that the names of the descendants of Noah's sons represent generally not simply individuals, but nations, or families of nations sprung from them.

2. *Gomer;* probably the Cimmerians north of the Black sea, around which and north of it his sons settled, ver. 3. *Magog;* a powerful people of the north. Ezek. 38:15; 39:2. *Madai;* the Medes east of Assyria and south of the Caspian sea. *Javan;* the Ionians on the western coast of Asia Minor, and then the Greeks generally. *Tubal, and Meshech;* probably inhabiting the region between the Caspian and Black seas, and further north.

3. *Togarmah;* probably the Armenians, or a people in that vicinity.

4. *Elishah;* the Greeks. *Kittim;* the same as Chittim, and the isles of Chittim. The word is plural, and signifies the coasts and islands west of Palestine, and then, in a general sense, Europe and the coasts of Asia Minor. The same is signified by "the isles of the Gentiles," ver. 5.

The sons of Japheth occupied Europe, Asia Minor, the countries around the Black sea and the Caspian, and the vast region to the north and east of them.

6. *Cush;* from whom came the Ethiopians, south of Egypt. *Mizraim;* from whom came the Egyptians. Mizraim is the Hebrew word for Egypt.

7. *Seba;* a people of Ethiopia, the same as the Sabeans, mentioned in Isa. 45:14, along with Egypt and Ethiopia. It must not be confounded with the Sabeans of Job 1:15, where a different word is used in the Hebrew. *Havilah;* different from the Havilah mentioned ver. 29. *Sheba, and Dedan;* to be distinguished from the Sheba and Dedan named, chap. 25:3, as descendants of Abraham. There was also a third Sheba, descended from Shem, ver. 28.

8, 9. *Mighty one in the earth—mighty hunter;* distinguished for his bold and successful exploits, in overcoming and controlling beasts and men.

10. *Babel;* Babylon on the Euphrates. *The land of Shinar;* the plain country lying around Babylon. It was six or seven hundred miles east of Canaan.

11. *Asshur;* from him came the name Assyria. He was a son of Shem, ver. 22, and is mentioned here by way of anticipation. Some prefer the marginal reading: "He [Nimrod] went forth to Asshur," that is, Assyria. *Nineveh;* a city on the river Tigris, about three hundred miles north of Babylon.

A. M. about 1786. B. C. 2218. 13 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,

14 And Pathrusim,[a] and Casluhim, (out of whom came Philistim,) and Caphtorim.

15 ¶ And Canaan begat *Zidon his first-born, and Heth,

16 And the Jebusite, and the Amorite, and the Girgasite,

17 And the Hivite, and the Arkite, and the Sinite,

18 And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad.

19 And the border of the [b]Canaanites was from Zidon, as thou comest to Gerar, unto †Gaza; as thou goest unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha.

20 These *are* the sons of Ham, after their families, after their tongues, in their countries, *and* in their nations.

21 ¶ Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were *children* born.

22 The children of Shem; Elam, and Asshur, and ‡Arphaxad, and Lud, and Aram.

23 And the children of Aram; Uz, and Hul, and Gether, and Mash.

24 And Arphaxad begat §Salah; and Salah begat Eber.

25 And unto Eber[c] were born two sons: the name of one *was* Peleg,‖ for in his days was the earth divided; and his brother's name *was* Joktan.

26 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,

27 And Hadoram, and Uzal, and Diklah,

28 And Obal, and Abimael, and Sheba,[d]

29 And Ophir, and Havilah, and Jobab: all these *were* the sons of Joktan.

30 And their dwelling was from Mesha, as thou goest unto Sephar, a mount of the east.

31 These *are* the sons of Shem, after their families, after their tongues, in their lands, after their nations.

32 These *are* the families of the sons of Noah, after their generations, in their nations; and by these were the nations divided in the earth after the flood.

CHAPTER XI.

1 One language in the world. 3 The building of Babel. 5 The confusion of tongues. 10 The generations of Shem. 27 The generations of Terah the father of Abram. 31 Terah goeth from Ur to Haran.

AND the whole earth was of one ¶language, and of one *speech.

2 And it came to pass, as they journeyed from the †east, that they found a plain in the land of Shinar; and they dwelt there.

3 And ‡they said one to another, Go to, let us make brick, and §burn them thoroughly. And they had brick for stone, and slime had they for mortar.

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a 1 Chr. 1:12. * Heb. *Tzidon.* b ch. 15:18, 21; Num. 34:2, 12; Josh. 12:7, 8. † Heb. *Azzah.* ‡ Heb. *Arpachshad.* § Heb. *Shelah.* c 1 Chr. 1:19.

‖ That is, *division.* d ch. 25:3. ¶ Heb. *lip.* * Heb. *words.* † Or, *eastward.* ‡ Heb. *a man said to his neighbor.* § Heb. *burn them to a burning.*

13. *Ludim;* that is, children of Lud, *im* being the Hebrew plural. Another Lud is mentioned ver. 22, the descendant of Shem. *Pathrusim;* the people of Pathros, that is, Upper Egypt.

14. *Philistim;* the Philistines, who occupied the southwestern angle of Palestine. From Deut. 2:23, and Amos 9:7, we learn that they came out of Caphtor. We may suppose that from the Casluhim came first the Caphtorim, and from these the Philistim. According to the ancients, the Casluhim and Caphtorim were Egyptian colonies, the former inhabiting Colchis, at the eastern extremity of the Black sea; the latter Cappadocia, in the eastern part of Asia Minor. Some understand by Caphtor the modern island of Crete.

15. *Zidon;* from whom came the Zidonians. *Heth;* the father of the Hittites.

19. *Zidon;* the chief city of the Zidonians, in the northwest corner of Palestine on the Mediterranean sea. *As thou comest to Gerar, unto Gaza;* that is, extending from Zidon to Gaza, as one goes south to Gerar. Gaza was the southern city of the Philistines, and Gerar was near it. *As thou goest unto Sodom—unto Lasha;* extending from Zidon south-east to Lasha, as one goes towards Sodom, etc. Lasha seems to have been east of the Dead sea. Sodom and the three cities named with it lay in the vale of Siddim, which is now covered by the Dead sea.

The posterity of Ham occupied Egypt and Africa generally, the whole eastern coast of the Mediterranean, the great plain around the lower Euphrates and its branches, and some parts of Asia Minor and of Arabia.

21. *Eber;* see below, ver. 24. *The elder;* these words, as they stand in the original, may refer to either Shem or Japheth. From the fact that in the genealogical tables Japheth is named first, as also from chap. 5:32 compared with chap. 11:10, it is inferred with probability that Japheth was the elder brother.

22. *Elam;* inhabiting the country now called Persia. *Asshur;* see above, ver. 11. *Lud;* according to Josephus, the Lydians in Asia Minor. *Aram;* a general name for ancient Syria, lying north and north-east of Palestine, and in the wider sense, including Mesopotamia.

23. *Uz;* several persons of this name are mentioned in Scripture, chap. 22:21; 36:28; and from which of them the land of Uz in Arabia was peopled, is not known. Probably Uz, Hul, Gether, and Mash all occupied parts of Syria.

24. *Eber;* or Heber in Mesopotamia beyond the Euphrates. He was the ancestor of Abraham, and many suppose that from him is derived the word Hebrew.

25. *Peleg;* meaning division. *The earth divided;* among the different tribes of men. Chap. 11:8.

26. *Joktan;* his children seem all to have settled in Arabia, or further east. *Hazarmaveth;* the same as Hadramant in south-eastern Arabia.

28. *Sheba;* the Sabeans in the southern part of Arabia Felix.

29. *Ophir;* probably in India. *Havilah;* on the Persian gulf.

The posterity of Shem occupied Arabia, Syria, and the region east, in a more southern line than that of the posterity of Japheth.

Many changes were afterwards made among the descendants of Noah's three sons, by colonization and conquest.

INSTRUCTIONS.

32. As all nations had one common origin and sprung from one family, they should all love each other as brethren, and seek to promote each other's good; doing in all things to others as they ought to wish that others should do to them.

CHAPTER XI.

1. *One language—one speech;* these words denote union in counsel and in language.

3. *Go to;* come now. *Slime—for mortar;* bitumen; a pitchy substance which they used for cement.

4 And they said, Go to, let us build us a city, and a tower[a] whose top *may reach* unto heaven; and let us make us a name,[b] lest we be scattered abroad[c] upon the face of the whole earth.

5 And the LORD came down[d] to see the city and the tower, which the children of men builded.

6 And the LORD said, Behold, the people *is* one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined[e] to do.

7 Go to, let us go down, and there confound their language,[f] that they may not understand one another's speech.

8 So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

9 Therefore is the name of it called Babel,* because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face[g] of all the earth.

10 ¶ These[h] *are* the generations of Shem: Shem *was* a hundred years old, and begat Arphaxad two years after the flood:

11 And Shem lived after he begat Arphaxad five hundred years, and begat[i] sons and daughters.

12 And Arphaxad lived five and thirty years, and begat[j] Salah:

13 And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters.

14 And Salah lived thirty years, and begat Eber:

15 And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters.

16 And Eber lived four and thirty years, and begat †Peleg:

17 And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters.

18 And Peleg lived thirty years, and begat Reu:‡ A. M. about 1787. B. C. 2217.

19 And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters.

20 And Reu lived two and thirty years, and begat §Serug:

21 And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters.

22 And Serug lived thirty years, and begat ‖Nahor:

23 And Serug lived after he begat Nahor two hundred years, and begat sons and daughters.

24 And Nahor lived nine and twenty years, and begat ¶Terah:

25 And Nahor lived after he begat Terah a hundred and nineteen years, and begat sons and daughters.

26 And Terah lived seventy years, and begat Abram,[k] Nahor, and Haran.

27 Now these *are* the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot.

28 And Haran died before his father Terah in the land of his nativity, in [l]Ur of the Chaldees.

29 And Abram and Nahor took them wives: the name of Abram's wife *was* Sarai;[m] and the name of Nahor's wife, Milcah,[n] the daughter of Haran, the father of Milcah, and the father of Iscah.

30 But Sarai was barren;[o] she *had* no child.

31 And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter-in-law, his son Abram's wife; and they went forth with them from [p]Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran,* and dwelt there.

32 And the days of Terah were two hundred and five years: and Terah died in Haran.

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a Deut. 1:28. b Psa. 49:11–13; Prov. 10:7; Dan. 4:30. c ver. 9; Psa. 92:9; Luke 1:51. d ch. 18:21. e Psa. 2:1. f Psa. 55:9; Acts 2:6; 1 Cor. 14:23. * That is, *confusion.* g Acts 17:26. h ver. 27; ch. 10:21, 22. i ch. 1:25. j Luke 3:35. † Luke 3:35; *Phalec.* ‡ Luke 3:35; *Ragau.* § Luke 3:35; *Saruch.* ‖ Josh. 24:2; *Nachor.* ¶ Luke 3:34; *Thara.* k Josh. 24:2; 1 Chr. 1:26, 27. l ch. 15:7. m ch. 17:15. n ch. 22:20; 24:15. o ch. 16:1, 2; 18:11, 12; 21:1, 2; Psa. 113:9; Luke 1:36. p ch. 12:1. * ver. 32; *Charran.*

4. *A name;* a tower of renown, which may serve as a centre of unity.

6. *Nothing will be restrained;* if permitted to go on, they will accomplish their designs.

7. *Confound their language;* by an influence from God their speech was confounded, and their counsels divided, so that they separated themselves into different families speaking different languages.

9. *Babel;* meaning confusion.

10. *Shem;* the progenitor of Abraham, whose history Moses, the writer of this book, is about to give.

26. *Lived seventy years;* and after that, *begat Abram, Nahor, and Haran;* but not, it is supposed, in this order. Haran was the first-born, and Abram was the youngest. He is mentioned first as Shem was, chap. 5:32, because from him was to spring the Messiah. See chap. 5, and Matt. 1.

28. *Ur of the Chaldees;* a place it is supposed between the Tigris and the Euphrates, about four hundred miles north-east of Canaan. This is the first time the Chaldees are mentioned in Scripture. They lived in the north part of Mesopotamia, now Koordistan. Afterwards they went south into the land of Shinar, which was afterwards called Chaldea and Babylonia. Chap. 10:10.

29. *Sarai—Milcah;* these are both supposed to have been daughters of Haran, the elder brother of Abram and Nahor. If so, these two brothers married their nieces; but it seems that Haran and Abraham, though both sons of Terah, had not the same mother. Chap. 20:12.

31. *Into;* towards. *Canaan;* a country on the eastern shore of the Mediterranean sea. *Haran;* a place in Mesopotamia between the rivers Euphrates and Chebar. It is called in the New Testament, Charran. Acts 7:4.

INSTRUCTIONS.

4. It is natural for men to seek to be distinguished, and as natural to seek it in a wrong way and for a wrong end. In doing this they will be disappointed. Would they be truly great, and permanently honored, which they may and ought to desire, they must seek these blessings, not in the indulgence of selfish gratification, but in learning and doing the will of God.

9. The effects of the confusion of tongues are seen down to the present day, in the variety of languages which are spoken, and in the difficulty thus occasioned of holding intercourse and communicating freely the knowledge which multitudes need, and without which they are exposed to perish.

31. The statements of the Old Testament are in various ways confirmed by the New, and thus they mutually sup-

A. M. 2083.
B. C. 1921.

CHAPTER XII.

1 God calleth Abram, and blesseth him with a promise of Christ. 4 He departeth with Lot from Haran. 6 He journeyeth through Canaan, 7 which is promised him in a vision. 10 He is driven by a famine into Egypt. 11 Fear maketh him feign his wife to be his sister. 14 Pharaoh, having taken her from him, by plagues is compelled to restore her.

NOW the LORD had said unto Abram,[a] Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee:

2 And I will make of thee a great nation,[b] and I will bless thee, and make thy name great;[c] and thou shalt be a blessing:

3 And I will bless them that bless thee,[d] and curse him that curseth thee: and in thee shall all families of the earth be blessed.[e]

4 So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram *was* seventy and five years old when he departed out of Haran.

5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan;[f] and into the land of Canaan they came.

6 ¶ And Abram passed through the land unto the place of Sichem,[g] unto the plain of Moreh. And the Canaanite[h] *was* then in the land.

7 And the LORD appeared unto Abram,[i] and said, Unto thy seed will I give this land:[j] and there builded he an altar[k] unto the LORD, who appeared unto him.

8 And he removed from thence unto a mountain on the east of Beth-el,[l] and pitched his tent, *having* Beth-el on the west, and *Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD.[m]

9 And Abram journeyed, †going on still toward the south.

10 ¶ And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine *was* grievous in the land.

11 And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou *art* a fair woman to look upon:

12 Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This *is* his wife: and they will kill me, but they will save thee alive.

13 Say, I pray thee, thou *art* my sister:[n] that it may be well with me for thy sake; and my soul shall live because of thee.

14 ¶ And it came to pass, that when Abram was come into Egypt, the Egyptians beheld the woman that she *was* very fair.

15 The princes also of Pharaoh saw her, and commended her before Pharaoh:[o] and the woman was taken into Pharaoh's house.[p]

16 And he entreated Abram well for her sake: and he had sheep, and oxen, and he-asses, and men-servants, and maid-servants, and she-asses, and camels.

17 And the LORD plagued Pharaoh and his house with great plagues because of Sarai, Abram's wife.

18 And Pharaoh called Abram, and said, What *is* this *that* thou hast done unto me? Why didst thou not tell me that she *was* thy wife?[q]

19 Why saidst thou, She *is* my sister? so I might have taken her to me to wife: now therefore, behold thy wife, take *her*, and go thy way.

20 And Pharaoh commanded *his* men concerning him;[r] and they sent him away, and his wife, and all that he had.

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a Ch. 11:31; 15:7; Neh. 9:7; Isa. 41:2; Acts 7:3; Heb. 11:8. b ch. 17:6; 21:35. c ch. 18:18; 28:4. d Num. 24:9. e Psa. 72:17; Acts 3:25; Gal. 3:8. f Heb. 11:8. g Deut. 11:30; Judg. 7:1. h ch. 10:18, 19. i ch. 17:1; 18:1. j ch. 13:15; 17:8; 26:3; 28:13; Psa. 105:9-11; Rom. 9:8; Gal. 3:16; 4:28. k ch. 13:4, 18; 26:25; 33:20. l ch. 28:19. * Heb. *Ai;* Josh. 7:2. m ch. 21:33. † Heb. *in going and journeying.* n ch 20:2; 26:7. o Mat. 5:28. p Psa. 105:14; Prov. 6:29; Heb. 13:4. q ch. 20:10; 26:10; Ex. 32:21. r Prov. 21:1.

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port and illustrate each other; while both throughout have special reference to, and in numerous ways proclaim the dignity and show forth the glory of Jesus Christ.

CHAPTER XII.

1. *Abram;* this is composed of two Hebrew words: *Ab,* signifying father, and *ram,* meaning high or distinguished.

2. *Be a blessing;* to all families of the earth (ver. 3) by being the progenitor of Jesus Christ.

3. *Be blessed;* in his seed, which is Christ. Gal. 3:8–16.

6. *Sichem;* called also Shechem; and in the New Testament, Sychar. John 4:5. It lay between mount Ebal on the north, and Gerizim on the south. It is now called Nabulus or Nablus, and is about forty miles north of Jerusalem. *Plain;* the original word means oak.

8. *Bethel;* the meaning of this word is house of God. This name was afterwards given to this place by Jacob. Chap. 28:19. The city was before called Luz, and is about thirty miles south of Shechem. *Hai;* called Ai, Josh. 8:1; a few miles east of Bethel.

13. *My sister;* see note to chap. 20:12. *That it may be well with me;* that I may be well treated for thy sake. See ver. 16. *My soul shall live;* my life shall be spared.

16. *He had sheep—camels;* Abraham had them as presents from Pharaoh.

17. *Plagued Pharaoh;* and also in some way revealed to him the cause of these plagues. Compare chap. 20:3.

19. *Might have taken her to me to wife;* he had purposed an honorable marriage with her, but had not accomplished it. Compare chap. 20:4.

INSTRUCTIONS.

3. Though God calls his people to make great sacrifices for his sake, he promises them blessings greater than those they relinquish; and in believing and obeying him, they will find abundant reward.

8. When called to remove from one place to another, it is a great comfort to take with us our friends. Wherever we are we should worship God, and commit ourselves and our friends to his merciful guidance and care.

10. Though obedience to God will not, in this world, secure us from trials, it will prepare us to meet them, make them blessings, and fit us, when we leave this world, to be freed from all trials and receive unmingled and everlasting joys.

12. The best of men are far from being faultless; they do many things in which it is neither wise, nor safe, nor right for us to imitate them; and whenever we trust to human expedients instead of trusting in God, we may expect to be punished for our folly.

15. Great beauty is a source of great danger, and often the means of great evil to its possessor.

20. The Lord watches over his people for good, and takes much better care of them than they do of themselves.

CHAPTER XIII.

1 Abram and Lot return out of Egypt. 7 By disagreement they part asunder. 10 Lot goeth to wicked Sodom. 14 God reneweth the promise to Abram. 18 He removeth to Hebron, and there buildeth an altar.

AND Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south.[a]

2 And Abram *was* very rich[b] in cattle, in silver, and in gold.

3 And he went on his journeys from the south even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai;

4 Unto the place of the altar,[c] which he had made there at the first: and there Abram called on the name of the LORD.[d]

5 ¶ And Lot also, which went with Abram, had flocks, and herds, and tents.

6 And the land was not able to bear them,[e] that they might dwell together: for their substance was great, so that they could not dwell together.

7 And there was a strife between the herdmen of Abram's cattle, and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land.[f]

8 And Abram said unto Lot, Let there be no strife,[g] I pray thee, between me and thee, and between my herdmen and thy herdmen; for we *be* *brethren.[h]

9 *Is* not the whole land before thee?[i] Separate thyself, I pray thee, from me: if *thou wilt take* the left hand, then I will go to the right; or if *thou depart* to the right hand, then I will go to the left.[j]

10 And Lot lifted up his eyes, and beheld all the plain of Jordan, that it *was* well watered everywhere, before the LORD destroyed Sodom and Gomorrah,[k] *even* as the garden[l] of the LORD, like the land of Egypt, as thou comest unto Zoar.[m]

11 Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves[n] the one from the other. A. M. 2086. B. C. 1918.

12 Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched *his* tent toward Sodom.

13 But the men of Sodom *were* wicked and sinners[o] before the LORD exceedingly.

14 ¶ And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward:

15 For all the land which thou seest, to thee will I give it, and to thy seed for ever.[p]

16 And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, *then* shall thy seed also be numbered.

17 Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.

18 Then Abram removed *his* tent, and came and dwelt in the †plain of Mamre,[q] which *is* in Hebron, and built there an altar unto the LORD.

CHAPTER XIV.

1 The battle of four kings against five. 12 Lot is taken prisoner. 14 Abram rescueth him. 18 Melchizedek blesseth Abram. 20 Abram giveth him tithe. 22 The rest of the spoil, his partners having had their portions, he restoreth to the king of Sodom.

AND it came to pass, in the days of Amraphel king of Shinar,[r] Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations;

2 *That these* made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah,[s] and Shemeber king of Zeboiim, and the king of Bela, which is Zoar.[t]

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a Ch. 12:9, etc. b ch. 24:35; 1 Sam. 2:7; Job 1:10; Psa. 112:3; Prov. 3:9, 10; 10:22; Matt. 6:33. c ch. 12:7, 8; Psa. 42:1, 2, 84:10. d Psa. 116:17; 145:18. e ch. 36:7. f ch. 34:30. g Phil. 2:14; Heb. 12:14. * Heb. *men brethren.* h ch. 11:27. i ch. 20:15. j 1 Pet. 3:8–12. k ch. 19:25; 1 John 2:15. l ch. 2:10; Isa. 51:3; Joel 2:3. m ch. 14:2. n Prov. 27:10. o ch 18:20; Ezek. 16:49; 2 Pet. 2:7, 8. p ch. 12:7. † Heb. *plains.* q ch. 35:27. r ch. 11:2; Isa. 11:11; Zech. 5:11. s Deut. 29:23; Hos. 11:8. t ch. 19:22. *

CHAPTER XIII.

1. *The south;* the south part of Canaan.

6. *Not able to bear them;* the pasturage was not sufficient for their flocks.

7. *Dwelled then in the land;* this made their quarrels the more improper and perilous.

8. *Brethren;* near relatives, and professors of the same religion.

10. *Jordan;* rising near mount Lebanon, and running south into the Dead sea. The plain of Jordan was the region bordering on the river. *Sodom—Gomorrah;* cities in the south of Canaan, the site of which is now occupied by the Dead sea. *Garden of the Lord;* the scenery of paradise may harbor a population ripening for hell. *As thou comest unto Zoar;* the meaning is, "all the plain of Jordan," as far as to Zoar, "was well watered." Zoar was a small place near Sodom and Gomorrah. Chap. 19:22.

15. *To thee will I give it;* not to him personally, but to his descendants. Acts 7:5. *For ever;* for a perpetual inheritance, should they continue to obey him.

16. *As the dust of the earth;* very numerous.

18. *Plain;* oaks of Mamre, chap. 12:6. *Hebron;* a city about twenty miles south of Jerusalem, called also Kirjath-Arba, or the city of Arba, a famous giant who lived there. Josh. 14:15.

INSTRUCTIONS.

4. Habitual communion with God is essential to a life of faith; and necessary in order rightly to use the blessings, meet the trials, and discharge the duties of life.

6. Increasing riches may part old and tried friends.

7. Contentions among the friends of God, the members of their families, or persons in their employment, are exceedingly injurious to his cause; they tend to prejudice men against religion, and to prevent their salvation.

9. A wise and good man will be kind, accommodating, and peaceful; will seek to avoid strife, especially with his relatives; and will often relinquish his rights rather than contend for them.

13. When men, in selecting their place of abode, regard the opportunities for making money more than they do the means of intellectual and moral improvement, they commit sin, and will have reason to be grateful if they escape ruin.

15. God requires faith in promises, the fulfilment of which is future and distant.

18. Men who, from regard to God, make sacrifices for peace, will be kept from many evils into which others will fall. They will receive much good themselves, and be instrumental in communicating much to others.

CHAPTER XIV.

1. *Shinar;* chap. 10:10. *Ellasar;* apparently lying between Shinar and Elam. *Elam;* Persia. *Nations;* several small nations, whose situation is unknown.

2. *King of Sodom;* the word king is used in the Bible for the ruler of a city or small district; and for the chief of a clan or tribe, as well as for the ruler of a nation.

A. M. about 2091. B. C. 1913.

3 All these were joined together in the vale of Siddim, which is the salt sea.[a]

4 Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.

5 And in the fourteenth year came Chedorlaomer, and the kings that *were* with him, and smote the Rephaim[b] in Ashteroth-karnaim,[c] and the Zuzim[d] in Ham, and the Emim in *Shaveh Kiriathaim,

6 And the Horites in their mount Seir, unto El-paran,† which *is* by the wilderness.[e]

7 And they returned, and came to Enmishpat, which *is* Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt in Hazezon-tamar.[f]

8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela, the same *is* Zoar; and they joined battle with them in the vale of Siddim;

9 With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five.

10 And the vale of Siddim *was full of* slime-pits; and the kings of Sodom and Gomorrah fled, and fell there: and they that remained fled to the mountain.[g]

11 And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way.

12 And they took Lot, Abram's brother's son, who dwelt in Sodom,[h] and his goods, and departed.

13 ¶ And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite,[i] brother of Eshcol, and brother of Aner: and these *were* confederate with Abram.

14 And when Abram heard that his brother was taken captive, he ‡armed his §trained *servants*, born in his own house, three hundred and eighteen, and pursued *them* unto Dan.[j]

15 And he divided himself against them, he and his servants, by night, and smote them,[k] and pursued them unto Hobah, which *is* on the left hand of Damascus.

16 And he brought back all the goods,[l] and also brought again his brother Lot, and his goods, and the women also, and the people.

17 ¶ And the king of Sodom[m] went out to meet him, after his return from the slaughter of Chedorlaomer, and of the kings that *were* with him, at the valley of Shaveh, which *is* the king's dale.[n]

18 And Melchizedek[o] king of Salem brought forth bread and wine: and he *was* the priest[p] of the most high God.[q]

19 And he blessed him, and said, Blessed *be* Abram of the most high God, possessor of heaven and earth:[r]

20 And blessed *be* the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.[s]

21 And the king of Sodom said unto Abram, Give me the ‖persons, and take the goods to thyself.

22 And Abram said to the king of Sodom, I have lifted up my hand unto the LORD,[t] the most high God, the possessor of heaven and earth,[u]

23 That I will not *take* from a thread even to a shoe-latchet,[v] and that I will not take any thing that *is* thine, lest thou shouldest say, I have made Abram rich:

24 Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.[w]

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a Deut. 3:17; Josh. 3:16. b ch. 15:20. c Josh. 12:4. d Deut. 2:10, 20. * Or, *the plain of Kiriathaim.* † Or, *plain of Paran.* e ch. 21:21; Num. 12:16. f 2 Chr. 20:2. g ch. 19:17, 30. h ch. 13:12; Num. 16:26; 1 Tim. 6:9. i ch. 13:18. ‡ Or, *led forth.* § Or, *instructed.* j Deut. 34:1. k Isa. 41:2, 3. l 1 Sam. 30:8, 18. m 1 Sam. 18:6. n 2 Sam. 18:18. o Heb. 7:1. p Psa. 110:4; Heb. 5:6; 7:3, 11. q Mic. 6:6. r ver. 22; Psa. 24:1; 50:10. s Heb. 7:1–10. ‖ Heb. *souls.* t Ex. 6:8. u ver. 19; ch. 21:33. v Esth. 9:15, 16. w 1 Tim. 5:18.

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3. *Joined together;* assembled as allies. *Vale of Siddim;* the southern part of the valley of the Jordan, in which were the cities above mentioned, and which is now covered by the Dead sea.

4. *Served Chedorlaomer;* by paying him tribute. *Rebelled;* refused longer to pay tribute.

5. *Ashteroth—Ham—Shaveh Kiriathaim;* places east of the Jordan.

6. *Mount Seir;* south of the Dead sea. *El-paran;* west of mount Seir.

7. *Kadesh;* Kadesh-barnea, in the desert south of Judah. *Hazezon-tamar;* En-gedi, on the west shore of the Dead sea. 2 Chron. 20:2.

10. *Slime-pits;* places where bitumen, an adhesive and inflammable substance, oozed out of the ground, or where bitumen had been dug out to be used for mortar. Chap. 11:3. *Fell there;* were entangled among them and overcome, and many perished.

13. *The Hebrew;* a name given to Abram, as some suppose, because he descended from Eber, or Heber; and as others think, because he came from beyond the river Euphrates; the word signifying one who has passed over. *Plain of Mamre;* chap. 12:6. *Confederate with Abram,* united with him in opposing his enemies.

14. *Brother;* here used for nephew. Chapter 12:13. *Dan;* perhaps Dan-jaan, mentioned 2 Sam. 4:6, and different from the Dan in the northern limit of Palestine, which did not receive this name till long after the death of Moses. Judges 18:29.

15. *Left hand;* to the north. *Damascus;* the capital of ancient Syria; on a plain east of Anti-Lebanon.

17. *Shaveh—dale;* a valley near Jerusalem.

18. *Melchizedek;* a name meaning King of righteousness. *Salem;* meaning in Hebrew, peace, Heb. 7:2; supposed to have been the place afterwards called Jerusalem.

20. *He gave him tithes;* Abram gave to Melchizedek a tenth part. Heb. 7:1–17. This was done as an expression of gratitude to God, whose priest Melchizedek was.

21. *Persons and—goods;* which Abram had taken from the enemy.

22. *Lifted up my hand;* taken an oath, or made a solemn promise.

24. *Aner, Eshcol, and Mamre:* the confederates of Abram, mentioned ver. 13.

INSTRUCTIONS.

11. Ever since the apostasy, there have been men who acted as if might gave right; who, if they could, would rob others; and, to obtain their property, put them to death: sins as odious and hateful when committed by rulers and nations, as when committed by private individuals.

12. When men, for worldly purposes, choose to dwell in places distinguished for wickedness, they expose them-

CHAPTER XV.

God encourageth Abram. 2 Abram complaineth for want of an heir. 4 God promiseth him a son, and a multiplying of his seed. 6 Abram is justified by faith. 7 Canaan is promised again, and confirmed by a sign, 12 and a vision.

AFTER these things the word of the LORD came unto Abram in a vision,[a] saying, Fear not,[b] Abram: I *am* thy shield,[c] *and* thy exceeding great reward.[d]

2 And Abram said, Lord GOD, what wilt thou give me, seeing I go childless,[e] and the steward of my house *is* this Eliezer of Damascus?

3 And Abram said, Behold, to me thou hast given no seed: and lo, one born in my house is mine heir.[f]

4 And behold, the word of the LORD came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.[g]

5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars,[h] if thou be able to number them: and he said unto him, So shall thy seed be.[i]

6 And he believed in the LORD; and he counted it to him for righteousness.[j]

7 And he said unto him, I *am* the LORD that brought thee out of Ur of the Chaldees,[k] to give thee this land to inherit it.

8 And he said, Lord GOD, whereby shall I know that I shall inherit it?[l]

9 And he said unto him, Take me a heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon.

10 And he took unto him all these, and divided them in the midst,[m] and laid each piece one against another: but the birds divided he not.[n] A. M. about 2091. B. C. 1913.

11 And when the fowls came down upon the carcasses, Abram drove them away.

12 And when the sun was going down, a deep sleep fell upon Abram;[o] and lo, a horror of great darkness fell upon him.

13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land *that is* not theirs, and shall serve them; and they shall afflict them four hundred years;[p]

14 And also that nation whom they shall serve, will I judge:[q] and afterward shall they come out with great substance.[r]

15 And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.[s]

16 But in the fourth generation they shall come hither again: for the iniquity of the Amorites *is* not yet full.[t]

17 And it came to pass, that when the sun went down, and it was dark, behold a smoking furnace, and *a burning lamp that passed between those pieces.

18 In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

19 The Kenites, and the Kenizzites, and the Kadmonites,

20 And the Hittites, and the Perizzites, and the Rephaim,

21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

a Ch. 46:2; Num. 12:6; Dan. 10:1; Acts 10:11, 22. b Luke 1:13. c Deut. 33:29; Psa. 3:3; 84:11; 91:4; 119:114; Prov. 30:5. d Psa. 142:5; Lam. 3:24; Heb. 13:5. e ch. 30:1; Isa. 56:5; Acts 7:5. f Prov. 29:21. g ch. 17:16 h Deut. 1:10; Heb. 11:12. i Rom. 4:18. j Rom. 4:3, 6, etc.; Gal. 3:6; Jas. 2:23. k ch. 12:1. l Judg. 6:17; 2 Kin. 20:8; Luke 1:18. m Jer 34:18, 19. n Lev. 1:17. o ch. 2:21; 1 Sam. 26:12; Job 4:13. p Ex 12:40. q Ex. 6:6. r Ex. 12:36. s ch. 25:8; Job 5:26. t Matt. 23:32; 1 Thess. 2.16. * Heb. *a lamp of fire.*

selves to share in the calamities which that wickedness brings upon the people.

16. When men have been robbed of what justly belongs to them, those who are right-minded will abhor the crime, and be disposed, when they can, to take right and effectual measures, that what has been taken away may be restored.

20. Though God often suffers wicked men to take possession of what does not belong to them, such possession gives them no just title to it; and when, in his providence, he restores it, his goodness should be acknowledged, and the praise given to him.

23. Good men, who do right, will be careful to avoid the reality and the appearance of covetousness, and of every thing selfish, niggardly, and mean.

CHAPTER XV.

2. *Give me;* he asks for something higher than the mere increase of his outward estate. *Steward of my house;* or, as many prefer, possessor of my house, that is, heir.

3. *Born in my house;* a house-servant.

6. *Counted it to him for righteousness;* accepted him as righteous, through faith, or the exercise of that confidence in God which led him to follow his directions. Rom. 4:4, 21, 22; Gal. 3:6–9, 29; James 2:21–24.

7. *Ur of the Chaldees;* chap. 11:31. *Give thee this land;* not him personally, but his posterity. Acts 7:5.

8. *Whereby shall I know;* by what token or visible sign.

10. *One against another;* the carcass was divided lengthwise, and each half placed opposite the other, with a space wide enough for those who in this way made a covenant, to pass between them in token of its ratification.

11. *Fowls;* ravenous birds, accustomed to feed upon flesh.

12. *Great darkness;* emblematical of the affliction which would come upon his posterity in Egypt.

13. *Four hundred years;* the departure of the Israelites from Egypt took place four hundred and thirty years from the time the promise was first made to Abraham; about half of which his posterity spent in Canaan, and the rest in Egypt. Gen. 12:1–3; Ex. 12:40, 41; Gal. 3:17; 4:29. In the present prophecy, uttered some years after the first promise, the round number four hundred is appropriately employed.

14. *Judge;* visit with judgments, in punishment of their sins. *Substance;* riches. Psa. 105:37.

16. *In the fourth generation;* after four hundred years from the time above mentioned; or the fourth generation from the time they went into Egypt, Moses and Caleb being the fourth generation from Levi and Judah. *Amorites;* one of the principal nations that was to be destroyed by the Israelites, after they should leave Egypt. Deut. 20:17; Josh. 3:10; 10:5–14; 24:15.

17. *A smoking furnace, and a burning lamp;* symbols of the divine presence.

18. *River of Egypt;* supposed to be a stream which emptied into the Mediterranean between Gaza and the eastern branch of the Nile. Num. 34:5; Josh. 13:3; 1 Chron. 13:5. Its present name is El-Arish. *Euphrates;* Gen. 2:14.

19–21. *Kenites—Jebusites;* tribes that dwelt in Canaan. Chap. 9:25–27.

INSTRUCTIONS.

1. Those who are protected by God have no reason to fear, and those who receive his gracious reward will not want any good thing.

6. That confidence in God which leads men to believe and obey him is counted to them for righteousness; and

A. M. about 2093.
B. C. 1911.

CHAPTER XVI.

1 Sarai, being barren, giveth Hagar to Abram. 4 Hagar, being afflicted for despising her mistress, runneth away. 7 An angel sendeth her back to submit herself, 11 and telleth her of her child. 15 Ishmael is born.

NOW Sarai, Abram's wife, bare him no children: and she had a handmaid, an Egyptian,[a] whose name *was* Hagar.[b]

2 And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing:[c] I pray thee, go in unto my maid;[d] it may be that I may obtain* children by her. And Abram hearkened to the voice of Sarai.

3 And Sarai, Abram's wife, took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.

4 ¶ And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes.[e]

5 And Sarai said unto Abram, My wrong *be* upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the LORD judge between me and thee.[f]

6 But Abram said unto Sarai, Behold, thy maid *is* in thy hand;[g] do to her †as it pleaseth thee. And when Sarai ‡dealt hardly with her, she fled from her face.

7 ¶ And the Angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur.[h]

8 And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai.

9 And the Angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands.[i]

10 And the Angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.

11 And the Angel of the LORD said unto her, Behold, thou *art* with child, and shalt bear a son, and shalt call his name Ishmael;[§] because the LORD hath heard thy affliction.

12 And he will be a wild man;[j] his hand *will be* against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren.[k]

13 And she called the name of the LORD that spake unto her, Thou God seest me:[l] for she said, Have I also here looked after him that seeth me?

14 Wherefore the well was called Beer-lahai-roi:[l] behold, *it is* between Kadesh and Bered.

15 ¶ And Hagar bare Abram a son:[m] and Abram called his son's name, which Hagar bare, Ishmael.

16 And Abram *was* fourscore and six years old, when Hagar bare Ishmael to Abram.

CHAPTER XVII.

1 God reneweth the covenant. 5 Abram his name is changed in token of a greater blessing. 10 Circumcision is instituted. 15 Sarai her name is changed, and she blessed. 17 Isaac is promised. 23 Abraham and Ishmael are circumcised.

AND when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I *am* the Almighty God;[n] walk before me,[o] and be thou perfect.[¶]

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a Ch. 21:9. b Gal. 4:24. c ch. 20:18. d ch. 30:3, 9. * Heb. *be builded by her.* e 1 Sam. 1:6, 8; Prov. 20:23. f ch. 31:53; 1 Sam. 24:15; 2 Chr. 21:22. g 1 Pet. 3:7. † Heb. that which is *good in thine eyes.* ‡ Heb. *afflicted her.* h ch. 25:18. i 1 Pet. 2:18. § That is, *God shall hear.* j ch. 21:20.

k ch. 25:18. l Prov. 5:21. ‖ That is, *the well of him that liveth* and *seeth me.* m ch. 25:12. n ch. 18:11; Ex. 6:3; Dan. 4:35; Eph. 3:20. o ch. 48:15; 1 Kings 2:4; 2 Kings 20:3. ¶ Or, *upright,* or *sincere;* ch. 6:9; Deut. 18:13; Job 1:1.

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those who exercise it will, for Christ's sake, be justified, sanctified, and saved. Rom. 4:3; James 2:21–24.

13. God graciously communicates to his people as much knowledge of the future as will best fit them for the discharge of their duty; and what would not be useful to them he kindly withholds.

18. When God in his providence has given to a people a good land, and they abuse his mercies, break his laws, and live in rebellion against him, he may justly take it from them and give it to others.

CHAPTER XVI.

2. *May obtain children by her;* her present purpose was to reckon Hagar's offspring as her own.

3. *To be his wife;* a subordinate wife, or concubine, according to the custom of those times. This was a violation of the great law of marriage, and was followed by great domestic troubles. Matt. 19:5–9.

5. *My wrong be upon thee;* thou art the cause of this evil, and thou oughtest to prevent it.

7. *The Angel of the Lord;* supposed to be the Messenger of the covenant, the Messiah. Mal. 3:1; Luke 1:76. *Shur;* a city on the borders of Egypt and Palestine. The adjacent desert is called the wilderness of Shur. She was on the way to her native home.

9. *Return to thy mistress;* she would be more exposed to hardship, suffering, and death, in going forward, than in going back.

11. *Ishmael;* a Hebrew name, meaning God will hear; it was given as a memento that God had heard and granted her relief, and an encouragement to her and others to call upon him. Psa. 50:15.

12. *He will be a wild man;* his posterity would be rude, unsubdued, and opposed to the restraints of city life; as the Arabs in their native country always have been. *His hand—against every man;* they would be robbers and plunderers of such as should fall in their way. *Dwell in the presence;* though opposed to all nations, they would never be exterminated or dispossessed; and they have continued to inhabit Arabia down to the present day.

14. *Kadesh and Bered;* places about forty miles south of Hebron.

INSTRUCTIONS.

2. Abraham was not perfect. In all things he came short, and in many things offended. It is not wise, safe, or right for us to imitate any mere man in all things. There is but one perfect example.

6. Such is human nature, that irresponsible power is very likely to be abused; and nothing but the grace of God will teach masters and mistresses so to treat servants as to fulfil the great law of love. Matt. 7:12.

11. The Lord tenderly sympathizes in the afflictions of servants as well as of masters. His ears are always open to the cries of those who heartily call upon him, and he is ready to help them.

15. Mementos of divine kindness are highly proper, and may be very useful. They remind us of the unmerited goodness of God, tend to awaken new gratitude, and lead to increasing devotion to his service.

CHAPTER XVII.

1. *Perfect;* sincere, upright, wholly and perseveringly devoted to the service and glory of God.

2 And I will make my covenant between me and thee,[a] and will multiply thee exceedingly.

3 And Abram fell on his face: and God talked with him, saying,

4 As for me, behold, my covenant *is* with thee, and thou shalt be a father[b] of *many nations.

5 Neither shall thy name any more be called Abram, but thy name[c] shall be Abraham;† for a father of many nations have I made thee.[d]

6 And I will make thee exceeding fruitful, and I will make nations of thee;[e] and kings shall come out of thee.

7 And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee.[f]

8 And I will give unto thee, and to thy seed after thee, the land ‡wherein thou art a stranger, all the land of Canaan, for an everlasting possession;[g] and I will be their God.[h]

9 ¶ And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee, in their generations.

10 This *is* my covenant, which ye shall keep, between me and you and thy seed after thee: Every man-child among you shall be circumcised.

11 And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.[i]

12 And §he that is eight days old shall be circumcised among you, every man-child in your generations, he that is born in the house,[j] or bought with money of any stranger, which *is* not of thy seed.

13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.

14 And the uncircumcised man-child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people;[k] he hath broken my covenant.

15 ¶ And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah‖ *shall* her name *be*. A. M. 2106. B. C. 1898.

16 And I will bless her, and give thee a son also of her:[l] yea, I will bless her, and ¶she shall be *a mother* of nations; kings of people shall be of her.

17 Then Abraham fell upon his face, and laughed,[m] and said in his heart, Shall *a child* be born unto him that is a hundred years old? and shall Sarah, that is ninety years old, bear?

18 And Abraham said unto God, O that Ishmael might live before thee!

19 And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, *and* with his seed after him.

20 And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly: twelve princes shall he beget, and I will make him a great nation.[n]

21 But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.[o]

22 And he left off talking with him, and God went up from Abraham.

23 ¶ And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin in the selfsame day, as God had said unto him.

24 And Abraham *was* ninety years old and nine, when he was circumcised in the flesh of his foreskin.

25 And Ishmael his son *was* thirteen years old, when he was circumcised in the flesh of his foreskin.

26 In the selfsame day was Abraham circumcised, and Ishmael his son.

27 And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

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a Ch. 9:9; Psa. 105:8, 11; Gal. 3:17, 18. b ch. 13:16; 22:17. * Heb. *multitude of nations.* c Neh. 9:7. † That is, *father of a great multitude.* d Rom. 4:17. e ver. 16, 20; ch. 35:11. f ch. 28:13; Lev. 26:12; Heb. 11:16. ‡ Heb. *of thy sojournings.* g ch. 48:4; Deut. 32:8. h Ex. 6:7; Jer. 24:7; Ezek. 37:23; Rev. 21:3. i Acts 7:8; Rom. 4:11. § Heb. *a son of eight days.* j Ex. 12:44. k Ex. 4:24; Josh. 5:2, etc. ‖ That is, *princess.* l ch. 18:10. ¶ Heb. *she shall become nations;* ch. 35:11; Gal. 4:26–31; 1 Pet. 3:6. m ch. 18:12; 21:6. n ch. 25:13, etc. o ch. 21:2.

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5. *Abram;* this word means a high or distinguished father. Gen. 12:1. *Abraham;* by this change in the Hebrew word it means a father of great multitudes.

7. *Thy seed;* Gal. 3:7, 29.

8. *Everlasting possession;* to the end of time, if perseveringly obedient to God.

10. *This is my covenant;* the token or seal of it which they should continue to observe. Ver. 11; Rom. 4:11–22.

11. *Circumcise;* this word means, to cut around.

13. *My covenant;* the token or sign of it. *Everlasting covenant;* a covenant which they should continue to observe from generation to generation, and the benefits of which to all the truly obedient would be eternal. The apostle Paul shows, Gal. 3:14–17, that all believers in Christ are the spiritual children of Abraham, and partakers of the spiritual blessings of the covenant which God made with him.

14. *Cut off;* this expression denotes, in general, the death of the offender; but the manner is not specified. His outward and visible destruction was a solemn symbol of his everlasting separation from God's holy family.

15. *Sarah;* meaning princess; that is, of royal families to spring from her. Ver. 16.

17. *Laughed;* an expression of believing joy.

18. *Might live;* prosper and be blessed in his person and posterity.

19. *Isaac;* meaning laughter—joy in view of the blessings bestowed on him.

INSTRUCTIONS.

1. Though the fulfilment of divine promises may be long delayed, yet in due time they will all be accomplished; for God is almighty, he can do all his pleasure; and none who continue patiently to trust in, and obey him, will in the end be disappointed.

10. Circumcision was "a seal of the righteousness which Abraham had yet being uncircumcised, that he might be the father of all them that believe." It was designed to impress on the mind the necessity of obeying God, not outwardly merely, but in heart; of serving him who is a Spirit, in spirit and in truth. Rom. 2:25–29; 4:11; Phil. 3:3.

A. M. 2106.
B. C. 1898.

CHAPTER XVIII.

1 Abraham entertaineth three angels. 9 Sarah is reproved for laughing at the strange promise. 17 The destruction of Sodom is revealed to Abraham. 23 Abraham maketh intercession for the men thereof.

AND the LORD appeared unto him in the plains of Mamre:[a] and he sat in the tent-door in the heat of the day;

2 And he lifted up his eyes and looked, and lo, three men stood by him:[b] and when he saw *them,* he ran to meet them from the tent-door, and bowed himself toward the ground,[c]

3 And said, My Lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant:[d]

4 Let a little water,[e] I pray you, be fetched, and wash your feet, and rest yourselves under the tree:

5 And I will fetch a morsel of bread, and *comfort ye your hearts; after that ye shall pass on: for therefore †are ye come to your servant. And they said, So do, as thou hast said.

6 And Abraham hastened into the tent unto Sarah, and said, ‡Make ready quickly three measures of fine meal, knead *it,* and make cakes upon the hearth.

7 And Abraham ran unto the herd, and fetched a calf tender and good, and gave *it* unto a young man; and he hasted to dress it.

8 And he took butter,[f] and milk, and the calf which he had dressed, and set *it* before them; and he stood by them under the tree, and they did eat.

9 ¶ And they said unto him, Where *is* Sarah thy wife? And he said, Behold, in the tent.

10 And he said, I will certainly return unto thee according to the time of life;[g] and lo, Sarah thy wife shall have a son.[h] And Sarah heard *it* in the tent-door, which *was* behind him.

11 Now Abraham and Sarah *were* old *and* well stricken in age;[i] *and* it ceased to be with Sarah after the manner of women.[j]

12 Therefore Sarah laughed within herself,[k] saying, After I am waxed old,[l] shall I have pleasure, my lord being old also?[m]

13 And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old?

14 Is any thing too hard for the LORD?[n] At the time appointed I will return unto thee, according to the time of life,[o] and Sarah shall have a son.

15 Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh.[p]

16 And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.[q]

17 ¶ And the LORD said, Shall I hide from Abraham that thing which I do;[r]

18 Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?[s]

19 For I know him, that he will command his children and his household after him,[t] and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.[u]

20 And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous,[v]

21 I will go down now,[w] and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.[x]

22 And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD.

23 ¶ And Abraham drew near,[y] and said, Wilt

a Ch. 13:18; 14:13. b ver 22; ch. 19:1; Heb. 13:2; 1 Pet. 4:9. c ch. 23:7; 33:3–7; 43:26, 28; 44:14; Ruth 2:10; 2 Kings 2:15. d Heb. 13:2; 1 Pet. 4:9. e ch. 43:24. * Heb. *stay.* † Heb. *ye have passed.* ‡ Heb. *Hasten.* f Judg. 5:25. g ver. 14; 2 Kings 4:16. h ch. 17:19, 21; Rom. 9:9; Gal. 4:23. i Rom. 4:19; Heb. 11:11, 12. j ch. 31:35. k ch. 21:6; Psa. 126:2. l Luke 1:18. m 1 Pet. 3:6. n Num. 11:23; Jer. 32:17; Matt. 19:26.

o 2 Kings 4:16. p Psa. 44:21; Prov. 12:19. q Acts 15:3; Rom. 15:24; 3 John 6. r Psa. 25:14; Amos 3:7; John 15:15. s ch. 12:3; 22:18; Psa. 72:17; Acts 3:25; Gal. 3:8. t Deut. 4:9, 10; 6:7; Psa. 78:5–8; Eph. 6:4. u 1 Sam. 2:30. v ch. 13:13; 19:13. w ch. 11:5; Ex. 3:8. x Josh. 22:22; Psa. 139:1; Jer. 17:10; Luke 16:15. y Jer. 30:21; Heb. 10:22; Jas. 5:17.

13. It is the will of God that servants, as well as masters and their children, should have the means of grace, be instructed in the way of life, and be treated in all respects as rational, accountable, and immortal beings, for whom Christ died, and who, through faith in him, may shine as the brightness of the firmament and as the stars for ever. Ex. 20:9–11.

18. As God is the author of parental affection, he delights in its exercise, and in answering the hearty, fervent prayers of parents for their children.

23. True and lively faith not only trusts the promises of God, but yields prompt, implicit, and hearty obedience to God's commands. It thus shows itself by works, and by works is faith made perfect. James 2:22.

CHAPTER XVIII.

1. *The Lord;* Jehovah. *Plains of Mamre;* chap. 14:13.

3. *My Lord;* a token of respect, addressed to one who appeared to be chief.

4. *Wash your feet;* as the feet were then protected only with sandals, or soles fastened on with straps, it was customary with travellers, when they stopped, to wash their feet.

5. *Therefore are ye come;* intimating that they had been providentially directed there, that he might thus entertain them.

10. *I will—return;* will visit thee again; namely, by giving thee a son by Sarah. *According to the time of life;* supposed to mean the usual time from the conception to the birth of a child. But some prefer to render, "at the reviving of the year."

12. *Sarah laughed;* a sign of unbelief, for which she is rebuked.

13. *The Lord;* Jehovah.

16. *Looked toward Sodom;* as if they would go that way.

20. *The cry of Sodom;* the cry concerning the sin of Sodom. So ver. 21.

21. *I will know;* act with knowledge, and treat them as their case may require.

22. *The men;* the two beings in human form, who accompanied Jehovah, and who at evening entered Sodom. Chap. 19:1. *The Lord;* Jehovah, who had been speaking to Abraham. Ver. 13–20.

INSTRUCTIONS.

5. A pious mind is accustomed to recognize the hand of God in all the events of providence, and to glorify him by doing good to men.

8. We should not be forgetful to entertain strangers, for thereby some have entertained angels, and also the Lord of angels; and acts of kindness done for his sake, even to the least of his disciples, he will remember and reward, as if done to himself. Matt. 10:42; 25:40; Heb. 13:2.

15. The commission of one sin makes way for the com-

thou also destroy the righteous with the wicked?[a]

24 Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that *are* therein?

25 That be far from thee to do after this manner, to slay the righteous with the wicked; and that the righteous should be as the wicked, that be far from thee:[b] Shall not the Judge of all the earth do right?

26 And the LORD said, If I find in Sodom fifty righteous within the city,[c] then I will spare all the place for their sakes.

27 And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which *am but* dust and ashes:[d]

28 Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for *lack of* five? And he said, If I find there forty and five, I will not destroy *it*.

29 And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do *it* for forty's sake.

30 And he said *unto him*, Oh, let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do *it*, if I find thirty there.

31 And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy *it* for twenty's sake.

32 And he said, Oh, let not the Lord be angry, and I will speak yet but this once:[e] Peradventure ten shall be found there. And he said, I will not destroy *it* for ten's sake.[f]

33 And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

CHAPTER XIX.

1 Lot entertaineth two angels. 4 The vicious Sodomites are stricken with blindness. 12 Lot is sent for safety into the mountains. 18 He obtaineth leave to go into Zoar. 24 Sodom and Gomorrah are destroyed. 26 Lot's wife is a pillar of salt. 30 Lot dwelleth in a cave. 31 The incestuous original of Moab and Ammon.

AND there came two angels to Sodom at even;[g] and Lot sat in the gate of Sodom: and Lot, seeing *them*, rose up to meet them, and he bowed himself with his face toward the ground.

2 And he said, Behold now, my lords, A. M. 2106. B. C. 1898. turn[h] in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night.[i]

3 And he pressed upon them greatly, and they turned in unto him, and entered into his house; and he made them a feast,[j] and did bake unleavened bread, and they did eat.

4 ¶ But before they lay down, the men of the city, *even* the men of Sodom, compassed the house round, both old and young, all the people from every quarter:

5 And they called unto Lot, and said unto him, Where *are* the men which came in to thee this night? bring them out unto us, that we may know them.[k]

6 And Lot went out at the door unto them, and shut the door after him,

7 And said, I pray you, brethren, do not so wickedly.[l]

8 Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you,[m] and do ye to them as *is* good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof.

9 And they said, Stand back. And they said *again*, This one *fellow* came in to sojourn, and he will needs be a judge:[n] now will we deal worse with thee than with them. And they pressed sore upon the man, *even* Lot, and came near to break the door.

10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.

11 And they smote the men that *were* at the door of the house with blindness,[o] both small and great: so that they wearied themselves to find the door.

12 ¶ And the men said unto Lot, Hast thou here any besides? son-in-law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring *them* out of this place:

13 For we will destroy this place, because the cry of them is waxen great before the face of the LORD;[p] and the LORD hath sent us to destroy it.[q]

14 And Lot went out, and spake unto his sons-in-law, which married his daughters, and said, Up, get you out of this place;[r] for the LORD will

[a] Num. 16:22. [b] Job 8:3; 34:17; Psa. 58:11; 94:2. [c] Isa. 10:22; Jer. 5:1; Ezek. 22:30. [d] ch. 2:7; 3:19; Job 4:19; Psa. 8:4; 144:3; Eccl. 12:7; Isa. 6:5; 64:8; Luke 5:8; 1 Cor. 15:47, 48; 2 Cor. 5:1, 2. [e] Judg. 6:39. [f] Job 33:23. [g] ch. 18:22. [h] Heb. 13:2. [i] Luke 24:28. [j] ch. 18:6–8; 21:8; Luke 5:29; John 12:2; Heb. 13:2. [k] ch. 4:1; Lev. 18:22; 20:13; Judg. 19:22; Isa. 1:9; 3:9; Jer. 3:3; 6:15; Ezek. 16:49, 51; Matt. 11:23, 24; Rom. 1:23, 24, 26, 27; 1 Cor. 6:9; 1 Tim. 1:10; 2 Tim. 3:13; Jude 7. [l] Lev. 18:22; 20:13; Deut. 23:17; Rom. 1:24; 1 Cor. 6:9–11; Jude 7. [m] Rom. 3:8. [n] Ex. 2:14; 2 Pet. 2:7, 8. [o] 2 Kings 6:18; Acts 13:11. [p] ch. 18:20. [q] 1 Chr. 21:15; Isa. 36:10. [r] Num. 16:26; Jer. 51:6; Rev. 18:4.

mission of another; and the disbelief of God's word is a fruitful source of manifold and aggravated transgressions.

19. Family religion is peculiarly pleasing to God, and he requires that parents not only counsel and advise, but command their children to keep the way of the Lord; and there is an intimate connection between their doing this, and his bestowing upon them and their children the richest spiritual and temporal blessings.

24. Those who love God love their fellow men, and earnestly supplicate for them the mercies which they need.

32. Prayer has great influence with God; and those who rightly offer it are eminently benefactors of mankind.

From regard to them, God may delay his judgments, and in answer to their prayers bring the wicked to repentance and salvation.

CHAPTER XIX.

1. *Two angels;* according to the original, the two angels, namely, the two mentioned in the preceding chapter, ver. 22. Lot supposed them to be men.

8. *Bring them out;* he esteemed the persons of his guests as sacred, and was willing to protect them at all costs. But in this proposal he did very wrong, and showed the weakness of his faith in God.

14. *As one that mocked;* they did not believe what he said.

A. M. 2106. B. C. 1898. destroy this city: but he seemed as one that mocked[a] unto his sons-in-law.

15 ¶ And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters which *are here, lest thou be consumed in the iniquity† of the city.

16 And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him:[b] and they brought him forth, and set him without the city.

17 ¶ And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life;[c] look not behind thee,[d] neither stay thou in all the plain; escape to the mountain, lest thou be consumed.

18 And Lot said unto them, Oh, not so, my Lord:

19 Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy,[e] which thou hast showed unto me in saving my life; and I cannot escape to the mountain,[f] lest some evil take me, and I die:

20 Behold now, this city *is* near to flee unto, and it *is* a little one: Oh, let me escape thither,[g] (*is* it not a little one?) and my soul shall live.[h]

21 And he said unto him, See, I have accepted thee‡ concerning this thing also,[i] that I will not overthrow this city, for the which thou hast spoken.

22 Haste thee, escape thither; for I cannot do any thing till thou be come thither.[j] Therefore the name of the city was called Zoar.§

23 ¶ The sun was ‖risen upon the earth when Lot entered into Zoar.

24 Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven;[k]

25 And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.[l]

26 ¶ But his wife looked back from behind him, and she became a pillar of salt.[m]

27 ¶ And Abraham gat up early in the morning to the place where he stood before the LORD:[n]

28 And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and lo, the smoke of the country went up as the smoke of a furnace.[o]

29 ¶ And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.[p]

30 ¶ And Lot went up out of Zoar, and dwelt in the mountain,[q] and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters.

31 And the first-born said unto the younger, Our father *is* old, and *there is* not a man in the earth to come in unto us after the manner of all the earth:

32 Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father.

33 And they made their father drink wine that night:[r] and the first-born went in, and lay with her father; and he perceived not when she lay down, nor when she arose.

34 And it came to pass on the morrow, that the first-born said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, *and* lie with him, that we may preserve seed of our father.

35 And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose.

36 Thus were both the daughters of Lot with child by their father.[s]

37 And the first-born bare a son, and called his name Moab: the same *is* the father of the Moabites unto this day.[t]

38 And the younger, she also bare a son, and called his name Ben-ammi: the same *is* the father of the children of Ammon unto this day.[u]

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[a] Ex. 9:21; 2 Chr. 36:16; Isa. 28:22; Luke 17:28; 24:11. * Heb. *are found.* † Or, *punishment.* [b] Psa. 34:12; Rom. 9:16. [c] 1 Sam. 19:11; 1 Kings 19:3. [d] ver. 26. [e] 1 Tim. 1:14. [f] 1 Sam. 27:1. [g] Prov. 3:5–7. [h] Psa. 119:175; Isa. 55:3. ‡ Heb. *thy face.* [i] ch. 4:7; Job 42:8, 9; Jer. 14:10. [j] ch. 32:26; Ex. 32:10; Deut. 9:14; Mark 6:5. § That is, *little.*

‖ Heb. *gone forth.* [k] Deut. 29:23; Job 18:15; Psa. 11:6; Isa. 13:19; Jer. 49:18; 50:40; Lam. 4:6; Ezek 16:49; Amos 4:11; Zeph. 2:9; Matt. 11:23; 2 Pet. 2:6; Jude 7. [l] Psa. 107:34. [m] Luke 17:32. [n] ch. 18:22. [o] Rev. 19:3. [p] Psa. 145:20. [q] ver. 17, 19. [r] Prov. 23:31–33. [s] Lev. 18:6, 7; Hab. 2:15. [t] Deut. 2:9; 23:3. [u] Neh. 13:1; Isa. 11:14; Zeph. 2:9.

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22. *I cannot do any thing;* it was God's purpose to spare Lot and his family. The work of destroying Sodom could not, therefore, be begun, till they had left the city. *Zoar;* little. It was called Zoar, as a memento of this event. Its name before was Bela. Chap. 14:2.

26. *A pillar of salt;* as a monument of the wrath of God against her for breaking his command. Ver. 17.

27. *Where he stood;* on the day before. Chap. 18:22.

37. *Moab;* progeny of a father.

38. *Ben-ammi;* son of my people; that is, my kindred. *Ammon;* the same as Ben-ammi.

INSTRUCTIONS.

5. Though God bestow upon men a good land, and surround them with unnumbered mercies, if left without his grace they will grow worse and worse, till they become too wicked longer to live.

8. Of two natural evils, it is often proper to choose the least; but of two moral evils we should choose neither, and should never commit sin to avoid any supposed evil, or obtain any supposed good. The only course of wisdom and safety is to trust in God and do right.

11. All men are dependent upon God. With him for their protector his people will be secure, and his enemies, in perseveringly opposing them, will be destroyed.

14. Faith in God is needful to salvation; and when he foretells the destruction of the wicked, if they do not believe him and escape, they will perish.

16. God is more merciful to his people than they are to themselves; if he were not, they would all perish.

21. From regard to one righteous man, though he be imperfect, God may save many from destruction. 2 Peter 2:7–9.

25. Jehovah is a God of justice as well as mercy; and though he bear long with transgressors, if they turn not from their sins, he will in due time bring upon them overwhelming destruction.

26. One act of wilful disobedience to God may prove the occasion of immediate and irretrievable ruin.

29. It is a great blessing to have pious relatives, and to be the subject of their prayers. From how many evils they have been and may be the means of saving us, none but God can tell.

32. The education of children amid scenes of gross de-

CHAPTER XX.

1 Abraham sojourneth at Gerar, 2 denieth his wife, and loseth her. 3 Abimelech is reproved for her in a dream. 9 He rebuketh Abraham, 14 restoreth Sarah, 16 and reproveth her. 17 He is healed by Abraham's prayer.

AND Abraham journeyed from thence toward the south country, and dwelt between Kadesh and Shur,[a] and sojourned in Gerar.[b]

2 And Abraham said of Sarah his wife, She is my sister:[c] and Abimelech king of Gerar sent and took Sarah.

3 But God came to Abimelech in a dream by night,[d] and said to him, Behold, thou *art but* a dead man, for the woman which thou hast taken; for she *is* *a man's wife.

4 But Abimelech had not come near her: and he said, Lord, wilt thou slay also a righteous nation?[e]

5 Said he not unto me, She *is* my sister? and she, even she herself said, He *is* my brother: in the integrity† of my heart[f] and innocency of my hands have I done this.

6 And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee[g] from sinning against me:[h] therefore suffered I thee not to touch her.

7 Now therefore restore the man *his* wife; for he *is* a prophet, and he shall pray for thee,[i] and thou shalt live: and if thou restore *her* not, know thou that thou shalt surely die, thou and *all* that *are* thine.

8 Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid.

9 Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom a great sin?[j] thou hast done deeds unto me that ought not to be done.[k] A. M. 2106. B. C. 1898.

10 And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing?

11 And Abraham said, Because I thought, Surely the fear of God *is* not in this place;[l] and they will slay me for my wife's sake.

12 And yet indeed *she is* my sister;[m] she *is* the daughter of my father, but not the daughter of my mother; and she became my wife.

13 And it came to pass, when God caused me to wander from my father's house, that I said unto her, This *is* thy kindness which thou shalt show unto me; at every place whither we shall come, say of me, He is my brother.

14 And Abimelech took sheep, and oxen, and men-servants, and women-servants, and gave *them* unto Abraham, and restored him Sarah his wife.

15 And Abimelech said, Behold, my land *is* before thee:[n] dwell ‡where it pleaseth thee.

16 And unto Sarah he said, Behold, I have given thy brother a thousand *pieces* of silver: behold, he *is* to thee a covering of the eyes unto all that *are* with thee, and with all *other:* thus she was reproved.[o]

17 ¶ So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maid-servants; and they bare *children.*

18 For the LORD had fast closed up all the wombs of the house of Abimelech,[p] because of Sarah, Abraham's wife.

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a Ch. 16:7, 14. b ch. 26:6. c ch. 12:13; 26:7. d Job 33:15; Psa. 105:14. * Heb. *married to a husband.* e 1 Chr. 21:17. † Or, *simplicity,* or *sincerity.* f 2 Kings 20:3; 2 Cor. 1:12; 1 Tim. 1:13. g ch. 31:7; 35:5. h Psa. 51:4. i 1 Sam. 7:5; Job 42:8; Jas. 5:16. j Ex. 32:21; Josh. 7:25. k ch. 34:7. l Neh. 5:15; Psa. 36:1; Prov. 16:6. m ch 11:29. n ch. 47:6. ‡ Heb. *as is good in thine eyes.* o Prov. 12:1; 25:12; Rev. 3:19. p ch. 12:17; 1 Sam. 1:6.

pravity has a strong tendency to blunt their moral feelings. They who needlessly expose their offspring to such a corrupting influence, cannot reasonably hope that they will walk in the ways of virtue.

36. In solitude we are often more exposed to temptation, and in greater danger of complying with it, than in the crowded city; and the use of intoxicating drinks excites to the greatest abominations.

CHAPTER XX.

1. *From thence;* the groves of Hebron, where he had for some time resided. Chap. 13:18; 18:1. *Gerar;* a city of the Philistines, south-east of Gaza.

3. *A dead man;* he would be, should he not return Sarah to her husband.

4. *A righteous nation;* that is, me and my nation, which will be involved in my destruction, though we are guilty of no intentional wrong.

7. *Shalt surely die;* this shows God's abhorrence of the crime of adultery, and his indignation against those who commit it.

9. *Brought on me and on my kingdom;* exposed us to commit a great sin.

12. *Not—of my mother;* Terah, Abraham's father, is supposed by many interpreters to have had two wives; Haran, Sarah's father, to have been a son of Terah's first wife, and Abraham to have been a son of the second; so that Sarah was his niece, and granddaughter of his father, but not of his mother. The term sister was then often given to a niece, and brother to a nephew, uncle, or near relative, ver. 5, 13; chap. 11:29; yet this use of these terms, in this case, was designed to deceive, and was wrong.

16. *A covering of the eyes—all other;* words of difficult interpretation. According to our version they seem to mean, Acknowledge thy brother (with allusion to Abraham's excuse) as thy husband. Then he will be to thee a covering of the eyes to all men of thy company, and with all others; that is, will protect thee from their unlawful gaze, and from all harm. But some prefer to render, Behold, it (the gift) shall be to thee a covering of the eyes; that is, an honorable atonement, so called because it leads the injured party, and all concerned, to overlook the injury received.

INSTRUCTIONS.

2. The best of men are entirely dependent for perseverance in holiness, for integrity, uprightness, and even external morality, upon the grace of God. If left to themselves they will distrust Jehovah, give way to temptation, commit sin, and bring disgrace on religion, and distress, if not destruction, on themselves and others.

3. Before men had the Bible to guide them, God often made known his will in dreams: but now we have no reason to expect a revelation of his will in this way, as all needful directions in duty may be obtained from prayerful study of the Scriptures.

7. Adultery is a sin which exposes all who commit it to the wrath of God, both in this world and in the world to come.

13. The guilt of sin is greatly increased when it is made a part of a settled plan, or committed with forethought, deliberation, and fixed purpose; and were it not for the boundless grace of God, those who so sin would never be brought to repentance, but would inevitably perish.

16. The conduct of worldly men is often a reproof to professed Christians; such as ought to make them ashamed, and arouse them to greater confidence in God and greater devotion to his service. Luke 16:8.

A. M. 2107.
B. C. 1897.

CHAPTER XXI.

1 Isaac is born. 4 He is circumcised. 6 Sarah's joy. 9 Hagar and Ishmael are cast forth. 15 Hagar in distress. 17 The angel comforteth her. 22 Abimelech's covenant with Abraham at Beer-sheba.

AND the LORD visited Sarah as he had said,[a] and the LORD did unto Sarah as he had spoken.[b]

2 For Sarah conceived,[c] and bare Abraham a son in his old age, at the set time of which God had spoken to him.

3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac.[d]

4 And Abraham circumcised his son Isaac, being eight days old, as God had commanded him.[e]

5 And Abraham was a hundred years old, when his son Isaac was born unto him.

6 ¶ And Sarah said, God hath made me to laugh,[f] *so that* all that hear will laugh with me.

7 And she said, Who would have said unto Abraham, that Sarah should have given children suck?[g] for I have borne *him* a son in his old age.

8 And the child grew, and was weaned: and Abraham made a great feast the *same* day that Isaac was weaned.

9 ¶ And Sarah saw the son of Hagar the Egyptian,[h] which she had borne unto Abraham, mocking.

10 Wherefore she said unto Abraham, Cast out this bond-woman and her son:[i] for the son of this bond-woman shall not be heir with my son, *even* with Isaac.

11 And the thing was very grievous in Abraham's sight,[j] because of his son.

12 ¶ And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bond-woman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.[k]

13 And also of the son of the bond-woman will I make a nation,[l] because he *is* thy seed.

14 And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave *it* unto Hagar, putting *it* on her shoulder, and the child, and sent her away:[m] and she departed, and wandered in the wilderness of Beer-sheba.

15 And the water was spent in the bottle, and she cast the child under one of the shrubs.

16 And she went, and sat her down over against *him*, a good way off, as it were a bow-shot: for she said, Let me not see the death of the child. And she sat over against *him*, and lifted up her voice, and wept.

17 And God heard the voice of the lad;[n] and the Angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? Fear not;[o] for God hath heard the voice of the lad where he *is*.

18 Arise, lift up the lad, and hold him in thy hand: for I will make him a great nation.[p]

19 And God opened her eyes,[q] and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink.

20 And God was with the lad;[r] and he grew, and dwelt in the wilderness, and became an archer.[s]

21 And he dwelt in the wilderness of Paran:[t] and his mother took him a wife out of the land of Egypt.[u]

22 ¶ And it came to pass at that time, that Abimelech and Phichol the chief captain of his host spake unto Abraham, saying, God *is* with thee in all that thou doest:[v]

23 Now therefore swear unto me here by God,[w] that* thou wilt not deal falsely with me, nor with my son, nor with my son's son: *but* according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.

24 And Abraham said, I will swear.

25 And Abraham reproved Abimelech because of a well of water, which Abimelech's servants had violently taken away.[x]

26 And Abimelech said, I wot not who hath done this thing: neither didst thou tell me, neither yet heard I *of it*, but to-day.

27 And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them made a covenant.[y]

28 And Abraham set seven ewe-lambs of the flock by themselves.

29 And Abimelech said unto Abraham, What *mean* these seven ewe-lambs, which thou hast set by themselves?[z]

30 And he said, For *these* seven ewe-lambs shalt thou take of my hand, that they may be a witness unto me that I have digged this well.[a]

31 Wherefore he called that place Beer-sheba;† because there they sware both of them.

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a 1 Sam. 2:21; Luke 1:68. b ch. 17:19; 18:10, 14. c Heb. 11:11. d ch. 17:19. e Ex. 12:48; Lev. 12:3; Acts 7:8. f Psa. 126:2; Isa. 54:1. g Num. 23:23; Psa. 86:10; Eph. 3:20. h ch. 16:1, 15; Gal. 4:22. i Gal. 4:30. j ch. 17:18. k Rom. 9:7, 8; Heb. 11:18. l ver. 18; ch. 16:10. m John 8:35. n Ex. 3:7. o Psa. 107:4, 6. p ver. 13. q Num. 22:31; 2 Kings 6:17, 20; Luke 24:16, 31. r ch. 17:20. s ch. 25:27; 27:3. t Num. 10:12. u ch. 24:4; 27:46; 28:2. v ch. 26:28; 28:15; 39:2; Josh. 1:5, 9. w ch. 24:3; Josh. 2:12. * Heb. *if thou shalt lie unto me.* x ch. 26:15–22. y ch. 31:44; 1 Sam. 18:3. z ch. 33:8. a ch. 31:48; Josh. 22:27. † That is, *the well of the oath.*

CHAPTER XXI.

2. *At the set time;* chap. 17:19–21; 18:10, 14.

4. *As God had commanded;* chap. 17:10–12.

9. *Mocking;* scoffing at Isaac, Sarah's own son. Gal. 4:29.

11. *His son;* Ishmael.

12. *Let it not be grievous—in Isaac;* the beginning of all Sarah's trouble with Hagar and her son was the first wrong step taken by Abraham in accordance with her request. Now God directs Abraham to pursue the course that is best under present circumstances, and in accordance with his purpose that Isaac alone shall be the father of his covenant people, and especially of Christ, in and through whom the covenant is established. This, however, does not imply an approval of Sarah's spirit.

14. *A bottle;* the skin of some animal was then generally used for this purpose. *Beer-sheba;* this means, the well of the oath, ver. 31. It was in the southern border of Canaan.

21. *The wilderness of Paran;* a desolate region south of Canaan.

22. *Abimelech;* chap. 20:2.

26. *Wot;* know.

27. *Made a covenant;* to treat each other kindly, and that each should have what rightfully belonged to him.

30. *A witness;* evidence which should testify against Abimelech and his people, should they lay claim to that well.

INSTRUCTIONS.

2. To prevent all doubt, evidence is often repeated that

32 Thus they made a covenant at Beer-sheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines.

33 ¶ And *Abraham* planted a grove* in Beer-sheba,[a] and called there on the name of the LORD,[b] the everlasting God.[c]

34 And Abraham sojourned in the Philistines' land many days.

CHAPTER XXII.

1 Abraham is tempted to offer Isaac. 3 He giveth proof of his faith and obedience. 11 The Angel stayeth him. 13 Isaac is exchanged with a ram. 14 The place is called Jehovah-jireh. 15 Abraham is blessed again. 20 The generation of Nahor unto Rebekah.

AND it came to pass after these things, that God did tempt Abraham,[d] and said unto him, Abraham: and he said, †Behold, *here* I *am*.

2 And he said, Take now thy son, thine only *son* Isaac, whom thou lovest, and get thee into the land of Moriah;[e] and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.

3 ¶ And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt-offering, and rose up, and went unto the place of which God had told him.

4 Then on the third day Abraham lifted up his eyes, and saw the place afar off.

5 And Abraham said unto his young men, Abide ye here with the ass, and I and the lad will go yonder and worship, and come again to you.

6 And Abraham took the wood of the burnt-offering, and laid *it* upon Isaac his son;[f] and he took the fire in his hand, and a knife; and they went both of them together.

7 And Isaac spake unto Abraham his father, and said, My father: and he said, ‡Here *am* I, my son. And he said, Behold the fire and the wood: but where *is* the lamb§ for a burnt-offering? A. M. 2132. B. C. 1872.

8 And Abraham said, My son, God will provide himself a lamb for a burnt-offering:[g] so they went both of them together.

9 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son,[h] and laid him on the altar upon the wood.[i]

10 And Abraham stretched forth his hand, and took the knife to slay his son.

11 And the Angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here *am* I.[j]

12 And he said, Lay not thy hand upon the lad, neither do thou any thing unto him:[k] for now I know that thou fearest God,[l] seeing thou hast not withheld thy son, thine only *son*, from me.

13 And Abraham lifted up his eyes, and looked, and behold, behind *him* a ram caught in a thicket by his horns:[m] and Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son.

14 And Abraham called the name of that place Jehovah-jireh:‖ as it is said *to* this day, In the mount of the LORD it shall be seen.[n]

15 ¶ And the Angel of the LORD called unto Abraham out of heaven the second time,[o]

16 And said, By myself have I sworn,[p] saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only *son*,

17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven,[q] and as the sand which *is* upon the sea-shore;[¶] and thy seed shall possess the gate of his enemies;

18 And in thy seed shall all the nations of the earth be blessed;[r] because thou hast obeyed my voice.[s]

19 So Abraham returned unto his young men;

Or, *tree*. a Deut. 16:21; Judg. 3:7; 2 Kings 17:16. b ch. 4.26. c Psa. 90:2, Isa. 40:28. d Deut. 8:2; 2 Chr. 32:31; Prov. 17:3; Heb. 11:17; Jas. 1:12, 1 Pet. 1:7. † Heb. *Behold me*. e 2 Chr. 3:1. f John 19:17. ‡ Heb. *Behold me*. § Or, *kid;* ver. 2, 8, 13. g John 1:29; Rev. 5:6. h Psa. 118:27; John 10:17, 18. i Heb. 11:17; Jas. 2:21. j Ex. 3:4; 1 Sam. 3:10.

k Mic. 6:7, 8. l ch. 26:5; 1 Sam. 15:22; Psa. 25:12; 147:11; Mal. 4:2. m 1 Cor. 10:13; 2 Cor. 1:9, 10. ‖ That is, *the* LORD *will see*, or, *provide*. n Psa. 22.4. 5; Dan. 3:17, etc.; 2 Cor. 1.9. 10. o ver. 11. p Psa. 105:9; Isa. 45:23; Luke 1:73; Heb. 6:13, 14. q Deut. 1:10; Jer. 33:22. ¶ Heb. *lip*. r ch. 12:3. s 1 Sam. 2:30; Jer. 7.23

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however long God may delay to fulfil his promises, at the set time they will be perfectly accomplished, and not a jot or tittle of what he has said fail till it all comes to pass.

5–8. God's way and time of fulfilling his promises are such as to bring the highest glory to himself, and the greatest good to his people.

11. Seasons of great joy are often followed by seasons of great anguish, and our choicest comforts may prove the occasion of peculiar sorrow.

14. In cheerful and prompt obedience to God, and hearty commitment of ourselves and our friends to him, he will keep us in peace, and provide for us according to all our wants.

18. God hears and tenderly sympathizes not only with the voice of supplication, but with that of distress. Not a groan, a tear, or a sigh escapes his notice, or fails to reach his heart. He hears the young ravens when they cry, and delights to feed them. Job 38:41; Psa. 147:9; Luke 12:24.

26. They who would live in peace should not only avoid contention themselves, but exercise a diligent supervision and a wise control over those under their care, lest wrong and injury should be done of which they are ignorant. When injured it is wise to go directly and kindly to those who can give redress, rather than publish the injury to others.

CHAPTER XXII.

1. *Tempt Abraham;* try him; prove the genuineness and strength of his faith.

2. *The land of Moriah;* in which Jerusalem and the temple were afterwards built.

5. *I and the lad will—come again;* he thought that God would raise Isaac from the dead, or in some way restore him, even if offered as a sacrifice. Heb. 11:17–19.

7. *Where is the lamb;* Isaac knew that Abraham was going to offer a burnt-offering, but did not know that he intended to sacrifice him.

12. *Now I know;* it had been made evident that Abraham regarded God more than he did Isaac, or any creature. Let God command what he might, Abraham would obey.

14. *Jehovah-jireh;* meaning, the Lord will provide. *As it is said to this day;* said as a proverb. *It shall be seen;* rather, it shall be provided. Hence the proverb, "Man's extremity is God's opportunity."

15. *Angel of the Lord;* here, as often elsewhere, Jehovah himself.

16. *By myself have I sworn;* Heb. 6:13–20.

17. *Possess the gate;* be victorious over all their foes.

18. *Thy seed;* Christ. Gal. 3:16.

A. M. 2132. B. C. 1872. and they rose up and went together to Beer-sheba: and Abraham dwelt at Beer-sheba.

20 ¶ And it came to pass after these things, that it was told Abraham, saying, Behold, Milcah, she hath also borne children unto thy brother Nahor:

21 Huz[a] his first-born, and Buz[b] his brother, and Kemuel the father of Aram,

22 And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.

23 And Bethuel[c] begat Rebekah:* these eight Milcah did bear to Nahor, Abraham's brother.

24 And his concubine, whose name *was* Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah.

CHAPTER XXIII.

1 The age and death of Sarah. 3 The purchase of Machpelah, 19 where Sarah was buried.

AND Sarah was a hundred and seven and twenty years old: *these were* the years of the life of Sarah.

2 And Sarah died in Kirjath-arba;[d] the same *is* Hebron[e] in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.

3 ¶ And Abraham stood up from before his dead, and spake unto the sons of Heth, saying,

4 I *am* a stranger and a sojourner with you:[f] give me a possession of a burying-place with you, that I may bury my dead out of my sight.[g]

5 And the children of Heth answered Abraham, saying unto him,

6 Hear us, my lord: thou *art* †a mighty prince among us:[h] in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead.

7 And Abraham stood up, and bowed himself to the people of the land, *even* to the children of Heth.

8 And he communed with them, saying, If it be your mind that I should bury my dead out of my sight, hear me, and entreat for me to Ephron the son of Zohar,

9 That he may give me the cave of Machpelah, which he hath, which *is* in the end of his field; for ‡as much money as it is worth he shall give it me, for a possession of a burying-place among you.

10 And Ephron dwelt among the children of Heth. And Ephron the Hittite answered Abraham in the §audience of the children of Heth, *even* of all that went in at the gate of his city,[i] saying,

11 Nay, my lord, hear me: the field give I thee, and the cave that *is* therein, I give it thee; in the presence of the sons of my people give I it thee: bury thy dead.

12 And Abraham bowed down himself before the people of the land.

13 And he spake unto Ephron in the audience of the people of the land, saying, But if thou *wilt give it*, I pray thee, hear me: I will give thee money for the field:[j] take *it* of me, and I will bury my dead there.

14 And Ephron answered Abraham, saying unto him,

15 My lord, hearken unto me: the land *is worth* four hundred shekels of silver; what *is* that betwixt me and thee? bury therefore thy dead.

16 And Abraham hearkened unto Ephron, and Abraham weighed to Ephron the silver which he had named in the audience of the sons of Heth, four hundred shekels of silver, current *money* with the merchant.

17 And the field of Ephron,[k] which *was* in Machpelah, which *was* before Mamre, the field, and the cave which *was* therein, and all the trees that *were* in the field, that *were* in all the borders round about, were made sure

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a Job 1:1. b Job 32:2. c ch. 24:15. * *Rebecca;* Rom. 9:10. d Josh. 14:15; Judg. 1:10. e ch. 13:18; ver. 19; 2 Sam. 5:3. f 1 Chr. 29:15; Psa. 39:12; Heb. 11:9; 1 Pet. 2:11. g Acts 7:5. † Heb. *a prince of God.* h ch. 13:2; 14:14. ‡ Heb. *full money.* § Heb. *ears.* i ch. 34:20, 21. j 2 Sam. 24:24. k ch. 25:9; 49:30; 50:13; Acts 7:16.

20. *Nahor;* chap. 11:27.

23. *Rebekah;* her father was Abraham's nephew, and cousin to Isaac, whom she afterwards married. Chap. 24:15, 67.

INSTRUCTIONS.

1. The children of God, while in this world, must expect trials; and often, the most severe come last. But they need not despond. If they trust in God, he will sustain them and cause them to triumph. Rom. 5:3–5; Jas. 1:2–4; 1 Peter 1:6–9.

2. As God is the giver and preserver of life, he has a perfect right to direct when and how it shall be taken away. Though to take life in opposition to his known will is murder, and subjects the murderer to his curse, to do it in obedience to his command is a duty, and will receive from him a gracious and glorious reward.

5. To believe heartily and fully the divine declarations, and expect their fulfilment, it is not necessary to know, or be able to conceive, how they can be accomplished.

8. A permanent conviction that God will provide, is an anchor to the soul, sure and steadfast. Under its influence, though the winds rage and the tempests roar, men may outride the storm, and in due time calmly and joyfully enter the port.

18. Fidelity under great trials is peculiarly pleasing to God and useful to men. It will receive special tokens of divine favor, and be followed by a rich and lasting reward.

CHAPTER XXIII.

3. *Heth;* the son of Canaan, and grandson of Ham. His descendants were called Hittites.

6. *In the choice of our sepulchres;* the proposal of the Hittites was generous, but it did not meet the wishes of Abraham. He was unwilling to bury Sarah in any sepulchre of the Canaanites, choosing rather to have a burying-place which should be exclusively his own.

9. *Machpelah;* a tract of land owned by Ephron, in which was a cave. Ver. 17–20.

15. *Four hundred shekels;* about two hundred dollars.

16. *Weighed—the silver;* to determine its value, as was the custom in those days, there being no coined money. *Current money with the merchant;* in respect to both weight and quality.

INSTRUCTIONS.

1. The longest life must come to an end, the dearest connections be sundered, and the most intimate friends part to meet no more on earth.

4. The bodies of those we most love must soon be buried out of our sight.

9. A burial-place, as a memento of the evil of sin, should lead us to abhor sin, and by believing in Him who is "the resurrection and the life," to obtain deliverance from its power. John 11:25, 26.

18 Unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city.

19 And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah, before Mamre: the same *is* Hebron in the land of Canaan.

20 And the field, and the cave that *is* therein, were made sure[a] unto Abraham for a possession of a burying-place by the sons of Heth.

CHAPTER XXIV.

1 Abraham sweareth his servant. 10 The servant's journey: 12 his prayer: 14 his sign. 15 Rebekah meeteth him, 18 fulfilleth his sign. 22 receiveth jewels, 23 showeth her kindred, 25 and inviteth him home. 26 The servant blesseth God. 29 Laban entertaineth him. 34 The servant showeth his message. 50 Laban and Bethuel approve it. 58 Rebekah consenteth to go. 62 Isaac meeteth her.

AND Abraham was old *and* *well-stricken in age: and the LORD had blessed Abraham in all things.[b]

2 And Abraham said unto his eldest servant of his house,[c] that ruled over all that he had,[d] Put, I pray thee, thy hand under my thigh:[e]

3 And I will make thee swear by the LORD,[f] the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites among whom I dwell:[g]

4 But thou shalt go unto my country,[h] and to my kindred, and take a wife unto my son Isaac.

5 And his servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest?

6 And Abraham said unto him, Beware thou, that thou bring not my son thither again.

7 ¶ The LORD God of heaven,[i] which took me from my father's house,[j] and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land: he shall send his angel before thee,[k] and thou shalt take a wife unto my son from thence.

8 And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath:[l] only bring not my son thither again.

9 And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

10 ¶ And the servant took ten camels, of the camels of his master, and departed; (for† A. M. 2147. B. C. 1857. all the goods of his master *were* in his hand;) and he arose, and went to Mesopotamia,[m] unto the city of Nahor.[n]

11 And he made his camels to kneel down without the city by a well of water, at the time of the evening, *even* the time ‡that women go out to draw *water*.[o]

12 And he said, O LORD God of my master Abraham,[p] I pray thee, send me good speed this day,[q] and show kindness unto my master Abraham.

13 Behold, I stand *here* by the well of water;[r] and the daughters of the men of the city come out to draw water:

14 And let it come to pass that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: *let the same be* she *that* thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast showed kindness unto my master.[s]

15 ¶ And it came to pass, before he had done speaking,[t] that behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.

16 And the damsel *was* §very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up.

17 And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher.

18 And she said, Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink.

19 And when she had done giving him drink, she said, I will draw *water* for thy camels also, until they have done drinking.[u]

20 And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw *water*, and drew for all his camels.

21 And the man, wondering at her, held his peace,[v] to wit whether the LORD had made his journey prosperous or not.

22 And it came to pass, as the camels had done

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a Jer. 32:10. * Heb. *gone into days.* b ch. 13:2; ver. 35; Psa. 112:1–3. c ch. 15:2. d ver. 10; ch. 39:5. e ch. 47:29; 1 Chr. 29:24. f Deut. 6:13. g ch. 6:2, etc.; Deut. 7:3; 2 Cor. 6:14. h ch. 11:25, etc.; 22:20; 28:2. i Ezra 1:2; Dan. 2:44; Jonah 1:9, Rev. 11:13. j ch. 12:1, 7; 13:15; Deut. 1:8; 34:4; Acts 7:5. k Ex. 23:23; 33:2; Psa. 34:7; Isa. 63:9; Heb. 1:14. l Josh. 2:17–20. † Or, *and.* m Deut. 23:4; Judg. 3:8, 10; Acts 2:9. n ch. 11:31. ‡ Heb. *that women which draw* water *go forth.* o Ex. 2:16; 1 Sam. 9:11. p ver. 27; ch. 26:24; Ex. 3:6; Matt. 22:32. q Neh. 1:11; Prov. 3:6. r ver. 43. s Judg. 6:17, 37; 1 Sam. 20:7. t Isa. 65:24; Dan. 9:21. § Heb. *good of countenance.* u 1 Pet. 4:9. v Luke 2:19, 51.

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12. True politeness, and a courteous, gentlemanly demeanor are the indispensable duty of all, especially of the friends of God; and the more distinguished men are, the greater is the importance of their being patterns of discretion, propriety, and good manners.

16. Perfect honesty in making bargains, and strict punctuality in fulfilling them, are duties sacredly binding upon all; and those who do not thus act, violate the first principles not only of morality, but of religion.

20. All conveyances of property from one person to another should, at the time, be made sure, and thus occasion of contention be prevented.

CHAPTER XXIV.

1. *Was old;* aged one hundred and forty years.

2. *Eldest servant;* supposed to be Eliezer. Chap. 15:2. *Under my thigh;* a form of making solemn engagements. Chap. 47:29.

3. *Make thee swear;* put thee under oath, or make thee enter into a sacred engagement.

4. *My country,* Mesopotamia. *Kindred;* relatives.

7. *Send his angel;* to make thy way prosperous.

10. *The city of Nahor;* Haran. Chap. 11:27–32.

11. *Kneel down;* the posture in which camels take their rest.

12. *Send me good speed;* prosper me in my undertaking.

15. *Rebekah;* chap. 22:23.

21. *Wondering at her;* to see how exactly his prayer was answered. *To wit;* to know, from the indications of Providence.

A. M. 2147. B. C. 1857. drinking, that the man took a golden earring* of half a shekel weight, and two bracelets[a] for her hands of ten *shekels* weight of gold,

23 And said, Whose daughter *art* thou? tell me, I pray thee: is there room *in* thy father's house for us to lodge in?

24 And she said unto him, I *am* the daughter of Bethuel the son of Milcah,[b] which she bare unto Nahor.

25 She said, moreover, unto him, We have both straw and provender enough, and room to lodge in.

26 And the man bowed down his head,[c] and worshipped the LORD.

27 And he said, Blessed *be* the LORD God of my master Abraham,[d] who hath not left destitute my master of his mercy and his truth:[e] I *being* in the way, the LORD led me to the house of my master's brethren.

28 And the damsel ran, and told *them of* her mother's house these things.

29 ¶ And Rebekah had a brother, and his name *was* Laban:[f] and Laban ran out unto the man, unto the well.

30 And it came to pass, when he saw the earring, and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me, that he came unto the man; and behold, he stood by the camels at the well.

31 And he said, Come in, thou blessed of the LORD;[g] wherefore standest thou without? for I have prepared the house, and room for the camels.

32 ¶ And the man came into the house: and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that *were* with him.

33 And there was set *meat* before him to eat: but he said, I will not eat until I have told mine errand.[h] And he said, Speak on.

34 And he said, I *am* Abraham's servant.

35 And the LORD hath blessed my master greatly,[i] and he has become great:[j] and he hath given him flocks, and herds, and silver, and gold, and men-servants, and maid-servants, and camels, and asses.

36 And Sarah, my master's wife, bare a son to my master when she was old: and unto him hath he given all that he hath.

37 And my master made me swear,[k] saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell:

38 But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son.

39 And I said unto my master, Peradventure the woman will not follow me.

40 And he said unto me, The LORD, before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house.

41 Then shalt thou be clear from *this* my oath, when thou comest to my kindred; and if they give not thee *one*, thou shalt be clear from my oath.

42 And I came this day unto the well, and said, O LORD God of my master Abraham,[l] if now thou do prosper my way which I go:[m]

43 Behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw *water*, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink;

44 And she say to me, Both drink thou, and I will also draw for thy camels; *let* the same *be* the woman whom the LORD hath appointed out for my master's son.[n]

45 And before I had done speaking in my heart,[o] behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew *water:* and I said unto her, Let me drink, I pray thee.

46 And she made haste, and let down her pitcher from her *shoulder*, and said, Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also.

47 And I asked her, and said, Whose daughter *art* thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I put the ear-ring upon her face,[p] and the bracelets upon her hands.

48 And I bowed down my head,[q] and worshipped the LORD, and blessed the LORD God of my master Abraham, which had led me in the right way[r] to take my master's brother's daughter unto his son.

49 And now, if ye will deal kindly and truly with my master,[s] tell me: and if not, tell me; that I may turn to the right hand, or to the left.

50 Then Laban and Bethuel answered, and said, The thing proceedeth from the LORD:[t] we cannot speak unto thee bad or good.[u]

51 Behold, Rebekah *is* before thee; take *her*, and go, and let her be thy master's son's wife, as the LORD hath spoken.

52 And it came to pass, that, when Abraham's servant heard their words, he worshipped the Lord,[v] *bowing himself* to the earth.

53 And the servant brought forth jewels† of silver, and jewels of gold,[w] and raiment, and gave *them* to Rebekah: he gave also to her brother and to her mother precious things.[x]

54 And they did eat and drink, he and the men that *were* with him, and tarried all night; and they rose up in the morning, and he said, Send me away unto my master.

* Or, *jewel for the forehead.* [a] Ezek. 16:11, 12; 1 Pet. 3:3. [b] ch. 22:23. [c] ver. 52; Ex. 4:31; 34:8; Neh. 8:6; Psa. 95:6. [d] Ex. 18:10; Ruth 4:14. [e] ch. 32:10; Psa. 98:3; Luke 1:68. [f] ch. 29:5. [g] ch. 26:29; Judg. 17:2; Ruth 3:10; Psa. 115:15. [h] Psa. 132:3–5; John 4:34; Eph. 6:5–7. [i] ver. 1; ch. 12:2; 13:2; Prov. 10:22; 22:4. [j] Psa. 18:35. [k] ver. 3. [l] ver. 12. [m] ch. 39:3; Ezra 8:21; Neh. 1:11; Psa. 90:17; Rom. 1:10. [n] Prov. 19:14. [o] 1 Sam. 1:13; Neh. 2:4. [p] Ezek. 16:10–12. [q] ver. 26. [r] Psa. 32:8; 48:14; 107:7; Prov. 3:6; Isa. 48:17. [s] ch. 47:29; Josh. 2:14. [t] Psa. 118:23. [u] ch. 31:24; 2 Sam. 13:22; Acts 11:17. [v] ver. 26, 48; Psa. 95:6. † Heb. *vessels.* [w] Exod. 3:22; 11:2; 12:35. [x] Deut. 33:13–16; 2 Chr. 21:3; Ezra 1:6.

32. *He ungirded;* that is, Laban.

45. *Speaking in my heart;* offering silent prayer.

48. *Brother's daughter;* she was the daughter of Abraham's nephew.

49. *Deal kindly;* in permitting Rebekah to become Isaac's wife.

52. *He worshipped the Lord;* as the author of his success.

55 And her brother and her mother said, Let the damsel abide with us *a few* days,* at the least ten; after that she shall go.

56 And he said unto them, Hinder me not,[a] seeing the LORD hath prospered my way:[b] send me away, that I may go to my master.

57 And they said, We will call the damsel, and inquire at her mouth.

58 And they called Rebekah, and said unto her, Wilt thou go with this man?[c] And she said, I will go.

59 And they sent away Rebekah their sister, and her nurse,[d] and Abraham's servant, and his men.

60 And they blessed Rebekah,[e] and said unto her, Thou *art* our sister; be thou *the mother* of thousands of millions, and let thy seed possess the gate of those which hate them.

61 ¶ And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.

62 And Isaac came from the way of the well Lahai-roi;[f] for he dwelt in the south country.

63 And Isaac went out to meditate† in the field at the eventide:[g] and he lifted up his eyes, and saw, and behold, the camels *were* coming.

64 And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel.[h]

65 For she *had* said unto the servant, What man *is* this that walketh in the field to meet us? And the servant *had* said, It *is* my master: therefore she took a veil and covered herself.[i]

66 And the servant told Isaac all things that he had done.

67 And Isaac brought her into his mother Sarah's tent,[j] and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's *death*.[k] A. M. 2147. B. C. 1857.

* Or, *a full year*, or *ten* months — a ch. 45:9. b Josh. 1:8; Isa. 48:15. c Psa. 45:10. d ch. 35:8. e ch. 22:17; Ruth 4:11, 12. f ch. 16:14; 25:11. † Or, *to pray*. g Josh. 1:8; Psa. 1:2; 77:12; 119:15; 143:5. h Josh. 15:18; Judg. 1:14. i 1 Tim. 2:9. j ch. 18:6. k ch. 38:12; 1 Thess. 4:13. l 1 Chr. 1:32. m Num. 22:4; 25:17; Judg. 6. n Job 2:11. o 1 Kings 10:1; Psa. 72:10. p Jer. 25:23. q Isa. 60:6. r Psa. 17:14. s Judg. 6:3. t ch. 15:15; 49:29; Job 5:26. u ch. 35:29; 49:33.

CHAPTER XXV.

1 The sons of Abraham by Keturah. 5 The division of his goods. 7 His age, and death. 9 His burial. 12 The generations of Ishmael. 17 His age, and death. 19 Isaac prayeth for Rebekah, being barren. 22 The children strive in her womb. 24 The birth of Esau and Jacob. 27 Their difference. 29 Esau selleth his birthright.

THEN again Abraham took a wife, and her name *was* Keturah.[l]

2 And she bare him Zimran, and Jokshan, and Medan, and Midian,[m] and Ishbak, and Shuah.[n]

3 And Jokshan begat Sheba,[o] and Dedan.[p] And the sons of Dedan were Asshurim, and Letushim, and Leummim.

4 And the sons of Midian; Ephah,[q] and Epher, and Hanoch, and Abidah, and Eldaah. All these *were* the children of Keturah.

5 ¶ And Abraham gave all that he had unto Isaac.

6 But unto the sons of the concubines which Abraham had, Abraham gave gifts, and sent them away from Isaac his son,[r] while he yet lived, eastward, unto the east country.

7 And these *are* the days of the years of Abraham's life which he lived, a hundred threescore and fifteen years.

8 Then Abraham gave up the ghost, and died in a good old age,[t] an old man, and full *of years;* and was gathered to his people.[u]

9 And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which *is* before Mamre;

59. *Her nurse;* Deborah. Chap. 35:8.

60. *Possess the gate;* be victorious over their enemies.

62. *Lahai-roi;* chap. 16:14. *South country;* the country south of Canaan.

65. *Covered herself;* according to the custom in that country.

67. *Sarah's tent;* which was hers when living, she having been dead about three years.

INSTRUCTIONS.

4. A wise parent will take a deep interest in the marriage of his children, as affecting not only their usefulness and happiness, but that of their posterity.

12. Those who in all their ways acknowledge God and seek his blessing, may expect that he will make plain before them the path of duty, and enable them successfully and gratefully to walk in it.

14. Industry, kindness, economy, and beneficence are virtues which every prudent man will seek in a wife, as upon these the happiness, respectability, and usefulness of families very much depend.

21. Believing prayer is often so speedily and abundantly answered as to astonish those who offer it, and lead them in every thing by prayer and supplication with thanksgiving, to make known their requests unto God. Isa. 65:24; Phil. 4:6.

27. All the kindness which we receive from men, and all our success in business, we should acknowledge as coming from God, and be excited by it to new fidelity in learning and doing his will.

33. A faithful man will regard his appropriate business as more important than his personal gratification, and will endeavor so to conduct it as shall be most likely to insure success. For this purpose, while he will habitually pray for the divine blessing, he will use all suitable means, that his prayers may be answered.

48. When we have learned, by experience, the right way to secure the divine guidance and blessing, and God has given us success, it is proper to make known this way to others, that they may be induced to do likewise.

52. New favors will draw forth from a grateful heart new thanksgivings, till the habit become fixed of giving thanks always, for all things, unto God. Eph. 5:20.

58. It is happy, when one's inclinations and the indications of Providence coincide; and a readiness promptly to do right, and make any sacrifices which duty requires, is a good preparation to be blessed, and to become a blessing.

63. Stated and devout meditation upon the character, works, and ways of God, communion with him, and commitment of our interests to his care, are often followed by his special favors. Prov. 18:22.

CHAPTER XXV.

4. *Midian;* from whom came the Midianites south-east of the Dead sea.

6. *Concubines;* Hagar and Keturah. 1 Chron. 1:32. *East country;* Arabia, which lay south-east of Canaan, and the bordering regions.

7. *Threescore and fifteen;* seventy-five. This was thirty-eight years after the death of Sarah, and thirty-five after the marriage of Isaac.

9. *Cave of Machpelah;* chap. 23:14–20.

A. M. 2182. B. C. 1822. 10 The field which Abraham purchased of the sons of Heth:[a] there was Abraham buried, and Sarah his wife.

11 ¶ And it came to pass after the death of Abraham, that God blessed his son Isaac; and Isaac dwelt by the well Lahai-roi.

12 ¶ Now these *are* the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham.

13 And these *are* the names of the sons of Ishmael, by their names, according to their generations: The first-born of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam,

14 And Mishma, and Dumah, and Massa,

15 Hadar,* and Tema, Jetur, Naphish, and Kedemah:

16 These *are* the sons of Ishmael, and these *are* their names, by their towns, and by their castles; twelve princes according to their nations.[b]

17 And these *are* the years of the life of Ishmael, a hundred and thirty and seven years: and he gave up the ghost and died, and was gathered unto his people.

18 And they dwelt from Havilah unto Shur,[c] that *is* before Egypt, as thou goest toward Assyria: *and* he died† in the presence of all his brethren.

19 ¶ And these *are* the generations of Isaac, Abraham's son: Abraham begat Isaac:

20 And Isaac was forty years old when he took Rebekah to wife,[d] the daughter of Bethuel the Syrian of Padan-aram,[e] the sister to Laban the Syrian.

21 And Isaac entreated the LORD for his wife,[f] because she *was* barren: and the LORD was entreated of him,[g] and Rebekah his wife conceived.

22 And the children struggled together within her; and she said, If *it be* so, why *am* I thus? And she went to inquire of the LORD.[h]

23 And the LORD said unto her, Two nations *are* in thy womb, and two manner of people shall be separated from thy bowels: and *the one* people shall be stronger than *the other* people; and the elder shall serve the younger.[i]

24 And when her days to be delivered were fulfilled, behold, *there were* twins in her womb.

25 And the first came out red, all over like a hairy garment; and they called his name Esau.

26 And after that came his brother out, and his hand took hold on Esau's heel;[j] and his name was called Jacob: and Isaac *was* threescore years old when she bare them.

27 And the boys grew: and Esau was a cunning hunter,[k] a man of the field; and Jacob *was* a plain man, dwelling in tents.[l]

28 And Isaac loved Esau, because ‡he did eat of *his* venison:[m] but Rebekah loved Jacob.

29 ¶ And Jacob sod pottage: and Esau came from the field, and he *was* faint.

30 And Esau said to Jacob, Feed me, I pray thee, §with that same red *pottage;* for I *am* faint: therefore was his name called Edom.‖

31 And Jacob said, Sell me this day thy birthright.

32 And Esau said, Behold, I *am* ¶at the point to die: and what profit shall this birthright do to me?[n]

33 And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob.[o]

34 Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink,[p] and rose up, and went his way: thus Esau despised *his* birthright.[q]

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a Ch. 23:16. * Or, *Hadad;* 1 Chr. 1:30. b ch. 17:20. c 1 Sam. 15:7. † Heb. *fell.* d ch. 24:67. e ch. 28:5. f 1 Sam. 1:11; Luke 1:13. g 1 Chr. 5:20; 2 Chr. 33:13; Ezra 8:23; Psa. 145:19; Prov. 10:24; Rom. 9:10. h 1 Sam. 22:15; Ezek. 20:31; 36:37. i ch. 27:29; Psa. 60:8; Isa. 63:1–6; Obad. 1–16; Mal. 1:2–4; Rom. 9:10–12. j Hos. 12:3. k ch. 27:3. l Heb. 11:9. ‡ Heb. *venison* was *in his mouth.* m ch. 27:19. § Heb. *with that red,* with that *red* pottage. ‖ That is, *red.* ¶ Heb. *going to die.* n Job 21:15; Mal. 3:14. o ch. 27:36; 36:6; Heb. 12:16. p Isa. 22:13; 1 Cor. 15:32. q Psa. 106:24; Matt. 22.5; Acts 13:41.

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11. *Lahai-roi;* chap. 16:14; 24:62.

13. *The sons of Ishmael;* all these were heads of Arabian tribes.

16. *Twelve princes;* chap. 17:20.

18. *They;* the descendants of Ishmael. *From Havilah unto Shur;* the country between the Persian gulf and the Red sea. *He died—all his brethren;* rather, his lot fell, that is, he dwelt. See note on chap. 16:12.

20. *Padan-aram;* meaning the plains of Aram, one of the Hebrew names of Mesopotamia, more especially the level part of it.

23. *Two nations;* those from whom should descend two nations, the Edomites and the Israelites. *Serve the younger;* the descendants of Esau would be subject to the descendants of Jacob.

25. *Esau;* hairy.

26. *Jacob;* meaning a supplanter, as by taking hold of the heel one causes another to fall, or overcomes him.

29. *Sod;* boiled. *Pottage;* a nutritious soup of lentiles, ver. 34.

30. *Edom;* which means red.

31. *Birthright;* that right which belonged to the first-born, of succeeding, on the death of his father, to the government and spiritual instruction of the family, officiating as their priest, offering sacrifices, and thus securing the blessings with which the performance of these duties would be connected. A double share of the inheritance also fell to him.

34. *Lentiles;* a kind of pulse or coarse grain resembling peas and beans. *Despised his birthright;* by giving up its temporal and spiritual blessings for the gratification of his appetite. Heb. 12:15–17.

INSTRUCTIONS.

8. No degree of faith in God, or fidelity in his service, can prevent the approach of death; but as sin has entered, and death by sin, so the sentence of death has passed upon all men, because all are sinners. Romans 5:12–14.

18. The declarations of God, with regard to this world as well as the future, and with regard to bad men as well as good, will, in due time, all be accomplished. Num. 23:19; 1 Sam. 15:29.

23. The Lord sees the end from the beginning, and can describe events which are future with as much minuteness and accuracy as those which are past; and the truth of his declarations is abundantly proved by the dispensations of his providence.

28. Partiality of parents towards their children is a fruitful source of manifold evils, and will be conscientiously avoided by all who duly regard the comfort and welfare of their families.

34. To disregard spiritual privileges and blessings, and treat them as less valuable than personal gratifications, is a great sin. It is viewed by God as profane, and exposes the soul to the loss of his favor. Heb. 12:17.

CHAPTER XXVI.

1 Isaac because of famine went to Gerar. 2 God instructeth, and blesseth him. 7 He is reproved by Abimelech for denying his wife. 12 He groweth rich. 18 He diggeth Esek, Sitnah, and Rehoboth. 26 Abimelech maketh a covenant with him at Beer-sheba. 34 Esau's wives.

AND there was a famine in the land, besides the first famine that was in the days of Abraham.[a] And Isaac went unto Abimelech king of the Philistines, unto Gerar.[b]

2 And the LORD appeared unto him, and said, Go not down into Egypt: dwell in the land which I shall tell thee of.

3 Sojourn in this land,[c] and I will be with thee,[d] and will bless thee: for unto thee, and unto thy seed, I will give all these countries,[e] and I will perform the oath which I sware unto Abraham thy father:[f]

4 And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries: and in thy seed shall all the nations of the earth be blessed;[g]

5 Because that Abraham obeyed my voice,[h] and kept my charge, my commandments, my statutes, and my laws.

6 ¶ And Isaac dwelt in Gerar:

7 And the men of the place asked *him* of his wife; and he said, She *is* my sister:[i] for he feared to say, *She is* my wife:[j] lest, *said he*, the men of the place should kill me for Rebekah; because she *was* fair to look upon.

8 And it came to pass when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and behold, Isaac *was* sporting with Rebekah his wife.

9 And Abimelech called Isaac, and said, Behold, of a surety she *is* thy wife: and how saidst thou, She *is* my sister? And Isaac said unto him, Because I said, Lest I die for her.

10 And Abimelech said, What *is* this thou hast done unto us?[k] one of the people might lightly have lain with thy wife, and thou shouldest have brought guiltiness upon us.

11 And Abimelech charged all *his* people, saying, He that toucheth this man or his wife shall surely be put to death.[l]

12 Then Isaac sowed in that land, and *received in the same year a hundred-fold: and the LORD blessed him:

13 And the man waxed great, and †went forward, and grew until he became very great:

14 For he had possession of flocks, and possession of herds, and great store of servants;‡ and the Philistines envied him.[m]

15 For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth. A. M. about 2200. B. C. 1804.

16 And Abimelech said unto Isaac, Go from us; for thou art much mightier than we.[n]

17 ¶ And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

18 And Isaac digged again the wells of water which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them.

19 And Isaac's servants digged in the valley, and found there a well of §springing water.

20 And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water *is* ours: and he called the name of the well Esek;‖ because they strove with him.

21 And they digged another well, and strove for that also: and he called the name of it Sitnah.¶

22 And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth;* and he said, For now the LORD hath made room for us, and we shall be fruitful in the land.

23 And he went up from thence to Beer-sheba.

24 And the LORD appeared unto him the same night, and said, I *am* the God of Abraham thy father: fear not, for I *am* with thee,[o] and will bless thee, and multiply thy seed for my servant Abraham's sake.

25 And he builded an altar there,[p] and called upon the name of the LORD, and pitched his tent there: and there Isaac's servants digged a well.

26 ¶ Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phichol the chief captain of his army.[q]

27 And Isaac said unto them, Wherefore come ye to me, seeing ye hate me,[r] and have sent me away from you?[s]

28 And they said, †We saw certainly that the LORD was with thee: and we said, Let there be now an oath betwixt us,[t] *even* betwixt us and thee, and let us make a covenant with thee:

29 ‡That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou *art* now the blessed of the LORD.[u]

30 And he made them a feast,[v] and they did eat and drink.

31 And they rose up betimes in the morning, and sware one to another: and Isaac sent them away, and they departed from him in peace.

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a Ch. 12:10. b ch. 20:2. c Psa. 39:12; Heb. 11:9, 13, 16. d ch. 28.15; Isa. 43:2, 5. e ch. 13:15; 15:18. f ch. 22:16; Psa. 105:9; Mic. 7:20. g ch. 22:18; Psa. 72:17. h ch. 22:16. i ch. 20:2, 13. j Prov. 29:25. k ch. 20:9. l Psa. 105:15; Prov. 6:29. * Heb. *found.* † Heb. *went going.* ‡ Or, *husbandry.* m Eccl. 4:4. n Ex. 1:9. § Heb. *living.* ‖ That is, *Contention.*

¶ That is, *Hatred.* * That is, *Room.* o Psa. 27:1, 3; Isa. 41:10; 51:12. p ch. 35:1. q ch. 21:22. r Judg. 11:7. s ver. 16. † Heb. *Seeing we saw.* t ch. 21:23. † Heb. *If thou shalt, etc.* u ch. 24:31; Psa. 115:15. v ch. 19:3; 31:54.

CHAPTER XXVI.

1. *The first famine;* chap. 12:10. *Gerar;* a city of the Philistines in the south part of Canaan.

3. *The oath;* chap. 22:16–18.

12. *A hundred-fold;* a hundred times as much as he had sowed.

13. *Very great;* rich and powerful.

23. *Beer-sheba;* ver. 33; chap. 21:14, 22–31.

26. *Went to him;* to make with him a covenant of peace and friendship.

30. *He made them a feast;* showing that he was willing to live in peace with them.

31. *Sware one to another;* entered into a solemn engagement with each other to live in peace.

A. M. about 2200. B. C. 1804. 32 And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, We have found water.

33 And he called it Shebah:* therefore the name of the city *is* Beer-sheba† unto this day.

34 ¶ And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath[a] the daughter of Elon the Hittite:

35 Which were ‡a grief of mind unto Isaac and to Rebekah.

CHAPTER XXVII.

1 Isaac sendeth Esau for venison. 6 Rebekah instructeth Jacob to obtain the blessing. 15 Jacob under the person of Esau obtaineth it. 30 Esau bringeth venison. 33 Isaac trembleth. 34 Esau complaineth, and by importunity obtaineth a blessing. 41 He threateneth Jacob. 42 Rebekah disappointeth it.

AND it came to pass, that when Isaac was old, and his eyes were dim,[b] so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, *here am* I.

2 And he said, Behold now, I am old, I know not the day of my death:[c]

3 Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and §take me *some* venison;

4 And make me savory meat, such as I love, and bring *it* to me, that I may eat; that my soul may bless thee before I die.[d]

5 And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt *for* venison, *and* to bring *it*.

6 ¶ And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,

7 Bring me venison, and make me savory meat, that I may eat, and bless thee before the LORD, before my death.

8 Now therefore, my son, obey my voice,[e] according to that which I command thee.

9 Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savory meat for thy father, such as he loveth:[f]

10 And thou shalt bring *it* to thy father, that he may eat, and that he may bless thee before his death.

11 And Jacob said to Rebekah his mother, Behold, Esau my brother *is* a hairy man,[g] and I *am* a smooth man:

12 My father peradventure will feel me,[h] and I shall seem to him as a deceiver; and I shall bring a curse[i] upon me, and not a blessing.

13 And his mother said unto him, Upon me *be* thy curse, my son;[j] only obey my voice, and go fetch me *them*.

14 And he went, and fetched, and brought *them* to his mother: and his mother made savory meat, such as his father loved.[k]

15 And Rebekah took ‖goodly raiment of her eldest son Esau, which *were* with her in the house, and put them upon Jacob her younger son:

16 And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck:

17 And she gave the savory meat and the bread, which she had prepared, into the hand of her son Jacob.

18 ¶ And he came unto his father, and said, My father: and he said, Here *am* I; who *art* thou, my son?

19 And Jacob said unto his father, I *am* Esau thy first-born;[l] I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me.

20 And Isaac said unto his son, How *is it* that thou hast found *it* so quickly, my son? And he said, Because the LORD thy God[m] brought *it* ¶to me.

21 And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee,[n] my son, whether thou *be* my very son Esau or not.

22 And Jacob went near unto Isaac his father; and he felt him, and said, The voice *is* Jacob's voice, but the hands *are* the hands of Esau.

* That is, *An oath.* † That is, *The well of the oath.* ‡ Heb. *bitterness of spirit.* § Heb. *hunt.* ‖ Heb. *desirable.* ¶ Heb. *before me.*

a ch. 36:2, 3. b ch. 48:10; 1 Sam. 3:2; Eccl. 12:3. c Prov. 27:1; Luke 12:40; Jas. 4:14. d ver. 25; ch. 48:9; 49:28; Deut. 33:1. e ver. 13. f ver. 4. g ch. 25:25. h ver. 22. i ch. 9:25; Deut. 27:18. j 1 Sam. 25:24; 2 Sam. 14:9; Matt. 27:25. k ch. 25:28; Prov. 23:3; Luke 21:34. l 1 Kings 13:18; 14:2; Isa. 28:15; Zech. 13:4. m Ex. 20:7; Job 13:7. n ver. 12.

33. *Beer-sheba;* Abraham had named the well Beer-sheba, well of the oath, from the oath between himself and Abimelech, chap. 21:31. Now Isaac, from a like transaction, names the place also Beer-sheba.

34. *The Hittite;* the Hittites were descendants of Heth the son of Canaan, and one of the nations that were afterwards to be destroyed. Chap. 23:3.

INSTRUCTIONS.

5. As great blessings often come upon children in consequence of the piety and faithfulness of parents, by the exercise of like piety and faithfulness children should endeavor to confer similar blessings on their posterity.

10. The Bible describes men as they are; records not only their virtues but their vices, and often without commending the one or condemning the other. Whether an action is right or wrong must be determined not from the fact of its being recorded in the Scriptures, but from its agreement or disagreement with the requirements of God.

14. God deals with men in this world not according to their sins, but according to the greatness of his mercy; and every new blessing lays them under new obligations to love and obey him.

22. Men who cannot live near each other without contention, had better separate and live further apart. There is room enough for all; and let all do to others as they ought to wish that others should do to them, and all may live in peace.

31. A wise man, when he has been injured, will not be disposed to take revenge, but will be ready to overlook and forgive past transgressions.

CHAPTER XXVII.

1. *Old;* about one hundred and thirty-six years.

3. *Quiver;* a case or sheath for arrows.

4. *Savory meat;* seasoned with spices and other things to give it a pleasant taste.

13. *Thy curse;* the evil that would come in consequence of Jacob's deceiving his father.

19. *I am Esau;* an utter and deliberate falsehood.

20. *The Lord thy God brought it;* this was an aggrava-

23 And he discerned him not, because his hands were hairy,[a] as his brother Esau's hands: so he blessed him.

24 And he said, *Art* thou my very son Esau? And he said, I *am*.[b]

25 And he said, Bring *it* near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought *it* near to him, and he did eat: and he brought him wine, and he drank.

26 And his father Isaac said unto him, Come near now, and kiss me, my son.

27 And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him,[c] and said, See, the smell of my son *is* as the smell of a field[d] which the LORD hath blessed:[e]

28 Therefore God give thee of the dew of heaven,[f] and the fatness of the earth, and plenty of corn and wine.

29 Let people serve thee, and nations bow down to thee; be lord over thy brethren, and let thy mother's sons bow down to thee:[g] cursed *be* every one that curseth thee,[h] and blessed *be* he that blesseth thee.

30 ¶ And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

31 And he also had made savory meat, and brought it unto his father; and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me.

32 And Isaac his father said unto him, Who *art* thou? And he said, I *am* thy son, thy first-born, Esau.

33 And Isaac *trembled very exceedingly, and said, Who? where *is* he that hath †taken venison, and brought *it* me, and I have eaten of all before thou camest, and have blessed him?[i] yea, *and* he shall be blessed.[j]

34 And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, *even* me also, O my father![k]

35 And he said, Thy brother came with subtlety,[l] and hath taken away thy blessing.

36 And he said, Is not he rightly named Jacob?‡ for he hath supplanted me these two times: he took away my birthright;[m] and behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me? A. M. about 2244. B. C. 1760.

37 And Isaac answered and said unto Esau, Behold, I have made him thy lord,[n] and all his brethren have I given to him for servants; and with corn and wine have I sustained§ him: and what shall I do now unto thee, my son?

38 And Esau said unto his father, Hast thou but one blessing, my father? bless me, *even* me also, O my father! And Esau lifted up his voice, and wept.[o]

39 And Isaac his father answered, and said unto him, Behold, thy dwelling shall be the fatness‖ of the earth, and of the dew of heaven from above;

40 And by thy sword shalt thou live, and shalt serve thy brother:[p] and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.[q]

41 ¶ And Esau hated Jacob because of the blessing wherewith his father blessed him:[r] and Esau said in his heart, The days of mourning for my father are at hand,[s] then will I slay my brother Jacob.[t]

42 And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself,[u] *purposing* to kill thee.

43 Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother to Haran;[v]

44 And tarry with him a few days, until thy brother's fury turn away;

45 Until thy brother's anger turn away from thee, and he forget *that* which thou hast done to him: then I will send, and fetch thee from thence. Why should I be deprived also of you both in one day?

46 And Rebekah said to Isaac, I am weary of my life, because of the daughters of Heth:[w] if Jacob take a wife of the daughters of Heth, such as these *which are* of the daughters of the land, what good shall my life do me?

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a Ver. 16. b 2 Sam. 14:5; Prov. 13:19, 22; Eph. 4:25. c Heb. 11:20. d Cant. 4:11; Hos. 14:6. e Heb. 6:7. f Deut. 33:13, 28; 2 Sam. 1:21; Psa. 133:3; Mic. 5:7. g ch. 49:8. h Num. 24:9; Zeph. 2:8. * Heb. *trembled with a great trembling greatly.* † Heb. *hunted.* i ver. 25. j Rom. 11:29. k Prov. 1:31; Heb. 12:17. l 2 Kings 10:19; Mal. 2:10; 1 Thess. 4:6. ‡ That is, *A supplanter.* m ch. 25:26, 34. n ver. 29; 2 Sam. 8:14. § Or, *supported.* o Isa. 65:14. ‖ Or, *of the fatness.* p ch. 25:23, Psa. 60:9, 10; Obad. 18–20. q 2 Kings 8:20; 2 Chr. 21:8. r ch. 4:5; 37:4, 8. s ch. 50:3. t ch. 32:6; Obad. 10. u Job 20:12; Psa. 64:5. v ch. 11:31. w ch. 26:35.

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tion of his falsehood, implying that God had countenanced him in his deception.

24. *He said, I am;* a repetition of his sin persevered in.

27. *His raiment;* which belonged to Esau. Ver. 15.

29. *Be lord over thy brethren;* here the blessings of the birthright were confirmed to Jacob, with great worldly prosperity, extensive dominion, and family preëminence. Chap. 25:31–34.

33. *He shall be blessed;* Isaac saw that although he had been deceived, yet it was the purpose of God that the blessings which he had pronounced should come upon Jacob, according to what was said of him before he was born. Chap. 25:23.

35. *Subtlety;* cunning, deceit.

36. *Jacob;* a supplanter; one who by artifice gets into the place of another. *He took away;* bought that which Esau despised and chose to sell for a mess of pottage. Chap. 25:33.

37. *Sustained him;* foretold that he should be sustained.

40. *By thy sword shalt thou live;* his posterity would be warlike, and make plundering excursions upon their neighbors. *Serve thy brother;* they would be in subjection to the posterity of Jacob. 2 Sam. 8:14. *Break his yoke;* after a time the Edomites would revolt from their subjection to the Israelites, and become independent. 2 Kings 8:20–22.

41. *Days of mourning;* on account of the death of Isaac, which Esau thought would soon take place and favor his designs.

43. *Laban;* chap. 24:29.

45. *Deprived—of you both;* had Esau slain Jacob, he must have been put to death as a murderer, chap. 9:6, or at least have fled from his father's home to escape this punishment.

46. *The daughters of Heth;* the Hittite females, especially the two whom Esau had married. Chap. 26:34, 35.

A. M. about 2244. B. C. 1760.

CHAPTER XXVIII.

1 Isaac blesseth Jacob, and sendeth him to Padan-aram. 6 Esau marrieth Mahalath the daughter of Ishmael. 10 The vision of Jacob's ladder. 18 The stone of Beth-el. 20 Jacob's vow.

AND Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan.[a]

2 Arise, go to Padan-aram,[b] to the house of Bethuel thy mother's father;[c] and take thee a wife from thence of the daughters of Laban thy mother's brother.[d]

3 And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be *a multitude of people;

4 And give thee the blessing of Abraham,[e] to thee, and to thy seed with thee; that thou mayest inherit the land †wherein thou art a stranger, which God gave unto Abraham.

5 And Isaac sent away Jacob: and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

6 ¶ When Esau saw that Isaac had blessed Jacob,[f] and sent him away to Padan-aram, to take him a wife from thence; and that as he blessed him, he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan;

7 And that Jacob obeyed his father,[g] and his mother, and was gone to Padan-aram;

8 And Esau seeing that the daughters of Canaan pleased‡ not Isaac his father;

9 Then went Esau unto Ishmael, and took unto the wives which he had, Mahalath§ the daughter of Ishmael, Abraham's son, the sister of Nebajoth, to be his wife.

10 ¶ And Jacob went out from Beer-sheba,[h] and went toward Haran.‖

11 And he lighted upon a certain place, and tarried there all night, because the sun was set: and he took of the stones of that place, and put *them for* his pillows, and lay down in that place to sleep.

12 And he dreamed,[i] and behold, a ladder set up on the earth, and the top of it reached to heaven: and behold, the angels of God ascending and descending on it.[j]

13 And behold, the LORD stood above it, and said, I *am* the LORD God of Abraham thy father,[k] and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed.

14 And thy seed shall be as the dust of the earth;[l] and thou shalt ¶spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.[m]

15 And behold, I *am* with thee,[n] and will keep thee in all *places* whither thou goest,[o] and will bring thee again into this land;[p] for I will not leave thee, until I have done *that* which I have spoken to thee of.[q]

16 ¶ And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place;[r] and I knew *it* not.

17 And he was afraid, and said, How dreadful *is* this place! this *is* none other but the house of God, and this *is* the gate of heaven.

18 And Jacob rose up early in the morning, and took the stone that he had put *for* his pillows, and set it up *for* a pillar, and poured oil upon the top of it.[s]

19 And he called the name of that place Beth-el:* but the name of that city *was called* Luz at the first.[t]

20 And Jacob vowed a vow, saying, If God will

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a Ch. 24:3. b Hos. 12:12. c ch. 25:20. d ch. 24:29. * Heb. *an assembly of people.* e ch. 12:2. † Heb. *of thy sojournings.* f ch. 27:33. g ch. 27:43. ‡ Heb. were *evil in the eyes.* § ch. 36:3, is called *Bashemath.* h Hos. 12:12. ‖ Acts 7:2, called *Charran.* i ch. 41:1; Num. 12:6; Job 4:13. j John 1:51; Heb. 1:14. k ch. 26:24; Exod. 3:6; Matt. 22:32. l ch. 13:16. ¶ Heb. *break forth.* m ch. 18:18. n Josh. 1:5; Judg. 6:16. o Psa. 121:5–8. p ch. 35:6. q Heb. 13:5. r Exod. 3:5; Josh. 5:15. s Num. 7:1. * Heb. *The house of God.* t Judg. 1:23, 26; Hos. 12:4.

INSTRUCTIONS.

4. By depriving us of the use of our senses, or diminishing their power as age advances, God admonishes us that we are not at home in the body, and that what our hands find to do in serving him, we should do with our might; for in the grave, to which we are hastening, there is no work.

10. When parents tempt their children to sin, they lay the foundation for great and lasting sorrow.

13. To imprecate on one's self the curse of evil-doing is high-handed iniquity; it is assuming a load which may be found too great to bear. It is sowing the wind to reap the whirlwind. Hos. 8:7.

24. The telling of one lie often leads to the telling of a second, and that to a third. The beginning of iniquity is like the letting out of water from a dam, which may sweep every thing before it.

29. Through the evil-doing and the well-doing of men, God fulfils his infinitely wise, holy, and benevolent designs, causing even the evil which is committed to be overruled for good.

33. Men are often the means of accomplishing what they did not intend. They mean one thing, and God means another. Chap. 50:20; Prov. 16:9; 19:21.

36. Wicked men are prone to ascribe their calamities to other men's sins rather than to their own, and to exercise pride, envy, and revenge, rather than humility, repentance, and forgiveness.

40. The foretelling of wickedness which men will commit does not force them to commit it; nor does it lessen their power or obligation to refrain from it, or their guilt in committing it.

41. There is an intimate connection between hatred and murder, and the indulgence of the one often produces the intention to commit the other.

46. To commit known sin and tempt others to commit it, is the way to make life a burden; and those who lead their children into sin, must expect through their children to be punished.

CHAPTER XXVIII.

2. *Padan-aram;* chap. 25:20.

4. *The blessing of Abraham;* that which was promised to him. Chap. 12:2, 3; 15:5–7; 17:8; 22:17, 18; Gal. 3:8–29.

9. *Unto Ishmael;* the family of Ishmael, he being dead. Chap. 25:17.

14. *In thy seed;* Gal. 3:16.

17. *The house of God;* the place where God revealed himself in a special way. *The gate of heaven;* in allusion to the ladder reaching to heaven, by which the angels descended from heaven and returned, as through the gate of a city.

18. *Poured oil upon the top of it;* in token of its being consecrated to God as a memorial of what there took place.

19. *Beth-el;* meaning the house of God. It was about ten miles north of Jerusalem. *That city;* a city that stood near this place. Chap. 12:8; Judg. 1:23–26.

be with me,[a] and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

21 So that I come again to my father's house in peace; then shall the LORD be my God:[b]

22 And this stone, which I have set *for* a pillar,[c] shall be God's house: and of all that thou shalt give me, I will surely give the tenth unto thee.[d]

CHAPTER XXIX.

1 Jacob cometh to the well of Haran. 9 He taketh acquaintance of Rachel. 13 Laban entertaineth him. 18 Jacob covenanteth for Rachel. 23 He is deceived with Leah. 28 He marrieth also Rachel, and serveth for her seven years more. 32 Leah beareth Reuben, 33 Simeon, 34 Levi, 35 and Judah.

THEN Jacob *went on his journey, and came into the land of the †people of the east.

2 And he looked, and behold, a well in the field, and lo, there *were* three flocks of sheep lying by it;[e] for out of that well they watered the flocks; and a great stone *was* upon the well's mouth.

3 And thither were all the flocks gathered: and they rolled the stone from the well's mouth and watered the sheep, and put the stone again upon the well's mouth in his place.

4 And Jacob said unto them, My brethren, whence *be* ye? And they said, Of Haran *are* we.[f]

5 And he said unto them, Know ye Laban the son of Nahor? And they said, We know *him.*

6 And he said *unto them, ‡*Is* he well?[g] And they said, *He is* well: and behold, Rachel his daughter cometh with the sheep.

7 And he said, Lo, §*it is* yet high day, neither *is it* time that the cattle should be gathered together: water ye the sheep, and go *and* feed *them.*

8 And they said, We cannot, until all the flocks be gathered together, and *till* they roll the stone from the well's mouth;[h] then we water the sheep.

9 ¶ And while he yet spake with them, Rachel came with her father's sheep; for she kept them.

10 And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, A. M. about 2244. B. C. 1760. that Jacob went near, and rolled the stone from the well's mouth,[i] and watered the flock of Laban his mother's brother.

11 And Jacob kissed Rachel, and lifted up his voice, and wept.[j]

12 And Jacob told Rachel that he *was* her father's brother,[k] and that he *was* Rebekah's son;[l] and she ran and told her father.

13 And it came to pass when Laban heard the tidings‖ of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him,[m] and brought him to his house. And he told Laban all these things.

14 And Laban said to him, Surely thou *art* my bone and my flesh. And he abode with him ¶the space of a month.

15 ¶ And Laban said unto Jacob, Because thou *art* my brother, shouldest thou therefore serve me for naught? tell me, what *shall* thy wages *be?*

16 And Laban had two daughters: the name of the elder *was* Leah, and the name of the younger *was* Rachel.[o]

17 Leah *was* tender-eyed, but Rachel was beautiful and well-favored.

18 And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter.

19 And Laban said, *It is* better that I give her to thee, than that I should give her to another man: abide with me.

20 And Jacob served seven years for Rachel;[p] and they seemed unto him *but* a few days, for the love he had to her.[q]

21 ¶ And Jacob said unto Laban, Give *me* my wife, for my days are fulfilled, that I may go in unto her.

22 And Laban gathered together all the men of the place, and made a feast.[r]

23 And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her.

24 And Laban gave unto his daughter Leah, Zilpah his maid, *for* a handmaid.[s]

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[a] 2 Sam. 15:8. [b] Deut. 26:17. [c] ch. 35:7, 14. [d] Lev. 27:30. * Heb. *lift up his feet.* † Heb. *children.* [e] Psa. 23:2; Cant. 1:7; Ezek. 34:14. [f] ch. 27:43. ‡ Is there *peace to him?* [g] ch. 43:27. § Heb. *yet the day* is *great.* [h] Mark 16:3; Luke 24:2. [i] Exod. 2:17. [j] ch. 33:4; 45:14. [k] ch. 13:8; 14:14, 16. [l] ch. 24:28. ‖ Heb. *hearing.* [m] Rom. 16:16. [n] Judg. 9:2; 2 Sam. 5:1; 19:12. ¶ Heb. *a month of days.* [o] Ruth 4:11. [p] Hos. 12:12. [q] Cant. 8:7. [r] Judg. 14:10; John 2:1, 2. [s] ch. 30:9; 46:18.

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22. *God's house;* a place where I will publicly acknowledge and adore him. *Give the tenth;* devote a tenth part of what he should have to acts of piety and mercy.

INSTRUCTIONS.

2. Parents who rightly regard the good of their children, for this life or the future, or that of their descendants, will especially desire that they be connected with pious companions.

9. When persons undertake to cure or to lessen one evil by the commission of another, they must expect to be disappointed. The further they go in transgression the greater the mischief, and the greater the danger of utter ruin.

11. If men, through their own fault, are deprived of numerous blessings, and are left desolate and alone, they sometimes, during the silence and darkness of night, or in scenes of solitude, gloom, and peril, reflect on their condition, and are brought into such a state of mind as to be prepared, through grace, for new and glorious manifestations of divine favor.

16. God is much nearer to us than we are apt to imagine. Wherever we go, and whatever we do, we are surrounded continually with his presence. He keeps the breath in our nostrils, the blood flowing in our veins, and it is in him that we live, move, and have existence.

22. Whenever we receive special favors, we should feel under special obligations to acknowledge and adore God, the author and finisher of all good; and should, without delay, consecrate ourselves and all that we have to his service.

CHAPTER XXIX.

3. *Were all the flocks gathered—they rolled—watered—put the stone again;* these words describe what was the daily custom.

7. *High day;* the sun is yet high. *Be gathered together;* that is, for the night.

8. *We cannot;* either because they had not bodily strength till more of the shepherds should come, or because it was contrary to established usage.

12. *Her father's brother;* Jacob was Laban's sister's son; of course not his brother in our sense of the word, but his nephew. Ver. 15.

14. *My bone and my flesh;* my near relative.

23. *He took Leah;* it was then customary for a bride to be taken at night to her husband covered with a veil.

A. M. 2251. B. C. 1753. 25 And it came to pass, that in the morning, behold, it *was* Leah: and he said to Laban, What *is* this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me?

26 And Laban said, It must not be so done in our country,* to give the younger before the first-born.

27 Fulfil her week,[a] and we will give thee this also, for the service which thou shalt serve with me yet seven other years.

28 And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also.

29 And Laban gave to Rachel his daughter, Bilhah his handmaid, to be her maid.[b]

30 And he went in also unto Rachel, and he loved also Rachel more than Leah,[c] and served with him yet seven other years.

31 ¶ And when the LORD saw that Leah *was* hated, he opened her womb:[d] but Rachel *was* barren.[e]

32 And Leah conceived, and bare a son; and she called his name Reuben:† for she said, Surely the LORD hath looked upon my affliction;[f] now therefore my husband will love me.

33 And she conceived again, and bare a son; and said, Because the LORD hath heard that I *was* hated, he hath therefore given me this *son* also: and she called his name Simeon.‡

34 And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have borne him three sons: therefore was his name called Levi.§

35 And she conceived again, and bare a son; and she said, Now will I praise the LORD: therefore she called his name Judah,‖ and ¶left bearing.

CHAPTER XXX.

1 Rachel, in grief for her barrenness, giveth Bilhah her maid unto Jacob. 5 She beareth Dan and Naphtali. 9 Leah giveth Zilpah her maid, who beareth Gad and Asher. 14 Reuben findeth mandrakes, with which Leah buyeth her husband of Rachel. 17 Leah beareth Issachar, Zebulon, and Dinah. 22 Rachel beareth Joseph. 25 Jacob desireth to depart. 27 Laban stayeth him on a new covenant. 37 Jacob's policy, whereby he became rich.

AND when Rachel saw that she bare Jacob no children,[g] Rachel envied her sister;[h] and said unto Jacob, Give me children, or else I die.[i]

2 And Jacob's anger was kindled against Rachel; and he said, *Am* I in God's stead, who hath withheld from thee the fruit of the womb?[j]

3 And she said, Behold my maid Bilhah, go in unto her; and she shall bear upon my knees, that I may also *have children by her.

4 And she gave him Bilhah her handmaid to wife:[k] and Jacob went in unto her.

5 And Bilhah conceived, and bare Jacob a son.

6 And Rachel said, God hath judged me,[l] and hath also heard my voice, and hath given me a son: therefore called she his name Dan.†

7 And Bilhah, Rachel's maid, conceived again, and bare Jacob a second son.

8 And Rachel said, With ‡great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name Naphtali.§

9 When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife.

10 And Zilpah, Leah's maid, bare Jacob a son.

11 And Leah said, A troop cometh: and she called his name Gad.‖[m]

12 And Zilpah, Leah's maid, bare Jacob a second son.

13 And Leah said, ¶Happy am I, for the daughters will call me blessed:[n] and she called his name Asher.*

14 ¶ And Reuben went in the days of wheat-harvest, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of thy son's mandrakes.[o]

15 And she said unto her, *Is it* a small matter that thou hast taken my husband?[p] and wouldest thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee tonight for thy son's mandrakes.

16 And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; for surely I have hired thee with my son's mandrakes. And he lay with her that night.

17 And God hearkened unto Leah,[q] and she conceived, and bare Jacob the fifth son.

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* Heb. *place.* [a] Judg. 14:12. [b] ch. 35:22; 37:2. [c] ver. 20; Deut. 21:15. [d] Psa. 127:3. [e] ch. 30:1. † That is, *See a son.* [f] Deut. 26:7; 1 Sam. 1:20; Luke 1:25. ‡ That is, *Hearing.* § That is. *Joined;* Num. 18:2, 4. ‖ That is, *Praise.* ¶ Heb. *stood from bearing.* [g] ch. 29:31. [h] 1 Cor. 3:3; Jas. 4:5. [i] Job 5:2. [j] 1 Sam. 1:5. * Heb. *be built by her.* [k] ch. 16:3. [l] Psa. 35:24; 43:1; Lam. 3:59. † That is, *Judging.* ‡ Heb. *wrestlings of God.* § That is, *My wrestling.* ‖ That is, *A troop,* or *company.* [m] ch. 49:19. ¶ Heb. *In my happiness.* [n] Cant. 6:9; Luke 1:48. * That is. *Happy.* [o] Cant. 7:13. [p] Num. 16:9, 13; Isa. 7:13; Ezek. 16:47. [q] Exod. 3:7; 1 Sam. 1:20; Luke 1:13.

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25. *Beguiled;* imposed on, deceived. Jacob had deceived his father, and now his wife's father deceived him.

27. *Fulfil her week;* Leah's week; that is, a week of feasting, according to the custom of weddings, after which Rachel would be given to him, on condition of his serving Laban seven years more.

31. *Was hated;* regarded less than Rachel. Mal. 1:3; Rom. 9:13.

32. *Reuben;* meaning, see a son. The Lord hath seen my affliction, and given me a son.

33. *Simeon;* that is, hearing.

34. *Levi;* joined—thinking that her husband would now be joined in affection to her, as he was to Rachel.

35. *Judah;* praise—she being disposed to praise the Lord for his goodness.

INSTRUCTIONS.

4. A kind and courteous behavior is most likely to receive kindness in return; and a disposition to be useful, most likely to make a man welcome, and give him success.

11. Men sometimes weep for joy, and few things are more affecting to a truly thankful heart, than the great goodness of God.

15. Our relatives, as well as others, should be fairly paid for their services; and we ought not to wish any to labor for us without receiving a just compensation. Col. 4:1.

20. One of the most prompt, cheerful, pleasant, and persevering springs of action, is love. Under its influence, labor, sacrifices, and self-denials often give great delight.

25. Those who wickedly deceive others should not wonder if others deceive them, and they experience the evils of it through life. Isa. 33:1.

35. God often regards those whom men wrongfully disregard, and graciously bestows such favors upon them as to fill their hearts with gratitude, and open their mouths in praise.

CHAPTER XXX.

2. *Jacob's anger was kindled;* because Rachel seemed to find fault, not with him only, but also with God.

14. *Mandrakes;* a species of fruit which it is difficult to identify.

18 And Leah said, God hath given me my hire, because I have given my maiden to my husband: and she called his name Issachar.*[a]

19 And Leah conceived again, and bare Jacob the sixth son.

20 And Leah said, God hath endued me *with* a good dowry; now will my husband dwell with me,[b] because I have borne him six sons: and she called his name Zebulun.†

21 And afterwards she bare a daughter, and called her name Dinah.‡

22 ¶ And God remembered Rachel,[c] and God hearkened to her, and opened her womb.

23 And she conceived, and bare a son; and said, God hath taken away my reproach:[d]

24 And she called his name Joseph;§ and said, The LORD shall add to me another son.

25 ¶ And it came to pass, when Rachel had borne Joseph, that Jacob said unto Laban, Send me away,[e] that I may go unto mine own place, and to my country.[f]

26 Give *me* my wives and my children, for whom I have served thee, and let me go: for thou knowest my service which I have done thee.[g]

27 And Laban said unto him, I pray thee, if I have found favor in thine eyes, *tarry:*[h] *for* I have learned by experience that the LORD hath blessed me for thy sake.[i]

28 And he said, Appoint me thy wages,[j] and I will give *it.*

29 And he said unto him, Thou knowest how I have served thee,[k] and how thy cattle was with me.

30 For *it was* little which thou hadst before I *came*, and it is *now* §increased unto a multitude; and the LORD hath blessed thee ‖since my coming: and now, when shall I provide for mine own house also?[l]

31 And he said, What shall I give thee? And Jacob said, Thou shalt not give me any thing: if thou wilt do this thing for me, I will again feed *and* keep thy flock:

32 I will pass through all thy flock to-day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and *of such* shall be my hire.[m] A. M. 2258. B. C. 1746.

33 So shall my righteousness[n] answer for me in¶ time to come, when it shall come for my hire before thy face: every one that *is* not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me.

34 And Laban said, Behold, I would it might be according to thy word.

35 And he removed that day the he-goats that were ring-streaked and spotted, and all the she-goats that were speckled and spotted, *and* every one that had *some* white in it, and all the brown among the sheep, and gave *them* into the hands of his sons.

36 And he set three days' journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks.

37 ¶ And Jacob took him rods of green poplar, and of the hazel and chestnut-tree; and pilled white streaks in them, and made the white appear which *was* in the rods.

38 And he set the rods which he had pilled before the flocks in the gutters in the watering-troughs when the flocks came to drink, that they should conceive when they came to drink.

39 And the flocks conceived before the rods, and brought forth cattle ring-streaked, speckled, and spotted.[o]

40 And Jacob did separate the lambs, and set the faces of the flocks toward the ring-streaked, and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them not unto Laban's cattle.

41 And it came to pass whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.

42 But when the cattle were feeble, he put *them* not in: so the feebler were Laban's, and the stronger Jacob's.

43 And the man increased exceedingly,[p] and had much cattle, and maid-servants, and men servants, and camels, and asses.[q]

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* That is, *A hire.* [a] ch. 49:14; Deut. 33:18; 1 Chr. 12:32. [b] ch. 29:34. † That is, *Dwelling.* ‡ That is, *Judgment.* [c] ch. 29:31; 1 Sam. 1:19. [d] 1 Sam. 1:6; Isa. 4:1. § That is, *Adding.* [e] ch. 24:54. [f] ch. 31:55. [g] ch. 31:6. [h] Exod. 3:21; Neh. 1:11; Dan. 1:9; Acts 7:10. [i] ch. 39:3, 5; Psa. 1:3; Isa. 61:9. [j] ch. 29:15. [k] Matt. 24:45; Tit. 2:10. § Heb. *broken forth.* ‖ Heb. *at my foot.* [l] 1 Tim. 5:8. [m] ch. 31:8. [n] Psa. 18:24; 37:6. ¶ Heb. *to-morrow;* Exod. 13:14. [o] ch. 31:8–12. [p] ver. 30. [q] ch. 13:2; 24:35; 26:13, 14; Job 42:12.

25. *My country;* the land of Canaan.

30. *Mine own house;* thus far Jacob had labored for Laban. He now proposes to provide for his own family.

33. *So shall my righteousness answer for me;* by his having none in his possession, except such as Laban had agreed to give him, it would be seen that he was honest. *When it shall come—before thy face;* rather, when thou shalt come upon my hire (that is, to inspect my hire) before thy face. *Every one that is not speckled—shall be counted stolen;* should Jacob have any of one color in his possession, it would be seen that they did not belong to him.

35. *He removed;* Laban, as appears from the next verse.

37. *Pilled;* peeled, made white stripes by peeling.

40. *Set the faces of the flocks toward the ring-streaked;* arranged the sheep and goats of one color, which composed the body of Laban's flocks, so that they would have the ring-streaked, spotted, and brown among the young always before their eyes.

INSTRUCTIONS.

1. Grief at another's prosperity is a great sin, and a source of torment to all who indulge it. Prov. 14:30.

8. Those who are discontented with their condition, often take wicked measures to change it; and if successful, they are tempted to justify their course. But success in iniquity is no proof of divine approbation.

13. Success in iniquity tempts to its repetition; and desired objects attained blind the mind to the guilt of wrongfully seeking them.

18. The reasons which men assign to the dispensations of Providence, are often very different from the true ones.

24. Events anticipated with joy are often the occasion of exquisite sorrow. Chap. 35:16–20.

27. Men of the world are often convinced that true piety is profitable, and employ pious persons to promote their own temporal advantage.

30. Those who have families should use all suitable means comfortably to provide for them; and while they daily seek the blessing of God, they should wisely and diligently use proper means to obtain it.

43. Persons who have been wronged by others need not, and should not do wrong to obtain redress. Property, and all earthly blessings, are the gifts of God, and

A. M. 2265.
B. C. 1739.

CHAPTER XXXI.

1 Jacob upon displeasure departeth secretly. 19 Rachel stealeth her father's images. 22 Laban pursueth after him, 26 and complaineth of the wrong. 34 Rachel's policy to hide the images. 36 Jacob's complaint of Laban. 43 The covenant of Laban and Jacob at Galeed.

AND he heard the words of Laban's sons, saying, Jacob hath taken away all that *was* our father's; and of *that* which *was* our father's hath he gotten all this glory.[a]

2 And Jacob beheld the countenance of Laban,[b] and behold, it *was* not toward him *as before.[c]

3 And the LORD said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee.[d]

4 And Jacob sent and called Rachel and Leah to the field unto his flock,

5 And said unto them, I see your father's countenance, that it *is* not toward me as before; but the God of my father hath been with me.[e]

6 And ye know that with all my power I have served your father.[f]

7 And your father hath deceived me, and changed my wages ten times;[g] but God suffered him not to hurt me.[h]

8 If he said thus, The speckled shall be thy wages; then all the cattle bare speckled: and if he said thus, The ring-streaked shall be thy hire; then bare all the cattle ring-streaked.

9 Thus God hath taken away the cattle of your father, and given *them* to me.

10 And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and behold, the rams† which leaped upon the cattle *were* ring-streaked, speckled, and grizzled.[i]

11 And the angel of God spake unto me in a dream,[j] *saying*, Jacob: and I said, Here *am* I.[k]

12 And he said, Lift up now thine eyes and see, all the rams which leap upon the cattle *are* ring-streaked, speckled, and grizzled: for I have seen all that Laban doeth unto thee.[l]

13 I *am* the God of Beth-el, where thou anointedst the pillar, *and* where thou vowedst a vow unto me:[m] now arise, get thee out from this land, and return unto the land of thy kindred.[n]

14 And Rachel and Leah answered, and said unto him, *Is there* yet any portion or inheritance for us in our father's house?

15 Are we not counted of him strangers? for he hath sold us,[o] and hath quite devoured also our money.

16 For all the riches which God hath taken from our father, that *is* ours, and our children's: now then, whatsoever God hath said unto thee, do.

17 ¶ Then Jacob rose up, and set his sons and his wives upon camels;[p]

18 And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padan-aram; for to go to Isaac his father in the land of Canaan.[q]

19 And Laban went to shear his sheep; and Rachel had stolen the images‡ that *were* her father's.[r]

20 And Jacob stole away §unawares to Laban the Syrian, in that he told him not that he fled.

21 So he fled with all that he had; and he rose up, and passed over the river,[s] and set his face *toward* the mount Gilead.[t]

22 And it was told Laban on the third day, that Jacob was fled.

23 And he took his brethren with him, and pursued after him seven days' journey; and they overtook him in the mount Gilead.

24 And God came to Laban the Syrian in a dream by night,[u] and said unto him, Take heed that thou speak not to Jacob either ‖good or bad.

25 ¶ Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban and his brethren pitched in the mount of Gilead.

26 And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives *taken* with the sword?[v]

27 Wherefore didst thou flee away secretly, and steal¶ away from me, and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp?[w]

28 And hast not suffered me to kiss my sons and my daughters?[x] thou hast now done foolishly in *so* doing.

29 It is in the power of my hand to do you hurt: but the God of your father spake unto me yester-

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a Psa. 49:16; Eccl. 4:4; 1 Tim. 6:4. b ch. 4:5. * Heb. *as yesterday and the day before.* c Deut. 28:54. d ch. 28:15. e ver. 2, 3. f ver. 41. g ver. 41; Num. 14:22; Neh. 4:12; Job 19:3; Zech. 8:23. h ch. 20:6; Job 1:10; Psa. 37:28; 105.14. † Or, *he-goats.* i ch. 30:39. j ch. 48:16. k Exod. 3:4; 1 Sam. 3:4, etc.; Isa. 58:9. l Exod. 3:7; Psa. 139:3; Eccl. 5:8. m ch. 28:18. n ver. 3; ch. 32:9. o ch. 29:27; Neh. 5:8. p ch. 24:10. q ch. 28:21. ‡ Heb. *teraphim.* r Judg. 17:5; 1 Sam. 19:13; Hos. 3:4. § Heb. *the heart of Laban.* s ch. 15:18 t ch. 46:28; 2 Kings 12:17; Luke 9:51. u ch. 20:3; Job 33:15. ‖ Heb. *from good to bad.* v 1 Sam. 30:2. ¶ Heb. *hast stolen me.* w Job 21:11, 12. x 1 Kings 19:20.

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he will grant all that will in the end be a blessing to such as continue to obey him.

CHAPTER XXXI.

2. *Not toward him;* not favorable, but manifested dislike and opposition to him.

7. *Ten times;* meaning very often.

8. *All the cattle;* the greater portion of them.

9. *God hath taken away;* the efficacy of the means employed by Jacob to increase his property, was due to the agency of God. It does not appear that they had in themselves any natural power to accomplish such a result. Many suppose that he was guided by God himself in the dream which he relates, to the use of these means.

The Scriptures record many actions of good men without approving of them, as the equivocation of Abraham and Isaac, and the deception practised by Jacob to obtain his father's blessing. We cannot, however, suppose that God would have added his immediate blessing to a course of conduct for which Jacob had no warrant. It seems more reasonable to conclude that here, as in the case of his descendants' spoiling the Egyptians, Ex. 12:35, 36, he acted by the direction of Him to whom all wealth belongs.

15. *Hath sold us;* alluding to the fourteen years' service which Jacob had rendered him for them. *Our money;* that is, our prices which he received for us.

19. *Images;* in the original, *teraphim;* that is, small household idols that her father worshipped. Ver. 30.

21. *Over the river;* Euphrates, which lay between Padan-aram and Canaan. *Mount Gilead;* a range of high land east of the Jordan and south of Bashan.

24. *Good or bad;* or, as in the margin, from good to bad: that is, take care not to speak any thing with the purpose of harming him. Ver. 29.

28. *Sons;* grandsons.

night, saying, Take thou heed that thou speak not to Jacob either good or bad.

30 And now, *though* thou wouldest needs be gone, because thou sore longest after thy father's house, *yet* wherefore hast thou stolen my gods?[a]

31 And Jacob answered and said to Laban, Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me.

32 With whomsoever thou findest thy gods, let him not live:[b] before our brethren discern thou what *is* thine with me, and take *it* to thee: for Jacob knew not that Rachel had stolen them.

33 And Laban went into Jacob's tent, and into Leah's tent, and into the two maid-servants' tents; but he found *them* not. Then went he out of Leah's tent, and entered into Rachel's tent.

34 Now Rachel had taken the images,[c] and put them in the camel's furniture, and sat upon them. And Laban searched* all the tent, but found *them* not.

35 And she said to her father, Let it not displease my lord that I cannot rise up before thee;[d] for the custom of women *is* upon me. And he searched, but found not the images.

36 And Jacob was wroth,[e] and chode with Laban: and Jacob answered, and said to Laban, What *is* my trespass? what *is* my sin, that thou hast so hotly pursued after me?

37 Whereas thou hast searched all my stuff, what hast thou found of all thy household stuff? set *it* here before my brethren, and thy brethren, that they may judge betwixt us both.[f]

38 This twenty years *have* I *been* with thee; thy ewes and thy she-goats have not cast their young, and the rams of thy flock have I not eaten.

39 That which was torn *of beasts*, I brought not unto thee; I bare the loss of it; of my hand didst thou require it,[g] *whether* stolen by day, or stolen by night.

40 *Thus* I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes.

41 Thus have I been twenty years in thy house: I served thee fourteen years for thy two daughters,[h] and six years for thy cattle; and thou hast changed my wages ten times.[i]

42 Except the God of my father,[j] the God of Abraham, and the Fear of Isaac,[k] had been A. M. 2265. B. C. 1739. with me, surely thou hadst sent me away now empty. God hath seen mine affliction,[l] and the labor of my hands, and rebuked *thee* yesternight.[m]

43 ¶ And Laban answered, and said unto Jacob, *These* daughters *are* my daughters, and *these* children *are* my children, and *these* cattle *are* my cattle, and all that thou seest *is* mine; and what can I do this day unto these my daughters, or unto their children which they have borne?

44 Now therefore come thou, let us make a covenant,[n] I and thou; and let it be for a witness between me and thee.[o]

45 And Jacob took a stone, and set it up *for* a pillar.[p]

46 And Jacob said unto his brethren, Gather stones; and they took stones and made a heap: and they did eat there upon the heap.

47 And Laban called it Jegar-sahadutha;† but Jacob called it Galeed:‡

48 And Laban said, This heap *is* a witness between me and thee this day. Therefore was the name of it called Galeed;

49 And Mizpah;§ for he said, The LORD watch between me and thee, when we are absent one from another.[q]

50 If thou shalt afflict my daughters, or if thou shalt take *other* wives besides my daughters, no man *is* with us; see, God *is* witness betwixt me and thee.[r]

51 And Laban said to Jacob, Behold this heap, and behold *this* pillar, which I have cast betwixt me and thee;

52 This heap *be* witness, and *this* pillar *be* witness,[s] that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm.

53 The God of Abraham, and the God of Nahor, the God of their father,[t] judge betwixt us.[u] And Jacob sware by the Fear of his father Isaac.[v]

54 Then Jacob offered sacrifice‖ upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount.

55 And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them:[w] and Laban departed, and returned unto his place.[x]

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a Ver. 19; Judg. 18:24. b ch. 44:9. c ver. 19. * Heb. *felt.* d Exod. 20:12; Lev. 19:32. e Eph. 4:26. f 1 Cor. 6:5. g Exod. 22:10. h ch. 29:18, 30. i ver. 7. j Psa. 124:1, 2. k ver. 53. l Exod. 3:7. m 1 Chr. 12:17; Jude 9. n ch. 26:28. o Josh. 22:27; 24:27. p ch. 28:18. † Chaldee, *The heap of witness.* ‡ Heb. *The heap of witness.* § That is, *A beacon*, or *watch-tower.* q Judg. 11:29; 1 Sam. 7:5. r Judg. 11:10; 1 Sam. 12:5; Jer. 42:5. s ver. 45, 48. t Josh. 24:2. u ch. 16:5. v ver. 42. ‖ Or, *killed beasts.* w ch. 28:1. x ch. 30:25; Num. 24:25.

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31. *I was afraid;* this was Jacob's answer to the first of Laban's questions, why he had gone away privately; not to the last, as to the gods.

42. *The Fear of Isaac;* the God whom Isaac feared, loved, and obeyed.

43. *These daughters are my daughters—is mine;* that is, all that thou hast is dear to me as my own. *What can I do—unto these;* either, what harm can I do to them, since I regard them as my own? or, what shall I do for them? as the original may be rendered; how shall I best secure them from future evil? This he immediately proposes to accomplish by a mutual covenant.

47. *Jegar-sahadutha;* Chaldee: in Hebrew, *Galeed;* both meaning, the heap of witness.

49. *Mizpah;* a watch-tower.

51. *This pillar;* ver. 45.

53. *The Fear of his father;* see note on ver. 42.

55. *His sons;* grandsons.

INSTRUCTIONS.

2. Covetousness contracts and debases the soul, lessens natural affection, and tends greatly to injure those who exercise it, and those who feel its influence.

9. Things which take place in the course of divine providence are often, in the Bible, ascribed to God. Good men receive all their blessings as coming from him, and give him the glory.

16. When husbands and wives agree in doing what God commands, they may expect that he will be with them, and bestow upon them and their families all needed good.

24. That protection of God which is secured by obeying him, is a better safeguard than all human aid. Prov. 16:7.

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CHAPTER XXXII.

1 Jacob's vision at Mahanaim. 3 His message to Esau. 6 He is afraid of Esau's coming. 9 He prayeth for deliverance. 13 He sendeth a present to Esau. 24 He wrestleth with an angel at Peniel, where he is called Israel. 31 He halteth.

AND Jacob went on his way, and the angels of God met him.[a]

2 And when Jacob saw them, he said, This *is* God's host:[b] and he called the name of that place Mahanaim.*[c]

3 And Jacob sent messengers before him to Esau his brother,[d] unto the land of Seir,[e] the †country of Edom.

4 And he commanded them, saying, Thus shall ye speak unto my lord Esau:[f] Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now:

5 And I have oxen, and asses, flocks, and men-servants, and women-servants: and I have sent to tell my lord, that I may find grace in thy sight.[g]

6 ¶ And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him.

7 Then Jacob was greatly afraid and distressed:[h] and he divided the people that *was* with him, and the flocks, and herds, and the camels, into two bands;

8 And said, If Esau come to the one company, and smite it, then the other company which is left shall escape.

9 ¶ And Jacob said, O God of my father Abraham, and God of my father Isaac,[i] the LORD which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee:[j]

10 †I am not worthy of the least of all the mercies,[k] and of all the truth,[l] which thou hast showed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands.[m]

11 Deliver me,[n] I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, *and* the mother §with the children.[o]

12 And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.[p]

13 ¶ And he lodged there that same night; and took of that which came to his hand a present for Esau his brother;[q]

14 Two hundred she-goats and twenty he-goats, two hundred ewes and twenty rams,

15 Thirty milch camels with their colts, forty kine and ten bulls, twenty she-asses and ten foals.

16 And he delivered *them* into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove.

17 And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose *art* thou? and whither goest thou? and whose *are* these before thee?

18 Then thou shalt say, *They be* thy servant Jacob's; it *is* a present sent unto my lord Esau: and behold, also he *is* behind us.

19 And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him.

20 And say ye, moreover, Behold, thy servant Jacob *is* behind us. For he said, I will appease him with the present that goeth before me,[r] and afterward I will see his face; peradventure he will accept ‖of me.

21 So went the present over before him; and himself lodged that night in the company.

22 And he rose up that night, and took his two wives, and his two women-servants, and his eleven sons, and passed over the ford Jabbok.[s]

23 And he took them, and ¶sent them over the brook, and sent over that he had.

24 ¶ And Jacob was left alone; and there wrestled a man with him until the *breaking of the day.[t]

25 And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

26 And he said, Let me go, for the day breaketh: and he said, I will not let thee go, except thou bless me.[u]

27 And he said unto him, What *is* thy name? And he said, Jacob.

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a Psa. 91:11; Heb. 1:14. b Josh. 5:14; Psa. 34:7; 103:21; 148:2; Luke 2:13. * That is, *Two hosts.* c Josh. 21:38. d Luke 14:31, 32. e Deut. 2:5. † Heb. *field.* f Prov. 15:1. g ch. 33:8, 15. h ch. 35:3; Psa. 107:6. i Psa. 50:15; 91:15. j ch. 31:3:13. † Heb. *I am less than all, etc.* k ch. 24:27; Psa. 86:5. l Psa. 61:7; 85:10. m Job 8:7; Psa. 18:35. n Psa. 59:1, 2. § Heb. *upon.* o Hos. 10:14. p ch. 28:13–15. q Prov. 18:16. r Prov. 21:14. ‖ Heb. *my face.* s Deut. 3:16. ¶ Heb. *caused to pass.* * Heb. *ascending of the morning.* t Hos. 12:3, 4. u Luke 18:1; 1 Cor. 15:58.

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36. Good men are sometimes angry with others, when, if they knew all the circumstances, they would see that the case requires explanation and apology rather than censure; and while ready to forgive, they would also feel the need of being forgiven.

55. When men are disposed, difficulties can be amicably settled; and when they are settled, both parties should unite in praising God, who is the author, not of contention but of peace, and who, in the settlement of difficulties, ordinarily confers upon both parties more blessings than could be gained by strife. 1 Cor. 14:33; James 3:16.

CHAPTER XXXII.

2. *Mahanaim;* this was east of the Jordan, and north of the river Jabbok.

3. *Country of Edom;* south and south-east of Canaan.

5. *Grace;* favor.

7. *Jacob was greatly afraid;* lest Esau should take vengeance on him for having obtained the birthright and the blessing. Chap. 27:36, 41.

16. *Put a space betwixt drove and drove;* this arrangement was adapted to make the deepest impression upon Esau's mind. While Jacob put his trust in God, he was careful to omit no means of propitiating his brother that lay in his power.

24. *A man;* one in the form of a man.

25. *Prevailed not against him;* that is, while he used such a measure of strength as belongs to a man. *Touched the hollow—was out of joint;* by this touch he revealed to Jacob his divine power, and thus his true character.

26. *Let me go;* this was said to try Jacob. *I will not let thee go;* Jacob, now understanding who it was that had been wrestling with him, felt emboldened to cleave to Him till He should bless him.

28 And he said, Thy name shall be called no more Jacob,[a] but Israel:* for as a prince hast thou power with God,[b] and with men,[c] and hast prevailed.

29 And Jacob asked *him*, and said, Tell *me*, I pray thee, thy name: and he said, Wherefore *is* it *that* thou dost ask after my name?[d] And he blessed him there.

30 And Jacob called the name of the place Peniel:† for I have seen God face to face,[e] and my life is preserved.

31 And as he passed over Penuel, the sun rose upon him, and he halted upon his thigh.

32 Therefore the children of Israel eat not *of* the sinew which shrank, which *is* upon the hollow of the thigh, unto this day; because he touched the hollow of Jacob's thigh in the sinew that shrank.

CHAPTER XXXIII.

1 The kindness of Jacob and Esau at their meeting. 17 Jacob cometh to Succoth. 18 At Shalem he buyeth a field, and buildeth an altar called El-Elohe-Israel.

AND Jacob lifted up his eyes, and looked, and behold, Esau came, and with him four hundred men.[f] And he divided the children unto Leah, and unto Rachel, and unto the two handmaids.

2 And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost.

3 And he passed over before them, and bowed himself to the ground seven times,[g] until he came near to his brother.

4 And Esau ran to meet him, and embraced him,[h] and fell on his neck,[i] and kissed him: and they wept.

5 And he lifted up his eyes, and saw the women and the children, and said, Who *are* those with thee?‡ And he said, The children which A. M. 2265. B. C. 1739. God hath graciously given thy servant.[j]

6 Then the handmaidens came near, they and their children, and they bowed themselves.

7 And Leah also with her children came near, and bowed themselves; and after came Joseph near and Rachel, and they bowed themselves.

8 And he said, §What *meanest* thou by all this drove which I met? And he said, *These are* to find grace in the sight of my lord.[k]

9 And Esau said, I have enough, my brother; keep‖ that thou hast unto thyself.[l]

10 And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand; for therefore I have seen thy face,[m] as though I had seen the face of God, and thou wast pleased with me.

11 Take, I pray thee, my blessing that is brought to thee;[n] because God hath dealt graciously with me, and because I have ¶enough:[o] and he urged him,[p] and he took *it*.

12 And he said, Let us take our journey, and let us go, and I will go before thee.

13 And he said unto him, My lord knoweth that the children *are* tender,[q] and the flocks and herds with young *are* with me; and if men should overdrive them one day, all the flock will die.

14 Let my lord, I pray thee, pass over before his servant; and I will lead on softly, *according as the cattle that goeth before me and the children be able to endure, until I come unto my lord unto Seir.[r]

15 And Esau said, Let me now †leave with thee *some* of the folk that *are* with me: and he said, What‡ needeth it? Let me find grace in the sight of my lord.[s]

16 ¶ So Esau returned that day on his way unto Seir.

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a Ch. 35:10; 2 Kings 17:34. * Heb. *A prince of God.* b Hos. 12:3, 4. c ch. 31:24; 33:4. d Judg. 13:18. † That is, *The face of God.* e Exod. 24:11; 33:20; Deut. 5:24; 34:10; Judg. 6:22; 13:22, 23; Isa. 6:5; John 1:18; Col. 1:15, Heb. 11:27. f ch. 32:6. g ch. 18:2; 42:6; 43:26. h ch. 32:28. i ch. 45:14. ‡ Heb. *to thee.* j ch. 48:9; Psa. 127:3. § Heb. *What* is *all this band to thee?* k ch. 32:5, 16. ‖ Heb. *be that to thee that* is *thine.*

l Prov. 16:7. m ch. 43:3; 2 Sam. 3:13. n 1 Sam. 25:27; 2 Kings 5:15. ¶ Heb. *all things.* o Phil. 4:18. p 2 Kings 5:16, 23. q 1 Chr. 22:5. * Heb. *according to the foot of the work, etc., and according to the foot of the children.* r ch. 32:3. † Heb. *set,* or *place.* ‡ Heb. *Wherefore* is *this?* s ch. 34:11; Ruth 2:13; 2 Sam. 16:4.

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28. *Israel;* meaning a princely contender with God. *As a prince hast thou power with God;* the Hebrew word employed here, and in the name Israel, has the two meanings of *prince* and *contention, wrestling.* It seems to be designedly chosen to unite these two ideas. This verse gives the meaning of the transaction. Jacob had wrestled with God in prayer, and prevailed; and thus he had also prevailed with the men whose anger he feared, as Laban and Esau.

29. *Wherefore—ask after my name?* implying his exalted and mysterious nature. Compare Judg. 13:18. The name of God comprehends all his attributes.

30. *Peniel;* meaning the face of God. This Jacob says he had seen, showing that the one with whom he had wrestled was God in human form, the Angel of the covenant, the Messiah. Hos. 12:3–5.

31. *Penuel;* meaning the same as Peniel. Ver. 30. *He halted;* limped, or was lame, in consequence of the touch of the Angel. Ver. 25.

INSTRUCTIONS.

2. Angels are ministering spirits sent forth by God to minister to those who are heirs of salvation. Psa. 9:11; Matt. 4:11; Heb. 1:14.

7. Past transgressions are often remembered, and cause deep and pungent distress long after they have been committed.

12. Supplication to God is one of the most sure and powerful means of influencing men and obtaining from them what we desire. Prov. 16:7; 21:1.

20. Prayer does not render needless the most diligent use of appropriate means, but encourages it, and is instrumental in its success.

28. Fervency and perseverance in penitent, believing prayer, has great influence with God: it prepares the way for deliverance from present trials, and furnishes the best preparation for all which are future.

CHAPTER XXXIII.

2. *The handmaids—Leah—Rachel;* putting those last that were most dear to him. Chap. 32:8.

4. *They wept;* for joy, at meeting each other in such a kind manner.

8. *Grace;* favor, by their being presented to Esau.

10. *As though I had seen the face of God;* under circumstances of great and peculiar favor.

11. *My blessing;* his present, as a token of his kindness and desire to promote Esau's good.

12. *He;* Esau.

13. *He;* Jacob.

15. *Let me find grace;* be permitted to proceed without any of Esau's men to accompany him.

A. M. 2265. B. C. 1739. 17 And Jacob journeyed to Succoth,[a] and built him a house, and made booths for his cattle: therefore the name of the place is called Succoth.*

18 ¶ And Jacob came to Shalem,[b] a city of Shechem,† which *is* in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city.

19 And he bought a parcel of a field,[c] where he had spread his tent, at the hand of the children of Hamor,‡ Shechem's father, for a hundred §pieces of money.

20 And he erected there an altar,[d] and called it El-Elohe-Israel.‖

CHAPTER XXXIV.

1 Dinah is ravished by Shechem. 4 He sueth to marry her. 13 The sons of Jacob offer the condition of circumcision to the Shechemites. 20 Hamor and Shechem persuade them to accept it. 25 The sons of Jacob upon that advantage slay them, 27 and spoil their city. 30 Jacob reproveth Simeon and Levi.

AND Dinah the daughter of Leah,[e] which she bare unto Jacob, went out to see the daughters of the land.[f]

2 And when Shechem the son of Hamor the Hivite, prince of the country, saw her,[g] he took her, and lay with her, and defiled her.[¶]

3 And his soul clave unto Dinah the daughter of Jacob,[h] and he loved the damsel, and spake kindly* unto the damsel.

4 And Shechem spake unto his father Hamor, saying, Get me this damsel to wife.[i]

5 And Jacob heard that he had defiled Dinah his daughter: now his sons were with his cattle in the field: and Jacob held his peace until they were come.[j]

6 ¶ And Hamor the father of Shechem went out unto Jacob to commune with him.

7 And the sons of Jacob came out of the field when they heard *it:* and the men were grieved, and they were very wroth,[k] because he had wrought folly in Israel in lying with Jacob's daughter;[l] which thing ought not to be done.[m]

8 And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife.

9 And make ye marriages with us, *and* give your daughters unto us, and take our daughters unto you.

10 And ye shall dwell with us: and the land shall be before you;[n] dwell and trade ye therein, and get you possessions therein.

11 And Shechem said unto her father, and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me I will give.

12 Ask me never so much dowry and gift,[o] and I will give according as ye shall say unto me: but give me the damsel to wife.

13 And the sons of Jacob answered Shechem and Hamor his father deceitfully,[p] and said, Because he had defiled Dinah their sister:

14 And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised; for that *were* a reproach unto us:[q]

15 But in this will we consent unto you: If ye will be as we *be,* that every male of you be circumcised;[r]

16 Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people.

17 But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone.

18 And their words pleased Hamor and Shechem Hamor's son.

19 And the young man deferred not to do the thing, because he had delight in Jacob's daughter:[s] and he *was* more honorable than all the house of his father.[t]

20 ¶ And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying,

21 These men *are* peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold, *it is* large enough for them: let us take their daughters to us for wives, and let us give them our daughters.

22 Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they *are* circumcised.[u]

23 *Shall* not their cattle, and their substance,

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a Josh. 13:27; Judg. 8:5. * That is, *Booths.* b John 3:23. † Acts 7:16, called *Sychem.* c ch. 23:17; Josh 24:32. ‡ Acts 7:16, called *Emmor.* § Or, *lambs.* d ch. 35:7. ‖ That is, *God the God of Israel.* e ch. 30:21. f Tit. 2:5. g Judg. 14:1; 2 Sam. 11:2. ¶ Heb. *humbled her;* Deut. 21:14; 23:24, 29; Judg. 19:24, 25; Ezek. 22:10, 11. h Ruth 1:14; 1 Sam. 18:1. * Heb. *to the heart of the damsel;* 2 Sam. 19:7; 2 Chr. 30:22; Isa. 40:2. i Judg. 14:2. j 1 Sam. 10:27; 2 Sam. 13:22. k ch. 49:7. l Josh. 7:15; Judg. 20:6 2 Sam. 13:12. m Deut. 23:17. n ch. 13:9. o Exod. 22:17. p Prov. 26:25. q Josh. 5:9. r Gal. 4:12. s ch. 29:30. t ch. 4:9; 41:20; Num. 22:15; 1 Kings 22:21; 2 Kings 5:1; Isa. 3:3–5; 5:13; 23:8, 9; Acts 13:50; 17:12. u ver. 15, 17.

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17. *House;* or tent. Chap. 27:15. *Booths;* shelters, coverings. *Succoth;* that is, booths; a place east of the Jordan, and south of the Jabbok.

18. *Shalem;* on the west of Jordan, and north-east of Shechem. Shalem means peace; and some have rendered this, he came in peace to the city of Shechem. *Shechem;* or Sychar, John 4:5, about forty miles north of Jerusalem, in the part of Canaan afterwards called Samaria.

20. *El-Elohe-Israel;* God the God of Israel. Chapter 32:24–30.

INSTRUCTIONS.

4. A soft answer turneth away wrath; and yielding pacifieth great offences. Prov. 15:1; Eccl. 10:4.

11. Men who feel and act right, will in all their ways acknowledge God, and adore him as the giver of all their mercies. In so doing, they may hope for wisdom to adopt such measures as he will crown with success. Prov. 3:6; Psa. 25:9.

20. When God, in fulfilment of his promises, bestows on men special favors, they should render special thanksgiving; and wherever they reside, should have a place consecrated to public worship.

CHAPTER XXXIV.

13. *Deceitfully;* pretending one thing and meaning another. *And said;* to justify the crime they were plotting.

14. *We cannot;* this shows the manner in which the word cannot is often used in the Bible, referring, not to power, but choice.

16. *Then will we give;* this was false, and designed to deceive Hamor and Shechem.

19. *Deferred not;* did not hesitate to do what they proposed.

and every beast of theirs *be* ours?[a] only let us consent unto them, and they will dwell with us.

24 And unto Hamor and unto Shechem his son hearkened all that went out of the gate of his city;[b] and every male was circumcised, all that went out of the gate of his city.

25 ¶ And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males.[c]

26 And they slew Hamor and Shechem his son with the edge* of the sword,[d] and took Dinah out of Shechem's house, and went out.

27 The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister.[e]

28 They took their sheep, and their oxen, and their asses, and that which *was* in the city, and that which *was* in the field,

29 And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that *was* in the house.

30 And Jacob said to Simeon and Levi, Ye have troubled me[f] to make me to stink among the inhabitants of the land,[g] among the Canaanites, and the Perizzites: and I *being* few in number,[h] they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house.

31 And they said, Should he deal with our sister as with a harlot?

CHAPTER XXXV.

1 God sendeth Jacob to Beth-el. 2 He purgeth his house of idols. 6 He buildeth an altar at Beth-el. 8 Deborah dieth at Allon-bachuth. 9 God blesseth Jacob at Beth-el. 16 Rachel travaileth of Benjamin, and dieth in the way to Edar. 22 Reuben lieth with Bilhah. 23 The sons of Jacob. 27 Jacob cometh to Isaac at Hebron. 28 The age, death, and burial of Isaac.

AND God said unto Jacob, Arise, go up to Beth-el, and dwell there:[i] and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother.[j]

2 Then Jacob said unto his household,[k] and to all that *were* with him, Put away the strange gods[l] that *are* among you,[m] and be clean,[n] and change your garments:

3 And let us arise, and go up to Beth-el; and I will make there an altar unto God, who answered me in the day of my distress,[o] and was with me in the way which I went.[p] A. M. about 2272. B. C. 1732.

4 And they gave unto Jacob all the strange gods which *were* in their hand, and *all their* ear-rings which *were* in their ears;[q] and Jacob hid them under the oak which *was* by Shechem.[r]

5 And they journeyed: and the terror of God was upon the cities that *were* round about them,[s] and they did not pursue after the sons of Jacob.

6 ¶ So Jacob came to Luz, which *is* in the land of Canaan, that *is*, Beth-el, he and all the people that *were* with him.

7 And he built there an altar, and called the place El-beth-el;† because there God appeared unto him, when he fled from the face of his brother.[t]

8 But Deborah, Rebekah's nurse, died, and she was buried beneath Beth-el, under an oak: and the name of it was called Allon-bachuth.‡

9 ¶ And God appeared unto Jacob again when he came out of Padan-aram, and blessed him.

10 And God said unto him, Thy name *is* Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name; and he called his name Israel.[u]

11 And God said unto him, I *am* God Almighty:[v] be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins.

12 And the land which I gave Abraham and Isaac,[w] to thee I will give it, and to thy seed after thee will I give the land.

13 And God went up from him in the place where he talked with him.[x]

14 And Jacob set up a pillar in the place where he talked with him, *even* a pillar of stone:[y] and he poured a drink-offering thereon, and he poured oil thereon.

15 And Jacob called the name of the place where God spake with him, Beth-el.

16 ¶ And they journeyed from Beth-el; and there was but §a little way to come to Ephrath: and Rachel travailed, and she had hard labor.

17 And it came to pass when she was in hard labor, that the midwife said unto her, Fear not; thou shalt have this son also.[z]

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a Prov. 1:12, 13. b ch. 23:18. c ch. 49:5–7. * Heb. *mouth.* d Deut. 32:42. e ch. 49:7. f Josh. 7:25. g Exod. 5:21; 1 Sam. 13:4; 27:12. h Deut. 4:27; Psa. 105:12. i Psa. 47:4 j ch. 27:43; 28:13, 19. k ch. 18:19. l Josh. 24:15; Psa. 101:2–7. m ch. 31:19; Josh. 24:23; 1 Sam. 7:3. n Exod. 19:10. o ch. 32:7, 24; Psa. 107:6. p ch. 28:20; 31:3, 42. q Exod. 32:3, 4; Hos. 2:13. r Judg. 9:6. s Ex. 23:27; Deut. 11:25; Josh. 2:9; 2 Chr. 14:14. † That is, *The God of Bethel.* t ch. 28:13. ‡ That is, *The oak of weeping.* u ch. 32:28. v ch. 17:1; 48:3, 4; Exod. 6:3. w ch. 12:7; 13:15; 28:13. x ch. 17:22. y ch. 28:18. § Heb. *a little piece of ground.* z ch. 30:24; 1 Sam. 4:20.

25. *Simeon and Levi;* compare ver. 30, and also Jacob's last words, chap. 49:5–7.

29. *The house;* the houses of the Shechemites.

30. *Stink;* become odious, hateful.

INSTRUCTIONS.

2. Next to the fear and love of God, the guardianship of parents is the great safeguard of children.

5. In this life, trials often succeed trials like the waves of the sea; the passing away of some being quickly followed by the coming of others.

13. The deceitfulness of parents is often dreadfully punished by the deceitfulness of their children.

24. Pecuniary considerations have great influence with men, and they will readily submit to much self-denial for the sake of making money.

29. Deceit, hypocrisy, and a profane use of divine ordinances, blind the mind, harden the heart, sear the conscience, and prepare the way for the most abominable crimes.

CHAPTER XXXV.

2. *Change your garments;* a symbol of the inward purification of the soul.

3. *The day of my distress;* chap. 28:20; 32:7, 24–28.

4. *Ear-rings;* probably graven with superstitious devices, and used as amulets or charms.

7. *El-beth-el;* God of Bethel.

8. *Deborah;* chap. 24:59. *Allon-bachuth;* the oak of weeping.

15. *Beth-el;* house of God. Chap. 28:19.

16. *Ephrath;* also called Bethlehem, about six miles south of Jerusalem. Ver. 19.

A. M. about 2275. B. C. 1729. 18 And it came to pass, as her soul was in departing,[a] (for she died,) that she called his name Ben-oni;* but his father called him Benjamin.†

19 And Rachel died,[b] and was buried in the way to Ephrath,[c] which *is* Beth-lehem.

20 And Jacob set a pillar upon her grave: that *is* the pillar of Rachel's grave unto this day.[d]

21 ¶ And Israel journeyed, and spread his tent beyond the tower of Edar.[e]

22 And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine:[f] and Israel heard *it*. Now the sons of Jacob were twelve:[g]

23 The sons of Leah; Reuben, Jacob's first-born, and Simeon, and Levi, and Judah, and Issachar, and Zebulun:

24 The sons of Rachel: Joseph, and Benjamin:

25 And the sons of Bilhah, Rachel's handmaid; Dan, and Naphtali:

26 And the sons of Zilpah, Leah's handmaid; Gad, and Asher. These *are* the sons of Jacob, which were born to him in Padan-aram.

27 ¶ And Jacob came unto Isaac his father unto Mamre,[h] unto the city of Arba,[i] which *is* Hebron, where Abraham and Isaac sojourned.

28 And the days of Isaac were a hundred and fourscore years.

29 And Isaac gave up the ghost, and died, and was gathered unto his people, *being* old and full of days;[j] and his sons Esau and Jacob buried him.[k]

CHAPTER XXXVI.

1 Esau's three wives. 6 His removing to mount Seir. 9 His sons. 15 The dukes which descended of his sons. 20 The sons and dukes of Seir. 24 Anah findeth mules. 31 The kings of Edom. 40 The dukes that descended of Esau.

NOW these *are* the generations of Esau, who *is* Edom.[l]

2 Esau took his wives of the daughters of Canaan: Adah the daughter of Elon the Hittite,[m] and Aholibamah the daughter of Anah the daughter of Zibeon the Hivite,

3 And Bashemath, Ishmael's daughter, sister of Nebajoth.

4 And Adah bare to Esau, Eliphaz; and Bashemath bare Reuel;

5 And Aholibamah bare Jeush, and Jaalam, and Korah:[n] these *are* the sons of Esau, which were born unto him in the land of Canaan.

6 And Esau took his wives, and his sons, and his daughters, and all the persons‡ of his house, and his cattle, and all his beasts, and all his substance which he had got in the land of Canaan; and went into the country from the face of his brother Jacob.

7 For their riches were more than that they might dwell together; and the land wherein they were strangers could not bear them, because of their cattle.[o]

8 Thus dwelt Esau in mount Seir:[p] Esau *is* Edom.

9 ¶ And these *are* the generations of Esau the father of the Edomites§ in mount Seir:

10 These *are* the names of Esau's sons; Eliphaz the son of Adah the wife of Esau; Reuel the son of Bashemath the wife of Esau.[q]

11 And the sons of Eliphaz were Teman, Omar, Zepho,‖ and Gatam, and Kenaz.

12 And Timna was concubine to Eliphaz, Esau's son; and she bare to Eliphaz, Amalek:[r] these *were* the sons of Adah, Esau's wife.

13 And these *are* the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Bashemath, Esau's wife.

14 ¶ And these were the sons of Aholibamah, the daughter of Anah the daughter of Zibeon, Esau's wife: and she bare to Esau, Jeush, and Jaalam, and Korah.

15 ¶ These *were* dukes of the sons of Esau: the sons of Eliphaz the first-born *son* of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz,

16 Duke Korah, duke Gatam, *and* duke Amalek: these *are* the dukes *that came* of Eliphaz, in the land of Edom: these *were* the sons of Adah.

17 ¶ And these *are* the sons of Reuel, Esau's

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a Lam. 2:12. * That is, *The son of my sorrow.* † That is, *The son of the right hand.* b ch. 48:7. c Ruth 1:2; 4:11; Mic. 5:2; Matt. 2:6. d 1 Sam. 10:2. e Mic. 4:8. f ch. 49:4; 1 Chr. 5:1; 1 Cor. 5:1. g ch. 46:8. h ch. 13:18. i Josh. 14:15; 15:13. j ch. 25:8; Job 5:26. k ch. 25:9. l ch. 25:30. m ch. 26:34. n 1 Chr. 1:35. ‡ Heb. *souls.* o ch. 13:6, 11. p Deut. 2:5. § Heb. *Edom.* q ver. 3, 4; 1 Chr. 1:35. ‖ Or, *Zephi;* 1 Chr. 1:36. r Ex. 17:8, 14; Num. 24:20; 1 Sam. 15:2.

18. *Ben-oni;* son of my sorrow. *Benjamin;* meaning, son of the right hand.

20. *Unto this day;* the time when Moses wrote this history.

21. *Tower of Edar;* that is, tower of the flock. Micah 4:8. It is supposed to have been not far from Bethlehem.

27. *Hebron;* chap. 13:18; 23:2, 19.

INSTRUCTIONS.

3. When God has graciously appeared for us in trouble, answered our prayers, and visited us in mercy, we should hasten to acknowledge his goodness, and render the praise and thanksgiving which are his due and our reasonable service.

8. Domestics who perform with fidelity their appropriate duties to God and to men, add greatly to the comfort and usefulness of families, and are justly entitled to confidence, affection, and respect. By the wise and the good they will be greatly beloved while they live, and deeply lamented when they die.

14. Whenever God especially blesses men, pious gratitude should lead them publicly to acknowledge and adore him.

19. Not a thought, word, or action escapes the notice of God, or ever passes from his remembrance. Give me children, said Rachel, or else I die. Chap. 30:1. God gave her children, and she died. More wise, more safe, more blessed is it to say, Not my will, but thine be done. Matt. 26:39–42; Luke 22:42.

29. The death of a parent should ever awaken new affection and kindness in children; and while they unite in paying respect to his memory, they should be grateful for his virtues, and so far as he obeyed God, imitate his example.

CHAPTER XXXVI.

1. *Generations of Esau;* a notice of his descendants. *Edom;* chap. 25:30.

2. *Esau took his wives;* chap. 26:34; 28:9. In the different accounts his wives and their parents are called by different names, more than one name being often applied to the same person.

7. *Could not bear them;* they needed more pasturage for their flocks.

8. *Mount Seir;* chap. 32:3.

15. *Dukes;* leaders, or princes.

son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah: these *are* the dukes *that came* of Reuel, in the land of Edom: these *are* the sons of Bashemath, Esau's wife.

18 ¶ And these *are* the sons of Aholibamah, Esau's wife; duke Jeush, duke Jaalam, duke Korah: these *were* the dukes *that came* of Aholibamah the daughter of Anah, Esau's wife.

19 These *are* the sons of Esau, who *is* Edom, and these *are* their dukes.

20 ¶ These *are* the sons of Seir the Horite,[a] who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah,

21 And Dishon, and Ezer, and Dishan: these *are* the dukes of the Horites, the children of Seir in the land of Edom.

22 And the children of Lotan were Hori and Hemam;[*] and Lotan's sister was Timna.

23 And the children of Shobal *were* these; Alvan,[†] and Manahath, and Ebal, Shepho,[‡] and Onam.

24 And these *are* the children of Zibeon; both Ajah, and Anah: this *was that* Anah that found the mules in the wilderness, as he fed the asses of Zibeon his father.

25 And the children of Anah *were* these; Dishon, and Aholibamah the daughter of Anah.

26 And these *are* the children of Dishon; Hemdan,[§] and Eshban, and Ithran, and Cheran.

27 The children of Ezer *are* these; Bilhan, and Zaavan, and Akan.[‖]

28 The children of Dishan *are* these; Uz, and Aran.

29 These *are* the dukes *that came* of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah,

30 Duke Dishon, duke Ezer, duke Dishan: these *are* the dukes *that came* of Hori, among their dukes in the land of Seir.

31 ¶ And these *are* the kings that reigned in the land of Edom,[b] before there reigned any king over the children of Israel.

32 And Bela the son of Beor reigned in Edom: and the name of his city *was* Dinhabah.

33 And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead.

34 And Jobab died, and Husham of the land of Temani reigned in his stead.

35 And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead: and the name of his city *was* Avith.

36 And Hadad died, and Samlah of Mas- A. M. about 2224. B. C. 1780.
rekah reigned in his stead.

37 And Samlah died, and Saul of Rehoboth[c] *by* the river reigned in his stead.

38 And Saul died, and Baal-hanan the son of Achbor reigned in his stead.

39 And Baal-hanan the son of Achbor died, and Hadar[¶] reigned in his stead: and the name of his city *was* Pau; and his wife's name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab.

40 And these *are* the names of the dukes *that came* of Esau,[d] according to their families, after their places, by their names; duke Timnah, duke Alvah,[*] duke Jetheth,

41 Duke Aholibamah, duke Elah, duke Pinon,

42 Duke Kenaz, duke Teman, duke Mibzar,

43 Duke Magdiel, duke Iram: these *be* the dukes of Edom, according to their habitations in the land of their possession: he *is* Esau the father of the Edomites.[†]

CHAPTER XXXVII.

4 Joseph is hated of his brethren. 5 His two dreams. 13 Jacob sendeth him to visit his brethren. 18 His brethren conspire his death. 21 Reuben saveth him. 26 They sell him to the Ishmaelites. 31 His father, deceived by the bloody coat, mourneth for him. 36 He is sold to Potiphar in Egypt.

AND Jacob dwelt in the land [‡] wherein his father was a stranger,[e] in the land of Canaan.

2 These *are* the generations of Jacob. Joseph *being* seventeen years old, was feeding the flock with his brethren; and the lad *was* with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report.[f]

3 Now Israel loved Joseph more than all his children, because he *was* the son of his old age:[g] and he made him a coat of *many* colors.[§h]

4 And when his brethren saw that their father loved him more than all his brethren, they hated him,[i] and could not speak peaceably unto him.

5 ¶ And Joseph dreamed a dream, and he told *it* his brethren: and they hated him yet the more.

6 And he said unto them, Hear, I pray you, this dream which I have dreamed:

7 For behold, we *were* binding sheaves in the field, and lo, my sheaf arose, and also stood upright; and behold, your sheaves stood round about, and made obeisance to my sheaf.[j]

8 And his brethren said to him, Shalt thou indeed reign over us?[k] or shalt thou indeed have

a Ch. 14:6; Deut. 2:12, 22. * Or, *Homam.* † Or, *Alian.* ‡ Or, *Shephi.* § Or, *Amram.* ‖ Or, *Jakan.* b 1 Chr. 1:43. c ch. 10:11. ¶ 1 Chr. 1:50; *Hadad Pai.* After his death was an aristocracy. d Exod. 15:15. * Or, *Aliah.* † Heb. *Edom.* ‡ Heb. *of his father's sojournings.* e ch. 17:8; 23:4; 28:4; 36:7; Heb. 11:9-16. f 1 Sam. 2:22-24; 1 Cor. 1:11; 5:1; 11:18. g ch. 44:20. § Or, *pieces.* h Judg. 5:30; 2 Sam. 13:18; Ezek. 16:16. i ch. 49:23; Psa. 38:19; 69:4; Tit. 3:3. j ch. 42:6-9; 43:26; 44:14. k Psa. 118:22; Luke 19:14, 27.

20. *Sons of Seir;* these were the former inhabitants, called Horites.

24. *The mules;* many prefer to render, the "warm springs," perhaps those of Callirrhoë, on the east side of the Dead sea.

INSTRUCTIONS.

7. In this world, as to temporal things, God treats the righteous and the wicked in many respects alike. He makes his sun to rise on the evil and on the good, and sends his rain on the just and on the unjust. But in the future world, each will receive according to his works.

43. Enough of the history of Esau's descendants is given in the Bible to show that the promises of God concerning him were accomplished.

CHAPTER XXXVII.

2. *Sons of Bilhah, and—Zilpah;* Dan and Naphtali, Gad and Asher. Chap. 30: 4–13. *Their evil report;* Joseph made known to Jacob their evil conduct.

3. *Coat of many colors;* as a mark of distinction, and an expression of his father's love.

4. *Could not;* for want of disposition, not of power; they chose not to do it.

7. *Made obeisance;* bowed down; a common mode of expressing subjection.

A. M. 2275. B. C. 1729.

dominion over us? And they hated him yet the more for his dreams, and for his words.

9 ¶ And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and behold, the sun and the moon and the eleven stars made obeisance to me.[a]

10 And he told *it* to his father, and to his brethren: and his father rebuked him, and said unto him, What *is* this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?[b]

11 And his brethren envied him;[c] but his father observed the saying.[d]

12 ¶ And his brethren went to feed their father's flock in Shechem.

13 And Israel said unto Joseph, Do not thy brethren feed *the flock* in Shechem? Come, and I will send thee unto them.[e] And he said to him, Here *am* I.

14 And he said to him, Go, I pray thee, *see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron,[f] and he came to Shechem.

15 ¶ And a certain man found him, and behold, *he was* wandering in the field: and the man asked him, saying, What seekest thou?[g]

16 And he said, I seek my brethren: tell me,[h] I pray thee, where they feed *their flocks*.

17 And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan.[i]

18 And when they saw him afar off, even before he came near unto them, they conspired against him to slay him.[j]

19 And they said one to another, Behold, this dreamer† cometh.

20 Come now therefore, and let us slay him,[k] and cast him into some pit, and we will say, Some evil beast hath devoured him; and we shall see what will become of his dreams.

21 And Reuben heard *it*, and he delivered him out of their hands; and said, Let us not kill him.

22 And Reuben said unto them, Shed no blood,[l] *but* cast him into this pit that *is* in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

23 ¶ And it came to pass, when Joseph was come unto his brethren, that they stripped Joseph out of his coat,[m] *his* coat of *many* colors‡ that *was* on him;[n]

24 And they took him, and cast him into a pit:[o] and the pit *was* empty, *there was* no water in it.

25 And they sat down to eat bread:[p] and they lifted up their eyes and looked, and behold, a company of Ishmaelites came from Gilead,[q] with their camels bearing spicery and balm and myrrh,[r] going to carry *it* down to Egypt.

26 And Judah said unto his brethren, What profit *is it* if we slay our brother, and conceal his blood?[s]

27 Come, and let us sell him to the Ishmaelites, and let not our hand be upon him;[t] for he *is* our brother *and* our flesh: and his brethren §were content.

28 Then there passed by Midianites,[u] merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty *pieces* of silver:[v] and they brought Joseph into Egypt.

29 ¶ And Reuben returned unto the pit; and behold, Joseph *was* not in the pit; and he rent his clothes.[w]

30 And he returned unto his brethren, and said, The child *is* not;[x] and I, whither shall I go?

31 And they took Joseph's coat,[y] and killed a kid of the goats, and dipped the coat in the blood;

32 And they sent the coat of *many* colors, and they brought *it* to their father; and said, This have we found: know now whether it *be* thy son's coat or no.

33 And he knew it, and said, *It is* my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces.[z]

34 And Jacob rent his clothes, and put sackcloth upon his loins,[a] and mourned for his son many days.

35 And all his sons and all his daughters rose up to comfort him: but he refused to be comforted;[b] and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.

36 And the Midianites sold him into Egypt unto Potiphar, an officer‖ of Pharaoh's, *and* captain¶ of the guard.

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a Ch 44:14; 46:29; 50:18. b ch. 27:29. c Acts 7:9. d Dan. 7:28; Luke 2:19, 51. e 1 Sam. 17:17; Luke 20:13. * Heb. *see the peace of thy brethren, etc.* f ch. 35:27. g Judg. 4:22; 2 Kings 6:19. h Cant. 1:7. i 2 Kings 6:13. j Psa. 31:13; 37:12, 32; 94:21; Matt. 21:38; 27:1; John 11:53; Acts 23:12. † Heb. *master of dreams.* k Prov. 1:11, 16; 27:4. l ch. 42:22. m Matt. 27:28. ‡ Or, *pieces.* n ver. 3. o Psa. 35:7; Lam. 4:20. p Prov. 30:20; Amos 6:6. q ver. 28, 36. r Jer. 8:22. s ch. 4:10; Job 16:18. t 1 Sam. 18:17; 2 Sam. 12:9. § Heb. *hearkened.* u Judg. 6:3. v Psa. 105:17; Zech. 11:12; Matt. 27:9; Acts 7:9. w Num. 14:6; Judg. 11:35; Job 1:20; Joel 2:13. x ch. 42:13, 36; Jer. 31:15. y ver. 23. z ch. 44:28. a 2 Kings 19:1; Esther 4:1; Isa. 32:11; Jonah 3:5. b 2 Sam. 12:17. ‖ Heb. *eunuch, chamberlain,* or *courtier;* Esther 1:10. ¶ Or, *chief marshal.* * Heb. *chief of the slaughter-men,* or *executioners.*

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9. *Sun—moon and—eleven stars;* referring to Joseph's father, mother, and eleven brethren.

11. *Observed the saying;* remembered it, and reflected much upon its meaning.

12. *Shechem;* chap. 33:18.

17. *Dothan;* twelve or fifteen miles north of Shechem.

22. *That he might rid him out of their hands;* prevent their killing him, and restore him again to his father.

24. *Into a pit;* that is, a cistern underground. Such cisterns are used now, as anciently, to hold water, and some of them are of great size.

28. *Midianites—Ishmaelites;* it seems to have been a mixed company, made up of Ishmaelites, descendants of Ishmael, and Midianites, descendants of Midian, Abraham's fourth son by Keturah. Hence they are called now by one name, now by the other.

29. *Rent his clothes;* a common way in the East of expressing deep grief.

30. *The child is not;* Reuben was probably absent when they sold Joseph.

33. *Joseph is—rent in pieces;* Jacob, who deceived his father, is now himself wofully deceived by his children.

34. *Sackcloth;* a kind of coarse cloth worn by mourners.

INSTRUCTIONS.

3. Parents in the treatment of their children need wisdom from above, and should carefully avoid making invidious distinctions between them.

CHAPTER XXXVIII.

1 Judah begetteth Er, Onan, and Shelah. 6 Er marrieth Tamar. 8 The trespass of Onan. 11 Tamar stayeth for Shelah. 13 She deceiveth Judah. 27 She beareth twins, Pharez and Zarah.

AND it came to pass at that time, that Judah went down from his brethren, and turned in to a certain Adullamite, whose name *was* Hirah.

2 And Judah saw there a daughter of a certain Canaanite, whose name *was* Shuah; and he took her, and went in unto her.

3 And she conceived, and bare a son; and he called his name Er.[a]

4 And she conceived again, and bare a son; and she called his name Onan.[b]

5 And she yet again conceived, and bare a son; and called his name Shelah:[c] and he was at Chezib when she bare him.

6 And Judah took a wife for Er his first-born, whose name *was* Tamar.

7 And Er, Judah's first-born, was wicked in the sight of the LORD; and the LORD slew him.[d]

8 And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and raise up seed to thy brother.[e]

9 And Onan knew that the seed should not be his; and it came to pass, when he went in unto his brother's wife, that he spilled *it* on the ground, lest that he should give seed to his brother.

10 And the thing which he did *displeased the LORD; wherefore he slew him also.

11 Then said Judah to Tamar his daughter-in-law, Remain a widow at thy father's house, till Shelah my son be grown: for he said, Lest peradventure he die also, as his brethren *did.* And Tamar went and dwelt in her father's house.

12 ¶ And †in process of time, the daughter of Shuah, Judah's wife, died; and Judah was comforted, and went up unto his sheep-shearers to Timnath, he and his friend Hirah the Adullamite.

13 And it was told Tamar, saying, Behold, thy father-in-law goeth up to Timnath[f] to shear his sheep.

14 And she put her widow's garments off from her, and covered her with a veil, and wrapped herself, and sat in ‡an open place,[g] which *is* by the way to Timnath; for she saw that Shelah was grown, and she was not given unto him to wife. A. M. about 2277. B. C. 1727.

15 When Judah saw her, he thought her *to be* a harlot; because she had covered her face.

16 And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee; for he knew not that she was his daughter-in-law. And she said, What wilt thou give me, that thou mayest come in unto me?

17 And he said, I will send *thee* ‖a kid from the flock. And she said, Wilt thou give *me* a pledge, till thou send *it?*

18 And he said, What pledge shall I give thee? And she said, Thy signet, and thy bracelets, and thy staff that *is* in thy hand:[h] and he gave *it* her, and came in unto her, and she conceived by him.

19 And she arose, and went away, and laid by her veil from her, and put on the garments of her widowhood.[i]

20 And Judah sent the kid by the hand of his friend the Adullamite, to receive *his* pledge from the woman's hand: but he found her not.

21 Then he asked the men of that place, saying, Where *is* the harlot that *was* openly¶ by the wayside? And they said, There was no harlot in this *place.*

22 And he returned to Judah, and said, I cannot find her; and also the men of the place said, *that* there was no harlot in this *place.*

23 And Judah said, Let her take *it* to her, lest we *be shamed:[j] behold, I sent this kid, and thou hast not found her.

24 ¶ And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter-in-law hath played the harlot;[k] and also, behold, she *is* with child by whoredom. And Judah said, Bring her forth, and let her be burnt.[l]

25 When she *was* brought forth, she sent to her father-in-law, saying, By the man whose these *are, am* I with child: and she said, Discern, I pray thee, whose *are* these, the signet, and bracelets, and staff.[m]

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a Ch. 46:12. b ch. 46:12. c ver. 11, 26. d 1 Chr. 2:3. e Deut. 25:5; Matt. 22:24. * Heb. *was evil in the eyes of the* LORD. † Heb. *the days were multiplied.* f Josh. 15:10; Judg. 14:1. ‡ Heb. *the door of eyes,* or *of Enajim.* g Prov. 7:12. ‖ Heb. *a kid of the goats.* h ver. 25. i 2 Sam. 14:2, 5.

¶ Or, *in Enajim.* * Heb. *berome a contempt.* j Prov. 6:33; Rom. 6:21; Eph. 5:12. k Judg. 19:2; Hos. 3:3. l Lev. 21:9; Deut. 22:21; 2 Sam. 12:5. m ver. 18.

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8. Children who are especially favored need much wisdom, in order not needlessly to increase the difficulty which the partiality of parents occasions.

11. God's dealings with children are full of instruction, and worthy of being carefully observed and seriously pondered by parents.

18. Envy tends to make men hard-hearted and cruel, to root out even natural affection, and awaken the most malignant and murderous passions.

24. Great favors of Providence are often accompanied or followed by great trials. 2 Cor. 2:7; Heb. 12:6.

32. Under the influence of envy or covetousness, men may sell even their own brother into perpetual bondage, and rend the heart of an affectionate father with exquisite anguish. But in doing it, they are preparing for exquisite anguish themselves.

CHAPTER XXXVIII.

1. *Adullamite;* belonging to Adullam, a place north of Hebron, and south-west from Jerusalem.

2. *Shuah;* the name, not of the daughter, but of her father. Ver. 12.

9. *Give seed to his brother;* Deut. 25:5, 6.

12. *Timnath;* south-west of Jerusalem.

14. *In an open place;* or, at the entrance of Enajim.

15. *Covered her face;* that he might not know her to be his daughter-in-law.

18. *Signet;* seal. *Bracelets;* rather, cord, by which the signet was suspended from the neck.

23. *Take it;* keep the pledge to herself.

INSTRUCTIONS.

2. Although it is ordinarily best for young men to be married early in life, yet it should not be done without earnest prayer to God for his guidance and blessing, that the connection may be a source of happiness and usefulness.

10. Secret as well as open sins are all known to God, and unless repented of and forgiven, will be visited with his curse.

20. Judah had been instrumental in deceiving his father, and now he is himself deceived.

24. Those who are most guilty themselves are often most ready to denounce vengeance on others.

A. M. about 2277. B. C. 1727. 26 And Judah acknowledged *them,* and said, She hath been more righteous than I;[a] because that I gave her not to Shelah my son.[b] And he knew her again no more.[c]

27 ¶ And it came to pass in the time of her travail, that behold, twins were in her womb.

28 And it came to pass when she travailed, that *the one* put out *his* hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.

29 And it came to pass, as he drew back his hand, that behold, his brother came out; and she said, How hast thou broken forth?* *this* breach *be* upon thee: therefore his name was called Pharez.†[d]

30 And afterward came out his brother, that had the scarlet thread upon his hand; and his name was called Zarah.

CHAPTER XXXIX.

1 Joseph advanced in Potiphar's house. 7 He resisteth his mistress' temptation. 13 He is falsely accused. 20 He is cast into prison. 21 God is with him there.

AND Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh,[e] captain of the guard, an Egyptian, bought him of the hands of the Ishmaelites, which had brought him down thither.

2 And the LORD was with Joseph,[f] and he was a prosperous man; and he was in the house of his master the Egyptian.

3 And his master saw that the LORD *was* with him, and that the LORD made all that he did to prosper in his hand.[g]

4 And Joseph found grace in his sight,[h] and he served him: and he made him overseer over his house, and all *that* he had he put into his hand.[i]

5 And it came to pass from the time *that* he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's house for Joseph's sake;[j] and the blessing of the LORD was upon all that he had in the house, and in the field.[k]

6 And he left all that he had in Joseph's hand; and he knew not aught he had, save the bread which he did eat. And Joseph was *a* goodly *person,*[l] and well-favored.

7 ¶ And it came to pass after these things, that his master's wife cast her eyes upon Joseph;[m] and she said, Lie with me.[n]

8 But he refused,[o] and said unto his master's wife, Behold, my master wotteth not what *is* with me in the house, and he hath committed all that he hath to my hand;

9 *There is* none greater in this house than I; neither hath he kept back any thing from me but thee, because thou *art* his wife: how then can I do this great wickedness,[p] and sin against God?[q]

10 And it came to pass, as she spake to Joseph day by day,[r] that he hearkened not unto her, to lie by her, *or* to be with her.

11 And it came to pass about this time, that *Joseph* went into the house to do his business; and *there was* none of the men of the house there within.

12 And she caught him by his garment,[s] saying, Lie with me: and he left his garment in her hand, and fled,[t] and got him out.

13 And it came to pass, when she saw that he had left his garment in her hand, and was fled forth,

14 That she called unto the men of her house, and spake unto them, saying, See, he hath brought in a Hebrew unto us to mock us;[u] he came in unto me to lie with me, and I cried with a ‡loud voice:

15 And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out.

16 And she laid up his garment by her, until his lord came home.

17 And she spake unto him according to these words, saying, The Hebrew servant which thou hast brought unto us, came in unto me to mock me:

18 And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out.[v]

19 And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled.[w]

20 And Joseph's master took him, and put him into the prison,[x] a place where the king's prisoners *were* bound: and he was there in the prison.

21 ¶ But the LORD was with Joseph, and §showed him mercy, and gave him favor in the sight of the keeper of the prison.[y]

22 And the keeper of the prison committed to Joseph's hand all the prisoners that *were* in the prison; and whatsoever they did there, he was the doer *of it.*

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a 1 Sam. 24:17. b ver. 14. c Job 34:31, 32; Rom. 13:12; Tit. 2:11, 12. * Or, *Wherefore hast thou made* this *breach against thee?* † That is, *A breach.* d Num. 26:20; 1 Chr. 2:4; Matt. 1:3. e ch. 37:36; Psa. 105:17. f 1 Sam. 16:18; 18:14, 28; Acts 7:9. g Josh. 1:7, 8; 1 Chr. 22:13; Psa. 1:3. h ver. 21; 1 Sam. 16:22. i ch. 21:2. j ch. 30:27. k Deut. 28:3–6. l 1 Sam. 16:12; 17:42. m Job 31:1; Psa. 119:37. n 2 Sam. 13:11. o Prov. 1:10. p Lev. 20:10; Prov. 6:29, 32. q 2 Sam. 12:13; Psa. 51:4; Jer. 28:16. r Prov. 22:14; 23:27. s Prov. 7:13. t Eccl. 7:26. u Ezek. 22:5. ‡ Heb. *great.* v Exod. 23:1; Psa. 37:14; 120:3; Prov. 12:19. w Prov. 6:34, 35; Cant. 8:6. x ch. 41:14; Psa. 105:18. § Heb. *extended kindness unto him.* y Exod. 12:36; Psa. 106:46; Prov. 16:7; Dan. 1:9; Acts 7:10.

CHAPTER XXXIX.

4. *Grace;* favor.

6. *He knew not aught;* he did not take the care of any thing himself, but left all to Joseph. *Goodly—well-favored;* beautiful in person.

8. *Wotteth;* knoweth.

20. *In the prison;* chap. 41:14; Psa. 105:18.

22. *He was the doer;* he gave directions, and things were done accordingly.

INSTRUCTIONS.

5. The Lord will not forsake any who put their trust in him; and fidelity in the discharge of duty in lower situations is the best preparation for, and the surest way of advancement to those that are higher.

9. The fear of the Lord is the surest pledge of fidelity, the best safeguard against temptation, and the most powerful means of promoting all the great interests of men.

15. Tempters to sin will turn accusers, and when they have power, will become persecutors and tormentors.

21. No evils which men can inflict can shut out the presence and favor of God from those who trust in him; and a servant in a dungeon may be more happy than a king on his throne. Though he may suffer for righteousness' sake, in due time he will be delivered, and his sorrow turned into joy.

23 The keeper of the prison looked not to any thing *that was* under his hand; because the LORD was with him, and *that* which he did, the LORD made *it* to prosper.[a]

CHAPTER XL.

1 The butler and baker of Pharaoh in prison. 4 Joseph hath charge of them. 5 He interpreteth their dreams. 20 They come to pass according to his interpretation. 23 The ingratitude of the butler.

AND it came to pass after these things, *that* the butler[b] of the king of Egypt and *his* baker had offended their lord the king of Egypt.

2 And Pharaoh was wroth against two *of* his officers,[c] against the chief of the butlers, and against the chief of the bakers.

3 And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph *was* bound.[d]

4 And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward.

5 ¶ And they dreamed a dream both of them, each man his dream in one night,[e] each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which *were* bound in the prison.

6 And Joseph came in unto them in the morning, and looked upon them, and behold, they *were* sad.[f]

7 And he asked Pharaoh's officers that *were* with him in the ward of his lord's house, saying, Wherefore *look ye *so* sadly to-day?[g]

8 And they said unto him, We have dreamed a dream, and *there is* no interpreter of it.[h] And Joseph said unto them, *Do* not interpretations *belong* to God?[i] tell me *them*, I pray you.

9 And the chief butler told his dream to Joseph, and said to him, In my dream,[j] behold, a vine *was* before me;

10 And in the vine *were* three branches: and it *was* as though it budded, *and* her blossoms shot forth; and the clusters thereof brought forth ripe grapes:

11 And Pharaoh's cup *was* in my hand: A. M. about 2286. and I took the grapes, and pressed them B. C. 1718. into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

12 And Joseph said unto him, This *is* the interpretation of it:[k] The three branches *are* three days:

13 Yet within three days shall Pharaoh lift† up thy head,[l] and restore thee unto thy place; and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.

14 But ‡think on me when it shall be well with thee, and show kindness, I pray thee, unto me,[m] and make mention of me unto Pharaoh, and bring me out of this house:

15 For indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon.[n]

16 When the chief baker saw that the interpretation was good, he said unto Joseph, I also *was* in my dream, and behold, *I had* three §white baskets on my head:

17 And in the uppermost basket *there was* of all manner of ‖bake-meats for Pharaoh: and the birds did eat them out of the basket upon my head.

18 And Joseph answered and said, This *is* the interpretation thereof: The three baskets *are* three days:[o]

19 Yet within three days[p] shall Pharaoh ¶lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.[q]

20 ¶ And it came to pass the third day, *which was* Pharaoh's birthday,[r] that he made a feast unto all his servants: and he lifted* up the head of the chief butler and of the chief baker among his servants.

21 And he restored the chief butler unto his butlership again, and he gave the cup into Pharaoh's hand;[s]

22 But he hanged the chief baker: as Joseph had interpreted to them.[t]

23 Yet did not the chief butler remember Joseph, but forgat him.[u]

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a Ver. 2, 3. b Neh. 1:11. c Prov. 16:14; 19:19. d ch. 39:20, 23. e Job 33:15–17. f Dan. 4:5. * Heb. are *your faces evil?* g Neh. 2:2. h ch. 41:15. i Dan. 2:11, 28. j Judg. 7:13. k ch. 41:25; Dan. 2:36. † Or, *reckon.* l 2 Kings 25:27; Jer. 52:31. ‡ Heb. *remember me with thee.* m 1 Sam. 20:14, 15; 1 Kings 2:7; Luke 23:42. n 1 Sam. 24:11; Psa. 59:3, 4; Dan. 6:22. § Or, *full of holes.* ‖ Heb. *meat of Pharaoh, the work of a baker,* or *cook.* o ch. 41:26. p ver. 13. ¶ Or, *reckon thee,* and take thy office *from thee.* q 1 Sam. 17:44; 2 Sam. 21:10. r Matt. 14:6; Mark 6:21. * Or, *reckoned.* s Neh. 2:1. t ver. 19. u Psa. 31:12; Eccl. 9:15, 16; Amos 6:6.

CHAPTER XL.

1. *Butler;* a cup-bearer; one who presented to the king his wine. *Baker;* the one who furnished the king his bread, or had the direction of others who did it.

3. *Ward;* prison.

4. *Charged Joseph;* gave him the care of them. *Served them;* supplied their wants.

5. *According to the interpretation;* that is, the dreams were truly prophetic, and had each an interpretation, as was afterwards explained by Joseph.

12. *Three branches are three days;* not literally, but they represent or mean three days. So the three baskets, ver. 18. Compare also Matt. 26:26.

13. *Lift up thy head;* take thee out of prison.

15. *Stolen;* his brethren, in selling him, took what was not theirs, and appropriated it to their own use. This, Joseph called stealing.

16. *Good;* favorable.

INSTRUCTIONS.

3. The present condition of men is no certain indication of their character. In the same dungeon may be very different men, and from very different causes—men who are serving different masters, and preparing to dwell for ever in different places.

8. Those who receive their blessings as the gift of God, and gratefully acknowledge him, will sympathize in the distresses of others, and be disposed, as far as may be consistent, to relieve them.

12. To insist on a literal interpretation where the meaning is evidently figurative, is a gross perversion of Scripture.

15. The selling of a brother into bondage is not only palpable dishonesty, but aggravated theft. Ex. 21:16.

23. In prosperity men are apt to overlook and forget those who have aided them in adversity, and thus to show that their hearts are deceitful and desperately wicked. Jer. 17:9.

A. M. 2289.
B. C. 1715.

CHAPTER XLI.

1 Pharaoh's two dreams. 25 Joseph interpreteth them. 33 He giveth Pharaoh counsel. 38 Joseph is advanced. 50 He begetteth Manasseh and Ephraim. 54 The famine beginneth.

AND it came to pass at the end of two full years, that Pharaoh dreamed:[a] and behold, he stood by the river.

2 And behold, there came up out of the river seven well-favored kine and fat-fleshed; and they fed in a meadow.

3 And behold, seven other kine came up after them out of the river, ill-favored and lean-fleshed; and stood by the *other* kine upon the brink of the river.

4 And the ill-favored and lean-fleshed kine did eat up the seven well-favored and fat kine. So Pharaoh awoke.

5 And he slept and dreamed the second time: and behold, seven ears of corn came up upon one stalk, rank* and good.

6 And behold, seven thin ears and blasted with the east wind sprang up after them.

7 And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and behold, *it was* a dream.

8 And it came to pass in the morning, that his spirit was troubled;[b] and he sent and called for all the magicians of Egypt, and all the wise men thereof:[c] and Pharaoh told them his dream; but *there was* none that could interpret them unto Pharaoh.[d]

9 ¶ Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day:

10 Pharaoh was wroth with his servants,[e] and put me in ward in the captain of the guard's house, *both* me and the chief baker:

11 And we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream.[f]

12 And *there was* there with us a young man, a Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret.

13 And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.

14 ¶ Then Pharaoh sent and called Joseph, and they †brought him hastily out of the dungeon:[g] and he shaved *himself*, and changed his raiment, and came in unto Pharaoh.

15 And Pharaoh said unto Joseph, I have dreamed a dream, and *there is* none that can interpret it: and I have heard say of thee, *that* thou canst understand a dream to interpret it.‡[h]

16 And Joseph answered Pharaoh, saying, *It is* not in me: God shall give Pharaoh an answer of peace.[i]

17 And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river:[j]

18 And behold, there came up out of the river seven kine, fat-fleshed and well-favored; and they fed in a meadow:

19 And behold, seven other kine came up after them, poor and very ill-favored and lean-fleshed, such as I never saw in all the land of Egypt for badness:

20 And the lean and the ill-favored kine did eat up the first seven fat kine:

21 And when they had §eaten them up, it could not be known that they had eaten them; but they *were* still ill-favored, as at the beginning. So I awoke.

22 And I saw in my dream, and behold, seven ears came up in one stalk, full and good:

23 And behold, seven ears, withered,‖ thin, *and* blasted with the east wind, sprung up after them:

24 And the thin ears devoured the seven good ears: and I told *this* unto the magicians;[k] but *there was* none that could declare *it* to me.

25 ¶ And Joseph said unto Pharaoh, The dream of Pharaoh *is* one: God hath showed Pharaoh what he *is* about to do.[l]

26 The seven good kine *are* seven years; and the seven good ears *are* seven years: the dream *is* one.

27 And the seven thin and ill-favored kine that came up after them *are* seven years; and the seven empty ears blasted with the east wind shall be seven years of famine.[m]

28 This *is* the thing which I have spoken unto Pharaoh: what God *is* about to do, he showeth unto Pharaoh.

29 Behold, there come seven years of great plenty throughout all the land of Egypt:[n]

30 And there shall arise after them seven years of famine;[o] and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land;[p]

31 And the plenty shall not be known in the land by reason of that famine following; for it *shall be* very grievous.¶

32 And for that the dream was doubled unto

a Esth. 6:1; Dan. 2:1. * Heb. *fat.* b Dan. 4:5, 19; 7:28; 8:27. c Exod. 7:11; Isa. 29:14; Dan. 2:2. d 1 Cor. 1:19. e ch. 40:2. f ch. 40:5. † Heb. *made him run.* g 1 Sam. 2:8; Psa. 105:20. ‡ Or, when *thou hearest a dream thou canst interpret it.* h Psa. 25:14; Dan. 5:16. i ch. 40:8; Dan. 2:30; 2 Cor. 3:5. j ver. 1. § Heb. *come to the inward parts of them.* ‖ Or, *small.* k ver. 8; Dan. 4:7. l Dan. 2:29, 45; Rev. 4:1. m 2 Kings 8:1. n ver. 47. o ver. 54. p ch. 47:13. ¶ Heb. *heavy.*

CHAPTER XLI.

1. *The river;* the Nile, upon the annual overflow of which the fertility of Egypt depends.

2. *Kine;* cows. *Well-favored;* good looking. So ill-favored means bad looking. Both the fat and the lean cows came out of the river, signifying that from it come both plenty and want in Egypt.

5. *Ears of corn;* heads of wheat. The so called Egyptian wheat bears several heads on one stalk.

8. *Magicians;* the sacred scribes of Egypt, whose office was to explain signs, interpret dreams, and reveal hidden things.

9. *My faults;* against Pharaoh, rather than against Joseph.

13. *He restored;* Pharaoh restored. The chief butler speaks of his monarch in the third person.

16. *It is not in me;* he could not of himself interpret the dream, it must be by divine aid. *An answer of peace;* one that would remove his fears and promote his good.

25. *Is one;* both dreams mean the same thing.

26. *Are seven years;* represent them. Chap. 40:12, 18.

28. *This is the thing which I have spoken;* this is the thing which I said before. See ver. 25.

Pharaoh twice;[a] *it is* because the thing *is* established by God,* and God will shortly bring it to pass.[b]

33 Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.

34 Let Pharaoh do *this*, and let him appoint officers† over the land, and take up the fifth part of the land of Egypt in the seven plenteous years.[c]

35 And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities.

36 And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land ‡perish not through the famine.

37 ¶ And the thing was good in the eyes of Pharaoh,[d] and in the eyes of all his servants.

38 And Pharaoh said unto his servants, Can we find *such a one* as this *is*, a man in whom the spirit of God *is?*[e]

39 And Pharaoh said unto Joseph, Forasmuch as God hath showed thee all this, *there is* none so discreet and wise as thou *art:*

40 Thou shalt be over my house,[f] and according unto thy word shall all my people §be ruled: only in the throne will I be greater than thou.

41 And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.[g]

42 And Pharaoh took off his ring from his hand,[h] and put it upon Joseph's hand, and arrayed him in vestures of ‖fine linen, and put a gold chain about his neck;[i]

43 And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee:¶* and he made him *ruler* over all the land of Egypt.[j]

44 And Pharaoh said unto Joseph, I *am* Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.

45 And Pharaoh called Joseph's name Zaphnath-paaneah;† and he gave him to wife Asenath the daughter of Poti-pherah priest‡ of On. A. M. 2289. B. C. 1715. And Joseph went out over *all* the land of Egypt.

46 ¶ And Joseph *was* thirty years old when he stood before Pharaoh king of Egypt.[k] And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

47 And in the seven plenteous years the earth brought forth by handfuls.

48 And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field which *was* round about every city, laid he up in the same.

49 And Joseph gathered corn as the sand of the sea,[l] very much, until he left numbering; for *it was* without number.

50 And unto Joseph were born two sons before the years of famine came:[m] which Asenath the daughter of Poti-pherah priest§ of On bare unto him.

51 And Joseph called the name of the first-born Manasseh:‖ For God, *said he*, hath made me forget all my toil, and all my father's house.

52 And the name of the second called he Ephraim:¶ For God hath caused me to be fruitful in the land of my affliction.[n]

53 ¶ And the seven years of plenteousness, that was in the land of Egypt, were ended.

54 And the seven years of dearth began to come, according as Joseph had said:[o] and the dearth was in all lands; but in all the land of Egypt there was bread.

55 And when all the land of Egypt was famished,[p] the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do.

56 And the famine was over all the face of the earth: and Joseph opened *all the storehouses, and sold unto the Egyptians;[q] and the famine waxed sore in the land of Egypt.

57 And all countries came into Egypt to Joseph for to buy *corn;* because that the famine was *so* sore in all lands.

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a Ch. 37:7, 9. * Or, *prepared of God.* b Num. 23:19; Isa. 46:10. † Or, *overseers.* c Prov 6:6–8; 22:3. ‡ Heb. *be not cut off.* d Acts 7:10. e Num. 27:18; Job 32:8; Prov. 2:6; Dan. 4:8, 18; 5:11. f Psa. 105:21. § Heb. *be armed*, or *kiss.* g Dan. 6:3. h Esth. 3:10; 8:2, 8, 15. ‖ Or, *silk.* i Dan. 5:7, 29. ¶ Or, *Tender father.* * Heb. *Abrech.* j ch. 45:8, 26; Acts 7:10. † Which in the Coptic signifies, *A revealer of secrets*, or *The man to whom secrets are revealed.* ‡ Or, *prince;* Exod. 2:16; 2 Sam. 8:18. k 1 Sam. 16:21; Dan. 1:19; Luke 21:36. l ch. 22:17; Judg. 7.12; 1 Sam. 13:5; Psa. 78:27. m ch. 46:20; 48:5. § Or, *prince;* ver. 45. ‖ That is, *Forgetting.* ¶ That is, *Fruitful.* n ch. 49:22. o ver. 30. p Jer. 14:1, 2; Lam. 4:4. * Heb. *all wherein* was. q ch. 42:6; 47:14, 24.

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34. *Of the land;* the produce of the land.

36. *The land perish not;* the inhabitants of it.

42. *Put it upon Joseph's hand;* in token of his being clothed with authority.

43. *The second chariot;* the chariot assigned to the man that stood next in rank to the king, and doubtless second to the king's chariot in splendor.

44. *Lift up his hand or foot;* a proverbial expression, denoting that all the people should be under Joseph's control.

45. *Zaphnath-paaneah;* supposed to mean, saviour of the world. *Priest;* a priest at that time, in Egypt, was a civil as well as an ecclesiastical ruler; and by this marriage Joseph became connected with one of the great men of the kingdom. *On;* called by the Greeks Heliopolis, or the city of the sun. It was on the east of the Nile, in the land of Goshen, and not far from the modern Cairo.

47. *By handfuls;* in great abundance.

48. *Laid up the food;* that which was not wanted for present use.

51. *Manasseh;* that is, one causing forgetfulness.

52. *Ephraim;* fruitful.

55. *Egypt was famished;* the people had consumed all their food, and were in want.

INSTRUCTIONS.

7. All future things are known to God, and as far as he sees best he makes them known to men. Before men had the Bible, God often communicated information to them in dreams and visions. But now we are not to expect information in those ways, but to give heed to the Bible, which is able to make us wise unto salvation, and furnish us thoroughly for every good work.

14. God never overlooks the trials of his people, or suffers them to continue a moment too long. When the right time comes he delivers them, often suddenly, in ways, by means, and for purposes which they never expected.

25. Those who in all their ways acknowledge God, will find that he directs their paths; and those things which they thought to be against them, they will see were ordered in such a way as to promote their highest good.

A. M. 2297.
B. C. 1707.

CHAPTER XLII.

1 Jacob sendeth his ten sons to buy corn in Egypt. 16 They are imprisoned by Joseph for spies. 18 They are set at liberty, on condition to bring Benjamin. 21 They have remorse for Joseph. 24 Simeon is kept for a pledge. 25 They return with corn, and their money. 29 Their relation to Jacob. 36 Jacob refuseth to send Benjamin.

NOW when Jacob saw that there was corn in Egypt,[a] Jacob said unto his sons, Why do ye look one upon another?

2 And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die.[b]

3 ¶ And Joseph's ten brethren went down to buy corn in Egypt.

4 But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him.[c]

5 And the sons of Israel came to buy *corn* among those that came: for the famine was in the land of Canaan.

6 And Joseph *was* the governor over the land,[d] *and* he *it was* that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him *with* their faces to the earth.

7 And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake *roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food.

8 And Joseph knew his brethren, but they knew not him.

9 And Joseph remembered the dreams which he dreamed of them,[e] and said unto them, Ye *are* spies; to see the nakedness of the land ye are come.

10 And they said unto him, Nay, my lord, but to buy food are thy servants come.

11 We *are* all one man's sons; we *are* true *men*, thy servants are no spies.

12 And he said unto them, Nay, but to see the nakedness of the land ye are come.

13 And they said, Thy servants *are* twelve brethren, the sons of one man in the land of Canaan; and behold, the youngest *is* this day with our father, and one *is* not.[f]

14 And Joseph said unto them, That *is it* that I spake unto you, saying, Ye *are* spies:

15 Hereby ye shall be proved: By the life of Pharaoh ye shall not go forth hence,[g] except your youngest brother come hither.

16 Send one of you, and let him fetch your brother, and ye shall be kept† in prison, that your words may be proved, whether *there be any* truth in you: or else, by the life of Pharaoh, surely ye *are* spies.

17 And he put‡ them all together into ward three days.

18 And Joseph said unto them the third day, This do, and live; *for* I fear God:[h]

19 If ye *be* true *men*, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses:

20 But bring your youngest brother unto me;[i] so shall your words be verified, and ye shall not die. And they did so.

21 ¶ And they said one to another, We *are* verily guilty concerning our brother,[j] in that we saw the anguish of his soul, when he besought us, and we would not hear;[k] therefore is this distress come upon us.

22 And Reuben answered them, saying, Spake I not unto you,[l] saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required.[m]

23 And they knew not that Joseph understood *them;* for §he spake unto them by an interpreter.

24 And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

25 ¶ Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way:[n] and thus did he unto them.

26 And they laded their asses with the corn, and departed thence.

27 And as one of them opened his sack to give

[a] Acts 7:12. [b] ch. 43:8; Psa. 118:17. [c] ver. 38. [d] ch. 41:41. * Heb. *hard things with them.* [e] ch. 37:5, 9. [f] ch. 37:30; Jer. 31:15; Lam. 5:7; Matt. 2:18. [g] Deut. 6:13; 1 Sam. 1:26; 17:55; Jas. 5:12. † Heb. *bound.* ‡ Heb. *gathered.* [h] ch. 20:11; Lev. 25:43; Neh. 5:15; Luke 18:2, 4. [i] ver. 34; ch. 43:5; 44:23. [j] Num. 32:23; 1 Kings 17:18; Job 36:8, 9; Hos. 5:15; Matt. 27:3, 4; Acts 19:18. [k] Prov. 21:13; 24:11, 12; Jer. 34:17; Matt. 7:2. [l] ch. 37:21. [m] ch. 9:5; 1 Kings 2:32; 2 Chr. 24:22; Psa. 9:12; Ezek. 3:18; Luke 11:50, 51; Acts 28:4; Rev. 13:10. § Heb. *an interpreter* was *between them.* [n] Matt. 5:44; Rom. 12:17, 20; Eph. 4:2.

33. The fact that men are dependent on God does not supersede the necessity, on their part, of wisdom and discretion; and those who have most of these qualities, will be most likely to be successful.

39. Those who know most of God and his ways will be the most wise and discreet. They can be most safely trusted, and in great and difficult services may be expected to do the most good.

44. He who shows the most kindness, patience, compassion, and benevolence in a dungeon, may be expected to show the most humility, meekness, equanimity, and loveliness on a throne.

52. God can, in this world, cause his people to forget their sorrows, or so to remember them as to heighten their joys, and make them feel that their sharpest trials were not worthy to be compared with the glory which shall follow.

CHAPTER XLII.

1. *Look one upon another;* in perplexity and despair.

6. *That sold;* directed as to the selling. *Bowed down;* chap. 37:7, 8.

7. *Made himself strange;* acted as one that did not know them.

9. *The dreams;* chap. 37:5–9. *The nakedness of the land;* its defenceless points, where and how a successful attack might be made upon it.

14. *That is it that I spake unto you;* what I said to you before, ver. 9, is the truth. Compare above, chap. 41:28.

15. *By the life of Pharaoh;* as surely as Pharaoh lives.

17. *Ward;* prison. *Three days;* this gave them time to reflect upon their past conduct, their treatment of Joseph and Jacob, and upon their present condition and prospects. This was what Joseph intended, and he no doubt prayed that it might be for their good.

20. *Be verified;* be proved to be true.

21. *Guilty concerning our brother;* conscience condemned them for their treatment of Joseph, more than twenty years before. *Therefore is this distress;* they viewed it as a punishment of their sins.

his ass provender in the inn, he espied his money; for behold, it *was* in his sack's mouth.

28 And he said unto his brethren, My money is restored; and lo, *it is* even in my sack: and their heart *failed *them*, and they were afraid, saying one to another, What *is* this *that* God hath done unto us?

29 ¶ And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; saying,

30 The man *who is* the lord of the land spake roughly† to us,[a] and took us for spies of the country.

31 And we said unto him, We *are* true *men;* we are no spies:

32 We *be* twelve brethren, sons of our father; one *is* not, and the youngest *is* this day with our father in the land of Canaan.

33 And the man, the lord of the country, said unto us, Hereby shall I know that ye *are* true *men:* leave one of your brethren *here* with me, and take *food for* the famine of your households, and be gone:

34 And bring your youngest brother unto me: then shall I know that ye *are* no spies, but *that* ye *are* true *men: so* will I deliver you your brother, and ye shall traffic in the land.[b]

35 ¶ And it came to pass, as they emptied their sacks, that behold, every man's bundle of money *was* in his sack:[c] and when *both* they and their father saw the bundles of money, they were afraid.

36 And Jacob their father said unto them, Me have ye bereaved *of my children:*[d] Joseph *is* not, and Simeon *is* not, and ye will take Benjamin *away:* all these things are against me.[e]

37 And Reuben spake unto his father, saying, Slay my two sons if I bring him not to thee: deliver him into my hand, and I will bring him to thee again.

38 And he said, My son shall not go down with you; for his brother is dead,[f] and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave.[g]

CHAPTER XLIII.

A. M. 2297. B. C. 1707.

1 Jacob is hardly persuaded to send Benjamin. 15 Joseph entertaineth his brethren. 31 He maketh them a feast.

AND the famine *was* sore in the land.[h]

2 And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food.

3 And Judah spake unto him, saying, The man did solemnly protest‡ unto us, saying, Ye shall not see my face, except your brother *be* with you.

4 If thou wilt send our brother with us, we will go down and buy thee food:

5 But if thou wilt not send *him*, we will not go down: for the man said unto us, Ye shall not see my face, except your brother *be* with you.

6 And Israel said, Wherefore dealt ye *so* ill with me, *as* to tell the man whether ye had yet a brother?

7 And they said, The man asked us§ straitly of our state, and of our kindred, saying, *Is* your father yet alive? have ye *another* brother? and we told him according to the tenor‖ of these words. Could we certainly know¶ that he would say, Bring your brother down?

8 And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, *and* also our little ones.

9 I will be surety for him;[i] of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever:

10 For except we had lingered, surely now we had returned this second* time.

11 And their father Israel said unto them, If *it must be* so now, do this: take of the best fruits in the land in your vessels, and carry down the man a present,[j] a little balm, and a little honey, spices and myrrh,[k] nuts and almonds:

12 And take double money in your hand; and the money that was brought again in the mouth of your sacks,[l] carry *it* again in your hand; peradventure it *was* an oversight.

13 Take also your brother, and arise, go again unto the man:

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* Heb. *went forth.* † Heb. *with us hard things.* [a] ver. 7, 12. [b] ch. 34:10. [c] ch. 43:21. [d] ch. 43:14. [e] 1 Sam. 27:1; Job 7:7; Eccl. 7:8; Rom. 8:28. [f] ch. 37:33; 44:20, 28. [g] ch. 37:35; 44:29, 31; Isa. 38:10. [h] ch. 41:54; Lam. 5:10. ‡ Heb. *protesting protested.* § Heb. *asking asked us.* ‖ Heb. *mouth.* ¶ Heb. *Knowing could we know?* [i] ch. 44:32; Psa. 119:122; Phile. 18, 19. * Or, *twice by this.* [j] Prov. 18:16. [k] ch. 37:25. [l] ch. 42:25.

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28. *They were afraid;* lest they should be charged with having stolen the money, and be treated as thieves. *God hath done;* in his providence caused to come upon us as a punishment for our sin.

37. *Slay my two sons;* that is, you may slay them, if I bring not Benjamin back again; a rash expression, but it showed Reuben's earnestness and sincerity.

38. *His brother;* that is, Joseph; his own brother by Rachel.

INSTRUCTIONS.

2. In seasons of danger and distress nothing is gained by despondency. The question should be, What shall we do? and having ascertained, we should, without delay, and in dependence on God, attempt to do it. He helps those who, in the right way, attempt to help themselves.

9. The efforts of men to thwart the plans of God are the means of fulfilling them; yet they are as wicked in opposing him, as if he did not make what they do the occasion of promoting his cause.

16. Men are often strongly tempted to do evil that good may come, but it is never right; and the success of a plan is no sure evidence of the righteousness of the means used in prosecuting it.

28. When men have done what they know to be wicked, and evils come upon them, conscience links the two together, and views the one as a punishment for the other.

CHAPTER XLIII.

7. *According to the tenor of these words;* suited our answers honestly to these questions of his.

11. *Balm;* balsam, like that of Gilead. *Honey;* probably here honey of grapes, made by boiling down new wine to a third or half. *Myrrh;* here probably a fragrant gum called ladanum. *Nuts;* the original word means pistacia-nuts.

12. *Double money;* that which they brought back, and enough more to buy the corn which they needed.

A. M. 2297. B. C. 1707. 14 And God Almighty give you mercy before the man,[a] that he may send away your other brother, and Benjamin. *If I be bereaved *of my children*, I am bereaved.[b]

15 ¶ And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

16 And when Joseph saw Benjamin with them, he said to the ruler of his house,[c] Bring *these* men home, and slay,† and make ready; for *these* men shall dine† with me at noon.

17 And the man did as Joseph bade; and the man brought the men into Joseph's house.

18 And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us,§ and fall upon us, and take us for bondmen, and our asses.

19 And they came near to the steward of Joseph's house, and they communed with him at the door of the house,

20 And said, O sir, we came indeed down‖ at the first time to buy food:

21 And it came to pass, when we came to the inn, that we opened our sacks,[d] and behold, *every* man's money *was* in the mouth of his sack, our money in full weight: and we have brought it again in our hand.

22 And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks.

23 And he said, Peace *be* to you, fear not:[e] your God, and the God of your father, hath given you treasure in your sacks: I had your money.¶ And he brought Simeon out unto them.

24 And the man brought the men into Joseph's house, and gave *them* water, and they washed their feet;[f] and he gave their asses provender.

25 And they made ready the present against Joseph came at noon;[g] for they heard that they should eat bread there.

26 ¶ And when Joseph came home, they brought him the present which *was* in their hand into the house, and bowed themselves to him to the earth.[h]

27 And he asked them of *their* welfare,* and said, *Is* your father well,† the old man of whom ye spake?[i] *Is* he yet alive?

28 And they answered, Thy servant our father *is* in good health, he *is* yet alive. And they bowed down their heads, and made obeisance.

29 And he lifted up his eyes, and saw his brother Benjamin, his mother's son,[j] and said, *Is* this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son.[k]

30 And Joseph made haste; for his bowels did yearn upon his brother;[l] and he sought *where* to weep; and he entered into *his* chamber, and wept there.

31 And he washed his face, and went out, and refrained himself, and said, Set on bread.

32 And they set on for him by himself, and for them by themselves, and for the Egyptians which did eat with him by themselves: because the Egyptians might not eat bread with the Hebrews; for that *is* an abomination unto the Egyptians.[m]

33 And they sat before him, the first-born according to his birthright, and the youngest according to his youth: and the men marvelled one at another.

34 And he took *and sent* messes unto them from before him:[n] but Benjamin's mess was five times so much as any of theirs. And they drank, and §were merry with him.[o]

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[a] Neh. 1:11; Psa. 37:5. * Or, *And I, as I have been, etc.* [b] Esth. 4:16. [c] ch. 44:1. † Heb. *kill a killing.* ‡ Heb. *eat.* § Heb. *roll himself upon us;* Job 30:14. ‖ Heb. *coming down we came down.* [d] ch. 42:27. [e] Judg. 6:23; 19:20; 1 Sam. 25:6; Luke 24:36. ¶ Heb. *your money came to me.* [f] ch. 18:4; 24:32. [g] ver. 11. [h] ch. 37:7, 10. * Heb. *peace.* † Heb. Is there *peace to your father?* [i] ch. 42:11, 13. [j] ch. 35:17, 18. [k] Josh. 7:19; 2 Chr. 29:11; Matt. 9:2. [l] 1 Kings 3:26; Jer. 31:20; Phil. 1:8; 2:1; Col. 3:12. [m] ch. 46:34; Exod. 8:26. [n] 2 Sam. 11:8. § Heb. *drank largely.* [o] Prov. 31:6; Eccl. 9:7; 10:19; Cant. 5:1; Matt. 11:19; John 2:10

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14. *If I be bereaved—I am bereaved;* an expression of desponding resignation.

23. *God—hath given you treasure;* not without human agency; but he had so ordered things in his providence that they had their money. *I had your money;* it was paid to me, and I acknowledge the receipt of it; of course you need not fear. He had himself, at the command of Joseph, without their knowledge, put it into their sacks.

24. *Washed their feet;* according to the custom of travellers in those days. Chap. 18:4.

25. *The present;* that which they had brought from the land of Canaan.

26. *Bowed themselves;* chap. 37:7.

31. *Refrained;* from weeping, and appeared as usual.

32. *For that is an abomination;* the Egyptians kept themselves separate from all strangers, and had a particular aversion to men whose occupation was that of shepherds. See chap. 46:34.

33. *They sat before him;* they were seated according to their different ages. *Marvelled;* that he who seated them should know, in each case, which was oldest.

34. *Messes;* portions of food.

INSTRUCTIONS.

5. As to the future doing of things which are left to our discretion, it is ordinarily not best to say positively what we will or will not do, but to feel our dependence on God; and when the time to act comes, decide as truth and duty may then require.

7. When things seem to go against us, we are apt to overlook the controlling hand of God, and regard only the instruments; but in blaming them, we often find fault with him.

11. When a man has promised to do what is wrong, instead of feeling that he is bound to fulfil his promise, his duty is to acknowledge his sin in making it, repent, and do what is right. There is always a law higher than any mere human promise, namely, the law of God. If a man does wrong because he has promised or sworn to do it, he adds sin to sin, and ripens for an aggravated condemnation. Matt. 14:9, 10.

18. A guilty conscience, when awakened, naturally forebodes evil, producing a certain fearful looking for of judgment and fiery indignation; and unless men find the way of deliverance, it will make them wretched.

22. Property that has come into our hands by oversight or mistake, as well as that which we have wrongfully obtained, should be carefully and promptly returned to its rightful owners.

26. When events, long before made known, are accomplished by the voluntary actions of free moral agents, it shows that such actions were beforehand certain; though that certainty does not lessen men's freedom, nor diminish their praise or blameworthiness in performing those actions. Acts 2:23.

CHAPTER XLIV.

1 Joseph's policy to stay his brethren. 14 Judah's humble supplication to Joseph.

AND he commanded the steward of his house,* saying, Fill the men's sacks *with* food, as much as they can carry, and put every man's money in his sack's mouth.

2 And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn-money. And he did according to the word that Joseph had spoken.

3 As soon as the morning was light, the men were sent away, they and their asses.

4 *And* when they were gone out of the city, *and* not *yet* far off, Joseph said unto his steward, Up, follow after the men;[a] and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good?[b]

5 *Is* not this *it* in which my lord drinketh, and whereby indeed he divineth?† ye have done evil in so doing.

6 ¶ And he overtook them, and he spake unto them these same words.

7 And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing:[c]

8 Behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan:[d] how then should we steal out of thy lord's house silver or gold?

9 With whomsoever of thy servants it be found, both let him die,[e] and we also will be my lord's bondmen.

10 And he said, Now also *let* it *be* according unto your words: he with whom it is found shall be my servant;[f] and ye shall be blameless.

11 Then they speedily took down every man his sack to the ground, and opened every man his sack.

12 And he searched, *and* began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack.

13 Then they rent their clothes,[g] and laded every man his ass, and returned to the city.

14 ¶ And Judah and his brethren came to Joseph's house; for he *was* yet there: and they fell before him on the ground.[h]

15 And Joseph said unto them, What deed *is* this that ye have done? wot ye not that such a man as I can certainly divine?‡

16 And Judah said, What shall we say unto my lord? what shall we speak?[i] or how shall we clear ourselves? God hath found out the iniquity of thy servants:[j] behold, we *are* my lord's servants, both we, and *he* also with whom the cup is found. A. M. 2297. B. C. 1707.

17 And he said, God forbid that I should do so;[k] *but* the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.

18 ¶ Then Judah came near unto him, and said, O my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant:[l] for thou *art* even as Pharaoh.

19 My lord asked his servants, saying, Have ye a father, or a brother?

20 And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him.[m]

21 And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him.[n]

22 And we said unto my lord, The lad cannot leave his father: for *if* he should leave his father, *his father* would die.

23 And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more.

24 And it came to pass when we came up unto thy servant my father, we told him the words of my lord.

25 And our father said, Go again, *and* buy us a little food.[o]

26 And we said, We cannot go down:[p] if our youngest brother be with us, then will we go down; for we may not see the man's face, except our youngest brother *be* with us.

27 And thy servant my father said unto us, Ye know that my wife bare me two *sons*:[q]

28 And the one went out from me, and I said, Surely he is torn in pieces;[r] and I saw him not since:

29 And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.

30 Now therefore when I come to thy servant my father, and the lad *be* not with us; seeing that his life is bound up in the lad's life;[s]

31 It shall come to pass, when he seeth that the lad *is* not *with us*, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave.

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* Heb. him *that* was *over his house*. a Deut. 2:13. b Prov. 17:13. † Or, *maketh trial*. c Josh. 22:22; 2 Kings 8:13. d ch. 43:22. e ch. 31:32. f Exod. 22:3. g ch. 37:29, 34; Num. 14:6; 2 Sam. 1:11. h ch. 37:7. ‡ Or, *make trial;* ver. 5. i Ezra 9:10; Job 40:4. j Num. 32:23; Josh. 7:18; Prov. 28:17; Luke 12:2. k Prov. 17:15. l ch. 18:30, 32. m ch. 37:3. n ch. 42:15, 20. o ch. 43:2. p Luke 11:7. q ch. 30:23; 35:18; 46:19. r ch. 37:33; 42:36. s 1 Sam. 18:1; 25:29.

30. Family ties are tender and lasting; and delightful, after long absence, is the meeting of affectionate family friends. As their forcible and violent separation causes the intensest anguish, so their kind, providential restoration gives inexpressible joy.

CHAPTER XLIV.

5. *Whereby—he divineth;* in this, as in using an interpreter and swearing by the life of Pharaoh, Joseph conducts himself towards his brethren as an Egyptian. We are not to understand that he actually practised divination. The practice of divining by cups was common among the Egyptians.

14. *Fell before him;* in token of submission. Chap. 37:7, 10.

16. *The iniquity of thy servants;* he might not mean by this to confess that they had stolen the cup, but that God in his providence was righteously punishing them for their sins, and that they meant to accept whatever he should lay upon them.

18. *Even as Pharaoh;* having full power to do as he should choose.

A. M. 2297. B. C. 1707. 32 For thy servant became surety for the lad unto my father,[a] saying, If I bring him not unto thee, then I shall bear the blame to my father for ever.

33 Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord;[b] and let the lad go up with his brethren.

34 For how shall I go up to my father, and the lad *be* not with me? lest peradventure I see the evil[c] that shall *come on my father.[d]

CHAPTER XLV.

1 Joseph maketh himself known to his brethren. 5 He comforteth them in God's providence. 9 He sendeth for his father. 16 Pharaoh confirmeth it. 21 Joseph furnisheth them for their journey, and exhorteth them to concord. 25 Jacob is revived with the news.

THEN Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren.

2 And he †wept aloud:[e] and the Egyptians and the house of Pharaoh heard.

3 And Joseph said unto his brethren, I *am* Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled[§] at his presence.[f]

4 And Joseph said unto his brethren, Come near to me, I pray you; and they came near. And he said, I *am* Joseph your brother, whom ye sold into Egypt.[g]

5 Now therefore be not grieved,[h] ‖nor angry with yourselves, that ye sold me hither; for God did send me before you to preserve life.[i]

6 For these two years *hath* the famine *been* in the land:[j] and yet *there are* five years, in the which *there shall* neither *be* earing nor harvest.[k]

7 And God sent me before you ¶to preserve you a posterity in the earth, and to save your lives by a great deliverance.[l]

8 So now *it was* not you *that* sent me hither, but God:[m] and he hath made me a father to Pharaoh,[n] and lord of all his house, and a ruler throughout all the land of Egypt.

9 Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not:

10 And thou shalt dwell in the land of Goshen,[o] and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast:

11 And there will I nourish thee; for yet *there are* five years of famine; lest thou, and thy household, and all that thou hast, come to poverty.

12 And behold, your eyes see,[p] and the eyes of my brother Benjamin, that *it is* my mouth that speaketh unto you.

13 And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither.[q]

14 And he fell upon his brother Benjamin's neck, and wept;[r] and Benjamin wept upon his neck.

15 Moreover, he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

16 ¶ And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well,* and his servants.

17 And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan;

18 And take your father, and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land.[s]

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[a] Ch. 43:9. [b] Exod. 32:32; Rom. 5:7–10; 9:3. [c] 2 Chr. 34:28. * Heb. *find my father.* [d] Exod. 18:8; Job 31:29; Psa. 116:3; 119:143. † Heb. *gave forth his voice in weeping.* [e] Num. 14:1. § Or, *terrified.* [f] Job 4:5; 23:15; Matt. 14:26. [g] ch. 37:28. [h] 2 Cor. 2:7. ‖ Heb. *neither let there be anger in your eyes.* [i] ch. 50:20; Psa. 105:16, 17. [j] ch. 47:18. [k] Exod. 34:21. ¶ Heb. *to put for you a remnant.* [l] 1 Chr. 11:14; Psa. 18:50; 44:4. [m] John 19:11. [n] ch. 41:43; Judg. 17:10; Job 29:16. [o] ch. 46:29; 47:1–6; Exod. 8:22; 9:26. [p] ch. 42:23; Luke 24:39. [q] Acts 7:14. [r] ch. 33:4; 46:29. * Heb. *was good in the eyes of Pharaoh.* [s] ch. 27:28; 47:6; Num. 18:29; Deut. 32:14.

33. *Let thy servant abide instead of the lad;* the feelings of the ten brethren towards their father and towards Benjamin, the trial of which seems to have been a chief object of Joseph's demeanor towards his brethren, were fully proved by this last self-sacrificing offer of Judah.

INSTRUCTIONS.

9. Hasty decisions, and strong, confident assertions are often wrong, and bring those who make them into great perplexity and distress. Prov. 29:11.

16. Hearty acknowledgment of the justice of God in our trials, and humble submission to his will, indicate a preparation for approaching deliverance.

18. It is never wise or right, in a world of mercy and grace, to despair, or cease to use appropriate means; however dark to human appearance may be the prospect, or feeble the means used, God can give speedy and triumphant success.

32. The most touching and efficacious eloquence is often a simple narration of facts. God's ways are great, and a true recital of them is suited to produce great effects. His ways, like himself, are perfect, and a knowledge of them is suited to make men perfect, and lead them, in their measure, to imitate him.

34. An affectionate and tender regard for one's father, a readiness to sacrifice, and if need be suffer, to prevent evils from coming upon him, and to prolong his life, promote his comfort, and cheer him in old age, is peculiarly pleasing to God, and is often followed by some of his richest blessings.

CHAPTER XLV.

1. *Then Joseph;* in all his preceding conduct towards his brethren, which had the appearance of harshness, Joseph had acted by a divine illumination; not for the gratification of his own private feelings, but for the accomplishment of the divine purposes, which included the humiliation of his brethren, and the trial of their feelings towards their father and Benjamin. Now the way was fully prepared for making himself known to his brethren.

5. *Be not grieved;* indulge not excessive anguish, nor sink into despair, for God is to be seen and acknowledged in all these things.

6. *Earing;* an old English word for ploughing, or tilling.

8. *Not you;* that is, not you merely, or principally. You were instruments in fulfilling the infinitely wise and gracious purposes of God.

9. *God hath made me lord;* men had been the means, but God had been the cause, and to him belonged the glory.

10. *Goshen;* the north-east part of Egypt, nearest to the land of Canaan.

19 Now thou art commanded, this do ye: take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

20 Also *regard not your stuff; for the good of all the land of Egypt *is* yours.

21 And the children of Israel did so: and Joseph gave them wagons, according to the †commandment of Pharaoh,[a] and gave them provision for the way.

22 To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred *pieces* of silver, and five changes of raiment.[b]

23 And to his father he sent after this *manner;* ten asses ‡laden with the good things of Egypt, and ten she-asses laden with corn and bread and meat for his father by the way.

24 So he sent his brethren away, and they departed; and he said unto them, See that ye fall not out by the way.

25 ¶ And they went up out of Egypt, and came into the land of Canaan unto Jacob their father,

26 And told him, saying, Joseph *is* yet alive, and he *is* governor over all the land of Egypt. And Jacob's§ heart fainted, for he believed them not.[c]

27 And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived.[d]

28 And Israel said, *It is* enough; Joseph my son *is* yet alive: I will go and see him before I die.

CHAPTER XLVI.

1 Jacob is comforted by God at Beer-sheba. 5 Thence he with his household goeth into Egypt. 8 The number of his family that went into Egypt. 29 Joseph meeteth Jacob. 31 He instructeth his brethren how to answer to Pharaoh.

AND Israel took his journey with all that he had, and came to Beer-sheba,[e] and offered sacrifices unto the God of his father Isaac.[f]

2 And God spake unto Israel in the visions of the night,[g] and said, Jacob, Jacob; and he said, Here *am* I.[h]

3 And he said, I *am* God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation.[i] A. M. 2298. B. C. 1706.

4 I will go down with thee into Egypt; and I will also surely bring thee up *again:*[j] and Joseph shall put his hand upon thine eyes.[k]

5 And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him.[l]

6 And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him:[m]

7 His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

8 ¶ And these *are* the names of the children of Israel, which came into Egypt, Jacob and his sons:[n] Reuben, Jacob's first-born.

9 And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi.

10 ¶ And the sons of Simeon; Jemuel,‖ and Jamin, and Ohad, and Jachin,¶ and Zohar,* and Shaul the son of a Canaanitish woman.

11 ¶ And the sons of Levi; Gershon,† Kohath, and Merari.

12 ¶ And the sons of Judah; Er, and Onan, and Shelah, and Pharez, and Zarah; but Er and Onan died in the land of Canaan.[o] And the sons of Pharez were Hezron and Hamul.

13 ¶ And the sons of Issachar; Tola, and Phuvah, and Job,‡ and Shimron.

14 ¶ And the sons of Zebulun; Sered, and Elon, and Jahleel.

15 These *be* the sons of Leah, which she bare unto Jacob in Padan-aram, with his daughter Dinah; all the souls of his sons and his daughters *were* thirty and three.

16 ¶ And the sons of Gad; Ziphion,§ and Haggi, Shuni, and Ezbon,‖ Eri, and Arodi,¶ and Areli.

17 ¶ And the sons of Asher; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister: and the sons of Beriah; Heber, and Malchiel.

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* Heb. *let not your eye spare, etc.* † Heb. *mouth.* [a] Num. 3:16. [b] ch. 43:34. ‡ Heb. *carrying.* § Heb. *his.* [c] Job 9:16; 29:24; Psa. 126:1; Luke 24:11, 41. [d] Psa. 85:6. [e] ch. 21:33; 28:10. [f] ch. 31:42, 53. [g] ch. 15:1; Job 33:14. [h] 1 Sam. 3:4, 10. [i] ch. 12:2; Deut. 26:5. [j] ch. 15:16; 50:13, 25; Exod. 3:8. [k] ch. 50:1; Acts 7:15. [l] ch. 45:19, 27. [m] Num. 20:15; Deut. 26:5; Josh. 24:4; Psa. 105:23; Isa. 52:4. [n] Exod. 1:1; 6:14. ‖ Or, *Nemuel.* ¶ Or, *Jarib.* * Or, *Zerah.* † Or, *Gershom.* [o] ch. 38:3, 7, 10. ‡ Or, *Puah, and Jashub.* § *Zephon;* Num. 26:15. ‖ Or, *Ozni.* ¶ Or, *Arod.*

20. *Stuff;* furniture; such things as could not be easily carried.

24. *Fall not out;* not get into any dispute as to who was most guilty in selling Joseph, or deceiving his father, or about any thing else.

26. *Fainted;* in the original, was cold; that is, remained unmoved.

INSTRUCTIONS.

5. A wise and good man will sometimes act towards those whom he loves in a way which he knows will give them pain, not because he takes pleasure in distressing them, but for the purpose of doing them good; and he will remove their sorrow as soon as he sees that he can do it consistently with their highest benefit.

8. God is not to be overlooked in any of the actions of men, but is to be acknowledged and adored as over all, perfect and blessed for evermore. However wicked those actions, or great the evils they occasion, he intends so to counteract and overrule them as to accomplish unspeakable good.

9. Whatever good we receive, and in whatever way, God is its author, and to him we should give the praise.

22. It is sometimes right and best to bestow more of undeserved favors upon one than upon another; and a truly penitent, grateful, and benevolent heart will not repine at seeing this: it will not blame the giver nor envy the receiver, but will admire the one and rejoice with the other.

24. Criminations and contests among brethren are exceedingly injurious, and the truly wise and benevolent earnestly desire to prevent them.

28. When the friends of God see the ends he had in view, the ways he took to accomplish them, the results which have followed and are to follow, it will be enough—enough for life, enough in death, and enough for eternity.

CHAPTER XLVI.

4. *Bring thee up again;* that is, thy posterity. Chap. 50:21. In view of this fact, both Jacob and Joseph, chap. 50:25, commanded that their bodies should be buried in the land of Canaan. *Put his hand upon thine eyes;* Joseph should be with his father, and close his eyes when he should die.

A. M. 2298. B. C. 1706. 18 These *are* the sons of Zilpah, whom Laban gave to Leah his daughter;[a] and these she bare unto Jacob, *even* sixteen souls.

19 The sons of Rachel, Jacob's wife; Joseph, and Benjamin.

20 ¶ And unto Joseph in the land of Egypt were born Manasseh and Ephraim,[b] which Asenath the daughter of Poti-pherah priest* of On bare unto him.

21 ¶ And the sons of Benjamin *were* Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi,† and Rosh, Muppim,‡ and Huppim,§ and Ard.

22 These *are* the sons of Rachel, which were born to Jacob: all the souls *were* fourteen.

23 ¶ And the sons of Dan; Hushim.‖

24 ¶ And the sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem.

25 These *are* the sons of Bilhah, which Laban gave unto Rachel his daughter,[c] and she bare these unto Jacob: all the souls *were* seven.

26 All the souls that came with Jacob into Egypt, which came out of his loins,¶ besides Jacob's sons' wives, all the souls *were* threescore and six.

27 And the sons of Joseph, which were borne him in Egypt, *were* two souls: all the souls of the house of Jacob, which came into Egypt, *were* threescore and ten.[d]

28 ¶ And he sent Judah before him unto Joseph, to direct his face unto Goshen;[e] and they came into the land of Goshen.[f]

29 And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while.[g]

30 And Israel said unto Joseph, Now let me die,[h] since I have seen thy face, because thou *art* yet alive.

31 And Joseph said unto his brethren, and unto his father's house, I will go up, and show Pharaoh, and say unto him, My brethren, and my father's house, which *were* in the land of Canaan, are come unto me;

32 And the men *are* shepherds, for *their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have.

33 And it shall come to pass, when Pharaoh shall call you, and shall say, What *is* your occupation?[i]

34 That ye shall say, Thy servants' trade hath been about cattle from our youth even until now,[j] both we, *and* also our fathers: that ye may dwell in the land of Goshen; for every shepherd *is* an abomination unto the Egyptians.[k]

CHAPTER XLVII.

1 Joseph presenteth five of his brethren, 7 and his father, before Pharaoh. 11 He giveth them habitation and maintenance. 13 He getteth all the Egyptians' money, 16 their cattle, 18 their lands to Pharaoh. 22 The priests' land was not bought. 23 He letteth the land to them for a fifth part. 28 Jacob's age. 29 He sweareth Joseph to bury him with his fathers.

THEN Joseph came and told Pharaoh,[l] and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and behold, they *are* in the land of Goshen.[m]

2 And he took some of his brethren, *even* five men, and presented them unto Pharaoh.[n]

3 And Pharaoh said unto his brethren, What *is* your occupation?[o] And they said unto Pharaoh, Thy servants *are* shepherds,[p] both we, *and* also our fathers.

4 They said moreover unto Pharaoh, For to sojourn in the land are we come;[q] for thy servants have no pasture for their flocks, for the famine *is* sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen.

5 And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee:

6 The land of Egypt *is* before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest *any* men of activity among them, then make them rulers over my cattle.[r]

7 And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh.[s]

8 And Pharaoh said unto Jacob, How old *art* thou?†

9 And Jacob said unto Pharaoh, The days of the years of my pilgrimage *are* a hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.[t]

10 And Jacob blessed Pharaoh, and went out from before Pharaoh.

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a Ch. 29:24. b ch. 41:50. * Or, *prince.* † *Ahiram;* Num. 26:38. ‡ *Shupham;* Num. 26:39: *Shuppim;* 1 Chr. 7:12. § *Hupham;* Num. 26:39. ‖ Or, *Shuham;* Num. 26:42. c ch. 29:29. ¶ Heb. *thigh.* d Deut. 10:22; Acts 7:14. e ch. 31:21. f ch. 47:1. g ch. 45:14. h Luke 2:29, 30. * Heb. *they are men of cattle.* i ch. 47:3. j ch. 30:35; 37:12. k ch. 43:32; Exod. 8:26. l ch. 46:31. m ch. 46:28. n Acts 7:13. o John 1:8. p Amos 7:14. q ch. 15:13; Deut. 26:5; Psa. 105:23; Isa. 52:4. r 1 Chr. 27:29; Prov. 22:29. s 1 Sam. 15:30; 1 Chr. 29:20; 1 Pet. 2:17. † Heb. *How many are the days of the years of thy life?* t ch. 25:7, 8 35:28.

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27. *Threescore and ten;* seventy; namely, the sixty-six mentioned ver. 26, with Jacob, Joseph, and his two sons. The Greek version of the Seventy here adds from Num. 26:28–37, and 1 Chron. 7:14–23, five grandsons of Joseph, making the number seventy-five. The same mode of computation seems to have been followed by Stephen. Acts 7:14.

30. *Let me die;* Luke 2:29, 30.

INSTRUCTIONS.

1. In undertaking a journey, or entering upon any new plan, we should feel our dependence upon God, seek his blessing, and commit ourselves to his guidance and care.

4. With the blessing of God we need not fear to undertake any service, make any sacrifice, or endure any trial to which he may call us.

30. Men may receive such blessings as to desire no more on earth, and be willing at any time to leave it, and enter into heaven. Phil. 1:23.

34. A wise regard for our friends will ordinarily lead us to wish them to continue in the employment in which they have been educated and with which they are acquainted, as promising greater happiness to themselves and greater usefulness to others.

CHAPTER XLVII.

4. *Sore;* very grievous.

9. *Pilgrimage;* journey through this world.

11 ¶ And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.[a]

12 And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to *their* families.*

13 ¶ And *there was* no bread in all the land; for the famine *was* very sore, so that the land of Egypt and *all* the land of Canaan fainted by reason of the famine.[b]

14 And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house.

15 And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for the money faileth.

16 And Joseph said, Give your cattle; and I will give you for your cattle, if money fail.

17 And they brought their cattle unto Joseph: and Joseph gave them bread *in exchange* for horses, and for the flocks, and for the cattle of the herds, and for the asses; and he fed† them with bread for all their cattle for that year.

18 When that year was ended, they came unto him the second year, and said unto him, We will not hide *it* from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not aught left in the sight of my lord, but our bodies, and our lands:

19 Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh:[c] and give *us* seed, that we may live, and not die, that the land be not desolate.

20 And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's.

21 And as for the people, he removed A. M. 2303. B. C. 1701. them to cities from *one* end of the borders of Egypt even to the *other* end thereof.

22 Only the land of the priests‡ bought he not; for the priests had a portion *assigned them* of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands.

23 Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, *here is* seed for you, and ye shall sow the land.

24 And it shall come to pass in the increase, that ye shall give the fifth *part* unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.

25 And they said, Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants.

26 And Joseph made it a law over the land of Egypt unto this day, *that* Pharaoh should have the fifth *part;* except the land of the priests§ only,[d] *which* became not Pharaoh's.

27 ¶ And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly.[e]

28 And Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob‖ was a hundred forty and seven years.

29 And the time drew nigh that Israel must die:[f] and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh,[g] and deal kindly and truly with me; bury me not, I pray thee, in Egypt:

30 But I will lie with my fathers,[h] and thou shalt carry me out of Egypt, and bury me in their burying-place. And he said, I will do as thou hast said.

31 And he said, Swear unto me. And he sware unto him. And Israel bowed himself upon the bed's head.[i]

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a Ver. 6; Exod. 1:11. * Heb. *according to the little ones;* or, *as a little child is nourished.* b ch. 41:30, 31. † Heb. *led.* c Job 2:4; Lam. 1:11. ‡ Or, *princes.* § Or, *princes.* d Ezra 7:24. e Exod. 1:7, 12; Deut. 10:22; Neh. 9:23. ‖ Heb. *days of the years of his life.* f Deut. 31:14; 1 Kings 2:1; Job 7:1; 14:14. g ch. 24:2. h ch. 50:5–13; Heb. 11:22. i 1 Kings 1:47; Heb. 11:21.

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11. *Rameses;* the capital of Goshen, about half way from the Nile to the Red sea.

21. *Removed them to cities;* where the food was stored, for the greater convenience of supplying them.

22. *Priests;* the priests of Egypt were a very powerful and influential body, and enjoyed many privileges above the common people.

23. *Sow the land;* as the seven years of famine were now drawing to a close.

26. *The fifth part;* this is supposed to have been the tax which they paid for the use of the land and the support of the government.

30. *Their burying-place;* chap. 23:20; 25:9. This Jacob did, not merely because he wished to be buried by the side of his fathers, but also as an expression of his faith in the promise of God that his posterity should inherit that land.

31. *The bed's head;* in Heb. 11:21, the Septuagint, or Greek translation, is followed: worshipped, leaning upon the top of his staff.

INSTRUCTIONS.

4. Notwithstanding our dependence on God for all the blessings we enjoy and hope for, it is as needful to use all suitable means to obtain these blessings, as it would be if success depended solely on our efforts. Compare Acts 28:22–25, 30–32, 44.

9. The longest life is but a journey through this world to another; and as character is the chief thing, our great concern should be that it may be such as shall render us most useful and fit us for heaven.

20. Men will cheerfully give up their property to save the life of the body; and yet, for the sake of property, they will sacrifice the life of their souls. 1 Tim. 6:9, 10; Jas. 5:3.

25. To be ungrateful to one who has saved our life, would be base; how much more so not to be grateful to Him who, by suffering and death for us, has opened a way to save the undying soul.

30. The pious at death wish to have such disposal made of their bodies as shall be most useful to survivors, and, if consistent, to have them laid with the bodies of pious ancestors; that at the trump of the archangel they may rise and ascend together, and complete in body and soul, be ever with the Lord. 1 Cor. 15:51–55; 1 Thess. 4:16, 17.

A. M. 2315.
B. C. 1689.

CHAPTER XLVIII.

1 Joseph with his sons visiteth his sick father. 2 Jacob strengtheneth himself to bless them. 3 He repeateth the promise. 5 He taketh Ephraim and Manasseh as his own. 7 He telleth Joseph of his mother's grave. 9 He blesseth Ephraim and Manasseh. 17 He preferreth the younger before the elder. 21 He prophesieth their return to Canaan.

AND it came to pass after these things, that *one* told Joseph, Behold, thy father *is* sick: and he took with him his two sons, Manasseh and Ephraim.

2 And *one* told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed.

3 And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan,[a] and blessed me,

4 And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee *for* an everlasting possession.[b]

5 ¶ And now thy two sons, Ephraim and Manasseh,[c] which were born unto thee in the land of Egypt, before I came unto thee into Egypt, *are* mine; as Reuben and Simeon, they shall be mine.

6 And thy issue, which thou begettest after them, shall be thine, *and* shall be called after the name of their brethren in their inheritance.[d]

7 And as for me, when I came from Padan, Rachel died by me in the land of Canaan in the way, when yet *there was* but a little way to come unto Ephrath: [e] and I buried her there in the way of Ephrath; the same *is* Beth-lehem.

8 And Israel beheld Joseph's sons, and said, Who *are* these?

9 And Joseph said unto his father, They *are* my sons, whom God hath given me in this *place*.[f] And he said, Bring them, I pray thee, unto me, and I will bless them.[g]

10 Now the eyes of Israel were dim* for age, *so that* he could not see. And he brought them near unto him; and he kissed them, and embraced them.

11 And Israel said unto Joseph, I had not thought to see thy face: [h] and lo, God hath showed me also thy seed.[i]

12 And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.[j]

13 And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought *them* near unto him.

14 And Israel stretched out his right hand, and laid *it* upon Ephraim's head, who *was* the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh *was* the first-born.[k]

15 ¶ And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk,[l] the God which fed me all my life long unto this day,[m]

16 The Angel which redeemed me from all evil,[n] bless the lads: [o] and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them †grow into a multitude in the midst of the earth.[p]

17 And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.

18 And Joseph said unto his father, Not so, my father: for this *is* the first-born; put thy right hand upon his head.

19 And his father refused, and said, I know *it*, my son, I know *it:* he also shall become a people, and he also shall be great: but truly his younger brother[q] shall be greater than he,[r] and his seed shall become a multitude‡ of nations.

20 And he blessed them that day, saying, In thee shall Israel bless,[s] saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh.

21 And Israel said unto Joseph, Behold, I die; but God shall be with you, and bring you again unto the land of your fathers.[t]

22 Moreover, I have given to thee one portion above thy brethren,[u] which I took out of the hand of the Amorite with my sword and with my bow.

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a Ch. 28:13–19; 35:6, etc. b ch. 17:8; Deut. 32:8; Amos 9:14, 15. c ch. 41:50–52. d Josh. 14:4. e ch. 35:16–19. f ch. 33:5. g ch. 27:4; Heb. 11:21. * Heb. *heavy.* h ch. 37:33, 35; 45:26. i Eph. 3:20. j Exod. 20:12; Lev. 19:32. k ver. 19. l ch. 17:1; 24:40. m Psa. 103:4, 5. n ch. 31:11; Isa. 63:9. o Psa. 34:22. † Heb. *as fishes do increase.* p Num. 26:34, 37. q Num. 1:33, 35; Deut. 33:17. r ch. 25:23. ‡ Heb. *fulness.* s Ruth 4:11, 12. t ch. 50:24; Josh. 23:14. u Josh. 17:14.

CHAPTER XLVIII.

3. *Luz;* chap. 28:13, 19.

5. *They shall be mine;* adopted as children and made heads of distinct tribes, like the other sons of Israel.

6. *After the name of their brethren;* they should not be heads of distinct tribes, but should be reckoned as belonging to the tribe of Ephraim or of Manasseh.

7. *Rachel died;* chap. 35:9, 16, 19.

8. *Beheld;* he could discern that they were present, though he could not distinguish them.

12. *Bowed himself;* in token of reverence for his father, from whom he was now to receive, in the persons of his sons, the paternal blessing.

14. *Wittingly;* knowingly, designedly.

16. *The Angel;* chap. 17:1; 28:15; 31:11, 13, 24. *My name—and the name of my fathers;* let them be called not Egyptians, but Israelites, descendants of Abraham, Isaac, and Jacob, and heirs of the promises made to them.

18. *Not so;* he thought his father had made a mistake.

19. *Be greater;* have a more numerous and powerful posterity.

22. *One portion;* the Hebrew word rendered portion is *shechem*, which signifies shoulder, and also, as here, tract of land. Thus Jacob points out this tract as the inheritance of Joseph. Compare John 4:5. Accordingly Joseph was buried here, Josh. 24:32, and the whole adjacent country fell to the tribes of Ephraim and Manasseh. At the same time the words, "one portion above thy brethren," seem to intimate the double inheritance which Joseph should have in the land of Canaan through his two sons. 1 Chron. 5:2. *With my sword and with my bow;* by warlike force. There is an allusion here to the destruction of Shechem by Jacob's sons, which though disapproved by him, was yet, in the providence of God, designed to foreshadow the future conquest of Canaan by his children, to which these prophetic words look forward.

INSTRUCTIONS.

3. In sickness it is well gratefully to recount the past goodness of God to us and our families, and earnestly to recommend him and his salvation to all around us.

11. God is often better to us than our fears, and does more for us than we, in our ignorance and weakness, had dared to hope. This should lead us to trust in him at all times, and in well-doing, patiently wait for his salvation.

CHAPTER XLIX.

1 Jacob calleth his sons to bless them. 3 Their blessing in particular. 29 He chargeth them about his burial. 33 He dieth.

AND Jacob called unto his sons,[a] and said, Gather yourselves together, that I may tell you *that* which shall befall you[b] in the last days.[c]

2 Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father.

3 ¶ Reuben, thou *art* my first-born, my might, and the beginning of my strength,[d] the excellency of dignity, and the excellency of power:

4 Unstable as water, *thou shalt not excel; because thou wentest up to thy father's bed;[e] then defiledst thou *it:* he went up to my couch.†

5 ¶ Simeon and Levi *are* brethren;[f] instruments‡ of cruelty *are in* their habitations.[g]

6 O my soul, come not thou into their secret;[h] unto their assembly, mine honor, be not thou united: for in their anger they slew a man, and in their self-will they digged down a wall.§

7 Cursed *be* their anger, for *it was* fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.[i]

8 ¶ Judah, thou *art he* whom thy brethren shall praise:[j] thy hand *shall be* in the neck of thine enemies; thy father's children shall bow down before thee.[k]

9 Judah *is* a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion;[l] who shall rouse him up? A. M. 2315. B. C. 1689.

10 The sceptre shall not depart from Judah,[m] nor a lawgiver[n] from between his feet,[o] until Shiloh come;[p] and unto him *shall* the gathering of the people *be.*[q]

11 Binding his foal unto the vine, and his ass's colt unto the choice vine;[r] he washed his garments in wine, and his clothes in the blood of grapes:[s]

12 His eyes *shall be* red with wine, and his teeth white with milk.[t]

13 ¶ Zebulun shall dwell at the haven of the sea; and he *shall be* for a haven of ships; and his border *shall be* unto Zidon.[u]

14 ¶ Issachar *is* a strong ass couching down between two burdens:

15 And he saw that rest *was* good, and the land that *it was* pleasant; and bowed his shoulder to bear, and became a servant unto tribute.

16 ¶ Dan shall judge his people as one of the tribes of Israel.[v]

17 Dan shall be a serpent by the way, an adder‖ in the path, that biteth the horse's heels, so that his rider shall fall backward.

18 I have waited for thy salvation, O LORD.[w]

19 ¶ Gad, a troop shall overcome him: but he shall overcome at the last.[x]

20 ¶ Out of Asher his bread *shall be* fat, and he shall yield royal dainties.

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a Deut. 33:1, etc. b Num. 24:14; Deut. 4:30. c Isa. 2:2; Jer. 23:20. d Deut. 21:17. * Heb. *do not thou.* e ch. 35:22; Deut. 5:21. † Or, *my couch is gone.* f ch. 29:33, 34. ‡ Or, *their swords are weapons of violence.* g ch. 34:25–29. h Psa. 26:9; Prov. 1:15, 16. § Or, *houghed oxen.* i Josh. 21:3. j ch. 29:35; Psa. 76:1. k 1 Chr. 5:2; Rev. 3:9. l Num. 23:24; Rev. 5:5. m Num. 24:17. n Psa. 60:7; Isa. 33:22. o Deut. 28:57. p Isa. 11:1–5; Ezek. 21:27. q John 11:52; 12:32. r Matt. 21:2. s Isa. 63:1–3. t Cant. 5:10–16. u Josh. 19:10. v Judg. 13:2, etc. ‖ Heb. *arrowsnake.* w Psa. 40:1; Isa. 25:9; 26:8. x 1 Chr. 5:18.

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15. However much we may have of this world, and however many may minister to our wants, our daily bread comes from God, and he is the giver of all the common as well as special mercies of life.

21. Strong confidence in the promises of God, and good hope through grace that when absent from the body we shall be present with the Lord, and that he will be the God of our children and children's children to coming generations, gives peace and joy in death.

CHAPTER XLIX.

3. *Excellency of dignity, and—of power;* as the first-born, the blessings of the birthright belonged to Reuben, but on account of his sin it was taken from him.

4. *Unstable as water;* easily overcome by temptation, and rushing headlong into iniquity. *Shalt not excel;* neither he nor his posterity would ever be distinguished. Chap. 35:22.

5. *Are brethren;* not merely descended from the same parents, but alike in cruelty of disposition. *Instruments of cruelty;* he refers to their destruction of the Shechemites, chap. 34:25–29.

6. *Come not thou;* in this verse Jacob expresses his deep abhorrence of their crimes.

7. *I will divide them;* this was a prophecy from God, that their posterity would be scattered among the other tribes. The Simeonites never attained to distinction among the tribes of Israel. They had their portion within the inheritance of Judah, Josh. 19:1; and seem to have been gradually absorbed and lost in that powerful tribe. The Levites, as is well known, received no separate inheritance among the other tribes, but were distributed in cities throughout the land.

8. *Thy brethren shall praise;* there is an allusion here to the meaning of the word Judah, that is, praise. Chap. 29:35. His descendants would be highly distinguished and honored by all the other tribes. *In the neck;* they would overcome their enemies.

9. *A lion;* as the lion is the king of the forest, and terrible to other beasts, so the tribe of Judah would govern the other tribes, and be a terror to their foes.

10. *The sceptre;* an emblem of power and authority. *Shiloh;* the Messiah, Prince of peace, sent as a Saviour. Isa. 7:14; 9:6, 7; 11:1–10; Jer. 23:5, 6; Dan. 9:25–27; Matt. 1:21–23. *To him;* to Shiloh. *The gathering of the people;* or, the obedience of the people. See Deut. 18:18, 19. They shall accept him as their King, and he shall reign over them.

12. *Red with wine—white with milk;* his posterity would have a very fruitful country, and an abundance of the good things of life.

13. *The haven of the sea;* or, the shore of the sea. The possessions of Zebulun extended from the sea of Chinnereth, afterwards called the sea of Galilee, on the east, to the Mediterranean on the west. *Zidon;* or *Sidon,* a very ancient city on the Mediterranean, north of the more modern city of Tyre.

14, 15. *Issachar;* the territory of Issachar lay south of Zebulun, and included the noble and fertile plain of Esdraelon. *Strong ass—bowed his shoulder to bear;* his posterity would be distinguished for their ability and readiness to labor, for their quiet, patient, and industrious habits, and their preferring to live at home rather than engage in wars or public affairs.

16. *Judge his people;* in allusion to the meaning of the word Dan, that is, one who judges. From the tribe of Dan came Samson. Judg. 15:7–20; 16:27–31.

17. *A serpent—an adder;* they would overcome their enemies by subtlety, stratagem, and surprise, rather than by courage and open force. Judg. 18:27.

19. *Gad;* the possessions of the tribe of Gad lay on the east of the Jordan, and were peculiarly exposed to the assaults of hostile troops. See Deut. 33:20; Judg. 10:8; Jer. 49:1; 1 Chron. 5:18–22; 12–8.

20. *Fat—royal dainties;* the inheritance of his posterity would yield in abundance, not merely the necessaries, but also the luxuries of life.

A. M. 2315. B. C. 1689. 21 ¶ Naphtali *is* a hind let loose: he giveth goodly words.

22 ¶ Joseph *is* a fruitful bough, *even* a fruitful bough by a well; *whose* branches* run over the wall:

23 The archers have sorely grieved him, and shot *at him*, and hated him:[a]

24 But his bow abode in strength,[b] and the arms of his hands were made strong by the hands of the mighty *God* of Jacob;[c] (from thence *is* the shepherd,[d] the stone of Israel;)[e]

25 *Even* by the God of thy father, who shall help thee;[f] and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb:

26 The blessings of thy father have prevailed above the blessings of my progenitors[g] unto the utmost bound of the everlasting hills:[h] they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.[i]

27 ¶ Benjamin shall raven *as* a wolf:[j] in the morning he shall devour the prey, and at night he shall divide the spoil.[k]

28 ¶ All these *are* the twelve tribes of Israel: and this *is it* their father spake unto them, and blessed them; every one according to his blessing he blessed them.[l]

29 And he charged them, and said unto them, I am to be gathered unto my people: bury me with my fathers in the cave that *is* in the field of Ephron the Hittite,[m]

30 In the cave that *is* in the field of Machpelah,[n] which *is* before Mamre in the land of Canaan, which Abraham bought with the field of Ephron the Hittite, for a possession of a burying-place.

31 There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah.

32 The purchase of the field and of the cave that *is* therein *was* from the children of Heth.

33 And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost,[o] and was gathered unto his people.[p]

CHAPTER L.

1 The mourning for Jacob. 4 Joseph getteth leave of Pharaoh to go to bury him. 7 The funeral. 15 Joseph comforteth his brethren, who craved his pardon. 22 His age. 23 He seeth the third generation of his sons. 24 He prophesieth unto his brethren of their return. 25 He taketh an oath of them for his bones. 26 He dieth, and is embalmed.

AND Joseph fell upon his father's face, and wept upon him, and kissed him.

2 And Joseph commanded his servants the physicians to embalm his father:[q] and the physicians embalmed Israel.

3 And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians mourned† for him threescore and ten days.[r]

4 And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying,

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* Heb. *daughters.* a ch. 37:4, etc.; 39:20. b Job 29:20; Psa. 37:14, 15. c Psa. 18:32, 34. d ch. 45:10, 11; 50:21. e Isa. 28:16. f Deut. 33:27. g Eph. 1:3. h Hab. 3:6. i Isa. 66:5. j Judg. 20:21, 25. k Ezek. 39:8–10.

l Rom. 12:6, etc. m ch. 47:30; 2 Sam. 19:37. n ch. 23:3, etc. o Job 14:10. p ver. 29. q ver. 26; 2 Chr. 16:14; Matt. 26:12; Mark 14:8; 16:1; John 12:7. † Heb. *wept.* r Num. 20:29; Deut. 34:8.

21. *A hind let loose;* a female deer roaming at large, distinguished for beauty and fleetness. But some render, Naphtali is a slender deer, slender being used in the sense of graceful. *Goodly words;* words graceful and pleasant. He is thus marked as excelling in the gift of speech. Of this the Song of Deborah and Barak, Judges 5, is an example.

22. *A fruitful bough;* he would have a very numerous posterity.

24. *From thence;* some refer these words to Joseph, but they belong rather to God. We may render the whole passage thus: From thence [even from] the Shepherd, the Stone of Israel; from the God of thy father, who helps thee; and from the Almighty, who blesses thee, [shall be] blessings of heaven above, etc.

25. *Blessings of heaven above;* the sunshine, and fertilizing rain and dews. *Blessings of the deep;* the fertilizing springs and streams. *Blessings of the breasts and of the womb;* fruitfulness in his posterity, and in their flocks and herds.

26. *Have prevailed above the blessings of my progenitors;* have exceeded the blessings which my ancestors pronounced on their children. The spirit of prophecy has made to me a fuller revelation of the good things reserved for thee. *Unto the utmost bound—everlasting hills;* so long as they shall endure. But many prefer to render, "Unto the precious things of the everlasting hills;" that is, my blessing extends so far as to include all these, and as long as they endure. Compare Deut. 33:15.

27. *Raven as a wolf;* his posterity would be warlike, fierce, and cruel. Judg. 19:22–27; 20:14–25.

28. *Blessed them;* foretold the blessings God would bestow upon them, and what would take place in future times with regard to their posterity.

29. *In the cave;* chap. 47:30; 23:19; 25:9; 35:27, 29.

INSTRUCTIONS.

2. We should desire not only to be useful in life, but in death to inculcate such truth, communicate such instruction, and set such an example as shall be most useful to coming generations.

7. We may feel the effects of our sins long after they have been committed. Even if they have been repented of and forgiven, we and our posterity may suffer evils in consequence of them to the end of time.

10. The fact that the sceptre has long ago departed from the tribe of Judah, who have ceased to govern Israel, shows that the Messiah has come, and that the expectation of a future Messiah is vain.

18. The fulfilment of the prophecies uttered by Jacob on his death-bed shows that he spoke as directed by the Holy Ghost. But however highly favored a good man may be on earth, however numerous his blessings or those of his posterity, nothing will fully satisfy him but the salvation of God.

26. The measures which men take in opposing God, are made the means of fulfilling his designs; and those which are adopted to prevent the exaltation and glory of his people, are made the occasion of promoting them.

33. Men who have finished the work God gave them to do, and are through grace gathered in peace—their bodies to the grave and their souls to the assembly of just men made perfect—are unspeakably blessed. Rev. 14:13.

CHAPTER L.

2. *Embalm;* prepare the body with spices, drugs, and gums, in order to preserve it.

3. *Forty days;* the time it took to embalm the body. *Threescore and ten;* seventy; the forty days in which they were embalming him, and thirty besides.

4. *House of Pharaoh;* his chief servants or princes.

If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying,

5 My father made me swear,[a] saying, Lo, I die: in my grave which I have digged for me in the land of Canaan, there shalt thou bury me.[b] Now therefore let me go up, I pray thee, and bury my father, and I will come again.

6 And Pharaoh said, Go up, and bury thy father, according as he made thee swear.

7 ¶ And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt,

8 And all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen.[c]

9 And there went up with him both chariots and horsemen: and it was a very great company.

10 And they came to the threshing-floor of Atad, which *is* beyond Jordan; and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days.[d]

11 And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This *is* a grievous mourning to the Egyptians: wherefore the name of it was called Abel-mizraim,* which *is* beyond Jordan.

12 And his sons did unto him according as he commanded them:[e]

13 For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a burying-place of Ephron the Hittite, before Mamre.[f]

14 ¶ And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

15 ¶ And when Joseph's brethren saw that their father was dead, they said, Joseph will A. M. 2315. B. C. 1589. peradventure hate us, and will certainly requite us all the evil which we did unto him.[g]

16 And they sent† a messenger unto Joseph, saying, Thy father did command before he died, saying,

17 So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father.[h] And Joseph wept when they spake unto him.

18 And his brethren also went and fell down before his face; and they said, Behold, we *be* thy servants.

19 And Joseph said unto them, Fear not: for *am* I in the place of God?[i]

20 But as for you, ye thought evil against me;[j] *but* God meant it unto good,[k] to bring to pass, as *it is* this day, to save much people alive.

21 Now therefore fear ye not: I will nourish you, and your little ones.[l] And he comforted them, and spake kindly unto them.‡

22 ¶ And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived a hundred and ten years.

23 And Joseph saw Ephraim's children of the third *generation:*[m] the children also of Machir the son of Manasseh[n] were brought up§ upon Joseph's knees.

24 And Joseph said unto his brethren, I die; and God will surely visit you,[o] and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob.

25 And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.[p]

26 So Joseph died, *being* a hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

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a Ch. 47:29. b Isa. 22:16; Matt. 27:60. c Exod. 10:9, 26. d Deut. 34:8; 1 Sam. 31:13; 2 Sam. 1:17; Job 2:13; Acts 8:2. * That is, *The mourning of the Egyptians.* e ch. 49:29. f ch. 23:16. g ch. 27:41; Lev. 26:36; Job 15:21; Prov. 28:1. † Heb. *charged.* h Prov. 28:13; Matt. 6:12, 14; 18:35; Luke 17:3, 4; Eph. 4:32; Col. 3:13; Jas. 5:16. i Deut. 32:35; 2 Kings 5:7; Job 34:29; Rom. 12:19; Heb. 10:30. j Psa. 56:5. k ch. 45:5, 7. l Matt. 5:44. ‡ Heb. *to their hearts.* m Job 42:16. n Num. 32:39. § Heb. *borne.* o Exod. 3:16. p Exod. 13:19; Josh. 24:32; Acts 7:16; Heb. 11:22.

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5. *I have digged;* it was common for men to prepare their burial-place long before their death, and Jacob is supposed to have prepared his in the cave of Machpelah, before he left Canaan.

7. *All the servants of Pharaoh;* the elders; his principal men; a great company. Ver. 9.

10. *Beyond Jordan;* on the west side; Moses having written this on the east of Jordan.

11. *Abel-mizraim;* mourning of the Egyptians.

17. *The trespass of thy brethren;* in selling Joseph into Egypt. Chap. 37:28.

18. *Fell down;* chap. 37:7, 10.

19. *Am I in the place of God?* it was not his business to punish them; that belonged to God. Rom. 12:19; Heb. 10:30.

20. *Ye thought evil;* in intending that Joseph should live and die a slave, and that his father should think that he had been torn in pieces. *God meant it unto good;* that he should be greatly exalted, and be the means of saving his father, his brethren, and multitudes of others from death, and of illustrating to all future generations the wonderful providence of a wonder-working God.

24. *He sware;* chap. 15:14; 46:4; 48:21.

INSTRUCTIONS.

1. Divine grace does not destroy or lessen natural affection, but regulates, purifies, and exalts it.

3. The removal of the righteous, especially those who have had great influence, is not only a private, but a public loss, and may well occasion public grief.

13. Decent and affectionate respect should be paid to the mortal remains of departed friends, and their dying requests, so far as may be consistent, should be faithfully complied with.

18. A guilty conscience naturally forebodes evil; and duty, as well as interest, requires that suitable measures should be taken to escape it. Lev. 26:36, 40–45; Prov. 28:1.

20. The object of God in suffering men to commit wickedness is very different from their object in committing it. Whenever they intentionally do wrong, their object is evil, and they are evil. His design in suffering it to be committed is good, and he is good.

25. Living faith in God gives good hope, through grace, that when the soul is absent from the body it will be present with the Lord; that in due time the body will be raised, immortal and glorious, to be united with the soul, and both be perfect in his likeness for ever.

THE SECOND BOOK OF MOSES,

CALLED

EXODUS.

Exodus is a Greek word signifying *departure,* given as a name to this book because it records the departure of Israel from Egypt under Moses, of whose birth, education, and early history a brief narrative is given. After the miraculous deliverance of Israel from Egypt, Moses leads the people to Sinai. Here God by a voice from heaven proclaims the ten commandments, and adds, through the mediatorship of Moses, a brief code of laws. The remainder of the book is mainly occupied with an account of the structure of the tabernacle and its furniture. Into the general course of the narrative are interwoven some interesting historical incidents; as the establishment of the passover, the assault of Amalek upon Israel, the sin of the golden calf, etc.

A. M. 2298.
B. C. 1706.

CHAPTER I.

1 The children of Israel, after Joseph's death, do multiply. 8 The more they are oppressed by a new king, the more they multiply. 15 The godliness of the midwives, in saving the men-children alive. 22 Pharaoh commandeth the male children to be cast into the river.

NOW these *are* the names of the children of Israel, which came into Egypt;[a] every man and his household came with Jacob.

2 Reuben, Simeon, Levi, and Judah,

3 Issachar, Zebulun, and Benjamin,

4 Dan, and Naphtali, Gad, and Asher.

5 And all the souls that came out of the loins* of Jacob were seventy souls:[b] for Joseph was in Egypt *already.*

6 And Joseph died,[c] and all his brethren, and all that generation.

7 ¶ And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty;[d] and the land was filled with them.

8 Now there arose up a new king over Egypt, which knew not Joseph.[e]

9 And he said unto his people, Behold, the people of the children of Israel *are* more and mightier than we:

10 Come on, let us deal wisely with them,[f] lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and *so* get them up out of the land.

11 Therefore they did set over them taskmasters, to afflict them with their burdens.[g] And they built for Pharaoh treasure-cities, Pithom and Raamses.[h]

12 But the more they afflicted them, the more they multiplied and grew.† And they were grieved because of the children of Israel.

13 And the Egyptians made the children of Israel to serve with rigor:

14 And they made their lives bitter with hard bondage,[i] in mortar, and in brick, and in all manner of service in the field:[j] all their service, wherein they made them serve, *was* with rigor.[k]

15 ¶ And the king of Egypt spake to the Hebrew midwives, of which the name of the one *was* Shiphrah, and the name of the other Puah;

16 And he said, When ye do the office of a midwife to the Hebrew women, and see *them* upon the stools, if it *be* a son, then ye shall kill him; but if it *be* a daughter, then she shall live.

17 But the midwives feared God,[l] and did not as the king of Egypt commanded them, but saved the men-children alive.

18 And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men-children alive?

[a] Gen. 46:8. * Heb. *thigh.* [b] Deut. 10:22. [c] Gen. 50:26. [d] Gen. 46:3; Deut. 26:5; Psa. 105:24. [e] Eccl. 2:19; Acts 7:18. [f] Psa. 83:3, 4; Prov. 1:11; 21:30; Acts 23:12; 1 Cor. 3:19; Jas. 3:15. [g] ch. 3:7; Gen. 15:13; Deut. 26:6; Psa. 81:6. [h] Gen. 47:11. † Heb. *And as they afflicted them, so they multiplied.* [i] ch. 2:23; 6:9; Num. 20:15; Ruth 1:20; Acts 7:19, 34. [j] Psa. 81:6; Nah. 3:14. [k] Lev. 25:43; Isa. 58:6; Jer. 50:33. [l] Neh. 5:15; Prov. 16:6; Dan. 3:18; 6:13; Acts 5:29.

CHAPTER I.

5. *Seventy souls;* including Jacob himself, Joseph, and his two sons. Gen. 46:27.

8. *Knew not Joseph;* was ignorant of his eminent services. Probably he belonged to a new dynasty.

10. *Deal wisely;* cunningly, in such a manner as to diminish their number and power.

11. *Burdens;* exactions of labor and money. *Treasure-cities;* fortified places for the keeping of military or other stores. *Pithom and Raamses;* cities in the north-east part of Egypt, in or near Goshen. Gen. 45:10; 47:11.

13. *With rigor;* with great cruelty.

16. *See them upon the stools;* the Hebrew may be rendered, "ye shall look upon the stones." The reference is supposed by some to be to a basin of stone, with a stone lid, used to wash the new-born infant.

19 And the midwives said unto Pharaoh, Because the Hebrew women *are* not as the Egyptian women; for they *are* lively, and are delivered ere the midwives come in unto them.[a]

20 Therefore God dealt well with the midwives:[b] and the people multiplied, and waxed very mighty.

21 And it came to pass, because the midwives feared God, that he made them houses.[c]

22 And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

CHAPTER II.

1 Moses is born, 3 and in an ark cast into the flags. 5 He is found, and brought up by Pharaoh's daughter. 11 He slayeth an Egyptian. 13 He reproveth a Hebrew. 15 He fleeth into Midian. 21 He marrieth Zipporah. 22 Gershom is born. 23 God respecteth the Israelites' cry.

AND there went a man of the house of Levi, and took *to wife* a daughter of Levi.[d]

2 And the woman conceived, and bare a son: and when she saw him that he *was a* goodly *child*, she hid him three months.[e]

3 And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid *it* in the flags by the river's brink.

4 And his sister stood afar off, to wit what would be done to him.

5 ¶ And the daughter of Pharaoh came down to wash *herself* at the river; and her maidens walked along by the river's side: and when she saw the ark among the flags, she sent her maid to fetch it.

6 And when she had opened *it*, she saw the child: and behold, the babe wept. And she had compassion on him,[f] and said, This *is one* of the Hebrews' children.

7 Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

8 And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother. A. M. 2433. B. C. 1571.

9 And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give *thee* thy wages.[g] And the woman took the child, and nursed it.

10 And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses:* and she said, Because I drew him out of the water.

11 ¶ And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens:[h] and he spied an Egyptian smiting a Hebrew, one of his brethren.

12 And he looked this way and that way, and when he saw that *there was* no man, he slew the Egyptian, and hid him in the sand.

13 And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow?

14 And he said, Who made thee a prince† and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known.

15 Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well.

16 Now the priest‡ of Midian had seven daughters: and they came and drew *water*, and filled the troughs to water their father's flock.[i]

17 And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock.

18 And when they came to Reuel§ their father, he said, How *is it that* ye are come so soon to-day?

19 And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew *water* enough for us, and watered the flock.

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a Josh. 2:4; 2 Sam. 17:19. b Prov. 11:18; Eccl. 8:12; Isa. 3:10; Heb. 6:10. c 1 Sam. 2:35; 2 Sam. 7:11; 1 Kings 2:24; Psa. 127:1. d ch. 6:20. e Acts 7:20; Heb. 11:23. f Neh. 1:11; Psa. 106:46. g Psa. 27:10. * That is, *Drawn out.* h ch. 1:11; 3:7; 5:9–14; Isa. 58:6; Luke 4:18; Acts 7:23, 24; Heb. 11:24–26. † Heb. *a man, a prince.* ‡ Or, *prince.* i Gen. 24:11; 29:10; 1 Sam. 9:11. § Called also *Jethro*, or *Jether;* Num. 10:29.

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20. *God dealt well with the midwives;* blessed them because they would not obey the command of Pharaoh.

21. *Made them houses;* increased and prospered their families.

INSTRUCTIONS.

6. No excellence of character, and no degree of authority, influence, or usefulness among men can keep off death. It becomes all, therefore, to prepare for it, by setting their affections on things above, and laying up treasure, not on earth, but in heaven.

10. Tyrants often pretend that their unrighteous decrees are needful to the welfare of the state. Were this true it would not excuse them, for the end does not justify the means. But it is not true; the permanent good of individuals or communities is never promoted by doing wrong.

11. The providences of God often alarm men; and to prevent evils, real or imaginary, and obtain good, they frame and execute wicked devices.

CHAPTER II.

1. *There went;* had gone. Amram the father of Moses had been married a number of years, and had at least two children, Miriam and Aaron, when Moses was born. Ver. 4; 6:20; 7:7.

2. *Goodly child;* beautiful, well-favored. Acts 7:20.

3. *Slime and—pitch;* to keep out the water. *River's brink;* the border of the river Nile.

10. *Became her son;* was adopted as her son. *Moses;* originally an Egyptian word, meaning saved from the water; but, by a slight change, made to signify in Hebrew drawn out.

11. *Was grown;* had arrived to years of maturity. He was forty years old; was "learned in all the wisdom of the Egyptians," and was "mighty in words and in deeds." Acts 7:22, 23.

12. *Slew the Egyptian;* Moses may have received from God an intimation that he should deliver Israel, Acts 7:25; but his present attempt was unauthorized and premature.

15. *Midian;* a country south and south-east of Canaan, and near the Red sea.

16. *Priest of Midian;* the Hebrew word for priest signifies also prince. Gen. 41:45.

18. *Reuel;* probably the same as Jethro; or, as some think, the father of Jethro. Chap. 3:1; Num. 10:29.

A. M. 2473. B. C. 1531. 20 And he said unto his daughters, And where *is* he? why *is* it *that* ye have left the man? call him, that he may eat bread.[a]

21 And Moses was content to dwell with the man:[b] and he gave Moses Zipporah his daughter.[c]

22 And she bare *him* a son, and he called his name Gershom;* for he said, I have been a stranger in a strange land.

23 ¶ And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage,[d] and they cried, and their cry came up unto God by reason of the bondage.[e]

24 And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.[f]

25 And God looked upon the children of Israel, and God had† respect unto *them.*

CHAPTER III.

1 Moses keepeth Jethro's flock. 2 God appeareth to him in a burning bush. 9 He sendeth him to deliver Israel. 14 The name of God. 15 His message to Israel.

NOW Moses kept the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, *even* to Horeb.[g]

2 And the Angel of the LORD appeared unto him in a flame of fire out of the midst of a bush;[h] and he looked, and behold, the bush burned with fire, and the bush *was* not consumed.

3 And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

4 And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses: and he said, Here *am* I.[i]

5 And he said, Draw not nigh hither: put off thy shoes from off thy feet; for the place whereon thou standest *is* holy ground.[j]

6 Moreover he said, I *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob.[k] And Moses hid his face; for he was afraid to look upon God.[l]

7 ¶ And the LORD said, I have surely seen the affliction of my people which *are* in Egypt,[m] and have heard their cry by reason of their taskmasters;[n] for I know their sorrows;[o]

8 And I am come down to deliver them out of the hand of the Egyptians,[p] and to bring them up out of that land unto a good land and a large,[q] unto a land flowing with milk and honey;[r] unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

9 Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them.

10 Come now, therefore, and I will send thee unto Pharaoh,[s] that thou mayest bring forth my people the children of Israel out of Egypt.

11 ¶ And Moses said unto God, Who *am* I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?[t]

12 And he said, Certainly I will be with thee;[u] and this *shall be* a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

13 And Moses said unto God, Behold, *when* I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What *is* his name? what shall I say unto them?

14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.[v]

15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this *is* my name for ever, and this *is* my memorial unto all generations.[w]

16 Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and *seen* that which is done to you in Egypt:[x]

a Gen. 31:54. b Phil. 4:11. c ch. 18:2. * That is, *A stranger here.* d Num. 20:16; Deut. 26:7; Psa. 12:5. e ch. 3:9; 22:23, 27; Gen. 18:20; Deut. 24:15; Isa. 5:7. f Gen. 15:14; 46:4; Luke 1:72–74. † Heb. *knew.* g ch. 18:5; 1 Kings 19:8. h Deut. 33:16; Isa. 63:9; Acts 7:30. i Gen. 22:1, 11; 46:2. j ch. 19:12; Josh. 5:15; Eccl. 5:1. k Gen. 28:13; 1 Kings 18:36; Matt. 22:32. l Judg. 13:22; Isa. 6:5. m Neh. 9:9; Psa. 106:44; Isa. 63:9. n ch. 22:23; Psa. 145:19. o Psa. 142:3. p ch. 6:6–8; 12:51. q Num. 13:19; Deut. 1:25. r Deut. 26:9; Jer. 11:5; Ezek. 20:6. s Psa. 105:26; Mic. 6:4. t Jer. 1:6. u Gen. 31:3; Josh. 1:5; Rom. 8:31. v ch. 6:3; Heb. 13:8. w Psa. 102:12; 135:13; Hos. 12:5. x Gen. 50:24; Luke 1:68.

22. *Gershom;* meaning, a stranger there.

24. *His covenant;* Gen. 15:14; 46:4.

25. *Had respect;* viewed them with compassion, and with the purpose to deliver them.

INSTRUCTIONS.

15. The efforts of men to perpetuate oppression may prepare the way for the deliverance of the oppressed.

22. God has a work for each one of his people; and he bestows upon them such mercies, and leads them through such trials as are best suited to fit them to perform it.

24. The measures which men adopt to thwart the purposes of God or the good of his people, are often made the means of fulfilling them.

CHAPTER III.

1. *Jethro;* chap. 2:18. *Horeb;* a mountain in Arabia between the two arms of the Red sea.

2. *Angel of the Lord;* ver. 4, 6; Gen. 16:7–14; 22:8–12; 24:7. *Flame of fire—bush;* the manner of the vision was a striking symbol of the condition of Israel, burned in the furnace of persecutions, but not consumed.

5. *Holy ground;* to be treated with peculiar reverence, because of the manifestation of Jehovah there.

6. *Look upon God;* John 1:18; 14:9.

11. *Who am I?* expressing a sense of his insufficiency.

12. *This shall be a token;* the fulfilment of this prediction would be to Moses and Israel a sign that God had sent him.

14. *I am that I am;* either, I am he who I am; or, I am that which I am. In either case, the words denote the self-existent, eternal, and incomprehensible nature of Jehovah. As the only original Being, he is the ground of all created being. Compare John 8:58; Heb. 13:8; Rev. 1:8.

16. *Elders of Israel;* their head men.

17 And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.[a]

18 And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath met with us:[b] and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God.

19 ¶ And I am sure that the king of Egypt will not let you go,[c] no, not by a mighty hand.*

20 And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof:[d] and after that he will let you go.[e]

21 And I will give this people favor in the sight of the Egyptians:[f] and it shall come to pass, that, when ye go, ye shall not go empty:

22 But every woman shall borrow of her neighbor, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment:[g] and ye shall put *them* upon your sons, and upon your daughters:[h] and ye shall spoil the Egyptians.†

CHAPTER IV.

1 Moses' rod is turned into a serpent. 6 His hand is leprous. 10 He is loath to be sent. 14 Aaron is appointed to assist him. 18 Moses departeth from Jethro. 21 God's message to Pharaoh. 24 Zipporah circumciseth her son. 27 Aaron is sent to meet Moses. 31 The people believeth them.

AND Moses answered and said, But behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee.

2 And the LORD said unto him, What *is* that in thy hand? And he said, A rod.

3 And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. A. M. 2513. B. C. 1491.

4 And the LORD said unto Moses, Put forth thy hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand:

5 That they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.[i]

6 ¶ And the LORD said furthermore unto him, Put now thy hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand *was* leprous as snow.[j]

7 And he said, Put thy hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and behold, it was turned again as his *other* flesh.[k]

8 And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.

9 And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour *it* upon the dry *land;* and the water which thou takest out of the river shall become‡ blood upon the dry *land.*[l]

10 ¶ And Moses said unto the LORD, O my Lord, I *am* not eloquent,§ neither heretofore, nor since thou hast spoken unto thy servant;‖ but I *am* slow of speech, and of a slow tongue.

11 And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD?[m]

12 Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.[n]

13 And he said, O my Lord, send, I pray thee, by the hand *of him whom* thou wilt¶ send.

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a Gen. 15:13–20; 46:4. b Num. 23:3, etc. c ch. 5:2. * Or, *but by a strong hand.* d ch. 7:3; 11:9; Deut. 6:22; Neh. 9:10; Psa. 105:27; Jer. 32:20; Acts 7:36. e ch. 12:31. f ch. 11:3. g ch. 12:36. h Job 27:17; Prov. 13:22; Isa. 33:1. † Or, *Egypt.* i ch. 19:9. j Num. 12:10; 2 Kings 5:27. k Matt. 8:3. ‡ Heb. *shall be and shall be.* l ch. 7:20; Psa. 78:44. § Heb. *a man of words.* ‖ Heb. *since yesterday, nor since the third day.* m Psa. 94:9; Jer. 1:6, 9. n Isa. 50.4; Matt. 10:19. ¶ Or, *shouldest.*

18. *Met with us;* appeared to us and given us directions.

19. *No, not by a mighty hand;* not though I deal with him by a mighty hand. He would withstand all God's mighty judgments, till the last great plague.

21. *Give this people favor;* lead the Egyptians to furnish them the things they should ask for, and which they had doubtless earned. Chap. 12:35, 36.

22. *Borrow;* the word rendered borrow, means also, to request or demand, not expecting to make a return. Josh. 15:18; 1 Sam. 8:10; Psa. 2:8. *Jewels;* the word rendered jewels means also furniture, utensils, and goods of various descriptions. Gen. 24:53; 27:3; Deut. 22:5; 1 Kings 6:7; 2 Chr. 34:12. *Spoil the Egyptians;* carry away the rich treasures which they shall give you. Chap. 12:36; Gen. 15:14.

INSTRUCTIONS.

5. The place where God manifests himself has a peculiar sanctity; and if we would approach him acceptably, it must be with reverence and godly fear.

9. Jehovah is a just, and also a kind, compassionate, and merciful God. He tenderly sympathizes with all the distressed, especially such as wrongfully suffer; and in due time he will deliver the oppressed, and punish the oppressor.

12. However unworthy men may be, and however insufficient in themselves for services to which God calls them, if he grant them his presence they may fearlessly go forward, expecting to be crowned with success. Psa. 71:16; Phil. 4:13.

15. The eternal, unchanging perfections of Jehovah are a proper ground for implicit confidence in him, and prompt, persevering obedience to all his commands.

20. Neither the power of God, nor the truth of his promises, nor the certainty that they will be accomplished, renders the use of means unnecessary, or furnishes any ground to expect his blessing in the neglect of them.

CHAPTER IV.

2. *A rod;* a shepherd's crook or staff.

5. *That they may believe;* this was the object of the miracle, to lead the people to believe what Moses should say, and that God had truly sent him.

6. *Leprous as snow;* white with leprosy, a loathsome disease, universally regarded as incurable, except by the immediate power of God. The twofold miracle of a sudden production and sudden cure of this disease would be to the Hebrews a most convincing proof of God's presence.

8. *Believe the voice;* its testimony to the fact that God had sent Moses to deliver his people from bondage.

10. *Not eloquent;* not of ready utterance, or persuasive power of speech.

13. *Send, I pray;* by some one else, not by me.

A. M. 2513. B. C. 1491. 14 And the anger of the LORD was kindled against Moses, and he said, *Is* not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.[a]

15 And thou shalt speak unto him, and put words in his mouth:[b] and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.

16 And he shall be thy spokesman unto the people: and he shall be, *even* he shall be to thee instead of a mouth, and thou shalt be to him instead of God.[c]

17 And thou shalt take this rod in thy hand,[d] wherewith thou shalt do signs.

18 ¶ And Moses went and returned to Jethro* his father-in-law, and said unto him, Let me go, I pray thee, and return unto my brethren which *are* in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace.

19 And the LORD said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought thy life.[e]

20 And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took the rod of God in his hand.[f]

21 And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh which I have put in thy hand:[g] but I will harden his heart, that he shall not let the people go.[h]

22 And thou shalt say unto Pharaoh, Thus saith the LORD, Israel *is* my son, *even* my first-born:[i]

23 And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, *even* thy first-born.[j]

24 ¶ And it came to pass by the way in the inn, that the LORD met him,[k] and sought to kill him.[l]

25 Then Zipporah took a sharp stone,† and cut off the foreskin of her son,[m] and cast‡ *it* at his feet, and said, Surely a bloody husband *art* thou to me.

26 So he let him go: then she said, A bloody husband *thou art*, because of the circumcision.

27 ¶ And the LORD said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the mount of God, and kissed him.[n]

28 And Moses told Aaron all the words of the LORD who had sent him, and all the signs which he had commanded him.

29 ¶ And Moses and Aaron went and gathered together all the elders of the children of Israel:

30 And Aaron spake all the words which the LORD had spoken unto Moses,[o] and did the signs in the sight of the people.

31 And the people believed:[p] and when they heard that the LORD had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.[q]

CHAPTER V.

1 Pharaoh chideth Moses and Aaron for their message. 5 He increaseth the Israelites' task. 15 He derideth their complaints. 20 They cry out upon Moses and Aaron. 22 Moses complaineth to God.

AND afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may hold a feast unto me in the wilderness.[r]

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a Ver. 27. b Num. 22:38; 23:5, etc.; Deut. 18:18; Isa. 51:16; Jer. 1:9; Luke 21:15. c ch. 7:1; 18:19. d ver. 2. * Heb. *Jether.* e ch. 2:15, 23; Matt. 2:20. f ch. 17:9; Num. 20:8, 9. g ch. 3:20. h ch. 7:3, etc.; Deut. 2:30; Josh. 11:20; Isa. 6:10; 63:17; John 12:40; Rom. 9:18; 2 Thess. 2:10–12. i Deut. 14:1; Jer. 31:9; Hos. 11:1; Rom. 9:4. j ch. 11:5; 12:29. k Num. 22:22. l Gen. 17:14. † Or. *knife.* m Josh. 5:2, 3. ‡ Heb. *made it touch.* n ch. 3:1. o ver. 16. p ch. 3:18; ver. 8, 9. q Gen. 17:3; 24:26; ch. 12:27; 1 Chr. 29:20; 2 Chr. 20:18. r ch. 10:9.

14. *Against Moses;* on account of his great and unreasonable reluctance to do what God commanded.

15. *Put words in his mouth;* tell him what to say.

16. *Instead of God;* make known to him the will of God, and direct him what to do.

20. *His sons;* Gershom and Eliezer, chap. 18:3, 4. *Returned;* set out to return. *The rod of God;* ver. 2, 17.

21. *Put in thy hand;* directed, and would enable him to perform. *Will harden his heart;* by making known to him his duty and the reasons for doing it, and yet suffering him to take his own way, and thus obstinately and wickedly refuse to obey God's most wise, just, and reasonable commands.

22. *My son—my first-born;* greatly beloved, and greatly favored.

23. *Slay thy son;* chap. 12:29, 30.

24. *Inn;* the place where they stopped for the night. *Kill him;* threatened Moses with death, should he still continue to neglect to circumcise his son. As he was called to be the leader of Israel, it was preëminently important that he should be an example of obedience to all God's ordinances. He seems to have culpably delayed this rite out of regard to Zipporah's wishes.

25. *Sharp stone;* sharp flints were then used for knives. *A bloody husband;* in the original, a bridegroom of blood; that is, a bridegroom to whom I was espoused under the necessity of performing upon my offspring the bloody rite of circumcision.

26. *He let him go;* the Lord ceased to threaten him with death for neglecting his duty.

27. *In the mount;* at mount Horeb. Chap. 3:1; 4:14.

28. *Signs;* miracles which God had commanded him to perform.

31. *Visited the children of Israel;* appeared for them in mercy, and was about to deliver them from bondage.

INSTRUCTIONS.

1. It is often exceedingly difficult to induce even the best of men in all things heartily to believe God; and were it not for his boundless compassion and grace, instead of being saved by faith, they would perish through unbelief.

8. God in his mercy furnishes his people with all needful aid for the services to which he calls them; so that in reliance on him they may safely follow his directions, expecting that he will give them success.

13. Men are very apt to start objections against doing what they dislike, and to desire that others may perform the labors and bear the trials of difficult services, rather than themselves.

14. God is angry with men when they are afraid or ashamed to obey him, or seek to excuse themselves from doing their duty.

18. In doing the will of God we should endeavor not needlessly to exasperate men, and should use all suitable means to secure their approbation and aid.

24. Those who are called to guide others in the path of duty should be careful to walk in it themselves, and in all things to set an example which others may safely follow.

31. God is often better to his people than their fears, and always better than their deserts. Difficulties in the way of duty, which may seem insuperable, when they engage in it disappear or are readily overcome. The yoke which appeared to be so galling is easy, and the burden which seemed so heavy is light. Matt. 11:29, 30.

2 And Pharaoh said, Who *is* the LORD, that I should obey his voice to let Israel go?[a] I know not the LORD, neither will I let Israel go.

3 And they said, The God of the Hebrews hath met with us:[b] let us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD our God; lest he fall upon us with pestilence, or with the sword.[c]

4 And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens.

5 And Pharaoh said, Behold, the people of the land now *are* many, and ye make them rest from their burdens.

6 And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying,

7 Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves.

8 And the tale of the bricks which they did make heretofore, ye shall lay upon them; ye shall not diminish *aught* thereof:[d] for they *be* idle; therefore they cry, saying, Let us go *and* sacrifice to our God.

9 Let there more work be laid upon the men,* that they may labor therein; and let them not regard vain words.[e]

10 ¶ And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw.

11 Go ye, get you straw where ye can find it: yet not aught of your work shall be diminished.

12 So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw.

13 And the taskmasters hasted *them*, saying, Fulfil your works, *your* daily tasks,† as when there was straw.

14 And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, *and* demanded, Wherefore A. M. 2513. B. C. 1491. have ye not fulfilled your task in making brick both yesterday and to-day, as heretofore?

15 ¶ Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants?

16 There is no straw given unto thy servants, and they say to us, Make brick: and behold, thy servants *are* beaten; but the fault *is* in thine own people.

17 But he said, Ye *are* idle, *ye are* idle; therefore ye say, Let us go *and* do sacrifice to the LORD.

18 Go therefore now, *and* work; for there shall no straw be given you, yet shall ye deliver the tale of bricks.

19 And the officers of the children of Israel did see *that* they *were* in evil *case*,[f] after it was said, Ye shall not minish *aught* from your bricks of your daily task.

20 ¶ And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh:

21 And they said unto them, The LORD look upon you, and judge; because ye have made our savor to be abhorred‡ in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.[g]

22 And Moses returned unto the LORD, and said, Lord, wherefore hast thou *so* evil-entreated this people? why *is* it *that* thou hast sent me?[h]

23 For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered§ thy people at all.

CHAPTER VI.

1 God reneweth his promise by his name JEHOVAH. 14 The genealogy of Reuben, 15 of Simeon, 16 of Levi, of whom came Moses and Aaron.

THEN the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh:[i] for with a strong hand shall he let them go,[j] and with a strong hand shall he drive them out of his land.[k]

a 2 Kings 18:35; Job 21:15; Psa. 12:4. b ch. 3:18. c Deut. 28:21; Ezek. 6:11. d Psa. 106:41. * Heb. *Let the work be heavy upon the men.* e 2 Kings 18:20. † Heb. *a matter of a day in his day.* f Deut. 32:36; Eccl. 4:1; 5:8

‡ Heb. *to stink.* g Gen. 34:30; 1 Sam. 13:4; 27:12; 2 Sam. 10:6; 1 Chr. 19:6. h Jer. 20:7; Hab. 2:3. § Heb. *delivering thou hast not delivered.* i 2 Chr. 20:17; Psa. 12:5. j Psa. 89:13. k ch. 11:1.

CHAPTER V.

3. *The desert;* the desert of Shur, lying between Egypt and Canaan. *Fall upon us with pestilence;* punish us with death for neglecting to obey his command.

4. *Let the people;* hinder their working.

6. *Taskmasters;* Egyptians appointed to exact of the Israelites the required labor. *Officers;* Israelites appointed to execute the directions of the taskmasters. Ver. 14–16.

7. *Straw;* to be mixed with the clay, to make the bricks more firm and durable. They were not burned, but dried in the sun.

8. *The tale of the bricks;* the full amount which was required.

9. *Vain words;* false pretences, about being required by God to go and worship.

21. *Judge;* judge you for the evil you have brought upon us, in occasioning an increase of our burdens. *Made our savor to be abhorred;* made us odious to Pharaoh and his people, and thus disposed them to deal more cruelly with us. *Put a sword in their hand;* giving them a pretext for killing us.

22. *Returned unto the Lord;* expressed to him his feelings, which were as unreasonable towards Jehovah as those of the Israelitish officers were towards him; and much more inexcusable, as he had been expressly forewarned that Pharaoh would for a time resist his efforts. Chap. 3:19, 20.

INSTRUCTIONS.

2. The commands of God are reasonable and binding on all who know them. If men do not obey them, it is because they have no disposition to obey.

8. Wicked men often imagine that the friends of Jehovah have no real regard for him; that their professions are mere pretence, and that if they were not hypocritical, selfish, and idle, they would not wish to spend time in worshipping him.

23. Good men in pursuing a good object in the right way, if not immediately successful, are liable to become discouraged, and to complain not merely of men, but also of God.

CHAPTER VI.

1. *Strong hand;* under the judgments of God, Pharaoh would not only consent, but be very urgent to have them go.

A. M. 2513. B. C. 1491. 2 And God spake unto Moses, and said unto him, I *am* the LORD:*

3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by *the name of* God Almighty,[a] but by my name JEHOVAH was I not known to them.[b]

4 And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.[c]

5 And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage;[d] and I have remembered my covenant.[e]

6 Wherefore say unto the children of Israel, I *am* the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage,[f] and I will redeem you with a stretched-out arm, and with great judgments:[g]

7 And I will take you to me for a people, and I will be to you a God: and ye shall know that I *am* the LORD your God, which bringeth you out from under the burdens of the Egyptians.[h]

8 And I will bring you in unto the land, concerning the which I did swear† to give it to Abraham, to Isaac, and to Jacob; and I will give it you for a heritage: I *am* the LORD.

9 And Moses spake so unto the children of Israel: but they hearkened not unto Moses for anguish‡ of spirit, and for cruel bondage.[i]

10 ¶ And the LORD spake unto Moses, saying,

11 Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land.

12 And Moses spake before the LORD, saying, Behold, the children of Israel have not hearkened unto me;[j] how then shall Pharaoh hear me, who *am* of uncircumcised lips?[k]

13 And the LORD spake unto Moses and unto Aaron, and gave them a charge unto the children of Israel,[l] and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

14 ¶ These *be* the heads of their fathers' houses: The sons of Reuben the first-born of Israel; Hanoch, and Pallu, Hezron, and Carmi:[m] these *be* the families of Reuben.

15 And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman:[n] these *are* the families of Simeon.

16 ¶ And these *are* the names of the sons of Levi according to their generations; Gershon, and Kohath, and Merari:[o] and the years of the life of Levi *were* a hundred thirty and seven years.

17 The sons of Gershon; Libni, and Shimi, according to their families.

18 And the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel:[p] and the years of the life of Kohath *were* a hundred thirty and three years.

19 And the sons of Merari; Mahali and Mushi: these *are* the families of Levi according to their generations.

20 And Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses: and the years of the life of Amram *were* a hundred and thirty and seven years.

21 ¶ And the sons of Izhar; Korah, and Nepheg, and Zichri.[q]

22 And the sons of Uzziel; Mishael, and Elzaphan, and Zithri.[r]

23 And Aaron took him Elisheba, daughter of Amminadab, sister of Naashon, to wife;[s] and she bare him Nadab and Abihu, Eleazar and Ithamar.[t]

24 And the sons of Korah; Assir, and Elkanah, and Abiasaph: these *are* the families of the Korhites.

25 And Eleazar, Aaron's son, took him *one* of the daughters of Putiel to wife; and she bare

* Or, JEHOVAH. a Gen. 17:1; 35:11; 48:3. b ch. 3:14; Psa. 68:4; 83:18; Isa. 42:8; John 8:58; Rev. 1:4. c Gen. 17:7, 8. d ch. 2:24; Psa. 106:44. e Psa. 105:8. f Deut. 26:8; Psa. 81:6. g ch. 15:13; Deut. 7:8; 1 Chr. 17:21; Neh. 1:10. h Deut. 4:20; 7:6; 2 Sam. 7:24; Jer. 31:33; Hos. 1:10; Rev. 21:3, 7. † Heb. *lift up my hand.* ‡ Heb. *shortness*, or *straitness.*

i ch. 5:21. j ver. 9. k ver. 30; Lev. 26:41; Jer. 9:26; Acts 7:51. l Num. 27:19, 23; Deut. 31:14. m Gen. 46:9, etc.; 1 Chr. 5:3. n 1 Chr. 4:24. o Num. 3:17; 1 Chr. 6:1. p Num. 26:57. q Num. 16:1. r Lev. 10:4. s Ruth 4:19. t 1 Chr. 6:3; 24:1.

2. *I am the* LORD; in the Hebrew, I am Jehovah. This is the first time that the declaration, I am Jehovah, occurs in the Bible in this naked form. Its meaning is, that the name is a pledge that he who bears it will fulfil all his promises. The word Jehovah signifies HE IS, and, like the equivalent name, I AM, it denotes the self-existence, independence, immutability, and infinite fulness of the divine Being.

3. *God Almighty;* see Gen. 17:1; 35:11. *By my name* JEHOVAH *was I not known to them.* It had been known from the beginning that God's name was Jehovah, Gen. 4:2. We have reason to believe that God himself, who named man Adam, also named himself Jehovah. But in his revelations to the patriarchs, God had not appropriated this name to himself in a peculiar way, as he now did. He had said to them, I am God Almighty; I am Jehovah, the God of Abraham, etc.; but not simply, I am Jehovah. The name of God comprehends the sum of all his attributes. To manifest God's name to men, is to manifest his true character. John 17:6. When it is said that God keeps believers through his name, the meaning is, that he keeps them through those divine attributes which his name comprehends. John 17:11. When God says, I am Jehovah, he means that the fulness of divine perfections which that name includes, is a sure pledge that he will redeem all his promises to his covenant people.

8. *I did swear;* Gen. 15:18; 26:3; 28:13; 35:12.

12. *Uncircumcised lips;* not eloquent. Chap. 4:10.

14–27. The special design of this table is to show the descent of Moses and Aaron. It therefore proceeds no further than Levi, the third son of Jacob, and gives full details respecting his descendants.

INSTRUCTIONS.

1. When men despair of help from themselves and from creatures, and look to God, he shows both his readiness and his power to do for them what they need.

8. Those attributes of God which are implied in the names that he appropriates to himself in his word, are made known to men in his providence. Both by what he says and by what he does, he shows that he is Jehovah.

12. Even the best of men are strongly tempted to walk by sight, not by faith; and if appearances are against them, are liable to be discouraged, though all the perfections of Jehovah are pledged in their behalf.

29. The utter insufficiency of men, and their entire dependence on God, instead of being a reason why they should not in all things obey him, are a reason why they should obey him; and in doing his will they will find his grace to be sufficient for them, and his strength made perfect in their weakness. 2 Cor. 12:9; Heb. 11:34.

him Phinehas:[a] these *are* the heads of the fathers of the Levites according to their families.

26 These *are* that Aaron and Moses, to whom the LORD said, Bring out the children of Israel from the land of Egypt according to their armies.

27 These *are* they which spake to Pharaoh king of Egypt,[b] to bring out the children of Israel from Egypt:[c] these *are* that Moses and Aaron.

28 ¶ And it came to pass on the day *when* the LORD spake unto Moses in the land of Egypt,

29 That the LORD spake unto Moses, saying, I *am* the LORD: speak thou unto Pharaoh king of Egypt all that I say unto thee.[d]

30 And Moses said before the LORD, Behold, I *am* of uncircumcised lips,[e] and how shall Pharaoh hearken unto me?

CHAPTER VII.

1 Moses is encouraged to go to Pharaoh. 7 His age. 8 His rod is turned into a serpent. 11 The sorcerers do the like. 13 Pharaoh's heart is hardened. 14 God's message to Pharaoh. 19 The river is turned into blood.

AND the LORD said unto Moses, See, I have made thee a god to Pharaoh;[f] and Aaron thy brother shall be thy prophet.

2 Thou shalt speak all that I command thee;[g] and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.

3 And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt.[h]

4 But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, *and* my people the children of Israel, out of the land of Egypt by great judgments.

5 And the Egyptians shall know that I *am* the LORD, when I stretch forth my hand upon Egypt, and bring out the children of Israel from among them.[i]

6 And Moses and Aaron did as the LORD commanded them, so did they.

7 And Moses *was* fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

8 ¶ And the LORD spake unto Moses and unto Aaron, saying,

9 When Pharaoh shall speak unto you, saying, Show a miracle for you:[j] then thou shalt say unto Aaron, Take thy rod, and cast *it* before Pharaoh, *and* it shall become a serpent. A. M. 2513. B. C. 1491.

10 ¶ And Moses and Aaron went in unto Pharaoh, and they did so as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.

11 Then Pharaoh also called the wise men and the sorcerers:[k] now the magicians of Egypt, they also did in like manner with their enchantments.

12 For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods.

13 And he hardened Pharaoh's heart, that he hearkened not unto them; as the LORD had said.[l]

14 ¶ And the LORD said unto Moses, Pharaoh's heart *is* hardened:[m] he refuseth to let the people go.[n]

15 Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and the rod which was turned to a serpent shalt thou take in thy hand.[o]

16 And thou shalt say unto him, The LORD God of the Hebrews hath sent me unto thee,[p] saying, Let my people go, that they may serve me in the wilderness:[q] and behold, hitherto thou wouldest not hear.

17 Thus saith the LORD, In this thou shalt know that I *am* the LORD:[r] behold, I will smite with the rod that *is* in my hand upon the waters which *are* in the river, and they shall be turned to blood.[s]

18 And the fish that *is* in the river shall die, and the river shall stink; and the Egyptians shall loathe to drink of the water of the river.

19 ¶ And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thy hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water,* that they may become blood; and *that* there may be blood throughout all the land of Egypt, both in *vessels of* wood, and in *vessels of* stone.

20 And Moses and Aaron did so, as the LORD commanded: and he lifted up the rod, and smote the waters that *were* in the river, in the sight of Pharaoh, and in the sight of his servants;[t] and all the waters that *were* in the river were turned to blood.

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a Josh. 24:33. b ch. 5:1; 7:10. c ch. 33:1; Psa. 77:20; Mic. 6:4. d Jer. 1:7, 8, 17; 23:28; 26:2; Ezek. 2:6, 7; 3:11; Matt. 28:20. e ver. 12. f Psa. 82:6; John 10:35. g ch. 6:29. h ch. 11:9. i ch. 14:4, 18; Psa. 9:16. j Matt. 12:39; John 2:18. k Dan. 2:2; 2 Tim. 3:8. l ver. 4. m ch. 8:15; 10:1, 27.

n Jer. 8:5; Heb. 12:25. o ver. 10. p ch. 3:18. q ch. 8:1, etc. r ver. 5; 1 Sam. 17:46; 1 Kings 20:28; 2 Kings 19:19; Ezek. 29:9; 30:8; 38:23. s Psa. 78:44; 105:29; Rev. 8:8; 16:4, 6. * Heb. *gathering of their waters.* t ch. 17:5; Num. 20:11.

CHAPTER VII.

1. *I have made thee a god to Pharaoh—thy prophet;* as God communicates to men his will through prophets, so Aaron should make known to Pharaoh the messages which Moses, acting in God's name, should direct him to deliver.

3. *Harden Pharaoh's heart;* as a punishment for his sins, he was given up to hardness of heart and blindness of mind, so that God's dealings with him served only to increase his obduracy and wickedness.

4. *That I may lay my hand upon Egypt;* this was not Pharaoh's object in refusing to obey God, but it was God's object in suffering him to do it.

5. *The Egyptians shall know;* that Jehovah is almighty, and able to do his pleasure.

11. *The sorcerers—the magicians;* men who pretended to supernatural power, and were accustomed to practise deceits upon their fellow-men. 2 Timothy 3:8. Pharaoh probably regarded Moses and Aaron as magicians, and wished to see whether his own magicians could perform like wonders. *With their enchantments;* certain mysterious forms of words by which they pretended to work wonders.

12. *And they became serpents;* this was probably done by sleight of hand.

13. *He hardened Pharaoh's heart;* this in the original is the same as in verse 22, where it is rendered, Pharaoh's heart was hardened.

19. *Streams—rivers;* the various branches of the Nile, and the canals leading from it.

A. M. 2513. B. C. 1491. 21 And the fish that *was* in the river died; and the river stank, and the Egyptians could not drink of the water of the river;[a] and there was blood throughout all the land of Egypt.

22 And the magicians of Egypt did so with their enchantments:[b] and Pharaoh's heart was hardened, neither did he hearken unto them; as the LORD had said.

23 And Pharaoh turned and went into his house, neither did he set his heart to this also.[c]

24 And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river.

25 And seven days were fulfilled, after that the LORD had smitten the river.

CHAPTER VIII.

1 Frogs are sent. 8 Pharaoh sueth to Moses, 12 and Moses by prayer removeth them away. 16 The dust is turned into lice, which the magicians could not do. 20 The swarms of flies. 25 Pharaoh inclineth to let the people go, 32 but yet is hardened.

AND the LORD spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the LORD, Let my people go, that they may serve me.

2 And if thou refuse to let *them* go, behold, I will smite all thy borders with frogs:

3 And the river shall bring forth frogs abundantly, which shall go up and come into thy house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneading-troughs:*

4 And the frogs shall come up both on thee, and upon thy people, and upon all thy servants.

5 ¶ And the LORD spake unto Moses, Say unto Aaron, Stretch forth thy hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt.

6 And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt.[d]

7 And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.

8 ¶ Then Pharaoh called for Moses and Aaron, and said, Entreat the LORD, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the LORD.[e]

9 And Moses said unto Pharaoh, Glory over me:† when‡ shall I entreat for thee, and for thy servants, and for thy people, to destroy§ the frogs from thee and thy houses, *that* they may remain in the river only?

10 And he said, To-morrow.‖ And he said, *Be it* according to thy word; that thou mayest know that *there is* none like unto the LORD our God.[f]

11 And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only.

12 And Moses and Aaron went out from Pharaoh; and Moses cried unto the LORD because of the frogs which he had brought against Pharaoh.[g]

13 And the LORD did according to the word of Moses;[h] and the frogs died out of the houses, out of the villages, and out of the fields.

14 And they gathered them together upon heaps; and the land stank.

15 But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them;[i] as the LORD had said.[j]

16 ¶ And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt.

17 And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt.[k]

18 And the magicians did so with their enchantments to bring forth lice, but they could not:[l] so there were lice upon man, and upon beast.

19 Then the magicians said unto Pharaoh, This *is* the finger of God:[m] and Pharaoh's heart was

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a Ver. 18. b 2 Tim. 3:8. c Isa. 26:11; Jer. 5:3; 36:24; Hag. 1:5. * Or, *dough*. d Psa. 78:45; 105:30; Rev. 16:13. e ch. 9:28; 10:17; Num. 21:7; 1 Kings 13:6; Acts 8:24. † Or, *Have* this *honor over me*. ‡ Or, *against when*. § Heb. *to cut off*. ‖ Or, *Against to-morrow*. f Deut. 32:31; 33:26; 2 Sam. 7:22; 1 Chr. 17:20; Psa. 83:18; 86:8; Isa. 40:25; 46:9; Jer. 10:6, 7. g Jas. 5:16–18. h Deut. 34:10–12. i Eccl. 8:11. j ch. 7:4. k Psa. 105:31. l Gen. 41:8; Isa. 19:12; 47:12; Dan. 2:10. m 1 Sam. 6:3, 9; Psa. 8:3; Matt. 12:28; Luke 11:20.

22. *Did so with their enchantments;* imitated in appearance the miracle of Moses. As Pharaoh did not love the truth, God suffered the magicians to deceive him to a certain point by their enchantments. 2 Thess. 2:11. Thus his heart was hardened, and he persisted in his obduracy.

INSTRUCTIONS.

5. The Lord takes occasion, even from the obstinacy and wickedness of men, to manifest his character and show forth his glory, to the terror of his enemies and the joy of his friends.

13. Things which, in the course of divine providence, take place through the wickedness of men, are sometimes, in the Bible, ascribed to God. This shows his all-controlling agency, though he cannot be tempted, neither does he at any time tempt men to commit sin. James 1:13, 14.

22. When men dislike to obey God, and seek excuses for their neglect, they can generally find them; and when they wish to harden themselves against him, he often suffers them to do it, even to their ruin.

CHAPTER VIII.

7. *And brought up frogs;* see chap. 7:12.

9. *Glory over me;* or, according to many, Appoint me a time.

13. *Villages;* yards, or grounds about the houses of the Egyptians.

15. *He hardened his heart;* by refusing to obey God. Here the hardening of his heart is ascribed to Pharaoh, and yet the process was probably the same as when it was ascribed to God. Chap. 7:13. In one sense it was ascribed to God, and in another to Pharaoh.

16. *Lice;* the word translated lice is by many supposed to mean gnats.

18. *The magicians did so;* smote the earth to bring forth lice. Some suppose that as they had no previous warning of this plague, and no time to prepare their deceptions, they could not imitate this miracle even in appearance; and to hide their shame, confessed that it was the effect of divine power.

hardened, and he hearkened not unto them; as the LORD had said.

20 ¶ And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh; lo, he cometh forth to the water; and say unto him, Thus saith the LORD, Let my people go, that they may serve me.

21 Else, if thou wilt not let my people go, behold, I will send swarms of flies* upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they *are*.

22 And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there;[a] to the end thou mayest know that I *am* the LORD in the midst of the earth.

23 And I will put a division† between my people and thy people: to-morrow‡ shall this sign be.

24 And the LORD did so; and there came a grievous swarm of flies into the house of Pharaoh, and *into* his servants' houses, and into all the land of Egypt: the land was corrupted§ by reason of the swarm of flies.

25 ¶ And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land.

26 And Moses said, It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the LORD our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?[b]

27 We will go three days' journey into the wilderness, and sacrifice to the LORD our God,[c] as he shall command us.[d]

28 And Pharaoh said, I will let you go, that ye may sacrifice to the LORD your God in the wilderness; only ye shall not go very far away: entreat for me.[e]

29 And Moses said, Behold, I go out from thee, and I will entreat the LORD that the swarms of flies may depart from Pharaoh, from his servants, and from his people, to-morrow: but let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the LORD.[f] A. M. 2513. B. C. 1491.

30 And Moses went out from Pharaoh, and entreated the LORD.

31 And the LORD did according to the word of Moses; and he removed the swarms of flies from Pharaoh, from his servants, and from his people; there remained not one.

32 And Pharaoh hardened his heart at this time also, neither would he let the people go.[g]

CHAPTER IX.

1 The murrain of beasts. 8 The plague of boils and blains. 13 His message about the hail. 22 The plague of hail. 27 Pharaoh sueth to Moses, 35 but yet is hardened.

THEN the LORD said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

2 For if thou refuse to let *them* go, and wilt hold them still,

3 Behold, the hand of the LORD is upon thy cattle which *is* in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: *there shall be* a very grievous murrain.

4 And the LORD shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all *that is* the children's of Israel.

5 And the LORD appointed a set time, saying, To-morrow the LORD shall do this thing in the land.

6 And the LORD did that thing on the morrow, and all the cattle of Egypt died:[h] but of the cattle of the children of Israel died not one.

7 And Pharaoh sent, and behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.

8 ¶ And the LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh.

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* Or, *a mixture of* noisome beasts, etc. [a] ch. 9:4, etc.; 10:23; 11:6, 7; 12:13. † Heb. *a redemption.* ‡ Or *by to-morrow.* § Or. *destroyed.* [b] Gen. 43:32; 46:34; Deut. 7:25; 12:31; 1 Kings 11:5–7; 2 Kings 23:13. [c] ch. 3:18. [d] ch. 34:11; Lev. 10:1; Matt. 28:20. [e] ver. 8; ch. 9:28; 1 Kings 13:6. [f] Psa. 78:34–37; Jer. 42:20. [g] ver. 15; ch. 4:21; Rom. 2:5. [h] Psa. 78:50.

21. *Swarms of flies;* the word in the original, translated swarms of flies, means, according to some, a mixed multitude of noisome insects; according to others, a particular kind of insect.

22. *Sever;* separate.

24. *Corrupted;* destroyed, devoured. Psa. 78:45. This word is most naturally understood of the destruction of the products and wealth of the land. For this reason some suppose that it here denotes a species of beetle, common in Egypt, that devours whatever comes in its way.

26. *Meet;* suitable, fit, proper. *Sacrifice the abomination;* various animals were worshipped by the Egyptians, and should they see the Israelites sacrifice them they would be greatly offended.

32. *Pharaoh hardened his heart;* ver. 15.

INSTRUCTIONS.

6. God can make even the meanest of his creatures instruments of punishment to those who rebel against him; and none are so exalted that they can resist him and prosper. Though for a time he waits upon them, not willing that they should perish, yet "he that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy."

15. Those misgivings, confessions, resolutions, and promises which are extorted only by the endurance of present or the fear of future evils, are not to be depended on. When those evils or fears are removed, their apparent good effects will be like the morning cloud or early dew, which quickly pass away. Hos. 6:4.

22. However great the calamities which God brings upon his enemies, he is ever able and willing to protect his people and deliver them from temptations, while he reserves the wicked to the day of judgment to be punished. And though now they may often seem to be in many respects alike, yet hereafter all men will return and discern between him that serveth God and him that serveth him not. Mal. 3:18; 2 Peter 2:9.

CHAPTER IX.

3. *Murrain;* a pestilence among cattle.

6. *All the cattle;* great numbers of all kinds, as appears from a comparison with verse 19.

A. M. 2513. B. C. 1491. 9 And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth *with* blains upon man, and upon beast, throughout all the land of Egypt.[a]

10 And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth *with* blains upon man, and upon beast.

11 And the magicians could not stand before Moses because of the boils;[b] for the boil was upon the magicians, and upon all the Egyptians.

12 And the LORD hardened the heart of Pharaoh, and he hearkened not unto them;[c] as the LORD had spoken unto Moses.[d]

13 ¶ And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

14 For I will at this time send all my plagues upon thy heart, and upon thy servants, and upon thy people;[e] that thou mayest know that *there is* none like me in all the earth.

15 For now I will stretch out my hand, that I may smite thee and thy people with pestilence;[f] and thou shalt be cut off from the earth.

16 And in very deed for this *cause* have I raised thee up,* for to show *in* thee my power;[g] and that my name may be declared throughout all the earth.

17 As yet exaltest thou thyself against my people, that thou wilt not let them go?[h]

18 Behold, to-morrow about this time[i] I will cause it to rain a very grievous hail,[j] such as hath not been in Egypt since the foundation thereof even until now.

19 Send therefore now, *and* gather thy cattle, and all that thou hast in the field; *for upon* every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.[k]

20 He that feared the word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the houses:[l]

21 And he that regarded not‡ the word of the LORD left his servants and his cattle in the field.[m]

22 ¶ And the LORD said unto Moses, Stretch forth thy hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt.

23 And Moses stretched forth his rod toward heaven: and the LORD sent thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt.[n]

24 So there was hail and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation.

25 And the hail smote throughout all the land of Egypt all that *was* in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field.[o]

26 Only in the land of Goshen, where the children of Israel *were*, was there no hail.[p]

27 ¶ And Pharaoh sent and called for Moses and Aaron, and said unto them, I have sinned this time: the LORD *is* righteous, and I and my people *are* wicked.[q]

28 Entreat the LORD[r] (for *it is* enough) that there be no *more* mighty thunderings‡ and hail; and I will let you go, and ye shall stay no longer.

29 And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the LORD;[s] *and* the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the earth *is* the LORD's.[t]

30 But as for thee and thy servants, I know that ye will not yet fear the LORD God.[u]

31 And the flax and the barley was smitten:[v] for the barley *was* in the ear, and the flax *was* boiled.

32 But the wheat and the rye were not smitten: for they *were* not grown up.§

33 And Moses went out of the city from Pharaoh, and spread abroad his hands unto the LORD: and

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a Deut. 28:27; Job 2:7; Rev. 16:2. b Isa. 47:12, 14. c Psa. 81:11. d ch. 4:21. e Lev. 26:18; Deut. 28:15; 29:20; 32:39; 1 Sam. 4:8; Jer. 19:8; Rev. 18:8; 22:18. f Prov. 2:22. * Heb. *made thee stand.* g Prov. 16:4; Rom. 9:17; 1 Pet. 2:8. h Job 9:4; 15:25, 26. i 1 Kings 19:2; 20:6. j Psa. 83:15. k ver. 25. l Prov. 16:20; 22:3. † Heb. *set not his heart unto.* m ch. 7:23. n Josh. 10:11; 1 Sam. 12:17, 18; Job 38:22; Psa. 18:13; 78:47; 105:32; Isa. 30:30; Ezek. 38:22; Rev. 8:7. o Psa. 105:33. p ch. 8:22, etc.; Isa. 32:18, 19. q 2 Chr. 12:6; Psa. 9:16; 129:4; 145:17; Lam. 1:18; Dan. 9:14. r Acts 8:24. ‡ Heb. *voices of God.* s 1 Kings 8:38; Psa. 143:6; Isa. 1:15. t Psa. 24:1; 1 Cor. 10:26. u Isa. 26:10. v Amos 4:9; Hab. 3:17. § Heb. *hidden*, or *dark.*

9. *It shall become small dust;* the meaning of these words is, that in connection with this sign a fine irritating dust, produced by the power of Jehovah, filled the land, producing painful sores in man and beast. The handful of ashes from the furnace is called this dust because it represents it symbolically.

10. *Blains;* violent and painful inflammation.

12. *The Lord hardened the heart of Pharaoh;* chap. 4:21; 7:3; 8:15.

16. *Raised thee up;* caused thee to stand; continued thee in life, notwithstanding all thy wickedness. *My name may be declared;* my character, as manifested in my wonderful works, may be made known to all people.

23. *Fire;* lightning.

29. *The earth is the Lord's;* he is its rightful owner and universal governor.

31. *Was bolled;* the bolls of flax are the round seed-cups at the summit of the stalks. Many prefer to render, the flax was in flower.

32. *Rye;* the Hebrew word means spelt—as it is translated in the margin of Isa. 28:25, and Ezek. 4:9—a species of beardless wheat common in Egypt.

INSTRUCTIONS.

6. The brute creation often suffer through the wickedness of man, and are visited with calamities as a punishment of his sins.

11. Whatever power the wicked claim, or whatever influence they may be able to exert over their fellow-men, they are entirely dependent upon God; and if they continue in rebellion against him, nothing can shield them from his indignation.

16. All men are under sacred obligations to honor God. If they will not, by obeying his commands, he will glorify his justice in their punishment, and ultimately in their ruin.

21. Men who believe God, will use the means which are needful to escape the evils he threatens; while those who disbelieve, by neglecting the means of escape, will bring those evils upon them.

27. However much the wicked may try to justify themselves and condemn Jehovah for bringing evils upon them, they will ultimately all confess that he is right and they are wrong; and will feel that they are the cause of their own ruin.

34. The long-suffering and patience of God, his kindness

the thunders and hail ceased, and the rain was not poured upon the earth.

34 And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart,[a] he and his servants.

35 And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the LORD had spoken by Moses.*

CHAPTER X.

1 God threateneth to send locusts. 7 Pharaoh, moved by his servants, inclineth to let the Israelites go. 12 The plague of the locusts. 16 Pharaoh sueth to Moses. 21 The plague of darkness. 24 Pharaoh sueth unto Moses, 27 but yet is hardened.

AND the LORD said unto Moses, Go in unto Pharaoh: for I have hardened his heart,[b] and the heart of his servants, that I might show these my signs before him:

2 And that thou mayest tell in the ears of thy son, and of thy son's son,[c] what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I *am* the LORD.[d]

3 And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the LORD God of the Hebrews, How long wilt thou refuse to humble thyself before me?[e] let my people go, that they may serve me.

4 Else, if thou refuse to let my people go, behold, to-morrow will I bring the locusts into thy coast:[f]

5 And they shall cover the face† of the earth, that one cannot be able to see the earth: and they shall eat the residue of that which is escaped,[g] which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field:

6 And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians;[h] which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh.

7 And Pharaoh's servants said unto him, How long shall this man be a snare unto us?[i] let the men go, that they may serve the LORD their God: knowest thou not yet that Egypt is destroyed?

8 And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the LORD your God: *but* who‡ *are* they that shall go?

9 And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we *must hold* a feast unto the LORD. A. M. 2513. B. C. 1491.

10 And he said unto them, Let the LORD be so with you, as I will let you go, and your little ones: look *to it;* for evil *is* before you.

11 Not so: go now ye *that are* men, and serve the LORD; for that ye did desire. And they were driven out from Pharaoh's presence.

12 ¶ And the LORD said unto Moses, Stretch out thy hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, *even* all that the hail hath left.[j]

13 And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land all that day, and all *that* night; *and* when it was morning, the east wind brought the locusts.[k]

14 And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt:[l] very grievous *were they;* before them there were no such locusts as they, neither after them shall be such.[m]

15 For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

16 ¶ Then Pharaoh called§ for Moses and Aaron in haste; and he said, I have sinned against the LORD your God,[n] and against you.

17 Now therefore forgive, I pray thee, my sin only this once, and entreat the LORD your God,[o] that he may take away from me this death only.

18 And he went out from Pharaoh, and entreated the LORD.

19 And the LORD turned a mighty strong west wind, which took away the locusts, and cast‖ them into the Red sea;[p] there remained not one locust in all the coasts of Egypt.

20 But the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go.

21 ¶ And the LORD said unto Moses, Stretch out thy hand toward heaven, that there may be darkness over the land of Egypt,[q] even darkness *which* may be felt.¶

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a 2 Chr. 33:23; 36:13; Rom. 2:4, 5. * Heb. *by the hand of Moses.* b ch. 7:13, 14. c Deut. 4:9; 6:20; Psa. 44:1; 71:18; 78:5; Joel 1:3. d Psa. 53:11. e 1 Kings 21:29; 2 Chr. 7:14; 33:12, 19; Job 42:6; Jer. 13:18; Jas. 4:10. f Prov. 30:27; Rev. 9:3. † Heb. *eye.* g ch. 9:32; Joel 1:4; 2:25. h ver. 14, 15; ch. 8:3. i ch. 23:33; Josh. 23:13; 1 Sam. 18:21; Prov. 29:6; Eccl. 7:26. ‡ Heb. *who and who, etc.* j ch. 7:19. k Psa. 78:26; 107:25; Matt. 8:27. l Psa. 78:46; 105:34. m Joel 2:2. § Heb. *hastened to call.* n ch. 9:27. o 1 Kings 13:6; Isa. 26:16. ‖ Heb. *fastened.* p Joel 2:20. q Psa. 35:6; 105:28; Prov. 4:19; Eccl. 2:14; 6:4; Isa. 8:22. ¶ Heb. *that* one *may feel darkness.*

in removing evils and in bestowing new mercies, are often abused to the increase of transgression, and a preparation for more aggravated woe.

CHAPTER X.

4. *Locusts;* a species of insect resembling our grasshopper, but much larger. They fly with the wind in immense swarms that darken the air, and where they alight they cover the face of the ground, and devour every green thing.

10. *Be so with you, as I will let you go;* may he deal with you just so as I shall let you go. He means, I will not let you go; and if your God grants your requests in the same way that I do, you will fare hard. *Look to it; for evil is before you;* that is, according to our version, by persisting in your demand you will bring upon yourselves destruction. Compare ver. 28. But many prefer to render, Consider that your designs are evil.

13. *East wind;* locusts come to Palestine and Egypt from their breeding places in the Arabian desert on the east.

17. *This death only;* this deadly plague, implying that he would not give occasion to Jehovah to send another.

19. *The Red sea;* which lies east of Egypt. It is common for locusts to perish in this way.

21. *Even darkness which may be felt;* rather, so that one shall grope in darkness.

INSTRUCTIONS.

2. The glory of God in the manifestation of his true

A. M. 2513. B. C. 1491. 22 And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days:

23 They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings.[a]

24 ¶ And Pharaoh called unto Moses, and said, Go ye, serve the LORD; only let your flocks and your herds be stayed: let your little ones also go with you.

25 And Moses said, Thou must give us* also sacrifices and burnt-offerings, that we may sacrifice unto the LORD our God.

26 Our cattle also shall go with us;[b] there shall not a hoof be left behind; for thereof must we take to serve the LORD our God; and we know not with what we must serve the LORD, until we come thither.

27 ¶ But the LORD hardened Pharaoh's heart,[c] and he would not let them go.

28 And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in *that* day thou seest my face thou shalt die.[d]

29 And Moses said, Thou hast spoken well, I will see thy face again no more.[e]

CHAPTER XI.

1 God's message to the Israelites to borrow jewels of their neighbors.
4 Moses threateneth Pharaoh with the death of the first-born.

AND the LORD said unto Moses, Yet will I bring one plague *more* upon Pharaoh and upon Egypt; afterwards he will let you go hence: when he shall let *you* go, he shall surely thrust you out hence altogether.[f]

2 Speak now in the ears of the people, and let every man borrow of his neighbor, and every woman of her neighbor, jewels of silver, and jewels of gold.

3 And the LORD gave the people favor in the sight of the Egyptians.[g] Moreover, the man Moses *was* very great in the land of Egypt,[h] in the sight of Pharaoh's servants, and in the sight of the people.

4 And Moses said, Thus saith the LORD, About midnight will I go out into the midst of Egypt:[i]

5 And all the first-born in the land of Egypt shall die,[j] from the first-born of Pharaoh that sitteth upon his throne, even unto the first-born of the maid-servant that *is* behind the mill; and all the first-born of beasts.

6 And there shall be a great cry throughout all the land of Egypt,[k] such as there was none like it, nor shall be like it any more.

7 But against any of the children of Israel shall not a dog move his tongue, against man or beast:[l] that ye may know how that the LORD doth put a difference between the Egyptians and Israel.

8 And all these thy servants shall come down unto me, and bow down themselves unto me,[m] saying, Get thee out, and all the people that follow thee:† and after that I will go out. And he went out from Pharaoh in a great anger.‡

9 And the LORD said unto Moses, Pharaoh shall not hearken unto you; that my wonders may be multiplied in the land of Egypt.[n]

10 And Moses and Aaron did all these wonders before Pharaoh: and the LORD hardened Pharaoh's heart,[o] so that he would not let the children of Israel go out of his land.

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[a] Isa. 42:16; Col. 1:13; 1 Pet. 2:9. * Heb. *into our hands.* [b] Hos. 5:6; Zech. 14:20 [c] ver. 1, 20; ch. 14:4, 8. [d] 2 Chr. 16:10; 25:16; Amos 7:13. [e] Heb. 11:27. [f] ch. 12:31–39. [g] ch. 12:36; Psa. 106:46. [h] 2 Sam. 7:9; Esth. 9:4; Rev. 3:9. [i] Job 34:20; Mic. 2:10; Zech. 14:3. [j] Amos 4:10.

[k] ch. 12:30; Amos 5:17. [l] Josh. 10:21. [m] ch. 12:31, 33. † Heb. *that is at thy feet;* 1 Kings 20:10. ‡ Heb. *heat of anger.* [n] ch. 7:3. [o] ch. 10:20, 27; 1 Sam. 6:6; Rom. 2:5.

character, is one great design of all his dispensations towards the children of men.

7. The wickedness and obstinacy of rulers are often the means of great calamities to the people. And when, instead of being what they ought to be, ministers of God for good, they become ministers of evil, it is right for the people by suitable means to seek a change for the better.

11. When men become convinced that they must yield to God or perish, their yielding is often partial, or in pretence merely; and when they find that their submission must be sincere, and that they must in all things follow the will of God, they sometimes become vexed and determine that they will not regard him.

17. Increasing sin brings increasing misery; and men often earnestly seek deliverance, not from the love and practice of iniquity, but from its consequences.

28. However great the miseries which the sins of men bring upon them, if left without the grace of God to pursue their own chosen way, they will grow worse and worse till they perish.

CHAPTER XI.

1. *The Lord said;* or, the Lord had said, as the Hebrew may be rendered. Compare Gen. 12:1. Thus the first three verses of this chapter will form a sort of parenthesis, ver. 4 being immediately connected with the last verse of the preceding chapter. *Thrust you out;* be exceedingly earnest to have them all immediately depart. Ver. 8.

2. *Borrow;* ask, solicit, or demand. Chap. 3:22. *Jewels;* the Hebrew word here used means also vessels, utensils, garments, and weapons. Chap. 3:22.

3. *Gave the people favor;* inclined the Egyptians willingly to give the Israelites what they asked, so as to hasten their departure. This, however, did not take place till after Moses had left Pharaoh, and brought upon him the judgment he had denounced.

5. *Behind the mill;* their grain was ground in a small hand-mill of two stones, by female servants who sat behind the mill and turned the upper stone. The maid-servant suffers for the sin of Pharaoh. In respect to Israel, she may be innocent; but in respect to God, she and her first-born both belong to a fallen and guilty race, and God may deal with them as he sees good.

7. *Not a dog move his tongue;* a proverbial expression denoting entire peace and safety.

9. *The Lord said;* had said. He had foretold this, and all things had occurred according to his predictions. Chap. 3:19; 4:21; 7:3, 4; 10:1.

INSTRUCTIONS.

3. All hearts are in the hands of the Lord, and he can turn them as the rivers of waters are turned. When he sees best, he can influence his enemies to favor his people, and gladly to bestow upon them whatever they desire.

5. As God is the giver and preserver of life, he has a perfect right, at such times and by such means as he sees best, to take it away.

8. When God undertakes to deliver his people he will accomplish it; and what men do to prevent this he will overrule to render their deliverance in due time more complete, triumphant, and glorious.

CHAPTER XII.

1 The beginning of the year is changed. 3 The passover is instituted. 11 The rite of the passover. 15 Unleavened bread. 29 The first-born are slain. 31 The Israelites are driven out of the land. 37 They come to Succoth. 43 The ordinance of the passover.

AND the LORD spake unto Moses and Aaron in the land of Egypt, saying,

2 This month *shall be* unto you the beginning of months: it *shall be* the first month of the year to you.[a]

3 ¶ Speak ye unto all the congregation of Israel, saying, In the tenth *day* of this month they shall take to them every man a lamb,* according to the house of *their* fathers, a lamb for a house:

4 And if the household be too little for the lamb, let him and his neighbor next unto his house take *it* according to the number of the souls; every man according to his eating shall make your count for the lamb.

5 Your lamb shall be without blemish,[b] a male of the first year:† ye shall take *it* out from the sheep, or from the goats.

6 And ye shall keep it up until the fourteenth day of the same month:[c] and the whole assembly of the congregation of Israel shall kill it in the evening.‡[d]

7 And they shall take of the blood, and strike *it* on the two side-posts and on the upper door-post of the houses, wherein they shall eat it.

8 And they shall eat the flesh in that night, roast with fire, and unleavened bread;[e] A. M. 2513. B. C. 1491. *and* with bitter *herbs* they shall eat it.

9 Eat not of it raw, nor sodden at all with water, but roast *with* fire; his head with his legs, and with the purtenance thereof.

10 And ye shall let nothing of it remain until the morning;[f] and that which remaineth of it until the morning ye shall burn with fire.

11 ¶ And thus shall ye eat it; *with* your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it *is* the LORD'S passover.

12 For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods§ of Egypt I will execute judgment;[g] I *am* the LORD.

13 And the blood shall be to you for a token upon the houses where ye *are:* and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy *you,*‖ when I smite the land of Egypt.

14 And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations:[h] ye shall keep it a feast by an ordinance for ever.

15 Seven days shall ye eat unleavened bread;[i] even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.[j]

[a] Ch. 13:4; 34:18; Deut. 16:1. * Or, *kid.* [b] Lev. 22:19, 21; Deut. 17:1; Mal. 1:8, 14; 1 Pet. 1:19. † Heb. *son of a year;* Lev. 23:12. [c] Lev. 23:5; Num. 9:3; 28:16; Deut. 16:1, 6. ‡ Heb. *between the two evenings.* [d] ch. 16:12. [e] ch. 34:25; Deut. 16:3; 1 Cor. 5:8. [f] ch. 23:18. § Or, *princes.* [g] Num. 33:4; Psa. 82:1. ‖ Heb. *for a destruction.* [h] Lev. 23:4, 5; 2 Kings 23:21; 1 Cor. 5:8. [i] ch. 13:6, etc.; Num. 28:17. [j] Num. 9:13.

CHAPTER XII.

1. *Spake;* this command seems to have been given previously to the ninth plague, which lasted three days. The first thirteen verses contain particular directions for the observance of the first passover; the next seven, ver. 14–20, general directions for its observance in all coming generations.

2. *This month;* the month Abib or Nisan, answering to the last part of March and the first part of April. *The beginning;* of their ecclesiastical year. It had been the seventh month; and Tishri, answering to the last part of September and the first part of October, had been the first month, and so in their civil concerns it still continued to be.

3. *Lamb;* the word in the original means either a sheep or a goat. It was to be one year old. Ver. 5.

4. *According to the number;* about the number that would at a meal consume a lamb.

5. *Without blemish;* perfect, sound, healthy. *Of the first year;* literally a son of a year, that is, a year old.

6. *In the evening;* literally between the two evenings. The first evening began about the middle of the afternoon, when the daily evening sacrifice was offered; the second at sunset.

7. *Upper door-post;* the lintel or beam that goes across over the door.

8. *Fire;* as the paschal lamb was a type of Christ, 1 Cor. 5:7, the fire may be regarded as an emblem of the wrath of God which he endured in our stead. *Unleavened bread;* bread not raised with yeast, leaven, or any fermenting substance. As leaven works in secret and unseen, it is the emblem of hypocrisy and deceit. They were on these occasions to abstain from it, to impress on their minds the importance of worshipping God sincerely, in spirit and in truth. 1 Cor. 5:6–8. *Bitter herbs;* as a memorial of their bitter servitude in Egypt. But as this was a type of the worse bondage of sin, these bitter herbs may be taken to represent the bitter fruits of sin, and the necessity of repentance in order to salvation.

9. *Sodden;* boiled. *Purtenance;* head, legs, heart, liver, lungs, and kidney. The lamb after being dressed was to be roasted whole.

10. *That which remaineth;* which they did not eat.

11. *Loins girded;* they wore loose flowing garments, which, when they were about to travel, were fastened close by a girdle, strap, or belt around the body. This girdle was to be thus fastened, that they might be prepared to start immediately on their journey towards Canaan. *The Lord's passover;* that, out of regard to which the Lord, when he should slay the Egyptians, would pass over, spare, and not destroy the Israelites. The blood of this lamb, sprinkled by God's command on the door-posts, typified the blood of the Lamb of God, Jesus Christ, out of regard to which God passes over, spares, and saves those who obey him. Hence Christ is said to be "our Passover." 1 Cor. 5:7. By eating of the lamb the Israelites were taught the necessity of union by faith to Jesus Christ, as well as of reliance on his blood for salvation. John 6:48–58.

12. *The gods of Egypt;* according to some, by their visible destruction, as afterwards in the case of Dagon, 1 Sam. 5:3, 4; or, as others prefer, the gods (marg. princes) of Egypt may refer to the first-born of the ruling priests and princes, and of various animals worshipped there. See Num. 33:4.

13. *A token;* an evidence that they had complied with the Lord's directions, and were under his protection. *The plague;* that which destroyed the first-born of Egypt. Ver. 23.

14. *A memorial;* a means of keeping in remembrance their preservation and deliverance when the Egyptians were destroyed. Ver. 27.

15. *Seven days;* from the evening of the fourteenth to

A. M. 2513. B. C. 1491. 16 And in the first day *there shall be* a holy convocation, and in the seventh day there shall be a holy convocation to you;[a] no manner of work shall be done in them, save *that* which every man* must eat, that only may be done of you.

17 And ye shall observe *the feast of* unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.

18 ¶ In the first *month*, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

19 Seven days shall there be no leaven found in your houses:[b] for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

20 Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

21 ¶ Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb,† according to your families, and kill the passover.[c]

22 And ye shall take a bunch of hyssop, and dip *it* in the blood that *is* in the basin, and strike the lintel and the two side-posts with the blood that *is* in the basin;[d] and none of you shall go out at the door of his house until the morning.

23 For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side-posts,[e] the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite *you*.[f]

24 And ye shall observe this thing for an ordinance to thee and to thy sons for ever.

25 And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service.

26 And it shall come to pass, when your children shall say unto you, What mean ye by this service?[g]

27 That ye shall say, It *is* the sacrifice of the LORD'S passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.[h]

28 And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they.

29 ¶ And it came to pass, that at midnight the LORD smote all the first-born in the land of Egypt,[i] from the first-born of Pharaoh that sat on his throne unto the first-born of the captive that *was* in the dungeon;‡ and all the first-born of cattle.

30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt:[j] for *there was* not a house where *there was* not one dead.

31 ¶ And he called for Moses and Aaron by night, and said, Rise up, *and* get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said.[k]

32 Also take your flocks and your herds, as ye have said, and be gone; and bless me also.[l]

33 And the Egyptians were urgent upon the people, that they might send them out of the land in haste;[m] for they said, We *be* all dead *men*.

34 And the people took their dough before it was leavened, their kneading-troughs§ being bound up in their clothes upon their shoulders.

35 And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment:

36 And the LORD gave the people favor in the sight of the Egyptians,[n] so that they lent unto them *such things as they required:* and they spoiled the Egyptians.

37 ¶ And the children of Israel journeyed from Rameses to Succoth,[o] about six hundred thousand on foot *that were* men, besides children.[p]

38 And a mixed multitude‖ went up also with them;[q] and flocks, and herds, *even* very much cattle.

39 And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victuals.

40 ¶ Now the sojourning of the children of Israel, who dwelt in Egypt, *was* four hundred and thirty years.[r]

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a Num. 29:12. * Heb. *soul.* b ch. 23:15; 34:18; Deut. 16:3. † Or. *kid.* c Josh. 5:10; 2 Kings 23:21; Ezra 6:20; Matt. 26:18; Mark 14:12; Luke 22:7, etc. d Lev. 14:6, 7; Psa. 51:7; Heb. 9:19; 11:28. e Heb. 12:24. f 2 Sam. 24:16; Ezek. 9:4, 6; Rev. 7:3; 9:4. g ch. 13:8, 14; Deut. 32:7; Josh. 4:6; Psa. 78:6. h ch. 4:31. i Num. 3:13; 8:17; 33:4; Psa. 78:51; 105:36; 135:8; 136:10; Heb. 11:28. ‡ Heb. *house of the pit.* j ch. 11:6; Prov. 21:13; Amos 5:17; Matt. 25:6; Jas. 2:13. k ch. 11:1. l Gen. 27:34. m Psa. 105:38. § Or, *dough.* n Gen. 39:21; ch. 3:21; 11:3. o Num. 33:3, 5. p Num. 1:46; 11:21. ‖ Heb. *a great mixture.* q Num. 11:4. r Gen. 15:13; Acts 7:6; Gal. 3:17.

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the evening of the twenty-first day of the month. Ver. 18. *Cut off from Israel;* see note to Gen. 17:14.

16. *Convocation;* an assembling together for public worship. *No manner of work;* except of necessity and mercy. Compare Matt. 12:11.

17. *For ever;* to the end of the Jewish state.

21. *The passover;* the lamb that was to be slain on that occasion.

22. *Hyssop;* a low shrub, or herb, common in eastern countries.

32. *Bless me;* seek of God a blessing for me.

33. *We be all dead;* we shall be, if we retain the Israelites any longer.

34. *Kneading-troughs;* vessels containing their dough.

35. *Borrowed;* asked, requested. Chap. 3:21, 22; 11:2, 3.

36. *Lent unto them;* granted them what they desired, in order to hasten their departure. *Spoiled the Egyptians;* by carrying away much of their substance. Gen. 15:14.

37. *Rameses;* a city which the Israelites had built, and where they were now assembled. Chap. 1:11. *Succoth;* a place of encampment between Rameses and Suez. *Six hundred thousand—men;* this shows that the whole number of souls was probably over two millions. Psa. 105:37.

40. *Four hundred and thirty years;* from the time the promise was made to Abraham. Gen. 15:13. About half

41 And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt.

42 It *is* a night to be much observed* unto the LORD for bringing them out from the land of Egypt:[a] this *is* that night of the LORD to be observed of all the children of Israel in their generations.

43 ¶ And the LORD said unto Moses and Aaron, This *is* the ordinance of the passover:[b] there shall no stranger eat thereof:

44 But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof.[e]

45 A foreigner and a hired servant shall not eat thereof.[d]

46 In one house shall it be eaten; thou shalt not carry forth aught of the flesh abroad out of the house; neither shall ye break a bone thereof.[e]

47 All the congregation of Israel shall keep it.†

48 And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

49 One law shall be to him that is home-born, and unto the stranger that sojourneth among you.[f]

50 Thus did all the children of Israel; as the LORD commanded Moses and Aaron, so did they.

51 And it came to pass the selfsame day,[g] *that* the LORD did bring the children of Israel out of the land of Egypt by their armies.[h]

CHAPTER XIII.

A. M. 2513.
B. C. 1491.

1 The first-born are sanctified to God. 3 The memorial of the passover is commanded. 11 The firstlings of beasts are set apart. 17 The Israelites go out of Egypt, and carry Joseph's bones with them. 20 They come to Etham. 21 God guideth them by a pillar of a cloud, and a pillar of fire.

AND the LORD spake unto Moses, saying,

2 Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, *both* of man and of beast:[i] it *is* mine.

3 ¶ And Moses said unto the people, Remember this day, in which ye came out from Egypt,[j] out of the house of bondage;‡ for by strength of hand the LORD brought you out from this *place:* there shall no leavened bread be eaten.

4 This day came ye out in the month Abib.[k]

5 And it shall be when the LORD shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he sware unto thy fathers to give thee,[l] a land flowing with milk and honey, that thou shalt keep this service in this month.

6 Seven days thou shalt eat unleavened bread,[m] and in the seventh day *shall be* a feast to the LORD.

7 Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.[n]

8 ¶ And thou shalt show thy son in that day,[o] saying, *This is done* because of that *which* the LORD did unto me when I came forth out of Egypt.

9 And it shall be for a sign unto thee upon thy hand, and for a memorial between thine eyes,[p] that the LORD's law may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt.

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* Heb. *a night of observations.* [a] Deut. 16:1, 6. [b] Num. 9:14. [c] Gen. 17:12. [d] Lev. 22:10; Eph. 2:12. [e] Num. 9:12; John 19:33, 36. † Heb. *do it.* [f] Num. 9:14; 15:15, 16; Gal. 3:28; Col. 3:11. [g] ver. 41. [h] ch. 6:26. [i] ver. 12; ch. 22:29; 34:19; Num. 3:13, Deut. 15:19; Luke 2:23. [j] ch. 12:42. ‡ Heb. *servants;* ch. 20:2. [k] ch. 23:15; Deut. 16:1–3. [l] Gen. 17:8; 22:16. [m] ch. 12:15. [n] ch. 12:19. [o] ch. 12:26; ver. 14. [p] ver. 16; Deut. 6:8; 11:18; Prov. 1:9; 6:21; Cant. 8:6.

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this time was spent in Canaan, and the rest in Egypt. Gal. 3:17.

43. *Stranger;* a foreigner who had not embraced the Jewish religion, and was not circumcised. Ver. 45, 48.

46. *Neither—break a bone;* for the symbolical and prophetic meaning of this, see John 19:33, 36.

INSTRUCTIONS.

3. The directions of God to his ancient people were suited to impress upon them the evil of sin, the necessity of an atonement, and the efficacy of that precious blood which was to be shed for many for the remission of sins. Matt. 26:28.

8. It was not enough for the deliverance of Israel that the paschal lamb should be slain and its blood struck upon the door-posts, but they must eat of the lamb, and thus a union be formed between it and them. So the blood of Christ will save none but such as are by faith united to him. John 6:53; 1 Cor. 6:17.

13. It is through the blood of Christ, typified by the blood of the paschal lamb, that God pardons men, and saves them from that destruction which as sinners they deserve. 1 Cor. 5:7.

24. The ordinances which God appoints as memorials of his goodness should be carefully observed by his people, not in outward form merely, but in spirit and in truth, with repentance for sin, faith in the Redeemer, and gratitude for his infinite mercy.

27. The ordinances of God, when understood, are adapted to impress divine truth, especially upon the minds of children and youth. The meaning of them should therefore be carefully explained by parents and teachers, that all may apprehend it, and receive the benefit which it is suited to impart.

33. God can so order events in his providence, that oppressors will be anxious to get rid of those whom they oppress; and all will at length see that, under his righteous government, the condition of the oppressor is more dreadful than that of the oppressed.

41. If the oppressed believe and obey God, their deliverance from the power of their oppressors will not be delayed any longer than is needful to make such deliverance most for the glory of God, and the final good of all who trust in him.

CHAPTER XIII.

2. *Sanctify;* set apart for God, to be devoted peculiarly to his service. Ver. 12. *All the first-born;* as a memorial of the preservation of the first-born of man and beast among the Israelites when the first-born among the Egyptians were destroyed, all the first-born males of man and beast were devoted to the Lord. The male children were to be in all cases redeemed; the first-born of unclean beasts to be redeemed or slain; the first-born of clean beasts were to be offered in sacrifice, and when certain specified parts had been burned, the remainder belonged to the priests. The particular details are given in the Levitical law.

4. *Abib;* meaning, green corn. This was the seventh month, called also Nisan. Chap. 12:2.

9. *A sign;* a means of keeping their deliverance in remembrance, and making God's commands familiar to their minds. Ver. 16; Prov. 3:3. The Jews interpreted these directions literally, writing certain precepts of the law on parchment, and wearing them as evidences or ornaments of piety. Matt. 23:5.

A. M. 2513. B. C. 1491.

10 Thou shalt therefore keep this ordinance in his season from year to year.[a]

11 ¶ And it shall be when the LORD shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee,

12 That thou shalt set apart* unto the LORD all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males *shall be* the LORD'S.

13 And every firstling of an ass thou shalt redeem with a lamb;† and if thou wilt not redeem it, then thou shalt break his neck: and all the first-born of man among thy children shalt thou redeem.

14 ¶ And it shall be when thy son asketh thee in time to come,‡ saying, What *is* this?[b] that thou shalt say unto him, By strength of hand the LORD brought us out from Egypt, from the house of bondage:

15 And it came to pass, when Pharaoh would hardly let us go, that the LORD slew all the first-born in the land of Egypt, both the first-born of man and the first-born of beast: therefore I sacrifice to the LORD all that openeth the matrix, being males; but all the first-born of my children I redeem.

16 And it shall be for a token upon thy hand, and for frontlets between thine eyes: for by strength of hand the LORD brought us forth out of Egypt.[c]

17 ¶ And it came to pass, when Pharaoh had let the people go, that God led them not *through* the way of the land of the Philistines, although that *was* near; for God said, Lest peradventure the people repent when they see war,[d] and they return to Egypt.[e]

18 But God led the people about, *through* the way of the wilderness of the Red sea:[f] and the children of Israel went up harnessed§ out of the land of Egypt.

19 And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you.[g]

20 ¶ And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.[h]

21 And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light: to go by day and night.[i]

22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, *from* before the people.

CHAPTER XIV.

1 God instructeth the Israelites in their journey. 5 Pharaoh pursueth after them. 10 The Israelites murmur. 13 Moses comforteth them. 15 God instructeth Moses. 19 The cloud removeth behind the camp. 21 The Israelites pass through the Red sea, 23 which drowneth the Egyptians.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, that they turn and encamp before Pi-hahiroth,[j] between Migdol and the sea,[k] over against Baal-zephon: before it shall ye encamp by the sea.

3 For Pharaoh will say of the children of Israel, They *are* entangled in the land, the wilderness hath shut them in.[l]

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[a] Ch. 12:14, 24. * Heb. *cause to pass over.* † Or, *kid.* ‡ Heb. *to-morrow.* [b] Deut. 6:20; Josh. 4:6, 21. [c] Deut. 26:8. [d] ch. 14:11, 12; Num. 14:1–4. [e] Deut. 17:16. [f] Deut. 32:10. § Or, *by five in a rank.* [g] Gen. 50:25; Josh. 24:32; Acts 7:16. [h] Num. 33:6. [i] Num. 9:15–23; 10:34; 14:14; Deut. 1:33; Neh. 9:12, 19; Psa. 78:14; 99:7; 105:39; Isa. 4:5; 1 Cor. 10:2; Rev. 10:1. [j] Num. 33:7. [k] Jer. 44:1. [l] Psa. 3:2; 71:11; Jer. 20:10, 11.

10. *In his season;* on the fourteenth day of Abib annually.

13. *Every firstling of an ass—and all the first-born of man—shalt thou redeem;* Num. 3:46–51; 18:8–18. *Shalt break his neck;* that they might not appropriate it unredeemed to their own use, this precept was added.

14. *What is this?* why are the first-born thus devoted to God and redeemed? What is the meaning of it?

15. *Would hardly;* refused.

17. *Through the—land of the Philistines;* the direct way from Egypt to Canaan.

18. *Red sea;* which separates Egypt from Arabia. It is about 1,400 miles long, and upon an average about 150 miles wide. It extends from the straits of Babelmandel on the south, which unite it with the Indian ocean, to the isthmus of Suez on the north, which separates it from the Mediterranean sea. At the north end it divides into two arms or gulfs, between which is the wilderness in which the children of Israel spent forty years. The western arm, called the gulf of Suez, is about 190 miles long and on an average 21 miles wide. It was near the head of this gulf, that the Hebrews passed and the Egyptians were drowned. Chap. 14:21–30. The eastern arm, called the gulf of Akabah, and anciently the Ælanitic gulf or gulf of Elath, is about 100 miles long, and on an average about 15 miles wide. On this gulf was Eziongeber, a port from which Solomon sent his ships to Ophir for gold. 1 Kings 9:26. From Rameses to the Red sea was about forty or fifty miles. *Harnessed;* armed, equipped, and in order.

19. *The bones of Joseph;* Gen. 50:25.

20. *Etham;* a place near Suez, at the head of the western branch of the Red sea. *The wilderness;* of Etham.

21. *Pillar of a cloud;* a cloud in the form of a pillar, to shield them from the sun and guide them in the daytime, and to give them light by night.

22. *Took not away the pillar;* it continued with them through the wilderness, as the emblem of the divine presence. Chap. 14:24; 33:9–14.

INSTRUCTIONS.

7. In the Bible the same or similar instructions are often repeated, that the truth may become familiar, and make a strong, abiding impression on the heart.

14. The ordinances of God are designed to increase the knowledge, perpetuate the remembrance, and extend the efficacy of his truth; and the proper understanding of these ordinances is suited to benefit all, especially the young.

18. The way through this world in which God leads his people is often very different from what they expect or desire, and very different from what any finite mind at the time would think to be best.

"But though they go far wandering round,
'T is the right way to Canaan's ground."

22. God is the guide and protector of his people. To follow him is perfectly safe. And after he has, by the wisest means and in the best way, prepared them for heaven, he will receive them there.

CHAPTER XIV.

2. *That they turn;* to the south, and go down on the west side of the west arm of the Red sea, instead of passing northward round the head of the sea, as they might have done. *Pi-hahiroth—Migdol and—Baal-zephon;* places south of Etham, where they would be shut in be-

4 And I will harden Pharaoh's heart,[a] that he shall follow after them; and I will be honored upon Pharaoh, and upon all his host; that the Egyptians may know that I *am* the LORD. And they did so.

5 ¶ And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people,[b] and they said, Why have we done this, that we have let Israel go from serving us?

6 And he made ready his chariot, and took his people with him:

7 And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.[c]

8 And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with a high hand.[d]

9 But the Egyptians pursued after them, all the horses *and* chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon.

10 ¶ And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the LORD.[e]

11 And they said unto Moses, Because *there were* no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore hast thou dealt thus with us, to carry us forth out of Egypt?

12 *Is* not this the word that we did tell thee in Egypt,[f] saying, Let us alone, that we may serve the Egyptians? For *it had been* better for us to serve the Egyptians, than that we should die in the wilderness.

13 ¶ And Moses said unto the people, Fear ye not,[g] stand still, and see the salvation of the LORD, which he will show to you to-day: for the Egyptians whom ye have seen to-day,* ye shall see them again no more for ever.

14 The LORD shall fight for you,[h] and ye shall hold your peace.

15 ¶ And the LORD said unto Moses, A. M. 2513. B. C. 1491. Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward:

16 But lift thou up thy rod, and stretch out thy hand over the sea, and divide it: and the children of Israel shall go on dry *ground* through the midst of the sea.

17 And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honor upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.

18 And the Egyptians shall know that I *am* the LORD, when I have got me honor upon Pharaoh, upon his chariots, and upon his horsemen.

19 ¶ And the Angel of God,[i] which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:

20 And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness *to them*, but it gave light by night *to these:* so that the one came not near the other all the night.

21 And Moses stretched out his hand over the sea; and the LORD caused the sea to go *back* by a strong east wind all that night, and made the sea dry *land*, and the waters were divided.[j]

22 And the children of Israel went into the midst of the sea, upon the dry *ground:* and the waters *were* a wall unto them on their right hand, and on their left.[k]

23 ¶ And the Egyptians pursued, and went in after them to the midst of the sea, *even* all Pharaoh's horses, his chariots, and his horsemen.

24 And it came to pass, that in the morning-watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians,

25 And took off their chariot-wheels, that they drave them heavily;† so that the Egyptians said, Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians.

26 ¶ And the LORD said unto Moses, Stretch

[a] Ch. 4:21, etc. [b] Psa. 105:25. [c] ch. 15:4. [d] Num. 33:3; Deut. 26:8. [e] Josh. 24:7; Neh. 9:9; Psa. 34:17; 106:44, 107:6. [f] ch. 5:21; 6:9. [g] Num. 14:9; Deut. 20:3; 2 Kings 6:16; 2 Chr. 20:15, 17; Psa. 27:1, 2; 46:1–3; Isa. 41.10, 14. * Or, *for whereas ye have seen the Egyptians to-day.* [h] Deut. 1:30; 3:22; 20:4; Josh. 10:14; 23:3, 10; 2 Chr. 20:29; Neh 4:20; Isa. 30:15. [i] Num. 20:16; Isa. 63:9. [j] Josh 3:16; 4:23; Psa. 66.6. [k] 1 Cor. 10:1; Heb. 11:29. † Or, *and made them to go heavily.*

tween the mountains and the sea; so that should Pharaoh follow them with his army, they would, without a miracle, have no way of escape.

4. *Harden Pharaoh's heart;* chap. 4:21. *I will be honored;* in the destruction of Pharaoh and his host.

5. *Turned against the people;* against permitting them to escape.

8. *With a high hand;* by a high hand; that is, by the hand of Jehovah, lifted up with might for their deliverance.

19. *Angel of God;* the Angel of the covenant, who was afterwards made flesh and dwelt among men. Deut. 1:32, 33; Psa. 99:6, 7; Isa. 63:8–16; John 1:14; 1 Cor. 10:9, Compare ver. 24, 25. He was now present in the cloud; and when he removed, the cloud removed with him.

20. *To them;* the Egyptians. *These;* the Israelites.

24. *The morning-watch;* the night was divided into three watches of four hours each. The morning-watch was the last, and began eight hours after sunset. *Looked;* his look was accompanied with visible signs of his displeasure. See the following verse.

INSTRUCTIONS.

4. If men would not have their hearts hardened, they must not continue knowingly to disobey God. If they thus disobey, all the blame will rest upon themselves.

9. When suffering the consequences of sin and fearing destruction, men often appear to be penitent and disposed to reform; but if when they are relieved and their fears pass away, they rush again into sin, they not unfrequently become more hardened, reckless, and wicked than ever, till, given up of God, they sink into ruin.

15. It is the duty of men not merely to pray, but to act; and unless they go forward in the way of duty, their prayers will not avail. God helps those who do what he requires to help themselves.

18. The dispensations of Providence, as well as the publication of divine truth, are to some, by being improved, a savor of life unto life; to others, by being abused, a savor of death unto death; and God is honored in the salvation of the one and the destruction of the other.

20. Many things are very plain, and give great light and comfort to those who obey God, which appear ex-

A. M. 2513. B. C. 1491. out thy hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

27 And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD overthrew* the Egyptians in the midst of the sea.

28 And the waters returned, and covered the chariots, and the horsemen, *and* all the host of Pharaoh that came into the sea after them;[a] there remained not so much as one of them.

29 But the children of Israel walked upon dry *land* in the midst of the sea; and the waters *were* a wall unto them on their right hand, and on their left.

30 Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea-shore.

31 And Israel saw that great work† which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his servant Moses.[b]

CHAPTER XV.

1 Moses' song. 22 The people want water. 23 The waters at Marah are bitter. 25 A tree sweeteneth them. 29 At Elim are twelve wells, and seventy palm-trees.

THEN sang Moses and the children of Israel this song unto the LORD,[c] and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

2 The LORD *is* my strength and song, and he is become my salvation:[d] he *is* my God, and I will prepare him a habitation;[e] my father's God, and I will exalt him.

3 The LORD *is* a man of war:[f] the LORD *is* his name.

4 Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea.

5 The depths have covered them: they sank into the bottom as a stone.

6 Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy.[g]

7 And in the greatness of thine excellency thou hast overthrown them that rose up against thee:[h] thou sentest forth thy wrath, *which* consumed them as stubble.[i]

8 And with the blast of thy nostrils the waters were gathered together, the floods stood upright as a heap, *and* the depths were congealed in the heart of the sea.[j]

9 The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy‡ them.

10 Thou didst blow with thy wind,[k] the sea covered them: they sank as lead in the mighty waters.

11 Who *is* like unto thee, O LORD,[l] among the gods?§ who *is* like thee, glorious in holiness, fearful *in* praises, doing wonders?

12 Thou stretchedst out thy right hand, the earth swallowed them.

13 Thou in thy mercy hast led forth the people *which* thou hast redeemed:[m] thou hast guided *them* in thy strength unto thy holy habitation.

14 The people shall hear, *and* be afraid: sorrow shall take hold on the inhabitants of Palestina.

15 Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away.[n]

16 Fear and dread shall fall upon them;[o] by the greatness of thine arm they shall be *as* still as a stone;[p] till thy people pass over, O LORD, till the people pass over, *which* thou hast purchased.[q]

17 Thou shalt bring them in, and plant them in the mountain of thine inheritance,[r] *in* the place, O LORD, *which* thou hast made for thee to dwell in; *in* the sanctuary, O LORD, *which* thy hands have established.[s]

18 The LORD shall reign for ever and ever.[t]

19 For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them; but the children of Israel went on dry *land* in the midst of the sea.

20 ¶ And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand;[u] and all the women went out after her, with timbrels and with dances.

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* Heb. *shook off.* a ch. 15:10; Psa. 77:16–20; 78:53; 106:11. † Heb. *hand.* b ch. 4:13; 19:9; John 2:11; 11:45. c Judg. 5:1; 2 Sam. 22:1; Psa. 106:12. d Psa. 18:2; 27:1; 62:6; 118:14; Isa. 12:2. e 1 Kings 8:13, 27. f Psa. 24:8; 45:3; Rev. 19:11. g Psa. 118:15, 16. h Deut. 33:26; Psa. 68:33. i Psa. 59:13; Isa. 5:24; 47:14; Matt. 3:12. j 2 Sam. 22:16; Job 4:9; 2 Thess. 2:8. ‡ Or, *repossess.* k ch. 14:21; Psa. 147:18. § Or, *mighty ones.* l Isa. 40:18. m Isa. 63:13. n Josh. 5:1. o Deut. 2:25; 11:25; Josh. 2:9. p 1 Sam. 25:37. q Psa. 74:2; Acts 20:28. r Psa. 44:2. s Psa. 78:54. t Psa. 146:10; Dan. 4:3; 7:27. u Judg. 11:34; 2 Sam. 6:5; Psa. 68:25; 81:2; 149:3; 150:4.

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ceedingly dark and perplexing to those who knowingly disobey him.

28. The way of transgressors is hard. God is against them, and the time will come when they will see this. Happy will it be if they see it while he is waiting to be gracious, saying, "Turn ye, turn ye; for why will ye die?" and hearken to his voice, instead of madly persevering in rebellion against him.

CHAPTER XV.

2. *A habitation;* a place for his public worship.

8. *Blast of thy nostrils;* the wind which made the sea go back, chap. 14:21, here represented as the breath of the Almighty. Ver. 10. *The depths were congealed;* made to stand upon either side like walls of ice.

10. *Didst blow with thy wind;* a wind opposite to that which made the sea retire, and which hastened its return to overwhelm the Egyptians.

12. *The earth;* the sea in the depths of the earth. Psa. 77:14–20.

13. *Thy holy habitation;* the land of Canaan, where God would delight to dwell with his people. But perhaps here, and ver. 17, there is a prophetic allusion to mount Zion, which became God's special dwelling-place.

14. *Palestina;* that is, the country of the Philistines. See note, Isa. 14:29.

15. *Dukes;* leaders, princes.

16. *Pass over;* over the desert and through the intervening countries, to take possession of Canaan. *Purchased;* redeemed or delivered from bondage, to be his peculiar people.

17. *The mountain of thine inheritance;* the land of Canaan, especially Zion, and the temple where he would dwell. See note, ver. 13.

20. *The prophetess;* appointed of God to instruct the women, and lead them in their devotions. Num. 12:1, 2;

21 And Miriam answered them, Sing ye to the LORD,[a] for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

22 So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur;[b] and they went three days in the wilderness, and found no water.

23 ¶ And when they came to Marah,[c] they could not drink of the waters of Marah, for they *were* bitter: therefore the name of it was called Marah.*

24 And the people murmured against Moses, saying, What shall we drink?

25 And he cried unto the LORD; and the LORD showed him a tree, *which* when he had cast into the waters, the waters were made sweet:[d] there he made for them a statute and an ordinance, and there he proved them,

26 And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians:[e] for I *am* the LORD that healeth thee.[f]

27 ¶ And they came to Elim, where *were* twelve wells of water, and threescore and ten palm-trees: and they encamped there by the waters.

CHAPTER XVI.

1 The Israelites come to Sin. 2 They murmur for want of bread. 4 God promiseth them bread from heaven. 11 Quails are sent, 14 and manna. 16 The ordering of manna. 25 It was not to be found on the Sabbath. 32 An omer of it is preserved.

AND they took their journey from Elim,[g] and all the congregation of the children of Israel came unto the wilderness of Sin,[h] A. M. 2513. B. C. 1491. which *is* between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.

2 And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness:[i]

3 And the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh-pots,[j] *and* when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

4 ¶ Then said the LORD unto Moses, Behold, I will rain bread from heaven for you;[k] and the people shall go out and gather a certain rate every day,† that I may prove them,[l] whether they will walk in my law, or no.

5 And it shall come to pass, that on the sixth day they shall prepare *that* which they bring in; and it shall be twice as much as they gather daily.[m]

6 And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the LORD hath brought you out from the land of Egypt:

7 And in the morning, then ye shall see the glory of the LORD;[n] for that he heareth your murmurings against the LORD: and what *are* we, that ye murmur against us?

8 And Moses said, *This shall be* when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmur against him: and what *are* we? your murmurings *are* not against us, but against the LORD.[o]

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a Ver. 1. b Gen. 16:7. c Num. 33:8. * That is, *Bitterness;* Ruth 1:20. d 2 Kings 2:21; 4:41. e Deut. 28:27, 68. f Psa. 41:4; 103:3. g Num. 33:10. h Ezek. 30:15. i ch. 15:24; Psa. 106:25; 1 Cor. 10:10. j Num. 11:4, 5. k Psa. 78:24; John 6:31, 32. † Heb. *the portion of a day in his day.* l Deut. 8:16. m ver. 22. n ver. 10; ch. 40:34; Num. 14:10. o 1 Sam. 8:7; Matt. 10:40; Luke 10:16.

Micah 6:4. *Timbrel;* a musical instrument like the tambourine.

21. *Miriam answered;* she led the women, who sung responsively with the men.

23. *Marah;* meaning bitterness; where was a fountain of bitter water.

25. *Statute—ordinance;* rule, direction, or decree, mentioned ver. 26; Jer. 7:22, 23. *Proved them;* tried them by his providence, and thus gave them opportunity to show whether they would obey him. Gen. 22:1.

26. *Healeth thee;* removes all plagues, sicknesses, and infirmities, such as those which they had witnessed in Egypt. These are always regarded in the holy Scriptures as chastisements for sin. See Deut. 28:59, 61. The outward healing of the body is a symbol of the more glorious healing and sanctifying of the soul by God's grace.

27. *Elim;* a place south-east of Marah, and on the way to mount Sinai.

INSTRUCTIONS.

1. Those dispensations of Providence which excite our greatest fears, often so result as to call forth our loudest praises.

7. They that, being often reproved, continue to harden their hearts, will be suddenly destroyed, and that without remedy. 2 Chron. 36:16; Prov. 6:14, 15; 29:1.

10. When the enemies of God are most confident of success, they are often the nearest to destruction.

16. That fear of coming evil which prevents exertion and leads to despair, instead of delivering from danger, only increases it, and prevents escape.

21. Great deliverances should be celebrated with manifestations of hearty gratitude to God, and sincere devotion of body and soul to his service.

26. The human heart cannot be safely trusted. At one time it will sing praises to God, and at another murmur against him. All true confidence in God, and all genuine love to him, are the fruit of his Spirit; and to him belongs the glory of every thing spiritually good in men.

CHAPTER XVI.

1. *Fifteenth day of the second month;* just one month after they started from Egypt.

3. *Kill—with hunger;* they had hitherto lived on provisions which they brought with them, or obtained by the way; but as they now entered the wilderness, where they thought they could not obtain any, they feared they should perish.

4. *Prove them;* put them to trial. For the meaning of this, see Deut. 8:2, 3, 16.

5. *The sixth day;* the sixth working day, the day before the Sabbath. The Sabbath is spoken of as an institution already existing and well known.

6. *Ye shall know;* by the Lord's providing you a miraculous supply of flesh. Ver. 13.

7. *See the glory of the Lord;* in the miraculous provision of manna. Ver. 14.

8. *Not against us;* Moses and Aaron acted by God's direction. The murmurings of the Israelites against them, were therefore in reality murmurings against Him who sent them. Compare Matt. 10:40; Luke 10:16; John 12:44; 13:20.

A. M. 2513. B. C. 1491. 9 ¶ And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the LORD:[a] for he hath heard your murmurings.

10 And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and behold, the glory of the LORD appeared in the cloud.[b]

11 ¶ And the LORD spake unto Moses, saying,

12 I have heard the murmurings of the children of Israel:[c] speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I *am* the LORD your God.

13 And it came to pass, that at even the quails came up, and covered the camp:[d] and in the morning the dew lay round about the host.

14 And when the dew that lay was gone up, behold, upon the face of the wilderness *there lay* a small round thing, *as* small as the hoar frost on the ground.

15 And when the children of Israel saw *it*, they said one to another, It *is* manna:[*e] for they wist not what it *was*. And Moses said unto them, This *is* the bread which the LORD hath given you to eat.

16 ¶ This *is* the thing which the LORD hath commanded, Gather of it every man according to his eating, an omer for every man,[†] *according to* the number of your persons;[‡] take ye every man for *them* which *are* in his tents.

17 And the children of Israel did so, and gathered, some more, some less.

18 And when they did mete *it* with an omer, he that gathered much had nothing over, and he that gathered little had no lack;[f] they gathered every man according to his eating.

19 And Moses said, Let no man leave of it till the morning.[g]

20 Notwithstanding, they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them.

21 And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted.

22 ¶ And it came to pass, *that* on the sixth day they gathered twice as much bread, two omers for one *man:* and all the rulers of the congregation came and told Moses.

23 And he said unto them, This *is that* which the LORD hath said, To-morrow *is* the rest of the holy sabbath unto the LORD:[h] bake *that* which ye will bake *to-day*, and seethe that ye will seethe; and that which remaineth over, lay up for you to be kept until the morning.

24 And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein.[i]

25 And Moses said, Eat that to-day; for to-day *is* a sabbath unto the LORD: to-day ye shall not find it in the field.

26 Six days ye shall gather it; but on the seventh day, *which is* the sabbath, in it there shall be none.[j]

27 ¶ And it came to pass, *that* there went out *some* of the people on the seventh day for to gather, and they found none.

28 And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws?[k]

29 See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days: abide ye every man in his place, let no man go out of his place on the seventh day.

30 So the people rested on the seventh day.

31 And the house of Israel called the name thereof Manna: and it *was* like coriander-seed, white; and the taste of it *was* like wafers *made* with honey.[l]

32 ¶ And Moses said, This *is* the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.

33 And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations.[m]

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[a] Num. 16:16. [b] Num. 14:10; 1 Kings 8:10. [c] ver. 7. [d] Num. 11:31; Psa. 78:27–31; 105:40. [*] Or, *What* is *this?* or, *It* is *a portion.* [e] ver. 31, 33; Num. 11:7; Deut. 8:3, 16; Josh. 5:12; Neh. 9:15; Psa. 78:24; 105:40; John 6:31, 49, 58; 1 Cor. 10:3; Heb. 9:4; Rev. 2:17. [†] Heb. *by the poll*, or *head.* [‡] Heb. *souls.* [f] 2 Cor. 8:15. [g] Matt. 6:34. [h] ch. 20:8; 31:15; 35:3; Gen. 2:3; Lev. 23:3. [i] ver. 20. [j] ch. 20:9, 10. [k] Num. 14:11; 2 Kings 17:14; Psa. 78:10, 22; 106:13; Jer. 9:6; Ezek. 5:6. [l] Num. 11:7, 8. [m] Heb. 9:4.

9. *Near before the Lord;* near to the cloudy pillar, in which he dwelt, and from which he spoke. Ver. 10.

12. *I am the Lord your God;* of course all their fears in following his guidance were groundless.

14. *Round thing;* rather, scale-like thing.

15. *It is manna;* which might be translated, What is this?

16. *An omer;* the tenth part of an ephah; ver. 36. According to a probable computation, the ephah contained one and one-twelfth bushels English; this would make the omer a trifle less than three and one-half quarts.

18. *Mete;* measure. *Gathered much had nothing over—gathered little had no lack.* These words may be understood in two ways: either that when each head of a family measured out to the members what he had gathered, it was miraculously brought about that there was just an omer apiece; or, that when the people measured the manna with an omer, the superabundance of one man went to supply the want of another. This seems to be the view taken by the apostle Paul, 2 Cor. 8:14, 15. *According to his eating;* according to the number of his household.

19. *Let no man leave of it till the morning;* not that each one, under all circumstances, was required to eat the whole, but no one was allowed to lay up any of it for the next day, or for future use. This was designed to teach them to depend on God, from day to day, for their daily bread. Matt. 6:11, 34.

23. *The Lord hath said;* God had told this to Moses, ver. 5, and Moses now tells it to the people. *Seethe;* boil. *Remaineth over;* above one omer for a man, or above what they would want for the sixth day. *To be kept;* for their supply on the Sabbath. It was cooked the day before, to prevent unnecessary labor on the Sabbath.

28. *My laws;* especially those which required them to rest from their ordinary employments, and keep the Sabbath-day holy.

29. *Go out of his place;* for needless, worldly purposes.

31. *Like coriander-seed;* in shape and size. *Wafers;* thin cakes. When cooked it had something of the taste of sweet oil. Num. 11:6–8.

33. *Take a pot;* this command seems to be mentioned here by way of anticipation, as the tabernacle was not yet made. *Before the Lord;* in the ark of the testimony, the place of his presence. Ver. 34; chap. 25:16, 21; 30:6.

34 As the LORD commanded Moses, so Aaron laid it up before the Testimony, to be kept.[a]

35 And the children of Israel did eat manna forty years, until they came to a land inhabited:[b] they did eat manna, until they came unto the borders of the land of Canaan.[c]

36 Now an omer *is* the tenth *part* of an ephah.[d]

CHAPTER XVII.

1 The people murmur for water at Rephidim. 5 God sendeth them for water to the rock in Horeb. 8 Amalek is overcome by the holding up of Moses' hands. 15 Moses buildeth the altar Jehovah-nissi.

AND all the congregation of the children of Israel journeyed from the wilderness of Sin,[e] after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and *there was* no water for the people to drink.

2 Wherefore the people did chide with Moses,[f] and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the LORD?[g]

3 And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore *is* this *that* thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?

4 And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to stone me.[h]

5 And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river,[i] take in thy hand, and go. A. M. 2513. B. C. 1491.

6 Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it,[j] that the people may drink. And Moses did so in the sight of the elders of Israel.

7 And he called the name of the place Massah,* and Meribah,† because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?

8 ¶ Then came Amalek,[k] and fought with Israel in Rephidim.

9 And Moses said unto Joshua,‡ Choose us out men, and go out, fight with Amalek: to-morrow I will stand on the top of the hill with the rod of God in my hand.

10 So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill.

11 And it came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed.

12 But Moses' hands *were* heavy; and they took a stone, and put *it* under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

13 And Joshua discomfited Amalek and his people with the edge of the sword.

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a Ch. 25:16; Num. 1:50; 17:10; 1 Kings 8:9. b Num. 33:38; Deut. 8:2, 3; Neh. 9:21; John 6:31, 49. c Josh. 5:12; Neh. 9:15. d ver. 16, 32, 33. e ch. 16:1; Num. 33:12, 14. f Num. 20:3, 4. g Deut. 6:16; Psa. 78:18, 41; 95:8, 9; Isa. 7:12; Matt. 4:7; 1 Cor. 10:9. h 1 Sam. 30:6; John 8:59; 10:31; Acts 7:59; 14:19. i ch. 7:20; Num. 20:8–11. j Psa. 105:41, 114:8; 1 Cor. 10:4. * That is, *Temptation.* † That is, *Chiding*, or *Strife.* k Gen. 36:12; Num. 24:20. ‡ Called *Jesus*, Acts 7:45; Heb. 4:8.

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35. *Forty years;* the time they spent in the wilderness. Josh. 5:11, 12.

36. *Ephah;* see note, ver. 16.

INSTRUCTIONS.

3. Men are prone to undervalue their mercies and to magnify their trials. By comparing their present with their past condition they become discontented, and thus unfit themselves for duty and dishonor God.

5. Such was God's regard for the Sabbath before the establishment of the Jewish ritual, and before the ten commandments had been written on tables of stone, that he wrought a stupendous miracle, that his people might continue to keep it holy.

8. When men murmur against others for doing what God commands, instead of blaming men only, they are in reality blaming God.

12. The ingratitude and wickedness of men are often the occasion of wonderful manifestations of the patience, kindness, and grace of God.

18. Were it best, the Lord could furnish his people with the necessaries of life, and even with luxuries, without their labor; and he sometimes does this. But generally he requires them to make efforts; and in all cases, having food and raiment, he requires them to be therewith content. 1 Tim. 6:8; Heb. 13:5.

23. Things should be so arranged on Saturday that all may rest from worldly employments on the Sabbath, and not be prevented by needless cooking, or any other labor, from remembering the day to keep it holy.

27. However clearly it may be shown that God requires men to keep the Sabbath, some will neglect it. And though he makes known that men cannot in the end be gainers by disobeying him, yet such as have no love to him, and no confidence in him, will violate the day.

35. All which will in the end benefit believers, they will, in the use of suitable means, receive.

"All needful grace will God bestow,
And crown that grace with glory too;
He gives us all things, and withholds
No real good from upright souls."

CHAPTER XVII.

1. *Rephidim;* the last station before the Israelites reached Sinai. Num. 33:14, 15.

2. *Did chide with Moses;* found fault with him; murmured against him. *Tempt the Lord;* try his patience by finding fault with his ministers, and provoking him to destroy them.

6. *Stand before thee;* in the cloudy pillar, that would rest upon the rock which Moses was to strike with his rod.

7. *Massah;* temptation. *Meribah;* chiding; because there they chided with Moses, and tempted the Lord.

8. *Amalek;* a people living south of Palestine, between Egypt and mount Seir.

9. *Joshua;* this is the first time he is mentioned in the Bible. His name in Hebrew means Saviour, the same as Jesus in Greek. Hence he is sometimes, in the New Testament, which was written in Greek, called Jesus. Acts 7:45; Heb. 4:8.

10. *Hur;* 1 Chron. 2:19.

11. *Held up his hand;* in token of his seeking help from God. 1 Tim. 2:8. In this first conflict between the Israelites and their enemies, it pleased God to require not only the intercessory prayer of Moses, but also the outward sign of it; that the people might thus be more deeply impressed with the truth that their salvation came from God, and was to be sought by earnest prayer.

12. *Heavy;* weary, tired. *His hands were steady;* continued to be lifted up; showing that they felt that success must come from God.

13. *Discomfited Amalek;* obtained a victory over the Amalekites.

A. M. 2513. B. C. 1491. 14 And the LORD said unto Moses, Write this *for* a memorial in a book, and rehearse *it* in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven.[a]

15 And Moses built an altar, and called the name of it Jehovah-nissi:*

16 For he said, †Because the LORD hath sworn‡ *that* the LORD *will have* war with Amalek from generation to generation.

CHAPTER XVIII.

1 Jethro bringeth to Moses his wife and two sons. 7 Moses entertaineth him. 13 Jethro's counsel is accepted. 27 Jethro departeth.

WHEN Jethro the priest of Midian,[b] Moses' father-in-law, heard of all that God had done for Moses, and for Israel his people, *and* that the LORD had brought Israel out of Egypt;

2 Then Jethro, Moses' father-in-law, took Zipporah, Moses' wife, after he had sent her back,

3 And her two sons; of which the name of the one *was* Gershom;§ for he said, I have been an alien in a strange land:

4 And the name of the other *was* Eliezer;‖ for the God of my father, *said he*, *was* my help, and delivered me from the sword of Pharaoh:

5 And Jethro, Moses' father-in-law, came with his sons and his wife unto Moses into the wilderness, where he encamped at the mount of God:[c]

6 And he said unto Moses, I thy father-in-law Jethro am come unto thee, and thy wife, and her two sons with her.

7 ¶ And Moses went out to meet his father-in-law, and did obeisance, and kissed him;[d] and they asked each other of *their* welfare;¶ and they came into the tent.

8 And Moses told his father-in-law all that the LORD had done unto Pharaoh and to the Egyptians for Israel's sake, *and* all the travail that had come upon them* by the way, and *how* the LORD delivered them.[e]

9 And Jethro rejoiced for all the goodness which the LORD had done to Israel, whom he had delivered out of the hand of the Egyptians.[f]

10 And Jethro said, Blessed *be* the LORD,[g] who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh; who hath delivered the people from under the hand of the Egyptians.

11 Now I know that the LORD *is* greater than all gods:[h] for in the thing wherein they dealt proudly, *he was* above them.[i]

12 And Jethro, Moses' father-in-law, took a burnt-offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father-in-law before God.[j]

13 ¶ And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening.

14 And when Moses' father-in-law saw all that he did to the people, he said, What *is* this thing that thou doest to the people? Why sittest thou thyself alone, and all the people stand by thee from morning unto even?

15 And Moses said unto his father-in-law, Because the people come unto me to inquire of God:[k]

16 When they have a matter, they come unto me; and I judge between one and another,† and I do make *them* know the statutes of God, and his laws.

17 And Moses' father-in-law said unto him, The thing that thou doest *is* not good.

18 Thou wilt surely wear away,‡ both thou, and this people that *is* with thee: for this thing *is* too heavy for thee; thou art not able to perform it thyself alone.[l]

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[a] Num. 24:20; Deut. 25:19. * That is, *The* LORD *my banner;* Psa. 60:4. † Or, *Because the hand* of Amalek is *against the throne of the* LORD, therefore, etc. ‡ Heb. *the hand upon the throne of the* LORD. [b] ch. 2:16. § That is, *A stranger there.* ‖ That is, *My* GOD *is a help.* [c] ch. 3:1, 12. [d] Gen. 29:13; 33:4. ¶ Heb. *peace.* * Heb. *found them.* [e] Psa. 106:43; 107:2. [f] Rom. 12:15. [g] 2 Sam. 18:28; Luke 1:68. [h] Psa. 95:3; 97:9. [i] Job 40:11; Dan. 4:37. [j] Deut. 12:7; 1 Chr. 29:22; 1 Cor. 10:21. [k] Num. 15:34; 27:5; Deut. 17:8, 9. † Heb. *a man and his fellow.* ‡ Heb. *Fading thou wilt fade.* [l] Deut. 1:9, 12.

14. *Write this;* that God would *put out the remembrance;* utterly destroy the Amalekites. Deut. 25:17–19; 1 Sam. 15:3–33; 30:1–19; 2 Sam. 1:1–15.

15. *Jehovah-nissi;* the Lord my banner.

16. *The Lord hath sworn;* the marginal reading is preferable. *From generation to generation;* till they are destroyed.

INSTRUCTIONS.

3. No miracles or manifestations of divine power, wisdom, and goodness, will of themselves lead men to trust in God, or prevent them, when tried, from being dissatisfied with his dealings and murmuring against him.

12. The servants of God may grow weary in prayer, and often they do so sooner than in the use of other means; but our great Advocate and Intercessor in heaven is never weary. Ministers of the gospel need the aid and encouragement of God's people.

There is no inconsistency between hearty dependence on God, manifested in believing, affectionate, fervent prayer for blessings, and the most skilful, vigorous, and persevering use of all appropriate means to obtain them; but the proper use of the one secures and gives efficacy to the right performance of the other.

16. National sins are followed by national judgments; and though the manifestation of divine indignation may long be delayed, in due time it will come; and those who fear not God, nor regard the welfare of their fellow-men, will be destroyed with utter destruction.

CHAPTER XVIII.

1. *Jethro;* chap. 2:16; 3:1.

2. *Sent her back;* he had sent back Zipporah to her father, while he and Aaron went to bring Israel out of Egypt. Chap. 4:24–26.

3. *Gershom;* chap. 2:22.

4. *Eliezer;* meaning, my God a help. Acts 7:29.

5. *The mount of God;* Sinai. Chap. 3:1, 12; 19:11, 20.

6. *He said unto Moses;* sent word to him by a messenger.

8. *Travail;* toils and trials.

11. *For in the thing—above them;* or, yea, in the thing wherein they (the Egyptians) dealt proudly against them (the Israelites.)

12. *Burnt-offering and sacrifices;* in devout acknowledgment of the goodness of God, and as an expression of gratitude for his mercies.

13. *Judge the people;* hear and decide their controversies, and give them such instruction as they needed. Ver. 16.

15. *To inquire of God;* to learn his will.

17. *Not good;* it was not good for Moses to do the whole alone, because it would injure his health and shorten his life.

18. *Wear away;* he would become exhausted, and the people would suffer through the delay of their causes.

19 Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to God-ward,[a] that thou mayest bring the causes unto God:

20 And thou shalt teach them ordinances and laws,[b] and shalt show them the way wherein they must walk, and the work that they must do.

21 Moreover, thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness;[c] and place *such* over them, *to be* rulers of thousands, *and* rulers of hundreds, rulers of fifties, and rulers of tens:

22 And let them judge the people at all seasons: and it shall be, *that* every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear *the burden* with thee.[d]

23 If thou shalt do this thing, and God command thee *so*,[e] then thou shalt be able to endure, and all this people shall also go to their place in peace.[f]

24 So Moses hearkened to the voice of his father-in-law, and did all that he had said.

25 And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

26 And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves.

27 ¶ And Moses let his father-in-law depart; and he went his way into his own land.[g]

CHAPTER XIX.

A. M. 2513. B. C. 1491.

1 The people come to Sinai. 3 God's message by Moses unto the people out of the mount. 8 The people's answer returned again. 10 The people are prepared against the third day. 12 The mountain must not be touched. 16 The fearful presence of God upon the mount.

IN the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they *into* the wilderness of Sinai.[h]

2 For they were departed from Rephidim,[i] and were come *to* the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount.

3 And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;

4 Ye have seen what I did unto the Egyptians,[j] and *how* I bare you on eagles' wings,[k] and brought you unto myself.

5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people:[l] for all the earth *is* mine:

6 And ye shall be unto me a kingdom of priests,[m] and a holy nation. These *are* the words which thou shalt speak unto the children of Israel.

7 ¶ And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him.

8 And all the people answered together, and said, All that the LORD hath spoken we will do.[n] And Moses returned the words of the people unto the LORD.

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a Ch. 20:19; Deut. 5:5. b Deut. 4:1; 6:1, 2; Neh. 9:14. c Deut. 1:15–17; 16:18; 2 Sam. 23:3; Job 29:16; 31:13. d Num. 11:17. e 1 Sam. 8:7. f Gen. 30:25. g Num. 10:29, 30. h Num. 33:15. i ch. 17:1, 8. j ch. 7, etc. k Deut. 32:11; Isa. 40:31; 63:9. l Deut. 7:6; 32:9; 1 Kings 8:53; Psa. 135:4, Isa. 41:8; 43:1; Tit. 2:14. m Rev. 1:6; 5:10. n ch. 24:3; Deut. 5:27–29; Josh. 24:24; Neh. 10:29.

19. *God shall be with thee;* he believed the plan he proposed would be approved of God. *To God-ward;* Moses was to inquire of God for them, and make known to them his will.

21. *Able men;* capable men, who are disposed and qualified rightly to discharge the duties intrusted to them.

23. *If—God command thee;* if he approve the plan, and direct thee to follow it. *Go to their place;* to the land of Palestine, whither they were marching. *In peace;* a well-ordered government would give them peace within and safety without.

27. *His own land;* Midian. Chap. 2:16, 21.

INSTRUCTIONS.

2. It is sometimes proper for husbands and wives to live apart for a time, but generally it is best for them to live together, and by precept and example unite in training up their children in the nurture and admonition of the Lord. 1 Cor. 7:5; Eph. 6:4.

10. When friends who meet recount the goodness of God to them, it is calculated to honor him, to increase their gratitude, and better to fit them for the discharge of their duties.

12. When those who have been separated meet again, it is not enough merely to speak of the kindness of God, but they should unite in worshipping him as the author of all the blessings they enjoy.

18. It is not wise, nor is it right for men to labor so much as to injure their health and shorten their lives, even for the purpose of doing good; but they should proportion their labors to their ability most usefully to perform them.

21. Rulers and all civil officers should be capable men, who love God, speak the truth, hate covetousness, and are strictly honest: men who are able and willing promptly to discharge their appropriate duties, in order to honor God and do good to men.

26. Division of labor greatly increases useful results. Our object should be to have others do all the good they consistently can, and to do ourselves all we consistently can of what they leave undone.

CHAPTER XIX.

1. *The same day;* that is, the first day of the third month, called Sivan, answering to the last part of May and the first of June. This was forty-five days after they left Egypt; namely, sixteen days of the first month and twenty-nine of the second. The next day Moses went up to meet God. Ver. 3. The day after he returned to God the answer of the people, verses 7, 8, then three days were allowed the people to prepare themselves, and on the third day, which was the fiftieth from their departure out of Egypt, God came down on mount Sinai and gave them the law. Verses 11, 16. Hence the feast which was established in commemoration of this event was called Pentecost, meaning the fiftieth. At this feast it was that the Holy Ghost descended on the disciples. Acts 2:1–4.

4. *Bare you on eagles' wings;* saved them, and brought them safely and triumphantly to the enjoyment of his special presence and favor. Deut. 32:11; Isa. 63:9.

6. *A kingdom of priests;* the peculiar office of a priest is to minister to God in holy things. Though there was a body of priests set apart from their brethren to offer the literal sacrifices and perform the other outward service of the tabernacle, yet all the Israelites as a holy nation were to render to God spiritual service, and offer spiritual sacrifices. Compare 1 Peter 2:5.

7. *Laid before their faces;* fully explained to them, and submitted to their consideration what God had said.

A. M. 2513. B. C. 1491. 9 And the LORD said unto Moses, Lo, I come unto thee in a thick cloud,[a] that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the LORD.

10 ¶ And the LORD said unto Moses, Go unto the people, and sanctify them to-day and to-morrow,[b] and let them wash their clothes,

11 And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai.[c]

12 And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, *that ye* go *not* up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death:[d]

13 There shall not a hand touch it, but he shall surely be stoned, or shot through; whether *it be* beast or man, it shall not live: when the trumpet* soundeth long, they shall come up to the mount.

14 ¶ And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes.

15 And he said unto the people, Be ready against the third day: come not at *your* wives.[e]

16 ¶ And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that *was* in the camp trembled.[f]

17 And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.

18 And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire:[g] and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

19 And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.

20 And the LORD came down upon mount Sinai,[h] on the top of the mount: and the LORD called Moses *up* to the top of the mount; and Moses went up.

21 And the LORD said unto Moses, Go down, charge† the people, lest they break through unto the LORD to gaze, and many of them perish.[i]

22 And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them.

23 And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it.

24 And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the LORD, lest he break forth upon them.

25 So Moses went down unto the people, and spake unto them.

CHAPTER XX.

1 The ten commandments. 18 The people are afraid. 20 Moses comforteth them. 22 Idolatry is forbidden. 24 Of what sort the altar should be.

AND God spake all these words,[j] saying,

2 I *am* the LORD thy God, which have brought thee out of the land of Egypt,[k] out of the house of bondage.‡

3 Thou shalt have no other gods before me.[l]

4 Thou shalt not make unto thee any graven image, or any likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth.[m]

5 Thou shalt not bow down thyself to them, nor serve them:[n] for I the LORD thy God *am* a jealous God,[o] visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me;[p]

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a Ch. 20:21; 24:15, 16; Deut. 4:11; Psa. 18:11, 12; Isa. 19:1. b Lev. 11:44. c ver. 16, 18. d Heb. 12:20. * Or, *cornet*. e 1 Sam. 21:4, 5; Joel 2:16. f Heb. 12:21. g Deut. 4:11; 33:2; Judg. 5:5; Psa. 68:8; Hab. 3:3. h Neh. 9:13. † Heb. *contest*. i ch. 33:20; 1 Sam. 6:19. j Deut. 5:4, etc.

k Lev. 26:13; Psa. 81:10. ‡ Heb. *servants*. l 2 Kings 17:35; Jer. 25:6; Matt. 4:10. m Lev. 26:1; Deut. 4:16. n ch. 23:24; Josh. 23:7; Isa. 44:15, 19. o Josh. 24:19; Nahum 1:2. p ch. 34:7; Num. 14:18; Job 21:19; Jer. 2:9; 32:18.

10. *Sanctify them;* cause them to cleanse and prepare themselves. The outward washing commanded was a sign of the inward cleansing of the heart from sin, which God required of every one.

12. *Whosoever toucheth;* the presence of God made the mountain sacred, and it must not be profaned by the touch of man or beast. Thus the Israelites were taught that every thing that pertains to God's service must be regarded with the deepest reverence.

13. *To the mount;* towards it, but not beyond the bounds prescribed for them.

14. *Sanctified the people;* led them to purify themselves as directed, verses 10, 15.

17. *Nether;* lower, outside of the prescribed line. Ver. 12.

19. *Moses spake, and God answered him;* Neh. 9:13; Heb. 12:18–21.

21. *Break through;* over the bounds set for them.

INSTRUCTIONS.

5. If we hearken to the voice of God, believe his declarations, and obey his commands, he will delight in us, and esteem us as his peculiar treasure. Deut. 7:6; 32:9; Psa. 135:4; Tit. 2:14; 1 Peter, 2:9; Rev. 5:10.

8. Men are often much more ready to promise than to perform: and it is generally not wise to say what we will or will not do, but to say, "If the Lord will, we shall live and do this or that;" and while we resolve in his strength, we should depend on him for wisdom and grace to learn and do his will.

13. To meet God with acceptance, we must approach him feeling that we are sinners, and that he is of purer eyes than to behold iniquity but with abhorrence, and striving to cleanse ourselves from all filthiness of the flesh and of the spirit, and to perfect holiness in the fear of God.

21. All unholy curiosity in approaching God, gazing upon what he designed should not be seen, or prying into what is not revealed, is offensive to him and dangerous to ourselves.

CHAPTER XX.

3. *Have no other gods;* to have a god, is to love an object supremely. What a man most loves is his god. Thou shalt not love any object in comparison with Jehovah, or worship any but him. *Before me;* besides me, and in my sight.

5. *Not bow down—nor serve them;* for that is giving them the place of Jehovah; worshipping and serving the creature in opposition to and defiance of the Creator. *Jealous God;* displeased with those who bestow upon others what belongs only to him. *Visiting the iniquity of the fathers upon the children;* by suffering the sins of parents to bring

6 And showing mercy unto thousands of them that love me, and keep my commandments.[a]

7 Thou shalt not take the name of the LORD thy God in vain;[b] for the LORD will not hold him guiltless that taketh his name in vain.[c]

8 Remember the sabbath-day, to keep it holy.

9 Six days shalt thou labor, and do all thy work:

10 But the seventh day *is* the sabbath of the LORD thy God:[d] *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that *is* within thy gates:[e]

11 For *in* six days the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day:[f] wherefore the LORD blessed the sabbath-day, and hallowed it.[g]

12 ¶ Honor thy father and thy mother;[h] that thy days may be long upon the land which the LORD thy God giveth thee.

13 Thou shalt not kill.[i]

14 Thou shalt not commit adultery.[j]

15 Thou shalt not steal.[k]

16 Thou shalt not bear false witness against thy neighbor.[l]

17 Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that *is* thy neighbor's.[m] A. M. 2513. B. C. 1491.

18 ¶ And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw *it*, they removed, and stood afar off.

19 And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.

20 And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not.

21 And the people stood afar off, and Moses drew near unto the thick darkness where God *was*.

22 ¶ And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven.

23 Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold.

24 ¶ An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt-offerings, and thy peace-offerings, thy sheep, and thine oxen:

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a Deut. 7:9; Rom. 11:23. b Lev. 19:12; Deut. 28:58. c Lev. 24:16; Psa. 139:20. d ch. 31:13, 14; Isa. 58:13. e Lev. 23:3; Ezek. 20:12. f Neh. 13:15, 19; Matt. 12:1–12. g Gen. 2:2, 3. h Deut. 27:16; Prov. 1:8; Jer. 35:18, 19; Matt. 15:4, 6; Eph. 6:2. i Gen. 9:6. j Matt. 5:27, 28; 19:18; Rom. 13:9. k Eph. 4:28; 1 Thess. 4:6. l Psa. 52:3, 5; Rev. 22:15. m Hab. 2:9; Rom. 7:7; 1 Cor. 6:10; Col. 3:5.

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evil upon children, and often suffering children, through the wicked influence of parents, to imitate their example and live and die in sin, and bring upon themselves its awful guilt and punishment.

6. *Showing mercy unto thousands—that love me;* not only by forgiving their sins and saving their souls, but often making them instrumental in leading others, especially their children and children's children, to become pious, and the means of salvation to their posterity to many generations.

7. *Take—in vain;* the highest violation of this command is in false swearing. But it also prohibits every light and irreverent use of God's name. *Not hold him guiltless;* will view and treat him as he truly is, exceedingly guilty and deserving divine displeasure.

8. *Remember;* that God in six days made the heavens and the earth, the sea, and all that in them is, and that the seventh day he made for rest and spiritual duties; that on it he himself rested from all his work; that he blessed it and sanctified it, or set it apart from other days, to be devoted from the beginning to the end of time, not to secular but to sacred duties. Gen. 2:1–3. *Keep it holy;* in accordance with the object for which God made it and gave it to men. As a day not to be devoted to worldly business, conversation, reading, travelling, visiting, or amusement, nor to sleep, idleness, or worldly thoughts and feelings, but to be employed in religious worship, and in the promotion of our own spiritual good and that of our fellow-men.

9. *Six days—do all thy work;* all the worldly business which men do must be done in the six working days, and what cannot be done in those days must be left undone, except what is needful to the best discharge of the appropriate duties of the Sabbath.

10. *The Sabbath;* the day of rest for men and beasts of burden.

11. *Hallowed it;* devoted it to sacred, in distinction from secular duties.

12. *Honor thy father and thy mother;* love them, hearken to their teaching, and obey their commands. Treat them with respectful and kind attention, assist them when they need, labor to supply their wants, promote their comfort, increase their usefulness, and do them all the good in your power. Matt. 15:4–6; 19:19; Mark 7:10–13; 10:19; Luke 18:20; Eph. 6:1–3; Col. 3:20; 1 Tim. 5:4. *Days—be long;* life be continued prosperous and happy.

13. *Not kill;* nor take the life of any human being, except when God requires it. Gen. 9:6; Deut. 25:17–19; 1 Sam. 15:1–3, 18, 19. This command forbids not only murder, but all those practices and kinds of business which tend to destroy human life; and requires the performance of those duties, and the pursuit of such courses as tend to preserve it and render it useful.

14. *Not commit adultery;* this command forbids all unchastity in thought, word, or deed. It also forbids all those things which tend to this evil. It is the application of the great law of supreme love to God and impartial love to men with regard to purity in heart and life. Matt. 5:28.

15. *Not steal;* this command forbids us to appropriate to our own use what belongs to others. It is the application of the law of love to property, and requires us to do to others, in respect to it, as we ought to wish them to do to us. Mic. 6:8; Col. 4:1; 2 Peter 2:9.

16. *Not bear false witness;* this is the application of the law of love to the reputation of others, and forbids us to speak differently of them from what, under similar circumstances, we ought to wish them to speak of us. Matt. 12:37; Rom. 13:10.

17. *Not covet;* not desire what does not rightfully belong to us, in any such sense as would incline us wrongfully to take or retain possession of it. Respect and treat the rights of all as you would wish them to respect and treat yours.

All these ten commands express great moral obligations, arising from the nature and relations of things. When they prohibit the highest form of any sin, as murder, adultery, and theft, they also forbid every thought and word that would lead to it. Thus they extend to the thoughts and feelings as well as the outward actions, and are binding in all countries and in all ages.

18. *Saw;* personally witnessed the thunderings and lightnings.

19. *Lest we die;* Judg. 6:22; 13:22.

20. *Fear not;* not fear immediate death, but fear to disobey God. *Prove you;* give you opportunity to show whether you will or will not obey him.

22. *Seen that I have talked;* they heard his voice, but they saw no likeness of him; and this was designed to guard them against attempting to make any such likeness. Ver. 23.

24. *Record my name;* appoint to meet my people and receive their public worship.

A. M. 2513. B. C. 1491. in all places where I record my name I will come unto thee, and I will bless thee.[a]

25 And if thou wilt make me an altar of stone, thou shalt not build it of hewn* stone; for if thou lift up thy tool upon it, thou hast polluted it.

26 Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

CHAPTER XXI.

1 Laws for men-servants. 5 For the servant whose ear is bored. 7 For women-servants. 12 For manslaughter. 16 For stealers of men. 17 For cursers of parents. 18 For smiters. 22 For a hurt by chance. 28 For an ox that goreth. 33 For him that is an occasion of harm.

NOW these *are* the judgments which thou shalt set before them.[b]

2 If thou buy a Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing.[c]

3 If he came in by himself,† he shall go out by himself: if he were married, then his wife shall go out with him.

4 If his master hath given him a wife, and she have borne him sons or daughters, the wife and her children shall be her master's, and he shall go out by himself.

5 And if the servant shall plainly say,‡ I love my master, my wife, and my children; I will not go out free:

6 Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door-post; and his master shall bore his ear through with an awl; and he shall serve him for ever.

7 ¶ And if a man sell his daughter to be a maid-

[a] 2 Chr. 7:16; Matt. 18:20. * Heb. *build them* with *hewing*. [b] Deut. 6:1.

[c] Deut. 15:12; Jer. 34:8–17. † Heb. *with his body*. ‡ Heb. *saying shall say*.

25. *Thou hast polluted it;* rendered it unfit for a place of public worship, by disobeying God in the manner of building it. One reason of this prohibition doubtless was, to guard against the superstitious and idolatrous devices common to heathen altars.

26. *Neither—by steps;* they were to go up by a gradual ascent, and thus avoid such exposure as might result from their being dressed in loose flowing garments.

INSTRUCTIONS.

1. By proclaiming the ten commandments to the Israelites himself, and in circumstances of awful solemnity, God showed their fundamental importance, and took a course adapted to impress upon all men their obligations perfectly to obey them.

2. Deliverance from bondage is a great and precious blessing, and special praises should be rendered to God by those who enjoy it.

3. By forbidding men to regard any object more than God, or to worship any other, he would remove the temptation, and prevent the inclination to break his commandments which supreme regard to creatures occasions.

5. To treat creatures, or the likenesses of creatures, as if they were divine, by bowing down to them and worshipping them, is to act as if they were gods when they are not, and thus by actions to inculcate a falsehood suited to degrade, debase, pollute, and destroy the soul.

7. To use the name of God in a profane, light, or irreverent manner, or to mention it without good reason, tends to lessen the reverence which the soul ought to feel for him, to render it reckless and increasingly wicked, and is a flagrant offence against the Ruler of the universe.

10. Men have no right to employ themselves, their children, servants, or cattle in worldly business more than six days in a week. If they take the Sabbath for worldly purposes, they take what is not theirs, and thus show themselves to be dishonest men, taking that which does not belong to them, and in opposition to the express command of Jehovah.

11. As God has hallowed the Sabbath, or set it apart for sacred purposes, and for this end has blessed it, he makes it a blessing to all who rightly keep it, and through them a means of rich benefits to others.

12. Children are bound to respect, love, and obey their parents, for the purpose of thus honoring and obeying God; and if they do not thus honor them, they dishonor and rebel against him.

13. By taking the life of a human being when not required by God, a man forfeits his own, and ought, in obedience to the divine requirement, to be put to death.

14. Unchastity is a sin which greatly corrupts the human soul, and exposes it to numerous evils in this world, and to the wrath of God in the world to come. Lev. 20:10; Prov. 6:25; Mal. 3:5; Matt. 5:28; 1 Cor. 6:9; Gal. 5:19; Heb. 13:4.

15. Every man has certain things which God has given him, and which, by right from God, belong to himself. They are his property. To take them away, or without just cause deprive him of them, is theft, and exposes those who do it to be excluded from heaven. Isa. 10:1, 2; Luke 16:11; 1 Cor. 6:9; 2 Thess. 2:12.

16. To utter falsehood concerning others, or truth for the purpose of injuring them, is a violation of duty, and will be condemned by God when the secrets of all hearts shall be revealed. Matt. 12:37; Jas. 4:11.

17. The law of God forbids us not merely to take what belongs to others, but to desire to take it. It extends to the thoughts and feelings, requiring us to be content with such things as we have and can gain by doing right; loving Jehovah supremely and our fellow-men as we love ourselves, and pursuing that course which, under the direction of his word, this love requires. Psa. 119:96; Matt. 22:37–40; Rom. 13:7–10; 1 John 3:10; 4:8.

CHAPTER XXI.

1. *Judgments;* rules or laws by which their civil government was to be conducted. A collection of such rules is found in this and the two following chapters, to which this verse serves as an introduction.

2. *If thou buy;* God did not require or justify this, any more than the taking of two wives, ver. 10, but both were then common, and many evils sprung from them. God gave directions which would tend to lessen some of those evils, and render the case of those servants and wives less distressing than it otherwise would be. The word translated buy, means to acquire, obtain, or possess. Gen. 4:1. *The seventh;* one Hebrew should not be bound to serve another more than six years; about the time that an apprentice among us serves his master. *For nothing;* however little work he had done during his time of service, he was not to be required to pay any thing for his freedom, because at the close of six years it belonged to him, and his master was bound not only to let him go, but also liberally to supply him. So with a woman-servant. Deut. 15:12–15.

4. *A wife;* from his female servants. *Shall be her master's;* neither her marriage nor the close of her husband's term of service shall release her from any previous obligation to serve her master.

5. *Plainly say;* openly, freely, so as to make it manifest that it was his free, deliberate choice; thinking that it would on the whole be better for him to continue, than to take another course.

6. *Bore his ear;* this was to be the evidence, that from love to his master, his wife, and his children, he had voluntarily engaged to continue through life to work for his master. *For ever;* through life.

7. *Sell his daughter;* under the expectation that the buyer or his son would marry her; and his thus buying her was an engagement to do so, as it was then custom-

servant,[a] she shall not go out as the men-servants do.[b]

8 If she please not* her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no power,[c] seeing he hath dealt deceitfully with her.[d]

9 And if he have betrothed her unto his son, he shall deal with her after the manner of daughters.

10 If he take him another *wife,* her food, her raiment, and her duty of marriage shall he not diminish.[e]

11 And if he do not these three unto her, then shall she go out free without money.

12 ¶ He that smiteth a man, so that he die, shall be surely put to death.[f]

13 And if a man lie not in wait,[g] but God deliver *him* into his hand; then I will appoint thee a place whither he shall flee.[h]

14 But if a man come presumptuously upon his neighbor to slay him with guile,[i] thou shalt take him from mine altar, that he may die.[j]

15 ¶ And he that smiteth his father, or his mother, shall be surely put to death.[k]

16 ¶ And he that stealeth a man,[l] and selleth him, or if he be found in his hand, he shall surely be put to death.[m]

17 ¶ And he that curseth† his father, or his mother, shall surely be put to death.[n]

18 ¶ And if men strive together, and one smite another‡ with a stone, or with *his* fist, and he die not, but keepeth *his* bed,

19 If he rise again, and walk abroad upon his staff, then shall he that smote *him* be quit: only he shall pay *for* the loss§ of his time, and shall cause *him* to be thoroughly healed.

20 ¶ And if a man smite his servant, or his maid, with a rod, and he die under his hand, he shall be surely punished.‖ A. M. 2513. B. C. 1491.

21 Notwithstanding, if he continue a day or two, he shall not be punished: for he *is* his money.

22 ¶ If men strive, and hurt a woman with child, so that her fruit depart *from her,* and yet no mischief follow, he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges *determine.*[o]

23 And if *any* mischief follow, then thou shalt give life for life,

24 Eye for eye, tooth for tooth, hand for hand, foot for foot,[p]

25 Burning for burning, wound for wound, stripe for stripe.

26 ¶ And if a man smite the eye of his servant, or the eye of his maid, that it perish;[q] he shall let him go free for his eye's sake.[r]

27 And if he smite out his man-servant's tooth, or his maid-servant's tooth; he shall let him go free for his tooth's sake.

28 ¶ If an ox gore a man or a woman that they die, then the ox shall be surely stoned, and his flesh shall not be eaten;[s] but the owner of the ox *shall be* quit.

29 But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death.

30 If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him.[t]

31 Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him.

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[a] Neh. 5:5. [b] ver. 2, 3. * Heb. *be evil in the eyes of.* [c] Deut. 21:14 [d] Mal. 2:14, 15. [e] 1 Cor. 7:5. [f] Lev. 24:17; Num. 35:30, 31; Matt. 26:52. [g] Deut. 19:4, 5. [h] Num. 35:11. [i] Num. 15:30. [j] Gen. 9:6; Deut. 19:11–13; 1 Kings 2:29–34. [k] 1 Tim. 1:9. [l] Rev. 18:12, 13. [m] Deut. 24:7. † Or, *revileth.* [n] Prov. 20:20; 30:11, 17; Matt. 15:4. ‡ Or, *his neighbor.* § Heb. *his ceasing.* ‖ Heb. *avenged.* [o] ver. 30; Deut. 16:18. [p] Lev. 24:20; Deut. 19:21; Matt. 5:38. [q] Eph. 6:9. [r] Col. 4:1. [s] Gen. 9:5. [t] ch. 30:12; Prov. 13:8.

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ary for a man to buy his wife. *Not go out as the men-servants do;* that is, in the seventh year, ver. 2. She should be better provided for, as specified, ver. 8–11.

8. *Who hath betrothed her;* by thus buying her. *Let her be redeemed;* cause her to be redeemed. *Unto a strange nation;* in the Hebrew, a strange people, which some understand to be a foreign nation. But the more probable meaning is, people who are strangers to him, not being of his family. So "a strange woman" means another man's wife. *He hath dealt deceitfully;* in not marrying her himself, or having her married in his family.

9. *After the manner of daughters;* giving her a dowry, and treating her on her marriage as he should his own daughter.

10. *Her food, her raiment, and her duty of marriage;* those of the wife whom he had bought and married.

11. *Go out free;* free from all further obligations to him. She might be divorced and married, if she chose, to another man.

12. *Smiteth a man;* intending to kill him. One who commits murder. Gen. 9:6; Lev. 24:17; Num. 35:30, 31.

13. *Lie not in wait;* had no malice against the man, and did not intend to kill him. *God deliver him;* if the act was wholly providential, without human intention. *Whither he shall flee;* and stay till the matter could be duly examined and the man rightly treated.

14. *Slay him with guile;* intending to murder him. *Take him from mine altar;* even if he should flee there for refuge. 1 Kings 2:28–34.

15, 17. *Smiteth—curseth;* rebellion against rightful parental authority was rebellion against God; and to smite or curse parents, under that government of which God was the civil as well as moral ruler, was at his command punished with death.

16. *Stealeth a man;* taking him by force or guile, for the purpose of selling or enslaving him. The guilt would be the same, should one hire or induce others to do it.

18. *If men strive;* get into a quarrel.

19. *Be quit;* free from the guilt of killing the man, and be punished only as specified.

20. *Surely punished;* according to what, on judicial investigation, should appear to have been his intention and his crime.

21. *Not be punished;* not be punished, especially with death. *He is his money;* the master had such a monied interest in the continued life of his servant, that it was not to be concluded that he meant to kill him, unless there should be clear evidence of the fact.

22–25. *Eye for eye;* Lev. 24:17–22; Deut. 19:16–21.

28. *His flesh shall not be eaten;* this was designed to impress upon all the sacredness of human life. *Be quit;* not be held guilty of murder, nor suffer, except by the loss of the ox. This was on the supposition that he did not before know that the ox was unruly, and that its going at large would endanger the lives of men. But if he did know it, he was to be punished according to the circumstances and aggravations of the offence. Ver. 29–31.

A. M. 2513. B. C. 1491. 32 If the ox shall push a man-servant or a maid-servant, he shall give unto their master thirty shekels of silver,[a] and the ox shall be stoned.

33 ¶ And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein;

34 The owner of the pit shall make *it* good,[b] *and* give money unto the owner of them; and the dead *beast* shall be his.

35 ¶ And if one man's ox hurt another's, that he die, then they shall sell the live ox, and divide the money of it; and the dead *ox* also they shall divide.

36 Or if it be known that the ox hath used to push in time past,[c] and his owner hath not kept him in, he shall surely pay ox for ox; and the dead shall be his own.

CHAPTER XXII.

1 Of theft. 5 Of damage. 7 Of trespasses. 14 Of borrowing. 16 Of fornication. 18 Of witchcraft. 19 Of bestiality. 20 Of idolatry. 21 Of strangers, widows, and fatherless. 25 Of usury. 26 Of pledges. 28 Of reverence to magistrates. 29 Of the first-fruits.

IF a man shall steal an ox, or a sheep,* and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep.[d]

2 ¶ If a thief be found breaking up,[e] and be smitten that he die, *there shall* no blood *be shed* for him.[f]

3 If the sun be risen upon him, *there shall be* blood *shed* for him; *for* he should make full restitution: if he have nothing, then he shall be sold for his theft.

4 If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double.[g]

5 ¶ If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution.[h]

6 If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed *therewith;* he that kindled the fire shall surely make restitution.

7 ¶ If a man shall deliver unto his neighbor money or stuff to keep, and it be stolen out of the man's house; if the thief be found, let him pay double.

8 If the thief be not found, then the master of the house shall be brought unto the judges, *to see* whether he have put his hand unto his neighbor's goods.

9 For all manner of trespass, *whether it be* for ox, for ass, for sheep, for raiment, *or* for any manner of lost thing, which *another* challengeth to be his, the cause of both parties shall come before the judges;[i] *and* whom the judges shall condemn, he shall pay double unto his neighbor.

10 If a man deliver unto his neighbor an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing *it;*

11 *Then* shall an oath of the LORD be between them both,[j] that he hath not put his hand unto his neighbor's goods; and the owner of it shall accept *thereof,* and he shall not make *it* good.

12 And if it be stolen from him, he shall make restitution unto the owner thereof.

13 If it be torn in pieces, *then* let him bring it *for* witness, *and* he shall not make good that which was torn.

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[a] Zech. 11:12, 13; Matt. 26:15; Phil. 2:7. [b] ch. 22:6, 14. [c] ver. 29. * Or, *goat.* [d] 2 Sam. 12:6; Prov. 6:31; Luke 19:8. [e] Job 24:14; Joel 2:9; Matt. 24:43. [f] Num. 35:27. [g] Jer. 16:18; Rev. 18:6. [h] ch. 21:34. [i] Deut. 25:1; 2 Chr. 19:10. [j] Heb. 6:16.

32. *Thirty shekels;* supposed to be about fifteen dollars. Some have thought it to be more.

INSTRUCTIONS.

4. God, as civil ruler among the Jews, did not at once abolish all existing evils, but suffered some for a time to continue, on account of the hardness of their hearts. Yet he adopted regulations which were suited to lessen some of the distressing consequences of those evils, and prepare the way, under the manifestations of increasing light and love, for their ultimate entire removal. Matt. 19:8; Mark 10:5; Acts 17:30.

10. The giving of regulations to lessen the evils of an existing practice does not sanction the continuance of that practice, or afford any evidence that it ought not to be abandoned.

14. As King of the Jews, God adopted into their civil code many of those moral laws which had been obligatory on all men from the creation of the world, and among them was that which required the murderer to be put to death—a law binding on men under all dispensations. Gen. 9:6; Num. 35:31.

26. A Jew by maiming his servant forfeited all claim to his services; and God, by requiring him to be set at liberty, and in many other things, showed a regard to the persons, property, and rights of servants, and to the mutual good of all, far beyond what was then shown in the civil code of any other nation. Deut. 4:5–9; Jer. 34:8–17.

29. When a man has reason to believe that any thing under his control, if sent out or suffered to go out, will endanger the lives of men, he is bound to keep it in. If he does not, and a man is killed by it, he is responsible for the life of that man, and will be treated accordingly at the bar of God.

34. Carelessness is forbidden by the law of God, as well as malice and covetousness; and if others suffer loss through our neglect, we are bound, as far as may be in our power, to remunerate them.

CHAPTER XXII.

2. *Breaking up;* breaking into a dwelling in the night. *No blood be shed;* the man who killed him was not to be deemed guilty of murder, or be punished.

3. *If the sun be risen;* if it was in the daytime, the man could be seen and secured. There was no need of killing him, and the wanton killing of him would be murder. *Be sold for his theft;* that thus restitution may be made to the man from whom he has stolen. Among the Jews, men were sometimes sold or bound out for a time, as a punishment for their crimes. Their services were sold till they had made compensation to those whom they had injured. A poor man sometimes sold his own services, or those of his children, or his creditors sold them for the payment of his debts. Chap. 21:2.

5. *Restitution;* a proper compensation to the person injured.

6. *Make restitution;* for the injury which his carelessness or neglect occasioned.

7. *Stuff;* furniture or articles of any kind.

8. *Put his hand;* taken the article himself.

9. *Challengeth;* affirms or declares.

12. *Make restitution;* on the ground of his not having taken proper care to prevent the theft.

13. *Bring it for witness;* bring the animal, or some part of it, in proof of the fact.

14 ¶ And if a man borrow *aught* of his neighbor, and it be hurt, or die, the owner thereof *being* not with it, he shall surely make *it* good.

15 *But* if the owner thereof *be* with it, he shall not make *it* good: if it *be* a hired *thing*, it came for his hire.

16 ¶ And if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife.[a]

17 If her father utterly refuse to give her unto him, he shall pay* money according to the dowry of virgins.

18 ¶ Thou shalt not suffer a witch to live.[b]

19 ¶ Whosoever lieth with a beast shall surely be put to death.[c]

20 ¶ He that sacrificeth unto *any* god,[d] save unto the LORD only, he shall be utterly destroyed.

21 ¶ Thou shalt neither vex a stranger, nor oppress him:[e] for ye were strangers in the land of Egypt.

22 ¶ Ye shall not afflict any widow, or fatherless child.[f]

23 If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry;

24 And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.[g]

25 ¶ If thou lend money to *any of* my people *that is* poor by thee, thou shalt not be to him as a usurer,[h] neither shalt thou lay upon him usury.

26 If thou at all take thy neighbor's raiment to pledge,[i] thou shalt deliver it unto him by that the sun goeth down:

27 For that *is* his covering only, it *is* his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear;[j] for I *am* gracious.[k] A. M. 2513. B. C. 1491.

28 ¶ Thou shalt not revile the gods,† nor curse the ruler of thy people.[l]

29 ¶ Thou shalt not delay *to offer* the first‡ of thy ripe fruits,[m] and of thy liquors;§ the first-born of thy sons shalt thou give unto me.[n]

30 Likewise shalt thou do with thine oxen, *and* with thy sheep: seven days it shall be with his dam;[o] on the eighth day thou shalt give it me.

31 ¶ And ye shall be holy men unto me:[p] neither shall ye eat *any* flesh *that is* torn of beasts in the field;[q] ye shall cast it to the dogs.

CHAPTER XXIII.

1 Of slander and false witness. 3, 6 Of justice. 4 Of charitableness. 10 Of the year of rest. 12 Of the sabbath. 13 Of idolatry. 14 Of the three feasts. 18 Of the blood and the fat of the sacrifice. 20 An Angel is promised, with a blessing, if they obey him.

THOU shalt not raise‖ a false report:[r] put not thy hand with the wicked to be an unrighteous witness.[s]

2 ¶ Thou shalt not follow a multitude to *do* evil;[t] neither shalt thou speak¶ in a cause to decline after many to wrest *judgment:*

3 ¶ Neither shalt thou countenance a poor man in his cause.[u]

4 ¶ If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.[v]

5 If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him.*

6 Thou shalt not wrest the judgment of thy poor in his cause.[w]

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a Deut. 22:28, 29. * Heb. *weigh.* b Lev. 20:27; Deut. 18:10; 1 Sam. 28:3, 9; Rev. 22:15. c Lev. 18:23, 25. d Deut. 13:1–11. e Lev. 19:33; Zech. 7:10. f Deut. 24:17; Psa. 94:6, 7; Isa. 1:17; Ezek. 22:7; Jas. 1:27. g Jer. 15:8; 18:21; Lam. 5:3. h Neh. 5:7; Psa. 15:5; Ezek. 18:8, 17. i Deut. 24:6, etc.; Job 22:6. j ver. 23. k 2 Chr. 30:9. † Or, *judges.* l Acts 23:3, 5; Jude 8. ‡ Heb. *thy fulness.* m Mic. 7:1. § Heb. *tear.* n ch. 13:2.

o Lev. 22:27. p Lev. 19:2; 1 Pet. 1:15, 16. q Lev. 22:8; Ezek. 4:14; 44:31. ‖ Or, *receive.* r Psa. 15:3. s Prov. 19:5; Eph. 4:25. t 1 Kings 19:10; Job 31:34. ¶ Heb. *answer.* u ver. 6. v Matt. 5:44. * Or, *wilt thou cease to help him?* or, *wouldest cease to leave* thy business *for him; thou shalt surely leave* it to join *with him.* w ver. 3.

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14. *Make it good;* presuming he had not taken proper care of it.

15. *Not make it good;* because the owner could see how it was treated. *It came for his hire;* the price paid for the use of the beast was supposed to be enough not only to compensate for service, but also to cover the risk to which it would be exposed. Of course, should the beast be hurt or die, the owner was to bear the loss.

16. *Endow her;* marry her, and suitably provide for her as his wife.

17. *According to the dowry;* such as would be proper according to her rank and condition.

18. *A witch;* one who professed to have intercourse with evil spirits, and from them to receive supernatural power.

20. *Shall be utterly destroyed;* he not only broke the first commandment of the moral law, but also committed treason against the state, in acknowledging another God instead of Jehovah, who was then the civil head of the Jews.

21. *A stranger;* one who came among them from another nation.

25. *Usury;* interest.

28. *The gods;* magistrates, judges, and other civil rulers, officers under God. *Curse;* speak evil of.

30. *Give it me;* this was an acknowledgment of God as the rightful proprietor of all. Ex. 13:2.

31. *Holy men unto me;* separated from others to be peculiarly Jehovah's people.

INSTRUCTIONS.

6. When one man injures another through design or heedlessness, he is bound, as far as may be in his power, to make him suitable compensation.

10. Fidelity in the safe preservation and good treatment of whatever is committed to us, is required by the law of God. We should regard another's property as we ought to wish him to regard ours.

15. When a man hires property, giving a rent sufficient to compensate not only for its use, but also for the risk to which it is exposed, and the property without his fault is providentially injured or destroyed, the loss shall fall on the owner.

20. The restraints which are needful to keep men from outbreaking iniquity, show that their hearts are depraved; and that all the holiness which there is among men is the fruit of divine grace. Jas. 1:17.

27. Strangers, widows, orphans, and poor persons are peculiarly exposed to be wronged by the wicked, and on this account God graciously makes them objects of his peculiar care, and with special severity will punish their oppressors. Psa. 68:5; Prov. 22:22, 23; Jer. 49:11; Matt. 26:11.

CHAPTER XXIII.

3. *Countenance;* unduly favor. In deciding causes, they were not to favor the rich, the great, or the many; nor were they to be partial towards the poor, but to decide according to evidence, right, and duty.

5. *Lying under his burden;* fallen, and not able to rise without help. *Help with him;* assist the owner in getting the beast up.

A. M. 2513. B. C. 1491. 7 Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked.[a]

8 ¶ And thou shalt take no gift:[b] for the gift blindeth the wise,* and perverteth the words of the righteous.

9 ¶ Also thou shalt not oppress a stranger: for ye know the heart† of a stranger, seeing ye were strangers in the land of Egypt.

10 And six years thou shalt sow thy land, and shalt gather in the fruits thereof:[c]

11 But the seventh *year* thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, *and* with thy olive-yard.‡

12 Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed.

13 And in all *things* that I have said unto you be circumspect:[d] and make no mention of the name of other gods, neither let it be heard out of thy mouth.[e]

14 ¶ Three times thou shalt keep a feast unto me in the year.

15 Thou shalt keep the feast of unleavened bread: thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out of Egypt: and none shall appear before me empty:

16 And the feast of harvest, the first-fruits of thy labors, which thou hast sown in the field: and the feast of ingathering, *which is* in the end of the year, when thou hast gathered in thy labors out of the field.

17 Three times in the year all thy males shall appear before the Lord GOD.

18 Thou shalt not offer the blood of my sacrifice§ with leavened bread; neither shall the fat of my sacrifice remain until the morning.

19 The first of the first-fruits of thy land thou shalt bring into the house of the LORD thy God. Thou shalt not seethe a kid in his mother's milk.[f]

20 ¶ Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.[g]

21 Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name *is* in him.

22 But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies,[h] and an adversary unto thine adversaries.[i]

23 For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites;[i] and I will cut them off.

24 Thou shalt not bow down to their gods,[j] nor serve them, nor do after their works:[k] but thou shalt utterly overthrow them, and quite break down their images.[l]

25 And ye shall serve the LORD your God,[m] and he shall bless thy bread, and thy water;[n] and I will take sickness away from the midst of thee.[o]

26 ¶ There shall nothing cast their young, nor be barren, in thy land:[p] the number of thy days I will fulfil.

27 I will send my fear before thee, and will destroy all the people to whom thou shalt come;[q] and I will make all thine enemies turn their backs¶ unto thee.

28 And I will send hornets before thee,[r] which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee.

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a Ch. 34:7. b Prov. 17:23; Isa. 33:15. * Heb. *the seeing.* † Heb. *soul.* c Lev. 25:3, 4; 26:34. ‡ Or, *olive-trees.* d Deut. 4:9; Eph. 5:15. e Josh. 23:7; Psa. 16:4; Hos. 2:17. § Or, *feast.* f ch. 34:26. g Gen. 48:16; Isa. 63:9. h Gen. 12:3; Deut. 30:7; Zech. 2:8. ‖ Or, *I will afflict them that afflict thee.*

i ch. 33:2; Josh. 5:13. j ch. 20:5. k Lev. 18:3; Deut. 12:30; Psa. 101:3. l ch. 32:20; Num. 33:52; 2 Chr. 31:7. m Josh. 22:5. n Deut. 7:13; Isa. 33:16; Mal. 3:10, 11. o Psa. 103:3. p Deut. 28:4. q Josh. 2:9, 11; 1 Sam. 14:15; 2 Chr. 14:14. ¶ Heb. *neck;* Psa. 18:40. r Deut. 7:20; Josh. 24:12.

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7. *Far from a false matter;* not attempt to support a false accusation. *Slay thou not;* not be accessory to the death of an innocent person.

8. *Gift;* a bribe offered to induce a magistrate to favor one in judgment.

9. *A stranger;* a foreigner. They had learned by experience in Egypt the liability of foreigners to be oppressed, and remembered how they felt under oppression.

11. *Let it rest;* this was to teach them their dependence on God, and the safety of trusting in him.

12. *Thy work;* all worldly business except what was needful in acts of mercy, and for the best discharge of the appropriate duties of the Sabbath. *May be refreshed;* one day's rest in a week from labor is, for man and beast, essential to the best refreshment, the greatest vigor, and longest life. Chap. 34:21.

13. *Circumspect;* very careful to obey his will.

15. *Feast of unleavened bread;* this followed the passover, instituted the night before they left Egypt. It was called the feast of unleavened bread because they were required, during that feast, to eat nothing leavened, and to have no leaven in their houses. Chap. 12:14–20. *Empty;* without an offering, or something devoted especially to the Lord. Chap. 34:18–20.

16. *Feast of harvest;* so called because the harvest then began to be ripe. It was called also the feast of weeks, or of sevens, because it was kept seven weeks after the passover; also the feast of Pentecost, which means the fiftieth, because it commenced on the fiftieth day after the passover, and was commemorative of the giving of the law from mount Sinai, which took place fifty days after the departure of the Israelites from Egypt. Chap. 34:22; Lev. 23:14–21; Num. 28:26–31. *The feast of ingathering;* so called because it took place after the gathering in or completion of the harvest. It was called also the feast of tabernacles, in commemoration of their having dwelt forty years in tabernacles or tents in the wilderness. The feast was kept from the fourteenth to the twenty-first day of the month Tishri, answering to the last part of September and the first part of October. It was the seventh month of their ecclesiastical, and the first of their civil year. Lev. 23:34–36; Deut. 16:13–15.

18. *The blood of my sacrifice;* or the feast of the passover. Chap. 12:7–10; 34:25; Lev. 2:11; Deut. 16:4.

19. *Seethe;* boil or cook. Some suppose that this precept was intended to guard against a superstitious usage of the heathen; others, that its design was to inculcate a humane spirit.

20. *An Angel;* he who dwelt in the pillar of cloud and of fire. Chap. 14:19; 32:34; 33:2, 14; Num. 20:16; Josh. 5:13–15; 6:2; Isa. 63:7–13.

21. *My name is in him;* he possessed and manifested the attributes of Jehovah. Mal. 3:1.

23. *Mine Angel shall—bring thee in;* Josh. 24:2–11.

26. *Thy days I will fulfil;* he would preserve their lives to a good old age.

28. *Hornets;* Deut. 7:20; Josh. 24:12.

29 I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee.

30 By little and little I will drive them out from before thee, until thou be increased, and inherit the land.

31 And I will set thy bounds from the Red sea even unto the sea of the Philistines,[a] and from the desert unto the river:[b] for I will deliver the inhabitants of the land into your hand;[c] and thou shalt drive them out before thee.

32 Thou shalt make no covenant with them, nor with their gods.[d]

33 They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee.[e]

CHAPTER XXIV.

1 Moses is called up into the mountain. 3 The people promise obedience. 4 Moses buildeth an altar, and twelve pillars. 6 He sprinkleth the blood of the covenant. 9 The glory of God appeareth. 14 Aaron and Hur have the charge of the people. 15 Moses goeth into the mountain, where he continueth forty days and forty nights.

AND he said unto Moses, Come up unto the LORD,[f] thou and Aaron, Nadab, and Abihu,[g] and seventy of the elders of Israel;[h] and worship ye afar off.

2 And Moses alone shall come near the LORD: but they shall not come nigh; neither shall the people go up with him.

3 ¶ And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, All the words which the LORD hath said will we do.[i] A. M. 2513. B. C. 1491.

4 And Moses wrote all the words of the LORD,[j] and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.

5 And he sent young men of the children of Israel, which offered burnt-offerings, and sacrificed peace-offerings of oxen unto the LORD.

6 And Moses took half of the blood, and put *it* in basins; and half of the blood he sprinkled on the altar.

7 And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient.

8 And Moses took the blood, and sprinkled *it* on the people,[k] and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words.

9 ¶ Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel;

10 And they saw the God of Israel:[l] and *there was* under his feet as it were a paved work of a sapphire-stone,[m] and as it were the body of heaven, in *his* clearness.[n]

11 And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink.[o]

12 ¶ And the LORD said unto Moses, Come up to me into the mount, and be there:[p] and I will give thee tables of stone,[q] and a law, and commandments which I have written;[r] that thou mayest teach them.

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a Num. 34:3, etc.; Deut. 11:24. b Num. 34:3; Josh. 1:4; Psa. 72:8. c Josh. 21:44. d ch. 34:12, 15; Psa. 106:35; 2 Cor. 6:15. e Judg. 2:3. f ver. 15; ch. 34:2. g ch. 28:1. h Num. 11:16. i Deut. 5:27; Josh. 24:22.

j Deut. 31:9. k Heb. 9:19–21; 13:20; 1 Pet. 1:2. l 1 Kings 22:19; Isa. 6:1, 5. m Ezek. 1:26; 10:1; Rev. 4:3; 21:19. n Matt. 17:2; Rev. 1:16. o Gen. 18:8. p ver. 2, 18. q Deut. 5:22. r Neh. 9:13.

29. *Beast of the field;* wild and ravenous beasts. Deut. 7:22.

31. *Sea of the Philistines;* the Mediterranean sea, on the eastern shore of which the Philistines lived. *The desert;* of Shur. *The river;* Euphrates. Josh. 1:4; 1 Kings, 4:21.

32. *No covenant—with their gods;* not worship them.

33. *A snare;* it would draw them away from the worship of Jehovah, and bring upon them his wrath.

INSTRUCTIONS.

2. The majority as to numbers, wealth, and political influence are often wrong. If in such cases a person would do right, he must not be governed by public opinion, however it may be expressed, but by the law of God.

7. The laws of Moses, as well as those of Christ, required men to love others as they loved themselves; and, under all circumstances, to do to others as they ought to wish that others should do to them. Matt. 7:12; 19:19; 22:37–40.

9. Might never gives right; and to oppress or wrong any one because he cannot defend himself, or bring to justice the aggressor, is mean, base, and wicked.

12. In requiring men to remember the Sabbath-day to keep it holy, God regards not only his own glory, but the comfort and highest good of all classes of men and of laboring animals. To deprive them of the rest of the Sabbath is robbery of God, and of man and beast.

17. Not only individuals but nations are bound to follow the directions of God. Nor does their safety or their best interest ever require them, as nations or individuals, to break his commands. Ver. 22–27; chap. 34:24.

31. Jehovah claims and exercises the right to dispose of all parts of the earth according to his pleasure.

CHAPTER XXIV.

1. *Come up;* this command was given to Moses while he was yet with God in the mount, chap. 20:21. The meaning is, that he should come up again with the persons named, after he had first descended and done what is recorded in ver. 3–8. *Nadab and Abihu;* the two elder sons of Aaron. Chap. 6:23.

3. *All the words of the Lord—the judgments;* those contained in the four preceding chapters. The ten commandments were spoken by God himself to all the people.

4. *All the words of the Lord;* those which he had previously communicated to the people.

7. *The book of the covenant;* that which he had written. Ver. 4.

8. *The blood of the covenant;* that by which the covenant which they had made was ratified. Heb. 9:19; Matt. 26:28; Mark 14:24; Luke 22:20.

9. *Then went up Moses;* as directed, ver. 1.

10. *Saw the God of Israel;* compare Isa. 6:1; Ezek. 1:26. *A paved work of a sapphire;* or, transparent sapphire. This is the "sea of glass like unto crystal," in Rev. 4:6. The sapphire is a precious stone of a sky-blue color. The elders of Israel did not see God face to face as Moses did, but only from the lower part of the mount, where they were commanded to worship "afar off." Ver. 1, 2.

11. *He laid not his hand;* they received no harm, though they saw God; not his essence or shape, but his visible glory. John 1:18; 5:37; 6:46; 14:9; 15:24; 1 John 4:12.

12. *Come up to me;* still nearer to the visible glory. *Tables of stone;* on which were the ten commandments. Chap. 31:18; 32:15, 16; Deut. 5:22.

A. M. 2513. B. C. 1491. 13 And Moses rose up, and his minister Joshua; and Moses went up into the mount of God.

14 And he said unto the elders, Tarry ye here for us, until we come again unto you: and behold, Aaron and Hur *are* with you: if any man have any matters to do, let him come unto them.

15 And Moses went up into the mount, and a cloud covered the mount.[a]

16 And the glory of the LORD abode upon mount Sinai,[b] and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud.

17 And the sight of the glory of the LORD *was* like devouring fire on the top of the mount in the eyes of the children of Israel.[c]

18 And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights.[d]

CHAPTER XXV.

1 What the Israelites must offer for the making of the tabernacle. 10 The form of the ark. 17 The mercy-seat, with the cherubim. 23 The table, with the furniture thereof. 31 The candlestick, with the instruments thereof.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, that they bring me* an offering:† of every man that giveth it willingly with his heart ye shall take my offering.[e]

3 And this *is* the offering which ye shall take of them; gold, and silver, and brass,

4 And blue, and purple, and scarlet, and fine linen,‡ and goats' *hair*,

5 And rams' skins dyed red, and badgers' skins, and shittim-wood,

6 Oil for the light, spices for anointing oil, and for sweet incense,

7 Onyx-stones, and stones to be set in the ephod, and in the breastplate.

8 And let them make me a sanctuary; that I may dwell among them.[f]

9 According to all that I show thee,[g] *after* the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make *it*.

10 ¶ And they shall make an ark *of* shittim-wood:[h] two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

11 And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about.

12 And thou shalt cast four rings of gold for it, and put *them* in the four corners thereof; and two rings *shall be* in the one side of it, and two rings in the other side of it.

13 And thou shalt make staves *of* shittim-wood, and overlay them with gold.

14 And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them.

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a Ch. 19:9. b Lev. 9:23; Num. 14:10. c Deut. 4:36; Ezek. 1:27; Nah. 1:6, Hab. 3:4, 5; Heb. 12:18, 29. d ch. 34:28; Deut. 9:9. * Heb. *take for me.* † Or, *heave-offering.* e 2 Cor. 8:12; 9:7. ‡ Or, *silk.* f ch. 29:45; 2 Cor. 6:16; Rev. 21:3. g Heb. 8:5. h Heb. 9:4.

13. *Minister;* servant. *Into the mount;* towards the top of the mount, on which was the visible presence of Jehovah. It would seem that Moses with Joshua approached near to the cloud that covered the mount, and there abode six days. On the seventh day God called Moses into his immediate presence, while Joshua remained behind and waited for him. In chap. 32:17, we find him descending with Moses.

14. *Matters to do;* controversies to be settled, or cases to be decided.

INSTRUCTIONS.

1. We should approach God not only with reverence and holy fear, but with filial respect, confidence, and love.

3. We often find that many who are forward to promise are backward to perform, and that nothing but the grace of God will make those who solemnly covenant with him steadfast and persevering in obeying his commands. Num. 14:11–35; Psa. 78:10–61; 106:8–43; 1 Cor. 10:5–12.

8. The blood which was shed in sacrifices under the Old Testament dispensation, was designed to impress upon all the necessity of an atonement, in order to the forgiveness of sin and acceptance with God. It pointed forward to the blood of Christ, who, in due time, was to take away sin by the sacrifice of himself; and who would enter the holy place with his own blood, and thus obtain eternal redemption for all who should believe on him. Heb. 9:6–28.

12. A right understanding of the law which God wrote with his finger on tables of stone, is essential to a right estimate of human character. Ministers should therefore be very explicit in teaching it. Without rightly understanding the law, men will not rightly understand the gospel, or their need of its blessings.

18. Moses received his directions from God, therefore all the children of Israel were bound to obey him. If they did not, they rebelled against God, andwere justly exposed to his wrath. How much more aggravated will be the sin and doom of men who refuse to obey Jesus Christ. Deut. 18:15; John 1:45; Acts 3:22–26; 7:37; Heb. 10:28–31.

CHAPTER XXV.

We come now to the tabernacle and its furniture. To guard against any intermixture of heathenish usages, as well as to impress upon the minds of the Israelites the truth that all acceptable worship of God must be in accordance with the rules of his appointment, Jehovah gave to Moses in the mount specific directions for the structure of the tabernacle and every thing pertaining to its service. He showed him, moreover, a pattern, by which he was enabled at once to apprehend the meaning of all the directions he received, and to write them out in full, as is done in this and the six following chapters.

The tabernacle was God's visible dwelling-place. As such it represented to the Israelites the great truth that Jehovah dwells spiritually with his people as their king and protector. Thus the tabernacle, with all the services belonging to it, was "a shadow of good things to come." It typified the higher blessings of the Christian dispensation, as is fully shown in the epistle to the Hebrews.

2. *That giveth it willingly;* thus God taught the people that he will have willing worshippers.

4. *Blue, and purple, and scarlet;* these colors were employed as being the most excellent.

5. *Badgers' skins;* according to some, the original word means the skin of a species of seal. *Shittim-wood;* a species of acacia, an exceedingly fine and durable wood. Gum arabic is obtained from the living tree.

7. *The ephod—breastplate;* see the description of these, chap. 28:6–30.

10. *An ark;* this is a different word in the Hebrew from that rendered ark in Gen. 6:14, and means a chest. *A cubit;* about eighteen inches.

11. *A crown;* a cornice or border around the lid of the ark.

13. *Staves;* poles or rods to go through the rings of the ark, by which to carry it.

15 The staves shall be in the rings of the ark: they shall not be taken from it.

16 And thou shalt put into the ark the testimony which I shall give thee.[a]

17 And thou shalt make a mercy-seat *of* pure gold:[b] two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof.

18 And thou shalt make two cherubim *of* gold, *of* beaten work shalt thou make them, in the two ends of the mercy-seat.

19 And make one cherub on the one end, and the other cherub on the other end: *even* of the mercy-seat* shall ye make the cherubim on the two ends thereof.

20 And the cherubim shall stretch forth *their* wings on high, covering the mercy-seat with their wings, and their faces *shall look* one to another; toward the mercy-seat shall the faces of the cherubim be.[c]

21 And thou shalt put the mercy-seat above upon the ark;[d] and in the ark thou shalt put the testimony that I shall give thee.[e]

22 And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubim which *are* upon the ark of the testimony,[f] of all *things* which I will give thee in commandment unto the children of Israel.

23 ¶ Thou shalt also make a table *of* shittim-wood:[g] two cubits *shall be* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

24 And thou shalt overlay it with pure gold,[h] and make thereto a crown of gold round about.

25 And thou shalt make unto it a border of a handbreadth round about, and thou shalt make a golden crown to the border thereof round about.

26 And thou shalt make for it four rings of gold, and put the rings in the four corners that *are* on the four feet thereof.

27 Over against the border shall the rings be for places of the staves to bear the table. A. M. 2513. B. C. 1491.

28 And thou shalt make the staves *of* shittim-wood, and overlay them with gold, that the table may be borne with them.

29 And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal:† *of* pure gold shalt thou make them.[i]

30 And thou shalt set upon the table show-bread before me always.[j]

31 ¶ And thou shalt make a candlestick *of* pure gold:[k] *of* beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same.

32 And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side:

33 Three bowls made like unto almonds, *with* a knop and a flower in one branch; and three bowls made like almonds in the other branch, *with* a knop and a flower: so in the six branches that come out of the candlestick.

34 And in the candlestick *shall be* four bowls made like unto almonds, *with* their knops and their flowers.

35 And *there shall be* a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick.

36 Their knops and their branches shall be of the same: all of it *shall be* one beaten work *of* pure gold.

37 And thou shalt make the seven lamps thereof: and they shall light‡ the lamps thereof,[m] that they may give light over against it.§

38 And the tongs thereof, and the snuff-dishes thereof, *shall be of* pure gold.

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[a] Ch. 16:34; 31:18; 34:29; Num. 17:4; Deut. 10:2, 5; 1 Kings 8:9; 2 Kings 11:12; 2 Chr. 34:14; Rom. 3:2; Heb. 9:4. [b] ch. 37:6; 40:20; Lev. 16:13; Rom. 3:25; Heb. 9:5. * Or, of the matter *of the mercy-seat.* [c] 2 Chr. 3:10. [d] ch. 26:34. [e] ver. 16. [f] ch. 30:6; Lev. 16:2; Num. 7:89; 17:4; 1 Sam. 4:4; 2 Sam. 6:2; 2 Kings 19:15; Psa. 80:1; 99:1; Isa. 37:16. [g] ch. 37:10; 1 Kings 7:48; Heb. 9:2. [h] 1 Kings 6:20. † Or, *to pour out withal.* [i] ch. 37:16; Num. 4:7. [j] Lev. 24:5, 6; 1 Sam. 21:6; Mal. 1:7, 12; Matt. 12:4. [k] ch. 37:17; 1 Kings 7:49; 2 Chr. 13:11; Zech. 4:2; Heb. 9:2; Rev. 1:12. [l] Zech. 4:2; Rev. 1:4, 12. ‡ Or, *cause to ascend.* [m] ch. 27:20, 21; 30:7, 8; Lev. 24:3, 4; Num. 8:2; 2 Chr. 13:11. § Heb. *the face of it.*

16. *The testimony;* the tables of stone, on which were written the ten commandments, God's testimony as to the duty of men.

17. *A mercy-seat;* this was the golden covering or lid, the upper side of the sacred chest or ark, called the mercy-seat because on it was sprinkled the blood of atonement, and above it dwelt Jehovah in his visible glory, dispensing mercy to men.

18. *Cherubim;* representations of creatures intensely studying, for the purpose of doing the will of God. Some have supposed them to resemble the living creatures described Ezek. 1:4–14.

20. *One to another;* the cherub on one end looking towards the cherub on the other end of the mercy-seat, both looking towards the mercy-seat, and their wings stretched over it. Heb. 9:5. Between them, on the mercy-seat, was the shekinah, or the visible glory of Jehovah. Hence, he is said to dwell between the cherubim. 1 Sam. 4:4; Psa. 80:1; 99:1.

24. *A crown;* cornice or rim.

25. *Border;* this was to be below the leaf, around the frame of the table. *Handbreadth;* the width of the four fingers; about three or four inches. *A golden crown;* a rim of gold around the border, like that around the leaf of the table.

29. *Spoons;* or bowls. *Covers;* or cans. *To cover withal;* better, as in the margin, to pour out withal.

30. *Show-bread;* twelve loaves of bread, equal to the number of the tribes. It was placed on the table, and called show-bread, or bread of the presence, because it always stood in the presence of the Lord. It was sprinkled with frankincense. On the Sabbath the bread was taken away, and new bread put in its place. The frankincense that was on it was burnt as an oblation to God, and the bread was eaten by the priests. Lev. 24:5–9. On one emergency mentioned in Scripture it was given to others. 1 Sam. 21:1–6; Matt. 12:2, 4. This show-bread, and all the articles and worship in the tabernacle, and afterwards in the temple, pointed forward to the Bread of God, which was to come down from heaven, and give life unto the world. John 6:32–58.

31. *A candlestick;* it consisted of an upright shaft, with six branches coming out in pairs, three on each side, making a line of seven lamps. *Knops;* knobs or embossed work. These and the bowls and flowers were ornamental figures on the shaft and branches.

33. *Like unto almonds;* in the form of an almond. *In the six branches;* three bowls, knobs, and flowers on each branch, and four on the shaft of the candlestick, making twenty-two in all.

35. *Of the same;* the same material, pure gold.

37. *Seven lamps;* one for the shaft, and one for each branch of the candlestick.

38. *The tongs;* snuffers or scissors to trim the lamps.

A. M. 2513. B. C. 1491. 39 *Of* a talent of pure gold shall he make it, with all these vessels.

40 And look that thou make *them* after their pattern,[a] which was showed thee* in the mount.

CHAPTER XXVI.

1 The ten curtains of the tabernacle. 7 The eleven curtains of goats' hair. 14 The covering of rams' skins. 15 The boards of the tabernacle, with their sockets and bars. 31 The veil of the ark. 36 The hanging for the door.

MOREOVER thou shalt make the tabernacle *with* ten curtains *of* fine twined linen, and blue, and purple, and scarlet:[b] with cherubim of cunning work† shalt thou make them.

2 The length of one curtain *shall be* eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains shall have one measure.

3 The five curtains shall be coupled together one to another; and *other* five curtains *shall be* coupled one to another.

4 And thou shalt make loops of blue upon the edge of the one curtain, from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of *another* curtain, in the coupling of the second.

5 Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that *is* in the coupling of the second; that the loops may take hold one of another.

6 And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle.

7 ¶ And thou shalt make curtains *of* goats' *hair*, to be a covering upon the tabernacle: eleven curtains shalt thou make.[c]

8 The length of one curtain *shall be* thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains *shall be all* of one measure.

9 And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the fore-front of the tabernacle.

10 And thou shalt make fifty loops on the edge of the one curtain *that is* outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second.

11 And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the tent‡ together, that it may be one.

12 And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the backside of the tabernacle.

13 And a cubit on the one side, and a cubit on the other side of that which remaineth§ in the length of the curtains of the tent, it shall hang over the

[a] Ch. 26:30; Num. 8:4; 1 Chr. 28:11; Acts 7:44; Heb. 8:5. * Heb. *which thou wast caused to see.* [b] 1 Chr. 17:1. † Heb. *the work of a cunning work-man*, or *embroiderer.* [c] ch. 36:14, etc. ‡ Or, *covering.* § Heb. *in the remainder*, or *surplusage.*

39. *A talent of pure gold;* estimated by some to be equal to about twenty, and by others, thirty thousand dollars. The light of these lamps represented the spiritual light which God in Christ, by his word and Spirit, through the instrumentality of his people, especially his ministers, communicates to the world.

INSTRUCTIONS.

2. God most justly requires of men that, whatever they do, they should seek to honor him and benefit their fellow-men.

8. Though God is in all places, yet he dwells especially in those which, according to his will, are consecrated to his worship; and from them he bestows peculiar blessings on his people.

16. What relates to the worship and glory of God, and to the redemption of men by Jesus Christ, is described in the Bible with greater minuteness, and treated as of greater importance, than the temporal interests of kingdoms, or all the mere worldly concerns of men.

22. All things which, by divine appointment, are connected with the sanctuary, were designed by God to impress upon the worshippers a conviction of his presence, and communicate something of those truths which relate to the bestowment of mercy and the gift of salvation through Christ.

30. It is not enough, in order to salvation, that Christ tasted death for every man, and was made a propitiation for the sins of the world; but in order to be saved, men must receive from him spiritual life, be united to him, and receive from him permanently spiritual nourishment and support. Heb. 2:9; 1 John 2:2; John 6:32–58; 15:1–11.

37. Jesus Christ is the light of the world. All men, and especially his ministers, are bound to follow him, that they may not walk in darkness, but have the light of life; and to let that light so shine in godly, beneficent conduct, that men shall be led to glorify their Father in heaven. John 8:12; Matt. 5:14–16.

CHAPTER XXVI.

1. *Tabernacle;* the words *tabernacle* and *tent* are sometimes used in a general way to denote the whole structure of the movable temple described in the present chapter. Psa. 78:60. But in a strict sense, the tabernacle is always the inner set of curtains described in verses 1–6; while the tent is the covering above it of goats' hair. See verses 6, 11–13. *Cherubim of cunning work;* or rather, the work of a cunning deviser. It is generally agreed that these curtains were woven with different colors and figures of cherubim, while the hanging for the door of the tent, ver. 36, 37, was embroidered.

3. *Coupled together;* in the Hebrew simply joined. Hence a great curtain formed from the union of several smaller curtains is called a joining, or "coupling."

4. *The edge of the one curtain;* that is, of the one great curtain. *From the selvedge in the coupling;* rather, on the edge in the coupling. The coupling is the compound curtain made of five single curtains. *In the uttermost edge—coupling of the second;* or, in the edge of the outermost curtain in the second coupling. The simple meaning is, that in the edge of the outermost curtain of each coupling (compound curtain) on the adjacent sides should be loops, etc., corresponding to each other.

5. *Coupling of the second;* or, second coupling. See above. *Take hold one of another;* or, be opposite one to another.

6. *Taches;* clasps to unite the loops, and thus the edges of the curtains.

9. *Double;* double it over in an ornamental way.

10. *Which coupleth the second;* or, in respect to the second coupling. See above.

12. *The half curtain that remaineth;* that is, the half of the second great curtain made of five single curtains. The framework of shittim-wood was thirty cubits long and ten cubits high. The two great curtains of goats' hair, when united, made a covering 44 cubits long by 30 wide. Of this, 4 cubits were doubled over in front; 30 more were needed to cover the framework; leaving 10 cubits, that is, just half of the second great curtain, to hang over in the rear.

13. *That which remaineth in the length of the curtains of the tent;* that in which the curtains of the tent exceed in length those of the tabernacle. Here the sacred writer reckons according to the length of a single curtain. The

sides of the tabernacle, on this side and on that side, to cover it.

14 And thou shalt make a covering for the tent *of* rams' skins dyed red, and a covering above *of* badgers' skins.

15 ¶ And thou shalt make boards for the tabernacle *of* shittim-wood standing up.

16 Ten cubits *shall be* the length of a board, and a cubit and a half *shall be* the breadth of one board.

17 Two tenons* *shall there be* in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle.

18 And thou shalt make the boards for the tabernacle, twenty boards on the south side southward.[a]

19 And thou shalt make forty sockets of silver under the twenty boards;[b] two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

20 And for the second side of the tabernacle on the north side *there shall be* twenty boards,

21 And their forty sockets *of* silver; two sockets under one board, and two sockets under another board.

22 And for the sides of the tabernacle westward thou shalt make six boards.

23 And two boards shalt thou make for the corners of the tabernacle in the two sides.

24 And they shall be coupled† together beneath, and they shall be coupled together[c] above the head of it unto one ring:[d] thus shall it be for them both; they shall be for the two corners.

25 And they shall be eight boards, and their sockets *of* silver, sixteen sockets; two sockets under one board, and two sockets under another board.

26 ¶ And thou shalt make bars *of* shittim-wood; five for the boards of the one side of the tabernacle,

27 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward.

28 And the middle bar in the midst of the boards shall reach from end to end. A. M. 2513. B. C. 1491.

29 And thou shalt overlay the boards with gold, and make their rings *of* gold *for* places for the bars: and thou shalt overlay the bars with gold.

30 And thou shalt rear up the tabernacle according to the fashion thereof which was showed thee in the mount.[e]

31 ¶ And thou shalt make a veil *of* blue, and purple, and scarlet, and fine twined linen of cunning work:[f] with cherubim shall it be made.

32 And thou shalt hang it upon four pillars of shittim-*wood* overlaid with gold: their hooks *shall be of* gold, upon the four sockets of silver.

33 ¶ And thou shalt hang up the veil under the taches, that thou mayest bring in thither within the veil the ark of the testimony: and the veil shall divide unto you between the holy *place* and the most holy.[g]

34 And thou shalt put the mercy-seat upon the ark of the testimony in the most holy *place*.

35 And thou shalt set the table without the veil,[h] and the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side.

36 And thou shalt make a hanging for the door of the tent, *of* blue, and purple, and scarlet, and fine twined linen, wrought with needlework.[i]

37 And thou shalt make for the hanging five pillars *of* shittim-*wood*, and overlay them with gold, *and* their hooks *shall be of* gold: and thou shalt cast five sockets of brass for them.

CHAPTER XXVII.

1 The altar of burnt-offering, with the vessels thereof. 9 The court of the tabernacle inclosed with hangings and pillars. 18 The measure of the court. 20 The oil for the lamp.

AND thou shalt make an altar *of* shittim-wood,[j] five cubits long, and five cubits broad; the altar shall be four-square, and the height thereof *shall be* three cubits.

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* Heb. *hands.* [a] Num. 3:36; 4:31, 32. [b] ch. 27:10. † Heb. *twinned.* [c] Psa. 133:1; 1 Cor. 3:16; 1 Pet. 2:5. [d] Eph. 4:16; Col. 2:19. [e] ch. 25:9, 40; 27:8; Acts 7:44; Heb. 8:5; 9:23. [f] ch. 36:35; Lev. 16:2; 2 Chr. 3:14; Matt. 27:51; Heb. 9:3, 8; 10:20. [g] 1 Kings 8:8–10; 2 Chr. 5:7–10. [h] ch. 40:22. [i] ch. 36:37. [j] ch 38:1; 2 Chr. 4:1; Ezek. 43:13; Heb. 13:10.

curtains of the inner covering (tabernacle) were 28 cubits long; those of the outer covering (tent) were 30 cubits in length. When the two coverings were spread over the framework of shittim-wood, so that the curtains, regarded as single, lay across it and hung down on each side, the curtains of the tent must have extended just a cubit on each side below the curtains of the tabernacle, so as entirely to cover the latter.

15. *Boards;* with the exception of Ezek. 27:6, where the meaning is uncertain, the word here rendered "boards" is used only of the framework of the sanctuary. It does not denote common boards, but rather thick planks. See on ver. 22–25.

17. *Tenons;* projections to set into the sockets of silver.

22. *Six boards;* it is generally agreed that the width of the tabernacle on the inner side was ten cubits. The Jewish rabbins agree in representing the planks, or timbers, of the tabernacle to have been one cubit in thickness. As they were a cubit and a half in width, this would require just eight to reach from outside to outside on the western end. If they had a less thickness, then the two corner planks, ver. 23, must have extended just so far beyond the side.

24. *Coupled together;* in the Hebrew, twinned, that is, made double. The meaning seems to be, that each corner-plank shall be joined above and below to the adjacent side-plank, so that the two shall make a pair. *Unto one ring;* so that one ring shall serve to unite the two.

26. *Bars;* these were to run through the sides of the framework, to increase its strength.

33. *The holy place and the most holy;* these were the two divisions into which the tabernacle was divided; the holy place being twenty cubits by ten, and the holy of holies, ten cubits square. Heb. 9:6–9.

36. *The door;* the entrance to the tabernacle, which was on the east.

INSTRUCTIONS.

30. In order to be accepted, we must consecrate to God the best that we have, and be careful in all things to follow his directions.

33. As the veil which separated the holy from the most holy place, in the tabernacle and afterwards in the temple, was at the crucifixion of Christ rent in twain, to show us that the way to the throne of mercy is open for all, all should, with believing and grateful hearts, draw near to God, in that new and living way opened by the death of Christ, that they may obtain mercy, and find grace to help in all times of need. Heb. 9:1–14, 20–22.

A. M. 2513. B. C. 1491. 2 And thou shalt make the horns of it upon the four corners thereof:[a] his horns shall be of the same: and thou shalt overlay it with brass.

3 And thou shalt make his pans to receive his ashes, and his shovels, and his basins, and his flesh-hooks, and his fire-pans: all the vessels thereof thou shalt make *of* brass.[b]

4 And thou shalt make for it a grate of network *of* brass; and upon the net shalt thou make four brazen rings in the four corners thereof.

5 And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar.

6 And thou shalt make staves for the altar, staves *of* shittim-wood, and overlay them with brass.[c]

7 And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it.

8 Hollow with boards shalt thou make it: as it was showed* thee in the mount, so shall they make *it*.[d]

9 ¶ And thou shalt make the court of the tabernacle:[e] for the south side southward *there shall be* hangings for the court *of* fine twined linen of a hundred cubits long for one side:

10 And the twenty pillars thereof and their twenty sockets *shall be of* brass; the hooks of the pillars and their fillets *shall be of* silver.

11 And likewise for the north side in length *there shall be* hangings of a hundred *cubits* long, and his twenty pillars and their twenty sockets *of* brass; the hooks of the pillars and their fillets *of* silver.

12 ¶ And *for* the breadth of the court on the west side *shall be* hangings of fifty cubits: their pillars ten, and their sockets ten.

13 And the breadth of the court on the east side eastward, *shall be* fifty cubits.

14 The hangings of one side *of the gate shall be* fifteen cubits: their pillars three, and their sockets three.

15 And on the other side *shall be* hangings fifteen *cubits:* their pillars three, and their sockets three.

16 ¶ And for the gate of the court *shall be* a hanging of twenty cubits, *of* blue, and purple, and scarlet, and fine twined linen,[f] wrought with needle-work:[g] *and* their pillars *shall be* four, and their sockets four.

17 All the pillars round about the court *shall be* filleted with silver; their hooks *shall be of* silver, and their sockets *of* brass.

18 ¶ The length of the court *shall be* a hundred cubits, and the breadth fifty everywhere,† and the height five cubits *of* fine twined linen, and their sockets *of* brass.

19 All the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court, *shall be of* brass.[h]

20 ¶ And thou shalt command the children of Israel, that they bring thee pure oil-olive beaten for the light,[i] to cause the lamp to burn always.‡

21 In the tabernacle of the congregation without the veil, which *is* before the testimony, Aaron and his sons shall order it from evening to morning before the LORD:[j] *it shall be* a statute for ever unto their generations on the behalf of the children of Israel.[k]

CHAPTER XXVIII.

1 Aaron and his sons are set apart for the priest's office. 2 Holy garments are appointed. 6 The ephod. 15 The breastplate with twelve precious stones. 30 The Urim and Thummim. 31 The robe of the ephod, with pomegranates and bells. 36 The plate of the mitre. 39 The embroidered coat. 40 The garments for Aaron's sons.

AND take thou unto thee Aaron thy brother,[l] and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, *even* Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.

2 And thou shalt make holy garments for Aaron thy brother,[m] for glory and for beauty.[n]

3 And thou shalt speak unto all *that are* wise-hearted,[o] whom I have filled with the spirit of

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[a] Ch. 29:12; Lev. 4:7, 18; 16:18; 1 Kings 1:50; 2:28; Psa. 118:27; Heb. 6:18. [b] 1 Kings 7:45; Jer. 52:20. [c] ch. 30:4; Num. 4:14. * Heb. *he showed.* [d] ch. 26:30, etc.; Heb. 8:5. [e] ch. 38:9; 1 Kings 6:36; 8:64; Psa. 92:13; Ezek. 40:20, etc. [f] ch. 36:37. [g] ch. 28:39; 39:29; Psa. 45:14. † Heb. *fifty by fifty.* [h] ver. 3. [i] Lev. 24:2. ‡ Heb. *to ascend up.* [j] ch. 30:8; 1 Sam. 3:3; 2 Chr. 13:11; Luke 12:35. [k] ch. 28:43; 29:9, 28; Lev. 3:17; 16:34; 24:9; Num. 18:23; 19:21; 1 Sam. 30:25. [l] Lev. 8:2; Num. 18:7; 2 Chr. 26:18–21; Heb. 5:1, 4. [m] ch. 29:5, 29; Lev. 8:7, 30; Num. 20:26, 28; Psa. 132:16. [n] Isa. 61:3, 10; Rev. 5:10; 19:8. [o] ch. 31:3; 35:30–35; Prov. 2:6; 1 Cor. 12:11.

CHAPTER XXVII.

2. *Horns;* projections of the four corners.

4. *A grate of network of brass;* the position and office of this it is difficult to determine. A common opinion has been, that it was suspended by the four rings in the hollow of the altar midway between the top and the bottom; and that on it the sacrifices were burned, the ashes falling through upon the ground below. Others have supposed that all the hollow of the altar above the grate was filled with earth, upon which the sacrifices were placed. The common Jewish tradition is, that the whole interior of the altar was filled with earth, chap. 20:24, and that the grate went round the altar on the outside, which is favored by chap. 28:5, 7.

9. *Court of the tabernacle;* a large open inclosure around the tabernacle.

10. *Fillets;* rods passing from the top of one pillar to another.

13. *On the east side eastward;* as this was the front, it had a gateway in the centre of twenty cubits, with a hanging of richer materials, leaving just fifteen cubits on each side for the curtain of common materials.

17. *Filleted with silver;* connected at the top by silver fillets.

20. *Oil-olive beaten;* oil obtained from beating olives in a mortar, which was more pure than that obtained by pressing them in a mill.

21. *Order it;* see to the lighting of the lamp, according to divine direction.

INSTRUCTIONS.

8. Every altar for sacrifice, erected by divine appointment under the Old Testament, pointed forward to the sacrifice of Christ; who through the eternal Spirit offered himself without spot unto God, to purge our consciences from dead works to serve the living God. Heb. 9:10–21.

20. Intelligence and purity should ever characterize the followers, and especially the ministers of Christ. He is the light of the world, and in following him they will not walk in darkness, but have the light of life, and be instrumental in communicating it for the salvation of their fellow-men. Matt. 5:16; John 1:9; 8:12.

CHAPTER XXVIII.

2. *Holy garments;* garments to be used not on ordinary occasions, but when engaged in the public worship of God. *For glory and for beauty;* the glory and beauty of the priestly garments represented the holiness, purity,

wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office.

4 And these *are* the garments which they shall make; a breastplate,[a] and an ephod,[b] and a robe,[c] and a broidered coat,[d] a mitre,[e] and a girdle:[f] and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office.

5 And they shall take gold, and blue, and purple, and scarlet, and fine linen.

6 ¶ And they shall make the ephod *of* gold, *of* blue, and *of* purple, *of* scarlet, and fine twined linen, with cunning work.

7 It shall have the two shoulder-pieces thereof joined at the two edges thereof; and *so* it shall be joined together.

8 And the curious* girdle of the ephod, which *is* upon it, shall be of the same, according to the work thereof; *even of* gold, *of* blue, and purple, and scarlet, and fine twined linen.

9 And thou shalt take two onyx-stones, and grave on them the names of the children of Israel:

10 Six of their names on one stone, and *the other* six names of the rest on the other stone, according to their birth.

11 With the work of an engraver in stone, *like* the engravings of a signet,[g] shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold.

12 And thou shalt put the two stones upon the shoulders of the ephod *for* stones of memorial unto the children of Israel: and Aaron shall bear their names before the LORD[h] upon his two shoulders for a memorial.[i]

13 ¶ And thou shalt make ouches *of* gold;

14 And two chains *of* pure gold at the ends; *of* wreathen work shalt thou make them, and fasten the wreathen chains to the ouches.

15 ¶ And thou shalt make the breastplate of judgment with cunning work;[j] after the work of the ephod thou shalt make it; *of* gold, *of* blue, and *of* purple, and *of* scarlet, and *of* fine twined linen, shalt thou make it. A. M. 2513. B. C. 1491.

16 Foursquare it shall be *being* doubled; a span *shall be* the length thereof, and a span *shall be* the breadth thereof.

17 And thou shalt set in it settings of stones,† *even* four rows of stones: *the first* row *shall be* a sardius,‡ a topaz, and a carbuncle: *this shall be* the first row.

18 And the second row *shall be* an emerald, a sapphire, and a diamond.

19 And the third row a ligure, an agate, and an amethyst.

20 And the fourth row a beryl, and an onyx, and a jasper:[k] they shall be set in gold in their inclosings.§

21 And the stones shall be with the names of the children of Israel,[l] twelve, according to their names, *like* the engravings of a signet; every one with his name shall they be according to the twelve tribes.

22 ¶ And thou shalt make upon the breastplate chains at the ends *of* wreathen work *of* pure gold.

23 And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two ends of the breastplate.

24 And thou shalt put the two wreathen *chains* of gold in the two rings *which are* on the ends of the breastplate.

25 And *the other* two ends of the two wreathen *chains* thou shalt fasten in the two ouches, and put *them* on the shoulder-pieces of the ephod before it.

26 ¶ And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate in the border thereof, which *is* in the side of the ephod inward.

27 And two *other* rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, toward the fore part thereof, over

a Ver. 15; ch. 39:8, 21; Isa. 59:17; Eph. 6:14. b ver. 6. c ver. 31; ch. 39:22. d Lev. 8:7. e ch. 39:28; Zech. 3:5. f Isa. 11:5. * Or, *embroidered.* g ver. 36. h ver. 29; ch. 39:6, 7. i Josh 4:7; Zech. 6:14. j ch. 39:8; Lev. 8:8. † Heb. *fill in it fillings of stone.* ‡ Or, *ruby.* k Rev. 4:3; 21:19, 20. § Heb. *fillings.* l Rev. 21:12.

and dignity of their office; and, since their priesthood typified that of Christ, these holy and glorious garments prefigured the infinite dignity, excellence, and spiritual beauty of Jesus Christ our great High-priest.

5. *Gold;* that is, golden threads. The manner of forming them is described chap. 39:3.

6. *The ephod;* this, with the breastplate attached to it, was the outermost of the garments belonging to the high-priest. The ephod was a short garment reaching down, according to the testimony of the ancients, to the middle of the thighs. Originally it seems to have been without sleeves. Each shoulder-piece consisted of two projections from the body of the ephod, the one coming up from before and the other from behind, and united on the shoulder at their extremities by an onyx-stone set in gold, which served also for a clasp.

8. *Shall be of the same, according to the work thereof;* these words seem to mean, that it shall be woven as a part of the ephod; and be of the same materials and texture.

11. *Signet;* a seal. *Ouches;* sockets.

12. *For a memorial;* to put them in remembrance that Aaron, as priest, appeared in their behalf before the Lord.

14. *Two chains;* these are generally thought to be the same chains mentioned ver. 24, 25, their connection with the ephod being here considered, and there, their connection with the breastplate.

15. *Breastplate of judgment;* so called because worn by the high-priest when he applied to the Lord for his judgment, or decision, in matters about which they inquired of him.

16. *Four square—being doubled;* after being doubled over so as to form a sort of bag or pouch, it was four square: consequently the whole piece, before doubling, was two spans in length. A span is half a cubit, that is, between nine and ten inches.

22. *Chains at the ends;* at the two upper corners on the outside were two rings of gold, to which these chains were attached, ver. 23, 24.

25. *The two ouches;* the two sockets of the onyx-stones on the shoulder-pieces of the ephod.

26. *Two rings of gold;* on the two lower corners of the breastplate on the inside, corresponding to the two rings in the ephod, ver. 27.

27. *Two other rings of gold—ephod;* this verse may be literally rendered thus: "And thou shalt make two rings of gold, and shall put them upon the two shoulder-pieces of the ephod below, in its forepart, over against its coupling, above the girdle of the ephod." The coupling is that of the shoulder pieces at the onyx-stones, ver. 7. These rings are to be directly opposite to this coupling

A. M. 2513. B. C. 1491. against the *other* coupling thereof, above the curious girdle of the ephod.

28 And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that *it* may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod.

29 And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy *place*, for a memorial before the LORD continually.[a]

30 ¶ And thou shalt put in the breastplate of judgment the Urim and the Thummim;[b] and they shall be upon Aaron's heart, when he goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually.[c]

31 ¶ And thou shalt make the robe of the ephod all *of* blue.

32 And there shall be a hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of a habergeon,[d] that it be not rent.

33 And *beneath* upon the hem* of it thou shalt make pomegranates *of* blue, and *of* purple, and *of* scarlet, round about the hem thereof; and bells of gold between them round about:

34 A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about.

35 And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy *place* before the LORD,[e] and when he cometh out, that he die not.

36 ¶ And thou shalt make a plate *of* pure gold,[f] and grave upon it, *like* the engravings of a signet, HOLINESS TO THE LORD.

37 And thou shalt put it on a blue lace,[g] that it may be upon the mitre; upon the fore-front of the mitre it shall be.

38 And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things,[h] which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the LORD.[i]

39 ¶ And thou shalt embroider the coat of fine linen, and thou shalt make the mitre *of* fine linen, and thou shalt make the girdle *of* needlework.[j]

40 ¶ And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty.[k]

41 And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them,[l] and consecrate them,† and sanctify them, that they may minister unto me in the priest's office.[m]

42 And thou shalt make them linen breeches,[n] to cover their nakedness;‡ from the loins even unto the thighs they shall reach.§

43 And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy *place;*[o] that they bear not iniquity, and die:[p] *it shall be* a statute for ever unto him and his seed after him.[q]

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a Ver. 12. b Lev. 8:8; Num. 27:21; Deut. 33:8; 1 Sam. 28:6; Ezra 2:63; Neh. 7:65. c Heb. 9:24. d Neh. 4:16; Job 41:26. * Or, *skirts.* e Heb. 9:12. f ch. 39:30; Zech. 14:20; Heb. 7:26; 12:14; Rev. 21:27. g ver. 28, 31; Num. 15:38. h ver. 43; Lev. 10:17; 22:9; Num. 18:1; Isa. 53:6, 11; Ezek. 4:4-6; John 1:29; 2 Cor. 5:21; Heb. 9:28; 1 Pet. 2:24. i Lev. 1:4; 22:27; 23:11; Isa. 56:7; 60:7; Eph. 1:6; 1 Pet. 2:5. j Psa. 45:14. k ver. 2. l ch. 29:7; 30:30; 40:15; Isa. 61:1. † Heb. *fill their hand.* m Lev. 8; Heb. 5:4. n Lev. 16:4; Ezek. 44:18. ‡ Heb. *flesh of their nakedness.* § Heb. *be.* o ch. 20:26. p Lev. 5:1, 17; 20:19, 20; 22:9; Num. 9:13; 18:22. q ch. 27:21; Lev. 17:7.

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below. The two upper corners of the breastplate being fastened to the onyx-stones by wreathed chains of gold, and the two lower corners to the rings here mentioned by a lace of blue, the breastplate is thus made firm over the heart, ver. 29; a beautiful and most expressive symbol of the unchangeable love which Christ, our great High-priest, bears toward his people, and in which all his earthly ministers should strive to imitate him. It has been well said that Christ bears his people on his shoulders by his almighty power and efficacious atonement, and on his heart by his everlasting love.

30. *Urim—Thummim;* that is, *lights and perfections:* according to some, these were no other than the precious gems themselves, through which God, by a supernatural lustre, manifested his will; others think that they were precious stones placed in the pouch of the breastplate, and used in consulting God's will. The whole subject is involved in obscurity.

31. *Robe of the ephod;* worn underneath the ephod.

32. *The hole of it;* the hole through which the head passed when it was put on.

33. *Pomegranates;* balls in the form of pomegranates, a species of fruit shaped like an apple.

34. *A golden bell and a pomegranate;* one after the other, alternately, round the hem of the robe. The bell was an emblem of pleasant sound, and the pomegranate of abundant fruitfulness; indicating the duty of making a good profession, and abounding in fruits of holiness.

38. *Bear the iniquity of the holy things;* typically make atonement for their sins, and thus obtain forgiveness through the atonement of Christ.

41. *Anoint them;* in token of their dedication to the sacred office. *Sanctify them;* set them apart, and devote them to their work.

43. *Bear not iniquity;* do not commit sin, by neglecting divine directions, thus exposing themselves to divine judgments.

INSTRUCTIONS.

1. The high-priest, among the Jews, was a striking type of the Messiah, who, as a priest, entered the holy place with his blood, and obtained eternal redemption for his people. Heb. 9:11, 12.

3. The ingenuity of men, their genius and judgment, their ability to plan, and their power to execute, all come from God, and should all be devoted to his service. Jas. 1:17.

9, 12. Our great High-priest, of whom Aaron was a type, bears all his people upon his heart, presents their wants before his Father, and will save to the uttermost all who come unto God through him, seeing he ever liveth to make intercession for them. 1 Pet. 2:24; Heb. 7:25.

21. The names of all his people are in the Lamb's book of life; he will never blot them out, but will acknowledge them as his redeemed people, before his Father and the holy angels. Rev. 3:5; Matt. 10:32.

30. All spiritual illumination and perfection are in Jesus Christ, and he is able and willing to communicate according to the wants of all who feel their need, and heartily apply to him.

38. Holiness to the Lord was the great and all-pervading characteristic of the Redeemer; and it is his great design, by his word, his Spirit, and his providence, in all his dispensations to make his people like him. 1 Cor. 15:49; 1 John 3:2.

CHAPTER XXIX.

1 The sacrifice and ceremonies of consecrating the priests. 38 The continual burnt-offering. 45 God's promise to dwell among the children of Israel.

AND this *is* the thing that thou shalt do unto them to hallow them,[a] to minister unto me in the priest's office: Take one young bullock, and two rams without blemish,

2 And unleavened bread,[b] and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: *of* wheaten flour shalt thou make them.

3 And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams.

4 And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water.[c]

5 And thou shalt take the garments,[d] and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod:

6 And thou shalt put the mitre upon his head, and put the holy crown upon the mitre.

7 Then shalt thou take the anointing oil, and pour *it* upon his head, and anoint him.[e]

8 And thou shalt bring his sons, and put coats upon them.[f]

9 And thou shalt gird them with girdles, Aaron and his sons, and put* the bonnets on them: and the priest's office shall be theirs for a perpetual statute:[g] and thou shalt consecrate† Aaron and his sons.

10 And thou shalt cause a bullock to be brought before the tabernacle of the congregation; and Aaron and his sons shall put their hands upon the head of the bullock.[h]

11 And thou shalt kill the bullock before the LORD, *by* the door of the tabernacle of the congregation.

12 And thou shalt take of the blood of the bullock,[i] and put *it* upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar.

13 And thou shalt take all the fat that covereth the inwards, and the caul‡ *that is* above the liver, and the two kidneys, and the fat that *is* upon them, and burn *them* upon the altar.

14 But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp:[j] it *is* a sin-offering.

15 ¶ Thou shalt also take one ram; and Aaron and his sons shall put their hands upon the head of the ram.[k]

16 And thou shalt slay the ram, and thou shalt take his blood, and sprinkle *it* round about upon the altar.

17 And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put *them* unto his pieces, and unto§ his head.

18 And thou shalt burn the whole ram upon the altar: it *is* a burnt-offering unto the LORD: it *is* a sweet savor,[l] an offering made by fire unto the LORD.

19 ¶ And thou shalt take the other ram:[m] and Aaron and his sons shall put their hands upon the head of the ram.

20 Then shalt thou kill the ram, and take of his blood, and put *it* upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about.[n]

21 And thou shalt take of the blood that *is* upon the altar, and of the anointing oil,[o] and sprinkle *it* upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons' garments with him.

22 Also thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul *above* the liver, and the two kidneys, and the fat that *is* upon them, and the right shoulder; for it *is* a ram of consecration.

23 And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread that *is* before the LORD.

24 And thou shalt put all in the hands of Aaron, and in the hands of his sons; and shalt wave them‖ *for* a wave-offering before the LORD.[p]

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a Lev. 8:2, etc. b Lev. 2:4; 6:20–22. c ch. 30:19–21; 40:12; Lev. 8:6; Heb. 10:22; 1 Pet. 3:21. d ch. 28:2–8. e Lev. 10:7; Psa. 133:2. f ch. 28:40, etc. * Heb. *bind.* g Num. 18:7; Heb. 5:4. † Heb. *fill the hand of.* h Lev. 1:4; 3:2; 8:14; Isa. 53:6; 2 Cor. 5:21. i Lev. 8:15. ‡ Or, *midriff.*

j Lev. 4:11, 12; Heb. 13:11. k ver. 10. § Or, *upon.* l Gen. 8:21; Eph. 5:2; Phil. 4:18. m ver. 3. n Lev. 8:24; Heb. 9:22. o ch. 30:25, etc. ‖ Heb. *shake to and fro.* p Lev. 7:30.

CHAPTER XXIX.

Aaron and his sons being sinners, it is necessary that they be first cleansed by washing and expiatory sacrifices, before they can minister to the Lord as his priests. Heb. 5:3. This typical cleansing represents the purity and holiness of the priestly office. The three different kinds of sacrifice—a sin-offering, a burnt-offering, and a peace-offering—signify the completeness of their consecration.

1. *To hallow;* set apart from secular to sacred duties. *Without blemish;* this was required in the case of every sacrifice. On the part of the offerer it signified his supreme love and devotion to God, Mal. 1:8; on the part of the victim, it prefigured the perfection of Christ's sacrifice. 1 Pet. 1:19.

2. *Wafers;* thin cakes.

6. *Holy crown;* the plate of gold. Chap. 28:36, 37.

7. *Anointing oil;* an oil prepared with various spices. Chap. 30:23–33.

9. *The bonnets;* or turbans. Chap. 28:40.

10. *Put their hands upon the head of the bullock;* this expressed their conviction of guilt, and their hope that through the shedding of the blood of that victim, pointing forward to the blood of Christ, they should receive pardon.

12. *The horns of the altar;* chap. 27:2.

18. *Burn the whole;* denoting the necessity of an entire consecration of the whole man to God, as well as the necessity of an atonement, in order to salvation.

19. *The other ram;* this was a peace-offering, on the flesh of which the offerer and his friends feasted, after the breast and right shoulder had been given to the priests. Lev. 7:28–34. On the present occasion, Moses, as performing the priestly office, received for his portion the breast, ver. 26.

20. *Tip of the right ear—thumb—toe;* this signified the completeness of their expiation and consecration.

24. *Wave them;* move them to and fro. This, as well as heaving upward, was a sign that they were consecrated to God.

A. M. 2513. B. C. 1491. 25 And thou shalt receive them of their hands, and burn *them* upon the altar for a burnt-offering, for a sweet savor before the LORD:[a] it *is* an offering made by fire unto the LORD.

26 And thou shalt take the breast of the ram of Aaron's consecration,[b] and wave it *for* a wave-offering before the LORD: and it shall be thy part.

27 And thou shalt sanctify the breast of the wave-offering,[c] and the shoulder of the heave-offering, which is waved, and which is heaved up, of the ram of the consecration, *even* of *that* which *is* for Aaron, and of *that* which is for his sons:

28 And it shall be Aaron's and his sons' by a statute for ever from the children of Israel; for it *is* a heave-offering: and it shall be a heave-offering from the children of Israel of the sacrifice of their peace-offerings, *even* their heave-offering unto the LORD.

29 And the holy garments of Aaron shall be his sons' after him, to be anointed therein, and to be consecrated in them.[d]

30 *And* that son* that is priest in his stead shall put them on seven days,[e] when he cometh into the tabernacle of the congregation to minister in the holy *place*.

31 ¶ And thou shalt take the ram of the consecration, and seethe his flesh in the holy place.

32 And Aaron and his sons shall eat the flesh of the ram, and the bread that *is* in the basket,[f] *by* the door of the tabernacle of the congregation.

33 And they shall eat those things wherewith the atonement was made,[g] to consecrate *and* to sanctify them: but a stranger shall not eat *thereof*,[h] because they *are* holy.

34 And if aught of the flesh of the consecrations, or of the bread, remain unto the morning, then thou shalt burn the remainder with fire:[i] it shall not be eaten, because it *is* holy.

35 And thus shalt thou do unto Aaron, and to his sons, according to all *things* which I have commanded thee: seven days shalt thou consecrate them.

36 And thou shalt offer every day a bullock *for* a sin-offering for atonement:[j] and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it.[k]

37 Seven days thou shalt make an atonement for the altar, and sanctify it; and it shall be an altar most holy: whatsoever toucheth the altar shall be holy.[l]

38 ¶ Now this *is that* which thou shalt offer upon the altar:[m] two lambs of the first year day by day continually.

39 The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even:

40 And with the one lamb a tenth-deal of flour mingled with the fourth part of a hin of beaten oil; and the fourth part of a hin of wine *for* a drink-offering.

41 And the other lamb thou shalt offer at even, and shalt do thereto according to the meat-offering of the morning, and according to the drink-offering thereof, for a sweet savor, an offering made by fire unto the LORD.

42 *This shall be* a continual burnt-offering throughout your generations *at* the door of the tabernacle of the congregation before the LORD, where I will meet you,[n] to speak there unto thee.

43 And there I will meet with the children of Israel, and *the tabernacle*† shall be sanctified by my glory.[o]

44 And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest's office.

45 And I will dwell among the children of Israel,[p] and will be their God.

46 And they shall know that I *am* the LORD their God, that brought them forth out of the land of Egypt,[q] that I may dwell among them: I *am* the LORD their God.

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a Ver. 18. b Lev. 8:29. c Num. 18:11, 18; Deut. 18:3. d Num. 18:8. * Heb. *he of his sons.* e Lev. 8:35; 9:1. f ver. 2, 3, 23. g Lev. 10:13–18; John 6:53, 55. h Lev. 22:10. i Lev. 7:18; 8:32. j Ezek 43:27; Heb. 10:11. k ch. 30:26–29; 40:10. l ch. 30:29; Matt. 23:19. m Num. 28:3, 4; 1 Chr. 16:40; 2 Chr. 2:4; 31:3; Ezra 3:3; Dan. 9:21, 27; 12:11; John 1:29; Rev. 5:9–12. n ch. 25:22; 30:6, 36; Num. 17:4. † Or, Israel. o ch. 40:34; 2 Chr. 5:14; 7:1–3; Ezek. 43:5; Hag. 2:7, 9; Mal. 3:1. p ch. 25:8; Lev. 26:12; Psa. 68:18; Zech. 2:10; John 14:17, 20; 2 Cor. 6:16; Rev. 21:3. q ch. 20:2.

27, 28. *Shalt sanctify the breast of the wave-offering;* these two verses contain a general direction respecting all peace-offerings. The breast was waved and the shoulder heaved, and both went to the priests as their portion. On the signification of the different sacrifices see, in Leviticus, chap. 1–7.

30. *That son;* the one who should succeed his father in the high-priest's office. *When he cometh;* before he should be permitted to discharge the duties of high-priest.

31. *The ram of the consecration;* the second ram, mentioned ver. 19–26.

33. *Eat those things wherewith the atonement was made;* denoting the necessity of union to Him by whom it was made. Matt. 26:26; John 6:53–55; 1 Cor. 6:17.

36. *Sanctify it;* set it apart to the worship of God.

37. *For the altar;* upon it. *Holy;* devoted to God. Matt. 23:19.

38. *Continually;* each day. This is the morning and evening sacrifice, which was offered every day from year to year.

40. *A tenth-deal;* one tenth of an ephah. The ephah being about thirty-four and two-thirds quarts, a tenth-deal would be a little less than three quarts and a half; and a hin, which, according to the Jews, was the sixth part of an ephah, a little less than six quarts.

42. *A continual burnt-offering;* representing their continual need of the constant efficacy of the atonement, righteousness, and intercession of Christ.

45. *Dwell among the children of Israel;* by his continual presence in the shekinah, or visible glory, on the mercy-seat, where he was worshipped, and from which he made known his will.

INSTRUCTIONS.

1. It is the will of God that those who minister in holy things, making known the will of God and leading the devotions of his people, should not only be called of him, but should be publicly set apart to their work.

10. Ministers of religion, as well as their people, are sinners, and need pardon through the atonement of Christ and the purifying influences of his Spirit, in order rightly to discharge their duties.

18. The evidence of genuine repentance for sin, faith in Christ, and pardon through his atonement, is sincere and hearty consecration of body and soul to his service.

28. The effects of reconciliation to God are peace and communion with him, access to his mercy-seat, and grace to help in all times of need.

33. Continued union to Christ, by habitual trust in him, not only for pardon, but for wisdom, strength, consolation,

CHAPTER XXX.

1 The altar of incense. 11 The ransom of souls. 17 The brazen laver.
22 The holy anointing oil. 34 The composition of the perfume.

AND thou shalt make an altar to burn incense upon:[a] *of* shittim-wood shalt thou make it.

2 A cubit *shall be* the length thereof, and a cubit the breadth thereof; foursquare shall it be, and two cubits *shall be* the height thereof: the horns thereof *shall be* of the same.

3 And thou shalt overlay it with pure gold,[b] the top* thereof, and the sides† thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about.

4 And two golden rings shalt thou make to it under the crown of it, by the two corners‡ thereof, upon the two sides of it shalt thou make *it;* and they shall be for places for the staves to bear it withal.

5 And thou shalt make the staves *of* shittim-wood,[c] and overlay them with gold.

6 And thou shalt put it before the veil that *is* by the ark of the testimony,[d] before the mercy-seat that *is* over the testimony,[e] where I will meet with thee.

7 And Aaron shall burn thereon sweet incense§ every morning:[f] when he dresseth the lamps, he shall burn incense upon it.

8 And when Aaron lighteth‖ the lamps at even,¶ he shall burn incense upon it, a perpetual incense before the LORD throughout your generations.

9 Ye shall offer no strange incense thereon,[g] nor burnt-sacrifice, nor meat-offering; neither shall ye pour drink-offering thereon.

10 And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin-offering of atonements;[h] once in the year shall he make atonement upon it throughout your generations: it *is* most holy unto the LORD.

11 ¶ And the LORD spake unto Moses, saying,

12 When thou takest the sum of the children of Israel after their number,*[i] then shall they give every man a ransom for his soul unto the LORD,[j] when thou numberest them; that there be no plague among them,[k] when *thou* numberest them. A. M. 2513. B. C. 1491.

13 This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: (a shekel *is* twenty gerahs:) a half shekel *shall be* the offering of the LORD.

14 Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the LORD.

15 The rich shall not give more,† and the poor shall not give less,‡ than half a shekel, when *they* give an offering unto the LORD, to make an atonement for your souls.

16 And thou shalt take the atonement-money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before the LORD, to make an atonement for your souls.

17 ¶ And the LORD spake unto Moses, saying,

18 Thou shalt also make a laver *of* brass,[l] and his foot *also of* brass, to wash *withal:* and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein.

19 For Aaron and his sons shall wash their hands and their feet thereat.[m]

20 When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD.

21 So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, *even* to him and to his seed throughout their generations.

22 ¶ Moreover the LORD spake unto Moses, saying,

23 Take thou also unto thee principal spices, of pure myrrh five hundred *shekels,*[n] and of sweet cinnamon half so much, *even* two hundred and

a Ch. 37:25. b ch. 25:11. * Heb. *roof.* † Heb. *walls.* ‡ Heb. *ribs.* c ch. 25:13. d ch. 26:31; 40:3; Matt. 27:51; Heb. 9:3. e ch. 25:21. § Heb. *incense of spices.* f ver. 34; 1 Sam. 2:28; 1 Chr. 23:13; Luke 1:9. ‖ Heb. *causeth to ascend,* or *setteth up.* ¶ Heb. *between the two evens.* g Lev. 10:1.

h Lev. 16:18; 23:27; Heb. 9:7, 25. * Heb. *them that are to be numbered.* i Num. 1:2; 26:2. j Num. 31:50. k 2 Sam. 24:2-15. † Heb. *multiply.* ‡ Heb. *diminish.* l ch. 38:8; 1 Kings 7:38. m Psa. 26:6. n Psa. 45:8.

and all needed good, is essential to progress in holiness and preparation for heaven.

42. Habitual acknowledgment of God as the author of all good, and daily supplication to him for the blessings which we need for ourselves, our friends, and all our fellow-men, are the duty of all. They are also a privilege, the enjoyment of which should not be sacrificed for any worldly good.

CHAPTER XXX.

3. *A crown;* cornice or border.

6. *The veil;* which separated the holy from the most holy place, so that the altar stood directly over against the ark of the covenant, being separated from it by the veil.

7. *Sweet incense;* this represented the prayers of God's people made acceptable by the intercession of Christ, Rev. 8:3, 4, as the burnt-offering did his atonement.

9. *Strange incense;* other than that prescribed, ver. 34–38.

10. *Once in a year;* on the great day of atonement. Lev. 16:18; 23:27, 28. *Shall—make atonement;* this showed that atonement was necessary, in order to the efficacy of intercession.

12. *The sum;* the census; their number. *A ransom for his soul;* a tribute paid to God for the preservation and blessings of life, and for the support of divine worship.

13. *Half a shekel;* in value about twenty-five cents.

15. *Not give more—not give less;* teaching that before God the rich and poor are of equal worth, and equally need the same atonement.

16. *That it may be a memorial unto the children of Israel;* more literally, "that it may be to the children of Israel for a memorial before the Lord;" that is, that it may remind God in their behalf, Gen. 9:16, of the ransom they have paid for their souls. *To make an atonement for your souls;* so that God shall send no plague among them. Ver. 12.

18. *A laver;* large bowl or basin.

20. *Wash with water;* an emblem of the purifying influences of the Holy Ghost.

23. *Principal spices;* of the purest and most precious kind. *Five hundred shekels;* the shekel has been estimated at from ten to ten and three quarters pennyweights. Five hundred shekels would then be from about nineteen to twenty-two and a third pounds, troy weight; or, from a little less than sixteen, to about eighteen and a half pounds, avoirdupois.

A. M. 2513. B. C. 1491. fifty *shekels*, and of sweet calamus two hundred and fifty *shekels*,

24 And of cassia five hundred *shekels*, after the shekel of the sanctuary, and of oil-olive a hin:

25 And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary:* it shall be a holy anointing oil.[a]

26 And thou shalt anoint the tabernacle of the congregation therewith,[b] and the ark of the testimony.

27 And the table and all his vessels, and the candlestick and his vessels, and the altar of incense,

28 And the altar of burnt-offering with all his vessels, and the laver and his foot.

29 And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy.[c]

30 And thou shalt anoint Aaron and his sons, and consecrate them, that *they* may minister unto me in the priest's office.

31 And thou shalt speak unto the children of Israel, saying, This shall be a holy anointing oil unto me throughout your generations.

32 Upon man's flesh shall it not be poured, neither shall ye make *any other* like it, after the composition of it: it *is* holy, *and* it shall be holy unto you.[d]

33 Whosoever compoundeth *any* like it, or whosoever putteth *any* of it upon a stranger, shall even be cut off from his people.

34 ¶ And the LORD said unto Moses, Take unto thee sweet spices,[e] stacte, and onycha, and galbanum; *these* sweet spices with pure frankincense: of each shall there be a like *weight:*

35 And thou shalt make it a perfume, a confection after the art of the apothecary, tempered† together, pure *and* holy:

36 And thou shalt beat *some* of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee:[f] it shall be unto you most holy.

37 And *as for* the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the LORD.

38 Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people.[g]

CHAPTER XXXI.

1 Bezaleel and Aholiab are called and made meet for the work of the tabernacle. 12 The observation of the sabbath is again commanded. 18 Moses receiveth the two tables.

AND the LORD spake unto Moses, saying,

2 See, I have called by name[h] Bezaleel the son of Uri,[i] the son of Hur, of the tribe of Judah:

3 And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship,[j]

4 To devise cunning works, to work in gold, and in silver, and in brass,

5 And in cutting of stones, to set *them*, and in carving of timber, to work in all manner of workmanship.

6 And I, behold, I have given with him Aholiab,[k] the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise-hearted I have put wisdom,[l] that they may make all that I have commanded thee:[m]

7 The tabernacle of the congregation, and the ark of the testimony, and the mercy-seat that *is* thereupon, and all the furniture‡ of the tabernacle,

8 And the table and his furniture, and the pure candlestick with all his furniture, and the altar of incense,

9 And the altar of burnt-offering with all his furniture, and the laver and his foot,

10 And the clothes of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office,

11 And the anointing oil, and sweet incense for the holy *place:* according to all that I have commanded thee shall they do.

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* Or, *perfumer.* a Psa. 89:20. b ch. 40:9; Lev. 8:10. c ch. 29:37. d ver. 38. e ver. 23; 1 Chr. 9:29, 30. † Heb. *salted;* Lev. 2:13. f ch. 29:42; Lev. 16:2. g ver. 33. h Isa. 45:3, 4. i 1 Chr. 2:20. j ch. 35:31; 1 Kings 3:9; 7:14. k ch. 35:34. l Prov. 2:6, 7. m chs. 37, 38; Num. ch. 4; 1 Kings chs. 6, 7, 8; 2 Chr. chs. 3, 4; Ezek. ch. 43. ‡ Heb. *vessels.*

25. *The apothecary;* perfumer, or maker of ointments.

30. *Anoint Aaron and his sons;* in token of the necessity of their being endued with the Holy Spirit, to fit them for their duties.

32. *Upon man's flesh;* the flesh of men who were not priests.

34. *Stacte—onycha, and galbanum;* fragrant spices or gums. Some, however, suppose onycha to be a species of shell which, when burnt, yields a strong odor.

35. *Confection;* mixture, to burn on the altar of incense.

INSTRUCTIONS.

1. In the Mosaic ritual we are continually reminded of the priesthood, sacrifice, and intercession of Christ, through the incense of whose merits alone our prayers can ascend with acceptance before God.

8. Our need of Christ's intercession is constant; and day by day, morning and evening, continually our supplications should ascend before him as incense, and the lifting up of our hearts in prayer and praise as our habitual sacrifice. Heb. 13:15.

16. A portion of what God has given us should be gratefully devoted to the support of his worship, as a memorial of his goodness and a testimony of our obligations for all the blessings of his providence and grace.

21. Purity of heart and life is as needful as the pardon of sin; and for it we should look habitually to the Holy Spirit, the Author and Finisher of all that is spiritually good in the children of men.

31. All our services must be perfumed with the incense of Christ's merits, and be the fruit of his Spirit, working in us both to will and also to do, in order to be holy, or ascend before God with acceptance. John 15:5; Rev. 8:4.

38. While we rely on the atonement, righteousness, and intercession of Christ as the one only and all-sufficient Mediator, and look to his Spirit as the only Sanctifier, we should most carefully abstain from looking to or depending on any other; for there is none other name under heaven given among men, whereby we must be saved. Acts 4:12.

CHAPTER XXXI.

6. *Given with him;* as his associate and assistant in making the tabernacle and its furniture, according to the pattern and directions which God had given to Moses.

12 ¶ And the LORD spake unto Moses, saying,
13 Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: [a] for it *is* a sign between me and you throughout your generations; [b] that *ye* may know that I *am* the LORD that doth sanctify you.
14 Ye shall keep the sabbath therefore; for it *is* holy unto you. [c] Every one that defileth it shall surely be put to death: for whosoever doeth *any* work therein, that soul shall be cut off from among his people. [d]
15 Six days may work be done; but in the seventh *is* the sabbath of rest, holy* to the LORD: whosoever doeth *any* work in the sabbath-day, he shall surely be put to death. [e]
16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, *for* a perpetual covenant.
17 It *is* a sign between me and the children of Israel for ever: [f] for *in* six days the LORD made heaven and earth, [g] and on the seventh day he rested, and was refreshed. [h]
18 ¶ And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, [i] two tables of testimony, tables of stone, written with the finger of God.

CHAPTER XXXII.

1 The people, in the absence of Moses, cause Aaron to make a calf. 7 God is angered thereby. 11 At the entreaty of Moses he is appeased. 15 Moses cometh down with the tables. 19 He breaketh them. 20 He destroyeth the calf. 22 Aaron's excuse for himself. 25 Moses causeth the idolaters to be slain. 30 He prayeth for the people.

AND when the people saw that Moses delayed to come down out of the mount, [j] the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, [k] which A. M. 2513. B. C. 1491. shall go before us; for *as for* this Moses, the man that brought us up out of the land of Egypt, [l] we wot not what is become of him.
2 And Aaron said unto them, Break off the golden earrings which *are* in the ears of your wives, of your sons, and of your daughters, and bring *them* unto me. [m]
3 And all the people brake off the golden earrings which *were* in their ears, and brought *them* unto Aaron.
4 And he received *them* at their hand, and fashioned it with a graving tool, after he had made it a molten calf: [n] and they said, These *be* thy gods, O Israel, which brought thee up out of the land of Egypt.
5 And when Aaron saw *it*, he built an altar before it; and Aaron made proclamation, [o] and said, To-morrow *is* a feast to the LORD.
6 And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings; and the people sat down to eat and to drink, and rose up to play. [p]
7 ¶ And the LORD said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted *themselves:* [q]
8 They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These *be* thy gods, O Israel, which have brought thee up out of the land of Egypt.
9 And the LORD said unto Moses, I have seen this people, and behold, it *is* a stiff-necked people: [r]
10 Now therefore let me alone, that my wrath

a Lev. 19:3, 30; 26:2. b Neh. 9:14; Ezek. 20:12, 20. c ch. 20:8; Deut. 5:12; Isa. 58:13; Ezek. 44:24. d ch. 35:2. * Heb. *holiness.* e Num. 15:35. f ver. 13. g Gen. 1:31; 2:2; Heb. 4:3, 4, 10. h Job 38:7; Psa. 104:31. i ch. 24:12; 32:15, 16; 34:28, 29; Deut. 4:13; 5:22; 9:9–11; 2 Cor. 3:3. j ch. 24:18; Deut. 9:9. k Acts 7:40. l Matt. 24:48; 2 Pet. 3:4. m Gen. 24:22; Judg. 8:24–27; Ezek. 16:12, 17; Hos. 2:8. n ch. 20:23; Deut. 9:16; Judg. 17:3, 4; 1 Kings 12:28; Neh. 9:18; Psa. 106:19; Isa. 40:18, 19; 46:6; Rom. 1:23. o 2 Kings 10:20. p 1 Cor. 10:7. q Gen. 6:11, 12; Deut. 4:16; Judg. 2:19; Hos. 9:9. r 2 Chr. 30:8; Isa. 48:4.

13. *A sign between me and you;* a sign of the relation which subsisted between them. By keeping the Sabbath holy, according to his directions, chap. 20:8–11, they would show that they were his people, and that he was their God. It would also be a great means of preserving among them a right knowledge of God, and thus making them holy and preparing them for heaven.
14. *Holy unto you;* set apart; devoted to sacred employments. *Defileth it;* by devoting it to worldly business. *Put to death;* by the magistrate, at the command of God, who was King of that nation, and had a right to dispose of life as he saw best.
17. *A sign;* an evidence of God's kindness to men, and a public token that they who rightly keep it are his people, that he is their God, and will do for them all that he has promised. *Was refreshed;* delighted in his work, especially in the Sabbath—which he had provided and set apart as a day of rest for his people—and in the benefits which the keeping of it holy would confer upon them.
18. *Tables of testimony;* on which were written, by the finger of God, the ten commandments, chap. 20:3–17, testifying his will and the duty of men. Exod. 20:3–17; 24:12; 32:15, 16.

INSTRUCTIONS.

3. God bestows various talents on men, not for the purpose of their lying useless, or being employed only for the gratification or benefit of their possessors, but for the promotion of his glory and the good of mankind.
6. Different gifts are imparted to men, that they may feel their need of each other, and be mutual helpers in the discharge of their various duties, and the accomplishment of the work to which he calls them.
11. The more exactly men follow the directions of God, the greater wisdom and goodness they will manifest, and the more useful they will be.
14. The Sabbath was not given to men for labor, even in preparing houses or furniture for the worship of God, but for rest, and for religious duties. It is in keeping the day holy that men show that they rightly know God, belong to his people, and are preparing for the rest of heaven. Heb. 4:9.
17. The holy keeping of the Sabbath is delightful to the pious. It makes them more and more like God, and gives them greater views of his goodness, especially in the manifestations which on that day he makes of himself, and in the everlasting and glorious ends which, through the Sabbath and its means of grace, he will accomplish.

CHAPTER XXXII.

1. *Out of the mount;* chap. 24:12–18. *Gods;* idols, or an idol to represent God. *Wot;* know.
6. *Play;* engage in revelling and wantonness.
7. *Thy people, which thou broughtest;* he says not, my people, whom I brought; but, thy people, which thou broughtest; as if he would disown Israel as his people.
9. *Stiff-necked;* refusing to yield obedience to the commands of God.
10. *Let me alone;* do not ask me to spare them.

A. M. 2513. B. C. 1491. may wax hot against them, and that I may consume them:[a] and I will make of thee a great nation.[b]

11 And Moses besought the LORD his God,* and said, LORD, why doth thy wrath wax hot against thy people,[c] which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?

12 Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth?[d] Turn from thy fierce wrath,[e] and repent of this evil against thy people.[f]

13 Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self,[g] and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit *it* for ever.

14 And the LORD repented of the evil which he thought to do unto his people.[h]

15 ¶ And Moses turned, and went down from the mount, and the two tables of the testimony *were* in his hand: the tables *were* written on both their sides; on the one side and on the other *were* they written.

16 And the tables *were* the work of God, and the writing *was* the writing of God, graven upon the tables.[i]

17 And when Joshua heard the noise of the people as they shouted, he said unto Moses, *There is* a noise of war in the camp.

18 And he said, *It is* not the voice of *them that* shout for mastery, neither *is it* the voice of *them that* cry for being overcome;† *but* the noise of *them that* sing do I hear.

19 ¶ And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.

20 And he took the calf which they had made, and burnt *it* in the fire,[j] and ground *it* to powder, and strewed *it* upon the water, and made the children of Israel drink *of it*.

21 And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them?[k]

22 And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they *are set* on mischief.[l]

23 For they said unto me, Make us gods, which shall go before us: for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.[m]

24 And I said unto them, Whosoever hath any gold, let them break *it* off. So they gave *it* me: then I cast it into the fire, and there came out this calf.[n]

25 ¶ And when Moses saw that the people *were* naked, (for Aaron had made them naked unto *their* shame among their enemies,‡[o])

26 Then Moses stood in the gate of the camp, and said, Who *is* on the LORD'S side? *let him come* unto me. And all the sons of Levi gathered themselves together unto him.

27 And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, *and* go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor.[p]

28 And the children of Levi did according to the word of Moses:[q] and there fell of the people that day about three thousand men.

29 For Moses had said, Consecrate yourselves§ to-day to the LORD, even every man upon his son, and upon his brother;‖ that he may bestow upon you a blessing this day.[r]

30 ¶ And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin:[s] and now I will go up unto the LORD; peradventure I shall make an atonement for your sin.[t]

31 And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold.[u]

32 Yet now, if thou wilt, forgive their sin; and if not, blot me,[v] I pray thee, out of thy book which thou hast written.[w]

33 And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.[x]

34 Therefore now go, lead the people unto *the place* of which I have spoken unto thee: behold, mine Angel shall go before thee:[y] nevertheless, in the day when I visit, I will visit their sin upon them.[z]

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a Ch. 22:24. b Num. 14:12; Psa. 106:23. * Heb. *the face of the* LORD. c Deut. 9:18-29; Psa. 74:1, 2. d Deut. 32:26, 27. e Deut. 13:17; Josh. 7:26; Ezra 10:14; Psa. 78:38. f Psa. 90:13. g Gen. 22:16; Heb. 6:13. h 2 Sam. 24:16; 1 Chr. 21:15; Psa. 106:45; Jer. 18:8; Joel 2:13. i ch. 31:18; Deut. 9:10; Heb. 8:10. † Heb. *weakness.* j Deut. 9:21. k Gen. 20:9. l Deut. 31:27. m ver. 1. n ver. 4. ‡ Heb. *those that rose up against them.* o ch. 33:4, 5; 2 Chr. 28:19; Isa. 47:3; Micah 1:11; Rev. 3:18.

p Num. 25:5. q Deut. 33:9; Mal. 2:4-6. § Heb. *Fill your hands.* ‖ Or, *And Moses said, Consecrate yourselves to-day to the* LORD, *because every man* hath been *against his son and against his brother, etc.* r Joel 2:12-14. s 1 Sam. 12:20, 23. t Num. 25:13; Job 42:7, 8; Amos 5:15; Jas. 5:16. u ch. 20:23. v Rom. 9:3. w Psa. 56:8; Dan. 12:1; Phil. 4:3; Rev. 3:5. x Psa. 69:28. y ch. 23:20; Num. 20:16; Isa. 63:9. z Deut. 32:35; Amos 3:14.

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11. Moses in reply says, *Thy people, which thou hast brought,* and adds also that it was *with a mighty hand;* because he means to plead the covenant relation of God to Israel, and the wonders He has already wrought in their behalf, as a reason why He should spare them. In this prayer the one appeal of Moses is to Jehovah's glory; and this is a prevailing plea.

12. *Repent of this evil;* not destroy the people, but spare them.

15. *Tables of the testimony;* those on which God had written the ten commandments.

19. *He—brake them;* to show the people, in a significant manner, that they had broken the covenant into which they had solemnly entered, chap. 24:4, 7, and deserved to be destroyed.

20. *The water;* which flowed from the rock, chap. 17:6, and of which the people continued to drink.

25. *Naked;* stripped of their ornaments, and exposed.

27. *His brother—companion, and—neighbor;* all who had been engaged in this idolatry.

29. *Consecrate yourselves;* devote yourselves to the Lord, in the execution of his will in punishing the transgressors.

30. *Make an atonement;* obtain mercy for them.

32. *Blot me—out of thy book;* if thou destroy them let me die also, and not live to see thy dishonor and their ruin.

34. *Visit;* that is, with evils.

35 And the LORD plagued the people, because they made the calf, which Aaron made.

CHAPTER XXXIII.

1 The Lord refuseth to go as he had promised with the people. 4 The people murmur thereat. 7 The tabernacle is removed out of the camp. 9 The Lord talketh familiarly with Moses. 12 Moses desireth to see the glory of God.

AND the LORD said unto Moses, Depart, *and* go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I sware unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it:

2 And I will send an Angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite:

3 Unto a land flowing with milk and honey: for I will not go up in the midst of thee; for thou art a stiff-necked people: lest I consume thee in the way.

4 ¶ And when the people heard these evil tidings, they mourned: and no man did put on him his ornaments.

5 For the LORD had said unto Moses, Say unto the children of Israel, Ye *are* a stiff-necked people: I will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee,[a] that I may know what to do unto thee.

6 And the children of Israel stripped themselves of their ornaments by the mount Horeb.

7 And Moses took the tabernacle,[b] and pitched it without the camp, afar off from the camp, A. M. 2513. B. C. 1491. and called it the Tabernacle of the congregation. And it came to pass, *that* every one which sought the LORD went out unto the tabernacle of the congregation, which *was* without the camp.

8 And it came to pass, when Moses went out unto the tabernacle, *that* all the people rose up, and stood every man *at* his tent-door, and looked after Moses, until he was gone into the tabernacle.

9 And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood *at* the door of the tabernacle, and *the LORD* talked with Moses.[c]

10 And all the people saw the cloudy pillar stand *at* the tabernacle-door: and all the people rose up and worshipped, every man *in* his tent-door.

11 And the LORD spake unto Moses face to face,[d] as a man speaketh unto his friend. And he turned again into the camp; but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

12 ¶ And Moses said unto the LORD, See, thou sayest unto me, Bring up this people:[e] and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name,[f] and thou hast also found grace in my sight.

13 Now therefore, I pray thee, if I have found grace in thy sight, show me now thy way,[g] that I may know thee, that I may find grace in thy sight: and consider that this nation *is* thy people.[h]

14 And he said, My presence shall go *with thee,*[i] and I will give thee rest.[j]

a Job 1:20; Isa. 32:11; Ezek. 26:16. b ch. 29:42, 43. c Psa. 99:7. d Deut. 34:10. e ch. 32:34. f Isa. 43:1; Jer. 1:5; 2 Tim. 2:19. g Psa. 86:11; 119:33; John 14:21–23. h Deut. 9:26, 29; Joel 2:17. i ch. 40:34–38; Isa. 63:9. j Josh. 23:1; Jer. 6:16.

INSTRUCTIONS.

1. Into whatever engagements men enter to serve the Lord, if left to their own sinful inclinations they will soon break them, and plunge into wickedness, to their disgrace and ruin.

6. Those forms of religion which gratify the pride, selfishness, and carnal inclinations of men, while they attract great numbers, instead of making them better, only make them worse and ripen them for divine judgments.

14. Prayer for sinners, offered from regard to the glory of God, has great influence with him, and is often the means of changing his conduct towards them; so that, instead of destroying them, he brings them to repentance, and bestows upon them precious and everlasting mercies.

24. When good men connive at iniquity, and especially when they aid in promoting it, their guilt is exceedingly great, and the excuses which they make are both cowardly and foolish. If such conduct does not bring destruction on themselves, it may on multitudes of others.

29. It is sometimes a duty to take away human life; and in doing it we may honor God, do good to men, and secure special divine favor. When done at the command of God, or in obedience to his will, it is a proper and useful expression of his indignation against sin.

34. Respite or delay of punishment is not forgiveness; and persons may be spared for a time, and yet afterwards be destroyed. The goodness of God in delaying punishment, should lead all to repentance. If it does not, it will in the end aggravate their ruin.

CHAPTER XXXIII.

3. *I will not go;* not go with his visible, special presence, but would send an Angel to lead them, as stated ver. 2, and chap. 32:34.

5. *I will—consume thee;* this he might justly do; and this, should they continue their wickedness, he would do. We may, however, render these words, If I come up into the midst of thee for one moment, I shall consume thee. *Therefore now put off thy ornaments;* he will have them put themselves in the dress of criminals, while he, as it were, deliberates what he shall do to them.

6. *By the mount Horeb;* or, at a distance from the mount Horeb.

7. *The tabernacle;* not the holy tent for the building of which directions had been given, for that was not yet made; but probably the public tent of the congregation, where Moses had been accustomed to hear causes, and where also, before the arrival at Sinai, he had received communications from God. *Without the camp;* implying that the people's sins had cut them off from the privilege of having God's presence in the camp. *The Tabernacle of the congregation;* the place where the penitent of the congregation should assemble, and where God would meet them.

10. *Worshipped;* bowed themselves in token of worshipping Jehovah, who was in the cloudy pillar.

11. *Departed not out of the tabernacle;* he seems to have remained in charge of it.

12. *Thou hast not let me know;* he had only told him he would send an Angel before them, ver. 2; and Moses wished for more information, especially that God, by his own presence, would go with them. *By name;* as his intimate and peculiar friend.

13. *Thy way;* God's way of dealing with men, including his purposes and will respecting Israel, Psa. 25:4. This prayer is nearly related to that in ver. 18.

14. *My presence shall go;* in the pillar of cloud and of fire, to guide and protect them. Thus the prayer of Moses was answered. *Give thee rest;* thee and thy people.

A. M. 2513. B. C. 1491. 15 And he said unto him, If thy presence go not *with me*,[a] carry us not up hence.

16 For wherein shall it be known here that I and thy people have found grace in thy sight? *is it* not in that thou goest with us? So shall we be separated,[b] I and thy people, from all the people that *are* upon the face of the earth.

17 And the LORD said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.

18 And he said, I beseech thee, show me thy glory.

19 And he said, I will make all my goodness pass before thee,[c] and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy.[d]

20 And he said, Thou canst not see my face:[e] for there shall no man see me, and live.

21 And the LORD said, Behold, *there is* a place by me, and thou shalt stand upon a rock:

22 And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by:

23 And I will take away my hand, and thou shalt see my back parts; but my face shall not be seen.

CHAPTER XXXIV.

1 The tables are renewed. 5 The name of the LORD proclaimed. 8 Moses entreateth God to go with them. 10 God maketh a covenant with them, repeating certain duties of the first table. 28 Moses after forty days in the mount cometh down with the tables. 29 His face shineth, and he covereth it with a veil.

AND the LORD said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon *these* tables the words that were in the first tables, which thou brakest.[f]

2 And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount.

3 And no man shall come up with thee,[g] neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.

4 ¶ And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone.

5 And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD.[h]

6 And the LORD passed by before him, and proclaimed, The LORD, the LORD God, merciful and gracious,[i] long-suffering, and abundant in goodness and truth,[j]

7 Keeping mercy for thousands,[k] forgiving iniquity and transgression and sin, and that will by no means clear *the guilty;* visiting the iniquity of the fathers upon the children,[l] and upon the children's children, unto the third and to the fourth *generation.*

8 And Moses made haste, and bowed his head toward the earth, and worshipped.

9 And he said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us;[m] for it *is* a stiff-necked people;[n] and pardon our iniquity and our sin, and take us for thine inheritance.[o]

10 ¶ And he said, Behold, I make a covenant:[p] before all thy people I will do marvels,[q] such as

[a] Psa. 4:6. [b] Num. 14:14; Deut. 4:7, 34; 2 Sam. 7:23; 1 Kings 8:53; Psa. 147:20; 2 Cor. 6:17. [c] ch. 34:5–7. [d] Rom. 9:15, 18. [e] John 1:18; 1 Tim. 6:16; Heb. 1:1–3. [f] Deut. 10:1–4. [g] ch. 19:12, 13. [h] Prov. 18:10. [i] Num. 14:18; 2 Chr. 30:9; Neh. 9:17; Psa. 86:15; 103:8; 116:5; 145:8; Joel 2:13; Jonah 4:2; Rom. 2:4. [j] Psa. 57:10. [k] Mic. 7:18. [l] ch. 20:5, 6. [m] ch. 33:15, 16. [n] ch. 33:3. [o] Deut. 32:9; Psa. 33:12; 94:14; 135:4; Jer. 10:16; Zech. 2:12. [p] Deut. 5:2, 3; 29:12, 14. [q] Deut. 4:32–37; Psa. 78:12.

16. *Thou goest with us?* in the cloudy pillar, thus showing that they were his people, and he was their God.

18. *Show me thy glory;* Moses asks and receives such a visible manifestation of Jehovah's glory as is at the same time a revelation of his glorious character and attributes. See ver. 19–23, and chap. 34:5–7.

19. *The name of the Lord;* his glorious attributes; for his name is the sum of these. *Be gracious—show mercy;* his sovereignty in dealing with sinners, which is always guided by infinite wisdom and goodness, is a part of his glory.

20. *My face;* that is, my face when I appear to thee in my glory. In conversing with Moses face to face, God had veiled his glory, that his servant might not be overwhelmed by its brightness.

21. *By me;* on Sinai.

22. *Passeth by;* in visible form, and, as appears from ver. 23, in the form of man. It was the eternal Word that made to Moses this revelation, John 1:18; and it was an anticipation of the glory in which he now reveals himself at the right hand of the Father. Compare Matt. 17:2; Acts 26:13–15; Rev. 1:13–17.

INSTRUCTIONS.

4. No created beings and no earthly enjoyments can be an adequate substitute for the presence and favor of God. Without him as our friend and portion, however many other things we may have, we shall ultimately be wretched.

7. If men would find mercy and obtain the favor of God, they must seek him while he is to be found, and call upon him while he is near; repent of their sins, forsake their evil ways, and turn heartily to him: then he will abundantly pardon. Isa. 55:7.

13. Clear views of the will and ways of God are earnestly desired by his people; especially such views as shall make plain the path of duty, and prepare them faithfully to walk in it.

17. The number and greatness of the favors which God has bestowed, may be pleaded as a reason why he should bestow still more and greater. When rightly improved, the more numerous they are the more numerous will be those which shall follow.

23. However great the manifestations of the glory of God, his people desire to see more; and they will see more, and still more, as their blessedness and usefulness may require. But however much they may see, and however long their knowledge may continue to increase, it will only increase their sense of the infinitude of what remains unseen. 2 Cor. 3:18.

CHAPTER XXXIV.

5. *The name;* his various perfections, which are included in his name.

7. *By no means clear;* literally, clearing will not clear. Even the penitent, while they escape destruction, will not wholly escape the consequences of sin; and the perseveringly impenitent will finally perish. *Upon the children;* children often suffer from the sins of parents, while the punishment of no one is ever greater than his own sins deserve.

10. *Make a covenant;* he renewed his promise, though

have not been done in all the earth, nor in any nation: and all the people among which thou *art* shall see the work of the LORD: for it *is* a terrible thing that I will do with thee.[a]

11 Observe thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.[b]

12 Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee:[c]

13 But ye shall destroy their altars, break their images,* and cut down their groves:

14 For thou shalt worship no other god:[d] for the LORD, whose name *is* Jealous, *is* a jealous God.

15 Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and *one* call thee, and thou eat of his sacrifice;

16 And thou take of their daughters unto thy sons,[e] and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods.

17 Thou shalt make thee no molten gods.

18 ¶ The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread,[f] as I commanded thee, in the time of the month Abib: for in the month Abib thou camest out from Egypt.

19 All that openeth the matrix *is* mine;[g] and every firstling among thy cattle, *whether* ox or sheep, *that is male.*

20 But the firstling of an ass thou shalt redeem with a lamb:† and if thou redeem *him* not, then shalt thou break his neck. All the first-born of thy sons thou shalt redeem. And none shall appear before me empty.

21 ¶ Six days thou shalt work, but on the seventh day thou shalt rest:[h] in earing-time A. M. 2513. B. C. 1491. and in harvest thou shalt rest.

22 ¶ And thou shalt observe the feast of weeks, of the first-fruits of wheat-harvest, and the feast of ingathering at the year's end.‡

23 ¶ Thrice in the year shall all your men-children appear before the Lord GOD, the God of Israel.[i]

24 For I will cast out the nations before thee, and enlarge thy borders:[j] neither shall any man desire thy land, when thou shalt go up to appear before the LORD thy God thrice in the year.[k]

25 Thou shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of the passover be left unto the morning.

26 The first of the first-fruits of thy land thou shalt bring unto the house of the LORD thy God.[l] Thou shalt not seethe a kid in his mother's milk.[m]

27 And the LORD said unto Moses, Write thou these words:[n] for after the tenor of these words I have made a covenant with thee and with Israel.

28 And he was there with the LORD forty days and forty nights;[o] he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant,[p] the ten commandments.§

29 ¶ And it* came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him.[q]

30 And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him.

31 And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them.

32 And afterward all the children of Israel came nigh; and he gave them in commandment all that the LORD had spoken with him in mount Sinai.[r]

33 And *till* Moses had done speaking with them, he put a veil on his face.[s]

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a Psa. 65:5. b Deut. 7:1, 19; 9:4, 5. c Josh. 23:12, 13. * Heb. *statues.* d Matt. 4:10. e Num. 25:1, 2; Ezra 9:2; 2 Cor. 6:14. f ch. 12:15; 23:15. g ch. 13:2. † Or, *kid.* h ch. 35:2. ‡ Heb. *revolution of the year.* i ch. 23:14, 17. j ver. 11. k 2 Chr. 17:10; Job 1:10. l Deut. 26:2, 10. m Deut. 14:21. n Deut. 31:9. o Deut. 9:9, 18. p ver. 1; Deut. 4:13; 10:2, 4; 2 Cor. 3:7. § Heb. *words.* q Matt. 17:2; Luke 9:29; Acts 6:15; 2 Cor. 3:7, 13; Rev. 1:16. r ch. 21:1; Num. 15:40. s 2 Cor. 3:13–16.

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the people had so shamefully and wickedly broken theirs. *Do marvels;* perform wonderful things in giving their children the land of Canaan. *A terrible thing;* he would accomplish, through their means, towards their enemies.

11. *That which I command;* it is to be noticed that ver. 12–26 contain a repetition of that part of chap. 21–23, in which the duties of the Israelites towards God as his covenant-people are specified. Thus he formally renewed with them the covenant which they had broken.

12. *A covenant;* a treaty of peace. *A snare;* means of leading them into sin.

13. *Their groves;* or, their images of Ashtaroth, which were generally of wood.

14. *A jealous God;* especially displeased with those who worship any thing except himself.

17. *Molten;* that is, melted; idols cast in a furnace.

18. *The feast of unleavened bread;* that connected with the passover. Chap. 12:14–20.

19. *Is mine;* chap. 13:2, 12, 13.

21. *Earing;* ploughing. *Harvest;* in the most busy seasons of the year, when they would be most strongly tempted to break the Sabbath, as well as at other times, they were to rest and keep the day holy.

22. *Feast of weeks;* pentecost, which began seven weeks, or the fiftieth day after the passover. Chap. 23:16; Deut. 16:9, 10. *Feast of ingathering;* of tabernacles, which was observed at the close of the harvest. Chap. 23:14–16.

24. *Desire thy land;* while all the able-bodied men should be absent, God would not only prevent their land from being invaded, but he would keep their enemies from desiring it. This promise was literally fulfilled. In the history of the Jews, no instance is known of their enemies' taking advantage of their attendance upon the appointed feasts to invade the land.

28. *He wrote;* the Lord wrote the ten commandments on these tables, as he had done on the first, which were broken; and the other commands Moses wrote as God directed him, ver. 1; Deut. 10:4.

29. *His face shone;* this was the effect of being with God, and beholding his glory.

33. *He put a veil on his face;* to prevent their being afraid of him. The shining of his face indicated the glory, and his veiling it indicated the darkness of that dispensation, compared with the gospel. The veil also fitly illustrated the darkness of the human mind as to spiritual things, without the illuminating influences of the Holy Spirit. 2 Cor. 3:6–18.

INSTRUCTIONS.

1. Notwithstanding the indignation of Jehovah against

A. M. 2513. B. C. 1491. 34 But when Moses went in before the LORD to speak with him, he took the veil off, until he came out. And he came out, and spake unto the children of Israel *that* which he was commanded.

35 And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the veil upon his face again, until he went in to speak with him.

CHAPTER XXXV.

1 The Sabbath. 4 The free gifts for the tabernacle. 20 The readiness of the people to offer. 30 Bezaleel and Aholiab are called to the work.

AND Moses gathered all the congregation of the children of Israel together, and said unto them, These *are* the words which the LORD hath commanded, that *ye* should do them.[a]

2 Six days shall work be done,[b] but on the seventh day there shall be to you a holy day,* a sabbath of rest to the LORD: whosoever doeth work therein shall be put to death.[c]

3 Ye shall kindle no fire throughout your habitations upon the sabbath-day.[d]

4 ¶ And Moses spake unto all the congregation of the children of Israel, saying, This *is* the thing which the LORD commanded, saying,

5 Take ye from among you an offering unto the LORD: whosoever *is* of a willing heart,[e] let him bring it, an offering of the LORD; gold, and silver, and brass,

6 And blue, and purple, and scarlet, and fine linen, and goats' *hair*,

7 And rams' skins dyed red, and badgers' skins, and shittim-wood,

8 And oil for the light, and spices for anointing oil, and for the sweet incense,

9 And onyx-stones, and stones to be set for the ephod, and for the breastplate.

10 And every wise-hearted among you shall come, and make all that the LORD hath commanded;[f]

11 The tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets;

12 The ark,[g] and the staves thereof, *with* the mercy-seat, and the veil of the covering;

13 The table, and his staves, and all his vessels, and the show-bread;[h]

14 The candlestick also for the light, and his furniture, and his lamps, with the oil for the light;

15 And the incense-altar,[i] and his staves, and the anointing oil, and the sweet incense, and the hanging for the door at the entering in of the tabernacle;

16 The altar of burnt-offering, with his brazen grate, his staves, and all his vessels, the laver and his foot;

17 The hangings of the court,[j] his pillars, and their sockets, and the hanging for the door of the court;

18 The pins of the tabernacle, and the pins of the court, and their cords;

19 The clothes of service, to do service in the holy *place*, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.[k]

20 ¶ And all the congregation of the children of Israel departed from the presence of Moses.

21 And they came, every one whose heart stirred him up, and every one whom his spirit made willing,[l] *and* they brought the LORD's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments.

22 And they came, both men and women, as many as were willing-hearted, *and* brought bracelets, and ear-rings, and rings, and tablets, all jewels of gold: and every man that offered, *offered* an offering of gold unto the LORD.

23 And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' *hair*, and red skins of rams, and badgers' skins, brought *them*.

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[a] Ch. 34:32. [b] Lev. 23:3. * Heb. *holiness*. [c] Deut. 5:12–14; Luke 13:14, 15. [d] Num. 15:32, etc. [e] ch. 25:2; Mark 12:41–44; 2 Cor. 8:11, 12; 9:7. [f] ch. 31:6. [g] ch. 25:10, etc. [h] Lev. 24:5, 6. [i] ch. 30:1, etc. [j] ch. 27:9; 2 Sam 7:2. [k] ch. 31:10; 39:1, 41; Num. 4:5, 7, etc. [l] ver. 5, 22, etc.; ch. 25:2; 36:2; 1 Chr. 28:2, 9; 29:9; Ezra 7:27.

backsliders, those who repent and seek his mercy he will forgive, renew his covenant with them, and take them again under his gracious care.

7. Though God forgives his penitent believing people, he does not deliver them from all the consequences of their sins. The evils of them they may feel, in numerous ways, to the end of life, and even transmit to future generations; while none who do not repent, and turn heartily to him, can escape utter and irretrievable ruin.

11. No repentance of sin or professed reformation will avail to salvation, which does not lead men to do what God commands them.

14. To regard any object above Jehovah, or pay even external worship to any but him, is exceedingly offensive in his sight, and exposes those who are guilty of it to his just indignation.

15. Intimate connection with the openly wicked, and all apparent joining with them in their iniquity, or conniving at it, should be carefully avoided.

21. Often, plainly, and expressly, God commands men to keep the Sabbath; and no pressure of worldly business, even in the most pressing season, should lead them ever to neglect it. They have no right to do, to attempt, or wish to do any more business than is consistent with their remembering the Sabbath-day to keep it holy.

24. God is able so to control the desires and efforts of men, that none shall in the end be losers from conscientiously and perseveringly obeying him.

27. It is a great blessing to have the words of the Lord written in a book. And as we have the book which contains them, written not in words which man's wisdom taught, but which the Holy Ghost taught, their meaning should be communicated in the plainest manner to all the people.

33. The meaning and use of the Old Testament are, to a great extent, explained in the New. They are parts of the same revelation, and a knowledge of both is necessary in order to a full understanding of either. Those, therefore, who think that the Old Testament is out of date, and that the study of it can be neglected without sin, or without great loss to the soul, do exceedingly err, not knowing the Scriptures.

CHAPTER XXXV.

3. *Kindle no fire;* for any worldly purpose; not even to manufacture articles for the tabernacle or sanctuary of the Lord.

4–29. The tabernacle. Chap. 25:2–40.

18. *Pins of the tabernacle;* supposed to be those to which the cords of the sacred tent were fastened, and which were driven into the ground, to keep it firm in its place.

22. *Tablets;* supposed to be ornaments worn around the head or neck.

24 Every one that did offer an offering of silver and brass brought the LORD's offering: and every man, with whom was found shittim-wood for any work of the service, brought *it*.

25 And all the women that were wise-hearted did spin with their hands,[a] and brought that which they had spun, *both* of blue, and of purple, *and* of scarlet, and of fine linen.

26 And all the women whose heart stirred them up in wisdom spun goats' *hair*.

27 And the rulers brought onyx-stones,[b] and stones to be set, for the ephod, and for the breastplate;

28 And spice,[c] and oil for the light, and for the anointing oil, and for the sweet incense.

29 The children of Israel brought a willing offering unto the LORD,[d] every man and woman, whose heart made them willing to bring for all manner of work, which the LORD had commanded to be made by the hand of Moses.

30 ¶ And Moses said unto the children of Israel,[e] See, the LORD hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah;

31 And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship;

32 And to devise curious works, to work in gold, and in silver, and in brass,

33 And in the cutting of stones, to set *them*, and in carving of wood, to make any manner of cunning work.

34 And he hath put in his heart that he may teach,[f] *both* he, and Aholiab, the son of Ahisamach, of the tribe of Dan.

35 Them hath he filled with wisdom of heart,[g] to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, *even* of them that do any work, and of those that devise cunning work.

a Ch. 28:3; 2 Kings 23:7; Prov. 31:19. b 1 Chr. 29:6; Ezra 2:68. c ch. 30:23. d ver. 21; 1 Chr. 29:9. e ch. 31:2, etc. f Neh. 2:12. g ver. 31; ch. 31:3, 6; 1 Kings 3:12; 7:14; 2 Chr. 2:14; Isa. 28:26; 54:16. h ch.

25. *Wise-hearted;* skilled in curious spinning.

INSTRUCTIONS.

2. The observance of the Sabbath was so essential to the civil welfare of the Israelites, and to the prevalence and perpetuity of true religion, that it was here placed first among the directions which God gave his people. The command to keep it holy was often repeated, and on a variety of occasions; and the open, presumptuous violation of it was to be punished with death.

5. Free, voluntary offerings for the purpose of promoting the glory of God and the good of mankind, are peculiarly pleasing to him.

10. Those whose talents and skill are employed in doing what God has commanded, are, in the best sense, wise-hearted; while those whose powers are not employed in obeying him, are, in the most emphatic sense, fools. Psa. 14:1; Prov. 17:16.

22. All who are truly wise, both men and women, when they know the will of God, will be disposed to do it; and in offering willingly to him of what he has given them, they will derive from it greater enjoyment and benefit than if they had hoarded it, or employed it on themselves.

29. In giving to the Lord of what he has given to them, all may take a part, the poor as well as the rich, and their

CHAPTER XXXVI.

A. M. 2513. B. C. 1491.

1 The offerings are delivered to the workmen. 5 The liberality of the people is restrained. 8 The curtains of cherubim. 14 The curtains of goats' hair. 19 The covering of skins. 20 The boards with their sockets. 31 The bars. 35 The veil. 37 The hanging for the door.

THEN wrought Bezaleel and Aholiab, and every wise-hearted man,[h] in whom the LORD put wisdom and understanding to know how to work all manner of work for the service of the sanctuary,[i] according to all that the LORD had commanded.

2 And Moses called Bezaleel and Aholiab, and every wise-hearted man, in whose heart the LORD had put wisdom, *even* every one whose heart stirred him up to come unto the work to do it.[j]

3 And they received of Moses all the offering, which the children of Israel had brought for the work of the service of the sanctuary, to make it *withal*. And they brought yet unto him free offerings every morning.

4 ¶ And all the wise men,[k] that wrought all the work of the sanctuary,[l] came every man from his work which they made;

5 And they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the LORD commanded to make.[m]

6 And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing.

7 For the stuff they had was sufficient for all the work to make it, and too much.[n]

8 ¶ And every wise-hearted man among them that wrought the work of the tabernacle made ten curtains *of* fine twined linen,[o] and blue, and purple, and scarlet: *with* cherubim of cunning work made he them.

9 The length of one curtain *was* twenty and eight cubits, and the breadth of one curtain four cubits: the curtains *were* all of one size.

10 And he coupled the five curtains one unto

28:3; 31:6; 35:10, 35. i ch. 25:8; Num. 7:9; Heb. 8:2. j ch. 35:25, 26; 1 Chr. 29:5. k 1 Cor. 3:10. l 2 Chr. 24:13. m 2 Cor. 8:2, 3; Phil. 4:17, 18. n 2 Chr. 31:10. o ch. 26:1, etc.

offerings may be equally acceptable. If there be a willing mind, it is accepted according to what any one hath, and not according to what he hath not. Mark 12:43, 44; 2 Cor. 8:12.

34. Mechanical skill, as really as divine grace, men receive from God; but they can obtain and confer the benefits of neither without their own efforts. And both, to be accepted, must be employed in the service and to the glory of the Giver.

CHAPTER XXXVI.

1. *Then wrought;* rather, and Bezaleel and Aholiab shall work. Accordingly Moses calls them, ver. 2, to this service.

INSTRUCTIONS.

3. Those who are intrusted with public contributions should conscientiously appropriate them to the objects for which they are given, and avoid both the reality and the appearance of employing any part of them for other purposes.

7. The hearts of men, and all their powers, are so under the control of God, that he can at any time lead them to devote any portion of what he gives them to his service, and make them instrumental, in such ways as he sees best, of advancing his cause.

A. M. 2513. B. C. 1491. another: and *the other* five curtains he coupled one unto another.

11 And he made loops of blue on the edge of one curtain from the selvedge in the coupling: likewise he made in the uttermost side of *another* curtain, in the coupling of the second.

12 Fifty loops made he in one curtain,[a] and fifty loops made he in the edge of the curtain which *was* in the coupling of the second: the loops held one *curtain* to another.

13 And he made fifty taches of gold, and coupled the curtains one unto another with the taches: so it became one tabernacle.[b]

14 ¶ And he made curtains *of* goats' *hair* for the tent over the tabernacle:[c] eleven curtains he made them.

15 The length of one curtain *was* thirty cubits, and four cubits *was* the breadth of one curtain: the eleven curtains *were* of one size.

16 And he coupled five curtains by themselves, and six curtains by themselves.

17 And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the second.

18 And he made fifty taches *of* brass to couple the tent together, that it might be one.

19 And he made a covering for the tent *of* rams' skins dyed red,[d] and a covering *of* badgers' skins above *that*.

20 ¶ And he made boards for the tabernacle[e] *of* shittim-wood,[f] standing up.

21 The length of a board *was* ten cubits, and the breadth of a board one cubit and a half.

22 One board had two tenons, equally distant one from another: thus did he make for all the boards of the tabernacle.

23 And he made boards for the tabernacle; twenty boards for the south side southward:

24 And forty sockets of silver he made under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

25 And for the other side of the tabernacle, *which is* toward the north corner, he made twenty boards,

26 And their forty sockets of silver; two sockets under one board, and two sockets under another board.

27 And for the sides of the tabernacle westward he made six boards.

28 And two boards made he for the corners of the tabernacle in the two sides.

29 And they were coupled* beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners.

30 And there were eight boards; and their sockets *were* sixteen sockets of silver, under every board two sockets.†

31 ¶ And he made bars of shittim-wood;[g] five for the boards of the one side of the tabernacle,

32 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward.

33 And he made the middle bar to shoot through the boards from the one end to the other.

34 And he overlaid the boards with gold, and made their rings *of* gold *to be* places for the bars, and overlaid the bars with gold.

35 ¶ And he made a veil *of* blue, and purple, and scarlet, and fine twined linen: *with* cherubim made he it of cunning work.[h]

36 And he made thereunto four pillars *of* shittim-*wood*, and overlaid them with gold: their hooks *were of* gold; and he cast for them four sockets of silver.

37 ¶ And he made a hanging for the tabernacle door *of* blue, and purple, and scarlet, and fine twined linen,[i] of needle-work;‡[j]

38 And the five pillars of it with their hooks; and he overlaid their chapiters and their fillets with gold: but their five sockets *were of* brass.

CHAPTER XXXVII.

1 The ark. 6 The mercy-seat with cherubim. 10 The table with his vessels. 17 The candlestick with his lamps and instruments. 25 The altar of incense. 29 The anointing oil and sweet incense.

AND Bezaleel made the ark *of* shittim-wood:[k] two cubits and a half *was* the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it:

2 And he overlaid it with pure gold within and without, and made a crown of gold to it round about.

3 And he cast for it four rings of gold, *to be set* by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it.

4 And he made staves *of* shittim-wood, and overlaid them with gold.

5 And he put the staves into the rings by the sides of the ark, to bear the ark.

6 ¶ And he made the mercy-seat *of* pure gold:[l] two cubits and a half *was* the length thereof, and one cubit and a half the breadth thereof.

7 And he made two cherubim *of* gold,[m] beaten out of one piece made he them, on the two ends of the mercy-seat;

8 One cherub on* the end on this side, and another cherub on† the *other* end on that side: out of the mercy-seat made he the cherubim on the two ends thereof.

9 And the cherubim spread out *their* wings on

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a Ch. 26:5. b 1 Cor. 12:20; Eph. 2:20–22; 1 Pet. 2:4, 5. c ch. 26:7. d ch. 26:14. e ch. 26:15. f ch. 25:5, 10; Num. 25:1; Deut. 10:3. * Heb. *twinned.* † Heb. *two sockets, two sockets under one board.* g ch. 26:26. h ch. 26:31; 30:6; Matt. 27:51; Heb. 10:20. i ch. 26:36. ‡ Heb. *the work of a needle-worker*, or *embroiderer.* j Psa. 45:14. k ch. 25:10; 40:3, 21; Num. 10:33, 35. l ch. 25:17. m 1 Kings 6:23; Psa. 80:1. * Or, *out of.* † Or, *out of.*

CHAPTER XXXVII.

2. *He overlaid it with pure gold;* some have supposed that this was done with thin plates, others that it was gilt.

INSTRUCTIONS.

As the dwelling of God in the tabernacle, and the sacrifices of his people, were preparatory to and emblematical of his tabernacling in human flesh, and by one offering of himself opening the treasures of his grace to mankind, every thing relating to them is recorded with minute exactness, and the fact carefully stated that all was done according to the pattern shown to Moses in the mount; thus indicating that redemption is peculiarly the work of God, and reflecting special honor on Christ as Redeemer.

high,[a] *and* covered with their wings over the mercy-seat, with their faces one to another; *even* to the mercy-seat-ward were the faces of the cherubim.[b]

10 ¶ And he made the table *of* shittim-wood:[c] two cubits *was* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof:

11 And he overlaid it with pure gold, and made thereunto a crown of gold round about.

12 Also he made thereunto a border of a hand-breadth round about; and made a crown of gold for the border thereof round about.

13 And he cast for it four rings of gold, and put the rings upon the four corners that *were* in the four feet thereof.

14 Over against the border were the rings, the places for the staves to bear the table.

15 And he made the staves *of* shittim-wood, and overlaid them with gold, to bear the table.

16 And he made the vessels which *were* upon the table, his dishes, and his spoons, and his bowls, and his covers to cover withal,* *of* pure gold.[d]

17 ¶ And he made the candlestick *of* pure gold;[e] *of* beaten work made he the candlestick; his shaft, and his branch, his bowls, his knops, and his flowers, were of the same:

18 And six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof:

19 Three bowls made after the fashion of almonds in one branch, a knop and a flower; and three bowls made like almonds in another branch, a knop and a flower: so throughout the six branches going out of the candlestick.

20 And in the candlestick *were* four bowls made like almonds, his knops, and his flowers:

21 And a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it.

22 Their knops and their branches were of the same: all of it *was* one beaten work *of* pure gold.

23 And he made his seven lamps, and his snuffers, and his snuff-dishes, *of* pure gold.

24 *Of* a talent of pure gold made he it, and all the vessels thereof.

25 ¶ And he made the incense-altar *of* shittim-wood:[f] the length of it *was* a cubit, and the breadth of it a cubit; *it was* foursquare; and two cubits *was* the height of it; the horns thereof were of the same.

26 And he overlaid it with pure gold, *both* the top of it, and the sides thereof round about, and the horns of it: also he made unto it a crown of gold round about.

27 And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the staves to bear it withal. A. M. 2513. B. C. 1491.

28 And he made the staves *of* shittim-wood, and overlaid them with gold.

29 ¶ And he made the holy anointing oil,[g] and the pure incense of sweet spices,[h] according to the work of the apothecary.

CHAPTER XXXVIII.

1 The altar of burnt-offering. 8 The laver of brass. 9 The court. 21 The sum of that the people offered.

AND he made the altar of burnt-offering *of* shittim-wood:[i] five cubits *was* the length thereof, and five cubits the breadth thereof; *it was* foursquare; and three cubits the height thereof.

2 And he made the horns thereof on the four corners of it; the horns thereof were of the same: and he overlaid it with brass.

3 And he made all the vessels of the altar, the pots, and the shovels, and the basins, *and* the fleshhooks, and the fire-pans: all the vessels thereof made he *of* brass.

4 And he made for the altar a brazen grate of network, under the compass thereof, beneath unto the midst of it.

5 And he cast four rings for the four ends of the grate of brass, *to be* places for the staves.

6 And he made the staves *of* shittim-wood, and overlaid them with brass.

7 And he put the staves into the rings on the sides of the altar, to bear it withal; he made the altar hollow with boards.

8 ¶ And he made the laver *of* brass,[j] and the foot of it *of* brass, of the looking-glasses† of *the women* assembling,‡ which assembled *at* the door of the tabernacle of the congregation.

9 ¶ And he made the court:[k] on the south side southward the hangings of the court *were of* fine twined linen, a hundred cubits:

10 Their pillars *were* twenty, and their brazen sockets twenty; the hooks of the pillars and their fillets *were of* silver.

11 And for the north side *the hangings were* a hundred cubits, their pillars *were* twenty, and their sockets of brass twenty; the hooks of the pillars and their fillets *of* silver.

12 And for the west side *were* hangings of fifty cubits, their pillars ten, and their sockets ten; the hooks of the pillars and their fillets *of* silver.

13 And for the east side eastward fifty cubits.

14 The hangings of the one side *of the gate were* fifteen cubits; their pillars three, and their sockets three.

15 And for the other side of the court gate, on this hand and that hand, *were* hangings of fifteen cubits; their pillars three, and their sockets three.

16 All the hangings of the court round about *were* of fine twined linen.

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a Gen. 3:24; Isa. 6:2; Ezek. ch. 10. b ch. 25:20. c ch. 25:23; 35:13; 40:4, 22; Ezek. 40:39; Mal. 1:12. * Or, *to pour out withal.* d ch. 25:29; 2 Tim. 2:20. e ch. 25:31; 40:24, 25; 1 Chr. 28:15; 2 Chr. 13:11; Zech. 4:2, 11; Heb. 9:2; Rev. 1:12, 20; 2:1, 5. f ch. 30:1; 40:27; Luke 1:9, 10; Rev. 8:3, 4. g ch. 30:23; Psa. 23:5; 92:10; Isa. 61:1, 3. h ch. 30:34. i ch. 27:1. j ch. 30:18. † Or, *brazen glasses.* ‡ Heb. *assembling by troops.* k ch. 27:9; 40:8, 33; 1 Kings 6:36; Psa. 84:2, 10.

CHAPTER XXXVIII.

1. *The altar;* chap. 27:1–8.
8. *The laver;* chap. 30:18–21. *Looking-glasses;* mirrors of polished metal. *Which assembled;* for religious purposes, and to unite in the worship of God.
9. *The court;* chap. 27:9.

A. M. 2513. B. C. 1491. 17 And the sockets for the pillars *were of* brass; the hooks of the pillars and their fillets *of* silver; and the overlaying of their chapiters *of* silver; and all the pillars of the court *were* filleted with silver.

18 And the hanging for the gate of the court *was* needle-work, *of* blue, and purple, and scarlet, and fine twined linen:[a] and twenty cubits *was* the length, and the height in the breadth *was* five cubits, answerable to the hangings of the court.

19 And their pillars *were* four, and their sockets *of* brass four; their hooks *of* silver, and the overlaying of their chapiters and their fillets *of* silver.

20 And all the pins of the tabernacle, and of the court round about, *were of* brass.[b]

21 ¶ This is the sum of the tabernacle, *even* of the tabernacle of testimony,[c] as it was counted, according to the commandment of Moses, *for* the service of the Levites, by the hand of Ithamar,[d] son to Aaron the priest.

22 And Bezaleel the son of Uri,[e] the son of Hur, of the tribe of Judah, made all that the LORD commanded Moses.

23 And with him was Aholiab,[f] son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen.

24 All the gold that was occupied for the work in all the work of the holy *place*, even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels,[g] after the shekel of the sanctuary.[h]

25 And the silver of them that were numbered of the congregation *was* a hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary:

26 A bekah for every man,[*] *that is*, half a shekel, after the shekel of the sanctuary, for every one that went to be numbered,[i] from twenty years old and upward,[j] for six hundred thousand and three thousand and five hundred and fifty *men*.

27 And of the hundred talents of silver were cast the sockets of the sanctuary, and the sockets of the veil;[k] a hundred sockets of the hundred talents, a talent for a socket.

28 And of the thousand seven hundred seventy and five *shekels* he made hooks for the pillars, and overlaid their chapiters, and filleted them.[l]

29 And the brass of the offering *was* seventy talents, and two thousand and four hundred shekels.

30 And therewith he made the sockets to the door of the tabernacle of the congregation, and the brazen altar, and the brazen grate for it, and all the vessels of the altar,

31 And the sockets of the court round about, and the sockets of the court gate, and all the pins of the tabernacle, and all the pins of the court round about.

CHAPTER XXXIX.

1 The clothes of service and holy garments. 2 The ephod. 8 The breastplate. 22 The robe of the ephod. 27 The coats, mitre, and girdle of fine linen. 30 The plate of the holy crown. 32 All is viewed and approved by Moses.

AND of the blue, and purple, and scarlet,[m] they made clothes of service, to do service in the holy *place*, and made the holy garments for Aaron;[n] as the LORD commanded Moses.[o]

2 And he made the ephod *of* gold, blue, and purple, and scarlet, and fine twined linen.[p]

3 And they did beat the gold into thin plates, and cut *it into* wires, to work *it* in the blue, and in the purple, and in the scarlet, and in the fine linen, *with* cunning work.

4 They made shoulder-pieces for it, to couple *it* together: by the two edges was it coupled together.

5 And the curious girdle of his ephod, that *was* upon it, *was* of the same, according to the work thereof; *of* gold, blue, and purple, and scarlet, and fine twined linen; as the LORD commanded Moses.

6 ¶ And they wrought onyx-stones inclosed in ouches of gold, graven, as signets are graven, with the names of the children of Israel.[q]

7 And he put them on the shoulders of the ephod, *that they should be* stones for a memorial to the children of Israel;[r] as the LORD commanded Moses.

8 ¶ And he made the breastplate *of* cunning work, like the work of the ephod; *of* gold, blue, and purple, and scarlet, and fine twined linen.[s]

9 It was foursquare; they made the breastplate double: a span *was* the length thereof, and a span the breadth thereof, *being* doubled.

10 And they set in it four rows of stones:[t] *the first* row *was* a sardius,[†] a topaz, and a carbuncle: this *was* the first row.

11 And the second row, an emerald, a sapphire, and a diamond.

12 And the third row, a ligure, an agate, and an amethyst.

13 And the fourth row, a beryl, an onyx, and a jasper: *they were* inclosed in ouches of gold in their inclosings.

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a 2 Chr. 3:14. b ch. 27:19; 2 Chr. 3:9; Ezra 9:8; Isa. 22:23. c Num. 1:50, 53; 9:15; 10:11; 17:7, 8; 18:2; 2 Chr. 24:6; Acts 7:44; Rev. 11:19. d Num. 4:28, 33. e ch. 31:1, 6; 35:30. f ch. 35:34. g 1 Chr. 22:14; 29:2, 7; Hag. 2:8. h ch. 30:13, 24; Lev. 5:15; 27:3, 25; Num. 3:47; 18:16.

* Heb. *a poll.* i ch. 30:13, 15. j Num. 1:46; 26:51. k ch. 26:19–32. l ch. 27:17. m ch. 25:4; 35:23. n ch. 31:10; 35:19. o ch. 28:4; Exek. 42:14 p ch. 28:6; Lev. 8:7. q ch. 28:9–12. r ch. 28:29; Josh. 4:7. s ch. 28:15, etc. t Rev. 21:19, 20. † Or, *ruby*.

18. *The height in the breadth;* the height of the gate, or entrance, was equal to the breadth of the curtain, or hanging, which closed it.

21. *The sum;* enumeration or statement of the various articles for the tabernacle.

24. *Talents—shekels;* a shekel was half an ounce avoirdupois, and a talent equal to three thousand shekels, or ninety-three pounds and twelve ounces. In value, a shekel was about fifty cents, and a talent of silver about fifteen hundred dollars. A talent of gold was equal, it is supposed, to about twelve times that amount.

INSTRUCTIONS.

8. Religion has ever taken a strong and permanent hold upon the heart of woman; and while it has greatly elevated, adorned, and ennobled her character, increased her enjoyments, and extended her usefulness, it has been greatly promoted by her prayers, her example, her sacrifices, and her efforts.

24. However much property, at the direction of God, is devoted to the promotion of his glory, in the establishment and support of his worship, instead of being lost, as many suppose, it is employed to the greatest advantage, both to the possessors and to the world.

CHAPTER XXXIX.

2–31. The high-priest's dress. Chap. 28.

14 And the stones *were* according to the names of the children of Israel, twelve,[a] according to their names, *like* the engravings of a signet, every one with his name, according to the twelve tribes.

15 And they made upon the breastplate chains at the ends, *of* wreathen work *of* pure gold.

16 And they made two ouches *of* gold, and two gold rings, and put the two rings in the two ends of the breastplate.

17 And they put the two wreathen chains of gold in the two rings on the ends of the breastplate.[b]

18 And the two ends of the two wreathen chains they fastened in the two ouches, and put them on the shoulder-pieces of the ephod, before it.

19 And they made two rings of gold, and put *them* on the two ends of the breastplate, upon the border of it, which *was* on the side of the ephod inward.

20 And they made two *other* golden rings, and put them on the two sides of the ephod underneath, toward the forepart of it, over against the *other* coupling thereof, above the curious girdle of the ephod.

21 And they did bind the breastplate by his rings unto the rings of the ephod with a lace of blue, that it might be above the curious girdle of the ephod, and that the breastplate might not be loosed from the ephod; as the LORD commanded Moses.

22 ¶ And he made the robe of the ephod *of* woven work, all *of* blue.[c]

23 And *there was* a hole in the midst of the robe, as the hole of a habergeon, *with* a band round about the hole, that it should not rend.

24 And they made upon the hems of the robe pomegranates *of* blue, and purple, and scarlet, *and* twined *linen*.

25 And they made bells *of* pure gold,[d] and put the bells between the pomegranates upon the hem of the robe,[e] round about between the pomegranates;

26 A bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to minister *in;* as the LORD commanded Moses.

27 ¶ And they made coats *of* fine linen *of* woven work for Aaron, and for his sons,[f]

28 And a mitre *of* fine linen,[g] and goodly bonnets *of* fine linen, and linen breeches *of* fine twined linen,[h]

29 And a girdle *of* fine twined linen, and blue, and purple, and scarlet, *of* needle-work; as the LORD commanded Moses.[i]

30 ¶ And they made the plate of the holy crown *of* pure gold, and wrote upon it a writing, *like to* the engravings of a signet, HOLINESS TO THE LORD.[j]

31 And they tied unto it a lace of blue, to fasten *it* on high upon the mitre; as the LORD commanded Moses. A. M. 2514. B. C. 1490.

32 ¶ Thus was all the work of the tabernacle of the tent of the congregation finished; and the children of Israel did according to all that the LORD commanded Moses, so did they.[k]

33 ¶ And they brought the tabernacle unto Moses, the tent, and all his furniture, his taches, his boards, his bars, and his pillars, and his sockets;

34 And the covering of rams' skins dyed red, and the covering of badgers' skins, and the veil of the covering;

35 The ark of the testimony, and the staves thereof, and the mercy-seat;

36 The table, *and* all the vessels thereof, and the show-bread;

37 The pure candlestick, *with* the lamps thereof, *even with* the lamps to be set in order, and all the vessels thereof, and the oil for light;

38 And the golden altar, and the anointing oil, and the sweet incense,* and the hanging for the tabernacle door;

39 The brazen altar, and his grate of brass, his staves, and all his vessels, the laver and his foot;

40 The hangings of the court, his pillars, and his sockets, and the hanging for the court gate, his cords, and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation;

41 The clothes of service to do service in the holy *place*, and the holy garments for Aaron the priest, and his sons' garments, to minister in the priest's office.[l]

42 According to all that the LORD commanded Moses,[m] so the children of Israel made all the work.

43 And Moses did look upon all the work, and behold, they had done it as the LORD had commanded, even so had they done it: and Moses blessed them.[n]

CHAPTER XL.

1 The tabernacle is commanded to be reared, 9 and anointed. 13 Aaron and his sons to be sanctified. 16 Moses performeth all things accordingly. 34 A cloud covereth the tabernacle.

AND the LORD spake unto Moses, saying,

2 On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation.[o]

3 And thou shalt put therein the ark of the testimony, and cover the ark with the veil.

4 And thou shalt bring in the table, and set in order‡ the things that are to be set in order upon it;[p] and thou shalt bring in the candlestick, and light the lamps thereof.

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a Rev. 21:12. b Cant. 1:10. c ch. 28:31. d ch. 28:33. e Cant. 4:13. f ch. 28:39, 40. g ch. 28:4, 39. h ch. 28:42; Ezek. 44:18. i ch. 28:39. j Zech. 14:20. k ver. 42, 43; ch. 25:40; Deut. 12:32; 1 Sam. 15:22; 1 Chr. 28:19; Matt. 28:20; Heb. 8:5. * Heb. *the incense of sweet spices.* l ch. 31:10. m ch. 35:10. n Gen. 14:19; Lev. 9:22, 23; Num. 6:23-27; Josh. 22:6; 2 Sam. 6:18; 1 Kings 8:14; 2 Chr. 30:27; Neh. 11:2; Luke 2:34. o ver. 17; ch. 12:2; 13:4; Num. 7:1. † Heb. *the order thereof.* p Lev. 24:8.

37. *To be set in order;* or, arranged in order, that is, in a row.

INSTRUCTIONS.

32. When numbers unite earnestly and perseveringly in a good work, much, with the blessing of God, may be accomplished in a short time.

42. When things are undertaken and accomplished according to the directions of God, they will be done in the best manner.

43. When others have done well we should show ourselves pleased, ask God to bless them, and give to him the glory.

CHAPTER XL.

2. *The first day of the first month;* they started from Egypt on the fifteenth day of the first month. On the fiftieth day after, the law was given from mount Sinai; and Moses was eighty days in the mount. A number of other things were done, and several delays occasioned, which must have occupied about six months, before the tabernacle

A. M. 2513. B. C. 1491. 5 And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle.

6 And thou shalt set the altar of the burnt-offering before the door of the tabernacle of the tent of the congregation.

7 And thou shalt set the laver between the tent of the congregation and the altar,[a] and shalt put water therein.

8 And thou shalt set up the court round about, and hang up the hanging at the court gate.

9 And thou shalt take the anointing oil, and anoint the tabernacle,[b] and all that *is* therein, and shalt hallow it, and all the vessels thereof: and it shall be holy.

10 And thou shalt anoint the altar of the burnt-offering, and all his vessels, and sanctify the altar: and it shall be an altar most holy.*[c]

11 And thou shalt anoint the laver and his foot, and sanctify it.

12 And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water.[d]

13 And thou shalt put upon Aaron the holy garments, and anoint him,[e] and sanctify him;[f] that he may minister unto me in the priest's office.

14 And thou shalt bring his sons, and clothe them with coats:

15 And thou shalt anoint them as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an everlasting priesthood throughout their generations.[g]

16 Thus did Moses: according to all that the LORD commanded him, so did he.

17 ¶ And it came to pass in the first month in the second year, on the first *day* of the month, *that* the tabernacle was reared up.[h]

18 And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars.

19 And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the LORD commanded Moses.

20 ¶ And he took and put the testimony into the ark,[i] and set the staves on the ark, and put the mercy-seat above upon the ark:[j]

21 And he brought the ark into the tabernacle, and set up the veil of the covering,[k] and covered the ark of the testimony; as the LORD commanded Moses.

22 ¶ And he put the table in the tent of the congregation,[l] upon the side of the tabernacle northward,[m] without the veil.

23 And he set the bread in order upon it before the LORD; as the LORD had commanded Moses.

24 ¶ And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward.

25 And he lighted the lamps before the LORD; as the LORD commanded Moses.[n]

26 ¶ And he put the golden altar in the tent of the congregation before the veil:

27 And he burnt sweet incense thereon; as the LORD commanded Moses.[o]

28 ¶ And he set up the hanging *at* the door of the tabernacle.

29 And he put the altar of burnt-offering *by* the door of the tabernacle of the tent of the congregation, and offered upon it the burnt-offering and the meat-offering; as the LORD commanded Moses.[p]

30 ¶ And he set the laver between the tent of the congregation and the altar, and put water there, to wash *withal*.[q]

31 And Moses and Aaron and his sons washed their hands and their feet thereat:

32 When they went into the tent of the congregation, and when they came near unto the altar, they washed; as the LORD commanded Moses.[r]

33 And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court gate.[s] So Moses finished the work.

34 ¶ Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle.[t]

35 And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle.

36 And when the cloud was taken up from over the tabernacle,[u] the children of Israel went onward† in all their journeys:

37 But if the cloud were not taken up, then they journeyed not till the day that it was taken up.[v]

38 For the cloud of the LORD *was* upon the tabernacle by day, and fire was on it by night,[w] in the sight of all the house of Israel, throughout all their journeys.

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a Ver. 30; ch. 30:18. b ch. 30:26. * Heb. *holiness of holinesses.* c ch. 29:36, 37. d Lev. 8:1–13. e ch. 28:41; Isa. 61:1; 1 John 2:20. f John 17:19. g Num. 25:13; Psa. 110:4; Heb. 7:17–24. h ver. 2; Num. 7:1. i ch. 25:16. j ch. 37:6–9. k ch. 26:33; 35:12. l ver. 4. m ch. 26:35. n ver. 4; ch. 25:37. o ch. 30:7. p ver. 6; ch. 27:1, 2. q ver. 7; ch. 30:18.

r ch. 30:19, 20; Psa. 73:13. s ver. 8; ch. 27:9, 16. t ch. 13:21, 22; 29:43; 33:9; Lev. 16:2; Num. 9:15; 1 Kings 8:10; 2 Chr. 5:13; 7:2; Psa. 18:10–12; Isa. 6:4; Hag. 2:7, 9; Rev. 15:8. u Neh. 9:19. † Heb. *journeyed.* v Psa. 31:15. w Psa. 78:14; 105:39; Isa. 4:5.

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was begun. As the first day of the first month would make a year from the time they left Egypt wanting fifteen days, they were probably employed not far from six months in preparing the tabernacle.

17. *In the second year;* after their departure from Egypt.

20. *The testimony;* the tables containing the ten commandments, that solemn testimony of God with regard to the duty of men.

21. *The veil of the covering;* that which covered or closed the entrance into the holy of holies, and thus prevented the ark from being seen, except by the high-priest once a year. Chap. 30:10; Heb. 9:7.

32. *As the Lord commanded;* chap. 30:19–21.

33. *The court;* chap. 27:9–19. *Finished the work;* the work of preparing the tabernacle according to the pattern which God showed, and the directions he gave to Moses in the mount.

34. *A cloud;* that in which Jehovah dwelt. *The glory of the Lord;* the resplendent brightness which manifested his presence.

36. *The cloud was taken up;* and moved forward in the way that they should go. Chap. 13:21, 22; Num. 9:15–23; Neh. 9:19; Psa. 78:14; 105:39.

INSTRUCTIONS.

1. The return of the seasons is well adapted to remind

THE THIRD BOOK OF MOSES,

CALLED

LEVITICUS.

LEVITICUS is so called from *Levi*, because the book is mainly occupied with the duties of the priests and Levites, who belonged to the tribe of Levi. It holds a most important place in the Pentateuch, since it contains specific directions for the various sacrifices, which formed the centre of the Mosaic ordinances, the priesthood of Aaron and his sons having been divinely appointed to prefigure the priesthood of Christ, who with his own blood made atonement for the sins of his people, and now intercedes for them at the right hand of God. Whatever belonged to the priestly and Levitical service—the different sacrifices and oblations; the consecration of Aaron and his sons to the priesthood, with the various laws for its regulation; the death of Nadab and Abihu for violating a priestly ordinance; the rules respecting ceremonial defilements and purifications, the plague of leprosy, incest, and the release of servants at the year of jubilee; various other particulars that came under the supervision of the priests—this is all found in the book of Leviticus. Interspersed with these details are a few short historic notices.

CHAPTER I.

1 The burnt-offerings, 3 of the herd, 10 of the flocks, 14 of the fowls.

AND the LORD called unto Moses, and spake unto him out of the tabernacle of the congregation,[a] saying,

2 Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the LORD,[b] ye shall bring your offering of the cattle, *even* of the herd, and of the flock. A. M. 2514. B. C. 1490.

3 If his offering *be* a burnt-sacrifice of the herd, let him offer a male without blemish:[c] he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD.

4 And he shall put his hand upon the head of

[a] Exod. 19:3; Num. 12:4, 5. [b] ch. 22:18. [c] ch. 3:1; 22:20, 21; Exod. 12:5; Deut. 15:21; Mal. 1:14; Luke 1:35; John 1:36; Eph. 5:27; Heb. 9:14; 1 Pet. 1:19.

us of the goodness of God, and our obligations to him for his mercies. And when, according to his will, we begin the year with devoutly acknowledging and adoring him, we may hope that whether we continue to its close in this world, or are removed to another, we shall still be happy in the service of God.

15 Such is the nature of men, and such the ways in which they are most usefully impressed, that the setting apart of particular places for public worship, and of particular men to conduct it, is suited to promote their highest good.

32. The doing of all things as the Lord commands, is the sure way of promoting his glory, and of obtaining his blessing. It is also the way to make our temporary sojourn on earth a preparation for an eternal dwelling with God in heaven.

33. God's taking forty days to give directions about the tabernacle and its worship, and but six to create the world; and his occupying many chapters of the Bible to describe the former, and but one to describe the latter, should increase our conviction of the superiority of redemption to creation, and lead us to regard principally not things seen and temporal, but things unseen and eternal.

38. All the preparation that was made to provide a dwelling-place for God, and institute his worship among the Israelites, the glory which filled the tabernacle, his guidance of them by the pillar of cloud and fire in all their journey through the wilderness, and his introduction of them into Canaan, prefigured his dwelling in human nature and becoming the light of the world, that such as should follow him might be guided by his counsel and afterwards be received to glory. John 1:14; 8:12, Heb. 9:2–28.

CHAPTER I.

1. *Out of the tabernacle;* the previous directions God gave to Moses from the mount; the subsequent, from the tabernacle.

3. *A burnt-sacrifice;* all the sacrifices signified the expiation of sin through the shedding of blood, Heb. 9:22; and since "it is not possible that the blood of bulls and of goats should take away sins," Heb. 10:4, they typified the efficacious atonement of Christ's blood, Heb. 9:12–14. When he offered himself on Calvary for the sins of the world, the Levitical sacrifices ceased to have any further office. The first and most important sacrifice was the burnt-offering, which was wholly consumed on the altar, and is, for this reason, sometimes called a whole burnt-offering, Deut. 33:10; Psa. 51:19. On the part of the offerer, this signified the entireness of his faith and devotion to God, and on the part of the sacrifice, the completeness of the expiation. *Without blemish;* this was required in all sacrifices. It indicated, on the offerer's part, that he gave to God the best he had; and, on the part of the victim, the perfection of Jesus Christ, the great atoning sacrifice. *Of his own voluntary will;* or, that he may be accepted, as in Exod. 28:38, where the same word is used.

4. *Put his hand upon the head of the burnt-offering;* this also was required in the case of every sacrifice. Thus the offerer solemnly devoted it to God, and signified his

A. M. 2514. B. C. 1490. the burnt-offering;[a] and it shall be accepted for him[b] to make atonement for him.[c]

5 And he shall kill the bullock before the LORD: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that *is by* the door of the tabernacle of the congregation.[d]

6 And he shall flay the burnt-offering, and cut it into his pieces.

7 And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire:

8 And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that *is* on the fire which *is* upon the altar:

9 But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, *to be* a burnt-sacrifice, an offering made by fire, of a sweet savor unto the LORD.[e]

10 ¶ And if his offering *be* of the flocks, *namely*, of the sheep, or of the goats, for a burnt-sacrifice; he shall bring it a male without blemish.

11 And he shall kill it on the side of the altar northward before the LORD:[f] and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar.

12 And he shall cut it into his pieces, with his head and his fat: and the priest shall lay them in order on the wood that *is* on the fire which *is* upon the altar:

13 But he shall wash the inwards and the legs with water: and the priest shall bring *it* all, and burn *it* upon the altar: it *is* a burnt-sacrifice, an offering made by fire, of a sweet savor unto the LORD.

14 ¶ And if the burnt-sacrifice for his offering to the LORD *be* of fowls, then he shall bring his offering of turtledoves, or of young pigeons.[g]

15 And the priest shall bring it unto the altar, and wring off his head,* and burn *it* on the altar; and the blood thereof shall be wrung out at the side of the altar:

16 And he shall pluck away his crop with his feathers,† and cast it beside the altar on the east part, by the place of the ashes.

17 And he shall cleave it with the wings thereof, *but* shall not divide *it* asunder:[h] and the priest shall burn it upon the altar, upon the wood that *is* upon the fire: it *is* a burnt-sacrifice, an offering made by fire, of a sweet savor unto the LORD.[i]

CHAPTER II.

1 The meat-offering of flour with oil and incense, 4 either baken in the oven, 5 or on a plate, 7 or in a frying-pan, 12 or of the first-fruits in the ear. 13 The salt of the meat-offering.

AND when any will offer a meat-offering unto the LORD,[j] his offering shall be *of* fine flour; and he shall pour oil upon it, and put frankincense thereon.

2 And he shall bring it to Aaron's sons the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial of it upon the altar,[k] *to be* an offering made by fire, of a sweet savor unto the LORD:

3 And the remnant of the meat-offering *shall be* Aaron's and his sons': *it is* a thing most holy of the offerings of the LORD made by fire.

4 ¶ And if thou bring an oblation of a meat-offering baken in the oven, *it shall be* unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil.[l]

5 ¶ And if thy oblation *be* a meat-offering *baken* in a pan,‡ it shall be *of* fine flour unleavened, mingled with oil.

6 Thou shalt part it in pieces, and pour oil thereon: it *is* a meat-offering.

[a] Ch. 3:2, 8, 13; 4:15; 8:14, 22; 16:21; Exod. 29:10, 15, 19; Num. 8:12; Isa. 53:4–6; 2 Cor. 5:21. [b] ch. 22:21, 27; Isa. 56:7. [c] ch. 4:20, 26; 9:7; 16:24; Num. 15:25; 2 Chr. 29:23, 24; Heb. 10:4; 1 John 2:2. [d] ch. 3:8; 2 Chr. 35:11; Isa. 52:15; Heb. 12:24. [e] Gen. 8:21; Ezek. 20:23, 41; Eph. 5:2; Phil. 4:18. [f] Exod. 40:22; Ezek. 8:5. [g] ch. 5:7; 12:8; Luke 2:24. * Or, *pinch off the head with the nail.* † Or, *the filth thereof.* [h] Gen. 15:10. [i] ver. 9, 13. [j] ch. 6:14; 9:17; Num. 15:4. [k] ver. 9; ch. 5:12; 24:7; Acts 10:4. [l] Exod. 29:2. ‡ Or, *on a flat plate*, or *slice.*

desire that the death of the innocent victim might be a substitute for his own death.

6. *Flay;* take off the skin.

9. *Wash in water;* showing the necessity of internal purification. *A sweet savor;* acceptable to God, as pointing to the atonement of Christ.

11. *Northward;* the approach to the altar is supposed to have been from the south; the ashes and refuse to have been cast on the east side, ver. 16; while the tabernacle stood on the west. This left the north side vacant.

14. *Turtledoves;* emblems of meekness, innocence, and purity. These were brought by the poor, who were not able to provide a more costly sacrifice. Compare chap. 5:7; 12:8.

17. *Not divide it asunder;* not entirely separate one part from the other. Chap. 5:8.

INSTRUCTIONS.

3. We should be voluntary, cheerful, and hearty in all our offerings to God; for he looks upon the heart and loves a cheerful giver. 2 Cor. 9:7.

4. The great doctrine of atonement by the sufferings of the innocent for the guilty, has ever held a conspicuous place in the communications of God with men; and he has shown himself to be just, as well as merciful, in his bestowment of blessings upon them.

9. Purity of heart, as well as reliance on the atonement, is needful to acceptance with God.

13. The offering of innocent animals for guilty men typified the death of Christ for sinners, that God might be just and yet justify the ungodly. See the epistle to the Hebrews, a book which may be profitably read in connection with the books of Leviticus and Numbers.

17. The hearty offerings of the poor, though in the sight of men of small value, may through the atonement be as acceptable to God as the most costly offerings of the rich, and may receive as great reward.

CHAPTER II.

1. *A meat-offering;* meat, in the Bible, means any kind of food; in this case, it means flour, and articles of food made of it. Of the burnt-offerings described in the preceding chapter, the whole was burnt with fire; of the meat-offerings described in this chapter, a part, called the memorial, ver. 2, was burnt, and the rest was eaten by the priests, ver. 3. As the bloody offerings typified the expiation of sin through the blood of Christ, so these unbloody oblations signified that the offerer devoted himself and all that he had to God in holy love and obedience. From such oblations the priests had, in part at least, their maintenance.

2. *Oil—frankincense;* emblems of the influences of the Holy Spirit, and the acceptable intercession of Christ and the supplications of his people. Isa. 61:1; 1 John 2:27; Psa. 141:2; Rev. 8:3, 4.

4. *Wafers;* thin cakes.

7 ¶ And if thy oblation *be* a meat-offering *baken* in the frying-pan, it shall be made *of* fine flour with oil.

8 And thou shalt bring the meat-offering that is made of these things unto the LORD: and when it is presented unto the priest, he shall bring it unto the altar.

9 And the priest shall take from the meat-offering a memorial thereof, and shall burn *it* upon the altar:[a] *it is* an offering made by fire, of a sweet savor unto the LORD.

10 And that which is left of the meat-offering *shall be* Aaron's and his sons': *it is* a thing most holy of the offerings of the LORD made by fire.

11 No meat-offering which ye shall bring unto the LORD, shall be made with leaven:[b] for ye shall burn no leaven, nor any honey, in any offering of the LORD made by fire.

12 ¶ As for the oblation of the first-fruits, ye shall offer them unto the LORD:[c] but they shall not be burnt* on the altar for a sweet savor.

13 And every oblation of thy meat-offering shalt thou season with salt;[d] neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat-offering: with all thine offerings thou shalt offer salt.

14 And if thou offer a meat-offering of thy first-fruits unto the LORD, thou shalt offer for the meat-offering of thy first-fruits green ears of corn dried by the fire, *even* corn beaten out of full ears.[e]

15 And thou shalt put oil upon it, and lay frankincense thereon: it *is* a meat-offering.

16 And the priest shall burn the memorial of it, *part* of the beaten corn thereof, and *part* of the oil thereof, with all the frankincense thereof: *it is* an offering made by fire unto the LORD.

CHAPTER III.

1 The peace-offering of the herd, 6 of the flock, 7 either a lamb, 12 or a goat.

AND if his oblation *be* a sacrifice of peace-offering,[f] if he offer *it* of the herd, whether *it be* a male or female, he shall offer it without blemish before the LORD.[g] A. M. 2514. B. C. 1490.

2 And he shall lay his hand upon the head of his offering,[h] and kill it *at* the door of the tabernacle of the congregation: and Aaron's sons, the priests, shall sprinkle the blood upon the altar round about.

3 And he shall offer of the sacrifice of the peace-offering an offering made by fire unto the LORD; the fat† that covereth the inwards, and all the fat that *is* upon the inwards,[i]

4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul above the liver, with the kidneys,‡ it shall he take away.

5 And Aaron's sons shall burn it on the altar upon the burnt sacrifice, which *is* upon the wood that *is* on the fire:[j] *it is* an offering made by fire, of a sweet savor unto the LORD.

6 ¶ And if his offering for a sacrifice of peace-offering unto the LORD *be* of the flock, male or female, he shall offer it without blemish.[k]

7 If he offer a lamb for his offering, then shall he offer it before the LORD.[l]

8 And he shall lay his hand upon the head of his offering,[m] and kill it before the tabernacle of the congregation: and Aaron's sons shall sprinkle the blood thereof round about upon the altar.

9 And he shall offer of the sacrifice of the peace-offering an offering made by fire unto the LORD; the fat thereof, *and* the whole rump, it shall he take off hard by the backbone;[n] and the fat that covereth the inwards, and all the fat that *is* upon the inwards,

10 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.[o]

11 And the priest shall burn it upon the altar: *it is* the food of the offering made by fire unto the LORD.[p]

12 ¶ And if his offering *be* a goat, then he shall offer it before the LORD.

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[a] Ch. 6:15. [b] ch. 6:17; Exod. 12:19, 20; Matt. 16:11; Mark 8:15; Luke 12:1; 1 Cor. 5:6–8. [c] ch. 23:10, 11; Exod. 22:29. * Heb. *ascend.* [d] Num. 18:19; Ezra 7:22. Ezek. 43:24; Mark 9:49. [e] 2 Kings 4:42. [f] ch. 7:11, 29; 22:21. [g] Num. 6:14; Mal. 1:8, 14; Heb. 10:22. [h] ch. 1:4, 5; 8:22; 16:21; Exod. 29:10. † Or, *suet.* [i] ch. 4:8, 9; Exod. 29:13, 22. ‡ Or, *midriff over the liver,* and *over the kidneys.* [j] ch. 6:12; 2 Chr. 35:14; Ezek. 44:15. [k] ver. 1. [l] 1 Kings 8:62. [m] ch. 4:4, 15, 24. [n] Exod. 29:22. [o] ver. 4 [p] ch. 21:6, 22; Num. 28:2; Ezek. 44:7; Mal. 1:7, 12; 1 Cor. 10:21.

11. *No leaven, nor—honey;* leaven was an emblem of hypocrisy, and honey of sensual indulgence, both of which are offensive to God.

13. *Salt;* an emblem of purity, integrity, and perpetuity. Mark 9:49; Col. 4:6.

INSTRUCTIONS.

3. God has ever required that a support be provided for his ministers. Under the Old Testament, he ordained that those who waited at the altar should be partakers with the altar; and under the New, that those who preach the gospel should live of the gospel. 1 Cor. 9:13, 14.

9. Christ, as our great High-priest and Intercessor, must present all our offerings perfumed with the incense of his merits, in order to have them rise with acceptance before God. Rev. 8:3, 4.

13. Pride, hypocrisy, and sinful indulgence of every sort must be avoided, and humility, sincerity, and self-denial assiduously cultivated, if we would meet the approbation and obtain the blessing of the Most High.

14. With the first-fruits of our time, talents, property, and all that we possess, God is well pleased; and our own highest interests, as well as his glory, will be promoted by our devoting them to him.

CHAPTER III.

1. *A sacrifice of peace-offering;* the Hebrew word translated peace-offering signifies a rendering or paying to God of that which is his due, with the accessory idea that thus the offerer comes into a state of peace and communion with God. The peace-offerings were of three kinds: thank-offerings, voluntary offerings, and offerings upon the payment of vows. Chap. 7:11, 16. Certain portions only were burned on the altar; the breast and the right shoulder were given to the priests, chap. 7:30–34; then the offerer and his friends feasted on the remainder: an expressive symbol of peace and communion with God through the blood of Christ, and of holy and joyous fellowship with each other.

2. *Sprinkle the blood;* typifying that blood which purifies the conscience from dead works to serve the living God. Heb. 9:11–14; 12:24.

5. *Upon the burnt-sacrifice;* the daily burnt-sacrifice, to consume which a fire was kept constantly burning upon the altar. Chap. 6:13.

9. *Rump;* it is generally agreed that the Hebrew word signifies the very large and fat tail of the eastern sheep.

11. *The food;* that part of the beast or offering which

A. M. 2514. B. C. 1490. 13 And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about.

14 And he shall offer thereof his offering, *even* an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that *is* upon the inwards,

15 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

16 And the priest shall burn them upon the altar: *it is* the food of the offering made by fire for a sweet savor: all the fat *is* the LORD's.[a]

17 *It shall be* a perpetual statute for your generations throughout all your dwellings,[b] that ye eat neither fat nor blood.[c]

CHAPTER IV.

1 The sin-offering of ignorance, 3 for the priest, 13 for the congregation, 22 for the ruler, 27 for any of the people.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the LORD *concerning things* which ought not to be done, and shall do against any of them;[d]

3 If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the LORD for a sin-offering.[e]

4 And he shall bring the bullock unto the door of the tabernacle of the congregation before the LORD;[f] and shall lay his hand upon the bullock's head, and kill the bullock before the LORD.

5 And the priest that is anointed shall take of the bullock's blood,[g] and bring it to the tabernacle of the congregation:

6 And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD,[h] before the veil of the sanctuary.

7 And the priest shall put *some* of the blood upon the horns of the altar of sweet incense before the LORD,[i] which *is* in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt-offering,[j] which *is at* the door of the tabernacle of the congregation.

8 And he shall take off from it all the fat of the bullock for the sin-offering; the fat that covereth the inwards, and all the fat that *is* upon the inwards,

9 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away,

10 As it was taken off from the bullock of the sacrifice of peace-offerings: and the priest shall burn them upon the altar of the burnt-offering.

11 And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung,

12 Even the whole bullock shall he carry forth without the camp* unto a clean place, where the ashes are poured out, and burn him on the wood with fire:[k] where the ashes are poured out† shall he be burnt.

13 ¶ And if the whole congregation of Israel sin through ignorance,[l] and the thing be hid from the eyes of the assembly,[m] and they have done *somewhat against* any of the commandments of the LORD *concerning things* which should not be done, and are guilty;[n]

14 When the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation.

15 And the elders of the congregation shall lay their hands upon the head of the bullock before the LORD;[o] and the bullock shall be killed before the LORD.

16 And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation.[p]

17 And the priest shall dip his finger *in some* of the blood, and sprinkle *it* seven times before the LORD, *even* before the veil.

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a Ch. 7:23, 25; 1 Sam. 2:15; 2 Chr. 7:7. b ch. 6:18; 7:36; 17:7; 23:14. c Gen. 9:4; Deut. 12:16; 1 Sam. 14:32, 33; Ezek. 44:7, 15; Acts 15:20, 29. d ch. 5:15, 17; Num. 15:22; Psa. 19:12; Heb. 5:2. e ch. 16:6. f Exod. 29:10, 11. g ch. 16:14; Num. 19:4. h ch. 14:16, 27. i ch. 8:15; 9:9; 16:18; Exod. 30:1–10; Psa. 118:27. j ch. 5:9. * Heb. *to without the camp.* k Exod. 29:14; Num. 19:5; Heb. 13:11. † Heb. *at the pouring out of the ashes.* l Num. 15:24; Josh. 7:11; 1 Tim. 1:13. m ch. 5:2–4, 17. n Ezra 10:19. o ch. 1:4. p ver. 5; Heb. 9:12–14.

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was presented to God. Ver. 16; chap. 21:6, 8, 17, 21, 22; Num. 28:2; Ezek. 44:7; Mal. 1:7, 12; Rev. 3:20.

17. *Neither fat nor blood;* the fat of the inwards and the blood above-mentioned. The one was to be burnt, and the other sprinkled upon the altar. Ver. 13, 16.

INSTRUCTIONS.

5. The comfort of our thanksgivings to God, the peace we have through faith in Christ, and the joy of communion with him and his people, we should ever remember are mercies which come to us through the Saviour's blood. Eph. 2:13–22.

11. The kindness and condescension of God, in communing with his people, and permitting them to feast with him on the riches of his grace, are unspeakably great.

17. While we receive with thanksgiving the mercies which God bestows, we should conscientiously abstain from using, and should sacredly consecrate to him, that portion which he requires.

CHAPTER IV.

2. *Through ignorance;* not sensible at the time of doing what was wrong, but becoming convinced of it afterwards. Ver. 23, 28.

3. *The priest that is anointed;* the high-priest. Exod. 29:7, 29, 30; Lev. 8:12; 21:10–12. *According to the sin of the people;* or to bring guilt upon the people; for he acted as their representative, and his sin involved them in its consequences. *For a sin-offering;* in the burnt-offering and peace-offering there was an acknowledgment of general sinfulness which needed expiation. But the sin-offering was for particular transgressions of the law.

4. *Lay his hand upon the bullock's head;* solemnly consecrating the victim to God as an offering for sin; thus confessing his own sin, and his desire to have the liability to suffer transferred from himself to the sacrifice of God's appointment.

6. *Seven;* a number signifying fulness, completeness.

12. *The whole bullock;* except the fat, which was burnt, and the blood. Ver. 6–10. *With fire;* a fire made upon the ground for that purpose.

15. *The elders;* their chief men, magistrates, representatives of the people.

18 And he shall put *some* of the blood upon the horns of the altar which *is* before the LORD,[a] that *is* in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt-offering, which *is at* the door of the tabernacle of the congregation.

19 And he shall take all his fat from him, and burn *it* upon the altar.

20 And he shall do with the bullock as he did with the bullock for a sin-offering,[b] so shall he do with this: and the priests shall make an atonement for them,[c] and it shall be forgiven them.

21 And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock:[d] it *is* a sin-offering for the congregation.

22 ¶ When a ruler hath sinned, and done *somewhat* through ignorance *against* any of the commandments of the LORD his God *concerning things* which should not be done, and is guilty;[e]

23 Or if his sin, wherein he hath sinned, come to his knowledge;[f] he shall bring his offering, a kid of the goats, a male without blemish:

24 And he shall lay his hand upon the head of the goat,[g] and kill it in the place where they kill the burnt-offering before the LORD: it *is* a sin-offering.

25 And the priest shall take of the blood of the sin-offering with his finger, and put *it* upon the horns of the altar of burnt-offering, and shall pour out his blood at the bottom of the altar of burnt-offering.[h]

26 And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace-offerings:[i] and the priest shall make an atonement for him as concerning his sin,[j] and it shall be forgiven him.

27 ¶ And if any one* of the common people† sin through ignorance,[k] while he doeth *somewhat against* any of the commandments of the LORD *concerning things* which ought not to be done, and be guilty;[l]

28 Or if his sin, which he hath sinned, come to his knowledge;[m] then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned.

29 And he shall lay his hand upon the head of the sin-offering,[n] and slay the sin-offering in the place of the burnt-offering.

30 And the priest shall take of the blood thereof with his finger, and put *it* upon the horns of the altar of burnt-offering, and shall pour out all the blood thereof at the bottom of the altar. A. M. 2514. B. C. 1490.

31 And he shall take away all the fat thereof,[o] as the fat is taken away from off the sacrifice of peace-offerings; and the priest shall burn *it* upon the altar for a sweet savor unto the LORD;[p] and the priest shall make an atonement for him, and it shall be forgiven him.

32 And if he bring a lamb for a sin-offering, he shall bring it a female without blemish.[q]

33 And he shall lay his hand upon the head of the sin-offering, and slay it for a sin-offering in the place where they kill the burnt-offering.

34 And the priest shall take of the blood of the sin-offering with his finger, and put *it* upon the horns of the altar of burnt-offering, and shall pour out all the blood thereof at the bottom of the altar:

35 And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace-offerings; and the priest shall burn them upon the altar, according to the offerings made by fire unto the LORD:[r] and the priest shall make an atonement for his sin that he hath committed,[s] and it shall be forgiven him.

CHAPTER V.

1 He that sinneth in concealing his knowledge, 2 in touching an unclean thing, 4 or in making an oath. 6 His trespass-offering, of the flock, 7 of fowls, 11 or of flour. 14 The trespass-offering in sacrilege, 17 and in sins of ignorance.

AND if a soul sin,[t] and hear the voice of swearing,[u] and *is* a witness, whether he hath seen or known *of it;* if he do not utter *it*, then he shall bear his iniquity.[v]

2 Or if a soul touch any unclean thing,[w] whether *it be* a carcass of an unclean beast, or a carcass of unclean cattle, or the carcass of unclean creeping things, and *if* it be hidden from him; he also shall be unclean, and guilty.[x]

3 Or if he touch the uncleanness of man,[y] whatsoever uncleanness *it be* that a man shall be defiled withal, and it be hid from him; when he knoweth *of it*, then he shall be guilty.[z]

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a Ver. 7. b ver. 3. c Num. 15:25; Dan. 9:24; Rom. 5:11; Gal. 3:13; Heb. 2:17; 10:10, 12; 1 John 1:7; 2:2; Rev. 1:5. d ver. 11, 12. e ver. 2, 13. f ver. 14; ch. 5:4. g ver. 4, etc.; Isa. 53:6. h ver. 7, 30. i ch. 3:5. j ver. 20; Num. 15:28. * Heb. *any soul.* † Heb. *people of the land.* k Num. 15:27. l Num. 5:6. m ver. 23. n ver. 4, 24. o ch. 3:3, 14. p ch. 1:9; Exod. 29:18; Ezra 6:10; Isa. 42:21. q ver. 28. r ch. 3:5. s ver. 26, 31. t Ezek. 18:4, 20. u 1 Kings 8:31; Prov. 29:24; Matt. 26:63. v ver. 17; ch. 7:18; 17:16; 19:8; 20:17; Num. 9:13; Psa. 38:4; Isa. 53:11; 1 Pet. 2:24. w Num. 19:11–16; Hag. 2:13. x ver. 17. y ch. 12, 13, 15. z ver. 4.

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20. *Make an atonement—be forgiven;* he who, in the spirit of true faith and penitence, presented to God his sin-offering, was saved not only from the temporal punishment of his sin, but also, through the atonement of Christ which this offering typified, from its eternal consequences.

INSTRUCTIONS.

3. There is no man or body of men on earth infallible, or perfect. All are liable to sin, through carelessness, inattention, and the influence of temptation. All need repentance and pardon through faith in the atonement of Jesus Christ. Psa. 19:12–14.

12. The way in which God pardons sin is suited to make a deep impression of its evil, and lead men to abhor and forsake it.

21. Nations, as well as individuals, may commit great iniquity; and without national repentance, reformation, and pardon through the atonement of Christ, such iniquity will draw down upon them the sore judgments of God.

26. Rulers and teachers, ecclesiastical and civil, often fall into sin like other men; and without repentance and forgiveness, in the way that God has provided and made known, they will perish.

35. Pardon of all transgressions is as free to the common people, to the poor and despised, as to the rich and the great. Acts 2:21; 10:34; Rom. 10:11–13.

CHAPTER V.

1. *Hear the voice of swearing;* literally, "the voice of an oath;" that is, an oath administered by the magistrate, when one is summoned to testify, under oath, as to what he knows about a matter in question. *If he do not utter it;* does not tell what he knows. *He shall bear his iniquity;* has sinned, and is exposed to punishment.

3. *He shall be guilty;* of violating that ceremonial law, when he knows what he has done.

A. M. 2514. B. C. 1490. 4 Or if a soul swear, pronouncing with *his* lips to do evil, or to do good,[a] whatsoever *it be* that a man shall pronounce with an oath, and it be hid from him; when he knoweth *of it*, then he shall be guilty in one of these.

5 And it shall be, when he shall be guilty in one of these *things*, that he shall confess that he hath sinned in that *thing*:[b]

6 And he shall bring his trespass-offering unto the LORD for his sin which he hath sinned, a female from the flock, a lamb, or a kid of the goats, for a sin-offering; and the priest shall make an atonement for him concerning his sin.

7 And if he be not able to bring a lamb,* then he shall bring for his trespass, which he hath committed, two turtledoves, or two young pigeons, unto the LORD; one for a sin-offering, and the other for a burnt-offering.[c]

8 And he shall bring them unto the priest, who shall offer *that* which *is* for the sin-offering first, and wring off his head from his neck,[d] but shall not divide *it* asunder:

9 And he shall sprinkle of the blood of the sin-offering upon the side of the altar;[e] and the rest of the blood shall be wrung out at the bottom of the altar: it *is* a sin-offering.

10 And he shall offer the second *for* a burnt-offering, according to the manner:† and the priest shall make an atonement for him for his sin which he hath sinned,[f] and it shall be forgiven him.[g]

11 ¶ But if he be not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin-offering;[h] he shall put no oil upon it, neither shall he put *any* frankincense thereon:[i] for it *is* a sin-offering.

12 Then shall he bring it to the priest, and the priest shall take his handful of it, *even* a memorial thereof,[j] and burn *it* on the altar, according to the offerings made by fire unto the LORD: it *is* a sin-offering.

13 And the priest shall make an atonement for him as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and *the remnant* shall be the priest's, as a meat-offering.[k]

14 ¶ And the LORD spake unto Moses, saying,

15 If a soul commit a trespass, and sin through ignorance, in the holy things of the LORD;[l] then he shall bring for his trespass unto the LORD a ram without blemish out of the flocks,[m] with thy estimation by shekels of silver, after the shekel of the sanctuary,[n] for a trespass-offering:

16 And he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest: and the priest shall make an atonement for him with the ram of the trespass offering,[o] and it shall be forgiven him.

17 ¶ And if a soul sin,[p] and commit any of these things which are forbidden to be done by the commandments of the LORD; though he wist *it* not,[q] yet is he guilty, and shall bear his iniquity.

18 And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass-offering, unto the priest: and the priest shall make an atonement for him concerning his ignorance wherein he erred and wist *it* not, and it shall be forgiven him.

19 It *is* a trespass offering: he hath certainly trespassed against the LORD.[r]

CHAPTER VI.

1 The trespass-offering for sins done wittingly. 8 The law of the burnt-offering, 14 and of the meat-offering. 19 The offering at the consecration of a priest. 24 The law of the sin-offering.

AND the LORD spake unto Moses, saying,
2 If a soul sin, and commit a trespass against the LORD, and lie unto his neighbor,[s] in

[a] Judg. 11:31; 1 Sam. 25:22; 2 Kings 6:31; Mark 6:23; Acts 23:12. [b] ch. 26:40; Num. 5:7; Joshua 7:19; Ezra 10:11; Psalm 32:5, Dan. 9:4; Rom. 10:10. * Heb. *his hand cannot reach to the sufficiency of a lamb.* [c] chap. 12:8; 14.21. [d] ch. 1:15. [e] Exod. 12:22, 23; Heb. 12:24. † Or, *ordinance.*

[f] ch. 4:26. [g] Jas. 5:15. [h] ver. 7. [i] Num. 5:15. [j] ch. 2:2; Num. 5:26; Acts 10:4. [k] ch. 7:6. [l] ch. 22:14. [m] Ezra 10:19. [n] Exod. 30:13; ch. 27:25. [o] ver. 10. [p] ch. 4:2, 22. [q] ch. 4:2, 13, 27; Psa. 19:12; Luke 12:48. [r] Ezra 10:2. [s] ch. 19:11; Acts 5:4; Col. 3:9.

4. *A soul swear;* rashly, as to what he will or will not do, and when it may be wicked, or not in his power to do it. *It be hid from him;* if he was not aware at the time that it was wicked, or was not in his power.

7. *Sin-offering;* chap. 4:24–26, 32–35. *Burnt-offering;* chap. 1:14–17.

10. *According to the manner;* the manner prescribed in the previous chapters.

11. *A sin-offering;* in this case, from consideration of the offerer's poverty, an exception was made to the rule that an expiatory offering must be made through blood.

12. *A memorial;* chap. 2:2.

13. *A meat-offering;* chap. 2:1–3.

15. *Holy things of the Lord;* by withholding from God something which he required to be devoted to his ministers, or his worship and service. *Thy estimation;* of the value of the things withheld, or perverted from the use which God required. *A trespass-offering;* the exact distinction between a sin-offering and a trespass-offering it is difficult to determine. The particular cases in which it was prescribed are enumerated in this book. See chap. 5:15–19; 6:1–7; 14:12, 21; 19:20–22; to which may be added, Num. 5:5–8; 6:9, 12.

17. *Wist;* knew. *Guilty;* liable to suffer evil, and must, when he knows that he has broken the divine command, present the required offering.

INSTRUCTIONS.

1. We should hate sin in ourselves, and by all suitable means endeavor to prevent it in others. When called in providence to testify before a magistrate, or in a court of justice, we should let nothing hinder us from doing it with fidelity.

4. We should be careful never to declare what is false, or promise to do what is impracticable or wicked. Especially should we avoid all rash and profane oaths.

5. We may do wrong without at the time being aware of it. When we see the wrong, we should be ready to confess and forsake it.

10. No sins, not even those of ignorance or carelessness, even when truly repented of, can be forgiven except through the atonement of Jesus Christ.

11. It is not the greatness of the offerings which we present to God, but the spirit with which we offer them, that he principally regards.

16. True repentance will lead a man not only to forsake his sins, but to make suitable restitution to those whom he has injured.

19. We need the teaching of the Holy Spirit to see what is right, and be disposed heartily to do it. We cannot faithfully review the past without perceiving that in many things we have done wrong, and need pardoning mercy through the atonement of Christ.

that which was delivered him to keep,[a] or in fellowship,* or in a thing taken away by violence, or hath deceived his neighbor;[b]

3 Or have found that which was lost,[c] and lieth concerning it, and sweareth falsely;[d] in any of all these that a man doeth, sinning therein:

4 Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found,

5 Or all that about which he hath sworn falsely; he shall even restore it in the principal,[e] and shall add the fifth part more thereto, *and* give it unto him to whom it appertaineth, in the day of his trespass-offering.†

6 And he shall bring his trespass-offering unto the LORD, a ram without blemish out of the flock, with thy estimation, for a trespass-offering, unto the priest:

7 And the priest shall make an atonement for him before the LORD:[f] and it shall be forgiven him for any thing of all that he hath done in trespassing therein.[g]

8 ¶ And the LORD spake unto Moses, saying,

9 Command Aaron and his sons, saying, This *is* the law of the burnt-offering: It *is* the burnt-offering, because of the burning‡ upon the altar all night unto the morning,[h] and the fire of the altar shall be burning in it.

10 And the priest shall put on his linen garment,[i] and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt-offering on the altar, and he shall put them beside the altar.

11 And he shall put off his garments, and put on other garments,[j] and carry forth the ashes without the camp unto a clean place.

12 And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt-offering in order upon it; and he shall burn thereon the fat of the peace-offerings.

13 The fire shall ever be burning upon the altar; it shall never go out.

14 ¶ And this *is* the law of the meat-offering:[k] The sons of Aaron shall offer it before the LORD, before the altar.

15 And he shall take of it his handful, A. M. 2514. B. C. 1490. of the flour of the meat-offering, and of the oil thereof, and all the frankincense which *is* upon the meat-offering, and shall burn *it* upon the altar *for* a sweet savor, *even* the memorial of it, unto the LORD.

16 And the remainder thereof shall Aaron and his sons eat:[l] with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it.

17 It shall not be baken with leaven. I have given it *unto them for* their portion of my offerings made by fire; it *is* most holy, as *is* the sin-offering, and as the trespass-offering.

18 All the males among the children of Aaron shall eat of it. *It shall be* a statute for ever in your generations concerning the offerings of the LORD made by fire: every one that toucheth them shall be holy.[m]

19 ¶ And the LORD spake unto Moses, saying,

20 This *is* the offering of Aaron and of his sons,[n] which they shall offer unto the LORD in the day when he is anointed; the tenth part of an ephah of fine flour for a meat-offering perpetual, half of it in the morning, and half thereof at night.

21 In a pan it shall be made with oil, *and when it is* baken, thou shalt bring it in: *and* the baken pieces of the meat-offering shalt thou offer *for* a sweet savor unto the LORD.

22 And the priest of his sons that is anointed in his stead shall offer it: *it is* a statute for ever unto the LORD;[o] it shall be wholly burnt.

23 For every meat-offering for the priest shall be wholly burnt: it shall not be eaten.

24 ¶ And the LORD spake unto Moses, saying,

25 Speak unto Aaron and to his sons, saying, This *is* the law of the sin-offering:[p] In the place where the burnt-offering is killed shall the sin-offering be killed before the LORD: *it is* most holy.[q]

26 The priest that offereth it for sin shall eat it: in the holy place shall it be eaten,[r] in the court of the tabernacle of the congregation.

27 Whatsoever shall touch the flesh thereof shall be holy:[s] and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in the holy place.

28 But the earthen vessel wherein it is sodden shall be broken: and if it be sodden in a brazen pot, it shall be both scoured, and rinsed in water.

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a Exod. 22:7, 10. * Heb. *putting of the hand*, or *dealing*. b Prov. 24:28; 26:19; Jer. 9:5. c Deut. 22:1–3. d ch. 19:12; Jer. 5:2; 7:9; Zech. 5:4. e ch. 5:16; Num. 5:7; 1 Sam. 12:3; 2 Sam. 12:6; Luke 19:8. † Heb. *in the day of his trespass*, or *in the day of his being found guilty*. f ch. 5:15, 16. g Isa. 1:18; Matt. 12:31; 1 Cor. 6:9–11. ‡ Or, *for the burning*. h ver. 12, 13. i ch. 16:4; Exod. 28:39–43; Ezek. 44:17, 18. j Ezek. 44:19. k ch. 2:1; Num. 15:4. l Num. 18:10; Ezek. 44:29; 1 Cor. 9:13, 14. m ch. 22:3–7; Exod. 29:37. n Exod. 29:1, 2; Heb. 7:27. o Exod. 29:23–25. p ch. 4:33. q ver. 17; ch. 21:22. r ch. 10:17, 18; Num. 18:10; Ezek. 44:29. s Exod. 29:37; 30:29; Matt. 9:21; 14:36.

CHAPTER VI.

2. *In fellowship;* or, in a deposit.

5. *Add the fifth part;* this was the case when he voluntarily confessed his crime and restored that which was taken. If he did not confess, but was convicted of the crime, he was to pay more. Exod. 22:9, 15.

6. *Thy estimation;* of the amount which, according to the direction, ver. 5, he was to restore. Chap. 5:15.

11. *His garments;* the holy garments which he wore in the sanctuary. These he was not allowed to wear elsewhere.

13. *The fire—shall never go out;* this fire was first kindled from heaven; and the priests, by timely application of fuel, were to keep it continually burning. Chap. 9:24.

14–17. *Meat-offering;* chap. 2:1–16.

18. *Shall be holy;* none but consecrated persons should touch them, and they must be free from ceremonial defilement.

19–23. *Offering of Aaron;* Exod. 25:1–25.

25–30. *Sin-offering;* chap. 4:24–31.

INSTRUCTIONS.

2. When we wrong our fellow-men, we sin against God.

3. He who finds lost property, and does not wish to restore it to its rightful owner, when known, is dishonest.

7. Though repentance, confession, and restitution are all needful in order to pardon, neither nor all of them can atone for sin, or of themselves obtain forgiveness. There must also be application to that blood which was shed for many for the remission of sins. Matt. 26:28.

A. M. 2514. B. C. 1490. 29 All the males among the priests shall eat thereof: it *is* most holy.

30 And no sin-offering, whereof *any* of the blood is brought into the tabernacle of the congregation to reconcile *withal* in the holy *place*, shall be eaten:[a] it shall be burnt in the fire.

CHAPTER VII.

1 The law of the trespass-offering, 11 and of the peace-offerings, 12 whether it be for a thanksgiving, 16 or a vow, or a freewill-offering. 22 The fat, 26 and the blood, are forbidden. 28 The priests' portion in the peace-offerings.

LIKEWISE this *is* the law of the trespass-offering:[b] it *is* most holy.

2 In the place where they kill the burnt-offering shall they kill the trespass-offering:[c] and the blood thereof shall he sprinkle round about upon the altar.[d]

3 And he shall offer of it all the fat thereof;[e] the rump, and the fat that covereth the inwards,

4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul *that is* above the liver, with the kidneys, it shall he take away:

5 And the priest shall burn them upon the altar *for* an offering made by fire unto the LORD: it *is* a trespass-offering.

6 Every male among the priests shall eat thereof:[f] it shall be eaten in the holy place: it *is* most holy.

7 As the sin-offering *is*, so *is* the trespass-offering:[g] *there is* one law for them: the priest that maketh atonement therewith shall have *it*.

8 And the priest that offereth any man's burnt-offering, *even* the priest shall have to himself the skin of the burnt-offering which he hath offered.

9 And all the meat-offering that is baken in the oven, and all that is dressed in the frying-pan, and in the pan,* shall be the priest's that offereth it.

10 And every meat-offering, mingled with oil, and dry, shall all the sons of Aaron have, one *as much* as another.

11 And this *is* the law of the sacrifice of peace-offerings,[h] which he shall offer unto the LORD.

12 If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil,[i] and cakes mingled with oil, of fine flour, fried.

13 Besides the cakes, he shall offer *for* his offering leavened bread with the sacrifice of thanksgiving of his peace-offerings.[j]

14 And of it he shall offer one out of the whole oblation *for* a heave-offering unto the LORD,[k] *and* it shall be the priest's that sprinkleth the blood of the peace-offerings.

15 And the flesh of the sacrifice of his peace-offerings for thanksgiving shall be eaten the same day that it is offered;[l] he shall not leave any of it until the morning.

16 But if the sacrifice of his offering *be* a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice; and on the morrow also the remainder of it shall be eaten:

17 But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire.[m]

18 And if *any* of the flesh of the sacrifice of his peace-offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination,[n] and the soul that eateth of it shall bear his iniquity.

19 And the flesh that toucheth any unclean *thing* shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof.

20 But the soul that eateth *of* the flesh of the sacrifice of peace-offerings, that *pertain* unto the LORD, having his uncleanness upon him,[o] even that soul shall be cut off from his people.

21 Moreover the soul that shall touch any unclean *thing*,[p] *as* the uncleanness of man,[q] or *any* unclean beast, or any abominable unclean *thing*,[r] and eat of the flesh of the sacrifice of peace-offerings, which *pertain* unto the LORD, even that soul shall be cut off from his people.[s]

22 ¶ And the LORD spake unto Moses, saying,

23 Speak unto the children of Israel, saying, Ye shall eat no manner of fat, of ox, or of sheep, or of goat.

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[a] Ch. 10:18; 16:27; Heb. 9:12. [b] ch. 6:17, 25; 21:22. [c] Num. 6:12; Ezek. 40:39. [d] ch. 3:2; 5:9. [e] ch. 4:8, 9; Exod. 29:13. [f] ch. 6:16, 18. [g] ch. 6:25, 26; 14:13. * Or, *on the flat plate*, or *slice*. [h] ch. 3:1; 22:21; Ezek. 45:15. [i] ch. 2:4; Num. 6:15. [j] Amos 4:5. [k] Num. 18:8; 11:19. [l] ch. 22:30. [m] ch. 19:7. [n] ch. 11:10, 41; 19:7. [o] ch. 15:3; 1 Cor. 11:28. [p] ch. 11:24, 28. [q] ch. 12, 13, 15. [r] Ezek. 4:14. [s] ver. 20.

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12. As the priest was every morning to put wood on the altar, that the fire might never go out; so we, who are called to be kings and priests unto God, should every morning kindle anew the flame of divine love in our hearts, that it may warm all our services, and shine brightly through all the duties and events of the day. Matt. 5:16; Jude 21.

17. Often, and in various ways, God warns men against insincerity and hypocrisy, and urges upon them the habitual practice, in all things, of perfect sincerity and truth. 1 Cor. 5:7, 8.

28. All the directions of God with regard to things connected with his worship, are suited to impress upon men the conviction of his purity and their pollution, and that without holiness no man can see his face in peace. Chap. 19:2; 20:7; Heb. 12:14; 1 Pet. 1:16.

CHAPTER VII.

7. *Shall have it;* that portion of it which was not burnt on the altar.

13. *Leavened bread;* that which was offered to the Lord was to be unleavened, as before prescribed, ver. 12; but that which the priest ate himself, in token of thanksgiving for mercies, might, like common bread, be leavened.

15. *The same day that it is offered;* this was probably to prevent its being reserved by the offerer for his private use. He had devoted it to Jehovah, and now it was no longer his own. Of it he was to make a feast for his friends, and especially for the poor of his people.

16. *A vow;* a sacrifice offered upon the paying of a vow. The flesh of this, and of the voluntary offering, might be eaten the second day; but what remained till the third day was to be burnt with fire. In those warm regions it is difficult to keep flesh over the second day in perfect purity, which may have been one reason for this injunction.

18. *It;* his offering. If he ate any of the flesh after the second day, his offering would be rejected. *Bear his iniquity;* be held guilty, and exposed to punishment.

20. *Cut off;* Gen. 17:14.

23. *No manner of fat;* of that fat of beasts which was to be offered in sacrifice to God. Ver. 3–5, 25.

24 And the fat of the beast* that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use: but ye shall in no wise eat of it.[a]

25 For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the LORD, even the soul that eateth *it* shall be cut off from his people.

26 Moreover ye shall eat no manner of blood,[b] *whether it be* of fowl or of beast, in any of your dwellings.

27 Whatsoever soul *it be* that eateth any manner of blood, even that soul shall be cut off from his people.

28 ¶ And the LORD spake unto Moses, saying,

29 Speak unto the children of Israel, saying, He that offereth the sacrifice of his peace-offerings unto the LORD,[c] shall bring his oblation unto the LORD of the sacrifice of his peace-offerings.

30 His own hands shall bring the offerings of the LORD made by fire,[d] the fat with the breast; it shall he bring, that the breast may be waved *for* a wave-offering before the LORD.[e]

31 And the priest shall burn the fat upon the altar: but the breast shall be Aaron's and his sons'.

32 And the right shoulder shall ye give unto the priest for a heave-offering of the sacrifices of your peace-offerings.[f]

33 He among the sons of Aaron, that offereth the blood of the peace-offerings, and the fat, shall have the right shoulder for *his* part.

34 For the wave-breast, and the heave-shoulder have I taken of the children of Israel from off the sacrifices of their peace-offerings, and have given them unto Aaron the priest and unto his sons, by a statute for ever, from among the children of Israel.

35 ¶ This *is the portion* of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the LORD made by fire, in the day *when* he presented them to minister unto the LORD in the priest's office;

36 Which the LORD commanded to be given them of the children of Israel, in the day that he anointed them,[g] *by* a statute for ever throughout their generations.

37 This is the law of the burnt-offering, of the meat-offering, and of the sin-offering,[h] and (A. M. 2514. B. C. 1490.) of the trespass-offering,[i] and of the consecrations, and of the sacrifice of the peace-offerings;[j]

38 Which the LORD commanded Moses in mount Sinai, in the day that he commanded the children of Israel to offer their oblations unto the LORD, in the wilderness of Sinai.

CHAPTER VIII.

1 Moses consecrateth Aaron and his sons. 14 Their sin-offering. 18 Their burnt-offering. 22 The ram of consecration. 31 The place and time of their consecration.

AND the LORD spake unto Moses, saying,

2 Take Aaron and his sons with him,[k] and the garments,[l] and the anointing oil,[m] and a bullock for the sin-offering, and two rams, and a basket of unleavened bread;

3 And gather thou all the congregation together unto the door of the tabernacle of the congregation.

4 And Moses did as the LORD commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation.

5 And Moses said unto the congregation, This *is* the thing which the LORD commanded to be done.

6 And Moses brought Aaron and his sons, and washed them with water.[n]

7 And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound *it* unto him therewith.

8 And he put the breastplate upon him: also he put in the breastplate the Urim and the Thummim.[o]

9 And he put the mitre upon his head;[p] also upon the mitre, *even* upon his forefront, did he put the golden plate, the holy crown; as the LORD commanded Moses.[q]

10 And Moses took the anointing oil, and anointed the tabernacle and all that *was* therein, and sanctified them.[r]

11 And he sprinkled thereof upon the altar seven times, and anointed the altar, and all his vessels, both the laver and his foot, to sanctify them.[s]

12 And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him.[t]

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* Heb. *carcass.* [a] ch. 17:15; Deut. 14:21; Ezek. 44:31. [b] ch. 3:17; 17:10–14; Gen. 9:4; 1 Sam. 14:34; Ezek. 33:25; John 6:53; Acts 15:20, 29. [c] ch. 3. [d] John 10:18. [e] ch. 8:27; 9:21; Exod. 29:24, 27. [f] Num. 6:20. [g] ch. 8:12, 30; Exod. 40:13, 15. [h] ch. 6:9, 14, 25. [i] ver. 1. [j] ch. 6:20; Exod. 29:1; ver. 11. [k] Exod. 29:1, 3. [l] Exod. 28:2, 4. [m] Exod. 30:24, 25. [n] Exod. 29:4. [o] Exod. 28:15–30; 39:8–21; Ezra 2:63. [p] Exod. 29:6; Zech. 3:5. [q] Exod. 28:37, etc. [r] Exod. 30:26–29. [s] ch. 4:6; Isa. 52:15; Ezek. 36:25; Tit. 3:6. [t] ch. 21:10, 12; Exod. 29:7; 30:30; Psa. 133:2.

26. *No manner of blood;* that which flows from the arteries and veins, called the life, or the blood of the life. The blood which mingled with the flesh when cooked, was not forbidden. Gen. 9:4, 5.

34. *Wave-breast—heave-shoulder;* that had been consecrated to Jehovah by waving and heaving.

35. *The portion of the anointing of Aaron;* his portion in consequence of his having been anointed as high-priest. Ver. 36.

37, 38. *The law of the—offerings;* Exod. 29:1–44.

INSTRUCTIONS.

10. While God requires his ministers to devote their time and talents to his immediate service, he also requires that their temporal wants be supplied by those for whose spiritual good they labor. Ver. 31–36; chapter 10:13–15.

16. While we are called to mourning on account of our sins, we are also called to rejoicing on account of the goodness of God; and our joy may sometimes be appropriately expressed by feasting on the bounties of his providence and grace.

30. Each individual, while he relies on the great atonement for salvation, must also himself be voluntary and active in presenting his offerings to God, and in doing what he requires.

CHAPTER VIII.

1. *The Lord spake unto Moses;* after the tabernacle was finished, and the way prepared for the consecration of Aaron and his sons to the priesthood.

5. *The thing which the Lord commanded;* Exod. 28:29.

12. *Sanctify him;* set him apart, or consecrate him to his sacred office.

A. M. 2514. B. C. 1490. 13 And Moses brought Aaron's sons, and put coats upon them,[a] and girded them with girdles, and put* bonnets upon them; as the LORD commanded Moses.

14 And he brought the bullock for the sin-offering: and Aaron and his sons laid their hands upon the head of the bullock for the sin-offering.

15 And he slew *it;* and Moses took the blood, and put *it* upon the horns of the altar round about with his finger,[b] and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it.[c]

16 And he took all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and Moses burned *it* upon the altar.

17 But the bullock, and his hide, his flesh, and his dung, he burnt with fire without the camp;[d] as the LORD commanded Moses.

18 ¶ And he brought the ram for the burnt-offering: and Aaron and his sons laid their hands upon the head of the ram.

19 And he killed *it;* and Moses sprinkled the blood upon the altar round about.

20 And he cut the ram into pieces; and Moses burnt the head, and the pieces, and the fat.

21 And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: it *was* a burnt-sacrifice for a sweet savor,[e] *and* an offering made by fire unto the LORD; as the LORD commanded Moses.

22 ¶ And he brought the other ram, the ram of consecration:[f] and Aaron and his sons laid their hands upon the head of the ram.

23 And he slew *it;* and Moses took of the blood of it, and put *it* upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.[g]

24 And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled the blood upon the altar round about.[h]

25 And he took the fat,[i] and the rump, and all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and the right shoulder:

26 And out of the basket of unleavened bread, that *was* before the LORD, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put *them* on the fat, and upon the right shoulder:

27 And he put all upon Aaron's hands, and upon his sons' hands, and waved them *for* a wave-offering before the LORD.

28 And Moses took them from off their hands, and burnt *them* on the altar upon the burnt-offering: they *were* consecrations for a sweet savor: *it is* an offering made by fire unto the LORD.

29 And Moses took the breast, and waved it *for* a wave-offering before the LORD:[j] *for* of the ram of consecration it was Moses' part; as the LORD commanded Moses.

30 And Moses took of the anointing oil, and of the blood which *was* upon the altar, and sprinkled *it* upon Aaron, *and* upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, *and* his garments, and his sons, and his sons' garments with him.[k]

31 ¶ And Moses said unto Aaron and to his sons, Boil the flesh *at* the door of the tabernacle of the congregation:[l] and there eat it with the bread that *is* in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it.

32 And that which remaineth of the flesh and of the bread shall ye burn with fire.

33 And ye shall not go out of the door of the tabernacle of the congregation *in* seven days, until the days of your consecration be at an end: for seven days shall he consecrate you.[m]

34 As he hath done this day, *so* the LORD hath commanded to do, to make an atonement for you.

35 Therefore shall ye abide *at* the door of the tabernacle of the congregation day and night seven days, and keep the charge of the LORD, that ye die not:[n] for so I am commanded.

36 So Aaron and his sons did all things which the LORD commanded by the hand of Moses.

CHAPTER IX.

1 The first-offerings of Aaron, for himself and the people. 8 The sin-offering, 12 and the burnt-offering for himself. 15 The offerings for the people. 23 Moses and Aaron bless the people. 24 Fire cometh from the Lord upon the altar.

AND it came to pass on the eighth day,[o] *that* Moses called Aaron and his sons, and the elders of Israel;

2 And he said unto Aaron, Take thee a young calf for a sin-offering,[p] and a ram for a burnt-offering,[q] without blemish, and offer *them* before the LORD.

3 And unto the children of Israel thou shalt speak, saying, Take ye a kid of the goats[r] for a sin-

a Exod. 29:8, 9. * Heb. *bound.* b ch. 4:7; Ezek. 43:20, 26; Heb. 9:18–23. c ch. 16:20; 2 Chr. 29:24; Ezek. 45:20; Dan. 9:24; 2 Cor. 5:18, 21; Eph. 2:16; Col. 1:20–22; Heb. 2:17. d ch. 4:11, 12; Exod. 29:14; Heb. 13:11–13. e Gen. 8:20, 21; Eph. 5:2. f Exod. 29:19–31. g ch. 14:14, 17, 28. h Heb. 9:22. i Exod. 29:22, etc. j Exod. 29:26. k ch. 10:3; Num 3:3. l Exod. 29:31, 32; 1 Sam. 2:13–17. m Ezek. 43:25, 26. n Num. 3:7; 9:19; Deut. 11:1; 1 Kings 2:3; 1 Tim. 1:18; 5:21; 6:20; 2 Tim. 4:1. o Ezek. 43:27. p ch. 4:3; 8:14; Exod. 29:1. q ch. 8:18. r ch. 4:23; Ezra 6:17.

17. *As the Lord commanded;* chap. 4:11, 12.

34. *As he hath done this day;* or, as it hath been done this day. Each of the seven days he was to offer sacrifice, as he had the first day.

INSTRUCTIONS.

9. If the ministers of religion are comely in the sight of God, or in any measure fitted for their work, it must be through the comeliness which he puts upon them—clothing them with his righteousness, and adorning them with the graces of his Spirit.

14. Even those who are the most solemnly consecrated to the service of God are themselves sinners, and need the cleansing of atoning blood.

30. In every thing sinners need the purifying influences of the Holy Spirit, in order to offer acceptable sacrifice to a holy God, or be prepared for his presence. Heb. 10:22.

36. Ministers of religion who have a right spirit, will feel deeply the responsibilities of their office; that they are called to it not merely by men, but by God; and will labor first of all to please him by seeking his glory and doing his will.

offering;[a] and a calf and a lamb, *both* of the first year, without blemish, for a burnt-offering;

4 Also a bullock and a ram for peace-offerings, to sacrifice before the LORD; and a meat-offering mingled with oil:[b] for to-day the LORD will appear unto you.

5 ¶ And they brought *that* which Moses commanded before the tabernacle of the congregation: and all the congregation drew near and stood before the LORD.

6 And Moses said, This *is* the thing which the LORD commanded that ye should do: and the glory of the LORD shall appear unto you.[c]

7 And Moses said unto Aaron, Go unto the altar, and offer thy sin-offering, and thy burnt-offering,[d] and make an atonement for thyself, and for the people:[e] and offer the offering of the people, and make an atonement for them;[f] as the LORD commanded.

8 ¶ Aaron therefore went unto the altar, and slew the calf of the sin-offering, which *was* for himself.

9 And the sons of Aaron brought the blood unto him: and he dipped his finger in the blood, and put *it* upon the horns of the altar,[g] and poured out the blood at the bottom of the altar.

10 But the fat, and the kidneys, and the caul above the liver of the sin-offering, he burnt upon the altar;[h] as the LORD commanded Moses.

11 And the flesh and the hide he burnt with fire without the camp.

12 And he slew the burnt-offering; and Aaron's sons presented unto him the blood, which he sprinkled round about upon the altar.[i]

13 And they presented the burnt-offering unto him, with the pieces thereof, and the head: and he burnt *them* upon the altar.

14 And he did wash the inwards and the legs, and burnt *them* upon the burnt-offering on the altar.

15 ¶ And he brought the people's offering, and took the goat, which *was* the sin-offering for the people, and slew it, and offered it for sin, as the first.[j]

16 And he brought the burnt-offering, A. M. 2514. B. C. 1490. and offered it according to the manner.*

17 And he brought the meat-offering, and took a handful thereof,† and burnt *it* upon the altar, beside the burnt-sacrifice of the morning.[k]

18 He slew also the bullock and the ram *for* a sacrifice of peace-offerings,[l] which *was* for the people: and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about,

19 And the fat of the bullock and of the ram, the rump, and that which covereth *the inwards*, and the kidneys, and the caul *above* the liver:

20 And they put the fat upon the breasts, and he burnt the fat upon the altar:

21 And the breasts and the right shoulder Aaron waved *for* a wave-offering before the LORD;[m] as Moses commanded.

22 And Aaron lifted up his hand toward the people, and blessed them;[n] and came down from offering of the sin-offering, and the burnt-offering, and peace-offerings.

23 And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the LORD appeared unto all the people.[o]

24 And there came a fire out from before the LORD,[p] and consumed upon the altar the burnt-offering and the fat: *which* when all the people saw, they shouted,[q] and fell on their faces.

CHAPTER X.

1 Nadab and Abihu, for offering of strange fire, are burnt by fire. 6 Aaron and his sons are forbidden to mourn for them. 8 The priests are forbidden wine when they are to go into the tabernacle. 12 The law of eating the holy things. 16 Aaron's excuse for transgressing thereof.

AND Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD,[r] which he commanded them not.

2 And there went out fire from the LORD,[s] and devoured them, and they died before the LORD.[t]

a Isa. 53:10; Heb. 9:26. b Num. 15:9. c ver. 23; Exod. 24:16; 2 Chr. 5:13, 14. d ver. 2; 1 Sam 3:14. e Heb. 5.3; 7:27; 9:7. f Heb. 5:1. g ch. 4:7; Heb. 9:22, 23. h ch. 8:16. i ch. 1:5; 8:19. j Isa. 53:10; Heb. 2:17; 5:3. * Or, *ordinance.* † Heb. *filled his hand out of it.* k Exod. 29:38. l ch. 3:1, 3, etc. m ch. 7:30–34. n Num. 6:23–27; Deut. 21:5; 2 Chr. 6:3; Psa. 72:17; Luke 24:50. o ver. 6; Num. 14:10; 16:19, 42. p Judg. 6:21; 13:19, 20; 1 Kings 18:38; 2 Chr. 7:1–3. q Ezra 3:11. r ch. 16:12; Exod. 30:9; Num. 16:6, etc. s ch. 9:24; Num. 16:35; 2 Kings 1:10, 12. t Num. 3:4; 26:61.

CHAPTER IX.

4. *The Lord will appear;* in a special manner, and show his approbation of their services. Ver. 23, 24.

5. *Before the Lord;* before the tabernacle, or sanctuary, in which he dwelt.

7. *Go unto the altar;* the altar of burnt-offerings; in the court, near the door of the tabernacle. Exod. 27:1–8.

9. *The sons of Aaron;* Nadab, Abihu, Eleazar, and Ithamar. Chap. 10:1–6.

16. *According to the manner;* the manner that God had prescribed. Chap. 1:10–13.

21. *As Moses commanded;* Exod. 29:24–26.

24. *From before the Lord;* from his visible presence in the tabernacle.

INSTRUCTIONS.

7. Ministers, after being duly consecrated to their office, should without delay enter upon the faithful discharge of its duties.

8. Atonement through the blood of Christ, and purification by the Holy Spirit, are among the first great doctrines which a minister should preach; and which, in their various relations, he should continue to inculcate through the whole of his ministry.

22. He should not confine himself to the preaching of a few of the many doctrines of the gospel, but should, in due time, order, and proportion, labor to inculcate the whole; and in such a manner as shall be most profitable to the people.

24. True love and devotion to God in the human heart are enkindled by the Holy Spirit; and the manifestation of his approval is a just cause of rejoicing.

CHAPTER X.

1. *Censer;* a fire-pan for sacred uses. *Strange fire;* common fire—not that which was kindled by the Lord on the altar. Chap. 9:24. This event seems to have taken place in the sanctuary, whither they had gone in an irreverent and presumptuous manner to burn incense.

2. *From the Lord;* from his visible glory on the mercy-seat. *Devoured;* killed.

A. M. 2514. B. C. 1490. 3 Then Moses said unto Aaron, This *is it* that the LORD spake, saying, I will be sanctified in them that come nigh me,[a] and before all the people I will be glorified.[b] And Aaron held his peace.[c]

4 And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp.

5 So they went near, and carried them in their coats out of the camp;[d] as Moses had said.

6 And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes;[e] lest ye die, and lest wrath come upon all the people:[f] but let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled.

7 And ye shall not go out from the door of the tabernacle of the congregation,[g] lest ye die: for the anointing oil of the LORD *is* upon you.[h] And they did according to the word of Moses.

8 ¶ And the LORD spake unto Aaron, saying,

9 Do not drink wine nor strong drink,[i] thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: *it shall be* a statute for ever throughout your generations:

10 And that ye may put difference between holy and unholy, and between unclean and clean;[j]

11 And that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.[k]

12 ¶ And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take the meat-offering that remaineth of the offerings of the LORD made by fire, and eat it without leaven beside the altar: for it *is* most holy.

13 And ye shall eat it in the holy place,[l] because it *is* thy due, and thy sons' due, of the sacrifices of the LORD made by fire: for so I am commanded.

14 And the wave-breast and heave-shoulder shall ye eat in a clean place; thou, and thy sons, and thy daughters with thee: for *they be* thy due, and thy sons' due, *which* are given out of the sacrifices of peace-offerings of the children of Israel.

15 The heave-shoulder and the wave-breast shall they bring with the offerings made by fire of the fat, to wave *it for* a wave-offering before the LORD; and it shall be thine, and thy sons' with thee, by a statute for ever; as the LORD hath commanded.

16 ¶ And Moses diligently sought the goat of the sin-offering, and behold, it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron *which were* left *alive*, saying,

17 Wherefore have ye not eaten the sin-offering in the holy place, seeing it *is* most holy, and *God* hath given it you to bear the iniquity of the congregation, to make atonement for them before the LORD?

18 Behold, the blood of it was not brought in within the holy *place:* ye should indeed have eaten it in the holy *place*, as I commanded.[m]

19 And Aaron said unto Moses, Behold, this day have they offered their sin-offering and their burnt-offering before the LORD; and such things have befallen me: and *if* I had eaten the sin-offering to-day, should it have been accepted in the sight of the LORD?[n]

20 And when Moses heard *that*, he was content.

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[a] Exod. 19:22; ch. 21:6, 8, 15; 1 Sam. 6:20; 1 Chr. 15:12, 13; Psa. 89:7; Isa. 52:11; Heb. 12:28. [b] Isa. 49:3; Ezek. 28:22; John 12:28. [c] Psa. 39:9; 46:10. [d] Acts 5:6, 10. [e] ch. 21:10; Ezek. 24:17. [f] Num. 16:46; Josh. 7:1; 22:18, 20; 2 Sam. 24:11, 15. [g] ch. 21:12. [h] Exod. 28:41; 40:15.

[i] Isa. 28:7; Ezek. 44:21; Luke 1:15; 1 Tim. 3:3; Tit. 1:7. [j] ch. 11:47; 20:25, 26; Jer. 15:19; Ezek. 44:23. [k] Neh. 8:2, 8; Mal. 2:7. [l] Num. 18:10. [m] ch. 6:26, 30. [n] Isa. 1:11–15; Jer. 6:20; 14:12; Hos. 9:4; Mal. 1:10, 13.

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3. *The Lord spake;* Exod. 19:22; 29:43. *Them that come nigh me;* especially those who conduct religious worship. *Held his peace;* submitted without a murmur to the righteous judgment of God.

5. *Out of the camp;* for burial.

6. *Uncover not—neither rend;* avoid all appearance of mourning.

7. *Not go out;* not suspend any of the duties of the ministry, but continue to discharge them.

9. *Do not drink wine nor strong drink;* it is supposed that Nadab and Abihu had been drinking, and became excited; that this was one cause of their transgression; and that God enjoined on his ministers, when about to engage in public worship, entire abstinence from the use of intoxicating drink, that they might not be unfitted for their work.

10. *Holy and unholy—unclean and clean;* things which God forbids in his worship, and those which he requires.

12. *Meat-offering;* chap. 2:3; 6:16; 7:29–34.

18. *Ye should—have eaten it;* if its blood had been brought into that part of the tabernacle called the sanctuary, or holy place, they were to burn it without the camp; if not, they were to eat it. Chap. 6:26–30.

19. *This day—they offered;* chap. 9:8–21. *Such things;* the death of his two sons. *If I had eaten;* joined with his family in feasting, while thus heavily afflicted. *Should it have been accepted?* would it, under those peculiar circumstances, have been suitable or pleasing to God?

20. *He was content;* satisfied that God would not be displeased with Aaron and his sons for what they had done.

INSTRUCTIONS.

1. Recklessness in divine worship, and the offering of our own excited and proud emotions instead of that humble and obedient spirit which he requires, are peculiarly offensive to God.

2. Great sins and great trials may speedily follow the reception of great mercies.

3. Prompt and cheerful submission to God, and hearty acquiescence in his will, under trials, however great, is a fruit of the Spirit which peculiarly honors him, and is useful to men.

7. Regard for our friends, or sorrow on account of their death, must not lead us improperly to manifest grief, or to neglect our appropriate duties.

11. The use of wine or strong drink is exceedingly dangerous, and should be abstained from, especially by ministers when about to engage in sacred public duties; that they may rightly conduct the worship of God, and make known his will to the people.

14. A cheerful reception of the good things of Providence, and at proper times and in suitable circumstances even feasting with our families on the fruits of divine kindness, is not only allowable, but is a duty, the right performance of which will promote the divine glory and our own highest good.

19. Some things which on ordinary occasions would be right, proper, and useful, may without sin be omitted on occasions of great affliction and distress; and some things which on ordinary occasions would not be proper, may at such times be done. 1 Sam. 21:6; 2 Chron. 30:18–20; Matt. 9:15; Mark 2:19, 25, 26; Luke 5:34.

CHAPTER XI.

1 What beasts may, 4 and what may not be eaten. 9 What fishes. 13 What fowls. 29 The creeping things which are unclean.

AND the LORD spake unto Moses and to Aaron, saying unto them,

2 Speak unto the children of Israel, saying, These *are* the beasts which ye shall eat among all the beasts that *are* on the earth.[a]

3 Whatsoever parteth the hoof, and is cloven-footed,[b] *and* cheweth the cud, among the beasts, that shall ye eat.

4 Nevertheless, these shall ye not eat of them that chew the cud, or of them that divide the hoof: *as* the camel, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

5 And the coney, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

6 And the hare, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

7 And the swine, though he divide the hoof, and be cloven-footed, yet he cheweth not the cud; he *is* unclean to you.

8 Of their flesh shall ye not eat, and their carcass shall ye not touch;[c] they *are* unclean to you.

9 ¶ These shall ye eat of all that *are* in the waters:[d] whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat.

10 And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which *is* in the waters, they *shall be* an abomination unto you:[e]

11 They shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcasses in abomination.

12 Whatsoever hath no fins nor scales in the waters, that *shall be* an abomination unto you.

13 ¶ And these *are they which* ye shall have in abomination among the fowls;[f] they shall not be eaten, they *are* an abomination: the eagle, and the ossifrage, and the ospray,

14 And the vulture, and the kite after his kind;

15 Every raven after his kind; A. M. 2514. B. C. 1490.

16 And the owl, and the nighthawk, and the cuckoo, and the hawk after his kind,

17 And the little owl, and the cormorant, and the great owl,

18 And the swan, and the pelican, and the gier-eagle,

19 And the stork, the heron after her kind, and the lapwing, and the bat.

20 All fowls that creep, going upon *all* four, *shall be* an abomination unto you.

21 Yet these may ye eat of every flying creeping thing that goeth upon *all* four, which have legs above their feet, to leap withal upon the earth;

22 *Even* these of them ye may eat;[g] the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind.

23 But all *other* flying creeping things, which have four feet, *shall be* an abomination unto you.

24 And for these ye shall be unclean: whosoever toucheth the carcass of them shall be unclean until the even.[h]

25 And whosoever beareth *aught* of the carcass of them shall wash his clothes, and be unclean until the even.[i]

26 *The carcasses* of every beast which divideth the hoof, and *is* not cloven-footed, nor cheweth the cud, *are* unclean unto you: every one that toucheth them shall be unclean.

27 And whatsoever goeth upon his paws, among all manner of beasts that go on *all* four, those *are* unclean unto you: whoso toucheth their carcass shall be unclean until the even.

28 And he that beareth the carcass of them shall wash his clothes, and be unclean until the even:[j] they *are* unclean unto you.

29 ¶ These also *shall be* unclean unto you among the creeping things that creep upon the earth; the weasel, and the mouse,[k] and the tortoise after his kind,

a Deut. 14:3, etc.; Ezek. 4:14; Dan. 1:8; Matt. 15:11; Rom. 14:14; Heb. 9:10; 13:9. b Psa. 1:1, 2. c Isa. 52:11; Acts 10:10–15; 2 Cor. 6:17; Col. 2:21. d Deut. 14:9. e ch. 7:18. f Deut. 14:12. g Matt. 3:4; Mark 1:6.

h ver. 8; ch. 17:15, 16. i ch. 14:8; 15:5; Num. 19:10, 22; 31:24; Psa. 51:2, 7; Zech. 13:1; John 13:8; Acts 22:16; Heb. 9:10; 10:22; 1 Pet. 3:21; Rev. 7:14. j ver. 24. k Isa. 66.17.

CHAPTER XI.

This chapter treats of the distinction between clean and unclean meats, which entered largely into Jewish habits of thinking and acting. It cannot be reasonably doubted that the clean animals here allowed were those which, to the people of that region, furnished the most wholesome diet. But the distinction had a much deeper meaning. It typified the inward difference which God's servants should make between clean and unclean affections, and the holy or unholy acts that proceed from them. Another end of these distinctions was to keep the Hebrews separate from all other nations, as a people devoted to Jehovah.

3. *Cloven-footed;* having the hoof divided into two parts, like that of the ox and sheep.

4. *Unclean;* not to be eaten.

5. *Coney;* a small animal inhabiting high, rocky places. Prov. 30:26.

10. *An abomination;* to be loathed and rejected.

13. *Among the fowls;* it is plain that the unclean birds here named are mostly, if not entirely, birds of prey, or such as feed on carrion. But the particular species cannot, in all cases, be determined.

20. *Fowls that creep;* winged insects. See ver. 21–23.

21. *Legs above their feet;* those which, in addition to the feet on which they walk, have long legs with which to jump; as locusts and grasshoppers.

23. *Flying creeping things;* as flies, wasps, and bees.

24. *For these;* the creatures mentioned verses 26–28. *Unclean until the even;* not admitted to unite in public worship, or associate with others who united in it.

29. *Creeping things;* by these the Hebrews understand small animals that move with a low or a crawling motion, as well as serpents and worms. Few of the particular species here mentioned can be determined with any certainty.

INSTRUCTIONS.

2. In eating and drinking, we should seek not merely to gratify appetite or preserve life, health, and reason, but to fit ourselves for the best discharge of our duties. Whatever as to kind, quality, or quantity, tends to unfit us for this, should be rejected. 1 Cor. 10:31.

8. Great attention and care are needful to avoid the commission of sin, and exposure to its punishment.

25. Pollution by sin, and need of spiritual cleansing by the Holy Ghost, were taught abundantly in the Jewish

A. M. 2514. B. C. 1490.

30 And the ferret, and the chameleon, and the lizard, and the snail, and the mole.

31 These *are* unclean to you among all that creep; whosoever doth touch them, when they be dead, shall be unclean until the even.[a]

32 And upon whatsoever *any* of them, when they are dead, doth fall, it shall be unclean; whether *it be* any vessel of wood, or raiment, or skin, or sack, whatsoever vessel *it be*, wherein *any* work is done, it must be put into water, and it shall be unclean until the even;[b] so it shall be cleansed.

33 And every earthen vessel whereinto *any* of them falleth, whatsoever *is* in it shall be unclean; and ye shall break it.[c]

34 Of all meat which may be eaten, *that* on which *such* water cometh shall be unclean: and all drink that may be drunk in every *such* vessel shall be unclean.

35 And every *thing* whereupon *any part* of their carcass falleth shall be unclean; *whether it be* oven, or ranges for pots, they shall be broken down: *for* they *are* unclean, and shall be unclean unto you.

36 Nevertheless a fountain or pit, *wherein there is* plenty of water,* shall be clean: but that which toucheth their carcass shall be unclean.

37 And if *any part* of their carcass fall upon any sowing seed which is to be sown, it *shall be* clean.

38 But if *any* water be put upon the seed, and *any part* of their carcass fall thereon, it *shall be* unclean unto you.

39 And if any beast, of which ye may eat, die; he that toucheth the carcass thereof shall be unclean until the even.

40 And he that eateth of the carcass of it shall wash his clothes, and be unclean until the even:[d] he also that beareth the carcass of it shall wash his clothes, and be unclean until the even.

41 And every creeping thing that creepeth upon the earth *shall be* an abomination; it shall not be eaten.

42 Whatsoever goeth upon the belly, and whatsoever goeth upon *all* four, or whatsoever hath more feet† among all creeping things that creep upon the earth, them ye shall not eat; for they *are* an abomination.

43 Ye shall not make yourselves‡ abominable with any creeping thing that creepeth,[e] neither shall ye make yourselves unclean with them, that ye should be defiled thereby.

44 For I *am* the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I *am* holy:[f] neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.

45 For I *am* the LORD that bringeth you up out of the land of Egypt, to be your God:[g] ye shall therefore be holy, for I *am* holy.

46 This *is* the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth:

47 To make a difference between the unclean and the clean,[h] and between the beast that may be eaten and the beast that may not be eaten.

CHAPTER XII.

1 The purification of women after childbirth. 6 Her offerings for her purifying.

AND the LORD spake unto Moses, saying.

2 Speak unto the children of Israel, saying, If a woman have conceived seed, and borne a man-child, then she shall be unclean seven days;[i] according to the days of the separation for her infirmity shall she be unclean.[j]

3 And in the eighth day the flesh of his foreskin shall be circumcised.[k]

4 And she shall then continue in the blood of her purifying three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled.

5 But if she bear a maid-child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying threescore and six days.

6 And when the days of her purifying are fulfilled,[l] for a son, or for a daughter, she shall bring a lamb of the first year§ for a burnt-offering, and a young pigeon, or a turtledove, for a sin-offering, unto the door of the tabernacle of the congregation, unto the priest:

7 Who shall offer it before the LORD, and make an atonement for her; and she shall be cleansed from the issue of her blood. This *is* the law for her that hath borne a male or a female.

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[a] Ver. 8; Hag. 2:13. [b] ch. 15:12. [c] ch. 6:28; Psa. 2:9; Jer. 48:38; 2 Tim. 2:21; Rev. 2:27. * Heb. *a gathering together of waters.* [d] ch. 17:15; 22:8; Deut. 14:21; Ezek. 4:14; 44:31; 1 Cor. 10:21. † Heb. *doth multiply feet.* ‡ Heb. *your souls.* [e] ch. 20:25. [f] ch. 19:2; 20:7, 26; Exod. 19:6; Amos 3:3; Matt. 5:48; 1 Thess. 4:7; 1 Pet. 1:15, 16; Rev. 22:11, 14. [g] Exod. 6:7; 20:2; Psa. 105:43–45; Hos. 11:1. [h] ch. 10:10; Ezek. 44:23; Mal. 3:18. [i] Job 14:4; Psa. 51:5; Luke 2:22. [j] ch. 15:19. [k] Gen. 17:12; Luke 2:21; John 7:22, 23; Rom. 3:19; Gal. 5:3. [l] Luke 2:22. § Heb. *a son of his year.*

ritual; and none who understand its teaching, can be ignorant of the doctrine of human depravity and the necessity of being born again in order to see the kingdom of God. John 3:10.

45. Holiness is to all men the one thing needful. In every heart where it exists, it is the fruit of the Holy Spirit. Hence, the reason why all men should hearken diligently to his voice speaking to them in the Bible, receive his teachings as infallible truth, and cordially obey them.

CHAPTER XII.

2. *Unclean;* ceremonially; not allowed to enjoy society, attend public ordinances, or eat of the offerings of which she might otherwise partake. Chap. 15:19–25.

4. *Three and thirty days;* during this time she might have society, but not attend public worship or partake of ordinances.

6–8. *A burnt-offering—a sin-offering;* these were to express her need of pardon, her gratitude to God for his mercies, her faith in his great atonement, and her devotion of herself and all that she had to his service. Luke 2:22–24.

INSTRUCTIONS.

7. Parents have always been bound gratefully to recognize the goodness of God in the birth of their children, to acknowledge their need of his mercy, and to train them for his service and glory.

8. The poor, as well as the rich, may have access to God, and be accepted of him. As to property, opportunities, and capacities, God requires according to what men have, or may have, and not according to what they have not, or cannot have.

8 And if she be not able to bring a lamb,* then she shall bring two turtles, or two young pigeons;[a] the one for the burnt-offering, and the other for a sin-offering: and the priest shall make an atonement for her, and she shall be clean.

CHAPTER XIII.

1 The laws and tokens whereby the priest is to be guided in discerning the leprosy.

AND the LORD spake unto Moses and Aaron, saying,

2 When a man shall have in the skin of his flesh a rising,† a scab,[b] or bright spot, and it be in the skin of his flesh *like* the plague of leprosy; then he shall be brought unto Aaron the priest,[c] or unto one of his sons the priests:

3 And the priest shall look on the plague in the skin of the flesh: and *when* the hair in the plague is turned white, and the plague in sight *be* deeper than the skin of his flesh, it *is* a plague of leprosy: and the priest shall look on him, and pronounce him unclean.

4 If the bright spot *be* white in the skin of his flesh, and in sight *be* not deeper than the skin, and the hair thereof be not turned white; then the priest shall shut up *him that hath* the plague seven days:[d]

5 And the priest shall look on him the seventh day: and behold, *if* the plague in his sight be at a stay, *and* the plague spread not in the skin; then the priest shall shut him up seven days more:

6 And the priest shall look on him again the seventh day: and behold, *if* the plague *be* somewhat dark, *and* the plague spread not in the skin, the priest shall pronounce him clean: it *is but* a scab: and he shall wash his clothes, and be clean.

7 But if the scab spread much abroad in the skin, after that he hath been seen of the priest for his cleansing, he shall be seen of the priest again:

8 And *if* the priest see that, behold, the scab spreadeth in the skin, then the priest shall pronounce him unclean: it *is* a leprosy.

9 ¶ When the plague of leprosy is in a man, then he shall be brought unto the priest;

10 And the priest shall *see him:*[e] and behold, *if* the rising *be* white in the skin, and it have turned the hair white, and *there be* quick raw flesh‡ in the rising;

11 It *is* an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean, and shall not shut him up: for he *is* unclean.

12 And if a leprosy break out abroad A. M. 2514. B. C. 1490. in the skin, and the leprosy cover all the skin of *him that hath* the plague from his head even to his foot, wheresoever the priest looketh;

13 Then the priest shall consider: and behold, *if* the leprosy have covered all his flesh, he shall pronounce *him* clean *that hath* the plague: it is all turned white:[f] he *is* clean.

14 But when raw flesh appeareth in him, he shall be unclean.

15 And the priest shall see the raw flesh, and pronounce him to be unclean: *for* the raw flesh *is* unclean: it *is* a leprosy.

16 Or if the raw flesh turn again, and be changed unto white, he shall come unto the priest;

17 And the priest shall see him: and behold, *if* the plague be turned into white; then the priest shall pronounce *him* clean *that hath* the plague: he *is* clean.

18 ¶ The flesh also, in which, *even* in the skin thereof, was a boil,[g] and is healed,

19 And in the place of the boil there be a white rising, or a bright spot, white, and somewhat reddish, and it be showed to the priest;

20 And if, when the priest seeth it, behold, it *be* in sight lower than the skin, and the hair thereof be turned white; the priest shall pronounce him unclean: it *is* a plague of leprosy broken out of the boil.

21 But if the priest look on it, and behold, *there be* no white hairs therein, and *if* it *be* not lower than the skin, but *be* somewhat dark; then the priest shall shut him up seven days:[h]

22 And if it spread much abroad in the skin, then the priest shall pronounce him unclean: it *is* a plague.

23 But if the bright spot stay in his place, *and* spread not, it *is* a burning boil;[i] and the priest shall pronounce him clean.[j]

24 ¶ Or if there be *any* flesh, in the skin whereof *there is* a hot burning,§[k] and the quick *flesh* that burneth have a white bright spot, somewhat reddish, or white;

25 Then the priest shall look upon it: and behold, *if* the hair in the bright spot be turned white, and it *be in* sight deeper than the skin; it *is* a leprosy broken out of the burning: wherefore the priest shall pronounce him unclean: it *is* the plague of leprosy.

26 But if the priest look on it, and behold, *there be* no white hair in the bright spot, and it *be* no lower than the *other* skin, but *be* somewhat dark; then the priest shall shut him up seven days:

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* Heb. *her hand find not sufficiency of a lamb.* [a] ch. 5:7. † Or, *swelling* [b] Deut. 28:27; Isa. 3:17. [c] Deut. 17:8, 9; 24:8; Mal. 2:7; Luke 17:14. [d] Num. 12:15. [e] Num. 12:10, 12; 2 Kings 5:27; 2 Chr. 26:19, 20. ‡ Heb. *the quickening of living flesh.* [f] Isa. 64:6; John 9:41. [g] Exod. 9:9; 15:26. [h] 1 Cor. 5:5. [i] Job 34:31; Prov. 28:13; 1 Peter 4:3. [j] 2 Cor. 2:7. § Heb. *a burning of fire.* [k] Isa. 3:24.

CHAPTER XIII.

2. *Leprosy;* a foul disease covering the body with a kind of white scales; from its loathsome and incurable character, it is often referred to as an emblem of sin. The terms, "a rising, a scab, or bright spot," describe three different varieties in its form of appearing.

3. *Unclean;* leprous, and therefore to be excluded from divine ordinances and from society.

6. *Dark;* or pale, dim, in opposition to bright.

9. *The plague of leprosy;* another variety in its form, namely, the rising, ver. 10.

13. *He is clean;* either it is not a true leprosy, or the leprosy has in this way healed itself.

24. *A hot burning;* in the original, a burning of fire; which seems to mean a sore made by fire in which the plague of leprosy appears. Some, however, suppose that it is an inflamed sore. *And the quick flesh that burneth have;* or, "and the mark of the burning be," that is, break out into.

A. M. 2514. B. C. 1490. 27 And the priest shall look upon him the seventh day: *and* if it be spread much abroad in the skin, then the priest shall pronounce him unclean: it *is* the plague of leprosy.

28 And if the bright spot stay in his place, *and* spread not in the skin, but it *be* somewhat dark; it *is* a rising of the burning, and the priest shall pronounce him clean: for it *is* an inflammation of the burning.

29 ¶ If a man or woman have a plague upon the head or the beard;[a]

30 Then the priest shall see the plague: and behold, if it *be* in sight deeper than the skin, *and there be* in it a yellow thin hair; then the priest shall pronounce him unclean: it *is* a dry scall, *even* a leprosy upon the head or beard.

31 And if the priest look on the plague of the scall, and behold, it *be* not in sight deeper than the skin, and *that there is* no black hair in it; then the priest shall shut up *him that hath* the plague of the scall seven days:[b]

32 And in the seventh day the priest shall look on the plague: and behold, *if* the scall spread not, and there be in it no yellow hair, and the scall *be* not in sight deeper than the skin;

33 He shall be shaven, but the scall shall he not shave; and the priest shall shut up *him that hath* the scall seven days more:

34 And in the seventh day the priest shall look on the scall: and behold, *if* the scall be not spread in the skin, nor *be* in sight deeper than the skin; then the priest shall pronounce him clean: and he shall wash his clothes, and be clean.

35 But if the scall spread much in the skin after his cleansing;[c]

36 Then the priest shall look on him: and behold, if the scall be spread in the skin, the priest shall not seek for yellow hair; he *is* unclean.

37 But if the scall be in his sight at a stay, and *that* there is black hair grown up therein; the scall is healed, he *is* clean: and the priest shall pronounce him clean.

38 ¶ If a man also or a woman have in the skin of their flesh bright spots, *even* white bright spots;[d]

39 Then the priest shall look: and behold, *if* the bright spots in the skin of their flesh be darkish white, it *is* a freckled spot *that* groweth in the skin: he *is* clean.

40 And the man whose hair is fallen off his head,* he *is* bald; *yet is* he clean.

41 And he that hath his hair fallen off from the part of his head toward his face, he *is* forehead-bald; *yet is* he clean.

42 And if there be in the bald head, or bald forehead, a white reddish sore; it *is* a leprosy sprung up in his bald head, or his bald forehead.

43 Then the priest shall look upon it: and behold, *if* the rising of the sore *be* white reddish in his bald head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh;

44 He is a leprous man, he *is* unclean: the priest shall pronounce him utterly unclean; his plague *is* in his head.[e]

45 And the leper in whom the plague *is*, his clothes shall be rent,[f] and his head bare,[g] and he shall put a covering upon his upper lip,[h] and shall cry, Unclean, unclean.[i]

46 All the days wherein the plague *shall be* in him he shall be defiled;[j] he *is* unclean: he shall dwell alone;[k] without the camp *shall* his habitation *be*.

47 ¶ The garment also that the plague of leprosy is in,[l] *whether it be* a woollen garment, or a linen garment;

48 Whether *it be* in the warp, or woof, of linen, or of woollen; whether in a skin, or in any thing made† of skin;

49 And if the plague be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any thing‡ of skin; it *is* a plague of leprosy, and shall be showed unto the priest:

50 And the priest shall look upon the plague, and shut up *it that hath* the plague seven days:

51 And he shall look on the plague on the seventh day: if the plague be spread in the garment, either in the warp, or in the woof, or in a skin, *or* in any work that is made of skin; the plague *is* a fretting leprosy;[m] it *is* unclean.

52 He shall therefore burn that garment,[n] whether warp or woof, in woollen or in linen, or any thing of skin, wherein the plague is: for it *is* a fretting leprosy; it shall be burnt in the fire.

53 And if the priest shall look, and behold, the plague be not spread in the garment, either in the warp, or in the woof, or in any thing of skin;

54 Then the priest shall command that they wash *the thing* wherein the plague *is*, and he shall shut it up seven days more:

55 And the priest shall look on the plague, after that it is washed:[o] and behold, *if* the plague have not changed his color, and the plague be not spread, it *is* unclean; thou shalt burn it in the fire; it *is* fret inward, *whether* it *be* bare within or without.§

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a 1 Kings 8:38; 2 Chr. 6:29; Isa. 1:5. b ver. 4–6. c verses 7, 27; 2 Tim. 2:17; 3:13. d Eccl. 7:20; Rom. 7:22, 23; Jas. 3:2. * Heb. *head is pilled.* e Isa. 1:5. f 2 Sam. 13:19; Ezra 9:3; Job 1:20; Jer. 36:24; Joel 2:13. g ch. 10:6; 21:10. h Ezek. 24:17, 22; Micah 3:7. i Job 42:6; Psa. 51:3, 5; Isa. 6:5; 64:6; Rom. 3:23; 1 Cor. 6:11. j Prov. 30:12. k Num. 5:2; 12:14; 2 Kings 7:3; 15:5; 2 Chr. 26:21; Psa. 38:11; Lam. 1:1; Luke 17:12; 1 Cor. 5:5, 13; 2 Thess. 3:6; 1 Tim. 6:5; Rev. 21:27; 22:15. l Josh. 7:21; Eccl. 9:8; Isa. 61:10; 64:6; Zech. 3:3, 4; Jas. 5:2; Jude 23; Rev. 4:4; 16:15. † Heb. *work of.* ‡ Heb. *vessel*, or *instrument.* m ch. 14:44. n ch. 11:33; Deut. 7:25, 26; Isa. 30:22; Acts 19:19, 20. o Ezek. 24:13; Heb. 6:4–8; 2 Pet. 1:9; 2:20–22. § Heb. *bald in the head thereof*, or *in the forehead thereof.*

30. *Beard;* a disease in the part from which the beard grows, and affecting the beard itself.

31. *There is no black hair in it;* the presence of this would be a favorable sign, ver. 37. Its absence makes the case doubtful.

39. *Darkish white;* or dullish white, in opposition to bright white spots.

45. *A covering upon his upper lip;* this was a sign of mourning and humiliation. Ezek. 24:17, 22; Micah 3:7. *Unclean, unclean;* as a warning to others not to approach him.

47. *The plague of leprosy;* some infection that had a general resemblance to leprosy.

51. *A fretting leprosy;* corroding and destroying the cloth.

55. *Bare;* deprived of its nap. *Within or without;* on the inner or outer side of the garment.

56 And if the priest look, and behold, the plague *be* somewhat dark after the washing of it; then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof:

57 And if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin; it *is* a spreading *plague:* thou shalt burn that wherein the plague *is* with fire.[a]

58 And the garment, either warp, or woof, or whatsoever thing of skin *it be,* which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and shall be clean.

59 This *is* the law of the plague of leprosy in a garment of woollen or linen, either in the warp, or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.

CHAPTER XIV.

1 The rites and sacrifices in cleansing of the leper. 33 The signs of leprosy in a house. 43 The cleansing of that house.

AND the LORD spake unto Moses, saying,

2 This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest:[b]

3 And the priest shall go forth out of the camp; and the priest shall look, and behold, *if* the plague of leprosy be healed in the leper;

4 Then shall the priest command to take for him that is to be cleansed two birds* alive *and* clean, and cedar-wood,[c] and scarlet, and hyssop:[d]

5 And the priest shall command that one of the birds be killed in an earthen vessel over running water.[e] A. M. 2514. B. C. 1490.

6 As for the living bird, he shall take it, and the cedar-wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird *that was* killed over the running water:

7 And he shall sprinkle[f] upon him that is to be cleansed from the leprosy seven times,[g] and shall pronounce him clean, and shall let the living bird loose into the open field.†

8 And he that is to be cleansed shall wash his clothes,[h] and shave off all his hair, and wash himself in water,[i] that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days.

9 But it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off:[j] and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean.

10 And on the eighth day he shall take two he lambs without blemish,[k] and one ewe-lamb of the first year‡ without blemish, and three tenth-deals of fine flour *for* a meat-offering,[l] mingled with oil, and one log of oil:

11 And the priest that maketh *him* clean shall present the man that is to be made clean,[m] and those things, before the LORD, *at* the door of the tabernacle of the congregation.

a Isa. 33:14; Matt. 3:12; 25:41; Rev. 21:8. b Matt. 8:2, 4; Mark 1:44; Luke 5:12, 14; 17:14. * Or, *sparrows.* c Num. 19:6; Heb. 9:19. d Psa. 51:7. e ver. 50. f Num. 19:18, 19; Isa. 52:15; Ezek. 36:25; John 19:34; Heb. 9:13, 21; 12:24; 1 John 5:6. g 2 Kings 5:10, 14; Psa. 51:2. † Heb. *upon the face of the field.* h ch. 13:6. i ch. 11:25; Eph. 5:26; Heb. 10:22; 1 Pet. 3:21; Rev. 1:5, 6. j Num. 6:9; 8:7. k ver. 23. ‡ Heb. *the daughter of her year.* l ch. 2:1; Num. 15:4, 15. m Num. 8:11, 21; Eph. 5:26, 27; Jude 24.

56. *Out of the warp, or out of the woof;* as neither the warp nor the woof could be removed separately, the meaning seems to be, that by rending out the part affected, he shall remove the leprosy, whether it have its seat in the warp or the woof.

INSTRUCTIONS.

3. Sin occasions a great variety of diseases, and will finally consign the body to the grave, and the soul, unless cleansed from its pollution, to perdition. All should therefore be solicitous to know whether they are under its power; and if so, to apply without delay to Him who can say with effect, I will; be thou clean. Matt. 8:3.

7. In doubtful cases, persons should not be hasty in deciding upon their own spiritual state. They should obtain all the light they can from experienced ministers and Christians; from self-examination, from the Scriptures, and religious books. Above all, they should go habitually to God, earnestly praying, Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting. Psa. 139:23, 24.

11. Old habits of sin, unless they are effectually renounced and forsaken, will revive and break out at times into flagrant transgression, and the last state of a man be worse than the first. Matt. 12:45.

17. Ministers of the gospel, and those who are called not only to judge of their own state, but to give directions to others, need great wisdom. They should be familiar with the Scriptures, well acquainted with themselves, and accustomed in every thing, by prayer and supplication with thanksgiving, to make known their requests unto God. Eph. 6:18; Phil. 4:6.

28. Not every sin of which a man may have been guilty, of itself merely, proves him to be in an unregenerate state; while no transgression of God's law, known, allowed, and persevered in, or not repented of and forsaken, can consist with a gracious and safe state.

44. Persons may be free from one kind of sin, and yet deeply involved in another; and we are not to conclude that we are not under condemnation because we are not guilty of all sorts of transgressions, of sins which others practise, or which are known to our fellow-men; but we are to search out and forsake all iniquity; crying unto God, Cleanse thou me from secret faults, as well as, Keep me back from presumptuous transgressions. Psa. 19:12–14.

46. Sin is contagious, and all suitable efforts should be made to prevent one wicked person from corrupting others; we should not have for our companions any who lead us into sin. 1 Cor. 15:33; Psa. 1:1; Prov. 4:14, 15; 13:20.

57. We should avoid not only the commission of sin, but the occasions of it; and make whatever sacrifice is needful to be delivered from its power. Matt. 5:29, 30; 6:13.

CHAPTER XIV.

4 *Scarlet;* wool dyed red. *Hyssop;* a bushy plant of a spicy, fragrant smell, much used in ceremonial cleansings. Exod. 12:22.

5. *Running water;* living, fresh water, in distinction from that which is stagnant, or has been long standing.

6, 7. *Shall dip them—shall sprinkle—shall let the living bird loose;* the fragrant hyssop and cedar wood, the bright scarlet, and the running water, are all symbols of purity, as the blood is of cleansing. The sprinkling of the man with these is a sign of his purification. The living bird is first symbolically purified by being dipped in the blood and water, along with the hyssop, cedar wood, and scarlet. Then it is let go free, to signify that the leper thus purified is set free and restored to the camp. But he needs a further expiation before he can be restored to the privileges of the sanctuary, as the sacred writer proceeds to state.

10. *Three tenth-deals;* a tenth-deal, or an omer, is the tenth of an ephah. Exod. 16:36. *One log;* somewhat more than half a pint.

11. *Maketh him clean;* cleanses him ceremonially, as described in the following verses.

A. M. 2514. B. C. 1490. 12 And the priest shall take one he-lamb, and offer him for a trespass-offering,[a] and the log of oil, and wave them *for* a wave-offering before the LORD.[b]

13 And he shall slay the lamb in the place where he shall kill the sin-offering and the burnt-offering, in the holy place: for as the sin-offering *is* the priest's,[c] *so is* the trespass-offering: it *is* most holy:

14 And the priest shall take *some* of the blood of the trespass-offering, and the priest shall put *it* upon the tip of the right ear of him that is to be cleansed,[d] and upon the thumb of his right hand, and upon the great toe of his right foot.

15 And the priest shall take *some* of the log of oil, and pour *it* into the palm of his own left hand:

16 And the priest shall dip his right finger in the oil that *is* in his left hand, and shall sprinkle of the oil with his finger seven times before the LORD:

17 And of the rest of the oil that *is* in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed,[e] and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass-offering:

18 And the remnant of the oil that *is* in the priest's hand he shall pour upon the head of him that is to be cleansed: and the priest shall make an atonement for him before the LORD.[f]

19 And the priest shall offer the sin-offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt-offering:

20 And the priest shall offer the burnt-offering and the meat-offering upon the altar: and the priest shall make an atonement for him, and he shall be clean.

21 And if he *be* poor,[g] and cannot get* so much; then he shall take one lamb *for* a trespass-offering to be waved,† to make an atonement for him, and one tenth-deal of fine flour mingled with oil for a meat-offering, and a log of oil;

22 And two turtledoves, or two young pigeons, such as he is able to get; and the one shall be a sin-offering, and the other a burnt-offering.

23 And he shall bring them on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the congregation, before the LORD.

24 And the priest shall take the lamb of the trespass-offering, and the log of oil, and the priest shall wave them *for* a wave-offering before the LORD:[h]

25 And he shall kill the lamb of the trespass-offering, and the priest shall take *some* of the blood of the trespass-offering,[i] and put *it* upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot.

26 And the priest shall pour of the oil into the palm of his own left hand:

27 And the priest shall sprinkle with his right finger *some* of the oil that *is* in his left hand seven times before the LORD:

28 And the priest shall put of the oil that *is* in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass-offering:

29 And the rest of the oil that *is* in the priest's hand, he shall put upon the head of him that is to be cleansed, to make an atonement for him before the LORD.

30 And he shall offer the one of the turtledoves,[j] or of the young pigeons, such as he can get;

31 *Even* such as he is able to get, the one *for* a sin-offering, and the other *for* a burnt-offering, with the meat-offering: and the priest shall make an atonement for him that is to be cleansed before the LORD.

32 This *is* the law *of him* in whom *is* the plague of leprosy, whose hand is not able to get *that which pertaineth* to his cleansing.[k]

33 ¶ And the LORD spake unto Moses and unto Aaron, saying,

34 When ye be come into the land of Canaan, which I give to you for a possession,[l] and I put the plague of leprosy in a house of the land of your possession;[m]

35 And he that owneth the house shall come and tell the priest, saying, It seemeth to me *there is* as it were a plague in the house:[n]

36 Then the priest shall command that they empty‡ the house, before the priest go *into it* to see the plague, that all that *is* in the house be not made unclean: and afterwards the priest shall go in to see the house:

37 And he shall look on the plague, and behold, *if* the plague *be* in the walls of the house with hollow streaks, greenish or reddish, which in sight *are* lower than the wall;

38 Then the priest shall go out of the house to the door of the house, and shut up the house seven days:[o]

39 And the priest shall come again the seventh day, and shall look: and behold, *if* the plague be spread in the walls of the house;

40 Then the priest shall command that they take away the stones in which the plague *is*, and they shall cast them into an unclean place without the city:[p]

41 And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off without the city into an unclean place:

42 And they shall take other stones, and put *them* in the place of those stones; and he shall take other mortar, and shall plaster the house.

43 And if the plague come again,[q] and break

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[a] Ch. 5:18; 6:6. [b] Exod. 29:24. [c] ch. 7:7. [d] ch. 8:23. [e] ver. 14. [f] ch. 4:26; 5:6. [g] ch. 5:7; 12:8. * Heb. *his hand reach not.* † Heb. *for a waving.* [h] ver. 12. [i] ver. 14, 17. [j] ver. 22; ch. 15:14, 15. [k] Psa. 72:12-14; Matt. 11:5. [l] Gen. 12:7; 13:17; 17:8; Deut. 32:49. [m] Prov. 3:33; Amos 6:11. [n] Psa. 91:10; Prov. 3:33; Zech. 5:4. ‡ Or, *prepare.* [o] ch. 13:50. [p] Rev. 22:15. [q] Heb. 6:4-8; 2 Pet. 2:20, 22; Jude 12.

17, 18. *Ear—thumb—toe—head;* in token that all his members and faculties need cleansing through the efficacy of the atonement, by the Holy Spirit; and should all be consecrated to the service of God.

37. *If the plague be in the walls;* this has been supposed to be something corrosive, which caused the walls to moulder away. *Lower than the wall;* indentations or hollow places in the wall.

out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plastered;

44 Then the priest shall come and look, and behold, *if* the plague be spread in the house, it *is* a fretting leprosy in the house:[a] it *is* unclean.

45 And he shall break down the house,[b] the stones of it, and the timber thereof, and all the mortar of the house; and he shall carry *them* forth out of the city into an unclean place.

46 Moreover, he that goeth into the house all the while that it is shut up shall be unclean until the even.[c]

47 And he that lieth in the house shall wash his clothes; and he that eateth in the house shall wash his clothes.

48 And if the priest shall come in,* and look *upon it*, and behold, the plague hath not spread in the house, after the house was plastered; then the priest shall pronounce the house clean,[d] because the plague is healed.

49 And he shall take to cleanse the house two birds, and cedar wood, and scarlet, and hyssop;[e]

50 And he shall kill the one of the birds in an earthen vessel over running water:

51 And he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times:

52 And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet:

53 But he shall let go the living bird out of the city into the open fields, and make an atonement for the house;[f] and it shall be clean.

54 This *is* the law for all manner of plague A. M. 2514. B. C. 1490. of leprosy,[g] and scall,[h]

55 And for the leprosy of a garment,[i] and of a house,[j]

56 And for a rising,[k] and for a scab, and for a bright spot:

57 To teach when *it is* unclean,[l] and when *it is* clean:† this *is* the law of leprosy.

CHAPTER XV.

1 The uncleanness of men in their issues. 13 The cleansing of them. 19 The uncleanness of women in their issues. 28 Their cleansing.

AND the LORD spake unto Moses and to Aaron, saying,

2 Speak unto the children of Israel, and say unto them, When any man hath a running issue‡ out of his flesh,[m] *because of* his issue he *is* unclean.

3 And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, it *is* his uncleanness.

4 Every bed, whereon he lieth that hath the issue, is unclean: and every thing,§ whereon he sitteth, shall be unclean.

5 And whosoever toucheth his bed shall wash his clothes,[n] and bathe *himself* in water, and be unclean until the even.

6 And he that sitteth on *any* thing whereon he sat that hath the issue shall wash his clothes,[o] and bathe *himself* in water, and be unclean until the even.

7 And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

8 And if he that hath the issue spit upon him that is clean; then he shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

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a Ch. 13:51; Zech. 5:4. b 1 Kings 9:6–9; 2 Kings 10:27; 18:4; Jer. 52:13; Matt. 24:2. c ch. 22:6; Num. 19:22. * Heb. *in coming in shall come in, etc.* d 1 Cor. 6:11. e ver. 4. f ver. 20. g Deut. 24:8. h ch. 13:30. i ch. 13:47. j ver. 34. k ch. 13:2. l Ezek. 44:23. † Heb. *in the day of the unclean, and in the day of the clean.* ‡ Or, *running of the reins.* m ch. 22:4; Num. 5:2; 2 Sam. 3:29; Matt. 9:20; Mark 7:20–23. § Heb. *vessel.* n ch. 11:25; 17:15. o Isa. 1:16; Jas. 4:8.

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44. *Fretting leprosy;* eating away the walls, or causing them to decay.

53. *Let go the living bird;* signifying that the house, thus purified, is free to the use of its owner. See above on ver. 6, 7.

INSTRUCTIONS.

2. When any one has reason to believe that he is delivered from the reigning power of sin, he should make it known, and seek admission to the fellowship of the church.

8. He who is really cleansed from the pollution of sin, will gratefully acknowledge his indebtedness for the blessing to the grace of God in Jesus Christ, and will seek to purify himself more and more, and to perfect holiness in the fear of God.

12. The change which has been wrought in a sinner when he becomes pious, is never to be ascribed to himself or to creatures, but always to God, and the glory to be given to Him.

21. Although a man who repents and forsakes his sins, is pardoned through faith in Christ, yet, to be saved, he must devote his powers of body and mind as an offering of gratitude to his service.

32. None are excluded from the benefits of Christ's salvation on account of their poverty; nor can any be saved except through faith in him, and consecration to his service and glory.

45. Not only our souls, but our bodies, and all that we possess, are affected by sin. Moth and rust corrupt; thieves break through and steal. The earthly house of this tabernacle must be dissolved; the earth and all in it burnt up. Happy they, and they only, who have a building of God, a house not made with hands, eternal in the heavens.

CHAPTER XV.

1. *The Lord spake;* the evils about which he speaks in this chapter, and which have prevailed more or less in all ages and countries, may some of them have resulted from natural diseases, and others from diseases occasioned by vicious indulgence. All either directly or indirectly spring from sin; and should teach us the necessity, in order to escape endless death, of being delivered from the power of sin.

3. *Be stopped;* he speaks not of a healthy, but of an unnatural stoppage.

INSTRUCTIONS.

7. With depraved hearts, and in a world of temptation, we are always exposed to contract moral pollution; and need to be kept, by the restraining and purifying grace of God, from its defiling power.

15. Nothing can avail to the pardon of sin, and the sanctification of the soul, but the atoning blood of Christ efficaciously applied by the Holy Ghost.

22. Sin is contagious; and all occasions of being defiled with it, in thought, word, or deed, should be carefully guarded against, and the prayer offered to God continually, "Lead us not into temptation; but deliver us from evil."

A. M. 2514. B. C. 1490. 9 And what saddle soever he rideth upon that hath the issue shall be unclean.

10 And whosoever toucheth any thing that was under him shall be unclean until the even: and he that beareth *any of* those things shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

11 And whomsoever he toucheth that hath the issue, and hath not rinsed his hands in water, he shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

12 And the vessel of earth,[a] that he toucheth which hath the issue, shall be broken:[b] and every vessel of wood shall be rinsed in water.

13 And when he that hath an issue is cleansed of his issue, then he shall number to himself seven days for his cleansing,[c] and wash his clothes, and bathe his flesh in running water, and shall be clean.

14 And on the eighth day he shall take to him two turtledoves, or two young pigeons,[d] and come before the LORD unto the door of the tabernacle of the congregation, and give them unto the priest:

15 And the priest shall offer them, the one *for* a sin-offering, and the other *for* a burnt-offering; and the priest shall make an atonement for him before the LORD for his issue.

16 And if any man's seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even.[e]

17 And every garment, and every skin, whereon is the seed of copulation, shall be washed with water, and be unclean until the even.

18 The woman also with whom man shall lie *with* seed of copulation, they shall *both* bathe *themselves* in water,[f] and be unclean until the even.

19 ¶ And if a woman have an issue,[g] and her issue in her flesh be blood, she shall be put apart* seven days: and whosoever toucheth her shall be unclean until the even.

20 And every thing that she lieth upon in her separation shall be unclean: every thing also that she sitteth upon shall be unclean.

21 And whosoever toucheth her bed shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

22 And whosoever toucheth any thing that she sat upon shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

23 And if it *be* on *her* bed, or on any thing whereon she sitteth, when he toucheth it, he shall be unclean until the even.

24 And if any man lie with her at all, and her flowers be upon him,[h] he shall be unclean seven days; and all the bed whereon he lieth shall be unclean.

25 And if a woman have an issue of her blood many days out of the time of her separation,[i] or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she *shall be* unclean.

26 Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation.

27 And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

28 But if she be cleansed of her issue,[j] then she shall number to herself seven days, and after that she shall be clean.

29 And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation.

30 And the priest shall offer the one *for* a sin-offering, and the other *for* a burnt-offering; and the priest shall make an atonement for her before the LORD for the issue of her uncleanness.

31 Thus shall ye separate the children of Israel from their uncleanness;[k] that they die not in their uncleanness, when they defile my tabernacle that *is* among them.[l]

32 This *is* the law of him that hath an issue, and *of him* whose seed goeth from him, and is defiled therewith;

33 And of her that is sick of her flowers, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her that is unclean.

CHAPTER XVI.

1 How the high-priest must enter into the holy place. 11 The sin-offering for himself. 15 The sin-offering for the people. 20 The scape-goat. 29 The yearly feast of the expiations.

AND the LORD spake unto Moses after the death of the two sons of Aaron,[m] when they offered before the LORD, and died;

2 And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy *place* within the veil before the mercy-seat, which *is* upon the ark;[n] that he die not: for I will appear in the cloud upon the mercy-seat.[o]

3 Thus shall Aaron come into the holy *place;*[p] with a young bullock for a sin-offering, and a ram for a burnt-offering.[q]

4 He shall put on the holy linen coat, and he

a Ch. 6:28; 11:33. b Psa. 2:9. c ver. 28; ch. 14:8; Num. 19:11, 12. d ch. 14:22–31. e ch. 22:4; Deut. 23:10. f Exod. 19:15; 1 Sam. 21:4; Psa. 51:5; 1 Cor. 6:18; 1 Thess. 4:3–5; Heb. 13:4. g ch. 12:2. * Heb. *in her separation.* h ch. 20:18; Ezek. 18:6; 22:10. i Mark 5:25; Luke 8:43.

j ver. 13–15. k ch. 11:47; Ezek. 44:23; Heb. 12:15. l ch. 19:30; 21:23; Num. 5:3; 19:13, 20; Ezek. 5:11; 23:38; 44:5–7; Dan. 9:27; 1 Cor. 3:17. m ch. 10:1, 2. n Exod. 30:10; Heb. 9:7, 8; 10:19. o Exod. 25:22; 1 Kings 8:10; Psa. 18:11. p Heb. 9:7, etc. q ch. 4:3.

31. The great object of God in his regulations is, that men may be holy in body and spirit, and offer unto him acceptable service, through Jesus Christ, their strength and Redeemer.

CHAPTER XVI.

In this chapter are described the solemn rites connected with the great day of atonement. On this day alone the high-priest was allowed to enter the Holy of Holies. Thus the people were constantly reminded that the way by which sinners can approach a holy God was not yet made manifest. Heb. 9:8. At our Lord's crucifixion the veil that covered the Most Holy place was rent in twain from the top to the bottom, Matt. 27:51; the Holy Ghost thus signifying that now the way of approach to God was laid open to all through the blood of Christ.

shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired:[a] these *are* holy garments; therefore shall he wash his flesh in water, and *so* put them on.[b]

5 And he shall take of the congregation of the children of Israel two kids of the goats for a sin-offering, and one ram for a burnt-offering.[c]

6 And Aaron shall offer his bullock of the sin-offering, which *is* for himself, and make an atonement for himself, and for his house.[d]

7 And he shall take the two goats, and present them before the LORD *at* the door of the tabernacle of the congregation.

8 And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scape-goat.*

9 And Aaron shall bring the goat upon which the LORD's lot fell,† and offer him *for* a sin-offering.

10 But the goat, on which the lot fell to be the scape-goat, shall be presented alive before the LORD, to make an atonement with him,[e] *and* to let him go for a scape-goat into the wilderness.

11 And Aaron shall bring the bullock of the sin-offering, which *is* for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin-offering which *is* for himself.

12 And he shall take a censer[f] full of burning coals of fire from off the altar before the LORD,[g] and his hands full of sweet incense beaten small,[h] and bring *it* within the veil:

13 And he shall put the incense upon the fire before the LORD,[i] that the cloud of the incense may cover the mercy-seat that *is* upon the testimony,[j] that he die not:

14 And he shall take of the blood of the bullock,[k] and sprinkle *it* with his finger upon the mercy-seat eastward; and before the mercy-seat shall he sprinkle of the blood with his finger seven times.

15 ¶ Then shall he kill the goat of the sin-offering,[l] that is for the people, and bring his blood within the veil,[m] and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat.

16 And he shall make an atonement for (A. M. 2514. B. C. 1490.) the holy *place*,[n] because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth‡ among them in the midst of their uncleanness.

17 And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy *place*,[o] until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.

18 And he shall go out unto the altar that *is* before the LORD, and make an atonement for it;[p] and shall take of the blood of the bullock, and of the blood of the goat, and put *it* upon the horns of the altar round about.

19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.[q]

20 ¶ And when he hath made an end of reconciling the holy *place*,[r] and the tabernacle of the congregation, and the altar, he shall bring the live goat:

21 And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel,[s] and all their transgressions in all their sins, putting them upon the head of the goat,[t] and shall send *him* away by the hand of a fit man§ into the wilderness:

22 And the goat shall bear upon him all their iniquities[u] unto a land not inhabited:‖[v] and he shall let go the goat in the wilderness.

23 And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy *place*, and shall leave them there:

24 And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt-offering, and the burnt-offering of the people, and make an atonement for himself, and for the people.

25 And the fat of the sin-offering shall he burn upon the altar.[w]

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[a] Ch. 6:10; Exod. 28:39-43; Ezek. 44:17; Matt. 22:11, 12. [b] ch. 8:6; Exod. 30:20. [c] ch. 4:14. [d] ch. 9:7; Heb. 5:2, 3; 7:27, 28; 9:7. * Heb. *Azazel.* † Heb. *went up.* [e] Isa. 53:5, 6; 2 Cor. 5:21; Heb. 7:27; 9:23, 25. [f] ch. 10:1; Num. 16:18, 46. [g] Isa. 6:6, 7. [h] Exod. 30:34-38; Rev. 8:3, 4. [i] Exod. 30:8. [j] Exod. 25:21. [k] ch. 4:5, 6; Heb. 9:13-25. [l] ver. 5-9. [m] ver. 2; Heb. 6:19; 9:3, 7, 12. [n] Exod. 29:36; Ezek. 45:18; Heb. 9:22, 23.

‡ Heb. *dwelleth.* [o] Exod. 34:3; Heb. 9:7. [p] Exod. 30:10. [q] Ezek. 43:18-22. [r] Ezek. 45:20; Col. 1:20. [s] ch. 26:40; Psa. 32:5; Prov. 28:13; Rom. 10:10. [t] Isa. 53:6. § Heb. *a man of opportunity.* [u] Isa. 53:11, 12; John 1:29; Heb. 9:28; 1 Pet. 2:24. ‖ Heb. *of separation.* [v] Psa. 103:12. [w] ch. 4:8-10.

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5. *Two kids—for a sin-offering;* both the goats constituted together one expiatory offering, though but one of them was sacrificed.

6. *Shall offer his bullock;* this is spoken by anticipation; its actual sacrifice is described ver. 11.

8. *For the Lord;* that is, to be sacrificed to the Lord.

9. *Offer him for a sin-offering;* this also is spoken by anticipation. See ver. 15.

10. *To make an atonement with him;* in the Hebrew, to make an atonement upon him, namely, by typically laying upon his head the sins of the people, to be borne away by him. Ver. 20–22.

11. *Make an atonement for himself;* being a sinner, he must first offer his own sin-offering, before he could present that of the people. Heb. 7:27.

15. *Bring his blood within the veil;* into the Holy of Holies. This beautifully typifies Christ entering into the presence of God with his own blood, and presenting it before the Father as a perfect atonement for the sins of his people. Heb. 9:23, 24.

16–19. *Because of the uncleanness of the children of Israel;* thus signifying that so deep and universal is the pollution of sinners, that all their services, and every thing with which they have to do, needs purifying by the blood of Christ.

20. *Reconciling the holy place—the tabernacle—the altar;* making atonement for them, according to ver. 16.

21. *Putting them upon the head of the goat;* typically transferring them to him; as if he were to carry them away, and thus the people be delivered from them and their consequences: thus pointing to Christ and his salvation. Isa. 53:4–12; John 1:29; Rom. 4:25; 1 Pet. 2:24; 3:18; 1 John 2:2. *A fit man;* or, a man ready at hand.

A. M. 2514. B. C. 1490. 26 And he that let go the goat for the scape-goat shall wash his clothes, and bathe his flesh in water,[a] and afterward come into the camp.

27 And the bullock *for* the sin-offering, and the goat *for* the sin-offering, whose blood was brought in to make atonement in the holy *place*, shall *one* carry forth without the camp;[b] and they shall burn in the fire their skins, and their flesh, and their dung.

28 And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

29 ¶ And *this* shall be a statute for ever unto you: *that* in the seventh month,[c] on the tenth *day* of the month, ye shall afflict your souls,[d] and do no work at all, *whether it be* one of your own country, or a stranger that sojourneth among you:

30 For on that day shall *the priest* make an atonement for you, to cleanse you,[e] *that* ye may be clean from all your sins before the LORD.

31 It *shall be* a sabbath of rest unto you,[f] and ye shall afflict your souls, by a statute for ever.

32 And the priest,[g] whom he shall anoint, and whom he shall consecrate* to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, *even* the holy garments:

33 And he shall make an atonement for the holy sanctuary,[h] and he shall make an atonement for the tabernacle of the congregation, and for the altar: and he shall make an atonement for the priests, and for all the people of the congregation.

34 And this shall be an everlasting statute unto you,[i] to make an atonement for the children of Israel for all their sins once a year.[j] And he did as the LORD commanded Moses.

[a] Ver. 23; ch. 15:5. [b] ch. 4:12, 21; 6:30; Heb. 13:11. [c] ch. 23:27; Exod. 30:10; Num. 29:7. [d] Isa. 58:3, 5; Dan. 10:3, 12. [e] Psa. 51:2; Jer. 33:8; Ezek. 36:25; Eph. 5:26; Heb. 9:13, 14; 10:1, 2; 1 John 1:7, 9. [f] ch. 23:32. [g] ch. 4:3–16. * Heb. *fill his hand.* [h] ver. 16; Exod. 29:36, 37. [i] ch. 23:31.

26. *Shall wash his clothes;* being typically defiled by contact with the scape-goat upon which the sins of the people had been laid. So, ver. 28, he that burns the flesh of the two sin-offerings without the camp, is commanded to do the same thing.

29. *Seventh month;* Tishri; answering to the last part of September and the first part of October. It was the first month of the civil, and the seventh of the ecclesiastical year.

31. *Afflict your souls;* mourn over, confess, and forsake their sins.

34. *An everlasting statute;* perpetual, to the end of the Jewish dispensation.

INSTRUCTIONS.

2. In the dealings of God with men, his justice is no less conspicuous than his mercy. Those who approach him must do it not only with filial confidence, but with reverence and holy fear—in the way of his appointment, and for the purpose of honoring him as well as of obtaining benefits for themselves and their fellow-men.

6. Often are we taught that the most holy men, in their most holy duties, need the influence of atoning blood, and the life-giving communications of the Holy Ghost.

15. Christ has not only made a full atonement for sin, and procured the blessings of the Holy Spirit, but has entered into heaven itself, and there ever lives to make effectual intercession for all who come unto God through him.

22. As far as the east is from the west, so far he removes the transgressions of all who trust in him; so

CHAPTER XVII.

1 The blood of all slain beasts must be offered to the Lord at the door of the tabernacle. 7 They must not offer to devils. 10 All eating of blood is forbidden, 15 and all that dieth alone or is torn.

AND the LORD spake unto Moses, saying,

2 Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them, This *is* the thing which the LORD hath commanded, saying,

3 What man soever *there be* of the house of Israel,[k] that killeth an ox, or lamb, or goat, in the camp, or that killeth *it* out of the camp,

4 And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the LORD before the tabernacle of the LORD; blood shall be imputed unto that man;[l] he hath shed blood; and that man shall be cut off from among his people:

5 To the end that the children of Israel may bring their sacrifices, which they offer in the open field,[m] even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation, unto the priest, and offer them *for* peace-offerings unto the LORD.

6 And the priest shall sprinkle the blood upon the altar of the LORD *at* the door of the tabernacle of the congregation,[n] and burn the fat for a sweet savor unto the LORD.[o]

7 And they shall no more offer their sacrifices unto devils,[p] after whom they have gone a whoring.[q] This shall be a statute for ever unto them throughout their generations.

8 ¶ And thou shalt say unto them, Whatsoever man *there be* of the house of Israel,[r] or of the strangers which sojourn among you, that offereth a burnt-offering or sacrifice,

[j] Exod. 30:10; Heb. 9:7, 25. [k] Deut. 12:5, 6, 21. [l] Rom. 5:13. [m] Gen. 31:54; 2 Chr. 28:4; Ezek. 20:28; 22:9. [n] ch. 3:2. [o] Exod. 29:13. [p] Deut. 32:17; 2 Chr. 11:15; Psa. 106:37; 1 Cor. 10:20; Rev. 9:20. [q] ch. 20:5; Ezek. 23:8. [r] ver. 4.

that they will never rise in this world to their shame, nor in the future to their condemnation.

28. The perpetual offerings of blood, and the perpetual applications of water, under the Old Testament dispensation, show our perpetual need of pardoning mercy through Christ, and of the cleansing influences of his Spirit, in order to preparation for heaven.

34. Stated seasons, according to divine appointment, of rest from worldly business, cares, and amusements, to search out and confess their sins, acknowledge and adore Jehovah, and seek his blessing on themselves and others, have been observed by the people of God, and been seasons of great comfort and benefit to them in all ages of the world.

CHAPTER XVII.

3. *That killeth an ox, or lamb, or goat;* some understand these words to mean, that whoever would kill for food any animal used in sacrifice, should bring it to the door of the tabernacle, and offer to the Lord that part prescribed for a peace-offering; the object of this law being to prevent secret sacrifices to devils, ver. 7. But since it is expressly said that this shall be "a statute for ever," while, in Deut. 12:4–16, they are required, after their entrance into Canaan, to bring only their sacrifices to the tabernacle, and have full liberty to "kill and eat flesh in all their gates," others suppose that the present passage also refers only to sacrifices.

4. *He hath shed blood;* is to be accounted as a murderer. Compare Isa. 66:3.

9 And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the LORD; even that man shall be cut off from among his people.

10 ¶ And whatsoever man *there be* of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood;[a] I will even set my face against that soul that eateth blood,[b] and will cut him off from among his people.

11 For the life of the flesh *is* in the blood;[c] and I have given it to you upon the altar to make an atonement for your souls:[d] for it *is* the blood *that* maketh an atonement for the soul.[e]

12 Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.

13 And whatsoever man *there be* of the children of Israel, or of the strangers that sojourn among you, which hunteth* and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof,[f] and cover it with dust.[g]

14 For *it is* the life of all flesh;[h] the blood of it *is* for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh; for the life of all flesh *is* the blood thereof: whosoever eateth it shall be cut off.

15 And every soul that eateth that† which died *of itself*,[i] or that which was torn *with beasts*, *whether it be* one of your own country, or a stranger,[j] he shall both wash his clothes, and bathe *himself* in water, and be unclean until the even: then shall he be clean.

16 But if he wash *them* not, nor bathe his flesh; then he shall bear his iniquity.[k]

CHAPTER XVIII.

1 Unlawful marriages. 19 Unlawful lusts.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, I *am* the LORD your God.[l]

3 After the doings of the land of Egypt,[m] wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances.

4 Ye shall do my judgments, and keep mine ordinances, to walk therein:[n] I *am* the LORD your God.

5 Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I *am* the LORD. A. M. 2514. B. C. 1490.

6 ¶ None of you shall approach to any that is near of kin‡ to him, to uncover *their* nakedness: I *am* the LORD.

7 The nakedness of thy father,[o] or the nakedness of thy mother, shalt thou not uncover: she *is* thy mother; thou shalt not uncover her nakedness.

8 The nakedness of thy father's wife shalt thou not uncover:[p] it *is* thy father's nakedness.

9 The nakedness of thy sister,[q] the daughter of thy father, or daughter of thy mother, *whether she be* born at home, or born abroad, *even* their nakedness thou shalt not uncover.

10 The nakedness of thy son's daughter, or of thy daughter's daughter, *even* their nakedness thou shalt not uncover: for theirs *is* thine own nakedness.

11 The nakedness of thy father's wife's daughter, begotten of thy father, she *is* thy sister, thou shalt not uncover her nakedness.

12 Thou shalt not uncover the nakedness of thy father's sister: she *is* thy father's near kinswoman.

13 Thou shalt not uncover the nakedness of thy mother's sister: for she *is* thy mother's near kinswoman.

14 Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she *is* thine aunt.

15 Thou shalt not uncover the nakedness of thy daughter-in-law:[r] she *is* thy son's wife; thou shalt not uncover her nakedness.

16 Thou shalt not uncover the nakedness of thy brother's wife:[s] it *is* thy brother's nakedness.

17 Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; *for* they *are* her near kinswomen: it *is* wickedness.

18 Neither shalt thou take a wife to her sister§ to vex *her*,[t] to uncover her nakedness, besides the other in her life-*time*.

19 Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness.[u]

20 Moreover thou shalt not lie carnally with thy neighbor's wife, to defile thyself with her.[v]

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a Gen. 9:4; ch. 7:26, 27; Deut. 12:16, 23; Ezek. 44:7. b Ezek. 14:8. c ver. 14. d Matt. 26:28; Rom. 5:9; Eph. 1:7; Heb. 13:12; Rev. 1:5. e Heb. 9:22. * Heb. *that hunteth any hunting*. f Deut. 15:23. g Ezek. 24:7. h ver. 11. † Heb. *a carcass*. i ch. 22:8; Deut. 14:21; Ezek. 4:14; 44:31. j ch. 11:25. k Num. 19:19, 20. l Exod. 6:7. m Psa. 106:35; Ezek. 20:7, 8; Eph. 5:11. n Deut. 4:1, 2; 6:1; Psa. 119:4; Ezek. 36:27. ‡ Heb. *remainder of his flesh*. o ch. 20:11, etc.; Ezek. 22:10. p 1 Cor. 5:1. q 2 Sam. 13:11, 12. r Gen. 38:18. s Deut. 25:5; Matt. 22:24. § Or, one *wife to another*. t 1 Sam. 1:6–8; Mal. 2:14, 15. u Ezek. 18:6; 22:10. v Exod. 20:14; Prov. 6:25, 33; Matt. 5:27.

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10. *Eateth any manner of blood;* the eating of blood was forbidden, to produce a more sacred regard to human life, and to the atonement of which blood was the emblem. Ver. 11–14.

INSTRUCTIONS.

4. In all things, especially things connected with the worship of God, we should be careful to follow his directions, and avoid both the reality and the appearance of worshipping any one but Jehovah.

7. Worship presented to any but Jehovah is peculiarly offensive in his sight, and exposes those who render it to his indignation.

12. God requires, and in various ways inculcates, a sacred regard to human life; and especially to the great atonement which he has made by the shedding of that blood without which there could be no remission of sin. Heb. 9:22.

16. In this world of impurity, we must have recourse to the great Purifier, whom clean water represents, or we shall live and die in pollution, and bear for ever the sad consequences of our sins.

CHAPTER XVIII.

2. *The doings;* the sinful practices.

4. *Judgments;* Exod. 21:1; Deut. 4:1, 2; 6:1.

7. *The nakedness of thy father, or—of thy mother;* the Hebrew may be rendered, the nakedness of thy father, and the nakedness of thy mother; because they were one flesh, and the dishonor done to her was done to him also. Compare verse 8.

A. M. 2514. B. C. 1490. 21 And thou shalt not let any of thy seed pass through *the fire*[a] to Molech,* neither shalt thou profane the name of thy God: I *am* the LORD.

22 Thou shalt not lie with mankind,[b] as with womankind: it *is* abomination.

23 Neither shalt thou lie with any beast to defile thyself therewith; neither shall any woman stand before a beast to lie down thereto: it *is* confusion.

24 Defile not ye yourselves in any of these things:[c] for in all these the nations are defiled which I cast out before you:

25 And the land is defiled:[d] therefore I do visit the iniquity thereof upon it,[e] and the land itself vomiteth out her inhabitants.[f]

26 Ye shall therefore keep my statutes and my judgments, and shall not commit *any* of these abominations; *neither* any of your own nation, nor any stranger that sojourneth among you;

27 (For all these abominations have the men of the land done, which *were* before you, and the land is defiled;)

28 That the land spue not you out also,[g] when ye defile it, as it spued out the nations that *were* before you.

29 For whosoever shall commit any of these abominations, even the souls that commit *them* shall be cut off from among their people.

30 Therefore shall ye keep mine ordinance, that *ye* commit not *any one* of these abominable customs,[h] which were committed before you, and that ye defile not yourselves therein:[i] I *am* the LORD your God.[j]

CHAPTER XIX.

A repetition of sundry laws.

AND the LORD spake unto Moses, saying,
2 Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the LORD your God *am* holy.[k]

3 ¶ Ye shall fear every man his mother, and his father,[l] and keep my sabbaths:[m] I *am* the LORD your God.

4 ¶ Turn ye not unto idols,[n] nor make to yourselves molten gods: I *am* the LORD your God.

5 ¶ And if ye offer a sacrifice of peace-offerings unto the LORD,[o] ye shall offer it at your own will.

6 It shall be eaten the same day ye offer it, and on the morrow: and if aught remain until the third day, it shall be burnt in the fire.

7 And if it be eaten at all on the third day, it *is* abominable; it shall not be accepted.

8 Therefore *every one* that eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the LORD; and that soul shall be cut off from among his people.

9 ¶ And when ye reap the harvest of your land,[p] thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

10 And thou shalt not glean thy vineyard, neither shalt thou gather *every* grape of thy vineyard; thou shalt leave them for the poor and stranger: I *am* the LORD your God.

11 ¶ Ye shall not steal,[q] neither deal falsely, neither lie one to another.[r]

12 ¶ And ye shall not swear by my name falsely,[s] neither shalt thou profane the name of thy God:[t] I *am* the LORD.

13 ¶ Thou shalt not defraud thy neighbor, neither rob *him:* the wages of him that is hired shall not abide with thee all night until the morning.[u]

14 ¶ Thou shalt not curse the deaf, nor put a stumbling-block before the blind,[v] but shalt fear thy God:[w] I *am* the LORD.

15 ¶ Ye shall do no unrighteousness in judgment;[x] thou shalt not respect the person of the poor, nor honor the person of the mighty:[y] *but* in righteousness shalt thou judge thy neighbor.

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a Deut. 12:31; 18:10; 2 Kings 16:3; Psa. 106:37; Jer. 7:31. * Called *Moloch*, Acts 7:43. b Rom. 1:27. c ver. 6, etc. d Deut. 18:12. e Jer. 5:9, 29; Hos. 2:13; 9:9. f ver. 28. g ver. 25; ch. 20:22. h Deut. 18:9. i ver. 24. j ver. 2, 4. k ch. 11:44; 20:7, 26; Amos 3:3; 1 Pet. 1:16. l Exod. 20:12. m Exod. 20:8; 31:13; Isa. 58:13. n ch. 26:1; Exod. 20:4; 1 Cor. 10:14; 1 John 5:21. o ch. 7:16, 17. p ch. 23:22; Deut. 24:19–21; Ruth 2:15–17. q Exod. 20:15. r Eph. 4:25; Col. 3:9. s ch. 6:3; Exod. 20:7; Jas. 5:12. t ch. 18:21; Ezek. 36:20–23. u Mal. 3:5; Jas. 5:4. v Deut. 27:18. w ch. 25:17. x Deut. 16:19. y Prov. 24:23; Jas. 2:9.

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21. *Thy seed;* children or posterity. *Pass through the fire to Molech;* be offered to that idol. *Profane the name of thy God;* by giving that worship to another which is due to Him alone.

24. *The nations—which I cast out;* the Canaanites, which he would cast out.

25. *Vomiteth out her inhabitants;* a strong expression, to denote their loathsomeness in the sight of God.

28. *It spued out;* would spue out or eject the inhabitants.

30. *I am the Lord your God;* this is often mentioned as a strong and conclusive reason why they should in all things obey him.

INSTRUCTIONS.

5. The sinful maxims and customs of this world we must forsake, and be guided, in our connections and intercourse with others, by the revealed will of God, or be shut out of heaven.

6. Marriage is an institution of God, and when it is entered into, and its duties discharged according to his will, it is honorable in all, a means of rich blessings to the persons concerned, and of great usefulness to others; and the violation of his will with regard to it, is a crime tending to the greatest guilt, debasement, and wretchedness in this life and the life to come.

21. The strong tendency to idolatry, and its great prevalence for so long a time and in so many nations, is conclusive evidence that men do not naturally like to retain the knowledge and worship of Jehovah, or to walk in his ways.

25. That it should ever be needful for God to prohibit practices so unnatural and detestable as are here referred to, or that men should be disposed to degrade and sink themselves so low, is demonstration that madness, defilement, and death are in their hearts; and that except they be quickened, justified, and sanctified in the name of the Lord Jesus, and by the Spirit of God, they can never see the kingdom of heaven.

CHAPTER XIX.

3. *Fear—mother—father;* honor, reverence, esteem, and in all things right, please them. Exod. 20:12; Matt. 19:19.

5. *At your own will;* or, that ye may be accepted, namely, when ye comply with all the divine precepts concerning it.

7. *It is abominable;* the eating of it in opposition to the command of God was wicked, and incurred the divine displeasure.

15. *In judgment;* in deciding cases of right between man and man.

16 ¶ Thou shalt not go up and down *as* a tale-bearer among thy people;[a] neither shalt thou stand against the blood of thy neighbor:[b] I *am* the LORD.

17 ¶ Thou shalt not hate thy brother in thy heart:[c] thou shalt in any wise rebuke thy neighbor,[d] and not suffer sin upon him.[*e]

18 ¶ Thou shalt not avenge,[f] nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself:[g] I *am* the LORD.

19 ¶ Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind:[h] thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and woollen come upon thee.

20 ¶ And whosoever lieth carnally with a woman, that *is* a bondmaid, betrothed[†] to a husband, and not at all redeemed, nor freedom given her; she[‡] shall be scourged:[§] they shall not be put to death, because she was not free.

21 And he shall bring his trespass-offering unto the LORD,[i] unto the door of the tabernacle of the congregation, *even* a ram for a trespass-offering.

22 And the priest shall make an atonement for him with the ram of the trespass-offering before the LORD for his sin which he hath done; and the sin which he hath done shall be forgiven him.

23 ¶ And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you: it shall not be eaten of.

24 But in the fourth year all the fruit thereof shall be holy to praise the LORD[‖] *withal.*[j]

25 And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: I *am* the LORD your God. A. M. 2514. B. C. 1490.

26 ¶ Ye shall not eat *any thing* with the blood,[k] neither shall ye use enchantment,[l] nor observe times.

27 Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard.[m]

28 Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I *am* the LORD.

29 ¶ Do not prostitute[¶] thy daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness.

30 ¶ Ye shall keep my sabbaths, and reverence my sanctuary:[n] I *am* the LORD.

31 ¶ Regard not them that have familiar spirits,[o] neither seek after wizards, to be defiled by them: I *am* the LORD your God.

32 ¶ Thou shalt rise up before the hoary head, and honor the face of the old man,[p] and fear thy God:[q] I *am* the LORD.

33 ¶ And if a stranger sojourn with thee in your land,[r] ye shall not vex[*] him.

34 *But* the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I *am* the LORD your God.

35 ¶ Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure.

36 Just balances,[s] just weights,[†] a just ephah, and a just hin, shall ye have: I *am* the LORD your God, which brought you out of the land of Egypt.

37 Therefore shall ye observe all my statutes, and all my judgments, and do them:[t] I *am* the LORD.

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a Prov. 20:19. b Exod. 23:7. c 1 John 2:9, 11; 3:15. d Prov. 27:5; Eph. 5:11; 1 Tim. 5:20. * Or, *that thou bear not sin for him.* e 1 Cor. 5:2. f Rom. 12:17, 19. g Matt. 22:39, 40. h Deut. 22:9–11. † Heb. *reproached by*, or *for man*, or *abused by any.* ‡ Or, *they.* § Heb. *there shall be a scourging.* i ch. 6:6. ‖ Heb. *holiness of praises to the* LORD. j Prov. 3:9. k Deut. 12:23. l Deut. 18:10–14. m ch. 21:5. ¶ Heb. *profane.* n Eccl. 5:1. o Deut. 18:10, 11. p Job 32:4, 6. q 1 Pet. 2:17. r Exod. 22:21. * Or, *oppress.* s Prov. 11:1. † Heb. *stones.* t Deut. 5:1; Psa. 119:4, 34.

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16. *Stand against the blood;* take a course suited to procure the death of the innocent. 1 Sam. 22:9, 18; 1 Kings 21:13; Mark 14:57.

17. *Hate thy brother in thy heart—rebuke thy neighbor;* instead of cherishing a secret grudge against our neighbor, it is our duty frankly to reprove him, wherein we think he has done wrong. *Not suffer sin upon him;* better, as in the margin, not bear sin on his account, that is, by neglecting our duty towards him.

20. *She shall be scourged;* literally, there shall be scourging—as is supposed, of the man, as well as the woman. *Not be put to death;* Deut. 22:23–27.

23. *As uncircumcised;* that is, unclean and not suitable to be eaten by them. Ver. 24.

26. *Observe times;* or, practise magic arts. See note to ver. 31.

27. *Round—mar the corners;* according to the superstitious observances of the heathen.

28. *Cuttings in your flesh;* in mourning for the dead.

31. *Them that have familiar spirits;* those who profess to have intercourse with demons or the spirits of the dead, and by their aid to foretell future events and do other supernatural things. *Wizards;* who profess to have supernatural power by the aid of magic arts. Sorcery and witchcraft existed among the ancients in a great variety of forms. Those who practised them are called in the holy Scriptures, wizards, diviners, enchanters, soothsayers, etc. Of these, some professed simply to interpret signs and omens, and thus to draw from them a knowledge of the future; others, by means of certain mysterious words and forms, to call up demons or the spirits of the dead, that they might obtain from them supernatural revelations, or accomplish through their aid supernatural deeds. All such practices are essentially idolatrous, as they withdraw men's faith and love from God and his word to things that cannot profit them. See Instruction to ver. 28.

35. *Meteyard;* measure of lengths. *Measure;* of liquids.

36. *Ephah—hin;* names of different measures. Chap. 5:11; Exod. 16:36; 29:40.

INSTRUCTIONS.

2. As God is holy, so must we be in order to meet his approbation or enjoy his presence.

3. Due subordination and affection in families is inseparably connected with the right keeping of the Sabbath; and the neglect of the one tends directly and powerfully to the destruction of the other.

4. That men should ever forsake Jehovah for gods of their own making, is demonstration of their strong and active opposition to him.

8. To meet the approbation of God, men must not only be cheerful and hearty in serving him, but must be guided in their efforts by his directions.

10. God requires, and holiness leads men, to be not only pious, but benevolent; to be disposed, as there is opportunity and ability, to help the poor; and one of the best ways of helping them, is to lead them to help themselves.

12. Falsehood is intimately connected with theft; and profane swearing with both. Let a man be guilty of one of these sins, and you have no security that he will not commit any sin to which he may be tempted.

13. Refusing promptly to pay just wages for labor, and robbing men by fraud or violence of their dues, are sins

A. M. 2514.
B. C. 1490.

CHAPTER XX.

1 Of him that giveth of his seed to Molech. 4 Of him that favoreth such a one. 6 Of going to wizards. 7 Of sanctification. 9 Of him that curseth his parents. 10 Of adultery. 11, 14, 17, 19 Of incest. 13 Of sodomy. 15 Of beastiality. 18 Of uncleanness. 22 Obedience is required with holiness. 27 Wizards must be put to death.

AND the LORD spake unto Moses, saying,
2 Again, thou shalt say to the children of Israel, Whosoever *he be* of the children of Israel,[a] or of the strangers that sojourn in Israel, that giveth *any* of his seed unto Molech; he shall surely be put to death: the people of the land shall stone him with stones.

3 And I will set my face against that man,[b] and will cut him off from among his people; because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name.

4 And if the people of the land do any ways hide their eyes from the man, when he giveth of his seed unto Molech, and kill him not;[c]

5 Then I will set my face against that man, and against his family,[d] and will cut him off, and all that go a whoring after him,[e] to commit whoredom with Molech, from among their people.

6 ¶ And the soul that turneth after such as have familiar spirits,[f] and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.[g]

7 ¶ Sanctify yourselves therefore, and be ye holy:[h] for I *am* the LORD your God.

8 And ye shall keep my statutes, and do them:[i] I *am* the LORD which sanctify you.[j]

9 ¶ For every one that curseth his father or his mother shall be surely put to death;[k] he hath cursed his father or his mother; his blood *shall be* upon him.[l]

10 ¶ And the man that committeth adultery with *another* man's wife, *even he* that committeth adultery with his neighbor's wife, the adulterer and the adulteress shall surely be put to death.[m]

11 And the man that lieth with his father's wife hath uncovered his father's nakedness:[n] both of them shall surely be put to death; their blood *shall be* upon them.

12 And if a man lie with his daughter-in-law,[o] both of them shall surely be put to death: they have wrought confusion; their blood *shall be* upon them.

13 If a man also lie with mankind, as he lieth with a woman,[p] both of them have committed an abomination: they shall surely be put to death; their blood *shall be* upon them.

14 And if a man take a wife and her mother,[q] it *is* wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you.

15 And if a man lie with a beast,[r] he shall surely be put to death; and ye shall slay the beast.

16 And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death; their blood *shall be* upon them.

17 And if a man shall take his sister,[s] his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness; it *is* a wicked thing; and they shall be cut off in the sight of their people: he hath uncovered his sister's nakedness; he shall bear his iniquity.

18 And if a man shall lie with a woman having her sickness,[t] and shall uncover her nakedness;

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a Ch. 18:21. b ch. 17:10; Ezek. 14:8. c Deut. 17:2–5. d Exod. 20:5. e ch. 17:7; Jer. 3:2; Hos. 2:5, 13. f ch. 19:31. g Rev. 22:15. h ch. 19:2. i ch. 19:37. j ch. 21:8; Exod. 31:13; Ezek. 37:28; 1 Cor. 1:30. k Exod. 21:17; Prov. 20:20. l ver. 11, 13. m Deut. 22:22. n Deut. 27:20. o ch. 18:15. p ch. 18:22; Deut. 23:17. q ch. 18:17. r ch. 18:23; Deut. 27:21. s Deut. 27:22. t ch. 15:24; 18:19; Ezek. 18:6.

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which God abhors, and against which he denounces his dreadful curse. Jas. 5:2–5.

14. To reproach or despise men, or to bring any evil upon them, on account of any natural infirmity or calamity, is mean, ungrateful, and wicked.

15. Partiality in judicial decisions, and injustice under the cover of law, are an abomination in the sight of Jehovah, and expose those who are guilty of them to his vengeance.

16. Tattlers, those who go about retailing scandal, and delight in accusing, ridiculing, or depreciating others, especially the good, are following Satan the great accuser, and in a way which leads to his place of torment.

18. Real love, such as God requires and holiness of heart produces, leads men to desire and strive to deliver others from all evil, especially from sin, and to do them all the good in their power. Let this love fill all hearts, and it will make earth resemble heaven.

22. Without repentance and faith in the atoning blood of Christ, none to whom he is made known can be forgiven, or escape the just punishment of their sins.

25. Jehovah is the God of providence as well as of grace; the giver of all temporal as well as spiritual blessings, which should be received as from him, and used for his glory and the good of his kingdom.

28. There are means of sin, as well as of holiness. Among them are all pretended intercourse with evil or departed spirits, sorcery, enchantments, jugglery, fortune-telling, and every thing which tends to lead men away from God as their portion, from his word as their guide, from his service as their employment, and his favor as their reward. All such things should be avoided, and only such occupy the attention of men as tend to make them holy, and lead them to love, trust in, and obey God.

30. Stated, regular, conscientious attendance on public worship, when God gives opportunity, is an essential part of the right keeping of the Sabbath; and highly promotive of all the social, civil, and religious interests of men.

31. Those who pretend to wisdom they do not possess, especially to receiving it from disembodied spirits, or intercourse with invisible agents, and thus to be able to reveal secrets and foretell future events, are morally defiled and defiling, and should be treated accordingly.

32. Respect to the aged is a mark of wisdom, and essential to virtue; a source of comfort, and a means of usefulness; an ornament to character, and a passport to influence, reputation, and honor.

34. Kindness to strangers is a dictate of true religion, and peculiarly grateful to persons in a strange country. It so much resembles the kindness of God, that it is one of the best means of leading men to love him, and thus show their gratitude to him for his love. Eph. 2:19.

36. Strict honesty in trading, and in all business transactions, and the doing to others as we ought to wish others to do to us, is a duty required by God, by our own good, and the good of all.

CHAPTER XX.

2. *Molech;* an idol of the Ammonites to whom children were sacrificed. According to the Rabbins his statue was of brass and hollow; and this being heated from below, the children to be sacrificed were put into its arms.

8. *Sanctify you;* separate them from other nations, and set them apart for himself. Ver. 24, 26.

he hath discovered* her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people.

19 And thou shalt not uncover the nakedness of thy mother's sister,[a] nor of thy father's sister; for he uncovereth his near kin: they shall bear their iniquity.

20 And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die childless.[b]

21 And if a man shall take his brother's wife,[c] it *is* an unclean thing:† he hath uncovered his brother's nakedness; they shall be childless.

22 ¶ Ye shall therefore keep all my statutes, and all my judgments, and do them:[d] that the land, whither I bring you to dwell therein, spue you not out.[e]

23 And ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and therefore I abhorred them.[f]

24 But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey:[g] I *am* the LORD your God, which have separated you from *other* people.[h]

25 Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean:[i] and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that creepeth‡ on the ground, which I have separated from you as unclean.

26 And ye shall be holy unto me: for I the LORD *am* holy,[j] and have severed you from *other* people, that ye should be mine.[k]

27 ¶ A man also or woman that hath a familiar spirit,[l] or that is a wizard, shall surely be put to death: they shall stone them with stones; their blood *shall be* upon them.

CHAPTER XXI.

1 Of the priests' mourning. 6 Of their holiness. 8 Of their estimation. 7, 13 Of their marriages. 17 The priests that have blemishes must not minister in the sanctuary.

AND the LORD said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, There shall none be defiled for the dead among his people:[m] A. M. 2514. B. C. 1490.

2 But for his kin, that is near unto him, *that is*, for his mother, and for his father, and for his son, and for his daughter, and for his brother,

3 And for his sister a virgin, that is nigh unto him, which hath had no husband; for her may he be defiled.

4 *But* he shall not defile himself, *being* a chief man among his people,§ to profane himself.

5 They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh.

6 They shall be holy unto their God, and not profane the name of their God:[n] for the offerings of the LORD made by fire, *and* the bread of their God, they do offer: therefore they shall be holy.[o]

7 They shall not take a wife *that is* a whore,[p] or profane; neither shall they take a woman put away from her husband:[q] for he *is* holy unto his God.

8 Thou shalt sanctify him therefore; for he offereth the bread of thy God: he shall be holy unto thee: for I the LORD, which sanctify you, *am* holy.[r]

9 ¶ And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burnt with fire.[s]

10 And *he that is* the high-priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments,[t] shall not uncover his head,[u] nor rend his clothes;

11 Neither shall he go in to any dead body,[v] nor defile himself for his father, or for his mother;

12 Neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for the crown of the anointing oil of his God *is* upon him:[w] I *am* the LORD.

13 And he shall take a wife in her virginity.[x]

14 A widow, or a divorced woman, or profane, *or* a harlot, these shall he not take: but he shall take a virgin of his own people to wife.

15 Neither shall he profane his seed among his people:[y] for I the LORD do sanctify him.

16 ¶ And the LORD spake unto Moses, saying,

17 Speak unto Aaron, saying, Whosoever *he be* of thy seed in their generations that hath *any* blemish,[z] let him not approach to offer the bread‖ of his God.[a]

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* Heb. *made naked.* [a] ch. 18:12, etc. [b] Jer. 22:30. [c] Matt. 14:3, 4. † Heb. *a separation.* [d] ch. 19:37. [e] ch. 18:25, 28. [f] Deut. 9:5. [g] Exod. 3:17; 6:8. [h] ver. 26; Exod. 19:5; 33:16; 1 Kings 8:53. [i] ch. 11:47. ‡ Or, *moveth.* [j] ver. 7; ch. 19:2; 1 Pet. 1:16. [k] ver. 24; Deut. 7:6; 14:2; 26:18, 19; Tit. 2:14. [l] ver. 6; 1 Sam. 28:9. [m] Ezek. 44:25. § Or, being *a husband among his people, he shall not defile himself* for his wife, etc. See Ezek. 24:16, 17. [n] ch. 19:12. [o] Isa. 52:11. [p] Ezek. 44:22. [q] Deut. 24:1–4. [r] ch. 20:7, 8. [s] Gen. 38:24. [t] Exod. 29:29, 30. [u] ch. 10:6, 7. [v] Num. 19:14. [w] ch. 8:9–12; Exod. 29:6, 7. [x] ver. 7. [y] Gen. 18:19; Ezra 2:62. [z] ch. 22:25. ‖ Or *food;* ch. 3:11. [a] ch. 10:3.

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23. *Cast out;* shall cast out.

INSTRUCTIONS.

2. Capital punishment by the hand of magistrates is sometimes not only right, but a duty which they owe to God and their fellow-men. It is a needful means of restraining iniquity; and the people, when God commands it, are bound to see that it is executed.

5. If the magistrates and people neglect to prosecute criminals, and to punish the guilty, they encourage crime, incur guilt, and expose themselves to divine judgments.

9. That laws should be needful to keep parents from destroying children, and children from cursing parents; and people to whom Jehovah is known from forsaking him for idols, and committing the most polluting and degrading abominations, shows the strength and malignancy of sin, and the necessity, in order to salvation, of being delivered from it by the mighty power of God. 1 Cor. 6:9–11; Eph. 1:19, 20.

CHAPTER XXI.

1. *Priests—defiled for the dead;* by touching dead bodies, going where they were, or assisting in burying them, except in the case of near relatives, mentioned ver. 2, 3; and the high-priest might not do it even for them. Ver. 10–12.

4. *Being a chief man among his people;* see marginal version, which is to be preferred.

5. *Not make baldness;* in token of mourning.

15. *Profane his seed;* render his sons unfit for the priesthood, by disregarding these divine directions.

17. *Hath any blemish;* the priest, as well as the victims he offered, must be without blemish, to typify the moral perfection which God's service demands; and especially, to shadow forth the perfect priesthood of Christ.

A. M. 2514. B. C. 1490. 18 For whatsoever man *he be* that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or any thing superfluous,[a]

19 Or a man that is broken-footed, or broken-handed,

20 Or crook-backed, or a dwarf,* or that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken;[b]

21 No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the LORD made by fire: he hath a blemish; he shall not come nigh to offer the bread of his God.

22 He shall eat the bread of his God, *both* of the most holy,[c] and of the holy.[d]

23 Only he shall not go in unto the veil, nor come nigh unto the altar, because he hath a blemish; that he profane not my sanctuaries:[e] for I the LORD do sanctify them.[f]

24 And Moses told *it* unto Aaron, and to his sons, and unto all the children of Israel.

CHAPTER XXII.

1 The priests in their uncleanness must abstain from the holy things. 6 How they shall be cleansed. 10 Who of the priest's house may eat of the holy things. 17 The sacrifices must be without blemish. 26 The age of the sacrifice. 29 The law of eating the sacrifice of thanksgiving.

AND the LORD spake unto Moses, saying,

2 Speak unto Aaron and to his sons, that they separate themselves from the holy things of the children of Israel,[g] and that they profane not my holy name[h] *in those things* which they hallow unto me:[i] I *am* the LORD.

3 Say unto them, Whosoever *he be* of all your seed among your generations, that goeth unto the holy things, which the children of Israel hallow unto the LORD, having his uncleanness upon him,[j] that soul shall be cut off from my presence: I *am* the LORD.

4 What man soever of the seed of Aaron *is* a leper, or hath a running issue;[‡k] he shall not eat of the holy things, until he be clean.[l] And whoso toucheth any thing *that is* unclean *by* the dead,[m] or a man whose seed goeth from him;[n]

5 Or whosoever toucheth any creeping thing,[o] whereby he may be made unclean,[p] or a man of whom he may take uncleanness, whatsoever uncleanness he hath;

6 The soul which hath touched any such shall be unclean until even,[q] and shall not eat of the holy things, unless he wash his flesh with water.[r]

7 And when the sun is down, he shall be clean, and shall afterward eat of the holy things; because it *is* his food.[s]

8 That which dieth of itself, or is torn *with beasts*,[t] he shall not eat to defile himself therewith: I *am* the LORD.

9 They shall therefore keep mine ordinance, lest they bear sin for it,[u] and die therefore, if they profane it: I the LORD do sanctify them.

10 There shall no stranger eat *of* the holy thing: a sojourner of the priest, or a hired servant, shall not eat *of* the holy thing.

11 But if the priest buy *any* soul with his money,[‡] he shall eat of it, and he that is born in his house: they shall eat of his meat.[v]

12 If the priest's daughter also be *married* unto a stranger,[§] she may not eat of an offering of the holy things.

13 But if the priest's daughter be a widow, or divorced, and have no child, and is returned unto her father's house,[w] as in her youth, she shall eat of her father's meat: but there shall no stranger eat thereof.

14 ¶ And if a man eat *of* the holy thing unwittingly,[x] then he shall put the fifth *part* thereof unto it, and shall give *it* unto the priest with the holy thing.

15 And they shall not profane the holy things of the children of Israel,[y] which they offer unto the LORD;

16 Or suffer them to bear the iniquity of trespass,[z] when they eat their holy things:[‖] for I the LORD do sanctify them.

17 ¶ And the LORD spake unto Moses, saying,

18 Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, Whatsoever *he be* of the house of Israel, or of the strangers in Israel,[a] that will offer his oblation for

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a Ch. 22:23. * Or, *too slender*. b Deut. 23:1. c ch. 2:3, 10; 6:17, 29; 7:1; 21:9; Num. 18:9. d ch. 22:10-12; Num. 18:19. e ver. 12. f ver. 8. g Num. 6:3. h ch. 18:21. i Exod. 28:38; Num. 18:32; Deut. 15:19. j ch. 7:20. † Heb. *of the reins*. k ch. 15:2. l ch. 15:13. m Num. 19:11, 12. n ch. 15:16. o ch. 11:24, 43. p ch. 15:7, 19. q Hag. 2:13. r ch. 15:5; Heb. 10:22. s ch. 21:22; Num. 18:11, 13. t Exod. 22:31; Ezek. 44:31. u Exod. 28:43. ‡ Heb. *the purchase of his money*. v Num. 18:11, 13. § Heb. *a man, a stranger*. w Gen. 38:11. x ch. 5:15, 16. y Num. 18:32. z ver. 9. ‖ Or, *lade themselves with the iniquity of trespass in their eating*. a Num. 15:14.

22. *He shall eat the bread of his God;* though the blemishes mentioned disqualified them from offering sacrifices, they did not exclude them from performing such duties as were suited to their condition, and receiving a support.

INSTRUCTIONS.

6. Ministers of religion should be distinguished for sobriety, purity, and elevation of character, and for the faithful discharge of their appropriate duties; that to their instructions they may add the weight of their example.

13. Ministers of religion, even those most distinguished, should in all ordinary cases be married; and their wives should in all cases be examples of purity, propriety, and excellence.

23. All should avoid engaging in duties for which they are disqualified, and be diligent in the discharge of such as are suited to their condition, and by which they may honor God, and benefit themselves and their fellow-men.

CHAPTER XXII.

2. *Separate themselves from the holy things;* abstain from partaking of them when they were ceremonially unclean, and could not partake without defiling them. Ver. 3–7.

3. *Hallow;* consecrate.

7. *Eat of the holy things;* that part of them which belonged to the priests.

11. *He shall eat of it;* because he belonged to the family, and was entitled to its privileges.

14. *Unwittingly;* not knowing that it was holy, or consecrated to God. *The fifth—give it unto the priest;* he should pay for what he ate and one fifth part more. This was designed to make them careful not to offend ignorantly.

16. *Or suffer them to bear the iniquity;* more literally, lade them with the iniquity of trespass, namely, by eating of their offerings in an unlawful way. For the priests acted in behalf of the people, and their sins would bring God's displeasure upon the congregation of Israel.

all his vows, and for all his freewill-offerings, which they will offer unto the LORD for a burnt-offering;

19 *Ye shall offer* at your own will a male without blemish,[a] of the beeves, of the sheep, or of the goats.

20 *But* whatsoever hath a blemish,[b] *that* shall ye not offer: for it shall not be acceptable for you.

21 And whosoever offereth a sacrifice of peace-offerings[c] unto the LORD to accomplish *his* vow,[d] or a freewill-offering in beeves or sheep,* it shall be perfect to be accepted: there shall be no blemish therein.

22 Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the LORD, nor make an offering by fire of them upon the altar unto the LORD.

23 Either a bullock or a lamb† that hath any thing superfluous or lacking in his parts,[e] that mayest thou offer *for* a freewill-offering; but for a vow it shall not be accepted.

24 Ye shall not offer unto the LORD that which is bruised, or crushed, or broken, or cut; neither shall ye make *any offering thereof* in your land.

25 Neither from a stranger's hand shall ye offer the bread of your God of any of these;[f] because their corruption *is* in them, *and* blemishes *be* in them:[g] they shall not be accepted for you.

26 ¶ And the LORD spake unto Moses, saying,

27 When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam;[h] and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto the LORD.

28 And *whether it be* cow or ewe,‡ ye shall not kill it and her young both in one day.[i]

29 And when ye will offer a sacrifice of thanksgiving unto the LORD, offer *it* at your own will.

30 On the same day it shall be eaten up; ye shall leave none of it until the morrow: I *am* the LORD.[j]

31 Therefore shall ye keep my commandments, and do them:[k] I *am* the LORD.

32 Neither shall ye profane my holy name;[l] but I will be hallowed among the children of Israel:[m] I *am* the LORD which hallow you,[n] A. M. 2514. B. C. 1490.

33 That brought you out of the land of Egypt, to be your God:[o] I *am* the LORD.

CHAPTER XXIII.

1 The feasts of the Lord. 3 The sabbath. 4 The passover. 9 The sheaf of first-fruits. 15 The feast of Pentecost. 22 Gleanings to be left for the poor. 23 The feast of trumpets. 26 The day of atonement. 33 The feast of tabernacles.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, *Concerning* the feasts of the LORD,[p] which ye shall proclaim *to be* holy convocations,[q] *even* these *are* my feasts.

3 Six days shall work be done:[r] but the seventh day *is* the sabbath of rest, a holy convocation; ye shall do no work *therein:* it *is* the sabbath of the LORD in all your dwellings.

4 ¶ These *are* the feasts of the LORD, *even* holy convocations, which ye shall proclaim in their seasons.

5 In the fourteenth *day* of the first month at even *is* the LORD'S passover.[s]

6 And on the fifteenth day of the same month *is* the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.

7 In the first day ye shall have a holy convocation: ye shall do no servile work therein.

8 But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day *is* a holy convocation: ye shall do no servile work *therein.*

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf[t] of the first-fruits of your harvest unto the priest:[t]

11 And he shall wave the sheaf before the LORD,[u] to be accepted for you: on the morrow after the sabbath the priest shall wave it.

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a Ch. 1:3. b Deut. 15:21; Mal. 1:8, 14; Eph. 5:27; 1 Pet. 1:19. c ch. 3:1, 6. d Num. 15:3, 8. * Or, *goats.* † Or, *kid.* e ch. 21:18. f Num. 16:40. g Eph. 2:12; 1 John 5:19. h Exod. 22:30. ‡ Or, *she-goat.* i Deut. 22:6. j ch. 7:12–15; Psa. 107:22; Amos 4:5. k ch. 19:37; Num. 15:40; Deut. 4:40. l ch. 18:21. m ch. 10:3. n ch. 20:8. o ch. 11:45. p ver. 4, 37. q Exod. 32:5; Psa. 81:3. r ch. 19:3; Exod. 20:9. s Exod. 12:6, etc.; 13:3, 10; 34:18; Num. 9:2, 3; Deut. 16:1–8; Josh. 5:10. § Heb. *omer,* or *handful.* t Exod. 22:29; 23:19; 34:26; Prov. 3:9; Ezek. 44:30. u Exod. 29:24.

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19. *At your own will;* rather, for your acceptance; and so ver. 29. The expressions, for acceptance, for your acceptance, it shall be accepted, etc., are often added to signify that the offerer is to comply with the rules of the Levitical law. So in the present chapter, in the Hebrew, ver. 19, 20, 21, 23, 25, 27, 29.

27. *Under the dam;* with its mother.

32. *Profane my holy name;* by disregarding his directions. *Hallowed;* reverenced, honored, obeyed.

INSTRUCTIONS.

3. Known and allowed iniquity, secret or open, unfits a man for the acceptable discharge of sacred duties; and without repentance and reformation he will be excluded from the holy society and worship of heaven.

9. Neglect of the ordinances of God, or a profane attendance on them, exposes men to punishment for their iniquity.

13. Those who minister in holy things have a right to support, not only for themselves, but for their families.

16. Ministers of religion should labor to enlighten the people as to the will of God, that they may not sin ignorantly; and if they have so sinned, should use all suitable means to reclaim them, and bring them in future to know and obey the truth.

21. God justly requires that which is perfect; and the best that we offer can be accepted only through the atonement, righteousness, and intercession of Christ.

31. Notwithstanding all that Christ has done, no one is or can be saved by him, unless as he is made willing heartily to obey God's commands.

CHAPTER XXIII.

2. *Holy convocations;* assemblies for religious purposes.

5. *First month;* Abib or Nisan, the first month of the ecclesiastical and the seventh of the civil year; answering to the last part of March and the first part of April. *The Lord's passover;* Exod. 12:3–17.

10. *Shall bring a sheaf of the first-fruits;* this sheaf, as well as the accompanying offerings, ver. 12, 13, was presented to the Lord by the priest in the name of the whole congregation. It is thought to have been a sheaf of barley, which begun to be ready for the harvest at the passover.

11. *Wave the sheaf;* as a sign of consecration to the Lord. *On the morrow after the sabbath;* the Jews under-

A. M. 2514. B. C. 1490. 12 And ye shall offer that day when ye wave the sheaf a he-lamb without blemish of the first year for a burnt-offering unto the LORD.

13 And the meat-offering thereof *shall be* two tenth-deals of fine flour mingled with oil,[a] an offering made by fire unto the LORD *for* a sweet savor: and the drink-offering thereof *shall be* of wine, the fourth *part* of a hin.

14 And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: *it shall be* a statute for ever throughout your generations in all your dwellings.

15 ¶ And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave-offering; seven sabbaths shall be complete:[b]

16 Even unto the morrow after the seventh sabbath shall ye number fifty days;[c] and ye shall offer a new meat-offering unto the LORD.

17 Ye shall bring out of your habitations two wave-loaves of two tenth-deals: they shall be of fine flour; they shall be baken with leaven; *they are* the first-fruits unto the LORD.[d]

18 And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams:[e] they shall be *for* a burnt-offering unto the LORD, with their meat-offering, and their drink-offerings, *even* an offering made by fire, of sweet savor unto the LORD.

19 Then ye shall sacrifice one kid of the goats for a sin-offering,[f] and two lambs of the first year for a sacrifice of peace-offerings.

20 And the priest shall wave them with the bread of the first-fruits *for* a wave-offering before the LORD, with the two lambs: they shall be holy to the LORD for the priest.[g]

21 And ye shall proclaim on the selfsame day, *that* it may be a holy convocation unto you: ye shall do no servile work *therein: it shall be* a statute for ever in all your dwellings throughout your generations.

22 ¶ And when ye reap the harvest of your land,[h] thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleaning of thy harvest: thou shalt leave them unto the poor,[i] and to the stranger: I *am* the LORD your God.

23 ¶ And the LORD spake unto Moses, saying,

24 Speak unto the children of Israel, saying, In the seventh month,[j] in the first *day* of the month, shall ye have a sabbath, a memorial of blowing of trumpets,[k] a holy convocation.

25 Ye shall do no servile work *therein:* but ye shall offer an offering made by fire unto the LORD.

26 ¶ And the LORD spake unto Moses, saying,

27 Also on the tenth *day* of this seventh month *there shall be* a day of atonement:[l] it shall be a holy convocation unto you; and ye shall afflict your souls,[m] and offer an offering made by fire unto the LORD.

28 And ye shall do no work in that same day: for it *is* a day of atonement, to make an atonement for you before the LORD your God.

29 For whatsoever soul *it be* that shall not be afflicted in that same day,[n] he shall be cut off from among his people.[o]

30 And whatsoever soul *it be* that doeth any work in that same day, the same soul will I destroy from among his people.[p]

31 Ye shall do no manner of work: *it shall be* a statute for ever throughout your generations in all your dwellings.

32 It *shall be* unto you a sabbath of rest, and ye shall afflict your souls: in the *ninth* day of the month at even, from even unto even, shall ye celebrate* your sabbath.

33 ¶ And the LORD spake unto Moses, saying,

34 Speak unto the children of Israel, saying, The fifteenth day of this seventh month *shall be* the feast of tabernacles *for* seven days unto the LORD.[q]

35 On the first day *shall be* a holy convocation: ye shall do no servile work *therein.*

36 Seven days ye shall offer an offering made by fire unto the LORD; on the eighth day shall be a holy convocation unto you,[r] and ye shall offer an offering made by fire unto the LORD: it *is* a solemn assembly;†[s] *and* ye shall do no servile work *therein.*

37 These *are* the feasts of the LORD, which ye shall proclaim *to be* holy convocations, to offer an offering made by fire unto the LORD, a burnt-offering, and a meat-offering, a sacrifice, and drink-offerings, every thing upon his day:[t]

38 Beside the sabbaths of the LORD,[u] and beside your gifts, and beside all your vows, and beside all your freewill-offerings, which ye give unto the LORD.

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a Ch. 2:14–16. b ch. 25:8; Exod. 34:22; Deut. 16:9. c Acts 2:1. d ver. 10; Num. 15:20; 28:26, etc. e Mal. 1:13, 14. f ch. 4:23. g Num. 18:12; Deut. 18:4; 1 Cor. 9:14. h ch. 19:9; Deut. 24:19. i Ruth 2:15, etc.; Psa. 41:1–3; 112:9, Prov. 11:24, 25; Isa. 58:7, 8, 10; Luke 11:41; 2 Cor. 9:5–12. j Num. 10:10; 29:1; Psa. 81:3, 4; 98:6. k ch. 25:9; Isa. 27:13. l ch. 16:30; Num. 29:7. m Ezra 8:21; Dan. 10:3. n Isa. 22:12; Jer. 31:9; Ezek. 7:16. o Gen. 17:14. p ch. 20:3–6. * Heb. *rest.* q Exod. 23:16; 34:22; Num. 29:12; Deut. 16:13; Ezra 3:4; Neh. 8:14; Zech. 14.16–19; John 7:2; Heb. 11:9. r Num. 29:35; Neh. 8:18; John 7:37. † Heb. *day of restraint.* s Deut. 16:8; 2 Chr. 7:9; Joel 1:14; 2:15. t Eccl. 3:1. u Num. 29:39.

stood the Sabbath here to mean not the weekly Sabbath, but the first day of unleavened bread, which was kept as a Sabbath, ver. 7. As this fell on the fifteenth of the month Abib, the sheaf was presented on the sixteenth.

14. *Bread—parched corn—green ears;* that is, of the new crop.

15. *From the morrow after the sabbath;* see note to ver. 11. *Seven sabbaths;* seven weeks or forty-nine days. These with the preceding day, the first day of unleavened bread, made fifty days. Hence this was called the feast of *Pentecost,* a Greek word meaning, *The fiftieth.* It was a feast of thanksgiving at the close of the harvest, which began about the time of the passover. It also coincided with the giving of the law on Sinai, and was afterwards made memorable by the gift of the Holy Spirit. Acts 2:1.

16. *A new meat-offering;* made of the new flour.

17. *Bring out of your habitations;* the people seem to have generally brought, on this occasion, offerings of flour made from the new corn. From a portion of these, two loaves were made and offered by the priest, with the accompanying sacrifices and oblations, ver. 18, 19, in the name of the whole congregation.

24. *The seventh month;* Tishri. Chap. 16:29.

27. *Afflict your souls;* by fasting and confession of sin.

31. *A statute;* a law that the tenth day of Tishri should be observed as a sabbath, or day of atonement, of rest, and of religious worship. It was a day of annual fasting, humiliation, and prayer.

34. *Feast of tabernacles;* in commemoration of their having dwelt in tabernacles during forty years in the wilderness.

39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land,[a] ye shall keep a feast unto the LORD seven days: on the first day *shall be* a sabbath, and on the eighth day *shall be* a sabbath.

40 And ye shall take you on the first day the boughs* of goodly trees, branches of palm-trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days.[b]

41 And ye shall keep it a feast unto the LORD seven days in the year:[c] *it shall be* a statute for ever in your generations; ye shall celebrate it in the seventh month.

42 Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths:

43 That your generations[d] may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I *am* the LORD your God.

44 And Moses declared unto the children of Israel the feasts of the LORD.[e]

CHAPTER XXIV.

1 The oil for the lamps. 5 The show-bread. 10 Shelomith's son blasphemeth. 13 The law of blasphemy. 17 Of murder. 18 Of damage. 23 The blasphemer is stoned.

AND the LORD spake unto Moses, saying,

2 Command the children of Israel,[f] that they bring unto thee pure oil-olive beaten for the light, to cause† the lamps to burn continually.[g]

3 Without the veil of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the LORD continually: *it shall be* a statute for ever in your generations.

4 He shall order the lamps upon the pure candlestick before the LORD continually.[h]

5 ¶ And thou shalt take fine flour, and bake twelve cakes thereof:[i] two tenth-deals shall be in one cake.

6 And thou shalt set them in two rows, six on a row, upon the pure table before the LORD.[j]

7 And thou shalt put pure frankincense upon *each* row, that it may be on the bread for a memorial, *even* an offering made by fire unto the LORD. A. M. 2514. B. C. 1490.

8 Every sabbath he shall set it in order before the LORD continually,[k] *being taken* from the children of Israel by an everlasting covenant.

9 And it shall be Aaron's and his sons'; and they shall eat it in the holy place:[l] for it *is* most holy unto him of the offerings of the LORD made by fire by a perpetual statute.

10 ¶ And the son of an Israelitish woman, whose father *was* an Egyptian, went out among the children of Israel: and this son of the Israelitish *woman* and a man of Israel strove together in the camp;

11 And the Israelitish woman's son blasphemed the name *of the LORD*, and cursed.[m] And they brought him unto Moses:[n] and his mother's name *was* Shelomith, the daughter of Dibri, of the tribe of Dan:

12 And they put him in ward,[o] that the mind of the LORD might be showed them.‡[p]

13 And the LORD spake unto Moses, saying,

14 Bring forth him that hath cursed without the camp; and let all that heard *him* lay their hands upon his head, and let all the congregation stone him.[q]

15 And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin.

16 And he that blasphemeth the name of the LORD, he shall surely be put to death,[r] *and* all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name *of the LORD* shall be put to death.

17 ¶ And he that killeth any man§ shall surely be put to death.[s]

18 And he that killeth a beast shall make it good;[t] beast for beast.‖

19 And if a man cause a blemish in his neighbor; as he hath done, so shall it be done to him:[u]

20 Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him *again*.

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a Exod. 23:16. * Heb. *fruit.* b Deut. 16:14, 15. c Num. 29:12. d Exod. 13:11; Deut. 31:13; Psa. 78:5, 6. e ver. 2. f Exod. 27:20, 21. † Heb. *to cause to ascend.* g Matt. 25:3–8; Luke 12:35. h Exod. 31:8; 37:17–24; 39:37; Zech. 4:2, 11; Rev. 1:20. i Exod. 25:30. j 1 Kings 7:48; Heb. 9:2. k 1 Chr. 9:32; 2 Chr. 2:4. l ch. 8:31; Exod. 29:32; 1 Sam. 21:6; Matt. 12:4.

m Job 1:5, 11, 22; Isa. 8:21. n Exod. 18:26. o Num. 15:34. ‡ Heb. *to expound unto them according to the mouth of the* LORD. p Num. 27:5. q Deut. 13:9; 17:7. r Exod. 20:7; 1 Kings 21:10–13; Psa. 74:10, 18; 139:20; Matt. 12:31. § Heb. *smiteth the life of a man.* s Exod 21:12; Num. 35:31; Deut. 19:11, 12. t ver. 21. ‖ Heb. *life for life.* u Deut. 19:21; Matt. 5:38; 7:2.

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42. *Booths;* temporary dwellings, made of boughs or other slight materials.

INSTRUCTIONS.

3. No other seasons or occasions of public worship are ever to set aside, supersede, or lead any to neglect the habitual and holy observance of the weekly Sabbath.

5. The reasons why believers in Christ are passed over or spared, and made partakers of the riches of grace, should ever be remembered, and the love which procured their salvation be celebrated according to his command, with gratitude and joy. Luke 22:19; 1 Cor. 5:7; 11:24.

14. The blessings of providence, as well as of grace, are from the Lord. They should all be acknowledged as his gifts, and used to his glory.

21. After gathering in the fruits of the earth, a day of annual thanksgiving, appropriately observed by all the people in commemoration of the goodness of God, is suited to honor him and benefit them.

31. A day annually, of humiliation, fasting, and prayer, when labor and amusements are suspended, and the people unite in confessing and forsaking their sins and imploring divine mercy, is highly proper, and has often been blessed.

40. Deliverances from great evils, as well as the reception of great favors, call for peculiar gratitude to God, and should be celebrated with special thanksgiving.

CHAPTER XXIV.

5. *Two tenth-deals;* two omers, or tenths of an ephah; between six and seven quarts. Exod. 16:36.

8. *Every sabbath;* the bread was taken away and eaten by the priests, and the frankincense was burnt as an offering by fire to the Lord; and new bread and frankincense were put in their place.

12. *Ward;* prison, or safe custody.

17. *Killeth;* murdereth.

20. *Breach for breach;* this was a law for the magistrate in punishing crimes, not for private persons. It was in

A. M. 2514. B. C. 1490. 21 And he that killeth a beast, he shall restore it: and he that killeth a man, he shall be put to death.

22 Ye shall have one manner of law, as well for the stranger, as for one of your own country:[a] for I *am* the LORD your God.

23 ¶ And Moses spake to the children of Israel, that they should bring forth him that had cursed out of the camp, and stone him with stones: and the children of Israel did as the LORD commanded Moses.

CHAPTER XXV.

1 The sabbath of the seventh year. 8 The jubilee in the fiftieth year. 14 Of oppression. 18 A blessing of obedience. 23 The redemption of land. 29 Of houses. 35 Compassion of the poor. 39 The usage of bondmen. 47 The redemption of servants.

AND the LORD spake unto Moses, in mount Sinai, saying,

2 Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep* a sabbath unto the LORD.

3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof;[b]

4 But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard.

5 That which groweth of its own accord of thy harvest thou shalt not reap,[c] neither gather the grapes of thy vine† undressed: *for* it is a year of rest unto the land.

6 And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee,

7 And for thy cattle and for the beast that *are* in thy land, shall all the increase thereof be meat.

8 ¶ And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.

9 Then shalt thou cause the trumpet of the jubilee‡ to sound on the tenth *day* of the seventh month,[d] in the day of atonement shall ye make the trumpet sound throughout all your land.[e]

10 And ye shall hallow the fiftieth year, and proclaim liberty throughout *all* the land unto all the inhabitants thereof:[f] it shall be a jubilee unto you; and ye shall return every man unto his possession,[g] and ye shall return every man unto his family.

11 A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather *the grapes* in it of thy vine undressed.

12 For it *is* the jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field.

13 In the year of this jubilee ye shall return every man unto his possession.[h]

14 And if thou sell aught unto thy neighbor, or buyest *aught* of thy neighbor's hand, ye shall not oppress one another:[i]

15 According to the number of years after the jubilee thou shalt buy of thy neighbor, *and* according unto the number of years of the fruits he shall sell unto thee:

16 According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for *according* to the number *of the years* of the fruits doth he sell unto thee.

17 Ye shall not therefore oppress one another; but thou shalt fear thy God:[j] for I *am* the LORD your God.

18 ¶ Wherefore ye shall do my statutes,[k] and keep my judgments, and do them; and ye shall dwell in the land in safety.[l]

19 And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety.

20 And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase:

21 Then I will command my blessing upon you in the sixth year,[m] and it shall bring forth fruit for three years.

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a Num. 15:16. * Heb. *rest.* b Exod. 23:10; 2 Chr. 36:21. c 2 Kings 19.29. † Heb. *separation.* ‡ Heb. *loud of sound.* d ch 23:24, 27. e Num. 10:10. f Isa. 61:1, 2; 63:4; Jer. 34:15–17; Zech. 9:11, 12; Luke 4:16–21.

g ver 13; Num. 36:4. h ver. 10; ch. 27:17–24. i ver. 17; ch. 19:13; Mic. 2:2, 3; 1 Cor. 6:8. j Gen. 42:18; Jer. 22:16. k Psa. 103:18. l Deut. 12:10; Psa. 4:8; Prov. 1:33; Jer. 23:6; Ezek. 34:25–28. m Deut. 28:8.

accordance with the general usage of those times, and applied only to malicious injuries.

INSTRUCTIONS.

4. Ministers of religion should constantly endeavor, from the word, the Spirit, and the providences of God, to enlighten the minds of men as to their duty, and set before them the motives to obedience which God has revealed.

16. Blasphemy against God is great and aggravated wickedness; and under the Jewish dispensation, was, as treason, punished with death.

23. The execution, at the command of God, of notorious criminals, is a solemn duty, the performance of which is suited to give timely warning to the wicked and exercise upon them salutary restraint. By commanding that some should thus be put to death in this world, God gives indications of the terrible punishment which awaits the perseveringly wicked in the world to come. Hence a reason why some who deny punishment in the future world, are opposed to capital punishment in this: because one foreshadows the other.

CHAPTER XXV.

5. *Not reap, neither gather;* as in other years, but share what grew with others as they might need, and with the beast of the field. Ver. 6, 7, 11, 12.

6. *The sabbath of the land;* the spontaneous produce of the sabbatical year.

9. *The day of atonement;* chap. 23:27–32.

10. *Hallow;* keep sacred as a season of rejoicing.

16. *According to the multitude—and—the fewness;* the price of what they sold was to be regulated according to the distance of time from the year of jubilee, when it would revert to its former owner. Ver. 10, 23.

21. *For three years;* these words refer not to the year of jubilee, but to the regular sabbatical year. This must have begun, not in the spring, when the crops were yet standing, but in the fall, after the fruits of the year had been gathered in. The day for its commencement seems to have been the tenth of the seventh month, Tishri, when the jubilee plainly began, ver. 9. But Moses here computes the years from the first month Abib, Exod. 12:2. The crop, then, sown on the sixth year, which is the one that

22 And ye shall sow the eighth year,[a] and eat *yet* of old fruit until the ninth year; until her fruits come in ye shall eat *of* the old *store.*

23 ¶ The land shall not be sold for ever:* for the land *is* mine;[b] for ye *are* strangers and sojourners with me.[c]

24 And in all the land of your possession ye shall grant a redemption for the land.

25 ¶ If thy brother be waxen poor, and hath sold away *some* of his possession, and if any of his kin come to redeem it,[d] then shall he redeem that which his brother sold.

26 And if the man have none to redeem it, and himself be able to redeem it;†

27 Then let him count the years of the sale thereof,[e] and restore the overplus unto the man to whom he sold it; that he may return unto his possession.

28 But if he be not able to restore *it* to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubilee: and in the jubilee it shall go out, and he shall return unto his possession.[f]

29 And if a man sell a dwelling-house in a walled city, then he may redeem it within a whole year after it is sold; *within* a full year may he redeem it.

30 And if it be not redeemed within the space of a full year, then the house that *is* in the walled city shall be established for ever to him that bought it throughout his generations: it shall not go out in the jubilee.

31 But the houses of the villages which have no wall round about them shall be counted as the fields of the country: they may be redeemed,‡ and they shall go out in the jubilee.

32 Notwithstanding the cities of the Levites,[g] *and* the houses of the cities of their possession, may the Levites redeem at any time.

33 And if a man purchase of the Levites,§ then the house that was sold, and the city of his possession, shall go out in *the year of* jubilee: for the houses of the cities of the Levites *are* their possession among the children of Israel. A. M. 2514. B. C. 1490.

34 But the field of the suburbs of their cities may not be sold;[h] for it *is* their perpetual possession.

35 ¶ And if thy brother be waxen poor,[i] and fallen in decay‖ with thee; then thou shalt relieve¶ him:[j] *yea, though he be* a stranger,[k] or a sojourner; that he may live with thee.

36 Take thou no usury of him,[l] or increase: but fear thy God;[m] that thy brother may live with thee.

37 Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.

38 I *am* the LORD your God,[n] which brought you forth out of the land of Egypt, to give you the land of Canaan, *and* to be your God.

39 ¶ And if thy brother *that dwelleth* by thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bondservant:*

40 *But* as a hired servant,[o] *and* as a sojourner, he shall be with thee, *and* shall serve thee unto the year of jubilee:

41 And *then* shall he depart from thee, *both* he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return.

42 For they *are* my servants, which I brought forth out of the land of Egypt:[p] they shall not be sold as bondmen.†

43 Thou shalt not rule over him with rigor;[q] but shalt fear thy God.[r]

44 Both thy bondmen, and thy bondmaids, which thou shalt have, *shall be* of the heathen that are round about you; of them shall ye buy bondmen and bondmaids.

45 Moreover, of the children of the strangers that do sojourn among you,[s] of them shall ye buy, and of their families that *are* with you, which they begat in your land: and they shall be your possession.

46 And ye shall take them as an inheritance for your children after you,[t] to inherit *them for* a pos-

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a 2 Kings 19:29. * Heb. *for cutting off*, or *to be quite cut off.* b 2 Chr. 7:20. c Psa. 39:12. d Ruth 2:20; Jer. 32:7, 8. † Heb. *his hand hath attained and found sufficiency;* ch. 5:7. e ver. 50–52. f ver. 13. ‡ Heb. *redemption belongeth unto it.* g Num. 35:2; Josh. 21:1, etc. § Or, one *of the Levites redeem* them. h Acts 4:36 37. i Gal. 2:10; 1 John 3:17. ‖ Heb. *his hand faileth.* ¶ Heb. *strengthen.* j Deut. 15:7, 8. k Heb. 13:2. l Deut. 23:19; Psa. 15:5. m Neh. 5:9, 15. n ch. 22:32, 33. * Heb. *serve thyself with him with the service.* o Exod. 21:2, 3. p ver. 55; 1 Cor. 7:22, 23. † Heb. *with the sale of a bondman.* q ver. 46; Eph. 6:9. r Mal. 3:5. s Isa. 56:6. t Isa. 14:2.

God promises shall serve for three years, would be reaped at the beginning of the seventh year. The sabbatical year beginning in the fall of the same year, there would be no sowing, and consequently no harvest at the beginning of the next, the eighth year. But in the fall of the eighth year, after the sabbatical year was closed, they would sow, and gather the harvest at the beginning of the ninth year, using the corn sown on the sixth year till this work was accomplished. For the year of jubilee no special directions are given. As it occurred but once in fifty years, special provision could be easily made for it as it approached.

23. *Not be sold for ever;* so as to be alienated from its original owner for ever. It must return to him at the year of jubilee; for it belongs to Jehovah, and he will not allow any one to take perpetual occupation of it.

27. *Count the years;* from the time he sold it to that date, and also to the year of jubilee, and give accordingly. If he sold it twenty years before the year of jubilee, and ten of them had expired, he would, for the redemption, give half as much as he sold it for; if but five years had passed, he would give three quarters; and so in proportion for any length of time. Ver. 50–55.

35. *Relieve him;* by taking no interest, or increase, for what was needful for the poor man's support. Ver. 36, 37.

39. *Sold unto thee;* becomes obligated to yield service. Ver. 42.

INSTRUCTIONS.

6. God requires that we should in all things feel our constant dependence on him; and he so orders things in his providence as to supply the wants of those who trust in and obey him.

17. God is the friend of justice and mercy, and the eternal enemy of covetousness and oppression. None can obtain his favor without doing justly, loving mercy, and walking humbly with him. Micah 6:8.

22. For individuals and for nations, obedience to God is the sure means of competence and safety.

37. God has special regard for the poor, sympathizes with them in distress, and requires that such as have the means, and know their condition, should relieve their wants.

53. Jehovah is a God of kindness and compassion. These traits of character he requires in all his people; and without them none can meet his approbation or enjoy the blessings of his everlasting favor.

A. M. 2514. B. C. 1490. session; they shall be your bondmen* for ever: but over your brethren the children of Israel, ye shall not rule one over another with rigor.[a]

47 ¶ And if a sojourner or stranger wax rich† by thee, and thy brother *that dwelleth* by him wax poor, and sell himself unto the stranger *or* sojourner by thee,[b] or to the stock of the stranger's family;

48 After that he is sold he may be redeemed again; one of his brethren may redeem him:

49 Either his uncle, or his uncle's son, may redeem him, or *any* that is nigh of kin unto him of his family may redeem him; or if he be able, he may redeem himself.

50 And he shall reckon with him that bought him from the year that he was sold to him unto the year of jubilee: and the price of his sale shall be according unto the number of years, according to the time of a hired servant shall it be with him.[c]

51 If *there be* yet many years *behind,* according unto them he shall give again the price of his redemption out of the money that he was bought for.

52 And if there remain but few years unto the year of jubilee, then he shall count with him, *and* according unto his years shall he give him again the price of his redemption.

53 *And* as a yearly hired servant shall he be with him: *and the other* shall not rule with rigor over him in thy sight.

54 And if he be not redeemed in these *years,*‡ then he shall go out in the year of jubilee, *both* he, and his children with him.

55 For unto me the children of Israel *are* servants; they *are* my servants whom I brought forth out of the land of Egypt:[d] I *am* the LORD your God.

CHAPTER XXVI.

1 Of idolatry. 2 Religiousness. 3 A blessing to them that keep the commandments. 14 A curse to those that break them. 40 God promiseth to remember them that repent.

YE shall make you no idols nor graven image,[e] neither rear you up a standing image,§ neither shall ye set up *any* image of stone‖ in your land, to bow down unto it: for I *am* the LORD your God.

2 ¶ Ye shall keep my sabbaths,[j] and reverence my sanctuary: I *am* the LORD.

3 ¶ If ye walk in my statutes,[g] and keep my commandments, and do them;

4 Then I will give you rain in due season,[h] and the land shall yield her increase,[i] and the trees of the field shall yield their fruit.

5 And your threshing shall reach unto the vintage,[j] and the vintage shall reach unto the sowing-time: and ye shall eat your bread to the full, and dwell in your land safely.

6 And I will give peace in the land,[k] and ye shall lie down, and none shall make *you* afraid: and I will rid¶ evil beasts out of the land,[l] neither shall the sword go through your land.

7 And ye shall chase your enemies, and they shall fall before you by the sword.

8 And five of you shall chase a hundred,[m] and a hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword.

9 For I will have respect unto you,[n] and make you fruitful,[o] and multiply you,[p] and establish my covenant with you.

10 And ye shall eat old store,[q] and bring forth the old because of the new.

11 And I will set my tabernacle among you:[r] and my soul shall not abhor you.[s]

12 And I will walk among you,[t] and will be your God, and ye shall be my people.[u]

13 I *am* the LORD your God,[v] which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke,[w] and made you go upright.

14 ¶ But if ye will not hearken unto me,[x] and will not do all these commandments;

15 And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, *but* that ye break my covenant;[y]

16 I also will do this unto you: I will even appoint over* you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart; and ye shall sow your seed in vain,[z] for your enemies shall eat it.[a]

17 And I will set my face against you, and ye shall be slain before your enemies:[b] they that hate you shall reign over you; and ye shall flee when none pursueth you.[c]

18 And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.

19 And I will break the pride of your power;[d] and I will make your heaven as iron, and your earth as brass:

20 And your strength shall be spent in vain:[e]

* Heb. *ye shall serve yourselves with them;* ver. 39. [a] ver. 43. † Heb. *his hand obtain;* ver. 26. [b] Neh. 5:5, 8. [c] Job 7:1; Isa. 16:14. ‡ Or, *by these* means. [d] ver. 42. [e] Deut. 16:22; 27:15. § Or, *pillar.* ‖ Heb. *a stone of picture,* or *figured stone.* [f] ch. 19:30. [g] Deut. 11:13–15; 28:1–14. [h] Isa. 30:23; Ezek. 34:26. [i] Psa. 67:6. [j] Amos 9:13. [k] Psa. 147:14. ¶ Heb. *cause to cease.* [l] 2 Kings 17:25; Ezek. 5:17. [m] Deut. 32:30. [n] Exod. 2:25; 2 Kings 13:23. [o] Neh. 9:23. [p] Psa. 107:38. [q] ch. 25:22. [r] Psa. 76:2; Ezek. 37:26–28; Rev. 21:3. [s] Deut. 32:19; Psa. 78:59. [t] 2 Cor. 6:16. [u] Ezek. 11:20. [v] ch. 25:38, 42. [w] Jer. 2:20. [x] Deut. 28:15, 68. [y] Ezek. 16:59. * Heb. *upon.* [z] Mic. 6:15. [a] Neh. 9:36, 37. [b] Jer. 19:7. [c] Prov. 28:1. [d] Isa. 25:11. [e] Psa. 127:1.

CHAPTER XXVI.

In this chapter and the twenty-eighth of Deuteronomy, is recorded a most wonderful prophecy of the future history of God's covenant people, the fulfilment of which through so many centuries is an irrefragable proof of the divine inspiration of the record that contains it.

8. *Five—a hundred—ten thousand;* definite numbers are here used for indefinite.

10. *Bring forth the old;* from their granaries, to make room for the new crop.

11. *Set my tabernacle;* continue to dwell among them with his visible presence on the mercy-seat, and to do them good.

13. *Made you go upright;* delivered you from bowing down under oppression or in despondency.

16. *Appoint over you;* as the executioners of my wrath.

18. *Seven times;* the number seven is a symbol of completeness. Out of the inexhaustible storehouse of his omnipotence, God will continually bring upon them new plagues in full measure.

19. *As iron, and—as brass;* the clouds would give no rain, any more than if they were iron, and the earth no fruit, any more than if it were brass. Ver. 20.

for your land shall not yield her increase, neither shall the trees of the land yield their fruits.

21 ¶ And if ye walk contrary unto me,* and will not hearken unto me; I will bring seven times more plagues upon you according to your sins.

22 I will also send wild beasts among you,[a] which shall rob you of your children, and destroy your cattle, and make you few in number; and your highways shall be desolate.[b]

23 And if ye will not be reformed by me by these things, but will walk contrary unto me;

24 Then will I also walk contrary unto you,[c] and will punish you yet seven times for your sins.

25 And I will bring a sword upon you, that shall avenge the quarrel of *my* covenant:[d] and when ye are gathered together within your cities, I will send the pestilence among you;[e] and ye shall be delivered into the hand of the enemy.

26 *And* when I have broken the staff of your bread,[f] ten women shall bake your bread in one oven, and they shall deliver *you* your bread again by weight: and ye shall eat, and not be satisfied.[g]

27 And if ye will not for all this hearken unto me, but walk contrary unto me;

28 Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins.

29 And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.[h]

30 And I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols,[i] and my soul shall abhor you.[j]

31 And I will make your cities waste,[k] and bring your sanctuaries unto desolation,[l] and I will not smell the savor of your sweet odors.[m]

32 And I will bring the land into desolation:[n] and your enemies which dwell therein shall be astonished at it.[o]

33 And I will scatter you among the heathen,[p] and will draw out a sword after you: and your land shall be desolate, and your cities waste.

34 Then shall the land enjoy her sabbaths,[q] as long as it lieth desolate, and ye *be* in your enemies' land; *even* then shall the land rest, and enjoy her sabbaths. A. M. 2514. B. C. 1490.

35 As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.

36 And upon them that are left *alive* of you I will send a faintness into their hearts in the lands of their enemies;[r] and the sound of a shaken† leaf shall chase them;[s] and they shall flee, as fleeing from a sword; and they shall fall when none pursueth.

37 And they shall fall one upon another,[t] as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies.[u]

38 And ye shall perish among the heathen, and the land of your enemies shall eat you up.

39 And they that are left of you shall pine away in their iniquity in your enemies' lands;[v] and also in the iniquities of their fathers shall they pine away with them.

40 If they shall confess their iniquity,[w] and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me;

41 And *that* I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts[x] be humbled,[y] and they then accept of the punishment of their iniquity;[z]

42 Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember;[a] and I will remember the land.[b]

43 The land also shall be left of them, and shall enjoy her sabbaths,[c] while she lieth desolate without them: and they shall accept of the punishment of their iniquity;[d] because, even because they despised my judgments,[e] and because their soul abhorred my statutes.

44 And yet for all that, when they be in the land of their enemies, I will not cast them away,[f] neither will I abhor them, to destroy them utterly, and to break my covenant with them: [g] for I *am* the LORD their God.

45 But I will for their sakes[h] remember the cov-

* Or, *at all adventures with me.* a 2 Kings 17:25; Ezek. 5:17. b Lam. 1:4. c Psa. 18:26; Isa. 63:10. d Deut. 32:35; Ezek. 20:37. e Jer. 21:10. f Psa. 105:16. g Hag. 1:6. h Lam. 4:10. i Ezek. 6:3-13. j ch. 20:23. k Neh. 2:3. l 2 Chron. 36:19; Matt. 24:2. m Isa. 1:13. n Jer. 25:11, 18. o Jer. 19:8. p Psa. 44:11. q 2 Chr. 36:21. r Ezek. 21:7, 15. † Heb. *driven.* s Job 15:21. t Isa. 10:4. u Judg. 2:14. v Lam. 4:9; Ezek. 4:17. w 1 Kings 8:33, etc.; Neh. 9:2, etc.; Prov. 28:13; Luke 15:18; 1 John 1:9. x Jer. 9:26; Acts 7:51; Rom. 2:29. y 2 Chron. 12:6, 7, 12. z Psa. 39:9; 51:3, 4; Dan. 9:7. a Psa. 106:45; Ezek. 16:60. b Joel 2:18. c ver. 34, 35. d ver. 41. e 2 Chron. 36:16. f Psa. 94:14; Lam. 3:31; Rom. 11:2. g Psa. 89:33, 34. h Rom. 11:28.

22. *Your highways shall be desolate;* men would not travel in them, on account of the danger. Judges 5:6; 2 Chron. 15:5; Isa. 33:8.

25. *Avenge the quarrel of my covenant;* in the Hebrew, avenge the avenging of my covenant, that is, execute vengeance upon you for breaking it.

26. *Ten women—bake—in one oven;* on account of the small quantity they would have to bake. *By weight;* each man shall have a small portion weighed out to him, as is the custom in extreme want.

29. *Eat the flesh of your sons, and—daughters;* on account of the scarcity of food. 2 Kings 6:29; Lam. 4:10; Josephus, Jewish Wars, B. 7, c. 2.

35. *It shall rest, because it did not rest;* in four hundred and ninety years, the time from the reign of Saul to the Babylonish captivity, there would be seventy years of sabbaths, and also seventy sabbatical years—equal to the number of years the land lay desolate during their captivity in Babylon; and, as some have supposed, equal to the number of sabbatical years the observance of which they had neglected. 2 Chron. 36:21; Jer. 25:8–11.

38. *Eat you up;* consume them: many would die in their enemies' country.

41. *Accept of the punishment;* feel and acknowledge that God was just in punishing them, and humbly submit themselves to his disposal.

42. *Remember my covenant;* granting them the blessings promised in it. *Remember the land;* cause it again to be inhabited by the seed of Abraham, Isaac, and Jacob.

INSTRUCTIONS.

2. One of the most effectual means of preservation from idolatry, and all sins, secret and open, personal and national, is the due observance of the Sabbath, with habitual attendance on public worship.

12. Obedience to divine commands is not only the surest, but the only way to personal and national excellence, and permanent prosperity, happiness, and glory.

A. M. 2514. B. C. 1490. enant of their ancestors,[a] whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I *am* the LORD.

46 These *are* the statutes and judgments and laws, which the LORD made between him and the children of Israel in mount Sinai by the hand of Moses.

CHAPTER XXVII.

1 He that maketh a singular vow must be the Lord's. 2 The estimation of the person. 8 Of a beast given by vow. 14 Of a house. 16 Of a field, and the redemption thereof. 28 No devoted thing may be redeemed. 32 The tithe may not be changed.

AND the LORD spake unto Moses, saying,
2 Speak unto the children of Israel, and say unto them, When a man shall make a singular vow,[b] the persons *shall be* for the LORD by thy estimation.[c]

3 And thy estimation shall be of the male from twenty years old even unto sixty years old,[d] even thy estimation shall be fifty shekels of silver, after the shekel of the sanctuary.[e]

4 And if it *be* a female, then thy estimation shall be thirty shekels.

5 And if *it be* from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the female ten shekels.

6 And if *it be* from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation *shall be* three shekels of silver.

7 And if *it be* from sixty years old and above; if *it be* a male, then thy estimation shall be fifteen shekels, and for the female ten shekels.

8 But if he be poorer than thy estimation, then he shall present himself before the priest, and the priest shall value him; according to his ability that vowed shall the priest value him.[f]

9 And if *it be* a beast, whereof men bring an offering unto the LORD, all that *any man* giveth of such unto the LORD shall be holy.

10 He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then it and the exchange thereof shall be holy.

11 And if *it be* any unclean beast, of which they do not offer a sacrifice unto the LORD, then he shall present the beast before the priest:

12 And the priest shall value it, whether it be good or bad: as thou valuest it, *who art* the priest,* so shall it be.

13 But if he will at all redeem it,[g] then he shall add a fifth *part* thereof unto thy estimation.

14 ¶ And when a man shall sanctify his house *to be* holy unto the LORD,[h] then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand.[i]

15 And if he that sanctified it will redeem his house, then he shall add the fifth *part* of the money of thy estimation unto it,[j] and it shall be his.

16 And if a man shall sanctify unto the LORD *some part* of a field of his possession, then thy estimation shall be according to the seed thereof: a homer† of barley-seed *shall be valued* at fifty shekels of silver.

17 If he sanctify his field from the year of jubilee, according to thy estimation it shall stand.

18 But if he sanctify his field after the jubilee, then the priest shall reckon unto him the money according to the years that remain,[k] even unto the year of the jubilee, and it shall be abated from thy estimation.

19 And if he that sanctified the field will in any wise redeem it,[l] then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be assured to him.

20 And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more.

21 But the field, when it goeth out in the jubilee,[m] shall be holy unto the LORD, as a field devoted;[n] the possession thereof shall be the priest's.[o]

22 And if a *man* sanctify unto the LORD a field

a Luke 1:72, 73. b Num. 6:2; Judg. 11:30, etc.; 1 Sam. 1:11, 28. c Eccl. 5:4, 5. d Num. 18:16. e Exod. 30:13. f Lev. 5:7. * Heb. *according to thy estimation, O priest.* g ver. 15, 19. h Psa. 101:2-7. i ver. 12. j ver. 13. † Or, the land *of a homer.* k ch. 25:15, 16. l ver. 13. m ch. 25:10, 28. n ver. 28. o Num. 18:14; Ezek. 44:29.

13. God speaks of deliverance from bondage as a blessing which lays those who receive it under peculiar obligations to love and obey him.

24. The reason why God sets himself against individuals or nations, or ever punishes them, is because they oppose him, and act in opposition to what he directs, and what their good and the great interests of his kingdom require.

29. The dreadful evils which sin often occasions in this world, are indications of evils still more dreadful which it will occasion in the world to come; but neither in this nor the future world will any sinners suffer more or greater evils than their iniquities deserve.

35. The desecration of Sabbaths, or the neglect to observe them according to divine appointment, is highly offensive to God and injurious to men. It is treasuring up wrath against the day of wrath, and exposes both individuals and nations to desolating judgments.

39. Children often suffer greatly in consequence of the sins of their parents; but not more than their own sins deserve, nor more than, if they repent of and forsake them, will be overruled for their good.

45. A deep conviction and hearty confession of the righteousness of God in all the evils he brings upon us, humble submission to his will, and true devotion to his service, will end in deliverance from all evil, and the everlasting enjoyment of all needed good.

CHAPTER XXVII.

2. *Make a singular vow;* in the Hebrew, set apart a vow; that is, set apart one's self or any thing belonging to him by a vow, as given to the Lord. Men might thus devote themselves to Jehovah, or their children, as Hannah did Samuel, 1 Sam. 1:28, or a portion of their property. By a wise regulation they had the right of redeeming themselves, or the person or thing vowed, at a certain estimation, as given in this chapter. *The persons—for the Lord by thy estimation;* the persons thus devoted shall belong to the Lord, to be redeemed at the estimation ordered by Moses in God's name.

9. *Shall be holy;* it could not be reclaimed, but must continue devoted to the object to which it was consecrated, provided it was a thing suitable to be offered in sacrifice to God. If not, then he must pay the value of it, according to the estimation of the priest, and one fifth part more. Ver. 13–15, 19, 27.

14. *Sanctify;* set apart, to be devoted to the service of the sanctuary.

16. *According to the seed;* the seed that it would take to sow the field, or which the field would produce. *A homer;* ten ephahs, or a little less than eleven bushels.

which he hath bought, which *is* not of the fields of his possession;[a]

23 Then the priest shall reckon unto him the worth of thy estimation,[b] *even* unto the year of the jubilee: and he shall give thine estimation in that day *as* a holy thing unto the LORD.

24 In the year of the jubilee the field shall return unto him of whom it was bought,[c] *even* to him to whom the possession of the land *did belong.*

25 And all thy estimations shall be according to the shekel of the sanctuary: twenty gerahs shall be the shekel.

26 ¶ Only the firstling* of the beasts, which should be the LORD'S firstling,[d] no man shall sanctify it, whether *it be* ox or sheep: it *is* the LORD'S.

27 And if *it be* of an unclean beast, then he shall redeem *it* according to thine estimation, and shall add a fifth *part* of it thereto:[e] or if it be not redeemed, then it shall be sold according to thy estimation.

28 Notwithstanding, no devoted thing, that a man shall devote unto the LORD of all that he hath, *both* of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing *is* most holy unto the LORD.[f] A. M. 2514. B. C. 1490.

29 None devoted, which shall be devoted of men, shall be redeemed;[g] *but* shall surely be put to death.

30 And all the tithe of the land,[h] *whether* of the seed of the land, *or* of the fruit of the tree, *is* the LORD'S: *it is* holy unto the LORD.

31 And if a man will at all redeem *aught* of his tithes, he shall add thereto the fifth *part* thereof.[i]

32 And concerning the tithe of the herd, or of the flock, *even* of whatsoever passeth under the rod,[j] the tenth shall be holy unto the LORD.

33 He shall not search whether it be good or bad, neither shall he change it:[k] and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed.

34 These *are* the commandments,[l] which the LORD commanded Moses for the children of Israel[m] in mount Sinai.[n]

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a Ch. 25:25. b ver. 18. c ch. 25:28. * Heb. *first-born.* d Exod. 13:2, 12; 22:30; Num. 18:17; Deut. 15:19. e ver. 11–13. f Joshua 6:19. g Num. 21:2, 3; 1 Sam. 15:18–23. h Gen. 28:22; Num. 18:21, 24; 2 Chr. 31:5, 6, 12; Neh. 13:12; Mal. 3:8, 10. i ver. 13. j Jer. 33:13; Ezek. 20:37; Mic. 7:14. k ver. 10. l ch. 26:46. m Mal. 4:4. n Exod. 19:2, 3, 25.

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25. *Twenty gerahs;* a gerah was about two and a half cents.

26. *It is the Lord's;* Exod. 13:2, 12–15.

28. *Devoted thing;* a thing irrevocably devoted by the offerer to God, which could not be redeemed, but must be applied to the object to which it was devoted. In this respect it differed from the things previously mentioned, and is expressed in the original by a different word.

29. *Devoted of men;* it is not to be understood that a private person could thus devote to destruction a member of his family. The cases mentioned in Scripture are such as that recorded in Numbers 21:2, 3, where the Israelites devoted to destruction a Canaanitish people that had made war upon them; or where God himself ordered such a devotion to be made, as in the case of Jericho and all its possessions. Josh. 6:17–19.

31. *Tithes;* a tenth part of the products of the land, after the first-fruits had been deducted. This the Israelites were bound to give for the support of the ministers of religion. Ver. 30–33; Num. 18:21–32. Another tenth of what remained was to be brought to Jerusalem and used for offerings and for the support of the worshippers while there. Deut. 12:5–7; 14:22–29.

32. *The rod;* which had some coloring matter on the end, by which one tenth part was marked as a tithe to be devoted to the Lord.

INSTRUCTIONS.

2. It is good to be ready and zealous in good things, but wisdom and discretion are also needful. Persons sometimes devote themselves or others to services for which they are not wanted, or are unfit. In such cases it is better for them to aid the cause of Christ in some other way. Their money may be more useful than their personal service, or their services more useful in some other employment than that to which they aspire.

10. Rash promises, and inconstancy in performing such as are right, should be carefully avoided.

19. All our possessions belong to the Lord, and should be used in such a manner as will please him; some part of them should be devoted especially to the support and extension of his worship. The proportion which should be thus devoted is not now definitively prescribed, and the manner in which persons feel, judge, and act in the use of property, is one of the prominent indications and evidences of their character, and one which will have a momentous influence on their future condition. Matt. 25:35–46.

25. Strict integrity towards God and men is a duty, the desire and conscientious endeavor to practise which, is essential, in the sight of God, to the character of an honest man.

33. An honest man will not retain, or appropriate to his own use, what he knows of right belongs to another, in opposition to the known will of the owner, whether human or divine; but he will be disposed to render to all what rightfully belongs to them. It is a great thing to be truly honest. Mic. 6:8; Matt. 22:21; Luke 16:10–13.

THE FOURTH BOOK OF MOSES,

CALLED

NUMBERS.

THIS book receives its name from the two *numberings* of the Israelites which it records. In it are found the rules for the order of marching and encamping in the wilderness, with various repetitions of laws previously recorded, and some new enactments. The book also contains many interesting narratives: as the murmuring of Israel at Taberah; the sedition of Miriam and Aaron; the mission of the twelve spies, and the consequent rebellion of Israel; the rebellion of Korah and his company; the sin of Moses and Aaron at Zin; the prophecies of Balaam; the destruction of the Midianites, etc. The narrative is brought down to the fortieth year of the sojourn in the wilderness.

A. M. 2514.
B. C. 1490.

CHAPTER I.

1 God commandeth Moses to number the people. 5 The princes of the tribes. 17 The number of every tribe. 47 The Levites are exempted for the service of the Lord.

AND the LORD spake unto Moses in the wilderness of Sinai,[a] in the tabernacle of the congregation, on the first *day* of the second month, in the second year after they were come out of the land of Egypt, saying,

2 Take ye the sum of all the congregation of the children of Israel,[b] after their families, by the house of their fathers, with the number of *their* names, every male by their polls;

3 From twenty years old and upward, all that are able to go forth to war in Israel: thou and Aaron shall number them by their armies.

4 And with you there shall be a man of every tribe; every one head of the house of his fathers.[c]

5 ¶ And these *are* the names of the men that shall stand with you: of *the tribe of* Reuben; Elizur the son of Shedeur.[d]

6 Of Simeon; Shelumiel the son of Zurishaddai.

7 Of Judah; Nahshon* the son of Amminadab.[e]

8 Of Issachar; Nethaneel the son of Zuar.

9 Of Zebulun; Eliab the son of Helon.

10 Of the children of Joseph: of Ephraim; Elishama the son of Ammihud: of Manasseh; Gamaliel the son of Pedahzur.

11 Of Benjamin; Abidan the son of Gideoni.

12 Of Dan; Ahiezer the son of Ammishaddai.

13 Of Asher; Pagiel the son of Ocran.

14 Of Gad; Eliasaph the son of Deuel.†

15 Of Naphtali; Ahira the son of Enan.

16 These *were* the renowned of the congregation, princes of the tribes of their fathers,[f] heads of thousands in Israel.[g]

17 ¶ And Moses and Aaron took these men which are expressed by *their* names:[h]

18 And they assembled all the congregation together on the first *day* of the second month, and they declared their pedigrees after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, by their polls.[i]

19 As the LORD commanded Moses,[j] so he numbered them in the wilderness of Sinai.

a Ch. 10:12; Exod. 19:1. b ch. 26:2, 63; Exod. 30:12; 2 Sam. 24:2; 1 Chr. 21:2. c Exod. 18:25; Josh. 22:14. d ch. 2:10, etc.; 7:30, etc.; 10:18, etc. * Called, *Naasson*, Matt. 1:4; Luke 3:32. e Ruth 4:20. † Called *Reuel*, ch. 2:14. f ch. 7:2; 1 Chr. 27:16, etc. g Exod. 18:21, 25. h Rev. 7:4, etc.; Isa. 43:1; John 10:3. i ver. 20, etc. j ver. 2.

CHAPTER I.

1. *The second month;* called Zif; answering to the last part of April and the first part of May.

2. *Take ye the sum of all the congregation;* the Hebrew civil division was into thousands, hundreds, fifties, and tens, Exod. 18:25; Deut. 1:15; and this served also as the basis of the military division, 1 Sam. 8:12; 22:7. The present numbering was an enrolment of the men of war in regular military array. A numbering had been made of the people a few months before. Exod. 30:11, 12; 38:25, 26. The tables prepared on that occasion seem to have served for the present enrolment, the men appointed to oversee it simply filling up the vacancies occasioned by death from those who had in the meanwhile reached the age of twenty years. Hence the sum is in both cases the same, namely, six hundred and three thousand five hundred and fifty. It is to be noticed further, that with the single exception of the tribe of Gad, ver. 25, no divisions lower than hundreds are reckoned.

16. *Renowned of the congregation;* rather, "the called of the congregation;" that is, men of standing and influence, who were regularly called to the assemblies of the people; for these assemblies consisted not of the whole mass of the people, but of certain representatives from each family.

18. *Their pedigrees;* the line of their forefathers.

20 And the children of Reuben, Israel's eldest son, by their generations, after their families, by the house of their fathers, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;

21 Those that were numbered of them, *even* of the tribe of Reuben, *were* forty and six thousand and five hundred.

22 ¶ Of the children of Simeon, by their generations, after their families, by the house of their fathers, those that were numbered of them, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;

23 Those that were numbered of them, *even* of the tribe of Simeon, *were* fifty and nine thousand and three hundred.

24 ¶ Of the children of Gad, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

25 Those that were numbered of them, *even* of the tribe of Gad, *were* forty and five thousand six hundred and fifty.

26 ¶ Of the children of Judah, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

27 Those that were numbered of them, *even* of the tribe of Judah,[a] *were* threescore and fourteen thousand and six hundred.

28 ¶ Of the children of Issachar, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

29 Those that were numbered of them, *even* of the tribe of Issachar, *were* fifty and four thousand and four hundred.

30 ¶ Of the children of Zebulun, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

31 Those that were numbered of them, *even* of the tribe of Zebulun, *were* fifty and seven thousand and four hundred.

32 ¶ Of the children of Joseph,[b] *namely*, of the children of Ephraim, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

33 Those that were numbered of them, *even* of the tribe of Ephraim, *were* forty thousand and five hundred.

34 ¶ Of the children of Manasseh, by A. M. 2514. B. C. 1490. their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

35 Those that were numbered of them, *even* of the tribe of Manasseh, *were* thirty and two thousand and two hundred.

36 ¶ Of the children of Benjamin, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

37 Those that were numbered of them, *even* of the tribe of Benjamin, *were* thirty and five thousand and four hundred.

38 ¶ Of the children of Dan, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

39 Those that were numbered of them, *even* of the tribe of Dan, *were* threescore and two thousand and seven hundred.

40 ¶ Of the children of Asher, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

41 Those that were numbered of them, *even* of the tribe of Asher, *were* forty and one thousand and five hundred.

42 ¶ Of the children of Naphtali, throughout their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

43 Those that were numbered of them, *even* of the tribe of Naphtali, *were* fifty and three thousand and four hundred.

44 These *are* those that were numbered, which Moses and Aaron numbered,[c] and the princes of Israel, *being* twelve men: each one was for the house of his fathers.

45 So were all those that were numbered of the children of Israel, by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in Israel;

46 Even all they that were numbered were six hundred thousand and three thousand and five hundred and fifty.[d]

47 ¶ But the Levites after the tribe of their fathers were not numbered among them.[e]

48 For the LORD had spoken unto Moses, saying,

49 Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel:

50 But thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels

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a 2 Chr. 17:14. b Deut. 33:17. c ch. 26:64. d ch. 2:32; 26:51; Exod. 12:37; 38:26; Deut. 10:22. e ch. 2:33; chs. 3, 4; 1 Chron. ch. 6; 21:6.

20–25. *Reuben—Simeon—Gad;* the tribes are grouped in threes, according to their encampment, as described in the following chapters, these three tribes having their place on the south side of the tabernacle.

45, 46. *All that were able to go forth to war in Israel—were six hundred thousand;* the number able for war shows that the whole people must have amounted to more than two millions.

A. M. 2514. B. C. 1490. thereof, and over all things that *belong* to it:[a] they shall bear the tabernacle, and all the vessels thereof; and they shall minister unto it, and shall encamp round about the tabernacle.[b]

51 And when the tabernacle setteth forward, the Levites shall take it down;[c] and when the tabernacle is to be pitched, the Levites shall set it up: and the stranger that cometh nigh shall be put to death.[d]

52 And the children of Israel shall pitch their tents, every man by his own camp,[e] and every man by his own standard, throughout their hosts.

53 But the Levites shall pitch round about the tabernacle of testimony,[f] that there be no wrath upon the congregation of the children of Israel:[g] and the Levites shall keep the charge of the tabernacle of testimony.[h]

54 And the children of Israel did according to all that the LORD commanded Moses, so did they.

CHAPTER II.

The order of the tribes in their tents.

AND the LORD spake unto Moses and unto Aaron, saying,

2 Every man of the children of Israel shall pitch by his own standard,[i] with the ensign of their father's house: far off about* the tabernacle of the congregation shall they pitch.[j]

3 And on the east side toward the rising of the sun shall they of the standard of the camp of Judah pitch throughout their armies: and Nahshon the son of Amminadab *shall be* captain of the children of Judah.[k]

4 And his host, and those that were numbered of them, *were* threescore and fourteen thousand and six hundred.

5 And those that do pitch next unto him *shall be* the tribe of Issachar: and Nethaneel the son of Zuar *shall be* captain of the children of Issachar.

6 And his host, and those that were numbered thereof, *were* fifty and four thousand and four hundred.

7 *Then* the tribe of Zebulun: and Eliab the son of Helon *shall be* captain of the children of Zebulun.

8 And his host, and those that were numbered thereof, *were* fifty and seven thousand and four hundred.

9 All that were numbered in the camp of Judah *were* a hundred thousand and fourscore thousand and six thousand and four hundred, throughout their armies: these shall first set forth.[l]

10 ¶ On the south side *shall be* the standard of the camp of Reuben according to their armies: and the captain of the children of Reuben *shall be* Elizur the son of Shedeur.

11 And his host, and those that were numbered thereof, *were* forty and six thousand and five hundred.

12 And those which pitch by him *shall be* the tribe of Simeon: and the captain of the children of Simeon *shall be* Shelumiel the son of Zurishaddai.

13 And his host, and those that were numbered of them, *were* fifty and nine thousand and three hundred.

14 Then the tribe of Gad: and the captain of the sons of Gad *shall be* Eliasaph the son of Reuel.†

15 And his host, and those that were numbered of them, *were* forty and five thousand and six hundred and fifty.

16 All that were numbered in the camp of Reuben *were* a hundred thousand and fifty and one thousand and four hundred and fifty, throughout their armies: and they shall set forth in the second rank.[m]

17 ¶ Then the tabernacle of the congregation shall set forward with the camp of the Levites in the midst of the camp:[n] as they encamp, so shall they set forward, every man in his place by their standards.

18 ¶ On the west side *shall be* the standard of the camp of Ephraim according to their armies: and the captain of the sons of Ephraim *shall be* Elishama the son of Ammihud.

19 And his host, and those that were numbered of them, *were* forty thousand and five hundred.

20 And by him *shall be* the tribe of Manasseh: and the captain of the children of Manasseh *shall be* Gamaliel the son of Pedahzur.

21 And his host, and those that were numbered of them, *were* thirty and two thousand and two hundred.

22 Then the tribe of Benjamin: and the captain of the sons of Benjamin *shall be* Abidan the son of Gideoni.

23 And his host, and those that were numbered of them, *were* thirty and five thousand and four hundred.

24 All that were numbered of the camp of Ephraim *were* a hundred thousand and eight thousand and a hundred, throughout their armies: and they shall go forward in the third rank.[o]

25 ¶ The standard of the camp of Dan *shall be* on the north side by their armies: and the cap-

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a Ch. 3:6, etc.; Exod. 38:21. b ver. 53. c ch. 10:17–21. d ch. 18:22. e ch. 2:2; 24:2. f ver. 50. g ch. 8:19; 16:46; 18:5; 1 Sam. 6:19. h ch. 3:7, 8; 31:30, 47; 1 Chr. 23:32; 2 Chr. 13:10. i ch. 1:52. * Heb. *over against.* j Josh. 3:4. k ch. 1:7, etc.; 10:14; 1 Chron. 2:10; Matt. 1:4; Luke 3:32, 33. l ch. 10:14. † Called *Deuel*, ch. 1:14; 7:42, 47; 10:20. m ch. 10:18. n ch. 10:17, 21. o ch. 10:22.

53. *Keep the charge of the tabernacle of testimony;* guard the tabernacle from the approach of all improper persons, and thus keep them from the punishment threatened in ver. 51.

INSTRUCTIONS.

46. From the great increase of the Israelites in their bondage, and from their deliverance according to the divine prediction, we have evidence of the faithfulness of God, and are encouraged to trust in him for the fulfilment of all his promises.

CHAPTER II.

2. *Standard—ensign;* the standard was that belonging to each grand division, embracing three tribes: the ensigns are generally understood to have been those of single tribes, perhaps also of the subdivisions of these tribes.

9. *The camp of Judah;* a division of the main host, consisting of three tribes, of which Judah was the head.

16. *The camp of Reuben;* the division of which this tribe was the head.

24. *Of Ephraim;* of which Ephraim was the head.

tain of the children of Dan *shall be* Ahiezer the son of Ammishaddai.

26 And his host, and those that were numbered of them, *were* threescore and two thousand and seven hundred.

27 And those that encamp by him *shall be* the tribe of Asher: and the captain of the children of Asher *shall be* Pagiel the son of Ocran.

28 And his host, and those that were numbered of them, *were* forty and one thousand and five hundred.

29 ¶ Then the tribe of Naphtali: and the captain of the children of Naphtali *shall be* Ahira the son of Enan.

30 And his host, and those that were numbered of them, *were* fifty and three thousand and four hundred.

31 All they that were numbered in the camp of Dan *were* a hundred thousand and fifty and seven thousand and six hundred: they shall go hindmost with their standards.[a]

32 ¶ These *are* those which were numbered of the children of Israel by the house of their fathers: all those that were numbered of the camps throughout their hosts *were* six hundred thousand and three thousand and five hundred and fifty.[b]

33 But the Levites were not numbered among the children of Israel; as the LORD commanded Moses.

34 And the children of Israel did according to all that the LORD commanded Moses:[c] so they pitched by their standards,[d] and so they set forward, every one after their families, according to the house of their fathers.

CHAPTER III.

1 The sons of Aaron. 5 The Levites are given to the priests for the service of the tabernacle, 11 instead of the first-born. 14 The Levites are numbered by their families. 21 The families, number, and charge of the Gershonites, 27 of the Kohathites, 33 of the Merarites. 38 The place and charge of Moses and Aaron. 40 The first-born are freed by the Levites. 44 The overplus are redeemed.

THESE also *are* the generations of Aaron and Moses, in the day *that* the LORD spake with Moses in mount Sinai.

2 And these *are* the names of the sons of Aaron; Nadab the first-born,[e] and Abihu, Eleazar, and Ithamar.

3 These *are* the names of the sons of Aaron, the priests which were anointed,[f] whom he consecrated* to minister in the priest's office. A. M. 2514. B. C. 1490.

4 And Nadab and Abihu died before the LORD,[g] when they offered strange fire before the LORD, in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministered in the priest's office in the sight of Aaron their father.

5 ¶ And the LORD spake unto Moses, saying,

6 Bring the tribe of Levi near,[h] and present them before Aaron the priest, that they may minister unto him.

7 And they shall keep his charge,[i] and the charge of the whole congregation before the tabernacle of the congregation, to do the service of the tabernacle.[j]

8 And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle.

9 And thou shalt give the Levites unto Aaron and to his sons:[k] they *are* wholly given unto him out of the children of Israel.

10 And thou shalt appoint Aaron and his sons, and they shall wait on their priest's office: and the stranger that cometh nigh shall be put to death.[l]

11 And the LORD spake unto Moses, saying,

12 And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel:[m] therefore the Levites shall be mine;

13 Because all the first-born *are* mine;[n] *for* on the day that I smote all the first-born in the land of Egypt I hallowed unto me all the first-born in Israel, both man and beast: mine they shall be: I *am* the LORD.

14 ¶ And the LORD spake unto Moses in the wilderness of Sinai, saying,

15 Number the children of Levi after the house of their fathers, by their families: every male from a month old and upward shalt thou number them.[o]

16 And Moses numbered them according to the word† of the LORD, as he was commanded.

17 And these were the sons of Levi by their names;[p] Gershon, and Kohath, and Merari.

18 And these *are* the names of the sons of Gershon by their families;[q] Libni, and Shimei.

19 And the sons of Kohath by their families; Amram, and Izehar, Hebron, and Uzziel.

a Ch. 10:25. b ch. 1:46, 47; 11:21; Exod. 38:26. c Psa. 119:6. d ch. 24:2, 5, 6. e Exod. 6:23. f Exod. 28:41; Lev. 8:2, etc. * Heb. *whose hand he filled.* g ch. 26:61; Lev. 10:1, 2; 1 Chr. 24:2. h ch. 8:6; 18:2, etc.; Deut. 33:10; Mal. 2:4. i 1 Chr. 26:20, 22. j ch. 1:50. k ch. 8:19; 18:6, 7.

l ver. 38; Eph. 2:19; Heb. 10:19, 22. m ver. 41; ch. 8:16. n Exod. 13:2, 12; Lev. 27:26; Luke 2:23. o ver. 39; ch. 26:62. † Heb. *mouth.* p Gen. 46:11; Exod. 6:16. q Exod. 6:17–19.

31. *The camp of Dan;* this made four divisions into which the tribes were divided, and they were arranged in the order above mentioned.

33. *Not numbered;* not numbered as men of war, from which they were exempted by their office.

INSTRUCTIONS.

2. The Lord appoints the habitation and circumstances of all as seems good in his sight. If these are favorable, we should be grateful; if trying, submissive; and in all things seek to honor him.

34. Jehovah is a God of order, requiring each one to take and to keep his proper place, by the faithful discharge of duty. Thus he will not only most honor God, but be most happy himself and most useful to others.

CHAPTER III.

4. *In the sight of Aaron;* under his direction.

6. *Minister unto him;* wait upon and assist him in the service of the sanctuary. Ver. 7–9.

7. *And they shall keep his charge;* shall perform, under his direction, the services entrusted to their care. *The charge of the whole congregation;* the services of the sanctuary which belonged to the whole congregation, being performed by the Levites in their behalf.

10. *The stranger;* not of the seed of Aaron, and not appointed by God to the priest's office.

12. *Be mine;* consecrated to the service of the sanctuary.

13. *Hallowed unto me;* set apart for his particular service. Exod. 12:29, 30; 13:11–15.

A. M. 2514. B. C. 1490. 20 And the sons of Merari, by their families; Mahli, and Mushi. These *are* the families of the Levites according to the house of their fathers.

21 Of Gershon *was* the family of the Libnites, and the family of the Shimites: these *are* the families of the Gershonites.

22 Those that were numbered of them, according to the number of all the males, from a month old and upward, *even* those that were numbered of them *were* seven thousand and five hundred.

23 The families of the Gershonites shall pitch behind the tabernacle westward.[a]

24 And the chief of the house of the father of the Gershonites *shall be* Eliasaph the son of Lael.

25 And the charge of the sons of Gershon in the tabernacle of the congregation[b] *shall be* the tabernacle,[c] and the tent,[d] the covering thereof, and the hanging for the door of the tabernacle of the congregation,

26 And the hangings of the court,[e] and the curtain for the door of the court, which *is* by the tabernacle, and by the altar round about, and the cords of it,[f] for all the service thereof.

27 ¶ And of Kohath *was* the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the family of the Uzzielites:[g] these *are* the families of the Kohathites.

28 In the number of all the males, from a month old and upward, *were* eight thousand and six hundred, keeping the charge of the sanctuary.

29 The families of the sons of Kohath shall pitch on the side of the tabernacle southward.[h]

30 And the chief of the house of the father of the families of the Kohathites *shall be* Elizaphan the son of Uzziel.

31 And their charge[i] *shall be* the ark,[j] and the table,[k] and the candlestick, and the altars,[l] and the vessels of the sanctuary wherewith they minister, and the hanging,[m] and all the service thereof.

32 And Eleazar the son of Aaron the priest *shall be* chief over the chief of the Levites, *and have* the oversight of them that keep the charge of the sanctuary.

33 ¶ Of Merari *was* the family of the Mahlites, and the family of the Mushites:[n] these *are* the families of Merari.

34 And those that were numbered of them, according to the number of all the males, from a month old and upward, *were* six thousand and two hundred.

35 And the chief of the house of the father of the families of Merari *was* Zuriel the son of Abihail: *these* shall pitch on the side of the tabernacle northward.[o]

36 And *under* the custody and charge* of the sons of Merari *shall be* the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, and all that serveth thereto,

37 And the pillars of the court round about, and their sockets, and their pins, and their cords.[p]

38 ¶ But those that encamp before the tabernacle toward the east, *even* before the tabernacle of the congregation eastward, *shall be* Moses, and Aaron and his sons, keeping the charge of the sanctuary for the charge of the children of Israel;[q] and the stranger that cometh nigh shall be put to death.[r]

39 All that were numbered of the Levites, which Moses and Aaron numbered at the commandment of the LORD, throughout their families, all the males from a month old and upward, *were* twenty and two thousand.[s]

40 ¶ And the LORD said unto Moses, Number all the first-born of the males of the children of Israel from a month old and upward, and take the number of their names.[t]

41 And thou shalt take the Levites for me (I *am* the LORD) instead of all the first-born among the children of Israel: and the cattle of the Levites instead of all the firstlings among the cattle of the children of Israel.[u]

42 And Moses numbered, as the LORD commanded him, all the first-born among the children of Israel.

43 And all the first-born males by the number of names, from a month old and upward, of those that were numbered of them, were twenty and two thousand two hundred and threescore and thirteen.

44 ¶ And the LORD spake unto Moses, saying,

45 Take the Levites instead of all the first-born among the children of Israel, and the cattle of the Levites instead of their cattle;[v] and the Levites shall be mine: I *am* the LORD.

46 And for those that are to be redeemed of the two hundred and threescore and thirteen of the first-born of the children of Israel,[w] which are more than the Levites;[x]

47 Thou shalt even take five shekels apiece by the poll, after the shekel of the sanctuary shalt thou take *them*;[y] (the shekel *is* twenty gerahs:[z])

a Ch. 1:53. b ch. 4:21–26. c Exod. 25:9. d Exod. 26:1, etc. e Exod. 27:9, etc. f Exod. 35:18. g 1 Chron. 26:23. h ch. 1:53. i ch. 4:15. j Exod. 25:10. k Exod. 25:23, 31. l Exod. 27:1; 30:1. m Exod. 26:32. n 1 Chr. 6:19. o ch. 1:53. * Heb. *the office of the charge.* p ch. 4:31, 32. q ver. 7, 8. r ver. 10. s ch. 26:62. t ver. 15. u ver. 12, 45. v ver. 41. w ch. 18:15; Exod. 13:13. x ver. 39–43. y ch. 18:16; Lev. 27:6. z Exod. 30:13; Lev. 27:25; Ezek. 45:12.

25. *The charge of the sons of Gershon;* the things committed to their particular care.

31. *The hanging;* the veil that hung immediately before the ark, and separated the inner from the outer sanctuary. Exod. 26:31–33.

39. *Twenty and two thousand;* the sum of the Gershonites, Kohathites, and Merarites, as separately given above, ver. 22, 28, 34, amounts to twenty-two thousand three hundred. It is supposed that from these Moses deducted the first-born, amounting to three hundred, who, as already devoted to God, could not be taken in exchange for an equal number of first-born from the other tribes.

43. *All the first-born males;* that is, since the destruction of the first-born in Egypt; as the smallness of the number, in comparison with the sum of the whole congregation, shows. It was from that event that the first-born were to be reckoned as devoted to God.

47. *Five shekels;* about two dollars and a half.

INSTRUCTIONS.

12. The ministers of religion should be in a peculiar sense devoted to God; not entangling themselves with the affairs of this life, but employing their time and talents in the discharge of the appropriate duties of their office.

48 And thou shalt give the money, wherewith the odd number of them is to be redeemed, unto Aaron and to his sons.

49 And Moses took the redemption-money of them that were over and above them that were redeemed by the Levites:

50 Of the first-born of the children of Israel took he the money; a thousand three hundred and threescore and five *shekels*, after the shekel of the sanctuary:[a]

51 And Moses gave the money of them that were redeemed unto Aaron and to his sons,[b] according to the word of the LORD, as the LORD commanded Moses.[c]

CHAPTER IV.

1 The age and time of the Levites' service. 4 The carriage of the Kohathites, when the priests have taken down the tabernacle. 16 The charge of Eleazar. 17 The office of the priests. 21 The carriage of the Gershonites. 29 The carriage of the Merarites. 34 The number of the Kohathites, 38 of the Gershonites, 42 and of the Merarites.

AND the LORD spake unto Moses and unto Aaron, saying,

2 Take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers,

3 From thirty years old and upward even until fifty years old,[d] all that enter into the host, to do the work in the tabernacle of the congregation.

4 This *shall be* the service of the sons of Kohath in the tabernacle of the congregation,[e] *about* the most holy things.[f]

5 ¶ And when the camp setteth forward, Aaron shall come, and his sons, and they shall take down the covering veil,[g] and cover the ark of testimony with it:[h]

6 And shall put thereon the covering of badgers' skins, and shall spread over *it* a cloth wholly of blue, and shall put in the staves thereof.[i]

7 And upon the table of show-bread[j] they shall spread a cloth of blue,[k] and put thereon the dishes, and the spoons, and the bowls, and covers to cover* withal: and the continual bread shall be thereon:

8 And they shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers' skins, and shall put in the staves thereof.

9 And they shall take a cloth of blue, and A. M. 2514. B. C. 1490. cover the candlestick of the light,[l] and his lamps, and his tongs, and his snuff-dishes, and all the oil-vessels thereof, wherewith they minister unto it:

10 And they shall put it and all the vessels thereof within a covering of badgers' skins, and shall put *it* upon a bar.

11 And upon the golden altar they shall spread a cloth of blue,[m] and cover it with a covering of badgers' skins, and shall put to the staves thereof:

12 And they shall take all the instruments of ministry,[n] wherewith they minister in the sanctuary, and put *them* in a cloth of blue, and cover them with a covering of badgers' skins, and shall put *them* on a bar.

13 And they shall take away the ashes from the altar, and spread a purple cloth thereon:

14 And they shall put upon it all the vessels thereof,[o] wherewith they minister about it, *even* the censers, the flesh-hooks, and the shovels, and the basins,† all the vessels of the altar; and they shall spread upon it a covering of badgers' skins, and put to the staves of it.

15 And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, the sons of Kohath shall come to bear *it:*[p] but they shall not touch *any* holy thing,[q] lest they die.[r] These *things are* the burden of the sons of Kohath in the tabernacle of the congregation.[s]

16 ¶ And to the office of Eleazar the son of Aaron the priest *pertaineth* the oil for the light,[t] and the sweet incense,[u] and the daily meat-offering,[v] and the anointing oil,[w] *and* the oversight of all the tabernacle, and of all that therein *is*, in the sanctuary, and in the vessels thereof.

17 ¶ And the LORD spake unto Moses and unto Aaron, saying,

18 Cut ye not off the tribe of the families of the Kohathites from among the Levites:

19 But thus do unto them, that they may live, and not die, when they approach unto the most holy things:[x] Aaron and his sons shall go in, and appoint them every one to his service and to his burden:

a Ver. 46, 47. b ver. 48. c Mal. 4:4. d ch. 8:24; 1 Chr. 23:3, 24, 27. e ver. 15. f ver. 19. g Exod. 26:31; Isa. 25:7; Heb. 9:3; 10:20. h Exod. 25:10-16. i 1 Kings 8:7, 8. j Exod. 25:23-30. k Lev. 24:5-8. * Or, *pour out.* l Exod. 25:31-38. m Exod. 30:1-5. n Exod. 25:9; 1 Chr. 9:29.

o Exod. 38:3; 2 Chron. 4:19. † Or, *bowls.* p ch. 7:9; 10:21; Deut. 31:9; Josh 4:10; 2 Sam. 6:13; 1 Chr. 15:2, 15. q 2 Sam. 6:6, 7; 1 Chr. 13:9, 10. r Heb. 12:29. s ch. 3:31. t Exod. 25:6; Lev. 24:2. u Exod. 30:34. v Exod. 29:40. w Exod. 30:23-33. x ver. 4.

38. The Lord appoints to all their places and their work; and as it is his will that there should be division of labor, each one should strive to fill the place assigned him, and faithfully perform the duties to which he is called.

51. Different persons are called to promote the cause of God in different ways; some by their personal services, others by their property, and all by their prayers, their influence, and their example. If from love to him they employ what he gives them in his service, they will all be accepted in Christ, and receive an abundant reward.

CHAPTER IV.

3. *From thirty years old and upward;* in chap. 8:24 it is said, "From twenty and five years old and upward they shall go in to wait upon the service of the tabernacle of the congregation." But this seems to have been an introductory admission to a sort of apprenticeship, while the full service was reserved for the age between thirty and fifty.

4. *About the most holy things;* rather, even the most holy things; that is, the charge and bearing of them; for these were committed to their care.

5. *The covering veil;* between the Holy and Most Holy places. See note to chap. 3:31. *Cover the ark;* the covering of the ark, with other things committed to their care, was designed to hide them from the eyes of the people. Thus was signified their sacredness as devoted to God's immediate service, and reverence was fostered in the hearts of the Israelites.

7. *Covers to cover withal;* or, vessels for libation.

15. *The burden of the sons of Kohath;* the things connected with the tabernacle, which they were to carry. Chap. 3:31.

16. *The daily meat-offering;* see Exod. 29:40.

18. *Cut ye not off—the Kohathites;* by suffering them to see the holy things which they were to carry, and thus incur the penalty of death. Ver. 20.

A. M. 2514. B. C. 1490. 20 But they shall not go in to see when the holy things are covered,[a] lest they die.

21 ¶ And the LORD spake unto Moses, saying,

22 Take also the sum of the sons of Gershon, throughout the houses of their fathers, by their families;

23 From thirty years old and upward until fifty years old shalt thou number them;[b] all that enter in to perform the service,* to do the work in the tabernacle of the congregation.

24 This *is* the service of the families of the Gershonites, to serve, and for burdens:†

25 And they shall bear the curtains of the tabernacle,[c] and the tabernacle of the congregation, his covering, and the covering of the badgers' skins that *is* above upon it,[d] and the hanging for the door of the tabernacle of the congregation,

26 And the hangings of the court,[e] and the hanging for the door of the gate of the court, which *is* by the tabernacle and by the altar round about, and their cords,[f] and all the instruments of their service, and all that is made for them: so shall they serve.

27 At the appointment‡ of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burdens, and in all their service: and ye shall appoint unto them in charge all their burdens.

28 This *is* the service of the families of the sons of Gershon in the tabernacle of the congregation: and their charge *shall be* under the hand of Ithamar the son of Aaron the priest.[g]

29 ¶ As for the sons of Merari, thou shalt number them after their families, by the house of their fathers;

30 From thirty years old and upward even unto fifty years old shalt thou number them,[h] every one that entereth into the service,§ to do the work of the tabernacle of the congregation.

31 And this *is* the charge of their burden, according to all their service in the tabernacle of the congregation;[i] the boards of the tabernacle, and the bars thereof, and the pillars thereof, and sockets thereof,[j]

32 And the pillars of the court round about, and their sockets, and their pins, and their cords, with all their instruments,[k] and with all their service: and by name ye shall reckon the instruments of the charge of their burden.

33 This *is* the service of the families of the sons of Merari, according to all their service, in the tabernacle of the congregation, under the hand of Ithamar the son of Aaron the priest.[l]

34 ¶ And Moses and Aaron and the chief of the congregation numbered the sons of the Kohathites after their families, and after the house of their fathers,

35 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation:[m]

36 And those that were numbered of them by their families were two thousand seven hundred and fifty.

37 These *were* they that were numbered of the families of the Kohathites, all that might do service in the tabernacle of the congregation, which Moses and Aaron did number according to the commandment of the LORD by the hand of Moses.

38 And those that were numbered of the sons of Gershon, throughout their families, and by the house of their fathers,

39 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation,

40 Even those that were numbered of them, throughout their families, by the house of their fathers, were two thousand and six hundred and thirty.

41 These *are* they that were numbered of the families of the sons of Gershon,[n] of all that might do service in the tabernacle of the congregation, whom Moses and Aaron did number according to the commandment of the LORD.

42 ¶ And those that were numbered of the families of the sons of Merari, throughout their families, by the house of their fathers,

43 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation,

44 Even those that were numbered of them after their families, were three thousand and two hundred.

45 These *be* those that were numbered of the families of the sons of Merari, whom Moses and Aaron numbered according to the word of the LORD by the hand of Moses.[o]

46 All those that were numbered of the Levites, whom Moses and Aaron and the chief of Israel numbered, after their families, and after the house of their fathers,

47 From thirty years old and upward even unto fifty years old,[p] every one that came to do the service of the ministry, and the service of the burden in the tabernacle of the congregation,[q]

[a] Exod. 19:21; Lev. 10:2; 1 Sam. 6:19. [b] ver. 3. * Heb. *war the warfare;* 1 Cor. 9:7; 1 Tim. 1:18. † Or, *carriage.* [c] ch. 3:25, 26. [d] Exod. 25:14. [e] Exod. 27:9. [f] Exod. 35:18. ‡ Heb. *mouth.* [g] ver. 33. [h] ver. 3. § Heb. *warfare;* ver. 23. [i] ch. 3:36, 37. [j] Exod. 26:15. [k] Exod. 25:9. [l] ver. 28; Josh. 3:6. [m] ver. 47. [n] ver. 22. [o] ver. 29. [p] ver. 3, 23, 30; 1 Chr. 23:3, 27. [q] Rom. 12:6–8; 1 Cor. 12:4–31.

32. *By name ye shall reckon the instruments—of their burden;* keep an exact inventory of them. This was especially necessary in respect to the pins, cords, and sockets, which were very numerous, and needed to be carefully counted upon each removal.

47. *Service of the ministry;* all the other labor belonging to the charge of the Merarites distinct from that of bearing the burdens. As their service included the heaviest articles, four wagons were assigned to them, while the Gershonites had but two. Chap. 7:7, 8.

INSTRUCTIONS.

3. Maturity of body and mind, and thorough preparation, are needful to the proper discharge of the duties of the ministry; and none unprepared or uncalled should assume the responsibilities of the sacred office. 1 Tim. 3:6.

15. Sacred things should be treated with reverence, and we should not attempt to reveal or discover what God designed to conceal.

19. We should use all suitable means to prevent others

48 Even those that were numbered of them, were eight thousand and five hundred and fourscore.

49 According to the commandment of the LORD they were numbered by the hand of Moses, every one according to his service, and according to his burden:[a] thus were they numbered of him, as the LORD commanded Moses.[b]

CHAPTER V.

1 The unclean are removed out of the camp. 5 Restitution is to be made for trespasses. 11 The trial of jealousy.

AND the LORD spake unto Moses, saying,

2 Command the children of Israel that they put out of the camp every leper,[c] and every one that hath an issue,[d] and whosoever is defiled by the dead:[e]

3 Both male and female shall ye put out, without the camp shall ye put them;[f] that they defile not their camps, in the midst whereof I dwell.[g]

4 And the children of Israel did so, and put them out without the camp: as the LORD spake unto Moses, so did the children of Israel.

5 ¶ And the LORD spake unto Moses, saying,

6 Speak unto the children of Israel, When a man or woman shall commit any sin that men commit, to do a trespass against the LORD,[h] and that person be guilty;

7 Then they shall confess their sin which they have done:[i] and he shall recompense his trespass with the principal thereof,[j] and add unto it the fifth *part* thereof, and give *it* unto *him* against whom he hath trespassed.

8 But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the LORD, *even* to the priest; beside the ram of the atonement, whereby an atonement shall be made for him.

9 And every offering* of all the holy things of the children of Israel, which they bring unto the priest, shall be his.[k]

10 And every man's hallowed things shall be his: whatsoever any man giveth the priest, it shall be his.

11 ¶ And the LORD spake unto Moses, A. M. 2514. B. C. 1490. saying,

12 Speak unto the children of Israel, and say unto them, If any man's wife go aside, and commit a trespass against him,

13 And a man lie with her carnally,[l] and it be hid from the eyes of her husband, and be kept close, and she be defiled, and *there be* no witness against her, neither she be taken *with the manner;*

14 And the spirit of jealousy come upon him,[m] and he be jealous of his wife, and she be defiled; or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled:

15 Then shall the man bring his wife unto the priest, and he shall bring her offering for her,[n] the tenth *part* of an ephah of barley-meal; he shall pour no oil upon it, nor put frankincense thereon; for it *is* an offering of jealousy, an offering of memorial, bringing iniquity to remembrance.[o]

16 And the priest shall bring her near, and set her before the LORD:

17 And the priest shall take holy water in an earthen vessel; and of the dust that is in the floor of the tabernacle the priest shall take, and put *it* into the water.

18 And the priest shall set the woman before the LORD,[p] and uncover the woman's head, and put the offering of memorial in her hands, which *is* the jealousy-offering: and the priest shall have in his hand the bitter water that causeth the curse.

19 And the priest shall charge her by an oath,[q] and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness *with another* instead of thy husband,† be thou free from this bitter water that causeth the curse:

20 But if thou hast gone aside *to another* instead of thy husband, and if thou be defiled, and some man have lain with thee besides thy husband:

21 Then the priest shall charge the woman with an oath of cursing,[r] and the priest shall say unto the woman, The LORD make thee a curse and an oath among thy people,[s] when the LORD doth make thy thigh to rot,‡ and thy belly to swell;

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a Ver. 15, 24, 31. b ver. 1, 21. c ch. 12:14; Lev. 13:3, 46; Deut. 24:8, 9. d Lev. 15:2. e ch. 9:6, 10; 19:11–13; 31:19; Lev. 21:1. f 2 Kings 7:3; 2 Chr. 26:21. g Lev. 26:11, 12; 2 Cor. 6:16. h Lev. 6:2. i Lev. 5:5; 26:40; Josh. 7:19; Job 33:27; Psa. 32:5; Prov. 28:13; 1 John 1:9. j Lev. 6:5–7; 7:7. * Or, *heave-offering.* k ch. 18:8, 9, 19; Exod. 29:28; Lev. 6:17, 18; 7:6–14; Deut. 18:3, 4; Ezek. 44:29, 30; Mal. 3:8–10; 1 Cor. 9:13. l Lev. 18:20. m Prov. 6:34, 35; Cant. 8:6; Zeph. 3:8. n Lev. 5:11. o 1 Kings 17:18; Ezek. 29:16; Heb. 10:3. p Heb. 13:4; Rev. 2:19–23. q Matt. 26:63. † Heb. *under,* or being *in the power of thy husband.* r Josh. 6:26; 1 Sam. 14:24; Neh. 10:29. s Jer. 29:22. ‡ Heb. *fall.*

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from committing sin, lest, by our neglect, we become the occasion of their ruin.

47. While men should not enter the ministry too young, they should also not continue to sustain its responsibilities, and attempt to discharge its duties, when they are too old; but the Scriptures do not fix the age at which the public ministry now should cease. Different duties are suited to different periods of life, and wisdom from above is needful in order to judge rightly as to what are appropriate duties, and also as to the time and manner of performing them.

CHAPTER V.

6. *A trespass against the Lord;* by defrauding his fellowmen.

8. *If the man have no kinsman;* if the injured man were dead, and he had no relative to receive restitution, then it was to be made to the Lord by being given to the priest. Ver. 9, 10.

10. *Shall be his;* shall be at the disposal of the offerer to give to the priest who presents his offering. *It shall be his;* shall be the priest's.

15. *Barley-meal—no oil—nor put frankincense;* the coarseness of the material and the absence of oil and frankincense well represent the design of the offering, which is not to give thanks for past mercies nor obtain future blessings; but to bring upon the woman, if guilty, a dreadful curse. *Bringing iniquity to remembrance;* that is, before the Lord, by appealing to him to punish the woman if guilty.

16. *Near;* near to the holy place, where the Lord dwelt upon the mercy-seat.

17. *Holy water;* water from the laver in the tabernacle; called holy because devoted to a sacred or religious use. Exod. 30:18.

18. *The bitter water;* so called from its effects.

21. *Charge the woman with an oath of cursing;* lay upon her an oath which brings with it an awful curse if she swear falsely. *A curse and an oath;* an accursed person by whom men shall swear, saying, The Lord make thee like that woman. Compare Jer. 29:22.

A. M 2514. B. C. 1490. 22 And this water that causeth the curse shall go into thy bowels,[a] to make *thy* belly to swell, and *thy* thigh to rot. And the woman shall say, Amen, amen.[b]

23 And the priest shall write these curses in a book, and he shall blot *them* out with the bitter water:

24 And he shall cause the woman to drink the bitter water that causeth the curse: and the water that causeth the curse shall enter into her, *and become* bitter.

25 Then the priest shall take the jealousy-offering out of the woman's hand, and shall wave the offering before the LORD,[c] and offer it upon the altar:

26 And the priest shall take a handful of the offering, *even* the memorial thereof,[d] and burn *it* upon the altar, and afterward shall cause the woman to drink the water.

27 And when he hath made her to drink the water, then it shall come to pass, *that*, if she be defiled, and have done trespass against her husband, that the water that causeth the curse shall enter into her, *and become* bitter, and her belly shall swell, and her thigh shall rot: and the woman shall be a curse among her people.[e]

28 And if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed.[f]

29 This *is* the law of jealousies, when a wife goeth aside *to another* instead of her husband,[g] and is defiled;

30 Or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before the LORD, and the priest shall execute upon her all this law.

31 Then shall the man be guiltless from iniquity, and this woman shall bear her iniquity.[h]

CHAPTER VI.

1 The law of the Nazarites. 22 The form of blessing the people.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, When either man or woman shall separate *themselves* to vow a vow of a Nazarite,* to separate *themselves* unto the LORD;[i]

3 He shall separate *himself* from wine and strong drink,[j] and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.

4 All the days of his separation† shall he eat nothing that is made of the vine-tree,‡ from the kernels even to the husk.

5 All the days of the vow of his separation there shall no razor come upon his head:[k] until the days be fulfilled, in the which he separateth *himself* unto the LORD, he shall be holy, *and* shall let the locks of the hair of his head grow.

6 All the days that he separateth *himself* unto the LORD he shall come at no dead body.[l]

7 He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die: because the consecration§ of his God *is* upon his head.

8 All the days of his separation he *is* holy unto the LORD.[m]

9 And if any man die very suddenly by him, and he hath defiled the head of his consecration; then he shall shave his head in the day of his cleansing,[n] on the seventh day shall he shave it.

10 And on the eighth day he shall bring two turtles,[o] or two young pigeons, to the priest, to the door of the tabernacle of the congregation:

11 And the priest shall offer the one for a sin-offering, and the other for a burnt-offering, and

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a Psa. 109:18. b Deut. 27:15. c Lev. 8:27. d Lev. 2:2, 9. e Deut. 28:37; Isa. 65:15; Jer. 24:9; 29:18, 22; 42:18; Zech. 8:13. f Psa. 113:9. g ver. 19; Isa. 57:8. h Lev. 20:17–20. * Or, *make* themselves *Nazarites*. i Judg. 13:5; Acts 21:23, 24. j Jer. 35:6–8; Amos 2:12; Luke 1:15. † Or, *Nazariteship*. ‡ Heb. *vine of the wine*. k Judg. 16:17, 19; 1 Sam. 1:11. l ch. 9:6; 19:11, 16; Lev. 21:1, 2, 11. § Heb. *separation*. m 2 Cor. 6:17, 18. n Acts 18:18. o Lev. 5:7; 14:22; 15:14, 29.

22. *Amen;* be it so.

23. *In a book;* on parchment, or on something from which it could be washed off. *Shall blot them out with the bitter water;* the original Hebrew implies that he does this by dipping the writing into the water, and thus symbolically infusing the curse into it, that she may drink it down with the water. Compare Psa. 109:18.

28. *She shall be free;* from all harm.

INSTRUCTIONS.

3. As Jehovah is holy, and requires men to be holy, all causes of mental and moral defilement, and especially whatever tends to increase and extend it, should be carefully avoided.

7. Unjustly to obtain or keep possession of another's property, is a sin which God abhors. No professed repentance, which does not lead a man who is conscious of this sin to forsake it, and, if in his power, make restitution, will deliver him from divine wrath.

13. Adulterers and adulteresses are highly criminal, and exposed to the vengeance of God. Though their crime may be known only to him and themselves, he will reveal it—if not in this world, in the world to come—and will visit them with his terrible indignation.

27. The diseases which the licentious often suffer, and with which they infect and torment each other, are a manifestation of divine wrath against their sin, and a warning that, unless they repent and become pure and holy, the curses of God will sooner or later overwhelm them.

31. Satan tries hard to promote domestic jealousy, because it tends to destroy family peace, religion, and usefulness; all should therefore avoid occasions of producing it, and withstand all temptations to indulge it. If any are unjustly suspected, they should in calmness, patience, and well-doing, commit themselves to the disposal of God, and in due time he will remove suspicions, or overrule them for the advancement of his glory and the good of his kingdom.

CHAPTER VI.

2. *A Nazarite;* the Nazarite was one specially consecrated to God by his parents or himself, and that either for life or for a limited term. See note to Lev. 27:2. In this chapter the case of those only whose Nazariteship continued for a limited time is considered.

4. *Eat nothing that is made of the vine-tree;* this was a symbol of sobriety, and of abstinence from all the intoxicating pleasures of sin.

7. *He shall not make himself unclean;* by approaching the dead body. The Jews add that he was required to abstain from the customary signs of mourning, as in the case of the high-priest. This and all the other regulations were designed to impress upon his mind the sacredness of his peculiar relation to God, and the deadness to worldly joys and sorrows demanded by it.

make an atonement for him, for that he sinned by the dead, and shall hallow his head that same day.

12 And he shall consecrate unto the LORD the days of his separation, and shall bring a lamb of the first year for a trespass-offering:[a] but the days that were before shall be lost,* because his separation was defiled.

13 ¶ And this *is* the law of the Nazarite: when the days of his separation are fulfilled,[b] he shall be brought unto the door of the tabernacle of the congregation:

14 And he shall offer his offering unto the LORD, one he-lamb of the first year without blemish for a burnt-offering, and one ewe-lamb of the first year without blemish for a sin-offering,[c] and one ram without blemish for peace-offerings,[d]

15 And a basket of unleavened bread, cakes of fine flour mingled with oil,[e] and wafers of unleavened bread anointed with oil,[f] and their meat-offering, and their drink-offerings.[g]

16 And the priest shall bring *them* before the LORD, and shall offer his sin-offering, and his burnt-offering:

17 And he shall offer the ram *for* a sacrifice of peace-offerings unto the LORD, with the basket of unleavened bread: the priest shall offer also his meat-offering, and his drink-offering.

18 And the Nazarite shall shave the head of his separation *at* the door of the tabernacle of the congregation,[h] and shall take the hair of the head of his separation, and put *it* in the fire which *is* under the sacrifice of the peace-offerings.

19 And the priest shall take the sodden shoulder of the ram,[i] and one unleavened cake out of the basket,[j] and one unleavened wafer, and shall put *them* upon the hands of the Nazarite, after *the hair of* his separation is shaven:

20 And the priest shall wave them *for* a wave-offering before the LORD: this *is* holy for the priest, with the wave-breast and heave-shoulder: and after that the Nazarite may drink wine.

21 This is the law of the Nazarite who hath vowed, *and of* his offering unto the LORD for his separation, besides *that*, that his hand shall get: according to the vow which he vowed, so he must do after the law of his separation. A. M. 2514. B. C. 1490.

22 ¶ And the LORD spake unto Moses, saying,

23 Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel,[k] saying unto them,

24 The LORD bless thee,[l] and keep thee:[m]

25 The LORD make his face shine upon thee,[n] and be gracious unto thee:[o]

26 The LORD lift up his countenance upon thee,[p] and give thee peace.[q]

27 And they shall put my name upon the children of Israel,[r] and I will bless them.[s]

CHAPTER VII.

1 The offering of the princes at the dedication of the tabernacle. 10 Their several offerings at the dedication of the altar. 89 God speaketh to Moses from the mercy-seat.

AND it came to pass on the day that Moses had fully set up the tabernacle,[t] and had anointed it,[u] and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them, and sanctified them;

2 That the princes of Israel,[v] heads of the house of their fathers, who *were* the princes of the tribes, and were† over them that were numbered, offered:

3 And they brought their offering before the LORD, six covered wagons, and twelve oxen; a wagon for two of the princes, and for each one an ox: and they brought them before the tabernacle.

4 And the LORD spake unto Moses, saying,

5 Take *it* of them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service.

6 And Moses took the wagons and the oxen, and gave them unto the Levites.

7 Two wagons and four oxen he gave unto the sons of Gershon, according to their service:[w]

8 And four wagons and eight oxen he gave unto the sons of Merari,[x] according unto their service, under the hand of Ithamar the son of Aaron the priest.

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a Lev. 5:6. * Heb. *fall.* b Acts 21:26. c Lev. 4:3, 28, 32; Mal. 1:13, 14; 1 Pet. 1:19. d Lev. 3:6. e Lev. 2:4. f Exod. 29:2. g ch. 15:5, 7, 10. h Acts 21:24. i 1 Sam. 2:15. j Exod. 29:23–28. k Lev. 9:22; Deut. 10:8; 21:5; Josh. 8:33; 1 Chr. 23:13. l Psa. 134:3. m Psa. 121:7; John 17:11. n Psa. 31:16; 67:1; 80:3, 7, 19; 119:135; Dan. 9:17. o Gen. 43:29; Exod. 33:19; Mal. 1:9. p Psa. 4:6; 89:15. q Psa. 29:11; Isa. 26:3, 12; John 14:27; Phil. 4:7; 2 Thess. 3:16. r Deut. 28:10; 2 Chr. 7:14; Isa. 43:7; Dan. 9:18, 19. s ch. 23:20; Gen. 12:2, 3; Psa. 5:12; 67:7; 115:12, 13; Acts 3:26; Eph. 1:3. t Exod. 40:18. u Lev. 8:10, 11. v ch. 1:4, etc. † Heb. *who stood.* w ch. 4:24–28. x ch. 4:29–33.

12. *Days—shall be lost;* they would not be counted as a part of the time of his Nazariteship, but he must begin again.

14. *His offering;* these offerings were an acknowledgment that in his best services he needed the efficacy of atoning blood and of the purifying Spirit, and also tokens of gratitude for the goodness of God.

15. *Meat-offering—drink-offerings;* those accompanying the sacrifices mentioned in the preceding verse. See chap. 15:3–10.

19. *Sodden shoulder;* the boiled shoulder, which was the left shoulder, the right with the wave-breast having been given to the priest by a general law. Lev. 7:32, 33.

21. *That his hand shall get;* such freewill-offerings as he shall be able to make.

24–26. This threefold divine benediction is supposed by many interpreters to contain an intimation of the Trinity in the godhead.

27. *Put my name;* call Israel by my name, and teach them to obey me as my peculiar people.

INSTRUCTIONS.

8. Holiness to the Lord is the badge of his people, and should ever be their peculiar characteristic. They should abstain from fleshly lusts, which war against the soul, moderate their desires for earthly things, place their affections on things above, and regulate all their acts by the will of God.

20. We are always exposed in this world to moral defilement, and in our best services need the application of the blood of Christ and the purifying influences of his Spirit, in order that our offerings may be acceptable in his sight.

27. The blessing of Jehovah, in the love of the Father, the grace of the Son, and the communion of the Holy Ghost, bestowed upon his believing, obedient people, will make them all for ever truly and perfectly blessed.

CHAPTER VII.

2. *The princes of Israel;* chap. 1:16.

3. *Their offering;* these were voluntary offerings in addition to those which were commanded.

A. M. 2514. B. C. 1490. 9 But unto the sons of Kohath he gave none: because the service of the sanctuary belonging unto them *was that* they should bear upon their shoulders.[a]

10 ¶ And the princes offered for dedicating of the altar in the day that it was anointed,[b] even the princes offered their offering before the altar.

11 And the LORD said unto Moses, They shall offer their offering, each prince on his day, for the dedicating of the altar.

12 ¶ And he that offered his offering the first day was Nahshon the son of Amminadab,[c] of the tribe of Judah:

13 And his offering *was* one silver charger, the weight whereof *was* a hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary;[d] both of them *were* full of fine flour mingled with oil for a meat-offering:[e]

14 One spoon of ten *shekels* of gold, full of incense:[f]

15 One young bullock, one ram, one lamb of the first year, for a burnt-offering:[g]

16 One kid of the goats for a sin-offering:[h]

17 And for a sacrifice of peace-offerings,[i] two oxen, five rams, five he-goats, five lambs of the first year: this *was* the offering of Nahshon the son of Amminadab.

18 ¶ On the second day Nethaneel the son of Zuar,[j] prince of Issachar, did offer:

19 He offered *for* his offering one silver charger,[k] the weight whereof *was* a hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering.

20 One spoon of gold of ten *shekels*, full of incense:

21 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

22 One kid of the goats for a sin-offering:

23 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this *was* the offering of Nethaneel the son of Zuar.

24 ¶ On the third day Eliab the son of Helon,[l] prince of the children of Zebulun, *did offer:*

25 His offering *was* one silver charger, the weight whereof *was* a hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:

26 One golden spoon of ten *shekels*, full of incense:

27 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

28 One kid of the goats for a sin-offering:

29 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this *was* the offering of Eliab the son of Helon.

30 ¶ On the fourth day Elizur the son of Shedeur,[m] prince of the children of Reuben, *did offer:*

31 His offering *was* one silver charger of the weight of a hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary;[n] both of them full of fine flour mingled with oil for a meat-offering:

32 One golden spoon of ten *shekels*, full of incense:

33 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

34 One kid of the goats for a sin-offering:

35 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this *was* the offering of Elizur the son of Shedeur.

36 ¶ On the fifth day Shelumiel the son of Zurishaddai,[o] prince of the children of Simeon, *did offer:*

37 His offering *was* one silver charger, the weight whereof *was* a hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary;[p] both of them full of fine flour mingled with oil for a meat-offering:

38 One golden spoon of ten *shekels*, full of incense:

39 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

40 One kid of the goats for a sin-offering:

41 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this *was* the offering of Shelumiel the son of Zurishaddai.

42 ¶ On the sixth day Eliasaph the son of Deuel,[*q] prince of the children of Gad, *offered:*

43 His offering *was* one silver charger of the weight of a hundred and thirty *shekels*, a silver bowl of seventy shekels, after the shekel of the sanctuary;[r] both of them full of fine flour mingled with oil for a meat-offering:

44 One golden spoon of ten *shekels*, full of incense:

45 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

46 One kid of the goats for a sin-offering:

47 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this *was* the offering of Eliasaph the son of Deuel.

48 ¶ On the seventh day Elishama the son of Ammihud,[s] prince of the children of Ephraim, *offered:*

49 His offering *was* one silver charger, the weight whereof *was* a hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary;[t] both of them full of fine flour mingled with oil for a meat-offering:

50 One golden spoon of ten *shekels*, full of incense:

51 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

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a Ch. 4:4–15. b Deut. 20:5; 1 Kings 8:63; 2 Chron. 7:5, 9; Ezra 6:16; Neh. 12:27; Psa. 30, title. c ch. 1:7; 2:3. d Exod. 30:13. e Lev. 2:1. f Exod. 30:34. g Lev. 1:2, 3. h Lev. 4:23. i Lev. 3:1. j ch. 1:8; 2:5.

k ver. 13, etc. l ch. 1:9; 2:7. m ch. 1:5; 2:10. n ver. 13, etc. o ch. 1:6; 2:12. p ver. 13, etc. * Called *Reuel*, ch. 2:14. q ch. 1:14; 2:14. r ver. 13, etc. s ch. 1:10; 2:18. t ver. 13, etc.

9. *Bear upon their shoulders;* the ark and the sacred things which they were to carry. Chap. 3:31.

11. *Each prince on his day;* by this orderly arrangement increased solemnity was given to the transaction, and the great truth that God notices and rewards the gifts of his servants individually was taught in a very forcible way.

13. *His offering was one silver charger;* the word in the original denotes a deep dish or bowl. Its weight shows it to have been of a large size. *A hundred and thirty shekels;* nearly five and a half pounds. Exod. 38:24. *One silver bowl;* a sacrificial bowl for receiving the blood of the victims.

52 One kid of the goats for a sin-offering:
53 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this *was* the offering of Elishama the son of Ammihud.
54 ¶ On the eighth day *offered* Gamaliel the son of Pedahzur,[a] prince of the children of Manasseh:
55 His offering *was* one silver charger of the weight of a hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary;[b] both of them full of fine flour mingled with oil for a meat-offering:
56 One golden spoon of ten *shekels*, full of incense:
57 One young bullock, one ram, one lamb of the first year, for a burnt-offering:
58 One kid of the goats for a sin-offering:
59 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this *was* the offering of Gamaliel the son of Pedahzur.
60 ¶ On the ninth day Abidan the son of Gideoni,[c] prince of the children of Benjamin, *offered:*
61 His offering *was* one silver charger, the weight whereof *was* a hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary;[d] both of them full of fine flour mingled with oil for a meat-offering:
62 One golden spoon of ten *shekels*, full of incense:
63 One young bullock, one ram, one lamb of the first year, for a burnt-offering:
64 One kid of the goats for a sin-offering:
65 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this *was* the offering of Abidan the son of Gideoni.
66 ¶ On the tenth day Ahiezer the son of Ammishaddai,[e] prince of the children of Dan, *offered:*
67 His offering *was* one silver charger, the weight whereof *was* a hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary;[f] both of them full of fine flour mingled with oil for a meat-offering:
68 One golden spoon of ten *shekels*, full of incense:
69 One young bullock, one ram, one lamb of the first year, for a burnt-offering:
70 One kid of the goats for a sin-offering:
71 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this *was* the offering of Ahiezer the son of Ammishaddai.
72 ¶ On the eleventh day Pagiel the son of Ocran,[g] prince of the children of Asher, *offered:*
73 His offering *was* one silver charger, the weight whereof *was* a hundred and thirty *shekels*, A. M. 2514. B. C. 1490. one silver bowl of seventy shekels, after the shekel of the sanctuary;[h] both of them full of fine flour mingled with oil for a meat-offering:
74 One golden spoon of ten *shekels*, full of incense:
75 One young bullock, one ram, one lamb of the first year, for a burnt-offering:
76 One kid of the goats for a sin-offering:
77 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this *was* the offering of Pagiel the son of Ocran.
78 ¶ On the twelfth day Ahira the son of Enan,[i] prince of the children of Naphtali, *offered:*
79 His offering *was* one silver charger, the weight whereof *was* a hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary;[j] both of them full of fine flour mingled with oil for a meat-offering:
80 One golden spoon of ten *shekels*, full of incense:
81 One young bullock, one ram, one lamb of the first year, for a burnt-offering:
82 One kid of the goats for a sin-offering:
83 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this *was* the offering of Ahira the son of Enan.
84 This *was* the dedication of the altar, in the day when it was anointed, by the princes of Israel: twelve chargers of silver, twelve silver bowls, twelve spoons of gold:
85 Each charger of silver *weighing* a hundred and thirty *shekels*, each bowl seventy: all the silver vessels *weighed* two thousand and four hundred *shekels*, after the shekel of the sanctuary:
86 The golden spoons *were* twelve, full of incense, *weighing* ten *shekels* apiece, after the shekel of the sanctuary: all the gold of the spoons *was* a hundred and twenty *shekels*.
87 All the oxen for the burnt-offering *were* twelve bullocks, the rams twelve, the lambs of the first year twelve, with their meat-offering: and the kids of the goats for sin-offering twelve.
88 And all the oxen for the sacrifice of the peace-offerings *were* twenty and four bullocks, the rams sixty, the he-goats sixty, the lambs of the first year sixty. This *was* the dedication of the altar, after that it was anointed.[k]
89 And when Moses was gone into the tabernacle of the congregation to speak with him,[*1] then he heard the voice of one speaking unto him from off the mercy-seat that *was* upon the ark of testimony,[m] from between the two cherubim: and he spake unto him.

a Ch. 1:10; 2:20. b ver. 13, etc. c ch. 1:11; 2:22. d ver. 13, etc. e ch. 1:12; 2:25. f ver. 13, etc. g ch. 1:13; 2:27. h ver. 13, etc. i ch. 1:15; 2:29. j ver. 13, etc. k ver. 1. * That is, *God.* l ch. 12:8; Exod. 33:9, 11. m Exod. 25:22.

89. *Him;* God, to whom the altar and tabernacle had been dedicated. *The voice of one;* Exod. 25:22.

INSTRUCTIONS.

2. Those who are truly devoted to God, and thankful for his mercies, will not be satisfied with doing merely what is specifically commanded, but will make voluntary offerings of time, talents, and property, from love to him and his cause, and to promote his glory and the good of their fellow-men.

5. None need be discouraged when called to great and laborious services; God will provide for them, that as their duties are, their strength and all needful mercies may be.

11. Jehovah would have all things, especially with regard to his worship, conducted with propriety, and in such a way that the personal responsibility of each worshipper shall be made manifest, and thus the greatest blessing upon the whole be secured.

13. They whom God has blessed with wealth, or elevated to stations of honor and influence, should esteem it not only their duty but their privilege to be examples of liberality in his service.

A. M. 2514.
B. C. 1490.

CHAPTER VIII.

1 How the lamps are to be lighted. 5 The consecration of the Levites. 23 The age and time of their service.

AND the LORD spake unto Moses, saying,
2 Speak unto Aaron, and say unto him, When thou lightest the lamps,[a] the seven lamps shall give light over against the candlestick.

3 And Aaron did so; he lighted the lamps thereof over against the candlestick, as the LORD commanded Moses.

4 And this work of the candlestick *was of* beaten gold;[b] unto the shaft thereof, unto the flowers thereof, *was* beaten work;[c] according unto the pattern which the LORD had showed Moses,[d] so he made the candlestick.

5 ¶ And the LORD spake unto Moses, saying,

6 Take the Levites from among the children of Israel, and cleanse them.

7 And thus shalt thou do unto them, to cleanse them: Sprinkle water of purifying upon them,[e] and let them shave* all their flesh, and let them wash their clothes, and *so* make themselves clean.[f]

8 Then let them take a young bullock with his meat-offering,[g] *even* fine flour mingled with oil, and another young bullock shalt thou take for a sin-offering.

9 And thou shalt bring the Levites before the tabernacle of the congregation:[h] and thou shalt gather the whole assembly of the children of Israel together.[i]

10 And thou shalt bring the Levites before the LORD: and the children of Israel shall put their hands upon the Levites:[j]

11 And Aaron shall offer† the Levites before the LORD[k] *for* an offering‡ of the children of Israel, that they may execute§ the service of the LORD.

12 And the Levites shall lay their hands upon the heads of the bullocks: and thou shalt offer the one *for* a sin-offering, and the other *for* a burnt-offering, unto the LORD, to make an atonement for the Levites.

13 And thou shalt set the Levites before Aaron, and before his sons, and offer them *for* an offering unto the LORD.

14 Thus shalt thou separate the Levites from among the children of Israel:[l] and the Levites shall be mine.[m]

15 And after that shall the Levites go in to do the service of the tabernacle of the congregation: and thou shalt cleanse them, and offer them *for* an offering.[n]

16 For they *are* wholly given unto me from among the children of Israel; instead of such as open every womb, *even instead of* the first-born of all the children of Israel, have I taken them unto me.[o]

17 For all the first-born of the children of Israel *are* mine, *both* man and beast:[p] on the day that I smote every first-born in the land of Egypt I sanctified them for myself.

18 And I have taken the Levites for all the first-born of the children of Israel.

19 And I have given the Levites *as* a gift‖ to Aaron and to his sons from among the children of Israel,[q] to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel: that there be no plague among the children of Israel,[r] when the children of Israel come nigh unto the sanctuary.

20 And Moses, and Aaron, and all the congregation of the children of Israel, did to the Levites according unto all that the LORD commanded Moses concerning the Levites, so did the children of Israel unto them.

21 And the Levites were purified, and they washed their clothes;[s] and Aaron offered them *as* an offering before the LORD;[t] and Aaron made an atonement for them to cleanse them.

22 And after that went the Levites in to do their service in the tabernacle of the congregation before Aaron, and before his sons:[u] as the LORD had commanded Moses concerning the Levites,[v] so did they unto them.

23 ¶ And the LORD spake unto Moses, saying,

24 This *is it* that *belongeth* unto the Levites: from twenty and five years old and upward they shall go in to wait upon the service¶ of the tabernacle of the congregation:[w]

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a Exod. 25:37; 40:25. b Exod. 25:31. c Exod. 25:18. d Exod. 25:40. e ch. 19:9, 17, etc. * Heb. *cause a razor to pass over*, etc. f Lev. 14:8, 9. g Lev. 2:1. h Exod. 29:4, etc.; 40:12. i Lev. 8:3. j Lev. 1:4. † Heb. *wave.* k ver. 15. ‡ Heb. *wave-offering.* § Heb. *be to execute.* l ch. 16:9. m ch. 3:45. n verses 11, 13. o ch. 3:12, 45. p ch. 3:13; Exod. 13:2, 12–15; Luke 2:23. ‖ Heb. *given.* q ch. 3:9. r ch. 1:53; 16:46; 18:5; 2 Chr. 26:16. s ver. 7. t ver. 11, 12. u ver. 15. v ver. 5, etc. ¶ Heb. *war the warfare;* 1 Cor. 9:7. w ch. 4:3; 1 Chr. 23:3, 27.

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84. That which is publicly given for God's service and the advancement of his cause, should be managed in an orderly way, and a careful account kept of it, that nothing may be lost, and no scandal given to the cause of truth. John 6:12; 2 Cor. 8:20, 21.

88. Jehovah is a bountiful God, and is delighted with liberality in his people. Much may be devoted to the support of his worship, and when so used, it is not wasted or unprofitably employed, but is spent to the highest advantage. Psa. 145:16; Prov. 11:25; Isa. 32:8; 2 Cor. 9:13.

CHAPTER VIII.

2. *Over against the candlestick;* the meaning of these words, which occur also in Exod. 25:37, is doubtful. The candlestick stood on the south side of the sanctuary over against the table of show-bread on the north side. Exod. 40:24. Some suppose the direction to be, that the lamp-cups should be so arranged that their wicks should incline towards the north, and thus throw their light towards the table of show-bread; others, that the six wicks of the branches should all incline towards the central lamp, called here the candlestick by way of distinction.

6. *Levites;* those of the tribe of Levi not descended from Aaron. These assisted the priests, Aaron's sons, in various services about the tabernacle, and afterwards about the temple.

7. *Sprinkle water of purifying upon them;* the preparation of which is described in ch. 19:1–19. Compare Heb. 9:13, 14.

11. *Offer the Levites;* consecrate them to the service of the Lord in the various duties of the sanctuary. Ver. 14–19.

19. *To make an atonement for the children of Israel;* to make propitiation for the children of Israel, in whose behalf they acted; that is, to avert from them the judgments that would come upon them if they should presume to meddle with the sacred things. Chap. 1:53; 18:1–5.

24. *Twenty and five years old;* at this age they began to wait upon the priests, learn their duties as Levites, and do some things about the tabernacle; but they did not enter fully on their work as Levites till they were thirty. See note to chap. 4:3.

25 And from the age of fifty years they shall cease waiting upon the service *thereof*,* and shall serve no more:

26 But shall minister with their brethren in the tabernacle of the congregation, to keep the charge,[a] and shall do no service.[b] Thus shalt thou do unto the Levites touching their charge.

CHAPTER IX.

1 The passover is commanded again. 6 A second passover allowed for them that were unclean or absent. 15 The cloud guideth the removings and encampings of the Israelites.

AND the LORD spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying,

2 Let the children of Israel also keep the passover at his appointed season.[c]

3 In the fourteenth day of this month,[d] at even,† ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it.

4 And Moses spake unto the children of Israel, that they should keep the passover.

5 And they kept the passover on the fourteenth day of the first month at even in the wilderness of Sinai:[e] according to all that the LORD commanded Moses, so did the children of Israel.

6 ¶ And there were certain men, who were defiled by the dead body of a man,[f] that they could not keep the passover on that day: and they came before Moses and before Aaron on that day.[g]

7 And those men said unto him, We *are* defiled by the dead body of a man: wherefore are we kept back, that we may not offer an offering of the LORD in his appointed season among the children of Israel?

8 And Moses said unto them, Stand still, and I will hear what the LORD will command concerning you.

9 ¶ And the LORD spake unto Moses, A. M. 2514. B. C. 1490. saying,

10 Speak unto the children of Israel, saying, If any man of you or of your posterity shall be unclean by reason of a dead body, or *be* in a journey afar off, yet he shall keep the passover unto the LORD.

11 The fourteenth day of the second month at even they shall keep it,[h] *and* eat it with unleavened bread and bitter *herbs*.[i]

12 They shall leave none of it unto the morning,[j] nor break any bone of it:[k] according to all the ordinances of the passover they shall keep it.

13 But the man that *is* clean, and is not in a journey, and forbeareth to keep the passover, even the same soul shall be cut off from among his people:[l] because he brought not the offering of the LORD in his appointed season,[m] that man shall bear his sin.[n]

14 And if a stranger shall sojourn among you, and will keep the passover unto the LORD; according to the ordinance of the passover, and according to the manner thereof, so shall he do: ye shall have one ordinance, both for the stranger, and for him that was born in the land.[o]

15 ¶ And on the day that the tabernacle was reared up, the cloud covered the tabernacle,[p] *namely*, the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire,[q] until the morning.

16 So it was alway: the cloud covered it *by day*, and the appearance of fire by night.[r]

17 And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed:[s] and in the place where the cloud abode, there the children of Israel pitched their tents.

18 At the commandment of the LORD the children of Israel journeyed, and at the commandment of the LORD they pitched: as long as the cloud abode upon the tabernacle they rested in their tents.[t]

19 And when the cloud tarried‡ long upon the

* Heb. *return from the warfare of the service;* 2 Tim. 4:7. [a] ch. 1:53; 18:4; 1 Chron. 23:32; Ezek. 44:8, 11. [b] 1 Tim. 4:15. [c] Exod. 12:3; Deut. 16:1. [d] 2 Chron. 30:2, 15. † Heb. *between the two evenings;* Exod. 12:6. [e] Josh. 5:10. [f] ch. 5:2; 19:11, 16; John 18:28. [g] ch. 27:2, 5; Exod. 18:15, 19. [h] ver. 3. [i] Exod. 12:8 [j] Exod. 12:10. [k] Exod. 12.46; John 19:36. [l] Exod. 12:15. [m] ver. 7. [n] ch. 5:31. [o] Exod. 12:49. [p] Exod. 40:34. [q] Exod. 13:21; 40:38; Neh. 9:12, 19; Psa. 78:14. [r] Deut. 1:33. [s] ch. 10:11, 33; Exod. 40:36–38. [t] 1 Cor. 10:1. ‡ Heb. *prolonged.*

26. *Keep the charge, and—do no service;* after the age of fifty, they had the general charge of the sanctuary, assisted their younger brethren in various ways, and instructed the people; but were released from the most laborious duties of their offices, especially the bearing of the sacred things.

INSTRUCTIONS.

3. Ministers of the gospel who communicate a knowledge of God and his will to men, shine as lights in the world holding forth the word of life; and multitudes who were in darkness, are, through their instrumentality, made light in the Lord, and prepared to shine as the brightness of the firmament and as the stars for ever.

6. The best of men need cleansing through faith in the blood of Christ, and by the influence of his Spirit, in order that their services may be accepted of God.

21. Though God is the author of spiritual cleansing, he accomplishes it through the means of his appointment; and men are bound to use these means according to his will, and thus cleanse themselves from all filthiness of the flesh and of the spirit, perfecting holiness in the fear of God. 2 Cor. 7:1; Isa. 1:16, 17; Ezek. 18:31.

26. After ministers of the gospel have become too old to perform the laborious duties of their office, they may still be very useful by wise counsel, judicious instruction, habitual prayer, and a holy example; and should be provided for to the end of life.

CHAPTER IX.

1. *The first month;* Abib.

2. *The passover;* Exod. 12:2–14.

11. *The fourteenth day of the second month;* this was in the month Zif, and one month after the usual time of keeping the passover.

13. *Forbeareth to keep the passover;* at the usual time.

18. *At the commandment of the Lord;* as manifested by the moving or resting of the cloud.

INSTRUCTIONS.

3. As the death of Christ is the procuring cause of the salvation of his people, it is his will that they should from time to time celebrate it according to his appointment, with humility, penitence, gratitude, and joy. Matthew 26:26–28; Luke 22:19; 1 Cor. 11:23–26.

13. To obey God, we must neither neglect to commemorate the death of Christ, nor do it in an unholy manner; but must examine ourselves and see whether we believe on him, feel our need of his salvation, and make it our great object in all things to do his will. 1 Cor. 11:27–30.

A. M. 2514. B. C. 1490. tabernacle many days, then the children of Israel kept the charge of the LORD,[a] and journeyed not.

20 And *so* it was, when the cloud was a few days upon the tabernacle; according to the commandment of the LORD they abode in their tents, and according to the commandment of the LORD they journeyed.

21 And *so* it was, when the cloud abode* from even unto the morning, and *that* the cloud was taken up in the morning, then they journeyed: whether *it was* by day or by night that the cloud was taken up, they journeyed.

22 Or *whether it were* two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not: but when it was taken up, they journeyed.[b]

23 At the commandment of the LORD they rested in their tents, and at the commandment of the LORD they journeyed: they kept the charge of the LORD,[c] at the commandment of the LORD by the hand of Moses.[d]

CHAPTER X.

1 The use of the silver trumpets. 11 The Israelites remove from Sinai to Paran. 14 The order of their march. 29 Hobab is entreated by Moses not to leave them. 33 The blessing of Moses at the removing and resting of the ark.

AND the LORD spake unto Moses, saying,
2 Make thee two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the calling of the assembly,[e] and for the journeying of the camps.

3 And when they shall blow with them,[f] all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation.

4 And if they blow *but* with one *trumpet*, then the princes, *which are* heads of the thousands of Israel,[g] shall gather themselves unto thee.

5 When ye blow an alarm,[h] then the camps that lie on the east parts shall go forward.[i]

6 When ye blow an alarm the second time, then the camps that lie on the south side shall take their journey:[j] they shall blow an alarm for their journeys.

7 But when the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm.

8 And the sons of Aaron, the priests, shall blow with the trumpets;[k] and they shall be to you for an ordinance for ever throughout your generations.

9 And if ye go to war in your land against the enemy that oppresseth you,[l] then ye shall blow an alarm with the trumpets;[m] and ye shall be remembered before the LORD your God,[n] and ye shall be saved from your enemies.[o]

10 Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt-offerings, and over the sacrifices of your peace-offerings;[p] that they may be to you for a memorial before your God:[q] I *am* the LORD your God.

11 ¶ And it came to pass on the twentieth *day* of the second month, in the second year, that the cloud was taken up from off the tabernacle of the testimony.[r]

12 And the children of Israel took their journeys out of the wilderness of Sinai;[s] and the cloud rested in the wilderness of Paran.[t]

13 And they first took their journey according to the commandment of the LORD by the hand of Moses.[u]

14 ¶ In the first *place* went the standard of the camp of the children of Judah according to their armies:[v] and over his host *was* Nahshon the son of Amminadab.

15 And over the host of the tribe of the children of Issachar *was* Nethaneel the son of Zuar.

16 And over the host of the tribe of the children of Zebulun *was* Eliab the son of Helon.

17 And the tabernacle was taken down;[w] and the sons of Gershon and the sons of Merari set forward, bearing the tabernacle.[x]

18 ¶ And the standard of the camp of Reuben set forward according to their armies:[y] and over his host *was* Elizur the son of Shedeur.

19 And over the host of the tribe of the children of Simeon *was* Shelumiel the son of Zurishaddai.

20 And over the host of the tribe of the children of Gad *was* Eliasaph the son of Deuel.

21 And the Kohathites set forward, bearing the sanctuary:[z] and *the other*† did set up the tabernacle against they came.

22 ¶ And the standard of the camp of the children of Ephraim set forward according to their armies:[a] and over his host *was* Elishama the son of Ammihud.

23 And over the host of the tribe of the children of Manasseh *was* Gamaliel the son of Pedahzur.

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a Ch. 1:53; 3:8; Zech. 3:7. * Heb. *was.* b Exod. 40:36, 37. c ver. 19. d Psa. 77:20. e Isa. 1:13. f Jer. 4:5; Joel 2:15. g ch. 1:16; Exod. 18:21. h Joel 2:1. i ch. 2:3. j ch. 2:10. k ch. 31:6; Josh. 6:4; 1 Chr. 15:24; 2 Chr. 13:12. l Judg. 2:18; 10:8, 12; Psa. 106:42. m 2 Chr. 13:14. n Gen. 8:1; Psa. 106:4; 136:23. o Luke 1:70, 71. p ch. 29:1; Lev. 23:24; 1 Chr. 15:24; 2 Chr. 5:12; 7:6; 29:26; Ezra 3:10; Neh. 12:35; Psa. 81:3; 89:15. q Exod. 28:29; Acts 10:4. r ch 9:17–20; Exod. 40:36, 37. s Exod. 19:1. t ch. 12:16. u ch. 2:9–34. v ch. 2:3–9. w ch. 1:51. x ch. 4:24; 7:6–8. y ch. 2:10, 16. z ch. 4:4–15. † That is, *the Gershonites and the Merarites;* ver. 17. a ch. 2:18, 24.

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23. If we are disposed to obey God, he will, by his word, his Spirit, and his providence, make so plain the path of duty, that in walking in it we shall be safe, useful, and happy.

CHAPTER X.

5. *Blow an alarm;* this was done by blowing long and loud with a broken, interrupted sound.

10. *May be to you for a memorial before your God;* may, as it were, remind him of his engagements to you as his covenant people. Compare ver. 9.

12. *Paran;* between Sinai and Palestine, west and southwest of Edom, there were two intervening encampments. Chap. 11:35; 12:16; 33:16–18.

14. *The standard of the camp of—Judah;* that of the first grand division of three tribes. See chap. 2.

17. *Set forward, bearing the tabernacle;* the Gershonites and Merarites followed immediately after the first division, that they might have time to set up the tabernacle before the Kohathites came.

21. *Bearing the sanctuary;* that is, the most holy things, as the ark, the altar of incense, the candlestick, etc. See chap. 3:31. *The other;* the Gershonites and Merarites.

24 And over the host of the tribe of the children of Benjamin *was* Abidan the son of Gideoni.

25 ¶ And the standard of the camp of the children of Dan set forward,[a] *which was* the rearward of all the camps throughout their hosts:[b] and over his host *was* Ahiezer the son of Ammishaddai.

26 And over the host of the tribe of the children of Asher *was* Pagiel the son of Ocran.

27 And over the host of the tribe of the children of Naphtali *was* Ahira the son of Enan.

28 Thus* *were* the journeyings of the children of Israel according to their armies, when they set forward.

29 ¶ And Moses said unto Hobab, the son of Raguel† the Midianite, Moses' father-in-law, We are journeying unto the place of which the LORD said, I will give it you:[c] come thou with us, and we will do thee good: for the LORD hath spoken good concerning Israel.[d]

30 And he said unto him, I will not go; but I will depart to mine own land, and to my kindred.

31 And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes.[e]

32 And it shall be, if thou go with us, yea, it shall be, that what goodness the LORD shall do unto us, the same will we do unto thee.[f]

33 ¶ And they departed from the mount of the LORD three days' journey:[g] and the ark of the covenant of the LORD went before them in the three days' journey, to search out a resting-place for them.[h]

34 And the cloud of the LORD *was* upon them by day,[i] when they went out of the camp.

35 And it came to pass, when the ark set forward, that Moses said, Rise up, LORD, and let thine enemies be scattered;[j] and let them that hate thee flee before thee.

36 And when it rested, he said, Return, O LORD, unto the many thousands‡ of Israel.

CHAPTER XI. A. M. 2514. B. C. 1490.

1 The burning at Taberah quenched by Moses' prayer. 4 The people lust for flesh, and loathe manna. 10 Moses complaineth of his charge. 16 God divideth his burden unto seventy elders. 31 Quails are given in wrath at Kibroth-hattaavah.

AND *when* the people complained,§[k] it displeased‖ the LORD: and the LORD heard *it;* and his anger was kindled;[l] and the fire of the LORD burnt among them, and consumed *them that were* in the uttermost parts of the camp.[m]

2 And the people cried unto Moses; and when Moses prayed unto the LORD, the fire was quenched.¶

3 And he called the name of the place Taberah:* because the fire of the LORD burnt among them.

4 ¶ And the mixed multitude that *was* among them fell a lusting:†[n] and the children of Israel also wept again,‡ and said, Who shall give us flesh to eat?[o]

5 We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic:

6 But now our soul *is* dried away:[p] *there is* nothing at all, besides this manna, *before* our eyes.

7 And the manna *was* as coriander-seed, and the color thereof as the color§ of bdellium.[q]

8 *And* the people went about, and gathered *it*, and ground *it* in mills, or beat *it* in a mortar, and baked *it* in pans, and made cakes of it: and the taste of it was as the taste of fresh oil.[r]

9 And when the dew fell upon the camp in the night, the manna fell upon it.[s]

10 ¶ Then Moses heard the people weep throughout their families, every man in the door of his tent: and the anger of the LORD was kindled greatly;[t] Moses also was displeased.[u]

11 And Moses said unto the LORD, Wherefore hast thou afflicted thy servant? and wherefore have I not found favor in thy sight, that thou layest the burden of all this people upon me?

12 Have I conceived all this people? have I begotten them, that thou shouldest say unto me, Carry them in thy bosom,[v] as a nursing-father beareth the

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a Ch. 2:25, 31. b Josh. 6:9; Isa. 58:8. * Heb. *These.* † *Reuel;* Exod. 2:18. c Gen. 12:7. d Exod. 6:7, 8. e Job 29:15. f Judg. 1:16; 4:11. g Exod. 3:1. h Deut. 1:33; Josh. 3:3–6. i Exod. 13:21; Neh. 9:12, 19. j Psa. 68:1, 2; 132:8. ‡ Heb. *ten thousand thousands;* Deut. 1:10. § Or, *were as it were complainers.* k Deut. 9:22. ‖ Heb. *it was evil in the ears of.*

l Psa. 78:21. m Lev. 10:2; 2 Kings 1:12. ¶ Heb. *sunk.* * That is, *A burning.* † Heb. *lusted a lust.* n Exod. 12:38. ‡ Heb. *returned and wept.* o 1 Cor. 10:6. p ch. 21:5. § Heb. *eye of it as the eye.* q Gen. 2:12. r Exod. 16:31. s Exod. 16:14. t ver. 1; Isa. 5:25. u Psa. 139:21. v Isa. 40:11.

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29. *Raguel;* supposed to be the same as Reuel and Jethro. Exod. 2:18; 3:1; 18:1.

31. *Be to us instead of eyes;* Hobab was acquainted with the country, and could assist on their journey.

33. *Three days' journey;* namely, from Sinai to the wilderness of Paran. Ver. 11–13.

INSTRUCTIONS.

8. Christian ministers are placed as watchmen, and should give the people counsel and warning from God. When they speak, it should be with such plainness as to be understood, and with such affection as is best suited to persuade the people to follow their directions. 1 Cor. 14:6–19; Eph. 4:15.

13. All men are on a journey through this world. Jehovah offers to be their guide, and if they follow him he will direct them to the Canaan of eternal rest. If they reject him, and continue to walk in their own way, they will wander in darkness and find no rest for ever.

29. Those who have chosen God for their guide, and are on their way to heaven, should urge others, especially their relatives and friends, to accompany them, and present as a motive the good which God has promised to those who follow him.

32. Those who are journeying towards heaven need help not only from God, but also from one another; and they may be of great assistance to each other in guarding from danger, and guiding in the way of safety, usefulness, and peace.

36. However much assistance the people of God may receive from men, their desires can never be fully met, nor their wants satisfied, without the permanent presence and favor of God.

CHAPTER XI.

1. *The fire of the Lord;* a miraculous fire proceeding from Jehovah's presence. Compare Lev. 10:2.

3. *Taberah;* a burning.

4. *Mixed multitude;* Exod. 12:38. *Fell a lusting;* impatiently desired other kinds of food.

6. *Our soul is dried away;* we languish and are suffering for want of other food.

7. *As coriander-seed;* a small round seed. *Bdellium;* according to some, the pearl; according to others, a gummy secretion of a yellowish-white color.

A. M. 2514. B. C. 1490. sucking child,[a] unto the land which thou swarest unto their fathers?[b]

13 Whence should I have flesh to give unto all this people?[c] for they weep unto me, saying, Give us flesh, that we may eat.

14 I am not able to bear all this people alone,[d] because *it is* too heavy for me.

15 And if thou deal thus with me, kill me, I pray thee,[e] out of hand, if I have found favor in thy sight; and let me not see my wretchedness.

16 ¶ And the LORD said unto Moses, Gather unto me seventy men of the elders of Israel,[f] whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee.

17 And I will come down and talk with thee there:[g] and I will take of the spirit which *is* upon thee,[h] and will put *it* upon them; and they shall bear the burden of the people with thee, that thou bear *it* not thyself alone.

18 And say thou unto the people, Sanctify yourselves against to-morrow,[i] and ye shall eat flesh: for ye have wept in the ears of the LORD,[j] saying, Who shall give us flesh to eat?[k] for *it was* well with us in Egypt: therefore the LORD will give you flesh, and ye shall eat.

19 Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days;

20 *But* even a whole month,[*] until it come out at your nostrils, and it be loathsome unto you:[l] because that ye have despised the LORD which *is* among you, and have wept before him, saying, Why came we forth out of Egypt?

21 And Moses said, The people, among whom I *am, are* six hundred thousand footmen;[m] and thou hast said, I will give them flesh, that they may eat a whole month.

22 Shall the flocks and the herds be slain for them, to suffice them?[n] or shall all the fish of the sea be gathered together for them, to suffice them?

23 And the LORD said unto Moses, Is the LORD's hand waxed short?[o] thou shalt see now whether my word shall come to pass unto thee or not.[p]

24 ¶ And Moses went out, and told the people the words of the LORD, and gathered the seventy men of the elders of the people, and set them round about the tabernacle.

25 And the LORD came down in a cloud,[q] and spake unto him, and took of the spirit that *was* upon him, and gave *it* unto the seventy elders: and it came to pass, that, when the spirit rested upon them, they prophesied,[r] and did not cease.

26 But there remained two *of the* men in the camp, the name of the one *was* Eldad, and the name of the other Medad: and the spirit rested upon them; and they *were* of them that were written, but went not out unto the tabernacle: and they prophesied in the camp.[s]

27 And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp.

28 And Joshua the son of Nun, the servant of Moses, *one* of his young men, answered and said, My lord Moses, forbid them.[t]

29 And Moses said unto him, Enviest thou for my sake? would God that all the LORD's people were prophets,[u] *and* that the LORD would put his spirit upon them!

30 And Moses gat him into the camp, he and the elders of Israel.

31 ¶ And there went forth a wind from the LORD, and brought quails from the sea,[v] and let *them* fall by the camp, as it were a day's journey[†] on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits *high* upon the face of the earth.

32 And the people stood up all that day, and all *that* night, and all the next day, and they gathered the quails: he that gathered least gathered ten homers:[w] and they spread *them* all abroad for themselves round about the camp.

33 And while the flesh *was* yet between their teeth,[x] ere it was chewed, the wrath of the LORD was kindled against the people, and the LORD smote the people with a very great plague.

34 And he called the name of that place Kibroth-hattaavah:[‡] because there they buried the people that lusted.

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a Isa. 49:23; 1 Thess. 2:7. b Gen. 13:15; 26:3. c Matt. 15:33. d Exod 18:18; Deut. 1:9–12. e 1 Kings 19:4; Jon. 4:3. f Exod. 24:1, 9. g ver. 25; Gen. 11:5; 18:21; Exod. 19:20. h 2 Kings 2:9, 15; Isa. 44:3; Joel 2:28. i Exod. 19:10. j Exod. 16:7. k ver. 4, 5. * Heb. *month of days.* l Psa. 78:29; 106:15. m ch. 1:46; Exod. 12:37. n 2 Kings 7:2; Mark 8:4; John 6:7, 9. o Isa. 50:2; 59:1. p Ezek. 12:25; 24:14. q ver. 17. r 1 Sam. 10:5, 6, etc. s Jer. 36:5, 6. t Luke 9:49; John 3:26. u 1 Cor. 14:5. v Exod. 16:13; Psa. 78:26–29; 105:40. † Heb. *the way of a day.* w Exod. 16:36. x Psa. 78:30, 31. ‡ That is, *the graves of lust;* Deut. 9:22.

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15. *Out of hand;* at once, now.

17. *Put it upon them;* furnish them with the special influences of my Spirit, as I have furnished thee, to fit them for their work.

18. *Sanctify yourselves;* by the customary rites, Exod. 19:10. These signified and demanded of the people inward purification.

20. *Come out at your nostrils;* they would eat flesh till they were not only satisfied, but made sick by it and loathed it.

23. *Waxed short;* is God unable to do what he has promised?

25. *Prophesied;* prophecy is here used in the widest sense, as often in the New Testament, to denote all religious discourse delivered under immediate inspiration. Compare 1 Cor. 12:10; 14:3–5. In the same sense it is also employed elsewhere in the Old Testament. 1 Sam. 10:9–13.

28. *Forbid them;* Joshua seems to have thought that, in remaining behind, they had been guilty of disrespect towards Moses. But Moses rejoiced in every gift of God's Spirit, though some irregularity might be connected with it. Compare Luke 9:49, 50.

31. *From the sea;* that is, from Africa beyond the Red sea, where quails are found at the present day in prodigious numbers. *Two cubits high;* that is, in heaps about two cubits high.

32. *Ten homers;* an ephah is estimated to have contained about one and one-twelfth bushels, and a homer was ten ephahs. We are not, however, to understand ten homers for each individual, but rather, for each head of a household. Some propose to render "ten heaps," as the word is elsewhere used, Exod. 8:14; but the sacred writer plainly means to indicate a definite quantity. This immense provision showed not only the abundance of the quails, but also the inordinate lust for which God punished the people.

34. *Kibroth-hattaavah;* that is, the graves of lust.

35 *And* the people journeyed from Kibroth-hattaavah unto Hazeroth;[a] and abode at* Hazeroth.

CHAPTER XII.

1 God rebuketh the sedition of Miriam and Aaron. 10 Miriam's leprosy is healed at the prayer of Moses. 14 God commandeth her to be shut out of the host.

AND Miriam and Aaron spake against Moses because of the Ethiopian† woman whom he had married: for he had married‡ an Ethiopian woman.[b]

2 And they said, Hath the LORD indeed spoken only by Moses? hath he not spoken also by us?[c] And the LORD heard *it*.[d]

3 (Now the man Moses *was* very meek, above all the men which *were* upon the face of the earth.)

4 And the LORD spake suddenly unto Moses,[e] and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out.

5 And the LORD came down in the pillar of the cloud,[f] and stood *in* the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

6 And he said, Hear now my words: If there be a prophet among you, *I* the LORD will make myself known unto him in a vision,[g] *and* will speak unto him in a dream.[h]

7 My servant Moses *is* not so, who *is* faithful[i] in all my house.[j]

8 With him will I speak mouth to mouth,[k] A. M. 2514. B. C. 1490. even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses?[l]

9 And the anger of the LORD was kindled against them; and he departed.

10 And the cloud departed from off the tabernacle; and behold, Miriam *became* leprous, *white* as snow:[m] and Aaron looked upon Miriam, and behold, *she was* leprous.

11 And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned.[n]

12 Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb.

13 And Moses cried unto the LORD, saying, Heal her now, O God, I beseech thee.[o]

14 ¶ And the LORD said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? let her be shut out from the camp seven days,[p] and after that let her be received in *again*.

15 And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in *again*.

16 And afterward the people removed from Hazeroth, and pitched in the wilderness of Paran.

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a Ch. 33:17. * Heb. *they were in.* † Or, *Cushite.* ‡ Heb. *taken.* b Exod. 2:21. c Exod. 15:20; Micah 6:4. d ch. 11:1; Psa. 94:7–9; Isa. 37:4; Ezek. 35:12, 13. e Psa. 76:9. f ch. 11:25. g Gen. 15:1; 46:2; Job 33:15; Ezek. 1:1; Luke 1:11, 22; Acts 10:11, 17. h Gen. 31:11; 1 Kings 3:5; Job 33:15.

i Heb. 3:2, 5. j 1 Tim. 3:15; 1 Peter 2:4, 5. k Exod. 33:11; Deut. 34:10. l 2 Peter 2:10. m Deut. 24:9; 2 Kings 5:27; 2 Chr. 26:19–21. n 2 Sam. 24:10; Prov. 30:32. o Jas. 5:15. p Lev. 13:46.

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35. *Hazeroth;* a place still farther on the way towards Canaan.

INSTRUCTIONS.

1. Discontentment with the dealings of God is unwise and wicked. Those who indulge in it provoke him, and expose themselves to his wrath.

2. The wicked are more indebted to the righteous than they are apt to imagine, and in their distresses they often feel this, and look to them for help.

6. We are apt to depreciate and undervalue the blessings we have, and to magnify and overrate those which we desire.

11. The best of men are but partly sanctified; and not unfrequently in their hearts, and sometimes in words, they find fault with God.

15. Those who kill themselves, or ask God or men to kill them, are not in a proper state to die. Did they feel right, whatever their trials, they would say, All the days of my appointed time will I wait, till my change come. Not my will, but thine be done. Job 14:14; Luke 22:42.

17. God is often kind and gracious in withholding from men what in their wickedness they desire, and in giving them what they need. If he calls them to great and difficult services, they have no reason to complain or to despond; if they trust in him he will provide for them, that as their duties are, their ability may also be.

20. What people impatiently and wickedly desire, God sometimes suffers them to have, and to abuse to their ruin.

23. It needs stronger faith than good men often have, or without the influences of the Holy Spirit would ever have, to believe that God will do all that he has promised.

29. It is natural for men to envy others on account of the blessings which God gives them; but divine grace teaches us to rejoice in the blessings of others, and to desire that, if consistent, such blessings may be given to all.

33. God may in wrath give men what they desire, to show them and others the wickedness and folly of wishing to have their own way, and refusing to be guided and governed by him.

34. Lust, and the use of things lusted after, are plagues which have opened and filled many graves.

CHAPTER XII.

1. *Miriam*; the sister of Moses and Aaron. Exod. 15:20. *Ethiopian woman;* supposed by some to be Zipporah, called an Ethiopian, or, as in the original, a Cushite, because a native of that part of Arabia which was settled by the descendants of Cush. Exod. 2:16, 21. Others suppose that she was a Cushite woman whom Moses had married after the death of Zipporah.

3. *Meek;* not easily provoked or disposed to complain, not proud or self-sufficient, but humble, patient, and submissive.

6. *In a vision—in a dream;* that was the usual way in which he communicated with prophets.

8. *Mouth to mouth;* the same as face to face, Exod. 33:11; Deut. 34:10. *Apparently;* in open vision. *Similitude;* form, Exod. 33:23; 34:5–8; Ezek. 1:26.

14. *Spit in her face;* an eastern way of administering a very severe rebuke. *Be ashamed seven days;* manifest her sense of shame and humiliation by a separation of seven days from the ordinary privileges and society of the family. The inference is, that much more should Miriam be separated ten days from God's household—the camp of Israel—when he has so rebuked her.

INSTRUCTIONS.

1. The most inoffensive character, and the most useful life, may not secure persons from being blamed, even by their nearest relatives; but, if humble, patient, and submissive, the Lord will plead their cause, and in due time bring forth their righteousness as the light, and their judgment as the noonday. Psa. 37:1–11.

2. The Lord hears all that men say; and he is especially displeased with those who, without good reason, talk against and find fault with his people.

A. M. 2514.
B. C. 1490.

CHAPTER XIII.

1 The names of the men who were sent to search the land. 17 Their instructions. 21 Their acts. 26 Their relation.

AND the LORD spake unto Moses, saying,
2 Send thou men, that they may search the land of Canaan,[a] which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them.

3 And Moses by the commandment of the LORD sent them from the wilderness of Paran:[b] all those men *were* heads of the children of Israel.

4 And these *were* their names: Of the tribe of Reuben, Shammua the son of Zaccur.

5 Of the tribe of Simeon, Shaphat the son of Hori.

6 Of the tribe of Judah, Caleb the son of Jephunneh.

7 Of the tribe of Issachar, Igal the son of Joseph.

8 Of the tribe of Ephraim, Hoshea the son of Nun.[c]

9 Of the tribe of Benjamin, Palti the son of Raphu.

10 Of the tribe of Zebulun, Gaddiel the son of Sodi.

11 Of the tribe of Joseph, *namely*, of the tribe of Manasseh, Gaddi the son of Susi.

12 Of the tribe of Dan, Ammiel the son of Gemalli.

13 Of the tribe of Asher, Sethur the son of Michael.

14 Of the tribe of Naphtali, Nahbi the son of Vophsi.

15 Of the tribe of Gad, Geuel the son of Machi.

16 These *are* the names of the men which Moses sent to spy out the land. And Moses called Hoshea the son of Nun Jehoshua.[d]

17 ¶ And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this *way* southward,[e] and go up into the mountain:[f]

18 And see the land, what it *is;* and the people that dwelleth therein, whether they *be* strong or weak, few or many;

19 And what the land *is* that they dwell in, whether it *be* good or bad; and what cities *they be* that they dwell in, whether in tents, or in strongholds;

20 And what the land *is*, whether it *be* fat or lean,[g] whether there be wood therein, or not. And be ye of good courage,[h] and bring of the fruit of the land. Now the time *was* the time of the first ripe grapes.

21 ¶ So they went up, and searched the land from the wilderness of Zin[i] unto Rehob,[j] as men come to Hamath.

22 And they ascended by the south, and came unto Hebron; where Ahiman, Sheshai, and Talmai, the children of Anak,[k] *were*. Now Hebron[l] was built seven years before Zoan in Egypt.[m]

23 And they came unto the brook[*] of Eshcol,[†] and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and *they brought* of the pomegranates, and of the figs.

24 The place was called the brook[†] Eshcol,[§] because of the cluster of grapes which the children of Israel cut down from thence.

25 And they returned from searching of the land after forty days.

26 ¶ And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh;[n] and brought back word unto them, and unto all the congregation, and showed them the fruit of the land.

27 And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey;[o] and this *is* the fruit of it.[p]

28 Nevertheless the people *be* strong that dwell in the land,[q] and the cities *are* walled, *and* very great: and moreover we saw the children of Anak there.[r]

29 The Amalekites dwell in the land of the south:[s] and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan.

30 And Caleb stilled the people before Moses,[t] and said, Let us go up at once, and possess it; for we are well able to overcome it.[u]

31 But the men that went up with him said, We

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a Ch. 32:8. b Deut. 1:23. c ver. 16. d ver. 8; Exod. 17:9. e ver. 22. f Gen. 14:10; Deut. 1:24; Judges 1:9, 19. g Neh. 9:25, 35; Ezek. 34:14. h Deut. 31:6, 7, 23. i Josh. 15:1. j Josh. 19:28. k Josh. 11:21. l Josh. 21:11. m Psa. 78:12; Isa. 19:11. * Or, *valley.* † That is, *a cluster of grapes.*

‡ Or, *valley.* § That is, *a cluster of grapes.* n ch. 20:1, 16. o Exod. 33:3. p Deut. 1:25, etc. q Deut. 9:1, 2. r ver. 33. s ch. 14:43; Exod. 17:8. t Josh. 14:7, 8. u Rom. 8:37

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8. Those who wickedly oppose such as God loves and peculiarly favors, have great cause to fear; for he views what is done to them as in a sense done to him. Matt. 25:40.

10. Sin is sometimes visited with immediate punishment.

11. To commit known sin is foolish, because it always tends not only to dishonor God, but also to injure those who commit it.

14. However great the sins of transgressors, when they truly repent and turn to the Lord he will forgive them. His people, so far as they have his Spirit, will do the same; and desire for such the greatest blessings. Matt. 18:21–35.

CHAPTER XIII.

2. *Send thou men;* this was no command originally given by Jehovah. He would have had the people go immediately forward under his all-sufficient guidance, Deut. 1:20, 21. But when the people proposed first to search the land, he was pleased to permit the measure, and to give directions respecting the manner of executing it. Deut. 1:22, 23.

16. *Hoshea;* salvation. *Jehoshua;* Jehovah is salvation. The Greek form of this name is JESUS, of whom Joshua was appointed to be an eminent type.

20. *Fat or lean;* fruitful or barren. *Time of the first ripe grapes;* about the month of August.

21. *Wilderness of Zin;* lying south of Canaan. *Rehob;* a city near the north part of Canaan. *Hamath;* a city of Syria, lying still further north.

22. *Hebron;* a city in the south part of Canaan, about twenty miles from Jerusalem. *Anak;* son of Arba, a distinguished man, after whom Hebron was called Kirjath-Arba, or the city of Arba. Gen. 23:2; Josh. 14:15.

23. *Eshcol;* a fruitful valley near Hebron.

24. *Called the brook Eshcol;* Eshcol meaning a cluster.

26. *Kadesh;* Kadesh-barnea, Deut. 1:19. It lay on the south border of Canaan, towards Edom.

28. *Children of Anak;* a family of giants.

be not able to go up against the people; for they *are* stronger than we.

32 And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, *is* a land that eateth up the inhabitants thereof;[a] and all the people that we saw in it *are* men of a great stature.*[b]

33 And there we saw the giants, the sons of Anak,[c] *which come* of the giants: and we were in our own sight as grasshoppers,[d] and so we were in their sight.

CHAPTER XIV.

1 The people murmur at the news. 6 Joshua and Caleb labor to still them. 11 God threateneth them. 13 Moses persuadeth God, and obtaineth pardon. 26 The murmurers are deprived of entering into the land. 36 The men who raised the evil report die by a plague. 40 The people that would invade the land against the will of God are smitten.

AND all the congregation lifted up their voice, and cried; and the people wept that night.[e]

2 And all the children of Israel murmured against Moses and against Aaron: [f] and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness!

3 And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?

4 And they said one to another, Let us make a captain, and let us return into Egypt.[g]

5 Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.[h]

6 ¶ And Joshua the son of Nun, and Caleb the son of Jephunneh,[i] *which were* of them that searched the land, rent their clothes:

7 And they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, *is* an exceeding good land.

8 If the LORD delight in us,[j] then he will bring us into this land, and give it us; a land A. M. 2514. B. C. 1490. which floweth with milk and honey.[k]

9 Only rebel not ye against the LORD,[l] neither fear ye the people of the land; [m] for they *are* bread for us: [n] their defence† is departed from them, and the LORD *is* with us: [o] fear them not.[p]

10 But all the congregation bade stone them with stones.[q] And the glory of the LORD appeared in the tabernacle of the congregation before all the children of Israel.[r]

11 ¶ And the LORD said unto Moses, How long will this people provoke me?[s] and how long will it be ere they believe me,[t] for all the signs which I have showed among them?

12 I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they.[u]

13 ¶ And Moses said unto the LORD,[v] Then the Egyptians shall hear *it*,[w] for thou broughtest up this people in thy might from among them;

14 And they will tell *it* to the inhabitants of this land: *for* they have heard that thou LORD *art* among this people,[x] that thou LORD art seen face to face,[y] and *that* thy cloud standeth over them,[z] and *that* thou goest before them, by daytime in a pillar of a cloud, and in a pillar of fire by night.[a]

15 Now *if* thou shalt kill *all* this people as one man, then the nations which have heard the fame of thee will speak, saying,

16 Because the LORD was not able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness.[b]

17 And now, I beseech thee, let the power of my Lord be great,[c] according as thou hast spoken,[d] saying,

18 The LORD *is* long-suffering, and of great mercy, forgiving iniquity and transgression,[e] and by no means clearing *the guilty*, visiting the iniquity of the fathers upon the children unto the third and fourth *generation*.[f]

19 Pardon, I beseech thee, the iniquity of this people, according unto the greatness of thy mercy, and as thou hast forgiven this people,[g] from Egypt even until now.‡

a Deut. 1:28. * Heb. *statures*. b Deut. 9:2. c ver. 22. d Isa. 40:22. e ch. 11:4. f Psa. 106:24, 25. g Deut. 17:16; Neh. 9:17; Acts 7:39. h ch. 16:4, 22. i verses 30, 38. j Deut. 10:15; 2 Sam. 15:25, 26; 22:20; 1 Kings 10:9; Psa. 147:11. k ch. 13:27. l Deut. 9:23. m Deut. 20:3. n ch. 24:8. † Heb. *shadow*; Psa. 121:5. o Gen. 48:21; Deut. 20:1–4; 31:6, 8; Judg. 1:22; 2 Chr. 15:2; 32:8; Psa. 46:7, 11; Isa. 8:9, 10; 41:10; Amos 5:14; Zech. 8:23; Rom. 8:31. p Isa. 41:14. q Exod. 17:4. r ch. 16:19, 42; 20:6. s Zech. 8:14; Heb. 3:16. t Psa. 106:24; John 12:37. u Exod. 32:10. v Deut. 9:26–28. w Deut. 32:27; Ezek. 20:9, 14. x Josh. 2:9, 10. y Exod. 33:11. z ch. 10:34. a Exod. 13:21, 22; Psa. 78:14. b Deut. 9:28; Josh. 7:9. c Mic. 3:8; Matt. 9:6, 8. d Exod. 34:6, 7. e Micah 7:18. f Exod. 20:5; Jer. 23:2. g Psa. 78:38. ‡ Or, *hitherto*.

32. *Eateth up the inhabitants;* causing them to die from the unhealthiness of the climate, or some other cause. If this were so, it must have been strange that they were so large and strong.

INSTRUCTIONS.

3. God deals with men according to the measure of their faith; those counsels that have their origin in an unbelieving spirit must be expected to have a disastrous issue.

27. Those who trust the promises of God and follow his directions, will find that what he has promised is true, and their own experience will realize its fulfilment.

29. Men may do externally what God directs, and yet with such a spirit and for such a purpose as may tend to their ruin.

30. Different men may unite externally in doing the same things, and yet with a very different spirit and for totally different ends. Thus what is done may be to one a savor of life unto life, and to another a savor of death unto death. 2 Cor. 2:16.

32. In making excuses for not doing their duty, and saying that they are not able to do what God requires and is ready to enable them to perform, men are often very inconsistent and contradict themselves.

CHAPTER XIV.

5. *Fell on their faces;* as a sign of their deep grief for the sin of the people, and their earnest intercession with God in their behalf.

6. *Rent their clothes;* thus they expressed deep sorrow and holy indignation for the unbelieving and rebellious spirit of the people.

9. *Are bread for us;* food for our swords. Compare chap. 24:8.

16. *Therefore he hath slain them;* this, Moses thought, would be greatly to God's dishonor.

17. *Let the power of my Lord be great;* be greatly manifested in forgiving their iniquity, and bringing them into the land of promise.

A. M. 2514. B. C. 1490. 20 And the LORD said, I have pardoned according to thy word:[a]

21 But *as* truly *as* I live, all the earth shall be filled with the glory of the LORD.[b]

22 Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice;

23 Surely they shall not see* the land which I sware unto their fathers,[c] neither shall any of them that provoked me see it:

24 But my servant Caleb,[d] because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it.

25 (Now the Amalekites and the Canaanites dwelt in the valley.) To-morrow turn you, and get you into the wilderness by the way of the Red sea.

26 ¶ And the LORD spake unto Moses and unto Aaron, saying,

27 How long *shall I bear with* this evil congregation,[e] which murmur against me? I have heard the murmurings of the children of Israel,[f] which they murmur against me.

28 Say unto them, *As truly as* I live, saith the LORD, as ye have spoken in mine ears, so will I do to you:

29 Your carcasses shall fall in this wilderness, and all that were numbered of you,[g] according to your whole number, from twenty years old and upward, which have murmured against me.

30 Doubtless ye shall not come into the land, *concerning* which I sware† to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun.

31 But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised.[h]

32 But *as for* you, your carcasses, they shall fall in this wilderness.[i]

33 And your children shall wander‡ in the wilderness forty years,[j] and bear your whoredoms,[k] until your carcasses be wasted in the wilderness.

34 After the number of the days in which ye searched the land, *even* forty days,[l] each day for a year, shall ye bear your iniquities, *even* forty years, and ye shall know my breach of promise.§[m]

35 I the LORD have said,[n] I will surely do it unto all this evil congregation,[o] that are gathered together against me: in this wilderness they shall be consumed, and there they shall die.

36 And the men which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land,[p]

37 Even those men that did bring up the evil report upon the land, died by the plague before the LORD.[q]

38 But Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of the men that went to search the land, lived *still*.[r]

39 And Moses told these sayings unto all the children of Israel: and the people mourned greatly.[s]

40 ¶ And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, we *be here*, and will go up unto the place which the LORD hath promised: for we have sinned.

41 And Moses said, Wherefore now do ye transgress the commandment of the LORD?[t] but it shall not prosper.

42 Go not up, for the LORD *is* not among you; that ye be not smitten before your enemies.

43 For the Amalekites and the Canaanites *are* there before you, and ye shall fall by the sword: because ye are turned away from the LORD,[u] therefore the LORD will not be with you.

44 But they presumed to go up unto the hill-top: nevertheless the ark of the covenant of the LORD,[v] and Moses, departed not out of the camp.

45 Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, *even* unto Hormah.[w]

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a Psa. 106:23; Jas. 5:16. b Psa. 72:19; Isa. 66:18, 19. * Heb. *if they see.* c Deut. 1:35, etc.; Psa. 95:11; Ezek. 20:15; Heb. 3:17, 18. d ch. 32:11, 12. e Matt. 17:17. f Exod. 16:12. g ch. 1:45. † Heb. *lifted up my hand;* Gen. 14:22. h Psa. 106:24. i 1 Cor. 10:5. ‡ Or, *feed.* j ch. 32:13; Psa. 107:40.

k Jer. 3:1, 2; Ezek. 23:35; Hos. 9:1. l ch. 13:25. § Or, *altering of my purpose.* m Jer. 18:9, 10; Lam. 3:31–33. n ch. 23:19. o ver. 27. p ch. 13:31, 32. q 1 Cor. 10:10; Heb. 3:17; Jude 5. r ch. 26:65; Josh. 14:6, 10. s Exod. 33:4; Isa. 26:16. t ver. 25. u 2 Chr. 15:2. v ch. 10:33. w ch. 21:3; Judg. 1:17.

20. *According to thy word;* God so far hearkened to Moses as to spare the people for a time, and to bring their children into the promised land. Ver. 31.

21. *But as truly as I live—filled with the glory of the Lord;* though Jehovah, upon the intercession of Moses, would spare the people from immediate destruction, he would yet deal with them in such a way as to manifest to all the earth his glorious attributes, mingling justice with mercy.

22. *Ten times;* that is, often, a definite number for an indefinite.

25. *Dwelt in the valley;* probably the valley at the foot of the hill mentioned ver. 40, 41, whence they could easily take possession of the hill-top. Ver. 43. These words are inserted by Moses in a parenthetical way, to explain the reason of the command that follows.

31. *Ye said;* ver. 3.

33. *Bear your whoredoms;* suffer the effects of their sins. Exod. 20:5. Apostasy from God is spiritual whoredom. Deut. 31:16. *Forty years;* from the time they left Egypt.

34. *Know my breach of promise;* or my turning away from you; that is, experience its bitter effects in your destruction.

39. *These sayings;* what God had told him. Ver. 29–35.

40. *The mountain;* which lies north-west of Kadesh.

45. *Hormah;* a place in the south part of Canaan, not many miles from Kadesh. It was before called Zephath. Chap. 21:3; Judg. 1:17.

INSTRUCTIONS.

1. A long course of bondage, whether bodily or spiritual, is suited to produce a weak and cowardly spirit; to degrade and debase the human mind, and unfit it for great and noble deeds.

9. Rebellion against God is the great cause of human sorrow. By trusting in him and doing his will, men may obtain all needed blessings, in the best way, at the right time, and with only those sacrifices which will in the end promote their highest good.

10. The most unreasonable men are most ready to use mob violence. Instead of answering their opponents, they attempt to kill them. Sometimes they for a time succeed, but often they bring ruin on themselves. Acts 7:59.

11. Men may see the most stupendous miracles, and receive the greatest temporal mercies, and yet remain enemies to God. No means, without the converting influences of his Spirit, will ever lead them to love and serve him.

16. Good men dread what will dishonor God more than

CHAPTER XV.

1 The law of the meat-offering and the drink-offering. 13, 29 The stranger is under the same law. 17 The law of the first of the dough for a heave-offering. 22 The sacrifice for sins of ignorance. 30 The punishment of presumption. 32 He that violated the sabbath is stoned. 37 The law of fringes.

AND the LORD spake unto Moses, saying,
2 Speak unto the children of Israel, and say unto them, When ye be come into the land of your habitations, which I give unto you,
3 And will make an offering by fire unto the LORD,[a] a burnt-offering, or a sacrifice in performing* a vow,[b] or in a freewill-offering, or in your solemn feasts,[c] to make a sweet savor unto the LORD,[d] of the herd, or of the flock:
4 Then shall he that offereth his offering unto the LORD bring a meat-offering of a tenth-deal of flour,[e] mingled with the fourth *part* of a hin of oil.[f]
5 And the fourth *part* of a hin of wine for a drink-offering shalt thou prepare with the burnt-offering or sacrifice, for one lamb.
6 Or for a ram, thou shalt prepare *for* a meat-offering two tenth-deals of flour, mingled with the third *part* of a hin of oil.
7 And for a drink-offering thou shalt offer the third *part* of a hin of wine, *for* a sweet savor unto the LORD.
8 And when thou preparest a bullock *for* a burnt-offering, or *for* a sacrifice in performing a vow, or peace-offerings unto the LORD;[g]
9 Then shall he bring with a bullock a meat-offering of three tenth-deals of flour, mingled with half a hin of oil.[h]
10 And thou shalt bring for a drink-offering half a hin of wine, *for* an offering made by fire, of a sweet savor unto the LORD.
11 Thus shall it be done for one bullock, or for one ram, or for a lamb, or a kid.[i]
12 According to the number that ye shall prepare, so shall ye do to every one according to their number.
13 All that are born of the country shall do these things after this manner, in offering an offering made by fire, of a sweet savor unto the LORD.
14 And if a stranger sojourn with you, A. M. 2514. B. C. 1490. or whosoever *be* among you in your generations, and will offer an offering made by fire, of a sweet savor unto the LORD; as ye do, so he shall do.
15 One ordinance *shall be both* for you of the congregation, and also for the stranger that sojourneth *with you*,[j] an ordinance for ever in your generations: as ye *are*, so shall the stranger be before the LORD.
16 One law and one manner shall be for you, and for the stranger that sojourneth with you.
17 ¶ And the LORD spake unto Moses, saying,
18 Speak unto the children of Israel, and say unto them, When ye come into the land whither I bring you,[k]
19 Then it shall be, that, when ye eat of the bread of the land,[l] ye shall offer up a heave-offering unto the LORD.
20 Ye shall offer up a cake of the first of your dough *for* a heave-offering:[m] as *ye do* the heave-offering of the threshing-floor,[n] so shall ye heave it.
21 Of the first of your dough ye shall give unto the LORD a heave-offering in your generations.
22 ¶ And if ye have erred,[o] and not observed all these commandments, which the LORD hath spoken unto Moses,
23 *Even* all that the LORD hath commanded you by the hand of Moses, from the day that the LORD commanded *Moses*, and henceforward among your generations;
24 Then it shall be, if *aught* be committed by ignorance without the knowledge† of the congregation, that all the congregation shall offer one young bullock for a burnt-offering, for a sweet savor unto the LORD, with his meat-offering,[p] and his drink-offering, according to the manner,‡ and one kid of the goats for a sin-offering.[q]
25 And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them; for it *is* ignorance:[r] and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin-offering before the LORD, for their ignorance:

a Lev. 1:2, 3. * Heb. *separating;* Lev. 27:2. b Lev. 7:16; 22:18, 21. c Lev. 23:8, 12. d Exod. 29:18. e Exod. 29:40; Lev. 23:13. f ch. 28:5, etc.; Lev. 14:10. g Lev. 7:11. h ch. 28:12, etc. i ch. 28. j ver. 29; ch. 9:14; Exod. 12:49. k Deut. 26:1, etc. l Josh. 5:11, 12. m Prov. 3:9, 10.

n Lev. 23:10. o Lev. 4:2, etc. † Heb. *from the eyes.* p ver. 8–10. ‡ Or, *ordinance.* q ch. 28:15; Lev. 4:23; Ezra 6:17; 8:35. r Acts 3:17, 19; 1 Tim. 1:13; Heb. 5:2.

any temporal evils, and desire the promotion of his glory more than the reception of all temporal mercies.

20. The righteous are often the means of averting great calamities from the wicked, and bringing upon them unspeakable good.

21. God will bestow mercy only in such a way as is consistent with justice, wisdom, goodness, and truth—only in such a way as will glorify himself, give a correct view of his character, and fill the hearts of all holy beings with admiration and delight.

24. Steadfastness in duty, however unpopular or dangerous, is the way to glory, honor, and blessedness.

28. God sometimes takes men at their word, and evils which they wickedly imprecate, he in righteous judgment brings upon them.

33. Many evils come upon children in consequence of the sins of parents; but, if they do not imitate their parents, nor disobey God, he will overrule these evils for their highest good. Ver. 31.

38. In due time, all will see the difference between the righteous and the wicked, between him that serveth God and him that serveth him not.

41. As the Lord never brings evils upon any but for the wisest and best reasons, when he does bring them, none should murmur against him, but all should cheerfully submit, feeling that he afflicts them less than their iniquities deserve, and saying, It is the Lord; let him do as seemeth good in his sight.

CHAPTER XV.

2. *Ye;* the children of those who were to die in the wilderness. Chap. 14:31. *The land of your habitations;* Canaan. In the wilderness, which was a land not sown nor planted with vineyards, they would not all be able to comply with these requirements.

4. *A tenth-deal—a hin;* an ephah contained between thirty-four and thirty-five quarts. A tenth-deal was the tenth, and a hin the seventh part of an ephah.

14. *As ye do, so he shall do;* not only to prevent the introduction of heathenish rites, but to convey the idea that there is one religion and one way of salvation for Jews and Gentiles.

24. *According to the manner;* the manner above directed for the meat-offering, ver. 9, 10.

A. M. 2514. B. C. 1490. 26 And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people *were* in ignorance.

27 ¶ And if any soul sin through ignorance,[a] then he shall bring a she-goat of the first year for a sin-offering.

28 And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the LORD, to make an atonement for him;[b] and it shall be forgiven him.

29 Ye shall have one law for him that sinneth* through ignorance, *both for* him that is born among the children of Israel, and for the stranger that sojourneth among them.[c]

30 ¶ But the soul that doeth *aught* presumptuously,† *whether he be* born in the land, or a stranger, the same reproacheth the LORD; and that soul shall be cut off from among his people.[d]

31 Because he hath despised the word of the LORD,[e] and hath broken his commandment, that soul shall utterly be cut off; his iniquity *shall be* upon him.[f]

32 ¶ And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath-day.[g]

33 And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation.

34 And they put him in ward,[h] because it was not declared what should be done to him.

35 And the LORD said unto Moses, The man shall be surely put to death:[i] all the congregation shall stone him with stones without the camp.[j]

36 And all the congregation brought him without the camp, and stoned him with stones, and he died;[k] as the LORD commanded Moses.

37 ¶ And the LORD spake unto Moses, saying,

38 Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations,[l] and that they put upon the fringe of the borders a ribbon of blue:

39 And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye seek not after your own heart and your own eyes,[m] after which ye use to go a whoring:[n]

40 That ye may remember, and do all my commandments,[o] and be holy unto your God.[p]

41 I *am* the LORD your God,[q] which brought you out of the land of Egypt, to be your God:[r] I *am* the LORD your God.

CHAPTER XVI.

1 The rebellion of Korah, Dathan, and Abiram. 23 Moses separateth the people from the rebels' tents. 31 The earth swalloweth up Korah, and a fire consumeth others. 36 The censers are reserved to holy use. 41 Fourteen thousand and seven hundred are slain by a plague for murmuring against Moses and Aaron. 46 Aaron by incense stayeth the plague.

NOW Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab,[s] and On, the son of Peleth, sons of Reuben, took *men:*

2 And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown:[t]

3 And they gathered themselves together against Moses and against Aaron,[u] and said unto them, *Ye take* too much upon you,‡ seeing all the congregation *are* holy,[v] every one of them, and the LORD *is* among them;[w] wherefore then lift ye up yourselves above the congregation of the LORD?

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a Lev. 4:27, 28. b Lev. 4:35. * Heb. *doeth*. c Rom. 3:29, 30. † Heb. *with a high hand*. d Deut. 17:12; Psa. 19:13; Heb. 10:26; 2 Pet. 2:10. e 2 Sam. 12:9; Prov. 13:13; Acts 13:41; Heb. 10:28, 29. f Lev. 5:1; Psa. 38:4; Ezek. 18:20; 2 Pet. 2:21. g Exod. 35:2, 3. h Lev. 21:12. i Exod. 31:14, 15. j Lev. 24:14. k Josh. 7:25. l Deut. 22:12; Matt. 23:5. m Deut. 29:19; Job 31:7; Jer. 9:14; Ezek. 6:9. n Psa. 73:27; 106:39. o Psa. 119:4. p Lev. 11:44, 45. q Lev. 22:33. r Heb. 11:16. s ch. 26:9; Exod. 6:21; Jude 11. t ch. 26:9. u Psa. 106:16. ‡ Heb. It is *much for you*. v Exod. 19:6. w Exod. 29:45.

28. *Sinneth ignorantly;* through carelessness or inattention, violating some law without at the time being aware of it.

30. *Doeth aught presumptuously;* violates a known law by design, and in defiance of Jehovah.

31. *His iniquity shall be upon him;* shall rest upon him unforgiven, requiring his punishment.

32. *Gathered sticks upon the sabbath-day;* presumptuously, in open defiance of God and his laws. Ver. 30, 31.

38. *A ribbon of blue;* to distinguish them as the true worshippers of God from their heathen neighbors, and to remind them of the law of God and their duty to keep it. In our Lord's day the Pharisees made this precept the occasion of vain ostentation; keeping it in the letter, but breaking it in the spirit. Matt. 23:5.

INSTRUCTIONS.

2. Though ever so many prove unfaithful to God, and cut themselves off from his blessings, it will not annul his faithfulness, or render his promises of no effect. Rom. 3:3, 4.

16. Persons of all nations may have access to God through Jesus Christ, and by faith in him may be freely pardoned, sanctified, and saved; whether they be Jews or Gentiles, high or low, bond or free.

21. God is the giver of all our mercies, and in partaking of them we should gratefully acknowledge and adore him. Prov. 3:6; Phil. 4:6.

26. The law of God is exceeding broad. We often violate it through inattention, without at the time being aware of it; and are in continual need of pardoning mercy through Christ. Psa. 19:13.

30. The open transgression of known divine laws is a reproach upon their Author, and brings upon the soul his awful displeasure.

36. Wilful sabbath-breaking, in opposition to the known command of God, is a sin of presumption, and exposes those who practise it to be cut off for ever from his favor.

39. The disciples of Christ should be continually mindful of their high calling; and should endeavor to be so distinguished from the men of this world in their daily spirit and conduct, that all may recognize them as the true children of God.

40. All the directions of God are designed and adapted to make his people holy, to remind them of their obligations, and lead them so to keep his commandments as to receive the blessings of his everlasting love.

CHAPTER XVI.

2. *Famous in the congregation;* rather, "the called of the congregation." See note to chap. 1:16.

3. *Are holy;* they mean to say that they all stand in as near a relation to God as Aaron and Moses, and ought not to be excluded from priestly offices. *Above the congregation;* by acting as rulers and taking the direction of their concerns. Ver. 10, 13, 28.

4 And when Moses heard *it*, he fell upon his face:[a]

5 And he spake unto Korah and unto all his company, saying, Even to-morrow the LORD will show who *are* his, and *who is* holy;[b] and will cause *him* to come near unto him:[c] even *him* whom he hath chosen[d] will he cause to come near unto him.[e]

6 This do: Take you censers, Korah, and all his company;

7 And put fire therein, and put incense in them before the LORD to-morrow: and it shall be *that* the man whom the LORD doth choose, he *shall be* holy:[f] *ye take* too much upon you,[g] ye sons of Levi.

8 And Moses said unto Korah, Hear, I pray you, ye sons of Levi:

9 *Seemeth it but* a small thing unto you,[h] that the God of Israel hath separated you from the congregation of Israel,[i] to bring you near to himself to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them?

10 And he hath brought thee near *to him*, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also?

11 For which cause *both* thou and all thy company *are* gathered together against the LORD: and what *is* Aaron, that ye murmur against him?[j]

12 ¶ And Moses sent to call Dathan and Abiram, the sons of Eliab; which said, We will not come up:

13 *Is it* a small thing that thou hast brought us up out of a land that floweth with milk and honey,[k] to kill us in the wilderness, except thou make thyself altogether a prince over us?[l]

14 Moreover, thou hast not brought us into a land that floweth with milk and honey,[m] or given us inheritance of fields and vineyards: wilt thou put out* the eyes of these men? we will not come up.

15 And Moses was very wroth, and said unto the LORD, Respect not thou their offering:[n] I have not taken one ass from them,[o] neither have I hurt one of them.

16 And Moses said unto Korah, Be thou and all thy company before the LORD, thou, and they, and Aaron, to-morrow:

17 And take every man his censer, and put incense in them, and bring ye before the LORD every man his censer,[p] two hundred and fifty censers; thou also, and Aaron, each *of you* his censer.

18 And they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron.

19 And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation: and the glory of the LORD appeared unto all the congregation.[q] A. M. 2533. B. C. about 1471.

20 And the LORD spake unto Moses and unto Aaron, saying,

21 Separate yourselves from among this congregation,[r] that I may consume them in a moment.[s]

22 And they fell upon their faces,[t] and said, O God, the God of the spirits of all flesh,[u] shall one man sin, and wilt thou be wroth with all the congregation?[v]

23 ¶ And the LORD spake unto Moses, saying,

24 Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram.

25 And Moses rose up and went unto Dathan and Abiram; and the elders of Israel followed him.

26 And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men,[w] and touch nothing of theirs, lest ye be consumed in all their sins.

27 So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children.

28 And Moses said, Hereby ye shall know that the LORD hath sent me to do all these works;[x] for *I have* not *done them* of mine own mind.[y]

29 If these men die the common death of all men,† or if they be visited after the visitation of all men;[z] *then* the LORD hath not sent me.

30 But if the LORD make a new thing,‡ and the earth open her mouth, and swallow them up,[a] with all that *appertain* unto them, and they go down quick into the pit;[b] then ye shall understand that these men have provoked the LORD.

31 ¶ And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that *was* under them:

32 And the earth opened her mouth, and swallowed them up,[c] and their houses, and all the men that *appertained* unto Korah, and all *their* goods.

33 They, and all that *appertained* to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation.

34 And all Israel that *were* round about them fled at the cry of them: for they said, Lest the earth swallow us up *also*.

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a Ch. 14:5; 20:6. b Lev. 21:6, etc. c Heb. 12:14. d ch. 17:5. e ch. 3:10; Lev. 10:3; 21:17, 18; Ezek. 40:46; 44:15, 16. f Eph. 1:4. g Heb. 5:4. h ver. 13; Isa. 7:13. i ch. 3:41, 45; 8:14; Deut. 10:8. j Exod. 16:8; 1 Sam. 8:7; Acts 5:4; 1 Cor. 3:5. k ver. 9. l Exod. 2:14. m Exod. 3:8; Lev. 20:24. * Heb. *bore out.* n Gen. 4:5; Isa. 1:10–15. o 1 Sam. 12:3; Acts 20:33; 2 Cor. 7:2. p 1 Sam. 12:7. q ch. 14:10. r ver. 45; Rev. 18:4.

s Heb. 12:28, 29. t ch. 14:5. u ch. 27:16; Job 12:10; Eccl. 12:7; Isa. 57:16; Zech. 12:1; Heb. 12:9. v Gen. 18:32; Josh. 7:1, etc.; Rom. 5:18. w Gen. 19:12, 14; Isa. 52:11; 2 Cor. 6:17; 1 Tim. 5:22; Rev. 18:4. x Exod. 3:12; Zech. 2:9; John 5:36. y Jer. 23:16. † Heb. *as every man dieth.* z Isa. 10:3. ‡ Heb. *create a creature.* a Job 31:3. b ver. 33; Psa. 55:15. c ch. 26:10, 11; Deut. 11:6; Psa. 106:17, 18.

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4. *He fell upon his face;* expressing his deep sense of their guilt and danger.

5. *Will he cause to come near;* God would show whom he had chosen to be priest and leader in his worship.

7. *The man whom the Lord doth choose;* that is, as priest. This he will do by giving some token of approbation of his conduct. *He shall be holy;* acknowledged and treated as high-priest.

11. *Against the Lord;* their conduct was rebellion against his arrangement, and of course against him.

14. *Put out the eyes of these men;* treat them as blind, and attempt to lead them at pleasure.

15. *Respect not thou their offering;* regard it not with favor, but with just indignation.

30. *Quick;* alive. Ver. 33.

33. *All that appertained to them;* all that belonged to them and were with them. The children of Korah, who were manifestly not present in this seditious assembly, died not. Chap. 26:11. His posterity are subsequently mentioned among the servants of God. 1 Chr. 9:19; 26:1.

A. M. 2533. B. C. about 1471. 35 And there came out a fire from the LORD,[a] and consumed the two hundred and fifty men that offered incense.[b]

36 ¶ And the LORD spake unto Moses, saying,

37 Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for they are hallowed.[c]

38 The censers of these sinners against their own souls,[d] let them make them broad plates *for* a covering of the altar: for they offered them before the LORD, therefore they are hallowed: and they shall be a sign unto the children of Israel.[e]

39 And Eleazar the priest took the brazen censers, wherewith they that were burnt had offered; and they were made broad *plates for* a covering of the altar:

40 *To be* a memorial unto the children of Israel, that no stranger,[f] which *is* not of the seed of Aaron, come near to offer incense before the LORD; that he be not as Korah, and as his company: as the LORD said to him by the hand of Moses.

41 ¶ But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron,[g] saying, Ye have killed the people of the LORD.

42 And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and behold, the cloud covered it,[h] and the glory of the LORD appeared.[i]

43 And Moses and Aaron came before the tabernacle of the congregation.

44 ¶ And the LORD spake unto Moses, saying,

45 Get you up from among this congregation,[j] that I may consume them as in a moment. And they fell upon their faces.[k]

46 ¶ And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the LORD;[l] the plague is begun.

47 And Aaron took as Moses commanded, and ran into the midst of the congregation; and behold, the plague was begun among the people:[m] and he put on incense, and made an atonement for the people.[n]

48 And he stood between the dead and the living;[o] and the plague was stayed.[p]

49 Now they that died in the plague were fourteen thousand and seven hundred, besides them that died about the matter of Korah.

50 And Aaron returned unto Moses unto the door of the tabernacle of the congregation: and the plague was stayed.

CHAPTER XVII.

1 Aaron's rod among all the rods of the tribes only flourisheth. 10 It is left for a monument against the rebels.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and take of every one of them a rod according to the house of *their* fathers,[q] of all their princes according to the house of their fathers, twelve rods: write thou every man's name upon his rod.

3 And thou shalt write Aaron's name upon the rod of Levi: for one rod *shall be* for the head of the house of their fathers.

4 And thou shalt lay them up in the tabernacle of the congregation before the testimony, where I will meet with you.[r]

5 And it shall come to pass, *that* the man's rod, whom I shall choose,[s] shall blossom: and I will

[a] Ch. 11:1; Lev. 10:2. [b] ver. 17. [c] Lev. 27:28. [d] Prov. 8:36; 20:2; Hab. 2:10. [e] ch. 17:10; Ezek. 14:8. [f] ch. 3:10; 2 Chr. 26:18. [g] ch. 14:2; Psa. 106:25, etc. [h] Exod. 40:34. [i] ver. 19. [j] ver. 21, 24. [k] ver. 22; ch. 20:6.

[l] ch. 11:33; 18:5; Lev. 10:6; 1 Chr. 27:24. [m] Psa. 106:29. [n] Deut. 33:10. [o] Heb. 7:24, 25. [p] 1 Chr. 21:26, 27; Psa. 106:30. [q] Ezek. 37:16. [r] Exod. 25:22; 29:42, 43; 30:36. [s] ch. 16:5.

35. *Two hundred and fifty men;* verses 2, 17.

37. *Out of the burning;* from the fire that had destroyed the men. *They are hallowed;* the censers, or pans for incense, were set apart for the sacred purpose mentioned in verses 38–40.

46. *Make an atonement for them;* by offering the incense to the Lord, and supplicating his mercy; thus typifying the atonement and intercession of Christ.

48. *The plague was stayed;* expressive of the efficacy of the great atoning sacrifice and the all-prevalent intercession of Christ.

INSTRUCTIONS.

3. When some are raised to power and influence, others often overlook the hand of God in their elevation, and ascribe it all to men; and instead of being contented with the place which he assigns them, and seeking to discharge its duties, they envy and blame those above them, and, in so doing, find fault with God.

7. Servants of God, in the use of suitable means, are disposed to refer their cause, and that of their friends, to him; and in faith, patience, and prayer, to wait for his decision.

11. Men who ungratefully overlook the goodness of God to them, neglect the appropriate duties of their station, and ambitiously strive to usurp the places of those above them, are under the influence of pride and ripening for ruin.

15. When falsely charged with baseness and crime, conscious integrity, and the expectation that God will vindicate those who trust in and obey him, give unfailing support, and prepare the soul to go forward in duty with firmness, courage, and success. Psa. 37:3–9.

26. All such connection with the wicked as tends to encourage them in sin, and all appearance of conniving at their transgressions, should be carefully avoided. 2 Cor. 6:17.

33. Though this is a state of trial rather than of retribution, God sometimes manifests his hatred of sin in such a manner as to show that he is a God that judgeth in the earth, and that the wages of sin is death. Psa. 58:11; Rom. 6:23.

41. Punishment of itself will not change the hearts of the wicked, or lead them to love and serve God. Such a change, whenever it takes place, is by the grace of God, through the influences of the Holy Spirit.

48. A good man is kind, compassionate, and forgiving; and does not desire the destruction of the wicked, however much they may have injured him.

49. No finite mind can fully comprehend the evil of sin. It has slain not only thousands, but millions and hundreds of millions. Deliverance from it is the greatest of blessings, and all who receive this blessing will be for ever indebted for it to the Father, the Son, and the Holy Ghost. None who continue to love and practise sin can escape perdition. Ezek. 33:11.

CHAPTER XVII.

5. *Whom I shall choose;* to be high-priest. *Make to cease—the murmurings;* about the priesthood, by showing his will with regard to it.

make to cease from me the murmurings of the children of Israel, whereby they murmur against you.[a]

6 ¶ And Moses spake unto the children of Israel, and every one of their princes gave him a rod apiece, for each prince one,* according to their father's houses, *even* twelve rods: and the rod of Aaron *was* among their rods.

7 And Moses laid up the rods before the LORD in the tabernacle of witness.[b]

8 And it came to pass, that on the morrow Moses went into the tabernacle of witness; and behold, the rod of Aaron for the house of Levi was budded,[c] and brought forth buds, and bloomed blossoms, and yielded almonds.

9 And Moses brought out all the rods from before the LORD unto all the children of Israel: and they looked, and took every man his rod.

10 ¶ And the LORD said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token against the rebels;†[d] and thou shalt quite take away their murmurings from me, that they die not.

11 And Moses did *so:* as the LORD commanded him, so did he.

12 And the children of Israel spake unto Moses, saying, Behold, we die, we perish, we all perish.[e]

13 Whosoever cometh[f] any thing near unto the tabernacle of the LORD shall die:[g] shall we be consumed with dying?

CHAPTER XVIII.

1 The charge of the priests and Levites. 8 The priests' portion. 20 The Levites' portion. 25 The heave-offering to the priests out of the Levites' portion.

AND the LORD said unto Aaron, Thou and thy sons and thy father's house with thee shall bear the iniquity of the sanctuary:[h] and thou and thy sons with thee shall bear the iniquity of your priesthood.

2 And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, A. M. 2533. B. C. about 1471. that they may be joined unto thee,[i] and minister unto thee:[j] but thou and thy sons with thee *shall minister* before the tabernacle of witness.[k]

3 And they shall keep thy charge, and the charge of all the tabernacle: only they shall not come nigh the vessels of the sanctuary and the altar,[l] that neither they, nor ye also, die.

4 And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: and a stranger shall not come nigh unto you.

5 And ye shall keep the charge of the sanctuary, and the charge of the altar;[m] that there be no wrath any more upon the children of Israel.[n]

6 And I, behold, I have taken your brethren the Levites from among the children of Israel: to you *they are* given *as* a gift for the LORD,[o] to do the service of the tabernacle of the congregation.

7 Therefore thou and thy sons with thee shall keep your priest's office for every thing of the altar,[p] and within the veil;[q] and ye shall serve: I have given your priest's office *unto you as* a service of gift: and the stranger that cometh nigh shall be put to death.

8 ¶ And the LORD spake unto Aaron, Behold, I also have given thee the charge of my heave-offerings of all the hallowed things of the children of Israel;[r] unto thee have I given them by reason of the anointing, and to thy sons, by an ordinance for ever.[s]

9 This shall be thine of the most holy things, *reserved* from the fire: every oblation of theirs, every meat-offering of theirs,[t] and every sin-offering of theirs,[u] and every trespass-offering of theirs,[v] which they shall render unto me, *shall be* most holy for thee and for thy sons.

10 In the most holy *place* shalt thou eat it;[w] every male shall eat it: it shall be holy unto thee.

11 And this *is* thine; the heave-offering of their gift,[x] with all the wave-offerings of the children

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a Ch. 16:11. * Heb. *a rod for one prince, a rod for one prince.* b Exod. 38:21; Acts 7:41. c Psa. 110:2; Ezek. 19:12, 14. † Heb. *children of rebellion.* d Heb. 9:4. e Psa. 90:7; Isa. 57:16. f ch. 1:51, 53; 18:4, 7. g Eph. 2:13; Heb. 10:19–22. h Exod. 28:38; Isa. 53:6, 11; 1 Pet. 2:24. i Gen. 29:34. j ch. 3:6, 7. k ch. 3:10, etc. l ch. 16:40. m Exod. 30:7, etc.; Lev. 24:3. n ch. 16:46. o ch. 8:19. p ver. 5. q Heb. 9:3, 6. r ch. 5:9; Lev. 7:32. s Exod. 29:29; 40:13, 15. t Lev. 2:2, 3; 10:12, 13. u Lev. 6:25, 26. v Lev. 7:7; 14:13. w Lev. 6:16, etc. x ver. 8.

10. *Their murmurings;* on account of the priesthood's being confined to the family of Aaron.

12. *We die—we all perish;* words of terror and despondency, in view of the severe and oft-repeated judgments which had fallen upon them.

INSTRUCTIONS.

5. To the clear manifestations of the divine will all should cheerfully submit; and they who do not, incur the guilt of rebelling against God.

8. God is the author of nature as well as of grace. All its laws are under his direction, and subject to his control.

10. God uses all reasonable and proper means to prevent men from continuing in sin; but his mercies, if perverted and abused, will increase their guilt and aggravate their ruin.

CHAPTER XVIII.

1. *Thou and thy sons and thy father's house;* this includes the Levites with the priests; for by his father's house are meant the sons of Levi. *Bear the iniquity of the sanctuary;* of all the service pertaining to the sanctuary. It was now shown that Aaron and his sons were confirmed in the honors of the priesthood, and the Lord informed him that they must bear its responsibilities. If any thing should be done wrong, they would be accountable. *Thou and thy sons;* this includes only the priests.

4. *A stranger;* one not of the tribe of Levi.

5. *Keep the charge of the sanctuary;* to see that every thing with regard to the worship of God was done according to his direction.

6. *Do the service;* the less sacred and more laborious parts of it.

7. *The stranger;* one not of the family of Aaron.

8. *The charge of my heave-offerings;* the heave-offerings and wave-offerings were presented under the priest's direction, and then, as a general rule, went to his maintenance. Compare ver. 11.

9. *Reserved from the fire;* from such offerings as were partly burnt upon the altar. *Meat-offering—sin-offering—trespass-offering;* the meat-offerings were the unbloody oblations of flour, cakes, etc. After a portion of these had been burned on the altar, the rest fell to the priest. The same was the law in respect to sin-offerings and trespass-offerings. But the peace-offerings belonged to the offerer, with the exception of the wave-breast and heave-shoulder. Thus a provision was made for the support of the priests and their families. See Lev. chap. 7.

A. M. 2553. B. C. about 1451. of Israel: I have given them unto thee, and to thy sons and to thy daughters with thee by a statute for ever: [a] every one that is clean in thy house shall eat of it.[b]

12 All the best* of the oil, and all the best of the wine, and of the wheat, the first-fruits of them which they shall offer unto the LORD,[c] them have I given thee.

13 *And* whatsoever is first ripe in the land, which they shall bring unto the LORD, shall be thine; every one that is clean in thy house shall eat *of* it.

14 Every thing devoted in Israel shall be thine.[d]

15 Every thing that openeth the matrix in all flesh,[e] which they bring unto the LORD, *whether it be* of men or beasts, shall be thine: nevertheless the first-born of man shalt thou surely redeem,[f] and the firstling of unclean beasts shalt thou redeem.

16 And those that are to be redeemed from a month old shalt thou redeem, according to thine estimation,[g] for the money of five shekels,[h] after the shekel of the sanctuary, which *is* twenty gerahs.[i]

17 But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem;[j] they *are* holy: thou shalt sprinkle their blood upon the altar,[k] and shalt burn their fat *for* an offering made by fire, for a sweet savor unto the LORD.

18 And the flesh of them shall be thine, as the wave-breast and as the right shoulder are thine.[l]

19 All the heave-offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons and thy daughters with thee, by a statute for ever:[m] it *is* a covenant of salt for ever before the LORD unto thee and to thy seed with thee.[n]

20 ¶ And the LORD spake unto Aaron, Thou shalt have no inheritance in their land,[o] neither shalt thou have any part among them: I *am* thy part and thine inheritance among the children of Israel.[p]

21 And behold, I have given the children of Levi all the tenth in Israel for an inheritance,[q] for their service which they serve, *even* the service of the tabernacle of the congregation.

22 Neither must the children of Israel henceforth come nigh the tabernacle of the congregation, lest they bear sin, and die.†[r]

23 But the Levites shall do the service of the tabernacle of the congregation,[s] and they shall bear their iniquity: *it shall be* a statute for ever throughout your generations, that among the children of Israel they have no inheritance.

24 But the tithes of the children of Israel, which they offer *as* a heave-offering unto the LORD, I have given to the Levites to inherit:[t] therefore I have said unto them, Among the children of Israel they shall have no inheritance.

25 ¶ And the LORD spake unto Moses, saying,

26 Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up a heave-offering of it for the LORD, *even* a tenth *part* of the tithe.[u]

27 And *this* your heave-offering shall be reckoned unto you, as though *it were* the corn of the threshing-floor, and as the fulness of the wine-press.[v]

28 Thus ye also shall offer a heave-offering unto the LORD of all your tithes, which ye receive of the children of Israel; and ye shall give thereof the LORD's heave-offering to Aaron the priest.

29 Out of all your gifts ye shall offer every heave-offering of the LORD, of all the best‡ thereof, *even* the hallowed part thereof out of it.

30 Therefore thou shalt say unto them, When ye have heaved the best thereof from it, then it shall be counted unto the Levites as the increase of the threshing-floor, and as the increase of the wine-press.[w]

31 And ye shall eat it in every place, ye and your households: for it *is* your reward for your service in the tabernacle of the congregation.[x]

32 And ye shall bear no sin by reason of it,[y] when ye have heaved from it the best of it: neither shall ye pollute the holy things of the children of Israel,[z] lest ye die.

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a Deut. 18:3. b Lev. 22:2. * Heb. *fat.* c Exod. 23:19; Deut. 18:4; Neh. 10:35, 36. d Lev. 27:28. e Exod. 13:2; 22:29. f Exod. 13:13; 34:20. g Lev. 27:2, 6. h ch. 3:47. i Ezek. 45:12. j Deut. 15:19. k Exod. 29:16; Lev. 3:2, 5; Heb. 12:24. l Exod. 29:26, 28; Lev. 7:31. m ver. 11. n Lev. 2:13; 2 Chr. 13:5. o ch. 26:62. p Deut. 10:9; 12:12; 14:27, 29; 18:1, 2; Josh. 13:14, 33; 14:3; 18:7; Psa. 16:5; Ezek. 44:28. q Lev. 27:30, 32. † Heb. *to die.* r ch. 1:51. s ch. 3:7. t ver. 21; Neh. 10:37; 12:44; Mal. 3:8–10; Heb. 7:5–9. u Neh. 10:38. v ver. 30. ‡ Heb. *fat;* ver. 12. w ver. 27. x Matt. 10:10; Luke 10:7; 1 Cor. 9:13; 2 Cor. 12:13; 1 Tim. 5:18. y Lev. 19:8; 22:16. z Lev. 22:2, 15; Mal. 1:7; 1 Cor. 11:27, 29.

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12. *The best of the oil—the best of the wine;* the reference here is to the first-fruits of the wine and oil, of which it was the duty of the Israelites to give a portion to the priest, and which were to be of the best quality.

14. *Devoted;* solemnly given to God. Provided it was any thing that might be eaten or otherwise consumed, it went to the priest. But vessels of gold, silver, or brass, went to the service of the sanctuary.

15. *Shalt thou redeem;* this was done by the priest's receiving a specified sum of money in exchange for it.

16. *That are to be redeemed;* that is, of men. The first-born of unclean beasts were to be redeemed by a lamb. Exod. 13:13. *According to thine estimation;* that is, according to the valuation prescribed to thee in the law; for this was not left wholly to the priest's discretion.

19. *A covenant of salt;* a perpetual, permanent covenant.

20. *No inheritance;* no landed property.

21. *The tenth;* a tenth part of the produce or increase of the property of the other tribes.

23. *They shall bear their iniquity;* if any thing is done wrong, they shall bear the blame.

27. *As though it were the corn of the threshing-floor;* that is, it shall be given by you to the high-priest just as common Israelites give a tithe from the corn of their threshing-floor to the common priests.

32. *Ye shall bear no sin;* they would not do wrong in eating, as they would if they should not first offer a tenth for the use of the priests according to the Lord's directions.

INSTRUCTIONS.

3. The ministry is a great and responsible work. To be intrusted with it is a peculiar honor; and to be made faithful in discharging its duties is an unspeakable blessing.

19. While ministers of religion are precluded by their office from engaging in worldly business, and thus obtaining a support for themselves and their families, it is the will of God that they should be supported by those for whose spiritual good they minister.

32. God requires not only that his ministers and their families should be supported, but also that they should have something for pious and charitable uses; and in devoting all to him, they may gratefully partake of what they need, and expect his blessing to rest upon them.

CHAPTER XIX.

1 The water of separation made of the ashes of a red heifer. 11 The law for the use of it in purification of the unclean.

AND the LORD spake unto Moses and unto Aaron, saying,

2 This *is* the ordinance of the law, which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein *is* no blemish,[a] *and* upon which never came yoke.[b]

3 And ye shall give her unto Eleazar the priest, that he may bring her forth without the camp,[c] and *one* shall slay her before his face:

4 And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times.[d]

5 And *one* shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn:[e]

6 And the priest shall take cedar-wood, and hyssop, and scarlet,[f] and cast *it* into the midst of the burning of the heifer.

7 Then the priest shall wash his clothes,[g] and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even.

8 And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even.

9 And a man *that is* clean shall gather up the ashes of the heifer,[h] and lay *them* up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation:[i] it *is* a purification for sin.

10 And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.

11 ¶ He that toucheth the dead body of any man* shall be unclean seven days.[j]

12 He shall purify himself with it on the third day, and on the seventh day he shall be clean:[k] but if he purify not himself the third day, then the seventh day he shall not be clean.

13 Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the LORD;[l] and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean;[m] his uncleanness *is* yet upon him.[n] A. M. 2533. B. C. about 1471.

14 This *is* the law, when a man dieth in a tent: all that come into the tent, and all that *is* in the tent, shall be unclean seven days.

15 And every open vessel, which hath no covering bound upon it, *is* unclean.[o]

16 And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.

17 And for an unclean *person* they shall take of the ashes† of the burnt heifer of purification for sin, and running water shall be put‡ thereto in a vessel:

18 And a clean person shall take hyssop,[p] and dip *it* in the water, and sprinkle *it* upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave:

19 And the clean *person* shall sprinkle upon the unclean on the third day, and on the seventh day;[q] and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even.

20 But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the LORD:[r] the water of separation hath not been sprinkled upon him; he *is* unclean.

21 And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even.

22 And whatsoever the unclean *person* toucheth shall be unclean;[s] and the soul that toucheth *it* shall be unclean until even.[t]

CHAPTER XX.

1 The children of Israel come to Zin, where Miriam dieth. 2 They murmur for want of water. 7 Moses smiting the rock bringeth forth water at Meribah. 14 Moses at Kadesh desireth passage through Edom, which is denied him. 22 At mount Hor Aaron resigneth his place to Eleazar, and dieth.

THEN came the children of Israel, *even* the whole congregation, into the desert of Zin in the first month:[u] and the people abode in Kadesh; and Miriam died there, and was buried there.[v]

2 And there was no water for the congregation:[w]

[a] Exod. 12:5; Mal. 1:13, 14; 1 Pet. 1:19. [b] Deut. 21:3; 1 Sam. 6:7. [c] Lev. 4:12, 21; 16:27; Heb. 13:11. [d] Lev. 4:6; 16:14, 19; Heb. 9:13; 12:24. [e] Exod. 29:14. [f] Lev. 14:4, 6, 49. [g] Lev. 11:25; 15:5. [h] Heb. 9:13. [i] verses 13, 20, 21; ch. 31:23. * Heb. *soul of man.* [j] ch. 5:2; 9:6, 10; Lev. 21:1; Lam. 4:14; Hag. 2:13. [k] ch. 31:19. [l] Lev. 15:31. [m] ver. 9; ch. 8:7. [n] Lev. 7:20; 22:3. [o] Lev. 11:32. † Heb. *dust.* ‡ Heb. *living waters shall be given;* Gen. 26:19; John 4:10. [p] Psa. 51:7. [q] Lev. 14:9. [r] ver. 13. [s] Hag. 2:13. [t] Lev. 15:5. [u] ch. 33:36. [v] Exod. 15:20. [w] Exod. 17:1, etc.

CHAPTER XIX.

9. *Water of separation;* with which to purify those who had been separated from the congregation on account of ceremonial uncleanness.

12. *It;* the water of separation. Ver. 9.

INSTRUCTIONS.

4. In the Old Testament, as well as the New, we are often reminded of the prevalence and evil of sin, and the necessity of the atonement of Christ, and of purification by the Holy Spirit, in order to acceptance with God and preparation for heaven.

10. Though God is the author of spiritual purification, men do not obtain it without the use of means. They must make efforts according to his directions, or they will fail of his blessing.

20. Sin is the cause of death, and the putrefaction of a dead body may well remind us of the pollution of a corrupt soul. All the washings and sprinklings under Levitical institutions were designed to teach the necessity of the washing of regeneration and the renewing of the Holy Ghost. Titus 3:3–7.

CHAPTER XX.

1. *Desert of Zin;* a desert south of Canaan, and west of Edom. Ver. 16. *The first month;* of the fortieth year after they left Egypt, having during that time wandered in the wilderness, as God foretold, chap. 14:27–35; 33:19–36. A list of places visited in these wanderings is given in ch. 33.

A. M. 2551. B. C. 1453. and they gathered themselves together against Moses and against Aaron.[a]

3 And the people chode with Moses, and spake, saying, Would God that we had died when our brethren died before the LORD![b]

4 And why have ye brought up the congregation of the LORD into this wilderness, that we and our cattle should die there?

5 And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? It *is* no place of seed, or of figs, or of vines, or of pomegranates;[c] neither *is* there any water to drink.

6 And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the LORD appeared unto them.

7 ¶ And the LORD spake unto Moses, saying,

8 Take the rod, and gather thou the assembly together, thou and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock:[d] so thou shalt give the congregation and their beasts drink.

9 And Moses took the rod from before the LORD, as he commanded him.

10 And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock?[e]

11 And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly,[f] and the congregation drank, and their beasts *also*.

12 ¶ And the LORD spake unto Moses and Aaron, Because ye believed me not,[g] to sanctify me in the eyes of the children of Israel,[h] therefore ye shall not bring this congregation into the land which I have given them.

13 This *is* the water of Meribah;* because the children of Israel strove with the LORD, and he was sanctified in them.[i]

14 ¶ And Moses sent messengers from Kadesh unto the king of Edom,[j] Thus saith thy brother Israel,[k] Thou knowest all the travail that hath befallen us:†

15 How our fathers went down into Egypt,[l] and we have dwelt in Egypt a long time;[m] and the Egyptians vexed us, and our fathers:

16 And when we cried unto the LORD,[n] he heard our voice,[o] and sent an Angel,[p] and hath brought us forth out of Egypt: and behold, we *are* in Kadesh, a city in the uttermost of thy border.

17 Let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink *of* the water of the wells: we will go by the king's *high*-way, we will not turn to the right hand nor to the left, until we have passed thy borders.[q]

18 And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword.

19 And the children of Israel said unto him, We will go by the highway: and if I and my cattle drink of thy water, then I will pay for it:[r] I will only, without *doing* any thing *else*, go through on my feet.

20 And he said, Thou shalt not go through.[s] And Edom came out against him with much people, and with a strong hand.[t]

21 Thus Edom refused to give Israel passage through his border: wherefore Israel turned away from him.

22 ¶ And the children of Israel, *even* the whole congregation, journeyed from Kadesh, and came unto mount Hor.[u]

23 And the LORD spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying,

24 Aaron shall be gathered unto his people:[v] for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word‡ at the water of Meribah.[w]

25 Take Aaron and Eleazar his son, and bring them up unto mount Hor:

26 And strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered *unto his people*, and shall die there.

27 And Moses did as the LORD commanded: and they went up into mount Hor in the sight of all the congregation.

28 And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron

a Ch. 16:42. b ch. 14:2, etc. c ch. 16:14. d ver. 11; Neh. 9:15; Psa. 78:15, 16; 105:41; 114:8; Isa. 43:20; 48:21. e Psa. 106:33. f Exod. 17:6; Deut. 8:15; 1 Cor. 10:4. g ch. 27:14; Deut. 3:26; 32:51. h Lev. 10:3; Ezek. 36:23; 1 Pet. 3:15. * That is, *Strife;* Exod. 17:7. i Ezek. 20:41.

j Judg. 11:16, 17. k Deut. 2:4. † Heb. *found us.* l Gen. 46:6. m Exod. 12:40. n Exod. 2:23. o Exod. 3:7. p Exod. 3:2; 14:19; 23:20; 33:2. q ch. 21:22; Deut. 2:27. r Deut. 2:6, 28. s Judg. 11:17. t Obad. 10–15. u ch. 33:37. v Gen. 25:8; Deut. 32:50. ‡ Heb. *mouth.* w ver. 12.

11, 12. *Smote the rock twice;* this repetition of the stroke seems to have been unauthorized, and to have proceeded from a mixture of impatience and unbelief. *Believed me not, to sanctify me;* they were guilty of an impatient spirit, ver. 10; Psa. 106:33; of a rebellious temper, ver. 24; chap. 27:14; and did not manifest full confidence in God, or suitably honor him before the people as the author of the miracle.

14. *Travail;* labor, hardship, suffering.

16. *An Angel;* the Angel of his presence; the Messenger of the covenant; the Word of God. John 1:1.

22. *Mount Hor;* one of the summits of Seir, a chain of mountains running through Edom towards the eastern gulf of the Red sea.

INSTRUCTIONS.

5. Inclination to sin is common to all men. No dispensations of Providence, without the teaching of the Holy Spirit, will prevent their indulging it, or keep them from rebelling against God.

12. The best of men are defective, even in those virtues for which they are most distinguished. Abraham was wanting in faith, Moses in meekness, and Job in patience: and if any are saved, it must be by grace through faith; and that not of themselves, it is the gift of God. Eph. 2:8; James 1:17.

21. The Israelites were not at liberty to engage in war with any nation, except as directed by God. In destroying the Canaanites, and taking possession of their country, they were the appointed instruments of his wrath against those nations on account of their sins.

24. The sins of good men are peculiarly offensive to God, and lead him often to visit them with sore calamities.

died there in the top of the mount:[a] and Moses and Eleazar came down from the mount.

29 And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, *even* all the house of Israel.

CHAPTER XXI.

1 Israel with some loss destroy the Canaanites at Hormah. 4 The people murmuring are plagued with fiery serpents. 7 They repenting are healed by a brazen serpent. 10 Sundry journeys of the Israelites. 22 Sihon is overcome, 33 and Og.

AND *when* king Arad the Canaanite,[b] which dwelt in the south, heard tell that Israel came by the way of the spies;[c] then he fought against Israel, and took *some* of them prisoners.

2 And Israel vowed a vow unto the LORD,[d] and said, If thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities.[e]

3 And the LORD hearkened to the voice of Israel,[f] and delivered up the Canaanites; and they utterly destroyed them and their cities: and he called the name of the place Hormah.*

4 ¶ And they journeyed from mount Hor by the way of the Red sea,[g] to compass the land of Edom:[h] and the soul of the people was much discouraged† because of the way.

5 And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness?[i] for *there is* no bread, neither *is there any* water;[k] and our soul loatheth this light bread.

6 And the LORD sent fiery serpents among the people, and they bit the people;[l] and much people of Israel died.

7 ¶ Therefore the people came to Moses, and said, We have sinned,[m] for we have spoken against the LORD,[n] and against thee; pray unto the LORD,[o] that he take away the serpents from us. And Moses prayed for the people.[p]

8 And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole; and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

9 And Moses made a serpent of brass,[q] A. M. 2552. B. C. 1452. and put it upon a pole; and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

10 ¶ And the children of Israel set forward, and pitched in Oboth.[r]

11 And they journeyed from Oboth, and pitched at Ije-abarim,‡ in the wilderness which *is* before Moab, toward the sunrising.

12 ¶ From thence they removed, and pitched in the valley of Zered.[s]

13 From thence they removed, and pitched on the other side of Arnon,[t] which *is* in the wilderness that cometh out of the coasts of the Amorites: for Arnon *is* the border of Moab, between Moab and the Amorites.

14 Wherefore it is said in the book of the wars of the LORD, What he did in the Red sea,§ and in the brooks of Arnon,

15 And at the stream of the brooks that goeth down to the dwelling of Ar,[u] and lieth‖ upon the border of Moab.

16 And from thence *they went* to Beer:[v] that *is* the well whereof the LORD spake unto Moses, Gather the people together, and I will give them water.[w]

17 ¶ Then Israel sang this song,[x] Spring[¶] up, O well; sing* ye unto it:

18 The princes digged the well, the nobles of the people digged it, by *the direction of* the lawgiver,[y] with their staves. And from the wilderness *they went* to Mattanah:

19 And from Mattanah to Nahaliel: and from Nahaliel to Bamoth:

20 And from Bamoth *in* the valley, that *is* in the country† of Moab, to the top of Pisgah,‡ which looketh toward Jeshimon.§[z]

21 ¶ And Israel sent messengers unto Sihon king of the Amorites,[a] saying,

22 Let me pass through thy land: we will not turn into the fields, or into the vineyards; we will not drink *of* the waters of the well: *but* we will go along by the king's *high*-way, until we be past thy borders.[b]

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a Ch. 33:38, 39. b ch. 33:40; Judg. 1:16. c ch. 13:21. d Gen. 28:20; Judg. 11:30. e Lev. 27:28; Deut. 13:15. f Psa. 22:4, 5. * That is, *Utter destruction.* g ch. 20:22; 33:41. h Judg. 11:18. † Or, *grieved;* Heb. *shortened;* Exod. 6:9. i Psa. 78:19. j Exod. 16:3; 17:3. k ch. 11:6; Psa. 63:6. l Deut. 8:15; 1 Cor. 10:9. m Psa. 78:34. n ver. 5. o Exod. 8:8, 28; Deut. 9:20, 26; 1 Sam. 12:19; 1 Kings 13:6; Job 42:8, 10; Jer. 15:1; Acts 8:24; Jas. 5:16. p Psa. 106:23. q 2 Kings 18:4; John 3:14, 15. r ch. 33:43, 44. ‡ Or, *Heaps of Abarim.* s Deut. 2:13. t ch. 22:36; Judg. 11:18. § Or, *Vaheb in Suphah.* u Deut. 2:18, 29. ‖ Heb. *leaneth.* v Judg. 9:21. w ch. 20:8. x Exod. 15:1; Judg. 5:1; Psa. 106:12. ¶ Heb. *Ascend.* * Or, *answer.* y Deut. 33:4; Isa. 33:22. † Or, *field.* ‡ Or, *The hill.* § Or, *The wilderness.* z ch. 23:28. a Deut. 2:26, 27; Judg. 11:19, 20. b ch. 20:17.

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29. The most distinguished and useful must soon die. Their death is a public calamity, and a just cause of general grief and mourning.

CHAPTER XXI.

1. *In the south;* the south part of Canaan. *By the way of the spies;* the way by which the spies had entered the land of Canaan, namely, by the south, chap. 13:22. Some, however, render, "by the way of Atharim."

3. *Hormah;* meaning, utter destruction.

5. *This light bread;* the manna. John 6:31.

6. *Fiery;* probably so called from the burning heat of their bite.

10. *Set forward;* to go round the land of Edom, and up north, through its eastern border, to the land of Moab. Deut. 2:1–8.

12. *The valley of Zered;* a valley north-east of the Red sea, on the way towards Canaan. The Zered empties into the Dead sea.

13. *Arnon;* a small stream which empties into the Dead sea from the east.

14. *The book;* some book describing the wars referred to. *In the Red sea;* or as the margin, "in Suphah;" apparently designed to confirm the statement just made, that the Arnon was the northern boundary of Moab.

15. *Ar;* the capital of Moab. Ver. 28.

16. *Beer;* meaning a well. Ver. 18.

20. *And from Bamoth—to the top of Pisgah;* or, "and from Bamoth to the valley that is in the country of Moab by the top of Pisgah." *Pisgah;* the summit of Nebo, one of the range of mountains called Abarim, between the mountains of Gilead on the north and the mountains of Seir on the south. Deut. 32:49. *Jeshimon;* meaning, the wilderness.

21. *The Amorites;* the tribes so called inhabited the south of Palestine, Gen. 14:7, 13; Num. 13:29; also the region beyond the Jordan, as far south as the river Arnon.

A. M. 2552. B. C. 1452.

23 And Sihon would not suffer Israel to pass through his border: but Sihon gathered all his people together, and went out against Israel into the wilderness:[a] and he came to Jahaz, and fought against Israel.

24 And Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto the children of Ammon:[b] for the border of the children of Ammon *was* strong.

25 And Israel took all these cities: and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the villages* thereof.

26 For Heshbon *was* the city of Sihon the king of the Amorites,[c] who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon.

27 Wherefore they that speak in proverbs say,[d] Come into Heshbon, let the city of Sihon be built and prepared:

28 For there is a fire gone out of Heshbon, a flame from the city of Sihon:[e] it hath consumed Ar of Moab,[f] *and* the lords of the high places of Arnon.

29 Woe to thee, Moab! thou art undone, O people of Chemosh:[g] he hath given his sons that escaped, and his daughters, into captivity unto Sihon king of the Amorites.

30 We have shot at them; Heshbon is perished even unto Dibon,[h] and we have laid them waste even unto Nophah, which *reacheth* unto Medeba.

31 ¶ Thus Israel dwelt in the land of the Amorites.

32 And Moses sent to spy out Jazer;[i] and they took the villages thereof, and drove out the Amorites that *were* there.

33 ¶ And they turned and went up by the way of Bashan: and Og the king of Bashan went out against them, he, and all his people, to the battle at Edrei.[j]

34 And the LORD said unto Moses, Fear him not: for I have delivered him into thy hand, and all his people, and his land; and thou shalt do to him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.

35 So they smote him,[k] and his sons, and all his people, until there was none left him alive: and they possessed his land.

CHAPTER XXII.

1 Balak's first message for Balaam is refused. 15 His second message obtaineth him. 22 An angel would have slain him, if his ass had not saved him. 36 Balak entertaineth him.

AND the children of Israel set forward, and pitched in the plains of Moab on this side Jordan *by* Jericho.[l]

2 ¶ And Balak the son of Zippor[m] saw all that Israel had done to the Amorites.

3 And Moab was sore afraid of the people, because they *were* many: and Moab was distressed because of the children of Israel.[n]

4 And Moab said unto the elders of Midian,[o] Now shall this company lick up all *that are* round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor *was* king of the Moabites at that time.

5 He sent messengers therefore unto Balaam the son of Beor to Pethor,[p] which *is* by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the face† of the earth, and they abide over against me.

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a Deut. 29:7. b Josh. 12, 1, 2; 24:8. * Heb. *daughters* c Song 7:4; Isa. 15:1. d Hab. 2:6. e Jer 48:45, 46. f Deut. 2:9, 18; Isa. 15:1, 2. g Judg. 11:24; 2 Kings 23:13. h Jer. 48:18, 22. i ch. 32:1. j Deut. 3:1, etc. k Deut. 29:7; Josh. 13:12; Psa. 135:10, 11; 136:20. l ch. 33:48. m Judg. 11:25. n Exod. 15:15; Deut. 2:25. o ch. 31:8; Josh. 13:21, 22. p Deut. 23:4; Josh. 24:9; Neh. 13:1, 2; Micah 6:5. † Heb. *eye.*

23. *Jahaz;* a city near the northern border of Moab.

26. *Heshbon;* the city in which Sihon lived, about sixteen miles north of the Arnon. Ver. 34.

27. *In proverbs;* that is, in a figurative and poetic style. The words that follow seem to be a triumphal song of the Amorites, celebrating their victory over Moab.

28. *A fire gone out of Heshbon;* a fire, that is, a desolating force, has gone out from Sihon, to whom Heshbon now belongs, and who has made it his residence.

29. *Chemosh;* one of the idols of Moab.

30. *Dibon—Medeba;* cities between Heshbon and the Arnon.

33. *Bashan;* a country east of the Jordan, between mount Gilead and mount Lebanon. *Edrei;* one of the chief cities of Bashan.

INSTRUCTIONS.

5. However much men may suffer on account of their sins, they frequently repeat them; and under the calamities which come upon them, they often find fault not only with men, but with God, and thus multiply and increase their troubles. Prov. 19:3.

9. Jehovah answers prayer in a manner suited to try the faith of his people. Though he is the great efficient Cause, they must use the means appointed in order to avail themselves of his blessings. If they do this as he has directed, through grace they will live; if they do not, they will die, and the blame be all on them. John 3:14; 6:29; 11:25, 26.

13. Life is like a journey through a wilderness. We are never stationary, but constantly passing onward to our final and everlasting abode.

16. Though we have many and great trials in this world, yet they are never as many or great as our sins deserve, and the Lord graciously bestows many and great mercies, which, if gratefully received and rightly used, will eventually prepare us for deliverance from all trouble, and the reception of unmingled eternal joy. Eph. 3:10–21.

31. In this world we have many enemies, and if we would be saved we must fight, not with flesh and blood only, but with principalities and powers, with the rulers of the darkness of this world, and with spiritual wickedness in high places.

34. Those who trust in God and do his will have no reason to fear any enemies, however numerous or powerful. He will in due time make them conquerors and more than conquerors, through Him that loved them and gave himself for them; and to him they will for ever give all the glory.

CHAPTER XXII.

1. *The plains of Moab;* in the Jordan valley; so called because they had once belonged to Moab. They had afterwards been taken by the Amorites, and now by the children of Israel. *This side;* the east side of Jordan. *Jericho;* a city of Canaan on the west side of Jordan.

4. *Elders;* the word translated elders means also princes or rulers. Ver. 8, 14, 15. *Midian;* a people living near the Moabites, and who on this occasion acted in concert with the Moabites, ver. 7. *Lick up all;* overcome and swallow us up.

5. *Balaam;* a noted sorcerer or soothsayer, of Mesopotamia. Ver. 7; Joshua 13:22. *Pethor;* a place near the Euphrates. Chap. 23:7; Deut. 23:4.

6 Come now therefore, I pray thee, curse me this people;[a] for they *are* too mighty for me: peradventure I shall prevail, *that* we may smite them, and *that* I may drive them out of the land: for I wot that he whom thou blessest *is* blessed, and he whom thou cursest is cursed.

7 And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand;[b] and they came unto Balaam, and spake unto him the words of Balak.

8 And he said unto them, Lodge here this night, and I will bring you word again, as the LORD shall speak unto me: and the princes of Moab abode with Balaam.

9 And God came unto Balaam, and said, What men *are* these with thee?

10 And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, *saying*,

11 Behold, *there is* a people come out of Egypt, which covereth the face of the earth: come now, curse me them; peradventure I shall be able to overcome them,* and drive them out.

12 And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for they *are* blessed.[c]

13 And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for the LORD refuseth to give me leave to go with you.[d]

14 And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us.

15 ¶ And Balak sent yet again princes, more, and more honorable than they.

16 And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, Let nothing, I pray thee, hinder thee† from coming unto me:

17 For I will promote thee unto very great honor, and I will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people.[e]

18 And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold,[f] I cannot go beyond the word of the LORD my God, to do less or more.[g]

19 Now therefore, I pray you, tarry ye also here this night, that I may know what the LORD will say unto me more.

20 And God came unto Balaam at night,[h] and said unto him, If the men come to call thee, rise up, *and* go with them; but yet the word which I shall say unto thee, that shalt thou do.[i]

21 And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab. A. M. 2552. B. C. 1452.

22 ¶ And God's anger was kindled because he went: and the angel of the LORD stood in the way for an adversary against him.[j] Now he was riding upon his ass, and his two servants *were* with him.

23 And the ass saw the angel of the LORD standing in the way,[k] and his sword drawn in his hand; and the ass turned aside out of the way, and went into the field; and Balaam smote the ass, to turn her into the way.

24 But the angel of the LORD stood in a path of the vineyards, a wall *being* on this side, and a wall on that side.

25 And when the ass saw the angel of the LORD, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again.

26 And the angel of the LORD went further, and stood in a narrow place, where *was* no way to turn either to the right hand or to the left.

27 And when the ass saw the angel of the LORD, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff.

28 And the LORD opened the mouth of the ass,[l] and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?

29 And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in my hand, for now would I kill thee.[m]

30 And the ass said unto Balaam, *Am* not I thine ass, upon which thou hast ridden‡ ever since *I was*§ thine unto this day? was I ever wont to do so unto thee? And he said, Nay.

31 Then the LORD opened the eyes of Balaam,[n] and he saw the angel of the LORD standing in the way, and his sword drawn in his hand: and he bowed down his head,[o] and fell flat‖ on his face.

32 And the angel of the LORD said unto him, Wherefore hast thou smitten thine ass these three times?[p] Behold, I went out to withstand thee,¶ because *thy* way is perverse[q] before me:[r]

33 And the ass saw me, and turned from me these three times: unless he had turned from me, surely now also I had slain thee, and saved her alive.

34 And Balaam said unto the angel of the LORD, I have sinned;[s] for I knew not that thou stoodest in the way against me: now therefore, if it displease thee,* I will get me back again.[t]

35 And the angel of the LORD said unto Balaam,

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[a] Ch. 23:7. [b] 1 Sam. 9:7, 8; Micah 3:11; Jude 11. * Heb. *I shall prevail in fighting against him.* [c] Gen. 22:16–18; Deut. 33:29. [d] Deut. 23:5. † Heb. *Be not thou letted.* [e] ver. 6. [f] ch. 24:13. [g] ch. 23:26; 24:13; 1 Kings 22:14. [h] ver. 9. [i] ver. 35; ch. 23:12. [j] Exod. 4:24. [k] 2 Kings 6:17; Dan. 10:7; Acts 22:9; 1 Cor. 1:27–29. [l] 2 Pet. 2:16. [m] Prov. 12:10.

‡ Or, *who hast ridden upon me.* § Or, *thou* wast. [n] Gen. 21:19; 2 Kings 6:17; Luke 24:16, 31. [o] Exod. 34:8. ‖ Or, *bowed himself.* [p] Psa. 145:9 ¶ Heb. *to be an adversary unto thee.* [q] 2 Pet. 2:14. [r] Prov. 14:2; 28:18. [s] 1 Sam. 15:24, 30; 26:21. * Heb. *be evil in thine eyes.* [t] Job 34:31, 32.

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6. *Wot;* know.

7. *Rewards of divination;* money or presents to induce him to come and curse Israel.

8. *As the Lord shall speak;* this shows that Balaam had some knowledge of Jehovah, and of his obligations to follow his guidance.

9. *God came unto Balaam;* whether he had ever done this before we are not informed.

13. *Refuseth to give me leave;* the Lord not only did this, but told Balaam not to go.

18. *I cannot go beyond the word of the Lord;* it was true that he could not, consistently with his duty, though it seems he earnestly desired to do so.

20. *Rise up, and go with them;* in this, God suffered Balaam, from the love of unrighteous gain, to follow his own inclinations. 2 Pet. 2:13–16.

22. *Because he went;* Balaam's object and course were wrong and displeasing to God. Ver. 32–34. *The angel of the Lord;* supposed to be the same which spoke to him, ver. 12, 20, and who is spoken of, ver. 31–35.

A. M. 2552. B. C. 1452. Go with the men:[a] but only the word that I shall speak unto thee, that thou shalt speak.[b] So Balaam went with the princes of Balak.

36 ¶ And when Balak heard that Balaam was come, he went out to meet him unto a city of Moab, which *is* in the border of Arnon, which *is* in the utmost coast.

37 And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? am I not able indeed to promote thee to honor?[c]

38 And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say any thing? the word that God putteth in my mouth, that shall I speak.[d]

39 And Balaam went with Balak, and they came unto Kirjath-huzoth.*

40 And Balak offered oxen and sheep, and sent to Balaam, and to the princes that *were* with him.

41 And it came to pass on the morrow, that Balak took Balaam, and brought him up into the high places of Baal,[e] that thence he might see the utmost *part* of the people.

CHAPTER XXIII.

1, 13, 28 Balak's sacrifice. 7, 18 Balaam's parable.

AND Balaam said unto Balak, Build me here seven altars, and prepare me here seven oxen and seven rams.[f]

2 And Balak did as Balaam had spoken; and Balak and Balaam offered on *every* altar a bullock and a ram.[g]

3 And Balaam said unto Balak, Stand by thy burnt-offering, and I will go:[h] peradventure the LORD will come to meet me, and whatsoever he showeth me I will tell thee. And he went *to* a high† place.

4 And God met Balaam:[i] and he said unto him, I have prepared seven altars, and I have offered upon *every* altar a bullock and a ram.

5 And the LORD put a word in Balaam's mouth,[j] and said, Return unto Balak, and thus thou shalt speak.

6 And he returned unto him, and lo, he stood by his burnt-sacrifice, he, and all the princes of Moab.

7 And he took up his parable,[k] and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, *saying*, Come, curse me Jacob,[l] and come, defy Israel.[m]

8 How shall I curse *whom* God hath not cursed?[n] or how shall I defy *whom* the LORD hath not defied?

9 For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone,[o] and shall not be reckoned among the nations.[p]

10 Who can count the dust of Jacob,[q] and the number of the fourth *part* of Israel? Let me‡ die the death of the righteous, and let my last end be like his![r]

11 And Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies,[s] and behold, thou hast blessed *them* altogether.

12 And he answered and said, Must I not take heed to speak that which the LORD hath put in my mouth?[t]

13 And Balak said unto him, Come, I pray thee, with me unto another place,[u] from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence.

14 ¶ And he brought him into the field of Zophim, to the top of Pisgah,§ and built seven altars,[v] and offered a bullock and a ram on *every* altar.[w]

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a Isa. 47:12. b ver. 20. c ver 17; ch. 24:11; Psa. 75:6; John 5:44. d ver. 18. * Or, *A city of streets*. e Deut. 12:2. f ver. 29. g ver. 14, 30. h ver. 15. † Or, *solitary*. i ver. 16. j ch. 22:35; Deut. 18:18; Jer. 1:9. k ver. 18; ch. 24:3, 15, 23; Job 27:1; 29:1; Psa. 78:2; Ezek. 17:2; Mic 2:4; Hab. 2:6; Matt. 13:33, 35. l Prov. 26:2. m 1 Sam. 17:10. n Isa. 47:12, 13. o Deut. 33:28. p Exod. 33:16; Ezra 9:2; Eph. 2:14. q Gen. 13:16. ‡ Heb. *my soul*, or *my life*. r Psa. 37:37; Prov. 14:32; 2 Cor. 5:1. s ch. 22:11. t ch. 22:38. u 1 Kings 20:23. § Or, *The hill*. v ver. 1, 2. w Isa. 1:11.

36. *Utmost coast;* boundary of his kingdom.

39. *Kirjath-huzoth;* meaning, a city of streets; probably of many streets—a large city.

40. *Balak offered oxen;* as is supposed, to his idols. *Sent to Balaam;* to come and feast on the sacrifice.

41. *Baal;* an idol worshipped by many eastern nations.

INSTRUCTIONS.

3. Those who know not Jehovah and do not trust in him, are always exposed to distressing fears, and to many evils from which no human wisdom or power can save them.

6. The wicked place that confidence in men which should be placed only in God, and hope for that from them which can come only from him.

9. God has sometimes held communications with wicked men, and given them a knowledge of his will. But knowledge alone, without love, will not lead them so to obey him as to obtain his blessing.

12. All whom God blesses will in the end be truly blessed; and all whom he curses, will in the end be wretched.

17. Those who supremely regard this world often think that other men, like themselves, for a sufficient reward, can be persuaded to do what they wish.

19. To love the reward of iniquity and desire to do wrong to obtain it, is exceedingly dangerous. It exposes men to be given up to the practice of iniquity till they sink into irremediable ruin.

27. Men are often angry with dumb beasts and cruelly beat them, when the fault is all in themselves.

30. God could speak through the mouths of dumb animals, and cause them to tell a tale which would make the hearts of their owners quake with fear, and show that, through sin, man has sunk below the beasts that perish.

33. Beasts sometimes see what men do not, and by doing that for which they are abused, save their owners from death.

34. To have God for an adversary is an unspeakable calamity, and one that should by all needful sacrifices and labors be avoided.

41. All expectations from men, in opposition to the purposes and will of God, are vain, and will end in disappointment.

CHAPTER XXIII.

3. *Peradventure;* perhaps; it may be.

5. *Put a word in Balaam's mouth;* directed him what to say.

7. *Took up his parable;* began to speak in solemn, figurative, prophetic style. *Aram;* afterwards called Mesopotamia; a mountainous country north-east of Moab, between the rivers Euphrates and Tigris. *Curse—defy;* devote to destruction.

9. *Dwell alone—not be reckoned;* they should continue to be a distinct people, and not be united with, swallowed up, or lost in other nations.

10. *Who can count—the number?* they would be exceedingly numerous. *The righteous;* those whom God accepts and blesses as his redeemed people.

14. *Field of Zophim;* that is, watchers, because thence they could see to a great distance. *Pisgah;* chap. 21:20.

15 And he said unto Balak, Stand here by thy burnt-offering, while I meet *the* LORD yonder.

16 And the LORD met Balaam, and put a word in his mouth,[a] and said, Go again unto Balak, and say thus.

17 And when he came to him, behold, he stood by his burnt-offering, and the princes of Moab with him. And Balak said unto him, What hath the LORD spoken?[b]

18 And he took up his parable, and said, Rise up,[c] Balak, and hear; hearken unto me, thou son of Zippor:

19 God *is* not a man, that he should lie; neither the son of man, that he should repent:[d] hath he said, and shall he not do *it?* or hath he spoken, and shall he not make it good?[e]

20 Behold, I have received *commandment* to bless: and he hath blessed;[f] and I cannot reverse it.[g]

21 He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel:[h] the LORD his God *is* with him,[i] and the shout of a king *is* among them.[j]

22 God brought them out of Egypt;[k] he hath as it were the strength of a unicorn.[l]

23 Surely *there is* no enchantment against* Jacob, neither *is there* any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought![m]

24 Behold, the people shall rise up as a great lion, and lift up himself as a young lion:[n] he shall not lie down until he eat *of* the prey, and drink the blood of the slain.[o]

25 ¶ And Balak said unto Balaam, Neither curse them at all, nor bless them at all.

26 But Balaam answered and said unto Balak, Told not I thee, saying, All that the LORD speaketh, that I must do?[p]

27 ¶ And Balak said unto Balaam, Come, I pray thee, I will bring thee unto another place; A. M. 2552. B. C. 1452. peradventure it will please God that thou mayest curse me them from thence.

28 And Balak brought Balaam unto the top of Peor, that looketh toward Jeshimon.

29 And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams.

30 And Balak did as Balaam had said, and offered a bullock and a ram on *every* altar.

CHAPTER XXIV.

1 Balaam, leaving divinations, prophesieth the happiness of Israel. 10 Balak in anger dismisseth him. 15 He prophesieth of the Star of Jacob, and the destruction of some nations.

AND when Balaam saw that it pleased the LORD to bless Israel, he went not, as at other times, to seek for† enchantments, but he set his face toward the wilderness.

2 And Balaam lifted up his eyes, and he saw Israel abiding *in his tents* according to their tribes; and the Spirit of God came upon him.[q]

3 And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open‡ hath said:

4 He hath said, *which* heard the words of God, which saw the vision of the Almighty, falling *into a trance*, but having his eyes open:

5 How goodly are thy tents, O Jacob, *and* thy tabernacles, O Israel!

6 As the valleys are they spread forth, as gardens by the river's side,[r] as the trees of lign-aloes which the LORD hath planted, *and* as cedar-trees beside the waters.[s]

7 He shall pour the water out of his buckets, and his seed *shall be* in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted.

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a Ver. 5. b 1 Sam. 3:17; Jer. 37:17. c Judg. 3:20. d 1 Sam. 15:29; Psa. 89:35; Rom. 11:29; Tit. 1:2; Heb. 6:18; Jas. 1:17. e 1 Chr. 17:27; Mic. 7:20. f ch. 22:12. g John 10:28, 29; Rom. 8:38, 39. h Psa. 103:12; Isa. 1:18; 38:17; Mic. 7:19; Rom. 4:7, 8; 8:1. i Exod. 29:45, 46; 33:16; Psa. 46:11. j Psa. 118:15. k ch. 24:8. l Deut. 33:17; Psa. 92:10. * Or, *in;* Matt 12:25, 27. m Psa. 31:19. n Gen. 49:9; Micah 5:8. o Gen. 49:27. p ver. 12, 13. † Heb. *to the meeting of.* q 1 Sam. 10:10. ‡ Heb. *who had his eyes shut*, but now opened. r Psa. 1:3; Jer. 17:8. s Psa. 92:12–14.

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19. *God is not a man;* he is unchangeable and almighty. *Make it good;* do as he has declared.

21. *He hath not beheld iniquity in Jacob;* the nation of Israel as a whole was free from idolatry and faithful in God's service. *Shout of a king;* of one who will conquer all his foes.

22. *Unicorn;* in the Hebrew, *reem.* This word, in our English translation, which agrees with that of the Greek Seventy and other ancient versions, means *one-horned;* that is, a one horned animal of great strength, a view which some prefer: but many understand it of the eastern buffalo, an animal of great size and strength.

23. *Enchantment—divination;* arts by which heathen sorcerers and magicians sought to deceive and overcome their enemies. *What hath God wrought!* he hath wonderfully delivered them, and caused them to overcome their enemies.

24. *As a great lion;* conquer his enemies as a lion does beasts of the forest.

28. *Peor;* a high place in Moab.

INSTRUCTIONS.

2. Wicked men often take much pains, perform many labors, and are at great expense, to induce God to favor their selfish designs. Ver. 14, 30; chap. 24:12.

4. Evil-doers often boast of what they have done, and seem to think that their hypocritical, proud, and wicked services entitle them to the special favor of God. 2 Kings 10:16; Luke 18:11.

10. Many have a conviction of the reality, excellence, and importance of true religion, and wish to die the death, who refuse to live the life, of the righteous.

16. God can speak by the mouth of a wicked man, or of a dumb beast, and communicate momentous truth without changing the nature of the one or the character of the other. Ver. 20, 26; chap. 24:13.

23. No enchantment, divination, devices, or efforts of men or devils can injure those who please God, and have him for their guide, protector, and friend.

CHAPTER XXIV.

1. *Enchantments;* this word seems to describe the superstitious means which Balaam employed to obtain revelations from God. *Wilderness;* where the Israelites camped.

3. *Whose eyes are open;* the eyes of whose mind are opened to see God's revelation.

6. *Lign-aloes;* an oriental tree remarkable for the fragrance of its wood.

7. *He shall pour the water out of his buckets;* or, "water shall flow from his buckets," that is, in a full stream. Water is here an emblem of the divine blessing which shall make Israel strong and numerous. *In many waters;* or, by many waters, ver. 6. His posterity shall flourish like trees planted by many waters.

A. M. 2552. B. C. 1452. 8 God brought him forth out of Egypt; he hath as it were the strength of a unicorn: he shall eat up the nations his enemies, and shall break their bones,[a] and pierce *them* through with his arrows.[b]

9 He couched, he lay down as a lion, and as a great lion:[c] who shall stir him up? Blessed *is* he that blesseth thee, and cursed *is* he that curseth thee.[d]

10 ¶ And Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, I called thee to curse mine enemies, and behold, thou hast altogether blessed *them* these three times.[e]

11 Therefore now flee thou to thy place: I thought to promote thee unto great honor; but lo, the LORD hath kept thee back from honor.

12 And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying,

13 If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the LORD, to do *either* good or bad of mine own mind; *but* what the LORD saith, that will I speak?

14 And now, behold, I go unto my people: come *therefore, and* I will advertise thee what this people shall do to thy people in the latter days.

15 ¶ And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said:

16 He hath said, *which* heard the words of God, and knew the knowledge of the Most High, *which* saw the vision of the Almighty, falling *into a trance*, but having his eyes open:

17 I shall see him,[f] but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob,[g] and a Sceptre shall rise out of Israel,[h] and shall smite the corners* of Moab, and destroy all the children of Sheth.

18 And Edom shall be a possession, Seir also shall be a possession for his enemies;[i] and Israel shall do valiantly.

19 Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.

20 ¶ And when he looked on Amalek, he took up his parable, and said, Amalek *was* the first of the nations;† but his latter end *shall be* that he perish for ever.‡

21 And he looked on the Kenites,[j] and took up his parable, and said, Strong is thy dwelling-place, and thou puttest thy nest in a rock.

22 Nevertheless the Kenite§ shall be wasted, until‖ Asshur shall carry thee away captive.

23 And he took up his parable, and said, Alas, who shall live when God doeth this![k]

24 And ships *shall come* from the coast of Chittim,[l] and shall afflict Asshur,[m] and shall afflict Eber,[n] and he also shall perish for ever.

25 And Balaam rose up, and went and returned to his place: and Balak also went his way.

CHAPTER XXV.

1 Israel at Shittim commit whoredom and idolatry. 6 Phinehas killeth Zimri and Cozbi. 10 God therefore giveth him an everlasting priesthood. 16 The Midianites are to be vexed.

AND Israel abode in Shittim,[o] and the people began to commit whoredom with the daughters of Moab.[p]

2 And they called the people unto the sacrifices

a Psa. 2:9. b Psa. 45:5. c ch. 23:24. d Gen. 12:3. e Neh. 13:2. f Rev. 1:7. g Rev. 22:16. h Psa. 110:2. * Or, *through the princes.* i Psa. 60:8–12. † Or, *the nations that warred against Israel;* Exod. 17:8, 16. ‡ Or, *even to destruction;* Exod. 17:14; 1 Sam. 15:3. j Gen. 15:19. § Heb. *Kain.* ‖ Or, *how long* shall it be ere. k Mal. 3:2. l Dan. 11:30. m Gen. 10:11. n Gen. 10:21, 25. o ch. 33:49; Mic. 6:5. p ch. 31:16; 1 Cor. 10:8.

8. *Eat up the nations;* overcome and destroy them.

14. *Advertise;* inform.

15. *Whose eyes are open;* to see and foretell many things that will hereafter take place.

17. *See him—behold him;* the Star and the Sceptre that shall rise out of Israel. The reference is undoubtedly to the Messiah, but in such a way that it includes David's kingdom also, which was perpetuated and received a spiritual form in Christ. Luke 1:32, 33. David's victories over the Moabites and other enemies of Israel were but anticipations and pledges of the final victory which Jesus Christ, his son according to the flesh and sitting upon his throne, should gain over all the enemies of His people. See Psalms 2, 110; Isa. 11:10–16. *The children of Sheth;* or, as many prefer, the children of tumult, the tumultuous warriors of Moab. So the word is explained, Jer. 48:45.

21. *The Kenites;* apparently a Midianitish people dwelling in near connection with the Amalekites. 1 Sam. 15:6.

22. *Asshur;* the Assyrians.

23. *Who shall live?* who can escape destruction in the midst of such desolations?

24. *Ships;* armed forces coming in ships. *The coast of Chittim;* the countries of the west lying on the Mediterranean. This prophecy was fulfilled in the conquests of the Greeks and Romans over the East. *Eber;* the posterity of Eber living on the east of the Euphrates. To this people and region Abraham belonged, and thence he migrated to the land of Canaan. To this country Balaam also belonged, so that he who was called to curse Israel was compelled to foretell the doom of "the children of his people." *He also;* probably, the power that comes from Chittim, but some understand the words of Eber. Balaam having thus foretold the perpetual triumph of God's people and the overthrow of all their enemies, ceases and departs.

INSTRUCTIONS.

1. The Lord will cause all men to see that it is his unchangeable purpose to bless his people. Those who rejoice in it will be partakers of his joy, and those who are grieved at it be filled with ever-growing sorrow.

4. However much men may know of God and his ways, and however much they may see of the blessedness of his people, if they do not love and obey him, their knowledge will but increase their guilt and aggravate their ruin.

9. God will treat men in some measure as they treat his people. The blessings which they bestow, or the curses which they heap upon them, will return upon themselves.

11. By refusing to please the wicked, men often fail of those worldly honors which by doing wrong they might obtain.

13. Men may feel their dependence on God, that they are under his control and cannot escape out of his hands, without rejoicing in their dependence, receiving mercies with gratitude, or giving him the glory of what they enjoy.

23. A view of the future, while it awakens gladness in the righteous, fills the wicked with apprehension and dismay.

CHAPTER XXV.

1. *Shittim;* a place in the plains of Moab, east of Jordan. *Commit whoredom;* this was in consequence of the advice of Balaam. Chap. 31:15, 16; 2 Pet. 2:15, 16; Rev. 2:14.

of their gods:[a] and the people did eat, and bowed down to their gods.[b]

3 And Israel joined himself unto Baal-peor:[c] and the anger of the LORD was kindled against Israel.

4 And the LORD said unto Moses, Take all the heads of the people, and hang them up before the LORD against the sun,[d] that the fierce anger of the LORD may be turned away from Israel.[e]

5 And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baal-peor.[f]

6 ¶ And behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, who *were* weeping *before* the door of the tabernacle of the congregation.[g]

7 And when Phinehas,[h] the son of Eleazar, the son of Aaron the priest, saw *it*, he rose up from among the congregation, and took a javelin in his hand;

8 And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel.

9 And those that died in the plague were twenty and four thousand.[i]

10 ¶ And the LORD spake unto Moses, saying,

11 Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel,[j] while he was zealous for my sake* among them, that I consumed not the children of Israel in my jealousy.[k]

12 Wherefore say, Behold, I give unto him my covenant of peace:[l]

13 And he shall have it, and his seed after him, *even* the covenant of an everlasting priesthood;[m] because he was zealous for his God,[n] and made an atonement for the children of Israel.[o]

14 Now the name of the Israelite that was slain, *even* that was slain with the Midianitish woman, *was* Zimri, the son of Salu, a prince of a chief house† among the Simeonites.

15 And the name of the Midianitish woman that was slain *was* Cozbi, the daughter of Zur;[p] he *was* head over a people, *and* of a chief house in Midian.

16 ¶ And the LORD spake unto Moses, saying,

17 Vex the Midianites, and smite them:[q] A. M. 2552. B. C. 1452.

18 For they vex you with their wiles, wherewith they have beguiled you in the matter of Peor,[r] and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was slain in the day of the plague for Peor's sake.[s]

CHAPTER XXVI.

1 The sum of all Israel is taken in the plains of Moab. 52 The law of dividing among them the inheritance of the land. 57 The families and number of the Levites. 63 None were left of them which were numbered at Sinai, but Caleb and Joshua.

AND it came to pass after the plague, that the LORD spake unto Moses and unto Eleazar the son of Aaron the priest, saying,

2 Take the sum of all the congregation of the children of Israel, from twenty years old and upward, throughout their fathers' house, all that are able to go to war in Israel.[t]

3 And Moses and Eleazar the priest spake with them in the plains of Moab by Jordan *near* Jericho,[u] saying,

4 *Take the sum of the people*, from twenty years old and upward; as the LORD commanded Moses and the children of Israel, which went forth out of the land of Egypt.

5 ¶ Reuben,[v] the eldest son of Israel: the children of Reuben; Hanoch, *of whom cometh* the family of the Hanochites: of Pallu, the family of the Palluites:

6 Of Hezron, the family of the Hezronites: of Carmi, the family of the Carmites.

7 These *are* the families of the Reubenites: and they that were numbered of them were forty and three thousand and seven hundred and thirty.

8 And the sons of Pallu; Eliab.

9 And the sons of Eliab; Nemuel, and Dathan, and Abiram. This *is that* Dathan and Abiram, *which were* famous in the congregation, who strove against Moses and against Aaron in the company of Korah,[w] when they strove against the LORD:

10 And the earth opened her mouth, and swallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fifty men: and they became a sign.[x]

11 Notwithstanding the children of Korah died not.[y]

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a Exod. 34:15, 16. b Exod. 20:5. c Josh. 22:17; Psa. 106:28, 29; Hos. 9:10. d Deut. 13:6–9. e Deut 13:17. f Exod. 32:27. g Joel 2:17. h Psa. 106:30. i Deut. 4:3; 1 Cor. 10:8. j Psa. 106:23; John 3:36. * Or, *with my zeal*. k Exod. 20:5; Deut 32:16, 21; 1 Kings 14:22; Psa. 78:58; Ezek. 16:38; Zeph. 1:18; 3:8. l Mal. 2:4, 5. m Exod. 40:15. n Psa. 69:9.

o Heb. 2:17. † Heb. *house of a father*. p ch. 31:8; Josh. 13:21. q ch. 31:2. r ch. 31:16; Rev. 2:14. s ver. 8. t ch. 1:2, 3; Exod. 30:12; 38:25, 26. u ver. 63; ch. 35:1. v Gen. 46:8. w ch. 16:1, etc. x ch. 16:38; 1 Cor. 10:6; 2 Pet. 2:6. y Exod. 6:24.

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3. *Baal-peor;* an idol worshipped by the Moabites.

4. *Take all the heads of the people, and hang them up before the Lord;* these words have been interpreted in two different ways: either, Take all the heads of the people who are involved in this sin and hang them, (the heads of the people;) or, Take with thee all the heads of the people as assistants, and hang them, (the guilty persons.) The latter interpretation seems to be favored by ver. 5.

7. *Javelin;* a kind of spear.

9. *Twenty and four thousand;* supposed to include twenty-three thousand mentioned in 1 Cor. 10:8, and one thousand who were slain, ver. 4, 5.

13. *Everlasting priesthood;* to continue till the end of the Jewish state. *Made an atonement;* did that out of regard to which God spared the rest of the people.

17. *Vex—and smite;* destroy them.

18. *For Peor's sake;* because they worshipped Baal-peor.

INSTRUCTIONS.

3. The greatest evil which any one can do to his fellowmen is to induce them to commit sin, and thus provoke the Lord to destroy them.

5. It is the will of God that great transgressors against him and against the laws of the state, should in some cases, by the magistrates, be put to death.

8. The death of notorious criminals is often a great blessing to survivors.

15. The higher the station and the greater the influence of those who commit iniquity, the greater the evil and the more necessary their punishment.

18. Tempters to iniquity are among the most dangerous and destructive enemies, and, as far as may be consistent, should be avoided and put away.

A. M. 2552. B. C. 1452. 12 ¶ The sons of Simeon after their families: of Nemuel,* the family of the Nemuelites: of Jamin, the family of the Jaminites: of Jachin,† the family of the Jachinites.

13 Of Zerah,‡ the family of the Zarhites: of Shaul, the family of the Shaulites.

14 These *are* the families of the Simeonites, twenty and two thousand and two hundred.

15 ¶ The children of Gad after their families: of Zephon,§ the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites:

16 Of Ozni,‖ the family of the Oznites: of Eri, the family of the Erites:

17 Of Arod,¶ the family of the Arodites: of Areli, the family of the Arelites.

18 These *are* the families of the children of Gad according to those that were numbered of them, forty thousand and five hundred.

19 ¶ The sons of Judah *were* Er and Onan:[a] and Er and Onan died in the land of Canaan.

20 And the sons of Judah after their families were; of Shelah, the family of the Shelanites: of Pharez, the family of the Pharzites: of Zerah, the family of the Zarhites.

21 And the sons of Pharez were; of Hezron, the family of the Hezronites: of Hamul, the family of the Hamulites.

22 These *are* the families of Judah according to those that were numbered of them, threescore and sixteen thousand and five hundred.

23 ¶ *Of* the sons of Issachar after their families:[b] *of* Tola, the family of the Tolaites: of Pua,* the family of the Punites:

24 Of Jashub,† the family of the Jashubites: of Shimron, the family of the Shimronites.

25 These *are* the families of Issachar according to those that were numbered of them, threescore and four thousand and three hundred.

26 ¶ *Of* the sons of Zebulun after their families:[c] of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites.

27 These *are* the families of the Zebulunites according to those that were numbered of them, threescore thousand and five hundred.

28 ¶ The sons of Joseph after their families *were* Manasseh and Ephraim.[d]

29 Of the sons of Manasseh: of Machir,[e] the family of the Machirites: and Machir begat Gilead: of Gilead *come* the family of the Gileadites.

30 These *are* the sons of Gilead: *of* Jeezer,‡ the family of the Jeezerites: of Helek, the family of the Helekites:

31 And *of* Asriel, the family of the Asrielites: and *of* Shechem, the family of the Shechemites:

32 And *of* Shemida, the family of the Shemidaites: and *of* Hepher, the family of the Hepherites.

33 ¶ And Zelophehad the son of Hepher had no sons, but daughters:[f] and the names of the daughters of Zelophehad *were* Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

34 These *are* the families of Manasseh, and those that were numbered of them, fifty and two thousand and seven hundred.

35 ¶ These *are* the sons of Ephraim after their families: of Shuthelah, the family of the Shuthalhites: of Becher,§ the family of the Bachrites: of Tahan, the family of the Tahanites.

36 And these *are* the sons of Shuthelah: of Eran, the family of the Eranites.

37 These *are* the families of the sons of Ephraim according to those that were numbered of them, thirty and two thousand and five hundred. These *are* the sons of Joseph after their families.

38 ¶ The sons of Benjamin after their families:[g] of Bela, the family of the Belaites: of Ashbel, the family of the Ashbelites: of Ahiram,‖ the family of the Ahiramites:

39 Of Shupham,¶ the family of the Shuphamites: of Hupham, the family of the Huphamites.

40 And the sons of Bela were Ard* and Naaman: *of Ard*, the family of the Ardites: *and* of Naaman, the family of the Naamites.

41 These *are* the sons of Benjamin after their families: and they that were numbered of them *were* forty and five thousand and six hundred.

42 ¶ These *are* the sons of Dan after their families:[h] of Shuham,† the family of the Shuhamites. These *are* the families of Dan after their families.

43 All the families of the Shuhamites, according to those that were numbered of them *were* threescore and four thousand and four hundred.

44 ¶ *Of* the children of Asher after their families:[i] of Jimna, the family of the Jimnites: of Jesui, the family of the Jesuites: of Beriah, the family of the Beriites.

45 Of the sons of Beriah: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites.

46 And the name of the daughter of Asher *was* Sarah.

47 These *are* the families of the sons of Asher according to those that were numbered of them; *who were* fifty and three thousand and four hundred.

48 ¶ *Of* the sons of Naphtali after their families:[j] of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites:

49 Of Jezer, the family of the Jezerites: of Shillem,‡ the family of the Shillemites.

50 These *are* the families of Naphtali according to their families: and they that were numbered of them *were* forty and five thousand and four hundred.

51 These *were* the numbered of the children of Israel, six hundred thousand and a thousand seven hundred and thirty.[k]

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* *Jemuel*, Gen. 46:10; Exod. 6:15. † *Jarib*; 1 Chr. 4:24. ‡ *Zohar*; Gen 46:10. § *Ziphion*; Gen. 46:16. ‖ Or, *Ezbon*; Gen. 46:16. ¶ *Arodi*; Gen. 46:16. [a] Gen. 38:2–10; 1 Chr. 2:3, etc. [b] Gen. 46:13; 1 Chr. 7:1. * Or, *Phuvah*. † Or, *Job*. [c] Gen. 46:14. [d] Gen. 46:20. [e] Josh. 17:1; 1 Chr. 7:14, 15. ‡ Called *Abiezer*. Josh. 17:2; Judg. 6:11, 24, 31. [f] ch. 27:1; 36:11. § *Bered*; 1 Chr. 7:20. ‖ *Ehi*; Gen. 46:21; *Aharah*; 1 Chr. 8:1. ¶ *Muppim, and Huppim*; Gen. 46:21. * *Addar*; 1 Chr. 8:3. [h] Gen. 46:23. † Or, *Hushim*. [i] Gen. 46:17; 1 Chr. 7:30. [j] Gen. 46:24; 1 Chr. 7:13. ‡ *Shallum*; 1 Chr. 7:13. [k] ch. 1:46.

52 ¶ And the LORD spake unto Moses, saying,
53 Unto these the land shall be divided for an inheritance according to the number of names.[a]
54 To many thou shalt give the more* inheritance, and to few thou shalt give the less† inheritance:[b] to every one shall his inheritance be given according to those that were numbered of him.
55 Notwithstanding the land shall be divided by lot: according to the names of the tribes of their fathers they shall inherit.
56 According to the lot shall the possession thereof be divided between many and few.
57 ¶ And these *are* they that were numbered of the Levites after their families:[c] of Gershon, the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites.
58 These *are* the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites. And Kohath begat Amram.
59 And the name of Amram's wife *was* Jochebed,[d] the daughter of Levi, whom *her mother* bare to Levi in Egypt: and she bare unto Amram, Aaron and Moses and Miriam their sister.
60 And unto Aaron was born Nadab and Abihu, Eleazar and Ithamar.[e]
61 And Nadab and Abihu died, when they offered strange fire before the LORD.[f]
62 And those that were numbered of them were twenty and three thousand, all males from a month old and upward:[g] for they were not numbered among the children of Israel,[h] because there was no inheritance given them among the children of Israel.[i]
63 ¶ These *are* they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab by Jordan *near* Jericho.[j]
64 But among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai.[k]
65 For the LORD had said of them, They shall surely die in the wilderness.[l] And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun.

a Josh. 11:23; 14:1. * Heb. *multiply his.* † Heb. *diminish his.* b ch. 33:54. c Gen. 46:11; Exod. 6:16–19; 1 Chr. 6:1, 16. d Exod. 2:1, 2; 6:20. e ch. 3:2. f ch. 3:4; Lev. 10:1, 2; 1 Chr. 24:2. g ch. 3:39. h ch. 1:49. i ch. 18:20–24; Deut. 10:9; Josh. 13:14, 33; 14:3. j ver. 3. k Deut. 4:3, 4. l ch. 14:28–30; 1 Cor. 10:5, 6; Jude 5. m ch. 26:33; 36:1–11; Josh. 17:3. n ch. 14:35; 26:64, 65. o ch. 16:1, 2. p Ezek. 18:4; John 8:21, 24; Rom. 6:23. ‡ Heb. *diminished.* q Josh. 17:4. r Exod. 18:15, 19; Job 23:4. s ch. 36:2. t ch. 35:29 u ch. 33:47; Deut. 3:27; 32:49; 34:1. v ch. 20:24; 31:2. w ch. 20:28; Deut. 10:6.

CHAPTER XXVI.

53. *The land;* Canaan.
65. *Not left a man;* except the two mentioned, and also some of the tribe of Levi, who were not included in the numbering referred to in ver. 64.

INSTRUCTIONS.

64. As the murder of one man is a sin so great as justly to incur the penalty of death, how great must be the evil of sin, which has caused the death of millions, and will cause the death of millions more; and how great the guilt of those who love and practise it, and thus unite with him who was a murderer from the beginning, and abode not in the truth. John 8:44.
65. The declarations of God will in due time all be accomplished, and those who cleave to him and obey his commands will be graciously remembered and receive an abundant reward.

CHAPTER XXVII.

11. *A statute of judgment;* a permanent regulation.
12. *Abarim;* a range of mountains on the east of Jordan; one of these was mount Nebo, a summit of which it is supposed was Pisgah, where Moses stood when he viewed the land of Canaan. Chap. 21:20; Deut. 3:27.

CHAPTER XXVII. A. M. 2552. B. C. 1452.

1 The daughters of Zelophehad sue for an inheritance. 6 The law of inheritances. 12 Moses being told of his death, sueth for a successor. 13 Joshua is appointed to succeed him.

THEN came the daughters of Zelophehad,[m] the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph: and these *are* the names of his daughters; Mahlah, Noah, and Hoglah, and Milcah, and Tirzah.
2 And they stood before Moses, and before Eleazar the priest, and before the princes and all the congregation, *by* the door of the tabernacle of the congregation, saying,
3 Our father died in the wilderness,[n] and he was not in the company of them that gathered themselves together against the LORD in the company of Korah;[o] but died in his own sin,[p] and had no sons.
4 Why should the name of our father be done away‡ from among his family, because he hath no son? Give unto us *therefore* a possession among the brethren of our father.[q]
5 And Moses brought their cause before the LORD.[r]
6 ¶ And the LORD spake unto Moses, saying,
7 The daughters of Zelophehad speak right: thou shalt surely give them a possession of an inheritance among their father's brethren;[s] and thou shalt cause the inheritance of their father to pass unto them.
8 And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter.
9 And if he have no daughter, then ye shall give his inheritance unto his brethren.
10 And if he have no brethren, then ye shall give his inheritance unto his father's brethren.
11 And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel a statute of judgment,[t] as the LORD commanded Moses.
12 ¶ And the LORD said unto Moses, Get thee up into this mount Abarim,[u] and see the land which I have given unto the children of Israel.
13 And when thou hast seen it, thou also shalt be gathered unto thy people,[v] as Aaron thy brother was gathered.[w]

A. M. 2552. B. C. 1452. 14 For ye rebelled against my commandment in the desert of Zin,[a] in the strife of the congregation, to sanctify me at the water before their eyes: that *is* the water of Meribah in Kadesh in the wilderness of Zin.[b]

15 ¶ And Moses spake unto the LORD, saying,

16 Let the LORD, the God of the spirits of all flesh,[c] set a man over the congregation,[d]

17 Which may go out before them, and which may go in before them,[e] and which may lead them out, and which may bring them in; that the congregation of the LORD be not as sheep which have no shepherd.[f]

18 ¶ And the LORD said unto Moses, Take thee Joshua the son of Nun, a man in whom *is* the spirit,[g] and lay thy hand upon him;[h]

19 And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight.[i]

20 And thou shalt put *some* of thine honor upon him,[j] that all the congregation of the children of Israel may be obedient.[k]

21 And he shall stand before Eleazar the priest, who shall ask *counsel* for him[l] after the judgment of Urim before the LORD:[m] at his word shall they go out, and at his word they shall come in, *both* he, and all the children of Israel with him, even all the congregation.

22 And Moses did as the LORD commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation:

23 And he laid his hands upon him, and gave him a charge, as the LORD commanded by the hand of Moses.[n]

CHAPTER XXVIII.

1 Offerings are to be observed. 3 The continual burnt-offering. 9 The offering on the sabbath, 11 on the new moons, 16 at the passover, 26 in the day of first-fruits.

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, and say unto them, My offering, *and* my bread for my sacrifices made by fire,[o] *for* a sweet savor unto me,[*] shall ye observe to offer unto me in their due season.

3 And thou shalt say unto them, This *is* the offering made by fire which ye shall offer unto the LORD:[p] two lambs of the first year without spot day by day,[†] *for* a continual burnt-offering.

4 The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even;[‡q]

5 And a tenth *part* of an ephah of flour for a meat-offering,[r] mingled with the fourth *part* of a hin of beaten oil.[s]

6 *It is* a continual burnt-offering which was ordained in mount Sinai for a sweet savor, a sacrifice made by fire unto the LORD.

7 And the drink-offering thereof *shall be* the fourth *part* of a hin for the one lamb: in the holy *place* shalt thou cause the strong wine to be poured unto the LORD *for* a drink-offering.

8 And the other lamb shalt thou offer at even: as the meat-offering of the morning, and as the drink offering thereof, thou shalt offer *it*, a sacrifice made by fire, of a sweet savor unto the LORD.

9 ¶ And on the sabbath-day two lambs of the first year without spot, and two tenth-deals of flour *for* a meat-offering, mingled with oil, and the drink-offering thereof:

10 *This is* the burnt-offering of every sabbath, beside the continual burnt-offering,[t] and his drink-offering.

11 ¶ And in the beginnings of your months[u] ye shall offer a burnt-offering unto the LORD;[v] two young bullocks, and one ram, seven lambs of the first year without spot;

12 And three tenth-deals of flour *for* a meat-offering, mingled with oil, for one bullock; and two tenth-deals of flour *for* a meat-offering, mingled with oil, for one ram;

13 And a several tenth-deal of flour mingled with oil *for* a meat-offering unto one lamb; *for* a burnt-offering of a sweet savor, a sacrifice made by fire unto the LORD:

14 And their drink-offerings shall be half a hin of wine unto a bullock, and the third *part* of a hin unto a ram, and a fourth *part* of a hin unto a lamb: this *is* the burnt-offering of every month throughout the months of the year.

15 And one kid of the goats for a sin-offering unto the LORD shall be offered,[w] beside the continual burnt-offering,[x] and his drink-offering.

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a Ch. 20:10–12. b Exod. 17:7. c ch. 16:22; Heb. 12:9. d Jer. 3:15. e Deut. 31:2; 1 Sam. 8:20; 18:13; 2 Chr. 1:10; John 10:9. f 1 Kings 22:17; Zech. 10:2; Matt. 9:36; 1 Pet. 2:25. g Gen. 41:38; Judg. 3:10; 11:29; 1 Sam. 16:13, 18; Dan. 5:14; Acts 6:3. h Deut. 34:9; Acts 6:6. i Deut. 31:7. j 2 Kings 2:9, 15. k Josh. 1:16, 17. l Judg. 20:18, etc.; 1 Sam. 22:10; 23:9; 30:7. m Exod. 28:30. n ver. 19. o Lev. 3:11. * Heb. *a savor of my rest.* p Exod. 29:38. † Heb. *in a day.* ‡ Heb. *between the two evenings.* q Exod. 12:6. r ch. 15:4; Lev. 2:1. s Exod. 29:40, etc. t Ezek. 46:4. u ch. 10:10; 1 Chr. 23:31; 2 Chr. 2:4; Neh. 10:33; Isa. 1:13, 14; Ezek. 45:17; Col. 2:16. v ch. 15:3–11. w ch. 15:24. x ver. 10.

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14. *Ye rebelled;* chap. 20:8–13.

16. *Set a man over the congregation;* to succeed Moses as their leader.

18. *The spirit;* the Spirit of God. *Lay thy hand upon him;* in token of his being appointed as leader of Israel, and endued with the Holy Spirit to fit him for his office.

23. *Gave him a charge;* instructed him as to his duties, and exhorted him to the faithful discharge of them.

INSTRUCTIONS.

3. As the cause of every death and of all our evils is sin, all our sufferings should lead us more and more to abhor and forsake it.

5. In all cases of difficulty we should look to God, and seek that direction from him which we need.

13. However much any one may be favored of God, however useful he may be, or however long he may live, the time will soon come when he must die, and leave all the concerns of this world to others.

16. A pious man earnestly desires the spiritual benefit of those who may survive him, and will be much in prayer that, after his decease, God will continue to bless them with all needed good.

21. Rulers who seek the teaching of the Holy Spirit, who know their duties, and are faithful in the discharge of them, are great blessings to the people.

CHAPTER XXVIII.

2. *In their due season;* according to the will of God, heretofore or hereafter made known.

5. *An ephah—a hin;* Exod. 29:40.

10. *Continual;* daily.

11. *Months;* these began with each new moon.

13. *A several tenth-deal;* one for each lamb. Ver. 21, 29.

16 And in the fourteenth day of the first month *is* the passover of the LORD.[a]

17 And in the fifteenth day of this month *is* the feast: seven days shall unleavened bread be eaten.

18 In the first day *shall be* a holy convocation; ye shall do no manner of servile work *therein:*

19 But ye shall offer a sacrifice made by fire *for* a burnt-offering unto the LORD; two young bullocks, and one ram, and seven lambs of the first year: they shall be unto you without blemish.[b]

20 And their meat-offering *shall be of* flour mingled with oil: three tenth-deals shall ye offer for a bullock, and two tenth-deals for a ram;

21 A several tenth-deal shalt thou offer for every lamb, throughout the seven lambs:

22 And one goat *for* a sin-offering,[c] to make an atonement for you.

23 Ye shall offer these beside the burnt-offering in the morning, which *is* for a continual burnt-offering.

24 After this manner ye shall offer daily throughout the seven days, the meat of the sacrifice made by fire, of a sweet savor unto the LORD: it shall be offered beside the continual burnt-offering, and his drink-offering.

25 And on the seventh day ye shall have a holy convocation; ye shall do no servile work.

26 ¶ Also in the day of the first-fruits,[d] when ye bring a new meat-offering unto the LORD, after your weeks *be out,* ye shall have a holy convocation; ye shall do no servile work:

27 But ye shall offer the burnt-offering for a sweet savor unto the LORD; two young bullocks, one ram, seven lambs of the first year;

28 And their meat-offering of flour mingled with oil, three tenth-deals unto one bullock, two tenth-deals unto one ram,

29 A several tenth-deal unto one lamb, throughout the seven lambs;

30 *And* one kid of the goats, to make an atonement for you.

31 Ye shall offer *them* beside the continual burnt-offering,[e] and his meat-offering, (they shall be unto you without blemish,) and their drink-offerings.

CHAPTER XXIX.

1 The offering at the feast of trumpets, 7 at the day of afflicting their souls, 12 and on the eight days of the feast of tabernacles.

AND in the seventh month, on the first *day* of the month, ye shall have a holy convocation; ye shall do no servile work: it is a day of blowing the trumpets unto you.[f] A. M. 2552. B. C. 1452.

2 And ye shall offer a burnt-offering for a sweet savor unto the LORD; one young bullock, one ram, *and* seven lambs of the first year without blemish:

3 And their meat-offering *shall be of* flour mingled with oil, three tenth-deals for a bullock, *and* two tenth-deals for a ram,

4 And one tenth-deal for one lamb, throughout the seven lambs:

5 And one kid of the goats *for* a sin-offering, to make an atonement for you:

6 Beside the burnt-offering of the month,[g] and his meat-offering, and the daily burnt-offering,[h] and his meat-offering, and their drink-offerings, according unto their manner,[i] for a sweet savor, a sacrifice made by fire unto the LORD.

7 ¶ And ye shall have on the tenth *day* of this seventh month a holy convocation;[j] and ye shall afflict your souls:[k] ye shall not do any work *therein:*

8 But ye shall offer a burnt-offering unto the LORD *for* a sweet savor; one young bullock, one ram, *and* seven lambs of the first year; they shall be unto you without blemish.[l]

9 And their meat-offering *shall be of* flour mingled with oil, three tenth-deals to a bullock, *and* two tenth-deals to one ram,

10 A several tenth-deal for one lamb, throughout the seven lambs:

11 One kid of the goats *for* a sin-offering; beside the sin-offering of atonement,[m] and the continual burnt-offering, and the meat-offering of it, and their drink-offerings.

12 ¶ And on the fifteenth day of the seventh month ye shall have a holy convocation;[n] ye shall do no servile work, and ye shall keep a feast unto the LORD seven days:

13 And ye shall offer a burnt-offering,[o] a sacrifice made by fire, of a sweet savor unto the LORD: thirteen young bullocks, two rams, *and* fourteen lambs of the first year; they shall be without blemish:

14 And their meat-offering *shall be of* flour mingled with oil, three tenth-deals unto every bullock of the thirteen bullocks, two tenth-deals to each ram of the two rams,

15 And a several tenth-deal to each lamb of the fourteen lambs:

16 And one kid of the goats *for* a sin-offering;

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[a] Ch. 9:3; Exod. 12:6, 18; Lev. 23:5, 6; Ezek. 45:21. [b] ver. 31; ch. 29:8; Lev. 22:20; Deut. 15:21; Mal. 1:13, 14; 1 Pet. 1:19. [c] ver. 15. [d] Exod. 23:16; 34:22; Lev. 23:10, etc.; Deut. 16:10; Acts 2:1. [e] ver. 19. [f] Lev. 23:24; Psa. 81:3, 4. [g] ch. 28:11. [h] ch. 28:3; Heb. 10:1. [i] ch. 15:11, 12; Ezra 3:4; 1 Cor. 14:40. [j] Lev. 16:29; 23:27. [k] Psa. 35:13; Isa. 58:5. [l] ch. 28:19. [m] Lev. 16:3, etc. [n] Lev. 23:34; Deut. 16:13; Ezek. 45:25. [o] Ezra 3:4.

26. *After your weeks;* after seven weeks from the second day of the passover, when the feast of weeks, or Pentecost, was celebrated.

INSTRUCTIONS.

2. No engagements for this world should induce us to neglect the ordinances of religion, or to fail to observe, at the proper time, the divinely appointed means of grace.

9. While it is our duty daily to read the Scriptures and pray, as individuals and families, we should on the Sabbath give special attention to these duties, and also worship God in public with the assembly of his people.

11. The Lord has appointed the sun and moon for seasons; and the beginning of every day, month, and year, should remind us of our obligations to him, and lead us to devote ourselves anew to his service.

16. In all our religious exercises we should have reference to the atonement of Christ, and place our reliance on him and what he has done for acceptance with God.

CHAPTER XXIX.

1. *The seventh month;* Lev. 23:23–43.

11. *Beside the sin-offering of atonement;* that is, besides the special sin-offerings appointed for this day, which was the great day of atonement. See Lev. 16:3, etc., compared with ver. 29–34.

A. M. 2552. B. C. 1452. beside the continual burnt-offering, his meat-offering, and his drink-offering.

17 ¶ And on the second day *ye shall offer* twelve young bullocks, two rams, fourteen lambs of the first year without spot:

18 And their meat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:[a]

19 And one kid of the goats *for* a sin-offering; beside the continual burnt-offering, and the meat-offering thereof, and their drink-offerings.

20 ¶ And on the third day eleven bullocks, two rams, fourteen lambs of the first year without blemish:

21 And their meat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

22 And one goat *for* a sin-offering; beside the continual burnt-offering, and his meat-offering, and his drink-offering.[b]

23 ¶ And on the fourth day ten bullocks, two rams, *and* fourteen lambs of the first year without blemish:

24 Their meat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

25 And one kid of the goats *for* a sin-offering; beside the continual burnt-offering, his meat-offering, and his drink-offering.

26 ¶ And on the fifth day nine bullocks, two rams, *and* fourteen lambs of the first year without spot:

27 And their meat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

28 And one goat *for* a sin-offering; beside the continual burnt-offering, and his meat-offering, and his drink-offering.

29 ¶ And on the sixth day eight bullocks, two rams, *and* fourteen lambs of the first year without blemish:

30 And their meat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

31 And one goat *for* a sin-offering; beside the continual burnt-offering, his meat-offering, and his drink-offering.

32 ¶ And on the seventh day seven bullocks, two rams, *and* fourteen lambs of the first year without blemish:

33 And their meat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

34 And one goat *for* a sin-offering; beside the continual burnt-offering, his meat-offering, and his drink-offering.

35 ¶ On the eighth day ye shall have a solemn assembly:[c] ye shall do no servile work *therein:*

36 But ye shall offer a burnt-offering, a sacrifice made by fire, of a sweet savor unto the LORD: one bullock, one ram, seven lambs of the first year without blemish:

37 Their meat-offering and their drink-offerings for the bullock, for the ram, and for the lambs, *shall be* according to their number, after the manner:

38 And one goat *for* a sin-offering; beside the continual burnt-offering, and his meat-offering, and his drink-offering.

39 These *things* ye shall do* unto the LORD in your set feasts,[d] beside your vows,[e] and your free-will-offerings, for your burnt-offerings, and for your meat-offerings, and for your drink-offerings, and for your peace-offerings.

40 And Moses told the children of Israel according to all that the LORD commanded Moses.

CHAPTER XXX.

1 Vows are not to be broken. 3 The exception of a maid's vow. 6 Of a wife's. 9 Of a widow's, or her that is divorced.

AND Moses spake unto the heads of the tribes concerning the children of Israel,[f] saying, This *is* the thing which the LORD hath commanded.

2 If a man vow a vow unto the LORD,[g] or swear an oath to bind his soul with a bond;[h] he shall not break† his word, he shall do according to all that proceedeth out of his mouth.[i]

3 If a woman also vow a vow unto the LORD, and bind *herself* by a bond, *being* in her father's house in her youth;

4 And her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her; then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand.

5 But if her father disallow her in the day that he heareth, not any of her vows, or of her bonds

[a] Ver. 3, 4, 9, 10; ch. 15:12; 28:7, 14. [b] Psa. 16:4; Joel 1:9, 13; 2:14. [c] Lev. 23:36; John 7:37. * Or, *offer*. [d] Lev. 23:2, etc.; 1 Chr. 23:31; 2 Chr. 31:3; Ezra 3:5; Neh. 10:33; Isa. 1:14. [e] Lev. 7:11, 16; 22:21, 23; Deut. 12:6.

[f] ch. 1:4–16. [g] Lev. 27:2; Deut. 23:21; Judg. 11:35, 36; Psa. 15:4; Eccl. 5:4. [h] Lev. 5:4; Matt. 5:33; 14:7–9; Acts 23.14. † Heb. *profane;* Psa. 55:20. [i] Job 22:27; Psa. 22:25; 50:14; 66:13, 14; 116.14, 18; Nah. 1:15.

INSTRUCTIONS.

11. The frequency with which the atonement of Christ is brought to view, in both the Old Testament and the New, shows its importance in the system of mercy which God has devised for the salvation of men, and the necessity of relying upon it in order to obtain pardon and eternal life.

39. True love to God will lead men not only to attend habitually and conscientiously on the appointed means of grace, but cheerfully to present to him freewill-offerings of prayer, alms, thanksgiving, and praise.

CHAPTER XXX.

2. *He shall not break his word;* provided the thing which he vowed or promised to do is practicable, and not morally wrong: but if the thing promised is wicked, he must repent of his sin in promising; for the sin in this case is in the promise, and not in breaking it. Matt. 14:7–10; Acts 23:12.

4. *Shall stand;* be binding on her.

5. *The Lord shall forgive her;* for not doing as she had promised.

wherewith she hath bound her soul, shall stand; and the LORD shall forgive her, because her father disallowed her.

6 And if she had at all a husband, when she vowed,* or uttered aught out of her lips, wherewith she bound her soul;

7 And her husband heard *it*, and held his peace at her in the day that he heard *it;* then her vows shall stand, and her bonds wherewith she bound her soul shall stand.

8 But if her husband disallowed her on the day that he heard *it*,[a] then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect; and the LORD shall forgive her.

9 But every vow of a widow, and of her that is divorced, wherewith they have bound their souls, shall stand against her.

10 And if she vowed in her husband's house, or bound her soul by a bond with an oath;

11 And her husband heard *it*, and held his peace at her, *and* disallowed her not; then all her vows shall stand, and every bond wherewith she bound her soul shall stand.

12 But if her husband hath utterly made them void on the day he heard *them; then* whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband hath made them void;[b] and the LORD shall forgive her.[c]

13 Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void.

14 But if her husband altogether hold his peace at her from day to day; then he establisheth all her vows, or all her bonds, which *are* upon her: he confirmeth them, because he held his peace at her in the day that he heard *them.*

15 But if he shall any ways make them void after that he hath heard *them;* then he shall bear her iniquity.

16 These *are* the statutes, which the LORD commanded Moses, between a man and his wife, between the father and his daughter, *being yet* in her youth in her father's house. A. M. 2552. B. C. 1452.

CHAPTER XXXI.

1 The Midianites are spoiled, and Balaam slain. 13 Moses is wroth with the officers, for saving the women alive. 19 How the soldiers, with their captives and spoil, are to be purified. 25 The proportion whereby the prey is to be divided. 48 The voluntary oblation unto the treasury of the Lord.

AND the LORD spake unto Moses, saying,

2 Avenge the children of Israel of the Midianites;[d] afterward shalt thou be gathered unto thy people.[e]

3 And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the LORD of Midian.

4 Of every tribe a thousand,† throughout all the tribes of Israel, shall ye send to the war.

5 So there were delivered, out of the thousands of Israel, a thousand of *every* tribe, twelve thousand armed for war.

6 And Moses sent them to the war, a thousand of *every* tribe, them and Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and the trumpets to blow in his hand.[f]

7 And they warred against the Midianites, as the LORD commanded Moses; and they slew all the males.[g]

8 And they slew the kings of Midian,[h] beside the rest of them that were slain; *namely,* Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam also the son of Beor they slew with the sword.

9 And the children of Israel took *all* the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods.

10 And they burnt all their cities wherein they dwelt,[i] and all their goodly castles, with fire.

11 And they took all the spoil,[j] and all the prey, *both* of men and of beasts.

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* Heb. *her vows* were *upon her;* Psa. 56:12. [a] Gen. 3:16; 1 Cor. 7:4; 14:34; Eph. 5:22-24. [b] 1 Cor. 11:3. [c] ver. 5, 8; ch. 15:25, 28. [d] ch. 25:17. [e] ch. 27:13. † Heb. *A thousand of a tribe, a thousand of a tribe.*

[f] ch. 10:9. [g] Deut. 20:13; Judg. 21:11; 1 Kings 11:15, 16. [h] Josh. 13:21, 22. [i] Josh 6:24; Rev. 18:8. [j] Deut. 20:14; Josh. 8:2.

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9. *Shall stand;* because she had a right to bind herself, and no one had a right to forbid it.

10. *If she vowed;* if the widow or divorced wife vowed before her separation from her husband.

15. *Make them void;* by hindering her from performing what he had previously allowed her to promise. *Bear her iniquity;* be punished as the woman would have been if she had wilfully broken her promise.

INSTRUCTIONS.

2. A man may solemnly engage to do a wicked thing, but no engagement can lay him under any obligation to do it; and if he does it, it will be at the peril of his soul. But if the thing which he has engaged to do is not wicked, and is practicable, he must not break his engagement, even if the fulfilment of it should injure himself. Psa. 15:4.

8. It is the will of God that there should be in all families conjugal and parental government and control; and relative duties are so important, that no vows or covenants into which any one can enter, can release him or her from obligations to perform them. Those, therefore, who induce persons to shut themselves up in nunneries, or to neglect relative duties, that they may control their persons or their money, are blind leaders of the blind—men who make void the commandment of God through their traditions. Matt. 15:3–6.

15. No conjugal, parental, ecclesiastical, or civil authority can in any case bind a person to commit sin; and if any attempt it, they rebel against the authority of God, and expose themselves to his just indignation.

CHAPTER XXXI.

2. *Avenge—of the Midianites;* punish them for tempting Israelites to sin, and thus causing their destruction. Chap. 25:1–9, 17, 18.

3. *Avenge the Lord;* execute his just indignation.

6. *The holy instruments;* what these were, aside from the trumpets, is uncertain. Some propose to render, "with the holy instruments, even the trumpets."

7. *Slew all the males;* that is, all the adult males taken in war. We cannot understand in this narrative a general extermination of the Midianites, since we find them afterwards warring against Israel. The slaughter seems to have been confined to the five neighboring tribes that were involved in the sin of Baal-peor. Other and distant tribes may have been left unmolested.

8. *Balaam;* chap. 22:5.

A. M. 2552. B. C. 1452. 12 And they brought the captives, and the prey, and the spoil, unto Moses and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at the plains of Moab,[a] which *are* by Jordan *near* Jericho.

13 ¶ And Moses, and Eleazar the priest, and all the princes of the congregation, went forth to meet them without the camp.

14 And Moses was wroth with the officers of the host, *with* the captains over thousands, and captains over hundreds, which came from the battle.*

15 And Moses said unto them, Have ye saved all the women alive?[b]

16 Behold, these caused the children of Israel,[c] through the counsel of Balaam,[d] to commit trespass against the LORD in the matter of Peor, and there was a plague among the congregation of the LORD.[e]

17 Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him.†[f]

18 But all the women-children, that have not known a man by lying with him, keep alive for yourselves.

19 And do ye abide without the camp seven days: whosoever hath killed any person, and whosoever hath touched any slain,[g] purify *both* yourselves and your captives on the third day, and on the seventh day.

20 And purify all *your* raiment, and all that is made of skins,‡ and all work of goats' *hair*, and all things made of wood.

21 ¶ And Eleazar the priest said unto the men of war which went to the battle, This *is* the ordinance of the law which the LORD commanded Moses;

22 Only the gold, and the silver, the brass, the iron, the tin, and the lead,

23 Every thing that may abide the fire, ye shall make *it* go through the fire, and it shall be clean: nevertheless it shall be purified with the water of separation:[h] and all that abideth not the fire ye shall make go through the water.

24 And ye shall wash your clothes on the seventh day,[i] and ye shall be clean, and afterward ye shall come into the camp.

25 ¶ And the LORD spake unto Moses, saying,

26 Take the sum of the prey that was taken,§ *both* of man and of beast, thou, and Eleazar the priest, and the chief fathers of the congregation:

27 And divide the prey into two parts;[j] between them that took the war upon them, who went out to battle, and between all the congregation.

28 And levy a tribute unto the LORD of the men of war which went out to battle:[k] one soul of five hundred, *both* of the persons, and of the beeves, and of the asses, and of the sheep:[l]

29 Take *it* of their half, and give *it* unto Eleazar the priest, *for* a heave-offering of the LORD.

30 And of the children of Israel's half, thou shalt take one portion of fifty,[m] of the persons, of the beeves, of the asses, and of the flocks,‖ of all manner of beasts, and give them unto the Levites,[n] which keep the charge of the tabernacle of the LORD.[o]

31 And Moses and Eleazar the priest did as the LORD commanded Moses.

32 And the booty, *being* the rest of the prey which the men of war had caught, was six hundred thousand and seventy thousand and five thousand sheep,

33 And threescore and twelve thousand beeves,

34 And threescore and one thousand asses,

35 And thirty and two thousand persons in all, of women that had not known man by lying with him.

36 And the half *which was* the portion of them that went out to war, was in number three hundred thousand and seven and thirty thousand and five hundred sheep:

37 And the LORD'S tribute of the sheep was six hundred and threescore and fifteen.

38 And the beeves *were* thirty and six thousand; of which the LORD'S tribute *was* threescore and twelve.

39 And the asses *were* thirty thousand and five hundred; of which the LORD'S tribute *was* threescore and one.

40 And the persons *were* sixteen thousand; of which the LORD'S tribute *was* thirty and two persons.

41 And Moses gave the tribute *which was* the LORD'S heave-offering, unto Eleazar the priest, as the LORD commanded Moses.[p]

42 And of the children of Israel's half, which Moses divided from the men that warred,

43 (Now the half *that pertained unto* the congregation was three hundred thousand and thirty thousand *and* seven thousand and five hundred sheep,

44 And thirty and six thousand beeves,

45 And thirty thousand asses and five hundred,

46 And sixteen thousand persons,)

47 Even of the children of Israel's half,[q] Moses took one portion of fifty, *both* of man and of beast, and gave them unto the Levites, which kept the charge of the tabernacle of the LORD; as the LORD commanded Moses.

48 ¶ And the officers which *were* over thousands of the host, the captains of thousands, and captains of hundreds, came near unto Moses:

49 And they said unto Moses, Thy servants have taken the sum of the men of war which *are* under our charge,¶ and there lacketh not one man of us.

50 We have therefore brought an oblation for the LORD, what every man hath gotten,* of jewels of gold, chains, and bracelets, rings, ear-rings, and

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a Ch. 22:1. * Heb. *host of war* b Deut. 20:13; 1 Sam. 15:3. c ch. 25:1–3. d 2 Pet. 2:15; Rev. 2:14. e ch. 25:9. † Heb. *a male.* f Judg. 21:11. g ch. 5:2; 19:11, etc. ‡ Heb. *instrument,* or *vessel of skins.* h ch. 19:9, 17. i Lev. 11:25. § Heb. *of the captivity.* j Josh. 22:8; 1 Sam. 30:24; Psa. 68:12. k Gen. 14:20; Josh. 6:19; 2 Sam. 8:11, 12; Prov. 3:9, 10. l ver. 30, 47; ch. 18:26. m ver. 42–47. ‖ Or, *goats.* n 1 Cor. 9:13, 14. o ch. 3:7, etc. p ch. 18:8, 19. q ver. 30. ¶ Heb. *hand.* * Heb. *found.*

16. *Through the counsel of Balaam;* ch. 25:1–3; 2 Pet. 2:15.
18. *Keep alive for yourselves;* to be their servants.
19. *Purify—yourselves;* chap. 19:11–22.
23. *The water of separation;* chap. 8:7.

50. *An oblation;* an offering of gratitude for their preservation and success. *To make an atonement;* this offering of the officers prefigured the atonement of Christ, and showed their need of his salvation.

tablets, to make an atonement for our souls before the LORD.[a]

51 And Moses and Eleazar the priest took the gold of them, *even* all wrought jewels.

52 And all the gold of the offering* that they offered up to the LORD, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred and fifty shekels:

53 *For* the men of war had taken spoil,[b] every man for himself.

54 And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it into the tabernacle of the congregation, *for* a memorial for the children of Israel before the LORD.[c]

CHAPTER XXXII.

1 The Reubenites and Gadites sue for their inheritance on the east of Jordan. 6 Moses reproveth them. 16 They offer him conditions to his content. 33 Moses assigneth them the land. 39 They conquer it.

NOW the children of Reuben and the children of Gad had a very great multitude of cattle: and when they saw the land of Jazer,† and the land of Gilead,[d] that, behold, the place *was* a place for cattle;[e]

2 The children of Gad and the children of Reuben came and spake unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying,

3 Ataroth, and Dibon,[f] and Jazer, and Nimrah,‡ and Heshbon,[g] and Elealeh, and Shebam,§ and Nebo, and Beon,‖

4 *Even* the country which the LORD smote before the congregation of Israel,[h] *is* a land for cattle, and thy servants have cattle:

5 Wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, *and* bring us not over Jordan.

6 ¶ And Moses said unto the children of Gad and to the children of Reuben, Shall your brethren go to war, and shall ye sit here?

7 And wherefore discourage¶ ye the heart of the children of Israel from going over into the land which the LORD hath given them?

8 Thus did your fathers, when I sent A. M. 5252. B. C. 4452. them from Kadesh-barnea to see the land.[i]

9 For when they went up unto the valley of Eshcol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which the LORD had given them.

10 And the LORD's anger was kindled the same time,[j] and he sware, saying,

11 Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I sware unto Abraham, unto Isaac, and unto Jacob; because they have not wholly followed me:*[k]

12 Save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun: for they have wholly followed the LORD.

13 And the LORD's anger was kindled against Israel, and he made them wander in the wilderness forty years,[l] until all the generation, that had done evil in the sight of the LORD, was consumed.[m]

14 And behold, ye are risen up in your father's stead, an increase of sinful men,[n] to augment yet the fierce anger of the LORD toward Israel.[o]

15 For if ye turn away from after him,[p] he will yet again leave them in the wilderness;[q] and ye shall destroy all this people.

16 ¶ And they came near unto him, and said, We will build sheep-folds here for our cattle, and cities for our little ones:

17 But we ourselves will go ready armed before the children of Israel,[r] until we have brought them unto their place: and our little ones shall dwell in the fenced cities, because of the inhabitants of the land.

18 We will not return unto our houses,[s] until the children of Israel have inherited every man his inheritance:

19 For we will not inherit with them on yonder side Jordan, or forward; because our inheritance is fallen to us on this side Jordan eastward.[t]

20 ¶ And Moses said unto them, If ye will do this thing, if ye will go armed before the LORD to war,[u]

21 And will go all of you armed over Jordan

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a Exod. 30:12, 16. * Heb. *heave-offering.* b Deut. 20:14. c Exod. 30:16. † Or, *Jaazer;* ver. 35; ch. 21:32; Josh. 13:25; 2 Sam. 24:5; Isa. 16:8, 9. d Jer. 50:19; Micah 7:14. e Gen. 13:2, 5; 47:4. f Isa. 15:2, 4. ‡ *Beth-nimrah;* ver. 36. g Judg. 11:26. § *Shibmah;* ver. 38. ‖ *Baal-meon;* ver. 38. h ch. 21:24, 34. ¶ Heb. *break;* Acts 21:13. i ch. 13:3–26; Deut. 1:22.

j ch. 14:11, 29; Deut. 1:35. * Heb. *fulfilled after me.* k ch. 14:24, 30; Josh. 14:8, 9. l ch. 14:33–35. m ch. 26:64, 65; 1 Cor. 10:5; Heb. 3:16–19. n Psa. 78:57. o Neh. 13:18; Isa. 65:6, 7. p Deut. 30:17; Josh. 22:16, 18; 2 Chr. 7:19; 15:2. q ch. 14:35. r Josh. 4:12, 13. s Josh. 22:4. t ver. 33; Josh. 13:8. u Deut. 3:18, etc.; Josh. 1:14, etc.; 4:12, 13.

INSTRUCTIONS.

2. Vengeance belongeth unto God. It is his prerogative to punish the guilty; and when he requires a magistrate to put the guilty to death, it is not the wrath of the magistrate which is manifested, but the wrath of God—designed for a terror to evil-doers, and a protection and encouragement to those who do well.

7. It is as really righteous in God to destroy wicked men by the sword of the magistrate as by earthquake, pestilence, fever, or any other calamity.

8. He who tempts men, or induces others to tempt men to commit sin, must expect a most fearful retribution. Rev. 2:14.

17. In putting men to death, magistrates may be obeying God; and not to do it when he commands, is rebellion against him.

24. Our best services, even our most hearty obedience to God, are imperfect and polluted with sin; and we need in every thing the purifying influences of the Holy Ghost.

28. We should ever acknowledge God as the giver of all our mercies, and a portion of all we obtain by following his directions should be devoted to his worship and service.

47. God is the rightful owner of all things, and in taking, at his command, the possessions of their enemies, the Israelites were not guilty of robbery, but rightfully obtained from God that portion of his property which he was pleased in this way to give them. Psa. 44:3.

50. Special favors from God should be acknowledged with special thanksgiving, and with hearty reliance on the atonement of Christ as the meritorious cause of all our mercies.

CHAPTER XXXII.

1. *The land of Jazer, and—of Gilead;* east of Jordan, between the rivers Arnon and Jabbok.

8. *Thus did your fathers;* chap. 13:2–20.

19. *Yonder side;* the west side.

A. M. 2552. B. C. 1452. before the LORD, until he hath driven out his enemies from before him,

22 And the land be subdued before the LORD;[a] then afterward ye shall return,[b] and be guiltless before the LORD, and before Israel; and this land shall be your possession before the LORD.

23 But if ye will not do so, behold, ye have sinned against the LORD: and be sure your sin will find you out.[c]

24 Build you cities for your little ones, and folds for your sheep;[d] and do that which hath proceeded out of your mouth.

25 And the children of Gad and the children of Reuben spake unto Moses, saying, Thy servants will do as my lord commandeth.[e]

26 Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead:

27 But thy servants will pass over, every man armed for war, before the LORD to battle, as my lord saith.[f]

28 So concerning them Moses commanded Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel:

29 And Moses said unto them, If the children of Gad and the children of Reuben will pass with you over Jordan, every man armed to battle,[g] before the LORD, and the land shall be subdued before you; then ye shall give them the land of Gilead for a possession:

30 But if they will not pass over with you armed, they shall have possessions among you in the land of Canaan.

31 And the children of Gad and the children of Reuben answered, saying, As the LORD hath said unto thy servants, so will we do.

32 We will pass over armed before the LORD into the land of Canaan, that the possession of our inheritance on this side Jordan *may be* ours.

33 And Moses gave unto them, *even* to the children of Gad, and to the children of Reuben, and unto half the tribe of Manasseh the son of Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, with the cities thereof in the coasts, *even* the cities of the country round about.[h]

34 ¶ And the children of Gad built Dibon,[i] and Ataroth, and Aroer,[j]

35 And Atroth, Shophan, and Jazer,* and Jogbehah,

36 And Beth-nimrah,† and Beth-haran, fenced cities;[k] and folds for sheep.

37 And the children of Reuben built Heshbon,[l] and Elealeh, and Kirjathaim,

38 And Nebo,[m] and Baal-meon,[n] their names being changed, and Shibmah: and gave other names unto the cities‡ which they builded.[o]

39 And the children of Machir the son of Manasseh went to Gilead, and took it, and dispossessed the Amorite which *was* in it.

40 And Moses gave Gilead unto Machir the son of Manasseh;[p] and he dwelt therein.

41 And Jair the son of Manasseh went and took the small towns thereof, and called them Havothjair.[q]

42 And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.

CHAPTER XXXIII.

1 Two and forty journeys of the Israelites. 50 The Canaanites are to be destroyed.

THESE *are* the journeys of the children of Israel, which went forth out of the land of Egypt with their armies under the hand of Moses and Aaron.

2 And Moses wrote their goings out according to their journeys by the commandment of the LORD: and these *are* their journeys according to their goings out.

3 And they departed from Rameses in the first month,[r] on the fifteenth day of the first month;[s] on the morrow after the passover the children of Israel went out with a high hand in the sight of all the Egyptians.[t]

4 For the Egyptians buried all *their* first-born, which the LORD had smitten among them:[u] upon their gods also the LORD executed judgments.[v]

5 And the children of Israel removed from Rameses, and pitched in Succoth.[w]

a Josh. 18:1. b Josh. 22:4, 9. c Gen. 4:7; 44:16; Psa. 90:8; 139:11; Prov. 13:21; Isa. 59:12; 1 Cor. 4:5. d ver. 16, 34, etc. e Josh. 1:13, 14. f Josh. 4:12. g ver. 20. h ch. 21:24, 33; Deut. 3:12-17; 29:8; Josh. 12:6. i ch. 33:45, 46. j Deut. 2:36. * Or, *Jaazer;* verses 1, 3. † *Nimrah;* ver. 3.

k ver. 24. l ch. 21:27. m Isa. 46:1. n ch. 22:41. ‡ Heb. *they called by names the names of the cities.* o ver. 3; Exod. 23:13; Josh. 23:7. p Josh. 13:29–31. q Judg. 10:4. r Exod. 12:37. s Exod. 13:4. t Exod. 14:8. u Exod. 12:29. v Exod. 12:12; 18:11; Isa. 19:1; Rev. 12:7–9. w Exod. 12:37.

23. *Your sin will find you out;* it will bring punishment upon you.

30. *Among you;* with the rest of the tribes on the west of Jordan.

33. *Kingdom of Sihon;* lying east of the Jordan near its mouth. *Kingdom of Og;* a country north of Gilead, and east of the sea of Galilee.

INSTRUCTIONS.

4. In selecting a place of residence, men often regard land, cattle, merchandise, and other earthly treasures, more than religious privileges, the favor of God, and treasures in heaven.

15. By discouraging men from pursuing the path of duty, persons may be the means of destroying not only themselves, but multitudes of their fellow-men.

18. Kind remonstrances and timely explanations remove misunderstandings, and prevent multitudes of evils. Psa. 141:5; Prov. 10:17; 12:1; 13:18; 15:5, 10, 31, 32; 17:10.

22. Readiness to be satisfied with suitable explanations and with good reasons, is an indication of sound judgment, benevolent feeling, and an honest heart.

23. The idea that men may be selfish and continue in sin, and yet escape punishment, is vain.

27. In promoting the cause of God and of human welfare, all should be disposed to bear their proportion of needful burdens, sacrifices, and labors.

33. When God in his providence deprives one people of their possessions and gives them to another, he only does what he will with his own. For all his dealings he has the wisest and best reasons, and he never afflicts individuals or nations beyond what their iniquities deserve.

CHAPTER XXXIII.

1. *The journeys of the children of Israel;* the places mentioned from the third to the forty-ninth verses of this chapter, are those through which the Israelites passed during their wanderings in the wilderness, and on their way from Egypt to Canaan.

6 And they departed from Succoth, and pitched in Etham,[a] which *is* in the edge of the wilderness.

7 And they removed from Etham, and turned again unto Pi-hahiroth, which *is* before Baal-zephon:[b] and they pitched before Migdol.

8 And they departed from before Pi-hahiroth, and passed through the midst of the sea into the wilderness,[c] and went three days' journey in the wilderness of Etham, and pitched in Marah.

9 And they removed from Marah, and came unto Elim:[d] and in Elim *were* twelve fountains of water, and threescore and ten palm-trees; and they pitched there.

10 And they removed from Elim, and encamped by the Red sea.

11 And they removed from the Red sea, and encamped in the wilderness of Sin.[e]

12 And they took their journey out of the wilderness of Sin, and encamped in Dophkah.

13 And they departed from Dophkah, and encamped in Alush.

14 And they removed from Alush, and encamped at Rephidim,[f] where was no water for the people to drink.

15 And they departed from Rephidim, and pitched in the wilderness of Sinai.[g]

16 And they removed from the desert of Sinai, and pitched at Kibroth-hattaavah.*[h]

17 And they departed from Kibroth-hattaavah, and encamped at Hazeroth.[i]

18 And they departed from Hazeroth, and pitched in Rithmah.[j]

19 And they departed from Rithmah, and pitched at Rimmon-parez.

20 And they departed from Rimmon-parez, and pitched in Libnah.

21 And they removed from Libnah, and pitched at Rissah.

22 And they journeyed from Rissah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they removed from mount Shapher, and encamped in Haradah.

25 And they removed from Haradah, and pitched in Makheloth.

26 And they removed from Makheloth, and encamped at Tahath.

27 And they departed from Tahath, and pitched at Tarah.

28 And they removed from Tarah, and pitched in Mithcah.

29 And they went from Mithcah, and pitched in Hashmonah.

30 And they departed from Hashmonah, and encamped at Moseroth.†

31 And they departed from Moseroth, and pitched in Bene-jaakan.[k]

32 And they removed from Bene-jaakan, A. M. 2552. B. C. 1452. and encamped at Hor-hagidgad.‡

33 And they went from Hor-hagidgad, and pitched in Jotbathah.§

34 And they removed from Jotbathah, and encamped at Ebronah.

35 And they departed from Ebronah, and encamped at Ezion-geber.[l]

36 And they removed from Ezion-geber, and pitched in the wilderness of Zin,[m] which *is* Kadesh.

37 And they removed from Kadesh, and pitched in mount Hor, in the edge of the land of Edom.[n]

38 And Aaron the priest went up into mount Hor at the commandment of the LORD, and died there,[o] in the fortieth year after the children of Israel were come out of the land of Egypt, in the first *day* of the fifth month.

39 And Aaron *was* a hundred and twenty and three years old when he died in mount Hor.

40 And king Arad the Canaanite,[p] which dwelt in the south in the land of Canaan, heard of the coming of the children of Israel.

41 And they departed from mount Hor,[q] and pitched in Zalmonah.

42 And they departed from Zalmonah, and pitched in Punon.

43 And they departed from Punon, and pitched in Oboth.[r]

44 And they departed from Oboth, and pitched in Ije-abarim,‖ in the border of Moab.[s]

45 And they departed from Iim, and pitched in Dibon-gad.[t]

46 And they removed from Dibon-gad, and encamped in Almon-diblathaim.[u]

47 And they removed from Almon-diblathaim, and pitched in the mountains of Abarim, before Nebo.[v]

48 And they departed from the mountains of Abarim, and pitched in the plains of Moab by Jordan *near* Jericho.[w]

49 And they pitched by Jordan, from Beth-jesimoth *even* unto Abel-shittim¶ in the plains of Moab.[x]

50 ¶ And the LORD spake unto Moses in the plains of Moab by Jordan *near* Jericho, saying,

51 Speak unto the children of Israel, and say unto them, When ye are passed over Jordan into the land of Canaan;[y]

52 Then ye shall drive out all the inhabitants of the land from before you,[z] and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places:

53 And ye shall dispossess *the inhabitants of* the land, and dwell therein: for I have given you the land to possess it.

54 And ye shall divide the land by lot for an inheritance among your families:[a] *and* to the more ye shall give the more inheritance,* and to the

[a] Exod. 13:20. [b] Exod. 14:2, 9. [c] Exod. 14:22; 15:22, 23. [d] Exod. 15:27. [e] Exod. 16:1. [f] Exod. 17:1; 19:2. [g] Exod. 16:1; 19:1, 2. * That is, *The graves of lust.* [h] ch. 11:34. [i] ch. 11:35. [j] ch. 12:16. † *Mosera;* Deut. 10:6. [k] 1 Chr. 1:42. ‡ *Gudgodah;* Deut. 10:7. § *Jotbath;* Deut. 10:7. [l] Deut. 2:8; 1 Kings 9:26; 22:48. [m] ch. 20:1; 27:14. [n] ch. 20:22, 23; 21:4. [o] ch. 20:25–28; Deut. 10:6; 32:50. [p] ch. 21:1, etc. [q] ch. 21:4. [r] ch. 21:10. ‖ Or, *Heaps of Abarim.* [s] ch. 21:11. [t] ch. 32:34. [u] Jer. 48:22; Ezek. 6:14. [v] Deut. 32:49. [w] ch. 22:1. ¶ Or, *The plains of Shittim.* [x] ch. 25:1; Josh. 2:1. [y] Deut. 9:1; Josh. 3:17. [z] Exod. 23:24, 33; 34:13; Deut. 7:2, 5; 12:3; Josh. 11:11; Judg. 2:2. [a] ch. 26:53–55. * Heb. *multiply his inheritance.*

52. *Pictures;* sculptured figures used, as well as the "molten images" or idols, for idolatrous purposes.

A. M. 2552. B. C. 1452. fewer ye shall give the less inheritance:* every man's *inheritance* shall be in the place where his lot falleth; according to the tribes of your fathers ye shall inherit.

55 But if ye will not drive out the inhabitants of the land from before you;[a] then it shall come to pass, that those which ye let remain of them *shall be* pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell.

56 Moreover it shall come to pass, *that* I shall do unto you, as I thought to do unto them.

CHAPTER XXXIV.

1 The borders of the land. 16 The names of the men which shall divide the land.

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, and say unto them, When ye come into the land of Canaan; this *is* the land that shall fall unto you for an inheritance, *even* the land of Canaan with the coasts thereof:

3 Then your south quarter shall be from the wilderness of Zin along by the coast of Edom,[b] and your south border shall be the outmost coast of the salt sea eastward:[c]

4 And your border shall turn from the south to the ascent of Akrabbim, and pass on to Zin: and the going forth thereof shall be from the south to Kadesh-barnea,[d] and shall go on to Hazar-addar, and pass on to Azmon:

5 And the border shall fetch a compass from Azmon unto the river of Egypt,[l] and the goings out of it shall be at the sea.

6 And *as for* the western border, ye shall even have the great sea for a border: this shall be your west border.

7 And this shall be your north border: from the great sea ye shall point out for you mount Hor:[f]

8 From mount Hor ye shall point out *your border* unto the entrance of Hamath;[g] and the goings forth of the border shall be to Zedad:[h]

9 And the border shall go on to Ziphron, and the goings out of it shall be at Hazar-enan:[i] this shall be your north border.

10 And ye shall point out your east border from Hazar-enan to Shepham:

11 And the coast shall go down from Shepham to Riblah,[j] on the east side of Ain; and the border shall descend, and shall reach unto the side† of the sea of Chinnereth eastward.[k]

12 And the border shall go down to Jordan, and the goings out of it shall be at the salt sea: this shall be your land with the coasts thereof round about.

13 And Moses commanded the children of Israel, saying, This *is* the land which ye shall inherit by lot, which the LORD commanded to give unto the nine tribes, and to the half tribe:[l]

14 For the tribe of the children of Reuben according to the house of their fathers, and the tribe of the children of Gad according to the house of their fathers, have received *their inheritance;* and half the tribe of Manasseh have received their inheritance:[m]

15 The two tribes and the half tribe have received their inheritance on this side Jordan *near* Jericho eastward, toward the sunrising.

16 ¶ And the LORD spake unto Moses, saying,

* Heb. *diminish his inheritance.* [a] Exod. 23:33; Josh. 23:12, 13; Judg. 1:21–36; Psa. 106:34–36; Ezek. 28:24. [b] Josh. 15:1, etc.; Ezek. 47:13, etc. [c] Gen. 14:3. [d] ch. 13:26; 32:8. [e] Gen. 15:18; 1 Kings 8:65; Isa. 27:12.

[f] ch. 33:37. [g] ch. 13:21; 2 Kings 14:25; Ezek. 47:16. [h] Ezek. 47:15. [i] Ezek. 47:17. [j] 2 Kings 23:33; Jer. 39:5, 6. † Heb. *shoulder.* [k] Deut. 3:17; Josh. 11:2; 19:35; Luke 5:1. [l] ver. 1; Josh. 14:2. [m] ch. 32:33.

55. *Pricks—and thorns;* sources of vexation and distress.

56. *Do unto you, as I thought to do unto them;* expel you from your country and destroy you.

INSTRUCTIONS.

1. Human life is a journey from the cradle to the grave, and each day carries us one day nearer to our final, our eternal abode.

2. It is often useful to look back on the various stages of our past life, to recount the goodness of God, and sometimes to write down portions of our history for the benefit of others.

49. However long our journey, or whatever be our course through time, we shall soon come to its close and pass into eternity.

52. Occasions of sin, temptations to evil, and whatever tends to draw our hearts from God and unfit us for heaven, should be carefully avoided.

55. Our fleshly lusts and sinful habits of every kind are to our souls what the Canaanites were to the ancient Israelites. If we spare them, or continue to indulge them, they will continue to torment us, and ultimately prove our ruin.

CHAPTER XXXIV.

3. *From the wilderness of Zin—Edom;* he begins with the south-eastern border where the wilderness of Zin lay. *The outmost coast of the salt sea;* rather, "from the outmost coast of the Salt sea," that is, starting from the extreme southern bay of the Dead sea.

4. *Ascent of Akrabbim;* a line of cliffs six or seven miles south of the Dead sea. *Kadesh-barnea;* about twenty-six miles a little west of south from the Dead sea. From this point the border turned westward, reaching the Mediterranean at the river of Egypt, that is, the modern El-Arish and ancient Rhinocolura, south-west of Gaza. See the maps of Palestine.

6. *The western border;* of Canaan, was the Mediterranean, from the river of Egypt, in latitude about thirty-one degrees, to a point a little above Zidon, in latitude between thirty-three and thirty-four degrees north. Its average length was about one hundred and sixty miles.

7–9. *Your north border;* from the Mediterranean sea to *mount Hor;* supposed to be a summit or spur of mount Lebanon. *Hamath;* a city and region of Syria on the Orontes, which was approached on the south by a pass in the mountain called the entering in of Hamath. 1 Kings 8:65. *Zedad—Ziphron—Hazar-enan;* places further east.

10, 11. *East border—Riblah;* on the Orontes, some distance south of Hamath. *Chinnereth;* the lake of Gennesaret, or sea of Galilee, which, with the river Jordan and Dead sea, formed the eastern border. The land of Canaan, upon an average, was about fifty miles wide. It lay between thirty-four and thirty-seven degrees east longitude, and contained about eight thousand square miles. A portion of the northern part, as here marked out, was never permanently possessed by the Israelites.

INSTRUCTIONS.

2. God assigns to individuals and to nations the bounds of their habitation, and they possess no rights, privileges, or blessings, but what they receive from him. They hold them by his permission, and subject at all times to his disposal.

17 These *are* the names of the men which shall divide the land unto you: Eleazar the priest, and Joshua the son of Nun.[a]

18 And ye shall take one prince of every tribe, to divide the land by inheritance.[b]

19 And the names of the men *are* these: Of the tribe of Judah, Caleb the son of Jephunneh.

20 And of the tribe of the children of Simeon, Shemuel the son of Ammihud.

21 Of the tribe of Benjamin, Elidad the son of Chislon.

22 And the prince of the tribe of the children of Dan, Bukki the son of Jogli.

23 The prince of the children of Joseph, for the tribe of the children of Manasseh, Hanniel the son of Ephod.

24 And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiphtan.

25 And the prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach.

26 And the prince of the tribe of the children of Issachar, Paltiel the son of Azzan.

27 And the prince of the tribe of the children of Asher, Ahihud the son of Shelomi.

28 And the prince of the tribe of the children of Naphtali, Pedahel the son of Ammihud.

29 These *are they* whom the LORD commanded to divide the inheritance unto the children of Israel in the land of Canaan.[c]

CHAPTER XXXV.

1 Eight and forty cities for the Levites with their suburbs, and measure thereof. 6 Six of them are to be cities of refuge. 9 The laws of murder. 21 No satisfaction for murder.

AND the LORD spake unto Moses in the plains of Moab by Jordan *near* Jericho, saying,

2 Command the children of Israel, that they give unto the Levites, of the inheritance of their possession, cities to dwell in;[d] and ye shall give *also* unto the Levites suburbs for the cities round about them.

3 And the cities shall they have to dwell in; and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts.

4 And the suburbs of the cities, which ye shall give unto the Levites,[e] *shall reach* from the wall of the city and outward a thousand cubits round about.

5 And ye shall measure from without the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits; and the city *shall be* in the midst: this shall be to them the suburbs of the cities. A. M. 2553. B. C. 1451.

6 And among the cities which ye shall give unto the Levites *there shall be* six cities for refuge,[f] which ye shall appoint for the manslayer, that he may flee thither: and to them ye shall add* forty and two cities.

7 *So* all the cities which ye shall give to the Levites *shall be* forty and eight cities: them *shall ye give* with their suburbs.[g]

8 And the cities which ye shall give *shall be* of the possession of the children of Israel:[h] from *them that have* many ye shall give many; but from *them that have* few ye shall give few:[i] every one shall give of his cities unto the Levites according to his inheritance which he inheriteth.†

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, When ye be come over Jordan into the land of Canaan,[j]

11 Then ye shall appoint you cities to be cities of refuge for you;[k] that the slayer may flee thither, which killeth any person at unawares.‡

12 And they shall be unto you cities for refuge from the avenger;[l] that the manslayer die not, until he stand before the congregation in judgment.

13 And of these cities which ye shall give, six cities shall ye have for refuge.[m]

14 Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, *which* shall be cities of refuge.[n]

15 These six cities shall be a refuge, *both* for the children of Israel, and for the stranger, and for the sojourner among them;[o] that every one that killeth any person unawares may flee thither.

16 And if he smite him with an instrument of iron, so that he die, he *is* a murderer: the murderer shall surely be put to death.[p]

17 And if he smite him with throwing a stone,§ wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death.

18 Or *if* he smite him with a hand-weapon of wood, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death.

19 The revenger of blood himself shall slay the murderer:[q] when he meeteth him, he shall slay him.

a Josh. 14:1; 19:51. b ch. 1:4–16. c ver. 18. d Josh. 14:3–5; 21:2, etc.; Ezek. 45, 1, etc.; 48:8, etc. e 2 Chr. 11:14. f ver. 13, 14; Deut. 4:41–43; Josh. 20:2–9; 21:3, 13, etc.; Psa. 62:7, 8; Heb. 6:18. * Heb. *above them ye shall give.* g Josh. 21:41. h Josh. 21:3. i ch. 26:54. † Heb. *they inherit.* j Deut. 19:2; Josh. 20:2 k Exod. 21:13. ‡ Heb. *by error.* l Deut. 19:6; Josh. 20:3–6. m ver. 6. n Deut. 4:41; Josh. 20:8. o ch. 15:16; Lev. 24:22. p Exod. 21:12–14; Lev. 24:17; Deut. 19:11, 12. § Heb. *a stone of the hand.* q ver. 21, 24, 27; Deut. 19:6, 12; Josh. 20:3, 5.

CHAPTER XXXV.

2. *Suburbs;* the land around and near a city.

4. *A thousand cubits;* about fifteen hundred feet.

5. *Two thousand cubits;* this may be best understood of the extent of the sides of the suburb belonging to each city.

6. *Cities for refuge;* cities to which he who had killed a man might flee and be safe, till he could have a fair trial, and it be proved whether or not he intended to kill the man. If he did, he was to be put to death, ver. 30–33; if he did not, he must stay in the city of refuge till the death of the high-priest, and after that he might go at large. Ver. 11, 25–28.

11. *At unawares;* without intending it.

12. *The avenger;* the nearest relative of him who was killed, and who, if he could find the manslayer out of the city of refuge, would kill him. Ver. 19. *In judgment;* for trial. Ver. 24.

14. *This side;* the east side, where the Israelites then were. *In the land of Canaan;* on the west side of the Jordan.

A. M. 2553. B. C. 1451.

20 But if he thrust him of hatred,[a] or hurl at him by laying of wait,[b] that he die;

21 Or in enmity smite him with his hand, that he die: he that smote *him* shall surely be put to death; *for* he *is* a murderer: the revenger of blood shall slay the murderer, when he meeteth him.

22 But if he thrust him suddenly without enmity, or have cast upon him any thing without laying of wait,

23 Or with any stone, wherewith a man may die, seeing *him* not, and cast *it* upon him, that he die, and *was* not his enemy, neither sought his harm;

24 Then the congregation shall judge between the slayer and the revenger of blood according to these judgments:[c]

25 And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: and he shall abide in it unto the death of the high-priest, which was anointed with the holy oil.[d]

26 But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled;

27 And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer; he shall not be guilty of blood:[*]

28 Because he should have remained in the city of his refuge until the death of the high-priest: but after the death of the high-priest the slayer shall return into the land of his possession.

29 So these *things* shall be for a statute of judgment unto you throughout your generations in all your dwellings.[e]

30 Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses:[f] but one witness shall not testify against any person *to cause him* to die.

31 Moreover ye shall take no satisfaction for the life of a murderer, which *is* guilty of death:[†] but he shall be surely put to death.

32 And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest.

33 So ye shall not pollute the land wherein ye *are:* for blood it defileth the land:[g] and the land cannot be cleansed[‡] of the blood that is shed therein, but by the blood of him that shed it.[h]

34 Defile not therefore the land which ye shall inhabit,[i] wherein I dwell: for I the LORD dwell among the children of Israel.[j]

CHAPTER XXXVI.

1 The inconvenience of the inheritance of daughters, 5 is remedied by marrying in their own tribes, 7 lest the inheritance should be removed from the tribe. 10 The daughters of Zelophehad marry their father's brothers' sons.

AND the chief fathers of the families of the children of Gilead,[k] the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses, and before the princes, the chief fathers of the children of Israel:

2 And they said, The LORD commanded my lord to give the land for an inheritance by lot to the children of Israel:[l] and my lord was commanded by the LORD to give the inheritance of Zelophehad our brother unto his daughters.[m]

3 And if they be married to any of the sons of the *other* tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe whereunto they are[§] received: so shall it be taken from the lot of our inheritance.

4 And when the jubilee of the children of Israel shall be,[n] then shall their inheritance be put unto the inheritance of the tribe whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

5 And Moses commanded the children of Israel according to the word of the LORD, saying, The tribe of the sons of Joseph hath said well.[o]

6 This *is* the thing which the LORD doth command concerning the daughters of Zelophehad, saying, Let them marry[‖] to whom they think best; only to the family of the tribe of their father shall they marry.[p]

7 So shall not the inheritance of the children of Israel remove from tribe to tribe: for every one of the children of Israel shall keep himself to[¶] the inheritance of the tribe of his fathers.[q]

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a Gen. 4:5, 8; 2 Sam. 3:27; 20:10; 1 Kings 2:31, 32; Prov. 26:24. b Exod. 21:14; Deut. 19:11. c ver. 12; Josh. 20:6. d Exod. 29:7; Lev. 21:10. * Heb. *no blood* shall be *to him;* Exod. 22:2. e ch. 27:11. f Deut. 17:6; 19:15; Matt. 18:16; 2 Cor. 13:1; Heb. 10:28. † Heb. *faulty to die.* g 2 Kings 24:4; Psa. 106:38; Micah 4:11; Matt. 23:31–35. ‡ Heb. *there can be no expiation for the land.* h Gen. 9:6. i Lev. 18:25; Deut. 21:23. j Exod. 29:45, 46; 1 Kings 6:13; 2 Cor. 6:16. k ch. 26:29. l ch. 26:55; 33:54; Josh. 17:3. m ch. 27:1–7. § Heb. *unto whom they shall be.* n Lev. 25:10, etc. o ch. 27:7. ‖ Heb. *be wives.* p ver. 12; Gen. 24:3; 2 Cor. 6:14. ¶ Heb. *cleave to.* q 1 Kings 21:3.

27. *Not be guilty of blood;* not be punished as a murderer.

34. *I the Lord dwell among the children of Israel;* this he did in a peculiar manner, and especially by the visible manifestations of his presence and glory.

INSTRUCTIONS.

7. A comfortable maintenance for the ministers of religion and their families is required by God in the Old Testament and in the New. 1 Cor. 9:14.

12. He who is charged with killing a man, or is supposed to have done it, should have a speedy and fair trial. If he with malice intended to kill him, he is a murderer, and should himself be put to death. If he did not, he should be acquitted.

24. The intention and the feelings with which an action is done give it its character. Two men may sometimes perform the same outward act, and one be guilty and the other innocent. Careful discrimination should therefore be made in such cases, and each treated according to the true character of his deeds.

33. Murder is a great crime, not only against the person who is killed, but against the community and against God. It pollutes the land, and exposes those who dwell in it to the judgments of God. This exposure cannot be removed without the death of the murderer. Hence, it becomes a public duty to put him to death. Instead of being, as some contend, wrong, it is required by God, and is essential in order to escape his judgments. By protecting criminals we become partakers in their guilt, and expose ourselves to share in their punishment.

CHAPTER XXXVI.

2. *Commanded by the Lord;* chap. 27:7.

8 And every daughter, that possesseth an inheritance in any tribe of the children of Israel,[a] shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers.

9 Neither shall the inheritance remove from *one* tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance.

10 Even as the LORD commanded Moses,[b] so did the daughters of Zelophehad:

11 For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad,[c] were married unto their father's brothers' sons: A. M. 2553. B. C. 1451.

12 *And* they were married into the families* of the sons of Manasseh the son of Joseph, and their inheritance remained in the tribe of the family of their father.

13 These *are* the commandments and the judgments, which the LORD commanded, by the hand of Moses, unto the children of Israel in the plains of Moab by Jordan *near* Jericho.[d]

[a] 1 Chr. 23:22. [b] 2 Chr. 30:12. [c] ch. 27:1. * Heb. to some that were *of the families*. [d] ch. 26:3; 33:50.

13. *The judgments;* decisions of God concerning the duties, rights, and privileges of his people. *The plains of Moab;* on the east side of Jordan, over against Jericho. The Moabites had once possessed this country. It was afterwards taken by the Amorites, and was now in the possession of the Israelites, yet it still retained its ancient name. Chap. 22:1.

INSTRUCTIONS.

5. It is well to foresee evils to which we are exposed, and as far as practicable, by the use of proper means, to provide against them.

8. The regulations of the Jews, which were designed to make and keep them a peculiar people, separate from other nations, are in the Christian dispensation done away. All nations now are considered as one family; marriage and other connections may be formed with the inhabitants of different countries, the gospel should be preached to all, and individuals and nations do to others as they ought to wish that others should do to them.

THE FIFTH BOOK OF MOSES,

CALLED

DEUTERONOMY.

DEUTERONOMY is a Greek word signifying *second law*, or *repetition of the law*. The book is so called because it contains a summary by Moses of the precepts recorded in the three preceding books, with earnest exhortations to obedience, and the solemn denunciation of God's wrath as the penalty of disobedience. The last chapter, which contains the record of Moses' death, was added after his decease, probably by the hand of Joshua.

A. M. 2553.
B. C. 1451.

CHAPTER I.

1 Moses' speech in the end of the fortieth year, briefly rehearsing the story 6 of God's promise, 13 of giving them officers, 19 of sending the spies to search the land, 34 of God's anger for their incredulity, 41 and disobedience.

THESE *be* the words which Moses spake unto all Israel on this side Jordan in the wilderness,[a] in the plain over against the Red[*] *sea*, between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab.

2 *There are* eleven days' *journey* from Horeb by the way of mount Seir unto Kadesh-barnea.

3 And it came to pass in the fortieth year, in the eleventh month, on the first *day* of the month, *that* Moses spake unto the children of Israel, according unto all that the LORD had given him in commandment unto them;

4 After he had slain Sihon the king of the Amorites,[b] which dwelt in Heshbon, and Og the king of Bashan, which dwelt at Astaroth in Edrei:

5 On this side Jordan, in the land of Moab, began Moses to declare this law, saying,

6 The LORD our God spake unto us in Horeb,[c] saying, Ye have dwelt long enough in this mount:

7 Turn you, and take your journey,[d] and go to the mount of the Amorites, and unto all *the places* nigh thereunto,[†] in the plain, in the hills, and in the vale, and in the south, and by the seaside, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates.

8 Behold, I have set[‡] the land before you: go in and possess the land which the LORD sware unto your fathers,[e] Abraham, Isaac, and Jacob, to give unto them and to their seed after them.

9 ¶ And I spake unto you at that time, saying, I am not able to bear you myself alone:[f]

10 The LORD your God hath multiplied you, and behold, ye *are* this day as the stars of heaven for multitude.[g]

11 (The LORD God of your fathers make you a thousand times so many more as ye *are*,[h] and bless you, as he hath promised you!)

12 How can I myself alone bear your cumbrance, and your burden, and your strife?[i]

a Josh. 9:1, 10. * Or, *Suph*. b Num. 21:24, 35; Josh. 13:12. c Exod. 3:1. d Exod. 19:1; Num. 10:11. † Heb. *all his neighbors*. ‡ Heb. *given*.

e Gen. 12:7; 22:16–18; 26:3, 4; 28:13, 14. f Exod. 18:18; Num. 11:14. g ch. 10:22; Gen. 15:5. h 2 Sam. 24:3. i 1 Kings 3:7–9.

CHAPTER I.

1. *In the plain over against the Red sea—Dizahab;* "the plain" is the long narrow valley extending all the way from the sea of Galilee to the Red sea, in the lowest part of which the Dead sea lies. The Israelites were in this plain opposite Jericho. They are said to be "over against the Red sea," because they are in the northern part of the plain opposite to the Red sea, which lay at the other end of that plain. This plain is then further described as lying between Paran—the region about Kadesh—on the west, and Tophel on the east in the mountains of Moab. Several places are then named which skirt the western border of this plain called the Arabah, or of the sea of Akabah, at which its southern extremity terminates. See Robinson's Biblical Researches, second edition, vol. II, p. 187.

4. *Sihon—and Og;* Num. 21:21–35.

6. *Horeb;* the general name of the mountains of which Sinai was one. Num. 10:11–13.

7. *The mount of the Amorites;* the mountainous region of Canaan, which the Israelites, if obedient to God, would have entered from its southern part near Kadesh. Num. 13:17. The Amorites were properly the inhabitants of the mountains, but they are sometimes put in a general sense for all the Canaanitish tribes. *The plain;* see note to ver. 1. *The hills;* the mountainous part of Canaan. *The vale;* the level region on the Mediterranean. *The south;* the southern part of the land bordering on the desert. *The seaside;* the coast of the Mediterranean. *Lebanon—Euphrates;* the original grant extended thus far, Gen. 15:18; but the northern and eastern part of this region was never permanently in the possession of the Israelites.

8. *Unto your fathers;* Gen. 12:7; 13:14, 15; 15:16; 17:7, 8.

9–18. *Rulers over you;* Exod. 18:17–26.

13 Take* you wise men, and understanding, and known among your tribes, and I will make them rulers over you.

14 And ye answered me, and said, The thing which thou hast spoken *is* good *for us* to do.

15 So I took the chief of your tribes,[a] wise men, and known, and made† them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes.

16 And I charged your judges at that time, saying, Hear *the causes* between your brethren, and judge righteously between *every* man and his brother,[b] and the stranger *that is* with him.[c]

17 Ye shall not respect persons‡ in judgment;[d] *but* ye shall hear the small as well as the great; ye shall not be afraid of the face of man;[e] for the judgment *is* God's:[f] and the cause that is too hard for you, bring *it* unto me, and I will hear it.

18 And I commanded you at that time all the things which ye should do.

19 ¶ And when we departed from Horeb,[g] we went through all that great and terrible wilderness,[h] which ye saw by the way of the mountain of the Amorites, as the LORD our God commanded us; and we came to Kadesh-barnea.[i]

20 And I said unto you, Ye are come unto the mountain of the Amorites, which the LORD our God doth give unto us.

21 Behold, the LORD thy God hath set the land before thee: go up *and* possess *it*, as the LORD God of thy fathers hath said unto thee; fear not, neither be discouraged.

22 ¶ And ye came near unto me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come.

23 And the saying pleased me well; and I took twelve men of you, one of a tribe:[j]

24 And they turned and went up into the mountain, and came unto the valley of Eshcol, and searched it out.

25 And they took of the fruit of the land in their hands, and brought *it* down unto us, and brought us word again, and said, *It is* a good land which the LORD our God doth give us.

26 Notwithstanding ye would not go up, but rebelled against the commandment of the LORD your God:[k]

27 And ye murmured in your tents, and said, Because the LORD hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us.[l]

28 Whither shall we go up? our brethren have discouraged§ our heart, saying, The people *is* greater and taller than we;[m] the cities *are* great and walled up to heaven; and moreover A. M. 2553. B. C. 1451. we have seen the sons of the Anakim there.[n]

29 Then I said unto you, Dread not, neither be afraid of them.

30 The LORD your God which goeth before you, he shall fight for you,[o] according to all that he did for you in Egypt before your eyes;

31 And in the wilderness, where thou hast seen how that the LORD thy God bare thee,[p] as a man doth bare his son, in all the way that ye went, until ye came into this place.

32 Yet in this thing ye did not believe the LORD your God,[q]

33 Who went in the way before you,[r] to search you out a place to pitch your tents *in*,[s] in fire by night, to show you by what way ye should go, and in a cloud by day.

34 And the LORD heard the voice of your words, and was wroth, and sware,[t] saying,

35 Surely there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers,[u]

36 Save Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath wholly followed‖ the LORD.

37 Also the LORD was angry with me for your sakes,[v] saying, Thou also shalt not go in thither:

38 *But* Joshua the son of Nun, which standeth before thee, he shall go in thither:[w] encourage him;[x] for he shall cause Israel to inherit it.

39 Moreover your little ones,[y] which ye said should be a prey, and your children, which in that day had no knowledge between good and evil,[z] they shall go in thither, and unto them will I give it, and they shall possess it.

40 But *as for* you, turn you, and take your journey into the wilderness by the way of the Red sea.[a]

41 Then ye answered and said unto me, We have sinned against the LORD,[b] we will go up and fight, according to all that the LORD our God commanded us. And when ye had girded on every man his weapons of war, ye were ready to go up into the hill.

42 And the LORD said unto me, Say unto them, Go not up, neither fight; for I *am* not among you;[c] lest ye be smitten before your enemies.

43 So I spake unto you; and ye would not hear, but rebelled against the commandment of the LORD, and went presumptuously up¶ into the hill.

44 And the Amorites, which dwelt in that mountain, came out against you, and chased you, as bees do,[d] and destroyed you in Seir, *even* unto Hormah.

45 And ye returned and wept before the LORD; but the LORD would not hearken to your voice, nor give ear unto you.

46 So ye abode in Kadesh many days,[e] according unto the days that ye abode *there*.

* Heb. *Give.* a Exod. 18:25. † Heb. *gave.* b ch. 16:18; John 7:24. c Lev. 24:22. ‡ Heb. *acknowledge faces.* d Lev. 19:15; Prov. 24:23; Jas. 2:1. e Jer. 1:17. f 2 Chr. 19:6. g Num. 10:12. h ch. 8:15; 32:10; Jer. 2:6. i Num. 13:26. j Num. 13:3, etc. k Num. 14:1, etc.; Psa. 106:24, 25. l ch. 9:28. § Heb. *melted;* Josh. 2:11. m ch. 9:1, 2. n Num. 13:28, 33. o Exod. 14:14, 25; Neh. 4:20; Rom. 8:37. p ch. 32:11, 12; Exod. 19:4; Isa. 40:11; 46:3; 63:9; Hos. 11:3; Acts 13:18. q Psa. 106:24; Heb. 3:18; Jude 5. r Exod. 13:21, 22. s Num. 10:33; Ezek. 20:6. t ch. 2:14, 15. u Num. 14:22, etc. ‖ Heb. *fulfilled* to go *after.* v ch. 3:23–26; 4:21; 34:4; Num. 20:12; 27:13, 14; Psa. 106:32. w Num. 14:30; 27:18:23. x ch. 31:7, 23. y Num. 14:31. z Rom. 9:11. a Num. 14:25. b Num. 14:40, etc. c Josh. 7:12, 13. ¶ Heb. *ye were presumptuous and went up* d Psa. 118:12. e Num. 14:25; 20:1, 22; Judg. 11:17.

19–21. *Kadesh-barnea;* Num. 13:26.

22–45. *Ye would not go up;* Num. 14:2–45.

44. *The Amorites;* here a general name for the Canaanitish tribes. In Num. 14:45, they are called Amalekites and Canaanites.

46. *In Kadesh many days;* Num. 20:1–22.

A. M. 2553.
B. C. 1451.

CHAPTER II.

1 The story is continued, that they were not to meddle with the Edomites, 9 nor with the Moabites, 17 nor with the Ammonites, 24 but Sihon the Amorite was subdued by them.

THEN we turned, and took our journey into the wilderness by the way of the Red sea, as the LORD spake unto me:[a] and we compassed mount Seir many days.

2 And the LORD spake unto me, saying,

3 Ye have compassed this mountain long enough:[b] turn you northward.

4 And command thou the people, saying, Ye *are* to pass through the coast of your brethren the children of Esau, which dwell in Seir;[c] and they shall be afraid of you: take ye good heed unto yourselves therefore:

5 Meddle not with them; for I will not give you of their land, no, not so much as a footbreadth:* because I have given mount Seir unto Esau *for* a possession.[d]

6 Ye shall buy meat of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink.

7 For the LORD thy God hath blessed thee in all the works of thy hand:[e] he knoweth thy walking through this great wilderness: these forty years the LORD thy God *hath been* with thee;[f] thou hast lacked nothing.

8 And when we passed by from our brethren the children of Esau,[g] which dwelt in Seir, through the way of the plain from Elath,[h] and from Ezion-geber, we turned and passed by the way of the wilderness of Moab.

9 And the LORD said unto me, Distress not the Moabites,† neither contend with them in battle: for I will not give thee of their land *for* a possession; because I have given Ar[i] unto the children of Lot *for* a possession.[j]

10 The Emim dwelt therein in times past,[k] a people great, and many, and tall, as the Anakim;[l]

11 Which also were accounted giants, as the Anakim; but the Moabites call them Emim.

12 The Horim also dwelt in Seir beforetime;[m] but the children of Esau succeeded them,‡ when they had destroyed them from before them, and dwelt in their stead;§ as Israel did unto the land of his possession, which the LORD gave unto them.

13 Now rise up, *said I*, and get you over the brook‖ Zered.[n] And we went over the brook Zered.

14 And the space in which we came from Kadesh-barnea,[o] until we were come over the brook¶ Zered, *was* thirty and eight years; until all the generation of the men of war were wasted out from among the host,[p] as the LORD sware unto them.[q]

15 For indeed the hand of the LORD was against them,[r] to destroy them from among the host,[s] until they were consumed.

16 ¶ So it came to pass, when all the men of war were consumed and dead from among the people,

17 That the LORD spake unto me, saying,

18 Thou art to pass over through Ar, the coast of Moab, this day:

19 And *when* thou comest nigh over against the children of Ammon, distress them not, nor meddle with them: for I will not give thee of the land of the children of Ammon *any* possession; because I have given it unto the children of Lot for a possession.[t]

20 That also was accounted a land of giants: giants dwelt therein in old time; and the Ammonites call them Zamzummim,*

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[a] Ch. 1:40; Num. 14:25. [b] ver. 7, 14 [c] Num. 20:14. * Heb. *even to the treading of the sole of the foot.* [d] Gen. 36:8; Josh. 24:4. [e] Psa. 90:17. [f] ch. 8:2–4; 29:5; Neh. 9:21; Luke 22:35. [g] Judg. 11:18. [h] 1 Kings 9:26. † Or, *Use no hostility against Moab.* [i] Num. 21:28. [j] Gen. 19:36, 37. [k] Gen. 14:5. [l] ch. 9:2; Num. 13:22, 33. [m] Gen. 14:6. ‡ Heb. *inherited them.* § Or, *room.* ‖ Or, *valley.* [n] Num. 21:12. [o] Num. 13:26. ¶ Or, *valley.* [p] Num. 14:32, 33; 26:64. [q] ch. 1:34, 35; Num. 14:35; Psa. 95:11; Ezek. 20:15. [r] Psa. 78:33; 106:26. [s] 1 Cor. 10:5. [t] Gen. 19:36–38. * *Zuzim;* Gen. 14:5.

INSTRUCTIONS.

3. Men who have spent their life in the service of God, as they draw near its close may often with great advantage recount the goodness of God, and repeat his commands to those around them.

11. As good men draw near to heaven, they possess, and often manifest an unusual degree of the spirit of heaven, in earnest desires, fervent prayers, and benevolent efforts for the good of others.

17. Magistrates are God's ministers to execute that part of his government which concerns the temporal rights of men, and as such are bound to be candid and impartial; to decide and act in the fear and love of God, and according to truth and duty.

21. Great courage is needful in order to be willing, under all circumstances, to obey God.

30. None will have courage enough to obey God, except those who put their trust in him.

34. God is angry with those who are afraid to obey him.

37. To please God, men must be careful not to boast of their own power; or take the glory of what they do to themselves. As they have nothing good but what God gives them, the glory of their doing good all belongs to him.

39. Little children are objects of God's peculiar kindness and care; and though the sins of parents may occasion them great trouble, yet by loving and obeying their Father in heaven they may be delivered from all sorrow, and inherit pure and everlasting joys.

45. Men often weep in view of the evils they have brought on themselves, when it is too late to escape them. They must trust in and obey God, if they would avoid deep and unavailing sorrow.

CHAPTER II.

1. *We turned;* from Kadesh-barnea. *Mount Seir;* a range of mountains running from near the south end of the Dead sea, towards the eastern branch of the Red sea.

3–8. *Turn you northward—passed by from our brethren—wilderness of Moab;* at Kadesh-barnea, Moses requested of the king of Edom permission to pass through his country on the direct way to the plain of Jordan by Jericho. This would have greatly shortened the route. Being denied his request, he marched south through "the plain," that is, the valley of the Arabah—see note to chap. 1:1—and passed around between mount Seir and the head of the eastern arm of the Red sea, on which Elath and Ezion-geber were situated. Then he turned northward and skirted along the desert east of mount Seir, here called "the wilderness of Moab."

9. *Ar;* the capital of Moab, about twenty-five miles south of the river Arnon. Num. 21:13–15.

10. *Emim;* the ancient inhabitants of the country which was afterwards possessed by the Moabites.

14. *Zered;* a brook which empties into the south-east part of the Dead sea.

19. *The children of Ammon;* on the east of Jordan, north of the Moabites.

21 A people great, and many, and tall, as the Anakim;[a] but the LORD destroyed them before them; and they succeeded them, and dwelt in their stead:

22 As he did to the children of Esau, which dwelt in Seir, when he destroyed the Horim from before them;[b] and they succeeded them, and dwelt in their stead even unto this day:

23 And the Avim which dwelt in Hazerim,[c] *even* unto Azzah,[d] the Caphtorim,[e] which came forth out of Caphtor, destroyed them, and dwelt in their stead.

24 ¶ Rise ye up, take your journey, and pass over the river Arnon:[f] behold, I have given into thy hand Sihon the Amorite, king of Heshbon, and his land: begin to possess *it*,* and contend with him in battle.

25 This day will I begin to put the dread of thee and the fear of thee upon the nations *that are* under the whole heaven,[g] who shall hear report of thee, and shall tremble, and be in anguish because of thee.

26 ¶ And I sent messengers out of the wilderness of Kedemoth unto Sihon king of Heshbon with words of peace,[h] saying,

27 Let me pass through thy land:[i] I will go along by the highway, I will neither turn unto the right hand nor to the left.

28 Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink; only I will pass through on my feet:

29 As the children of Esau which dwell in Seir,[j] and the Moabites which dwell in Ar, did unto me: until I shall pass over Jordan into the land which the LORD our God giveth us.

30 But Sihon king of Heshbon would not let us pass by him:[k] for the LORD thy God hardened his spirit,[l] and made his heart obstinate, that he might deliver him into thy hand, as *appeareth* this day.

31 And the LORD said unto me, Behold, I have begun to give Sihon and his land before thee: begin to possess, that thou mayest inherit his land.

32 Then Sihon came out against us,[m] he and all his people, to fight at Jahaz. A. M. 2553. B. C. 1451.

33 And the LORD our God delivered him before us; and we smote him,[n] and his sons, and all his people.

34 And we took all his cities at that time, and utterly destroyed the men, and the women, and the little ones,[o] of every city,† and we left none to remain:[p]

35 Only the cattle we took for a prey unto ourselves, and the spoil of the cities which we took.

36 From Aroer,[q] which *is* by the brink of the river of Arnon, and *from* the city that *is* by the river, even unto Gilead, there was not one city too strong for us: the LORD our God delivered all unto us:[r]

37 Only unto the land of the children of Ammon thou camest not, *nor* unto any place of the river Jabbok,[s] nor unto the cities in the mountains, nor unto whatsoever the LORD our God forbade us.[t]

CHAPTER III.

1 The story of the conquest of Og king of Bashan. 11 The bigness of his bed. 12 The distribution of those lands to the two tribes and half. 23 Moses' prayer to enter into the land. 26 He is permitted to see it.

THEN we turned, and went up the way to Bashan: and Og the king of Bashan came out against us,[u] he and all his people, to battle at Edrei.[v]

2 And the LORD said unto me, Fear him not:[w] for I will deliver him, and all his people, and his land, into thy hand; and thou shalt do unto him as thou didst unto Sihon king of the Amorites,[x] which dwelt at Heshbon.

3 So the LORD our God delivered into our hands Og also, the king of Bashan, and all his people: and we smote him until none was left to him remaining.

4 And we took all his cities at that time, there was not a city which we took not from them, threescore cities, all the region of Argob,[y] the kingdom of Og in Bashan.

5 All these cities *were* fenced with high walls,

a Ver. 10. b Gen. 36:20, etc. c Josh. 13:3. d Jer. 25:20. e Gen. 10:14; Amos 9:7. f Num. 21:13, 14; Judg. 11:18, 22. * Heb. *begin, possess.* g Exod. 15:14–16; Josh. 2:9, 10. h ch. 20:10. i Num. 21:21, 22. j Num. 20:18. k Num. 21:23. l Exod. 4:21; 11:10; Josh. 11:20; Rom. 9:18, 22.

m Num. 21, 23, 24. n ch. 29:7. o ch. 20:16; 29:7. † Heb. *every city of men, and women, and little ones.* p ch. 7:2, 26. q ch. 3:12; 4:48; Josh. 13:9. r Psa. 44:3. s Gen. 32:22. t ver. 5, 9, 19. u ch. 29:7; Num. 21:33–35. v ch. 1:4. w 2 Chr. 20:17. x Num. 21:24. y 1 Kings 4:13.

23. *Hazerim;* a country south and south-west of Gaza. *Azzah;* Gaza. *Caphtorim;* the Philistines. *Caphtor;* supposed by some to be Crete, by others, Cappadocia.

24. *The river Arnon;* the northern boundary of the Moabites. *Heshbon;* one of the cities of the Amorites.

26. *The wilderness of Kedemoth;* a wilderness north of the river Arnon.

30. *Hardened his spirit;* by leaving him to follow his own wicked inclinations in fighting against the Israelites.

32. *Jahaz;* a city near the northern frontier of the Moabites.

36. *Aroer;* a city on the north side of the river Arnon. *Gilead;* the country north of the Amorites.

37. *The land of the children of Ammon;* east of the Amorites. *The river Jabbok;* that empties from the east into the Jordan, about thirty miles below the sea of Galilee.

INSTRUCTIONS.

5. Nations, as well as individuals, are bound in all things to obey God; and rulers are to be governed, in public as well as private concerns, by his revealed will.

9. The Lord claims, and in his providence exercises, the right of giving any and all portions of the earth to whomsoever he will.

12. When the sins of one nation are full, and have ripened them for ruin, God in righteous judgment often suffers another nation to destroy them and take possession of their country; though none have a right to do this, except at the direction and under the guidance of God.

23. As with individuals so with nations, they rise and fall in succession, according to the wise and good purposes of God. While the heart of man deviseth his way, the Lord directeth his steps; and though there be many human devices, the counsel of the Lord shall stand. Prov. 16:9; 19:21.

30. If men continue to rebel against God, he will finally give them up, and suffer them to pursue their own chosen way of iniquity to their utter ruin.

CHAPTER III.

1. *Bashan;* a country north-east of Gilead. *Edrei;* a chief city of Bashan.

4. *Argob;* a district of Bashan.

A. M. 2553. B. C. 1451. gates, and bars; beside unwalled towns a great many.

6 And we utterly destroyed them,[a] as we did unto Sihon king of Heshbon, utterly destroying the men, women, and children, of every city.

7 But all the cattle, and the spoil of the cities, we took for a prey to ourselves.[b]

8 And we took at that time out of the hand of the two kings of the Amorites the land that *was* on this side Jordan, from the river of Arnon unto mount Hermon;

9 *Which* Hermon[c] the Sidonians call Sirion;[d] and the Amorites call it Shenir;[e]

10 All the cities of the plain, and all Gilead, and all Bashan,[f] unto Salchah and Edrei, cities of the kingdom of Og in Bashan.

11 For only Og king of Bashan remained of the remnant of giants;[g] behold, his bedstead *was* a bedstead of iron; *is* it not in Rabbath of the children of Ammon?[h] nine cubits *was* the length thereof, and four cubits the breadth of it, after the cubit of a man.

12 And this land, *which* we possessed at that time, from Aroer,[i] which *is* by the river Arnon, and half mount Gilead, and the cities thereof, gave I unto the Reubenites and to the Gadites.

13 And the rest of Gilead, and all Bashan, *being* the kingdom of Og, gave I unto the half tribe of Manasseh;[j] all the region of Argob, with all Bashan, which was called the land of giants.

14 Jair the son of Manasseh[k] took all the country of Argob unto the coasts of Geshuri and Maachathi;[l] and called them after his own name, Bashan-havoth-jair, unto this day.

15 And I gave Gilead unto Machir.

16 And unto the Reubenites and unto the Gadites I gave from Gilead even unto the river Arnon half the valley, and the border even unto the river Jabbok, *which is* the border of the children of Ammon;[m]

17 The plain also, and Jordan, and the coast *thereof*, from Chinnereth even unto the sea of the plain,[n] *even* the salt sea, under Ashdoth-pisgah* eastward.

18 ¶ And I commanded you at that time, saying, The LORD your God hath given you this land to possess it: ye shall pass over armed before your brethren the children of Israel,[o] all *that are* meet† for the war.

19 But your wives, and your little ones, and your cattle, (*for* I know that ye have much cattle,) shall abide in your cities which I have given you;

20 Until the LORD have given rest unto your brethren, as well as unto you, and *until* they also possess the land which the LORD your God hath given them beyond Jordan: and *then* shall ye return every man unto his possession, which I have given you.[p]

21 ¶ And I commanded Joshua at that time,[q] saying, Thine eyes have seen all that the LORD your God hath done unto these two kings: so shall the LORD do unto all the kingdoms whither thou passest.

22 Ye shall not fear them:[r] for the LORD your God he shall fight for you.[s]

23 And I besought the LORD at that time, saying,

24 O Lord GOD, thou hast begun to show thy servant thy greatness, and thy mighty hand:[t] for what God *is there* in heaven or in earth, that can do according to thy works, and according to thy might?[u]

25 I pray thee, let me go over, and see the good land that *is* beyond Jordan,[v] that goodly mountain, and Lebanon.

26 But the LORD was wroth with me for your sakes, and would not hear me:[w] and the LORD said unto me, Let it suffice thee; speak no more unto me of this matter.

27 Get thee up into the top of Pisgah,‡ and lift up thine eyes westward, and northward, and southward, and eastward, and behold *it* with thine eyes: for thou shalt not go over this Jordan.

28 But charge Joshua,[x] and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see.

29 So we abode in the valley over against Beth-peor.[y]

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a Ch. 2:34; Psa. 135:10–12; 136:19–21. b Josh. 11:12, 14. c ch. 4:48, 49. d Psa. 29:6. e 1 Chr. 5:23; Ezek. 27:5. f Josh. 12:5; 13:11. g Amos 2:9. h 2 Sam. 12:26. i Josh. 12:2, etc.; 13:9, etc. j Josh. 13:29. k 1 Chr. 2:22; Num. 32:39–41. l Josh. 13:13; 2 Sam. 3:3; 10:6. m Josh. 12:2, 3. n Num. 34:11. * Or, *under the springs of Pisgah*, or *the hill*. o Num. 32:20, etc

† Heb. *sons of power*. p Josh. 22:4. q Num. 27:22, 23. r Isa. 43:1, 2. s ch. 1:30; 20:4; Exod. 14:14. t ch. 11:2. u Exod. 15:11; 2 Sam. 7:22; Psa. 71:19; 86:8; 89:6, 8; Isa. 40:28; Dan. 3:29. v Exod. 3:8. w Num. 20:12; 27:13, 14. ‡ Or, *The hill*. x ch. 1:38; 31:3, 7; Num. 27:18, 23. y ch. 4:46.

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8. *Mount Hermon;* mount Lebanon consists of two nearly parallel ranges, running over against the shore of the Mediterranean north of Palestine; the eastern of these ranges is called Anti-Lebanon. Mount Hermon branches off from the south end of the Anti-Lebanon range, near the borders of Galilee.

11. *Of giants;* of the rephaim or giants here spoken of. *Nine cubits;* thirteen and a half feet. *Four cubits;* six feet. *The cubit of a man;* this expression seems to mean, the average fore-arm of a man from the elbow to the tip of the middle finger; for from this came the measure of the cubit.

12–20. *This land—gave I;* Num. 32:1–33.

21. *These two kings;* Sihon and Og.

26. *The Lord was wroth;* Num. 20:7–12.

27. *Pisgah;* the top of Nebo, one of the summits of mount Abarim. Num. 27:12–14.

29. *Beth-peor;* meaning, house of Peor; a place in Moab noted for the worship of Peor, or Baal.

INSTRUCTIONS.

3. When men refuse to take warning from the destruction of others, and rush on in the same course of transgression, they may expect to come to the same dreadful end.

11. No human arm however strong, if employed against God, can ultimately succeed. God may suffer his opposers to prosper for a time, while he waits to be gracious; but if his goodness does not lead them to repentance, they will perish.

18. However great the efforts of the people of God in obedience to his command, their successes are to be ascribed to him, not to their own wisdom, goodness, or power.

26. With such earthly good things as in the use of proper means God sees fit to bestow, we should be content, and pray that such evils as our sins here bring upon us, may wean us from the world, quicken us in duty, and prepare us for heaven.

28. The good which we cannot do or enjoy, we should rejoice to have done and enjoyed by others; and we should be ready in all proper ways to aid them in doing and enjoying it.

CHAPTER IV.

1 An exhortation to obedience. 41 Moses appointeth the three cities of refuge on the east of Jordan.

NOW therefore hearken, O Israel, unto the statutes and unto the judgments,[a] which I teach you, for to do *them*,[b] that ye may live, and go in and possess the land which the LORD God of your fathers giveth you.

2 Ye shall not add unto the word which I command you, neither shall ye diminish *aught* from it,[c] that ye may keep the commandments of the LORD your God which I command you.

3 Your eyes have seen what the LORD did because of Baal-peor:[d] for all the men that followed Baal-peor, the LORD thy God hath destroyed them from among you.[e]

4 But ye that did cleave unto the LORD your God *are* alive every one of you this day.[f]

5 Behold, I have taught you statutes and judgments,[g] even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it.

6 Keep therefore and do *them;* for this *is* your wisdom and your understanding in the sight of the nations,[h] which shall hear all these statutes, and say, Surely this great nation *is* a wise and understanding people.[i]

7 For what nation *is there so* great,[j] who *hath* God *so* nigh unto them, as the LORD our God *is* in all *things that* we call upon him *for?*

8 And what nation *is there so* great, that hath statutes and judgments *so* righteous as all this law, which I set before you this day?[k]

9 Only take heed to thyself, and keep thy soul diligently,[l] lest thou forget the things which thine eyes have seen,[m] and lest they depart from thy heart all the days of thy life; but teach them thy sons,[n] and thy sons' sons;

10 *Specially* the day that thou stoodest before the LORD thy God in Horeb,[o] when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth,[p] and *that* they may teach their children.

11 And ye came near and stood under the mountain; and the mountain burned with fire unto the midst* of heaven, with darkness, clouds, and thick darkness.

12 And the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only *ye heard* a voice.†[q]

13 And he declared unto you his covenant, which he commanded you to perform, *even* ten commandments;[r] and he wrote them upon two tables of stone.[s] A. M. 2553. B. C. 1451.

14 ¶ And the LORD commanded me at that time to teach you statutes and judgments,[t] that ye might do them in the land whither ye go over to possess it.

15 Take ye therefore good heed unto yourselves;[u] for ye saw no manner of similitude on the day *that* the LORD spake unto you in Horeb out of the midst of the fire;[v]

16 Lest ye corrupt *yourselves*, and make you a graven image,[w] the similitude of any figure, the likeness of male or female,[x]

17 The likeness of any beast that *is* on the earth,[y] the likeness of any winged fowl that flieth in the air,

18 The likeness of any thing that creepeth on the ground, the likeness of any fish that *is* in the waters beneath the earth:

19 And lest thou lift up thine eyes unto heaven,[z] and when thou seest the sun, and the moon, and the stars, *even* all the host of heaven, shouldest be driven to worship them, and serve them,[a] which the LORD thy God hath divided‡ unto all nations under the whole heaven.

20 But the LORD hath taken you, and brought you forth out of the iron furnace,[b] *even* out of Egypt, to be unto him a people of inheritance,[c] as *ye are* this day.

21 Furthermore the LORD was angry with me for your sakes,[d] and sware that I should not go over Jordan, and that I should not go in unto that good land, which the LORD thy God giveth thee *for* an inheritance:

22 But I must die in this land, I must not go over Jordan: but ye shall go over, and possess that good land.

23 Take heed unto yourselves,[e] lest ye forget the covenant of the LORD your God, which he made with you, and make you a graven image, *or* the likeness of any *thing*, which the LORD thy God hath forbidden thee.

24 For the LORD thy God *is* a consuming fire,[f] *even* a jealous God.[g]

25 ¶ When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt *yourselves*, and make a graven image, *or* the likeness of any *thing*, and shall do evil in the sight of the LORD thy God, to provoke him to anger;[h]

a Lev. 19:37; Psa. 119:4. b Ezek. 20:11; Rom. 10:5. c ch. 12:32; Rev. 22:18, 19. d Num. 25:1–9; Psa. 106:28, 29. e Num. 26:64. f Josh. 23:8; Acts 11:23. g Prov. 22:19, 20. h Job 28:28; Psa. 19:7; 111:10; Prov. 1:7. i Psa. 119:99. j 2 Sam. 7:23. k Psa. 147:19, 20. l Prov. 4:23. m Prov. 3:1; 4:21. n ch. 6:7; 11:19; Psa. 78:5–7; Eph. 6:4. o Exod. chs. 19, 20. p Eccl. 12:13. * Heb. *heart.* † Heb. *save a voice.* q 1 Kings 19:12; Isa. 30:21. r Exod. 34:28. s Exod. 31:18. t Exod. ch. 21, etc. u Josh. 23:11; Psa. 119:9. v Isa. 40:18. w Exod. 32:7. x Exod. 20:4, 5. y Rom. 1:23. z Job 31:26, 27. a ch. 17:3; 2 Kings 17:16. ‡ Or, *imparted.* b 1 Kings 8:51; Jer. 11:4. c ch. 9:29; 32:9; Eph. 1:18. d Num. 20:12. e ver. 15, 16. f ch. 9:3; Heb. 12:29. g Exod. 20:5; Nah. 1:2; Zeph. 3:8. h 2 Kings 17:17, etc.; 1 Cor. 10:22.

CHAPTER IV.

1. *Statutes and—judgments;* the laws which God gave the Israelites concerning his worship and their social and civil duties. Ver. 14.

3. *What the Lord did;* Num. 25:1–9.

6. *This is your wisdom and your understanding;* it would promote their reputation for wisdom and understanding among other nations.

10–13. *In Horeb;* Exod. 19, 20.

14. *Statutes and judgments;* Exod. 21, 22, 23.

19. *God hath divided;* he had given the benefit of the heavenly bodies to all nations, as well as to the Israelites.

20. *The iron furnace;* the great oppression and hardship of their state of bondage. *A people of inheritance;* his peculiar people, and heirs of his favor.

22. *This land;* ver. 46.

23. *The covenant;* Exod. 20:4, 5.

24. *Consuming fire—a jealous God;* one who is greatly displeased with those who give to others what is due only to himself; and if they do not repent, will destroy them. Ver. 26.

A. M. 2553. B. C. 1451. 26 I call heaven and earth to witness against you this day,[a] that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong *your* days upon it, but shall utterly be destroyed.

27 And the LORD shall scatter you among the nations,[b] and ye shall be left few in number among the heathen, whither the LORD shall lead you.

28 And there ye shall serve gods,[c] the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell.

29 But if from thence thou shalt seek the LORD thy God,[d] thou shalt find *him,* if thou seek him with all thy heart and with all thy soul.[e]

30 When thou art in tribulation, and all these things are come upon thee,* *even* in the latter days,[f] if thou turn to the LORD thy God, and shalt be obedient unto his voice;

31 (For the LORD thy God *is* a merciful God;[g]) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which he sware unto them.

32 For ask now of the days that are past,[h] which were before thee, since the day that God created man upon the earth, and *ask* from the one side of heaven unto the other, whether there hath been *any such thing* as this great thing *is,* or hath been heard like it?

33 Did *ever* people hear the voice of God speaking out of the midst of the fire,[i] as thou hast heard, and live?

34 Or hath God assayed to go *and* take him a nation from the midst of *another* nation, by temptations,[j] by signs,[k] and by wonders, and by war, and by a mighty hand,[l] and by a stretched-out arm,[m] and by great terrors,[n] according to all that the LORD your God did for you in Egypt before your eyes?

35 Unto thee it was showed, that thou mightest know that the LORD he *is* God; *there is* none else beside him.

36 Out of heaven he made thee to hear his voice,[o] that he might instruct thee: and upon earth he showed thee his great fire; and thou heardest his words out of the midst of the fire.

37 And because he loved thy fathers,[p] therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt;[q]

38 To drive out nations from before thee greater and mightier than thou *art,*[r] to bring thee in, to give thee their land *for* an inheritance, as *it is* this day.

39 Know therefore this day, and consider *it* in thy heart,[s] that the LORD he *is* God in heaven above, and upon the earth beneath:[t] *there is* none else.

40 Thou shalt keep therefore his statutes, and his commandments,[u] which I command thee this day, that it may go well with thee,[v] and with thy children after thee, and that thou mayest prolong *thy* days upon the earth, which the LORD thy God giveth thee, for ever.

41 ¶ Then Moses severed three cities on this side Jordan toward the sunrising;

42 That the slayer might flee thither,[w] which should kill his neighbor unawares, and hated him not in times past; and that fleeing unto one of these cities he might live:

43 *Namely,* Bezer in the wilderness,[x] in the plain country, of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Bashan, of the Manassites.

44 ¶ And this *is* the law which Moses set before the children of Israel:

45 These *are* the testimonies,[y] and the statutes,[z] and the judgments,[a] which Moses spake unto the children of Israel, after they came forth out of Egypt,

46 On this side Jordan, in the valley over against Beth-peor,[b] in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel smote,[c] after they were come forth out of Egypt:

47 And they possessed his land, and the land of Og king of Bashan, two kings of the Amorites, which *were* on this side Jordan toward the sunrising;

48 From Aroer,[d] which *is* by the bank of the river Arnon, even unto mount Sion, which *is* Hermon,[e]

49 And all the plain on this side Jordan eastward, even unto the sea of the plain, under the springs of Pisgah.[f]

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a Ch. 30:18, 19; Isa. 1:2; Micah 6:2. b ch. 28:62–61; Lev. 26:33; Neh. 1:8, 9. c Jer. 16:13. d Lev. 26:39, 40; Jer. 3:12–14. e Joel 2:12. * Heb. *have found thee.* f Jer. 23:20. g Psa. 116:5; Jonah 4:2. h Job 8:8. i Exod. 19:18, 19. j ch. 29:3. k Exod. 7:3. l Exod. 13:3. m Exod. 6:6. n ch. 31:12. o Heb. 12:25 p ch. 10:15; Jer. 31:3. q Exod. 13:3, 9, 14. r ch. 7:1; 9:1, 2. s Isa. 1:3; Hos. 7:2. t Josh. 2:11; 1 Chr. 29:11. u Lev. 22:31. v ch. 5:16; Eph. 6:3. w ch. 19:4; Num. 35:11. x Josh. 20:8. y Psa. 119:2. z Psa. 119:5. a Psa. 119:7. b ch. 3:29. c ch. 1:4; Num. 21:24, etc. d ch. 2:36. e Psa. 133:3. f ch. 3:17.

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31. *The covenant;* Lev. 26:42–45; Gen. 15:14–21.

34. *Assayed;* attempted. *Temptations;* trials; the mighty works of God, intended to prove the faith of his people.

36. *His great fire;* Exod. 19:9–19.

41. *Severed;* set apart.

48. *Sion;* called also Sirion, which was another name for Hermon. Chap. 3:8, 9.

49. *Sea of the plain;* the Dead sea. Chap. 3:17.

INSTRUCTIONS.

1. Obedience to the laws of God is required by interest as well as by duty.

3. We should take the testimony of God in his word as he has given it, and not be disposed in any respect to alter it.

4. God often makes a difference in this world between the righteous and the wicked, and shows by his providence that godliness with contentment is great gain. 1 Tim. 4:8; 6:6.

6. Obedience to God is the height of human wisdom, and all who neglect his commandments are guilty of the greatest folly. Psa. 14:1.

10. The object of God in the revelation of himself, is not only to lead the present generation to love and serve him, but also to communicate a knowledge of his will to their children and children's children, and thus perpetuate to all generations a people to his praise.

16. Men are strongly inclined to corrupt themselves by worshipping idols; serving the creature and neglecting the Creator.

22. True benevolence will teach a man earnestly to desire and diligently to labor, that blessings of which he is deprived may, if consistent, be given to others.

CHAPTER V.

1 The covenant in Horeb. 6 The ten commandments. 22 At the people's request Moses receiveth the law from God.

AND Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep and do them.*

2 The LORD our God made a covenant with us in Horeb.[a]

3 The LORD made not this covenant with our fathers, but with us,[b] *even* us, who *are* all of us here alive this day.

4 The LORD talked with you face to face in the mount out of the midst of the fire,[c]

5 (I stood between the LORD and you at that time,[d] to show you the word of the LORD; for ye were afraid by reason of the fire, and went not up into the mount,) saying,

6 ¶ I *am* the LORD thy God, which brought thee out of the land of Egypt,[e] from the house of bondage.†

7 Thou shalt have none other gods before me.[f]

8 Thou shalt not make thee *any* graven image,[g] *or* any likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the waters beneath the earth:

9 Thou shalt not bow down thyself unto them, nor serve them: for I the LORD thy God *am* a jealous God,[h] visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me,[i]

10 And showing mercy unto thousands of them that love me and keep my commandments.

11 Thou shalt not take the name of the LORD thy God in vain:[j] for the LORD will not hold *him* guiltless that taketh his name in vain.

12 Keep the sabbath-day to sanctify it,[k] A. M. 2553. B. C. 1451. as the LORD thy God hath commanded thee.

13 Six days thou shalt labor, and do all thy work:

14 But the seventh day *is* the sabbath of the LORD thy God:[l] *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that *is* within thy gates; that thy man-servant and thy maid-servant may rest as well as thou.[m]

15 And remember that thou wast a servant in the land of Egypt,[n] and *that* the LORD thy God brought thee out thence through a mighty hand and by a stretched-out arm: therefore the LORD thy God commanded thee to keep the sabbath-day.

16 ¶ Honor thy father and thy mother,[o] as the LORD thy God hath commanded thee; that thy days may be prolonged,[p] and that it may go well with thee, in the land which the LORD thy God giveth thee.

17 Thou shalt not kill.[q]

18 Neither shalt thou commit adultery.[r]

19 Neither shalt thou steal.[s]

20 Neither shalt thou bear false witness against thy neighbor.[t]

21 Neither shalt thou desire thy neighbor's wife, neither shalt thou covet thy neighbor's house, his field, or his man-servant, or his maid-servant, his ox, or his ass, or any *thing* that *is* thy neighbor's.[u]

22 ¶ These words the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more. And he wrote them in two tables of stone, and delivered them unto me.[v]

23 And it came to pass, when ye heard the voice

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* Heb. *keep to do them.* a Exod. 19:5–8; Heb. 8:9. b ch. 29:10–15. c Exod. 19:9, 18, 19; 20:18–22. d Exod. 24:2, 3; Gal. 3:19. e Exod. 20:2–17; Psa. 81:10. † Heb. *servants.* f Matt. 4:10. g ch. 4:15–19. h Exod. 34:14. i Exod. 34:7; Jer. 32:18; Dan. 9:4–9; Matt. 23:35, 36; Rom. 11:28, 29. j Lev. 19:12; Psa. 139:20; Jas. 5:12. k Isa. 58:13; Ezek. 20:12. l Gen. 2:2; Heb. 4:4. m Exod. 23:12. n ch. 15:15; 16:12; 24:18, 22. o Lev. 19:3; Matt. 15:4–6; Eph. 6:1–3. p ch. 4:40. q Matt. 5:21, 22. r Prov. 6:32, 33; Matt. 5:27, 28; Jas. 2:11. s Rom. 13:9; Eph. 4:28. t Mal. 3:5. u Hab. 2:9; Luke 12:15; Rom. 7:7; Heb. 13:5. v Exod. 31:18.

23. Men should be very careful to avoid every species of idolatry, and all appearance of worshipping images, or giving that honor to them which belongs only to God.

26. However great the goodness of God to any people, without obedience to his laws they cannot prosper, but will become as distinguished for their calamities as they have been for his favors.

31. However great have been the iniquities of individuals or nations, and however dreadful their sufferings, if they repent and turn heartily to the Lord, he will have mercy upon them and abundantly pardon. Isa. 55:7.

37. The piety of parents is often the means of great blessings to their children; and if they are led to imitate their parents in loving and serving God, their blessings will be eternal.

40. All who wisely regard their own interest, or that of their posterity, will hearken diligently to the voice of God, and heartily obey his commands.

CHAPTER V.

2. *In Horeb;* Exod. 19:3–6.

3. *Our fathers;* Abraham, Isaac, and Jacob.

8. *Any graven image, or any likeness;* to bow down to, adore, or worship.

11. *In vain;* see note to Exod. 20:7.

12. *As the Lord—commanded;* Exod. 20:8–11.

15. *Therefore the Lord—commanded;* this was to the Israelites a reason, in addition to that mentioned, Exod. 20:11, why they should keep the Sabbath; and especially why their servants should enjoy its rest and privileges.

INSTRUCTIONS.

1. The great object of attending to and becoming acquainted with the laws of God should be, that we may obey them.

6. The Lord ever speaks to his people as if their deliverance from bondage was a great and precious blessing, and one which laid them under new and peculiar obligations to love and serve him.

14. Servants as well as masters have an inalienable right, and it is their indispensable duty, to rest from their labors on the Sabbath, and to keep it holy: masters are sacredly bound to grant servants liberty and opportunity for this.

15. The giving of a new reason why men should perform a duty, is no evidence that the duty was not binding before that reason was given or even existed; nor that there are not many other reasons for the performance of the duty. Chap. 24:17, 18.

16. Few duties are more intimately connected with or essential to the prosperity of children, than a kind, affectionate, hearty obedience to their parents.

21. It is wrong not only to take what we ought not to have, but even to desire it.

22. The obligations expressed in the ten commands, which were written by God on tables of stone, are moral: they arise from the nature of men, and their relations to God and their fellow-men; and are binding upon all who know them, in all ages and in all countries.

33. Obedience to all the commands of God is conducive to the highest good of men, in this world as well as in the world to come.

A. M. 2553. B. C. 1451. out of the midst of the darkness,[a] for the mountain did burn with fire, that ye came near unto me, *even* all the heads of your tribes, and your elders;

24 And ye said, Behold, the LORD our God hath showed us his glory and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth.[b]

25 Now therefore why should we die?[c] for this great fire will consume us: if we hear* the voice of the LORD our God any more, then we shall die.

26 For who *is there of* all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we *have*, and lived?

27 Go thou near, and hear all that the LORD our God shall say; and speak thou unto us all that the LORD our God shall speak unto thee:[d] and we will hear *it*, and do *it*.

28 And the LORD heard the voice of your words, when ye spake unto me; and the LORD said unto me, I have heard the voice of the words of this people, which they have spoken unto thee:[e] they have well said all that they have spoken.

29 Oh that there were such a heart in them, that they would fear me,[f] and keep all my commandments always,[g] that it might be well with them, and with their children for ever![h]

30 Go say to them, Get you into your tents again.

31 But as for thee, stand thou here by me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them,[i] that they may do *them* in the land which I give them to possess it.

32 Ye shall observe to do therefore as the LORD your God hath commanded you: ye shall not turn aside to the right hand or to the left.[j]

33 Ye shall walk in all the ways which the LORD your God hath commanded you,[k] that ye may live, and *that it may be* well with you,[l] and *that* ye may prolong your days in the land which ye shall possess.

CHAPTER VI.

1 The end of the law is obedience. 3 An exhortation thereto.

NOW these *are* the commandments, the statutes, and the judgments, which the LORD your God commanded to teach you, that ye might do *them* in the land whither ye go† to possess it:[m]

2 That thou mightest fear the LORD thy God,[n] to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged.[o]

3 ¶ Hear therefore, O Israel, and observe to do *it;* that it may be well with thee,[p] and that ye may increase mightily, as the LORD God of thy fathers hath promised thee, in the land that floweth with milk and honey.[q]

4 Hear, O Israel:[r] The LORD our God *is* one LORD:[s]

5 And thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy might.[t]

6 And these words, which I command thee this day, shall be in thy heart:[u]

7 And thou shalt teach‡ them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.[v]

8 And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes.[w]

9 And thou shalt write them upon the posts of thy house, and on thy gates.[x]

10 And it shall be, when the LORD thy God shall have brought thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildedst not,[y]

11 And houses full of all good *things*, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive-trees, which thou plantedst not; when thou shalt have eaten and be full;

12 *Then* beware lest thou forget the LORD, which brought thee forth out of the land of Egypt, from the house of bondage.[§]

13 Thou shalt fear the LORD thy God,[z] and serve him, and shalt swear by his name.[a]

14 Ye shall not go after other gods,[b] of the gods of the people which *are* round about you;

15 For the LORD thy God *is* a jealous God[c] among you;[d] lest the anger of the LORD thy God be kindled against thee,[e] and destroy thee from off the face of the earth.

16 ¶ Ye shall not tempt the LORD your God,[f] as ye tempted *him* in Massah.[g]

17 Ye shall diligently keep the commandments of the LORD your God, and his testimonies, and his statutes, which he hath commanded thee.[h]

18 And thou shalt do *that which is* right and good in the sight of the LORD;[i] that it may be well with thee, and that thou mayest go in and possess the good land which the LORD sware unto thy fathers,

19 To cast out all thine enemies from before thee,[j] as the LORD hath spoken.

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a Exod. 20:18, 19. b ch. 4:33; Judg. 13:22. c ch. 18:16. * Heb. *add to hear.* d Heb. 12:19. e ch. 18:17. f ch. 32:29; Psa. 81:13; Isa. 48:18; Ezek. 33:31, 32; Matt. 23:37; Luke 19:42. g ch. 11:1. h ch. 4:40. i Gal. 3:19. j ch. 17:20; 28:14; Josh. 1:7; Prov. 4:27. k Psa. 119:6; Luke 1:6. l Jer. 7:23. † Heb. *pass over.* m Ezek. 37:24. n Eccl. 12:13. o Prov. 3:1, 2. p Eccl. 8:12; Isa. 3:10. q Gen. 22:17. r Mark 12:29–32; John 17:3; 1 Cor. 8:4, 6. s 2 Kings 19:15. t 2 Kings 23:25. u Prov. 2:10, 11; 3:3, 5.

‡ Heb. *whet*, or *sharpen*. v ch. 11:19; Psa. 78:4–6; Eph. 6:4. w Prov. 6:21; 7:3. x Hab. 2:2. y Josh. 24:13; Psa. 105:44. § Heb. *bondmen*, or *servants*. z ch. 10:12, 20. a Isa. 65:16; Jer. 5:2; 12:16. b Jer. 25:6. c Exod. 20:5. d Amos 3:2. e ch. 7:4; 2 Chr. 36:16. f Matt. 4:7. g Exod. 17:2, 7; 1 Cor. 10:9. h Psa. 119:4. i ch. 12:28; Exod. 15:26. j Num. 33:52, 53.

CHAPTER VI.

1. *Commandments—statutes—judgments;* in this and some other places, commandments seem to mean the moral law, statutes the ceremonial, and judgments the judicial, or civil law. In other cases they have a more general meaning, and comprehend the whole of God's commandments.

8. *Bind them for a sign—frontlets;* figuratively spoken, in the sense of, make yourselves familiar with them and remember them.

13. *Swear by his name;* in taking an oath on any proper occasion, they were not to appeal to idols or false gods, but only to Jehovah.

14. *The gods of the people;* idols and imaginary deities.

16. *As ye tempted him in Massah;* Exod. 17:2–7.

20 *And* when thy son asketh thee in time to come,* saying, What *mean* the testimonies, and the statutes, and the judgments, which the LORD our God hath commanded you?[a]

21 Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the LORD brought us out of Egypt with a mighty hand:

22 And the LORD showed signs and wonders,[b] great and sore,† upon Egypt, upon Pharaoh, and upon all his household, before our eyes:

23 And he brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers.

24 And the LORD commanded us to do all these statutes, to fear the LORD our God,[c] for our good always,[d] that he might preserve us alive,[e] as *it is* at this day.

25 And it shall be our righteousness,[f] if we observe to do all these commandments before the LORD our God, as he hath commanded us.

CHAPTER VII.

1 All communion with the nations is forbidden, 4 for fear of idolatry, 6 for the holiness of the people, 9 for the nature of God in his mercy and justice, 17 for the assuredness of victory which God will give over them.

WHEN the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee,[g] the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou;[h]

2 And when the LORD thy God shall deliver them before thee; thou shalt smite them, *and* utterly destroy them;[i] thou shalt make no covenant with them, nor show mercy unto them:

3 Neither shalt thou make marriages with them;[j] thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

4 For they will turn away thy son from following me, that they may serve other gods: so will the anger of the LORD be kindled against you, and destroy thee suddenly. A. M. 2553. B. C. 1451.

5 But thus shall ye deal with them; ye shall destroy their altars, and break down their images,‡ and cut down their groves, and burn their graven images with fire.

6 For thou *art* a holy people unto the LORD thy God:[k] the LORD thy God hath chosen thee to be a special people unto himself,[l] above all people that *are* upon the face of the earth.

7 The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye *were* the fewest of all people:[m]

8 But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers,[n] hath the LORD brought you out with a mighty hand,[o] and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.[p]

9 Know therefore that the LORD thy God, he *is* God, the faithful[q] God,[r] which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations;

10 And repayeth them that hate him to their face, to destroy them:[s] he will not be slack to him that hateth him, he will repay him to his face.

11 Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.

12 ¶ Wherefore it shall come to pass, if§ ye hearken to these judgments, and keep and do them,[t] that the LORD thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers:

13 And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee.

14 Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle.[u]

* Heb. *to-morrow.* a Exod. 13:14. b Exod. chs. 7–12; Psa. 135:9. † Heb. *evil.* c ver. 2. d ch. 10:13; Job 35:7, 8; Jer. 32:39. e Psa. 41:2; Prov. 22:4. f ch. 24:13; Rom. 10:3, 5. g Psa. 44:2, 3. h Gen. 15:19–21. i Num. 33:52. j Ezra 9:1, 2. ‡ Heb. *statues*, or *pillars.* k ch. 14:2; Exod. 19:6. l 1 Pet. 2:9. m ch. 10:22. n Gen. 22:16, 17; Luke 1:72, 73. o Exod. 12:41, 42. p Exod. 13:3, 14; 20:2. q Isa. 49:7; 1 Cor. 10:13; 2 Thess. 3:3; ‡ John 1:9. r Neh. 1:5; Dan. 9:4. s ch. 32:35; Isa. 59:18; Rom. 12:19. § Heb. *because.* t ch. 28:1, etc.; Lev. 26:3, etc. u Exod. 23:26, etc.

20. *Testimonies;* commandments. Ver. 1.

25. *Our righteousness;* by observing and doing with a proper spirit what God commanded, they would for Christ's sake be accepted and treated as righteous.

INSTRUCTIONS.

3. The commandments of God are all suited to promote industry, economy, temperance, and all those virtues which are conducive to health, long life, wealth, and happiness.

4. Though God is revealed as existing in three persons, yet is he one Jehovah.

9. All are bound to become familiarly acquainted with the commands of God, in order that through divine aid they may habitually and heartily obey them.

12. Great prosperity, though it comes from God, is apt, through the wickedness of men, to lead them to forget and rebel against him.

21. Children are naturally inquisitive, and parents should delight to communicate to them the information they need; especially with regard to the character, works, and ways of God, that they may understand and do his will.

23. The land of Canaan, of which the children of Israel at the command of God took possession, was his gift to them. In taking it from the Canaanites and giving it to the Israelites, he only did what he saw to be best with his own.

25. The way for men to be treated for Christ's sake as righteous, is to obey God; and they can have no evidence that they are accepted of him, any further than they are disposed to keep his commandments.

CHAPTER VII.

2. *Thou shalt smite them, and utterly destroy them;* the Israelites were the executioners of divine justice upon the Canaanites for their sins.

5. *Their groves;* or, their images of Astarte.

7. *Fewest of all;* when God selected them and made promises to Abraham and his seed, they were very few; nor did they so greatly increase till near the time of their deliverance from Egypt. Acts 7:17.

10. *Repay him to his face;* promptly and openly punish him.

A. M. 2553. B. C. 1451. 15 And the LORD will take away from thee all sickness, and will put none of the evil diseases of Egypt,[a] which thou knowest, upon thee; but will lay them upon all *them* that hate thee.

16 And thou shalt consume all the people which the LORD thy God shall deliver thee; thine eye shall have no pity upon them:[b] neither shalt thou serve their gods; for that *will be* a snare unto thee.[c]

17 If thou shalt say in thy heart, These nations *are* more than I; how can I dispossess them?

18 Thou shalt not be afraid of them:[d] *but* shalt well remember what the LORD thy God did unto Pharaoh, and unto all Egypt;[e]

19 The great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched-out arm, whereby the LORD thy God brought thee out:[f] so shall the LORD thy God do unto all the people of whom thou art afraid.[g]

20 Moreover the LORD thy God will send the hornet among them,[h] until they that are left, and hide themselves from thee, be destroyed.

21 Thou shalt not be affrighted at them: for the LORD thy God *is* among you, a mighty God and terrible.[i]

22 And the LORD thy God will put out* those nations before thee by little and little:[j] thou mayest not consume them at once, lest the beasts of the field increase upon thee.

23 But the LORD thy God shall deliver them unto thee,† and shall destroy them with a mighty destruction, until they be destroyed.

24 And he shall deliver their kings into thy hand,[k] and thou shalt destroy their name from under heaven:[l] there shall no man be able to stand before thee,[m] until thou have destroyed them.

25 The graven images of their gods shall ye burn with fire:[n] thou shalt not desire the silver or gold *that is* on them,[o] nor take *it* unto thee, lest thou be snared therein:[p] for it *is* an abomination to the LORD thy God.

26 Neither shalt thou bring an abomination into thy house,[q] lest thou be a cursed thing like it: *but* thou shalt utterly detest it, and thou shalt utterly abhor it: for it *is* a cursed thing.[r]

a Exod. 9:14. b ch. 13:8; 19:13, 21. c ch. 12:30; Exod. 23:33; Judg. 8:27; Psa. 106:36. d ch. 31:6. e Psa. 105:5. f ch. 4:34. g Josh. 3:10. h Exod. 23:28. i ch. 10:17. * Heb. *pluck off.* j Exod. 23:29, 30. † Heb. *before thy face.* k Josh. 10:24, 42; 12:1. l ch. 25:19. m ch. 11:25; Isa. 54:17. n Exod. 32:20; 1 Chr. 14:12. o Josh. 7:1, 21. p Judg. 8:27. q Ezek. 14:7. r Josh. 6:17, 18.

CHAPTER VIII.

An exhortation to obedience in regard of God's dealing with them.

ALL the commandments[s] which I command thee this day shall ye observe to do,[t] that ye may live, and multiply, and go in and possess the land which the LORD sware unto your fathers.

2 And thou shalt remember all the way which the LORD thy God led thee these forty years[u] in the wilderness,[v] to humble thee,[w] *and* to prove thee,[x] to know what *was* in thy heart, whether thou wouldest keep his commandments, or no.[y]

3 And he humbled thee, and suffered thee to hunger, and fed thee with manna,[z] which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only,[a] but by every *word* that proceedeth out of the mouth of the LORD doth man live.[b]

4 Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years.[c]

5 Thou shalt also consider in thy heart, that, as a man chasteneth his son,[d] *so* the LORD thy God chasteneth thee.

6 Therefore thou shalt keep the commandments of the LORD thy God, to walk in his ways, and to fear him.[e]

7 For the LORD thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills;

8 A land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of oil-olive,‡ and honey;

9 A land wherein thou shalt eat bread without scarceness, thou shalt not lack any *thing* in it; a land whose stones *are* iron, and out of whose hills thou mayest dig brass.[f]

10 When thou hast eaten and art full,[g] then thou shalt bless the LORD thy God for the good land which he hath given thee.[h]

11 Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day:

12 Lest *when* thou hast eaten and art full,[i] and hast built goodly houses, and dwelt *therein;*

s Psa. 119:6. t ch. 5:32, 33. u ch. 2:7; 29:5; Amos 2:10. v Psa. 136:16. w Job 33:17. x Exod. 16:4. y 2 Chr. 32:31. z Exod. 16:15. a Matt. 4:4. b Psa. 104:27–29. c Neh. 9:21. d Prov. 3:12; Heb. 12:5, 6; Rev. 3:19. e 1 Sam. 12:24. ‡ Heb. *of olive-tree of oil.* f ch. 33:25. g 1 Cor. 10:31. h 1 Chr. 29:14; Psa. 103:2; Prov. 3:9. i Prov. 30:9.

19. *Temptations;* trials; miracles by which God proved both Pharaoh and his own people.

25. *An abomination;* having been used in idol-worship, the Israelites were to treat it with abhorrence, as a testimony against that sin.

INSTRUCTIONS.

2. In putting men to death according to God's directions, it is not needful or right to hate them, or have any unkind feelings towards them; and the idea that capital punishments spring from or imply any such feelings, is a great mistake.

4. Chosen and intimate connections with the openly wicked increase our danger of being drawn into sin, and should be carefully avoided.

9. The Lord will be faithful in fulfilling his promises to the righteous, and in executing his threatenings against the wicked.

14. Obedience to God will procure the greatest blessings for this life and the life to come.

23. Things which are done by God's direction, and which take place under his guiding and all-controlling providence, are in the Bible often spoken of as done by him.

24. The putting of criminals to death according to God's direction, is a proper expression of his just indignation against their sins; and when he commands, it cannot be neglected without disobeying him.

CHAPTER VIII.

2. *To know;* make known to themselves and to others.

3. *By bread only;* that is, food produced by natural means. *By every word that proceedeth out of the mouth of the Lord;* by food miraculously produced by God's powerful word. The meaning is, that God can supply the wants of his people without the use of natural means, by simply speaking the word. He is therefore to be trusted for supplies in a desert, as well as in a fruitful land. See Matt. 4:4.

9. *Brass;* or copper, of which brass is chiefly composed.

13 And *when* thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied;

14 Then thy heart be lifted up, and thou forget the LORD thy God, which brought thee forth out of the land of Egypt, from the house of bondage;[a]

15 Who led thee through that great and terrible wilderness, *wherein were* fiery serpents,[b] and scorpions, and drought,[c] where *there was* no water; who brought thee forth water out of the rock of flint;[d]

16 Who fed thee in the wilderness with manna,[e] which thy fathers knew not, that he might humble thee,[f] and that he might prove thee, to do thee good at thy latter end;[g]

17 And thou say in thy heart, My power and the might of *my* hand hath gotten me this wealth.[h]

18 But thou shalt remember the LORD thy God: for *it is* he that giveth thee power to get wealth,[i] that he may establish his covenant which he sware unto thy fathers, as *it is* this day.

19 And it shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish.[j]

20 As the nations which the LORD destroyeth before your face, so shall ye perish;[k] because ye would not be obedient unto the voice of the LORD your God.

CHAPTER IX.

Moses dissuadeth them from the opinion of their own righteousness, by rehearsing their several rebellions.

HEAR, O Israel: Thou *art* to pass over Jordan this day,[l] to go in to possess nations greater and mightier than thyself, cities great and fenced up to heaven,

2 A people great and tall, the children of the Anakim, whom thou knowest, and *of whom* thou hast heard *say*, Who can stand before the children of Anak![m]

3 Understand therefore this day, that the LORD thy God *is* he which goeth over before thee;[n] *as* a consuming fire he shall destroy them, and he shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly,[o] as the LORD hath said unto thee.[p]

4 Speak not thou in thy heart, after that the LORD thy God hath cast them out from before thee, saying, For my righteousness the LORD hath brought me in to possess this land:[q] but for the wickedness of these nations the LORD doth drive them out from before thee.[r] A. M. 2553. B. C. 1451.

5 Not for thy righteousness, or for the uprightness of thy heart,[s] dost thou go to possess their land: but for the wickedness of these nations the LORD thy God doth drive them out from before thee, and that he may perform the word which the LORD sware unto thy fathers, Abraham,[t] Isaac,[u] and Jacob.[v]

6 Understand therefore, that the LORD thy God giveth thee not this good land to possess it for thy righteousness; for thou *art* a stiffnecked people.[w]

7 ¶ Remember, *and* forget not, how thou provokedst the LORD thy God to wrath in the wilderness: from the day that thou didst depart out of the land of Egypt,[x] until ye came unto this place, ye have been rebellious against the LORD.

8 Also in Horeb ye provoked the LORD to wrath,[y] so that the LORD was angry with you to have destroyed you.

9 When I was gone up into the mount to receive the tables of stone, *even* the tables of the covenant which the LORD made with you, then I abode in the mount forty days and forty nights;[z] I neither did eat bread nor drink water:

10 And the LORD delivered unto me two tables of stone written with the finger of God;[a] and on them *was written* according to all the words which the LORD spake with you in the mount, out of the midst of the fire, in the day of the assembly.[b]

11 And it came to pass at the end of forty days and forty nights, *that* the LORD gave me the two tables of stone, *even* the tables of the covenant.[c]

12 And the LORD said unto me, Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt have corrupted *themselves;* they are quickly turned aside out of the way which I commanded them; they have made them a molten image.[d]

13 Furthermore the LORD spake unto me,[e] saying, I have seen this people, and behold, it *is* a stiffnecked people:[f]

14 Let me alone, that I may destroy them, and blot out their name from under heaven:[g] and I will make of thee a nation mightier and greater than they.[h]

a Jer. 2:6. b Num. 21:6. c Hos 13:5. d Num. 20:11; Psa. 78:15, 16; 114:8; 1 Cor. 10:4. e ver. 3. f ver. 2. g Lam. 3:26–33; Heb. 12:10, 11. h ch. 9:4; 1 Cor. 4:7. i Prov. 10:22; Hos. 2:8. j ch. 4:26; 30:18. k 2 Chr. 36:16, 17; Dan. 9:11, 12. l Josh. 4:19. m Num. 13:28–33. n ch. 31:3–6; Josh. 3:11. o ch. 7:24. p Exod. 23:31. q ch. 8:17; Rom. 11:6, 20; 1 Cor. 4:7. r ch. 18:12; Gen. 15:16; Lev. 18:24, 25. s Titus 3:5. t Gen. 12:7; 17:8. u Gen. 26:4. v Gen. 28:13. w Exod. 32:9; 33:3; 2 Chr. 30:8. x Exod. 14:11; 16:2; 17:2; Num. 11:4; 20:2; 25:2. y Exod. 32:1–6. z Exod. 34:28. a Exod. 31:18. b Exod. 19:18, 19. c Heb. 8:6–10. d Judg. 2:17; Psa. 78:57; Hos. 6:4. e Exod. 32:9. f ver. 6; Acts 7:51. g ch. 29:20. h Num. 14:12.

14. *Thy heart be lifted up;* become proud and self-confident. Ver. 17.

INSTRUCTIONS.

2. One great object of God in all his dispensations, is to try men and lead them to see and to manifest their true character.

5. The Lord never sends trials because he delights in them, but for the profit of his people; that they may be led to feel their dependence, and to exercise those feelings towards him which shall fit them for heaven.

10. In seasons of great prosperity we should feel under special obligations to God, and acknowledge his goodness with special thanksgiving.

14. Great prosperity is peculiarly apt to make men proud, and lead them so to trust in themselves and neglect God and his service, as to harden their hearts and increase their exposure to ruin. Ver. 17.

18. Power to get wealth, and also liberty to keep and enjoy it, are from the Lord. For this reason it should ever be viewed as his gift, and employed in promoting his cause.

20. However great the goodness of God, and however abundant his promises to any people, continued disobedience will bring upon them irretrievable ruin.

CHAPTER IX.

2. *Anakim;* descendants of Anak, son of Arba, and distinguished for their size and strength. Num. 13:22.

10. *The words which the Lord spake;* Exod. 19:18; 20:1–17.

A. M. 2553. B. C. 1451. 15 So I turned and came down from the mount,[a] and the mount burned with fire: [b] and the two tables of the covenant *were* in my two hands.

16 And I looked, and behold, ye had sinned against the LORD your God, *and* had made you a molten calf: ye had turned aside quickly out of the way which the LORD had commanded you.

17 And I took the two tables, and cast them out of my two hands, and brake them before your eyes.

18 And I fell down before the LORD,[c] as at the first, forty days and forty nights: I did neither eat bread nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the LORD, to provoke him to anger.

19 For I was afraid of the anger and hot displeasure, wherewith the LORD was wroth against you to destroy you.[d] But the LORD hearkened unto me at that time also.[e]

20 And the LORD was very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time.

21 And I took your sin,[f] the calf which ye had made, and burnt it with fire, and stamped it, *and* ground *it* very small, *even* until it was as small as dust: and I cast the dust thereof into the brook that descended out of the mount.[g]

22 And at Taberah,[h] and at Massah,[i] and at Kibroth-hattaavah,[j] ye provoked the LORD to wrath.

23 Likewise when the LORD sent you from Kadesh-barnea,[k] saying, Go up and possess the land which I have given you; then ye rebelled against the commandment of the LORD your God, and ye believed him not,[l] nor hearkened to his voice.

24 Ye have been rebellious against the LORD from the day that I knew you.[m]

25 Thus I fell down before the LORD forty days and forty nights,[n] as I fell down *at the first;* because the LORD had said he would destroy you.

26 I prayed therefore unto the LORD,[o] and said, O Lord GOD, destroy not thy people and thine inheritance,[p] which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand.

27 Remember thy servants, Abraham, Isaac, and Jacob; look not unto the stubbornness of this people,[q] nor to their wickedness,[r] nor to their sin:[s]

28 Lest the land whence thou broughtest us out[t] say, Because the LORD was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness.[u]

29 Yet they *are* thy people and thine inheritance,[v] which thou broughtest out by thy mighty power and by thy stretched-out arm.

CHAPTER X.

1 God's mercy in restoring the two tables, 6 in continuing the priesthood, 8 in separating the tribe of Levi, 10 in hearkening unto Moses' suit for the people. 12 An exhortation to obedience.

AT that time the LORD said unto me, Hew thee two tables of stone like unto the first,[w] and come up unto me into the mount, and make thee an ark of wood.[x]

2 And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark.

3 And I made an ark *of* shittim-wood,[y] and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in my hand.

4 And he wrote on the tables,[z] according to the first writing, the ten commandments,[*] which the LORD spake unto you in the mount,[a] out of the midst of the fire, in the day of the assembly: and the LORD gave them unto me.

5 And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be,[b] as the LORD commanded me.

6 ¶ And the children of Israel took their journey from Beeroth of the children of Jaakan to Mosera:[c] there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead.

7 From thence they journeyed unto Gudgodah; and from Gudgodah to Jotbath, a land of rivers of waters.

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a Exod. 32:15, etc. b ch. 4:11; 5:23; Exod. 19:18. c Exod. 32:10–14. d Luke 12:4, 5. e Exod. 33:17; Psa. 106:23. f Isa. 31:7. g Exod. 32:20. h Num. 11:1–4. i Exod. 17:7. j Num. 11:34. k Num. chs. 13, 14. l Psa. 78:22; 106:24, 25. m ch. 31:27. n ver. 18. o Exod. 32:11, etc. p 1 Kings 8:51. q Psa. 78:8. r Prov. 21:12. s Mic. 7:18. t Exod. 6:6–8. u Num. 14:16. v ver. 26; Neh. 1:10; Psa. 100:3. w Exod. 34:1, etc. x Exod. 25:10; Heb. 9:4. y Exod. 37:1. z Exod. 34:28. * Heb. *words.* a Exod. 20:1–17. b 1 Kings 8:9. c Num. 33:31–38.

17. *Brake them;* Exod. 32:18.

INSTRUCTIONS.

3. In the discharge of duty, we should neither despise nor fear our enemies; but putting our trust in God, go forward in humble dependence on him, committing ourselves and all our concerns to his wise and gracious guidance and disposal.

6. Men do not receive blessings because of their own worthiness, but on account of the worthiness of Christ, and the abounding grace of God through him.

14. Should men receive from God their just deserts as sinners, they would all be destroyed.

19. Humble, believing, earnest, persevering prayer has great influence with God, and has often been the means of saving the wicked from destruction.

24. No mercies or trials will of themselves remove men's proneness to sin, or prevent their continued and persevering rebellion against God. He must grant them the influences of his Spirit, or they will perish.

29. Prayers which spring from desires to have God honored, and reproaches against him prevented, are the fruit of his Spirit, and are peculiarly pleasing in his sight.

CHAPTER X.

4. *The first writing;* chap. 9:10; Exod. 34:28.

6. *From Beeroth—Mosera;* the Israelites twice marched northward along "the plain" of the Arabah to Kadesh, and thence southward from Kadesh towards the Red sea: first, in the second year of the exodus, Numbers 12, 13; secondly, in the beginning of the fortieth year of the exodus, Numbers 20. It is probable that the record of encampments in Num. 33:31–33, belongs to their journey in the second year; and that in the present passage, to their southern journey in the beginning of the fortieth year. It is to be noticed that when the same route is twice gone over, the sacred writer, as a general rule, names only the more prominent stations. Mosera, or Moseroth, being in the vicinity of mount Hor, probably at its foot, Aaron may well be said to have died there.

8 ¶ At that time the LORD separated the tribe of Levi,[a] to bear the ark of the covenant of the LORD,[b] to stand before the LORD[c] to minister unto him,[d] and to bless in his name,[e] unto this day.

9 Wherefore Levi hath no part nor inheritance with his brethren;[f] the LORD *is* his inheritance, according as the LORD thy God promised him.

10 And I stayed in the mount, according to the first time,[*] forty days and forty nights; and the LORD hearkened unto me at that time also,[g] *and* the LORD would not destroy thee.

11 And the LORD said unto me, Arise, take *thy* journey[†] before the people, that they may go in and possess the land, which I sware unto their fathers to give unto them.

12 ¶ And now, Israel, what doth the LORD thy God require of thee,[h] but to fear the LORD thy God,[i] to walk in all his ways,[j] and to love him,[k] and to serve the LORD thy God with all thy heart and with all thy soul,[l]

13 To keep the commandments of the LORD, and his statutes, which I command thee this day for thy good?[m]

14 Behold, the heaven[n] and the heaven of heavens *is* the LORD'S thy God,[o] the earth *also*,[p] with all that therein *is*.

15 Only the LORD had a delight in thy fathers to love them, and he chose their seed after them, *even* you above all people, as *it is* this day.

16 Circumcise therefore the foreskin of your heart,[q] and be no more stiffnecked.

17 For the LORD your God *is* God of gods,[r] and LORD of lords,[s] a great God, a mighty,[t] and a terrible, which regardeth not persons,[u] nor taketh reward:

18 He doth execute the judgment of the fatherless and widow,[v] and loveth the stranger, in giving him food and raiment.

19 Love ye therefore the stranger:[w] for ye were strangers in the land of Egypt.

20 Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou cleave,[x] and swear by his name.[y]

21 He *is* thy praise,[z] and he *is* thy God, that hath done for thee these great and terrible things, which thine eyes have seen.

22 Thy fathers went down into Egypt A. M. 2553. B. C. 1451. with threescore and ten persons;[a] and now the LORD thy God hath made thee as the stars of heaven for multitude.

CHAPTER XI.

1 An exhortation to obedience, 2 by their own experience of God's great works, 8 by promise of God's great blessings, 16 and by threatenings. 18 A careful study is required in God's words. 26 The blessing and curse is set before them.

THEREFORE thou shalt love the LORD thy God, and keep his charge, and his statutes, and his judgments, and his commandments, alway.

2 And know ye this day: for *I speak* not with your children which have not known, and which have not seen the chastisement of the LORD your God,[b] his greatness, his mighty hand, and his stretched-out arm,

3 And his miracles, and his acts, which he did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his land;

4 And what he did unto the army of Egypt, unto their horses, and to their chariots; how he made the water of the Red sea to overflow them as they pursued after you,[c] and *how* the LORD hath destroyed them unto this day;

5 And what he did unto you in the wilderness, until ye came into this place;

6 And what he did unto Dathan and Abiram, the sons of Eliab, the son of Reuben: how the earth opened her mouth, and swallowed them up, and their households, and their tents, and all the substance that *was* in their possession,[‡] in the midst of all Israel:

7 But your eyes have seen all the great acts of the LORD which he did.

8 Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land, whither ye go to possess it;

9 And that ye may prolong *your* days in the land, which the LORD sware unto your fathers to give unto them and to their seed, a land that floweth with milk and honey.

10 ¶ For the land whither thou goest in to pos-

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a Num. 3:6–9. b Num. 4:15. c Psa. 135:2. d ch. 18:5; 2 Chr. 29:11; Rom. 12:7. e ch. 21:5; Num. 6:23. f Num. 18:20, 24; Ezek. 44:28. * Or, *former days.* g Exod. 32:14. † Heb. *go in journey.* h Mic. 6:8. i ch. 6:13; Psa. 34:9. j ch. 5:33. k ch. 6:5; 11:13; 30:16, 20; Psa. 18:1; 145:20; Matt. 22:37. l Job 36:11; Zeph. 3:9; Rom. 1:9; Heb. 12:28. m ch. 6:24. n Psa. 115:16. o Psa. 148:4. p Gen. 14:19; Psa. 24:1; 50:12. q Jer. 4:4; Rom. 2:28, 29. r Josh. 22:22; Dan. 2:47. s Rev. 17:14; 19:16. t Neh. 9:32. u 2 Chr. 19:7; Job 34:19; Eph. 6:9. v Psa. 68:5. w Lev. 19:33. x Acts 11:23. y Isa. 45:23. z Jer. 17:14. a Gen. 46:27. b ch. 8:5. c Exod. 14:23–31. ‡ Or, *living substance which followed them.* Heb. was *at their feet.*

8. *At that time;* while they were at Sinai. Num. 3, 4.

16. *Circumcise—the foreskin of your heart;* break off your sins, and engage heartily in doing the will of God. Ver. 20.

17. *Regardeth not persons;* does not regard men according to outward distinctions, or appearance merely, but according to their true character.

18. *The judgment of the fatherless;* God decides and acts rightly, kindly, and graciously concerning them. He opens his hand and supplies their wants.

21. *He is thy praise;* the Giver of their mercies, whom they ought to praise.

INSTRUCTIONS.

4. The ten commandments express the will of God and the duty of men, and the effect of divine grace is to lead men heartily to love them and strive in all things perfectly to obey them.

8. It is the will of God that there should be an order of men set apart to minister for him, conduct his worship, proclaim his will, and set before men the motives which he has revealed to induce them to do it.

13. The fear and love of God which lead men cheerfully and heartily to obey him, promote not only his glory, but their highest good.

17–19. God is no respecter of persons. He looks with tender compassion on the stranger, the widow, and the fatherless. He delights to help them, and requires that all, in this, should imitate his example.

CHAPTER XI.

9. *Floweth with milk and honey;* is very fruitful.

10. *Wateredst it with thy foot;* drawing up water from the rivers and fountains by treadwheels, with great labor, to keep the land from drying up for want of rain.

A. M. 2553. B. C. 1451. sess it, *is* not as the land of Egypt,[a] from whence ye came out, where thou sowedst thy seed, and wateredst *it* with thy foot, as a garden of herbs:

11 But the land, whither ye go to possess it, *is* a land of hills and valleys, *and* drinketh water of the rain of heaven:

12 A land which the LORD thy God careth* for: the eyes of the LORD thy God *are* always upon it,[b] from the beginning of the year even unto the end of the year.

13 ¶ And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day,[c] to love the LORD your God, and to serve him with all your heart and with all your soul,[d]

14 That I will give *you* the rain of your land in his due season,[e] the first rain and the latter rain,[f] that thou mayest gather in thy corn, and thy wine, and thine oil.

15 And I will send† grass in thy fields for thy cattle,[g] that thou mayest eat and be full.[h]

16 Take heed to yourselves,[i] that your heart be not deceived, and ye turn aside, and serve other gods, and worship them;[j]

17 And *then* the LORD's wrath be kindled against you,[k] and he shut up the heaven, that there be no rain,[l] and that the land yield not her fruit; and *lest* ye perish quickly from off the good land which the LORD giveth you.

18 ¶ Therefore shall ye lay up these my words in your heart and in your soul,[m] and bind them for a sign upon your hand,[n] that they may be as frontlets between your eyes.

19 And ye shall teach them your children, speaking of them when thou sittest in thy house, and when thou walkest by the way, when thou liest down, and when thou risest up.[o]

20 And thou shalt write them upon the door-posts of thy house, and upon thy gates:

21 That your days may be multiplied,[p] and the days of your children, in the land which the LORD sware unto your fathers to give them, as the days of heaven upon the earth.[q]

22 ¶ For if ye shall diligently keep all these commandments which I command you, to do them, to love the LORD your God, to walk in all his ways, and to cleave unto him;[r]

23 Then will the LORD drive out all these nations from before you,[s] and ye shall possess greater nations and mightier than yourselves.

24 Every place whereon the soles of your feet shall tread shall be yours:[t] from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be.[u]

25 There shall no man be able to stand before you:[v] *for* the LORD your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon,[w] as he hath said unto you.[x]

26 ¶ Behold, I set before you this day a blessing and a curse:[y]

27 A blessing,[z] if ye obey the commandments of the LORD your God, which I command you this day;

28 And a curse,[a] if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods,[b] which ye have not known.

29 And it shall come to pass, when the LORD thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put the blessing upon mount Gerizim, and the curse upon mount Ebal.[c]

30 *Are* they not on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites, which dwell in the champaign over against Gilgal, beside the plains of Moreh?

31 For ye shall pass over Jordan to go in to possess the land which the LORD your God giveth you, and ye shall possess it, and dwell therein.

32 And ye shall observe to do all the statutes and judgments which I set before you this day.[d]

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a Zech. 14:18. * Heb. *seeketh.* b 1 Kings 9:3. c ver. 22; ch. 6:17. d ch. 10:12. e Lev. 26:4. f Joel 2:23; Jas. 5:7. † Heb. *give.* g Psa. 104:14; Hos. 2:21, 22. h Joel 2:19. i Josh. 23:11–16. j ch. 29:18; Jer. 4:18. k ch. 6:15. l Kings 8:35; 2 Chr. 7:13. m ch. 6:6–9; Prov. 3:1. n Prov. 3:3. o ch. 4:9, 10. p Prov. 4:10; 9:11. q Psa. 89:29. r ch. 10:20; 30:20. s ch. 9:5; Psa. 78:55. t Josh. 1:3. u Gen. 15:18; Num. 34:3. v ch. 7:24. w Josh. 2:9, 24. x Exod. 23:27. y ch. 30:1, 15, 19. z ch. 28:2–13. a ch. 28:15–68. b 1 Sam. 12:21. c ch. 27:12, 13; Josh. 8:33. d ch. 12:32.

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12. *Careth for;* by granting seasonable rains and rendering it fruitful. Ver. 14, 15.

18. *Lay up these my words in your heart;* remember and obey them.

20. *Write them;* to make them familiar not only to yourselves, but to your children.

21. *As the days of heaven upon the earth;* that you may continue prosperous and happy to the end of time.

23. *Possess greater nations;* the countries of those nations.

24. *The wilderness;* of Zin, the south border of Canaan. *Lebanon;* the north border. *Euphrates;* the east border. *The uttermost sea;* the Mediterranean, the west border of Canaan. Num. 34:1–12.

29. *Put the blessing;* cause it to be proclaimed. Chap. 27:12, 13; Josh. 8:30–35. *Gerizim—Ebal;* these are two steep mountains lying near together. Between them was anciently the city Sychem, or Sichem, also called Sychar. Gen. 33:18; John 4:5.

30. *Champaign;* "the plain" of the Arabah. *Gilgal;* not the Gilgal where Joshua had his first encampment after crossing the Jordan, but another Gilgal further north, which is named in Josh. 12:23. *The plains of Moreh;* or the oaks of Moreh. See Gen. 12:6, note.

INSTRUCTIONS.

1. Love to God and to men, a disposition to honor him and do good to them, is the essence of true religion. Matt. 22:36–39.

8. The dealings of God in past generations form a cogent reason why all men should obey him.

12. Temporal as well as spiritual blessings are the gift of God, and for them men are indebted to his unmerited favor.

17. Temporal as well as spiritual judgments are the fruit of sin, and should lead all to hate and forsake it, knowing that if they continue in it, it will prove their ruin.

21. Parents should take measures not only to become acquainted with the commands of God themselves, but to have them deeply impressed on the minds of their children.

28. Life and death are set before men, and the strongest motives presented to induce them to choose life. If they do, and show this by taking the way that leads to it, they will live. If they do not, they will die, and the blame will rest wholly on them. Chap. 30:19; Josh. 24:15; Ezek. 33:10–16.

CHAPTER XII.

1 Monuments of idolatry are to be destroyed. 5 The place of God's service is to be kept. 15, 23 Blood is forbidden. 17, 20, 26 Holy things must be eaten in the holy place. 19 The Levite is not to be forsaken. 29 Idolatry is not to be inquired after.

THESE *are* the statutes and judgments, which ye shall observe to do in the land, which the LORD God of thy fathers giveth thee to possess it,[a] all the days that ye live upon the earth.[b]

2 Ye shall utterly destroy all the places,[c] wherein the nations which ye shall possess* served their gods, upon the high mountains, and upon the hills, and under every green tree:[d]

3 And ye shall overthrow† their altars,[e] and break their pillars, and burn their groves with fire;[f] and ye shall hew down the graven images of their gods, and destroy the names of them out of that place.

4 Ye shall not do so unto the LORD your God.[g]

5 But unto the place which the LORD your God shall choose out of all your tribes to put his name there,[h] *even* unto his habitation shall ye seek, and thither thou shalt come:

6 And thither ye shall bring your burnt-offerings,[i] and your sacrifices, and your tithes,[j] and heave-offerings of your hand, and your vows, and your freewill-offerings, and the firstlings of your herds and of your flocks:

7 And there ye shall eat before the LORD your God, and ye shall rejoice in all that ye put your hand unto,[k] ye and your households, wherein the LORD thy God hath blessed thee.

8 Ye shall not do after all *the things* that we do here this day, every man whatsoever *is* right in his own eyes.[l]

9 For ye are not as yet come to the rest and to the inheritance,[m] which the LORD your God giveth you.

10 But *when* ye go over Jordan,[n] and dwell in the land which the LORD your God giveth you to inherit, and *when* he giveth you rest from all your enemies round about, so that ye dwell in safety;

11 Then there shall be a place which the LORD your God shall choose to cause his name to dwell there;[o] thither shall ye bring all that I command you; your burnt-offerings, and your sacrifices, your tithes, and the heave-offering of your hand, and all your choice vows‡ which ye vow unto the LORD: A. M. 2553. B. C. 1451.

12 And ye shall rejoice before the LORD your God,[p] ye, and your sons, and your daughters, and your men-servants, and your maid-servants, and the Levite that *is* within your gates; forasmuch as he hath no part nor inheritance with you.[q]

13 Take heed to thyself that thou offer not thy burnt-offerings in every place that thou seest:[r]

14 But in the place which the LORD shall choose in one of thy tribes, there thou shalt offer thy burnt-offerings,[s] and there thou shalt do all that I command thee.

15 Notwithstanding, thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after,[t] according to the blessing of the LORD thy God which he hath given thee: the unclean and the clean may eat thereof,[u] as of the roebuck, and as of the hart.

16 Only ye shall not eat the blood; ye shall pour it upon the earth as water.[v]

17 ¶ Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thine oil, or the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy freewill-offerings, or heave-offering of thy hand:

18 But thou must eat them before the LORD thy God in the place which the LORD thy God shall choose,[w] thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that *is* within thy gates: and thou shalt rejoice before the LORD thy God in all that thou puttest thy hands unto.[x]

19 Take heed to thyself that thou forsake not the Levite as long as thou livest§ upon the earth.[y]

20 ¶ When the LORD thy God shall enlarge thy

a Ch. 6:1. b ch. 4:10. c Exod. 34:13. * Or, *inherit*. d 2 Kings 17:10, 11; Jer. 3:6. † Heb. *break down*. e Num. 33:52; Judg. 2:2; 2 Chr. 31:1. f 1 Kings 15:13. g ver. 31. h ver. 11; 2 Chr. 7:12; Psa. 78:68. i Lev. 17:3, 4. j ch. 14:22-26. k verses 12, 18; ch. 16:11-15; 26:11; Lev. 23:40.

l Judg. 17:6; 21:25. m Heb. 4:9. n Josh. 3:17. o Josh. 18:1; 1 Kings 8:29. ‡ Heb. *the choice of your vows*. p ver. 7. q ch. 14:29. r Lev. 17:2-5. s ver. 11. t ch. 14:26. u ver. 22; ch. 15:22. v Gen. 9:4; Lev. 7:26. w ver. 11, 12; ch. 14:23. x 1 Cor. 10:31. § Heb. *all thy days*. y ch. 14:27.

CHAPTER XII.

3. *Their groves;* or, images of Astarte.

4. *Not do so unto the Lord;* not worship him as the heathen worship their gods, at their own discretion, on mountains and hills, and with images; but carry all your sacrifices and offerings to the one place which he shall choose.

5. *His habitation;* the place where he would dwell with his visible presence.

6. *Your vows;* that is, the offerings which they had vowed to Jehovah.

7. *There ye shall eat;* according to the directions which God had before given them.

8. *Ye shall not do;* as they had done while on their journey, when various things were neglected which they must attend to after they should be settled in the land of promise.

15. *Kill and eat flesh;* for their ordinary food. *Lusteth after;* desireth, if not forbidden by the law of God. *The unclean and the clean may eat;* they might satisfy their hunger on flesh, notwithstanding ceremonial uncleanness. *As of the roebuck, and—hart;* these, though clean animals, were not offered in sacrifice. The meaning is, that they were as free to kill and eat those animals which were offered in sacrifice, as those which were not offered.

16. *Not eat the blood;* this was the means and emblem of life; it was offered in sacrifice to God to make atonement for the sins of men, and was not to be eaten, but to be regarded as sacred, in order to increase their conviction of the evil of sin, the justice of God, and their need of pardon.

19. *Forsake not the Levite;* by withholding what belonged to him.

INSTRUCTIONS.

3. We should put away all things which tend to draw us from the worship and service of God, and encourage all which lead us to cleave to and obey him.

7. To have our offerings accepted, we must bring them to God in the way of his appointment, in reliance on the atonement and intercession of Christ, and for the purpose of honoring him as well as benefiting ourselves and our fellow-men.

12. Sincere and hearty worship of Jehovah is not only highly pleasing to him, but a means of usefulness and happiness to those who present it, and to all connected with them.

16. A deep conviction of the evil of sin, of the justice and mercy of God, and of the necessity and value of the atonement, and a holy regard for divine institutions, should ever be cultivated by all the children of men.

A. M. 2553. B. C. 1451. border,[a] as he hath promised thee,[b] and thou shalt say, I will eat flesh, because thy soul longeth to eat flesh; thou mayest eat flesh, whatsoever thy soul lusteth after.

21 If the place which the LORD thy God hath chosen to put his name there be too far from thee, then thou shalt kill of thy herd and of thy flock, which the LORD hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after.

22 Even as the roebuck and the hart is eaten,[c] so thou shalt eat them: the unclean and the clean shall eat *of* them alike.

23 Only be sure* that thou eat not the blood: for the blood *is* the life;[d] and thou mayest not eat the life with the flesh.

24 Thou shalt not eat it; thou shalt pour it upon the earth as water.

25 Thou shalt not eat it; that it may go well with thee,[e] and with thy children after thee, when thou shalt do *that which is* right in the sight of the LORD.[f]

26 Only thy holy things which thou hast,[g] and thy vows, thou shalt take,[h] and go unto the place which the LORD shall choose:

27 And thou shalt offer thy burnt-offerings, the flesh and the blood, upon the altar of the LORD thy God:[i] and the blood of thy sacrifices shall be poured out upon the altar of the LORD thy God, and thou shalt eat the flesh.

28 Observe and hear all these words which I command thee,[j] that it may go well with thee, and with thy children after thee for ever, when thou doest *that which is* good and right in the sight of the LORD thy God.

29 ¶ When the LORD thy God shall cut off the nations from before thee,[k] whither thou goest to possess them, and thou succeedest‡ them, and dwellest in their land;

30 Take heed to thyself that thou be not snared by following them,‡[l] after that they be destroyed from before thee; and that thou inquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise.

31 Thou shalt not do so unto the LORD thy God:[m] for every abomination to§ the LORD which he hateth have they done unto their gods; for even their sons and their daughters they have burnt in the fire to their gods.[n]

32 What thing soever I command you, observe to do it:[o] thou shalt not add thereto, nor diminish from it.[p]

CHAPTER XIII.

1 Enticers to idolatry, 6 how near soever unto thee, 9 are to be stoned to death. 12 Idolatrous cities are not to be spared.

IF there arise among you a prophet,[q] or a dreamer of dreams,[r] and giveth thee a sign or a wonder,[s]

2 And the sign or the wonder come to pass,[t] whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them;

3 Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you,[u] to know whether ye love the LORD your God with all your heart and with all your soul.

4 Ye shall walk after the LORD your God,[v] and fear him, and keep his commandments, and obey his voice,[w] and ye shall serve him, and cleave unto him.[x]

5 And that prophet,[y] or that dreamer of dreams, shall be put to death; because he hath spoken to turn *you* away from the LORD‖ your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee.[z]

6 ¶ If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom,[a] or thy friend,[b] which *is* as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers;

7 *Namely*, of the gods of the people which *are* round about you, nigh unto thee, or far off from thee, from the *one* end of the earth even unto the *other* end of the earth;

8 Thou shalt not consent unto him,[c] nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him:

9 But thou shalt surely kill him; thy hand shall be first upon him to put him to death,[d] and afterwards the hand of all the people.

10 And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage.¶

11 And all Israel shall hear, and fear,[e] and shall do no more any such wickedness as this is among you.

12 ¶ If thou shalt hear *say* in one of thy cities,[f] which the LORD thy God hath given thee to dwell there, saying,

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a 1 Chr. 4:10. b Gen. 23:14; Exod. 34:24. c ver. 15, 16. * Heb. *strong.* d Lev. 17:11, 14. e ch. 4:40. f Exod. 15:26; 1 Kings 11:38; Eccl. 2:26. g Num. 5:9, 10. h Lev. 22:18, etc.; 1 Sam. 1:21–24. i Lev. 1:5, 9, 13; 17:11. j Exod. 34:11; 2 Chr. 7:17; Ezek. 37:24; John 15:10, 14. k ch. 19:1; Exod. 23:23; Josh. 23:4. † Heb. *inheritest*, or *possessest.* ‡ Heb. *after them.* l 2 Kings 17:15; Psa. 106:34–38. m Exod. 23:2. § Heb. *of.* n Lev. 18:21; Jer. 32:35; Ezek. 20:31; 23:37; Mic. 6:7. o Josh. 1:7. p Rev. 22:18. q 1 Kings 13:18; Isa. 9:15; Jer. 6:13; 23:11; Ezek. 13:2, 3, 23; Zech. 13:4. r Zech. 10:2. s Matt. 24:24; 2 Thess. 2:9; Rev. 13:14. t ch. 18:22; Jer. 28:9; Matt. 7:22. u 1 Cor. 11:19. v 2 Chr. 34:31. w Jer. 7:23. x ch. 10:20. y Zech. 13:3. ‖ Heb. *revolt against the* LORD. z ch. 17:7; 1 Cor. 5:13. a ch. 28:54; Mic. 7:5. b 1 Sam. 20:17. c Prov. 1:10. d ch. 17:7. ¶ Heb *bondmen.* e ch. 19:20. f Josh. 22:11.

19. What belongs to God and his ministers should not be withheld or perverted to any other use.

25. Subjection of our desires to the revealed will of God, with habitual obedience to his commands, is the way to promote not only our own good, but that of all who come after us or may feel our influence.

32. We should not wish to add to or take from what God has said; but should take it as it is, and let it have its proper influence on our hearts and lives.

CHAPTER XIII.

3. *Proveth you;* by suffering the false prophets to do some strange and wonderful things, and thus to tempt them to forsake God and worship idols.

5. *Turn you away from the Lord;* as he was the King of the Jews, idolatry was treason, and punishable with death.

9. *Kill him;* when proved to be guilty by legal process according to divine directions. *Be first upon him;* the accusers and witnesses were to cast the first stones. Chap. 17:7.

13 *Certain* men, the children of Belial,* are gone out from among you, and have withdrawn the inhabitants of their city,[a] saying, Let us go and serve other gods, which ye have not known;

14 Then shalt thou inquire, and make search, and ask diligently; and behold, *if it be* truth, *and* the thing certain, *that* such abomination is wrought among you;

15 Thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly,[b] and all that *is* therein, and the cattle thereof, with the edge of the sword.

16 And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for the LORD thy God: and it shall be a heap for ever;[c] it shall not be built again.

17 And there shall cleave naught of the cursed † thing to thy hand:[d] that the LORD may turn from the fierceness of his anger,[e] and show thee mercy,[f] and have compassion upon thee,[g] and multiply thee,[h] as he hath sworn unto thy fathers;[i]

18 When thou shalt hearken to the voice of the LORD thy God, to keep all his commandments which I command thee this day,[j] to do *that which is* right in the eyes of the LORD thy God.

CHAPTER XIV.

1 God's children are not to disfigure themselves in mourning. 3 What may, and what may not be eaten, 4 of beasts, 9 of fishes, 11 of fowls. 21 That which dieth of itself may not be eaten. 22 Tithes of divine service. 23 Tithes and firstlings of rejoicing before the Lord. 28 The third year's tithe of alms and charity.

YE *are* the children of the LORD your God:[k] ye shall not cut yourselves,[l] nor make any baldness between your eyes for the dead.

2 For thou *art* a holy people unto the LORD thy God,[m] and the LORD hath chosen thee to be a peculiar people unto himself,[n] above all the nations that *are* upon the earth.

3 ¶ Thou shalt not eat any abominable thing.[o]

4 These *are* the beasts which ye shall eat: the ox, the sheep, and the goat,

5 The hart, and the roebuck, and the fallow-deer, and the wild goat, and the pygarg,‡ and A. M. 2553. B. C. 1451. the wild ox, and the chamois.

6 And every beast that parteth the hoof,[p] and cleaveth the cleft into two claws, *and* cheweth the cud among the beasts, that ye shall eat.

7 Nevertheless these ye shall not eat, of them that chew the cud, or of them that divide the cloven hoof; *as* the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof; *therefore* they *are* unclean unto you.

8 And the swine, because it divideth the hoof, yet cheweth not the cud, it *is* unclean unto you: ye shall not eat of their flesh, nor touch their dead carcass.[q]

9 ¶ These ye shall eat,[r] of all that *are* in the waters: all that have fins and scales shall ye eat:

10 And whatsoever hath not fins and scales ye may not eat; it *is* unclean unto you.

11 ¶ *Of* all clean birds ye shall eat.

12 But these *are they* of which ye shall not eat:[s] the eagle, and the ossifrage, and the ospray,

13 And the glede, and the kite, and the vulture after his kind,

14 And every raven after his kind,

15 And the owl, and the nighthawk, and the cuckoo, and the hawk after his kind,

16 The little owl, and the great owl, and the swan,

17 And the pelican, and the gier-eagle, and the cormorant,

18 And the stork, and the heron after her kind, and the lapwing, and the bat.

19 And every creeping thing that flieth *is* unclean unto you: they shall not be eaten.

20 *But of* all clean fowls ye may eat.

21 ¶ Ye shall not eat *of* any thing that dieth of itself:[t] thou shalt give it unto the stranger that *is* in thy gates, that he may eat it; or thou mayest sell it unto an alien: for thou *art* a holy people unto the LORD thy God.[u] Thou shalt not seethe a kid in his mother's milk.[v]

22 Thou shalt truly tithe all the increase of thy seed,[w] that the field bringeth forth year by year.

23 And thou shalt eat before the LORD thy God,[x] in the place which he shall choose to place his

* Or, *naughty men;* Judg. 19:22; 1 Kings 21:10, 13. [a] Jude 19. [b] Exod. 22:20; Josh. 6:17, 24. [c] Josh. 8:28; Jer. 49:2. † Or, *devoted.* [d] ch. 7:26; Josh. 6:18; 7:1. [e] Josh. 7:26; Psa. 78:38. [f] Exod. 20:6. [g] Lam. 3:32. [h] Ezek. 37:26. [i] Gen. 22:17. [j] Psa. 119:6. [k] Jer. 3:19; Rom. 8:16; 9:8, 26; Gal. 3:26. [l] Lev. 19:28; Jer. 16:6. [m] Lev. 20:26. [n] 1 Pet. 2:9. [o] Ezek. 4:14; Acts 10:12, 14; 1 Cor. 10:28. ‡ Heb. *dishon*, or *bison.* [p] Lev. 11:3, 4; Psa. 34:14. [q] Lev. 11:26, 27. [r] Lev. 11:9. [s] Lev. 11:13. [t] Lev. 17:15; 22:8; Ezek. 4:14. [u] ver. 2. [v] Exod. 23:19; 34:26. [w] ch. 12:6, 17; Lev. 27:30; Num. 18:21; Neh. 10:37. [x] ch. 12:5, etc.

16. *Burn—every whit;* this was to cut off all temptation to avarice, and to express the utmost abhorrence of the crime.

INSTRUCTIONS.

2. Wicked men who give themselves up to the service of the devil, may be suffered by God to do many strange and unaccountable things. But no one should hearken to them, or in any way give them encouragement.

3. God suffers many things to take place in this world to try men, and lead them to show whether they will serve him or not.

8. We must not suffer our nearest relatives or most intimate friends to lead us into sin, nor must we in any way connive at their transgressions.

11. One object of punishment is to express the wrath of God against crime, and thus restrain others from committing it.

17. Men should show a deep abhorrence of crime by suitably punishing it, and in executing God's wrath against the guilty they should, both in reality and in appearance, be influenced only by holy and benevolent motives.

CHAPTER XIV.

1. *Not cut yourselves, nor make any baldness;* as idolaters were accustomed to do in the worship of their gods. Lev. 19:28; 1 Kings 18:28.

5. *Pygarg;* a species of antelope or gazelle. *Wild ox;* or, according to some, a species of antelope or mountain goat. *Chamois;* a species of goat.

13. *Glede;* a species of kite.

15. *The owl;* or, the ostrich. Several of the names in this list of unclean birds, it is impossible to define with any degree of certainty. See above on Lev. 11:13–19.

22. *Truly tithe;* the first tithe or tenth part was devoted to the worship of God and the support of the Levites. There was a second tithe, a tenth of the nine remaining parts; and once in three years it was to be devoted to the entertainment of the Levites, the stranger, the widow, and the fatherless. Ver. 29.

A. M. 2553. B. C. 1451. name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks;[a] that thou mayest learn to fear the LORD thy God always.

24 And if the way be too long for thee, so that thou art not able to carry it; *or* if the place be too far from thee,[b] which the LORD thy God shall choose to set his name there, when the LORD thy God hath blessed thee;

25 Then shalt thou turn *it* into money, and bind up the money in thy hand, and shalt go unto the place which the LORD thy God shall choose:

26 And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth:* and thou shalt eat there before the LORD thy God,[c] and thou shalt rejoice, thou, and thy household,[d]

27 And the Levite that *is* within thy gates; thou shalt not forsake him: for he hath no part nor inheritance with thee.[e]

28 ¶ At the end of three years thou shalt bring forth all the tithe of thine increase the same year,[f] and shalt lay *it* up within thy gates:

29 And the Levite, because he hath no part nor inheritance with thee,[g] and the stranger,[h] and the fatherless, and the widow, which *are* within thy gates, shall come, and shall eat and be satisfied; that the LORD thy God may bless thee in all the work of thy hand which thou doest.[i]

CHAPTER XV.

1 The seventh year a year of release for the poor. 7 It must be no let of lending or giving. 12 A Hebrew servant, 16 except he will not depart, must in the seventh year go forth free and well furnished. 19 All firstling males of the cattle are to be sanctified unto the Lord.

AT the end of *every* seven years thou shalt make a release.[j]

2 And this *is* the manner of the release: Every creditor† that lendeth *aught* unto his neighbor shall release *it;* he shall not exact *it* of his neighbor, or of his brother; because it is called the LORD'S release.

3 Of a foreigner thou mayest exact *it again:*[k] but *that* which is thine with thy brother thy hand shall release;

4 Save when there shall be‡ no poor among you; for the LORD shall greatly bless thee in the land which the LORD thy God giveth thee *for* an inheritance to possess it:[l]

5 Only if thou carefully hearken unto the voice of the LORD thy God, to observe to do all these commandments which I command thee this day.

6 For the LORD thy God blesseth thee, as he promised thee: and thou shalt lend unto many nations, but thou shalt not borrow;[m] and thou shalt reign over many nations, but they shall not reign over thee.

7 ¶ If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the LORD thy God giveth thee, thou shalt not harden thy heart,[n] nor shut thy hand from thy poor brother:

8 But thou shalt open thy hand wide unto him,[o] and shalt surely lend him sufficient for his need, *in that* which he wanteth.

9 Beware that there be not a thought§ in thy wicked‖ heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother,[p] and thou givest him naught; and he cry unto the LORD against thee,[q] and it be sin unto thee.[r]

10 Thou shalt surely give him, and thy heart shall not be grieved when thou givest unto him:[s] because that for this thing the LORD thy God shall bless thee in all thy works,[t] and in all that thou puttest thy hand unto.

11 For the poor shall never cease out of the land:[u] therefore I command thee, saying, Thou shalt open thy hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

12 ¶ *And* if thy brother,[v] a Hebrew man, or a Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee.

13 And when thou sendest him out free from thee, thou shalt not let him go away empty:

14 Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress: *of that* wherewith the LORD thy God hath blessed thee[w] thou shalt give unto him.[x]

15 And thou shalt remember that thou wast a bondman in the land of Egypt,[y] and the LORD thy God redeemed thee: therefore I command thee this thing to day.

16 And it shall be, if he say unto thee, I will

a Ch. 15:19, 20. b ch. 12:21. * Heb. *asketh of thee.* c ch. 12:7, 18. d Eccl. 9:7. e ch. 18:1, 2; Num. 18:20. f ch. 26:12; Amos 4:4. g ver. 27; ch. 12:12. h Exod. 22:21–24; Job 31:16-22; Luke 14:12–14; Heb. 13:2. i ch. 15:10; Prov. 3:9, 10; 19:17; Mal. 3:10. j Exod. 23:10, 11; Lev. 25:2–4; Jer. 34:14–17. † Heb. *master of the lending of his hand.* k ch. 23:20. ‡ Or, *To the end that there be.* l ch. 28:1–8, etc. m ch. 28:12, 44.

n 1 John 3:17. o Lev. 25:35–37; Gal. 2:10. § Heb. *word.* ‖ Heb. *Belial.* p ch. 28:54–56; Prov. 23:6; Matt. 20:15. q ch. 24:15; Exod. 22:23. r Matt. 25:41–45. s 2 Cor. 9:5–7. t ch. 24:19; Psa. 41:1, 2; Prov. 11:25; 22:9; Heb. 13:16. u Matt. 26:11. v Exod. 21:2; Lev. 25:39–41; Jer. 34:14. w Psa. 65:10. x Prov. 10:22; Acts 20:35. y ch. 5:15; 16:12; Isa. 51:1.

26. *Thy soul desireth;* in accordance with the revealed will of God.

INSTRUCTIONS.

2. The people of God are called in a peculiar manner to be holy, and should carefully avoid sinful conformity to the world, and all those practices which tend to draw them away from the word and ordinances of Jehovah.

6. The Lord allows us freely to partake of all things which will not injure us, and which tend to our highest good.

22. We should endeavor to be truly honest and faithful in devoting to God whatever he requires, and in using all we possess according to his will, remembering that he is the owner, and that we are stewards of what he intrusts to our care.

29. The ministers of religion, the stranger, the widow, the fatherless, and all who are destitute should be kindly remembered, and share in the blessings which God graciously gives us.

CHAPTER XV.

3. *Thy brother;* an Israelite.

9. *Givest him naught;* dost not lend to him what he needs.

12. *If thy brother—be sold unto thee;* be bound to serve thee for the payment of a debt, according to the custom of that age.

16. *Because he is well with thee;* because, in his estimation, it would be better for him to stay than to go away.

not go away from thee;[a] because he loveth thee and thy house, because he is well with thee;

17 Then thou shalt take an awl, and thrust *it* through his ear unto the door, and he shall be thy servant for ever. And also unto thy maid-servant thou shalt do likewise.

18 It shall not seem hard unto thee,[b] when thou sendest him away free from thee; for he hath been worth a double hired servant *to thee*, in serving thee six years: and the LORD thy God shall bless thee in all that thou doest.

19 ¶ All the firstling males that come of thy herd and of thy flock thou shalt sanctify unto the LORD thy God:[c] thou shalt do no work with the firstling of thy bullock, nor shear the firstling of thy sheep.

20 Thou shalt eat *it* before the LORD thy God year by year in the place which the LORD shall choose,[d] thou and thy household.

21 And if there be *any* blemish therein,[e] *as if it be* lame, or blind, *or have* any ill blemish, thou shalt not sacrifice it unto the LORD thy God.

22 Thou shalt eat it within thy gates: the unclean and the clean *person shall eat it* alike,[f] as the roebuck, and as the hart.

23 Only thou shalt not eat the blood thereof; thou shalt pour it upon the ground as water.

CHAPTER XVI.

1 The feast of the passover, 9 of weeks, 13 of tabernacles. 16 Every male must offer, as he is able, at these three feasts. 18 Of judges and justice. 21 Groves and images are forbidden.

OBSERVE the month of Abib,[g] and keep the passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by night.[h]

2 Thou shalt therefore sacrifice the passover unto the LORD thy God, of the flock and the herd,[i] in the place which the LORD shall choose to place his name there.[j]

3 Thou shalt eat no leavened bread with it;[k] seven days shalt thou eat unleavened bread therewith, *even* the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life. A. M. 2553. B. C. 1451.

4 And there shall be no leavened bread seen with thee in all thy coast seven days; neither shall there *any thing* of the flesh which thou sacrificedst the first day at even, remain all night until the morning.[l]

5 Thou mayest not sacrifice* the passover within any of thy gates, which the LORD thy God giveth thee:

6 But at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the passover at even,[m] at the going down of the sun, at the season that thou camest forth out of Egypt.

7 And thou shalt roast and eat *it*[n] in the place which the LORD thy God shall choose:[o] and thou shalt turn in the morning, and go unto thy tents.

8 Six days thou shalt eat unleavened bread; and on the seventh day *shall be* a solemn† assembly to the LORD thy God:[p] thou shalt do no work *therein*.

9 ¶ Seven weeks shalt thou number unto thee:[q] begin to number the seven weeks from *such time as* thou beginnest *to put* the sickle to the corn.

10 And thou shalt keep the feast of weeks unto the LORD thy God with a tribute‡ of a freewill-offering of thy hand, which thou shalt give *unto the LORD thy God*, according as the LORD thy God hath blessed thee:[r]

11 And thou shalt rejoice before the LORD thy God,[s] thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that *is* within thy gates, and the stranger,

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a Exod. 21:5, 6. b ver. 10. c Exod. 13:2; Num. 3:13; 18:17. d ch. 12:5, 6, 17. e ch. 17:1; Lev. 22:20; Mal. 1:7, 8. f ch. 12:15, etc. g Exod. 34:18. h Exod. 12:31–42. i Num. 28:16–19. j ch. 15:20. k Exod. 13:6, 7. l Exod. 12:10; 34:25. * Or, *kill*. m Exod. 12:6–9. n 2 Chr. 35:13. o 2 Kings 23:23; John 2:13, 23; 11:55. † Heb. *restraint;* Lev. 23:36. p Lev. 23:8. q Exod. 23:16; 34:22; Lev. 23:15; Acts 2:1. ‡ Or, *sufficiency*. r ver. 17; 1 Cor. 16:2. s ch. 12:7, 12, 18.

18. *Worth a double hired servant;* because he has served without wages.

22. *Within thy gates;* at home: not at the tabernacle or temple, as was the case with that which was without blemish. Chap. 12:15, 16.

INSTRUCTIONS.

2. A debtor who without his fault is poor, and really not able to pay, should not be imprisoned, nor disabled from making efforts; nor should payment be enforced till he is, or by suitable means may be able to meet it.

3. While we are bound, as we have opportunity and ability, to do good to all who are needy, we are under special obligations to do it to the friends of God.

10. The fact that a man is poor and may not be able to repay, is not to prevent us from lending to him, when it is necessary to relieve his wants and our doing so will be for his benefit; but we are to love our neighbor as ourselves, and do what such love, under the guidance of sound wisdom, requires.

11. God suffers the poor always to be among us, that compassion may be cultivated by exercise; and that we may have opportunity to show whether or not we are disposed to assist them, and thus to imitate our Father in heaven. Matt. 5:48; Luke 6:31–36.

14. Liberality to servants and those who have assisted us, and readiness in return to assist them, is an exhibition of excellence, and a source of blessings to both givers and receivers.

16. It is well so to treat servants as to secure their confidence, gratitude, and esteem, and that they will rather continue with us than go away. By so doing, their services may be greatly prolonged, and rendered much more pleasant and useful to us and to themselves.

18. Kindness and liberality to servants are means of securing not only their good will and fidelity, but also the blessing of God.

22. Fidelity to God, in rendering to him what he requires, is the way to secure his favors, and make them the means of the greatest enjoyment to ourselves and others.

CHAPTER XVI.

1. *The month of Abib—the passover;* Exod. 12:2, 18; 34:18.

3. *Bread of affliction;* in remembrance of their afflictions in Egypt.

9. *To put the sickle;* to reap the sheaf of first-fruits, which was offered on the first day of unleavened bread.

10. *The feast of weeks;* Exod. 34:22.

A. M. 2553. B. C. 1451. and the fatherless, and the widow, that *are* among you, in the place which the LORD thy God hath chosen to place his name there.

12 And thou shalt remember that thou wast a bondman in Egypt:[a] and thou shalt observe and do these statutes.

13 ¶ Thou shalt observe the feast of tabernacles seven days,[b] after that thou hast gathered in thy corn and thy wine:*

14 And thou shalt rejoice in thy feast,[c] thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite, the stranger, and the fatherless, and the widow, that *are* within thy gates.

15 Seven days shalt thou keep a solemn feast unto the LORD thy God in the place which the LORD shall choose:[d] because the LORD thy God shall bless thee in all thine increase, and in all the works of thy hands, therefore thou shalt surely rejoice.

16 ¶ Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose;[e] in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty:[f]

17 Every man *shall give* as he is able,†[g] according to the blessing of the LORD thy God which he hath given thee.[h]

18 ¶ Judges and officers shalt thou make thee in all thy gates,[i] which the LORD thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment.

19 Thou shalt not wrest judgment;[j] thou shalt not respect persons,[k] neither take a gift: for a gift doth blind the eyes of the wise,[l] and pervert the words‡ of the righteous.

20 That which is altogether just§ shalt thou follow,[m] that thou mayest live,[n] and inherit the land which the LORD thy God giveth thee.

21 ¶ Thou shalt not plant thee a grove of any trees near unto the altar of the LORD thy God,[o] which thou shalt make thee.

22 Neither shalt thou set thee up *any* image;‖[p] which the LORD thy God hateth.[q]

a Ch. 15:15; Lam. 3:19, 20. b Lev. 23:34. * Heb. *floor, and thy wine-press.* c Neh. 8:9–12. d Lev. 23:39, 40. e Exod. 23:14; 34:23. f Exod. 23:15. † Heb. *according to the gift of his hand.* g Mark 12:41–44; 2 Cor. 8:12. h ver. 10. i ch. 1:15–17; Exod. 18:25, 26; 1 Chr. 23:4; 2 Chr. 19:5–11. j Lev. 19:15. k Prov. 24:23. l Prov. 17:23. ‡ Or, *matters.* § Heb. *Justice, justice.* m Mic. 6:8; Phil. 4:8. n Ezek. 18:5, 9. o 1 Kings 14:15. ‖ Heb. *statue,* or *pillar.* p Lev. 26:1. q Jer. 44:4. ¶ Or, *goat.* r Mal. 1:8, 13, 14. s ch. 13:6, etc. t Josh. 7:11, 15; Judg. 2:20; 2 Kings 18:12; Hos. 8:1. u Num. 35:30; John 8:17; 2 Cor. 13:1; 1 Tim. 5:19. v Acts 7:58, 59. w Exod. 21:12, etc. x Psa. 122:4, 5. y Jer. 18:18; Hag. 2:11; Mal. 2:7. z ch. 19:17.

13. *The feast of tabernacles;* Exod. 23:14–17.

19. *Wrest;* pervert. *A gift;* a bribe, something given to make a judge partial. *Doth blind the eyes of the wise;* to truth and equity.

21. *Grove;* the word in the original rather means a wooden image of Astarte, fixed in the ground. See 2 Kings 17:10.

INSTRUCTIONS.

3. We should not forget our past trials, nor the goodness of God in our deliverance, but should be encouraged by his kindness to put our trust in him, and with patient continuance in well-doing look to him for all we need.

6. Such is the unteachableness of men, that the Lord sees it needful often to repeat his instructions, especially with regard to their guilt as sinners, and their need of pardoning mercy through the atonement of Christ.

11. True religion is social in its character, and tends to make all who possess it grateful, kind, communicative, benevolent, and joyful.

CHAPTER XVII.

1 The things sacrificed must be sound. 2 Idolaters must be slain. 8 Hard controversies are to be determined by the priests and judges. 12 The contemner of that determination must die. 14 The election, 16 and duty of a king.

THOU shalt not sacrifice unto the LORD thy God *any* bullock, or sheep,¶ wherein is blemish, *or* any evil-favoredness:[r] for that *is* an abomination unto the LORD thy God.

2 ¶ If there be found among you, within any of thy gates which the LORD thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the LORD thy God,[s] in transgressing his covenant,[t]

3 And hath gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not commanded;

4 And it be told thee, and thou hast heard *of it,* and inquired diligently, and behold, *it be* true, *and* the thing certain, *that* such abomination is wrought in Israel;

5 Then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, *even* that man or that woman, and shalt stone them with stones, till they die.

6 At the mouth of two witnesses,[u] or three witnesses, shall he that is worthy of death be put to death; *but* at the mouth of one witness he shall not be put to death.

7 The hands of the witnesses shall be first upon him to put him to death,[v] and afterward the hands of all the people. So thou shalt put the evil away from among you.

8 ¶ If there arise a matter too hard for thee in judgment,[w] between blood and blood, between plea and plea, and between stroke and stroke, *being* matters of controversy within thy gates; then shalt thou arise, and get thee up into the place which the LORD thy God shall choose;[x]

9 And thou shalt come unto the priests the Levites,[y] and unto the judge that shall be in those days,[z] and inquire; and they shall show thee the sentence of judgment:

10 And thou shalt do according to the sentence.

17. Religious joy and gratitude to God may at suitable times be properly expressed by feasting on the bounties of his providence, and giving them liberally to the poor and destitute.

20. Civil government is God's institution to secure to men those rights and privileges which it is his will that they should enjoy; and magistrates are bound, as far as practicable, to give to all what justly belongs to them.

CHAPTER XVII.

7. *First upon him;* chap. 13:9.

8. *Blood and blood;* relating to the killing of a man. *Plea and plea;* concerning property, or civil rights. *Stroke and stroke;* personal quarrel.

9. *Come unto the—judge;* apply to a higher tribunal, at the head of which was God himself. *Sentence of judgment;* right decision.

which they of that place which the LORD shall choose shall show thee; and thou shalt observe to do according to all that they inform thee:

11 According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall show thee, *to* the right hand, nor *to* the left.

12 And the man that will do presumptously,[a] and will not hearken* unto the priest that standeth to minister there before the LORD thy God,[b] or unto the judge,[c] even that man shall die:[d] and thou shalt put away the evil from Israel.[e]

13 And all the people shall hear, and fear,[f] and do no more presumptuously.

14 ¶ When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me,[g] like as all the nations that *are* about me;

15 Thou shalt in any wise set *him* king over thee, whom the LORD thy God shall choose:[h] *one* from among thy brethren shalt thou set king over thee:[i] thou mayest not set a stranger over thee,[j] which *is* not thy brother.

16 But he shall not multiply horses to himself,[k] nor cause the people to return to Egypt,[l] to the end that he should multiply horses: forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way.[m]

17 Neither shall he multiply wives to himself, that his heart turn not away:[n] neither shall he greatly multiply to himself silver and gold.

18 And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of *that which is* before the priests the Levites:

19 And it shall be with him, and he shall read therein all the days of his life;[o] that he may learn to fear the LORD his God, to keep all the words of this law, and these statutes, to do them:

20 That his heart be not lifted up above his brethren, and that he turn not aside from the commandment,[p] *to* the right hand or *to* the left: to the end that he may prolong *his* days in his kingdom, he, and his children, in the midst of Israel.[q]

A. M. 2553. B. C. 1451.

CHAPTER XVIII.

1 The Lord is the priests' and Levites' inheritance. 3 The priest's due. 6 The Levite's portion. 9 The abominations of the nations are to be avoided. 15 Christ the Prophet is to be heard. 20 The presumptuous prophet is to die.

THE priests the Levites,[r] *and* all the tribe of Levi, shall have no part nor inheritance with Israel: they shall eat the offerings of the LORD made by fire, and his inheritance.[s]

2 Therefore shall they have no inheritance among their brethren: the LORD *is* their inheritance,[t] as he hath said unto them.

3 ¶ And this shall be the priest's due from the people,[u] from them that offer a sacrifice, whether *it be* ox or sheep; and they shall give unto the priest the shoulder, and the two cheeks, and the maw.

4 The first-fruit *also* of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him.[v]

5 For the LORD thy God hath chosen him out of all thy tribes, to stand to minister in the name of the LORD, him and his sons for ever.[w]

6 ¶ And if a Levite come from any of thy gates out of all Israel, where he sojourned,[x] and come with all the desire of his mind unto the place which the LORD shall choose;[y]

7 Then he shall minister in the name of the LORD his God, as all his brethren the Levites *do*, which stand there before the LORD.

8 They shall have like portions to eat,[z] besides that which cometh of the sale of his patrimony.†

9 ¶ When thou art come into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations.

10 There shall not be found among you *any one* that maketh his son or his daughter to pass through the fire,[a] *or* that useth divination, *or* an observer of times, or an enchanter, or a witch,

11 Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.

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a Num. 15:30; Ezra 10:8; Hos. 4:4. * Heb. *not to hearken.* b Jer. 25:3, etc. c ch. 18:5, 7. d Heb. 10:28. e ch. 13:5. f ch. 13:11. g 1 Sam. 8:5, 19, 20. h 1 Sam. 9:15–17; 16:12; 1 Chr. 22:10. i Jer. 30:21. j Jer. 2:25. k 1 Kings 10:26–28; Psa. 20:7; Hos. 14:3. l Isa. 31:1; Ezek. 17:15. m Exod. 13:17; Hos. 11:5. n 1 Kings 11:3, 4. o Josh. 1:8; Psa. 119:97. p 1 Kings 15:5. q Prov. 10:27. r Num. 18:20. s 1 Cor. 9:13, 14. t Psa. 16:5; Lam. 3:24. u Lev. 7:30–34. v Exod. 22:29. w Num. 3:10. x Num. 35:2, 3. y Psa. 84:2. z 2 Chr. 31:4. † Heb. *his sales by the fathers.* a Lev. 18:21, etc.

12. *Do presumptuously;* refuse to comply with known law, enacted by God, who was then the chief magistrate of that people.

15. *Shalt thou set king over thee;* this did not require them to set a king over them, or imply that it would be right; it only required, that if at any time they would do it, these directions should be followed. 1 Sam. 8:4–22.

18. *This law;* either the book of Deuteronomy, or more probably the five books of Moses, called the law, as containing the laws of Jehovah for the government of Israel. Matt. 5:17; 7:12; Luke 16:16; 24:44.

19. *All the days of his life;* daily, habitually.

20. *Be not lifted up;* do not become proud.

INSTRUCTIONS.

1. The best we have belongs to God, and it should be our delight cheerfully to render to him whatever he requires.

7. Idolatry in the Jewish commonwealth was treason, and as such, when proved by two or more witnesses, was punished with death; but great care was taken that none should be punished except those who were really guilty.

9. It is a great privilege that in cases of doubt and difficulty with regard to duty, we may appeal to an infallible standard, the Scriptures; and look to Him who hath said, If any of you lack wisdom, let him ask of God, and it shall be given him.

12. To turn away and refuse to do the known will of God, is great presumption, wickedness, and folly; and justly exposes those who are guilty of it to his indignation.

15. The giving of directions for the regulation of the conduct of men, by no means proves that the conduct which needs such regulation is right. It may be wicked, and the object of the regulations be, to lessen somewhat its evils till it be done away.

20. God gives the people power to choose their own rulers and form of government; and rulers are bound to take the Bible as their guide, and govern according to its precepts.

CHAPTER XVIII.

8. *Patrimony;* other property besides what he received officially as a Levite.

A. M. 2553. B. C. 1451. 12 For all that do these things *are* an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee.[a]

13 Thou shalt be perfect* with the LORD thy God.

14 For these nations, which thou shalt possess,† hearkened unto observers of times, and unto diviners: but as for thee, the LORD thy God hath not suffered thee so *to do*.[b]

15 ¶ The LORD thy God will raise up unto thee a Prophet from the midst of thee,[c] of thy brethren, like unto me; unto him ye shall hearken;[d]

16 According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly,[e] saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not.

17 And the LORD said unto me, They have well *spoken that* which they have spoken.

18 I will raise them up a Prophet[f] from among their brethren,[g] like unto thee,[h] and will put my words in his mouth; and he shall speak unto them all that I shall command him.[i]

19 And it shall come to pass, *that* whosoever will not hearken unto my words which he shall speak in my name,[j] I will require *it* of him.

20 But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods,[k] even that prophet shall die.[l]

21 And if thou say in thy heart, How shall we know the word which the LORD hath not spoken?[m]

22 When a prophet speaketh in the name of the LORD,[n] if the thing follow not, nor come to pass, that *is* the thing which the LORD hath not spoken, *but* the prophet hath spoken it presumptuously; thou shalt not be afraid of him.[o]

CHAPTER XIX.

1 The cities of refuge. 4 The privilege thereof for the manslayer. 14 The landmark is not to be removed. 15 Two witnesses at the least. 16 The punishment of a false witness.

WHEN the LORD thy God hath cut off the nations,[p] whose land the LORD thy God giveth thee, and thou succeedest‡ them, and dwellest in their cities, and in their houses;

2 Thou shalt separate three cities for thee in the midst of thy land,[q] which the LORD thy God giveth thee to possess it.

3 Thou shalt prepare thee a way, and divide the coasts of thy land, which the LORD thy God giveth thee to inherit, into three parts, that every slayer may flee thither.

4 And this *is* the case of the slayer, which shall flee thither, that he may live: Whoso killeth his neighbor ignorantly, whom he hated not in time past;§

5 As when a man goeth into the wood with his neighbor to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the head‖ slippeth from the helve,¶ and lighteth upon* his neighbor, that he die; he shall flee unto one of those cities, and live:

6 Lest the avenger of the blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and slay him;† whereas he *was* not worthy of death, inasmuch as he hated him not in time past.‡

7 Wherefore I command thee, saying, Thou shalt separate three cities for thee.

8 And if the LORD thy God enlarge thy coast,[r] as he hath sworn unto thy fathers, and give thee all the land which he promised to give unto thy fathers;[s]

9 If thou shalt keep all these commandments to do them, which I command thee this day, to love the LORD thy God, and to walk ever in his ways; then shalt thou add three cities more for thee,[t] beside these three:

10 That innocent blood be not shed in thy land, which the LORD thy God giveth thee *for* an inheritance, and *so* blood be upon thee.

11 ¶ But if any man hate his neighbor,[u] and lie in wait for him, and rise up against him, and smite him mortally§ that he die, and fleeth into one of these cities;

12 Then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die.

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a Rev. 22:15. * Or, *upright*, or *sincere;* Gen. 17:1; Job 1:1. † Or, *inherit.* b Gen. 20:6; Psa. 147:19, 20; Acts 14:16. c John 1:45; 6:14; Acts 3:22, 23. d Matt. 17:5; Heb. 1:1, 2; 2:1–3; 1 John 3:23. e Exod. 20:19. f Isa. 9:6; Zech. 6:12, 13; Mal. 3:1. g Luke 24:19. h Num. 12:6–8; Heb. 3:2–6. i John 4:25; 8:28; 12:49, 50; 15:15. j Mark 16:16; Acts 3:22, 23; Heb. 2:3; 12:25. k ch. 13:1–5; Jer. 14:14, 15; Zech. 13:3. l Jer. 28:15–17; Rev. 19:20. m 1 John 4:1–3. n Isa. 41:22, 23; Jer. 28:9. o Prov. 26:2. p ch. 12:29. ‡ Heb. *inheritest*, or *possessest.* q ch. 4:41, 42; Exod. 21:13; Num. 35:10, etc.; Josh. 20:2–7. § Heb. *from yesterday the third day.* ‖ Heb. *iron.* ¶ Heb. *wood.* * Heb. *findeth.* † Heb. *smite him in life.* ‡ Heb. *from yesterday the third day.* r Exod. 34:24. s Gen. 15:18–21. t Josh. 20:7, 8. u Gen. 9:6; Exod. 21:12, etc.; Prov. 28:17. § Heb. *in life.*

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13. *Be perfect;* sincerely, heartily, and wholly devoted to God. Job 1:1; Matt. 5:43–48.

15. *A Prophet;* referring to Jesus Christ. Ver. 18, 19; Acts 3:22, 23. *Of thy brethren;* one who shall have the same human nature with them. Compare Heb. 2:11, 12, 14. *Like unto me;* standing, as Moses did, at the head of a new dispensation, and being, like him, a mediator between God and his people. Compare Heb. 3:2–6.

16. *Thou desiredst;* Exod. 20:19; Heb. 12:19.

19. *Require it of him;* call him to account and punish him for his neglect.

22. *Speaketh in the name of the Lord;* pretends to do it, and to foretell future events.

INSTRUCTIONS.

5. Often and in a variety of ways the Lord shows that, while it is not his will that his ministers should be rich, or engage in worldly business for gain, it is his will that they should receive a support for themselves and their families, and devote themselves cheerfully and faithfully to their appropriate work.

12. Pretended intercourse with evil spirits, and all seeking of information or any good from those who pretend to have such intercourse, are an abomination in the sight of God.

18. Moses was in various respects an eminent type of Christ, especially in acting as mediator between God and the people, and making known to them his will.

19. If he who rejected the testimony of Moses and despised his law died without mercy, of how much sorer punishment will he be thought worthy who rejects the testimony of Christ and despises his commands? Heb. 10:28, 29.

22. God has given to men, in the holy Scriptures, the means of judging, and by these they are bound to judge whether those who profess to speak in his name, do or do not declare his truth. Acts 17:11.

CHAPTER XIX.

2. *Separate three cities;* to be cities of refuge on the west side of Jordan, as he already had done on the east side. Chap. 4:41–43.

12. *Deliver him into the hand of the avenger;* after he had been proved guilty of murder.

13 Thine eye shall not pity him, but thou shalt put away *the guilt of* innocent blood from Israel, that it may go well with thee.

14 ¶ Thou shalt not remove thy neighbor's landmark,[a] which they of old time have set in thine inheritance, which thou shalt inherit in the land that the LORD thy God giveth thee to possess it.

15 ¶ One witness shall not rise up against a man for any iniquity,[b] or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

16 ¶ If a false witness rise up against any man to testify against him *that which is* wrong;*

17 Then both the men, between whom the controversy *is*, shall stand before the LORD, before the priests and the judges, which shall be in those days;

18 And the judges shall make diligent inquisition: and behold, *if* the witness *be* a false witness, *and* hath testified falsely against his brother;

19 Then shall ye do unto him, as he had thought to have done unto his brother:[c] so shalt thou put the evil away from among you.

20 And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you.

21 And thine eye shall not pity; *but* life *shall go* for life, eye for eye, tooth for tooth, hand for hand, foot for foot.[d]

CHAPTER XX.

1 The priest's exhortation to encourage the people to battle. 5 The officers' proclamation who are to be dismissed from the war. 10 How to use the cities that accept or refuse the proclamation of peace. 16 What cities must be devoted. 19 Trees of man's meat must not be destroyed in the siege.

WHEN thou goest out to battle against thine enemies, and seest horses, and chariots,[e] *and* a people more than thou, be not afraid of them: for the LORD thy God *is* with thee, which brought thee up out of the land of Egypt.

2 And it shall be, when ye are come nigh unto the battle, that the priest shall approach and speak unto the people,

3 And shall say unto them, Hear, O Israel, ye approach this day unto battle against your enemies: let not your hearts faint,† fear not, and do not tremble,‡ neither be ye terrified because of them;[f] A. M. 2553. B. C. 1451.

4 For the LORD your God *is* he that goeth with you,[g] to fight for you against your enemies, to save you.

5 ¶ And the officers shall speak unto the people, saying, What man *is there* that hath built a new house, and hath not dedicated it?[h] let him go and return to his house, lest he die in the battle, and another man dedicate it.

6 And what man *is he* that hath planted a vineyard, and hath not *yet* eaten of it?§ let him *also* go and return unto his house,[i] lest he die in the battle, and another man eat of it.

7 And what man *is there* that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her.[j]

8 And the officers shall speak further unto the people, and they shall say, What man *is there that is* fearful and faint-hearted?[k] let him go and return unto his house, lest his brethren's heart faint‖ as well as his heart.[l]

9 And it shall be, when the officers have made an end of speaking unto the people, that they shall make captains of the armies to lead the people.¶

10 ¶ When thou comest nigh unto a city to fight against it, then proclaim peace unto it.[m]

11 And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, *that* all the people *that is* found therein shall be tributaries unto thee, and they shall serve thee.[n]

12 And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it:

13 And when the LORD thy God hath delivered it into thy hands, thou shalt smite every male thereof with the edge of the sword:[o]

14 But the women, and the little ones, and the cattle, and all that is in the city, *even* all the spoil thereof,[p] shalt thou take* unto thyself; and thou shalt eat the spoil of thine enemies,[q] which the LORD thy God hath given thee.

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a Hos. 5:10. b 2 Cor. 13:1. * Or, *falling away.* c Prov. 19:5, 9; Dan. 6:24. d Lev. 24:19, 20. e Psa. 20:7. † Heb. *be tender.* ‡ Heb. *make haste;* Isa. 28:16. f Isa. 51:7, 8. g ch. 1:30; 3:22; Josh. 23:10; 2 Chr. 13:12; 32:7, 8. h Neh. 12:27; Psa. 30, title. § Heb. *made it common;* Lev. 19:23.

25. i ch. 24:5. j ch. 28:30. k Judg. 7:3. ‖ Heb. *melt.* l Num. 32:9. ¶ Heb. to be *in the head of the people.* m 2 Sam. 20:19–22. n Lev. 25:44–46. o Num. 31:7–9. p Josh. 8:2. * Heb. *spoil.* q Josh. 22:8.

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13. *Shall not pity him;* in any such way as to prevent his execution.

14. *Landmark;* that which showed the division line between the property of one man and another.

15. *One witness shall not rise;* a man shall not be condemned on the testimony of one witness only.

18. *Inquisition;* inquiry.

19. *Do unto him;* he shall receive the punishment which he sought to bring on another.

INSTRUCTIONS.

7. Great care should be taken that men do not suffer for that of which they are not guilty.

13. If men are proved to be guilty of murder, no pity or compassion should save them from the punishment which God requires to be inflicted on them.

14. Every attempt of men to appropriate to themselves what belongs to others is a sin against God, and exposes those who are guilty of it to his wrath.

21. Few crimes are more offensive to God than bearing false witness; and whether false accusers meet due punishment or not in this world, continuing impenitent they will not escape it in the world to come.

CHAPTER XX.

1. *Thine enemies;* foreign nations who should make war upon the Israelites, or against whom God should call the Israelites to make war.

5. *Dedicated it;* by acknowledging the goodness of God in giving it, feasting on the bounties of his providence, and seeking his blessing.

7. *Betrothed a wife;* engaged to marry her.

8. *Return unto his house;* to free the army from all who were unwilling to go into the battle.

10. *Proclaim peace;* propose terms of peace. Ver. 11.

13. *Smite every male;* this was directed by God as a punishment for their sins, and was designed so to weaken the nation that they would not be likely to make war upon the Israelites in future.

A. M. 2553. B. C. 1451. 15 Thus shalt thou do unto all the cities *which are* very far off from thee, which *are* not of the cities of these nations.

16 But of the cities of these people, which the LORD thy God doth give thee *for* an inheritance, thou shalt save alive nothing that breatheth:[a]

17 But thou shalt utterly destroy them; *namely*, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites; as the LORD thy God hath commanded thee:

18 That they teach you not to do after all their abominations,[b] which they have done unto their gods; so should ye sin against the LORD your God.

19 ¶ When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an axe against them: for thou mayest eat of them, and thou shalt not cut them down (for the tree of the field *is* man's *life*) to employ *them** in the siege:†

20 Only the trees which thou knowest that they *be* not trees for meat, thou shalt destroy and cut them down;[c] and thou shalt build bulwarks against the city that maketh war with thee, until it be subdued.‡

CHAPTER XXI.

1 The expiation of an uncertain murder. 10 The usage of a captive taken to wife. 15 The first-born is not to be disinherited upon private affection. 18 A stubborn son is to be stoned to death. 22 The malefactor must not hang all night on a tree.

IF *one* be found slain in the land which the LORD thy God giveth thee to possess it, lying in the field, *and* it be not known who hath slain him;

2 Then thy elders and thy judges shall come forth, and they shall measure unto the cities which *are* round about him that is slain:

3 And it shall be, *that* the city *which is* next unto the slain man, even the elders of that city shall take a heifer, which hath not been wrought with, *and* which hath not drawn in the yoke;

4 And the elders of that city shall bring down the heifer unto a rough valley, which is neither eared nor sown, and shall strike off the heifer's neck there in the valley.

5 And the priests the sons of Levi shall come near; for them the LORD thy God hath chosen to minister unto him,[d] and to bless in the name of the LORD;[e] and by their word§ shall every controversy and every stroke be *tried:*[f]

6 And all the elders of that city, *that are* next unto the slain *man*, shall wash their hands over the heifer that is beheaded in the valley:[g]

7 And they shall answer and say, Our hands have not shed this blood, neither have our eyes seen *it*.

8 Be merciful, O LORD, unto thy people Israel, whom thou hast redeemed, and lay not innocent blood unto thy people of Israel's charge.‖[h] And the blood shall be forgiven them.

9 So shalt thou put away the *guilt of* innocent blood from among you,[i] when thou shalt do *that which is* right in the sight of the LORD.

10 ¶ When thou goest forth to war against thine enemies, and the LORD thy God hath delivered them into thy hands, and thou hast taken them captive,

11 And seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife;[j]

12 Then thou shalt bring her home to thy house; and she shall shave her head,[k] and pare¶ her nails;

13 And she shall put the raiment of her captivity from off her, and shall remain in thy house, and bewail her father and her mother a full month:[l] and after that thou shalt go in unto her, and be her husband, and she shall be thy wife.

14 And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her at all for money,[m] thou shalt not make merchandise of her, because thou hast humbled her.[n]

15 ¶ If a man have two wives, one beloved,[o] and another hated,[p] and they have borne him children, *both* the beloved and the hated; and *if* the first-born son be hers that was hated;

16 Then it shall be, when he maketh his sons to

a Ch. 7:1–4; Num. 21:2, 3, 35; Josh. 11:14. b ch. 12:30, 31; Exod. 23:33; Psa. 106:34–40; 1 Cor. 15:33. * Heb. *to go from before thee.* † Or, *for, O man, the tree of the field is to be employed in the siege.* c Jer. 6:6. ‡ Heb. *come down.* d 1 Chr. 23:13. e Num. 6:22–27. § Heb. *mouth.* f ch. 17:8–

g Psa. 26:6; Matt. 27:24. ‖ Heb. *in the midst of.* h 2 Kings 24:4; Jon. 1:14. i ch. 19:13. j Num. 31:18. k 1 Cor. 11:6. ¶ Heb. *make*, or *dress*; or, *suffer to grow.* l Psa. 45:10; Luke 14:26. m Exod. 21:8. n ch. 22:29; Gen. 34:2. o Gen. 29:18, 20. p Gen. 29:31–33.

16. *These people;* the Canaanites, who were by God devoted to destruction, and whose land the Israelites were to possess.

19. *Not destroy the trees;* the fruit-trees. *The tree—is man's life;* its fruit is the means of his support.

20. *Not trees for meat;* not fruit-trees.

INSTRUCTIONS.

1. Men should not go to war except when God requires it; and when he does, their dependence should be not on themselves or their fellow-men, but on him; and their object not their own gratification or aggrandizement, but the promotion of his glory and the highest good of mankind.

5. The Lord is disposed to gratify all the innocent and useful affections of men, and not to call them to arduous, self-denying, and dangerous duties, except when his glory and their good require it.

11. Peace, wherever it can consistently be maintained, is desired by God, and should be by all men. Matt. 5:9, 43–48; Rom. 12:18; 14:19; Heb. 12:14.

18. As it is wicked to kill any human being unless God require it, so it is wicked to spare any whom he requires to be slain. 1 Sam. 15:3, 8, 11, 23.

CHAPTER XXI.

4. *A rough valley;* or, a valley with a continually flowing stream. Compare ver. 6. *Eared;* ploughed. Gen. 45:7.

6. *Shall wash their hands;* a profession of their innocence by actions. Ver. 7, 8.

9. *The guilt of innocent blood;* these transactions strikingly showed God's abhorrence of murder and the guilt of committing it, and were designed as a safeguard to human life.

12. *Pare her nails;* the word rendered pare signifies to make or dress, and may mean to let them grow, as persons did in mourning.

14. *Not sell her—for money;* conquerors were accustomed to sell those whom they took in war, but God in this case forbade the Israelites to do it; not to sanction as right in any case the practice here forbidden, but in some measure to lessen its evils while it continued; and open the way for it, under increasing light and love, to be ultimately done away.

15. *One beloved, and another hated;* this regulation did not imply that it was right for a man to have two wives, or to hate either; but, like the regulation in ver. 14, was

inherit *that* which he hath, *that* he may not make the son of the beloved first-born before the son of the hated,[a] *which is indeed* the first-born:

17 But he shall acknowledge the son of the hated *for* the first-born,[b] by giving him a double portion of all that he hath,* for he *is* the beginning of his strength; the right of the first-born *is* his.[c]

18 ¶ If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother,[d] and *that*, when they have chastened him,[e] will not hearken unto them;

19 Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place;

20 And they shall say unto the elders of his city,[f] This our son *is* stubborn and rebellious, he will not obey our voice;[g] *he is* a glutton, and a drunkard.[h]

21 And all the men of his city shall stone him with stones, that he die:[i] so shalt thou put evil away from among you;[j] and all Israel shall hear, and fear.

22 ¶ And if a man have committed a sin worthy of death,[k] and he be to be put to death, and thou hang him on a tree;

23 His body shall not remain all night upon the tree,[l] but thou shalt in any wise bury him that day; (for he that is hanged *is* accursed of God;†) that thy land be not defiled,[m] which the LORD thy God giveth thee *for* an inheritance.

CHAPTER XXII.

1 Of humanity towards brethren. 5 The sex is to be distinguished by apparel. 6 The dam is not to be taken with her young ones. 8 The house must have battlements. 9 Confusion is to be avoided. 12 Fringes upon the vesture. 13 The punishment of him that slandereth his wife. 20, 22 Of adultery, 25 of rape, 28 and of fornication. 30 Incest.

THOU shalt not see thy brother's ox or his sheep go astray,[n] and hide thyself from them:[o] thou shalt in any case bring them again unto thy brother.

2 And if thy brother *be* not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again. A. M. 2553. B. C. 1451.

3 In like manner shalt thou do with his ass; and so shalt thou do with his raiment; and with all lost things of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thyself.

4 ¶ Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them:[p] thou shalt surely help him to lift *them* up again.[q]

5 ¶ The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so *are* abomination unto the LORD thy God.[r]

6 ¶ If a bird's nest chance to be before thee in the way in any tree, or on the ground, *whether they be* young ones,[s] or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young:[t]

7 *But* thou shalt in any wise let the dam go, and take the young to thee; that it may be well with thee,[u] and *that* thou mayest prolong *thy* days.[v]

8 ¶ When thou buildest a new house, then thou shalt make a battlement for thy roof,[w] that thou bring not blood upon thy house, if any man fall from thence.

9 ¶ Thou shalt not sow thy vineyard with divers seeds:[x] lest the fruit‡ of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled.

10 ¶ Thou shalt not plough with an ox and an ass together.[y]

11 ¶ Thou shalt not wear a garment of divers sorts, *as* of woollen and linen together.[z]

12 ¶ Thou shalt make thee fringes upon the four quarters§ of thy vesture,[a] wherewith thou coverest *thyself*.

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a 1 Chr. 5:2; 26:10; 2 Chr. 11:21, 22. b 1 Chr. 5:1, 2. * Heb. *is found with him;* Gen. 49:3. c Gen. 25:31–34. d Exod. 20:12. e Prov. 13:24; 19:18. f ch. 25:7. g Prov. 29:17. h Prov. 19:26; 23:19–21. i Prov. 29:1. j ch. 13:5, 11. k ch. 19:6; Acts 25:11, 25. l Josh. 8:29; 10:26, 27; John 19:31. † Heb. *the curse of God;* Num. 25:4; Gal. 3:13. m Num. 35:33, 34.

n Exod. 23:4. o Isa. 58:7. p Exod. 23:5. q Heb. 12:12, 13. r ch. 18:12. s Luke 12:6. t Lev. 22:28. u ch. 4:40. v Prov. 22:4. w Isa. 22:1; Jer. 19:13; Matt. 10:27. x Lev. 19:19. ‡ Heb. *fulness.* y 2 Cor. 6:14–16. z Lev. 19:19. § Heb. *wings.* a Num. 15:38; Matt. 23:5.

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designed to lessen the evils of a wrong practice, while men were so ignorant, wicked, debased, and cruel as to continue it.

20. *Say unto the elders;* concerning their son, that and that only which was true.

21. *The men of his city shall stone him;* to show God's abhorrence of the son's conduct, and prevent others from imitating his example.

23. *He that is hanged is accursed of God;* he is set forth as the object of God's curse. For this reason the degradation of such an act ought not to be prolonged beyond the necessary ends of justice. Compare the use which the apostle Paul makes of this passage in Gal. 3:13.

INSTRUCTIONS.

4. The great doctrine of atonement by the substitution of the death of the innocent for that of the guilty, is taught often, and in various ways, throughout the Bible, showing the great importance of the right understanding and use of this truth.

9. The guilt of murder rests upon every land in which it is committed, if proper measures are not taken to acquit the innocent and punish the guilty.

17. Though all wrong practices among the Israelites, on account of their wickedness and hardness of heart, were not at once discontinued, or in the course of providence abolished, God was kind and gracious in giving them regulations which, while those practices continued, lessened in some measure their evils.

20. Rebellion of children against the wise and good instruction and authority of parents is highly offensive to God, and exposes those who are guilty of it to be abandoned of him, and given up to vice, infamy, and ruin.

CHAPTER XXII.

1. *Hide thyself from them;* pass by as if you did not see them; refuse to care for them.

5. *Shall not wear that;* because it tended to impurity and wickedness.

6. *Shalt not take the dam;* it would be cruel, and tend to sanction cruelty, and also to extirpate that species of birds.

7. *Take the young;* that is, the young only: not a command to take young birds from the nest, but a prohibition of their being taken with the parent bird. *Prolong thy days;* by showing a tender and kind spirit, even to the brute creation.

8. *A battlement for thy roof;* a wall or railing around the roof, to keep persons from falling off; as their roofs were flat, and were often resorted to for air and exercise.

9–12. *Divers sorts;* these directions may have been designed to prevent the Israelites from imitating the heathen, and keep them a separate people. Some think that they have also a symbolical meaning, and forbid the mix-

A. M. 2553. B. C. 1451. 13 ¶ If any man take a wife, and go in unto her,[a] and hate her,

14 And give occasions of speech against her,[b] and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid;

15 Then shall the father of the damsel, and her mother, take and bring forth *the tokens of* the damsel's virginity unto the elders of the city in the gate:

16 And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her;

17 And lo, he hath given occasions of speech *against her*, saying, I found not thy daughter a maid; and yet these *are the tokens of* my daughter's virginity. And they shall spread the cloth before the elders of the city.

18 And the elders of that city shall take that man and chastise him;

19 And they shall amerce him in a hundred *shekels* of silver, and give *them* unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel; and she shall be his wife: he may not put her away all his days.[c]

20 But if this thing be true, *and the tokens of* virginity be not found for the damsel;

21 Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die; because she hath wrought folly in Israel,[d] to play the whore in her father's house:[e] so shalt thou put evil away from among you.[f]

22 ¶ If a man be found lying with a woman married to a husband,[g] then they shall both of them die, *both* the man that lay with the woman, and the woman: so shalt thou put away evil from Israel.

23 ¶ If a damsel *that is* a virgin be betrothed unto a husband,[h] and a man find her in the city, and lie with her;

24 Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, *being* in the city; and the man, because he hath humbled his neighbor's wife:[i] so thou shalt put away evil from among you.[j]

25 ¶ But if a man find a betrothed damsel in the field, and the man force her,[*] and lie with her; then the man only that lay with her shall die:

26 But unto the damsel thou shalt do nothing; *there is* in the damsel no sin *worthy* of death: for as when a man riseth against his neighbor, and slayeth him, even so *is* this matter:

27 For he found her in the field, *and* the betrothed damsel cried, and *there was* none to save her.

28 ¶ If a man find a damsel *that is* a virgin,[k] which is not betrothed, and lay hold on her, and lie with her, and they be found;

29 Then the man that lay with her shall give unto the damsel's father fifty *shekels* of silver, and she shall be his wife; because he hath humbled her, he may not put her away all his days.

30 ¶ A man shall not take his father's wife,[l] nor discover his father's skirt.[m]

CHAPTER XXIII.

1 Who may or may not enter into the congregation. 9 Uncleanness to be avoided in the host. 15 Of the fugitive servant. 17 Of filthiness. 18 Of abominable sacrifices. 19 Of usury. 21 Of vows. 24 Of trespasses.

HE that is wounded in the stones,[n] or hath his privy member cut off, shall not enter into the congregation of the LORD.

2 A bastard shall not enter into the congregation of the LORD;[o] even to his tenth generation shall he not enter into the congregation of the LORD.

3 An Ammonite or Moabite[p] shall not enter into the congregation of the LORD;[q] even to their tenth generation shall they not enter into the congregation of the LORD for ever:

a Gen. 29:21. b 1 Tim. 5:14. c Matt. 19:8, 9. d Gen. 34:7; Judg. 20:6, 10; 2 Sam. 13:12, 13. e Lev. 21:9. f ch. 13:5. g Lev. 20:10; Num. 5:22–27; Ezek. 23:45–48; John 8:5; Heb. 13:4. h Matt. 1:18, 19. i ch. 21:14. j ver. 21, 22; 1 Cor. 5:2, 13. * Or, *take strong hold of her;* 2 Sam. 13:14.

k Exod. 22:16, 17. l ch. 27:20; Lev. 18:8; 20:11; 1 Cor. 5:1–13. m Ruth 3:9; Ezek. 16:8. n Lev. 21:17, 21; 22:22–24. o Zech. 9:6. p Ruth 4:10, etc. q Neh. 13:1, 2; Isa. 56:3; Lam. 1:10.

ture of things that are incongruous in morals and religion. Compare 2 Cor. 6:14–16.

13–21. *Occasions of speech against her;* these directions were designed to prevent unjust accusations, to protect the innocent, and punish the guilty.

22. *They shall both of them die;* this was on the ground that both were consenting to the wickedness.

INSTRUCTIONS.

2. The Old Testament as well as the New requires men to do to others as in like circumstances they ought to wish others to do to them.

3. Things which others have lost, and which we find, are not ours if by using suitable means we can find the owner.

4. The law of God requires us to exercise compassion not only towards our fellow-men, but also towards animals in distress, and to make all proper efforts to relieve them.

5. All practices which tend to impurity of heart or of life, in ourselves or others, should be avoided.

6. The directions of God are suited to lessen, and should they be perfectly followed, to do away the selfishness and cruelty of the human heart, and lead it to delight in the happiness of the whole sensitive creation.

7. The manifestation of a kind and compassionate disposition is favorable to the continuance of life, prosperity, and happiness.

8. Carelessness as well as cruelty is offensive to God, and tends to bring numerous evils upon men. If others suffer through our neglect, we shall be held responsible at the divine tribunal.

9–12. Jehovah delights in harmony, propriety, decency, and order. Every thing contrary to these, and tending to corrupt the imagination, pervert the judgment, or deprave the heart, is offensive in his sight.

21. Marriage is an institution of God, established at the creation, and to continue to the end of time. Its obligations are most sacred, and those who violate them are exposed to his awful curse.

25. By the penalty which God under the Jewish dispensation affixed to adultery, he showed his deep and unchanging abhorrence of that crime, and the sore punishment which, without repentance awaits the guilty in the future world.

CHAPTER XXIII.

1. *Not enter into the congregation of the Lord;* not be admitted to worship in the temple. This was designed to prevent Israelitish parents from mutilating their children, as was often done among the heathen.

3. *Ammonite—Moabite;* these nations bordered upon that part of Canaan which lay east of the Jordan.

4 Because they met you not with bread and with water in the way,[a] when ye came forth out of Egypt; and because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee.[b]

5 Nevertheless, the LORD thy God would not hearken unto Balaam; but the LORD thy God turned the curse into a blessing unto thee,[c] because the LORD thy God loved thee.

6 Thou shalt not seek their peace nor their prosperity* all thy days for ever.[d]

7 ¶ Thou shalt not abhor an Edomite; for he *is* thy brother:[e] thou shalt not abhor an Egyptian; because thou wast a stranger in his land.[f]

8 The children that are begotten of them shall enter into the congregation of the LORD in their third generation.[g]

9 ¶ When the host goeth forth against thine enemies, then keep thee from every wicked thing.[h]

10 ¶ If there be among you any man, that is not clean by reason of uncleanness that chanceth him by night,[i] then shall he go abroad out of the camp, he shall not come within the camp:

11 But it shall be, when evening cometh on,† he shall wash *himself* with water;[j] and when the sun is down, he shall come into the camp *again*.

12 ¶ Thou shalt have a place also without the camp, whither thou shalt go forth abroad:

13 And thou shalt have a paddle upon thy weapon; and it shall be, when thou wilt ease thyself‡ abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee:

14 For the LORD thy God walketh in the midst of thy camp,[k] to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: that he see no unclean thing§ in thee, and turn away from thee.

15 ¶ Thou shalt not deliver unto his master the servant which is escaped from his master unto thee:[l]

16 He shall dwell with thee, *even* among you, in that place which he shall choose in one of thy gates, where it liketh him best: thou shalt not oppress him.[m] A. M. 2553. B. C. 1451.

17 ¶ There shall be no whore¶ of the daughters of Israel,[n] nor a sodomite of the sons of Israel.[o]

18 Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the LORD thy God for any vow: for even both these *are* abomination unto the LORD thy God.

19 ¶ Thou shalt not lend upon usury to thy brother;[p] usury of money, usury of victuals, usury of any thing that is lent upon usury:

20 Unto a stranger thou mayest lend upon usury;[q] but unto thy brother thou shalt not lend upon usury: that the LORD thy God may bless thee in all that thou settest thy hand to in the land whither thou goest to possess it.[r]

21 ¶ When thou shalt vow a vow unto the LORD thy God, thou shalt not slack to pay it:[s] for the LORD thy God will surely require it of thee; and it would be sin in thee.

22 But if thou shalt forbear to vow, it shall be no sin in thee.

23 That which is gone out of thy lips thou shalt keep and perform;[t] *even* a freewill-offering, according as thou hast vowed unto the LORD thy God, which thou hast promised with thy mouth.

24 ¶ When thou comest into thy neighbor's vineyard, then thou mayest eat grapes thy fill at thine own pleasure; but thou shalt not put *any* in thy vessel.

25 When thou comest into the standing corn of thy neighbor, then thou mayest pluck the ears with thy hand;[u] but thou shalt not move a sickle unto thy neighbor's standing corn.

CHAPTER XXIV.

1 Of divorce. 5 A new married man goeth not to war. 6, 10 Of pledges. 7 Of manstealers. 8 Of leprosy. 14 The hire is to be given. 16 Of justice. 19 Of charity.

WHEN a man hath taken a wife, and married her, and it come to pass that she find no

a Ch. 2:29. b Num. 22:5, etc. c Mic. 6:5. * Heb. *good.* d Ezra 9:12. e Gen. 25:24–26; Obad. 10, 12; Mal. 1:2. f ch. 10:19; Exod. 22:21; 23:9; Lev. 19:34. g Rom. 3:29, 30; Eph. 2:12. h Josh. 6:18. i Lev. 15:16. † Heb. *turneth toward.* j Lev. 15:5. ‡ Heb. *sittest down.* k Lev. 26:12; 2 Cor. 6:16. § Heb. *nakedness of any thing.* l 1 Sam. 30:15. ¶ Heb. *is good for him.* m Exod. 22:21. ¶ Or, *sodomitess;* Rom. 1:26. n Lev. 19:29. o Gen. 19:4, 5; 2 Kings 23:7; Rom. 1:27, 28. p Exod. 22:25; Lev. 25:35–37; Neh. 5:2, 7; Psa. 15:5; Ezek. 18:8, 17; 22:12; Luke 6:34, 35. q ch. 15:3. r ch. 15:10; Lev. 19:34. s Num. 30:2; Eccl. 5:4, 5. t Psa. 66:13, 14; 116:18. u Matt. 12:1.

7. *Brother;* relative, being descended like themselves from Abraham and Isaac.

8. *Shall enter into the congregation;* become entitled to all the privileges of an Israelite, if they embrace his religion.

9. *The host;* the army of Israel.

10–14. *Wash himself;* these regulations were designed to promote cleanliness and a conviction of the necessity of internal as well as external purity.

18. *The hire;* the wages of iniquity must not be offered to the Lord, as was done by the heathen. *A dog;* a male prostitute, a sodomite.

19. *Usury;* interest. This was designed to inculcate and increase the habit of assisting and doing good to one another as the people of God.

24. *Eat grapes thy fill;* enough to satisfy present want. *Not put any in thy vessel;* to carry it away.

25. *Corn;* grain. Matt. 12:1, 2.

INSTRUCTIONS.

2. Every thing should be avoided by parents which tends to deprive children of any of the privileges and blessings of the people of God.

3. Sins committed by parents may, long after they are dead, entail great evils on their children—and sins committed by rulers, great evils on the people.

9–14. The individuals of an army, even when going forth to battle, are all, from the commander-in-chief to the lowest subaltern, sacredly bound to be holy in body and spirit; to indulge no feelings and allow no actions which shall not be pleasing to God, and tend to fit them for the purity, the employments, and the bliss of heaven.

16. The oppression of servants, depriving them of their rights, or in any way injuring them, is forbidden by Jehovah.

18. The gains and the practices of iniquity are an abomination to the Lord; and no offerings are acceptable to him but those of honest, upright, believing, and affectionate hearts.

20. Proper compensation for the use of money or any other property is not in itself wrong; but we should kindly assist the poor, and as we have opportunity and ability do good to all, especially to the friends of God and those who will use our kindness in honoring him.

23. What we promise, if it is not wicked or impracticable, we should be very careful to do: it is better not to promise, than to promise and not perform.

CHAPTER XXIV.

1–4. *Send her out of his house;* this was not a command, and it was a practice contrary to the original institution

A. M. 2553. B. C. 1451. favor in his eyes, because he hath found some uncleanness* in her; then let him write her a bill of divorcement,†[a] and give *it* in her hand, and send her out of his house.

2 And when she is departed out of his house, she may go and be another man's *wife.*

3 And *if* the latter husband hate her, and write her a bill of divorcement, and giveth *it* in her hand, and sendeth her out of his house; or if the latter husband die, which took her *to be* his wife;

4 Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled;[b] for that *is* abomination before the LORD: and thou shalt not cause the land to sin,[c] which the LORD thy God giveth thee *for* an inheritance.

5 When a man hath taken a new wife,[d] he shall not go out to war, neither shall he be charged with any business:‡ *but* he shall be free at home one year, and shall cheer up his wife which he hath taken.[e]

6 ¶ No man shall take the nether or the upper millstone to pledge: for he taketh *a man's* life to pledge.

7 ¶ If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; then that thief shall die;[f] and thou shalt put evil away from among you.[g]

8 ¶ Take heed in the plague of leprosy,[h] that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, *so* ye shall observe to do.

9 Remember what the LORD thy God did unto Miriam by the way,[i] after that ye were come forth out of Egypt.

10 ¶ When thou dost lend§ thy brother any thing, thou shalt not go into his house to fetch his pledge.

11 Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee.

12 And if the man *be* poor, thou shalt not sleep with his pledge:

13 In any case thou shalt deliver him the pledge again when the sun goeth down,[j] that he may sleep in his own raiment, and bless thee:[k] and it shall be righteousness unto thee before the LORD thy God.[l]

14 Thou shalt not oppress a hired servant *that is* poor and needy, *whether he be* of thy brethren, or of thy strangers that *are* in thy land within thy gates:

15 At his day thou shalt give *him* his hire, neither shall the sun go down upon it; for he *is* poor, and setteth his heart upon it:‖ lest he cry against thee unto the LORD,[m] and it be sin unto thee.

16 The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers:[n] every man shall be put to death for his own sin.

17 ¶ Thou shalt not pervert the judgment of the stranger, *nor* of the fatherless;[o] nor take a widow's raiment to pledge:

18 But thou shalt remember that thou wast a bondman in Egypt,[p] and the LORD thy God redeemed thee thence: therefore I command thee to do this thing.

19 ¶ When thou cuttest down thy harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow:[q] that the LORD thy God may bless thee in all the work of thy hands.

20 When thou beatest thine olive-tree, thou shalt not go over the boughs again:¶ it shall be for the stranger, for the fatherless, and for the widow.

21 When thou gatherest the grapes of thy vineyard, thou shalt not glean *it* afterward:* it shall be for the stranger, for the fatherless, and for the widow.

22 And thou shalt remember that thou wast a bondman in the land of Egypt:[r] therefore I command thee to do this thing.

* Heb. *matter of nakedness.* † Heb. *cutting off.* [a] Matt. 5:31, 32. [b] Jer. 3:1. [c] Lev. 18:25–28. [d] ch. 20:7. ‡ Heb. *not any thing shall pass upon him.* [e] Prov. 5:18. [f] Exod. 21:16. [g] ch. 19:19. [h] Lev. chs. 13, 14. [i] Num. 12:10. § Heb. *lend the loan of any thing to.* [j] Exod. 22:26, 27. [k] Job 29:11–13; 31:19, 20; 2 Cor. 9:13, 14. [l] Gen. 15:6; Psa. 106:31; 112:9; Dan. 4:27; Jas. 2:15–23. ‖ Heb. *lifteth his soul unto it;* Psa. 25:1; 86:4. [m] Jas. 5:4. [n] 2 Kings 14:5, 6; Jer. 31:29, 30; Ezek 18:20. [o] Exod. 22:22–27; Prov. 22:22, 23; Jer. 22:3; Zech. 7:10; Mal. 3:5. [p] ch. 16:12. [q] Lev. 19:9, 10; 23:22; Psa. 41:1. ¶ Heb. *bough it after thee.* * Heb. *after thee.* [r] ver. 18.

of marriage. God always abhorred it. But on account of the wickedness and hardness of their hearts it was for a time suffered, and regulations were adopted to lessen its evils. Mal. 2:14–16; Matt. 5:31, 32; 19:3–9; Mark 10:2–12.

5. *Free at home one year;* this was suited to increase and render more permanent conjugal affection, and thus render the family state more useful and happy.

6. *Nether;* lower. *A man's life;* that which was needful to prepare his food, and thus enable him to live. Each family then had a mill in their house, and ground their grain by hand. Exod. 11:5; Matt. 24:41.

7. *That thief shall die;* he that stole an ox was to restore double, but he that stole a man was to die; so much more wicked was it to steal a man than an ox. Exod. 21:16; 22:4.

8. *As I commanded;* Leviticus 13, 14.

10. *Not go into his house;* this was designed to protect the poor debtor against the violence of the creditor.

12. *Not sleep with his pledge;* it might be some covering which at night the poor man would need.

13. *It shall be righteousness;* doing what would be right; and when done with right motives, accepted of God.

15. *At his day;* at the close of his day's service, or the time he had agreed to work.

16. *Every man;* who commits crimes for which death is the prescribed penalty.

18. *Do this thing;* refrain from wronging the laborer, the stranger, the widow, or the fatherless.

20. *It;* what is left on the trees.

INSTRUCTIONS.

1. God, as civil ruler among the Jews, suffered, and in his providential government he now suffers some things which are contrary to his moral law, which it is wicked for men to do, and which, if they do, will draw down upon them his curse.

5. Great care should be taken not to interrupt or weaken affection between man and wife, but it should by all proper means be cherished and perpetuated. Eph. 5:25–33.

6. Nothing should be taken from a poor man for debt which is needful to his subsistence.

15. The oppression of the poor, and withholding from hired laborers what is due to them, is an aggravated offence not only against them, but against God.

16. No criminal should be punished except for his own sins.

18. The kindness of God to us should lead us to be kind to others, especially to the poor, the stranger, the widow, and the fatherless.

CHAPTER XXV.

1 Stripes must not exceed forty. 4 The ox is not to be muzzled. 5 Of raising seed unto a brother. 11 Of the immodest woman. 13 Of unjust weights. 17 The memory of Amalek is to be blotted out.

IF there be a controversy between men,[a] and they come unto judgment, that *the judges* may judge them; then they shall justify the righteous, and condemn the wicked.[b]

2 And it shall be, if the wicked man *be* worthy to be beaten,[c] that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number.

3 Forty stripes he may give him, *and* not exceed: lest, *if* he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee.[d]

4 ¶ Thou shalt not muzzle the ox when he treadeth* out *the corn*.[e]

5 ¶ If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother† shall go in unto her, and take her to him to wife, and perform the duty of a husband's brother unto her.[f]

6 And it shall be, *that* the first-born which she beareth shall succeed[g] in the name of his brother *which is* dead,[h] that his name be not put out of Israel.

7 And if the man like not to take his brother's wife, then let his brother's‡ wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother:

8 Then the elders of his city shall call him, and speak unto him: and *if* he stand *to it*, and say, I like not to take her;

9 Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house.

10 And his name shall be called in Israel, The house of him that hath his shoe loosed.

11 ¶ When men strive together one with another, and the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets; A. M. 2553. B. C. 1451.

12 Then thou shalt cut off her hand, thine eye shall not pity *her*.

13 ¶ Thou shalt not have in thy bag divers weights,§ a great and a small:

14 Thou shalt not have in thy house divers measures,‖ a great and a small:

15 *But* thou shalt have a perfect and just weight, a perfect and just measure shalt thou have:[i] that thy days may be lengthened in the land which the LORD thy God giveth thee.

16 For all that do such things, *and* all that do unrighteously, *are* an abomination unto the LORD thy God.[j]

17 ¶ Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt;

18 How he met thee by the way, and smote the hindmost of thee,[k] *even* all *that were* feeble behind thee, when thou *wast* faint and weary; and he feared not God.[l]

19 Therefore it shall be, when the LORD thy God hath given thee rest from all thine enemies round about,[m] in the land which the LORD thy God giveth thee *for* an inheritance to possess it, *that* thou shalt blot out the remembrance of Amalek from under heaven;[n] thou shalt not forget *it*.

CHAPTER XXVI.

1 The confession of him that offereth the basket of first-fruits. 12 The prayer of him that giveth his third year's tithes. 16 The covenant between God and the people.

AND it shall be, when thou *art* come in unto the land which the LORD thy God giveth thee *for* an inheritance, and possessest it, and dwellest therein;

2 That thou shalt take of the first of all the fruit of the earth,[o] which thou shalt bring of thy land that the LORD thy God giveth thee, and shalt put *it* in a basket, and shalt go unto the place which the LORD thy God shall choose to place his name there.

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a Ch. 19:17; Ezek. 44:24. b 2 Chr. 19:8; Prov. 17:15. c Matt. 10:17; Luke 12:48; 2 Cor. 11:24. d Job 18:3. * Heb. *thresheth;* Hos. 10:11. e 1 Cor. 9:9; 1 Tim. 5:18. † Or, *next kinsman;* Gen. 38:8, 9; Ruth 1:12, 13. f Matt. 22:24. g Gen. 38:8. h Ruth 4:10, etc. ‡ Or, *next kinsman's*.

§ Heb. *a stone and a stone.* ‖ Heb. *an ephah and an ephah.* i Lev. 19:35, 36; Prov. 11:1; Ezek. 45:10; Amos 8:5; Mic. 6:11. j 1 Thess. 4:6. k Exod. 17:8, etc. l Psa. 36:1; Prov. 16:6. m 1 Sam. 15:3. n Exod. 17:14. o Exod. 23:19; Num. 18:13.

CHAPTER XXV.

4. *Muzzle the ox;* to prevent his eating. The usual way of threshing grain at that time, was treading it out with oxen.

6. *Succeed—his brother;* to his inheritance, and to his name in the genealogical records.

10. *Hath his shoe loosed;* a sign of disgrace in view of the people.

13. *A great and a small;* so as to get more than just weight when he bought, and give less when he sold.

17. *What Amalek did;* Exod. 17:8; Num. 24:20.

19. *Shalt blot out the remembrance;* utterly destroy them. 1 Sam. 15:1–3.

INSTRUCTIONS.

1. The acquitting of the guilty, and the condemning of the innocent, are both an abomination to the Lord.

4. The withholding of needful support and comfort even from oxen, is a sin against God; much more is the withholding of them from servants and other human beings who labor for our good, and especially from those who labor for our spiritual good. 1 Cor. 9:9–11; 1 Tim. 5:17, 18.

10. Various regulations were adopted by God to make the Israelites a peculiar people, and keep them separate from other nations. These regulations were binding on them till the introduction of the gospel dispensation, when they were abolished, and the Jews freed from all obligations to observe them.

16. Strict honesty in buying and selling, and a sacred regard to what is just and right in all our dealings with men, are essential to acceptance with God.

18. Taking advantage of those who are in distress, and wronging such as have not power to protect themselves, is mean and wicked. Those who do it incur the wrath of God, and may expect to be visited with his curse.

CHAPTER XXVI.

2. *The place which the Lord thy God shall choose;* as the place of his worship, and of the visible manifestation of his presence.

A. M. 2553. B. C. 1451. 3 And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the LORD thy God, that I am come unto the country which the LORD sware unto our fathers for to give us.

4 And the priest shall take the basket out of thy hand, and set it down before the altar of the LORD thy God.

5 And thou shalt speak and say before the LORD thy God, A Syrian[a] ready to perish *was* my father;[b] and he went down into Egypt,[c] and sojourned there with a few,[d] and became there a nation, great, mighty, and populous:

6 And the Egyptians evil-entreated us,[e] and afflicted us, and laid upon us hard bondage:

7 And when we cried unto the LORD God of our fathers, the LORD heard our voice,[f] and looked on our affliction, and our labor, and our oppression:

8 And the LORD brought us forth out of Egypt with a mighty hand,[g] and with an outstretched arm, and with great terribleness, and with signs, and with wonders:[h]

9 And he hath brought us into this place, and hath given us this land, *even* a land that floweth with milk and honey.[i]

10 And now, behold, I have brought the first-fruits of the land, which thou, O LORD, hast given me. And thou shall set it before the LORD thy God, and worship before the LORD thy God:[j]

11 And thou shalt rejoice in every good *thing* which the LORD thy God hath given unto thee,[k] and unto thy house, thou, and the Levite,[l] and the stranger that *is* among you.

12 ¶ When thou hast made an end of tithing all the tithes of thine increase the third year,[m] *which is* the year of tithing,[n] and hast given *it* unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled;

13 Then thou shalt say before the LORD thy God, I have brought away the hallowed things out of *my* house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments,[o] neither have I forgotten *them*.[p]

14 I have not eaten thereof in my mourning,[q] neither have I taken away *aught* thereof for *any* unclean *use*, nor given *aught* thereof for the dead: *but* I have hearkened to the voice of the LORD my God, *and* have done according to all that thou hast commanded me.

15 Look down from thy holy habitation,[r] from heaven,[s] and bless thy people Israel,[t] and the land which thou hast given us, as thou swarest unto our fathers,[u] a land that floweth with milk and honey.

16 ¶ This day the LORD thy God hath commanded thee to do these statutes and judgments:[v] thou shalt therefore keep and do them with all thy heart, and with all thy soul.

17 Thou hast avouched the LORD this day to be thy God,[w] and to walk in his ways, and to keep his statutes,[x] and his commandments, and his judgments, and to hearken unto his voice:

18 And the LORD hath avouched thee this day to be his peculiar people,[y] as he hath promised thee, and that *thou* shouldest keep all his commandments;[z]

19 And to make thee high above all nations which he hath made,[a] in praise, and in name, and in honor; and that thou mayest be a holy people unto the LORD thy God,[b] as he hath spoken.

CHAPTER XXVII.

1 The people are commanded to write the law upon stones, 5 and to build an altar of whole stones. 11 The tribes divided on Gerizim and Ebal. 14 The curses pronounced on mount Ebal.

AND Moses with the elders of Israel commanded the people, saying, Keep all the commandments which I command you this day.

2 And it shall be, on the day when ye shall pass over Jordan unto the land which the LORD thy God giveth thee,[c] that thou shalt set thee up great stones, and plaster them with plaster:

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a Hos. 12:12. b Gen. 43:1, 2. c Gen. 46:1, 6. d ch. 7:7. e Exod. 1:11–14. f Exod. chs. 2–4. g Exod. 12:37, 51; 13:3, 16. h ch. 4:34. i Exod. 3:8. j Prov. 3:9; 1 Cor. 10:31. k ch. 12:7, 12; 16:11. l 1 Cor. 9:11. m Lev. 27:30; Num. 18:24. n ch. 14:28, 29. o Psa. 18:21–24; 26:1, 6; Acts 24:16; 1 John 3:22. p Psa. 119:141. q Lev. 7:20; 21:1, 11; Hos. 9:4. r Isa. 63:15.

s Isa 66:1. t Psa. 28:9; 51:18. u Heb. 6:13–18. v ch. 11:8. w Exod. 24:7; 2 Chr. 34:31; Isa. 44:5; Zech. 13:9; 2 Cor. 8:5. x Psa. 147:19, 20. y ch. 14:2; 26:9; Exod. 19:5, 6; Titus 2:14. z Psa. 119:6; Rom. 16:26. a Psa. 148:14. b 1 Pet. 2:9. c Josh. 4:1, etc.

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5. *A Syrian ready to perish;* or, a wandering Syrian, in reference to the nomade life of Jacob. In a wider sense Mesopotamia, the birthplace of Abraham, was reckoned to Syria, so that Jacob was of Syrian descent, in respect to his fathers Abraham and Isaac, as well as his mother Rebecca.

12. *The year of tithing;* this was the second tithing, or the tithing of the remaining nine parts, after one tenth had been given to the Levites. Every third year this second tithing was to be given to the poor. Chap. 14:22–29.

13. *The hallowed things;* those which God required to be set apart for the Levites, for the poor, and for religious purposes.

14. *Thereof;* of the hallowed things, ver. 13. *In my mourning;* which was unlawful, as the food of mourners was regarded as unclean. Hosea 9:4. *For the dead;* for funeral feasts, a use to which it was unlawful to put these hallowed things. There is probably an allusion here to a heathenish custom.

17. *Avouched;* affirmed, declared.

INSTRUCTIONS.

3. However long the fulfilment of divine promises may be delayed, and however great the obstacles, they will in due time all be accomplished.

7. Those who are oppressed, and with humble, believing, and affectionate hearts, seek help from God, may expect that in due time he will deliver them.

10. As God is the author of all our blessings, we should as such acknowledge him; and should honor him with our substance and with the first-fruits of all our increase. Prov. 3:9.

14. Obedience to the commands of God is a good preparation for seeking his favor with acceptance, and receiving his blessing on all our enjoyments. Neh. 5:19; 13:7–31.

16. As God gives to men, heart, soul, mind, strength, and all mercies, it is reasonable that they should be devoted to his service.

19. Devotion to God, is the way to be truly great, noble, excellent, useful, and happy.

3 And thou shalt write upon them all the words of this law,[a] when thou art passed over, that thou mayest go in unto the land which the LORD thy God giveth thee, a land that floweth with milk and honey; as the LORD God of thy fathers hath promised thee.

4 Therefore it shall be when ye be gone over Jordan, *that* ye shall set up these stones, which I command you this day, in mount Ebal,[b] and thou shalt plaster them with plaster.

5 And there shalt thou build an altar unto the LORD thy God, an altar of stones: thou shalt not lift up *any* iron *tool* upon them.

6 Thou shalt build the altar of the LORD thy God of whole stones: and thou shalt offer burnt-offerings thereon unto the LORD thy God:

7 And thou shalt offer peace-offerings, and shalt eat there, and rejoice before the LORD thy God.[c]

8 And thou shalt write upon the stones all the words of this law very plainly.

9 ¶ And Moses and the priests the Levites spake unto all Israel, saying, Take heed, and hearken, O Israel; this day thou art become the people of the LORD thy God.[d]

10 Thou shalt therefore obey the voice of the LORD thy God, and do his commandments and his statutes, which I command thee this day.

11 ¶ And Moses charged the people the same day, saying,

12 These shall stand upon mount Gerizim to bless the people, when ye are come over Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin:

13 And these shall stand upon mount Ebal to curse;* Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

14 ¶ And the Levites shall speak,[e] and say unto all the men of Israel with a loud voice,

15 Cursed *be* the man that maketh *any* graven or molten image,[f] an abomination unto the LORD, the work of the hands of the craftsman, and putteth *it* in *a* secret *place:*[g] and all the people shall answer and say, Amen.

16 Cursed *be* he that setteth light by his father or his mother:[h] and all the people shall say, Amen.

17 Cursed *be* he that removeth his neighbor's landmark:[i] and all the people shall say, Amen. A. M. 2553. B. C. 1451.

18 Cursed *be* he that maketh the blind to wander out of the way:[j] and all the people shall say, Amen.

19 Cursed *be* he that perverteth the judgment of the stranger, fatherless, and widow:[k] and all the people shall say, Amen.

20 Cursed *be* he that lieth with his father's wife;[l] because he uncovereth his father's skirt: and all the people shall say, Amen.

21 Cursed *be* he that lieth with any manner of beast:[m] and all the people shall say, Amen.

22 Cursed *be* he that lieth with his sister, the daughter of his father, or the daughter of his mother:[n] and all the people shall say, Amen.

23 Cursed *be* he that lieth with his mother-in-law:[o] and all the people shall say, Amen.

24 Cursed *be* he that smiteth his neighbor secretly:[p] and all the people shall say, Amen.

25 Cursed *be* he that taketh reward to slay an innocent person:[q] and all the people shall say, Amen.

26 Cursed *be* he that confirmeth not *all* the words of this law to do them:[r] and all the people shall say, Amen.[s]

CHAPTER XXVIII.

1 The blessings for obedience. 15 The curses for disobedience.

AND it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God,[t] to observe *and* to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth:[u]

2 And all these blessings shall come on thee, and overtake thee,[v] if thou shalt hearken unto the voice of the LORD thy God.[w]

3 Blessed *shalt* thou *be* in the city, and blessed *shalt* thou *be* in the field.[x]

4 Blessed *shall be* the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.[y]

5 Blessed *shall be* thy basket and thy store.†

6 Blessed *shalt* thou *be* when thou comest in, and blessed *shalt* thou *be* when thou goest out.[z]

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a Josh. 8:32. b ch. 11:29; Josh. 8:30–33. c ch. 26:10, 11. d ch. 26:18. * Heb. *for a cursing.* e ch. 33:10. f Exod. 20:4, 23; Isa. 44:9; Hos. 13:2, 3. g 2 Kings 17:9, 10; Jer. 23:24. h Lev. 19:3; Prov. 30:17. i ch. 19:14. j Lev. 19:14. k Exod. 22:21–24; Mal. 3:5. l Lev. 18:8; 20:11; 1 Cor. 5:1. m Lev. 18:23; 20:15. n Lev. 18:9; 20:17. o Lev. 18:17; 20:14. p ch. 19:11, 12; Exod. 21:12–14. q Exod. 23:7, 8; Prov. 1:11–19; Ezek. 22:12. r ch. 28:15, etc.; Psa. 119:21; Gal. 3:10; Rom. 10:5. s Jer. 11:3–5; Rom. 3:19. t Exod. 15:26; Lev. 26:3, etc. u ch. 26:19. v ver. 15, 45. w 1 Tim. 4:8. x Gen. 39:5; Psa. 128:1–4. y ch. 7:13; Gen. 49:25; Psa. 107:38; 127:3. † Or, *dough*, or *kneading-troughs.* z Psa. 121:8.

CHAPTER XXVII.

3. *The words of this law;* supposed to be the law or declaration which follows, ver. 14–26.

4. *Ebal;* Gen. 12:6.

12. *Gerizim;* Gen. 12:6. *Bless the people;* add their Amen, in token of their concurrence, when the Levites should pronounce blessings on the obedient.

13. *To curse;* add their Amen when the Levites should pronounce curses on the disobedient. Ver. 14–26.

15. *Graven or molten image;* for the purpose of worshipping it. Exod. 20:4–6.

16. *Setteth light;* disregards and dishonors. Exod. 20:12.

17. *Landmark;* chap. 19:14.

19. *Perverteth the judgment of;* commits injustice towards those mentioned.

INSTRUCTIONS.

3. All proper methods should be adopted to make the law of God familiar to all the people, and to set before them the motives which God has revealed to induce them to keep it.

10. Whenever God makes any his peculiar people, he lays them under special obligations to obey him; and if they do not, they incur peculiar guilt and expose themselves to an aggravated punishment. Chap. 28:14–68.

15. By adding their solemn Amen to what is uttered, people profess to believe its truth. If it is a curse, they acknowledge its justice; and if a blessing, their desire to receive it.

26. All the revelations and declarations of God are suited to deter men from transgression, and persuade them to obedience, showing that he has no pleasure in the death of the wicked, but great pleasure in their turning from their wickedness, that they may live. Chap. 28; Ezek. 33:11; Luke 15:10.

CHAPTER XXVIII.

2. *These blessings;* the blessings enumerated in ver. 3–14.

A. M. 2553. B. C. 1451. 7 The LORD shall cause thine enemies that rise up against thee to be smitten before thy face:[a] they shall come out against thee one way, and flee before thee seven ways.[b]

8 The LORD shall command the blessing upon thee in thy storehouses,* and in all that thou settest thy hand unto;[c] and he shall bless thee in the land which the LORD thy God giveth thee.

9 The LORD shall establish thee a holy people unto himself,[d] as he hath sworn unto thee,[e] if thou shalt keep the commandments of the LORD thy God, and walk in his ways.

10 And all people of the earth[f] shall see that thou art called by the name of the LORD;[g] and they shall be afraid of thee.[h]

11 And the LORD shall make thee plenteous in goods,† in the fruit of thy body,‡ and in the fruit of thy cattle, and in the fruit of thy ground,[i] in the land which the LORD sware unto thy fathers to give thee.

12 The LORD shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season,[j] and to bless all the work of thy hand: and thou shalt lend unto many nations, and thou shalt not borrow.[k]

13 And the LORD shall make thee the head, and not the tail;[l] and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do *them:*

14 And thou shalt not go aside from any of the words which I command thee this day,[m] *to* the right hand, or *to* the left,[n] to go after other gods to serve them.

15 ¶ But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God,[o] to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee:[p]

16 Cursed *shalt* thou *be* in the city, and cursed *shalt* thou *be* in the field.[q]

17 Cursed *shall be* thy basket and thy store.

18 Cursed *shall be* the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.

19 Cursed *shalt* thou *be* when thou comest in, and cursed *shalt* thou *be* when thou goest out.

20 The LORD shall send upon thee cursing, vexation,[r] and rebuke,[s] in all that thou settest thy hand unto for to do,§ until thou be destroyed, and until thou perish quickly;[t] because of the wickedness of thy doings, whereby thou hast forsaken me.

21 The LORD shall make the pestilence cleave unto thee,[u] until he have consumed thee from off the land, whither thou goest to possess it.

22 The LORD shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword,[v] and with blasting,‖ and with mildew; and they shall pursue thee until thou perish.

23 And thy heaven that *is* over thy head shall be brass, and the earth that *is* under thee *shall be* iron.[w]

24 The LORD shall make the rain of thy land powder and dust: from heaven shall it come down upon thee,[x] until thou be destroyed.

25 The LORD shall cause thee to be smitten before thine enemies:[y] thou shalt go out one way against them, and flee seven ways before them; and shalt be removed¶ into all the kingdoms of the earth.[z]

26 And thy carcass shall be meat unto all fowls of the air, and unto the beasts of the earth,[a] and no man shall fray *them* away.

27 The LORD will smite thee with the botch of Egypt, and with the emerods,[b] and with the scab, and with the itch, whereof thou canst not be healed.

28 The LORD shall smite thee with madness, and blindness, and astonishment of heart:[c]

29 And thou shalt grope at noonday,[d] as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed and spoiled evermore, and no man shall save *thee.*

30 Thou shalt betroth a wife, and another man shall lie with her:[e] thou shalt build a house, and thou shalt not dwell therein:[f] thou shalt plant a vineyard, and shalt not gather* the grapes thereof.

31 Thine ox *shall be* slain before thine eyes, and thou shalt not eat thereof: thine ass *shall be* violently taken away from before thy face, and shall not be restored† to thee: thy sheep *shall be* given unto thine enemies, and thou shalt have none to rescue *them.*

32 Thy sons and thy daughters *shall be* given unto another people,[g] and thine eyes shall look, and fail *with longing* for them all the day long: and *there shall be* no might in thy hand.

33 The fruit of thy land, and all thy labors, shall a nation which thou knowest not eat up;[h] and thou shalt be only oppressed and crushed alway:

34 So that thou shalt be mad for the sight of thine eyes which thou shalt see.

35 The LORD shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head.[i]

36 The LORD shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known;[j] and there shalt thou serve other gods, wood and stone.

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a 2 Sam. 22:38–41. b Josh. 8:22; 2 Chr. 14:9–15. * Or, *barns.* c Lev. 25:21. d Psa. 87:5; 2 Thess. 3:3; 1 Pet. 5:10. e Exod. 19:5, 6. f Mal 3:12. g Dan. 9:18, 19. h ch. 11:25; 1 Chr. 14:17. † Or, *for good.* ‡ Heb. *belly.* i Prov. 10:22. j Joel 2:23. k ch. 15:6. l Isa. 9:14, 15. m ch. 5:32. n Isa. 30:21 o Lev. 26:14, etc. p Lam. 2:17. q Mal. 2:2. r Isa. 28:19. s Isa. 30:17. § Heb. *which thou wouldest do.* t 1 Sam. 14:20; Zech. 14:13.

u Jer. 21:10. v Amos 4:9, 10. ‖ Or, *drought.* w Jer. 14:1–6. x ver. 12; Job 18:15–21. y ch. 32:30. ¶ Heb. *for a removing.* z Jer. 15:4. a Psa. 79:2; Jer. 7:33. b Exod. 9:9, 11; 1 Sam. 5:6, 12. c Jer. 4:9. d Job 5:14; Isa. 59:10. e Jer. 8:10. f Amos 5:11; Mic. 6:15. * Heb. *profane,* or *use it as common meat,* as ch. 20:6. † Heb. *return.* g 2 Chr. 29:9. h Neh. 9:36, 37; Jer. 5:17. i Isa. 1:6. j 2 Chr. 36:6, 17.

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7. *Seven;* used for many.

10. *Called;* Jehovah's people.

23. *Be brass, and—iron;* the heaven would not give any more rain than if it were brass, nor the earth yield any more fruit than if it were iron.

26. *Thy carcass shall be meat;* many of their dead bodies would be left unburied. *Fray;* frighten, scare.

27. *Botch;* painful ulcers. Ver. 35.

32. *No might;* no power to escape the evils or to prevent them.

37 And thou shalt become an astonishment, a proverb, and a byword,[a] among all nations whither the LORD shall lead thee.

38 Thou shalt carry much seed out into the field, and shalt gather *but* little in; [b] for the locust shall consume it.[c]

39 Thou shalt plant vineyards, and dress *them*, but shalt neither drink *of* the wine, nor gather *the grapes;* for the worms shall eat them.[d]

40 Thou shalt have olive-trees throughout all thy coasts, but thou shalt not anoint *thyself* with the oil; for thine olive shall cast *his fruit.*

41 Thou shalt beget sons and daughters, but thou shalt not enjoy them;* for they shall go into captivity.[e]

42 All thy trees and fruit of thy land shall the locust consume.†

43 The stranger that *is* within thee shall get up above thee very high; and thou shalt come down very low.[f]

44 He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail.[g]

45 Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee,[h] till thou be destroyed;[i] because thou hearkenedst not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee:

46 And they shall be upon thee for a sign and for a wonder,[j] and upon thy seed for ever.

47 Because thou servedst not the LORD thy God with joyfulness, and with gladness of heart,[k] for the abundance of all *things;*[l]

48 Therefore shalt thou serve thine enemies,[m] which the LORD shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all *things:*[n] and he shall put a yoke of iron upon thy neck, until he have destroyed thee.[o]

49 The LORD shall bring a nation against thee from far,[p] from the end of the earth, *as swift* as the eagle flieth;[q] a nation whose tongue thou shalt not understand;‡

50 A nation of fierce countenance,[§] which shall not regard the person of the old, nor show favor to the young:[r]

51 And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which *also* shall not leave thee *either* corn, wine, or oil, *or* the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.

52 And he shall besiege thee in all thy gates,[s] until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the LORD thy God hath given thee. A. M. 2553. B. C. 1451.

53 And thou shalt eat the fruit of thine own body,‖ the flesh of thy sons and of thy daughters, which the LORD thy God hath given thee,[t] in the siege, and in the straitness, wherewith thine enemies shall distress thee:

54 *So that* the man *that is* tender among you, and very delicate, his eye shall be evil toward his brother,[u] and toward the wife of his bosom,[v] and toward the remnant of his children which he shall leave:

55 So that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates.

56 The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter,

57 And toward her young one,¶ that cometh out from between her feet, and toward her children which she shall bear;[w] for she shall eat them for want of all *things* secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates.[x]

58 If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious[y] and fearful name,[z] THE LORD[a] THY GOD;[b]

59 Then the LORD will make thy plagues wonderful,[c] and the plagues of thy seed, *even* great plagues, and of long continuance, and sore sicknesses, and of long continuance.

60 Moreover, he will bring upon thee all the diseases of Egypt,[d] which thou wast afraid of; and they shall cleave unto thee.

61 Also every sickness, and every plague, which *is* not written in the book of this law, them will the LORD bring* upon thee, until thou be destroyed.

62 And ye shall be left few in number,[e] whereas ye were as the stars of heaven for multitude;[f] because thou wouldest not obey the voice of the LORD thy God.

63 And it shall come to pass, *that* as the LORD rejoiced over you to do you good, and to multiply you;[g] so the LORD will rejoice over you to destroy you, and to bring you to naught;[h] and ye shall be plucked from off the land whither thou goest to possess it.

64 And the LORD shall scatter thee among all

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a Psa. 44:14. b Mic. 6:15; Hag. 1:6. c Joel 1:4. d Amos 7:1, 2. * Heb. *they shall not be thine.* e 2 Kings 24:14; Lam. 1:5. † Or, *possess.* f Judg. 2:11–15. g ver. 12, 13. h ver. 15. i 2 Kings 17:20. j Ezek. 14:8; 1 Cor. 10:11. k Neh. 9:35–37. l ch. 32:15. m 2 Chr. 12:8; Jer. 5:19; Ezek. 17:3, 7, 12. n Lam. 5:2–6. o Jer. 28:14. p Jer. 5:15; 6:22, 23. q Lam. 4:19. ‡ Heb. *hear.* § Heb. *strong of face;* Prov. 7:13; Eccl. 8:1; Dan. 8:23. r 2 Chr. 36:17; Isa. 47:6. s 2 Kings 25:1–4; Isa. 1:7; 62:8. ‖ Heb. *belly.*

t 2 Kings 6:28, 29; Jer. 19:9; Lam. 2:20; 4:10. u ch. 15:9; Matt. 20:15. v ch. 13:6; Mic. 7:5. ¶ Heb. *afterbirth.* w Isa. 49:15. x ver. 53. y Neh. 9:5; Psa. 72:19. z Psa. 111:9. a Exod. 6:2, 3; Psa. 83:18. b Exod. 20:2; Psa. 50:7; Isa. 41:10. c Dan. 9:12. d ch. 7:15. * Heb. *cause to ascend.* e Neh. 7:4; Isa. 1:9. f Neh. 9:23. g ch. 30:9; Jer. 32:41. h Prov. 1:26; Isa. 1:24.

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40. *Cast his fruit;* it would drop off unripe.

42. *Thy trees;* their leaves.

46. *For ever;* so long as they should continue as a people to transgress his commands.

48. *A yoke of iron;* afflict them with grievous bondage.

49. *Swift as the eagle;* rapid in their conquests.

57. *She shall eat them;* Josephus' Wars of the Jews, b. 5, c. 10, s. 3; b. 6, c. 2, s. 4.

63. *Plucked from off the land;* they were by the Romans carried off from their land and scattered among all nations; and were forbidden again to come within sight of Jerusalem.

A. M. 2553. B. C. 1451. people,[a] from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, *even* wood and stone.

65 And among these nations shalt thou find no ease,[b] neither shall the sole of thy foot have rest: but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind:

66 And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life:

67 In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning![c] for the fear of thy heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.

68 And the LORD shall bring thee into Egypt again with ships,[d] by the way whereof I spake unto thee, Thou shalt see it no more again:[e] and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy *you.*

CHAPTER XXIX.

1 Moses exhorteth them to obedience, by the memory of the works they have seen. 10 All are presented before the Lord to enter into his covenant. 18 The great wrath on him that flattereth himself in his wickedness. 29 Secret things belong unto God.

THESE *are* the words of the covenant, which the LORD commanded Moses to make with the children of Israel in the land of Moab, besides the covenant which he made with them in Horeb.[f]

2 ¶ And Moses called unto all Israel, and said unto them, Ye have seen all that the LORD did before your eyes in the land of Egypt unto Pharaoh,[g] and unto all his servants, and unto all his land;

3 The great temptations which thine eyes have seen, the signs, and those great miracles:[h]

4 Yet the LORD hath not given you a heart to perceive,[i] and eyes to see, and ears to hear, unto this day.

5 And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot:[j]

6 Ye have not eaten bread,[k] neither have ye drunk wine or strong drink;[l] that ye might know that I *am* the LORD your God.

7 And when ye came unto this place, Sihon the king of Heshbon,[m] and Og the king of Bashan, came out against us unto battle, and we smote them:

8 And we took their land, and gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half-tribe of Manasseh.

9 Keep therefore the words of this covenant, and do them,[n] that ye may prosper in all that ye do.

10 ¶ Ye stand this day all of you before the LORD your God;[o] your captains of your tribes, your elders, and your officers, *with* all the men of Israel,

11 Your little ones, your wives, and thy stranger that *is* in thy camp, from the hewer of thy wood unto the drawer of thy water:[p]

12 That thou shouldest enter* into covenant with the LORD thy God, and into his oath,[q] which the LORD thy God maketh with thee this day:

13 That he may establish thee to-day for a people unto himself,[r] and *that* he may be unto thee a God, as he hath said unto thee,[s] and as he hath sworn unto thy fathers, to Abraham,[t] to Isaac,[u] and to Jacob.[v]

14 Neither with you only do I make this covenant and this oath;

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[a] Jer. 16:13; 50:17; Ezek. 11:16, 17. [b] Amos 9:4. [c] Job 7:4. [d] Hos. 8:13; 9:3. [e] ch. 17:16. [f] ch. 5:2, 3. [g] Exod. 8–12. [h] ch. 4:34. [i] Isa. 6:9, 10; 63:17; John 8:43. [j] ch. 8:4. [k] Exod. 16:35; Psa. 78:24, 25. [l] 1 Cor. 9:25. [m] Num. 21:23. [n] Josh. 1:7, 8. [o] 2 Chr. 23:16; 34:29–32; Neh. 8:2. [p] Josh. 9:21, 27 * Heb. *pass.* [q] Neh. 10:29. [r] ch. 28:9. [s] Exod. 6:7. [t] Gen. 17:7. [u] Gen. 26:3, 4. [v] Gen. 28:13–15.

68. *Ye shall be sold—and no man shall buy you;* many were sold into perpetual bondage, and many more were offered for sale for whom their conquerors could not find a market, so great were their numbers; and multitudes were slain or left to perish. See Josephus, Patrick, Basnage, Newton, Keith, etc.

INSTRUCTIONS.

2. No tongue can express nor finite mind conceive the number, greatness, variety, richness, or duration of the blessings which flow from obeying God.

15. The miseries comprehended in the curses which flow from continued disobedience to God, as much surpass all finite conception as the blessings which flow from his favor.

24. As all the elements are under the control of God, he can at any time arm them against his foes, and pursue them with wrath till they perish.

28. Diseases of body and mind are God's servants. They go and come at his bidding, and fasten their deadly fangs on such as he commissions them to torment and destroy.

32. Few calamities are more dreadful than to see the misery of children and be unable to help them.

45. What renders calamities vastly more dreadful is, a conviction that we by our own wickedness have occasioned them.

57. The horrors of famine can be but faintly conceived; and if the sufferings occasioned by sin are so great in this world, what must they be in the world to come?

67. The history of the Jews for more than eighteen hundred years demonstrates the truth of the predictions contained in this chapter, and conclusively proves that in uttering them Moses spoke by the direction, and under the guidance of the Holy Ghost.

CHAPTER XXIX.

1. *The covenant;* the declarations of God with regard to the duty of the Israelites, his blessings on the obedient, and his curses on the disobedient. *In Horeb;* Exod. 19:3–5; 24:2–8.

2. *Ye have seen;* many of the older ones had seen, and the rest had heard.

4. *To perceive;* the spiritual beauty, excellence, and glory of God, and the supreme blessedness of loving, believing, and obeying him. This perception no one has without receiving it from God. The great body of the Israelites did not feel their need of this, did not seek it, nor desire it, nor obtain it. They rebelled against God, and nearly all who when they came out of Egypt were over twenty years old, died in the wilderness.

5. *Your clothes—thy shoe;* these God so provided and preserved as to keep them from want.

6. *Not eaten bread, neither—drunk wine;* they lived on manna, and drank water from the rock.

12. *Enter into covenant;* by engaging to obey him; on the fulfilment of which engagements he promised to bless them.

14. *Neither with you only;* God made this covenant not only with them, but with their posterity and with all who should obey him. Heb. 6:13–20.

15 But with *him* that standeth here with us this day before the LORD our God, and also with *him* that *is* not here with us this day:[a]

16 (For ye know how we have dwelt in the land of Egypt; and how we came through the nations which ye passed by;

17 And ye have seen their abominations, and their idols,* wood and stone, silver and gold, which *were* among them:)

18 Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the LORD our God, to go *and* serve the gods of these nations; lest there should be among you a root that beareth gall†[b] and wormwood;[c]

19 And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination‡ of my heart, to add drunkenness to thirst:§[d]

20 The LORD will not spare him, but then the anger of the LORD,[e] and his jealousy shall smoke against that man,[f] and all the curses that are written in this book shall lie upon him, and the LORD shall blot out his name from under heaven.[g]

21 And the LORD shall separate him unto evil out of all the tribes of Israel,[h] according to all the curses of the covenant that are written‖ in this book of the law:

22 So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which the LORD hath laid upon it;¶

23 *And that* the whole land thereof *is* brimstone, and salt,[i] *and* burning, *that* it is not sown, nor beareth,[j] nor any grass groweth therein, like the overthrow of Sodom and Gomorrah, Admah and Zeboim, which the LORD overthrew in his anger and in his wrath:[k] A. M. 2553. B. C. 1451.

24 Even all nations shall say, Wherefore hath the LORD done thus unto this land?[l] what *meaneth* the heat of this great anger?

25 Then men shall say, Because they have forsaken the covenant of the LORD God of their fathers, which he made with them when he brought them forth out of the land of Egypt:

26 For they went and served other gods, and worshipped them, gods whom they knew not, and *whom* he had not given* unto them:†

27 And the anger of the LORD was kindled against this land,[m] to bring upon it all the curses that are written in this book:

28 And the LORD rooted them out of their land in anger, and in wrath, and in great indignation,[n] and cast them into another land, as *it is* this day.

29 The secret *things belong* unto the LORD our God;[o] but those *things which are* revealed *belong* unto us and to our children for ever,[p] that *we* may do all the words of this law.

CHAPTER XXX.

1 Great mercies promised unto the repentant. 11 The commandment is manifest. 15 Death and life are set before them.

AND it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call *them* to mind among all the nations, whither the LORD thy God hath driven thee,[q]

2 And shalt return unto the LORD thy God,[r] and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thy heart, and with all thy soul;

3 That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will

a Acts 2:39. * Heb. *dungy gods.* † Heb. *rosh;* or, *a poisonous herb.* b Acts 8:23. c Heb. 12:15. ‡ Or, *stubbornness;* Jer. 3:17; 7:24. § Heb. *the drunken to the thirsty.* d Isa. 30:1; Rom. 2:5. e Psa. 74:1. f Psa. 79:5. g ch. 9:14; Ezek. 14:7, 8. h Matt. 24:51. ‖ Heb. *is written.* ¶ Heb. *wherewith the* LORD *hath made it sick.* i Jer. 17:6; Zeph. 2:9. j Psa. 107:34. k Gen. 19:24; Jer. 20:16. l 1 Kings 9:8, 9; Jer. 22:8, 9. * Heb. *divided.* † Or, who *had not given to them* any portion. m Dan. 9:11–14. n 1 Kings 14:15. o Jer. 23:18; Dan. 2:22, 28; 1 Cor. 2:16. p Psa. 78:2–7; 2 Tim. 3:16. q 1 Kings 8:47, 48. r Isa. 55:7; 1 John 1:9.

18. *Gall and wormwood;* bitter and poisonous plants, here representing the effects of sinful practices.

20. *Blot out his name;* destroy him.

22. *That land;* the land of Canaan.

23. *Brimstone, and salt;* utterly barren.

24. *This great anger;* of God against Canaan, in turning it from fertility to barrenness, and visiting its inhabitants with such awful calamities.

26. *Whom he had not given;* who had not done and could not do any thing for them.

29. *Secret things;* things not revealed, and which we do not and need not know. *Things—revealed;* those which God makes known, or has given us the means of knowing, and which we need to know.

INSTRUCTIONS.

4. So long as men continue to neglect what they know to be right and do what they know to be wrong, God will not give them hearts to perceive his spiritual glory, or to enjoy his infinite love.

9. A faithful survey of the past dealings of God with us and our friends, is well adapted to lead us to do his will, and thus to secure all needed good.

12. The course taken by parents deeply affects their children for both worlds, and may be a means of their salvation or of their destruction.

18. Apostasies from God begin in the heart; and in order to escape destruction, men must with all diligence keep their hearts in the love of God, with them believe unto righteousness, and from them make profession of their faith and love to salvation.

19. For a man to think that he shall be happy in a course of sinning, or can continue in it and escape destruction, is one of the surest ways to ruin.

23. The past and present state of Palestine, as well as of the Jews its ancient inhabitants, is a fulfilment of the word of God by Moses, uttered and recorded more than three thousand years ago; and a proof that none of his declarations will fail, but all in due time come to pass.

28. Men of various nations, characters, and countries now say, concerning the Jews and the land of Canaan, what Moses here predicted that they would say; and thus show that he was inspired by Him who sees the end from the beginning, and can describe things thousands of years before, with as much accuracy as after they have taken place.

29. God gives us the means of knowing all that we need to know; and for us to strive or wish to know what we cannot, ought not, and need not know, is foolish, hurtful, and wicked. The more content we are without such knowledge the better; while, by the revelation of God, to know him in such a manner as to love and obey him, is the whole of man's duty, excellence, blessedness, and glory.

CHAPTER XXX.

1. *These things;* the things mentioned in the previous chapters.

A. M. 2553. B. C. 1451. return and gather thee from all the nations, whither the LORD thy God hath scattered thee.[a]

4 If *any* of thine be driven out unto the outmost *parts* of heaven,[b] from thence will the LORD thy God gather thee, and from thence will he fetch thee:

5 And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.

6 And the LORD thy God will circumcise thy heart, and the heart of thy seed, to love the LORD thy God with all thy heart, and with all thy soul, that thou mayest live.

7 And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.[c]

8 And thou shalt return and obey the voice of the LORD, and do all his commandments which I command thee this day.

9 And the LORD thy God will make thee plenteous in every work of thy hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good:[d] for the LORD will again rejoice over thee for good,[e] as he rejoiced over thy fathers;

10 If thou shalt hearken unto the voice of the LORD thy God,[f] to keep his commandments and his statutes *which are* written in this book of the law,[g] *and* if thou turn unto the LORD thy God with all thy heart, and with all thy soul.[h]

11 ¶ For this commandment which I command thee this day, it *is* not hidden from thee,[i] neither *is* it far off.

12 It *is* not in heaven, that thou shouldest say, Who shall go up for us to heaven,[j] and bring it unto us, that we may hear it, and do it?

13 Neither *is it* beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?

14 But the word *is* very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

15 ¶ See, I have set before thee this day life and good, and death and evil;[k]

16 In that I command thee this day to love the LORD thy God,[l] to walk in his ways, and to keep his commandments, and his statutes, and his judgments,[m] that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it.

17 But if thy heart turn away,[n] so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them;

18 I denounce unto you this day, that ye shall surely perish,[o] *and that* ye shall not prolong *your* days upon the land, whither thou passest over Jordan to go to possess it.

19 I call[p] heaven[q] and earth to record this day against you,[r] *that* I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live:

20 That thou mayest love the LORD thy God, *and* that thou mayest obey his voice, and that thou mayest cleave unto him; for he *is* thy life,[s] and the length of thy days; that thou mayest dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

CHAPTER XXXI.

1 Moses encourageth the people. 7 He encourageth Joshua. 9 He delivereth the law unto the priests to read it in the seventh year to the people. 14 God giveth a charge to Joshua, 19 and a song to testify against the people. 24 Moses delivereth the book of the law to the Levites to keep. 28 He maketh a protestation to the elders.

AND Moses went and spake these words unto all Israel.

2 And he said unto them, I *am* a hundred and twenty years old this day;[t] I can no more go out and come in: also the LORD hath said unto me, Thou shalt not go over this Jordan.[u]

3 The LORD thy God, he will go over before thee,[v] *and* he will destroy these nations from before thee, and thou shalt possess them: *and* Joshua, he shall go over before thee, as the LORD hath said.[w]

4 And the LORD shall do unto them as he did to Sihon and to Og,[x] kings of the Amorites, and unto the land of them, whom he destroyed.

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a Jer. 32:37, etc.; Ezek. 36:24. b Neh. 1:9. c Isa. 14:1-27; Obad. 10. d ch. 28:11. e Zeph. 3:17. f Isa. 55:2, 3. g 1 Cor. 7:19. h ver. 2; Lam. 3:40, 41; Ezek. 33:11, etc. i Psa. 147:19; Isa. 45:19. j Rom. 10:6, etc. k ver. 1, 19; ch. 11:26. l Matt. 22:37, 38. m John 14:21. n Prov. 14:14.

o ch. 8:19. p ch. 4:26; 31:28. q ch. 32:1; Isa. 1:2; Jer. 2:12, 13. r Jer. 22:29; Mic. 6:1, 2. s Psa. 27:1; 36:5; John 11:25; Acts 17:28. t ch. 34:7; Exod. 7:7. u ch. 3:27; Num. 20:12. v ch. 9:3; Psa. 44:2, 3. w Num. 27:18-21. x Num. 21:24, 33.

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6. *Circumcise thy heart;* turn it from the love and practice of sin to the love and practice of holiness. *Mayest live;* live a life of holiness and prosperity on earth, and of blessedness and glory in heaven. Rom. 2:29; Col. 2:11–13.

11. *It is not hidden—neither is it far off;* not difficult, but easy to be understood. What was wanted was humble, docile, obedient, and affectionate hearts. Rom. 10:6–11; 2 Tim. 3:14–17.

15. *Life and good;* temporal and eternal, to be obtained as the gracious gift of God, by obeying him. *Death and evil;* which they would bring upon themselves by disobeying him. Ver. 16–18.

19. *Choose life;* by choosing to obey God, and thus obtain it. Ver. 20.

INSTRUCTIONS.

3. However great or long continued the calamities which any suffer in this world on account of their sins, if they think upon their ways, repent, and turn heartily to the Lord, he will forgive them and bestow upon them freely, for Christ's sake rich and lasting blessings. Prov. 1:23; Isa. 55:7.

6–10. When men turn heartily to the Lord, it is because he by his Spirit turns them. Jer. 31:18. Of the necessity of this turning, circumcision under the Old Testament was a sign. Hence the reason why to love the Lord and to keep his commandments is spoken of as the circumcision of the heart. Ver. 6; Rom. 2:28, 29.

14. The way of salvation revealed in the Old Testament is the same as that revealed in the New. Hence Paul, in describing it, employed the language used by Moses, and to persuade men to embrace it, reasoned with them out of the Old Testament scriptures.

19. To be saved, men must choose to obey God; and what is most efficacious in leading them to do this, will do the most towards their salvation. Josh. 24:15; Prov. 1:29.

CHAPTER XXXI.

2. *Go out and come in;* perform the duties of leader of Israel.

3. *He will go over;* in his visible presence on the mercy-seat. Ver. 8.

5 And the LORD shall give them up before your face,[a] that ye may do unto them according unto all the commandments which I have commanded you.

6 Be strong[b] and of a good courage,[c] fear not, nor be afraid of them: for the LORD thy God, he *it is* that doth go with thee; he will not fail thee, nor forsake thee.[d]

7 ¶ And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage:[e] for thou must go with this people unto the land which the LORD hath sworn unto their fathers to give them; and thou shalt cause them to inherit it.

8 And the LORD, he *it is* that doth go before thee;[f] he will be with thee, he will not fail thee, neither forsake thee:[g] fear not, neither be dismayed.

9 ¶ And Moses wrote this law, and delivered it unto the priests the sons of Levi,[h] which bare the ark of the covenant of the LORD, and unto all the elders of Israel.

10 And Moses commanded them, saying, At the end of *every* seven years, in the solemnity of the year of release,[i] in the feast of tabernacles,[j]

11 When all Israel is come to appear before the LORD thy God in the place which he shall choose,[k] thou shalt read this law before all Israel in their hearing.[l]

12 Gather the people together,[m] men, and women, and children, and thy stranger that *is* within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law:

13 And *that* their children,[n] which have not known *any thing*, may hear, and learn to fear the LORD your God, as long as ye live in the land whither ye go over Jordan to possess it.

14 ¶ And the LORD said unto Moses, Behold, thy days approach that thou must die:[o] call Joshua, and present yourselves in the tabernacle of the congregation, that I may give him a charge.[p] And Moses and Joshua went, and presented themselves in the tabernacle of the congregation.

15 And the LORD appeared in the tabernacle in a pillar of a cloud:[q] and the pillar of the cloud stood over the door of the tabernacle.

16 ¶ And the LORD said unto Moses, Behold, thou shalt sleep* with thy fathers; and this people will rise up,[r] and go a whoring after the gods of the strangers of the land,[s] whither they go *to* *be* among them, and will forsake me, and break my covenant which I have made with them. A. M. 2553. B. C. 1451.

17 Then my anger shall be kindled against them in that day, and I will forsake them,[t] and I will hide my face from them,[u] and they shall be devoured, and many evils and troubles shall befall† them; so that they will say in that day, Are not these evils come upon us, because our God *is* not among us?[v]

18 And I will surely hide my face in that day for all the evils which they shall have wrought, in that they are turned unto other gods.

19 Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be a witness for me against the children of Israel.

20 For when I shall have brought them into the land which I sware unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves,[w] and waxen fat; then will they turn unto other gods, and serve them, and provoke me, and break my covenant.

21 And it shall come to pass, when many evils and troubles are befallen them,[x] that this song shall testify against‡ them as a witness; for it shall not be forgotten out of the mouths of their seed: for I know their imagination which they go about,§ even now,[y] before I have brought them into the land which I sware.

22 ¶ Moses therefore wrote this song the same day, and taught it the children of Israel.

23 And he gave Joshua the son of Nun a charge, and said, Be strong and of a good courage: for thou shalt bring the children of Israel into the land which I sware unto them: and I will be with thee.

24 ¶ And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished,

25 That Moses commanded the Levites, which bare the ark of the covenant of the LORD, saying,

26 Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee.[z]

27 For I know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day, ye

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a Ch. 7:2, 18. b Josh. 10:25; 1 Chr. 22:13. c ch. 20:4; Isa. 43:1–5. d Josh. 1:5; Heb. 13:5. e ch. 3:28; Josh. 1:6; Eph. 6:10. f ver. 3; Exod. 13:21, 22. g ver. 6. h ver. 25, 26. i ch. 15:1. j Lev. 23:34. k ch. 16:16. l Josh. 8:34; 2 Kings 23:2; Neh. 8:1–8. m ch. 4:10. n Psa. 78:4–8. o ch. 34:5. p ver. 23; Num. 27:19. q Exod. 33:9. * Heb. *lie down;* 2 Sam. 7:12.

r Exod. 32:6. s Exod. 34:15; Judg. 2:17–20; Psa. 73:27; Jer. 3:1; Ezek. 16:15. t 2 Chr. 15:2. u Isa. 64:7; Ezek. 39:23, 24. † Heb. *find.* v Num. 14:42; Judg. 6:13. w ch. 32:15; Neh. 9:25, 26; Hos. 13:6. x ver. 17. ‡ Heb. *before.* § Heb. *do.* y Psa. 139:2; Hos. 5:3. z 2 Kings 22:8, etc.

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9. *This law;* according to some, the book of Deuteronomy. But there seems to be no valid ground for thus limiting the words. Better, the whole law. See note, chap. 17:18.

13. *Not known any thing;* not witnessed what God had done for his people.

17. *Hide my face;* withdraw tokens of favor.

19. *This song;* as in the following chapter.

26. *For a witness against thee;* when they should rebel against God.

INSTRUCTIONS.

2. As the limit of human life is set, the aged, even if they enjoy good health, must soon die; this they should feel, and endeavor so to live as to be prepared at any time to leave this world and enter heaven.

5. In destroying the Canaanites and taking possession of their country, the Israelites were only doing what God commanded them. Their example gives no authority to any nation to destroy another, take their country, or make war upon them, without a command from God.

8. With the presence and favor of God men may safely and properly undertake any service, however difficult, dangerous, or trying, to which he calls them.

13. The laws of God should be made known and be often inculcated upon all the people, young and old, rich and poor, bond and free, that all may understand them, and the reasons for obeying them which he has revealed.

18. God is perfectly acquainted with all the sins which any will ever commit; and their iniquities alone lead him ever to withdraw from them the manifestations of his favor.

A. M. 2553. B. C. 1451. have been rebellious against the LORD;[a] and how much more after my death?

28 ¶ Gather unto me all the elders of your tribes,[b] and your officers, that I may speak these words in their ears, and call heaven and earth to record against them.[c]

29 For I know that after my death ye will utterly corrupt *yourselves*,[d] and turn aside from the way which I have commanded you; and evil will befall you in the latter days;[e] because ye will do evil in the sight of the LORD, to provoke him to anger through the work of your hands.

30 And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended.

CHAPTER XXXII.

1 Moses' song, which setteth forth God's mercy and vengeance. 46 He exhorteth them to set their hearts upon it. 48 God sendeth him up to mount Nebo, to see the land, and die.

GIVE ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.[f]

2 My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass:[g]

3 Because I will publish the name of the LORD: ascribe ye greatness unto our God.[h]

4 *He is* the Rock,[i] his work *is* perfect;[j] for all his ways *are* judgment:[k] a God of truth and without iniquity, just and right *is* he.[l]

5 They have corrupted themselves,* their spot *is* not *the spot* of his children:† *they are* a perverse and crooked generation.

6 Do ye thus requite the LORD, O foolish people and unwise? *is* not he thy father[m] *that* hath bought thee?[n] hath he not made thee, and established thee?

7 ¶ Remember the days of old, consider the years of many generations:‡ ask thy father, and he will show thee; thy elders, and they will tell thee.

8 When the Most High divided to the nations their inheritance,[o] when he separated the sons of Adam,[p] he set the bounds of the people according to the number of the children of Israel.

9 For the LORD'S portion *is* his people;[q] Jacob *is* the lot§ of his inheritance.[r]

10 He found him in a desert land, and in the waste howling wilderness; he led‖ him about, he instructed him, he kept him as the apple of his eye.[s]

11 As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings;[t]

12 *So* the LORD alone did lead him, and *there was* no strange god with him.

13 He made him ride on the high places of the earth,[u] that he might eat the increase of the fields; and he made him to suck honey out of the rock,[v] and oil out of the flinty rock;

14 Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape.

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[a] Exod. 32:9. [b] Gen. 49:1, 2. [c] ch. 32:1. [d] Judg. 2:19. [e] 2 Chr. 34:24. [f] ch. 30:19; Psa. 50:4. [g] Psa. 72:6; Isa. 55:10, 11; Mic. 5:7. [h] 1 Chr. 29:11; Rev. 7:11, 12. [i] Psa. 18:2. [j] Eccl. 3:14. [k] Dan. 4:37. [l] Psa. 92:15. * Heb. *He hath corrupted to himself.* † Or, that they are *not his children*, that is *their blot.* [m] Exod. 15:16; 1 Cor. 6:20. [n] ch. 28:64. ‡ Heb. *generation and generation.* [o] Acts 17:26. [p] Gen. 11:8. [q] Exod. 19:5; Psa. 135:4. § Heb. *cord.* [r] Psa. 78:71; Eph. 1:18. ‖ Or, *compassed.* [s] Zech. 2:8. [t] Isa. 63:9. [u] Isa. 58:14. [v] Psa. 81:16.

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21. Prosperity often leads men to forget God, turn from him, and draw down upon themselves his desolating judgments. But their own consciences will testify against them, and if they turn not to him will mar their enjoyments and ere long make them wretched.

29. A good man knows that no trust can safely be placed in the human heart; that without the constant keeping of God, however great its mercies or trials, it will show itself to be deceitful above all things and desperately wicked; and that there is no hope for the cause of God and holiness on earth but in the riches of his grace.

CHAPTER XXXII.

1. *Give ear—hear;* this mode of address was designed to awaken attention, and impress on the hearers the importance of the subject.

2. *Drop as the rain;* be copious and refreshing. *Distil as the dew;* be gentle, penetrating, and efficacious.

3. *Publish the name;* proclaim those perfections by the manifestation of which God makes himself known. *Ascribe ye greatness unto our God;* treat him according to his true character.

4. *The Rock;* this is the first time God is called a rock, in the Bible. It expresses his durable and unchanging perfection, and the safety of trusting in him and reposing on him our hopes for eternity. Ver. 15, 18; Psa. 31:2, 3; Matt. 7:24, 25; 16:18. *Judgment;* just, and right.

5. *Not the spot of his children;* do not possess their character, nor appear as his people.

6. *Requite;* repay, recompense. *Thy father;* one who treated them as children. *Bought thee;* by delivering them from Egyptian bondage. *Made thee;* made them a great people. *Established thee;* as an independent nation, with a regular and good government.

7. *Remember the days of old;* what God has done for your ancestors, and through them, for you.

8. *He set the bounds of the people;* so ordered events in his providence, when he divided the earth among the nations, that the Canaanites, who for their sins were to be destroyed, should inherit the land that was to be possessed by the Israelites; and thus prepare for them houses, cities, cultivated fields, and all needful things. *According to the number of the children of Israel;* a land just large and good enough for the best accommodation of the twelve tribes of Israel. Gen. 10:32; 11:9.

9. *The Lord's portion;* those whom he set apart especially for himself, treated as his peculiar treasure, and from whom he might rightfully expect a special revenue of glory. *Jacob;* who represents his descendants.

10. *He found him in a desert land;* he went, as it were, to look after his people in the wilderness, found them there, entered into covenant with them, and consecrated them as his people. Chap. 8:11–18. *Led him about;* Numbers 33:3–49.

11. *Stirreth up her nest;* that is, her young brood, exciting them to fly. *Fluttereth over her young;* in cherishing and defending them. *Spreadeth abroad her wings;* to protect her young, assist them in flying, and if need be carry them, as a parent would a feeble or weary child.

12. *So the Lord;* excited his people to leave their bondage in Egypt, and protected and assisted them on their way to the promised land. *No strange god with him;* none had assisted the Israelites or bestowed upon them any blessings except Jehovah.

13. *Ride on the high places;* expressive of their prosperity. *Honey out of the rock, and oil;* from the most rocky parts of the country, where these things would abound.

14. *The breed of Bashan;* in Bashan was found excellent pasturage, and its cattle and flocks were celebrated for their strength and fatness. *Fat of kidneys of wheat;* a figurative description of wheat whose kernels are all plump and of a fine quality.

15 ¶ But Jeshurun waxed fat,[a] and kicked:[b] thou art waxen fat, thou art grown thick, thou art covered *with fatness;* then he forsook God *which* made him, and lightly esteemed the Rock of his salvation.[c]

16 They provoked him to jealousy with strange *gods,*[d] with abominations provoked they him to anger.

17 They sacrificed unto devils,[e] not to God;* to gods whom they knew not, to new *gods that* came newly up, whom your fathers feared not.

18 Of the Rock *that* begat thee thou art unmindful, and hast forgotten God that formed thee.[f]

19 And when the LORD saw *it,* he abhorred† *them,* because of the provoking of his sons, and of his daughters.

20 And he said, I will hide my face from them, I will see what their end *shall be:* for they *are* a very froward generation, children in whom *is* no faith.

21 They have moved me to jealousy with *that which is* not God; they have provoked me to anger with their vanities: and I will move them to jealousy with *those which are* not a people;[g] I will provoke them to anger with a foolish nation.

22 For a fire is kindled in mine anger,[h] and shall burn‡ unto the lowest hell, and shall consume§ the earth with her increase,[i] and set on fire the foundations of the mountains.

23 I will heap mischiefs upon them; I will spend mine arrows upon them.[j]

24 *They shall be* burnt with hunger, and devoured with burning heat,‖ and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust.[k]

25 The sword without, and terror within,¶ shall destroy* both the young man and the virgin, the suckling *also* with the man of gray hairs. A. M. 2553. B. C. 1451.

26 I said, I would scatter them into corners,[l] I would make the remembrance of them to cease from among men:

27 Were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, *and* lest they should say, Our hand *is* high, and the LORD hath not done† all this.

28 For they *are* a nation void of counsel, neither *is there any* understanding in them.

29 Oh that they were wise, *that* they understood this, *that* they would consider their latter end![m]

30 How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them,[n] and the LORD had shut them up?

31 For their rock *is* not as our Rock,[o] even our enemies themselves *being* judges.[p]

32 For their vine *is* of‡ the vine of Sodom,[q] and of the fields of Gomorrah:[r] their grapes *are* grapes of gall, their clusters *are* bitter:

33 Their wine *is* the poison of dragons,[s] and the cruel venom of asps.[t]

34 *Is* not this laid up in store with me,[u] *and* sealed up among my treasures?

35 To me *belongeth* vengeance,[v] and recompense; their foot shall slide in *due* time:[w] for the day of their calamity *is* at hand,[x] and the things that shall come upon them make haste.

36 For the LORD shall judge his people, and repent himself for his servants,[y] when he seeth that *their* power§ is gone, and *there is* none shut up, or left.

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a Isa. 44:2. b 1 Sam. 2:29; Acts 9:5. c Neh. 9:25, 26. d 1 Cor. 10:22. e 1 Cor. 10:20. * Or, which were *not God;* ver. 21. f Isa. 17:10. † Or, *despised.* g Rom. 10:19. h Lam. 4:11. ‡ Or, *hath burned.* § Or, *hath consumed.* i Zeph. 3:8. j Ezek. 5:16. ‖ Heb. *coals;* Hab. 3:5. k Ezek. 14:21. ¶ Heb. *from the chambers.* * Heb. *bereave.* l Isa. 63:16. † Or, *Our high hand, and not the Lord, hath done.* m Psa. 81:13. n Isa. 50:1. o 1 Sam. 2:2. p 1 Sam 4:8. ‡ Or, worse *than.* q Jer. 2:21. r Isa. 1:10. s Psa. 58:4. t Rom. 3:13. u Jer. 2:22; Rom. 2:5. v Heb. 10:30. w Jer. 13:16. x 2 Pet. 2:3. y Judg. 10:15, 16. § Heb. *hand.*

15. *Jeshurun;* that is, Israel; a term of endearment, meaning upright.

16. *Provoked him to jealousy;* greatly offended him.

19. *The provoking;* the provocation which his rebellious children gave him. *His sons, and—his daughters;* by birth and privileges. Yet they rebelled against him. Isa. 1:2–4.

21. *That which is not God;* that is, by the worship of idols. *Vanities;* a common term for the heathen gods, which are nothing, and which disappoint the hopes of those who trust in them. *Those which are not a people—a foolish nation;* these words describe the heathen nations as being ignorant of God and having no covenant with him, and thus not deserving the name of peoples. Since God's people have provoked him to anger by worshipping the gods of the heathen, he will provoke them to anger by taking away their privileges, and giving them to the heathen. This he has done, first, by setting heathen rulers over them, as the Babylonians and Romans; secondly, by bringing the Gentiles into their place as his peculiar people. Rom. 10:19; 11:11–36.

22. *A fire is kindled—set on fire the foundations of the mountains;* a figurative description of the awful effect of God's wrath, which nothing can withstand, and which follows the sinner to the eternal world.

27. *The wrath of the enemy;* the anger of the enemies of Israel manifesting itself in blasphemous reproaches against the God of Israel. They would ascribe the destruction of Israel to the weakness of Jehovah and to their own strength. God fears not the power of the enemy to injure his people, but is concerned for the honor of his own name. Compare Exod. 32:12; Num. 14:13–16; Deut. 9:28; 2 Sam. 1:20. From regard to his own glory, in which the highest welfare of his church is involved, he will not utterly destroy his ancient covenant people, but will keep them, as he is now doing, distinct, with a view, when they shall repent and turn to him, of bringing them again into his church and adopting them, with all believing Gentiles, as his people. *Our hand is high;* our high, strong hand, and not Jehovah, hath done this.

28. *Void of counsel;* they did not so understand their true interests as to take the way to secure them, but took that which ruined them. Matt. 27:25; Luke 13:34, 35.

29. *Consider their latter end;* in such a manner as to shun the course that will make it wretched, and take the course that will make it blessed. Chap. 30:19.

30. *One chase a thousand;* one of the enemies of Israel put to flight a thousand Israelites. Had they remained obedient to God, the opposite of this would have been true. Compare chap. 28:7; Lev. 26:8; Josh. 23:10, with chap. 28:25; Lev. 26:36, 37.

31. *Their rock;* the gods of the heathen.

32, 33. *Their vine—their grapes—their clusters—their wine;* all their works, proceeding from their wicked hearts, are corrupt; as if the vine should bear only poisonous and bitter fruit, and the wine that comes from its clusters should be filled with deadly venom. There seems to be an allusion here to certain fruits growing on the borders of the Dead sea, which are without fair to the eye, but within empty and worthless, yielding no food that can be eaten.

34. *This;* the Lord's indignation against their sins, and his purpose to punish them.

36. *Judge his people, and repent himself for his servants;* turn from his fierce anger, and be merciful to them. *When he seeth;* when God sees their helplessness, and they repent of their sins and turn to him.

A. M. 2553. B. C. 1451.

37 And he shall say, Where *are* their gods, *their* rock in whom they trusted,

38 Which did eat the fat of their sacrifices, *and* drank the wine of their drink-offerings? let them rise up and help you,[a] *and* be your protection.*

39 See now that I, *even* I, *am* he,[b] and *there is* no god with me: I kill, and I make alive;[c] I wound, and I heal: neither *is there any* that can deliver out of my hand.

40 For I lift up my hand to heaven, and say, I live for ever.

41 If I whet my glittering sword,[d] and my hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me.

42 I will make mine arrows drunk with blood,[e] and my sword shall devour flesh; *and that* with the blood of the slain and of the captives from the beginning of revenges upon the enemy.

43 Rejoice, O ye nations, *with* his people:† for he will avenge the blood of his servants,[f] and will render vengeance to his adversaries, and will be merciful unto his land, *and* to his people.[g]

44 ¶ And Moses came and spake all the words of this song in the ears of the people, he, and Hoshea,‡ the son of Nun.

45 And Moses made an end of speaking all these words to all Israel:

46 And he said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law.[h]

47 For it *is* not a vain thing for you; because it *is* your life:[i] and through this thing ye shall prolong *your* days in the land, whither ye go over Jordan to possess it.

48 And the LORD spake unto Moses that self-same day, saying,

49 Get thee up into this mountain Abarim,[j] *unto* mount Nebo, which *is* in the land of Moab, that *is* over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession:

50 And die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in mount Hor,[k] and was gathered unto his people:

51 Because ye trespassed against me among the children of Israel at the waters of Meribah-Kadesh,§ in the wilderness of Zin;[l] because ye sanctified me not in the midst of the children of Israel.[m]

52 Yet thou shalt see the land before *thee;*[n] but thou shalt not go thither unto the land which I give the children of Israel.

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[a] Judg. 10:14. * Heb. *a hiding for you.* [b] Isa. 45:5, 18, 22. [c] Psa. 68:20; Rev. 1:17, 18. [d] Ezek. 21:9–15. [e] Psa. 45:5. † Or, *Sing ye;* or, *Praise his people, ye nations.* [f] Rev. 19:2. [g] Psa. 85:1. ‡ Or, *Joshua.* [h] Prov. 3:1–4; Ezek. 40:4. [i] Lev. 18:5; Prov. 4:22. [j] Num. 27:12, 13. [k] Num. 20:24–29. § Or, *Strife at Kadesh.* [l] Num. 20:11, 12. [m] Lev. 10:3; Isa. 8:13. [n] ch. 34:1–4.

37. *Their gods;* false gods, in whom they had trusted.

38. *Eat the fat of their sacrifices;* idols to whom they had sacrificed. *Let them rise;* if they can; but they cannot, and there is no help but in Jehovah.

42. *From the beginning of revenges upon the enemy;* rather, from the head of the leaders of the enemy.

43. *With his people;* in their repentance and deliverance from their oppressors, and in their restoration again in due time to the privileges of his chosen and redeemed people. Zech. 12:10; Rom. 11:15. Others prefer to render, Rejoice, ye nations who are his people.

47. *Your life;* that on which their continuance and prosperity would depend.

49. *Abarim;* Num. 27:12–14.

50. *In mount Hor;* Num. 20:22–29.

51. *Meribah-Kadesh;* Num. 20:11–13.

INSTRUCTIONS.

1. The instructions of God through his inspired servants, as recorded in the Scriptures, are worthy of universal attention.

2. As the rain and the dew, so the truths of the Bible are perfectly adapted to produce their appropriate effects. Isa. 55:10–13.

4. Nothing could be added to or taken from the character of God, which would make it more perfect; and no change in his dealings could make them in any respect better.

5. Men are the authors of all their own wickedness, and they are wholly to blame for it. The more they have of it the more unlike they are to God, and the more guilty in his sight.

6. To live in sin, after all that God has done to deliver us from it, is the vilest and basest ingratitude, and exposes to the most fearful retribution.

8. The consideration that God thought kindly and graciously of us before we were born, and so ordered things that our wants of body and soul may all be supplied, is suited to impress our obligation to love and serve him, and to show our utter inexcusableness and great guilt if we neglect it.

11. God takes a variety of ways to influence men to work out their own salvation, and renders their efforts effectual to their mounting up on wings as eagles, going from strength to strength and holding on their way, till in heaven they stand, trophies of grace, perfect before God, to his infinite and everlasting joy. So should parents and ministers do, with regard to the young; and if in this they imitate the divine example, or are as true to parental instinct as the eagle, they may hope that the objects of their affection will much oftener fly upward towards heaven, and not downward towards hell. Chap. 6:7; Prov. 22:6.

12. The tenderness of God to his people, his unceasing care for them, and the variety and wisdom of the methods he takes to lead them to himself, demand their gratitude and renewed devotion to his service.

15. The facts that increasing prosperity so often occasions increasing wickedness, and that the more outward blessings God bestows upon a people the more they forget him and become worldly, proud, sensual, and devilish, are conclusive proofs of the awful wickedness of the human heart. Ver. 17, 18.

19. For those who have experienced most of God's goodness, and especially for his redeemed people to rebel against him, is peculiarly wicked, and he will pursue them with his indignation till they repent or perish.

29. God desires that men should consider what will be the end of their continuing in sin, and that they should turn from it and live. Ezek. 33:11; Matt. 23:37.

43. The mercy of God to those who repent, and the good which he bestows upon them, ought to occasion universal joy, and will give joy to all the good throughout the universe.

44. Instruction conveyed in poetry is often more impressive, more easily remembered, and more extensively useful, than when conveyed in prose. God has therefore manifested his wisdom and kindness in using it so much in the Bible.

40. To be benefited by God's communications, men must attend to them, treasure them up in their memories, and apply them to the regulation of their feelings, thoughts, words, and actions.

47. On the manner in which men treat the commands of God, and the book which contains them, depends their

CHAPTER XXXIII.

1 The majesty of God. 6 The blessings of the twelve tribes. 26 The excellency of Israel.

AND this *is* the blessing, wherewith Moses the man of God blessed the children of Israel before his death.

2 And he said, The LORD came from Sinai, and rose up from Seir unto them;[a] he shined forth from mount Paran, and he came with ten thousands of saints:[b] from his right hand *went* a fiery* law for them.

3 Yea, he loved the people;[c] all his saints *are* in thy hand:[d] and they sat down at thy feet; *every one* shall receive of thy words.[e]

4 Moses commanded us a law, *even* the inheritance of the congregation of Jacob.

5 And he was king in Jeshurun,[f] when the heads of the people *and* the tribes of Israel were gathered together.

6 ¶ Let Reuben live, and not die;[g] and let *not* his men be few.

7 ¶ And this *is the blessing* of Judah: and he said, Hear, LORD, the voice of Judah, and bring him unto his people: let his hands be sufficient for him; and be thou a help *to him* from his enemies.[h]

8 ¶ And of Levi he said, *Let* thy Thummim and thy Urim *be* with thy holy one,[i] whom thou didst prove at Massah, *and with* whom thou didst strive at the waters of Meribah;

9 Who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children:[j] for they have observed thy word, and kept thy covenant.[k]

10 They shall teach Jacob thy judgments, and Israel thy law: they shall† put incense before thee,‡[l] and whole burnt sacrifice upon thine altar.[m] A. M. 2553. B. C. 1451.

11 Bless, LORD, his substance, and accept the work of his hands:[n] smite through the loins of them that rise against him, and of them that hate him, that they rise not again.

12 ¶ *And* of Benjamin he said, The beloved of the LORD shall dwell in safety by him; *and the LORD* shall cover him all the day long, and he shall dwell between his shoulders.

13 ¶ And of Joseph he said, Blessed of the LORD *be* his land, for the precious things of heaven, for the dew,[o] and for the deep that coucheth beneath,

14 And for the precious fruits *brought forth* by the sun, and for the precious things put§ forth by the moon,‖

15 And for the chief things of the ancient mountains, and for the precious things of the lasting hills,

16 And for the precious things of the earth and fulness thereof, and *for* the good will of him that dwelt in the bush:[p] let *the blessing* come upon the head of Joseph, and upon the top of the head of him *that was* separated from his brethren.

17 His glory *is like* the firstling of his bullock,[q] and his horns *are like* the horns of unicorns:¶[r] with them he shall push the people together to the ends of the earth:[s] and they *are* the ten thousands of Ephraim, and they *are* the thousands of Manasseh.

18 ¶ And of Zebulun he said, Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents.

19 They shall call the people unto the mountain;[t] there they shall offer sacrifices of righteousness:[u] for they shall suck *of* the abundance of the seas, and *of* treasures hid in the sand.[v]

20 ¶ And of Gad he said, Blessed *be* he that enlargeth Gad: he dwelleth as a lion,[w] and teareth the arm with the crown of the head.

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a Exod. 19:18, 20; Judg. 5:4, 5; Hab. 3:3. b Psa. 68:17; Gal. 3:19. * Or, *fire of*. c Hos. 11:1; 1 John 4:19. d 1 Sam. 2:9; Psa. 31:15; John 17:11–15. e 1 Thess. 1:6. f Exod. 18:16, 19. g Gen. 49:3, etc. h Psa. 146:5. i Exod. 28:30. j Exod. 32:25–28. k Mal. 2:5–7. † Or, *let them*. ‡ Heb. *at thy nose*. l Exod. 30:7, 8. m Lev. 1:9, 17; Psa. 51:19. n Job 42:8; Ezek. 20:40, 41. o Gen. 27:28. § Or, *thrust*. ‖ Heb. *moons*. p Exod. 3:2, 4. q 1 Chr. 5:1. ¶ Heb. *a unicorn*. r Psa. 92:10. s Psa. 44:5. t Isa. 2:3. u Psa. 4:5. v Isa. 60:5, 16. w 1 Chr. 12:8.

best good and that of their children, for this life and the life to come.

50. Death is always the fruit of sin. By one man sin entered, and death by sin. But to those who forsake sin and serve God, he turns it into a blessing. Often, as death approaches, the land of promise, the heavenly city, opens before them with a beauty, a grandeur, a glory which surpass all conception. Earth and its glories they joyfully relinquish, though to live on it were Christ; because to die and be with Christ, like Christ perfectly and for ever, is unspeakable gain. Phil. 1:21; 1 John 3:2.

CHAPTER XXXIII.

2. *Came from Sinai—Seir—Paran;* these mountains in and around the Arabian desert are here taken collectively, as the place whence God manifested himself in a special manner, first to Moses, and afterwards to the whole people. *Saints;* his ministering angels are meant. Psa. 68:17; Acts 7:53; Gal. 3:19. We may render more literally, He came from the myriads of his holy ones; that is, from his secret dwelling-place, where he is surrounded by myriads of angels.

3. *All his saints;* all the holy ones of Israel his people.

4. *Even the inheritance;* the law is itself the inheritance of God's covenant people.

6. *Reuben;* his posterity; the tribe of Reuben, which had an ample and fertile territory on the east of the Jordan. Simeon is passed over in silence.

7. *Bring him unto his people;* bring him home safe from his conflicts with his enemies. *Be sufficient for him;* or, as some render, *strive for him;* that is, let his hands, strengthened by thee, fight his battles successfully.

8. *With thy holy one;* the high-priest is meant, who bore the Urim and the Thummin, and was of the tribe of Levi. *Massah—Meribah;* Exod. 17:7; Num. 20:1–13.

9. *Not seen—acknowledge—nor knew his own children;* he did not spare his own relatives, or favor any who were guilty, but executed divine justice upon them. Exod. 32:26–29.

12. *By him;* the Lord. Jerusalem was in the tribe of Benjamin. *Between his shoulders;* as a father bears a child upon his shoulders. God would be near him and protect him.

13. *The deep that coucheth beneath;* the subterranean waters, which break forth in springs.

14. *By the sun, and—the moon;* their influence in ripening the products of the earth.

16. *Him that dwelt in the bush;* Exod. 3:2–6.

17. *Horns of unicorns;* see note on Num. 23:22. *Ephraim, and—Manasseh;* the two tribes which descended from Joseph. Thus he foretells to Ephraim a more numerous posterity than to Manasseh. Gen. 48:1, 17–19.

18. *In thy going out;* for traffic. Gen. 49:13. Zebulun would be a commercial and enterprising tribe. *In thy tents;* abiding in quietness at home.

19. *Treasures hid in the sand;* or, hid treasures of the sand. The sand here represents the seashore, and then, generally, the wealth that comes to it through commerce.

A. M. 2553. B. C. 1451. 21 And he provided the first part for himself,[a] because there, *in* a portion of the lawgiver, *was he* seated;* and he came with the heads of the people, he executed the justice of the LORD, and his judgments with Israel.[b]

22 ¶ And of Dan he said, Dan *is* a lion's whelp: he shall leap from Bashan.[c]

23 ¶ And of Naphtali he said, O Naphtali, satisfied with favor,[d] and full with the blessing of the LORD, possess thou the west and the south.[e]

24 ¶ And of Asher he said, *Let* Asher *be* blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil.[f]

25 Thy† shoes *shall be* iron and brass; and as thy days, *so shall* thy strength *be*.[g]

26 ¶ *There is* none like unto the God of Jeshurun,[h] who rideth upon the heaven in thy help, and in his excellency on the sky.[i]

27 The eternal God *is thy* refuge,[j] and underneath *are* the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy *them*.

28 Israel then shall dwell in safety[k] alone:[l] the fountain of Jacob *shall be* upon a land of corn and wine; also his heavens shall drop down dew.

29 Happy *art* thou, O Israel:[m] who *is* like unto thee, O people saved by the LORD, the shield of thy help,[n] and who *is* the sword of thy excellency![o] and thine enemies shall be found‡ liars unto thee; and thou shalt tread upon their high places.

CHAPTER XXXIV.

1 Moses from mount Nebo vieweth the land. 5 He dieth there. 6 His burial. 7 His age. 8 Thirty days' mourning for him. 9 Joshua succeedeth him. 10 The praise of Moses.

AND Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah,§ that *is* over against Jericho: and the LORD showed him all the land of Gilead, unto Dan,

2 And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea,

3 And the south, and the plain of the valley of Jericho, the city of palm-trees, unto Zoar.

4 And the LORD said unto him, This *is* the land which I sware unto Abraham, unto Isaac, and unto Jacob,[p] saying, I will give it unto thy seed: I have caused thee to see *it* with thine eyes, but thou shalt not go over thither.[q]

5 ¶ So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD.

6 And he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day.[r]

7 ¶ And Moses *was* a hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.‖[s]

8 ¶ And the children of Israel wept for Moses in the plains of Moab thirty days:[t] so the days of weeping *and* mourning for Moses were ended.

9 ¶ And Joshua the son of Nun was full of the spirit of wisdom;[u] for Moses had laid his hands upon him:[v] and the children of Israel hearkened unto him, and did as the LORD commanded Moses.

10 ¶ And there arose not a prophet since in Israel like unto Moses,[w] whom the LORD knew face to face,

11 In all the signs and the wonders which the LORD sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land,[x]

12 And in all that mighty hand, and in all the great terror which Moses showed in the sight of all Israel.[y]

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a Num. 32:1, etc. * Heb. *ceiled.* b Josh. 4:12, 13. c Josh. 19:47. d Psa. 36:8; 90:14; Jer. 31:14. e Josh. 19:32, etc. f Job 29:6. † Or, Under *thy;* ch. 8:9. g Isa. 41:10; 1 Cor. 10:13. h Jer. 10:6. i Psa. 68:4, 33. j Psa. 90:1; Isa. 25:4. k Jer. 23:6. l Num. 23:9. m Psa. 144:15. n Psa. 115:9–11. o Rev. 1:16. ‡ Or, *subdued.* § Or, *The hill.* p Gen. 12:7. q ch. 3:26, 27. r Jude 9. ‖ Heb. *moistures fled.* s Josh. 14:10, 11. t Num. 20:29. u Dan. 6:3. v Num. 27:18, 23. w ch. 18:15, 18; Heb. 3:5, 6. x ch. 4:34. y ch. 7:19.

21. *The first part for himself;* in the country which the Israelites first conquered, on the east of Jordan. *A portion of the lawgiver;* that which Moses, their lawgiver, assigned to them. *He came with the heads of the people;* went over Jordan with the rest of the Israelites and assisted them in the conquest of Canaan.

22. *Leap from Bashan;* Bashan was a country east of Jordan, between the mountains of Hermon and Gilead. From this country the Danites made successful warlike excursions. Josh. 19:47; Judg. 18:27:29.

23. *West and—south;* west and south of that which was conquered by the Danites.

25. *Thy shoes;* or, thy bars. *Iron and brass;* invincible to the power of the enemy. *As thy days, so shall thy strength be;* thy strength shall endure as long as thy days. Some render, As thy days, so shall thy quietness be.

27. *The enemy;* the Canaanites.

28. *Alone;* not incorporated with other nations.

29. *Be found liars unto thee;* rather, shall crouch to thee from fear; shall be forced to submit themselves to thee.

INSTRUCTIONS.

1. Ministers of God delight in proclaiming the blessings which will come on his people; and though in faithfulness they must point out the destruction that will come on the wicked, they do it with earnest desires that they may turn from their wicked ways and live.

7. Those who have God for their helper will at last triumph over all their foes.

12. It is a great blessing to enjoy religious privileges, and dwell near the house of the Lord; and those who delight in worshipping him on earth are preparing for the worship of heaven.

17. The fidelity of parents is often followed by rich and lasting blessings on their children.

19. Sacrifices of righteousness offered in love to God, will be rewarded with all needed abundance on earth, and with endless and inexhaustible treasures in heaven.

21. In executing just punishments on the wicked, when called to it by God, men may be acceptably serving him and securing his blessings.

23. For all temporal as well as spiritual favors, men are dependent on the blessing of the Lord.

25. The Lord communicates to those who trust in him, all which they need to secure in the end their highest good.

27. To have God for our refuge is the best security from fear, and the safest protection from danger.

CHAPTER XXXIV.

1. *Dan;* this was in the north part of the country. Judges 18:29.

2. *Utmost sea;* the Mediterranean, forming the western boundary.

3. *Zoar;* near the southern boundary of Canaan.

6. *Beth-peor;* chap. 3:29.

9. *Laid his hands upon him;* Num. 27:18–23.

10. *Knew face to face;* conversed familiarly with him, as a man with his friend.

THE

BOOK OF JOSHUA.

This book records the miraculous passage of Joshua and the people of Israel into Canaan through the Jordan, the conquest of the land, and its division by lot among the several tribes. It closes with the account of Joshua's death and burial.

In regard to the authorship of this book, there are different views. The Jewish tradition ascribes it to Joshua himself, with the exception of the last five verses. But since it records some transactions which occurred after Joshua's death, as the conquest of Hebron, (chapter 15 : 16–19, compared with Judges 1 : 12–15,) and the excursion of the Danites, (chapter 19 : 47, compared with Judges 18,) we must suppose either that these passages were inserted by a later hand, or as some think, that the book was written by some inspired Israelite unknown to us not many years after the decease of Joshua.

CHAPTER I.

1 The Lord appointeth Joshua to succeed Moses. 3 The borders of the promised land. 5, 9 God promiseth to assist Joshua. 8 He giveth him instructions. 10 He prepareth the people to pass over Jordan. 12 Joshua putteth the two tribes and a half in mind of their promise to Moses. 16 They promise him fealty.

NOW after the death of Moses[a] the servant of the LORD it came to pass, that the LORD spake unto Joshua the son of Nun, Moses' minister,[b] saying,

2 Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, *even* to the children of Israel.

3 Every place that the sole of your foot shall tread upon, that have I given unto you,[c] as I said unto Moses.

4 From the wilderness and this Lebanon even unto the great river, the river Euphrates,[d] all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast. A. M. 2553. B. C. 1451.

5 There shall not any man be able to stand before thee all the days of thy life:[e] as I was with Moses,[f] *so* I will be with thee: I will not fail thee, nor forsake thee.[g]

6 Be strong and of a good courage: for unto this people shalt thou divide for an inheritance* the land, which I sware unto their fathers to give them.

7 Only be thou strong and very courageous,[h] that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it *to* the right hand or *to* the left, that thou mayest prosper† whithersoever thou goest.

8 This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou

a Deut. 34:5. b Exod. 24:13. c Deut. 11:24. d Gen. 15:18; Num. 34:2–12. e Deut. 7:24. f ch. 3:7; 6:27. g Deut. 31:6, 8; Heb. 13:5. * Or, *thou shalt cause this people to inherit.* h Deut. 31:7, 23; Eph. 6:10; 2 Tim. 2:1. † Or, *do wisely;* Deut. 29:9.

INSTRUCTIONS.

1. However long or faithfully the people of God may serve him, they must die. As they approach that momentous and solemn event, the Lord can, and sometimes does give them such views of the glorious things which he has promised, as not only to take away fear, but to lead them in peace and with delight to yield up their spirit to Him who gave it.

5. Though it is ordinarily a blessing, when called to die, to be surrounded with kind, sympathizing friends, yet if we die among strangers, or even alone, with no kind hand to smooth a pillow or wipe away a tear, God can so manifest himself, that without aid from creatures we shall be filled to overflowing with the fulness of God.

8. When friends, especially such as have been eminently useful, die, it is proper to mourn; but it should be with cheerful acquiescence in the will of God, deep loathing of sin the cause of death, and earnest prayer that all the living may be so saved from its power, that when absent from the body they shall be present with the Lord.

9. God is not dependent for the accomplishment of his work on any of his servants, but they are constantly and entirely dependent on him. He raises up one, fits him for his work, sustains him till it is accomplished, and then, in his own way and time, removes him. With equal ease he can raise up others and fit them for what remains to be done, so that not one jot or tittle of what he has promised shall fail, till all be accomplished.

10. Moses was an example of true greatness. The more we imitate him in meekness, humility, faith in God, courage, and perseverance in duty, the more free will be our access to God, and the greater our likeness to him; the more useful and blessed will be our life, the richer our prospect in death, and the more glorious our condition and inheritance in eternity.

CHAPTER I.

1. *Minister,* assistant, agent.

4. *The wilderness;* of Zin, on the south. *Lebanon;* on the north. *Euphrates;* on the east. *The great sea;* the Mediterranean, on the west.

8. *This book of the law;* Deut. 17:18, 19; 31:26.

A. M. 2553. B. C. 1451. shalt make thy way prosperous, and then thou shalt have good success.*

9 Have not I commanded thee?[a] Be strong and of a good courage; be not afraid, neither be thou dismayed:[b] for the LORD thy God *is* with thee whithersoever thou goest.[c]

10 ¶ Then Joshua commanded the officers of the people, saying,

11 Pass through the host, and command the people, saying, Prepare you victuals; for within three days ye shall pass over this Jordan,[d] to go in to possess the land, which the LORD your God giveth you to possess it.

12 ¶ And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying,

13 Remember the word which Moses the servant of the LORD commanded you, saying, The LORD your God hath given you rest, and hath given you this land.[e]

14 Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren armed,† all the mighty men of valor, and help them;

15 Until the LORD have given your brethren rest, as *he hath given* you, and they also have possessed the land which the LORD your God giveth them: then ye shall return unto the land of your possession, and enjoy it, which Moses the LORD's servant gave you on this side Jordan toward the sunrising.

16 ¶ And they answered Joshua, saying, All that thou commandest us we will do,[f] and whithersoever thou sendest us, we will go.

17 According as we hearkened unto Moses in all things, so will we hearken unto thee: only the LORD thy God be with thee, as he was with Moses.[g]

18 Whosoever *he be* that doth rebel against thy commandment, and will not hearken unto thy words in all that thou commandest him, he shall be put to death:[h] only be strong and of a good courage.[i]

CHAPTER II.

1 Rahab receiveth and concealeth the two spies sent from Shittim. 8 The covenant between her and them. 23 Their return and relation.

AND Joshua the son of Nun sent‡ out of Shittim two men to spy secretly,[j] saying, Go view the land, even Jericho. And they went, and came into a harlot's house, named Rahab,[k] and lodged§ there.

2 And it was told the king of Jericho, saying, Behold, there came men in hither to-night of the children of Israel to search out the country.

3 And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thy house: for they be come to search out all the country.

4 And the woman took the two men, and hid them,‖ and said thus, There came men unto me, but I wist not whence they *were:*

5 And it came to pass *about the time* of shutting of the gate, when it was dark, that the men went out: whither the men went, I wot not: pursue after them quickly; for ye shall overtake them.

6 But she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof.[m]

7 And the men pursued after them the way to Jordan unto the fords: and as soon as they which pursued after them were gone out, they shut the gate.

8 ¶ And before they were laid down, she came up unto them upon the roof;

9 And she said unto the men, I know that the LORD hath given you the land, and that your terror is fallen upon us,[n] and that all the inhabitants of the land faint¶ because of you.

10 For we have heard how the LORD dried up the water of the Red sea for you,[o] when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that *were* on the other side Jordan, Sihon and Og, whom ye utterly destroyed.[p]

11 And as soon as we had heard *these things*, our hearts did melt,[q] neither did there remain¶ any more courage in any man, because of you: for the LORD your God, he *is* God in heaven above, and in earth beneath.[r]

12 Now therefore, I pray you, swear unto me by the LORD, since I have showed you kindness, that ye will also show kindness unto my father's house,[s] and give me a true token:[t]

13 And *that* ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death.

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* Or, *do wisely;* ver. 7. [a] 1 Chr. 28:20; Hag. 2:4; Zech. 8:9. [b] Gen. 28:15; Psa. 27:1; Jer. 1:8. [c] Psa. 46:7; Isa. 43:1, 5. [d] ch. 3:2. [e] ch. 22:1–4; Num. 32:20–28. † Heb. *marshalled by five;* Exod. 13:18. [f] Deut. 5:27. [g] ver. 5; 1 Sam. 20:13; 1 Kings 1:37. [h] Rom. 13:1–5. [i] ver. 6, 7, 9; 1 Cor. 16:13. ‡ Or, *had sent.* [j] Num. 13:2. [k] Matt. 1:5; Heb. 11:31; Jas. 2:25. § Heb. *lay.* ‖ 2 Sam. 17:19, 20. [m] Exod. 1:15–21. [n] Gen. 35:5; Exod. 15:15, 16; 23:27; Deut. 2:25; 11:25. ¶ Heb. *melt;* 1 Sam. 14:16; 2 Sam. 17:10. [o] Exod. 14:21. [p] Num. 21:21–35. [q] ch. 5:1; 7:5; Isa. 13:7. ¶ Heb. *rose up* [r] Deut. 4:39. [s] Gen. 24:3, 9; 1 Sam. 20:16, 17; Rom. 1:31; 1 Tim. 5:8. [t] ver. 18; Exod. 12:13; Ezek. 9:4–6.

13. *Remember the word;* Num. 32:1–42.

INSTRUCTIONS.

2. When the servants of God die and enter into rest, those who survive should be aroused to increasing efforts to carry forward the good works which they had begun.

7. The highest and noblest courage is shown by the most faithful discharge of duty, and no real coward makes it his great object to obey the known will of God.

8. The grand means of inspiring and increasing true courage, is daily attention to the principles and precepts of the Bible, for the purpose of understanding and obeying them.

11. The certainty that God will bestow upon his people the blessings he has promised them, does not in the least lessen the necessity of their using all appointed means to obtain them.

18. Rebellion against rightful authority requiring what is right, is rebellion against God.

CHAPTER II.

1. *Shittim;* a place in the plains of Moab, a few miles east of the Jordan. Num. 25:1.

4, 5. *Wist;* knew. *Wot;* know.

6. *The roof of the house;* their roofs were flat, and were places often resorted to for air, meditation, and rest. Deut. 22:8.

7. *The fords;* where they expected that the spies would cross over Jordan.

14 And the men answered her, Our life for yours,* if ye utter not this our business. And it shall be, when the LORD hath given us the land, that we will deal kindly and truly with thee.[a]

15 Then she let them down by a cord through the window:[b] for her house *was* upon the town wall, and she dwelt upon the wall.

16 And she said unto them, Get you to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way.

17 And the men said unto her, We *will be* blameless of this thine oath which thou hast made us swear.[c]

18 Behold *when* we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt bring† thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee.[d]

19 And it shall be *that* whosoever shall go out of the doors of thy house into the street, his blood *shall be* upon his head, and we *will be* guiltless: and whosoever shall be with thee in the house, his blood *shall be* on our head,[e] if *any* hand be upon him.

20 And if thou utter this our business,[f] then we will be quit of thine oath which thou hast made us to swear.

21 And she said, According unto your words, so *be* it.[g] And she sent them away, and they departed: and she bound the scarlet line in the window.

22 And they went, and came unto the mountain, and abode there three days, until the pursuers were returned: and the pursuers sought *them* throughout all the way, but found *them* not.

23 ¶ So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all *things* that befell them:

24 And they said unto Joshua, Truly the LORD hath delivered into our hands all the land;[h] for even all the inhabitants of the country do faint‡ because of us.

* Heb. *instead of you to die.* a Gen. 24:49; Judg. 1:24; 1 Sam. 20:8. b Acts 9:25. c Lev. 19:11, 12; Num. 30:2; 2 Sam. 21:1, 2, 7. † Heb. *gather.* d ch. 6:23. e 1 Kings 2:32; Matt. 27:25. f Prov. 11:13. g Matt. 27:24. h ch. 21:44; Exod. 23:31. ‡ Heb. *melt;* ver. 9. i ch. 2:1. j ch. 1:10, 11. k Num. 10:33. l Deut. 31:9, 25. m Exod. 19:12. § Heb. *since yesterday and the third day.* n ch. 7:13; Exod. 19:10, 14; Lev. 20:7; Num. 11:18; 1 Sam. 16:5; Job 1:5; Joel 2:16; John 17:19. o Psa. 86:10. p Num. 4:15. q ch. 4:14; 1 Chr. 29:25; 2 Chr. 1:1; Psa. 18:35. r ch. 1:5. s ver. 17. t Deut. 5:26; Matt. 16:16; 1 Thess 1:9. u ch. 21:45. v Exod. 33:2; Deut. 7:1; Psa. 44:2. w ver. 13; Isa. 54:5; Mic. 4:13; Zech. 4:14; 6:5.

CHAPTER III.

A. M. 2553. B. C. 1451.

1 Joshua cometh to Jordan. 2 The officers instruct the people for the passage. 7 The Lord encourageth Joshua. 9 Joshua encourageth the people. 14 The waters of Jordan are divided.

AND Joshua rose early in the morning; and they removed from Shittim,[i] and came to Jordan, he and all the children of Israel, and lodged there before they passed over.

2 And it came to pass after three days, that the officers went through the host;[j]

3 And they commanded the people, saying, When ye see the ark of the covenant of the LORD your God,[k] and the priests the Levites bearing it,[l] then ye shall remove from your place, and go after it.

4 Yet there shall be a space between you and it,[m] about two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go: for ye have not passed *this* way heretofore.§

5 And Joshua said unto the people, Sanctify yourselves:[n] for to-morrow the LORD will do wonders among you.[o]

6 And Joshua spake unto the priests, saying, Take up the ark of the covenant, and pass over before the people.[p] And they took up the ark of the covenant, and went before the people.

7 ¶ And the LORD said unto Joshua, This day will I begin to magnify thee in the sight of all Israel,[q] that they may know that, as I was with Moses,[r] *so* I will be with thee.

8 And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan.[s]

9 ¶ And Joshua said unto the children of Israel, Come hither, and hear the words of the LORD your God.

10 And Joshua said, Hereby ye shall know that the living God *is* among you,[t] and *that* he will without fail[u] drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.[v]

11 Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jordan.[w]

14. *Our life for yours;* may God take our life if we do not save yours.

15. *She dwelt upon the wall;* so that from her window she could let the men down outside of the city wall.

17. *We will be blameless;* not under obligation to fulfil their engagement to her, unless she should do as they mentioned, ver. 18.

19. *His blood shall be upon his head;* his death will be his own fault.

INSTRUCTIONS.

9. The providences of God, as well as his word, often terrify the wicked; yet those terrors which do not lead them to repentance will do them no good, but will be forerunners of their destruction.

12. Kindness to the people of God, and assistance rendered to them for his sake, are well pleasing to him, and secure his blessing. Matt. 10:41, 42; Heb. 11:31.

14. We should be careful to promise only what is practicable and right; and when we make such promises, should conscientiously and faithfully fulfil them.

24. When God abandons a people on account of their sins, all things conspire to work out their ruin.

CHAPTER III.

2. *After three days;* from the time mentioned in chap. 1:10, 11.

4. *Two thousand cubits;* about one thousand yards, or two thirds of a mile.

5. *Sanctify yourselves;* Exod. 19:10–14; Lev. 20:7, 8; Num. 11:18.

7. *Magnify thee;* show by miracle that he had appointed Joshua, and clothed him with authority as the leader of Israel. Chap. 4:14.

10. *Hereby;* by what he would do in dividing the waters of Jordan. Ver. 16.

A. M. 2553. B. C. 1451. 12 Now therefore take you twelve men out of the tribes of Israel, out of every tribe a man.[a]

13 And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the LORD,[b] the Lord of all the earth, shall rest in the waters of Jordan, *that* the waters of Jordan shall be cut off *from* the waters that come down from above; and they shall stand upon a heap.[c]

14 ¶ And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people;[d]

15 And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water,[e] (for Jordan overfloweth all his banks all the time of harvest,)[f]

16 That the waters which came down from above stood *and* rose up upon a heap[g] very far from the city Adam, that *is* beside Zaretan;* and those that came down toward the sea of the plain,[h] *even* the salt sea, failed, *and* were cut off: and the people passed over right against Jericho.

17 And the priests that bare the ark of the covenant of the LORD stood firm on dry ground in the midst of Jordan,[i] and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.

CHAPTER IV.

1 Twelve men are appointed to take twelve stones for a memorial out of Jordan. 9 Twelve other stones are set up in the midst of Jordan. 10, 19 The people pass over. 14 God magnifieth Joshua. 20 The twelve stones are pitched in Gilgal.

AND it came to pass, when all the people were clean passed over Jordan, that the LORD spake unto Joshua, saying,

2 Take you twelve men out of the people, out of every tribe a man,

3 And command ye them, saying, Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, twelve stones,[j] and ye shall carry them over with you, and leave them in the lodging-place, where ye shall lodge this night.

4 Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man:

5 And Joshua said unto them, Pass over before the ark of the LORD your God into the midst of Jordan, and take you up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel:

6 That this may be a sign among you, *that* when your children ask *their fathers* in time to come,† saying, What *mean* ye by these stones?[k]

7 Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the LORD;[l] when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel for ever.[m]

8 And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the LORD spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there.

9 And Joshua set up twelve stones in the midst of Jordan,[n] in the place where the feet of the priests which bare the ark of the covenant stood; and they are there unto this day.

10 ¶ For the priests which bare the ark stood in the midst of Jordan,[o] until every thing was finished that the LORD commanded Joshua to speak unto the people, according to all that Moses commanded Joshua: and the people hasted and passed over.

11 And it came to pass, when all the people were clean passed over, that the ark of the LORD passed over, and the priests, in the presence of the people.

12 And the children of Reuben, and the children of Gad, and half the tribe of Manasseh, passed over armed before the children of Israel,[p] as Moses spake unto them:

13 About forty thousand prepared‡ for war passed over before the LORD unto battle, to the plains of Jericho.

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a Ch. 4:2. b ver. 15, 16. c Psa. 78:13. d Deut. 31:26; Jer. 3:16; Heb. 9:4. e ver. 13. f 1 Chr. 12:15; Jer. 12:5. g Psa. 114:3. * *Zartanah.* 1 Kings 4:12; *Zarthan,* 1 Kings 7:46. h Deut. 3:17. i Exod. 14:29.

j Deut. 27:2. † Heb. *to-morrow.* k ver. 21; Exod. 13:14; Deut 6:20; Psa. 44:1; 78:3–8. l ch. 3:13:16. m Num. 16:40; Psa. 111:4. n Exod. 24:12; 28:21; 1 Kings 18:31. o ch. 3:13. p Num. 32:20–29. ‡ Or, *ready armed.*

12. *Twelve men;* these were to be selected for a special purpose. Chap. 4:2, 3.

13. *Be cut off;* the waters below would separate from the waters above, leaving the channel of the river dry. Ver. 16.

15. *The time of harvest;* the people crossed on the tenth of the first month Abib, or early in April. Chap. 4:19. Then, as now, the harvest occurred during April and early in May, the barley preceding the wheat harvest by two or three weeks.

INSTRUCTIONS.

1. They who are earnest, diligent, and persevering in the discharge of their appropriate duties, may expect to be rendered eminently useful, and advanced to distinguished honor and glory. Ver. 7.

3. To follow the directions of God as indicated by his word, his Spirit, and his providence, is the way of safety, happiness, and success.

5. Sanctification of body and spirit is a preparation for seeing the glory of God, and experiencing the manifestations of his power and grace.

10. However dark the path before us, God can make it plain; and however great the difficulties in the way of duty, he can remove them, and cause us in obeying him to triumph.

13. Multitudes of things which are impossible with men are possible with God. It is therefore reasonable and a duty to believe whatever he declares, and show that belief by our conduct.

16. Whatever difficulties may be in the way of believing God, living and strong faith will overcome them; and those who exercise it will in due time see the complete fulfilment of his declarations.

CHAPTER IV.

4. *Prepared;* previously selected. Chap. 3:12.

6. *A sign;* a monument to commemorate the dividing of the river Jordan, and to transmit the knowledge of it to future generations. Ver. 7.

7. *For ever;* as long as the knowledge of this event should continue.

14 ¶ On that day the LORD magnified Joshua in the sight of all Israel;[a] and they feared him, as they feared Moses,[b] all the days of his life.

15 And the LORD spake unto Joshua, saying,

16 Command the priests that bear the ark of the testimony,[c] that they come up out of Jordan.

17 Joshua therefore commanded the priests, saying, Come ye up out of Jordan.

18 And it came to pass, when the priests that bare the ark of the covenant of the LORD were come up out of the midst of Jordan, *and* the soles of the priests' feet were lifted up* unto the dry land, that the waters of Jordan returned unto their place, and flowed† over all his banks, as *they did* before.[d]

19 ¶ And the people came up out of Jordan on the tenth *day* of the first month, and encamped in Gilgal, in the east border of Jericho.

20 And those twelve stones,[e] which they took out of Jordan, did Joshua pitch in Gilgal.

21 And he spake unto the children of Israel, saying, When your children shall ask their fathers in time to come,‡ saying, What *mean* these stones?[f]

22 Then ye shall let your children know, saying, Israel came over this Jordan on dry land.[g]

23 For the LORD your God dried up the waters of Jordan from before you, until ye were passed over, as the LORD your God did to the Red sea,[h] which he dried up from before us, until we were gone over.

24 That all the people of the earth might know the hand of the LORD,[i] that it *is* mighty; that ye might fear the LORD your God for ever.§

CHAPTER V.

1 The Canaanites are afraid. 2 Joshua reneweth circumcision. 10 The passover is kept at Gilgal. 12 Manna ceaseth. 13 An angel appeareth to Joshua.

AND it came to pass, when all the kings of the Amorites, which *were* on the side of Jordan westward, and all the kings of the Canaanites, which *were* by the sea,[j] heard that the LORD had dried up the waters of Jordan from before the children of Israel,[k] until we were passed over, that their heart melted,[l] neither was there spirit in them any more,[m] because of the children of Israel. A. M. 2553. B. C. 1451.

2 ¶ At that time the LORD said unto Joshua, Make thee sharp knives,‖ and circumcise again the children of Israel the second time.

3 And Joshua made him sharp knives, and circumcised the children of Israel at the hill of the foreskins.¶

4 And this *is* the cause why Joshua did circumcise: All the people that came out of Egypt, *that were* males, *even* all the men of war, died in the wilderness by the way, after they came out of Egypt.[n]

5 Now all the people that came out were circumcised; but all the people *that were* born in the wilderness by the way as they came forth out of Egypt, *them* they had not circumcised.

6 For the children of Israel walked forty years in the wilderness,[o] till all the people *that were* men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the LORD: unto whom the LORD sware that he would not show them the land,[p] which the LORD sware unto their fathers that he would give us, a land that floweth with milk and honey.

7 And their children,[q] *whom* he raised up in their stead, them Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way.

8 And it came to pass, when they had done circumcising all the people,* that they abode in their places in the camp, till they were whole.

9 And the LORD said unto Joshua, This day have I rolled away the reproach[r] of Egypt from off you.[s] Wherefore the name of the place is called Gilgal† unto this day.

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[a] Ch. 3:7. [b] Exod. 14:31; 1 Sam. 12:18; 1 Kings 3:28. [c] Exod. 25:16, 21. * Heb. *plucked up.* † Heb. *went.* [d] ch. 3:15. [e] ver. 8. ‡ Heb. *to-morrow.* [f] ver. 6. [g] ch. 3:17. [h] Exod. 14:21. [i] 1 Kings 8:42, 43; 2 Kings 19:19; Psa. 106:8; Jer. 10:6, 7; Dan. 4:34, 35. § Heb. *all days.* [j] Num. 13:29. [k] Exod. 15:14, 15. [l] ch. 2:9, 11; Psa. 48:6; Ezek. 21:7. [m] 1 Kings 10:5. ‖ Or, *knives of flints;* Exod. 4:25. ¶ Or, *Gibeah-haaraloth.* [n] Num. 26:64, 65. [o] Num. 14:33; Deut. 1:3; 2:7, 14; 8:4. [p] Psa. 95:10, 11; Heb. 3:11. [q] Num. 14:31; Deut. 1:39. * Heb. *the people had made an end to be circumcised.* [r] Gen. 34:14; 1 Sam. 17:26. [s] ch. 24:14; Ezek. 20:7, 8; 23:3, 8. † That is, *Rolling.*

14. *The Lord magnified Joshua;* by the manner in which he led the Israelites over the Jordan. Chap. 3:7.

19. *The tenth day of the first month;* forty years, wanting five days, from the time they left Egypt, and on the day that the paschal lamb was to be set apart for sacrifice. Chap. 5:10; Exod. 12:3–42.

20. *Pitch;* literally, rear up; that is, into a conspicuous heap.

23. *The Red sea;* Exod. 14:21, 22.

INSTRUCTIONS.

3. All proper care should be taken to keep in mind the mercies of the Lord; and to transmit a knowledge of them to our children and all coming generations.

6. It is wisely ordered that children should be inquisitive. It opens the way to communicate instruction in a form most interesting and useful. Such opportunities should be diligently improved by parents and all intrusted with the education of the young.

10. When in obedience to God we have taken the place and engaged in the service which he has assigned us, we should patiently abide in it till he in his providence bids us leave it, and then we should go to any other place and engage in any other service to which he calls us.

12. The friends of God should remember that they belong to one family, and have one common cause. Most gladly, therefore, should each portion pursue the course which is best for the whole, and in so doing they will subserve their own best interests.

14. They who most heartily and faithfully follow the directions of God, will in due time be most highly honored. Matt. 19:28.

18. What are called laws of nature, are stated modes of God's operation, which he can continue or change, as he sees best.

24. When God works wonders, they are not for any particular people or period merely, but for all people in all ages, and are designed and adapted to make known his character to the universe for ever.

CHAPTER V.

1. *The sea;* the Mediterranean.

2. *The second time;* not that any who had been circumcised were to be circumcised again, but that the rite of circumcision, which had been neglected in the wilderness, was to be, as it were, established a second time as it had been the first time in Abraham's day.

8. *Whole;* healed.

9. *The reproach of Egypt;* according to some, the reproach of their having been bondmen in Egypt. According to others, the reproach cast upon them by the Egyp-

A. M. 2553. B. C. 1451. 10 ¶ And the children of Israel encamped in Gilgal,[a] and kept the passover on the fourteenth day of the month at even in the plains of Jericho.[b]

11 And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched *corn* in the selfsame day.

12 ¶ And the manna ceased on the morrow after they had eaten of the old corn of the land;[c] neither had the children of Israel manna any more;[d] but they did eat of the fruit of the land of Canaan that year.

13 ¶ And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and behold, there stood a man[e] over against him with his sword drawn in his hand:[f] and Joshua went unto him, and said unto him, *Art* thou for us, or for our adversaries?

14 And he said, Nay; but *as* captain[*] of the host of the LORD am I now come. And Joshua fell on his face to the earth,[g] and did worship, and said unto him, What saith my lord unto his servant?[h]

15 And the captain of the LORD's host said unto Joshua, Loose thy shoe from off thy foot;[i] for the place whereon thou standest *is* holy. And Joshua did so.

CHAPTER VI.

1 Jericho is shut up. 2 God instructeth Joshua how to besiege it. 12 The city is compassed. 17 It must be accursed. 20 The walls fall down. 22 Rahab is saved. 26 The builder of Jericho is cursed.

NOW Jericho was straitly shut up[†] because of the children of Israel: none went out, and none came in.

2 And the LORD said unto Joshua, See, I have given into thy hand Jericho,[j] and the king thereof,[k] *and* the mighty men of valor.

3 And ye shall compass the city, all *ye* men of war, *and* go round about the city once. Thus shalt thou do six days.

4 And seven priests shall bear before the ark seven trumpets of rams' horns:[l] and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets.[m]

5 And it shall come to pass, that when they make a long *blast* with the ram's horn,[n] *and* when ye hear the sound of the trumpet, all the people shall shout with a great shout;[o] and the wall of the city shall fall down flat,[‡] and the people shall ascend up every man straight before him.

6 ¶ And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant,[p] and let seven priests bear seven trumpets of rams' horns before the ark of the LORD.

7 And he said unto the people, Pass on, and compass the city,[q] and let him that is armed pass on before the ark of the LORD.

8 ¶ And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns passed on before the LORD, and blew with the trumpets: and the ark of the covenant of the LORD followed them.

9 And the armed men went before the priests that blew with the trumpets, and the rearward[§] came after the ark,[r] *the priests* going on, and blowing with the trumpets.

10 And Joshua had commanded the people, saying, Ye shall not shout, nor make any noise with your voice,[‖] neither shall *any* word proceed out of your mouth, until the day I bid you shout; then shall ye shout.

11 So the ark of the LORD compassed the city, going about *it* once: and they came into the camp, and lodged in the camp.

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[a] Ch. 4:19. [b] Exod. 12:6; Num. 9:5. [c] Exod. 16:35; Neh. 9:20. [d] Rev. 7:16, 17. [e] Gen. 32:24; Exod. 23:23. [f] Num. 22:23; 1 Chr. 21:27, 30. [*] Or, *prince;* Exod. 23:20; Dan. 10:13, 21; 12:1; Rev. 19:11–14. [g] Gen. 17:3; Num. 16:22. [h] 1 Sam. 3:9, 10; Isa. 6:8; Acts 9:6. [i] Exod. 3:5; Acts 7:33.

[†] Heb. *did shut up, and was shut up.* [j] ch. 2:9, 24; 8:1. [k] Deut. 7:24; Judg. 11:21. [l] Judg. 7:16, 22. [m] Num. 10:8. [n] 2 Chr. 20:21, 22. [o] 2 Chr. 13:14, 15. [‡] Heb. *under it.* [p] ch. 3:6. [q] ver. 3. [§] Heb. *gathering* host. [r] Num. 10:25. [‖] Heb. *your voice to be heard.*

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tians, as a race out of favor with God, and left by him to wander in the wilderness. Compare Exod. 32:12; Num. 14:13–16; Deut. 9:28. This reproach God had removed by receiving them again into covenant with himself by circumcision, and by giving them possession of the promised land. *Gilgal;* that is, rolling away.

10. *Fourteenth day;* just forty years from the time of their keeping it on the evening before their departure from Egypt. Exod. 12:6–14.

13. *A man;* One in the form and appearance of a man. He was that "Angel of the Lord" who showed himself to be the Lord himself. Gen. 18.

14. *Captain;* Heb. 2:10. *Did worship;* Matt. 4:10; Rev. 19:10.

15. *Loose thy shoe;* Exod. 3:5.

INSTRUCTIONS.

1. However much those who continue in sin may see of their own approaching ruin, they take no proper measures to escape it.

2. If under special and peculiar circumstances the ordinances of God have been for a time neglected, the earliest opportunity should be embraced to observe them, and thus to secure the benefits they are suited to impart.

3. Whatever be the circumstances of men, it is safe, wise, and best for them to obey God. He can protect them from all harm, or overrule what they may suffer for their highest good.

6. By the dispensations of his providence, God fulfils the declarations of his word.

9. Reproach may for a season rest upon the people of God, but in due time it shall be done away, and they shall be crowned with honor and glory.

12. When one source of support ceases, God opens another, and instead of leaving his people destitute, he will abundantly supply them with all real good.

14. Jehovah, who took the form of man, is the Captain of salvation to his people. Those whom he saves worship him on earth, and will for ever worship him in heaven. Matt. 14:33; Acts 7:59; Rev. 5:8–14.

CHAPTER VI.

2. *And the Lord said;* this is a continuation of the narrative begun in ver. 13 of the preceding chapter; the first verse of the present chapter being thrown in simply by way of explanation. "The Lord" here is the same as "the Captain of the host of the Lord," chap. 5:14, 15.

3. *Shall compass the city;* this is a sign of its being given by Jehovah into the power of Israel. The number seven, here as elsewhere, denotes completeness.

8. *Before the Lord;* before the ark, the visible manifestation of his presence.

9. *The armed men;* the Hebrew term used here being that which is repeatedly applied to the warriors of the tribes of Reuben and Gad and the half-tribe of Manasseh, some have thought that these warriors were designated as those who should go before the ark, the rest of the armed men following it. It was only the men of war that compassed the city. Ver. 3.

12 ¶ And Joshua rose early in the morning, and the priests took up the ark of the LORD.[a]

13 And seven priests bearing seven trumpets of rams' horns before the ark of the LORD went on continually, and blew with the trumpets: and the armed men went before them; but the rearward came after the ark of the LORD, *the priests* going on, and blowing with the trumpets.

14 And the second day they compassed the city once, and returned into the camp. So they did six days.

15 And it came to pass on the seventh day,[b] that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times.

16 And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout;[c] for the LORD hath given you the city.

17 ¶ And the city shall be accursed,* *even* it, and all that *are* therein, to the LORD: only Rahab the harlot shall live, she and all that *are* with her in the house, because she hid the messengers that we sent.[d]

18 And ye, in any wise keep *yourselves* from the accursed thing,[e] lest ye make *yourselves* accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it.[f]

19 But all the silver, and gold, and vessels of brass and iron, *are* consecrated† unto the LORD: they shall come into the treasury of the LORD.[g]

20 So the people shouted when *the priests* blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat,‡[h] so that the people went up into the city, every man straight before him, and they took the city.

21 And they utterly destroyed all that *was* in the city,[i] both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword. A. M. 2553. B. C. 1451.

22 But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, as ye sware unto her.[j]

23 And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had;[k] and they brought out all her kindred,§ and left them without the camp of Israel.

24 And they burnt the city with fire,[l] and all that *was* therein: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the LORD.[m]

25 And Joshua saved Rahab the harlot alive,[n] and her father's household, and all that she had; and she dwelleth in Israel *even* unto this day;[o] because she hid the messengers, which Joshua sent to spy out Jericho.[p]

26 ¶ And Joshua adjured *them* at that time, saying, Cursed *be* the man before the LORD, that riseth up and buildeth this city Jericho:[q] he shall lay the foundation thereof in his first-born, and in his youngest *son* shall he set up the gates of it.

27 So the LORD was with Joshua;[r] and his fame was *noised* throughout all the country.

CHAPTER VII.

1 The Israelites are smitten at Ai. 6 Joshua's complaint. 10 God instructeth him what to do. 16 Achan is taken by the lot. 19 His confession. 22 He and all he had are destroyed in the valley of Achor.

BUT the children of Israel committed a trespass in the accursed thing:[s] for Achan,‖ the son of Carmi, the son of Zabdi,¶ the son of Zerah, of the tribe of Judah, took of the accursed thing: and the anger of the LORD was kindled against the children of Israel.

a Ver. 6; Deut. 31:25. b ver. 4. c ver. 5. * Or, *devoted;* Lev. 27:28; Mic. 4:13. d ch. 2:4. e ch. 7:1; Deut. 7:26; 13:17; 2 Cor. 6:17. f ch. 7:25. † Heb. *holiness.* g 1 Kings 7:51. ‡ Heb. *under it.* h ver. 5. i Deut. 7:2, 16; 20:16, 17; 1 Sam. 15:3, 18; 1 Kings 20:42; Psa. 137:8, 9; Jer. 48:10; Rev. 18:21. j ch. 2:14. k ch. 2:18. § Heb. *families.* l Deut. 13:16. m ver. 19. n Judg. 1:24, 25; Heb. 11:31. o Matt. 1:5. p Jas. 2:25. q 1 Kings 16:34. r Deut. 31:6. s ver. 20, 21. ‖ *Achar;* 1 Chr. 2:7. ¶ Or, *Zimri;* 1 Chr. 2:6.

17. *Accursed;* wholly devoted to destruction in God's name and by his authority. Jericho being the first-fruits of the conquest of Canaan, the Israelites were required to devote every thing in it to God, reserving no spoils to themselves. In the manner in which they obtained possession of the city they were taught that it was by God's might, not their own, that they were to conquer Canaan. In the utter devotion of the city and its spoils to Jehovah, they were further taught that he was the sovereign proprietor of the promised land, and had an absolute right to dispose of it and its wealth as he saw good.

19. *Into the treasury of the Lord;* to be employed in the service of the sanctuary and the support of public worship.

26. *Adjured them;* commanded them, under the penalty of a curse, not to build again the city of Jericho. *In his first-born, and in his youngest son;* this is supposed to mean, that all his sons would die while he was building the city; his first-born when he laid the foundation, and his youngest when he set up the gates. 1 Kings 16:34.

INSTRUCTIONS.

1. If men continue in known transgression, they will bring themselves into difficulties and dangers from which they cannot escape.

5. God gives success to his people in such a way as to try their faith, and to show them that their victories come not from themselves, but from him alone.

10. Silence is often conducive to that serious meditation and solemn reflection upon the character, works, and ways of God, which prepare his people to see his glory and experience his salvation.

14. Careful attention to the directions of God, and patient perseverance in following them, whether we see any immediate effects or not, is the highest wisdom, and the surest way of securing success.

19. The silver and gold and treasures of every description which men have accumulated, belong to the Lord, and he has a perfect right to the disposal of them.

21. The manner in which the Israelites passed over Jordan and took the city of Jericho, showed that while men obey God they have no good reason to distrust his willingness or his power to do for them all which they need.

25. Faith in God meets his approbation, and secures, for those who exercise it, the richest blessings. Heb. 11:30, 34.

CHAPTER VII.

1. *The children of Israel;* Israel is regarded as constituting one people consecrated to God's service; and the sin of a single member pollutes the whole body, and brings it under God's displeasure.

A. M. 2553. B. C. 1451. 2 And Joshua sent men from Jericho to Ai, which *is* beside Beth-aven, on the east side of Bethel, and spake unto them, saying, Go up and view the country. And the men went up and viewed Ai.

3 And they returned to Joshua, and said unto him, Let not all the people go up; but let about two or three thousand men* go up and smite Ai; *and* make not all the people to labor thither; for they *are but* few.

4 So there went up thither of the people about three thousand men; and they fled before the men of Ai.[a]

5 And the men of Ai smote of them about thirty and six men: for they chased them *from* before the gate,[b] *even* unto Shebarim, and smote them in the going down:[†] wherefore the hearts of the people melted,[c] and became as water.[d]

6 ¶ And Joshua rent his clothes,[e] and fell to the earth upon his face before the ark of the LORD until the eventide, he and the elders of Israel, and put dust upon their heads.[f]

7 And Joshua said, Alas, O Lord GOD, wherefore hast thou at all brought this people over Jordan,[g] to deliver us into the hand of the Amorites, to destroy us? would to God we had been content, and dwelt on the other side Jordan!

8 O Lord, what shall I say,[h] when Israel turneth their backs[‡] before their enemies!

9 For the Canaanites and all the inhabitants of the land shall hear *of it*,[i] and shall environ us round, and cut off our name from the earth:[j] and what wilt thou do unto thy great name?[k]

10 ¶ And the LORD said unto Joshua, Get thee up; wherefore liest[§] thou thus upon thy face?

11 Israel hath sinned, and they have also transgressed my covenant which I commanded them:[l] for they have even taken of the accursed thing,[m] and have also stolen, and dissembled also,[n] and they have put *it* even among their own stuff.

12 Therefore the children of Israel could not stand before their enemies,[o] *but* turned *their* backs before their enemies, because they were accursed:[p] neither will I be with you any more, except ye destroy the accursed from among you.

13 Up, sanctify the people, and say, Sanctify yourselves against to-morrow:[q] for thus saith the LORD God of Israel, *There is* an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you.

14 In the morning therefore ye shall be brought according to your tribes:[r] and it shall be, *that* the tribe which the LORD taketh shall come according to the families *thereof;*[s] and the family which the LORD shall take shall come by households; and the household which the LORD shall take shall come man by man.

15 And it shall be, *that* he that is taken with the accursed thing shall be burnt with fire, he and all that he hath: because he hath transgressed the covenant of the LORD, and because he hath wrought folly[‖] in Israel.[t]

16 ¶ So Joshua rose up early in the morning, and brought Israel by their tribes; and the tribe of Judah was taken:

17 And he brought the family of Judah; and he took the family of the Zarhites: and he brought the family of the Zarhites man by man; and Zabdi was taken:

18 And he brought his household man by man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken.

19 And Joshua said unto Achan, My son, give, I pray thee, glory to the LORD God of Israel,[u] and make confession unto him;[v] and tell me now what thou hast done; hide *it* not from me.

20 And Achan answered Joshua, and said, Indeed I have sinned against the LORD God of Israel, and thus and thus have I done:

21 When I saw among the spoils a goodly Babylonish garment,[w] and two hundred shekels of silver, and a wedge[¶] of gold of fifty shekels weight, then I coveted them,[x] and took them;[y] and behold, they *are* hid in the earth in the midst of my tent, and the silver under it.[z]

22 ¶ So Joshua sent messengers, and they ran unto the tent; and behold, *it was* hid in his tent, and the silver under it.

23 And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid* them out before the LORD.

24 And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor.

25 And Joshua said, Why hast thou troubled us?[a] the LORD shall trouble thee this day. And all Israel stoned him with stones,[b] and burned them with fire, after they had stoned them with stones.

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* Heb. *about two thousand men, or about three thousand men.* a Lev. 26:17; Deut. 28:25. b Deut. 1:44. † Or, *in Morad.* c Lev. 26:36. d Psa. 22:14. e Gen. 37:29, 34. f 1 Sam. 4:12; 2 Sam. 1:2; 13:19; Neh. 9:1; Job 2:12. g Exod. 5:22; 2 Kings 3:10. h Hab. 2:1. ‡ Heb. *necks.* i Exod. 32:12; Num. 14:13. j Deut. 32:26, 27; Psa. 83:4. k Ezek. 36:22, 23. § Heb. *fallest.* l ch. 6:17, 18. m ver. 21. n Acts 5:1, 2. o Num. 14:45; Judg. 2:14. p ch. 6:18; Deut. 7:26; Hag. 2:13, 14. q ch. 3:5. r 1 Sam. 10:19; 14:38–42. s Prov. 16:33; Jonah 1:7. ‖ Or, *wickedness.* t Gen. 34:7; Judg. 20:6; 1 Sam. 26:21. u 1 Sam. 6:5; Jer. 13:16. v Num. 5:6, 7; 2 Chr. 30:22; 33:12, 13; Ezra 10:10, 11; Psa. 32:5, 51:3; Jer. 3:12, 13; Dan. 9:4; Rom. 10:10; 1 John 1:8–10. w Prov. 28:22. ¶ Heb. *tongue.* x Hab. 2:9; Rom. 7:7; 1 Tim. 6:10; Jas. 1:15. y Mic. 2:1. z Isa. 29:15. * Heb. *poured.* a 1 Chr. 2:7; Heb. 12:15. b Deut. 17:5.

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2. *Ai;* a city north-west of Jericho; the same as Hai. Gen. 12:8; 13:3.

5. *Became as water;* were utterly discouraged.

6. *Put dust upon their heads;* in token of deep distress.

9. *What wilt thou do?* how would God secure his honor as faithful to his promises and able to fulfil them.

14. *The Lord taketh;* designates by lot as presently explained.

19. *Give—glory to the Lord;* by confessing the truth.

24. *His sons, and his daughters;* the lives of all are at God's disposal, and he has an absolute right to take them when and how he pleases. In the present case he saw good to direct that all Achan's family, as well as his possessions, should perish with him. We may reasonably suppose that one design of this was to impress more deeply upon the minds of the Israelites the malignant nature of sin, and its tendency to involve in ruin not only the transgressor himself, but all connected with him. For the administration of justice by human judges he gave a different rule: "The fathers shall not be put to death for

26 And they raised over him a great heap of stones unto this day.[a] So the LORD turned from the fierceness of his anger.[b] Wherefore the name of that place was called, The valley of Achor,* unto this day.[c]

CHAPTER VIII.

1 God encourageth Joshua. 3 The stratagem whereby Ai was taken. 29 The king thereof is hanged. 30 Joshua buildeth an altar, 32 writeth the law on stones, 33 propoundeth blessings and cursings.

AND the LORD said unto Joshua, Fear not, neither be thou dismayed: take all the people of war with thee, and arise, go up to Ai: see, I have given into thy hand the king of Ai, and his people, and his city, and his land:

2 And thou shalt do to Ai and her king as thou didst unto Jericho and her king:[d] only the spoil thereof, and the cattle thereof, shall ye take for a prey unto yourselves:[e] lay thee an ambush for the city behind it.

3 ¶ So Joshua arose, and all the people of war, to go up against Ai: and Joshua chose out thirty thousand mighty men of valor, and sent them away by night.

4 And he commanded them, saying, Behold, ye shall lie in wait against the city,[f] *even* behind the city: go not very far from the city, but be ye all ready:

5 And I, and all the people that *are* with me, will approach unto the city: and it shall come to pass, when they come out against us, as at the first,[g] that we will flee before them,

6 (For they will come out after us,) till we have drawn† them from the city; for they will say, They flee before us, as at the first: therefore we will flee before them.

7 Then ye shall rise up from the ambush, and seize upon the city: for the LORD your God will deliver it into your hand.

8 And it shall be, when ye have taken the city, *that* ye shall set the city on fire: according to the commandment of the LORD shall ye do. See, I have commanded you.[h] A. M. 2553. B. C. 1451.

9 ¶ Joshua therefore sent them forth; and they went to lie in ambush, and abode between Beth-el and Ai, on the west side of Ai: but Joshua lodged that night among the people.

10 And Joshua rose up early in the morning, and numbered the people, and went up, he and the elders of Israel, before the people to Ai.

11 And all the people, *even the people* of war that *were* with him, went up, and drew nigh, and came before the city,[i] and pitched on the north side of Ai: now *there was* a valley between them and Ai.

12 And he took about five thousand men, and set them to lie in ambush between Beth-el and Ai, on the west side of the city.‡

13 And when they had set the people, *even* all the host that *was* on the north of the city, and their liers in wait§ on the west of the city, Joshua went that night into the midst of the valley.

14 ¶ And it came to pass, when the king of Ai saw *it*, that they hasted and rose up early, and the men of the city went out against Israel to battle, he and all his people, at a time appointed, before the plain; but he wist not that *there were* liers in ambush against him behind the city.[j]

15 And Joshua and all Israel made as if they were beaten before them, and fled by the way of the wilderness.

16 And all the people that *were* in Ai were called together to pursue after them: and they pursued after Joshua, and were drawn away from the city.

17 And there was not a man left in Ai or Beth-el, that went not out after Israel: and they left the city open, and pursued after Israel.

18 And the LORD said unto Joshua, Stretch out

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a Ch. 8:29; 2 Sam. 18:17. b Deut. 13:17. * That is, *trouble*. c ver. 21; Isa. 65:10; Hos. 2:15. d ch. 6:21. e Deut. 20:14. f Judg. 20:29, etc. g ch. 7:5. † Heb. *pulled*. h 2 Sam. 13:28. i ver. 5. ‡ Or, *of Ai*. § Heb. *lying in wait;* ver. 4. j Judg. 20:34, etc.; Eccl. 9:12; Isa. 19:11, 13; 1 Thess. 5:3.

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the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin." Deut. 24:16.

26. *Achor;* meaning trouble.

INSTRUCTIONS.

1. Sins known only to those who commit them and to God may occasion calamities to a nation, and be the means of bringing many to an untimely grave.

3. Great prosperity often tempts men to be self-confident, and leads them to neglect those means which are essential to their continued success.

4. When men undertake plans in reliance on their own judgment or that of others, without inquiring of God, or seeking his direction, they will be likely to fail, and instead of success meet with speedy and sore disappointment.

5. Men are prone to go to extremes, and after being highly elated, to sink into despair.

7. In trouble we should humble ourselves on account of our sins, and implore pardoning mercy; especially inquiring why it is that God contendeth with us, and seeking to know his will, that we may do it.

9. When we truly desire the honor of God, and wish for success in our efforts that he may be glorified, our prayers will be accepted and answered in rich mercy.

11. The cause of all trouble is sin; and so long as it is indulged, however secretly, we cannot expect deliverance, or the protection and blessing of God.

13. All iniquity is perfectly known to God, and it is a solemn thing to stand before him and have it brought to light and spread out before the sun.

15. The punishment which God sometimes brings upon the workers of iniquity here, is a premonition of the more dreadful woes which will come upon them hereafter.

18. The idea of keeping sin a secret is vain: those who commit it may be sure that, sooner or later, their sin will find them out. Num. 32:23; Matt. 10:26.

21. I saw, I coveted, and I took, describes the course with regard to forbidden objects, of multitudes of transgressors; and their condition, when their sins are brought to light, is in total contrast to what they expected when they committed them. Prov. 13:15; Jas. 1:15.

25. There are cases where God requires transgressors to be put to death, and his anger will not be turned away from a people unless they execute this punishment. Gen. 9:6; Num. 35:16–21; Deut. 19:11:13.

CHAPTER VIII.

4. *Ye shall lie in wait;* from ver. 12 below, it seems probable that only five thousand of these were actually placed in ambush between Bethel and Ai.

12. *About five thousand;* see above note to ver. 4.

16. *All the people;* the men of war. Ver. 24.

A. M. 2553. B. C. 1451. the spear that *is* in thy hand toward Ai;[a] for I will give it into thy hand. And Joshua stretched out the spear that *he had* in his hand toward the city.

19 And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand: and they entered into the city, and took it, and hasted and set the city on fire.

20 And when the men of Ai looked behind them, they saw, and behold, the smoke of the city ascended up to heaven,[b] and they had no power* to flee this way or that way: and the people that fled to the wilderness turned back upon the pursuers.

21 And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men of Ai.

22 And the other issued out of the city against them; so they were in the midst of Israel, some on this side, and some on that side: and they smote them, so that they let none of them remain or escape.[c]

23 And the king of Ai they took alive, and brought him to Joshua.

24 And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they chased them, and when they were all fallen on the edge of the sword, until they were consumed, that all the Israelites returned unto Ai, and smote it with the edge of the sword.

25 And *so* it was, *that* all that fell that day, both of men and women, *were* twelve thousand, *even* all the men of Ai.

26 For Joshua drew not his hand back,[d] wherewith he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai.

27 Only the cattle and the spoil of that city Israel took for a prey unto themselves,[e] according unto the word of the LORD which he commanded Joshua.[f]

28 And Joshua burnt Ai,[g] and made it a heap for ever, *even* a desolation unto this day.

29 And the king[h] of Ai he hanged on a tree until eventide:[i] and as soon as the sun was down,[j] Joshua commanded that they should take his carcass down from the tree, and cast it at the entering of the gate of the city, and raise thereon a great heap of stones,[k] *that remaineth* unto this day.

30 ¶ Then Joshua built an altar unto the LORD God of Israel in mount Ebal,[l]

31 As Moses the servant of the LORD commanded the children of Israel, as it is written in the book of the law of Moses,[m] an altar of whole stones, over which no man hath lifted up *any* iron: and they offered thereon burnt-offerings unto the LORD, and sacrificed peace-offerings.

32 ¶ And he wrote there upon the stones a copy of the law of Moses,[n] which he wrote in the presence of the children of Israel.

33 And all Israel, and their elders, and officers, and their judges, stood on this side the ark and on that side before the priests the Levites, which bare the ark of the covenant of the LORD,[o] as well the stranger,[p] as he that was born among them; half of them over against mount Gerizim, and half of them over against mount Ebal; as Moses the servant of the LORD had commanded before,[q] that they should bless the people of Israel.

34 And afterward he read all the words of the law,[r] the blessings and cursings,[s] according to all that is written in the book of the law.

35 There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant† among them.

CHAPTER IX.

1 The kings combine against Israel. 3 The Gibeonites by craft obtain a league; 13 for which they are condemned to perpetual bondage.

AND it came to pass, when all the kings which *were* on this side Jordan, in the hills, and in

a Exod. 8:5. b Gen. 19:28; Isa. 34:10. * Heb. *hand.* c Deut. 7:2 d Exod. 17:11, 12. e Num. 31:22, 26. f ver. 2. g Deut. 13:16. h Psa. 110:5. i ch. 10:26, 27. j Deut. 21:22, 23. k ch. 7:26. l Deut. 27:4–6. m Exod. 20:25. n Deut. 27:2, 3, 8. o Deut. 31:9, 25; 1 Chr. 15:11–15. p Deut. 31:12. q Deut. 11:29; 27:12. r Deut. 31:11; Neh. 8:2, 3; 13:1. s Lev. 26:3, etc.; Deut. 27:15–26; 28; 29; 30:15–20. † Heb. *walked.*

19. *Set the city on fire;* they began the work of burning the city, but its destruction was not completed till after Joshua and the men of war with him entered the city, spoiled it, and slew all its inhabitants. Ver. 24–27.

29. *As the sun was down;* Deut. 21:22, 23.

30. *Mount Ebal;* Deut. 11:29, 30; 27:2–8.

31. *Whole stones;* Exod. 20:25.

33. *Mount Gerizim;* Deut. 27:12, 13.

34. *All the words of the law;* Deut. chap. 27, 28.

INSTRUCTIONS.

1. When sin is heartily put away, and men are disposed to hear and obey God, there is no reason to be discouraged, or to fear to undertake any service to which he calls them.

2. By coveting what does not belong to them, and making haste to be rich, men often bring themselves to an untimely end; when, had they waited with patience and faithfully done their duty, they would in due time have had an abundance and been able to enjoy it.

8. If men would secure the blessings of the Lord, they must not shrink from any service to which he calls them.

13. To accomplish things which God has foretold, and which are beforehand certain, it is as needful to use means as it would be if they were not foretold, or their accomplishment depended wholly upon human efforts.

17. When the measure of a people's iniquity is full, they are given up, in hardness of heart and blindness of mind, to pursue a course which ends in their ruin.

25. In punishing men for their sins, God uses such instruments as he sees best, and it was no more wrong for him to destroy the men of Ai by the hand of the Israelites, than it would have been to destroy them by pestilence, famine, or an earthquake.

29. Men of great influence, who have been leaders in transgression, will be distinguished in their punishment, and the righteous Judge will award to all who persevere in iniquity according to their works.

30. We should ever feel and acknowledge that all our blessings come through the atonement of Christ, and should engage in nothing which will unfit us to acknowledge and adore him.

35. The minds of all classes of people should be habitually directed to the will of God as revealed in the Scriptures, and all suitable means be perseveringly used to lead them to obey it.

CHAPTER IX.

1. *This side Jordan;* the west side, where the Israelites then were. *The great sea;* the Mediterranean.

the valleys, and in all the coasts of the great sea over against Lebanon,[a] the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard *thereof;*[b]

2 That they gathered themselves together,[c] to fight with Joshua and with Israel, with one accord.*

3 ¶ And when the inhabitants of Gibeon[d] heard what Joshua had done unto Jericho and to Ai,[e]

4 They did work wilily, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine-bottles, old, and rent, and bound up;

5 And old shoes and clouted upon their feet, and old garments upon them; and all the bread of their provision was dry *and* mouldy.

6 And they went to Joshua unto the camp at Gilgal,[f] and said unto him, and to the men of Israel, We be come from a far country: now therefore make ye a league with us.

7 And the men of Israel said unto the Hivites,[g] Peradventure ye dwell among us; and how shall we make a league with you?[h]

8 And they said unto Joshua, We *are* thy servants.[i] And Joshua said unto them, Who *are* ye? and from whence come ye?

9 And they said unto him, From a very far country[j] thy servants are come,[k] because of the name of the LORD thy God: for we have heard the fame of him, and all that he did in Egypt,

10 And all that he did to the two kings of the Amorites, that *were* beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which *was* at Ashtaroth.[l]

11 Wherefore our elders and all the inhabitants of our country spake to us,[m] saying, Take victuals with you† for the journey, and go to meet them, and say unto them, We *are* your servants: therefore now make ye a league with us.

12 This our bread we took hot *for* our provision out of our houses on the day we came forth to go unto you; but now, behold, it is dry, and it is mouldy:

13 And these bottles of wine, which we filled, *were* new; and behold, they be rent: and these our garments and our shoes are become old by reason of the very long journey.

14 And the men took of their victuals,‡ and asked not *counsel*[n] at the mouth of the LORD.[o]

15 And Joshua made peace with them, and made a league with them, to let them live:[p] and A. M. 2553. B. C. 1451. the princes of the congregation sware unto them.[q]

16 ¶ And it came to pass at the end of three days after they had made a league with them, that they heard that they *were* their neighbors, and *that* they dwelt among them.

17 And the children of Israel journeyed, and came unto their cities on the third day. Now their cities *were* Gibeon,[r] and Chephirah, and Beeroth, and Kirjath-jearim.

18 And the children of Israel smote them not, because the princes of the congregation had sworn unto them by the LORD God of Israel.[s] And all the congregation murmured against the princes.

19 But all the princes said unto all the congregation, We have sworn unto them by the LORD God of Israel: now therefore we may not touch them.

20 This we will do to them; we will even let them live, lest wrath be upon us, because of the oath which we sware unto them.[t]

21 And the princes said unto them, Let them live; but let them be hewers of wood and drawers of water unto all the congregation;[u] as the princes had promised them.[v]

22 ¶ And Joshua called for them, and he spake unto them, saying, Wherefore have ye beguiled us, saying, We *are* very far from you; when ye dwell among us?

23 Now therefore ye *are* cursed,[w] and there shall none of you be freed from being[§] bondmen, and hewers of wood and drawers of water for the house of my God.[x]

24 And they answered Joshua, and said, Because it was certainly told thy servants, how that the LORD thy God commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you,[y] therefore we were sore afraid of our lives because of you,[z] and have done this thing.

25 And now, behold, we *are* in thy hand:[a] as it seemeth good and right unto thee to do unto us, do.

26 And so did he unto them, and delivered them out of the hand of the children of Israel, that they slew them not.

27 And Joshua made‖ them that day hewers of wood and drawers of water for the congregation, and for the altar of the LORD, even unto this day, in the place which he should choose.[b]

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a Num. 34:6. b Exod. 3:17; 23:23. c 2 Chr. 20:1, etc.; Psa. 83:3, 5; Isa. 8:9, 10; 54:15. * Heb. *mouth.* d ch. 10:2. e ch. 6:27. f ch. 5:10. g ch. 11:19. h Exod. 23:32; Deut. 7:2; Judg. 2:2. i Deut. 20:11; 2 Kings 10:5. j Deut. 20:15. k 1 Kings 8:41; Isa. 55:5; Acts 8:27. l ch. 2:10; Exod. 15:14; Num. 21:35. m Esther 8:17. † Heb. *in your hand.* ‡ Or, *they received the men by reason of their victuals.* n Num. 27:21; 1 Chr. 10:13, 14; Isa. 30:1, 2. o Judg. 1:1; 20:18, 28; 1 Sam. 23:10, 11; 30:8; 2 Sam. 2:1; 5:19. p ch. 11:19. q 2 Sam. 21:2. r ch. 10:2; 18:25–28. s Psa. 15:4; Eccl. 5:6. t 2 Sam. 21:1–6; Ezek. 17:12–21; Zech. 5:3, 4; Mal. 3:5. u Deut. 29:11; 2 Chr. 2:17, 18. v ver. 15. w Lev. 27:28, 29. § Heb. *not be cut off from you.* x ver. 21, 27. y Exod. 23:32; Deut. 7:1, 2. z Exod. 15:14–16. a 2 Sam. 24:14; Isa. 47:6. ‖ Heb. *gave,* or *delivered to be;* Ezra 8:20. b Deut. 12:5; Psa. 132:13, 14.

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3. *Gibeon;* a large city of the Hivites, a few miles northwest of Jerusalem. Chap. 10:2.

4. *Wilily;* craftily, deceitfully. *Wine-bottles;* these were made of the skins of animals.

6. *A league;* an agreement not to destroy them.

18. *Sworn unto them;* that their lives should be preserved. Ver. 15, 20.

21. *Hewers of wood and drawers of water;* especially for the services of religion. Ver. 23, 27.

27. *In the place which he should choose;* for the sanctuary and for public worship.

INSTRUCTIONS.

2. No combination or power of wicked men, if they continue in sin, will save them from ruin.

8. A knowledge of the truth, the will, and purposes of God, leads some to oppose and others to submit themselves to him. Ver. 25.

14. If men do not ask counsel of God, and seek his direction, they may expect to be habitually and grossly deceived.

19. Solemn engagements to do things which are practicable, and not wicked, should be sacredly observed. He that changeth not, when he sweareth even "to his own hurt," shall dwell in God's holy hill, and "shall never be moved." Psa. 15:4; Eccl. 5:4–6.

27. The sins of men are sometimes overruled for their good; but this does not lessen the evil of such sins, or the guilt of those who commit them.

A. M. 2553.
B. C. 1451.

CHAPTER X.

1 Five kings war against Gibeon. 6 Joshua rescueth it. 10 God fighteth against them with hailstones. 12 The sun and moon stand still at the word of Joshua. 16 The five kings are immured in a cave. 23 They are brought forth, 24 scornfully used, 26 and hanged. 28 Seven kings more are conquered. 43 Joshua returneth to Gilgal.

NOW it came to pass, when Adoni-zedek king of Jerusalem had heard how Joshua had taken Ai, and had utterly destroyed it;[a] as he had done to Jericho and her king, so he had done to Ai and her king;[b] and how the inhabitants of Gibeon had made peace with Israel,[c] and were among them;

2 That they feared greatly,[d] because Gibeon *was* a great city, as one of the royal cities,* and because it *was* greater than Ai, and all the men thereof *were* mighty.

3 Wherefore Adoni-zedek king of Jerusalem sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying,

4 Come up unto me, and help me, that we may smite Gibeon: for it hath made peace with Joshua and with the children of Israel.

5 Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together,[e] and went up, they and all their hosts, and encamped before Gibeon, and made war against it.

6 ¶ And the men of Gibeon sent unto Joshua to the camp to Gilgal,[f] saying, Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the mountains are gathered together against us.

7 So Joshua ascended from Gilgal, he, and all the people of war with him, and all the mighty men of valor.

8 ¶ And the LORD said unto Joshua, Fear them not:[g] for I have delivered them into thy hand; there shall not a man of them stand before thee.

9 Joshua therefore came unto them suddenly, *and* went up from Gilgal all night.

10 And the LORD discomfited them before Israel,[h] and slew them with a great slaughter at Gibeon,[i] and chased them along the way that goeth up to Beth-horon, and smote them to Azekah, and unto Makkedah.

11 And it came to pass, as they fled from before Israel, *and* were in the going down to Beth-horon, that the LORD cast down great stones from heaven upon them unto Azekah,[j] and they died: *they were* more which died with hailstones than *they* whom the children of Israel slew with the sword.

12 ¶ Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still† upon Gibeon;[k] and thou, moon, in the valley of Ajalon.[l]

13 And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. *Is* not this written in the book of Jasher?‡[m] So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.[n]

14 And there was no day like that before it or after it, that the LORD hearkened unto the voice of a man: for the LORD fought for Israel.[o]

15 ¶ And Joshua returned, and all Israel with him, unto the camp to Gilgal.

16 But these five kings fled, and hid themselves in a cave at Makkedah.[p]

17 And it was told Joshua, saying, The five kings are found hid in a cave at Makkedah.

18 And Joshua said, Roll great stones upon the mouth of the cave,[q] and set men by it for to keep them:

19 And stay ye not, *but* pursue after your enemies,[r] and smite the hindmost§ of them; suffer them not to enter into their cities: for the LORD your God hath delivered them into your hand.

20 And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, that the rest *which* remained of them entered into fenced cities.[s]

21 And all the people returned to the camp to Joshua at Makkedah in peace: none moved his tongue against any of the children of Israel.[t]

22 Then said Joshua, Open the mouth of the cave, and bring out those five kings unto me out of the cave.[u]

23 And they did so, and brought forth those five kings unto him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, *and* the king of Eglon.

24 And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all

a Ch. 8:22-28. b ch. 6:21. c ch. 9:15. d Exod. 15:14-16; Deut. 11:25. * Heb. *cities of the kingdom.* e ch. 9:2; Isa. 8:9, 10. f ch. 9:6. g ch. 11:6; Judg. 4:14, 15. h Judg. 4:15. i Isa. 28:21. j Exod. 9:22-26; Psa. 18:13, 14; Isa. 30:30; Rev. 16:21. † Heb. *be silent.* k Job 9:7; Hab. 3:11. l Judg. 12:12. ‡ Or, *The upright.* m 2 Sam. 1:18. n Isa. 38:8. o Deut. 1:30. p Judg. 6:2; 1 Sam. 13:6; 24:3, 8. q Matt. 27:60. r Jer. 48:10. § Heb. *cut off the tail.* s 2 Sam. 20:6; Jer. 8:14. t Exod. 11:7. u 1 Sam. 15:32.

CHAPTER X.

3. *Hebron;* south of Jerusalem. The other places named are south-west of Jerusalem, in that part of Canaan which afterwards fell to the tribe of Judah.

10, 11. *The way that goeth up to Beth-horon;* literally, the way of the ascent of Beth-horon. *The going down to Beth-horon;* the descent of Beth-horon. There was an upper and lower Beth-horon, north-west of Jerusalem; and the pass between the two was called the ascent and the descent of Beth-horon. *Azekah;* in the western plain of Judah.

12. *Ajalon;* a town and valley west of Gibeon.

13. *The book of Jasher;* this is supposed by many to be a collection of poems, referring to the wonderful events in the history of Israel. 2 Sam. 1:18.

15. *And Joshua returned—to Gilgal;* these words are repeated in ver. 43. The best explanation of them here is, that they stand at the close of a general summary of Joshua's victory, to which is immediately added a more particular account of the same proceedings. From verse 19, it is manifest that it was in the midst of the pursuit that the report concerning the five kings was brought to Joshua.

16. *Makkedah;* south-west of Jerusalem.

19. *The hindmost;* such of them as they could overtake.

20. *Fenced;* fortified.

24. *Upon the necks of these kings;* in token of the complete victory of the Israelites over them and over all their foes.

the men of Israel, and said unto the captains of the men of war which went with him, Come near, put your feet upon the necks[a] of these kings.[b] And they came near, and put their feet upon the necks of them.[c]

25 And Joshua said unto them, Fear not, nor be dismayed,[d] be strong and of good courage:[e] for thus shall the LORD do to all your enemies against whom ye fight.[f]

26 And afterward Joshua smote them, and slew them, and hanged them on five trees:[g] and they were hanging upon the trees until the evening.[h]

27 And it came to pass at the time of the going down of the sun, *that* Joshua commanded, and they took them down off the trees, and cast them into the cave wherein they had been hid, and laid great stones in the cave's mouth, *which remain* until this very day.

28 ¶ And that day Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed,[i] them, and all the souls that *were* therein; he let none remain: and he did to the king of Makkedah as he did unto the king of Jericho.[j]

29 Then Joshua passed from Makkedah, and all Israel with him, unto Libnah,[k] and fought against Libnah:

30 And the LORD delivered it also, and the king thereof, into the hand of Israel; and he smote it with the edge of the sword, and all the souls that *were* therein; he let none remain in it; but did unto the king thereof as he did unto the king of Jericho.[l]

31 ¶ And Joshua passed from Libnah, and all Israel with him, unto Lachish,[m] and encamped against it, and fought against it:

32 And the LORD delivered Lachish into the hand of Israel, which took it on the second day, and smote it with the edge of the sword, and all the souls that *were* therein, according to all that he had done to Libnah.[n]

33 ¶ Then Horam king of Gezer came up (A. M. 2553. B. C. 1451.) to help Lachish; and Joshua smote him and his people, until he had left him none remaining.

34 ¶ And from Lachish Joshua passed unto Eglon,[o] and all Israel with him; and they encamped against it, and fought against it:

35 And they took it on that day, and smote it with the edge of the sword, and all the souls that *were* therein he utterly destroyed that day, according to all that he had done to Lachish.[p]

36 And Joshua went up from Eglon, and all Israel with him, unto Hebron;[q] and they fought against it:

37 And they took it, and smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the souls that *were* therein; he left none remaining, according to all that he had done to Eglon;[r] but destroyed it utterly, and all the souls that *were* therein.

38 ¶ And Joshua returned, and all Israel with him, to Debir;[s] and fought against it:

39 And he took it, and the king thereof, and all the cities thereof; and they smote them with the edge of the sword, and utterly destroyed all the souls that *were* therein; he left none remaining: as he had done to Hebron,[t] so he did to Debir, and to the king thereof; as he had done also to Libnah, and to her king.

40 ¶ So Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings: he left none remaining, but utterly destroyed all that breathed, as the LORD God of Israel commanded.[u]

41 And Joshua smote them from Kadesh-barnea[v] even unto Gaza,[w] and all the country of Goshen,[x] even unto Gibeon.[y]

42 And all these kings and their land did Joshua take at one time, because the LORD God of Israel fought for Israel.[z]

43 And Joshua returned, and all Israel with him, unto the camp to Gilgal.

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a Isa. 26:5, 6; Mal. 4:3. b Psa. 18:40. c Psa. 107:40; 149:8, 9. d ch. 1:9; Deut. 31:6, 8. e Eph. 6:10. f Deut. 3:21; 7:19; Rom. 8:37. g ch. 8:29. h Deut. 21:23. i Deut. 7:2, 16. j ch. 6:21. k ch. 15:42; 21:13; 2 Kings 8:22; 19:8. l ver. 28. m ver. 3, 5. n ver. 30. o ver. 3. p ver. 32.

q ch. 14:13; 15:13; Judg. 1:10; 2 Sam. 5:1–5; 15:9, 10; 1 Chr. 12:23, 38. r ver. 35. s ch. 15:15; Judg. 1:11. t ver. 37. u Deut. 20:16, 17. v Deut. 9:23. w Gen. 10:19; 1 Sam. 6:17. x ch. 11:16. y ver. 2, 12; 1 Kings 3:5. z ver. 14.

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29. *Libnah;* a city south of Makkedah.

31. *Lachish;* still further south.

33. *Gezer;* in the territory that afterwards fell to the tribe of Ephraim, about fifteen miles north-west of Jerusalem.

34. *Eglon;* a few miles west of Lachish.

36. *Hebron;* a city east of Lachish, and twenty miles south of Jerusalem.

38. *Debir;* southwest of Hebron.

40. *Country of the hills;* the hill country of Judea and the southern part of Canaan. Luke 1:39, 65.

41. *Kadesh-barnea;* near the south-east border of Canaan. *Gaza;* near the Mediterranean and the south-west border of Canaan. *Goshen;* lying south, in the mountainous region of Judea. Chap. 15:51.

INSTRUCTIONS.

4. When sinners desert the cause of Satan and join with the people of God, those who continue to be Satan's slaves often unite against them, and would, if they could, utterly destroy them.

8. Those who oppose their fellow-men because they join the cause of God, oppose him, and thus often bring upon themselves utter ruin.

11. All the elements are under God's control, and when he directs will fight against his foes, as in the days of Moses, Barak, etc. Exod. 14:21; Judg. 5:20; Job 20:14–29; Isa. 45:9; Heb. 2:3.

14. Those who take the side of God, and follow his directions, will experience his aid, and through his grace will ultimately triumph.

18. Places to which the wicked flee for safety may become their prisons; and measures which they take to escape destruction, may be the occasion of bringing it upon them.

22. Those who have been most distinguished by the means of doing good, but have employed them in doing evil, will be most distinguished in their punishment. Luke 12:47, 48.

30. Many things which are accomplished by human agency, are in the Bible ascribed to God. In one sense man is the author, and in another sense God. Acts 2:23; 3:18.

40. By commanding the Israelites to destroy the Canaanites and take possession of their country, God laid them under obligation to do it; but no individual or nation, without his command, is authorized to do as they did. Deut. 2:4–9, 19, 30–33.

A. M. 2554.
B. C. 1450.

CHAPTER XI.

1 Divers kings overcome at the waters of Merom. 10 Hazor is taken and burnt. 16 All the country taken by Joshua. 21 The Anakim cut off.

AND it came to pass, when Jabin king of Hazor had heard *those things*, that he sent to Jobab king of Madon,[a] and to the king of Shimron,[b] and to the king of Achshaph,

2 And to the kings that *were* on the north of the mountains, and of the plains south of Chinneroth,[c] and in the valley, and in the borders of Dor on the west,[d]

3 *And to* the Canaanite on the east and on the west, and *to* the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the mountains, and *to* the Hivite[e] under Hermon[f] in the land of Mizpeh.[g]

4 And they went out, they and all their hosts with them, much people, even as the sand that *is* upon the sea-shore in multitude,[h] with horses and chariots very many.

5 And when all these kings were met together,[*] they came and pitched together at the waters of Merom, to fight against Israel.

6 ¶ And the LORD said unto Joshua, Be not afraid because of them:[i] for to-morrow about this time will I deliver them up all slain before Israel: thou shalt hough[j] their horses,[k] and burn their chariots with fire.[l]

7 So Joshua came, and all the people of war with him, against them by the waters of Merom suddenly:[m] and they fell upon them.

8 And the LORD delivered them into the hand of Israel,[n] who smote them, and chased them unto great Zidon,[†] and unto Misrephoth-maim,[‡] and unto the valley of Mizpeh eastward; and they smote them, until they left them none remaining.

9 And Joshua did unto them as the LORD bade him:[o] he houghed their horses, and burnt their chariots with fire.[p]

10 ¶ And Joshua at that time turned back, and took Hazor, and smote the king thereof with the sword: for Hazor beforetime was the head of all those kingdoms.

11 And they smote all the souls that *were* therein with the edge of the sword, utterly destroying *them:* there was not any left to breathe:[§] and he burnt Hazor with fire.

12 And all the cities of those kings, and all the kings of them, did Joshua take, and smote them with the edge of the sword, *and* he utterly destroyed them,[q] as Moses the servant of the LORD commanded.

13 But *as for* the cities that stood still in their strength,[‖] Israel burned none of them, save Hazor only; *that* did Joshua burn.

14 And all the spoil of these cities, and the cattle, the children of Israel took for a prey unto themselves; but every man they smote with the edge of the sword, until they had destroyed them, neither left they any to breathe.

15 ¶ As the LORD commanded Moses his servant, so did Moses command Joshua, and so did Joshua; he left[¶] nothing undone of all that the LORD commanded Moses.

16 So Joshua took all that land, the hills, and all the south country,[r] and all the land of Goshen,[s] and the valley, and the plain, and the mountain of Israel, and the valley of the same;

17 *Even* from the mount Halak,[*†] that goeth up to Seir, even unto Baal-gad in the valley of Lebanon under mount Hermon: and all their kings he took, and smote them, and slew them.[u]

18 Joshua made war a long time with all those kings.[‡]

19 There was not a city that made peace with the children of Israel, save the Hivites the inhabitants of Gibeon:[v] all *other* they took in battle.

20 For it was of the LORD[w] to harden their hearts,[x] that they should come against Israel in

a Ch. 10:3. b ch. 19:15. c Num. 34:11. d ch. 17:11; Judg. 1:27; 1 Kings 4:11. e Judg. 3:3. f ch. 13:11. g Gen. 31:49. h Judg. 7:12; 1 Sam. 13:5. * Heb. *assembled by appointment.* i ch. 10:8. j 2 Sam. 8:4. k Psa. 20:7; Isa. 31:1; Hos. 14:3. l Psa. 46:9. m ch. 10:9; 1 Thess. 5:3. n ch. 21:44. † Or, *Zidon-rabbah.* ‡ Heb. *Burnings;* or, *Salt-pits.* o ver. 6.

p Ezek. 39:9, 10. § Heb. *any breath;* ch. 10:40. q Num. 33:52; Deut. 7:2; 20:16, 17. ‖ Heb. *on their heap;* Jer. 30:18. ¶ Heb. *removed.* r ch. 12:8. s ch. 10:41. * Or, *the smooth mountain.* † ch. 12:7. u ch. 12:9–24; Deut. 7:24. ‡ Till 1445. v ch. 9:3, 7. w Judg. 14:4; 1 Sam. 2:25; 1 Kings 12:15. x Deut. 2:30; Isa. 6:10; Rom. 9:18.

CHAPTER XI.

1. *Hazor;* a strong and chief city in the north part of Canaan. Ver. 10. *Madon;* not far from Hazor. *Shimron;* called, chap. 12:20, Shimron-meron. It was afterwards in the tribe of Zebulun. *Achshaph;* west of Zebulun, in the tribe of Asher.

2. *The mountains;* probably the mountains of Naphtali north-west of the sea of Tiberias. *Chinneroth;* on the lake of Gennesareth, or sea of Tiberias. *Dor;* on the Mediterranean, not far from mount Carmel.

3. *Hermon;* Deut. 3:9. *Mizpeh;* called, ver. 8, "the valley of Mizpeh eastward." Hermon, under which it lay, was in the eastern range of Lebanon.

5. *The waters of Merom;* a collection of waters in the upper part of Canaan, from which flows the river Jordan. It is about twelve miles above the sea of Galilee, and is about five miles long, with a level region north of it partially overflowed in the spring. Its present name is Bahr-el-Huleh.

6. *Hough their horses;* hamstring them; cut the great cord of their hind legs.

8. *Great Zidon;* a city on the Mediterranean, about twenty-five miles north of Tyre, fifty south of Beyroot, and sixty-six west of Damascus. It is called great on account of its numerous people and abundant wealth. *Misrephoth-maim;* north of Zidon.

12. *As Moses—commanded;* this is often mentioned to show that for destroying the Canaanites the Israelites were not to be blamed but commended, because that in doing it they were obeying God. Ver. 15, 20, 23.

13. *Stood still in their strength;* rather, "stood upon their hill." It was the custom to build cities on them. These cities the Israelites, after destroying their inhabitants, reserved for their own use.

16. *The hills;* the mountainous region of the south. *The land of Goshen;* see note to chap. 10:41. *The valley;* the low region bordering on the Mediterranean. *The plain;* the long narrow vale through which the Jordan flows and in which the Dead sea lies. The southern portion of it opposite to "the south country" is meant.

17. *The mount Halak;* that is, "the bald mountain." The writer probably means a line of naked chalk hills running across the valley from west to east about eight miles south of the Dead sea; the same as "the ascent of Akrabbim," which formed the southern boundary of Canaan. Num. 34:4. *Mount Hermon;* the southern part of Anti-Lebanon. Deut. 3:8.

18. *A long time;* about seven years.

20. *To harden their hearts;* by leaving them, as a pun-

battle, that he might destroy them utterly, *and* that they might have no favor, but that he might destroy them, as the LORD commanded Moses.[a]

21 ¶ And at that time came Joshua, and cut off the Anakim from the mountains,[b] from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel: Joshua destroyed them utterly with their cities.

22 There was none of the Anakim left in the land of the children of Israel: only in Gaza, in Gath,[c] and in Ashdod,[d] there remained.

23 So Joshua took the whole land, according to all that the LORD said unto Moses;[e] and Joshua gave it for an inheritance unto Israel according to their divisions by their tribes.[f] And the land rested from war.[g]

CHAPTER XII.

1 The two kings whose countries Moses took and disposed of. 7 The one and thirty kings on the other side Jordan which Joshua smote.

NOW these *are* the kings of the land, which the children of Israel smote, and possessed their land on the other side Jordan toward the rising of the sun, from the river Arnon unto mount Hermon,[h] and all the plain on the east:

2 Sihon king of the Amorites,[i] who dwelt in Heshbon, *and* ruled from Aroer, which *is* upon the bank of the river Arnon, and from the middle of the river, and from half Gilead, even unto the river Jabbok, *which is* the border of the children of Ammon; A. M. 2552. B. C. 1452.

3 And from the plain to the sea of Chinneroth on the east, and unto the sea of the plain, *even* the salt sea on the east, the way to Beth-jeshimoth; and from the south,* under Ashdoth-pisgah:†

4 And the coast of Og king of Bashan,[j] *which was* of the remnant of the giants,[k] that dwelt at Ashtaroth and at Edrei,[l]

5 And reigned in mount Hermon, and in Salcah, and in all Bashan, unto the border of the Geshurites and the Maachathites, and half Gilead, the border of Sihon king of Heshbon.[m]

6 Them did Moses the servant of the LORD and the children of Israel smite: and Moses the servant of the LORD gave it *for* a possession unto the Reubenites, and the Gadites, and the half-tribe of Manasseh.[n]

7 ¶ And these *are* the kings of the country which Joshua and the children of Israel smote on this side Jordan on the west, from Baal-gad in the valley of Lebanon even unto the mount Halak, that goeth up to Seir; which Joshua gave unto the tribes of Israel *for* a possession according to their divisions;

8 In the mountains, and in the valleys, and in the plains, and in the springs, and in the wilderness, and in the south country; the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites:[o]

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[a] Deut. 20:16, 17. [b] ch. 15:13, 14; Num. 13:22, 33; Deut. 9:2. [c] 1 Sam. 17:4; 2 Sam. 21:22; 1 Chr. 18:1. [d] ch. 15:46; 2 Chr. 26:6; Neh. 13:23, 24. [e] Num. 34:2, etc. [f] ch. 14–16; Num. 26:52–55. [g] ch. 21:44, 45. [h] Num. 21:24; Deut. 3:8, 9. [i] Deut. 2:33, 36; 3:6, 16, 17. * Or, *Teman.* † Or, *The springs of Pisgah*, or *The hill;* Deut. 4:49. [j] Num. 21:33–35. [k] Deut. 3:11. [l] Deut. 1:4. [m] Deut. 3:8–14. [n] Num. 32:29, 33. [o] Exod. 23:23.

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ishment for their sins, to pursue their own chosen way to ruin. Exod. 4:21.

21. *Hebron—Debir—Anab;* in the southern part of the country.

22. *Gaza—Gath—Ashdod;* cities of the Philistines in the south-west part of Palestine, and near the Mediterranean.

23. *Took the whole land;* not absolutely every city and region of it, for there remained yet very much land to be possessed, chap. 13:1; but he conquered the whole country so as to be able to divide it by lot to the Israelites.

INSTRUCTIONS.

1. The wicked in their distress often pursue courses which, instead of relieving them, hasten their destruction.

6. However numerous the enemies within and without, or however mighty the combinations against the people of God, if in obedience to him they rightly use the means which he gives them, they have no reason to fear, for at his appointed time he will cause them to triumph over all their foes.

7. The aid which God gives is not designed to supersede or render needless human efforts; but to encourage men to make efforts, and to render them successful.

9. The whole creation groaneth and travaileth in pain. Even the brute creation suffer in consequence of the sins of men. Though these sufferings are under the direction of an infinitely wise, holy, and benevolent God, they are the effects of sin, and a just expression of his indignation against it.

11. Men are often called to most self-denying duties, and those from which the most wise, holy, and benevolent minds would, if consistent, gladly be excused. Matt. 26:39.

15. Resolute, determined, and habitual obedience to God's commands, is the only course of wisdom, safety, usefulness, and bliss.

18. We must not cease in our efforts to conquer the spiritual enemies of God and our own souls, till they are so effectually subdued as never again to rise up against us.

20. When God has determined to destroy men, he lets them pursue their chosen way of folly and sin to their ruin.

23. Perseverance in humble, hearty, courageous obedience to God, will end in sure and most glorious triumph.

CHAPTER XII.

1. *From the river Arnon;* on the south. *Unto mount Hermon;* on the north. *All the plain on the east;* that is, the eastern half of the valley through which the Jordan flows.

2, 3. *Sihon—Ashdoth-pisgah;* these verses may be thus rendered: Sihon, king of the Amorites, who dwelt in Heshbon, ruling from Aroer, which is upon the bank of the river Arnon, and from the middle of the river; and over half of Gilead, unto the river Jabbok, which is the border of the children of Ammon; and [over] the plain [northward] to the sea of Chinneroth on the eastern side, and [southward] to the sea of the plain, the salt sea, on the eastern side, the way to Beth-jeshimoth, and, on the south, under Ashdoth-pisgah.

The upper Jabbok divided the kingdom of Sihon from the Ammonites; the lower Jabbok divided Gilead into two parts. Beth-jeshimoth seems to have marked the south-eastern corner of that part of the plain which belonged to Sihon, and Ashdoth-pisgah its southern extremity.

4. *Ashtaroth and—Edrei;* places in Bashan.

5. *Salcah;* in the eastern border of Bashan. *Geshurites—Maachathites;* north of Bashan. *Half Gilead;* that half, namely, that lay north of the Jabbok, the southern half belonging to the kingdom of Sihon, ver. 2.

8. *In the mountains—valleys—plains;* in the original, these words are in the singular number—the mountain, the valley, the plain. "The mountain" is the mountainous region of Palestine; "the valley" is the low region bordering the Mediterranean; "the plain" is the valley of the Jordan and the Dead sea. *Springs;* or low places at the foot of the mountains.

A. M. 2553. B. C. 1451. 9 The king of Jericho,[a] one; the king of Ai,[b] which *is* beside Beth-el, one;

10 The king of Jerusalem,[c] one; the king of Hebron, one;

11 The king of Jarmuth, one; the king of Lachish, one;

12 The king of Eglon, one; the king of Gezer, one;

13 The king of Debir, one; the king of Geder, one;

14 The king of Hormah, one; the king of Arad, one;

15 The king of Libnah, one; the king of Adullam, one;

16 The king of Makkedah, one; the king of Beth-el,[d] one;

17 The king of Tappuah, one; the king of Hepher,[e] one;

18 The king of Aphek, one; the king of Lasharon,* one;

19 The king of Madon, one; the king of Hazor,[f] one;

20 The king of Shimron-meron,[g] one; the king of Achshaph, one;

21 The king of Taanach, one; the king of Megiddo, one;

22 The king of Kedesh, one; the king of Jokneam of Carmel, one;

23 The king of Dor in the coast of Dor, one; the king of the nations of Gilgal, one;

24 The king of Tirzah, one: all the kings thirty and one.

CHAPTER XIII.

1 The bounds of the land not yet conquered. 8 The inheritance of the two tribes and a half. 14, 33 The Lord and his sacrifices are the inheritance of Levi. 15 The bounds of the inheritance of Reuben. 22 Balaam slain. 24 The bounds of the inheritance of Gad, 29 and of the half-tribe of Manasseh.

NOW Joshua was old *and* stricken in years; and the LORD said unto him, Thou art old *and* stricken in years, and there remaineth yet very much land to be possessed.[†]

2 This *is* the land that yet remaineth:[h] all the borders of the Philistines, and all Geshuri,[i]

3 From Sihor,[j] which *is* before Egypt, even unto the borders of Ekron northward, *which* is counted to the Canaanite: five lords of the Philistines;[k] the Gazathites, and the Ashdothites, the Eshkalonites, the Gittites, and the Ekronites; also the Avites:[l]

4 From the south, all the land of the Canaanites, and Mearah,[‡] that *is* beside the Zidonians, unto Aphek,[m] to the borders of the Amorites:[n]

5 And the land of the Giblites,[o] and all Lebanon toward the sunrising, from Baal-gad under mount Hermon unto the entering into Hamath.[p]

6 All the inhabitants of the hill country from Lebanon unto Misrephoth-maim,[q] *and* all the Zidonians, them will I drive out from before the children of Israel:[r] only divide thou it by lot unto the Israelites for an inheritance,[s] as I have commanded thee.

7 Now therefore divide this land for an inheritance unto the nine tribes, and the half-tribe of Manasseh,

8 With whom the Reubenites and the Gadites have received their inheritance, which Moses gave them beyond Jordan eastward, *even* as Moses the servant of the LORD gave them;[t]

9 From Aroer, that *is* upon the bank of the river Arnon, and the city that *is* in the midst of the river, and all the plain of Medeba unto Dibon;[u]

10 And all the cities of Sihon king of the Amorites, which reigned in Heshbon, unto the border of the children of Ammon;

11 And Gilead,[v] and the border of the Geshurites and Maachathites, and all mount Hermon, and all Bashan unto Salcah;

12 All the kingdom of Og in Bashan, which reigned in Ashtaroth and in Edrei, who remained of the remnant of the giants: for these did Moses smite, and cast them out.[w]

13 Nevertheless the children of Israel expelled not the Geshurites, nor the Maachathites:[x] but the Geshurites and the Maachathites dwell among the Israelites until this day.

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a Ch. 6:2. b ch. 8:17, 29. c ch. 10:23–43. d Judg. 1:22. e 1 Kings 4:10. * Or, *Sharon;* Isa. 33:9. f ch. 11:10. g ch. 11:1. † Heb. *to possess it;* Deut. 31:3. h Judg. 3:1. i 2 Sam. 3:3; 13:37, 38. j Jer. 2:18. k Judg. 3:3; 1 Sam. 6:4, 16, Zeph. 2:4, 5. l Deut. 2:23. ‡ Or, *The cave.* m 1 Sam. 4:1. n Judg. 1:36. o 1 Kings 5:18; Psa. 83:7. p ch. 12:7. q ch. 11:8. r Exod. 23:30, 31. s ch. 14:1, 2. t Num. 32:33. u ver 16; Num. 21:30. v ch. 12:5. w Num. 21:34, 35. x ch. 23:12, 13; Num. 33:55; Judg. 2:1–3.

9–24. The places here mentioned are those which Joshua conquered during the wars described in the previous chapters.

INSTRUCTIONS.

1. It is useful to recount what God has done by human instrumentality, and not only by men who are now living, but by those who have gone to their rest and are enjoying the reward of their labors.

7. We are greatly indebted to men of past generations. Other men have labored, and we enter into their labors; and the good works which they began, but were not able to finish, we should endeavor in the strength of the Lord, and by his aid, to accomplish.

CHAPTER XIII.

1. *Was old;* about one hundred years old. *Much land;* that belonged to the Canaanites, and was promised to Israel, but was not yet taken.

2. *The borders of the Philistines;* a region of country in the south-west part of Canaan, and extending on the Mediterranean about sixty miles. *Geshuri;* a country south of the Philistines and on the borders of the wilderness of Shur. 1 Sam. 27:8. There was another country of the same name on the north-east border of Canaan.

3. *Sihor;* probably the eastern arm of the Nile; but some suppose it was in the valley El-Arish, and ran into the Mediterranean south-west of Gaza. Num. 34:5. *Ekron;* the northern district of the Philistines, about ten miles north-east of Ashdod, and thirty-four west of Jerusalem. *The Avites;* they were the original inhabitants of this country, but were dispossessed by the Philistines, called Caphtorim, Deut. 2:23; Gen. 10:13, 14. Some Avites still continued in that region.

4. *Aphek;* supposed to be a city in the north part of Canaan. Judg. 1:31.

5. *Giblites;* inhabitants of Gebal, near Zidon.

6. *Divide thou it;* Joshua was by lot to divide the whole land of Canaan on the west side of Jordan among the nine and a half tribes, although it was not yet all conquered.

9–32. These verses describe the countries conquered by Moses on the east side of Jordan. The south part was allotted to the tribe of Reuben, the central part to the tribe of Gad, and the north part to the half-tribe of Manasseh.

13. *Geshurites—Maachathites;* people inhabiting districts

14 Only unto the tribe of Levi he gave none inheritance;[a] the sacrifices of the LORD God of Israel made by fire *are* their inheritance,[b] as he said unto them.

15 ¶ And Moses gave unto the tribe of the children of Reuben *inheritance* according to their families.

16 And their coast was from Aroer,[c] that *is* on the bank of the river Arnon, and the city that *is* in the midst of the river, and all the plain by Medeba;

17 Heshbon,[d] and all her cities that *are* in the plain; Dibon, and Bamoth-baal, and Beth-baal-meon,*

18 And Jahaza,[e] and Kedemoth, and Mephaath,

19 And Kirjathaim, and Sibmah, and Zareth-shahar in the mount of the valley.

20 And Beth-peor, and Ashdoth-pisgah,† and Beth-jeshimoth,

21 And all the cities of the plain,[f] and all the kingdom of Sihon king of the Amorites, which reigned in Heshbon, whom Moses smote with the princes of Midian,[g] Evi, and Rekem, and Zur, and Hur, and Reba, *which were* dukes of Sihon, dwelling in the country.

22 ¶ Balaam also the son of Beor,[h] the soothsayer,‡ did the children of Israel slay with the sword among them that were slain by them.

23 And the border of the children of Reuben was Jordan, and the border *thereof.* This *was* the inheritance of the children of Reuben after their families, the cities and the villages thereof.

24 And Moses gave *inheritance* unto the tribe of Gad, *even* unto the children of Gad according to their families.

25 And their coast was Jazer,[i] and all the cities of Gilead, and half the land of the children of Ammon, unto Aroer that *is* before Rabbah.[j]

26 And from Heshbon unto Ramath-mizpeh, and Betonim; and from Mahanaim unto the border of Debir;

27 And in the valley, Beth-aram,[k] and Beth-nimrah, and Succoth,[l] and Zaphon, the rest of the kingdom of Sihon king of Heshbon, Jordan and *his* border, *even* unto the edge of the sea of Chinnereth on the other side Jordan eastward.[m] A. M. 2559. B. C. 1445.

28 This *is* the inheritance of the children of Gad after their families, the cities, and their villages.

29 ¶ And Moses gave *inheritance* unto the half-tribe of Manasseh: and *this* was *the possession* of the half-tribe of the children of Manasseh by their families.

30 And their coast was from Mahanaim,[n] all Bashan, all the kingdom of Og king of Bashan, and all the towns of Jair,[o] which *are* in Bashan, threescore cities:

31 And half Gilead, and Ashtaroth,[p] and Edrei, cities of the kingdom of Og in Bashan, *were pertaining* unto the children of Machir the son of Manasseh, *even* to the one-half of the children of Machir by their families.

32 These *are the countries* which Moses did distribute for inheritance in the plains of Moab, on the other side Jordan, by Jericho, eastward.

33 But unto the tribe of Levi Moses gave not *any* inheritance:[q] the LORD God of Israel *was* their inheritance, as he said unto them.[r]

CHAPTER XIV.

1 The nine tribes and a half are to have their inheritance by lot. 6 Caleb by privilege obtaineth Hebron.

AND these *are the countries* which the children of Israel inherited in the land of Canaan, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, distributed for inheritance to them.[s]

2 By lot *was* their inheritance,[t] as the LORD commanded by the hand of Moses, for the nine tribes, and *for* the half-tribe.

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a Ch. 14:3, 4. b Num. 18:20–24. c ch. 12:2. d Num. 21:28, 30. * Or, *The high places of Baal, and house of Baal-meon;* Num. 32:38. e Num. 21:23. † Or, *The springs of Pisgah,* or *The hill.* f Deut. 3:10. g Num. 31:8. h Num. 22:5; 31:8. ‡ Or, *diviner.* i Num. 32:35. j 2 Sam. 11:1. k Num. 32:36. l Gen. 33:17; 1 Kings 7:46. m Num. 34:11. n Num. 32:39–41. o 1 Chr. 2:23. p ch. 12:4. q ver. 14. r Deut. 18:1. s Num. 34:17, 18. t Num. 26:55; 33:54; 34:13; Psa. 16:5, 6.

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east of the sources of the Jordan, north of Bashan, and near mount Hermon.

21. *All the kingdom of Sihon;* that is, all that part which lay within the limits of the region assigned to Reuben; for "the rest of the kingdom of Sihon," constituting its northern part, was given to the tribe of Gad, ver. 27.

25. *Half the land of the children of Ammon;* that portion, namely, lying between the Arnon and the Jabbok, which Sihon had previously taken from Ammon, as we gather from the narrative in Judg. 11:12–23. The Israelites were not allowed to take any of the territory which they found in possession of the Ammonites. Deut. 2:19.

33. *The Lord God of Israel was their inheritance;* they received their support in conducting his worship from the tithes and offerings of the people. Num. 18.

INSTRUCTIONS.

1. If life is prolonged, old age with its attendant infirmities will soon come, and death will follow. All should therefore be diligent in the discharge of their appropriate duties. When unfitted for one kind of labor, they should, if practicable, engage in another; and spend life in the discharge of duty, that they may be fitted to close it and enter into rest.

2. However diligent and successful any may be in extending the kingdom of God, much will remain to be accomplished by their successors. Each generation has its appropriate work, and no part of what belongs to it should be left to be performed by others.

6. Men may be sure before the promises of God are fulfilled that he will perform them, and may with perfect propriety act accordingly.

14. Though the ministers of Christ have not opportunities to acquire wealth, yet, if faithful to him, he will provide for them all things needful in this world, and will himself be their portion for ever. Ver. 33.

22. Those who love the wages of unrighteousness and tempt others to sin, may for a time escape punishment; yet their sins are not forgotten, and in due time they will receive the just reward of their deeds.

32. God places men in such countries and conditions as he sees best. They should all receive their blessings as gifts, and use them for his honor and their own highest good.

CHAPTER XIV.

2. *By lot was their inheritance;* and yet God so ordered the lot that each tribe obtained the inheritance which it was predicted by Jacob and Moses that they should possess. Gen. 49; Deut. 33.

A. M. 2560. B. C. 1444. 3 For Moses had given the inheritance of two tribes and a half-tribe on the other side Jordan: but unto the Levites he gave none inheritance among them.

4 For the children of Joseph were two tribes, Manasseh and Ephraim:[a] therefore they gave no part unto the Levites in the land, save cities to dwell *in*,[b] with their suburbs for their cattle and for their substance.[c]

5 As the LORD commanded Moses,[d] so the children of Israel did, and they divided the land.

6 ¶ Then the children of Judah came unto Joshua in Gilgal: and Caleb the son of Jephunneh the Kenezite[e] said unto him, Thou knowest the thing that the LORD said unto Moses[f] the man of God[g] concerning me and thee in Kadesh-barnea.

7 Forty years old *was* I when Moses the servant of the LORD sent me from Kadesh-barnea to espy out the land;[h] and I brought him word again as *it was* in my heart.[i]

8 Nevertheless my brethren that went up with me made the heart of the people melt:[j] but I wholly followed the LORD my God.[k]

9 And Moses sware on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance,[l] and thy children's for ever, because thou hast wholly followed the LORD my God.

10 And now, behold, the LORD hath kept me alive,[m] as he said, these forty and five years, even since the LORD spake this word unto Moses, while *the children of* Israel wandered* in the wilderness: and now, lo, I *am* this day fourscore and five years old.

11 As yet I *am as* strong this day as *I was* in the day that Moses sent me: as my strength *was* then,[n] even so *is* my strength now, for war, both to go out, and to come in.[o]

12 Now therefore give me this mountain, whereof the LORD spake in that day; for thou heardest in that day how the Anakim *were* there,[p] and *that* the cities *were* great *and* fenced: if so be the LORD *will be* with me,[q] then I shall be able to drive them out, as the LORD said.

13 And Joshua blessed him,[r] and gave unto Caleb the son of Jephunneh Hebron for an inheritance.[s]

14 Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenezite unto this day, because that he wholly followed the LORD God of Israel.

15 And the name of Hebron before *was* Kirjath-arba;[t] *which Arba was* a great man among the Anakim.[u] And the land had rest from war.[v]

CHAPTER XV.

1 The borders of the lot of Judah. 13 Caleb's portion and conquest. 16 Othniel, for his valor, hath Achsah, Caleb's daughter, to wife. 18 She obtaineth a blessing of her father. 21 The cities of Judah. 63 The Jebusites not conquered.

THIS then was the lot of the tribe of the children of Judah by their families;[w] *even* to the border of Edom the wilderness of Zin southward *was* the uttermost part of the south coast.[x]

2 And their south border was from the shore of the salt sea, from the bay† that looketh southward:

3 And it went out to the south side to Maaleh-acrabbim,‡ and passed along to Zin, and ascended up on the south side unto Kadesh-barnea, and passed along to Hezron, and went up to Adar, and fetched a compass to Karkaa:

4 *From thence* it passed toward Azmon, and went out unto the river of Egypt; and the goings out of that coast were at the sea: this shall be your south coast.

5 And the east border *was* the salt sea, *even* unto the end of Jordan. And *their* border in the north quarter *was* from the bay of the sea at the uttermost part of Jordan:

6 And the border went up to Beth-hoglah,[y] and passed along by the north of Beth-arabah; and the border went up to the stone of Bohan the son of Reuben:[z]

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a Gen. 48:5; 1 Chr. 5:1, 2. b 1 Chr. 6:54–81. c Num. 35:3. d Num. 35:2. e Num. 32:12. f Num. 14:30; Deut. 1:36, 38. g Num. 12:7, 8. h Num. 13:6, 26. i Num. 13:30; 14:6–8. j Num. 13:31, 32; Deut. 1:28, 36. k Num. 14:24. l ch. 1:3. m Num. 14:30. * Heb. *walked.* n Deut. 34:7; Psa. 103:5 o Deut. 31:2. p Num. 13:28, 33. q 1 Sam. 14:6; 2 Chr. 14:11; Psa. 18:32–34; 27:1–3; 44:3; 60:12; 118:10–12; Rom. 8:31; Phil. 4:13; Heb. 11:33. r ch. 22:6; Song 6:9. s ch. 15:13. t Gen. 23:2. u Gen. 35:27. v ch. 11:23. w Num. 26:55. x Num. 34:3–5. † Heb. *tongue.* ‡ Or, *The going up to Acrabbim.* y ch. 18:19. z ch. 18:17.

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6. *The thing that the Lord said;* Num. 14:24, 30; Deut. 1:36.

7. *As it was in my heart;* he gave a sincere, honest, faithful report.

12. *This mountain;* the mountainous country about Hebron. *How the Anakim were there;* the presence of the Anakim, instead of discouraging Caleb, is an incitement to him to undertake the conquest of the region, for he has faith in God's presence and help.

13. *Hebron;* the district in which Hebron lay; the city itself was given to the Levites. Chap. 21:12, 13.

15. *Kirjath-arba;* Gen. 23:2. *Had rest;* rest from general wars.

INSTRUCTIONS.

2. Those things which appear to men to be casual, which are sometimes spoken of as happening or coming by chance, are nevertheless under the direction and control of God. Prov. 16:33.

5. If men do as the Lord commands, they will see the truth of his declarations and experience the fulfilment of his promises.

7. Sincerity, honesty, uprightness, and fidelity to God and men are the surest course to long life, usefulness, respectability, and the greatest enjoyment of blessings for this life and the life to come.

8. The ways of transgressors are hard, and those who decline the path of duty to avoid its trials or obtain some temporary good, take a course that is often most fatal to themselves and to others.

12. If the Lord be with us, and we conduct in such a manner as to secure his blessing, we shall be victorious in our conflicts, and gain possession of the inheritance which he has promised to his people.

CHAPTER XV.

2–4. *And their south border—south coast;* these verses contain an accurate description of the south border of Judah, which was also the southern limit of Canaan west of the Arabah, a long narrow valley running south from the Dead sea. Beginning from the southern bay of the Dead sea, it ran south about eight miles to Maaleh-acrabbim, a line of chalk hills running east and west across the Arabah. Thence it passed south and west to Kadesh-barnea. Thence it was carried in a general westerly direction to "the river of Egypt" at Rhinocolura.

5. *End of Jordan;* its mouth, at the Dead sea.

6–11. These places lay along a line from near the north end of the Dead sea west, by Jerusalem, to Ekron in the land of the Philistines.

7 And the border went up toward Debir from the valley of Achor,[a] and so northward, looking toward Gilgal,[b] that *is* before the going up to Adummim, which *is* on the south side of the river: and the border passed toward the waters of En-shemesh, and the goings out thereof were at En-rogel:[c]

8 And the border went up by the valley of the son of Hinnom[d] unto the south side of the Jebusite; the same *is* Jerusalem:[e] and the border went up to the top of the mountain that *lieth* before the valley of Hinnom westward, which *is* at the end of the valley of the giants northward:[f]

9 And the border was drawn from the top of the hill unto the fountain of the water of Nephtoah,[g] and went out to the cities of mount Ephron; and the border was drawn to Baalah,[h] which *is* Kirjathjearim:[i]

10 And the border compassed from Baalah westward unto mount Seir, and passed along unto the side of mount Jearim, which *is* Chesalon, on the north side, and went down to Beth-shemesh, and passed on to Timnah:[j]

11 And the border went out unto the side of Ekron northward:[k] and the border was drawn to Shicron, and passed along to mount Baalah, and went out unto Jabneel; and the goings out of the border were at the sea.

12 And the west border *was* to the great sea,[l] and the coast *thereof:* this *is* the coast of the children of Judah round about according to their families.

13 ¶ And unto Caleb the son of Jephunneh he gave a part among the children of Judah, according to the commandment of the LORD to Joshua, *even* the city of Arba* the father of Anak, which *city is* Hebron.

14 And Caleb drove thence the three sons of Anak,[m] Sheshai, and Ahiman, and Talmai, the children of Anak.

15 And he went up thence to the inhabitants of Debir:[n] and the name of Debir before *was* Kirjathsepher.

16 ¶ And Caleb said, He that smiteth Kirjathsepher,[o] and taketh it, to him will I give Achsah my daughter to wife.

17 And Othniel the son of Kenaz,[p] the brother of Caleb, took it: and he gave him Achsah his daughter to wife.

18 And it came to pass, as she came *unto* A. M. 2560. B. C. 1444. *him,* that she moved him to ask of her father a field: and she lighted off *her* ass;[q] and Caleb said unto her, What wouldest thou?

19 Who answered, Give me a blessing;[r] for thou hast given me a south land; give me also springs of water. And he gave her the upper springs, and the nether springs.

20 This *is* the inheritance of the tribe of the children of Judah according to their families.

21 ¶ And the uttermost cities of the tribe of the children of Judah toward the coast of Edom southward were Kabzeel, and Eder, and Jagur,

22 And Kinah, and Dimonah, and Adadah,

23 And Kedesh, and Hazor, and Ithnan,

24 Ziph,[s] and Telem, and Bealoth,

25 And Hazor, Hadattah, and Kerioth, *and* Hezron, which *is* Hazor,

26 Amam, and Shema, and Moladah,

27 And Hazar-gaddah, and Heshmon, and Bethpalet,[t]

28 And Hazar-shual, and Beer-sheba, and Bizjothjah,

29 Baalah,[u] and Iim, and Azem,[v]

30 And Eltolad, and Chesil, and Hormah,

31 And Ziklag,[w] and Madmannah, and Sansannah,

32 And Lebaoth, and Shilhim, and Ain,[x] and Rimmon: all the cities *are* twenty and nine, with their villages.

33 ¶ *And* in the valley, Eshtaol,[y] and Zoreah, and Ashnah,

34 And Zanoah, and En-gannim, Tappuah, and Enam,

35 Jarmuth, and Adullam,[z] Socoh,[a] and Azekah,

36 And Sharaim, and Adithaim, and Gederah, and† Gederothaim; fourteen cities with their villages:

37 Zenan, and Hadashah, and Migdalgad,

38 And Dilean, and Mizpeh,[b] and Joktheel,[c]

39 Lachish,[d] and Bozkath, and Eglon,

40 And Cabbon, and Lahmam, and Kithlish,

41 And Gederoth, Beth-dagon, and Naamah, and Makkedah; sixteen cities with their villages:

42 Libnah,[e] and Ether, and Ashan,

43 And Jiphtah, and Ashnah, and Nezib,

44 And Keilah,[f] and Achzib,[g] and Mareshah; nine cities with their villages:

45 Ekron,[h] with her towns and her villages:

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a Ch. 7:26. b ch. 5:9. c 2 Sam. 17:17; 1 Kings 1:9. d ch. 18:16; 2 Kings 23:10; Jer. 19:2, 6. e ch. 18:28; Judg. 19:10. f 2 Sam. 5:18, 22. g ch. 18:15. h 2 Sam. 6:2; 1 Chr. 13:6. i Judg. 18:12. j Gen. 38:13; Judg. 14:1. k 1 Sam. 5:10; 7:14; 2 Kings 1:2, 3, 6, 16. l Num. 34:6, 7. * Or, *Kirjath-arba.* m Num. 13:22; Judg. 1:10, 20. n ch. 10:38. o Judg. 1:12, 13. p Num. 32:12. q Gen. 24:64; 1 Sam. 25:23. r Gen. 33:11; Deut. 33:7.

s 1 Sam. 23:14, 24. t Neh. 11:26. u ver. 9. v 1 Chr. 4:29. w 1 Sam. 27:6. x Num. 34:11. y Judg. 13:25. z 1 Sam. 22:1; Mic. 1:15. a 1 Sam. 17:1. † Or, *or.* b Gen. 31:48, 49. c 2 Kings 14:7. d 2 Kings 18:14, 17. e 2 Kings 8:22. f 1 Sam. 23:1, etc. g Mic. 1:14, 15. h Amos 1:8; Zeph. 2:4; Zech. 9:5, 7.

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7. *En-rogel;* a well in the valley of Kidron a little distance south of Jerusalem.

8. *Valley of the son of Hinnom;* this valley begins on the west of Jerusalem, and sweeps around its south-west corner—the ancient Zion—entering the valley of Kidron just below the city. Thus Jerusalem itself belonged not to Judah, but to Benjamin. Chap. 18:16.

15. *Debir;* a city west of Hebron, and south-west of Jerusalem.

19. *A south land;* one that was warm and comparatively without water. *The upper springs, and the nether;* high and low grounds that were well watered.

21–62. The places here mentioned lay in the south part of Canaan, in that portion which was alloted to Judah; a part of which was afterwards given to the tribe of Simeon.

32. *Twenty and nine;* thirty-eight are mentioned; but nine, it is supposed, were given to Simeon, leaving twenty-nine for Judah.

36. *Fourteen cities;* fifteen names are mentioned, but two are supposed to belong to one city, or to it and its suburbs.

INSTRUCTIONS.

1. God will peculiarly bless those who are faithful in his service, and bestow upon them all needed good.

13. God never forgets his promises, and in due time those who trust in him will experience their fulfilment.

17. It is a great privilege to be connected in marriage with pious families; and where the will of God is duly regarded in forming this connection, it may be expected to promote the respectability, usefulness, and comfort of all concerned.

A. M. 2560. B. C. 1444.
46 From Ekron even unto the sea, all that *lay* near* Ashdod, with their villages:
47 Ashdod, with her towns and her villages;[a] Gaza with her towns and her villages, unto the river of Egypt, and the great sea,[b] and the border *thereof.*
48 ¶ And in the mountains, Shamir, and Jattir, and Socoh,
49 And Dannah, and Kirjath-sannah, which *is* Debir,[c]
50 And Anab, and Eshtemoh, and Anim,
51 And Goshen,[d] and Holon, and Giloh; eleven cities with their villages:
52 Arab, and Dumah,[e] and Eshean,
53 And Janum,† and Beth-tappuah, and Aphekah,
54 And Humtah, and Kirjath-arba which *is* Hebron,[f] and Zior; nine cities with their villages:
55 Maon,[g] Carmel,[h] and Ziph, and Juttah,
56 And Jezreel, and Jokdeam, and Zanoah,
57 Cain, Gibeah, and Timnah; ten cities with their villages:
58 Halhul, Beth-zur, and Gedor,
59 And Maarath, and Beth-anoth, and Eltekon; six cities with their villages:
60 Kirjath-baal which *is* Kirjath-jearim,[i] and Rabbah; two cities with their villages.
61 ¶ In the wilderness, Beth-arabah, Middin, and Secacah,
62 And Nibshan, and the city of Salt, and Engedi;[j] six cities with their villages.
63 ¶ As for the Jebusites the inhabitants of Jerusalem, the children of Judah could not drive them out: but the Jebusites dwell with the children of Judah at Jerusalem unto this day.[k]

CHAPTER XVI.

1 The general borders of the sons of Joseph. 5 The border of the inheritance of Ephraim. 10 The Canaanites not conquered.

AND the lot of the children of Joseph fell‡ from Jordan by Jericho, unto the water of Jericho on the east, to the wilderness that goeth up from Jericho throughout mount Beth-el,
2 And goeth out from Beth-el to Luz,[l] and passeth along unto the borders of Archi to Ataroth,
3 And goeth down westward to the coast of Japhleti, unto the coast of Beth-horon the nether,[m] and to Gezer:[n] and the goings out thereof are at the sea.
4 So the children of Joseph,[o] Manasseh and Ephraim, took their inheritance.
5 ¶ And the border of the children of Ephraim according to their families was *thus:* even the border of their inheritance on the east side was Ataroth-addar, unto Beth-horon the upper;
6 And the border went out toward the sea to Michmethah on the north side;[p] and the border went about eastward unto Taanath-shiloh, and passed by it on the east to Janohah;
7 And it went down from Janohah to Ataroth, and to Naarath, and came to Jericho, and went out at Jordan.
8 The border went out from Tappuah westward unto the river Kanah;[q] and the goings out thereof were at the sea. This *is* the inheritance of the tribe of the children of Ephraim by their families.
9 And the separate cities for the children of Ephraim *were* among the inheritance of the children of Manasseh, all the cities with their villages.
10 And they drave not out the Canaanites that dwelt in Gezer:[r] but the Canaanites dwell among the Ephraimites unto this day, and serve under tribute.

CHAPTER XVII.

1 The lot of Manasseh. 7 His coast. 12 The Canaanites not driven out. 14 The children of Joseph obtain another lot.

THERE was also a lot for the tribe of Manasseh; for he *was* the first-born of Joseph;[s] *to wit,* for Machir the first-born of Manasseh,[t] the father of Gilead: because he was a man of war, therefore he had Gilead and Bashan.[u]
2 There was also *a lot* for the rest of the children of Manasseh by their families;[v] for the children of Abiezer,[§] and for the children of Helek, and for the children of Asriel, and for the children of Shechem, and for the children of Hepher, and for the children of Shemida: these *were* the male children of Manasseh the son of Joseph by their families.
3 ¶ But Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters: and these *are* the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah.
4 And they came near before Eleazar the priest, and before Joshua the son of Nun, and before the princes,[w] saying, The LORD commanded Moses to

* Heb. *by the place of.* [a] 1 Sam. 5:1, 6; 2 Chr. 26:6; Neh. 13:23, 24; Isa. 20:1. [b] Num. 34:5, 6. [c] Judg. 1:11. [d] ch. 10:41; 11:16. [e] Isa. 21:11. † Or, *Janus.* [f] ver. 13. [g] 1 Sam. 23:25. [h] 1 Kings 18:42. [i] ch. 18:14. [j] 1 Sam. 23:29. [k] Judg. 1:8, 21; 2 Sam. 5:6; Rom. 7:14–21. ‡ Heb. *went forth.* [l] ch. 18:13; Gen. 28:19; Judg. 1:26. [m] 2 Chr. 8:5. [n] 1 Chr. 7:28. [o] ch. 17:14. [p] ch. 17:7. [q] ch. 17:9. [r] Judg. 1:29; 1 Kings 9:16, 21. [s] Gen. 41:51. [t] Gen. 50:23. [u] Deut. 3:15. [v] Num. 26:29–32. § *Jeezer,* Num. 26:30. [w] ch. 14:1.

CHAPTER XVI.

1. *The children of Joseph;* Ephraim and Manasseh. The inheritance of Ephraim was north of that of Simeon, Judah, Dan, and Benjamin. It extended from the river Jordan across the whole land to the Mediterranean. The inheritance of that half-tribe of Manasseh which was not provided for on the east of Jordan, was north of that of Ephraim, and had the Mediterranean on the west, Asher and Zebulun on the north, and Issachar on the east.

2–10. The places mentioned in these verses are in the districts of country above described.

INSTRUCTIONS.

1. The lot of all is appointed to them in the providence of God. For its blessings they should be thankful, under its trials submissive, and in all its duties guided by the revealed will of God.

10. The more faithfully men follow the will of God, the greater real good will they enjoy, both in this life and that to come.

CHAPTER XVII.

1. *Gilead and Bashan;* countries on the east of Jordan and north of those allotted to the tribes of Gad and Reuben.

2. *The rest of the children of Manasseh;* those not provided for on the east of Jordan. Ver. 5.

4. *The Lord commanded;* Num. 27:6–11.

give us an inheritance among our brethren.[a] Therefore, according to the commandment of the LORD, he gave them an inheritance among the brethren of their father.

5 And there fell ten portions to Manasseh, besides the land of Gilead and Bashan, which *were* on the other side Jordan;

6 Because the daughters of Manasseh had an inheritance among his sons: and the rest of Manasseh's sons had the land of Gilead.

7 ¶ And the coast of Manasseh was from Asher to Michmethah,[b] that *lieth* before Shechem; and the border went along on the right hand unto the inhabitants of Entappuah.

8 *Now* Manasseh had the land of Tappuah: but Tappuah on the border of Manasseh *belonged* to the children of Ephraim;

9 And the coast descended unto the river Kanah,* southward of the river: these cities of Ephraim *are* among the cities of Manasseh:[c] the coast of Manasseh also *was* on the north side of the river, and the outgoings of it were at the sea:

10 Southward *it was* Ephraim's, and northward *it was* Manasseh's, and the sea is his border; and they met together in Asher on the north, and in Issachar on the east.

11 And Manasseh[d] had in Issachar and in Asher Beth-shean[e] and her towns, and Ibleam and her towns, and the inhabitants of Dor and her towns, and the inhabitants of Endor[f] and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of Megiddo[g] and her towns, *even* three countries.

12 Yet the children of Manasseh could not drive out *the inhabitants of* those cities;[h] but the Canaanites would dwell in that land.

13 Yet it came to pass, when the children of Israel were waxen strong, that they put the Canaanites to tribute;[i] but did not utterly drive them out.

14 And the children of Joseph spake unto Joshua, saying, Why hast thou given me *but* one lot and one portion to inherit, seeing *I am* a great people, forasmuch as the LORD hath blessed me hitherto?[j] A. M. 2560. B. C. 1444.

15 And Joshua answered them, If thou *be* a great people, *then* get thee up to the wood *country*, and cut down for thyself there in the land of the Perizzites and of the giants,† if mount Ephraim be too narrow for thee.

16 And the children of Joseph said, The hill is not enough for us: and all the Canaanites that dwell in the land of the valley have chariots of iron,[k] *both they* who *are* of Beth-shean and her towns,[l] and *they* who *are* of the valley of Jezreel.[m]

17 And Joshua spake unto the house of Joseph, *even* to Ephraim and to Manasseh, saying, Thou *art* a great people, and hast great power: thou shalt not have one lot *only:*

18 But the mountain shall be thine; for it *is* a wood, and thou shalt cut it down: and the outgoings of it shall be thine: for thou shalt drive out the Canaanites,[n] though they have iron chariots, *and* though they *be* strong.

CHAPTER XVIII.

1 The tabernacle is set up at Shiloh. 2 The remainder of the land is described, and divided into seven parts. 10 Joshua divideth it by lot. 11 The lot and border of Benjamin. 21 Their cities.

AND the whole congregation of the children of Israel assembled together at Shiloh,[o] and set up the tabernacle of the congregation there:[p] and the land was subdued before them.

2 And there remained among the children of Israel seven tribes, which had not yet received their inheritance.

3 And Joshua said unto the children of Israel, How long *are* ye slack to go to possess the land, which the LORD God of your fathers hath given you?[q]

4 Give out from among you three men for *each* tribe: and I will send them, and they shall rise, and go through the land,[r] and describe it according to the inheritance of them; and they shall come *again* to me.

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a Num. 27:6, 7. b ch. 16:6–8. * Or, *brook of reeds.* c ch. 16:9. d 1 Chr 7:29. e 1 Sam. 31:10; 1 Kings 4:12. f 1 Sam. 28:7; Psa. 83:10. g Zech. 12:11. h Judg. 1:27, 28. i ch. 16:10. j Gen. 49:22–26; Num. 26:34–37; Deut. 33:13–17. † Or, *Rephaim*, Gen. 14:5; 15:20; 2 Sam. 5:18, 22. k Judg. 1:19; 4:3. l 1 Kings 4:12. m 2 Kings 9:10, 37. n Deut. 20:1; Isa. 41:14–16; Rom. 8:31, 37; Heb. 13:16. o ch. 19:51; Jer. 7:12. p Judg. 18:31; 1 Sam. 1:3, 24; 4:3, 4. q Judg. 18:9. r ver. 8.

5. *Ten portions;* after the children of Machir had received Gilead and Bashan, there remained the six other sons to be provided for on the west side of Jordan. Five of these received one portion each; and for the daughters of Zelophehad the son of Hepher were provided five portions more, making ten in all.

9. *The river Kanah;* a small stream which formed the boundary between Manasseh and Ephraim, and empties into the Mediterranean south of Cæsarea.

11. *In Issachar—Asher;* within the limits of those tribes.

12. *Could not;* for want of faith and the use of due means.

13. *Tribute;* an annual tax, in token of submission.

14. *One lot and one portion;* they claimed a double portion on account of their number.

15. *Get thee up;* take possession of those portions of the country allotted to you, which have not yet been subdued.

16. *The valley of Jezreel;* these words seem to include both the large plain south-east of mount Carmel, and south-west from mount Tabor, called by the Greeks Esdraëlon, and also the valley running down from this plain to the valley of the Jordan.

18. *The mountain;* the hilly country before spoken of. *Drive out;* this they could do in reliance on God.

INSTRUCTIONS.

1. The various talents of men come from God, and he allots to them such situations as are suited to the duties to which he calls them.

4. It is proper that daughters should have an inheritance as well as sons, and so far as is consistent be provided for according to their wants.

12. It is often said in the Bible that men "cannot" do that which they will not try to do, nor use the means by which, through the blessing of God, they can do it.

13. Through sloth and inactivity, men will often sacrifice great future good for the sake of a little present ease.

15. Men are often in want because they neglect to use proper means to obtain relief, and the best way to help such persons is to put them in a way to help themselves.

CHAPTER XVIII.

1. *Shiloh;* in the tribe of Ephraim, about twenty-five miles north of Jerusalem, and about fifteen south of Shechem.

2. *Seven tribes;* Simeon, Benjamin, Dan, Issachar, Zebulun, Asher, and Naphtali.

4. *Give out;* choose, or appoint.

A. M. 2560. B. C. 1444. 5 And they shall divide it into seven parts: Judah shall abide in their coast on the south,[a] and the house of Joseph shall abide in their coasts on the north.[b]

6 Ye shall therefore describe the land *into* seven parts, and bring *the description* hither to me, that I may cast lots for you here before the LORD our God.[c]

7 But the Levites have no part among you;[d] for the priesthood of the LORD *is* their inheritance: and Gad, and Reuben,[e] and half the tribe of Manasseh, have received their inheritance beyond Jordan on the east, which Moses the servant of the LORD gave them.

8 ¶ And the men arose, and went away: and Joshua charged them that went to describe the land, saying, Go and walk through the land,[f] and describe it, and come again to me, that I may here cast lots for you before the LORD in Shiloh.

9 And the men went and passed through the land, and described it by cities into seven parts in a book,[g] and came *again* to Joshua to the host at Shiloh.

10 ¶ And Joshua cast lots for them in Shiloh before the LORD:[h] and there Joshua divided the land unto the children of Israel according to their divisions.

11 ¶ And the lot of the tribe of the children of Benjamin came up according to their families: and the coast of their lot came forth between the children of Judah and the children of Joseph.

12 And their border on the north side was from Jordan; and the border went up to the side of Jericho on the north side, and went up through the mountains westward; and the goings out thereof were at the wilderness of Beth-aven.

13 And the border went over from thence toward Luz, to the side of Luz, which *is* Beth-el,[i] southward; and the border descended to Ataroth-addar, near the hill that *lieth* on the south side of the nether Beth-horon.[j]

14 And the border was drawn *thence*, and compassed the corner of the sea southward, from the hill that *lieth* before Beth-horon southward; and the goings out thereof were at Kirjath-baal, which *is* Kirjath-jearim, a city of the children of Judah: this *was* the west quarter.

15 And the south quarter *was* from the end of Kirjath-jearim, and the border went out on the west, and went out to the well of waters of Nephtoah:[l]

16 And the border came down to the end of the mountain that *lieth* before the valley of the son of Hinnom, *and* which *is* in the valley of the giants on the north, and descended to the valley of Hinnom,[m] to the side of Jebusi on the south, and descended to En-rogel,[n]

17 And was drawn from the north, and went forth to En-shemesh, and went forth toward Geliloth, which *is* over against the going up of Adummim, and descended to the stone of Bohan the son of Reuben,[o]

18 And passed along toward the side over against Arabah* northward, and went down unto Arabah:

19 And the border passed along to the side of Beth-hoglah northward: and the outgoings of the border were at the north bay† of the salt sea at the south end of Jordan: this *was* the south coast.

20 And Jordan was the border of it on the east side. This *was* the inheritance of the children of Benjamin, by the coasts thereof round about, according to their families.

21 Now the cities of the tribe of the children of Benjamin according to their families were Jericho, and Beth-hoglah, and the valley of Keziz,

22 And Beth-arabah, and Zemaraim,[p] and Beth-el,[q]

23 And Avim, and Parah, and Ophrah,[r]

24 And Chephar-haammonai, and Ophni, and Gaba; twelve cities with their villages:

25 Gibeon,[s] and Ramah,[t] and Beeroth,

26 And Mizpeh,[u] and Chephirah, and Mozah,

27 And Rekem, and Irpeel, and Taralah,

28 And Zelah, Eleph, and Jebusi,[v] which *is* Jerusalem, Gibeath, *and* Kirjath; fourteen cities with their villages. This *is* the inheritance of the children of Benjamin according to their families.

CHAPTER XIX.

1 The lot of Simeon, 10 of Zebulun, 17 of Issachar, 24 of Asher, 32 of Naphtali, 40 of Dan. 49 The children of Israel give an inheritance to Joshua.

AND the second lot came forth to Simeon, *even* for the tribe of the children of Simeon ac-

[a] Ch. 15:1, etc. [b] ch. 16:1–4. [c] ver. 10; ch. 14:2. [d] ch. 13:33. [e] ch. 13:8. [f] Gen. 13:17. [g] Acts 13:19. [h] Ezek. 47:22; 48:29. [i] Gen. 28:19; Judg. 1:23. [j] ch. 16:3. [k] 1 Chr. 13:5, 6. [l] ch. 15:9 [m] ch. 15:8; 2 Kings 23:10; 2 Chr. 28:3; 33:6; Jer. 19:2; 32:35. [n] ch. 15:7. [o] ch. 15:6. * Or, *The plain.* † Heb. *tongue*, Isa. 11:15. [p] Gen. 10:18; 2 Chr. 13:4. [q] 1 Kings 12:29, 32. [r] 1 Sam. 13:17. [s] 1 Kings 3:4, 5. [t] Jer. 31:15. [u] Judg. 10:17. [v] ch. 15:8, 63.

5. *Their coast;* the place already assigned them.

9. *Described it by cities—in a book;* they gave a description of the country, as divided by them into seven parts, one for each tribe that had not yet received its inheritance.

11. *Between the children of Judah and the children of Joseph;* Judah was on the south, and Ephraim on the north. Jerusalem was in Benjamin, and thus, as predicted of him, he dwelt in safety by the Lord. Deut. 33:12.

12–28. The places here mentioned were on the borders of Benjamin's inheritance, which was bounded by the Jordan on the east and Dan on the west.

INSTRUCTIONS.

1. The place for public worship should be central, and such as will best accommodate those who are expected there to assemble.

3. Men often long remain destitute of many things which it is the will of God that they should enjoy, and which with the right use of means they might enjoy.

9. In dividing estates, great care should be taken that the boundaries be so fixed as to avoid all future contention about them.

11. By the proper use of means, each individual may obtain that situation which is most suitable for him, and in which he may promote his highest good.

20. Families are the appointment of Jehovah, and for them he provides with infinite wisdom and goodness. They are designed and adapted to be sources of great enjoyment on earth and to be nurseries for heaven.

CHAPTER XIX.

1. *Within the inheritance of—Judah;* on the survey of the whole land, it was found that what had been allotted to Judah was too large for one tribe, ver. 9; the south-west part of it was therefore allotted to Simeon. His inheritance was bounded on the north and east by that of Judah, on the south by the desert of Zin, and on the west by the land of the Philistines.

cording to their families: and their inheritance was within the inheritance of the children of Judah.[a]

2 And they had in their inheritance Beer-sheba[b] or Sheba, and Moladah,

3 And Hazar-shual,[c] and Balah, and Azem,

4 And Eltolad, and Bethul, and Hormah,[d]

5 And Ziklag,[e] and Beth-marcaboth, and Hazar-susah,

6 And Beth-lebaoth, and Sharuhen; thirteen cities and their villages:

7 Ain, Remmon, and Ether, and Ashan; four cities and their villages:

8 And all the villages that *were* round about these cities to Baalath-beer, Ramath of the south.[f] This *is* the inheritance of the tribe of the children of Simeon according to their families.

9 Out of the portion of the children of Judah *was* the inheritance of the children of Simeon: for the part of the children of Judah was too much for them:[g] therefore the children of Simeon had their inheritance within the inheritance of them.[h]

10 ¶ And the third lot came up for the children of Zebulun according to their families: and the border of their inheritance was unto Sarid:

11 And their border went up toward the sea,[i] and Maralah, and reached to Dabbasheth, and reached to the river that *is* before Jokneam;[j]

12 And turned from Sarid eastward toward the sunrising unto the border of Chisloth-tabor,[k] and then goeth out to Daberath,[l] and goeth up to Japhia,

13 And from thence passeth on along on the east to Gittah-hepher,[m] to Ittah-kazin, and goeth out to Remmon-methoar* to Neah;

14 And the border compasseth it on the north side to Hannathon: and the outgoings thereof are in the valley of Jiphthah-el:

15 And Kattath, and Nahallal,[n] and Shimron,[o] and Idalah, and Beth-lehem:[p] twelve cities with their villages.

16 This *is* the inheritance of the children of Zebulun according to their families, these cities with their villages.

17 ¶ *And* the fourth lot came out to Issachar, for the children of Issachar according to their families.

18 And their border was toward Jezreel,[q] and Chesulloth, and Shunem,[r]

19 And Haphraim, and Shihon, and Anaharath, A. M. 2560. B. C. 1444.

20 And Rabbith, and Kishion, and Abez,

21 And Remeth, and En-gannim,[s] and En-haddah, and Beth-pazzez;

22 And the coast reacheth to Tabor,[t] and Shahazimah, and Beth-shemesh;[u] and the outgoings of their border were at Jordan: sixteen cities with their villages.

23 This *is* the inheritance of the tribe of the children of Issachar according to their families, the cities and their villages.

24 ¶ And the fifth lot came out for the tribe of the children of Asher according to their families.

25 And their border was Helkath,[v] and Hali, and Beten, and Achshaph,

26 And Alammelech, and Amad, and Mishal; and reacheth to Carmel westward,[w] and to Shihor-libnath;

27 And turneth toward the sunrising to Beth-dagon,[x] and reacheth to Zebulun, and to the valley of Jiphthah-el toward the north side of Beth-emek, and Neiel, and goeth out to Cabul on the left hand,

28 And Hebron, and Rehob, and Hammon, and Kanah, *even* unto great Zidon;[y]

29 And *then* the coast turneth to Ramah, and to the strong city Tyre;[†] and the coast turneth to Hosah; and the outgoings thereof are at the sea from the coast to Achzib:[z]

30 Ummah also, and Aphek,[a] and Rehob: twenty and two cities with their villages.

31 This *is* the inheritance of the tribe of the children of Asher according to their families,[b] these cities with their villages.

32 ¶ The sixth lot came out to the children of Naphtali, *even* for the children of Naphtali according to their families.

33 And their coast was from Heleph, from Allon to Zaanannim, and Adami, Nekeb, and Jabneel, unto Lakum; and the outgoings thereof were at Jordan:

34 And *then* the coast turneth westward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the south side, and reacheth to Asher on the west side,[c] and to Judah upon Jordan toward the sunrising.

35 And the fenced cities *are* Ziddim, Zer, and Hammath, Rakkath, and Chinnereth,[d]

36 And Adamah, and Ramah, and Hazor,

a Ver. 9. b Gen. 21:31; 1 Chr 4:28. c ch. 15:28–32. d Judg. 1:17. e 1 Sam. 27:6; 30:1. f 1 Sam. 30:27. g 2 Cor. 9:14, 15. h ver. 1. i Gen. 49:13. j ch. 12:22. k Judg. 4:6, 12; Psa. 89:12. l 1 Chr. 6:72. m 2 Kings 14:25. * Or, *which is drawn.* n Judg. 1:30. o ch. 11:1. p Ruth 1:19; 2 Sam. 23:15; 2 Chr. 11:6. q 1 Kings 21:1. r 1 Sam. 28:4; 2 Kings 4:8, 12. s ch. 21:29. t 1 Chr. 6:77. u 1 Sam. 6:9, etc.; 2 Kings 14:11. v 2 Sam. 2:16. w 1 Sam. 15:12; 1 Kings 18:20, 42; Song 7:5; Isa. 33:9; 35:2; 37:24; Jer. 46:18. x 1 Sam. 5:2. y ch. 11:8; Judg. 1:31. † Heb. *Tzor;* 2 Sam. 5:11; Ezek. 27:2, etc. z Judg. 1:31; Mic. 1:14. a 1 Sam. 4:1; 1 Kings 20:30. b Gen. 49:20; Deut. 33:24. c Deut. 33:23. d Mark 6:53.

2–9. These places were within the above-mentioned district.

10. *The children of Zebulun;* their inheritance was bounded on the east by the river Jordan and the sea of Galilee, on the north by Asher and Naphtali, on the west by Asher and Manasseh, and on the south by Issachar.

11–15. These places were in or on the borders of the above-mentioned territory.

17. *The children of Issachar;* their inheritance was bounded on the east by the Jordan, on the north by Zebulun, on the west by Manasseh, and on the south by Ephraim.

18–22. Places in or on the borders of Issachar.

24. *The children of Asher;* their inheritance was in the north-west part of the country towards Tyre, and was bounded on the east by Naphtali, on the north by Syria, on the west by Phenicia, and on the south by Zebulun.

25–31. Places in or on the borders of Asher.

32. *The children of Naphtali;* their inheritance was in the north-east part of the country, and was bounded on the east by the Jordan, on the north by Syria, on the west by Asher, and on the south by Zebulun and the sea of Galilee.

33–38. Places in, or on the borders of Naphtali. *Judah upon Jordan toward the sunrising;* we are probably to understand the cities of Jair in the land of Gilead east of the Jordan, 1 Chron. 21:23. Though these properly belonged to the half-tribe of Manasseh, they might well have been called "Judah upon Jordan," because Jair was a descendant of Judah.

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37 And Kedesh, and Edrei, and En-hazor,
38 And Iron, and Migdal-el, Horem, and Beth-anath, and Beth-shemesh;[a] nineteen cities with their villages.
39 This *is* the inheritance of the tribe of the children of Naphtali according to their families, the cities and their villages.
40 ¶ *And* the seventh lot came out for the tribe of the children of Dan according to their families.
41 And the coast of their inheritance was Zorah,[b] and Eshtaol,[c] and Ir-shemesh,
42 And Shaalabbin, and Ajalon,[d] and Jethlah,
43 And Elon, and Thimnathah, and Ekron,[e]
44 And Eltekeh, and Gibbethon,[f] and Baalath,
45 And Jehud, and Bene-berak, and Gath-rimmon,
46 And Me-jarkon, and Rakkon, with the border before* Japho.†
47 And the coast of the children of Dan went out *too little* for them:[g] therefore the children of Dan went up to fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, Dan, after the name of Dan their father.
48 This *is* the inheritance of the tribe of the children of Dan according to their families, these cities with their villages.
49 ¶ When they had made an end of dividing the land for inheritance by their coasts, the children of Israel gave an inheritance to Joshua the son of Nun among them:
50 According to the word of the LORD they gave him the city which he asked, *even* Timnath-serah in mount Ephraim:[h] and he built the city, and dwelt therein.
51 These *are* the inheritances, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel,[i] divided for an inheritance by lot in Shiloh before the LORD,[j] at the door of the tabernacle of the congregation. So they made an end of dividing the country.

[a] Ver. 22. [b] 2 Chr. 11:10. [c] Judg. 18:2. [d] 1 Sam. 14:31. [e] 1 Sam. 5:10; Amos 1:8. [f] 1 Kings 15:27. * Or, *over against*. † Or, *Joppa*, Acts 9:36. [g] Judg. 18:1, 27–29. [h] ch. 24:30. [i] ch. 14:1; Num. 34:17. [j] ch. 18:10; Gen. 49:10; Judg. 21:19, 21; 1 Sam. 1:3; Psa. 78:60; Jer. 7:12–14. [k] Exod. 21:13; Num. 35:6, 11, 14; Deut. 19:2, 9. [l] Ruth 4:1, 2; Prov. 31:23. [m] Heb. 6:18. [n] Num. 35:12, 25. ‡ Heb. *sanctified*. [o] ch. 21:32; 1 Chr. 6:76. [p] ch. 21:21; 2 Chr. 10:1. [q] ch. 14:15; 21:11, 13. [r] Luke 1:39. [s] ch. 21:36; Deut. 4:43; 1 Chr. 6:78. [t] ch. 21:38; 1 Kings 22:3, 4, 6. [u] ch. 21:27. [v] Num. 35:15. [w] ver. 6.

40. *The children of Dan;* their inheritance was bounded by Benjamin on the east, by Ephraim on the north, by the Mediterranean and the Philistines on the west, and by Judah on the south.

41–46. Places in or on the borders of Dan.

47. *Leshem;* the same as Laish, a city near the foot of mount Lebanon and the sources of the Jordan. Judg. 18:1–29.

50. *Timnath-serah;* a place in the hilly country of the tribe of Ephraim, called, in Judg. 2:9, Timnath-heres. It was here that Joshua lived, died, and was buried. Ch. 24:30.

INSTRUCTIONS.

9. If through mistake persons have obtained more than rightfully belongs to them, they should, on its being known, promptly and cheerfully restore it.

40. Although the land of Canaan was divided by lot among the several tribes of Israel, yet their inheritance and condition were such as was predicted, and as it was beforehand certain that they would be.

50. They who have been eminent benefactors of their fellow-men, should be remembered with gratitude, honored, and if need be, provided for, by those whose interests have been secured by their sacrifices and efforts.

CHAPTER XX.

1 God commandeth, 7 and the children of Israel appoint the six cities of refuge.

THE LORD also spake unto Joshua, saying,
2 Speak to the children of Israel, saying, Appoint out for you cities of refuge,[k] whereof I spake unto you by the hand of Moses:
3 That the slayer that killeth *any* person unawares *and* unwittingly may flee thither: and they shall be your refuge from the avenger of blood.
4 And when he that doth flee unto one of those cities shall stand at the entering of the gate of the city,[l] and shall declare his cause in the ears of the elders of that city, they shall take him into the city unto them, and give him a place, that he may dwell among them.[m]
5 And if the avenger of blood pursue after him,[n] then they shall not deliver the slayer up into his hand; because he smote his neighbor unwittingly, and hated him not beforetime.
6 And he shall dwell in that city, until he stand before the congregation for judgment, *and* until the death of the high-priest that shall be in those days: then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled.
7 ¶ And they appointed‡ Kedesh in Galilee in mount Naphtali,[o] and Shechem in mount Ephraim,[p] and Kirjath-arba which *is* Hebron[q] in the mountain of Judah.[r]
8 And on the other side Jordan by Jericho eastward, they assigned Bezer in the wilderness upon the plain out of the tribe of Reuben,[s] and Ramoth in Gilead out of the tribe of Gad,[t] and Golan in Bashan out of the tribe of Manasseh.[u]
9 These were the cities appointed for all the children of Israel,[v] and for the stranger that sojourneth among them, that whosoever killeth *any* person at unawares might flee thither, and not die by the hand of the avenger of blood, until he stood before the congregation.[w]

2. *Whereof I spake;* Exod. 21:13; Num. 35:6–34; Deut. 19:2–13.

3. *Unwittingly;* without design.

6. *Judgment;* a fair trial and a righteous decision.

7. *Mount Naphtali;* the hilly region in the tribe of Naphtali, in the north part of the country. *Shechem;* this was in the central part, and *Hebron* in the south part of the country.

8. *Bezer;* a city in the south part of the country, east of Jordan; *Ramoth* was in the central, and *Golan* in the north part of the country.

INSTRUCTIONS.

5. Our lives are always uncertain, and are liable to be suddenly taken away, either by design or through our own carelessness or mistakes, or those of our fellow-men.

6. As life may be destroyed through carelessness as well as by design, carelessness is a sin which should be most conscientiously avoided, and if it is not, should be visited with its appropriate punishment.

9. No person accused of murder should be acquitted or condemned till after a full and fair trial; nor should he suffer death unless proved to be guilty.

CHAPTER XXI.

1 Eight and forty cities given by lot, out of the other tribes, unto the Levites. 43 God gave the land, and rest unto the Israelites, according to his promise.

THEN came near the heads of the fathers of the Levites unto Eleazar the priest, and unto Joshua the son of Nun, and unto the heads of the fathers of the tribes of the children of Israel;[a]

2 And they spake unto them at Shiloh in the land of Canaan,[b] saying, The LORD commanded by the hand of Moses to give us cities to dwell in, with the suburbs thereof for our cattle.[c]

3 And the children of Israel gave unto the Levites out of their inheritance, at the commandment of the LORD, these cities and their suburbs.

4 And the lot came out for the families of the Kohathites: and the children of Aaron the priest,[d] *which were* of the Levites, had by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteen cities.

5 And the rest of the children of Kohath[e] *had* by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half-tribe of Manasseh, ten cities.

6 And the children of Gershon[f] *had* by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half-tribe of Manasseh in Bashan, thirteen cities.

7 The children of Merari[g] by their families *had* out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

8 And the children of Israel gave by lot unto the Levites these cities with their suburbs,[h] as the LORD commanded by the hand of Moses.

9 ¶ And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, these cities which are *here* mentioned* by name,

10 Which the children of Aaron, *being* of the families of the Kohathites, *who were* of the children of Levi, had: for theirs was the first lot.

11 And they gave them the city of Arba†[i] the father of Anak,[j] which *city is* Hebron, in the hill *country* of Judah,[k] with the suburbs thereof round about it.

12 But the fields of the city, and the villages thereof, gave they to Caleb the son of Jephunneh for his possession.[l]

13 ¶ Thus they gave to the children of Aaron the priest Hebron with her suburbs,[m] *to be* a city of refuge for the slayer, and Libnah with her suburbs,

14 And Jattir with her suburbs, and Eshtemoa with her suburbs,

15 And Holon‡ with her suburbs, and Debir with her suburbs,

16 And Ain§ with her suburbs, and Jutah with her suburbs, *and* Beth-shemesh with her suburbs; nine cities out of those two tribes. A. M. 2560. B. C. 1444.

17 And out of the tribe of Benjamin, Gibeon with her suburbs, Geba‖ with her suburbs,

18 Anathoth with her suburbs, and Almon¶ with her suburbs; four cities.

19 All the cities of the children of Aaron, the priests, *were* thirteen cities with their suburbs.

20 ¶ And the families of the children of Kohath,[n] the Levites which remained of the children of Kohath, even they had the cities of their lot out of the tribe of Ephraim.

21 For they gave them Shechem with her suburbs in mount Ephraim, *to be* a city of refuge for the slayer; and Gezer with her suburbs,

22 And Kibzaim with her suburbs, and Bethhoron with her suburbs; four cities.

23 And out of the tribe of Dan, Eltekeh with her suburbs, Gibbethon with her suburbs,

24 Ajalon with her suburbs, Gath-rimmon with her suburbs; four cities.

25 And out of the half-tribe of Manasseh, Taanach with her suburbs, and Gath-rimmon with her suburbs; two cities.

26 All the cities *were* ten with their suburbs for the families of the children of Kohath that remained.

27 ¶ And unto the children of Gershon,[o] of the families of the Levites, out of the *other* half-tribe of Manasseh *they gave* Golan in Bashan with her suburbs,[p] *to be* a city of refuge for the slayer, and Beeshterah with her suburbs; two cities.

28 And out of the tribe of Issachar, Kishon with her suburbs, Dabareh with her suburbs,

29 Jarmuth with her suburbs, En-gannim with her suburbs; four cities.

30 And out of the tribe of Asher, Mishal with her suburbs, Abdon with her suburbs,

31 Helkath with her suburbs, and Rehob with her suburbs; four cities.

32 And out of the tribe of Naphtali, Kedesh in Galilee with her suburbs,[q] *to be* a city of refuge for the slayer; and Hammoth-dor with her suburbs, and Kartan with her suburbs; three cities.

33 All the cities of the Gershonites according to their families *were* thirteen cities with their suburbs.

34 ¶ And unto the families of the children of Merari,[r] the rest of the Levites, out of the tribe of Zebulun, Jokneam with her suburbs, and Kartah with her suburbs,

35 Dimnah with her suburbs, Nahalal with her suburbs; four cities.

36 And out of the tribe of Reuben, Bezer with her suburbs,[s] and Jahazah with her suburbs,

37 Kedemoth with her suburbs, and Mephaath with her suburbs; four cities.

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a Ch. 14:1; 17:4. b ch. 18:1. c Num 35:2. d ver. 8, 19; ch. 24:33. e ver. 20, etc. f ver. 27, etc. g ver. 34, etc. h ver. 3. * Heb. *called*. † Or, *Kirjath-arba;* Gen. 23:2. i 1 Chr. 6:55. j ch. 15:13, 14. k ch. 20:7, etc.; Luke 1:39. l ch. 14:14. m 1 Chr. 6:56, etc. ‡ *Hilen*, 1 Chr. 6:58; ch. 15:51. § *Ashan*, ch. 15:42; 1 Chr. 6:59. ‖ *Gaba*, ch. 18:24. ¶ *Alemeth*. 1 Chr. 6:60. n ver. 5; 1 Chr. 6:66. o ver. 6; 1 Chr. 6:71. p ch. 20:8. q ch. 20:7. r ver. 7; 1 Chr. 6:77. s ch. 20:8.

CHAPTER XXI.

4. *Judah—Simeon—Benjamin;* thus the priests had their cities in the tribes that were near to Jerusalem and the temple. Ver. 9–19.

5. *The rest;* those of the family of Kohath who were not priests. Ver. 20–26.

27 *The children of Gershon;* these were Levites, but not priests.

34. *The children of Merari;* Levites, but not priests.

A. M. 2560. B. C. 1444. 38 And out of the tribe of Gad, Ramoth in Gilead with her suburbs, *to be* a city of refuge for the slayer; and Mahanaim with her suburbs,

39 Heshbon with her suburbs, Jazer with her suburbs; four cities in all.

40 So all the cities for the children of Merari by their families, which were remaining of the families of the Levites, were *by* their lot twelve cities.

41 All the cities of the Levites within the possession of the children of Israel *were* forty and eight cities with their suburbs.[a]

42 These cities were every one with their suburbs round about them: thus *were* all these cities.

43 ¶ And the LORD gave unto Israel all the land which he sware to give unto their fathers;[b] and they possessed it, and dwelt therein.

44 And the LORD gave them rest round about,[c] according to all that he sware unto their fathers: and there stood not a man of all their enemies before them;[d] the LORD delivered all their enemies into their hand.

45 There failed not aught of any good thing which the LORD had spoken unto the house of Israel;[e] all came to pass.

CHAPTER XXII.

1 The two tribes and a half with a blessing are sent home. 10 They build the altar of testimony in their journey. 11 The Israelites are offended thereat. 21 They give them good satisfaction.

THEN Joshua called the Reubenites, and the Gadites, and the half-tribe of Manasseh,

2 And said unto them, Ye have kept all that Moses the servant of the LORD commanded you,[f] and have obeyed my voice in all that I commanded you:[g]

3 Ye have not left your brethren these many days unto this day, but have kept the charge of the commandment of the LORD your God.

4 And now the LORD your God hath given rest unto your brethren, as he promised them: therefore now return ye, and get you unto your tents, *and* unto the land of your possession, which Moses the servant of the LORD gave you on the other side Jordan.[h]

5 But take diligent heed to do the commandment and the law,[i] which Moses the servant of the LORD charged you, to love the LORD your God,[j] and to walk in all his ways, and to keep his commandments, and to cleave unto him,[k] and to serve him with all your heart and with all your soul.[l]

6 So Joshua blessed them,[m] and sent them away: and they went unto their tents.

7 ¶ Now to the *one* half of the tribe of Manasseh Moses had given *possession* in Bashan; but unto the *other* half thereof gave Joshua among their brethren on this side Jordan westward.[n] And when Joshua sent them away also unto their tents, then he blessed them,

8 And he spake unto them, saying, Return with much riches unto your tents,[o] and with very much cattle, with silver, and with gold, and with brass, and with iron, and with very much raiment: divide the spoil of your enemies with your brethren.[p]

9 ¶ And the children of Reuben and the children of Gad and the half-tribe of Manasseh returned, and departed from the children of Israel out of Shiloh, which *is* in the land of Canaan, to go unto the country of Gilead,[q] to the land of their possession, whereof they were possessed, according to the word of the LORD by the hand of Moses.

10 ¶ And when they came unto the borders of Jordan, that *are* in the land of Canaan, the children of Reuben and the children of Gad and the half-tribe of Manasseh built there an altar by Jordan, a great altar to see to.[r]

11 ¶ And the children of Israel heard say,[s] Behold, the children of Reuben and the children of Gad and the half-tribe of Manasseh have built an altar over against the land of Canaan, in the borders of Jordan, at the passage of the children of Israel.

12 And when the children of Israel heard *of it*, the whole congregation of the children of Israel gathered themselves together at Shiloh, to go up to war against them.

13 And the children of Israel sent unto the children of Reuben, and to the children of Gad, and to the half-tribe of Manasseh, into the land of Gilead, Phinehas the son of Eleazar the priest.[t]

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a Num. 35:7. b Gen. 12:7; 13:15; 15:13–21; 26:3, 4; 28:4, 13, 14. c ch. 11:23; 22:4. d Deut. 7:23, 24. e ch. 23:14; Num. 23:19; 1 Kings 8:56; 1 Cor. 1:9; Tit. 1:2. f Num. 32:20–29; Deut. 3:16–20. g ch. 1:12–18. h Deut. 29:8. i Deut 6:6, 17; 11:22; 1 Chr. 28:7, 8; Jer. 12:16. j Deut. 10:12. k Acts 11:23. l ch. 24:14; 1 Sam. 12:20, 24. m Gen. 47:7; 2 Sam. 6:18; Luke 2:34; 24:50. n ch. 17:5. o Deut. 8:10–14. p Num. 31:27; 1 Sam. 30:24; Psa. 68:12. q Num. 32:1, 26, 29. r ch. 24:26, 27; Gen. 28:18; 31:46–52. s Deut. 13:12, etc.; Judg. 20:1, 12. t Exod. 6:25; Num. 25:7, 11–13.

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41. *Forty and eight cities;* according to the direction of Moses, Num. 35:7.

42. *Suburbs;* adjacent territory to the extent of two thousand cubits on every side, according to the direction in Num. 35:5.

43. *They possessed it;* they possessed all that they then needed; and the rest the Lord would give them, according to his promise, Exod. 23:30.

INSTRUCTIONS.

3. It is not left merely to the inclinations of men whether they will provide for the comfortable support of the ministers of religion, but it is the command of God that those who preach the gospel should live of the gospel, and their hearers cannot withhold from them needful support without depriving them of what is justly their due. 1 Cor. 9:13, 14.

4. It is a great convenience for the ministers of religion to live near the place of public worship, and generally it will be found to be most conducive to their good and the good of the people.

5. There should be ministers of religion in all parts of the country, that all the people may have the benefit of their good instructions and example.

41. The Lord in his providence appoints to ministers their various fields of labor, and wherever they are placed it should be their great object to honor him and be most useful to men.

43. Whatever may be the promises of God, and however great the difficulties in the way of their accomplishment, in due time they will all be fulfilled.

CHAPTER XXII.

1. *The Reubenites—Gadites, and the half-tribe of Manasseh;* their men of war, who had left their homes on the east side of Jordan to assist their brethren in the conquest of Canaan.

7. *Bashan;* the north part of the country possessed by the Israelites on the east of Jordan.

10. *By Jordan;* on its east bank.

14 And with him ten princes, of each chief house* a prince throughout all the tribes of Israel; and each one *was* a head of the house of their fathers among the thousands of Israel.[a]

15 ¶ And they came unto the children of Reuben, and to the children of Gad, and to the half-tribe of Manasseh, unto the land of Gilead, and they spake with them, saying,

16 Thus saith the whole congregation of the LORD, What trespass *is* this that ye have committed against the God of Israel, to turn away this day from following the LORD, in that ye have builded you an altar, that ye might rebel this day against the LORD?[b]

17 *Is* the iniquity of Peor too little for us,[c] from which we are not cleansed until this day, although there was a plague in the congregation of the LORD,

18 But that ye must turn away this day from following the LORD? and it will be, *seeing* ye rebel to-day against the LORD,[d] that to-morrow he will be wroth with the whole congregation of Israel.[e]

19 Notwithstanding, if the land of your possession *be* unclean, *then* pass ye over unto the land of the possession of the LORD, wherein the LORD'S tabernacle dwelleth,[f] and take possession among us: but rebel not against the LORD, nor rebel against us, in building you an altar besides the altar of the LORD our God.

20 Did not Achan the son of Zerah commit a trespass in the accursed thing,[g] and wrath fell on all the congregation of Israel? and that man perished not alone in his iniquity.

21 ¶ Then the children of Reuben and the children of Gad and the half-tribe of Manasseh answered, and said unto the heads of the thousands of Israel,

22 The LORD God of gods,[h] the LORD God of gods, he knoweth,[i] and Israel he shall know;[j] if *it be* in rebellion,[k] or if in transgression against the LORD, (save us not this day,)

23 That we have built us an altar to turn from following the LORD, or if to offer thereon burnt-offering or meat-offering, or if to offer peace-offerings thereon, let the LORD himself require *it;*[l]

24 And if we have not *rather* done it for fear of *this* thing, saying, In time to come† your children might speak unto our children, saying, What have ye to do with the LORD God of Israel?

25 For the LORD hath made Jordan a border between us and you, ye children of Reuben and children of Gad; ye have no part in the LORD:[m] so shall your children make our children cease from fearing the LORD.[n] A. M. 2560. B. C. 1444.

26 Therefore we said, Let us now prepare to build us an altar, not for burnt-offering, nor for sacrifice:

27 But *that* it *may be* a witness between us and you,[o] and our generations after us, that we might do the service of the LORD before him with our burnt-offerings,[p] and with our sacrifices, and with our peace-offerings; that your children may not say to our children in time to come, Ye have no part in the LORD.

28 Therefore said we, that it shall be, when they should *so* say to us or to our generations in time to come, that we may say *again,* Behold the pattern of the altar of the LORD,[q] which our fathers made, not for burnt-offerings, nor for sacrifices; but it *is* a witness between us and you.

29 God forbid that we should rebel against the LORD,[r] and turn this day from following the LORD, to build an altar for burnt-offerings, for meat-offerings, or for sacrifices, besides the altar of the LORD our God that *is* before his tabernacle.

30 ¶ And when Phinehas the priest, and the princes of the congregation and heads of the thousands of Israel which *were* with him, heard the words that the children of Reuben and the children of Gad and the children of Manasseh spake, it pleased them.‡

31 And Phinehas the son of Eleazar the priest said unto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceive that the LORD *is* among us,[s] because ye have not committed this trespass against the LORD: now§ ye have delivered the children of Israel out of the hand of the LORD.

32 ¶ And Phinehas the son of Eleazar the priest, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Israel, and brought them word again.[t]

33 And the thing pleased the children of Israel; and the children of Israel blessed God,[u] and did not intend to go up against them in battle, to destroy the land wherein the children of Reuben and Gad dwelt.

34 And the children of Reuben and the children of Gad called the altar *Ed:*‖ for it *shall be* a witness between us that the LORD *is* God.

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* Heb. *house of the father.* a Num. 1:4. b Lev. 17:8, 9. c Num. 25:3, etc.; Deut. 4:3. d Ezra 9:13, 14. e Num. 16:22. f ch. 18:1. g ch. 7:1, etc. h Deut. 10:17; Psa. 95:3; 136:2; Dan. 2:47; 11:36. i 1 Kings 8:39; Job 23:10; Psa. 44:21; 139:1–12; Jer. 12:3; John 2:24, 25; 21:17; Acts 1:24; 2 Cor. 11:11, 31; Heb. 4:13; Rev. 2:23. j Mal. 3:18. k 1 Sam. 15:23. l Deut. 18:19; 1 Sam. 20:16; 2 Chr. 24:22. † Heb. *to-morrow;* Exod. 13:14.

m Neh. 2:20. n 1 Kings 12:27, 28. o ver. 34. p Deut. 12:5, etc. q Exod. 25:40; Ezek. 43:10, 11. r Gen. 44:7, 17; 1 Sam. 12:23; 1 Kings 21:3; Rom. 3:6. ‡ Heb. *was good in their eyes.* s Lev. 26:11, 12; Zech. 8:23; 1 Cor. 14:25. § Heb. *then.* t Prov. 25:13. u 1 Sam. 25:32, 33; 1 Chr. 29:20; Neh. 8:6; Dan. 2:19; Eph. 1:3. ‖ That is, a witness; ch. 24:27.

16. *Builded you an altar;* to offer sacrifice in any place except at the tabernacle, was expressly forbidden. Lev. 17:8, 9.

17. *Iniquity of Peor;* Num. 25:3; Deut. 4:3.

19. *If the land—be unclean;* if they thought it unclean because there was in it no altar for sacrifice, and no place for public religious worship, they were invited to come over and live on the west side of Jordan where was the tabernacle, rather than to set up separate worship and thus rebel against God.

20. *Not alone;* chap. 7:5, 24, 25.

23. *The Lord—require;* let him punish us, if we designed to rebel against him.

25. *Make our children cease from fearing the Lord;* by refusing to let them come over the Jordan to worship him.

28. *A witness;* that they had a right to go over Jordan and worship with the other tribes at the tabernacle.

29. *To build an altar;* Deut. 12:13, 14.

31. *Ye have delivered the children of Israel;* not exposed them to punishment as they feared, by sinning against the Lord, but taken measures to perpetuate his worship.

34. *Ed;* a witness.

INSTRUCTIONS.

2. Just commendation is due to those who do well, and true gratitude should be exercised towards all who make

A. M. 2577.
B. C. about 1427.

CHAPTER XXIII.

1 Joshua's exhortation before his death, 3 by former benefits, 5 by promises, 11 and by threatenings.

AND it came to pass, a long time after that the LORD had given rest unto Israel from all their enemies round about,[a] that Joshua waxed old* *and* stricken in age.[b]

2 And Joshua called for all Israel,[c] *and* for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old *and* stricken in age:

3 And ye have seen all that the LORD your God hath done unto all these nations because of you; for the LORD your God *is* he that hath fought for you.[d]

4 Behold, I have divided unto you by lot these nations that remain,[e] to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea westward.[f]

5 And the LORD your God, he shall expel them from before you,[f] and drive them from out of your sight; and ye shall possess their land, as the LORD your God hath promised unto you.[g]

6 Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses,[h] that ye turn not aside therefrom *to* the right hand or *to* the left;[i]

7 That ye come not among these nations,[j] these that remain among you; neither make mention of the name of their gods,[k] nor cause to swear *by them*,[l] neither serve them, nor bow yourselves unto them:

8 But cleave‡ unto the LORD your God,[m] as ye have done unto this day.

9 For the LORD hath driven§ out from before you great nations and strong: but *as for* you, no man hath been able to stand before you unto this day.

10 One man of you shall chase a thousand:[n] for the LORD your God, he *it is* that fighteth for you, as he hath promised you.[o]

11 Take good heed therefore unto yourselves,‖ that ye love the LORD your God.

12 Else, if ye do in any wise go back,[p] and cleave unto the remnant of these nations, *even* these that remain among you, and shall make marriages with them,[q] and go in unto them, and they to you:

13 Know for a certainty that the LORD your God will no more drive out *any of* these nations from before you:[r] but they shall be snares and traps unto you;[s] and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the LORD your God hath given you.[t]

14 And behold, this day I *am* going the way of all the earth: and ye know in all your hearts and in all your souls,[u] that not one thing hath failed of all the good things which the LORD your God spake concerning you; all are come to pass unto you, *and* not one thing hath failed thereof.

15 Therefore it shall come to pass, *that* as all good things are come upon you, which the LORD your God promised you; so shall the LORD bring upon you all evil things,[v] until he have destroyed you from off this good land which the LORD your God hath given you.

16 When ye have transgressed the covenant of the LORD your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the LORD be kindled against you,[w] and ye shall perish quickly from off the good land which he hath given unto you.

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[a] Ch. 22:4. * Heb. *come into days.* [b] ch. 13:1. [c] ch. 24:1; Deut. 31:28; 1 Chr. 28:1. [d] Psa. 44:3. [e] ch. 13:6, 7; 18:10. [f] Heb. *at the sunset.* [f] Deut. 11:23; Psa. 44:2. [g] Num. 33:53. [h] ch. 1:7. [i] Deut. 5:32. [j] Deut. 7:2, 3. [k] Psa. 16:4; Hos. 2:17. [l] Zeph. 1:4–6. ‡ Or, *For if ye will cleave.* [m] ch. 22:5. § Or, *Then the* LORD *will drive.* [n] Lev. 26:8; Judg. 7:19–22; 15:15. [o] Exod. 23:27, etc. ‖ Heb. *your souls.* [p] Psa. 125:5; Isa. 1:4; Zeph. 1:6; Heb. 10:38, 39; 2 Pet. 2:20, 21. [q] 2 Cor. 6:14. [r] Judg. 2:2, 3. [s] 1 Kings 11:4. [t] 2 Kings 17:22, 23. [u] ch. 21:45. [v] Lev. 26:14, etc.; Deut. 28:15, 63. [w] 2 Kings 24:20.

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sacrifices, endure hardships, and perform labors for the good of their fellow-men.

4. Fidelity in obeying God's commands will receive his approbation and blessing, and a glorious reward.

5. The true greatness, glory, and blessedness of a people consist in their loving the Lord, observing his ordinances, and walking in his ways.

10. Suitable care should be taken, in providing against future evils, not to awaken needless suspicions, nor occasion unnecessary anxiety and trouble to our fellow-men.

16. We may be blamed, even by good men, for our best actions. But we should not be disconcerted, should listen to them with patience, and when we thoroughly understand their mistakes, should endeavor kindly to remove them.

19. When those who are disturbed at the conduct of others, go to them and frankly state their difficulties, and manifest a readiness to make sacrifices and even to give up their own rights, rather than to have God dishonored or his cause injured, it may be expected that with reasonable explanations they will be satisfied.

22. A consciousness of being and doing right tends to prevent undue excitement under unjust accusations, and to lead to such explanations as will remove needless apprehensions and be satisfactory to all concerned.

26. It is proper to take all suitable measures to guard our children against evils to which from the selfishness of men they will be exposed, and to enable them to know what are their rights, especially their religious rights, and successfully to maintain and permanently enjoy them.

30. A disposition to enjoy religious rights ourselves, and to secure them to coming generations, is pleasing to all intelligent and right-minded men, especially to pious rulers and ministers of the gospel.

33. Good men, enlightened by the Spirit of God, will not make war upon others for maintaining their just rights, especially their right to hearken to the voice of God in the Scriptures, to judge of his meaning, and to worship him according to his directions.

CHAPTER XXIII.

4. *The great sea;* the Mediterranean, which formed the western boundary of Canaan.

7. *Neither make mention;* the familiar mention of the names of idols would tend to lessen their abhorrence of them.

10. *One man of you shall chase a thousand;* however few they might be, and however numerous their enemies, they, in obeying God, would be able to overcome them.

11. *Take good heed;* be very careful.

14. *Going the way of all the earth;* about to die. Gen. 3:19.

INSTRUCTIONS.

1. No fidelity to God, or usefulness to men, can keep off the approach of age, infirmity, or death. This should be borne in mind, and incite all to do with their might what their hands find to do, knowing that in the grave, to which they are hastening, there is no work.

3. The aged may recount the mercies of the Lord with great advantage to themselves and to their fellow-men.

CHAPTER XXIV.

1 Joshua assembleth the tribes at Shechem. 2 A brief history of God's benefits from Terah. 14 He reneweth the covenant between them and God. 26 A stone the witness of the covenant. 29 Joshua's age, death, and burial. 32 Joseph's bones are buried. 33 Eleazar dieth.

AND Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel,[a] and for their heads, and for their judges, and for their officers; and they presented themselves before God.[b]

2 And Joshua said unto all the people, Thus saith the LORD God of Israel, Your fathers dwelt on the other side of the flood in old time,[c] *even* Terah, the father of Abraham, and the father of Nahor: and they served other gods.

3 And I took your father Abraham from the other side of the flood,[d] and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac.[e]

4 And I gave unto Isaac Jacob and Esau:[f] and I gave unto Esau mount Seir,[g] to possess it; but Jacob and his children went down into Egypt.[h]

5 I sent Moses also and Aaron, and I plagued Egypt,[i] according to that which I did among them: and afterward I brought you out.

6 And I brought your fathers out of Egypt: and ye came unto the sea;[j] and the Egyptians pursued after your fathers with chariots and horsemen unto the Red sea.

7 And when they cried unto the LORD, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes have seen what I have done in Egypt: and ye dwelt in the wilderness a long season.[k]

8 And I brought you into the land of the Amorites, which dwelt on the other side Jordan; and they fought with you:[l] and I gave them into your hand, that ye might possess their land; and I destroyed them from before you.

9 Then Balak the son of Zippor, king of Moab, arose and warred against Israel, and sent and called Balaam the son of Beor to curse you:[m]

10 But I would not hearken unto Balaam;[n] therefore he blessed you still: so I delivered you out of his hand. A. M. 2577. B. C. about 1427.

11 And ye went over Jordan, and came unto Jericho:[o] and the men of Jericho fought against you,[p] the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites; and I delivered them into your hand.

12 And I sent the hornet before you,[q] which drave them out from before you, *even* the two kings of the Amorites; *but* not with thy sword, nor with thy bow.[r]

13 And I have given you a land for which ye did not labor,[s] and cities which ye built not,[t] and ye dwell in them; of the vineyards and olive-yards which ye planted not do ye eat.

14 ¶ Now therefore fear the LORD,[u] and serve him in sincerity and in truth;[v] and put away the gods which your fathers served on the other side of the flood, and in Egypt;[w] and serve ye the LORD.

15 And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve;[x] whether the gods which your fathers served that *were* on the other side of the flood, or the gods of the Amorites, in whose land ye dwell:[y] but as for me and my house, we will serve the LORD.[z]

16 And the people answered and said, God forbid that we should forsake the LORD, to serve other gods;

17 For the LORD our God, he *it is* that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed:

18 And the LORD drave out from before us all the people, even the Amorites which dwelt in the land: *therefore* will we also serve the LORD;[a] for he *is* our God.

19 And Joshua said unto the people, Ye cannot serve the LORD:[b] for he *is* a holy God;[c] he *is* a jealous God;[d] he will not forgive your transgressions nor your sins.[e]

a Ch. 23:2. b 1 Sam. 10:19. c Gen. 11:26, etc. d Gen. 12:1. e Gen. 21:2, 3. f Gen. 25:24. g Gen. 36:8; Deut. 2:5. h Gen. 46:1–7. i Exod. ch. 7–12. j Exod. ch. 14. k ch. 5:6. l Num. 21:21–35. m Num. 22:5, etc. n Deut. 23:5; Mic. 6:5. o ch. 3:14, 17. p ch. 6. q Exod. 23:28; Deut. 7:20. r Psa. 44:3, 6. s ch. 21:45. t ch. 11:13; Deut. 6:10–12. u 1 Sam. 12:24. v Gen. 17:1; Deut. 18:13; John 4:24; 2 Cor. 1:12; Eph. 6:24. w Lev. 17:7; Ezek. 20:18. x Ruth 1:15, 16; 1 Kings 18:21; John 6:67. y Ezek. 20:39. z Psa. 101:2; 119:106. a Psa. 116:16; Luke 1:74, 75. b Matt. 6:24. c Lev. 19:2; 1 Sam. 6:20; Isa. 6:3. d Exod. 20:5. e Exod. 34:7.

4. Faith in God produces a permanent conviction of the truth of his promises, and leads men to act as if they knew that they would be fulfilled.

6. The fact that God will do for us what we need, instead of leading us to neglect appropriate means, or to feel that they are less important, should lead us with fidelity to use them, because that is the only way effectually to secure his aid.

7. Intimate connections with the wicked greatly increase the danger of becoming like them.

9. Things are done by the Lord which are accomplished by human instrumentality. Men use the means, and God renders them successful.

20. When God is on our side and works for us, we need fear no enemies, however numerous or strong, but we may go forward in duty, with assured confidence of final and complete victory.

11. If we love and obey God, we shall be in all good efforts in the highest and best sense successful; but if we disregard his laws, and are governed by the principles and practices of the wicked, we may expect calamity and ruin.

14. The fulfilment of God's declarations in times past, should assure us of their fulfilment in time to come.

CHAPTER XXIV.

1. *Shechem;* a city north of Shiloh, and nearer to Timnath-serah, where Joshua lived. Chap. 18:1.

2. *The flood;* the river; meaning the Euphrates. *Other gods;* idols.

4. *Seir;* a country south of the Dead sea.

6. *The sea;* the Red sea.

7. *A long season;* about forty years.

10. *His hand;* the hand of Balak.

19. *Ye cannot serve the Lord;* they could not without renouncing all idols, as Joshua exhorted them to do, loving God with supreme affection, and obeying his commands; and for disposition to do this, they must depend not on themselves merely, or on their own goodness, but on the influences of his Spirit. *He will not forgive your—sins;* unless they should repent of and forsake them. Therefore Joshua urged them to do this.

A. M. 2577. B. C. about 1427. 20 If ye forsake the LORD, and serve strange gods,[a] then he will turn and do you hurt, and consume you,[b] after that he hath done you good.

21 And the people said unto Joshua, Nay; but we will serve the LORD.

22 And Joshua said unto the people, Ye *are* witnesses against yourselves[c] that ye have chosen you the LORD,[d] to serve him. And they said, *We are* witnesses.

23 Now therefore put away, *said he*, the strange gods which *are* among you,[e] and incline your heart unto the LORD God of Israel.[f]

24 And the people said unto Joshua, The LORD our God will we serve, and his voice will we obey.[g]

25 So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem.

26 ¶ And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak,[h] that *was* by the sanctuary of the LORD.

27 And Joshua said unto all the people, Behold, this stone shall be a witness unto us; for it hath heard all the words of the LORD which he spake unto us:[i] it shall be therefore a witness unto you,[j] lest ye deny your God.

28 So Joshua let the people depart, every man unto his inheritance.

29 ¶ And it came to pass after these things, that Joshua the son of Nun, the servant of the LORD, died, *being* a hundred and ten years old.

30 And they buried him in the border of his inheritance in Timnath-serah,[k] which *is* in mount Ephraim, on the north side of the hill of Gaash.

31 And Israel served the LORD all the days of Joshua,[l] and all the days of the elders that overlived* Joshua, and which had known all the works of the LORD, that he had done for Israel.[m]

32 ¶ And the bones of Joseph,[n] which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for a hundred pieces† of silver;[o] and it became the inheritance of the children of Joseph.

33 And Eleazar the son of Aaron died; and they buried him in a hill *that pertained to* Phinehas his son, which was given him in mount Ephraim.

a 1 Chr. 28:9; Ezra 8:22; Isa. 65:11, 12. b Ezek. 18:24. c Deut. 26:17. d Psa. 119:173. e Judg. 10:15, 16; 1 Sam. 7:3. f Prov. 2:2; Heb. 12:28, 29. g Deut. 5:28, 29. h Judg. 9:6. i Deut. 32:1. j ch. 22:28, 34. k ch. 19:50.

l Judg. 2:7. * Heb. *prolonged their days after.* m Deut. 11:2, 7. n Gen. 50:25; Exod. 13:19; Heb. 11:22. † Or, *lambs.* o Gen. 33:19.

26. *These words;* the engagements into which the people had entered to serve the Lord. *By the sanctuary;* near the place where the tabernacle stood.

27. *It hath heard;* a strong figure of speech, expressive of the solemnity of the transaction, and of their guilt and danger should they break their engagements.

32. *Which Jacob bought;* Gen. 33:19; 50:25; Exod. 13:19.

INSTRUCTIONS.

1. It is good for all people at times to appear before God, look back on the way through which he hath led them, recount his goodness, renew their engagements to serve him, and seek that grace which they need to do it in spirit and in truth.

2. Aged men may to great advantage give the young a history of God's dealings with past generations, point out the instructions it affords and the duties it inculcates, and exhort all to fidelity in the service.

6. Things accomplished by human instrumentality and the persevering use of appointed means, are in the Bible ascribed to God as really as if no instrumentality or means had been employed.

10. Those measures which men take to injure God's people and stop the progress of his cause, he often overrules for its advancement.

13. The mercies by which the friends of God are distinguished from his enemies, spring from his unmerited goodness, and are given not as the fruit of their worthiness, but of the abounding riches of his grace.

14. Peculiar mercies lay men under peculiar obligations to put away all sin, and to perfect holiness in the fear and love of God.

15. True religion is a matter of choice with all who heartily embrace it, and no man ever does or can serve God, in spirit and in truth, without choosing to do so. Of course ministers should present to men the motives which are best suited to lead them to do this, and to their preaching should add the influence of their example.

19. As Jehovah is holy, it is impossible acceptably to serve him without becoming holy; and as the cause of holiness in men is the influence of the Holy Spirit, all should feel their need of this, and sincerely, heartily seek it.

21. Wherever there is a willing mind men can truly serve God, and for Christ's sake be accepted in doing it; and as a willing mind is the fruit of the Spirit, all who possess it should give to him the glory.

23. It is the duty of men to incline their hearts to serve the Lord. They should avoid those things which tend to hinder them, and do the things which tend to aid them in this.

24. Persons may, and it is right that they should determine, resolve, and engage to serve the Lord; and they may freely and heartily trust in him for what they need rightly to do this, and to be accepted in it.

27. It is so perfectly reasonable that all to whom Jehovah is known should love and obey him, and they are under such strong and indispensable obligations immediately to do this, that if they do not, all their mercies and every thing around and within them will testify to their ingratitude, baseness, and guilt.

31. Aged men and men of influence, especially rulers, magistrates, and all in authority, are under peculiar obligations to serve God, and to set holy examples. If they do, many others will be likely to follow them and obtain eternal life. But if they do not, they will be instrumental in bringing destruction not only on themselves, but on multitudes of others.

33. Rulers and ministers of religion, as well as other men, will soon die, but their influence for good or evil will live and go down to the end of time, and onward to eternity.

THE

BOOK OF JUDGES.

THE book of JUDGES contains the history of the Israelites under the Judges, from the death of Joshua to the birth of Samuel. It records the successive oppressions to which the Israelites were subjected by their enemies for their sins against Jehovah, and the successive deliverances which God granted them through the Judges.

CHAPTER I.

1 The acts of Judah and Simeon. 4 Adoni-bezek justly requited. 8 Jerusalem taken. 10 Hebron taken. 11 Othniel hath Achsah to wife for taking of Debir. 16 The Kenites dwell in Judah. 17 Hormah, Gaza, Ashkelon, and Ekron taken. 21 The acts of Benjamin. 22 Of the house of Joseph, who take Beth-el. 30 Of Zebulun. 31 Of Asher. 33 Of Naphtali. 34 Of Dan.

NOW after the death of Joshua[a] it came to pass, that the children of Israel asked the LORD,[b] saying, Who shall go up for us against the Canaanites first, to fight against them?

2 And the LORD said, Judah shall go up:[c] behold, I have delivered the land into his hand.

3 And Judah said unto Simeon his brother, Come up with me into my lot, that we may fight against the Canaanites; and I likewise will go with thee into thy lot.[d] So Simeon went with him.

4 And Judah went up; and the LORD delivered the Canaanites and the Perizzites into their hand: and they slew of them in Bezek[e] ten thousand men.

5 And they found Adoni-bezek in Bezek: and they fought against him, and they slew the Canaanites and the Perizzites.

6 But Adoni-bezek fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes.

7 And Adoni-bezek said, Threescore and ten kings, having their thumbs and their great toes* cut off, gathered† *their meat* under my table: as I have done,[f] so God hath requited me. And they brought him to Jerusalem, and there he died.

8 Now the children of Judah had fought against Jerusalem,[g] and had taken it, and smitten it with the edge of the sword, and set the city on fire.

9 ¶ And afterward the children of Judah went down to fight against the Canaanites,[h] that dwelt in the mountain, and in the south, and in the valley.‡ A. M. 2579. B. C. about 1425.

10 And Judah went against the Canaanites that dwelt in Hebron:[i] now the name of Hebron before *was* Kirjath-arba: and they slew Sheshai, and Ahiman, and Talmai.

11 And from thence he went against the inhabitants of Debir: and the name of Debir before *was* Kirjath-sepher:

12 And Caleb said, He that smiteth Kirjath-sepher,[j] and taketh it, to him will I give Achsah my daughter to wife.

13 And Othniel the son of Kenaz, Caleb's younger brother, took it: and he gave him Achsah his daughter to wife.

14 And it came to pass, when she came *to him*, that she moved him to ask of her father a field: and she lighted from off *her* ass; and Caleb said unto her, What wilt thou?

15 And she said unto him, Give me a blessing:[k] for thou hast given me a south land; give me also springs of water. And Caleb gave her the upper springs and the nether springs.

16 ¶ And the children of the Kenite,[l] Moses' father-in-law, went up out of the city of palm-trees[m] with the children of Judah into the wilderness of Judah, which *lieth* in the south of Arad;[n] and they went and dwelt among the people.[o]

17 And Judah went with Simeon his brother,[p] and they slew the Canaanites that inhabited Zephath, and utterly destroyed it. And the name of the city was called Hormah.[q]

18 Also Judah took Gaza with the coast thereof,[r] and Ashkelon with the coast thereof, and Ekron with the coast thereof.

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a Josh. 24:29. b ch. 20:18; Num. 27:21. c Gen. 49:8, 9. d ver. 17. e 1 Sam. 11:8. * Heb. *the thumbs of their hands and of their feet.* † Or, *gleaned.* f Lev. 24:19; 1 Sam. 15:33; Isa. 33:1; Matt. 7:1, 2; Jas. 2:13. g Josh. 15:63. h Josh. 11:21. ‡ Or, *low country.* i Josh. 15:13. j Josh. 15:15, etc. k Gen. 33:11; 1 Pet. 3:9. l ch. 4:11, 17; 1 Chr. 2:55. m Deut. 34:3. n Num. 21:1. o Num. 10:29–32; 1 Sam. 15:6. p ver. 3. q Num. 21:3. r Josh. 11:22.

CHAPTER I.

4. *Bezek;* a place in the territory of Judah.

5. *Adoni-bezek;* the lord or king of Bezek.

7. *Threescore and ten;* these seventy kings were evidently petty princes, ruling each over a small territory.

9. *The south;* the south part of Canaan.

10. *Hebron;* a city twenty miles south of Jerusalem. Gen. 13:18; Josh. 15:13.

11. *Debir;* Josh. 15:15.

15. *A south land;* Josh. 15:16–19.

16. *The Kenite;* Jethro. Exod. 3:1; Num. 10:29–32. *Arad;* a city on the south border of Canaan. Num. 21:1.

17. *Zephath;* a place near the south part of Judah. *Hormah;* that is, utter destruction.

18. *Gaza—Ashkelon—and Ekron;* cities of the Philistines.

A. M. 2579. B. C. about 1425. 19 And the LORD was with Judah;[a] and he drave out *the inhabitants of* the mountain;* but could not drive out the inhabitants of the valley, because they had chariots of iron.[b]

20 And they gave Hebron unto Caleb,[c] as Moses said:[d] and he expelled thence the three sons of Anak.

21 And the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem;[e] but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.

22 ¶ And the house of Joseph, they also went up against Beth-el: and the LORD *was* with them.[f]

23 And the house of Joseph sent to descry Beth-el:[g] now the name of the city before *was* Luz:[h]

24 And the spies saw a man come forth out of the city, and they said unto him, Show us, we pray thee, the entrance into the city, and we will show thee mercy.[i]

25 And when he showed them the entrance into the city, they smote the city with the edge of the sword; but they let go the man and all his family.

26 And the man went into the land of the Hittites,[j] and built a city, and called the name thereof Luz: which *is* the name thereof unto this day.

27 ¶ Neither did Manasseh drive out *the inhabitants of* Beth-shean and her towns, nor Taanach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns:[k] but the Canaanites would dwell in that land.[l]

28 And it came to pass, when Israel was strong, that they put the Canaanites to tribute, and did not utterly drive them out.

29 ¶ Neither did Ephraim drive out the Canaanites that dwelt in Gezer;[m] but the Canaanites dwelt in Gezer among them.

30 ¶ Neither did Zebulun drive out the inhabitants of Kitron, nor the inhabitants of Nahalol;[n] but the Canaanites dwelt among them, and became tributaries.

31 ¶ Neither did Asher drive out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob:[o]

32 But the Asherites dwelt among the Canaanites, the inhabitants of the land: for they did not drive them out.[p]

33 ¶ Neither did Naphtali drive out the inhabitants of Beth-shemesh, nor the inhabitants of Beth-anath;[q] but he dwelt among the Canaanites, the inhabitants of the land: nevertheless, the inhabitants of Beth-shemesh and of Beth-anath became tributaries unto them.[r]

34 And the Amorites forced the children of Dan into the mountain: for they would not suffer them to come down to the valley:

35 But the Amorites would dwell in mount Heres in Ajalon,[s] and in Shaalbim: yet the hand of the house of Joseph prevailed,† so that they became tributaries.

36 And the coast of the Amorites *was* from the going up to Akrabbim,‡ from the rock, and upward.

CHAPTER II.

1 An angel rebuketh the people at Bochim. 6 The wickedness of the new generation after Joshua. 14 God's anger and pity towards them. 20 The Canaanites are left to prove Israel.

AND an angel§ of the LORD came up from Gilgal to Bochim,† and said, I made you to go

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[a] Ver. 2; 2 Kings 18:7; Psa. 60:12; Eccl. 9:11. * Or, *possessed the mountain.* [b] Exod. 14:7, etc.; Josh. 17:16; Psa. 46:9. [c] Josh. 14:9–14. [d] Num. 14:24; Deut. 1:36. [e] Josh. 15:63; 18:28. [f] ver. 19; Gen. 49:24. [g] Josh. 7:2. [h] Gen. 28:19. [i] Josh. 2:12; 1 Sam. 30:15. [j] 2 Kings 7:6. [k] Josh. 17:11–13. [l] Rom. 7:21. [m] Josh. 16:10; 1 Kings 9:16. [n] Josh. 19:15. [o] Josh. 19:24–30. [p] Psa. 106:35. [q] Josh. 19:32–39. [r] ver. 30; Psa. 18:44. [s] Josh. 10:12; 19:42. † Heb. *was heavy.* ‡ Or, *Maaleh-Acrabbim*, Josh. 15:3; Num. 34:4. § Or, *messenger.* [t] ver. 5.

19. *Could not;* because, terrified by the chariots, they did not trust in God and use the proper means.

21. *Jerusalem;* this city was on the border between Judah and Benjamin, though in the division of the land it was assigned to the latter tribe. Josh. 15:63.

22. *House of Joseph;* that is, the tribe of Ephraim and the half-tribe of Manasseh west of the Jordan, though what is here said seems to pertain only to the territory of Ephraim.

23. *Descry;* examine and ascertain the state of the city. *Bethel;* a place north of Jerusalem. Gen. 28:19.

27. *Beth-shean;* a place in the valley of the Jordan near the east end of the valley of Jezreel. *Taanach;* on the south border of the plain of Esdraelon. *Dor;* on the sea, south of Carmel. *Megiddo;* near the Kishon.

29. *Gezer;* north-west of Jerusalem.

29–33. Towns within the bounds of the tribes, in connection with whose names they are mentioned.

34. *The valley;* the plain bordering on the Mediterranean, where the Amorites had chariots of iron. Compare ver. 19.

35. *Mount Heres;* the mountainous regions about Dor. *Ajalon;* a place between Jerusalem and Ekron. Ver. 18. *The house of Joseph;* his descendants.

36. *The Amorites;* these stand here for the Canaanites generally. *Akrabbim;* a line of hills running across the valley about eight miles south of the Dead sea, here mentioned as the southern border of Palestine. *The rock;* probably Petra, in the mountains of Edom. *Upward;* northward.

INSTRUCTIONS.

1. However great may have been their past successes, the people of God should not rest till fully triumphant over all their foes.

3. The union of all classes of pious men in doing good, is greatly promotive of success.

6. Pride and cruelty are forerunners of disaster; and the peculiar sins of men may often be read in their punishment.

7. A true conviction of the evil of sin will lead all who suffer to feel that their punishment is just.

14. A wise and affectionate wife wishes the temporal prosperity as well as the eternal good of her husband, and will use all suitable means to promote it.

15. A wise and affectionate father will take great pleasure in complying, as far as may be consistent, with the requests of his children.

19. Viewing difficulties with an eye of sense only, men often despond, when, should they use proper means in dependence on God, he would render them successful.

21. Love of ease, and aversion to great and self-denying efforts, often keep men from receiving the variety and fulness of good which they might otherwise obtain, and leave them to suffer much evil which they might otherwise avoid.

25. Assisting the people of God in doing his will, may be the means of delivering us from many trials and bringing on us great blessings.

34. When men neglect their duty, they may expect to meet with trouble; and if they are not led to repentance and reformation, their troubles will never end.

CHAPTER II.

1. *Angel of the Lord;* supposed to be the same who appeared to Joshua, Josh. 5:13. *Bochim;* meaning, the weepers, or place of weeping. Ver. 5.

up out of Egypt, and have brought you unto the land which I sware unto your fathers; and I said, I will never break my covenant with you;[a]

2 And ye shall make no league with the inhabitants of this land;[b] ye shall throw down their altars:[c] but ye have not obeyed my voice;[d] why have ye done this?

3 Wherefore I also said, I will not drive them out from before you; but they shall be *as thorns* in your sides,[e] and their gods[f] shall be a snare unto you.[g]

4 And it came to pass, when the angel of the LORD spake these words unto all the children of Israel, that the people lifted up their voice, and wept.

5 And they called the name of that place Bochim:* and they sacrificed there unto the LORD.

6 ¶ And when Joshua had let the people go, the children of Israel went every man unto his inheritance to possess the land.[h]

7 And the people served the LORD all the days of Joshua, and all the days of the elders that outlived† Joshua, who had seen all the great works of the LORD, that he did for Israel.

8 And Joshua the son of Nun, the servant of the LORD, died, *being* a hundred and ten years old.

9 And they buried him in the border of his inheritance in Timnath-heres,‡ in the mount of Ephraim, on the north side of the hill Gaash.

10 And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the LORD,[i] nor yet the works which he had done for Israel.

11 ¶ And the children of Israel did evil in the sight of the LORD, and served Baalim:

12 And they forsook the LORD God of their fathers,[j] which brought them out of the land of Egypt, and followed other gods, of the gods of the people that *were* round about them, and bowed themselves unto them,[k] and provoked the LORD to anger.

13 And they forsook the LORD, and served Baal and Ashtaroth.

14 ¶ And the anger of the LORD was hot against Israel,[l] and he delivered them into the hands of spoilers that spoiled them,[m] and he sold them into the hands of their enemies round about,[n] so that they could not any longer stand before their enemies. A. M. 2598. B. C. about 1406.

15 Whithersoever they went out, the hand of the LORD was against them for evil,[o] as the LORD had said, and as the LORD had sworn unto them: and they were greatly distressed.

16 ¶ Nevertheless the LORD raised up judges,[p] which delivered§ them out of the hand of those that spoiled them.[q]

17 And yet they would not hearken unto their judges, but they went a whoring after other gods,[r] and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the LORD; *but* they did not so.

18 And when the LORD raised them up judges, then the LORD was with the judge, and delivered them out of the hand of their enemies all the days of the judge:[s] for it repented the LORD because of their groanings by reason of them that oppressed them and vexed them.[t]

19 And it came to pass, when the judge was dead,[u] *that* they returned, and corrupted‖ *themselves* more than their fathers, in following other gods to serve them, and to bow down unto them; they ceased not from¶ their own doings, nor from their stubborn way.

20 ¶ And the anger of the LORD was hot against Israel; and he said, Because that this people hath transgressed my covenant which I commanded their fathers,[v] and have not hearkened unto my voice;

21 I also will not henceforth drive out any from before them of the nations which Joshua left when he died:

22 That through them I may prove Israel,[w] whether they will keep the way of the LORD to walk therein, as their fathers did keep *it*, or not.

23 Therefore the LORD left* those nations, without driving them out hastily; neither delivered he them into the hand of Joshua.

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a Gen. 17:7; Psa. 89:34. b Deut. 7:2. c Deut. 12:3. d ver. 20; Psa. 106:34–36. e Josh. 23:13. f ch. 3:6. g Exod. 23:33; Deut. 7:16. * That is, *weepers*. h Josh. 24:28, etc. † Heb. *prolonged days after*. ‡ *Timnath-serah*, Josh. 19:50; 24:30. i Exod. 5:2; 1 Chr. 28:9; Psa. 92:5, 6; Jer. 9:3; 22:16; Gal 4:8; 2 Thess. 1:8; Tit. 1:16. j Deut. 31:16. k Deut. 5:9. l ch. 3:7, 8; 10:7; Psa. 106:40–42. m 2 Kings 17:20. n ch. 4:2; Psa. 44:12; Isa. 50:1. o Lev. 26:17; Deut. 28:15. p Acts 13:20. § Heb. *saved*. q Psa. 106:43–45. r Exod. 34:15, 16. s Josh. 1:5. t Gen. 6:6; Deut. 32:36; Hos. 11:8. u ch. 4:1; 8:33. ‖ Heb. *were corrupt*. ¶ Heb. *let nothing fall of*. v Josh. 23:16. w Psa. 66:10. * Heb. *suffered*.

2. *Ye have not obeyed;* they had not done it fully, or to the extent which he commanded.

3. *I will not drive them out;* as he would have done, had they obeyed him.

9. *Timnath-heres;* called Timnath-serah in Josh. 24:30.

10. *Knew not the Lord;* they had not seen his wonders in Egypt, and had not that knowledge of him which led them to love and obey him.

11. *Baalim;* images of Baal.

13. *Ashtaroth;* images of Astarte, a Phenician goddess.

14. *Sold;* delivered.

16. *Judges;* rulers and deliverers.

18. *It repented the Lord;* the meaning is, that he changed his course of conduct towards the Israelites, and instead of keeping them longer in bondage, delivered them.

23. *Therefore;* on account of the sins of the people.

INSTRUCTIONS.

3. The rich and lasting blessings which God promises to the obedient, men often forfeit by their sins.

5. Sin is the cause of our sorrows, and no tears will remove them, unless we forsake it.

7. The pious instruction, example, and influence of the aged are of great service to the young, and often keep them from sins that would cause their ruin.

10. Children, when deprived of the pious influence of parents, often become openly vicious; and nothing but the grace of God is a safeguard against abandonment in wickedness.

14. The woes which sin occasions in this life, are a warning to men not to continue in it, lest it bring upon them woes which will be eternal.

16. The blessings which God bestows upon men in this world show that he desires that they should repent of their sins, and thus be prepared for endless blessings in the world to come.

19. If men are not led by the mercies of the Lord to repentance, they will become more hardened in sin, and ripen for aggravated ruin.

22. All the dealings of God with men in this world have a tendency to reveal their true character, show whether they will serve him or not, and prepare them for the retributions of eternity.

A. M. 2598.
B. C. about 1406.

CHAPTER III.

1 The nations which were left to prove Israel. 6 By communion with them they commit idolatry. 8 Othniel delivereth them from Chushan-rishathaim; 12 Ehud from Eglon; 31 Shamgar from the Philistines.

NOW these *are* the nations which the LORD left, to prove Israel by them, *even* as many *of Israel* as had not known all the wars of Canaan;

2 Only that the generations of the children of Israel might know to teach them war, at the least such as before knew nothing thereof;

3 *Namely,* five lords of the Philistines, and all the Canaanites, and the Zidonians, and the Hivites that dwelt in mount Lebanon, from mount Baal-hermon unto the entering in of Hamath.[a]

4 And they were to prove Israel by them, to know whether they would hearken unto the commandments of the LORD, which he commanded their fathers by the hand of Moses.

5 ¶ And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites:

6 And they took their daughters to be their wives, and gave their daughters to their sons, and served their gods.[b]

7 And the children of Israel did evil in the sight of the LORD, and forgat the LORD their God, and served Baalim and the groves.

8 ¶ Therefore the anger of the LORD was hot against Israel, and he sold them into the hand of Chushan-rishathaim[c] king of Mesopotamia:* and the children of Israel served Chushan-rishathaim eight years.

9 And when the children of Israel cried unto the LORD,[d] the LORD raised up a deliverer† to the children of Israel, who delivered them, *even* Othniel the son of Kenaz,[e] Caleb's younger brother.

10 And the Spirit of the LORD came‡ upon him,[f] and he judged Israel, and went out to war: and the LORD delivered Chushan-rishathaim king of Mesopotamia§ into his hand; and his hand prevailed against Chushan-rishathaim.

11 And the land had rest forty years: and Othniel the son of Kenaz died.

12 ¶ And the children of Israel did evil again in the sight of the LORD: and the LORD strengthened Eglon the king of Moab against Israel, because they had done evil in the sight of the LORD.

13 And he gathered unto him the children of Ammon and Amalek, and went and smote Israel, and possessed the city of palm-trees.[g]

14 So the children of Israel served Eglon the king of Moab eighteen years.[h]

15 But when the children of Israel cried unto the LORD, the LORD raised them up a deliverer, Ehud the son of Gera, a Benjamite,‖ a man left-handed:¶ and by him the children of Israel sent a present unto Eglon the king of Moab.

16 But Ehud made him a dagger which had two edges, of a cubit length; and he did gird it under his raiment upon his right thigh.

17 And he brought the present unto Eglon king of Moab: and Eglon *was* a very fat man.[i]

18 And when he had made an end to offer the present, he sent away the people that bare the present.

19 But he himself turned again from the quarries* that *were* by Gilgal,[j] and said, I have a secret errand unto thee, O king: who said, Keep silence. And all that stood by him went out from him.

20 And Ehud came unto him; and he was sitting in a summer-parlor,† which he had for himself alone: and Ehud said, I have a message from God unto thee. And he arose out of *his* seat.

21 And Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly:

22 And the haft also went in after the blade; and the fat closed upon the blade, so that he could not draw the dagger out of his belly; and the dirt came out.‡

23 Then Ehud went forth through the porch, and shut the doors of the parlor upon him, and locked them.

24 When he was gone out, his servants came; and when they saw that, behold, the doors of the parlor *were* locked, they said, Surely he covereth his feet§ in his summer-chamber.

25 And they tarried till they were ashamed: and behold, he opened not the doors of the parlor; therefore they took a key, and opened *them:* and behold, their lord *was* fallen down dead on the earth.

26 And Ehud escaped while they tarried, and passed beyond the quarries,[k] and escaped unto Seirath.

27 And it came to pass, when he was come, that he blew a trumpet[l] in the mountain of Ephraim,[m]

a Josh. 13:3. b Deut. 7:3, 4. c Hab. 3:7. * Heb. *Aram-naharaim.* d 1 Sam. 12:10; Neh. 9:27; Psa. 107:13, 19. † Heb. *savior.* e ch. 1:13. ‡ Heb. *was.* f ch. 6:34; 11:29. § Heb. *Aram.* g ch. 1:16. h Deut. 28:48. ‖ Or, *the son of Gemini.* ¶ Heb. *shut of his right hand.* i Psa. 73:7, 19.

* Or, *graven images.* j Josh. 4:20. † Heb. *a parlor of cooling;* Amos 3:15. ‡ Or, *it came out at the fundament.* § Or, *doeth his easement;* 1 Sam. 24:3. k ver. 19. l ch. 6:34; 1 Sam. 13:3. m Josh. 17:15.

CHAPTER III.

3. *The Canaanites;* those that lived about Zidon. *Baal-hermon;* a region of country near the sources of the Jordan. *Entering in of Hamath;* the pass north through Lebanon, leading to Hamath.

5. *Among the Canaanites;* those of them that were not destroyed.

6. *Gods;* idols.

7. *The groves;* rather, images of Astarte. See note on Deut. 16:21.

8. *Mesopotamia;* the country between the Euphrates and the Tigris.

10. *Judged;* the judges were often military as well as civil governors.

13. *And he gathered unto him;* the king of Moab gathered to himself; that is, took into alliance with himself. *Ammon and Amalek;* Ammon bordered on Moab on the north-east, and Amalek on the south and south-west. *The city of palm-trees;* Jericho. Deut. 34:3. Though the walls of Jericho were not built till a much later period, it seems to have been early inhabited by the Israelites as an unwalled town.

22. *So that he could not draw;* more literally, "for he did not draw." He thrust in the dagger over the haft, and left it there.

25. *They tarried till they were ashamed;* were ashamed to wait any longer, lest they should appear to neglect their duty.

27. *Blew a trumpet;* as a signal of war.

and the children of Israel went down with him from the mount, and he before them.

28 And he said unto them, Follow after me: for the LORD hath delivered your enemies the Moabites into your hand.[a] And they went down after him, and took the fords of Jordan toward Moab, and suffered not a man to pass over.

29 And they slew of Moab at that time about ten thousand men, all lusty,* and all men of valor; and there escaped not a man.

30 So Moab was subdued that day under the hand of Israel. And the land had rest fourscore years.

31 ¶ And after him was Shamgar the son of Anath,[b] which slew of the Philistines six hundred men with an oxgoad:[c] and he also delivered Israel.†

CHAPTER IV.

1 Deborah and Barak deliver Israel from Jabin and Sisera. 18 Jael killeth Sisera.

AND the children of Israel again did evil in the sight of the LORD,[d] when Ehud was dead.

2 And the LORD sold them into the hand of Jabin king of Canaan,‡ that reigned in Hazor;[e] the captain of whose host *was* Sisera, which dwelt in Harosheth of the Gentiles.[f]

3 And the children of Israel cried unto the LORD: for he had nine hundred chariots of iron;[g] and twenty years he mightily oppressed the children of Israel.

4 ¶ And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time.

5 And she dwelt under the palm-tree of Deborah,[h] between Ramah and Beth-el in mount Ephraim: and the children of Israel came up to her for judgment.

6 And she sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not the LORD God of Israel commanded, *saying*, Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun?

7 And I will draw unto thee,[i] to the river Kishon,[j] Sisera the captain of Jabin's army, A. M. 2708. B. C. about 1296. with his chariots and his multitude; and I will deliver him into thy hand.

8 And Barak said unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, *then* I will not go.

9 And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honor; for the LORD shall sell Sisera into the hand of a woman.[k] And Deborah arose, and went with Barak to Kedesh.

10 ¶ And Barak called Zebulun and Naphtali to Kedesh;[l] and he went up with ten thousand men at his feet: and Deborah went up with him.

11 Now Heber the Kenite,[m] *which was* of the children of Hobab the father-in-law of Moses,[n] had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaim,[§] which *is* by Kedesh.

12 And they showed Sisera that Barak the son of Abinoam was gone up to mount Tabor.

13 And Sisera gathered‖ together all his chariots, *even* nine hundred chariots of iron, and all the people that *were* with him, from Harosheth of the Gentiles unto the river of Kishon.

14 And Deborah said unto Barak, Up; for this *is* the day in which the LORD hath delivered Sisera into thy hand:[o] is not the LORD gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him.

15 And the LORD discomfited Sisera,[p] and all *his* chariots, and all *his* host, with the edge of the sword before Barak;[q] so that Sisera lighted down off *his* chariot, and fled away on his feet.

16 But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell upon the edge of the sword; *and* there was not a man¶ left.[r]

17 Howbeit Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite: for *there was* peace between Jabin the king of Hazor and the house of Heber the Kenite.

18 ¶ And Jael went out to meet Sisera,[s] and said unto him, Turn in, my lord, turn in to me; fear

a Ch. 7:9, 15. * Heb. *fat;* Psa. 17:10. b ch. 5:6. c ch. 5:8; 15:15; 1 Sam. 17:47. † So part is called Israel. ch. 4:1, 3, etc. It seems to concern only the country next to the Philistines. d ch. 2:19. ‡ 1 Sam. 12:9; Psa. 83:9. It seems to concern only North Israel. e Josh. 11:1, 10. f ver. 13, 16. g ch. 1:19. h Gen. 35:8. i Exod. 14:4. j ch. 5:21. k ver. 18–21. l ch. 5:18. m ch. 1:16. n Num. 10:29. § *Zaanannim.* Josh. 19:33, 37. ‖ Heb. *gathered by cry,* or *proclamation.* o Deut. 9:3; 2 Sam. 5:24; Psa. 68:7, 8; Isa. 52:12. p Psa. 83:9, 10; Josh. 10:10. q Heb. 11:32. ¶ Heb. *unto one.* r Isa. 43:17. s 2 Kings 6:19.

28. *Fords of Jordan;* by which the Moabites in the land of Israel must pass to reach their own land. Thus he cut off their retreat.

30. *Fourscore;* eighty.

31. *Oxgoad;* a staff six or eight feet long, with a sharp point of iron on one end for pricking the oxen, and a kind of spade on the other for cleaning the plough.

INSTRUCTIONS.

5–7. Intimate connections with the wicked increase the temptation to adopt their sentiments and to imitate their example. Psa. 1:1; Prov. 1:10–19; 1 Cor. 5:9–11.

8. The calamities which men suffer are expressions of God's displeasure against sin; and when they duly humble themselves before him, and seek his pardoning mercy, their trials while continued will be overruled for good, and in due time will be removed.

29. Though the wicked may for a time be successful, and even be used as instruments of correcting and punishing the people of God, yet if they continue in their sins, they will come to a dismal end. Isa. 10:5–9.

CHAPTER IV.

2. *Hazor—Harosheth;* cities in the north part of Canaan in and around which many of the remaining Canaanites lived. Josh. 11:1–11.

5. *Mount Ephraim;* the hill country of Ephraim.

6. *Kedesh-naphtali;* so called to distinguish it from two other cities called Kedesh, one in Issachar and one in Judah. *Mount Tabor;* on the north-east border of the plain of Jezreel.

7. *The river Kishon;* which rises at the base of mount Tabor, runs through the plain of Jezreel, and empties into the Mediterranean at the bay of Acre.

9. *Sell Sisera;* ver. 21.

10. *Called Zebulun and Naphtali;* the men of war from those tribes. *Went up;* to mount Tabor.

11. *Had severed himself;* the Kenites lived in the south part of the country, but Heber had left them and removed to the north. Chap. 1:16; Num. 21:1.

16. *Upon;* by.

A. M. 2708. B. C. about 1296. not. And when he had turned in unto her into the tent, she covered him with a mantle.*

19 And he said unto her, Give me, I pray thee, a little water to drink; for I am thirsty. And she opened a bottle of milk,[a] and gave him drink, and covered him.

20 Again he said unto her, Stand in the door of the tent, and it shall be, when any man doth come and inquire of thee, and say, Is there any man here? that thou shalt say, No.

21 Then Jael Heber's wife took a nail of the tent, and took† a hammer in her hand, and went softly unto him, and smote the nail into his temples,[b] and fastened it into the ground: for he was fast asleep and weary. So he died.

22 And behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will show thee the man whom thou seekest. And when he came into her *tent*, behold, Sisera lay dead, and the nail *was* in his temples.

23 So God subdued on that day Jabin the king of Canaan before the children of Israel.[c]

24 And the hand of the children of Israel prospered, and prevailed‡ against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

CHAPTER V.

The song of Deborah and Barak.

THEN sang Deborah and Barak the son of Abinoam on that day,[d] saying,

2 Praise ye the LORD for the avenging of Israel,[e] when the people willingly offered themselves.[f]

3 Hear, O ye kings;[g] give ear, O ye princes; I, *even* I, will sing unto the LORD; I will sing *praise* to the LORD God of Israel.

4 LORD, when thou wentest out of Seir, when thou marchedst out of the field of Edom,[h] the earth trembled,[i] and the heavens dropped, the clouds also dropped water.

5 The mountains melted§ from before the LORD,[j] *even* that Sinai from before the LORD God of Israel.[k]

6 In the days of Shamgar the son of Anath,[l] in the days of Jael,[m] the highways were unoccupied,[n] and the travellers‖ walked through by-ways.¶

7 *The inhabitants of* the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel.

8 They chose new gods;[o] then *was* war in the gates: was there a shield or spear seen among forty thousand in Israel?[p]

9 My heart *is* toward the governors of Israel, that offered themselves willingly among the people.[q] Bless ye the LORD.

10 Speak,* ye that ride on white asses,[r] ye that sit in judgment, and walk by the way.

11 *They that are delivered* from the noise of archers in the places of drawing water, there shall they rehearse[s] the righteous acts† of the LORD,[t] *even* the righteous acts *toward the inhabitants* of his villages in Israel: then shall the people of the LORD go down to the gates.

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* Or, *rug*, or *blanket*. a ch. 5:25, 26. † Heb. *put*. b Psa. 3:7. c Psa. 18:47. ‡ Heb. *going, went and was hard*. d Exod. 15:1; Psa. 18, title. e Deut. 32:43; Psa. 18:47. f 2 Chr. 17:16. g Psa. 2:10. h Psa. 68:7, 8. i 2 Sam. 22:8; Isa. 64:3; Hab. 3:3, 10. § Heb. *flowed*. j Psa. 97:5. k Exod. 19:18. l ch. 3:31. m ch. 4:17. n Lev. 26:22. ‖ Heb. *walkers of paths*. ¶ Heb. *crooked ways*. o Deut. 32:17. p 1 Sam. 13:19, 22. q ver. 2. * Or, *meditate*. r ch. 10:4. s Psa. 145:7. † Heb. *righteousnesses*. t 1 Sam. 12:7.

21. *Nail of the tent;* a large spike or pin, which was driven into the ground to fasten the cords of a tent.

INSTRUCTIONS.

1. When restraint is removed, notwithstanding all divine favors men will continue in sin, and often be guilty of the grossest transgressions.

3. Oft-repeated iniquities bring upon their perpetrators greatly increased calamities.

7. When men cry unto the Lord in their trouble, he can, and often does grant them relief; and in receiving it they should hear his voice saying, Sin no more, lest a worse thing come unto thee. John 5:14.

9. Want of confidence in God, and of readiness to undertake that to which he calls, brings dishonor, and deprives men of many blessings which they might otherwise enjoy.

13. Men, from pride and the indulgence of wicked passions, often engage in projects which God designs shall be for their ruin.

15. Though men are the means, God is the author of success, and to him belongs the glory.

21. When the enemies of God and the oppressors of his people say, Peace and safety, sudden destruction may come upon them from which there can be no escape.

23. Things which God in his providence accomplishes through the instrumentality of men, are in the Bible ascribed to him as really as if no agency but his had been employed; and they are also ascribed to men as really as if men alone had performed them; thus showing that divine and human agency harmoniously coöperate, and that men are workers together with God when they obey him and thus work out their salvation, he working in them to will and to do of his own good pleasure. Phil. 2:12, 13.

CHAPTER V.

2. *Offered themselves;* to fight against their oppressors.

4. *Wentest out of Seir—Edom;* the mountains of Edom or Seir lay on the north-east of the peninsula of mount Sinai, Paran on the north of it, and Horeb—of which Sinai is a summit—in its bosom. It was in the region which these mountains represent that God first revealed himself to Moses, and afterwards to the children of Israel. Hence it is here considered as his dwelling-place, whence he now marches forth in majesty and glory, as he did of old, when he came to deliver Israel from the Egyptians. Compare Deut. 33:2; Psa. 68:7, 8; Hab. 3:3. *The heavens dropped;* God's presence is accompanied by tempests of rain, as well as by thunder and earthquakes. There may be here an allusion to the storm which flooded the Kishon, and swept away the hosts of Sisera. Ver. 20, 21.

6. *Shamgar;* chap. 3:31. *The highways were unoccupied;* on account of the danger of travelling.

7. *The villages ceased;* were deserted; or, as some render, leaders ceased in Israel; which agrees well with what follows. And so in ver. 11.

8. *New gods;* idols as objects of worship. *Then was war;* as a punishment for their idolatry. *A shield or spear;* of these the Israelites were very destitute.

10. *White asses;* the kind often used by judges. *Sit in judgment;* or sit upon garments or carpets, as is the manner of oriental judges in administering justice.

11. *From the noise of archers;* many prefer to render this verse thus: At the noise [triumphal shout] of those that divide [the spoil,] at the watering-troughs, there shall they rehearse, etc. The places of drawing water, or watering-troughs, are mentioned as places where the people would naturally assemble. *Go down to the gates;* into the gates of their own cities in peace, after celebrating their victory and deliverance.

12 Awake, awake,[a] Deborah: awake, awake, utter a song: arise, Barak, and lead thy captivity captive,[b] thou son of Abinoam.

13 Then he made him that remaineth have dominion over the nobles among the people: the LORD made me have dominion over the mighty.[c]

14 Out of Ephraim *was there* a root of them against Amalek; after thee, Benjamin, among thy people; out of Machir came down governors, and out of Zebulun they that handle* the pen of the writer.

15 And the princes of Issachar *were* with Deborah; even Issachar, and also Barak: he was sent on foot† into the valley. For‡ the divisions of Reuben *there were* great thoughts§ of heart.

16 Why abodest thou among the sheepfolds, to hear the bleatings of the flocks? For‖ the divisions of Reuben *there were* great searchings of heart.[d]

17 Gilead abode beyond Jordan: and why did Dan remain in ships? Asher continued on the sea-shore,¶ and abode in his breaches.*

18 Zebulun and Naphtali *were* a people *that* jeoparded† their lives unto the death[e] in the high places of the field.

19 The kings came *and* fought; then fought the kings of Canaan in Taanach by the waters of Megiddo; they took no gain of money.[f]

20 They fought from heaven;[g] the stars in their courses‡ fought against Sisera.

21 The river of Kishon swept them away,[h] that ancient river, the river Kishon. O my soul, thou hast trodden down strength.[i]

22 Then were the horse-hoofs broken by the means of the prancings,§ the prancings of their mighty ones. A. M. 2708. B. C. about 1296.

23 Curse ye Meroz, said the angel of the LORD, curse ye bitterly the inhabitants thereof; because they came not to the help of the LORD,[j] to the help of the LORD against the mighty.[k]

24 Blessed above women shall Jael the wife of Heber the Kenite be; blessed shall she be above women in the tent.

25 He asked water, *and* she gave *him* milk;[l] she brought forth butter in a lordly dish.

26 She put her hand to the nail, and her right hand to the workmen's hammer; and with the hammer she smote‖ Sisera, she smote off his head, when she had pierced and stricken through his temples.

27 At¶ her feet he bowed, he fell, he lay down: at her feet he bowed, he fell: where he bowed, there he fell down dead.*

28 The mother of Sisera looked out at a window, and cried through the lattice,[m] Why is his chariot *so* long in coming? why tarry the wheels of his chariots?

29 Her wise ladies answered her, yea, she returned answer† to herself,

30 Have they not sped? have they *not* divided the prey;[n] to every man‡ a damsel *or* two; to Sisera a prey of divers colors, a prey of divers colors of needlework, of divers colors of needlework on both sides, *meet* for the necks of *them that take* the spoil?

31 So let all thine enemies perish,[o] O LORD; but *let* them that love him *be* as the sun[p] when he goeth forth in his might.[q] And the land had rest forty years.

a Psa. 57:8. b Psa. 68:18. c Psa. 76:7. * Heb. *draw with.* † Heb. *his feet.* ‡ Or, *In.* § Heb. *impressions.* ‖ Or, *In.* d Psa. 4:4; 77:6; Lam. 3:40, 41. ¶ Or, *port.* * Or, *creeks.* † Heb. *exposed to reproach.* e Rev. 12:11. f Gen. 14:23. g ch. 4:15. ‡ Heb. *paths.* h ch. 4:7; I Kings 18:40; Psa. 83:9, 10. i Psa. 44:5. § Heb. *tramplings*, or *plungings.* j Neh. 3:5. k 1 Sam. 18:17. l ch. 4:19, etc. ‖ Heb *she hammered.* ¶ Heb. *Between.* * Heb. *destroyed.* m Song 2:9. † Heb. *her words.* n Exod. 15:9, 10. ‡ Heb. *to the head of a man.* o Psa. 92:9. p 2 Sam. 23:4; Psa. 37:6; Prov. 4:18. q Psa. 19:5.

12. *Lead thy captivity captive;* lead forth in triumph the captives whom thou hast taken.

13. *Him that remaineth;* those who remained in Israel. *The nobles;* the chief men of the Canaanites.

14. *Out of Ephraim—thy people;* we may render, Out of Ephraim [came] they whose dwelling is in Amalek; after thee [Ephraim] came Benjamin among thy people; that is, among thy mustered warriors. By those whose dwelling is in Amalek, we are probably to understand Ephraimites from a region occupied before the conquest of Canaan by Amalekites. Chap. 12:15. *Out of Machir;* from the tribe of Manasseh. *The pen;* or rod used by those who mustered men for the army.

15. *The valley;* of Jezreel. Chap. 4:6, 14. *For the divisions of Reuben;* the marginal rendering, In the divisions of Reuben, is most literal. This, in the Hebrew, most naturally signifies the divisions of the water-courses, that is, the brooks, where the Reubenites deliberated and inquired about the war, but did not go to it.

17. *Remain in ships;* Dan, a seafaring people, stayed away from the war to take care of their merchandise. So with Asher. *Breaches;* rents in the coast, making bays and harbors; hence, simply havens or harbors.

19. *Taanach;* a place in the plain of Jezreel.

20. *From heaven;* by pouring down floods of water to destroy the enemy. Ver. 21.

21. *Strength;* strong and mighty ones.

22. *Were the horse-hoofs broken;* or, the horses' hoofs beat the ground. *Prancings;* their swift running.

23. *Meroz;* its location is not now known.

25. *Butter;* curdled milk.

26. *Smote off;* beat or crushed in.

28. *The lattice;* a blind of open wood-work. *In coming;* in coming back, as she expected he would, victorious over his foes.

30. *Sped;* succeeded in obtaining the victory.

31. *So;* as had Sisera and his host.

INSTRUCTIONS.

2. When delivered from great troubles, or in any way specially favored of the Lord, we should without delay acknowledge his goodness, and render that praise and thanksgiving which are his due.

4. Present mercies should remind us of those which are past, and lead us to praise Jehovah for his goodness.

8. If men forsake God and worship idols, or place their dependence on creatures to the neglect of their Creator, they may expect to be visited with trials, and unless they repent and turn to him, to be overwhelmed in ruin.

9. The Lord is the author of the good we receive from men as really as what we receive directly from him; and to him pious and grateful minds will give the praise.

10. The good desire that all, high and low, rich and poor, should unite in praising God for his goodness, and for his wonderful works to the children of men.

11. The liberty and power to go in and out at pleasure when and where we choose, with none to molest or make us afraid, is a great and precious privilege, for which we are bound to be specially grateful, and which we should earnestly desire may soon be enjoyed by all people.

20. Human and divine agency, in the production of events, often coöperate; and both should be acknowledged. Phil. 2:13.

30. Worldly minds, which relish no enjoyments except those that spring from worldly things, when these are gone will be destitute and wretched.

A. M. 2748.
B. C. about 1256.

CHAPTER VI.

1 The Israelites for their sin are oppressed by Midian. 8 A prophet rebuketh them. 11 An angel sendeth Gideon for their deliverance. 17 Gideon's present is consumed with fire. 25 Gideon destroyeth Baal's altar, and offereth a sacrifice upon the altar Jehovah-shalom. 26 Joash defendeth his son, and calleth him Jerubbaal. 33 Gideon's army. 36 Gideon's signs.

AND the children of Israel did evil in the sight of the LORD:[a] and the LORD delivered them into the hand of Midian seven years.[b]

2 And the hand of Midian prevailed* against Israel: *and* because of the Midianites the children of Israel made them the dens which *are* in the mountains, and caves, and strong-holds.[c]

3 And *so* it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east, even they came up against them;

4 And they encamped against them, and destroyed the increase of the earth,[d] till thou come unto Gaza, and left no sustenance for Israel, neither sheep,† nor ox, nor ass.

5 For they came up with their cattle and their tents, and they came as grasshoppers for multitude;[e] *for* both they and their camels were without number: and they entered into the land to destroy it.

6 And Israel was greatly impoverished because of the Midianites; and the children of Israel cried unto the LORD.[f]

7 ¶ And it came to pass, when the children of Israel cried unto the LORD because of the Midianites,

8 That the LORD sent a prophet‡ unto the children of Israel, which said unto them, Thus saith the LORD God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage;

9 And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drave them out from before you, and gave you their land;[g]

10 And I said unto you, I *am* the LORD your God; fear not the gods of the Amorites,[h] in whose land ye dwell: but ye have not obeyed my voice.

11 ¶ And there came an angel of the LORD, and sat under an oak which *was* in Ophrah, that *pertained* unto Joash the Abi-ezrite: and his son Gideon§ threshed wheat by the wine-press, to hide *it*‖ from the Midianites.

12 And the angel of the LORD appeared unto him,[i] and said unto him, The LORD *is* with thee, thou mighty man of valor.

13 And Gideon said unto him, O my Lord, if the LORD be with us,[j] why then is all this befallen us? and where *be* all his miracles which our fathers told us of,[k] saying, Did not the LORD bring us up from Egypt? but now the LORD hath forsaken us, and delivered us into the hands of the Midianites.

14 And the LORD looked upon him, and said, Go in this thy might,[l] and thou shalt save Israel from the hand of the Midianites: have not I sent thee?

15 And he said unto him, O my Lord, wherewith shall I save Israel? behold, my family *is* poor* in Manasseh, and I *am* the least in my father's house.[m]

16 And the LORD said unto him, Surely I will be with thee,[n] and thou shalt smite the Midianites as one man.[o]

17 And he said unto him, If now I have found grace in thy sight, then show me a sign that thou talkest with me.[p]

18 Depart not hence,[q] I pray thee, until I come unto thee, and bring forth my present,† and set *it* before thee. And he said, I will tarry until thou come again.

19 And Gideon went in, and made ready a kid,‡ and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought *it* out unto him under the oak, and presented *it*.

20 And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay *them* upon this rock, and pour out the broth. And he did so.

21 ¶ Then the angel of the LORD put forth the end of the staff that *was* in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes.[r] Then the angel of the LORD departed out of his sight.

22 And when Gideon perceived that he *was* an angel of the LORD, Gideon said, Alas, O Lord GOD! for because I have seen an angel of the LORD face to face.[s]

23 And the LORD said unto him, Peace *be* unto thee; fear not: thou shalt not die.[t]

24 Then Gideon built an altar there unto the LORD, and called it Jehovah-shalom:§ unto this day it *is* yet in Ophrah of the Abi-ezrites.

25 ¶ And it came to pass the same night, that the LORD said unto him, Take thy father's young bullock, even‖ the second bullock of seven years

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a Ch. 2:19. b Heb. 3:7. * Heb. *was strong.* c 1 Sam. 13:6. d Lev. 26:16; Deut. 28:30. † Or, *goat.* e ch. 7:12; Jer. 46:23. f Hos. 5:15. ‡ Heb. *a man a prophet.* g Psa. 44:2, 3. h 2 Kings 17:35–39. § *Gedeon;* Heb. 11:32. ‖ Heb. *cause* it *to flee.* i ch. 13:3. j Gen. 25:22. k Psa. 77:7–9; 89:49. l Heb. 11:32. * Heb. *my thousand* is *the meanest;* Mic. 5:2. m 1 Sam. 9:21. n Exod. 3:12. o Isa. 41:15, 16. p ver. 36–40; 2 Kings 20:8; Psa. 86:17; Isa. 7:11. q Gen. 18:3, 5. † Or, *meat-offering.* ‡ Heb. *a kid of the goats.* r Lev. 9:24; 1 Kings 18:38; 2 Chr. 7:1. s ch. 13:22, 23; Isa. 6:5–8. t Gen. 32:30. § That is, *The* LORD send *peace;* Gen. 22:14; Exod. 17:15; Jer. 33:16; Ezek. 48:35. ‖ Or, *and.*

CHAPTER VI.

1. *Midian;* the Midianites lived east of the south part of Palestine.

3. *Amalekites, and the children of the east;* neighboring tribes to the Midianites. By "the children of the east" Arabian tribes seem to be especially intended.

4. *Gaza;* a city of the Philistines in the south-west part of Palestine, on the Mediterranean.

5. *To destroy it;* take away the means of sustenance. Ver. 6.

10. *Fear not the gods;* not worship or serve them.

11. *Angel of the Lord;* this is supposed to have been the Angel of the covenant, who brought Israel out of Egypt, Jehovah-Jesus. Ver. 14, 16, 23. *Ophrah;* a city in the tribe of Benjamin. *By the wine-press;* a retired and covered place, where the Midianites would not be likely to find it.

14. *Looked;* looked efficaciously. Luke 22:61.

16. *As one man;* as easily and effectually as if there were but one man.

17. *Show me a sign;* evidence that it is Jehovah who speaks to me, and that his word will be accomplished.

24. *Shalom;* meaning peace.

old, and throw down the altar of Baal that thy father hath, and cut down the grove that *is* by it:[a]

26 And build an altar unto the LORD thy God upon the top of this rock,* in the ordered place,† and take the second bullock, and offer a burnt-sacrifice with the wood of the grove which thou shalt cut down.

27 Then Gideon took ten men of his servants, and did as the LORD had said unto him: and *so* it was, because he feared his father's household, and the men of the city, that he could not do *it* by day, that he did *it* by night.

28 ¶ And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the grove was cut down that *was* by it, and the second bullock was offered upon the altar *that was* built.

29 And they said one to another, Who hath done this thing? And when they inquired and asked, they said, Gideon the son of Joash hath done this thing.

30 Then the men of the city said unto Joash, Bring out thy son, that he may die: because he hath cast down the altar of Baal, and because he hath cut down the grove that *was* by it.

31 And Joash said unto all that stood against him, Will ye plead for Baal? will ye save him? he that will plead for him, let him be put to death whilst *it is yet* morning: if he *be* a god, let him plead for himself, because *one* hath cast down his altar.

32 Therefore on that day he called him Jerubbaal,‡[b] saying, Let Baal plead against him, because he hath thrown down his altar.

33 ¶ Then all the Midianites and the Amalekites and the children of the east were gathered together,[c] and went over, and pitched in the valley of Jezreel.

34 But the Spirit of the LORD came upon‖ Gideon,[d] and he blew a trumpet;[e] and Abi-ezer was gathered¶ after him. A. M. 2755. B. C. about 1249.

35 And he sent messengers throughout all Manasseh; who also was gathered after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them.

36 ¶ And Gideon said unto God, If thou wilt save Israel by my hand, as thou hast said,

37 Behold, I will put a fleece of wool in the floor; *and* if the dew be on the fleece only, and *it be* dry upon all the earth *beside*, then shall I know that thou wilt save Israel by my hand, as thou hast said.[f]

38 And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water.[g]

39 And Gideon said unto God, Let not thine anger be hot against me, and I will speak but this once:[h] let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew.

40 And God did so that night:[i] for it was dry upon the fleece only, and there was dew on all the ground.

CHAPTER VII.

1 Gideon's army of two and thirty thousand is brought to three hundred. 9 He is encouraged by the dream and interpretation of the barley-cake. 16 His stratagem of trumpets and lamps in pitchers. 24 The Ephraimites take Oreb and Zeeb.

THEN Jerubbaal, who *is* Gideon,[j] and all the people that *were* with him, rose up early, and pitched beside the well of Harod: so that the host of the Midianites were on the north side of them, by the hill of Moreh, in the valley.

2 And the LORD said unto Gideon, The people that *are* with thee *are* too many for me to give the Midianites into their hands, lest Israel vaunt

a Deut. 7:5. * Heb. *strong place.* † Or, *an orderly manner.* ‡ That is, *Let Baal plead.* b 1 Sam. 12:11; 2 Sam. 11:21, *Jerubbesheth*, that is, *Let the shameful* thing *plead;* Hos. 9:10. c ver. 3. ‖ Heb. *clothed.* d ch. 3:10.

e Num. 10:3. ¶ Heb. *called.* f Exod. 4:1, etc. g Isa. 35:7. h Gen. 18:32. i Psa. 107:33, 35; Isa. 50:2. j ch. 6:32.

28. *The grove;* here, as often elsewhere, the Hebrew word rendered "grove" seems to mean a wooden image of Astarte fixed by a post in the ground.

31. *Joash said;* though he seems to have been a worshipper of Baal, his views may have been changed by what Gideon had told him. *Whilst it is yet morning;* for his folly in pleading for Baal, who, if really a God, ought to take care of himself. Joash said this to dissuade the people from their purpose.

32. *Jerubbaal;* that is, let Baal plead.

34. *Abi-ezer;* the family of his father, and his relatives.

INSTRUCTIONS.

1. Unless the grace of God prevent, men naturally incline to sin, showing that in them, without the grace of God, there is no spiritually good thing.

4. Sin tends to misery, and all the calamities which men suffer are tokens of God's displeasure against it.

7. The only hope of deliverance from sin and its consequences is in the Lord; and when men feel this, and cry unto him, he for Christ's sake often appears for their help.

10. When God is about to grant deliverance to his people, he first convinces them that sin is the cause of their troubles and leads them to forsake it.

12. Providence developes human character. Many who have been buried for a time in obscurity, have afterwards, by peculiar circumstances, been raised to elevated positions of influence, usefulness, and honor.

14. A look from the Lord can nerve the self-diffident for the most perilous services; and fit them, notwithstanding all difficulties, to go on in his name and strength from conquering to conquer.

18. God is ready to give evidence of his truth to all sincere inquirers who wish to understand his will for the purpose of doing it.

24. All the manifestations of God to his believing, obedient people will lead them anew to adore and bless him.

25. Strong faith in God's word will be tried, and thus fit the believer, by patient continuance in well-doing, to be made victorious and perfect.

31. Idolatry so debases men, and renders them so foolish, that they will worship, and sometimes try to help gods that have no power to help themselves.

34. If men are to be fitted for good, great, and noble deeds, it must be through the influences of the Spirit of God. Wisdom, strength, courage, energy, and perseverance are his gifts, and to him they should, by all who possess them, be heartily devoted.

37. Evidence of the presence and favor of God, and a conviction of being engaged in his work, support the soul under trials, arm it for conflicts, and prepare it, notwithstanding all difficulties and dangers, in his name to triumph.

CHAPTER VII.

1. *Jerubbaal;* chap. 6:32. *Harod;* on the borders of Issachar, not far from mount Gilboa. *Moreh;* near the valley of Jezreel.

2. *Vaunt;* boast.

A. M. 2755. B. C. about 1249. themselves against me,[a] saying, Mine own hand hath saved me.

3 Now therefore go to, proclaim in the ears of the people, saying, Whosoever *is* fearful and afraid,[b] let him return and depart early from mount Gilead. And there returned of the people twenty and two thousand: and there remained ten thousand.

4 And the LORD said unto Gideon, The people *are* yet *too* many;[c] bring them down unto the water, and I will try them for thee there: and it shall be, *that* of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.

5 So he brought down the people unto the water: and the LORD said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink.

6 And the number of them that lapped, *putting* their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water.

7 And the LORD said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thy hand:[d] and let all the *other* people go every man unto his place.

8 So the people took victuals in their hand, and their trumpets: and he sent all *the rest of* Israel every man unto his tent, and retained those three hundred men: and the host of Midian was beneath him in the valley.

9 ¶ And it came to pass the same night,[e] that the LORD said unto him, Arise, get thee down unto the host; for I have delivered it into thy hand.[f]

10 But if thou fear to go down, go thou with Phurah thy servant down to the host:

11 And thou shalt hear[g] what they say;[h] and afterward shall thy hands be strengthened to go down unto the host. Then went he down with Phurah his servant unto the outside of the armed men* that *were* in the host.

12 And the Midianites and the Amalekites and all the children of the east lay along in the valley like grasshoppers for multitude;[i] and their camels *were* without number, as the sand of the seaside for multitude.

13 And when Gideon was come, behold, *there was* a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and lo, a cake of barley-bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along.[j]

14 And his fellow answered and said, This *is* nothing else, save the sword of Gideon the son of Joash, a man of Israel: *for* into his hand hath God delivered Midian, and all the host.

15 ¶ And it was *so*, when Gideon heard the telling of the dream, and the interpretation† thereof, that he worshipped, and returned into the host of Israel, and said, Arise; for the LORD hath delivered into your hand the host of Midian.

16 And he divided the three hundred men *into* three companies, and he put a trumpet in every man's hand,‡ with empty pitchers, and lamps§ within the pitchers.

17 And he said unto them, Look on me, and do likewise: and behold, when I come to the outside of the camp, it shall be *that*, as I do, so shall ye do.

18 When I blow with a trumpet, I and all that *are* with me, then blow ye the trumpets also on every side of all the camp, and say, *The sword* of the LORD, and of Gideon.

19 ¶ So Gideon, and the hundred men that *were* with him, came unto the outside of the camp in the beginning of the middle watch; and they had but newly set the watch:[k] and they blew the trumpets,[l] and brake the pitchers that *were* in their hands.[m]

20 And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow *withal:* and they cried, The sword of the LORD, and of Gideon.

21 And they stood every man in his place round about the camp:[n] and all the host ran, and cried, and fled.[o]

22 And the three hundred blew the trumpets,[p] and the LORD set every man's sword[q] against his fellow,[r] even throughout all the host: and the host fled to Beth-shittah in‖ Zererath, *and* to the border¶ of Abel-meholah, unto Tabbath.

23 And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites.

24 ¶ And Gideon sent messengers throughout all mount Ephraim,[s] saying, Come down against the Midianites, and take before them the waters unto Beth-barah and Jordan. Then all the men

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a Deut. 8:17; Isa. 10:13; Rom. 11:18; 1 Cor. 1:29; 2 Cor. 4:7. b Deut. 20:8. c Psa. 33:16. d 1 Sam. 14:6. e Gen. 46:2, 3. f Josh. 1:5, 9. g Gen. 24:14; 1 Sam. 14:9, 10. h ver. 13–15. * Or, *ranks by five;* Exod. 13:18. i ch. 6:5, 33; 8:10; Psa. 118:10–12. j 1 Cor. 1:27. † Heb. *breaking.* ‡ Heb. *trumpets in the hand of all of them.* § Or, *firebrands*, or *torches.* k 1 Thess. 5:3. l ver. 8. m ver. 16. n Exod. 14:13, 14; 2 Chr. 20:17. o 2 Kings 7:6, 7. p Josh. 6:16, 20. q Psa. 83:9; Isa. 9:4. r 1 Sam. 14:20; 2 Chr. 20:23. ‖ Or, *toward.* ¶ Heb. *lip.* s ch. 3:27, 28.

3. *Mount Gilead;* the range of mountains usually so called was on the east of Jordan, but some have supposed that there might be an eminence called by this name on the west of Jordan, where Gideon was.

5. *Lappeth of the water;* from his hand, having raised it to his mouth. Ver. 6.

8. *The valley;* the valley of Jezreel.

13. *Tumbled into the host;* it is represented as rolling down from the hill Moreh, where Gideon was, into the valley where were the Midianites, overturning their tents and prostrating all that was in its way.

14. *This is—the sword of Gideon;* meaning, it represents it, and showing that the literal meaning of words is often not their true meaning. Matt. 26:26.

15. *Worshipped;* bowed himself in grateful reverence before God for giving him this encouragement to go down against the Midianites.

16. *Lamps;* torches. These were often made of pitch-wood, which was easily kindled, and gave a brilliant light.

19. *The middle watch;* they divided the night into three equal parts called watches. The Jews afterwards divided it into four.

22. *Beth-shittah—Tabbath;* supposed to be places towards Jordan, which the Midianites must cross to get into their own country. Ver. 24.

24. *Beth-barah;* supposed to be the same as Beth-abara, John 1:28. It means, a house or passage, and lay on the east side of Jordan where they crossed the river. *Took the waters;* guarded the fording-places where they expected the Midianites would cross.

of Ephraim gathered themselves together, and took the waters unto Beth-barah and Jordan.[a]

25 And they took two princes of the Midianites, Oreb and Zeeb;[b] and they slew Oreb upon the rock Oreb, and Zeeb they slew at the wine-press of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other side Jordan.

CHAPTER VIII.

1 Gideon pacifieth the Ephraimites. 4 Succoth and Penuel refuse to relieve Gideon's army. 10 Zebah and Zalmunna are taken. 13 Succoth and Penuel are destroyed. 18 Gideon revengeth his brethren's death on Zebah and Zalmunna. 22 He refuseth government. 24 His ephod cause of idolatry. 28 Midian subdued. 29 Gideon's children, and death. 33 The Israelites' idolatry and ingratitude.

AND the men of Ephraim[c] said unto him, Why hast thou served us thus,* that thou calledst us not, when thou wentest to fight with the Midianites? And they did chide with him sharply.†

2 And he said unto them, What have I done now in comparison of you? *Is* not the gleaning of the grapes of Ephraim better than the vintage of Abi-ezer?

3 God hath delivered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in comparison of you? Then their anger‡ was abated toward him,[d] when he had said that.

4 ¶ And Gideon came to Jordan, *and* passed over, he, and the three hundred men that *were* with him, faint, yet pursuing *them.*

5 And he said unto the men of Succoth,[e] Give, I pray you, loaves of bread unto the people that follow me; for they *be* faint, and I am pursuing after Zebah and Zalmunna, kings of Midian.

6 And the princes of Succoth said, *Are* the hands of Zebah and Zalmunna now in thy hand, that we should give bread unto thine army?[f]

7 And Gideon said, Therefore when the LORD hath delivered Zebah and Zalmunna into my hand, then I will tear§ your flesh with the thorns of the wilderness and with briers.[g] A. M. 2755. B. C. about 1249.

8 And he went up thence to Penuel,[h] and spake unto them likewise: and the men of Penuel answered him as the men of Succoth had answered *him.*

9 And he spake also unto the men of Penuel, saying, When I come again in peace,[i] I will break down this tower.[j]

10 ¶ Now Zebah and Zalmunna *were* in Karkor, and their hosts with them, about fifteen thousand *men,* all that were left of all the hosts of the children of the east: for there fell a hundred and twenty thousand men that drew sword.‖

11 And Gideon went up by the way of them that dwelt in tents on the east of Nobah and Jogbehah,[k] and smote the host: for the host was secure.[l]

12 And when Zebah and Zalmunna fled, he pursued after them, and took the two kings of Midian, Zebah and Zalmunna,[m] and discomfited¶ all the host.

13 ¶ And Gideon the son of Joash returned from battle before the sun *was up,*

14 And caught a young man of the men of Succoth, and inquired of him: and he described† unto him the princes of Succoth, and the elders thereof, *even* threescore and seventeen men.

15 And he came unto the men of Succoth, and said, Behold Zebah and Zalmunna, with whom ye did upbraid me,[n] saying, *Are* the hands of Zebah and Zalmunna now in thy hand, that we should give bread unto thy men *that are* weary?

16 And he took the elders of the city, and thorns of the wilderness, and briers, and with them he taught† the men of Succoth.

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[a] John 1:28. [b] ch. 8:3; Psa. 83:11, 12. [c] ch. 12:1; 2 Sam. 19:41. * Heb. *What thing* is *this thou hast done unto us.* † Heb. *strongly.* ‡ Heb. *spirit.* [d] Prov. 15:1; 25:15. [e] Gen. 33:17; Psa. 60:6. [f] 1 Sam. 25:11; 1 Kings 20:11. § Heb. *thresh.* [g] ver. 16. [h] Gen. 32:30; 1 Kings 12:25. [i] 1 Kings 22:27. [j] ver. 17. ‖ Or, *one hundred and twenty thousand, every one drawing a sword.* [k] Num. 32:35, 42. [l] ch. 18:27; 1 Thess. 5:3. [m] Psa. 83:11. ¶ Heb. *terrified.* * Heb. *writ.* [n] ver. 6, 7. † Heb. *made to know.*

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25. *The rock Oreb;* so called, it is supposed, from the fact of his having been killed upon it. So with the wine-press.

INSTRUCTIONS.

1. To obtain the blessings which God has promised, men must not only rely on him, but must employ those means which he has appointed, and in the use of which alone they have reason to expect success.

2. The means by which, and the manner in which God accomplishes the purposes of his grace, are adapted to show men that the glory of their successes belongs not to them, but to him.

7. The power of God's visible people depends not so much on their number as on their character; and sometimes a diminution of their number may give them increased strength.

10. When God has a work for any one to accomplish, he will prepare him to perform it.

15. If by a dream, or any other means, one is encouraged to obey the revealed will of God, and strengthened for the performance of known duty, he has reason to be grateful and anew to acknowledge and adore God.

18. The agency of God and that of men are both employed in the accomplishment of his designs. There is therefore no good reason to imagine that there is any inconsistency between them. Ver. 22.

CHAPTER VIII.

2. *The gleaning—the vintage;* Gideon, of the house of Abi-ezer, and his men, who had struck the first blow, are compared to those who gather the vintage; while the Ephraimites, who came after him, are compared to gleaners. But here Gideon tells them that the gleaning of the grapes is more than the original vintage. This was a soft answer, designed to appease the wrath of the Ephraimites. Prov. 15:1; Eccl. 10:4.

5. *Succoth;* a city in the tribe of Gad, on the east of Jordan, below the sea of Galilee. Gen. 33:17.

6. *Now in thy hand;* have you already taken them? Ver. 15. They were men of worldly prudence, but without either faith in God or devotion to his cause; and would not assist Gideon till they were first sure of his success.

7. *Tear your flesh with the thorns of the wilderness;* a mode of punishment not uncommon in those days.

8. *Penuel;* east of Succoth, and near the river Jabbok. Gen. 32:30.

9. *This tower;* one to which the men of Penuel trusted for their defence.

10. *Karkor;* supposed to have been eastward of Penuel, and near the borders of Gad.

11. *Nobah* is the same as Kenath, and is supposed to be the same as the modern Kanatha in Hauran. *Jogbehah* was in its neighborhood.

14. *Described unto him;* literally, wrote for him; probably gave him their names.

16. *Taught the men;* showed them the folly of their course by punishing them.

A. M. 2755. B. C. about 1249. 17 And he beat down the tower of Penuel,[a] and slew the men of the city.

18 ¶ Then said he unto Zebah and Zalmunna, What manner of men *were they* whom ye slew at Tabor?[b] And they answered, As thou *art*, so *were* they; each one resembled* the children of a king.

19 And he said, They *were* my brethren, *even* the sons of my mother: *as* the LORD liveth, if ye had saved them alive, I would not slay you.

20 And he said unto Jether his first-born, Up, *and* slay them. But the youth drew not his sword: for he feared, because he *was* yet a youth.

21 Then Zebah and Zalmunna said, Rise thou, and fall upon us: for as the man *is*, *so is* his strength. And Gideon arose, and slew Zebah and Zalmunna, and took away the ornaments† that *were* on their camels' necks.

22 ¶ Then the men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy son's son also: for thou hast delivered us from the hand of Midian.

23 And Gideon said unto them, I will not rule over you, neither shall my son rule over you: the LORD shall rule over you.[c]

24 ¶ And Gideon said unto them, I would desire a request of you, that ye would give me every man the ear-rings of his prey. For they had golden ear-rings, because they *were* Ishmaelites.[d]

25 And they answered, We will willingly give *them*. And they spread a garment, and did cast therein every man the ear-rings of his prey.

26 And the weight of the golden ear-rings that he requested was a thousand and seven hundred *shekels* of gold; besides ornaments, and collars,‡ and purple raiment that *was* on the kings of Midian, and besides the chains that *were* about their camels' necks.

27 And Gideon made an ephod thereof,[e] and put it in his city, *even* in Ophrah:[f] and all Israel went thither a whoring after it:[g] which thing became a snare unto Gideon, and to his house.[h]

28 ¶ Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more. And the country was in quietness forty years in the days of Gideon.

29 ¶ And Jerubbaal the son of Joash went and dwelt in his own house.

30 And Gideon had threescore and ten sons of his body§ begotten:‖ for he had many wives.

31 And his concubine that *was* in Shechem, she also bare him a son, whose name he called¶ Abimelech.[j]

32 ¶ And Gideon the son of Joash died in a good old age,[k] and was buried in the sepulchre of Joash his father, in Ophrah of the Abi-ezrites.

33 And it came to pass, as soon as Gideon was dead, that the children of Israel turned again, and went a whoring after Baalim,[l] and made Baalberith their god.[m]

34 And the children of Israel remembered not the LORD their God,[n] who had delivered them out of the hands of all their enemies on every side:

35 Neither showed they kindness to the house of Jerubbaal, *namely*, Gideon,[o] according to all the goodness which he had showed unto Israel.

CHAPTER IX.

1 Abimelech by conspiracy with the Shechemites, and murder of his brethren, is made king. 7 Jotham by a parable rebuketh them, and foretelleth their ruin. 22 Gaal conspireth with the Shechemites against him. 30 Zebul revealeth it. 34 Abimelech overcometh them, and soweth the city with salt. 46 He burneth the hold of the god Berith. 50 At Thebez he is slain by a piece of a millstone. 56 Jotham's curse is fulfilled.

AND Abimelech the son of Jerubbaal went to Shechem unto his mother's brethren,[p] and

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[a] Ver. 9. [b] ch. 4:6; Psa. 89:12. * Heb. *according to the form of.* † Or, *ornaments like the moon;* Isa. 3:18. [c] 1 Sam. 8:7; 10:19; 12:12; Isa. 33:22; 63:19. [d] Gen. 25:13; 37:25, 28. ‡ Or, *sweet jewels.* [e] ch. 17:5. [f] ch. 6:24. [g] Psa. 106:39. [h] Deut. 7:16. § Heb. *going out of his thigh.* ‖ Heb. *set.* [i] ch. 9:2, 5. [j] ch. 9:18. [k] Gen. 25:8; Job 5:26. [l] ch. 2:17, 19. [m] ch. 9:4. [n] Psa. 78:11, 42; 106:13, 21. [o] ch. 9:16–19. [p] ch. 8:31.

21. *So is his strength;* as his age was mature, so was his strength.

23. *The Lord shall rule;* he was their chief magistrate, and Gideon would not be instrumental in changing that form of government.

24. *Ear-rings of his prey;* those which they had taken from their enemies. *Ishmaelites;* the Midianites are sometimes confounded with Ishmaelites; they lived near, and often mingled together. Gen. 37:28.

27. *An ephod;* a very rich and costly garment, such as was worn by the high-priest. Exod. 28:4. *A whoring after it;* it became a means of superstition and idolatry.

33. *Baalim and—Baal-berith;* idol-gods.

INSTRUCTIONS.

1. Those who neglect their duty are often disposed to cast the blame on others; and those who refuse to engage in great and important services, are often most anxious to have the credit of them.

2. A command of one's temper, and a disposition to give full credit to the worthy actions of others, are likely means of appeasing envy, abating wrath, and causing contentions to cease.

6. It is unwise to refuse aid to brethren in distress, and foolish as well as wicked to upbraid them.

10. The multitudes who have fallen in wars by the hands of their fellow-men, and in the indulgence of the most hateful passions, present an impressive view of the evil of sin, and of the horrible state of those who are abandoned to its everlasting power.

16. Sin often brings misery in this world of mercy, as it will, to all who continue in it, in the world of retribution.

21. The dread which men have of a lingering and dishonorable temporal death, should prompt them to immediate, earnest, and persevering efforts to avoid the disgrace and torment of that which is eternal.

23. A wise man will not covet an increase of power, care, and responsibility; nor, unless it appears to be manifestly the will of God, will he consent to receive it.

27. The consequences of men's actions may be very different from what they anticipate; they should not, therefore, at any time lean to their own understandings, but should in all their ways acknowledge God, that he may direct their paths.

31. A departure from the design and will of God in the institution of marriage, has in some form ever been the easily besetting sin of men, and the source of innumerable and most distressing calamities.

33. No sooner are restraints removed, than men show their wickedness by voluntarily engaging in known sin, and the manifestation of awful ingratitude towards both God and men.

CHAPTER IX.

1. *Shechem;* a city in the tribe of Ephraim, lying between mount Gerizim on the south, and mount Ebal on the north.

communed with them, and with all the family of the house of his mother's father, saying,

2 Speak, I pray you, in the ears of all the men of Shechem, Whether* *is* better for you, either that all the sons of Jerubbaal, *which are* threescore and ten persons,[a] reign over you, or that one reign over you? remember also that I *am* your bone and your flesh.[b]

3 And his mother's brethren spake of him in the ears of all the men of Shechem all these words: and their hearts inclined to follow† Abimelech; for they said, He *is* our brother.

4 And they gave him threescore and ten *pieces* of silver out of the house of Baal-berith,[c] wherewith Abimelech hired vain and light persons,[d] which followed him.

5 And he went unto his father's house at Ophrah, and slew his brethren the sons of Jerubbaal,[e] *being* threescore and ten persons, upon one stone: notwithstanding, yet Jotham the youngest son of Jerubbaal was left; for he hid himself.

6 And all the men of Shechem gathered together, and all the house of Millo, and went and made Abimelech king, by the plain‡ of the pillar that *was* in Shechem.

7 ¶ And when they told *it* to Jotham, he went and stood in the top of mount Gerizim,[f] and lifted up his voice, and cried, and said unto them, Hearken unto me, ye men of Shechem, that God may hearken unto you.

8 The trees went forth *on a time* to anoint a king over them;[g] and they said unto the olive-tree, Reign thou over us.

9 But the olive-tree said unto them, Should I leave my fatness,[h] wherewith by me they honor God and man, and go to be promoted over the trees?§

10 And the trees said to the fig-tree, Come thou, *and* reign over us.

11 But the fig-tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees?

12 Then said the trees unto the vine, Come thou, *and* reign over us.

13 And the vine said unto them, Should I leave my wine, which cheereth God and man,[i] and go to be promoted over the trees?

14 Then said all the trees unto the bramble,‖ Come thou, *and* reign over us. A. M. 2795. B. C. about 1209.

15 And the bramble said unto the trees, If in truth ye anoint me king over you, *then* come *and* put your trust in my shadow;[j] and if not, let fire come out of the bramble,[k] and devour the cedars of Lebanon.[l]

16 Now therefore, if ye have done truly and sincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his house, and have done unto him according to the deserving of his hands:

17 (For my father fought for you,[m] and adventured¶ his life far, and delivered you out of the hand of Midian:

18 And ye are risen up against my father's house this day,[n] and have slain his sons, threescore and ten persons, upon one stone, and have made Abimelech, the son of his maid-servant,[o] king over the men of Shechem, because he is your brother:)

19 If ye then have dealt truly and sincerely with Jerubbaal and with his house this day, *then* rejoice ye in Abimelech, and let him also rejoice in you:[p]

20 But if not, let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech.[q]

21 And Jotham ran away, and fled, and went to Beer,[r] and dwelt there, for fear of Abimelech his brother.

22 ¶ When Abimelech had reigned three years over Israel,

23 Then God sent an evil spirit[s] between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech:[t]

24 That the cruelty *done* to the threescore and ten sons of Jerubbaal might come, and their blood be laid, upon Abimelech their brother,[u] which slew them, and upon the men of Shechem, which aided him in the killing* of his brethren.

25 And the men of Shechem set liers in wait for him in the top of the mountains, and they robbed all that came along that way by them: and it was told Abimelech.

26 And Gaal the son of Ebed came with his breth-

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* Heb. *What* is *good? whether*, etc. [a] ch. 8:30. [b] Gen. 29:14. † Heb. *after*. [c] ch. 8:33. [d] ch. 11:3; 2 Chr. 13:7; Prov. 12:11; Acts 17:5. [e] 2 Kings 11:1, 2. ‡ Or, *oak;* Josh. 24:26. [f] Josh. 8:33; John 4:20. [g] 2 Kings 14:9. [h] Psa. 104:15. § Heb. *up and down for* other *trees*. [i] Prov. 31:6; Eccl. 10:19. ‖ Or, *thistle*. [j] Isa. 30:2; Dan. 4:12; Hos. 14:7. [k] ver. 20; Num. 21:28; Ezek. 19:14. [l] Isa. 2:13; Ezek. 31:3. [m] ch. 7 ¶ Heb. *cast*. [n] ver. 5, 6; ch. 8:35. [o] ch. 8:31. [p] Isa. 8:6; Phil. 3:3; Jas. 4:16. [q] ver. 15, 56, 57 [r] 2 Sam. 20:14. [s] 1 Sam. 16:14; 1 Kings 12:15; 22:22, 23; Isa. 19:14; 2 Thess. 2:11, 12. † Isa. 33:1. [u] 1 Kings 2:32; Esth. 9:25; Psa. 7:16.
* Heb. *strengthened his hands to kill.*

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2. *Your bone;* a Shechemite and a relative. Ch. 8:31.

4. *House of Baal-berith;* the place of their idol-worship.

6. *House of Millo;* a tower or castle in the city. It seems to have been the same as "the tower of Shechem," ver. 46, 47. The men of Shechem and the house of Millo are separately mentioned in Jotham's curse, and, in like manner, the destruction of the men of Shechem and the men of the tower of Shechem is separately recorded.

7. *Gerizim;* a mountain on the south side of Shechem.

8. *The trees went forth;* this is the commencement of a parable, representing the folly of the Shechemites in making Abimelech king.

9. *Olive-tree;* a tree yielding oil, used not only in food, but also in the worship of God and in the consecration of men to public office.

13. *Wine, which cheereth God;* it was employed in his worship, and thus pleased him.

14. *The bramble;* one of the meanest and most worthless shrubs. Gideon, who like the olive, fig-tree, and vine, was useful, refused; but Abimelech, who like the bramble was worthless, consented to be made king.

15. *Let fire come out;* this expressed the trouble which Abimelech would bring upon the chief men of Shechem, represented as cedars.

16. *Truly;* rightly, in a proper manner.

20. *Let fire come out;* fire will come out; expressive of the mutual calamities which Abimelech and the men of Shechem would bring on each other.

21. *Beer;* a place south of Shechem.

23. *God sent;* suffered, through the temptation of Satan, to arise in their own hearts.

25. *Liers in wait;* to kill Abimelech, who was then absent from the city, or to take him prisoner on his return.

26. *Gaal;* supposed to be a Canaanite, pretending to

A. M. 2798. B. C. about 1206. ren, and went over to Shechem: and the men of Shechem put their confidence in him.

27 And they went out into the fields, and gathered their vineyards, and trode *the grapes*, and made merry,* and went into the house of their god,[a] and did eat and drink, and cursed Abimelech.

28 And Gaal the son of Ebed said, Who *is* Abimelech, and who *is* Shechem, that we should serve him?[b] *is* not *he* the son of Jerubbaal? and Zebul his officer? serve the men of Hamor the father of Shechem:[c] for why should we serve him?

29 And would to God this people were under my hand![d] then would I remove Abimelech. And he said to Abimelech, Increase thine army, and come out.

30 ¶ And when Zebul the ruler of the city heard the words of Gaal the son of Ebed, his anger was kindled.†

31 And he sent messengers unto Abimelech privily,‡ saying, Behold, Gaal the son of Ebed and his brethren be come to Shechem; and behold, they fortify the city against thee.

32 Now therefore up by night, thou and the people that *is* with thee, and lie in wait in the field:

33 And it shall be, *that* in the morning, as soon as the sun is up, thou shalt rise early, and set upon the city: and behold, *when* he and the people that *is* with him come out against thee, then mayest thou do to them as thou shalt find§ occasion.

34 ¶ And Abimelech rose up, and all the people that *were* with him, by night, and they laid wait against Shechem in four companies.

35 And Gaal the son of Ebed went out, and stood in the entering of the gate of the city: and Abimelech rose up, and the people that *were* with him, from lying in wait.

36 And when Gaal saw the people, he said to Zebul, Behold, there come people down from the top of the mountains. And Zebul said unto him, Thou seest the shadow of the mountains as *if they were* men.

37 And Gaal spake again and said, See, there come people down by the middle‖ of the land, and another company come along by the plain of Meonenim.¶

38 Then said Zebul unto him, Where *is* now thy mouth, wherewith thou saidst, Who *is* Abimelech, that we should serve him?[e] *is* not this the people that thou hast despised? go out, I pray now, and fight with them.

39 And Gaal went out before the men of Shechem, and fought with Abimelech.

40 And Abimelech chased him, and he fled before him, and many were overthrown *and* wounded, *even* unto the entering of the gate.

41 And Abimelech dwelt at Arumah: and Zebul thrust out Gaal and his brethren, that they should not dwell in Shechem.

42 And it came to pass on the morrow, that the people went out into the field; and they told Abimelech.

43 And he took the people, and divided them into three companies, and laid wait in the field, and looked, and behold, the people *were* come forth out of the city; and he rose up against them, and smote them.

44 And Abimelech, and the company that *was* with him, rushed forward, and stood in the entering of the gate of the city: and the two *other* companies ran upon all *the people* that *were* in the fields, and slew them.

45 And Abimelech fought against the city all that day; and he took the city,[f] and slew the people that *was* therein, and beat down the city,[g] and sowed it with salt.[h]

46 ¶ And when all the men of the tower of Shechem heard *that*, they entered into a hold of the house of the god Berith.[i]

47 And it was told Abimelech, that all the men of the tower of Shechem were gathered together.

48 And Abimelech gat him up to mount Zalmon,[j] he and all the people that *were* with him; and Abimelech took an axe in his hand, and cut down a bough from the trees, and took it, and laid *it* on his shoulder, and said unto the people that *were* with him, What ye have seen me do,* make haste, *and* do as I *have done*.

49 And all the people likewise cut down every man his bough, and followed Abimelech, and put *them* to the hold, and set the hold on fire upon them; so that all the men of the tower of Shechem died also, about a thousand men and women.

50 ¶ Then went Abimelech to Thebez, and encamped against Thebez, and took it.

51 But there was a strong tower within the city, and thither fled all the men and women, and all they of the city, and shut *it* to them, and gat them up to the top of the tower.

52 And Abimelech came unto the tower, and fought against it, and went hard unto the door of the tower to burn it with fire.

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* Or, *songs;* Isa. 16:9, 10; Jer. 25:30. a ver. 4. b 1 Sam. 25:10; 1 Kings 12:16. c Gen. 34:2, 6. d 2 Sam. 15:4; Psa. 10:3. † Or, *hot.* ‡ Heb. *craftily*, or *to Tormah.* § Heb. *thy hand shall find;* 1 Sam. 10:7; 25:8; Eccl. 9:10. ‖ Heb. *navel.* ¶ Or, *The regarders of times;* Deut. 18:14. e ver. 28, 29. f ver. 20. g 2 Kings 3:25. h Deut. 29:23; Ezek. 47:11; Zeph. 2:9. i ch. 8:33. j Psa. 68:14. * Heb. *I have done.*

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have descended from Hamor the father of Shechem, and former prince of that country. Ver. 28; Gen. 34:2.

27. *Their god;* their idol-god. Chap. 8:33.

28. *Who is Abimelech;* that he should reign over the ancient and renowned city of Shechem. *Zebul;* the governor of Shechem during Abimelech's absence. Ver. 30.

29. *Said to Abimelech;* that is, by messengers, for Abimelech himself was absent from the city. *Increase—come out;* a challenge to Abimelech to make his army as strong as possible, and meet him on the field of battle.

31. *Sent messengers—privily;* because he was not strong enough to offer direct resistance to Gaal, who had won over the people of the city to his side.

37. *Middle of the land;* rather, height of the land; that is, from the high hills bordering Shechem. See note to ver. 1. *The plain of Meonenim;* rather, the oak of Meonenim; that is, in English, the enchanter's oak.

41. *Arumah;* a place near Shechem.

43. *He;* Abimelech. *Took;* had taken.

45. *Sowed it with salt;* in token of its desolation.

48. *Zalmon;* meaning shady; supposed to be so called from its being covered with forests.

50. *Thebez;* a city of Ephraim, a few miles north-east of Shechem.

51. *A strong tower;* such towers in or near cities, to which the people fled in time of danger, were common.

53 And a certain woman cast a piece of a millstone upon Abimelech's head,[a] and *all-to* brake his skull.

54 Then he called hastily unto the young man his armor-bearer, and said unto him, Draw thy sword, and slay me,[b] that men say not of me, A woman slew him. And his young man thrust him through, and he died.

55 And when the men of Israel saw that Abimelech was dead, they departed every man unto his place.

56 ¶ Thus God rendered the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren:[c]

57 And all the evil of the men of Shechem did God render upon their heads: and upon them came the curse of Jotham the son of Jerubbaal.[d]

CHAPTER X.

1 Tola judgeth Israel in Shamir. 3 Jair, whose thirty sons had thirty cities. 6 The Philistines and Ammonites oppress Israel. 10 In their misery God sendeth them to their false gods. 15 Upon their repentance he pitieth them.

AND after Abimelech there arose to defend* Israel, Tola the son of Puah, the son of Dodo, a man of Issachar; and he dwelt in Shamir in mount Ephraim.

2 And he judged Israel twenty and three years, and died, and was buried in Shamir. A. M. 2821. B. C. about 1183.

3 ¶ And after him arose Jair, a Gileadite, and judged Israel twenty and two years.

4 And he had thirty sons that rode on thirty ass colts,[e] and they had thirty cities, which are called Havoth-jair,† unto this day,[f] which *are* in the land of Gilead.

5 And Jair died, and was buried in Camon.

6 ¶ And the children of Israel did evil again in the sight of the LORD,[g] and served Baalim, and Ashtaroth, and the gods of Syria, and the gods of Zidon,[h] and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the LORD, and served not him.

7 And the anger of the LORD was hot against Israel, and he sold them into the hands of the Philistines,[i] and into the hands of the children of Ammon.

8 And that year they vexed and oppressed‡ the children of Israel: eighteen years, all the children of Israel that *were* on the other side Jordan in the land of the Amorites, which *is* in Gilead.

9 Moreover the children of Ammon passed over Jordan to fight also against Judah, and against Benjamin, and against the house of Ephraim; so that Israel was sore distressed.[j]

a 2 Sam. 11:21. b 1 Sam. 31:4. c ver. 24; Job 31:3; Psa. 94:23; Prov. 5:22; Matt. 7:2; Gal. 6:7. d ver. 20, 45. * Heb. *save*, or *deliver*. e ch. 5:10; 12:14. † Or, *The villages of Jair;* Num. 32:41. f Deut. 3:14. g ch. 2:11-14; 3:7; 4:1; 6:1; 13:1. h 1 Kings 11:33. i 1 Sam. 12:9, 10. ‡ Heb. *crushed*. j 1 Sam. 28:15.

53. *A millstone;* the upper stone of a hand-mill, in which the women ground their grain. Matt. 24:41. *All-to;* an old English term meaning, wholly, entirely.

54. *A woman slew him;* to be slain by a woman was considered disgraceful.

56. *Rendered;* requited or punished. Ver. 5, 18, 24.

57. *The curse of Jotham;* ver. 20.

INSTRUCTIONS.

2. Men who earnestly desire power, and flatter their fellow-men to obtain it, are not worthy to be trusted, and should not be chosen to rule over others.

3. Men are easily flattered, and their judgment, feelings, and conduct often biassed towards those who are related to or connected with them.

4. Vain and light persons, the vicious and the worthless of all descriptions, will prostitute their political influence to the support of those flatterers who like themselves are vicious, and who will furnish them with money.

5. Ambitious men, who are given up of God to the gratification of their lusts, will commit any crime to secure their selfish objects.

6. When a people choose immoral men as their rulers, they will generally be made instruments of mutual punishment to each other.

8. Parables may be a most effective and useful method of inculcating divine truth, and he who wisely employs them be an eminent benefactor of mankind.

9. Wise men will not be anxious to leave the safe, quiet, and useful pursuits and enjoyments of private life, for the sake of becoming rulers, especially over the wicked.

15. Those who are most unfaithful and worthless in private life, are often most anxious for promotion to public life; and those who thus promote them, may expect through them to reap the fruit of their folly.

19. Teachers of divine truth in all ages have maintained that godliness is profitable unto all things, and that the way of transgressors is hard; that righteousness tendeth to life, and that those who continue in wickedness do it to their own death.

23. The wicked have no permanent bond of union, safety, or peace; and those who have been treacherous and cruel to others, will ordinarily meet with others who will be treacherous and cruel to them.

26. Men may rebel against one set of wicked rulers, and yet choose another who are no better; and, by so doing, may only increase their distress and hasten their ruin.

27. Dissipation, rioting, and licentiousness are not true liberty, and those who indulge in them can never enjoy it.

28. Boasting, pride, and self-esteem are forerunners of defeat, degradation, and contempt.

38. Those who pretend to despise their enemies when at a distance, are often afraid of them when they come near; and the most reproachful in time of safety, are often most cowardly in time of danger.

45. The men who aid and exalt the wicked, are often the men who are injured and destroyed by them.

46. The courses which wicked men take to secure their safety not unfrequently accelerate their ruin; and often by those whom they have aided in slaying others, they are themselves slain.

52. Success often renders men reckless, and when they are most confident they are nearest to destruction. They may escape the greatest apparent dangers, and then fall by such as are not thought of.

54. Men, especially warriors, think much about an honorable death, and sometimes are peculiarly sensitive of their reputation when sinking into shame and everlasting contempt.

56. Jehovah is a God that judgeth in the earth, and often here proclaims the sins of men in their punishment.

CHAPTER X.

1. *He dwelt in Shamir;* after he became judge; as this was a more central part of the country, and a more convenient place for a judge than any in his own tribe.

3. *A Gileadite;* he was the first judge from the east side of Jordan.

4. *Havoth-jair;* the villages of Jair.

7. *Philistines;* they lived on the west of the Israelites, and *the children of Ammon* on the east.

8. *That year;* the oppression of both began about the same time. That of the Ammonites lasted eighteen years, and that of the Philistines forty. Chap. 13:1. *Other;* east.

A. M. 2843. B. C. about 1161. 10 ¶ And the children of Israel cried unto the LORD, saying, We have sinned against thee, both because we have forsaken our God, and also served Baalim.

11 And the LORD said unto the children of Israel, *Did* not I *deliver you* from the Egyptians,[a] and from the Amorites,[b] from the children of Ammon, and from the Philistines?[c]

12 The Zidonians also,[d] and the Amalekites,[e] and the Maonites, did oppress you;[f] and ye cried to me, and I delivered you out of their hand.

13 Yet ye have forsaken me, and served other gods:[g] wherefore I will deliver you no more.

14 Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation.[h]

15 ¶ And the children of Israel said unto the LORD, We have sinned: do thou unto us whatsoever seemeth good unto thee:[*i] deliver us only, we pray thee, this day.

16 And they put away the strange gods[†] from among them, and served the LORD:[j] and his soul was grieved[‡] for the misery of Israel.[k]

17 Then the children of Ammon were gathered[§] together, and encamped in Gilead. And the children of Israel assembled themselves together, and encamped in Mizpeh.[l]

18 And the people *and* princes of Gilead said one to another, What man *is he* that will begin to fight against the children of Ammon? he shall be head over all the inhabitants of Gilead.

CHAPTER XI.

1 The covenant between Jephthah and the Gileadites, that he should be their head. 12 The treaty of peace between him and the Ammonites is in vain. 29 Jephthah's vow. 32 His conquest of the Ammonites. 34 He performeth his vow on his daughter.

NOW Jephthah[‖] the Gileadite was a mighty man of valor,[m] and he *was* the son of a harlot:[¶] and Gilead begat Jephthah.

2 And Gilead's wife bare him sons; and his wife's sons grew up, and they thrust out Jephthah, and said unto him, Thou shalt not inherit in our father's house; for thou *art* the son of a strange woman.[n]

3 ¶ Then Jephthah fled from[*] his brethren, and dwelt in the land of Tob: and there were gathered vain men to Jephthah,[o] and went out with him.

4 ¶ And it came to pass in process of time,[†] that the children of Ammon made war against Israel.

5 And it was so, that when the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah out of the land of Tob:

6 And they said unto Jephthah, Come, and be our captain, that we may fight with the children of Ammon.

7 And Jephthah said unto the elders of Gilead, Did not ye hate me,[p] and expel me out of my father's house? and why are ye come unto me now when ye are in distress?

8 And the elders of Gilead said unto Jephthah, Therefore we turn again to thee now,[q] that thou mayest go with us, and fight against the children of Ammon, and be our head over all the inhabitants of Gilead.[r]

9 And Jephthah said unto the elders of Gilead, If ye bring me home again to fight against the children of Ammon, and the LORD deliver them before me, shall I be your head?

10 And the elders of Gilead said unto Jephthah, The LORD be witness[‡] between us,[s] if we do not so according to thy words.

11 Then Jephthah went with the elders of Gilead, and the people made him head and captain over them:[t] and Jephthah uttered all his words before the LORD in Mizpeh.[u]

12 ¶ And Jephthah sent messengers unto the king of the children of Ammon, saying, What hast thou to do with me, that thou art come against me to fight in my land?

13 And the king of the children of Ammon answered unto the messengers of Jephthah, Because Israel took away my land,[v] when they came up out of Egypt, from Arnon even unto Jabbok,[w] and unto Jordan: now therefore restore those *lands* again peaceably.

14 And Jephthah sent messengers again unto the king of the children of Ammon:

15 And said unto him, Thus saith Jephthah, Israel took not away the land of Moab, nor the land of the children of Ammon:[x]

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a Exod. 14:30. b Num. 21:21–25. c ch. 3:12–15, 31. d ch. 5:19. e ch. 6:3. f Psa. 106:42. g Jer. 2:13. h Deut. 32:37, 38; 2 Kings 3:13; Jer. 2:28. * Heb. *is good in thine eyes.* i 1 Sam. 3:18; 2 Sam. 15:26. † Heb. *gods of strangers.* j 2 Chr. 7:14; 15:8. ‡ Heb. *shortened.* k Psa. 106:44, 45; Isa. 63:9. § Heb. *cried.* l ch. 11:11, 29; Gen. 31:49. ‖ Called *Jephthae;* Heb. 11:32. m ch. 6:12; 2 Kings 5:1. ¶ Heb. *a woman a harlot.* n Gen. 21:10; Gal. 4:30. * Heb. *from the face of.* o ch. 9:4; 1 Sam. 22:2. † Heb. *after days.* p Gen. 26:27. q Luke 17:4. r ch. 10:18. ‡ Heb. *the hearer.* s Jer. 42:5. t ver. 8. u ch. 20:1; 1 Sam. 10:17. v Num. 21:24. w Gen. 32:22. x Deut. 2:9, 19.

12. *The Maonites;* probably an Arabian tribe.

13. *I will deliver you no more;* he would not, unless they should repent of their sins.

14. *Cry unto the gods;* this was designed to make them feel more deeply the worthlessness of their idols, and their need of help from Jehovah.

17. *In Gilead;* on the east of Jordan. *Mizpeh;* near mount Gilead. Chap. 11:29.

INSTRUCTIONS.

1. Good rulers are the gift of God, and are designed, through the enactment and execution of good laws, to be for the protection and defence of the people.

6. Though a course of sinning has often been tried, and always found to lead in the end to misery, yet such is the folly and wickedness of men, that they will try it again with as much eagerness and confidence of success, as if the experiment had never been made.

10. Men who in prosperity cast off the fear of the Lord, and openly rebel against him, in adversity, and when suffering the effects of their sins, often feel their need of his help.

15. Though God might justly leave men to the consequences of their transgressions and never again deliver them, yet when they feel and acknowledge his righteousness, and turn heartily to him, he has compassion on them and opens the way for their relief.

CHAPTER XI.

2. *A strange woman;* not the lawful wife of his father.

3. *The land of Tob;* supposed to be in or near Syria.

10. *The Lord be witness;* this was a solemn engagement that they would make Jephthah their ruler.

11. *All his words;* the words of the engagement between him and the elders of Gilead, that the people might all hear, understand, and ratify them.

13. *Israel took away my land;* Num. 21:21–35.

16 But when Israel came up from Egypt, and walked through the wilderness unto the Red sea,[a] and came to Kadesh;[b]

17 Then Israel sent messengers unto the king of Edom, saying, Let me, I pray thee, pass through thy land: but the king of Edom would not hearken *thereto.* And in like manner they sent unto the king of Moab; but he would not *consent:* and Israel abode in Kadesh.

18 Then they went along through the wilderness, and compassed the land of Edom, and the land of Moab,[c] and came by the east side of the land of Moab, and pitched on the other side of Arnon, but came not within the border of Moab:[d] for Arnon *was* the border of Moab.

19 And Israel sent messengers unto Sihon king of the Amorites, the king of Heshbon;[e] and Israel said unto him, Let us pass, we pray thee, through thy land into my place.

20 But Sihon trusted not Israel to pass through his coast: but Sihon gathered all his people together, and pitched in Jahaz, and fought against Israel.

21 And the LORD God of Israel delivered Sihon and all his people into the hand of Israel, and they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that country.

22 And they possessed all the coasts of the Amorites, from Arnon even unto Jabbok, and from the wilderness even unto Jordan.

23 So now the LORD God of Israel hath dispossessed the Amorites from before his people Israel, and shouldest thou possess it?

24 Wilt not thou possess that which Chemosh[f] thy god giveth thee to possess? So whomsoever the LORD our God[g] shall drive out from before us,[h] them will we possess.

25 And now *art* thou any thing better than Balak the son of Zippor, king of Moab?[i] did he ever strive against Israel, or did he ever fight against them,

26 While Israel dwelt in Heshbon and her towns,[j] and in Aroer and her towns,[k] and in all the cities that *be* along by the coasts of Arnon, three hundred years? why therefore did ye not recover *them* within that time?

27 Wherefore I have not sinned against thee, but thou doest me wrong to war against me: the LORD the Judge[l] be judge this day between the children of Israel and the children of Ammon.[m] A. M. 2861. B. C. about 1143.

28 Howbeit the king of the children of Ammon hearkened not unto the words of Jephthah which he sent him.

29 ¶ Then the Spirit of the LORD[n] came upon Jephthah,* and he passed over Gilead, and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over *unto* the children of Ammon.

30 And Jephthah vowed a vow unto the LORD,[o] and said, If thou shalt without fail deliver the children of Ammon into my hands,

31 Then it shall be, that whatsoever cometh forth† of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the LORD's,[p] and‡ I will offer it up for a burnt-offering.

32 ¶ So Jephthah passed over unto the children of Ammon to fight against them; and the LORD delivered them into his hands.

33 And he smote them from Aroer, even till thou come to Minnith,[q] *even* twenty cities, and unto the plain§ of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel.

34 ¶ And Jephthah came to Mizpeh unto his house,[r] and behold, his daughter came out to meet him with timbrels and with dances:[s] and she *was his* only child; beside her he had neither son nor daughter.‖

35 And it came to pass, when he saw her, that he rent his clothes,[t] and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the LORD, and I cannot go back.[u]

36 And she said unto him, My father, *if* thou hast opened thy mouth unto the LORD, do to me according to that which hath proceeded out of thy mouth; forasmuch as the LORD hath taken vengeance for thee of thine enemies,[v] *even* of the children of Ammon.

37 And she said unto her father, Let this thing be done for me: let me alone two months, that I

[a] Num. 14:25; Deut. 1:40; Josh. 5:6. [b] Num. 20:1, 14, etc. [c] Num. 21:4, etc. [d] Num. 22:36. [e] Num. 21:21, etc.; Deut. 2:26, etc. [f] Num. 21:29; 1 Kings 11:7; Jer. 48:7. [g] Mic. 4:5. [h] Deut. 18:12; Psa. 78:55. [i] Num. 22:2, etc. [j] Num. 21:25. [k] Deut. 2:36. [l] Gen. 18:25; Psa. 75:7; Eccl. 12:14. [m] Gen. 16:5; 31:53; 1 Sam. 24:12, 15. [n] ch. 3:10. * Jephthah seems to have been judge only of North-east Israel. [o] Gen. 28:20; 1 Sam. 1:11; Eccl. 5:2, 4, 5. † Heb. *that which cometh forth, which shall come forth.* [p] Lev. 27:2, 3; 1 Sam. 1:11, 28; Psa. 66:13, 14. ‡ Or, *or.* [q] Ezek. 27:17. § Or, *Abel.* [r] ver. 11. [s] Exod. 15:20; 1 Sam. 18:6; Psa. 68:25; 150:4; Jer. 31:4. ‖ Or, *he had not of his own either son or daughter;* Heb. *of himself.* [t] Gen. 37:29, 34. [u] Num. 30:2; Psa. 15:4. [v] 2 Sam. 18:19, 31.

22. *The coasts of the Amorites;* the Amorites had dispossessed the Ammonites and taken their country, from Arnon to Jabbok, before the children of Israel came out of Egypt; and the Israelites took it not from the Ammonites, as they now pretended, ver. 13, but from the Amorites.

24. *Chemosh;* the idol-god of the Ammonites, to whom they ascribed their successes.

25. *Better than Balak;* had they any better claim to the lands than had Balak, who was king of Moab when Israel took them? He did not take them back; and as the Ammonites had not attempted it, but suffered the Israelites to possess it unmolested for three hundred years, it was evident that they had lost all title to it, and the Israelites did not wrong them in possessing it.

27. *The Lord—be judge;* decide, by giving the victory to those who were right.

29. *The Spirit—came upon Jephthah;* furnishing him with wisdom, courage, and all needful qualifications to conduct the war. *Over;* through the places mentioned, to collect his army.

31. *Be the Lord's;* devoted especially to his service. *And;* some have translated this, *or;* supposing that what should come to meet Jephthah was to be a burnt-offering, if it were an object which the law allowed for that purpose; and if not, that it was to be devoted to God in some other way.

33. *Aroer;* a town near the river Arnon. *Minnith;* a place north of Aroer, in the tribe of Reuben.

35. *Opened my mouth;* made a vow. Ver. 30. *Cannot go back;* he could not, without breaking his engagement, and thus, in his view, doing wrong.

37. *My virginity;* that she was to live and die without being married and having children, which Jewish women very much regretted. If, as some suppose, she was not

A. M. 2861. B. C. about 1143. may go up and down* upon the mountains, and bewail my virginity, I and my fellows.

38 And he said, Go. And he sent her away *for* two months: and she went with her companions, and bewailed her virginity upon the mountains.

39 And it came to pass at the end of two months, that she returned unto her father, who did with her *according* to his vow which he had vowed:[a] and she knew no man. And it was a custom† in Israel,

40 *That* the daughters of Israel went yearly‡ to lament§ the daughter of Jephthah the Gileadite four days in a year.

CHAPTER XII.

1 The Ephraimites, quarrelling with Jephthah, and discerned by Shibboleth, are slain by the Gileadites. 7 Jephthah dieth. 8 Ibzan, who had thirty sons and thirty daughters, 11 and Elon, 13 and Abdon, who had forty sons and thirty nephews, judged Israel.

AND the men of Ephraim gathered themselves‖ together,[b] and went northward, and said unto Jephthah, Wherefore passedst thou over to fight against the children of Ammon, and didst not call us to go with thee? we will burn thy house upon thee with fire.

2 And Jephthah said unto them, I and my people were at great strife with the children of Ammon; and when I called you, ye delivered me not out of their hands.

3 And when I saw that ye delivered *me* not, I put my life in my hands,[c] and passed over against the children of Ammon, and the LORD delivered them into my hand: wherefore then are ye come up unto me this day, to fight against me?

4 Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye Gileadites *are* fugitives of Ephraim among the Ephraimites, *and* among the Manassites.

5 And the Gileadites took the passages of Jordan before the Ephraimites:[d] and it was *so*, when those Ephraimites which were escaped said, Let me go over, that the men of Gilead said unto him, *Art* thou an Ephraimite? If he said, Nay;

6 Then said they unto him, Say now Shibboleth:* and he said Sibboleth: for he could not frame to pronounce *it* right. Then they took him, and slew him at the passages of Jordan: and there fell at that time of the Ephraimites forty and two thousand.

7 And Jephthah judged Israel six years. Then died Jephthah the Gileadite, and was buried in *one of* the cities of Gilead.

8 And after him Ibzan of Beth-lehem judged Israel.*

9 And he had thirty sons, and thirty daughters, *whom* he sent abroad, and took in thirty daughters from abroad for his sons. And he judged Israel seven years.

10 Then died Ibzan, and was buried at Beth-lehem.

11 ¶ And after him Elon, a Zebulonite, judged Israel;† and he judged Israel ten years.

12 And Elon the Zebulonite died, and was buried in Aijalon in the country of Zebulun.[e]

13 ¶ And after him Abdon the son of Hillel, a Pirathonite, judged Israel.‡

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* Heb. *go and go down.* [a] ver. 31; 1 Sam. 1:22, 24; 2:18. † Or, *ordinance.* ‡ Heb. *from year to year.* § Or, *talk with;* ch. 5:11. ‖ Heb. *were called.* [b] ch. 8:1. [c] 1 Sam. 19:5; 28:21; Job 13:14; Psa 119:109. [d] ch. 3:28; 7:24; Josh. 22:11. * Which signifieth *a stream,* or *flood;* Psa. 69:2, 15; Isa. 27:12. * He seems to have been only a civil judge, to do justice in North-east Israel. † A civil judge in North-east Israel. [e] 1 Chr. 6:13. ‡ A civil judge also in North-east Israel.

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literally offered to the Lord as a burnt-offering, it is plain, from the language of the sacred writer, that she was devoted to God in such a way as required her to remain unmarried and childless. *Fellows;* female companions.

39. *According to his vow;* he devoted her to the Lord in a manner consistent with his promise, whatever that was. *She knew no man;* was never married, and had no children; a thing bewailed and lamented both by herself and her companions.

40. *Lament;* this word in the original means, to celebrate, or rehearse, and is so translated in chap. 5:11. The daughters of Israel, from year to year, commemorated the case of Jephthah's daughter.

INSTRUCTIONS.

2. As the sins of parents may greatly injure and distress their children, this should be a motive to induce them to govern all their appetites and passions, and to regulate their whole conduct according to the revealed will of God.

7. In prosperity men often despise and reject those to whom in adversity they are glad to apply for help.

9. Arrangements in which different parties are concerned should be plainly and correctly stated beforehand, that there may be afterwards no misunderstandings and contests about them.

12. For the wicked courses which wicked men pursue they can give no good reason; and a correct statement of facts shows that for their pretended reasons there is no just foundation.

21. The agency of God should never be excluded in our contemplations of the affairs of men, and his goodness should always be acknowledged as the source of all the blessings which we enjoy.

27. A disposition in the use of proper means to commit all our concerns to the guidance and disposal of God, is a good preparation for obtaining his favor, and receiving from him all needed aid.

31. We should be careful to promise nothing but what is practicable, lawful, and right, that all we promise may be faithfully performed.

35. This life is a mixed scene of trials and mercies. Great blessings are often followed by great distresses; and if uncalled of God and without good reason we have brought them upon ourselves, the poignancy of them is thereby increased.

CHAPTER XII.

1. *Went northward;* towards Mizpeh, on the east side of Jordan, where Jephthah lived.

2. *Ye delivered me not;* did not attempt it.

3. *Put my life in my hands;* took on myself the work and danger of attempting to obtain deliverance.

4. *Fugitives of Ephraim;* the Gileadites belonged to the tribe of Manasseh. Josh. 17:1. The Ephraimites reproach them as a remnant who had fled before themselves across the Jordan, and who were unworthy to be ranked with their brethren of Ephraim and Manasseh.

6. *Forty and two thousand;* supposed by many to mean two thousand and forty, as the Ephraimites when numbered amounted only to thirty-two thousand five hundred. Num. 26:37. But this reason cannot be regarded as conclusive, since the numbering referred to took place three hundred years before.

10. *Bethlehem;* there were two places of this name, one in Zebulun, and one in Judah where our Saviour was born.

13. *A Pirathonite;* so called from Pirathon the place where he lived.

14 And he had forty sons and thirty nephews,* that rode on threescore and ten ass colts:[a] and he judged Israel eight years.

15 And Abdon the son of Hillel the Pirathonite died, and was buried in Pirathon in the land of Ephraim, in the mount of the Amalekites.[b]

CHAPTER XIII.

1 Israel is in the hand of the Philistines. 2 An angel appeareth to Manoah's wife. 8 The angel appeareth to Manoah. 15 Manoah's sacrifice, whereby the angel is discovered. 24 Samson is born.

AND the children of Israel did† evil again in the sight of the LORD;[c] and the LORD delivered them into the hand of the Philistines forty years.‡[d]

2 ¶ And there was a certain man of Zorah,[e] of the family of the Danites, whose name *was* Manoah; and his wife *was* barren, and bare not.

3 And the angel of the LORD appeared unto the woman,[f] and said unto her, Behold now, thou *art* barren, and bearest not: but thou shalt conceive, and bear a son.

4 Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean *thing:*

5 For lo, thou shalt conceive, and bear a son; and no razor shall come on his head:[g] for the child shall be a Nazarite unto God from the womb:[h] and he shall begin to deliver Israel out of the hand of the Philistines.

6 Then the woman came and told her husband, saying, A man of God came unto me,[i] and his countenance *was* like the countenance of an angel of God,[j] very terrible: but I asked him not whence he *was*, neither told he me his name:

7 But he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean *thing:* for the child shall be a Nazarite to God from the womb to the day of his death.

8 ¶ Then Manoah entreated the LORD, and said, O my Lord, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born.

9 And God hearkened to the voice of Manoah; and the angel of God came again unto the woman as she sat in the field: but Manoah her husband *was* not with her. A. M. 2843. B. C. about 1161.

10 And the woman made haste, and ran, and showed her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the *other* day.

11 And Manoah arose, and went after his wife, and came to the man, and said unto him, *Art* thou the man that spakest unto the woman? And he said, I *am.*

12 And Manoah said, Now let thy words come to pass. How shall we order§ the child, and *how* shall we do unto him?‖

13 And the angel of the LORD said unto Manoah, Of all that I said unto the woman let her beware.

14 She may not eat of any *thing* that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean *thing:*[k] all that I commanded her let her observe.

15 ¶ And Manoah said unto the angel of the LORD, I pray thee, let us detain thee,[l] until we shall have made ready a kid for¶ thee.

16 And the angel of the LORD said unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt-offering, thou must offer it unto the LORD. For Manoah knew not that he *was* an angel of the LORD.

17 And Manoah said unto the angel of the LORD, What *is* thy name,[m] that when thy sayings come to pass we may do thee honor?

18 And the angel of the LORD said unto him, Why askest thou thus after my name, seeing it *is* secret?*

19 So Manoah took a kid with a meat-offering, and offered *it* upon a rock unto the LORD:[n] and *the angel* did wondrously; and Manoah and his wife looked on.

20 For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the LORD ascended in the flame of the altar: and Manoah and his wife looked on *it*, and fell on their faces to the ground.[o]

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* Heb. *sons' sons.* a ch. 5:10; 10:4. b ch. 3:13, 27; 5:14. † Heb. *added to commit;* Rom. 2:6. c Jer. 13:23. ‡ This seems a partial captivity. d 1 Sam. 12:9. e Josh. 19:41. f Luke 1:11, etc. g 1 Sam. 1:11. h Num. 6:2, etc. i 1 Kings 17:24. j Matt. 28:3; Acts 6:15. § Heb. *What shall be the manner of.* ‖ Or, what *shall he do?* Heb. what shall be *his work?* k ver. 4. l ch. 6:18, etc. ¶ Heb. *before.* m Gen. 32:29. * Or, *wonderful;* Isa. 9:6. n ch. 6:19–23. o Lev. 9:24; 1 Chr. 21:16, 26; Ezek. 1:28; Matt. 17:6.

14. *Nephews;* in the original, sons' sons, or grandsons.

15. *Mount of the Amalekites;* supposed to be a place in Ephraim called by that name. Chap. 5:14.

INSTRUCTIONS.

1. Persons who have refused to engage in great and difficult services themselves, often most bitterly envy those who have successfully performed them.

3. Men are sometimes called, instead of depending on others, to take themselves the responsibility, meet the dangers, and perform the labors of great and trying emergencies. In such cases they should not shrink, but in dependence on God go forward in duty, and leave the result to him.

4. Family contentions are most bitter and disastrous. The beginning of them should be most carefully avoided, for when once begun no one can tell where they will end.

6. Those who wickedly begin a quarrel, would often be struck with horror should they foresee all its consequences.

7. As death is to all persons near, and after death is the judgment, the great object of all should be so to live as to be fitted, through grace, to give up their account with joy, and enter into that rest which remains for the people of God.

CHAPTER XIII.

1. *Forty years;* chap. 10:7.

2. *Zorah;* a city in the south part of the tribe of Dan.

3. *The angel of the Lord;* supposed to be the Angel-Jehovah, in the form of man, and the same who appeared to Moses, Joshua, and Gideon. Ver. 21–23.

5. *Nazarite;* for the law of the Nazarite, which Manoah's wife was herself to observe till the birth of the child, see Num. 6:2–21.

12. *How shall we order the child?* or, as in the margin, What shall be the manner of the child? The question relates to the mother's deportment before his birth, as immediately explained by the angel.

18. *Secret;* wonderful; the same in the original as in Isa. 9:6.

A. M. 2863. B. C. about 1141. 21 But the angel of the LORD did no more appear to Manoah and to his wife. Then Manoah knew that he *was* an angel of the LORD.

22 And Manoah said unto his wife, We shall surely die,[a] because we have seen God.

23 But his wife said unto him, If the LORD were pleased to kill us, he would not have received a burnt-offering and a meat-offering at our hands,[b] neither would he have showed us all these *things*, nor would as at this time have told us *such things* as these.

24 ¶ And the woman bare a son, and called his name Samson:[c] and the child grew, and the LORD blessed him.[d]

25 And the Spirit of the LORD began to move him[e] at times in the camp of Dan* between Zorah and Eshtaol.[f]

CHAPTER XIV.

1 Samson desireth a wife of the Philistines. 5 In his journey he killeth a lion. 8 In a second journey he findeth honey in the carcass. 10 Samson's marriage-feast. 12 His riddle by his wife is made known. 19 He spoileth thirty Philistines. 20 His wife is married to another.

AND Samson went down to Timnath,[g] and saw a woman in Timnath of the daughters of the Philistines.[h]

2 And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines: now therefore get her for me to wife.

3 Then his father and his mother said unto him, *Is there* never a woman among the daughters of thy brethren,[i] or among all my people, that thou goest to take a wife of the uncircumcised Philistines?[j] And Samson said unto his father, Get her for me; for she pleaseth me well.[†]

4 But his father and his mother knew not that it *was* of the LORD,[k] that he sought an occasion against the Philistines: for at that time the Philistines had dominion over Israel.[l]

5 ¶ Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and behold, a young lion roared against him.[‡]

6 And the Spirit of the LORD came mightily upon him,[m] and he rent him as he would have rent a kid,[n] and *he had* nothing in his hand: but he told not his father or his mother what he had done.

7 And he went down, and talked with the woman; and she pleased Samson well.

8 ¶ And after a time he returned to take her, and he turned aside to see the carcass of the lion: and behold, *there was* a swarm of bees and honey in the carcass of the lion.

9 And he took thereof in his hands, and went on eating,[o] and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcass of the lion.

10 ¶ So his father went down unto the woman: and Samson made there a feast;[p] for so used the young men to do.

11 And it came to pass when they saw him, that they brought thirty companions to be with him.

12 ¶ And Samson said unto them, I will now put forth a riddle unto you:[q] if ye can certainly declare it me within the seven days of the feast,[r] and find *it* out, then I will give you thirty sheets,[§] and thirty change of garments:[s]

13 But if ye cannot declare *it* me, then shall ye give me thirty sheets and thirty change of garments. And they said unto him, Put forth thy riddle, that we may hear it.

14 And he said unto them, Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not in three days expound the riddle.

15 And it came to pass on the seventh day, that they said unto Samson's wife, Entice thy husband,[t] that he may declare unto us the riddle, lest we

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a Exod. 33:20; Deut. 5:26. b Psa. 25:14; 27:13; Prov. 3:32; John 15:15. c Heb. 11:32. d 1 Sam. 3:19. e ch. 3:10. * Heb. *Mahaneh-dan*, as ch. 18:12. f ch. 18:11; Josh. 15:33. g Gen. 33:13; Josh. 15:10. h Gen. 34:1, 2. i Gen. 24:3, 4. j Gen. 34:14; Exod. 34:12, 16; Deut. 7:3. † Heb. *is right in mine eyes*. k Josh. 11:20; 2 Kings 6:33; 2 Chr. 10:15; 22:7; 25:20.

l ch. 13:1. ‡ Heb. *in meeting him*. m ch. 13:25; 1 Sam. 11:6. n 1 Sam. 17:34, 35. o 1 Sam. 14:25–30; Prov. 25:16. p Esth. 1:5; 2:18; Eccl. 10:19. q Prov. 1:6; Ezek. 17:2; Luke 14:7. r Gen. 29:27; 2 Chr. 7:8. § Or, *shirts*. s Gen. 45:22. t ch. 16:5; Prov. 1:10.

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25. *In the camp of Dan;* or, as in the margin, in Mahaneh-dan, the name of a certain place, the origin of which is given in chap. 18:12. *Zorah—Eshtaol;* in the south part of Dan.

INSTRUCTIONS.

3. Our mercies and our trials are perfectly known to God, and he can so adapt his favors as in the best way and time to supply our wants.

4. Children are the gift of God, and parents should take such a course as is best adapted to fit them for his service.

6. Husbands and wives should avail themselves of each other's counsel, and thus unite their efforts, especially in every thing pertaining to the temporal and eternal welfare of their children.

8. One of the most important and difficult duties of parents is the right education of children; and no one will ever properly perform it, unless in the habit of daily seeking wisdom from God.

9. When parents ask direction from God how to treat their children, in order most to honor him, to benefit them, and make them useful to others, God is ready to hear and to aid them in training their children in the way they should go.

13. To be successful in the right education of children, parents must give heed to the directions of God on this subject; and if they would lead their children to obey him, they must be careful to set them the example.

15. The mercies of God bestowed on our children should increase our sense of obligation, and lead us to offer to him the sacrifices of praise and thanksgiving.

18. God manifest in the flesh is indeed, The Wonderful; and while we should receive with implicit confidence all that he reveals concerning himself, we should not seek to know what we cannot and do not need to understand.

20. The Lord is wonderful, not only in his nature and perfections, but in his operations; and they should inspire us not only with reverence and awe, but with admiration, confidence, and love.

CHAPTER XIV.

1. *Timnath;* then held by the Philistines.

4. *Of the Lord;* to overrule this transaction for avenging the wrongs inflicted by the Philistines, and beginning to deliver the Israelites from their power. Chap. 13:5.

11. *They;* the people of Timnath.

12. *Put forth a riddle;* this was a common amusement on such occasions. *Thirty sheets;* the word in the original means shirts or linen, worn next the body. *Garments;* the outer garments, worn over the shirts.

15. *Called us;* invited us to the feast.

burn thee and thy father's house with fire:[a] have ye called us to take that we have?* *is it* not *so?*

16 And Samson's wife wept before him, and said, Thou dost but hate me, and lovest me not:[b] thou hast put forth a riddle unto the children of my people, and hast not told *it* me. And he said unto her, Behold, I have not told *it* my father nor my mother, and shall I tell *it* thee?

17 And she wept before him the seven† days, while their feast lasted: and it came to pass on the seventh day, that he told her, because she lay sore upon him:[c] and she told the riddle to the children of her people.

18 And the men of the city said unto him on the seventh day before the sun went down, What *is* sweeter than honey? and what *is* stronger than a lion? And he said unto them, If ye had not ploughed with my heifer, ye had not found out my riddle.

19 ¶ And the Spirit of the LORD came upon him,[d] and he went down to Ashkelon, and slew thirty men of them, and took their spoil,‡ and gave change of garments unto them which expounded the riddle. And his anger was kindled, and he went up to his father's house.

20 But Samson's wife was *given* to his companion,[e] whom he had used as his friend.[f]

a Ch. 15:6. * Heb. *possess us*, or *impoverish us*. b ch. 16:15. † Or, the rest of *the*. c Luke 11:8; 18:4, 5. d ver. 6. ‡ Or, *apparel*. e ch. 15:2.

17. *The seven days;* that is, the rest of the seven days of the feast that remained after the third.

18. *Ploughed with my heifer;* persuaded his wife to tell them.

19. *Ashkelon;* a city of the Philistines, southwest of Timnath and north of Gaza.

20. *His friend;* the person who had the direction at the marriage-feast; called by way of eminence the friend of the bridegroom. John 3:29.

INSTRUCTIONS.

1. On no subject connected with human welfare does a young man need divine guidance more than in selecting a wife.

2. It is ordinarily wise for a young man, before engaging to marry any one, to consult his parents and avail himself of the benefits of their advice.

3. All wise parents will desire that their children should marry those who are pious and who are connected with religious families.

4. While parents should advise their children and give them good counsel on the subject of marriage, yet after they become of age they should not undertake to control them. They do not know enough about the designs of God with regard to such connections, to render such control either safe or proper.

5. When the course of children with regard to marriage is settled, parents should endeavor to make the best of it, and to render it as useful and comfortable as possible.

6. If a young man is under the direction of the Spirit of God, and is aided by him, though he may meet with great difficulties and dangers, he will be enabled to overcome them.

8. It is often useful to review the scenes in which God has especially favored us and enabled us to overcome the dangers to which we were exposed.

9. A generous mind does not wish to enjoy its blessings alone, and its happiness is increased by imparting them to others, especially to parents, relatives, and friends; but there are some things the knowledge of which a wise man will keep to himself and not impart to any one.

CHAPTER XV. A. M. 2864. B. C. about 1140.

1 Samson is denied his wife. 3 He burneth the Philistines' corn with foxes and firebrands. 6 His wife and her father are burnt by the Philistines. 7 Samson smiteth them hip and thigh. 9 He is bound by the men of Judah, and delivered to the Philistines. 14 He killeth them with a jawbone. 18 God maketh the fountain En-hakkore for him in Lehi.

BUT it came to pass within a while after, in the time of wheat-harvest, that Samson visited his wife with a kid; and he said, I will go in to my wife into the chamber. But her father would not suffer him to go in.

2 And her father said, I verily thought that thou hadst utterly hated her; therefore I gave her to thy companion:[g] *is* not her younger sister fairer than she? take her,§ I pray thee, instead of her.

3 ¶ And Samson said concerning them, Now shall I be more blameless than the‖ Philistines, though I do them a displeasure.

4 And Samson went and caught three hundred foxes, and took firebrands,¶ and turned tail to tail, and put a firebrand in the midst between two tails.

5 And when he had set the brands on fire, he let *them* go into the standing corn of the Philistines,[h] and burnt up both the shocks, and also the standing corn, with the vineyards *and* olives.

6 Then the Philistines said, Who hath done this? And they answered, Samson, the son-in-law of the

f Jer. 9:4; Mic. 7:5; John 3:29. g ch. 14:20. § Heb. *let her be thine.* ‖ Or, *Now shall I be blameless from the.* ¶ Or, *torches.* h 2 Sam. 14:30.

10. Marriage is a joyful occasion, and it is proper gratefully to notice it by feasting. But in feasting there is peculiar danger, not only of being betrayed into excesses, but of forgetting God and sinning against him. All therefore, when so exposed, should seek his protection and guidance.

11. Virtuous companions are great blessings, and vicious ones are great curses.

12. When in company with the frivolous and wicked we are tempted, especially after feasting, to become like them, and to engage in their frivolous or even wicked sports. But nothing should receive the sanction of our example, except what is moral in its nature and useful in its effects.

13. The pledging of property on contingencies the results of which we cannot foresee, and which render us liable to give or receive an amount without an equivalent, is wrong. By encouraging idleness, and leading men to the wide extremes of high expectation and sore disappointment, it tends greatly to injure them, and should be conscientiously avoided.

15. The hope of gain without laboring or rendering an equivalent, the fear of loss, and the desire to prevent it, have tempted many to the commission of enormous crimes.

17. We cannot be sure that others will keep a secret which we cannot keep ourselves, as their temptation to divulge it may be greater than ours. If we would therefore not have a thing known, we should not reveal it.

18. Intimate companionship with the wicked exposes to the most disastrous results, and by it, from the highest mirth, men may be plunged into the deepest sorrow.

20. One wrong step opens the way for another, and when a woman betrays her husband, he has no security that she will not forsake him. There is no safety but in avoiding the beginning of evil.

CHAPTER XV.

1. *The time of wheat-harvest;* in May. *A kid;* as a present, and in token of reconciliation.

4. *Foxes;* the original word includes also jackals, which are abundant in Palestine, and easily caught.

A. M. 2864. B. C. about 1140. Timnite, because he had taken his wife, and given her to his companion. And the Philistines came up, and burnt her and her father with fire.[a]

7 And Samson said unto them, Though ye have done this, yet will I be avenged of you, and after that I will cease.

8 And he smote them hip and thigh with a great slaughter: and he went down and dwelt in the top of the rock Etam.

9 ¶ Then the Philistines went up, and pitched in Judah, and spread themselves in Lehi.[b]

10 And the men of Judah said, Why are ye come up against us? And they answered, To bind Samson are we come up, to do to him as he hath done to us.

11 Then three thousand men of Judah went* to the top of the rock Etam, and said to Samson, Knowest thou not that the Philistines *are* rulers over us?[c] what *is* this *that* thou hast done unto us? And he said unto them, As they did unto me, so have I done unto them.

12 And they said unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philistines. And Samson said unto them, Swear unto me, that ye will not fall upon me yourselves.

13 And they spake unto him, saying, No; but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee. And they bound him with two new cords, and brought him up from the rock.

14 ¶ *And* when he came unto Lehi, the Philistines shouted against him: and the Spirit of the LORD came mightily upon him,[d] and the cords that *were* upon his arms became as flax that was burnt with fire,[e] and his bands loosed† from off his hands.

15 And he found a new‡ jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith.

16 And Samson said, With the jawbone of an ass, heaps upon heaps,§ with the jaw of an ass have I slain a thousand men.

17 And it came to pass, when he had made an end of speaking, that he cast away the jawbone out of his hand, and called that place Ramath-lehi.‖

18 ¶ And he was sore athirst, and called on the LORD, and said, Thou hast given this great deliverance into the hand of thy servant:[f] and now shall I die for thirst, and fall into the hand of the uncircumcised?

19 But God clave a hollow place that *was* in the jaw,¶ and there came water thereout;[g] and when he had drunk, his spirit came again,[h] and he revived; wherefore he called the name thereof En-hakkore,* which *is* in Lehi unto this day.

20 And he judged Israel in the days of the Philistines twenty years.†

CHAPTER XVI.

1 Samson at Gaza escapeth, and carrieth away the gates of the city. 4 Delilah, corrupted by the Philistines, entreateth Samson. 6 Thrice she is deceived. 15 At last she overcometh him. 21 The Philistines take him, and put out his eyes. 22 His strength renewing, he pulleth down the house upon the Philistines, and dieth.

THEN went Samson to Gaza, and saw there a harlot,‡ and went in unto her.

2 *And it was told* the Gazites, saying, Samson is come hither. And they compassed *him* in,[i] and laid wait for him all night in the gate of the city, and were quiet§ all the night, saying, In the morning, when it is day, we shall kill him.

3 And Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, bar and all,‖ and put *them* upon his shoulders, and carried them up to the top of a hill that *is* before Hebron.

4 ¶ And it came to pass afterward, that he loved a woman[j] in the valley¶ of Sorek, whose name *was* Delilah.

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a Ch. 14:15. b ver. 19. * Heb. *went down.* c ch. 14:4; Psa. 106:41. d ch. 14:6. e Psa. 18:34. † Heb. *were melted.* ‡ Heb. *moist.* § Heb. *a heap, two heaps.* ‖ That is, *The lifting up of the jawbone,* or *the casting away of the jawbone.* f Psa. 3:7. ¶ Or, *Lehi* g Isa. 44:3. h Isa. 40:29.

* That is, *The well of him that called,* or *cried;* Psa. 31:6. † He seems to have judged South-west Israel during twenty years of their servitude of the Philistines; ch. 13:1. ‡ Heb *a woman a harlot.* i 1 Sam. 23:26; Psa. 118:10-12. § Heb *silent.* ‖ Heb. *with the bar.* j 1 Kings 11:1. ¶ Or, *by the brook.*

8. *Top;* fissure, cleft, or cavern. *Etam;* supposed to be south of Timnath, in the tribe of Judah.

9. *Lehi;* the place where Samson with a jawbone smote the Philistines, and on that account called Lehi, which means, in Hebrew, jawbone. Ver. 15–17.

19. *In the jaw;* or, according to the margin, in Lehi. Compare ver. 9. That this latter is the right rendering appears from the fact that a permanent fountain was produced by this interposition of God, which continued to flow in the writer's day. *En-hakkore;* fountain of him that called, that is, upon God in prayer.

INSTRUCTIONS.

1. Those who have been wronged or offended should ever be ready to forgive, and take all suitable measures for reconciliation with those who have wronged or offended them. Matt. 6:12–15.

2. The friendship of the wicked is sometimes more hazardous than their enmity, and the course they propose to remove one difficulty often plunges those who follow it into a greater.

3. If there must be a contest, we should be careful not ourselves to be the sinful cause of it.

6. By doing wrong to avoid an evil, we take a course which will bring upon us either that or something worse.

11. The professed friends of God may be so besotted and debased by sin as to join with his enemies, and oppose those who would save them and their children from degradation and ruin.

14. The triumph of the wicked is short, and when they are most confident of success they are often nearest to destruction.

16. The weakest and most contemptible instruments may become mighty through God to the destruction of the most powerful of his foes.

18. Great successes are often, in the course of providence, followed by great trials, that all who have been favored may feel their dependence on God and their constant need of his help.

19. When men are sensible of their insufficiency, and look up with a humble, believing, and affectionate heart to God, he is able and willing to help them and cause them to raise a permanent memorial to his praise.

CHAPTER XVI.

1. *Gaza;* the capital of the southern district of the Philistines.

3. *Before;* in front of.

4. *Sorek;* probably near the borders of Dan and the Philistines.

5 And the lords of the Philistines came up unto her, and said unto her, Entice him,[a] and see wherein his great strength *lieth*, and by what *means* we may prevail against him, that we may bind him to afflict* him: and we will give thee every one of us eleven hundred *pieces* of silver.

6 ¶ And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength *lieth*, and wherewith thou mightest be bound to afflict thee.

7 And Samson said unto her, If they bind me with seven green withs† that were never dried, then shall I be weak, and be as another‡ man.

8 Then the lords of the Philistines brought up to her seven green withs which had not been dried, and she bound him with them.

9 Now *there were* men lying in wait, abiding with her in the chamber. And she said unto him, The Philistines *be* upon thee, Samson. And he brake the withs, as a thread of tow is broken when it toucheth§ the fire. So his strength was not known.

10 And Delilah said unto Samson, Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest be bound.

11 And he said unto her, If they bind me fast with new ropes that never were occupied,‖ then shall I be weak, and be as another man.

12 Delilah therefore took new ropes, and bound him therewith, and said unto him, The Philistines *be* upon thee, Samson. And *there were* liers in wait abiding in the chamber. And he brake them from off his arms like a thread.

13 And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound. And he said unto her, If thou weavest the seven locks of my head with the web.

14 And she fastened *it* with the pin, and said unto him, The Philistines *be* upon thee, Samson. And he awaked out of his sleep, and went away with the pin of the beam, and with the web.

15 ¶ And she said unto him, How canst thou say, I love thee, when thy heart *is* not with me?[b] Thou hast mocked me these three times, and hast not told me wherein thy great strength *lieth*.

16 And it came to pass, when she pressed him daily with her words, and urged him, *so* that his soul was vexed¶ unto death; A. M. 2884. B. C. about 1120.

17 That he told her all his heart,[c] and said unto her, There hath not come a razor upon my head; for I *have been* a Nazarite unto God from my mother's womb:[d] if I be shaven, then my strength will go from me, and I shall become weak, and be like any *other* man.

18 And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once, for he hath showed me all his heart. Then the lords of the Philistines came up unto her, and brought money in their hand.

19 And she made him sleep upon her knees;[e] and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him.

20 And she said, The Philistines *be* upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself.[f] And he wist not that the LORD was departed from him.[g]

21 ¶ But the Philistines took him, and put out* his eyes, and brought him down to Gaza, and bound him with fetters of brass;[h] and he did grind in the prison-house.

22 Howbeit the hair of his head began to grow again after† he was shaven.

23 Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their god,[i] and to rejoice:[j] for they said, Our god hath delivered Samson our enemy into our hand.

24 And when the people saw him, they praised their god:[k] for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country, which slew many of us.‡

25 And it came to pass, when their hearts were merry,[l] that they said, Call for Samson, that he may make us sport.[m] And they called for Samson out of the prison-house; and he made them§ sport: and they set him between the pillars.

26 And Samson said unto the lad that held him

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a Ch. 14:15; Prov. 2:16–19; 5:3–11; 6:24–26; 7:21–27; 1 Cor. 6:15–18. * Or, *humble*. † Heb. *moist*, or *new cords*. ‡ Heb. *one*. § Heb. *smelleth*. ‖ Heb. *wherewith work hath not been done*. b ch. 14:16. ¶ Heb. *shortened*. c Prov. 12:23; Mic. 7:5. d ch. 13:5; Num. 6:5. e Prov. 7:26; Eccl. 7:26. f Hos. 7:9. g Num. 14:42, 43; 1 Sam. 28:15. * Heb. *bored out*. h Jer. 2:19. † Or, *as when*. i 1 Sam. 5:2, etc. j Job 30:9, 10; Psa. 35:15, 16; Prov. 24:17, 18. k Dan. 5:4. ‡ Heb. *and who multiplied our slain*. l ch. 9:27. m Heb. 11:36. § Heb. *before them*.

5. *Eleven hundred pieces of silver;* more than two thousand dollars.

9. *In the chamber;* in another apartment of the chamber.

10. *Mocked;* deceived.

13. *Seven locks;* braids or plaits in which his hair may have been arranged. *Web;* the cloth in the loom which Delilah was perhaps weaving.

14. *Pin of the beam;* rather, pin of the braiding; that is, to which the braided locks with the web were fastened.

17. *If I be shaven;* in losing his hair, he would lose the badge of his Nazariteship and the strength connected with it.

19. *Her knees;* as his pillow.

21. *Did grind;* this was done by turning round a stone with the hands, and was, for a man, a degrading employment.

25. *Made them sport;* was the subject of their sports. *The pillars;* two central pillars near to each other, on which the building mainly rested.

INSTRUCTIONS.

1. Many men distinguished by special favors have fallen victims to the blandishments of vicious women, and from their wiles none, without the keeping of God, can be safe.

2. No one, when tempted to the commission of sin, can yield to the temptation without exposing himself to be destroyed.

3. The punishment of sin is often delayed for a season; but in due time, if men repent not, it will come upon them, and there will be no escape.

4. Yielding to temptation increases its power.

5. Tempters to sin often become tormentors; and those who yield to their enticements, may expect to partake of their plagues.

7. The farther men go in transgression, the greater the difficulties of escaping from it; and those who try to deceive others, tempt others to deceive them.

9. God is long-suffering, and often continues his favors

A. M. 2884. B. C. about 1120. by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them.

27 Now the house was full of men and women; and all the lords of the Philistines *were* there; and *there were* upon the roof about three thousand men and women, and beheld while Samson made sport.

28 And Samson called unto the LORD,[a] and said, O Lord GOD, remember me,[b] I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes.

29 And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up,* of the one with his right hand, and of the other with his left.

30 And Samson said, Let me† die with the Philistines. And he bowed himself with *all his* might; and the house fell upon the lords, and upon all the people that *were* therein.[c] So the dead which he slew at his death were more than *they* which he slew in his life.

31 Then his brethren and all the house of his father came down, and took him, and brought *him* up, and buried him between Zorah and Eshtaol[d] in the burying-place of Manoah his father. And he judged Israel twenty years.

CHAPTER XVII.

1 Of the money that Micah first stole, then restored, his mother maketh images, 5 and he ornaments for them. 7 He hireth a Levite to be his priest.

AND there was a man of mount Ephraim,[e] whose name *was* Micah.

2 And he said unto his mother, The eleven hundred *shekels* of silver that were taken from thee, about which thou cursedst, and spakest of also in mine ears, behold, the silver *is* with me; I took it. And his mother said, Blessed *be thou* of the LORD,[f] my son.

3 And when he had restored the eleven hundred *shekels* of silver to his mother, his mother said, I had wholly dedicated the silver unto the LORD from my hand for my son, to make a graven image and a molten image:[g] now therefore I will restore it unto thee.

4 Yet he restored the money unto his mother; and his mother took two hundred *shekels* of silver, and gave them to the founder,[h] who made thereof a graven image and a molten image: and they were in the house of Micah.

5 And the man Micah had a house of gods, and made an ephod,[i] and teraphim,[j] and consecrated‡ one of his sons, who became his priest.

6 In those days *there was* no king in Israel,[k] *but* every man did *that which was* right in his own eyes.[l]

7 ¶ And there was a young man out of Beth-lehem-judah of the family of Judah,[m] who *was* a Levite, and he sojourned there.

8 And the man departed out of the city from Beth-lehem-judah to sojourn where he could find *a place:* and he came to mount Ephraim to the house of Micah, as he journeyed.§

9 And Micah said unto him, Whence comest thou? And he said unto him, I *am* a Levite of Beth-lehem-judah, and I go to sojourn where I may find *a place.*

10 And Micah said unto him, Dwell with me, and be unto me a father and a priest,[n] and I will give thee ten *shekels* of silver by the year, and a suit of apparel,‖ and thy victuals. So the Levite went in.

11 And the Levite was content to dwell with the man; and the young man was unto him as one of his sons.

12 And Micah consecrated the Levite;[o] and the young man became his priest,[p] and was in the house of Micah.

13 Then said Micah, Now know I that the LORD will do me good,[q] seeing I have a Levite to *my* priest.

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a Psa. 91:15; Lam. 3:31, 32; Jon. 2:1, 2, 7. b Psa. 74:18–23; Jer. 15:15. * Or, *he leaned on them.* † Heb. *my soul.* c Job 20:5; Psa. 62:3; Eccl. 9:12. d ch. 13:25. e Josh. 17:14–18. f Gen. 14:19; Ruth 3:10; Neh. 13:25; 2 John 11. g Exod. 20:4, 23; Lev. 19:4. h Isa. 46:6. i ch. 8:27.

j Gen. 31:19, 30; Hos. 3:4. ‡ Heb. *filled the hand;* Exod. 29:9; 1 Kings 13:33. k ch. 18:1, 7; 19:1; 21:3, 25. l Deut. 12:8; Prov. 16:2; Eccl. 11:9. m Ruth 1:1, 2. § Heb. *in making his way.* n ch. 18:19. ‖ Or, *a double suit;* Heb. *an order of garments.* o ver. 5. p ch. 18:30. q Prov. 14:12.

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to the guilty, not willing that they should perish, but that they should come to repentance.

14. Though lying may relieve a man for a moment, yet instead of getting him out of trouble, or in the end benefiting him, it will only plunge him into deeper sorrows.

16. Importunity has great influence both with man and with God, and much depends upon resolute, earnest, untiring perseverance. Luke 11:8.

17. Those who persist in a course of sinning, will soon find themselves weak, helpless, and undone.

20. Men without the aid of God, are not aware of their helpless condition till they learn it by experience.

21. Those senses which have been the inlets of iniquity often become the organs of punishment.

23. The fall of the professed friends of God greatly dishonors him, injures his cause, and gives the wicked occasion to reproach and triumph.

27. The triumph of the wicked is short, and the height of their joys is the prelude of their ruin. Psa. 73:18–20.

28. Even the loss of eyesight, great as is the calamity, may be to a man the means of unspeakable good. If it lead him to repentance of his sins and faith in Jesus Christ, though his grave be with the wicked, his resurrection will be with the just.

CHAPTER XVII.

The events recorded in this and the four following chapters, are supposed to have taken place a considerable time before those recorded in the previous chapters, and soon after the death of the elders who outlived Joshua. Chap. 20:28; Josh. 24:31.

5. *Teraphim;* household images, or idol-gods.

7. *Beth-lehem-judah;* so called to distinguish it from Bethlehem in Zebulun. *Of the family;* the city was in the tribe of Judah.

10. *A father;* a guardian, guide, and director in spiritual things.

12. *Consecrated the Levite;* set him apart to the office of a priest.

INSTRUCTIONS.

2. Covetousness often increases with age, so that the less a man has to hope for from the world, the more he cleaves to it.

3. What some people call dedication to Jehovah, may be a violation of his law and an utter abomination in his sight.

5. The wickedness of parents is often aided and imitated

CHAPTER XVIII.

1 The Danites send five men to seek out an inheritance. 3 At the house of Micah they consult with Jonathan, and are encouraged in their way. 7 They search Laish, and bring back news of good hope. 11 Six hundred men are sent to surprise it. 14 In the way they rob Micah of his priest and his consecrated things. 27 They win Laish, and call it Dan. 30 They set up idolatry, wherein Jonathan inherited the priesthood.

IN those days *there was* no king in Israel:[a] and in those days the tribe of the Danites sought them an inheritance to dwell in;[b] for unto that day *all their* inheritance had not fallen unto them among the tribes of Israel.

2 And the children of Dan sent of their family five men from their coasts, men* of valor, from Zorah, and from Eshtaol, to spy out the land, and to search it;[c] and they said unto them, Go, search the land: who when they came to mount Ephraim, to the house of Micah, they lodged there.

3 When they *were* by the house of Micah, they knew the voice of the young man the Levite: and they turned in thither, and said unto him, Who brought thee hither? and what makest thou in this *place?* and what hast thou here?

4 And he said unto them, Thus and thus dealeth Micah with me, and hath hired me, and I am his priest.

5 And they said unto him, Ask counsel,[d] we pray thee, of God, that we may know whether our way which we go shall be prosperous.

6 And the priest said unto them, Go in peace:[e] before the LORD *is* your way wherein ye go.

7 ¶ Then the five men departed and came to Laish,† and saw the people that *were* therein, how they dwelt careless, after the manner of the Zidonians, quiet and secure; and *there was* no magistrate‡ in the land, that might put *them* to shame in *any* thing; and they *were* far from the Zidonians, and had no business with *any* man.

8 And they came unto their brethren to Zorah and Eshtaol:[f] and their brethren said unto them, What *say* ye?

9 And they said, Arise,[g] that we may go up against them: for we have seen the land, and behold, it *is* very good: and *are* ye still? be not slothful to go, *and* to enter to possess the land.

10 When ye go, ye shall come unto a people secure,[h] and to a large land: for God hath given it into your hands;[i] a place where *there is* no want of any thing that *is* in the earth.[j] A. M. 2598. B. C. about 1406.

11 ¶ And there went from thence of the family of the Danites, out of Zorah and out of Eshtaol, six hundred men appointed§ with weapons of war.

12 And they went up, and pitched in Kirjath-jearim,[k] in Judah: wherefore they called that place Mahaneh-dan unto this day:[l] behold, *it is* behind Kirjath-jearim.

13 And they passed thence unto mount Ephraim, and came unto the house of Micah.

14 ¶ Then answered the five men that went to spy out the country of Laish, and said unto their brethren, Do ye know that there is in these houses an ephod,[m] and teraphim, and a graven image, and a molten image? now therefore consider what ye have to do.

15 And they turned thitherward, and came to the house of the young man the Levite, *even* unto the house of Micah, and saluted him.‖

16 And the six hundred men appointed with their weapons of war,[n] which *were* of the children of Dan, stood by the entering of the gate.

17 And the five men that went to spy out the land went up,[o] *and* came in thither, *and* took the graven image, and the ephod, and the teraphim, and the molten image: and the priest stood in the entering of the gate with the six hundred men *that were* appointed with weapons of war.

18 And these went into Micah's house, and fetched the carved image, the ephod, and the teraphim, and the molten image. Then said the priest unto them, What do ye?

19 And they said unto him, Hold thy peace, lay thy hand upon thy mouth,[p] and go with us, and be to us a father and a priest:[q] *is it* better for thee to be a priest unto the house of one man, or that thou be a priest unto a tribe and a family in Israel?

20 And the priest's heart was glad, and he took the ephod, and the teraphim, and the graven image, and went in the midst of the people.

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a Ch. 17:6. b Josh. 19:47. * Heb. *sons.* c ch. 13:25; 16:31; Gen. 42:9; Num. 13:17; Josh. 2:1. d Hos. 4:12. e 1 Kings 22:6. † Called *Leshem.* Josh. 19:47. ‡ Heb. *possessor,* or *heir of restraint.* f ver. 2. g Num. 13:30; 1 Kings 22:3. h ver. 7, 27. i Josh. 2:23, 24. j Deut. 8:9. § Heb *girded.*

k 1 Chr. 13:5, 6; 2 Chr. 1:4. l ch. 13:25. m ch. 17:5. ‖ Heb. *asked him of peace;* Gen. 43:27; 1 Sam. 17:22. n ver 11. o ver. 2, 14. p Job 21:5; 29:9; 40:4; Prov. 30:32; Mic. 7:16. q ch. 17:10.

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by their children, and thus those who should seek each other's salvation, promote each other's destruction.

6. The want of wise, efficient, and good civil government is a great calamity to a people; and that may seem right to ignorant, wicked men, which is a palpable and open violation of the law of God.

7. Men may have an outward consecration to the service of God, and yet in heart and in practice be ready to unite with his enemies.

9. Men who rove about without any regular and stated employment are generally worthless, and ready, for money, to unite with others in open wickedness.

12. Many choose both gods and ministers of their own making, and depend for acceptance with Jehovah upon a religion which he abhors.

CHAPTER XVIII.

1. *Those days;* the times referred to in the preceding chapter. *Had not fallen unto them;* it had been allotted to them, but they had not gotten possession of all of it. Chap. 1:34; Josh. 19:40, 47.

2. *Zorah, and—Eshtaol;* towns or districts in the tribe of Dan. Chap. 13:2. *Search the land;* for a place to which a portion of the tribe might migrate.

3. *Knew the voice of the young man;* they were before acquainted with him, or knew from his speech who he was. *Makest;* doest.

6. *Before the Lord is your way;* he regards it, and will prosper it.

7. *Laish;* a town or district in the north of Palestine, at the foot of mount Lebanon, and near the source of the Jordan; called also Leshem, Josh. 19:47. *No business with any man;* no public connection or intercourse with any people from whom they could expect protection and defence.

12. *In;* near. *Mahaneh-dan;* the camp of Dan; the same place as that mentioned in chap. 13:25. This encampment of the Danites took place before Samson's birth. See introductory note to chap. 17. *Behind;* on the west side.

14. *Consider;* whether it is not best for you to rob Micah of his images.

19. *Lay thy hand upon thy mouth;* say nothing.

A. M. 2598. B. C. about 1405. 21 So they turned and departed, and put the little ones and the cattle and the carriage before them.

22 ¶ *And* when they were a good way from the house of Micah, the men that *were* in the houses near to Micah's house were gathered together, and overtook the children of Dan.

23 And they cried unto the children of Dan. And they turned their faces, and said unto Micah, What aileth thee,[a] that thou comest* with such a company?

24 And he said, Ye have taken away my gods which I made, and the priest, and ye are gone away: and what have I more? and what *is* this *that* ye say unto me, What aileth thee?

25 And the children of Dan said unto him, Let not thy voice be heard among us, lest angry† fellows run upon thee, and thou lose thy life, with the lives of thy household.

26 And the children of Dan went their way: and when Micah saw that they *were* too strong for him, he turned and went back unto his house.

27 And they took *the things* which Micah had made, and the priest which he had, and came unto Laish, unto a people *that were* at quiet and secure:[b] and they smote them with the edge of the sword, and burnt the city with fire.

28 And *there was* no deliverer,[c] because it *was* far from Zidon, and they had no business with *any* man; and it was in the valley that *lieth* by Beth-rehob.[d] And they built a city, and dwelt therein.

29 And they called the name of the city Dan,[e] after the name of Dan their father, who was born unto Israel: howbeit the name of the city *was* Laish at the first.

30 ¶ And the children of Dan set up the graven image: and Jonathan, the son of Gershom, the son of Manasseh, he and his sons were priests to the tribe of Dan until the day of the captivity of the land.[f]

31 And they set them up Micah's graven image, which he made, all the time that the house of God was in Shiloh.[g]

[a] Gen. 21:17; 2 Kings 6:28; Psa. 114:5; Isa. 22:1. * Heb. *art gathered together.* † Heb. *bitter of soul;* 2 Sam. 17:8. [b] ver. 7, 10; Deut. 33:22. [c] ver. 1, 7. [d] Num. 13:21; 2 Sam. 10:6. [e] Gen 14:14; Josh. 19:47; 1 Kings 12:29, 30; 15:20. [f] 1 Sam. 4:2, etc.; Psa. 78:60. [g] ch. 19:18; Josh. 18:1.

CHAPTER XIX.

1 A Levite goeth to Beth-lehem to fetch home his wife. 16 An old man entertaineth him at Gibea. 22 The Gibeonites abuse his concubine to death. 29 He divideth her into twelve pieces, to send them to the twelve tribes.

AND it came to pass in those days, when *there was* no king in Israel, that there was a certain Levite sojourning on the side of mount Ephraim, who took to him a concubine‡ out of Beth-lehem-judah.

2 And his concubine played the whore against him, and went away from him unto her father's house to Beth-lehem-judah, and was there four whole months.§

3 And her husband arose, and went after her, to speak friendly unto her,‖ *and* to bring her again,[h] having his servant with him, and a couple of asses: and she brought him into her father's house; and when the father of the damsel saw him, he rejoiced to meet him.

4 And his father-in-law, the damsel's father, retained him; and he abode with him three days: so they did eat and drink, and lodged there.

5 ¶ And it came to pass on the fourth day, when they arose early in the morning, that he rose up to depart: and the damsel's father said unto his son-in-law, Comfort¶ thy heart with a morsel of bread,[i] and afterward go your way.

6 And they sat down, and did eat and drink both of them together: for the damsel's father had said unto the man, Be content, I pray thee, and tarry all night, and let thy heart be merry.

7 And when the man rose up to depart, his father-in-law urged him: therefore he lodged there again.

8 And he arose early in the morning on the fifth day to depart: and the damsel's father said, Comfort thy heart, I pray thee. And they tarried until afternoon,* and they did eat both of them.

9 And when the man rose up to depart, he, and his concubine, and his servant, his father-in-law, the damsel's father, said unto him, Behold, now the day draweth toward evening,†[j] I pray you

‡ Heb. *a woman a concubine*, or *a wife a concubine* § Or, *a year*, and *four months;* Heb. *days four months.* ‖ Heb. *to her heart;* Gen. 34:3. [h] Jer. 3:1. ¶ Heb. *Strengthen*, ver. 8; Gen. 18:5. [i] Psa. 104:15. * Heb. *till the day declined.* † Heb. *is weak.* [j] Luke 24:29.

21. *The carriage;* the baggage, consisting of such movables as men emigrating with their families must take with them. *Before them;* in the front part of their train, that thus they might be secure against an attack on the part of Micah and his friends.

28. *Zidon;* a populous city on the Mediterranean. *Beth-rehob;* a place west of Laish.

30. *Set up the graven image;* thus idolatry was first publicly established in Israel.

INSTRUCTIONS.

2. If men were as sensible of their spiritual wants as they are of their temporal, and as earnest and persevering in providing for them, they might all be made rich for eternity. Prov. 2:3–5.

5. Wicked men often have some conviction of their dependence on God, and ask others to seek for them his blessing.

7. Those who are without civil government are destitute of the means which God has appointed to restrain the wicked and encourage the good, and to protect the one from the aggressions of the other.

9. Power to take possession of a good land does not give men a right to it, nor is their success any evidence that God approves of their conduct. He may in wrath suffer them to rob others, and that robbery may prepare the way for their own ruin.

14. Consideration and cool deliberate calculation in iniquity increase its guilt, and manifest great hardness of heart.

17. Rebellion against God and injustice towards men go together, and no ties of relationship or experience of kindness will lead the wicked ever to make it their object to do to others as they would that others should do to them.

20. The great object of false teachers is worldly good; the prospect of this, though by conniving at and sharing in flagrant wickedness, makes them glad.

24. Idols can afford their worshippers no help; and were not the human mind awfully blinded, and the heart besotted by sin, no one would expect it from them.

25. Robbery prepares men for murder, and those who feel and act as if might gave right, will commit any enormity.

30. Satan, in his worship, is willing men should use robbery for burnt-offerings; but Jehovah in his worship abhors it. Idolatry begun by few may spread to many, and ultimately prove the ruin of all.

tarry all night: behold, the day groweth to an end,*[a] lodge here, that thy heart may be merry; and to-morrow get you early on your way, that thou mayest go home.†

10 But the man would not tarry that night, but he rose up and departed, and came over against‡ Jebus,[b] which *is* Jerusalem; and *there were* with him two asses saddled, his concubine also *was* with him.

11 *And* when they *were* by Jebus, the day was far spent; and the servant said unto his master, Come, I pray thee, and let us turn in into this city of the Jebusites, and lodge in it.

12 And his master said unto him, We will not turn aside hither into the city of a stranger, that *is* not of the children of Israel; we will pass over to Gibeah.

13 And he said unto his servant, Come, and let us draw near to one of these places to lodge all night, in Gibeah, or in Ramah.[c]

14 And they passed on and went their way; and the sun went down upon them *when they were* by Gibeah, which *belongeth* to Benjamin.

15 And they turned aside thither, to go in *and* to lodge in Gibeah: and when he went in, he sat him down in a street of the city: for *there was* no man that took them into his house to lodging.[d]

16 ¶ And behold, there came an old man from his work out of the field at even,[e] which *was* also of mount Ephraim; and he sojourned in Gibeah: but the men of the place *were* Benjamites.

17 And when he had lifted up his eyes, he saw a wayfaring man in the street of the city: and the old man said, Whither goest thou? and whence comest thou?

18 And he said unto him, We *are* passing from Beth-lehem-judah toward the side of mount Ephraim; from thence *am* I: and I went to Beth-lehem-judah, but I *am now* going to the house of the LORD;[f] and there *is* no man that receiveth§ me to house.

19 Yet there is both straw and provender for our asses; and there is bread and wine also for me, and for thy handmaid, and for the young man *which is* with thy servants: *there is* no want of any thing. A. M. 2598. B. C. about 1406.

20 And the old man said, Peace *be* with thee;[g] howsoever, *let* all thy wants *lie* upon me; only lodge not in the street.[h]

21 So he brought him into his house,[i] and gave provender unto the asses: and they washed their feet,[j] and did eat and drink.

22 ¶ *Now* as they were making their hearts merry,[k] behold, the men of the city, certain sons of Belial,[l] beset the house round about,[m] *and* beat at the door, and spake to the master of the house, the old man, saying, Bring forth the man that came into thy house, that we may know him.[n]

23 And the man, the master of the house, went out unto them, and said unto them, Nay, my brethren, *nay*, I pray you, do not *so* wickedly: seeing that this man is come into my house, do not this folly.[o]

24 Behold, *here is* my daughter a maiden, and his concubine; them I will bring out now, and humble ye them,[p] and do with them what seemeth good unto you: but unto this man do not so vile a thing.‖

25 But the men would not hearken to him: so the man took his concubine, and brought her forth unto them; and they knew her, and abused her all the night until the morning: and when the day began to spring, they let her go.

26 Then came the woman in the dawning of the day, and fell down at the door of the man's house where her lord *was*, till it was light.

27 And her lord rose up in the morning, and opened the doors of the house, and went out to go his way: and behold, the woman his concubine was fallen down *at* the door of the house, and her hands *were* upon the threshold.

28 And he said unto her, Up, and let us be going: but none answered. Then the man took her *up* upon an ass, and the man rose up, and gat him unto his place.

29 ¶ And when he was come into his house, he took a knife, and laid hold on his concubine, and

* Heb. it is *the pitching* time *of the day.* [a] Jer. 6:4. † Heb. *to thy tent.* ‡ Heb. *to over against.* [b] Josh. 15:8, 63; 18:28; 2 Sam. 5:6. [c] Josh. 18:25; 1 Sam. 7:17. [d] Matt. 25:43; Heb. 13:2. [e] Psa. 104:23. [f] Josh. 18:1; 1 Sam. 1:3, 7. § Heb. *gathereth*, ver. 15; John 15:6. [g] ch. 6:23; Gen. 43:23, 24. [h] Gen. 19:2. [i] Gen. 24:32. [j] Gen. 18:4; John 13:5–14; 1 Tim. 5:10. [k] ver. 6, 9; ch. 16:25. [l] Deut. 13:13; 2 Sam. 23:6, 7. [m] ch. 20:5; Gen. 19:4, etc.; Hos. 9:9; 10:9. [n] Rom. 1:26, 27. [o] 2 Sam. 13:12. [p] Gen. 34:2; Deut. 21:14. ‖ Heb. *the matter of this folly.*

CHAPTER XIX.

12. *A stranger;* the city was then inhabited to a considerable extent by Jebusites, one of the nations of Canaan that had not been driven out. *Gibeah;* this was a few miles north of Jerusalem, and on the way towards mount Ephraim.

13. *Ramah;* a place near Gibeah.

15. *To lodge;* there were then no taverns, and travellers were dependent for lodging on private hospitality.

18. *The house of the Lord;* this was in Shiloh, and probably not far from the place where the Levite dwelt.

19. *No want;* except for lodging. He mentioned his provisions to show that he should not be burdensome to his entertainer.

20. *Peace be with thee;* the usual salutation of kindness.

22. *Sons of Belial;* wicked, abandoned men.

28. *None answered;* she was dead.

INSTRUCTIONS.

1. When there is no regular, efficient civil government, such is human nature, that crimes of all descriptions will abound and the wicked triumph.

6. Hospitality and kindness to friends are highly commendable, but we should not urge them against their convenience and to the neglect of their duties.

7. We should never let kindness and importunity overcome our judgment. If we do, by the evils which spring from it we may, when too late, be taught our folly. Multitudes have suffered for want of the habit of saying to all undue solicitations, promptly, firmly, perseveringly, No.

8. Nothing should be delayed till afternoon that ought to be done in the morning.

12. It is a great comfort and blessing to travellers to find good lodging-places, where they can rest in quietness, and not be disturbed by the wicked.

16. Diligence in business is conducive to excellence of character, and promotive of all those virtues which secure the welfare and comfort of both citizens and strangers.

20. Hospitality, especially to the needy, is a great blessing to the giver and to the receiver. It is well-pleasing to God, and when exercised from love to him will receive a gracious and an abundant reward. Rom. 12:13; 1 Tim. 3:2; Tit. 1:8; 1 Pet. 4:9.

22. The greater the light which men resist, the more

A. M. 2598. B. C. about 1406. divided her, *together* with her bones, into twelve pieces, and sent her into all the coasts of Israel.[a]

30 And it was so, that all that saw it said, There was no such deed done nor seen from the day that the children of Israel came up out of the land of Egypt unto this day: consider of it,[b] take advice,[c] and speak *your minds.*

CHAPTER XX.

1 The Levite in a general assembly declareth his wrong. 8 The decree of the assembly. 12 The Benjamites, being cited, make head against the Israelites. 18 The Israelites in two battles lose forty thousand. 26 They destroy by a stratagem all the Benjamites, except six hundred.

THEN all the children of Israel went out,[d] and the congregation was gathered together as one man, from Dan even to Beer-sheba,[e] with the land of Gilead, unto the LORD in Mizpeh.[f]

2 And the chief of all the people, *even* of all the tribes of Israel, presented themselves in the assembly of the people of God, four hundred thousand footmen that drew sword.[g]

3 Now the children of Benjamin heard that the children of Israel were gone up to Mizpeh. Then said the children of Israel, Tell *us*, how was this wickedness?[h]

4 And the Levite,* the husband of the woman that was slain, answered and said, I came into Gibeah that *belongeth* to Benjamin,[i] I and my concubine, to lodge.

5 And the men of Gibeah rose against me, and beset the house round about upon me by night, *and* thought to have slain me: and my concubine have they forced,† that she is dead.

6 And I took my concubine, and cut her in pieces, and sent her throughout all the country of the inheritance of Israel;[j] for they have committed lewdness and folly in Israel.[k]

7 Behold, ye *are* all children of Israel; give here your advice and counsel.[l]

8 ¶ And all the people arose as one man, saying, We will not any *of us* go to his tent, neither will we any *of us* turn into his house.

9 But now this *shall be* the thing which we will do to Gibeah; *we will go up* by lot against it;

10 And we will take ten men of a hundred throughout all the tribes of Israel, and a hundred of a thousand, and a thousand out of ten thousand, to fetch victuals for the people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Israel.

11 So all the men of Israel were gathered against the city, knit‡ together as one man.

12 ¶ And the tribes of Israel sent men through all the tribe of Benjamin,[m] saying, What wickedness *is* this that is done among you?

13 Now therefore deliver *us* the men, the children of Belial,[n] which *are* in Gibeah, that we may put them to death, and put away evil from Israel.[o] But the children of Benjamin would not hearken to the voice of their brethren the children of Israel:

14 But the children of Benjamin gathered themselves together out of the cities unto Gibeah, to go out to battle against the children of Israel.

15 And the children of Benjamin were numbered at that time out of the cities twenty and six thousand men that drew sword, besides the inhabitants of Gibeah, which were numbered seven hundred chosen men.

16 Among all this people *there were* seven hundred chosen men left-handed:[p] every one could sling stones at a hair *breadth*, and not miss.

17 And the men of Israel, besides Benjamin, were numbered four hundred thousand men that drew sword: all these *were* men of war.

18 ¶ And the children of Israel arose, and went up to the house of God,[q] and asked counsel of God,[r] and said, Which of us shall go up first to the battle against the children of Benjamin? And the LORD said, Judah *shall go up* first.

19 And the children of Israel rose up in the morning, and encamped against Gibeah.

20 And the men of Israel went out to battle against Benjamin; and the men of Israel put themselves in array to fight against them at Gibeah.

21 And the children of Benjamin came forth out of Gibeah, and destroyed down to the ground of the Israelites that day twenty and two thousand men.[s]

22 And the people the men of Israel encouraged themselves, and set their battle again in array in the place where they put themselves in array the first day.

23 And the children of Israel went up and wept before the LORD until even, and asked counsel of the LORD,[t] saying, Shall I go up again to battle against the children of Benjamin my brother? And the LORD said, Go up against him.

24 And the children of Israel came near against the children of Benjamin the second day.

25 And Benjamin went forth against them out of Gibeah the second day, and destroyed down to

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[a] Ch. 20:6, 7; 1 Sam. 11:7. [b] ch. 20:7. [c] Prov. 11:14; 24:6. [d] ver. 11; ch. 21:5; Josh. 22:12; 1 Sam. 11:7. [e] 1 Sam. 3:20; 2 Sam. 3:10; 24:2. [f] ch. 11:11; 1 Sam. 7:5; 10:17. [g] ch. 8:10. [h] ch. 19:22–27. * Heb. *the man the Levite.* [i] ch. 19:15, etc. † Heb. *humbled.* [j] ch. 19:29. [k] Josh. 7:15. [l] ch. 19:30. ‡ Heb. *fellows.* [m] Deut. 13:14; Josh. 22:13, etc. [n] ch. 19:22. [o] Deut. 17:12. [p] ch. 3:15; 1 Chr. 12:2. [q] ver. 23, 26; Joel 1:14. [r] ch. 1:1; Num. 27:21. [s] Gen. 49:27; Hos. 10:9. [t] ver. 26, 27; Psa. 78:34; Hos. 5:15.

wicked they will be; and apostate professors of religion, who become openly vicious, are among the worst of mankind.

25. Habitual wickedness makes men inexpressibly cruel, and none are so dead to pity and compassion as those who are given up to its power. It is the spirit of hell, and those who pursue it are ripening for that place of torment. Psa. 26:9.

CHAPTER XX.

1. *Dan;* in the northern extremity of the land. *Beer-sheba;* in the southern extremity. *Gilead;* on the east side of Jordan. *Mizpeh;* a place south-west of Gibeah, and near the border of Judah and Benjamin.

11. *Knit;* united.

18. *Which of us shall go up first;* they did not ask, as they should have done, whether they should go up. This, in reliance on their own wisdom and strength, they had resolved to do, and they only asked who should go first. The Lord told them, but did not by this insure their success.

25. *Destroyed—of the children of Israel—eighteen thousand;* the Israelites had themselves been guilty of various crimes, and God saw fit thus to punish them before he used them as instruments of punishing Benjamin.

the ground of the children of Israel again eighteen thousand men;[a] all these drew the sword.

26 ¶ Then all the children of Israel, and all the people, went up, and came unto the house of God,[b] and wept,[c] and sat there before the LORD, and fasted that day until even, and offered burnt-offerings and peace-offerings before the LORD.

27 And the children of Israel inquired of the LORD, (for the ark of the covenant of God *was* there in those days,[d]

28 And Phinehas,[e] the son of Eleazar, the son of Aaron, stood before it in those days,[f]) saying, Shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease? And the LORD said, Go up; for to-morrow I will deliver them into thy hand.[g]

29 And Israel set liers in wait round about Gibeah.[h]

30 And the children of Israel went up against the children of Benjamin on the third day, and put themselves in array against Gibeah, as at other times.

31 And the children of Benjamin went out against the people, *and* were drawn away from the city; and they began to smite of the people, *and* kill,* as at other times, in the highways, of which one goeth up to the house of God,† and the other to Gibeah in the field, about thirty men of Israel.

32 And the children of Benjamin said, They *are* smitten down before us, as at the first. But the children of Israel said, Let us flee, and draw them from the city unto the highways.

33 And all the men of Israel rose up out of their place, and put themselves in array at Baal-tamar: and the liers in wait of Israel came forth out of their places, *even* out of the meadows of Gibeah.

34 And there came against Gibeah ten thousand chosen men out of all Israel, and the battle was sore: but they knew not that evil *was* near them.[i]

35 And the LORD smote Benjamin before Israel: and the children of Israel destroyed of the Benjamites that day twenty and five thousand and a hundred men: all these drew the sword.

36 So the children of Benjamin saw that they were smitten: for the men of Israel gave place to the Benjamites,[j] because they trusted unto the liers in wait which they had set beside Gibeah.

37 And the liers in wait hasted, and rushed upon Gibeah; and the liers in wait drew *themselves* along,‡ and smote all the city with the edge of the sword. A. M. 2598. B. C. about 1406.

38 Now there was an appointed sign§ between the men of Israel and‖ the liers in wait, that they should make a great flame¶ with smoke rise up out of the city.

39 And when the men of Israel retired in the battle, Benjamin began to smite, *and* kill* of the men of Israel about thirty persons: for they said, Surely they are smitten down before us, as *in* the first battle.

40 But when the flame began to arise up out of the city with a pillar of smoke,[k] the Benjamites looked behind them, and behold, the flame† of the city ascended up to heaven.

41 And when the men of Israel turned again, the men of Benjamin were amazed:[l] for they saw that evil was come upon‡ them.

42 Therefore they turned *their backs* before the men of Israel unto the way of the wilderness; but the battle overtook them;[m] and them which *came* out of the cities they destroyed in the midst of them.

43 *Thus* they inclosed the Benjamites round about, *and* chased them, *and* trode them down with ease,‖ over against¶ Gibeah toward the sunrising.

44 And there fell of Benjamin eighteen thousand men; all these *were* men of valor.

45 And they turned and fled toward the wilderness unto the rock of Rimmon:[n] and they gleaned of them in the highways five thousand men; and pursued hard after them unto Gidom, and slew two thousand men of them.

46 So that all which fell that day of Benjamin were twenty and five thousand men that drew the sword; all these *were* men of valor.

47 But six hundred men turned and fled to the wilderness unto the rock Rimmon,[o] and abode in the rock Rimmon four months.

48 And the men of Israel turned again upon the children of Benjamin, and smote them with the edge of the sword, as well the men of *every* city, as the beast, and all that came to hand:* also they set on fire all the cities that they came to.†

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a Ver. 21. b ver. 18, 23. c Joel 2:12–18. d Josh. 18:1; 1 Sam. 4:3, 4. e Num. 25:7–13; Josh. 24:33. f Deut. 10:8; 18:5. g 2 Chr. 20:17. h Josh. 8:4; 2 Sam. 5:23. * Heb. *wounded.* † Or, *Beth-el.* i Josh. 8:14; Eccl. 9:12; Isa. 47:11; 1 Thess. 5:3. j Josh. 8:15, etc. ‡ Or, *made a long* sound with the trumpets; Josh. 6:5. § Or, *time.* ‖ Heb. *with.* ¶ Heb. *elevation.*

* Heb. *the wounded.* k Gen. 19:28; Joel 2:30. † Heb. *whole consumption.* l Isa. 13:8; 33:14. ‡ Heb. *touched.* m Lam. 1:3. ‖ Or, from *Menuchah.* ¶ Heb. *unto over against.* n Josh. 15:32; 1 Chr. 6:77; Zech. 14:10. o ch. 21:13. * Heb. *was found.* † Heb. *were found.*

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28. *Phinehas—stood before it in those days;* this shows that these transactions took place not long after the death of Joshua or the elders that outlived him. Chap. 17:1. *Or shall I cease?* this shows that they were now in some measure humbled, ready to commit themselves to the guidance and disposal of God, and thus were better prepared for success. *I will deliver them;* not without their use of means, but by such means.

33. *Baal-tamar;* a place near Gibeah.

45. *Rock of Rimmon;* supposed to be a place north-east of Gibeah.

47. *In the rock;* in its fastnesses.

INSTRUCTIONS.

1. The sins of others, especially when great and aggravated, may be condemned; but without divine grace men will not abhor and forsake their own.

4. Men should carefully inquire into the facts, and obtain full proof of guilt, before they undertake to punish.

8. When men, in reliance on their own wisdom and strength, determine what they will do without asking direction of God or seeking his blessing, they should not think it strange if he does not give them success. Deut. 1:40–44.

12. Men who protect criminals and screen them from punishment, become partakers of their guilt, and often of their woes.

17. The race is not always to the swift, nor the battle to the strong. Men are dependent on God, and numbers merely can never insure success.

23. Men may externally seek the Lord without forsaking their sins, and in righteous judgment he may suffer them to take a course which shall end in their ruin.

28. A disposition to be governed in all things, not by

A. M. 2598.
B. C. about 1406.

CHAPTER XXI.

1 The people bewail the desolation of Benjamin. 8 By the destruction of Jabesh-gilead they provide them four hundred wives. 16 They advise them to surprise the virgins that danced at Shiloh.

NOW the men of Israel had sworn[a] in Mizpeh,[b] saying, There shall not any of us give his daughter unto Benjamin to wife.

2 And the people came to the house of God,[c] and abode there till even before God, and lifted up their voices, and wept sore ;[d]

3 And said, O LORD God of Israel, why is this come to pass in Israel, that there should be to-day one tribe lacking in Israel?

4 And it came to pass on the morrow, that the people rose early, and built there an altar, and offered burnt-offerings and peace-offerings.[e]

5 And the children of Israel said, Who *is there* among all the tribes of Israel that came not up with the congregation unto the LORD? For they had made a great oath concerning him that came not up to the LORD to Mizpeh, saying, He shall surely be put to death.

6 And the children of Israel repented them for Benjamin their brother,[f] and said, There is one tribe cut off from Israel this day.

7 How shall we do for wives for them that remain, seeing we have sworn by the LORD, that we will not give them of our daughters to wives?

8 ¶ And they said, What one *is there* of the tribes of Israel that came not up to Mizpeh to the LORD? And behold, there came none to the camp from Jabesh-gilead to the assembly.[g]

9 For the people were numbered, and behold, *there were* none of the inhabitants of Jabesh-gilead there.

10 And the congregation sent thither twelve thousand men of the valiantest, and commanded them, saying, Go and smite the inhabitants of Jabesh-gilead with the edge of the sword, with the women and the children.[h]

11 And this *is* the thing that ye shall do, Ye shall utterly destroy every male, and every woman that hath lain by man.[*i]

12 And they found among the inhabitants of Jabesh-gilead four hundred young virgins,[†] that had known no man by lying with any male: and they brought them unto the camp to Shiloh,[j] which *is* in the land of Canaan.

13 And the whole congregation sent *some* to speak[‡] to the children of Benjamin that *were* in the rock Rimmon,[k] and to call peaceably[§] unto them.

14 And Benjamin came again at that time; and they gave them wives which they had saved alive of the women of Jabesh-gilead: and yet so they sufficed them not.

15 And the people repented them for Benjamin,[l] because that the LORD had made a breach in the tribes of Israel.[m]

16 ¶ Then the elders of the congregation said, How shall we do for wives for them that remain, seeing the women are destroyed out of Benjamin?

17 And they said, *There must be* an inheritance for them that be escaped of Benjamin, that a tribe be not destroyed out of Israel.

18 Howbeit we may not give them wives of our daughters: for the children of Israel have sworn,[n] saying, Cursed *be* he that giveth a wife to Benjamin.

19 Then they said, Behold, *there is* a feast of the LORD in Shiloh yearly,[‖] *in a place* which *is* on the north side of Bethel, on the east side[¶] of[*] the highway that goeth up from Beth-el to Shechem, and on the south of Lebonah.

20 Therefore they commanded the children of Benjamin, saying, Go and lie in wait in the vineyards;

21 And see, and behold, if the daughters of Shiloh come out to dance in dances,[o] then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin.

22 And it shall be, when their fathers or their brethren come unto us to complain, that we will say unto them, Be favorable unto them[†] for our sakes: because we reserved not to each man his wife in the war:[p] for ye did not give unto them at this time, *that* ye should be guilty.

23 And the children of Benjamin did so, and took *them* wives, according to their number, of them that danced, whom they caught: and they went and returned unto their inheritance, and repaired the cities,[q] and dwelt in them.

24 And the children of Israel departed thence at that time, every man to his tribe and to his family, and they went out from thence every man to his inheritance.

25 In those days *there was* no king in Israel:[r] every man did *that which was* right in his own eyes.[s]

a 1 Sam. 14:28, 29; Rom. 10:2. b ch. 20:1, 10. c ch. 20:18:26. d Gen. 27:38; 1 Sam. 30:4. e 2 Sam. 24:25. f ch. 11:35. g 1 Sam. 11:1; 31:11. h ver. 5; ch. 5:23; 1 Sam. 11:7. * Heb. *knoweth the lying* with *man.* i Num. 31:17. † Heb. *women virgins.* j Josh. 18:1. ‡ Heb. *and spake and called.* k ch. 20:47. § Or, *proclaim peace.* l ver. 6. m 1 Chr. 13:11; 15:13; Isa. 30:13; 58:12. n ver. 1. ‖ Heb. *from year to year.* ¶ Or, *toward the sunrising.* * Or, *on.* o ch. 11:34; Eccl. 3:4. † Or, *Gratify us in them.* p 1 Cor. 7:2. q ch. 20:48. r ch. 17:6; 18:1; 19:1. s Deut. 12:8.

our own will, but by the will of God, is a good preparation for sure, ultimate, and complete success.

29. The promise of divine aid, rightly understood, leads men not to neglect means, but diligently and perseveringly to use them.

35. However numerous or efficacious the means which men use, their success comes from God, and in the Bible is ascribed to him as really as if no means had been employed.

46. The wicked in this world are often the means of punishing themselves and one another; and this, in the future world, may continue to be the case for ever.

CHAPTER XXI.

8. *Jabesh-gilead;* a city in the half-tribe of Manasseh, on the east of Jordan.

12. *In the land of Canaan;* on the west side of Jordan.

22. *Ye did not give unto them;* by this they imply that they do not violate the oath spoken of in verses 1, 7, 18, as the women were not taken by their consent.

INSTRUCTIONS.

1. Engagements made in the heat of passion often end in bitter repentance.

5. Civil wars, and those waged among brethren, are often most cruel, and lead on from one degree of enormity to another, till multitudes of both parties are overwhelmed in common woe.

10. Men may be very scrupulous about moral obligation in some things, and most regardless of it in others.

14. Conscience unenlightened and blinded by sin, is a very unsafe guide. What it forbids men to do directly, it

THE

BOOK OF RUTH.

THIS brief book has its name from Ruth a Moabitess, and daughter-in-law to Naomi, a Hebrew woman of the tribe of Judah. From her marriage, after the death of her first husband, to Boaz, a kinsman of Naomi, sprang Obed the grandfather of David. Thus the book connects itself immediately with "the house and lineage of David;" and may be regarded as supplementary to the history of his family. At the same time it contains a charming picture of Hebrew life in the days of the Judges.

CHAPTER I.

1 Elimelech driven by famine into Moab, dieth there. 4 Mahlon and Chilion, having married wives of Moab, die also. 6 Naomi returning homeward, 8 dissuadeth her two daughters-in-law from going with her. 14 Orpah leaveth her, but Ruth with great constancy accompanieth her. 19 They two come to Beth-lehem, where they are gladly received.

NOW it came to pass in the days when the judges ruled,*[a] that there was a famine in the land. And a certain man of Beth-lehem-judah went to sojourn in the country of Moab,[b] he, and his wife, and his two sons.

2 And the name of the man *was* Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Beth-lehem-judah.[c] And they came into the country of Moab, and continued† there.

3 And Elimelech Naomi's husband died; and she was left, and her two sons.

4 And they took them wives of the women of Moab; and the name of the one *was* Orpah, and the name of the other Ruth: and they dwelt there about ten years.

5 And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.

6 ¶ Then she arose with her daughters-in-law, that she might return from the country of Moab: for she had heard in the country of Moab how that the LORD had visited his people[d] in giving them bread.[e]

7 Wherefore she went forth out of the place where she was, and her two daughters-in-law with her; and they went on the way to return unto the land of Judah. A. M. 2692. B. C. about 1312.

8 And Naomi said unto her two daughters-in-law, Go, return each to her mother's house: the LORD deal kindly with you,[f] as ye have dealt with the dead, and with me.

9 The LORD grant you that ye may find rest, each *of you* in the house of her husband. Then she kissed them; and they lifted up their voice, and wept.

10 And they said unto her, Surely we will return with thee unto thy people.

11 And Naomi said, Turn again, my daughters: why will ye go with me? *are* there yet *any more* sons in my womb, that they may be your husbands?[g]

12 Turn again, my daughters, go *your way;* for I am too old to have a husband. If I should say, I have hope, *if* I should have‡ a husband also to-night, and should also bear sons;

13 Would ye tarry§ for them till they were grown? would ye stay for them from having husbands? nay, my daughters; for it grieveth me much‖ for your sakes that the hand of the LORD is gone out against me.[h]

14 And they lifted up their voice, and wept again: and Orpah kissed her mother-in-law; but Ruth clave unto her.[i]

15 And she said, Behold, thy sister-in-law is gone back unto her people, and unto her gods:[j] return thou after thy sister-in-law.[k]

* Heb. *judged.* [a] Judg. 2:16. [b] Judg. 17:8. [c] Gen. 35:19. † Heb. *were.* [d] Gen. 50:25; Exod. 4:31; Luke 1:68. [e] Psa. 132:15; Matt. 6:31–34. [f] 2 Tim. 1:16–18. [g] Gen. 38:11; Deut. 25:5. ‡ Or, *were with.* § Heb. *hope.* ‖ Heb. *I have much bitterness.* [h] Judg. 2:15; Job 19:21; Psa. 32:4; 38:2; 39:9, 10. [i] Prov. 17:17. [j] Judg. 11:24. [k] Josh. 24:15.

often suffers them to do indirectly, and under circumstances which greatly increase their guilt.

18. Men may be so blinded by sin as to think that the giving of one wife, with her own consent and that of her parents, to one man is a crime; and that being accessory by robbery and violence to the giving, without their consent or that of their parents, two hundred wives to two hundred men, is a worthy deed. Surely, he that trusteth in his own heart is a fool. Prov. 28:26.

23. Persons may sometimes be married very improperly, and without the consent of friends; yet after their marriage has occurred, and cannot be revoked, it is usually wise for friends cheerfully to acquiesce, and strive to make the connection as useful as possible.

CHAPTER I.

1. *The land;* Palestine. *Moab;* a country south-east of Palestine.

2. *Ephrathites;* Bethlehem was called Ephratah, and its inhabitants Ephrathites.

15. *Her gods;* the idols which her countrymen worshipped.

A. M. 2692. B. C. about 1312. 16 And Ruth said, Entreat me not* to leave thee,[a] *or* to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people *shall be* my people, and thy God my God:[b]

17 Where thou diest, will I die, and there will I be buried: the LORD do so to me, and more also,[c] *if aught* but death part thee and me.[d]

18 When she saw that she was steadfastly minded† to go with her,[e] then she left speaking unto her.

19 ¶ So they two went until they came to Beth-lehem. And it came to pass, when they were come to Beth-lehem, that all the city was moved about them, and they said, *Is* this Naomi?[f]

20 And she said unto them, Call me not Naomi,‡ call me Mara:§ for the Almighty hath dealt very bitterly with me.

21 I went out full, and the LORD hath brought me home again empty:[g] why *then* call ye me Naomi, seeing the LORD hath testified against me, and the Almighty hath afflicted me?

22 So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, which returned out of the country of Moab: and they came to Beth-lehem in the beginning of barley-harvest.

CHAPTER II.

1 Ruth gleaneth in the fields of Boaz. 4 Boaz taking knowledge of her, 8 showeth her great favor. 18 That which she got, she carrieth to Naomi.

AND Naomi had a kinsman of her husband's,[h] a mighty man of wealth, of the family of Elimelech; and his name *was* Boaz.‖

2 And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean ears of corn[i] after *him* in whose sight I shall find grace. And she said unto her, Go, my daughter.

3 And she went, and came, and gleaned in the field after the reapers: and her hap was¶ to light on a part of the field *belonging* unto Boaz, who *was* of the kindred of Elimelech.

4 ¶ And behold, Boaz came from Beth-lehem, and said unto the reapers, The LORD *be* with you.[j] And they answered him, The LORD bless thee.[k]

5 Then said Boaz unto his servant that was set over the reapers, Whose damsel *is* this?

6 And the servant that was set over the reapers answered and said, It *is* the Moabitish damsel that came back with Naomi out of the country of Moab:

7 And she said, I pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath continued even from the morning until now, that she tarried a little in the house.

8 Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens:[l]

9 *Let* thine eyes *be* on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee?[m] and when thou art athirst, go unto the vessels, and drink of *that* which the young men have drawn.

10 Then she fell on her face, and bowed herself to the ground,[n] and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I *am* a stranger?

11 And Boaz answered and said unto her, It hath fully been showed me, all that thou hast done unto thy mother-in-law since the death of thy husband;[o] and *how* thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore.

12 The LORD recompense thy work,[p] and a full reward be given thee of the LORD God of Israel, under whose wings[q] thou art come to trust.[r]

13 Then she said, Let me find* favor in thy sight,[s] my lord; for that thou hast comforted me, and for that thou hast spoken friendly† unto thy

* Heb. *Be not against me.* [a] 2 Kings 2:2–6; Luke 24:28, 29. [b] ch. 2:11, 12. [c] 1 Sam. 3:17. [d] Acts 20:24. † Heb. *strengthened herself.* [e] Acts 21:14. [f] Isa. 23:7; Lam. 2:15. ‡ That is, *Pleasant.* § That is, *Bitter.* [g] Job 1:21. [h] ch. 3:2, 12. ‖ Called *Booz.* Matt. 1:5. [i] Lev. 19:9; Deut. 24:19. ¶ Heb. *happened.* [j] Psa. 129:7, 8; Luke 1:28; 2 Thess. 3:16. [k] 1 Tim. 6:2. [l] Song 1:7, 8. [m] Gen. 20:6; Prov. 6:29. [n] 1 Sam. 25:23. [o] ch. 1:14–17. [p] 1 Sam. 24:19; Prov. 11:18. [q] Psa. 17:8; 36:7; 57:1; 63:7. [r] ch. 1:16. * Or, *I find.* [s] Gen. 33:15; 1 Sam. 1:18. † Heb. *to the heart;* Gen. 34:3; Judg. 19:3.

16. *Thy God my God;* in this she expressed her determination to embrace and adhere to the Jewish religion.

20. *Naomi;* meaning pleasant. *Mara;* bitter.

22. *Beginning of barley-harvest;* in April.

INSTRUCTIONS.

1. Men are dependent on God for the comforts of this life, as well as the life to come; and without his blessing, notwithstanding all human efforts, the earth would never yield a harvest.

2. To remove, from a regard to worldly circumstances merely, out of a land of religious light and privileges to a land of darkness and idolatry, is a course full of danger, and likely to terminate in distress.

5. A state of widowhood is one of peculiar trials, which calls for, and should receive, peculiar sympathy and aid.

6. All our blessings are the gift of God; they should be sought from him, and in the reception of them his goodness should be daily acknowledged. Matt. 6:11.

9. The marriage of daughters with husbands who will give them a peaceful, pleasant, and useful home, is desired by wise and pious parents, not only for the good of their daughters, but of all who may feel their influence.

14. Pious relatives may conduct with such wisdom and kindness as, with the blessing of God, to endear themselves to those who have no religion; and this they should desire, for the purpose of doing them good.

16. Fixed and strong resolution is necessary in order truly to serve God, and those who love him will, when called to it, give up all for his sake.

20. True piety will lead men to see and acknowledge the hand of God in their mercies and in their trials; to be thankful for the one and submissive under the other, and to endeavor in both to honor him.

CHAPTER II.

1. *Kinsman;* relative.

2. *Glean ears;* pick up what was scattered and left in the field by the reapers. *Grace;* favor.

3. *A part of the field;* the cultivated fields were not then ordinarily divided by fences, but by a stone or landmark. Without her knowing whose it was, God so ordered that she went into that part which belonged to Boaz.

7. *In the house;* probably the tent pitched in the field where the reapers were at work, and under which Boaz saw her sitting; for she does not seem to have gone home to her mother in Bethlehem until evening.

8. *Hearest thou not;* hearken. *My daughter;* an expression of kindness.

10. *She fell on her face;* a common mode in those regions of expressing reverence and gratitude.

13. *Like unto one of thy handmaidens;* as a foreigner she did not venture to put herself in the same rank with them.

handmaid, though I be not like unto one of thy handmaidens.

14 And Boaz said unto her, At meal-time come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her parched *corn*, and she did eat, and was sufficed, and left.[a]

15 And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and reproach* her not.[b]

16 And let fall also *some* of the handfuls of purpose for her, and leave *them*, that she may glean *them*, and rebuke her not.

17 So she gleaned in the field until even, and beat out that she had gleaned: and it was about an ephah of barley.

18 ¶ And she took *it* up, and went into the city; and her mother-in-law saw what she had gleaned: and she brought forth, and gave to her that she had reserved after she was sufficed.

19 And her mother-in-law said unto her, Where hast thou gleaned to-day? and where wroughtest thou? blessed be he that did take knowledge of thee.[c] And she showed her mother-in-law with whom she had wrought, and said, The man's name with whom I wrought to-day *is* Boaz.

20 And Naomi said unto her daughter-in-law, Blessed *be* he of the LORD,[d] who hath not left off his kindness to the living and to the dead.[e] And Naomi said unto her, The man *is* near of kin unto us, one of our next kinsmen.†

21 And Ruth the Moabitess said, He said unto me also, Thou shalt keep fast by my young men,[f] until they have ended all my harvest.

22 And Naomi said unto Ruth her daughter-in-law, *It is* good, my daughter, that thou go out with his maidens, that they meet thee not‡ in any other field.

23 So she kept fast by the maidens of Boaz, to glean unto the end of barley-harvest and of wheat-harvest; and dwelt with her mother-in-law.[g] A. M. 2692. B. C. about 1312.

a Psa. 23:5. * Heb. *shame.* b Jas. 1:5. c Psa. 41:1. d ch. 3:10; 2 Sam. 2:5; Job 29:13. e 2 Sam. 9:1. † Or, *that hath right to redeem;* Lev. 25:25. f Song 1:7, 8. ‡ Or, *fall not upon thee.* g Prov. 13:20; 1 Cor. 15:33. h ch. 1:9; 1 Cor. 7:36; 1 Tim. 5:8. i ch. 2:8, 23. j 2 Sam. 14:2; Eccl. 9:8.

14. *Vinegar;* a kind of sour wine or sauce used in those days.

17. *An ephah;* nearly a bushel.

20. *One of our next kinsmen;* one who according to the law had a right to redeem. Lev. 25:25.

23. *Wheat-harvest;* in May.

INSTRUCTIONS.

2. True piety will lead those who have it to be industrious, and to engage in any honest, useful employment to which they may in the providence of God be called.

3. With a fatherly kindness God watches over and directs the concerns of the poorest, most obscure, and defenceless of his people, and directs them in such a manner as to promote their highest good.

4. Love to God inspires good-will to men, and promotes kind affection and true politeness in all conditions and relations of life.

8. Kindness to the destitute, especially to the stranger, the widow, the fatherless, and those who have no earthly helper, is peculiarly pleasing to God and endearing to men.

11. Affectionate regard to parents and other relatives, and sacrifices for their benefit from love to God and his cause, are always remembered by him, and often even in this life receive a great reward.

13. The humble, who esteem others better than themselves, are often exalted by God's providence above the

CHAPTER III.

1 By Naomi's instruction, 5 Ruth lieth at Boaz's feet. 8 Boaz acknowledgeth the right of a kinsman. 14 He sendeth her away with six measures of barley.

THEN Naomi her mother-in-law said unto her, My daughter, shall I not seek rest for thee,[h] that it may be well with thee?

2 And now *is* not Boaz of our kindred, with whose maidens thou wast?[i] Behold, he winnoweth barley to-night in the threshing-floor.

3 Wash thyself therefore, and anoint thee,[j] and put thy raiment upon thee, and get thee down to the floor: *but* make not thyself known unto the man, until he shall have done eating and drinking.

4 And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover§ his feet, and lay thee down; and he will tell thee what thou shalt do.

5 And she said unto her, All that thou sayest unto me I will do.

6 ¶ And she went down unto the floor, and did according to all that her mother-in-law bade her.

7 And when Boaz had eaten and drunk, and his heart was merry,[k] he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid her down.

8 ¶ And it came to pass at midnight, that the man was afraid, and turned‖ himself: and behold, a woman lay at his feet.

9 And he said, Who *art* thou? And she answered, I *am* Ruth thy handmaid: spread therefore thy skirt over thy handmaid;[l] for thou *art* a near kinsman.¶

10 And he said, Blessed *be* thou of the LORD, my daughter: *for* thou hast showed more kindness in the latter end than at the beginning,[m] inasmuch as

§ Or, *lift up the clothes that are on.* k Judg. 19:6, 9, 22; 2 Sam. 13:28; Esth. 1:10; Eccl. 8:15; 9:7; 10:19. ‖ Or, *took hold on.* l Ezek. 16:8. ¶ Or, *one that hath a right to redeem;* ch. 2:20. m ch. 1:8.

proud and self-conceited. Thus the modest Ruth became the wife of "a mighty man of wealth," and the ancestor of David and of Him who is greater than David. All this earthly favor was but the earnest and pledge of that heavenly exaltation which is reserved for the meek and lowly in spirit.

15. A generous mind will avoid reproaches and every thing calculated to wound the feelings of the poor, and will delight to aid them in their efforts, by industry and economy, to provide for themselves and those dependent upon them.

19. In answer to the prayers of the pious poor for blessings on those who supply their wants, the rich often receive treasures better and more abundant than all which they bestow.

22. When in a course which we find by experience to be safe and useful, and in which the Lord blesses us, it is ordinarily wise to persevere and not be disposed to change. This the aged and experienced feel more deeply than the inexperienced and young.

CHAPTER III.

1. *Seek rest;* by procuring a husband and a home for her.

9. *Spread—thy skirt;* this was a request to him to redeem her husband's property and marry her, according to the directions in Deut. 25:5–10.

A. M. 2692. B. C. about 1312. thou followedst not young men, whether poor or rich.

11 And now, my daughter, fear not; I will do to thee all that thou requirest: for all the city* of my people doth know that thou *art* a virtuous woman.[a]

12 And now it is true that I *am thy* near kinsman: howbeit there is a kinsman nearer than I.[b]

13 Tarry this night, and it shall be in the morning, *that* if he will perform unto thee the part of a kinsman,[c] well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, *as* the LORD liveth:[d] lie down until the morning.

14 ¶ And she lay at his feet until the morning: and she rose up before one could know another. And he said, Let it not be known that a woman came into the floor.[e]

15 Also he said, Bring the veil‡ that *thou hast* upon thee, and hold it. And when she held it, he measured six *measures* of barley, and laid *it* on her: and he went into the city.

16 And when she came to her mother-in-law, she said, Who *art* thou, my daughter? And she told her all that the man had done to her.

17 And she said, These six *measures* of barley gave he me; for he said to me, Go not empty unto thy mother-in-law.

18 Then said she, Sit still, my daughter, until thou know how the matter will fall: [f] for the man will not be in rest, until he have finished the thing this day.

CHAPTER IV.

1 Boaz calleth into judgment the next kinsman. 6 He refuseth the redemption according to the manner in Israel. 9 Boaz buyeth the inheritance. 11 He marrieth Ruth. 13 She beareth Obed the grandfather of David. 18 The generation of Pharez.

THEN went Boaz up to the gate, and sat him down there: and behold, the kinsman of whom Boaz spake came by;[g] unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down.

2 And he took ten men of the elders of the city,[h] and said, Sit ye down here. And they sat down.

3 And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which *was* our brother Elimelech's:

4 And I thought to advertise thee,‡ saying, Buy *it* before the inhabitants,[i] and before the elders of my people.[j] If thou wilt redeem *it*, redeem *it:* but if thou wilt not redeem *it*, *then* tell me, that I may know: for *there is* none to redeem *it* besides thee; and I *am* after thee. And he said, I will redeem *it*.

5 Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy *it* also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance.[k]

6 And the kinsman said, I cannot redeem *it* for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem *it*.

7 Now this *was the manner* in former time in Israel concerning redeeming and concerning changing,[l] for to confirm all things; a man plucked off his shoe, and gave *it* to his neighbor: and this *was* a testimony in Israel.

8 Therefore the kinsman said unto Boaz, Buy *it* for thee. So he drew off his shoe.

9 ¶ And Boaz said unto the elders, and *unto* all the people, Ye *are* witnesses this day, that I have bought all that *was* Elimelech's, and all that *was* Chilion's and Mahlon's, of the hand of Naomi.

10 Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye *are* witnesses this day.

11 And all the people that *were* in the gate, and the elders, said, *We are* witnesses. The LORD make the woman that is come into thy house like Rachel and like Leah,[m] which two did build the house of

* Heb. *gate.* [a] Prov. 12:4; 31:10. [b] ch. 4:1. [c] ch. 4:5; Deut. 25:5; Matt. 22:24, 25. [d] Jer. 4:2. [e] Rom. 14:16; 1 Cor. 10:32. ‡ Or. *sheet*, or *apron.* [f] Psa. 37:3, 5. [g] ch. 3:12. [h] 1 Kings 21:8. ‡ Heb. *I said I will reveal* in *thine ear.* [i] Jer. 32:8, 25. [j] Gen. 23:18. [k] ch. 3:13. [l] Deut. 25:7–9. [m] Psa. 127:3; 128:3.

13. *Perform—the part of a kinsman;* redeem the property and marry her.

14. *Let it not be known;* lest false reports should be raised.

15. *Veil;* Ruth was in full dress, ver. 3, of which a veil of large size constituted a part.

INSTRUCTIONS.

1. Wise and pious parents will desire that their children should, if the Lord open the way for it, be well settled in married life, as most conducive to their usefulness and comfort, and that of those around them.

5. The directions of parents should be followed by children, even when they have arrived to mature years, so far as they accord with the revealed will of God. Prov. 1:8; 23:22.

11. A readiness promptly to comply with the known will of God, and to promote the highest good of men, especially of the poor and needy, is peculiarly pleasing in his sight, and prepares us for the reception of his choicest blessings.

14. Many things may be proper in one country or generation which would not be proper in another; and while our great object should be in all things to do right, we should also, as far as consistent, avoid all appearance of doing wrong, all occasions of misapprehension, and of having our good evil spoken of. Rom. 14:16; 1 Thess. 5:22.

CHAPTER IV.

1. *The gate;* to which men resorted to transact business.

2. *He took ten men;* to witness the transactions. Ver. 9–11.

5. *To raise up the name of the dead;* he must marry Ruth, as well as redeem or buy the land.

6. *Cannot redeem it;* that is, upon the condition just added by Boaz, which would impose upon him the burden of maintaining Ruth and Naomi, in addition to his own family.

7. *A testimony;* that the man who gave the shoe transferred his right to the one who received it.

10. *Raise up the name of the dead;* the eldest son would inherit the estate, and thus the name and inheritance of the family would be preserved.

11. *Build the house;* had a numerous posterity. *Ephratah—Bethlehem;* different names of the place in which they lived.

Israel:[a] and do thou worthily* in Ephratah,[b] and be famous† in Beth-lehem:

12 And let thy house be like the house of Pharez, whom Tamar bare unto Judah,[c] of the seed which the LORD shall give thee of this young woman.

13 ¶ So Boaz took Ruth, and she was his wife: and when he went in unto her, the LORD gave her conception, and she bare a son.[d]

14 And the women said unto Naomi, Blessed *be* the LORD,[e] which hath not left thee‡ this day without a kinsman,§ that his name may be famous in Israel.

15 And he shall be unto thee a restorer of *thy* life, and a nourisher of‖ thine old age:¶ for thy daughter-in-law, which loveth thee, which is better to thee than seven sons,[f] hath borne him.

16 And Naomi took the child, and laid it in her bosom, and became nurse unto it. A. M. 2692. B. C. about 1312.

17 And the women her neighbors gave it a name,[g] saying, There is a son born to Naomi; and they called his name Obed: he *is* the father of Jesse, the father of David.

18 ¶ Now these *are* the generations of Pharez: Pharez begat Hezron,[h]

19 And Hezron begat Ram, and Ram begat Amminadab,

20 And Amminadab begat Nahshon,[i] and Nahshon begat Salmon,*

21 And Salmon begat Boaz, and Boaz begat Obed,

22 And Obed begat Jesse, and Jesse begat David.[j]

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a Gen. chs. 29, 30. * Or, *get thee riches*, or *power*. b Mic. 5:2. † Heb. *proclaim* thy *name*. c Gen. 38:29. d Gen. 20:17, 18; 33:5. e Rom. 12:15. ‡ Heb. *caused to cease unto*. § Or, *redeemer*. ‖ Heb. *to nourish*; Gen. 45:11; Psa. 55:22. ¶ Heb *thy gray hairs*. f 1 Sam. 1:8 g Luke 1:58. h Matt. 1:3, etc. i Num. 1:7. * Or, *Salmah*. j 1 Chr. 2:15.

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12. *Pharez;* from whom Boaz and the Bethlehemites descended.

14. *A kinsman;* one who should perpetuate the name and inheritance of her family.

17. *Obed;* meaning a servant, or one who would be serviceable. From him descended David and Christ.

INSTRUCTIONS.

1. Punctuality in the transaction of business, and a habit of having every thing done at the right time and in the right way, are highly conducive to prosperity, usefulness, and enjoyment.

2. In the sale and conveyance of property, great care should be taken that the case be fairly stated and correctly understood by all concerned, that it be duly witnessed, and so conducted in all respects as to cut off all occasion of future misunderstanding and contention.

6. It is not wise for a man to purchase more property than he can pay for. Nor, if he has one wife, is it right for him to take another. If he does, he violates the original law of marriage, and will find the way of transgressors to be hard.

11. Marriage is an ordinance of God, which should be entered into in his fear, be solemnized before witnesses, and its duties so discharged that it may be a blessing to all concerned.

14. The birth of a child is a just cause of rejoicing, and all interested should unite in supplication to God that it may live, be sanctified, and made a blessing to itself and its friends, to the church of God and the world.

17. Those who honor God he will honor, and make them blessings to all generations, even to the end of time and onward to eternity. Blessed supremely, for ever blessed, are all who trust in and obey him.

THE

FIRST BOOK OF SAMUEL,

OTHERWISE CALLED,

THE FIRST BOOK OF THE KINGS.

THE TWO BOOKS OF SAMUEL originally constituted one whole, the division having been made by the Greek translators as a matter of mere convenience, so as to close the first book with the death of Saul, and begin the second with the accession of David to the throne. To the original work the name of Samuel was given, because it opens with the history of his birth and labors; and this name has been generally retained for both parts since its division. The Greek Septuagint, however, designates the books from their contents, "*The first and second of Kings.*" They are a continuation of the history of God's covenant people from the close of Eli's administration as judge to that of David's reign. Thus they embrace a most interesting period, that of the change of the government to a kingly form, and the successive inauguration of the first two monarchs of Israel by God's immediate appointment. This change was so conducted as to manifest in the clearest light God's absolute sovereignty over Israel. First He gave the throne to Saul; but when he refused to yield obedience to God's commands, he was set aside, and David appointed in his stead. Nor was it till David's obedience had been fully tested, that God confirmed the throne to his family.

The author of these books is not known. We read, 1 Chron. 29:29, 30, "Now the acts of David the king, first and last, behold, they are written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer, with all his reign and his might, and the times that went over him, and over Israel, and over all the kingdoms of the countries." Whoever was the author, it is reasonable to suppose that he drew largely from the books here mentioned; and since we find both Gad and Nathan active at the close of David's reign, the work may have been completed by one of these two inspired men.

That these books were composed after the death of David is manifest from the fact that they record the years of his reign, 2 Sam. 5:4, 5; and also his last words, 2 Sam. 23:1. But it is remarkable that they do not record his death, a circumstance that may perhaps be explained upon the supposition that they were composed very soon after that event, when it was sufficient to assume it as universally known, without expressly mentioning it. The graphic style of the narratives contained in these books, and the minuteness of their details, show that they were written by contemporaries and eye-witnesses.

A. M. 2833.
B. C. about 1171.

CHAPTER I.

1 Elkanah a Levite, having two wives, worshippeth yearly at Shiloh. 4 He cherisheth Hannah, though barren, and provoked by Peninnah. 9 Hannah in grief prayeth for a child. 12 Eli first rebuking her, afterwards blesseth her. 19 Hannah having borne Samuel, stayeth at home till he be weaned. 24 She presenteth him, according to her vow, to the Lord.

NOW there was a certain man of Ramathaim-zophim,[a] of mount Ephraim, and his name *was* Elkanah,[b] the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph,[c] an Ephrathite:

2 And he had two wives; the name of the one *was* Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

[a] 1 Sam. 1:19; 7:17; 25:1.

[b] 1 Chr. 6:27, 34. [c] 1 Chr. 6:35.

CHAPTER I.

1. *Of Ramathaim-zophim;* not the Ramah of Benjamin situated near Gibeah, a few miles north of Jerusalem. Judg. 19:13; Isa. 10:29; Hos. 5:8. It is probably the same as the Ramah where Samuel lived and was buried. 1 Sam. 1:19; 7:17; 25:1. Its position is uncertain. Some suppose it to have been the place now called Soba, a short distance west of Jerusalem. *Mount Ephraim;* this was probably a mountainous ridge that had its rise in Ephraim, and was continued south through Benjamin under the same name; for Ramathaim-zophim seems to have been south of the tribe of Ephraim. *An Ephrathite;* Samuel was of Levitical descent, and belonged to the family

3 And this man went up out of his city yearly* to worship and to sacrifice unto the LORD of hosts in Shiloh.[a] And the two sons of Eli, Hophni and Phinehas, the priests of the LORD, *were* there.

4 ¶ And when the time was that Elkanah offered,[b] he gave to Peninnah his wife, and to all her sons and her daughters, portions:

5 But unto Hannah he gave a worthy† portion; for he loved Hannah: but the LORD had shut up her womb.[c]

6 And her adversary also provoked‡ her sore,[d] for to make her fret, because the LORD had shut up her womb.

7 And *as* he did so year by year, when she went up§ to the house of the LORD, so she provoked her; therefore she wept, and did not eat.

8 Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? *am* not I better to thee than ten sons?[e]

9 ¶ So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest sat upon a seat by a post of the temple of the LORD.

10 And she *was* in bitterness of‖ soul, and prayed unto the LORD, and wept sore.

11 And she vowed a vow,[f] and said, O LORD of hosts, if thou wilt indeed look on the affliction of thy handmaid,[g] and remember me,[h] and not forget thy handmaid, but wilt give unto thy handmaid a man-child;¶ then I will give him unto the LORD all the days of his life, and there shall no razor come upon his head.[i]

12 And it came to pass, as she continued praying* before the LORD, that Eli marked her mouth.

13 Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken.

14 And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee.

15 And Hannah answered and said, No, my lord, I *am* a woman of a sorrowful spirit:† I have drunk neither wine nor strong drink, but have poured out my soul before the LORD.[j] A. M. 2833. B. C. about 1171.

16 Count not thy handmaid for a daughter of Belial: for out of the abundance of my complaint‡ and grief have I spoken hitherto.

17 Then Eli answered and said, Go in peace: and the God of Israel grant *thee* thy petition that thou hast asked of him.[k]

18 And she said, Let thy handmaid find grace in thy sight. So the woman went her way, and did eat,[l] and her countenance was no more *sad.*

19 ¶ And they arose up in the morning early, and worshipped before the LORD, and returned, and came to their house to Ramah: and Elkanah knew Hannah his wife; and the LORD remembered her.[m]

20 Wherefore it came to pass, when the time was come about§ after Hannah had conceived, that she bare a son, and called his name Samuel,‖ *saying,* Because I have asked him of the LORD.

21 And the man Elkanah, and all his house, went up to offer unto the LORD the yearly sacrifice, and his vow.

22 But Hannah went not up; for she said unto her husband, *I will not go up* until the child be weaned, and *then* I will bring him, that he may appear before the LORD,[n] and there abide for ever.

23 And Elkanah her husband said unto her, Do what seemeth thee good;[o] tarry until thou have weaned him; only the LORD establish his word.[p] So the woman abode, and gave her son suck until she weaned him.

24 ¶ And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the LORD in Shiloh: and the child *was* young.

* Heb. *from year to year.* [a] Exod. 23:14; Luke 2:41. [b] Deut. 12:5–7. † Or, *double.* [c] Gen. 30:2. ‡ Heb. *angered.* [d] Job 24:21. § Or, *from the time that she went;* Heb. *from her going up.* [e] Ruth 4:15. ‖ Heb. *bitter of.* [f] Judg. 11:30. [g] 2 Sam. 16:12. [h] Gen. 30:22. ¶ Heb. *seed of men.* [i] Num. 6:5. * Heb. *multiplied to pray.* † Heb. *hard of spirit.* [j] Psa. 62:8. ‡ Heb. *meditation.* [k] Psa. 20:3, 5. [l] Eccl. 9:7. [m] ver. 11. § Heb. *in revolution of days.* ‖ That is, *Asked of God.* [n] Luke 2:22. [n] Num. 30:7. [p] 2 Sam. 7:25.

of the Kohathites. See the genealogy, 1 Chron. 6:33–35, where the name Shemuel is, in the original, the same as that here called Samuel; Eliel is equivalent to Elihu, and Toah is only another form of Tohu. His father Elkanah is called an Ephrathite either because he resided in mount Ephraim, just as the Ephraimites themselves are sometimes called Ephrathites, Judg. 12:5; 1 Kings 11:26; or, as some think, from his having lived in Bethlehem Ephratah.

3. *The Lord of hosts;* this is the first mention in the Bible of Jehovah under this title. See verse 11. It means, God of armies, or of the multitudes of heaven, and of the universe. *In Shiloh;* where the tabernacle then was. It lay in the tribe of Ephraim, among the hills a little east of the road leading northward from Jerusalem to Shechem. *Eli;* he was then high-priest.

4. *Portions;* of the offering on which they were to feast. Lev. 7:15.

5. *A worthy portion;* larger and better.

6. *Her adversary;* supposed to be Peninnah. Ver. 7.

9. *The temple;* the tabernacle; the temple was not then built.

11. *Give him unto the Lord;* to be employed *all his life* in the special service of Jehovah. *No razor come upon his head;* he should be a Nazarite. Num. 6:2–5.

16. *Daughter of Belial;* an abandoned wicked woman. *Spoken;* prayed to the Lord.

18. *Grace;* favor. *No more sad;* she cheerfully committed her case to the Lord, and expected that he would answer her prayers.

20. *Samuel;* meaning, asked of God. It appears from 1 Chron. 6:22–37, that he was a descendant of Korah. Thus out of the family of one whom God so sorely punished with sudden death, he yet in his great mercy raised up in after-times the prophet Samuel and the sweet singer Heman. The descendants of the ungodly, warned by the fate, and turning from the sins of their fathers, may through the grace of God become signally holy, honored, and useful.

24. *One ephah;* about thirty quarts.

INSTRUCTIONS.

2. When a man so far departs from the original law of marriage as to have two wives, he may expect to have peculiar trials.

6. Designed and needless provocations increase the wickedness of the giver and the unhappiness of the receiver.

8. A just sense of our unworthiness as sinners, and of the numerous mercies which God bestows upon us, would cure us of discontent.

10. The best way to obtain relief from trouble is to go to God in humble, affectionate, believing prayer, spread

A. M. 2833. B. C. about 1171. 25 And they slew a bullock, and brought the child to Eli.

26 And she said, O my lord, *as* thy soul liveth, my lord, I *am* the woman that stood by thee here, praying unto the LORD.

27 For this child I prayed;[a] and the LORD hath given me my petition which I asked of him:[b]

28 Therefore also I have lent him to the LORD;* as long as he liveth he shall be lent† to the LORD. And he worshipped the LORD there.

CHAPTER II.

1 Hannah's song in thankfulness. 12 The sin of Eli's sons. 18 Samuel's ministry. 20 By Eli's blessing Hannah is more fruitful. 22 Eli reproveth his sons. 27 A prophecy against Eli's house.

AND Hannah prayed, and said, My heart rejoiceth in the LORD,[c] my horn is exalted in the LORD;[d] my mouth is enlarged over mine enemies; because I rejoice in thy salvation.[e]

2 *There is* none holy as the LORD:[f] for *there is* none besides thee: neither *is there* any rock like our God.[g]

3 Talk no more so exceeding proudly; let *not* arrogancy‡ come out of your mouth:[h] for the LORD *is* a God of knowledge,[i] and by him actions are weighed.

4 The bows of the mighty men *are* broken,[j] and they that stumbled are girded with strength.

5 *They that were* full have hired out themselves for bread; and *they that were* hungry ceased: so that the barren hath borne seven;[k] and she that hath many children is waxed feeble.

6 The LORD killeth, and maketh alive:[l] he bringeth down to the grave, and bringeth up.

7 The LORD maketh poor, and maketh rich:[m] he bringeth low, and lifteth up.[n]

8 He raiseth up the poor out of the dust, *and* lifteth up the beggar from the dunghill, to set *them* among princes,[o] and to make them inherit the throne of glory: for the pillars of the earth *are* the LORD'S, and he hath set the world upon them.[p]

9 He will keep the feet of his saints,[q] and the wicked shall be silent in darkness; for by strength shall no man prevail.[r]

10 The adversaries of the LORD shall be broken to pieces;[s] out of heaven shall he thunder upon them:[t] the LORD shall judge the ends of the earth;[u] and he shall give strength unto his king, and exalt the horn of his anointed.[v]

11 And Elkanah went to Ramah to his house. And the child did minister unto the LORD before Eli the priest.

12 ¶ Now the sons of Eli *were* sons of Belial; they knew not the LORD.[w]

13 And the priest's custom with the people *was, that,* when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a flesh-hook of three teeth in his hand;

14 And he struck *it* into the pan, or kettle, or caldron, or pot; all that the flesh-hook brought up the priest took for himself. So they did in Shiloh unto all the Israelites that came thither.

15 Also before they burnt the fat,[x] the priest's servant came, and said to the man that sacrificed, Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw.

16 And *if* any man said unto him, Let them not fail to burn the fat presently,§ and *then* take *as much* as thy soul desireth; then he would answer him, *Nay;* but thou shalt give *it me* now: and if not, I will take *it* by force.

17 Wherefore the sin of the young men was very great before the LORD:[y] for men abhorred the offering of the LORD.[z]

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a Phil. 4:6. b Psa. 145:18, 19. * Or, *returned him, whom I have obtained by petition. to the* LORD. † Or, *he whom I have obtained by petition, shall be returned.* c Luke 1:46, etc. d Psa. 112:8, 9. e Psa. 13:5. f Exod. 15:11. g Deut. 32:31. ‡ Heb. *hard.* h Psa. 94:4. i Jer. 17:10. j Psa. 37:15:17. k Psa. 113:9. l Deut. 32:39. m Job 1:21. n Psa. 75:7. o Psa. 113:7, 8; Dan. 4:17. p Psa. 102:25. q Psa. 121:3. r Eccl. 9:11. s Exod. 15:6; Psa. 2:9. t Psa. 18:13, 14. u Psa. 96:13. v Psa. 89:24. w Jer. 22:16; Rom. 1:24, 28. x Lev. 3:3–5, 16. § Heb. *as on the day.* y Gen. 13:13. z Mal. 2:8.

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out before him our wants, and beseech him for Christ's sake to bestow the blessings we need.

17. Fidelity in giving reproof, meekness in receiving it, and readiness to correct mistakes, and also to receive correction, are traits of character in the worshippers of Jehovah which prepare them for the mutual reception of his blessings.

18. Prayer often brings sweet peace to the soul, before the particular blessings prayed for are received.

20. Blessings obtained of God in answer to prayer should be promptly and gratefully acknowledged, and measures be taken to keep his goodness in perpetual remembrance. Psa. 116:1, 2.

23. A wise woman will, if consistent, nurse and train her own children. Even if it keep her for a time from public worship, and occasion many privations and cares, yet, in the health, character, and conduct of her well-trained children, she may expect, with the blessing of God, whose wise and good arrangement she has in this respect followed, a gracious and abundant reward.

28. No blessings are more dear, and none give greater comfort, than those which are gratefully received from, and heartily devoted to the Lord.

CHAPTER II.

1. *My horn is exalted;* the horn was an emblem of power: the Lord would cause her to triumph over all her foes.

2. *None besides thee;* no other living and true God. *Rock;* support, refuge, source of good.

3. *Actions are weighed;* God perfectly understands their nature, character, and deserts.

4. *The mighty;* who trust in their own strength. *They that stumbled;* the feeble who trust in God.

5. *Ceased;* ceased to be hungry, from the abundance that God gave them. *Borne seven;* had many children.

8. *The pillars of the earth are the Lord's;* he made and sustains it, and he overrules and disposes of all its concerns.

9. *Keep the feet of his saints;* preserve them. *By strength;* of any created arm.

10. *His king—his anointed;* this is the first time the word Messiah, or the Anointed, is mentioned in the Bible. It is applied to David and to Christ.

11. *Ramah;* the same as Ramathaim-zophim. Chap. 1:1. *Minister unto the Lord;* perform such services about the sanctuary as were suited to his age.

12. *Sons of Eli;* Hophni and Phinehas. Ver. 34. *Sons of Belial;* exceedingly wicked. *Knew not the Lord;* not in such a manner as to love and serve him.

13. *Seething;* boiling.

14. *The priest took;* this was robbing the offerer.

15. *Sodden;* boiled.

16. *I will take it;* this was an additional robbery.

17. *Men abhorred the offering of the Lord;* on account of the wickedness of the priests.

18 ¶ But Samuel ministered before the LORD, *being* a child, girded with a linen ephod.[a]

19 Moreover his mother made him a little coat, and brought *it* to him from year to year, when she came up with her husband to offer the yearly sacrifice.[b]

20 ¶ And Eli blessed Elkanah and his wife, and said, The LORD give thee seed of this woman for the loan which is lent* to the LORD. And they went unto their own home.

21 And the LORD visited Hannah,[c] so that she conceived, and bare three sons and two daughters. And the child Samuel grew before the LORD.

22 ¶ Now Eli was very old, and heard all that his sons did unto all Israel; and how they lay with the women that assembled† *at* the door of the tabernacle of the congregation.

23 And he said unto them, Why do ye such things? for I hear of your evil dealings‡ by all this people.

24 Nay, my sons; for *it is* no good report that I hear: ye make the LORD'S people to transgress,§

25 If one man sin against another, the judge shall judge him; but if a man sin against the LORD,[d] who shall entreat for him?[e] Notwithstanding, they hearkened not unto the voice of their father, because the LORD would slay them.[f]

26 And the child Samuel grew on, and was in favor both with the LORD, and also with men.[g]

27 ¶ And there came a man of God unto Eli, and said unto him, Thus saith the LORD, Did I plainly appear unto the house of thy father,[h] when they were in Egypt in Pharaoh's house?

28 And did I choose him out of all the tribes of Israel *to be* my priest to offer upon mine altar, to burn incense, to wear an ephod before me?[i] and did I give unto the house of thy father all the offerings made by fire of the children of Israel?[j] A. M. 2839. B. C. about 1165.

29 Wherefore kick ye at my sacrifice and at mine offering,[k] which I have commanded *in my* habitation; and honorest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people?

30 Wherefore the LORD God of Israel saith, I said indeed *that* thy house, and the house of thy father, should walk before me for ever:[l] but now the LORD saith, Be it far from me;[m] for them that honor me I will honor,[n] and they that despise me shall be lightly esteemed.[o]

31 Behold, the days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thy house.[p]

32 And thou shalt see an enemy *in my* habitation, in all *the wealth* which *God* shall give Israel:[l] and there shall not be an old man in thy house for ever.

33 And the man of thine, *whom* I shall not cut off from mine altar, *shall be* to consume thine eyes, and to grieve thy heart: and all the increase of thy house shall die in the flower of their age.¶

34 And this *shall be* a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas; in one day they shall die both of them.[q]

35 And I will raise me up a faithful priest, *that* shall do according to *that* which *is* in my heart and in my mind:[r] and I will build him a sure house; and he shall walk before mine anointed for ever.

36 And it shall come to pass, *that* every one that is left in thy house shall come *and* crouch to him for a piece of silver and a morsel of bread, and shall say, Put* me, I pray thee, into one of the priests' offices,† that I may eat a piece of bread.

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a Exod. 28:4. b ch. 1:3. * Or, *petition which she asked.* c Gen. 21:1. † Heb. *assembled by troops;* Exod. 38:8. ‡ Or, *evil words of you.* § Or, *cry out.* d Num. 15:30; Psa. 51:4, 16. e 1 Tim. 2:5; Heb. 7:25. f Josh. 11:20. g Prov. 3:4; Luke 2:52. h Exod. 4:14, 27. i Exod. 28:1, 4. j Lev. 7:7, 8, 34; Num. 5:9, 10; 18:8–19. k Deut. 32:15. l Exod. 29:9. m Jer. 18:9, 10.

n Psa. 91:14; Prov. 3:9, 10. o Mal. 2:8, 9. p 1 Kings 2:27, 35. l Or, *the affliction of the tabernacle, for all the wealth which God would have given Israel.* ¶ Heb. *men.* q ch. 4:11. r Ezek. 44:15, 16. * Heb. *Join.* † Or, *somewhat about the priesthood.*

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18. *A linen ephod;* a garment like that which was worn by the priests.

20. *The loan;* chap. 1:28.

24. *Ye make the Lord's people to transgress;* by tempting them to sin.

25. *The judge shall judge him;* if it were an offence of a man against his fellow-man, he might be punished according to the law; or by offering the appointed sacrifice, he might through faith in Christ be forgiven. But this was a sin not only against men, but against God; it profaned the sacrifice which typified the sacrifice of Christ, and there remained no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation. Such was probably the meaning of Eli, but he did not convey it with clearness and power to the minds of his profligate sons. Nor did he, as he should have done, act it out, by not only reproving them, but expelling them from their office and visiting them with condign punishment, as a warning to all of the guilt and danger of such wickedness. He was a judge as well as a father, and should have been a terror to those evil-doers. But he regarded his sons in this matter more than he did the honor of God. *Because;* on account of their sins.

26. *In favor—with the Lord;* God may have given him renewing grace in his infant years, in answer to the prayers of his mother.

27. *Appear unto the house of thy father;* Eli descended from Aaron. Exod. 4:14, 27; 28:1–4; Lev. 7:7–35.

29. *Kick;* dishonor, by profaning them or suffering them to be profaned.

30. *Walk before me;* Exod. 28:43; 29:9; Num. 25:10–13. *For ever;* to the end of the Jewish dispensation. *Lightly esteemed;* rejected and punished.

31. *Cut off thine arm;* cause his power and authority to cease.

32. *An enemy in my habitation;* or, according to the marginal reading, the affliction of the tabernacle, on account of the ark being taken by the Philistines, and other calamities.

34. *A sign;* an evidence that all which he had foretold would be accomplished. Chap. 4:11.

35. *A faithful priest;* Zadok, a descendant not of Eli, but of Eleazar. 1 Kings 2:27, 35; 1 Chron. 29:22. *Build him a sure house;* continue his posterity in the priesthood. *Mine anointed;* the kings of David's line who would be anointed by him to their office, and from whom Christ would come. *For ever;* as long as the kings of Israel should continue.

36. *In thy house;* of Eli's descendants. *Shall say;* on account of their great poverty and degradation.

INSTRUCTIONS.

1. Whenever we receive new mercies, let who will be the instrument, we should feel that they come from God, and give him the praise.

3. A conviction of the constant, all-pervading presence of

A. M. 2863.
B. C. about 1141.

CHAPTER III.

1 How the word of the Lord was first revealed to Samuel. 11 God telleth Samuel the destruction of Eli's house. 15 Samuel, though loath, telleth Eli the vision. 19 Samuel groweth in credit.

AND the child Samuel ministered unto the LORD before Eli. And the word of the LORD was precious in those days;[a] *there was* no open vision.

2 And it came to pass at that time, when Eli *was* laid down in his place, and his eyes began to wax dim, *that* he could not see;

3 And ere the lamp of God went out in the temple of the LORD,[b] where the ark of God *was*, and Samuel was laid down *to sleep;*

4 That the LORD called Samuel: and he answered, Here *am* I.

5 And he ran unto Eli, and said, Here *am* I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down.

6 And the LORD called yet again, Samuel: and Samuel arose and went to Eli, and said, Here *am* I; for thou didst call me. And he answered, I called not, my son; lie down again.

7 Now Samuel did not yet know the LORD, neither was the word of the LORD yet revealed unto him.*

8 And the LORD called Samuel again the third time. And he arose and went to Eli, and said, Here *am* I; for thou didst call me. And Eli perceived that the LORD had called the child.

9 Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, LORD; for thy servant heareth. So Samuel went and lay down in his place.

10 And the LORD came, and stood, and called as at other times, Samuel, Samuel.[c] Then Samuel answered, Speak; for thy servant heareth.

11 ¶ And the LORD said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle.[d]

12 In that day I will perform against Eli all *things* which I have spoken concerning his house:[e] when I begin, I will also make an end.†

13 For I have told‡ him that I will judge his house for ever for the iniquity which he knoweth;[f] because his sons made themselves vile,§[g] and he restrained them not.‖

14 And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever.[h]

15 ¶ And Samuel lay until the morning, and opened the doors of the house of the LORD. And Samuel feared to show Eli the vision.

16 Then Eli called Samuel, and said, Samuel, my son: and he answered, Here *am* I.

17 And he said, What *is* the thing that *the LORD* hath said unto thee? I pray thee hide *it* not from me:[i] God do so to thee, and more also,¶ if thou hide *any* thing* from me of all the things that he said unto thee.

18 And Samuel told him every whit,† and hid nothing from him. And he said, It *is* the LORD:[j] let him do what seemeth him good.

19 ¶ And Samuel grew, and the LORD was with him, and did let none of his words fall to the ground.[k]

20 And all Israel from Dan even to Beersheba knew that Samuel *was* established‡ *to be* a prophet of the LORD.

21 And the LORD appeared again in Shiloh: for the LORD revealed himself to Samuel in Shiloh by the word of the LORD.

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[a] Psa. 74:9. [b] Exod. 27:20; 21. * Or. *Thus* did *Samuel before he knew the* LORD, *and before the word of the* LORD *was revealed unto him.* [c] ver. 4, 5, 6, 8. [d] 2 Kings 21:12; Jer. 19:3. [e] ch. 2:29, etc. † Heb. *beginning and ending.* ‡ Or, *And I will tell.* [f] Ezek. 7:3. § Or, *accursed.* [g] ch. 2:12, 23, etc. ‖ Heb. *frowned not upon them.* [h] Num. 15:30; Psa. 51:16; Isa. 22:14; Heb 10:4-10. [i] Ruth 1:17. ¶ Heb. *so add.* * Or, *word.* † Heb. *all the things*, or *words.* [j] Job 1:21; Psa. 39:9; Isa. 39:8. [k] ch. 9:6. ‡ Or, *faithful.*

God tends to keep us from sin, excite us to duty, and make us humble, grateful, and better fitted for every good work.

6. Changes in the condition of individuals, families, and nations, though brought about by human instrumentality, are ordered by the Lord, and his agency in them should always be acknowledged.

9. However great the opposition of the wicked, the righteous shall finally overcome, and the temporary successes of the wicked will end in their final and everlasting defeat.

11. God is greatly pleased when little children devote themselves to his service; and the smallest child who loves him has more true spiritual knowledge than the greatest and most learned man who neglects his service.

12. Men may be called priests, or ministers of religion, may conduct the forms of public worship, and have the best opportunities of knowing God, and yet hate him and be guilty of the most enormous wickedness.

17. A covetous, self-indulgent, and licentious ministry is one of the greatest curses to the souls of men. It leads multitudes to despise the ordinances of religion and sink into the darkness and pollution of infidelity.

20. A freewill-offering to the Lord, even of that which is his, he receives with delight, and bestows upon the offerer an abundant reward.

22. When those who have the right and the power to put licentious men out of the ministry, neglect to do it, they become partakers in their sins, and will share their woes.

26. Parents who receive their children as the gift of God, and train them up in the way they should go, may hope that, through the renewing and sanctifying influences of the Holy Spirit, they will early devote themselves to the service of Christ, and continue in it to the end of life. Prov. 22:6; Eph. 6:4.

27. Great favors shown to any one lay him under great obligations to be faithful in the discharge of his appropriate duties, and will aggravate his guilt if he neglect them.

29. It is a great sin for parents to regard their children more than they do God, and the continued indulgence of this sin will bring upon them fearful punishment.

31. The sins of parents may deeply affect not only their children, but their distant posterity, even to the end of time and onward to eternity.

34. When God makes declarations with regard to the future, he furnishes such evidence of the certainty of their accomplishment as ought to produce universal conviction.

35. The providence of God is a commentary on his word, and the more we see of the operations of the one, the more we shall see of the truth of the other.

CHAPTER III.

1. *Precious;* rare, uncommon. *No open vision;* literally, "vision was not spread abroad," that is, revelations from God were not common.

7. *Did not yet know the Lord;* did not know him in the way of receiving revelations from him.

14. *Not be purged;* not so done away as to prevent the threatened punishment.

17. *Do so to thee;* punish thee.

19. *Let none of his words fall;* let none of his predictions fail of their accomplishment.

20. *From Dan even to Beer-sheba;* from one end of the land to the other.

CHAPTER IV.

1 The Israelites are overcome by the Philistines at Eben-ezer. 3 They fetch the ark to the terror of the Philistines. 10 They are smitten again, the ark taken, and Hophni and Phinehas are slain. 12 Eli at the news, falling backward, breaketh his neck. 19 Phinehas' wife, discouraged in her travail with Ichabod, dieth.

AND the word of Samuel came* to all Israel. Now Israel went out against the Philistines to battle, and pitched beside Eben-ezer: and the Philistines pitched in Aphek.

2 And the Philistines put themselves in array against Israel: and when they joined battle,† Israel was smitten before the Philistines: and they slew of the army‡ in the field about four thousand men.

3 ¶ And when the people were come into the camp, the elders of Israel said, Wherefore hath the LORD smitten us to-day before the Philistines? Let us fetch§ the ark of the covenant of the LORD out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies.

4 So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the LORD of hosts, which dwelleth *between* the cherubim:[a] and the two sons of Eli, Hophni and Phinehas, *were* there with the ark of the covenant of God.

5 And when the ark of the covenant of the LORD came into the camp, all Israel shouted with a great shout, so that the earth rang again.

6 And when the Philistines heard the noise of the shout, they said, What *meaneth* the noise of this great shout in the camp of the Hebrews? And they understood that the ark of the LORD was come into the camp. A. M. 2863. B. C. about 1141.

7 And the Philistines were afraid; for they said, God is come into the camp. And they said, Woe unto us! for there hath not been such a thing heretofore.‖

8 Woe unto us! who shall deliver us out of the hand of these mighty Gods? these *are* the Gods that smote the Egyptians with all the plagues in the wilderness.

9 Be strong, and quit yourselves like men,[b] O ye Philistines, that ye be not servants unto the Hebrews, as they have been to you:[c] quit yourselves like men,¶ and fight.

10 ¶ And the Philistines fought, and Israel was smitten,[d] and they fled every man into his tent: and there was a very great slaughter; for there fell of Israel thirty thousand footmen.

11 And the ark of God was taken;[e] and the two sons of Eli, Hophni and Phinehas, were slain.*

12 ¶ And there ran a man of Benjamin out of the army, and came to Shiloh the same day with his clothes rent, and with earth upon his head.[f]

13 And when he came, lo, Eli sat upon a seat by the way-side watching: for his heart trembled for the ark of God.[g] And when the man came into the city, and told *it*, all the city cried out.

14 And when Eli heard the noise of the crying, he said, What *meaneth* the noise of this tumult? And the man came in hastily, and told Eli.

15 Now Eli was ninety and eight years old; and his eyes were dim,† that he could not see.

* Or, *came to pass;* Heb. *was.* † Heb. *the battle was spread.* ‡ Heb. *the array.* § Heb. *take unto us.* ‖ Heb. *yesterday, or the third day.* ¶ Heb. *be men.* [a] Exod. 25:18, 22; 2 Sam. 6:2; Psa. 80:1. [b] 1 Cor. 16:13. [c] Judg. 13:1. [d] Psa. 78:60–64. [e] ch. 2:34. * Heb. *died.* [f] Josh. 7:6; 2 Sam. 15:32; Job 2:12. [g] Psa. 26:8. † Heb. *stood.*

INSTRUCTIONS.

1. Those who are blessed with a fulness of divine instruction and with all the means of grace, but very faintly realize the sad condition of such as are without them, wandering in darkness and the shadow of death.

2. Eyesight is a great blessing, which should be carefully preserved and wisely employed; that in case of its loss, the mind, in rich stores of knowledge, may have materials for useful and happy contemplation.

5. Cheerful readiness in children to comply with the wishes of parents and teachers, is an indication of great excellence of character, and of eminent usefulness in future life.

7. God by his Spirit, in his word and his providence, sometimes repeatedly speaks to men before they are aware of it, especially if they are young and have not been accustomed to distinguish his voice from that of others.

10. When men, and even children, manifest a readiness to be instructed by God, he will communicate to them a knowledge of his will; and though it may be trying, yet in doing it they will be accepted of him and receive a great reward.

13. Parents, to please God and escape his indignation, must not only pray with and for their children, and counsel and advise them, but must also govern them; and if they are disposed to be openly vicious, must inflict such punishment as will effectually restrain them. Nor must fear or favor hinder them from exercising the authority and power which God has given them for this purpose.

17. Parents should encourage their children freely and fully to communicate with them on all things in which they are interested, especially on the subject of religion and whatever pertains to the performance of duty.

18. When the will of God is made known, true piety in vigorous exercise will lead the soul to acquiesce in it, feeling that what God says must be true, and what he does must be right and good.

19. When men follow the directions of God so far as they know them, he will communicate to them an increasing knowledge of his will, and by experience they will acquire the habit of readily understanding and promptly obeying it.

CHAPTER IV.

1. *The word of Samuel;* that which God revealed to him. *Eben-ezer—Aphek;* Mizpeh, where Samuel judged Israel, is supposed to have been the modern Neby Samwîl, (Prophet Samuel,) a few miles north-north-west from Jerusalem. Eben-ezer, here named by way of anticipation, was in its vicinity. Chap. 7:12. There were several places that bore the name of Aphek. That named here can hardly have been the Aphek near Jezreel, where the Philistines encamped before the overthrow of Saul, chap. 29:1, as that is far distant from Eben-ezer. It seems rather to have been situated in the tribe of Judah, perhaps south-west of Eben-ezer on the road to Ashdod. Chap. 5:1.

3. *Let us fetch the ark;* the emblem of the divine presence. They hoped to receive from the emblem what could only come from God; as many now hope, from the image or figure of the cross, to receive what can come only from Him who bled upon it.

4. *Between the cherubim;* the Shekinah, or visible glory of God, was manifested over the mercy-seat between the cherubim, and that was regarded as his special dwelling-place.

8. *Gods;* God. Though this word in the original is in the plural number, yet when applied to Jehovah, it should be, as it usually is, translated in the singular.

9. *Quit yourselves;* do your duty.

12. *His clothes rent;* in token of great mourning.

A. M. 2863. B. C. about 1141. 16 And the man said unto Eli, I *am* he that came out of the army, and I fled to-day out of the army. And he said, What is there done,* my son?

17 And the messenger answered and said, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken.[a]

18 And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy. And he had judged Israel forty years.†

19 ¶ And his daughter-in-law, Phinehas' wife, was with child, *near* to be delivered:‡ and when she heard the tidings that the ark of God was taken, and that her father-in-law and her husband were dead, she bowed herself and travailed; for her pains came§ upon her.

20 And about the time of her death the women that stood by her said unto her, Fear not;[b] for thou hast borne a son. But she answered not, neither did she regard *it*.‖

21 And she named the child Ichabod,¶ saying, The glory is departed from Israel: because the ark of God was taken, and because of her father-in-law and her husband.

22 And she said, The glory is departed from Israel:[c] for the ark of God is taken.

CHAPTER V.

1 The Philistines having brought the ark into Ashdod, set it in the house of Dagon. 3 Dagon is smitten down and cut in pieces, and they of Ashdod smitten with emerods. 8 So God dealeth with them of Gath, when it was brought thither: 10 and so with them of Ekron, when it was brought thither.

AND the Philistines took the ark of God, and brought it from Eben-ezer unto Ashdod.[d]

2 When the Philistines took the ark of God, they brought it into the house of Dagon,[e] and set it by Dagon.

3 ¶ And when they of Ashdod arose early on the morrow, behold, Dagon *was* fallen upon his face to the earth before the ark of the LORD. And they took Dagon, and set him in his place again.[f]

4 And when they arose early on the morrow morning, behold, Dagon *was* fallen upon his face to the ground before the ark of the LORD; and the head of Dagon and both the palms of his hands *were* cut off upon the threshold;[g] only *the stump of* Dagon* was left to him.

5 Therefore neither the priests of Dagon, nor any that come into Dagon's house, tread on the threshold of Dagon in Ashdod unto this day.

6 But the hand of the LORD was heavy upon them of Ashdod,[h] and he destroyed them, and smote them with emerods,[i] *even* Ashdod and the coasts thereof.

7 And when the men of Ashdod saw that *it was* so, they said, The ark of the God of Israel shall not abide with us: for his hand is sore upon us, and upon Dagon our god.

8 They sent therefore and gathered all the lords of the Philistines unto them, and said, What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried about unto Gath. And they carried the ark of the God of Israel about *thither*.

9 And it was *so*, that, after they had carried it about, the hand of the LORD was against the city with a very great destruction:[j] and he smote the men of the city, both small and great, and they had emerods in their secret parts.

10 ¶ Therefore they sent the ark of God to Ekron.[k] And it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to us, to slay us and our† people.

11 So they sent and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to his own place, that it slay us not, and our‡ people:

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* Heb. *the thing.* [a] ch. 2:32. † He seems to have been a judge to do justice only, and that in South-west Israel. ‡ Or, *cry out.* § Heb. *were turned.* [b] Gen. 35:17. ‖ Heb. *set not her heart.* ¶ That is, *Where* is *the glory?* or, There is *no glory.* [c] Psa. 78:61; 106:20; Jer. 2:11; Hos. 9:12. [d] ch. 7:12.

[e] Judg. 16:23; 1 Chr. 10:10. [f] Isa. 19:1; 46:1, 2, 7. [g] Jer. 50:2; Ezek. 6:4, 6; Mic. 1:7. * Or. *fishy part.* [h] ver. 7, 11; Exod. 9:3; Psa. 32:4; Acts 13:11. [i] Deut. 28:27; Psa. 78:66. [j] ch. 7:13; 12:15; Deut. 2:15. [k] 2 Kings 1:2. † Heb. *me, to slay me and my.* ‡ Heb. *me not, and my.*

18. *He fell;* Eli.

21. *Ichabod;* no glory.

INSTRUCTIONS.

1. The declarations of God in his word are often shown to be true by his providence, and those who had disbelieved them are thus made to see their truth.

3. Men often expect from the mere forms of religion what can come only from its power: from senseless wood or stone they expect what can come only from the one living and true God.

5. Ignorant and false zeal in immoral and wicked teachers is apt to be noisy and vain-glorious, to be fond of show, and to abound in appeals to the senses and passions of men.

7. All men who are in any measure enlightened have a conviction of a power which is above them, and which, on account of their sins, they have reason to fear.

10. Under wicked religious teachers the people also become exceedingly wicked, and thus ripen for divine judgments; and when ripe, others who are wicked are often suffered to bring those judgments upon them.

13. The place where God dwells is precious to good men, and they fear the loss of his presence more than that of any worldly good.

18. The dishonor of God, and his frown upon the people, are more distressing to good men than the death even of their nearest earthly friends.

21. The chief glory of a nation is the presence and favor of God, for the loss of which no earthly good can be an adequate compensation.

CHAPTER V.

1. *Ashdod;* one of the cities of the Philistines.

2. *Dagon;* from dag, signifying a fish. It was the name of an idol, the upper part of which was in the form of a man, and the lower part in that of a fish.

4. *Only the stump;* in the original, the dagon, that is, the fishy part of the idol.

5. *Tread on the threshold;* from superstitious reverence towards it, as being the place where Dagon's body has lain.

8. *Lords;* rulers. *Gath;* another city of the Philistines.

9. *Emerods;* hemorrhoids, or a species of the piles.

10. *Ekron;* the northernmost city of the Philistines.

11. *Very heavy;* God smote them with sore judgments.

INSTRUCTIONS.

1. As a punishment to his people, God often suffers the wicked for a time to triumph over them, and to take from them many precious blessings.

for there was a deadly destruction throughout all the city; the hand of God was very heavy there.[a]

12 And the men that died not were smitten with the emerods: and the cry of the city went up to heaven.[b]

CHAPTER VI.

1 After seven months the Philistines take counsel how to send back the ark. 10 They bring it on a new cart with an offering unto Beth-shemesh. 19 The people are smitten for looking into the ark. 21 They send to them of Kirjath-jearim to fetch it.

AND the ark of the LORD was in the country of the Philistines seven months.

2 And the Philistines called for the priests and the diviners,[c] saying, What shall we do to the ark of the LORD? tell us wherewith we shall send it to his place.[d]

3 And they said, If ye send away the ark of the God of Israel, send it not empty;[e] but in any wise return him a trespass-offering:[f] then ye shall be healed, and it shall be known to you why his hand is not removed from you.[g]

4 Then said they, What *shall be* the trespass-offering which we shall return to him? They answered, Five golden emerods, and five golden mice, *according to* the number of the lords of the Philistines:[h] for one plague *was* on you* all, and on your lords.[i]

5 Wherefore ye shall make images of your emerods, and images of your mice that mar the land; and ye shall give glory unto the God of Israel:[j] peradventure he will lighten his hand from off you, and from off your gods, and from off your land.[k]

6 Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts?[l] when he had wrought wonderfully† among them, did they not let the people‡ go, and they departed?[m]

7 Now therefore make a new cart,[n] and take two milch kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them:

8 And take the ark of the LORD, and lay it upon the cart; and put the jewels of gold,[o] which ye return him *for* a trespass-offering, in a coffer by the side thereof; and send it away, that it may go.

9 And see, if it goeth up by the way of his own coast to Beth-shemesh,[p] *then* he[§] hath done us this great evil:[q] but if not, then we shall know that *it is* not his hand *that* smote us;[r] it *was* a chance *that* happened to us. A. M. 2864. B. C. about 1140.

10 ¶ And the men did so; and took two milch kine, and tied them to the cart, and shut up their calves at home:

11 And they laid the ark of the LORD upon the cart, and the coffer with the mice of gold and the images of their emerods.

12 And the kine took the straight way to the way of Beth-shemesh, *and* went along the highway, lowing as they went, and turned not aside *to* the right hand or *to* the left; and the lords of the Philistines went after them unto the border of Beth-shemesh.

13 And *they of* Beth-shemesh *were* reaping their wheat-harvest in the valley: and they lifted up their eyes, and saw the ark, and rejoiced to see *it*.

14 And the cart came into the field of Joshua, a Beth-shemite, and stood there, where *there was* a great stone: and they clave the wood of the cart, and offered the kine a burnt-offering unto the LORD.[s]

15 And the Levites took down the ark of the LORD, and the coffer that *was* with it, wherein the jewels of gold *were*, and put *them* on the great stone: and the men of Beth-shemesh offered burnt-offerings and sacrificed sacrifices the same day unto the LORD.

16 And when the five lords of the Philistines had seen *it*,[t] they returned to Ekron the same day.[u]

17 And these *are* the golden emerods which the Philistines returned *for* a trespass-offering unto the LORD; for Ashdod one,[v] for Gaza one,[w] for Ashkelon one,[x] for Gath one,[y] for Ekron one;

18 And the golden mice, *according to* the number of all the cities of the Philistines *belonging* to the five lords, *both* of fenced cities, and of country villages, even unto the great *stone of* Abel,‖ whereon they set down the ark of the LORD: *which stone remaineth* unto this day in the field of Joshua, the Beth-shemite.

19 ¶ And he smote the men of Beth-shemesh, because they had looked into the ark of the LORD,[z]

[a] Ver. 6, 9. [b] ch. 9:16; Jer. 14:2. [c] Gen. 41:8; Exod. 7:11; Isa. 47:13; Dan. 2:2; 5:7; Matt. 2:4. [d] Mic. 6:6–9. [e] Deut. 16:16. [f] Lev. 5:15, 16. [g] Job 10:2; 34:31, 32. [h] ver. 17, 18; Josh. 13:3; Judg. 3:3. * Heb. *them.* [i] Rom. 2:11. [j] Josh. 7:19; Mal. 2:2. [k] ch. 5:6, 11. [l] Exod. 7:14; 8:15; 14:17, 23. † Or, *reproachfully.* ‡ Heb. *them.* [m] Exod. 12:31. [n] 2 Sam. 6:3. [o] ver. 4, 5. [p] Josh. 15:10. § Or, *it,* [q] Amos 3:6. [r] ver. 3; Isa. 26:11. [s] Judg. 6:26; 2 Sam. 24:22, 25. [t] ver. 4. [u] ch. 5:10. [v] 2 Chr. 26:6; Jer. 25:20; Zech. 9:5, 6. [w] Judg. 16:1, 21; Amos 1:6, 7. [x] 2 Sam. 1:20. [y] 2 Sam. 21:22; Amos 6:2. ‖ Or, *great stone.* [z] Exod. 19:21; Num. 4:15, 20; 1 Chr. 13:9, 10.

4. All the efforts of the wicked to perpetuate their triumphs, and ultimately to prevail over the people of God, will be unavailing.

7. God will finally convince all that they cannot continue to oppose him and prosper, and that those things which they have idolized, and from which they expected help, have proved their ruin.

10. All expedients of men to save themselves from the wrath of God, without returning in penitence and faith to him, are vain.

12. Diseases are God's servants; they go and come at his bidding, and all things in heaven, earth, and hell, are subject to his control.

CHAPTER VI.

2. *Priests—diviners;* their religious guides.

5. *Mice;* these, it is supposed, destroyed their crops.

7. *No yoke—bring their calves home;* they judged that if, in such circumstances, the kine proceeded straight on the road to the Israelitish city Beth-shemesh, it would be a proof that they were immediately guided by Jehovah himself, and that his presence had been the cause of their calamities.

8. *Coffer;* a small chest or box for money and precious treasures.

9. *Beth-shemesh;* a city of priests in the tribe of Judah and on the border of the Philistines.

13. *Their wheat-harvest;* in May.

18. *Both of fenced cities, and of country villages;* the meaning of these words seems to be, that while the five golden mice answered in number to the five chief cities of the Philistines, a contribution was levied for them upon all the towns, whether fenced cities or open villages. *Unto the great stone of Abel;* which marked the boundary of Philistia, on the road taken by the kine. It is the same stone mentioned in ver. 15. *Abel* means *mourning,* the stone receiving this name from the circumstance recorded in ver. 19.

19. *Because they had looked into the ark;* by divine appoint-

A. M. 2864. B. C. about 1140. even he smote of the people fifty thousand and threescore and ten men: and the people lamented, because the LORD had smitten *many* of the people with a great slaughter.

20 And the men of Beth-shemesh said, Who is able to stand before this holy LORD God?[a] and to whom shall he go up from us?[b]

21 ¶ And they sent messengers to the inhabitants of Kirjath-jearim,[c] saying, The Philistines have brought again the ark of the LORD; come ye down, *and* fetch it up to you.

CHAPTER VII.

1 They of Kirjath-jearim bring the ark into the house of Abinadab, and sanctify Eleazar his son to keep it. 2 After twenty years 3 the Israelites, by Samuel's means, solemnly repent at Mizpeh. 7 While Samuel prayeth and sacrificeth, the Lord discomfiteth the Philistines by thunder at Eben-ezer. 13 The Philistines are subdued. 15 Samuel peaceably and religiously judgeth Israel.

AND the men of Kirjath-jearim came, and fetched up the ark of the LORD,[d] and brought it into the house of Abinadab in the hill,[e] and sanctified Eleazar his son to keep the ark of the LORD.[f]

2 And it came to pass, while the ark abode in Kirjath-jearim, that the time was long; for it was twenty years: and all the house of Israel lamented after the LORD.[g]

3 ¶ And Samuel spake unto all the house of Israel, saying, If ye do return unto the LORD with all your hearts,[h] *then* put away the strange gods and Ashtaroth from among you,[i] and prepare your hearts unto the LORD,[j] and serve him only:[k] and he will deliver you out of the hand of the Philistines.[l]

4 Then the children of Israel did put away Baalim and Ashtaroth,[m] and served the LORD only.

5 And Samuel said, Gather all Israel to Mizpeh, and I will pray for you unto the LORD.

6 And they gathered together to Mizpeh, and drew water, and poured *it* out before the LORD,[n] and fasted on that day, and said there, We have sinned against the LORD.[o] And Samuel judged the children of Israel in Mizpeh.

7 And when the Philistines heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel. And when the children of Israel heard *it*, they were afraid of the Philistines.

8 And the children of Israel said to Samuel, Cease not to cry unto the LORD our God for us,*[p] that he will save us out of the hand of the Philistines.

9 ¶ And Samuel took a sucking lamb, and offered *it for* a burnt-offering wholly unto the LORD: and Samuel cried unto the LORD for Israel; and the LORD heard† him.[q]

10 And as Samuel was offering up the burnt-offering, the Philistines drew near to battle against Israel: but the LORD thundered with a great thunder on that day upon the Philistines, and discomfited them;[r] and they were smitten before Israel.

11 And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until *they came* under Beth-car.

12 Then Samuel took a stone,[s] and set *it* between Mizpeh and Shen, and called the name of it Eben-ezer,‡ saying, Hitherto hath the LORD helped us.

13 ¶ So the Philistines were subdued, and they came no more into the coast of Israel: and the hand of the LORD was against the Philistines all the days of Samuel.

14 And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even unto Gath; and the coasts thereof did Israel deliver out of the hands of the Philistines. And there was peace between Israel and the Amorites.

15 And Samuel judged Israel all the days of his life.

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a 2 Sam. 6:7, 9; Psa. 76:7; Mal. 3:2. b Luke 5:8; 8:37. c Josh. 18:14; Judg. 18:12; 1 Chr. 13:5, 6. d ch. 6:21; Psa. 132:6. e 2 Sam. 6:3, 4. f Isa. 52:11. g Zech. 12:10, 11. h Deut. 30:2, 10; 1 Kings 8:48; Joel 2:13. i Gen. 35:2; Josh. 24:14, 23. j 2 Chr. 30:19; Job 11:13, 14; John 4:24. k Deut. 13:4. l Isa. 55:7; Hos. 6:1. m Judg. 2:11. n Job 16:20; Jer 9:1. o Judg. 10:10; Psa. 106:6; Jer. 3:13, 14. * Heb. *Be not silent from us from crying.* p Isa. 37:4. † Or, *answered.* q Psa. 99:6; Jas. 5:16. r Psa. 18:14. s Gen. 28:18, 19. ‡ That is, *The stone of help.*

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ment the ark was kept in the Holy of Holies, concealed from the eyes of all but the high-priest on the great day of atonement. In the journeyings of the Israelites in the wilderness, it was carefully covered from view. Num. 4:5, 6. None but the high-priest and his sons might see it, or any of the holy things the sanctuary contained. The act of the men of Beth-shemesh therefore was one of profane curiosity, contrary to the divine command, and to that reverence which God required for the holy things of the tabernacle. *Fifty thousand and threescore and ten;* literally, threescore and ten men, fifty a thousand; supposed by some to mean fifty out of a thousand, or seventy out of fourteen hundred inhabitants. *A great slaughter;* for such a place.

21. *Kirjath-jearim;* north-east of Beth-shemesh, and on the border between Judah and Benjamin.

INSTRUCTIONS.

1 So long as men continue in wickedness, it is vain to expect permanent deliverance from trouble.

4. Sinners who are ignorant of, or who reject the way of acceptance which God has provided through Jesus Christ, devise various methods of their own, and are often willing to make great sacrifices and be at much expense to appease his wrath and purchase his favor.

9. Men had rather feel that their sufferings come by chance, than see in them the hand of God, and feel that they are manifestations of his displeasure against their sins.

12. God has perfect control over the animal as well as the rational creation, can use the instincts of nature or counteract them as he pleases, and will eventually convince all that nothing comes by chance throughout his dominion.

18. An unhallowed desire to see what God has hidden, to pry into what he has not revealed, and do what he forbids, is a sin, the indulgence of which has involved multitudes in ruin.

CHAPTER VII.

2. *It was twenty years;* after the ark was brought to Kirjath-jearim, before the Israelites humbled themselves and turned to the Lord as related in the following verses.

4. *Baalim and Ashtaroth;* images of Baal and Astarte.

6. *Poured it out before the Lord;* by this symbolical act, in connection with fasting and prayer, they seem to have denoted the entire prostration of their souls before God in humble penitence.

12. *Eben-ezer;* meaning, the stone of help, or the help-stone.

16 And he went from year to year in circuit* to Beth-el, and Gilgal, and Mizpeh, and judged Israel in all those places.

17 And his return *was* to Ramah;[a] for there *was* his house; and there he judged Israel; and there he built an altar unto the LORD.

CHAPTER VIII.

1 By occasion of the ill government of Samuel's sons, the Israelites ask a king. 6 Samuel praying in grief, is comforted by God: 10 he telleth the manner of a king. 19 God willeth Samuel to yield unto the importunity of the people.

AND it came to pass, when Samuel was old, that he made his sons judges over Israel.

2 Now the name of his first-born was Joel;† and the name of his second, Abiah: *they were* judges in Beer-sheba.

3 And his sons walked not in his ways, but turned aside after lucre,[b] and took bribes,[c] and perverted judgment.

4 Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah,

5 And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations.[d]

6 ¶ But the thing displeased‡ Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the LORD.

7 And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me,[e] that I should not reign over them.

8 According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee.

9 Now therefore hearken unto§ their voice: howbeit yet protest solemnly unto them, and show‖ them the manner of the king that shall reign over them.[f]

10 ¶ And Samuel told all the words of the LORD unto the people that asked of him a king. A. M. 2909. B. C. about 1095.

11 And he said, This will be the manner of the king that shall reign over you: He will take your sons, and appoint *them* for himself, for his chariots, and *to be* his horsemen; and *some* shall run before his chariots.

12 And he will appoint him captains over thousands, and captains over fifties; and *will set them* to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots.

13 And he will take your daughters *to be* confectionaries, and *to be* cooks, and *to be* bakers.

14 And he will take your fields, and your vineyards, and your olive-yards,[g] *even* the best *of them*, and give *them* to his servants.

15 And he will take the tenth of your seed, and of your vineyards, and give to his officers,¶ and to his servants.

16 And he will take your men-servants, and your maid-servants, and your goodliest young men, and your asses, and put *them* to his work.

17 He will take the tenth of your sheep: and ye shall be his servants.

18 And ye shall cry out in that day because of your king which ye shall have chosen you; and the LORD will not hear you in that day.[i]

19 ¶ Nevertheless the people refused to obey the voice of Samuel;[j] and they said, Nay; but we will have a king over us;

20 That we also may be like all the nations;[k] and that our king may judge us, and go out before us, and fight our battles.

21 And Samuel heard all the words of the people, and he rehearsed them in the ears of the LORD.

22 And the LORD said to Samuel, Hearken unto their voice, and make them a king.[l] And Samuel said unto the men of Israel, Go ye every man unto his city.

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* Heb. *and he circuited.* [a] ch. 8:4. † *Vashni;* 1 Chr. 6:28. [b] Exod. 18:21; 1 Tim. 3:3. [c] Prov. 29:4. [d] Deut. 17:14; Hos. 13:10. ‡ Heb. *was evil in the eyes of.* [e] Exod. 16:8; Matt. 10:40. § Or, *obey.* ‖ Or, *notwithstanding when thou hast solemnly protested against them, then thou shalt show.* [f] ch. 10:25; 14:52. [g] 1 Kings 21:7; Ezek. 46:18. ¶ Heb. *eunuchs,* Gen. 37:36. [i] Prov. 1:25–28; Isa. 1:15; Mic. 3:4. [j] Jer. 44:16. [k] ver. 5. [l] ver. 7; Hos. 13:11.

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16. *Bethel* was north, and *Mizpeh* (in the original *Mizpah*) north-west from Jerusalem.

17. *Ramah;* in Benjamin, generally supposed to be the same as Ramathaim-zophim.

INSTRUCTIONS.

1. The ordinances of God will benefit all who rightly observe them, but none who continue to neglect them.

3. By the right use of means which God has provided, men are bound to prepare their hearts for his service.

5. Penitent confession of sin, and humble prayer for divine mercy, are essential to forgiveness, and are a sure preparation for the reception of divine favors.

8. All who have right views of God and of themselves, will place a high value on the prayers of his people, and will earnestly desire them. Esth. 4:16; Job 42:8, 9; Jas. 5:16.

10. Humble, believing, earnest, persevering prayer has great influence with God, and is instrumental of unspeakable good to men.

15. Rulers who are men of prayer, and who transact their civil duties in the fear and love of God, are great blessings to the people.

CHAPTER VIII.

3. *Lucre;* gain. *Bribes;* gifts to induce one wrongly to favor those who offer them.

6. *Displeased Samuel;* appeared to him to be wrong. *Samuel prayed;* to be rightly directed with regard to the matter in question.

7. *Hearken unto the voice of the people—they have not rejected thee, but—me;* for the accomplishment of his own wise and holy purposes, God saw good to grant their request; but it proceeded from a spirit of unbelief and worldly confidence. In looking to an earthly king, after the manner of their heathen neighbors, instead of Jehovah, for deliverance, they rejected him as their king, and brought upon themselves many great evils, from which simple faith in God and obedience to his words would have saved them.

9. *Hearken;* give them a king, if, after showing how he will treat them, they continue to insist upon it. Ver. 19–22. *The manner of the king;* how he would treat them. Ver. 11.

11. *Run before;* as attendants and waiters. 2 Sam. 15:1.

12. *To ear;* to plough. Gen. 45:7.

13. *Confectionaries;* persons who prepared perfumes and spices.

19. *The voice of Samuel;* in dissuading them from having a king. *Nay;* we will not hearken to thee.

INSTRUCTIONS.

3. When men appoint their own rulers, if they do not have such, and such only, as are wise and good, it is their

A. M. 2909.
B. C. about 1095.

CHAPTER IX.

1 Saul despairing to find his father's asses, 6 by the counsel of his servant, 11 and direction of young maidens, 15 according to God's revelation, 18 cometh to Samuel. 19 Samuel entertaineth Saul at the feast. 25 Samuel, after secret communication, bringeth Saul on his way.

NOW there was a man of Benjamin, whose name *was* Kish,[a] the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjamite,* a mighty man of power.†

2 And he had a son, whose name *was* Saul, a choice young man, and a goodly: and *there was* not among the children of Israel a goodlier person than he: from his shoulders and upward *he was* higher than any of the people.[b]

3 And the asses of Kish Saul's father were lost. And Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek the asses.

4 And he passed through mount Ephraim, and passed through the land of Shalisha,[c] but they found *them* not: then they passed through the land of Shalim, and *there they were* not: and he passed through the land of the Benjamites, but they found *them* not.

5 *And* when they were come to the land of Zuph, Saul said to his servant that *was* with him, Come, and let us return; lest my father leave *caring* for the asses, and take thought for us.

6 And he said unto him, Behold now, *there is* in this city a man of God,[d] and *he is* an honorable man; all that he saith cometh surely to pass:[e] now let us go thither; peradventure he can show us our way that we should go.

7 Then said Saul to his servant, But behold, *if* we go, what shall we bring the man?[f] for the bread is spent in‡ our vessels, and *there is* not a present to bring to the man of God: what have we?§

8 And the servant answered Saul again, and said, Behold, I have here at hand‖ the fourth part of a shekel of silver: *that* will I give to the man of God, to tell us our way.

9 (Beforetime in Israel, when a man went to inquire of God, thus he spake, Come, and let us go to the seer: for *he that is* now *called* a Prophet was beforetime called a Seer.[g])

10 Then said Saul to his servant, Well said;¶ come, let us go. So they went unto the city where the man of God *was*.

11 ¶ *And* as they went up the hill to the city,* they found young maidens going out to draw water,[h] and said unto them, Is the seer here?

12 And they answered them, and said, He is: behold, *he is* before you: make haste now, for he came to-day to the city; for *there is* a sacrifice† of the people to-day[i] in the high place:[j]

13 As soon as ye be come into the city, ye shall straightway find him, before he go up to the high place to eat: for the people will not eat until he come, because he doth bless the sacrifice;[k] *and* afterwards they eat that be bidden. Now therefore get you up; for about this time‡ ye shall find him.

14 And they went up into the city: *and* when they were come into the city, behold, Samuel came out against them, for to go up to the high place.

15 ¶ Now the LORD had told Samuel in his ear§ a day before Saul came,[l] saying,

16 To-morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him *to be* captain over my people Israel,[m] that he may save my people out of the hand of the Philistines: for I have looked upon my people, because their cry is come unto me.[n]

17 And when Samuel saw Saul, the LORD said unto him, Behold the man whom I spake to thee of! this same shall reign over‖ my people.[o]

18 Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house *is*.

[a] Ch. 14:51. * Or, *the son of a man of Jemini*. † Or, *substance*. [b] ch. 10:23. [c] 2 Kings 4:42. [d] Deut. 33:1; 1 Kings 13:1. [e] ch. 3:19. [f] Gen. 43:11; Judg. 6:18; 1 Kings 14:3; 2 Kings 8:8. ‡ Heb. *gone out of*. § Heb. is *with us*. ‖ Heb. *there is found in my hand*. [g] 2 Sam. 24:11; 2 Kings 17:13; 2 Chr. 16:7, 10; Isa. 30:10; Amos 7:12. ¶ Heb. *Thy word* is *good*.

* Heb. *in the ascent of the city*. [h] Gen. 24:11. † Or, *feast*. [i] ch. 16:2; Gen. 31:54. [j] 1 Kings 3:2. [k] Mark 6:41; Luke 24:30. ‡ Heb. *to-day*. § Heb. *revealed the ear of Samuel;* ch. 20:2. [l] Amos 3:7; Acts 27:23. [m] ch. 10:1. [n] Exod. 2:23–25; Psa. 106:44. ‖ Heb. *restrain in*. [o] Acts 13:21.

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own fault; but when the government is hereditary, and descends from parents to children, whether good or bad, wise or foolish, it is often unjust and cruel, for wise and good parents may be followed by foolish and wicked children.

5. When men in trouble follow their own judgment merely, as to the way of getting out of it, they often take a course which tends only to increase it; and if they will not be dissuaded from such a course, God in righteous judgment sometimes suffers them to pursue it, and thus dreadfully to punish themselves. Jer. 2:19.

5. When in new and difficult circumstances men go to God for direction, choosing rather to be governed by his will than their own, he will guide them, and in the proper use of their own faculties will lead them to right decisions.

9. God delights to communicate to men all needed information, so that if they will follow his directions, they may be saved from suffering the fruits of their folly.

18. When men with their eyes open go on in wickedness, regarding their feelings more than the testimony of Jehovah, and thus bring themselves into trouble, God leaves them to endure it till they are convinced of their sin and turn to him, or sink into utter ruin.

19. When men by word or deed say to God, Not thy will, but mine be done, let them prepare for trouble. If in that way they should succeed and be finally blessed, it would show that their will was wiser and better than his, as Satan tempts them to believe. Hence God, in vindication of his own character, disappoints them.

20. Men who are enchanted with the trappings of royalty, and carried away by a thirst for military glory, are not safe guides for themselves nor their fellow-men.

CHAPTER IX.

2. *A choice young man;* these words relate chiefly to his personal appearance.

4. *Mount Ephraim;* see note to chap. 1:1.

6. *In this city;* it has been commonly assumed that this was Ramah, the home of Samuel. But Saul, on his return home, passed by Rachel's sepulchre, which was south of Jerusalem near Beth-lehem. This circumstance has led some to suppose that the city where Saul and his servant found Samuel was not Ramah, but some place near Beth-lehem, whither he had gone in the discharge of his public duties.

7. *A present;* such as it was then, and in the East is now, customary to offer.

8. *A shekel;* about fifty cents.

12. *Before you;* in the city to which they were going. *The high place;* the eminence on which they offered sacrifices.

13. *They eat;* that portion of the offering which was allowed them in the Levitical law.

19 And Samuel answered Saul, and said, I *am* the seer: go up before me unto the high place; for ye shall eat with me to-day, and to-morrow I will let thee go, and will tell thee all that *is* in thy heart.[a]

20 And as for thine asses that were lost three days ago,[*b] set not thy mind on them; for they are found. And on whom *is* all the desire of Israel?[c] *Is it* not on thee, and on all thy father's house?

21 And Saul answered and said, *Am* not I a Benjamite, of the smallest of the tribes of Israel?[d] and my family the least of all the families of the tribe of Benjamin?[e] wherefore then speakest thou so to me?[†]

22 And Samuel took Saul and his servant, and brought them into the parlor, and made them sit in the chiefest place among them that were bidden, which *were* about thirty persons.

23 And Samuel said unto the cook, Bring the portion which I gave thee, of which I said unto thee, Set it by thee.

24 And the cook took up the shoulder,[f] and *that* which *was* upon it, and set *it* before Saul. And *Samuel* said, Behold that which is left![‡] set *it* before thee, *and* eat: for unto this time hath it been kept for thee since I said, I have invited the people. So Saul did eat with Samuel that day.

25 ¶ And when they were come down from the high place into the city,[g] *Samuel* communed with Saul upon the top of the house.[h]

26 And they arose early: and it came to pass about the spring of the day, that Samuel called Saul to the top of the house, saying, Up, that I may send thee away. And Saul arose, and they went out both of them, he and Samuel, abroad.

27 *And* as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us, (and he passed on,) but stand thou still a while,[§] that I may show thee the word of God.

a John 4:29. * Heb. *to-day three days.* b ver. 3. c ch. 12:13. d Judg. 20:46–48; Psa. 68:27. e Judg. 6:15. † Heb. *according to this word.* f Lev. 7:32, 33; Ezek. 24:4. ‡ Heb. *reserved.* g ver. 13. h Acts 10:9. § Heb. *to-day.*

24. *Left;* rather, as in the margin, reserved, in anticipation of Saul's coming.

25. *The top of the house;* a retired place, to which they often went for conversation, and where also they frequently slept.

INSTRUCTIONS.

2. A sound mind and a well-formed, healthy, and vigorous body are rich gifts of God, which lay those who possess them under peculiar obligations of distinguished usefulness in his service.

3. All earthly possessions are liable to be lost; and this should lead us to seek those treasures which will be secure, and which when obtained will be enjoyed for ever.

5. As property is of little value compared with life, it is foolish, as well as wicked, for the sake of obtaining the one to sacrifice the other.

6. If men were as anxious to be saved from sin as they are to find lost property, they would seek all needful information, and when they learned the way would let nothing hinder them from walking in it. Prov. 2:4, 5.

13. Those who eat, drink, and enjoy the good things of life without thanking God or imploring his blessing, act in this respect like atheists, and the language of their practice is, No God. Psa. 14:1; 53:1.

15. The Lord makes known to those who do his will many things of which others are ignorant, and which no one without obeying him will ever know.

CHAPTER X.

A. M. 2909. B. C. about 1095.

1 Samuel anointeth Saul. 2 He confirmeth him by prediction of three signs. 9 Saul's heart is changed, and he prophesieth. 14 He concealeth the matter of the kingdom from his uncle. 17 Saul is chosen at Mizpeh by lot. 26 The different affections of his subjects.

THEN Samuel took a vial of oil, and poured *it* upon his head,[i] and kissed him,[j] and said, *Is it* not because the LORD hath anointed thee *to be* captain[k] over his inheritance?[l]

2 When thou art departed from me to-day, then thou shalt find two men by Rachel's sepulchre[m] in the border of Benjamin at Zelzah;[n] and they will say unto thee, The asses which thou wentest to seek are found: and lo, thy father hath left the care[‖] of the asses, and sorroweth for you, saying, What shall I do for my son?

3 Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor, and there shall meet thee three men going up to God to Beth-el,[o] one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine:

4 And they will salute thee,[¶] and give thee two *loaves* of bread; which thou shalt receive of their hands.

5 After that thou shalt come to the hill of God,[p] where *is* the garrison of the Philistines:[q] and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high place[r] with a psaltery, and a tabret, and a pipe, and a harp, before them;[s] and they shall prophesy:[t]

6 And the Spirit of the LORD will come upon thee,[u] and thou shalt prophesy with them, and shalt be turned into another man.

7 And let it be,[*] when these signs are come unto thee, *that* thou do as occasion serve thee;[†] for God *is* with thee.

i ch. 9:16; 16:13; 2 Kings 9:3, 6. j 2 Sam. 19:39; 1 Thess. 5:26. k 2 Sam. 5:2. l Psa. 78:71. m Gen. 35:19, 20. n Josh. 18:28. ‖ Heb. *business.* o Gen. 28:19. ¶ Heb. *ask thee of peace;* Judg. 18:15. p ver. 10. q ch. 13:3. r ch. 9:12. s Exod. 15:20. t 1 Cor. 14:1. u ch. 16:13; Num. 11:25, 26. * Heb. *it shall come to pass that.* † Heb. *do for thee as thy hand shall find;* Judg. 9:33.

20. While men in their actions seek one object, God often by them accomplishes another; and no one, when he performs any act, can tell what great results may be connected with it.

22. Those who are selected by God as rulers should, for their office' sake, receive all due honors, and when the will of God with regard to them is known, all should acquiesce in it.

27. Ministers should make known to rulers as well as others the will of God, and none are ever so exalted as not to be under sacred obligations in all things to obey it.

CHAPTER X.

1. *Poured it upon his head;* in token of his being set apart and furnished by God to be king of Israel.

2. *Rachel's sepulchre;* Gen. 35:19, 20. See note, chap. 11:6.

3. *Tabor;* or oak of Tabor: not mount Tabor, but a place apparently in the tribe of Benjamin. *Men going up to God;* to worship God.

5. *The hill of God;* an eminence on which he was worshipped, and on which was a school of the prophets. *They shall prophesy;* praise God, under divine inspiration, with the voice and instruments of music.

6. *Prophesy with them;* compare Exod. 15:21; 1 Chron. 25:3. *Turned into another man;* so changed by the influence of God's Spirit as to be fitted to become king.

7. *As occasion serve;* as he should judge best; or as circumstances might require.

A. M. 2909. B. C. about 1095. 8 And thou shalt go down before me to Gilgal;[a] and behold, I will come down unto thee, to offer burnt-offerings, *and* to sacrifice sacrifices of peace-offerings: seven days shalt thou tarry,[b] till I come to thee, and show thee what thou shalt do.

9 ¶ And it was *so*, that, when he had turned his back* to go from Samuel, God gave† him another heart: and all those signs came to pass that day.

10 And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him,[c] and he prophesied among them.

11 And it came to pass, when all that knew him beforetime saw that, behold, he prophesied among the prophets, then the people said one to another,‡ What *is* this *that* is come unto the son of Kish? *Is* Saul also among the prophets?[d]

12 And one of the same place§ answered and said, But who *is* their father? Therefore it became a proverb, *Is* Saul also among the prophets?

13 And when he had made an end of prophesying, he came to the high place.

14 ¶ And Saul's uncle said unto him and to his servant, Whither went ye? And he said, To seek the asses: and when we saw that *they were* nowhere, we came to Samuel.

15 And Saul's uncle said, Tell me, I pray thee, what Samuel said unto you.

16 And Saul said unto his uncle, He told us plainly that the asses were found. But of the matter of the kingdom, whereof Samuel spake, he told him not.

17 ¶ And Samuel called the people together unto the LORD to Mizpeh;[e]

18 And said unto the children of Israel, Thus saith the LORD God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, *and* of them that oppressed you:[f]

19 And ye have this day rejected your God,[g] who himself saved you out of all your adversities and your tribulations;[h] and ye have said unto him, *Nay*, but set a king over us. Now therefore present yourselves before the LORD by your tribes,[i] and by your thousands.

20 And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was taken.

21 When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken: and when they sought him, he could not be found.

22 Therefore they inquired of the LORD further, if the man should yet come thither.* And the LORD answered, Behold, he hath hid himself among the stuff.

23 And they ran and fetched him thence: and when he stood among the people, he was higher than any of the people from his shoulders and upward.[j]

24 And Samuel said to all the people, See ye him whom the LORD hath chosen, that *there is* none like him among all the people? And all the people shouted, and said, God save the king.‖

25 Then Samuel told the people the manner of the kingdom, and wrote *it* in a book, and laid *it* up before the LORD. And Samuel sent all the people away, every man to his house.

26 ¶ And Saul also went home to Gibeah;[k] and there went with him a band of men, whose hearts God had touched.

27 But the children of Belial[l] said, How shall this man save us? And they despised him, and brought him no presents.[m] But he held his peace.¶

CHAPTER XI.

1 Nahash offereth them of Jabesh-gilead a reproachful condition. 4 They send messengers, and are delivered by Saul. 12 Saul thereby is confirmed, and his kingdom renewed.

THEN Nahash the Ammonite came up,[n] and encamped against Jabesh-gilead,[o] and all the

a Ch. 11:14, 15; 13:4, 8. b ch. 13:8. * Heb. *shoulder.* † Heb. *turned.* c ver. 6; ch. 11:6. ‡ Heb. *a man to his neighbor.* d ch. 19:20–24; John 7:15, 16. § Heb. *from thence.* e ch. 7:5, 6. f Judg. 2:2; 6:8, 9; Neh. 9:9, etc. g ch. 8:7, 19; 12:12. h Psa. 106:8–10; Isa. 63:9; Jer. 3:23. i Josh. 7:14, etc. j ch. 9:2. ‖ Heb. *Let the king live;* 1 Kings 1:25, 39; 2 Kings 11:12. k ch. 11:4. l Deut. 13:13; 2 Chr. 13:7. m 2 Sam. 8:2; 1 Kings 4:21; 10:25; 2 Chr. 17:5; Psa. 72:10. ¶ Or, *was as though he had been deaf.* n ch. 12:12. o Judg. 21:8, etc.

9. *Another heart;* one that fitted him to govern the people.

11. *Is Saul also among the prophets?* they were surprised that, without having been instructed, he should be able thus to join with them.

12. *Their father;* the father of the prophets. This was God, who could endow whomsoever he pleased with the gift of prophecy. It ought not then to surprise them that Saul was among the prophets.

19. *Rejected your God;* by insisting on a change in the government which he had established.

20. *Benjamin was taken;* they cast lots, and the lot fell upon the tribe of Benjamin.

22. *Should yet come thither;* or, had yet come thither. *Stuff;* the baggage and other furniture of the assembled people.

23. *Higher than any of the people;* personal size and strength were much valued by the ancients in their kings. God was pleased, in the first instance, to give the people a king after their own ideas, before he gave them one after his own heart.

25. *The manner of the kingdom;* the regulations which God had prescribed for its government. Deut. 17:14–20.

26. *Had touched;* inclined by his Spirit to follow Saul and support his authority.

INSTRUCTIONS.

2. If men wait upon God and follow his directions, he will show them what he would have them do, and furnish them for the duties to which he calls them.

7. If men are under the guidance of God and seek his glory, they will be able to judge, in view of all circumstances, what should be done to render themselves most useful.

9. All the qualifications of men for the formation and accomplishment of great and useful plans come from God, and lay them under increased obligations of devotion to his service; but enlarged views and great talents may be given, and men may join externally in the worship of God, without the renewing and sanctifying influences of his Spirit.

19. The reception from God of an object which is sought is no certain evidence of his approbation. He may give it in wrath. Chap. 12:12, 13, 19. We should therefore rely upon his wisdom rather than our own, saying, Not my will, but thine be done.

25. Kings, and men in authority, as well as in all other conditions of life, are bound to be acquainted with and to be governed by the revealed will of God.

27. The best way to treat difficulties often is, for a time at least, to say and do nothing about them.

CHAPTER XI.

1. *Jabesh-gilead;* a city in the tribe of Manasseh, on the east side of Jordan.

men of Jabesh said unto Nahash, Make a covenant with us,[a] and we will serve thee.

2 And Nahash the Ammonite answered them, On this *condition* will I make *a covenant* with you,[b] that I may thrust out all your right eyes, and lay it *for* a reproach upon all Israel.[c]

3 And the elders of Jabesh said unto him, Give us* seven days' respite, that we may send messengers unto all the coasts of Israel: and then, if *there be* no man to save us, we will come out to thee.

4 ¶ Then came the messengers to Gibeah of Saul,[d] and told the tidings in the ears of the people: and all the people lifted up their voices, and wept.

5 And behold, Saul came after the herd out of the field; and Saul said, What *aileth* the people that they weep? And they told him the tidings of the men of Jabesh.

6 And the Spirit of God came upon Saul when he heard those tidings,[e] and his anger was kindled greatly.

7 And he took a yoke of oxen, and hewed them in pieces, and sent *them* throughout all the coasts of Israel by the hands of messengers,[f] saying, Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen.[g] And the fear of the LORD fell on the people, and they came out with one consent.†

8 And when he numbered them in Bezek,[h] the children of Israel were three hundred thousand, and the men of Judah thirty thousand.

9 And they said unto the messengers that came, Thus shall ye say unto the men of Jabesh-gilead, To-morrow, by *that time* the sun be hot, ye shall have help.‡ And the messengers came and showed *it* to the men of Jabesh; and they were glad.[i]

10 Therefore the men of Jabesh said, To-morrow we will come out unto you,[j] and ye shall do with us all that seemeth good unto you.

11 And it was *so* on the morrow, that Saul put the people in three companies;[k] and they came into the midst of the host in the morning-watch, and slew the Ammonites until the heat of the day: and it came to pass, that they which remained were scattered, so that two of them were not left together.

12 ¶ And the people said unto Samuel, Who *is* he that said, Shall Saul reign over us?[l] bring the men, that we may put them to death.[m]

13 And Saul said, There shall not a man be put to death this day:[n] for to-day the LORD hath wrought salvation in Israel.[o] A. M. 2909. B. C. about 1095.

14 Then said Samuel to the people, Come, and let us go to Gilgal,[p] and renew the kingdom there.

15 And all the people went to Gilgal; and there they made Saul king before the LORD in Gilgal; and there they sacrificed sacrifices of peace-offerings before the LORD; and there Saul and all the men of Israel rejoiced greatly.

CHAPTER XII.

1 Samuel testifieth his integrity. 6 He reproveth the people of ingratitude. 16 He terrifieth them with thunder in harvest-time. 20 He comforteth them in God's mercy.

AND Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me,[q] and have made a king over you.[r]

2 And now, behold, the king walketh before you: and I am old and gray-headed; and behold, my sons *are* with you: and I have walked before you from my childhood unto this day.

3 Behold, here I *am:* witness against me before the LORD, and before his anointed: whose ox have I taken? or whose ass have I taken?[s] or whom have I defrauded? whom have I oppressed? or of whose hand have I received *any* bribe,[§] to blind mine eyes therewith?‖[t] and I will restore it you.[u]

4 And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken aught of any man's hand.

5 And he said unto them, The LORD *is* witness against you, and his anointed *is* witness this day, that ye have not found aught in my hand.[v] And they answered, *He is* witness.

6 ¶ And Samuel said unto the people, *It is* the LORD that advanced¶ Moses and Aaron, and that brought your fathers up out of the land of Egypt.

7 Now therefore stand still, that I may reason with you before the LORD of all the righteous acts* of the LORD,[w] which he did to† you and to your fathers.

8 When Jacob was come into Egypt, and your fathers cried unto the LORD, then the LORD sent Moses and Aaron,[x] which brought forth your fathers out of Egypt, and made them dwell in this place.

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a Isa. 36:16; Ezek. 17:13. b Prov. 12:10. c ch. 17:26. * Heb. *Forbear us.* d ch. 15:34; 2 Sam. 21:6. e ch. 10:10. f Judg. 19:29. g Judg. 21:5–10. † Heb. *as one man;* Judg. 20:1. h Judg. 1:5. ‡ Or, *deliverance.* i ch. 31:11. j ver. 3. k Judg. 7:16. l ch. 10:27. m Luke 19:27. n ch. 14:45; 2 Sam. 19:22. o ch. 19:5; Isa. 59:16. p ch. 10:8. q ch. 8:5, 19, 20. r ch. 10:24; 11:14, 15. s Num. 16:15; Acts 20:33; 2 Cor. 12:14. § Heb. *ransom.* ‖ Or, *that I should hide mine eyes at him.* t Deut. 16:19. u Exod. 22:4. v Acts 24:16, 20. ¶ Or, *made.* * Heb. *righteousnesses,* or *benefits;* Judg. 5:11. w Isa. 1:18; Mic. 6:2, 3. † Heb. *with.* x Exod. 3:10.

4. *Gibeah;* in Benjamin, where Saul lived.

6. *The Spirit of God;* awakened Saul's indignation and inspired him with wisdom, courage, and all needful qualities to collect an army and lead them forth to victory.

7. *The fear of the Lord;* that he would in his providence bring dreadful judgments upon them, if they should not go forth to protect their brethren.

8. *Bezek;* a place between Shechem and Jabesh-gilead.

11. *The morning-watch;* between two o'clock and sunrise.

12. *Who is he;* chap. 10:27.

14. *Renew the kingdom;* publicly proclaim Saul as king.

INSTRUCTIONS.

1. If it is wise in men to make great sacrifices and submit to many hardships to save their lives, how much more wise is it to sacrifice and suffer whatever may be needful to save their souls. Matt. 5:29, 30.

2. Great cruelty and bitter opposition to the people and cause of God generally go together.

4. It is right that one portion of the human family should deeply sympathize with the sufferings of another, and do whatever may be consistent with truth and duty to afford them relief.

9. If gladness and joy are occasioned by deliverance from temporal calamities, much more should they be by deliverance from those which are eternal.

13. True courage and real greatness are manifested in forgiving personal injuries, not in avenging them.

CHAPTER XII.

3. *His anointed;* Saul. Chap. 10:1.

4. *Taken aught;* any thing wrongfully.

A. M. 2909. B. C. about 1095. 9 And when they forgat the LORD their God, he sold them into the hand of Sisera,[a] captain of the host of Hazor, and into the hand of the Philistines,[b] and into the hand of the king of Moab,[c] and they fought against them.

10 And they cried unto the LORD,[d] and said, We have sinned, because we have forsaken the LORD, and have served Baalim and Ashtaroth:[e] but now deliver us out of the hand of our enemies, and we will serve thee.

11 And the LORD sent Jerubbaal,[f] and Bedan, and Jephthah,[g] and Samuel,[h] and delivered you out of the hand of your enemies on every side, and ye dwelt safe.

12 And when ye saw that Nahash the king of the children of Ammon came against you,[i] ye said unto me, Nay; but a king shall reign over us: when the LORD your God *was* your king.

13 Now therefore behold the king whom ye have chosen, *and* whom ye have desired! and behold, the LORD hath set a king over you.[j]

14 If ye will fear the LORD,[k] and serve him, and obey his voice, and not rebel against the commandment* of the LORD; then shall both ye and also the king that reigneth over you continue† following the LORD your God:

15 But if ye will not obey the voice of the LORD, but rebel against the commandment of the LORD; then shall the hand of the LORD be against you,[l] as *it was* against your fathers.[m]

16 ¶ Now therefore stand and see this great thing, which the LORD will do before your eyes.

17 *Is it* not wheat-harvest to-day? I will call unto the LORD,[n] and he shall send thunder and rain; that ye may perceive and see that your wickedness *is* great, which ye have done in the sight of the LORD, in asking you a king.

18 So Samuel called unto the LORD; and the LORD sent thunder and rain that day: and all the people greatly feared the LORD and Samuel.[o]

19 And all the people said unto Samuel, Pray for thy servants unto the LORD thy God,[p] that we die not: for we have added unto all our sins *this* evil, to ask us a king.

20 ¶ And Samuel said unto the people, Fear not: ye have done all this wickedness: yet turn not aside from following the LORD,[q] but serve the LORD with all your heart;

21 And turn ye not aside: for *then should ye go* after vain *things*, which cannot profit nor deliver;[r] for they *are* vain.[s]

22 For the LORD will not forsake his people[t] for his great name's sake:[u] because it hath pleased the LORD to make you his people.

23 Moreover as for me, God forbid that I should sin against the LORD in‡ ceasing to pray for you:[v] but I will teach you the good and the right way:

24 Only fear the LORD,[w] and serve him in truth with all your heart: for consider how great *things*§ he hath done for you.

25 But if ye shall still do wickedly, ye shall be consumed, both ye and your king.[x]

CHAPTER XIII.

1 Saul's selected band. 3 He calleth the Hebrews to Gilgal against the Philistines, whose garrison Jonathan had smitten. 5 The Philistines' great host. 6 The distress of the Israelites. 8 Saul, weary of staying for Samuel, sacrificeth. 11 Samuel reproveth him. 17 The three spoiling bands of the Philistines. 19 The policy of the Philistines, to suffer no smith in Israel.

SAUL reigned one year;‖ and when he had reigned two years over Israel,

2 Saul chose him three thousand *men* of Israel; *whereof* two thousand were with Saul in Michmash and in mount Beth-el, and a thousand were with Jonathan in Gibeah of Benjamin:[y] and the rest of the people he sent every man to his tent.

3 And Jonathan smote the garrison of the Philistines that was in Geba,¶[z] and the Philistines heard *of it*. And Saul blew the trumpet throughout all the land, saying, Let the Hebrews hear.

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a Judg. 4:2. b Judg. 10:7; 13:1. c Judg. 3:12. d Judg. 10:10, etc. e Judg. 2:13. f Judg. 6:14, 32. g Judg. 11:1, etc. h ch. 7:13. i ch. 11:2. j Hos. 13:11. k Josh. 24:14, 20; Psa. 81:12–15. * Heb. *mouth*. † Heb. *be after*. l Lev. 26:14, etc. m ver. 9. n Jas. 5:16–18 o Exod. 14:31; Ezra 10:9. p Exod. 9:28; 10:17; Isa. 26:16; i John 5:16. q Deut. 11:16; Jer. 3:1. r Jer. 16:19; Jon. 2:8. s Hab. 2:18. t Lam. 3:31, 32. u Ezek. 20:9, 14. ‡ Heb. *from*. v Col. 1:9. w Eccl. 12:13. § Or. *what a great* thing. x Deut. 28:36. ‖ Heb. *the son of one year in his reigning*. y ch. 10:26. ¶ Or, *The hill*. z ch. 10:5.

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11. *Jerubbaal;* Gideon. Judg. 6:14, 32. *Bedan;* perhaps either Barak or Abdon.

12. *That Nahash—came;* the attack of Nahash upon Jabesh-Gilead took place after Saul had been anointed king; but he had previously threatened the Israelites, and the fear of him was with them a chief motive for asking of Samuel a king to go before them and fight their battles.

18. *The Lord sent thunder and rain;* an uncommon thing, as it ordinarily never rained in Palestine during the season of wheat-harvest.

INSTRUCTIONS.

2. Those who serve God from their childhood are often made distinguished benefactors to mankind.

4. Men who have long been in public life, and have been governed by the fear and love of God, may expect when they retire to leave a conviction of their fidelity in the hearts of others, which shall tend greatly to promote his glory and the good of their fellow-men.

6. Aged men, after retiring from more laborious and active duties, may still be useful by communicating to the young a knowledge of facts in the history of their fathers, and of the instructions which those facts afford.

10. A just review of the past will impress the conviction that sin leads to misery, and that there is no escaping it, except in repentance and hearty devotion to the service of God.

15. However great the blessings which God bestows upon a people, they cannot long preserve them unless they hearken to his voice and walk in his ways.

19. The true friends of God can greatly benefit their fellow-men; and often the wicked in their distress feel this, and apply to them for help.

23. However ungratefully pious men may have been treated, they will labor to do good even to those who have done them evil; while they maintain that there can be no real blessedness but in hearty obedience to the commands of God.

CHAPTER XIII.

2. *Michmash;* this place lay on the north side of a precipitous valley, a few miles north of Jerusalem; while Geba, which must not be confounded with Gibeah of Benjamin, lay over against it on the south side of the same valley. *Mount Bethel;* a short distance north-west from Michmash. *Gibeah of Benjamin;* not far from Geba on the south-west.

3. *Smote the garrison—in Geba;* thus he obtained control of the south side of the valley north of which Michmash lay.

4 And all Israel heard say *that* Saul had smitten a garrison of the Philistines, and *that* Israel also was had in abomination* with the Philistines. And the people were called together after Saul to Gilgal.

5 ¶ And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which *is* on the sea-shore in multitude: and they came up, and pitched in Michmash, eastward from Beth-aven.[a]

6 When the men of Israel saw that they were in a strait,[b] (for the people were distressed,) then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits.[c]

7 And *some of* the Hebrews went over Jordan to the land of Gad and Gilead. As for Saul, he *was* yet in Gilgal, and all the people followed him trembling.†

8 ¶ And he tarried seven days, according to the set time that Samuel *had appointed:*[d] but Samuel came not to Gilgal; and the people were scattered from him.

9 And Saul said, Bring hither a burnt-offering to me, and peace-offerings. And he offered the burnt-offering.

10 And it came to pass, that as soon as he had made an end of offering the burnt-offering, behold, Samuel came; and Saul went out to meet him, that he might salute‡ him.

11 ¶ And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and *that* thou camest not within the days appointed, and *that* the Philistines gathered themselves together at Michmash;

12 Therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto§ the LORD: I forced myself therefore, and offered a burnt-offering.

13 And Samuel said to Saul, Thou hast done foolishly:[e] thou hast not kept the commandment of the LORD thy God, which he commanded thee:[f] for now would the LORD have established thy kingdom upon Israel for ever.

14 But now thy kingdom shall not continue: the LORD hath sought him a man after his own heart,[g] and the LORD hath commanded him *to be* captain over his people, because thou hast not kept *that* which the LORD commanded thee. A. M. 2911. B. C. about 1093.

15 And Samuel arose, and gat him up from Gilgal unto Gibeah of Benjamin. And Saul numbered the people *that were* present‖ with him, about six hundred men.[h]

16 And Saul, and Jonathan his son, and the people *that were* present with them, abode in Gibeah¶ of Benjamin: but the Philistines encamped in Michmash.

17 ¶ And the spoilers came out of the camp of the Philistines in three companies: one company turned unto the way *that leadeth to* Ophrah,[i] unto the land of Shual:

18 And another company turned the way *to* Beth-horon:[j] and another company turned *to* the way of the border that looketh to the valley of Zeboim toward the wilderness.[k]

19 ¶ Now there was no smith found throughout all the land of Israel:[l] for the Philistines said, Lest the Hebrews make *them* swords or spears:

20 But all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his axe, and his mattock.

21 Yet they had a file* for the mattocks, and for the coulters, and for the forks, and for the axes, and to sharpen† the goads.

22 So it came to pass in the day of battle, that there was neither sword nor spear found in the hand of any of the people that *were* with Saul and Jonathan:[m] but with Saul and with Jonathan his son was there found.

23 And the garrison‡ of the Philistines went out to the passage of Michmash.[n]

CHAPTER XIV.

1 Jonathan, unwitting to his father, the priest, or the people, goeth and miraculously smiteth the Philistines' garrison. 15 A divine terror maketh them beat themselves. 17 Saul, not staying the priest's answer, setteth on them. 21 The captivated Hebrews, and the hidden Israelites, join against them. 24 Saul's unadvised adjuration hindereth the victory. 32 He restraineth the people from eating blood. 35 He buildeth an altar. 36 Jonathan, taken by lot, is saved by the people. 47 Saul's strength and family.

NOW it came to pass upon a day,§ that Jonathan the son of Saul said unto the young man that bare his armor, Come, and let us go over to the Philistines' garrison, that *is* on the other side. But he told not his father.

* Heb. *did stink;* Gen. 34:30; Exod. 5:21. [a] Josh. 7:2. [b] 2 Sam. 24:14. [c] ch. 14:11; Judg. 6:2. † Heb. *trembled after him.* [d] ch. 10:8. ‡ Heb. *bless.* § Heb. *entreated the face.* [e] 2 Chr. 16:9. [f] ch. 15:11, 28. [g] Psa. 89:20; Acts 13:22. ‖ Heb. *found.* [h] ch. 14:2. ¶ Heb. *Geba*, ver. 3. [i] Josh. 18:23. [j] Josh. 16:3. [k] Gen. 14:2; Neh. 11:34; Hos. 11:8. [l] 2 Kings 24:14; Isa. 54:16; Jer. 24:1. * Heb. *file with mouths.* † Heb. *set.* [m] Judg. 5:8. ‡ Or, *standing camp.* [n] Isa. 10:28. § Or, *there was a day.*

7. *Went over Jordan;* to escape from the oppression of the Philistines.

13. *Thou hast done foolishly;* in offering sacrifices which he had no right to offer, and in not waiting for Samuel, as God had commanded.

14. *A man after his own heart;* David.

17. *Camp of the Philistines;* who had their head-quarters at Michmash. *Ophrah;* north-east from Michmash.

18. *The way to Beth-horon;* toward the west. *Toward the wilderness;* on the east.

19. *There was no smith;* the Philistines had removed them to prevent the Israelites from being furnished with implements of war.

23. *Went out to the passage of Michmash;* to its commencement on the north side of the steep and difficult way that led across the valley from Michmash to Geba. Saul and Jonathan were on the south side of the same valley.

INSTRUCTIONS.

6. Those who rely on their own wisdom, trusting to man not to God, and expect to prosper, will be disappointed, and troubles will come upon them, from which, without returning to him, they cannot escape.

9. The expedients which men adopt to deliver themselves from calamities, often only increase them.

13. No one can tell the evils which may result from a single act of known disobedience to God.

19. For their sins, a people are often brought into oppressive and degrading bondage, when, had they obeyed God, they might have enjoyed liberty, peace, and prosperity.

CHAPTER XIV.

1. *On the other side;* of the valley which lay between the Israelites and the Philistines.

A. M. 2917. B. C. about 1087. 2 And Saul tarried in the uttermost part of Gibeah under a pomegranate-tree which *is* in Migron: and the people that *were* with him *were* about six hundred men;[a]

3 And Ahiah,* the son of Ahitub, Ichabod's brother,[b] the son of Phinehas, the son of Eli, the LORD's priest in Shiloh, wearing an ephod.[c] And the people knew not that Jonathan was gone.

4 ¶ And between the passages, by which Jonathan sought to go over unto the Philistines' garrison,[d] *there was* a sharp rock on the one side, and a sharp rock on the other side: and the name of the one was Bozez, and the name of the other Seneh.

5 The forefront† of the one *was* situate northward over against Michmash, and the other southward over against Gibeah.

6 And Jonathan said to the young man that bare his armor, Come, and let us go over unto the garrison of these uncircumcised: it may be that the LORD will work for us: for *there is* no restraint to the LORD to save by many or by few.[e]

7 And his armor-bearer said unto him, Do all that *is* in thy heart: turn thee; behold, I *am* with thee according to thy heart.

8 Then said Jonathan, Behold, we will pass over unto *these* men,[f] and we will discover ourselves unto them.

9 If they say thus unto us, Tarry‡ until we come to you; then we will stand still in our place, and will not go up unto them.

10 But if they say thus, Come up unto us; then we will go up: for the LORD hath delivered them into our hand; and this *shall be* a sign unto us.[g]

11 And both of them discovered themselves unto the garrison of the Philistines: and the Philistines said, Behold, the Hebrews come forth out of the holes where they had hid themselves.[h]

12 And the men of the garrison answered Jonathan and his armor-bearer, and said, Come up to us,[i] and we will show you a thing. And Jonathan said unto his armor-bearer, Come up after me: for the LORD hath delivered them into the hand of Israel.[j]

13 And Jonathan climbed up upon his hands and upon his feet, and his armor-bearer after him: and they fell before Jonathan;[k] and his armor-bearer slew after him.

14 And that first slaughter, which Jonathan and his armor-bearer made, was about twenty men, within as it were a half acre§ of land, *which* a yoke *of oxen might plough.*

15 And there was trembling in the host,[l] in the field, and among all the people: the garrison, and the spoilers,[m] they also trembled, and the earth quaked: so it was a very great trembling.‖

16 And the watchmen of Saul in Gibeah of Benjamin looked; and behold, the multitude melted away, and they went on beating down *one another.*[n]

17 Then said Saul unto the people that *were* with him, Number now, and see who is gone from us. And when they had numbered, behold, Jonathan and his armor-bearer *were* not *there.*

18 And Saul said unto Ahiah, Bring hither the ark of God:[o] for the ark of God was at that time with the children of Israel.

19 ¶ And it came to pass, while Saul talked unto the priest,[p] that the noise¶ that *was* in the host of the Philistines went on and increased: and Saul said unto the priest, Withdraw thy hand.

20 And Saul and all the people that *were* with him assembled themselves,* and they came to the battle: and behold, every man's sword was against his fellow,[q] *and there was* a very great discomfiture.

21 Moreover, the Hebrews *that* were with the Philistines before that time, which went up with them into the camp *from the country* round about, even they also *turned* to be with the Israelites that *were* with Saul and Jonathan.

22 Likewise all the men of Israel which had hid themselves in mount Ephraim,[r] *when* they heard that the Philistines fled, even they also followed hard after them in the battle.

23 So the LORD saved Israel that day,[s] and the battle passed over unto Beth-aven.[t]

24 ¶ And the men of Israel were distressed that day: for Saul had adjured the people,[u] saying, Cursed *be* the man that eateth *any* food until evening, that I may be avenged on mine enemies. So none of the people tasted *any* food.

25 And all *they of* the land came to a wood; and there was honey upon the ground.[v]

26 And when the people were come into the wood, behold, the honey dropped; but no man put his hand to his mouth: for the people feared the oath.

27 But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that *was* in his hand, and dipped it in a honey-comb, and put his hand to his mouth; and his eyes were enlightened.[w]

28 Then answered one of the people, and said,

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a Ch. 13:15. * Called *Ahimelech*, ch. 22:9, 11, 20. b ch. 4:21. c ch. 2:28. d ch. 13:23. † Heb. *tooth.* e Deut. 32:36; Judg. 7:4, 7; 2 Chr. 14:11. f Judg. 7:9–11. ‡ Heb. *Be still.* g Gen. 24:14. h ch. 13:6. i 2 Kings 14:8. j 2 Sam. 5:24. k Lev. 26:8. § Or, *half a furrow of an acre.* l 2 Kings 7:6, 7; Job 18:11. m ch. 13:17. ‖ Heb. *trembling of God;* Gen. 35:5.

n ver. 20. o 2 Sam. 15:24–26. p Num. 27:21. ¶ Or, *tumult.* * Heb. *were cried together.* q Judg. 7:22; 2 Chr. 20:23; Isa. 19:2. r ch. 13:6. s Exod. 14:30; Psa. 44:6, 7; Hos. 1:7. t ch. 13:5. u Josh. 6:26. v Exod. 3:8; Num. 13:27; Matt. 3:4. w ch. 30:12; Prov. 25:16.

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5. *Over against Gibeah;* the original reads *Geba,* which should not be interchanged with Gibeah. This latter place lay about three miles west of south from Geba.

10. *A sign;* that God called them to go up to the Philistines, and would give them success.

12. *Will show you a thing;* will show you something; namely, how soon we can destroy you.

16. *The multitude;* of the Philistines.

18. *Bring hither the ark of God;* for the purpose of inquiring of God, through his priest, what should be done. The inquiry was made by the Urim and Thummim, in the high-priest's breast-plate. Exod. 28:30; Num. 27:21. Why Saul wished for the presence of the ark is not certainly known. Perhaps it was that God, who dwelt between the cherubim, might thus be visibly present at the transaction.

19. *Withdraw thy hand;* he need not proceed any further in his inquiry as to what Israel should do, for the duty of pursuing the Philistines now seemed plain to him.

20. *Against his fellow;* the Philistines destroyed one another.

24. *Cursed;* devoted to destruction.

27. *His eyes were enlightened;* he was invigorated and refreshed.

Thy father straitly charged the people with an oath, saying, Cursed *be* the man that eateth *any* food this day. And the people were faint.*

29 Then said Jonathan, My father hath troubled the land: see, I pray you, how mine eyes have been enlightened, because I tasted a little of this honey.

30 How much more, if haply the people had eaten freely to-day of the spoil of their enemies which they found? for had there not been now a much greater slaughter among the Philistines?

31 And they smote the Philistines that day from Michmash to Aijalon: and the people were very faint.

32 And the people flew upon the spoil, and took sheep, and oxen, and calves, and slew *them* on the ground: and the people did eat *them* with the blood.

33 ¶ Then they told Saul, saying, Behold, the people sin against the LORD,[a] in that they eat with the blood. And he said, Ye have transgressed:† roll a great stone unto me this day.

34 And Saul said, Disperse yourselves among the people, and say unto them, Bring me hither every man his ox, and every man his sheep, and slay *them* here, and eat; and sin not against the LORD in eating with the blood. And all the people brought every man his ox with him‡ that night, and slew *them* there.

35 And Saul built an altar unto the LORD:[b] the same was the first altar that he built unto the LORD.§

36 ¶ And Saul said, Let us go down after the Philistines by night, and spoil them until the morning light, and let us not leave a man of them. And they said, Do whatsoever seemeth good unto thee. Then said the priest, Let us draw near hither unto God.

37 And Saul asked counsel of God, Shall I go down after the Philistines? wilt thou deliver them into the hand of Israel? But he answered him not that day.[c]

38 And Saul said, Draw ye near hither,[d] all the chief‖ of the people; and know and see wherein this sin hath been this day:

39 For, *as* the LORD liveth,[e] which saveth Israel, though it be in Jonathan my son, he shall surely die. But *there was* not a man among all the people *that* answered him.

40 Then said he unto all Israel, Be ye on one side, and I and Jonathan my son will be on the other side. And the people said unto Saul, Do what seemeth good unto thee. A. M. 2917. B. C. about 1087.

41 Therefore Saul said unto the LORD God of Israel, Give a perfect¶ *lot*.[f] And Saul and Jonathan were taken: but the people escaped.*

42 And Saul said, Cast *lots* between me and Jonathan my son. And Jonathan was taken.

43 Then Saul said to Jonathan, Tell me what thou hast done.[g] And Jonathan told him, and said, I did but taste a little honey with the end of the rod that *was* in my hand,[h] *and* lo, I must die.

44 And Saul answered, God do so and more also:[i] for thou shalt surely die, Jonathan.[j]

45 And the people said unto Saul, Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: *as* the LORD liveth, there shall not one hair of his head fall to the ground;[k] for he hath wrought with God this day.[l] So the people rescued Jonathan, that he died not.[m]

46 Then Saul went up from following the Philistines: and the Philistines went to their own place.

47 ¶ So Saul took the kingdom over Israel, and fought against all his enemies on every side, against Moab, and against the children of Ammon,[n] and against Edom, and against the kings of Zobah,[o] and against the Philistines: and whithersoever he turned himself, he vexed *them*.

48 And he gathered a host,† and smote the Amalekites,[p] and delivered Israel out of the hands of them that spoiled them.

49 Now the sons of Saul were Jonathan, and Ishui, and Melchi-shua:[q] and the names of his two daughters *were these;* the name of the first-born Merab, and the name of the younger Michal:

50 And the name of Saul's wife *was* Ahinoam, the daughter of Ahimaaz: and the name of the captain of his host *was* Abner,‡ the son of Ner, Saul's uncle.

51 And Kish *was* the father of Saul;[r] and Ner the father of Abner *was* the son of Abiel.

52 And there was sore war against the Philistines all the days of Saul: and when Saul saw any strong man, or any valiant man, he took him unto him.[s]

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* Or, *weary.* a Lev. 3:17; 17:10; Deut. 12:23, 24; Ezek. 33:25. † Or, *dealt treacherously.* ‡ Heb. *in his hand.* b Hos. 8:14. § Heb. *that altar he began to build unto the* LORD. c ch. 28:6. d ch. 10:19; Josh. 7:14, etc. ‖ Heb. *corners;* Judg. 20:2. e 2 Sam. 12:5. ¶ Or, *Show the innocent.* f Prov. 16:33; Acts 1:24. Heb. *went forth.* g Jon. 1:7–10. h ver. 27.

i Ruth 1:17. j ver. 39. k 2 Sam. 14:11; 1 Kings 1:52; Luke 21:18. l 2 Chr. 19:11; Isa. 13:3; 2 Cor. 6:1; Phil. 2:12, 13. m Isa. 29:20, 21. n ch. 11:11. o 2 Sam. 10:6. † Or, *wrought mightily.* p ch. 15:3, 7. q ch. 31:2; 1 Chr. 8:33. ‡ Heb. *Abiner.* r ch. 9:1, 2. s ch. 8:11.

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31. *Aijalon;* in the tribe of Dan, towards the land of the Philistines.

32. *Did eat them with the blood;* in a manner forbidden by their law.

36. *Draw near—unto God;* inquire of him whether they should go after the Philistines or not.

38. *This sin;* the sin which prevented the answer to his inquiry.

44. *God do so;* inflict greater evil upon me, if I do not put thee to death according to my oath. Ver. 24.

47. *Zobah;* a part of Syria north-east of Canaan.

48. *Amalekites;* south and south-east of Canaan.

INSTRUCTIONS.

6. When men in the fear and love of God engage in duties to which he calls them, they may safely trust in him, and expect, in following his directions, to meet with success.

12. Right views of dependence on God will lead men to use means to obtain his blessing, and when it is obtained, to acknowledge his goodness and give him the glory.

20. When God sets himself against a people, he can cause them to fall, not only before their enemies, but by the hands of one another.

24. There is neither wisdom nor piety in forbidding men to partake of those bounties of providence the proper use of which is conducive to their comfort, and to the best discharge of their appropriate duties.

32. Forbidding men to do what God allows, increases their temptations to do what he forbids, and thus to bring trouble not only on themselves, but upon all with whom they are connected.

A. M. 2925.
B. C. about 1079.

CHAPTER XV.

1 Samuel sendeth Saul to destroy Amalek. 6 Saul favoreth the Kenites. 8 He spareth Agag and the best of the spoil. 10 Samuel denounceth unto Saul, commending and excusing himself, God's rejection of him for his disobedience. 24 Saul's humiliation. 32 Samuel killeth Agag. 34 Samuel and Saul part.

SAMUEL also said unto Saul, The LORD sent me to anoint thee *to be* king over his people, over Israel:[a] now therefore hearken thou unto the voice of the words of the LORD.

2 Thus saith the LORD of hosts, I remember *that* which Amalek did to Israel, how he laid *wait* for him in the way,[b] when he came up from Egypt.

3 Now go and smite Amalek, and utterly destroy all that they have,[c] and spare them not;[d] but slay both man and woman, infant and suckling, ox and sheep, camel and ass.

4 And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah.

5 And Saul came to a city of Amalek, and laid wait[*] in the valley.

6 ¶ And Saul said unto the Kenites,[e] Go, depart,[f] get you down from among the Amalekites, lest I destroy you with them: for ye showed kindness to all the children of Israel,[g] when they came up out of Egypt. So the Kenites departed from among the Amalekites.

7 And Saul smote the Amalekites from Havilah[h] *until* thou comest to Shur,[i] that *is* over against Egypt.

8 And he took Agag the king of the Amalekites alive,[j] and utterly destroyed all the people with the edge of the sword.[k]

9 But Saul and the people spared Agag,[l] and the best of the sheep, and of the oxen, and of the fatlings,[†] and the lambs, and all *that was* good, and would not utterly destroy them: but every thing *that was* vile and refuse, that they destroyed utterly.

10 ¶ Then came the word of the LORD unto Samuel, saying,

11 It repenteth me that I have set up Saul *to be* king:[m] for he is turned back from following me,[n] and hath not performed my commandments.[o] And it grieved Samuel; and he cried unto the LORD all night.

12 And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to Carmel,[p] and behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal.

13 And Samuel came to Saul: and Saul said unto him, Blessed *be* thou of the LORD:[q] I have performed the commandment of the LORD.[r]

14 And Samuel said, What *meaneth* then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?

15 And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the LORD thy God;[s] and the rest we have utterly destroyed.

16 Then Samuel said unto Saul, Stay, and I will tell thee what the LORD hath said to me this night. And he said unto him, Say on.

17 And Samuel said, When thou *wast* little in thine own sight,[t] *wast* thou not *made* the head of the tribes of Israel, and the LORD anointed thee king over Israel?

18 And the LORD sent thee on a journey, and said, Go, and utterly destroy the sinners the Amalekites, and fight against them until they be consumed.[‡]

19 Wherefore then didst thou not obey the voice of the LORD, but didst fly upon the spoil, and didst evil in the sight of the LORD?

20 And Saul said unto Samuel, Yea, I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites.

21 But the people took of the spoil, sheep and oxen,[u] the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal.

22 And Samuel said, Hath the LORD *as great* delight in burnt-offerings and sacrifices, as in obeying the voice of the LORD?[v] Behold, to obey *is* better than sacrifice,[w] *and* to hearken than the fat of rams.

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a Ch. 9:16. b Exod. 17:8, 14; Deut 25:17–19. c Lev. 27:28; Josh. 6:17, 21. d Num. 24:20 * Or, *fought.* e Judg. 1:16; 4:11. f Rev. 18:4. g Num. 10:29–32; 2 Tim. 1:16. h Gen. 2:11; 25:18. i Gen. 16:7. j 1 Kings 20:30, etc. k ch. 30:1. l ver. 3, 15. † Or, *second sort.* m ver. 35; Gen. 6:6, 7; 2 Sam. 24:16; Jer. 18:8, 10. n 1 Kings 9:6; Heb. 10:38. o ver. 3, 9; ch. 13:13. p 1 Kings 18:42. q Judg. 17:2. r Prov. 28:13; 30:13. s ver. 9, 21. t ch. 9:21. ‡ Heb. *consume.* u ver. 15. v Psa. 50:8, 9; 51:16, 17; Prov. 21:3; Isa. 1:11–17; Jer. 7:22, 23; Mic. 6:6–8; Heb. 10:4–10. w Eccl. 5:1; Hos. 6:6; Mark 12:33.

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35. Education, the goadings of conscience, the hope of gain, and many other motives may lead men to attend to some of the externals of religion, who never make it their great object in all things to obey God, and who have no real love to his character or ways.

39. Those who are least sensible of their own sins are often most ready to denounce the sins of others, and while they openly disobey God's commands, to kill those who disobey theirs.

44. Reckless zeal, profane swearing, and great cruelty, may all be united, and under cover of regard for truth and duty, stifle even natural affection and lead to the commission of the most abominable crimes.

45. The most solemn engagements to commit sin can never be binding on the conscience, and should never in any case be fulfilled. The guilt in such cases is not in breaking the engagement, but in making it; and the fulfilment of it would only increase the sin.

48. Civil government, though administered by wicked men, may be the means of protecting God's people, and procuring for them blessings which lay them under new obligations to honor him, and to do good, as they have opportunity, to their fellow-men.

CHAPTER XV.

2. *That which Amalek did;* Exod. 17:8–16.

4. *Telaim;* supposed to be a place in the southern part of Judah.

6. *Kenites;* supposed to have been descendants of Jethro. *Ye showed kindness;* Exod. 18:9–19; Number 10:29–32.

7. *From Havilah;* in the east border of their country. *To Shur;* in the west border.

8. *All the people;* all who fell into his hands.

11. *It repenteth me;* he would change his conduct towards Saul on account of his sins, and would reject him from being king. Ver. 23–28.

12. *To Carmel;* a city in the south part of Judah. *A place;* a monument of his victory.

23 For rebellion *is as* the sin of witchcraft,* and stubbornness *is as* iniquity and idolatry.[a] Because thou hast rejected the word of the LORD, he hath also rejected thee from *being* king.[b]

24 ¶ And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the LORD, and thy words: because I feared the people,[c] and obeyed their voice.

25 Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the LORD.

26 And Samuel said unto Saul, I will not return with thee;[d] for thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel.

27 And as Samuel turned about to go away, he laid hold upon the skirt of his mantle,[e] and it rent.

28 And Samuel said unto him, the LORD hath rent the kingdom of Israel from thee this day, and hath given it to a neighbor of thine, *that is* better than thou.

29 And also the Strength† of Israel will not lie nor repent:[f] for he *is* not a man, that he should repent.

30 Then he said, I have sinned: *yet* honor me now,[g] I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the LORD thy God.

31 So Samuel turned again after Saul; and Saul worshipped the LORD.

32 ¶ Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately. And Agag said, Surely the bitterness of death is past.

33 And Samuel said, As thy sword hath made women childless,[h] so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the LORD in Gilgal.

34 ¶ Then Samuel went to Ramah; and Saul went up to his house to Gibeah of Saul. A. M. 2925. B. C. about 1079.

35 And Samuel came no more to see Saul until the day of his death: nevertheless Samuel mourned for Saul:[i] and the LORD repented that he had made Saul king over Israel.

CHAPTER XVI.

1 Samuel sent by God, under pretence of a sacrifice, cometh to Beth-lehem. 6 His human judgment is reproved. 11 He anointeth David. 15 Saul sendeth for David to quiet his evil spirit.

AND the LORD said unto Samuel, How long wilt thou mourn for Saul,[j] seeing I have rejected him from reigning over Israel?[k] fill thy horn with oil,[l] and go, I will send thee to Jesse the Beth-lehemite: for I have provided me a king among his sons.[m]

2 And Samuel said, How can I go? if Saul hear *it*, he will kill me. And the LORD said, Take a heifer with thee,‡ and say, I am come to sacrifice to the LORD.[n]

3 And call Jesse to the sacrifice, and I will show thee what thou shalt do: and thou shalt anoint unto me *him* whom I name unto thee.[o]

4 And Samuel did that which the LORD spake, and came to Beth-lehem. And the elders of the town trembled at his coming,§ and said, Comest thou peaceably?[p]

5 And he said, Peaceably: I am come to sacrifice unto the LORD: sanctify yourselves,[q] and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

6 ¶ And it came to pass, when they were come, that he looked on Eliab,‖ and said, Surely the LORD's anointed is before him.

7 But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature;[r]

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* Heb. *divination;* Deut. 18:10. [a] 2 Cor. 6:16; Gal. 5:20; Rev. 21:8; 22:15. [b] ch. 13:14. [c] Exod. 23:2; Prov. 29:25; Isa. 51:12; Gal. 1:10. [d] 2 John 11. [e] 1 Kings 11:30, 31. † Or, *Eternity*, or *Victory*. [f] Num. 23:19; Ezek. 24:14; 2 Tim. 2:13; Tit. 1:2. [g] John 5:44; 12:43. [h] Judg. 1:7. [i] ver. 11; Psa. 119:136; Jer. 13:17. [j] ch. 15:35; Jer. 7:16; 11:14; 14:11.

[k] ch. 15:23. [l] 2 Kings 9:1. [m] Psa. 78:70; 89:19, 20; Isa. 55:4. ‡ Heb. *in thy hand*. [n] ch. 9:12; 20:29. [o] Deut. 17:15. § Heb. *meeting*. [p] 1 Kings 2:13. [q] Exod. 19:10; Num. 11:18; Josh. 3:5; Job 1:5. [r] 1 Cor. 11:28. ‖ Called *Elihu*, 1 Chr. 27:18; ch. 17:13. [r] Psa. 147:10.

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23. *As the sin of witchcraft;* in its guilt.

27. *He laid hold upon the skirt of his mantle;* Saul laid hold upon the skirt of Samuel's mantle, as if forcibly to detain him.

28. *To a neighbor;* David.

29. *The Strength;* Jehovah, who had given Israel the victory. *Nor repent;* he would not reverse the sentence he had pronounced against Saul.

32. *Delicately;* or, with pleasure. *Bitterness—is past;* he thought that as Saul had spared his life, he should not now be slain.

INSTRUCTIONS.

1. The reception of special favors lays men under special obligations to hearken attentively to the directions of God, and in all things to follow them.

2. Though God may delay for a time to punish the wicked, yet he does not forget their sins, and unless they repent, he will in due time punish them according to their deserts.

6. Intimate associations with the wicked are dangerous, and we must separate ourselves from their sins, or we shall share in their punishment.

9. God requires that some men should be put to death; and in sparing them we may as really rebel against him and expose ourselves to his wrath, as in taking the life of those whom he requires to be preserved. Ver. 18.

13. Men often imagine that they have obeyed God and are entitled to his favor, when their obedience has been only external, and has extended only to a part of his commands. Ver. 20.

14. Facts often show the falsehood of men's professions, and that however high they may stand in their own estimation, they are rebels in the sight of God.

16. The Lord's messengers must point out and condemn the sins of rulers as well as of people; and let nothing hinder them from declaring with plainness and fidelity the whole revealed will of God.

21. Wicked men when convicted of sin often try hard to throw the blame of it on others.

22. No external attention, even to things which God has commanded, can be accepted as a substitute for an obedient heart. He is a Spirit, and to be accepted, men must obey him in spirit and in truth.

25. Multitudes are more anxious to stand well with their fellow-men than with God, and often look for pardon to them rather than to him.

32. When wicked men most confidently imagine that they have escaped all danger, they may be the nearest to ruin. There is and can be no security except in the friendship and protection of Jehovah.

CHAPTER XVI.

1. *The Beth-lehemite;* so called from his residing in Beth-lehem.

4. *Trembled at his coming;* perhaps fearing that he had come to rebuke them for some neglect of duty.

5. *Sanctify yourselves;* Exod. 19:10–15.

A. M. 2941. B. C. about 1063. because I have refused him: for *the* LORD *seeth* not as man seeth;[a] for man looketh on the outward appearance,*[b] but the LORD looketh on the heart.[c]

8 Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath the LORD chosen this.

9 Then Jesse made Shammah† to pass by. And he said, Neither hath the LORD chosen this.

10 Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The LORD hath not chosen these.

11 And Samuel said unto Jesse, Are here all *thy* children? And he said, There remaineth yet the youngest, and behold, he keepeth the sheep.[d] And Samuel said unto Jesse, Send and fetch him: for we will not sit down‡ till he come hither.

12 And he sent, and brought him in. Now he *was* ruddy,[e] *and* withal of a beautiful countenance,§ and goodly to look to. And the LORD said, Arise, anoint him: for this *is* he.

13 Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward.[f] So Samuel rose up, and went to Ramah.

14 ¶ But the Spirit of the LORD departed from Saul,[g] and an evil spirit from the LORD troubled‖ him.[h]

15 And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee.

16 Let our lord now command thy servants *which are* before thee, to seek out a man *who is* a cunning player on a harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand,[i] and thou shalt be well.

17 And Saul said unto his servants, Provide me now a man that can play well, and bring *him* to me.

18 Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Beth-lehemite, *that is* cunning in playing, and a mighty valiant man,[j] and a man of war,[k] and prudent in matters,¶[l] and a comely person,[m] and the LORD *is* with him.[n]

19 ¶ Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, which *is* with the sheep.

20 And Jesse took an ass *laden* with bread, and a bottle of wine, and a kid, and sent *them* by David his son unto Saul.

21 And David came to Saul, and stood before him:[o] and he loved him greatly; and he became his armor-bearer.

22 And Saul sent to Jesse, saying, Let David, I pray thee, stand before me; for he hath found favor in my sight.

23 And it came to pass, when the *evil* spirit from God was upon Saul,[p] that David took a harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.

CHAPTER XVII.

1 The armies of the Israelites and the Philistines being ready to battle, 4 Goliath cometh proudly forth to challenge a combat. 12 David, sent by his father to visit his brethren, taketh the challenge. 28 Eliab chideth him. 30 He is brought to Saul. 32 He showeth the reason of his confidence. 38 Without armor, armed by faith, he slayeth the giant. 55 Saul taketh notice of David.

NOW the Philistines gathered together their armies to battle, and were gathered together at Shochoh,[q] which *belongeth* to Judah,[r] and pitched between Shochoh and Azekah, in Ephes-dammim.*

2 And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and set the battle in array† against the Philistines.

3 And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and *there was* a valley between them.

4 ¶ And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height *was* six cubits and a span.

5 And *he had* a helmet of brass upon his head, and he *was* armed‡ with a coat of mail; and the weight of the coat *was* five thousand shekels of brass.

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a Isa. 55:8, 9. * Heb. *eyes.* b 2 Cor. 10:7. c 1 Kings 8:39; 1 Chr. 28:9; Psa. 7:9; Jer. 17:10; Rev. 2:23. † *Shimeah,* 2 Sam. 13:3; *Shimma,* 1 Chr. 2:13. d 2 Sam. 7:8; Psa. 78:70-72. ‡ Heb. *round.* e ch. 17:42; Song 5:10. § Heb. *fair of eyes.* f ch. 10:6, 9, 10; Judg. 11:29; 14:6. g Judg. 16:20; Psa. 51:11. ‖ Or, *terrified.* h ch. 18:10; 19:9. i ver. 23. j ch. 17:32-36.

k 2 Sam. 17:8, 10. ¶ Or, *speech.* l 2 Sam. 14:20. m ver. 12. n ch. 18:12-14. o Prov. 22:29. p ver. 14, 16. q 2 Chr. 28:18. r Josh. 15:35. * Or, *The coast of Dammim;* called *Pas-dammim,* 1 Chr. 11:13. † Heb. *ranged the battle.* ‡ Heb. *clothed.*

11. *Sit down;* to feast on the sacrifice.

13. *The Spirit of the Lord came upon David;* to fit him to become king of Israel.

14. *Departed from Saul;* thus he lost the qualifications which God had before given him for the successful discharge of public business. *An evil spirit from the Lord troubled him;* the meaning seems to be that God gave him up to the power of an evil spirit, which from time to time assailed him, filling him with melancholy suspicion and ungovernable anger.

16. *Thou shalt be well;* they hoped that music would cheer up his spirits, and remove his difficulties.

INSTRUCTIONS.

1. No sorrows should ever lead us to murmur at the dealings of God, or to neglect the duties to which he calls us.

2. When God requires men to engage in perilous services, they need not fear; if they trust in him and follow his directions, he will protect them and give them all desirable success.

7. As God looks upon the heart, and judges of men according to their real character, the great object of all should be, not outward appearance or external accomplishments merely, but internal purity and the exercise of such feelings as are pleasing to God.

11. Those who are faithful in the duties of private life, will be most likely to be so in the duties of public life.

17. Human expedients may for a time lessen one's sorrow; yet there is no permanent relief from the sad effects of sin but in heartily forsaking it, and believing in Jesus Christ, who died, the just for the unjust, that he might bring us to God.

CHAPTER XVII.

1. *Shochoh;* a place in Judah between fifteen and eighteen miles south-west from Jerusalem, having a valley north of it, which is believed to be the ancient valley of Elah. Azekah and Ephes-dammim were near to Shochoh.

2. *By the valley of Elah;* on the north side of it.

4. *Whose height was six cubits and a span;* a cubit was about eighteen inches, and a span about nine inches.

5. *Coat of mail;* in the original, a coat of mail of scales; that is, made of thin plates of metal overlapping each

6 And *he had* greaves of brass upon his legs, and a target* of brass between his shoulders.

7 And the staff of his spear *was* like a weaver's beam;[a] and his spear's head *weighed* six hundred shekels of iron: and one bearing a shield went before him.

8 And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set *your* battle in array? *am* not I a Philistine, and ye servants to Saul?[b] choose you a man for you, and let him come down to me.

9 If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us.

10 And the Philistine said, I defy the armies of Israel this day;[c] give me a man, that we may fight together.

11 When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

12 ¶ Now David *was* the son of that Ephrathite of Beth-lehem-judah, whose name *was* Jesse;[d] and he had eight sons:[e] and the man went among men *for* an old man in the days of Saul.

13 And the three eldest sons of Jesse went *and* followed Saul to the battle: and the names of his three sons that went to the battle *were* Eliab the first-born, and next unto him Abinadab, and the third Shammah.

14 And David *was* the youngest: and the three eldest followed Saul.

15 But David went and returned from Saul to feed his father's sheep at Bethlehem.[f]

16 And the Philistine drew near morning and evening, and presented himself forty days.

17 And Jesse said unto David his son, Take now for thy brethren an ephah of this parched *corn*, and these ten loaves, and run to the camp to thy brethren;

18 And carry these ten cheeses† unto the captain of *their* thousand,‡ and look how thy brethren fare,[g] and take their pledge.

19 Now Saul, and they, and all the men of Israel, *were* in the valley of Elah, fighting with the Philistines.

20 ¶ And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the trench,§ as the host was going forth to the fight,‖ and shouted for the battle.

21 For Israel and the Philistines had put the battle in array, army against army.

22 And David left his carriage¶ in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren.* A. M. 2941. B. C. about 1063.

23 And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words:[h] and David heard *them*.

24 And all the men of Israel, when they saw the man, fled from him,† and were sore afraid.

25 And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, *that* the man who killeth him, the king will enrich him with great riches, and will give him his daughter,[i] and make his father's house free in Israel.

26 And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who *is* this uncircumcised Philistine,[j] that he should defy the armies of the living God?[k]

27 And the people answered him after this manner, saying, So shall it be done to the man that killeth him.

28 ¶ And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger was kindled against David,[l] and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thy heart; for thou art come down that thou mightest see the battle.

29 And David said, What have I now done?[m] *Is there* not a cause?

30 ¶ And he turned from him toward another, and spake after the same manner:‡ and the people answered him again after the former manner.

31 And when the words were heard which David spake, they rehearsed *them* before Saul: and he sent for him.§

32 ¶ And David said to Saul, Let no man's heart fail because of him;[n] thy servant will go and fight with this Philistine.

33 And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou *art but* a youth, and he a man of war from his youth.

34 And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb‖ out of the flock:

35 And I went out after him, and smote him, and delivered *it* out of his mouth: and when he arose against me, I caught *him* by his beard, and smote him, and slew him.

36 Thy servant slew both the lion and the bear:

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* Or, *gorget.* a 2 Sam. 21:19. b ch. 8:17. c ver 26; 2 Sam. 21:21. d Ruth 4:22. e ch. 16:10, 11. f ch. 16:11, 19. † Heb. *cheeses of milk.* ‡ Heb. *a thousand.* g Gen. 37:14. § Or, *place of the carriage;* ch. 26:5. ‖ Or, *battle array,* or *place of fight.* ¶ Heb. *the vessels from upon him.*

* Heb. *asked his brethren of peace,* as Judg. 18:15. h ver. 8. † Heb. *his face.* i Josh. 15:16. j ch. 14:6. k Deut. 5:26. l Gen. 37:4, 8, 11. m Prov. 15:1. ‡ Heb. *word.* § Heb. *took him.* n Deut. 20:2, 3. ‖ Or, *kid.*

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other like the scales of a fish. *Five thousand shekels;* nearly two hundred pounds.

6. *Target;* a smaller shield suspended between his shoulders, to be used when occasion might require. The larger shield was carried before him by his armor-bearer. Some, however, prefer to understand a javelin hung by a strap behind his back.

7. *Six hundred shekels;* about twenty-five pounds.

12. *That Ephrathite of Beth-lehem-judah;* so called from Ephratah, one of the names of Bethlehem. Chapter 16:1; Micah 5:2.

22. *Carriage;* the articles which he had brought with him. Carriage, in the old English use of the word, signifies baggage, vessels, etc., that one carries with him in journeying.

25. *Free;* free from taxes and public burdens.

A. M. 2941. B. C. about 1063. and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God.

37 David said moreover, The LORD that delivered me out of the paw of the lion, and out of the paw of the bear,[a] he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the LORD be with thee.[b]

38 ¶ And Saul armed David with his armor,* and he put a helmet of brass upon his head; also he armed him with a coat of mail.

39 And David girded his sword upon his armor, and he assayed to go; for he had not proved *it.* And David said unto Saul, I cannot go with these; for I have not proved *them.* And David put them off him.

40 And he took his staff in his hand, and chose him five smooth stones out of the brook,† and put them in a shepherd's bag‡ which he had, even in a scrip; and his sling *was* in his hand: and he drew near to the Philistine.

41 And the Philistine came on and drew near unto David; and the man that bare the shield *went* before him.

42 And when the Philistine looked about, and saw David, he disdained him:[c] for he was *but* a youth, and ruddy, and of a fair countenance.[d]

43 And the Philistine said unto David, *Am* I a dog,[e] that thou comest to me with staves? And the Philistine cursed David by his gods.

44 And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.[f]

45 Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the LORD of hosts, the God of the armies of Israel,[g] whom thou hast defied.[h]

46 This day will the LORD deliver thee§ into my hand; and I will smite thee, and take thy head from thee;[i] and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth;[j] that all the earth may know that there is a God in Israel.[k]

47 And all this assembly shall know that the LORD saveth not with sword and spear:[l] for the battle *is* the LORD's,[m] and he will give you into our hands.

48 And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine.

49 And David put his hand in his bag, and took thence a stone, and slang *it,* and smote the Philistine in his forehead,[n] that the stone sunk into his forehead; and he fell upon his face to the earth.

50 So David prevailed over the Philistine with a sling and with a stone,[o] and smote the Philistine, and slew him; but *there was* no sword in the hand of David.

51 Therefore David ran, and stood upon the Philistine, and took his sword,[p] and drew it out of the sheath thereof, and slew him, and cut off his head therewith.[q] And when the Philistines saw their champion was dead, they fled.[r]

52 And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron.[s] And the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron.

53 And the children of Israel returned from chasing after the Philistines, and they spoiled their tents.[t]

54 And David took the head of the Philistine, and brought it to Jerusalem; but he put his armor in his tent.

55 ¶ And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, whose son *is* this youth?[u] And Abner said, *As* thy soul liveth, O king, I cannot tell.

56 And the king said, Inquire thou whose son the stripling *is.*

57 And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand.[v]

58 And Saul said to him, Whose son *art* thou, *thou* young man? And David answered, *I am* the son of thy servant Jesse the Beth-lehemite.[w]

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a Psa. 11:1; 18:17; 77:11; 2 Cor. 1:10; 2 Tim. 4:17, 18. b ch. 20:13; 1 Chr. 22:11, 16. * Heb. *clothed David with his clothes.* † Or, *valley.* ‡ Heb. *vessel.* c Psa. 123:4; 1 Cor. 1:27–29. d ch. 16:12. e 2 Sam. 3:8, 2 Kings 8:13. f 1 Kings 20:10, 11. g 2 Sam. 22:33, 35; Psa. 124:8; 125:1; 2 Cor. 3:5; Heb. 11:33. h ver. 10. § Heb. *shut thee up.* i ver. 51. j Deut. 28:26; Matt. 24:28. k Josh. 4:21; 1 Kings 8:43; 18:36; 2 Kings 19:19; Psa. 46:10; Isa. 52:10. l Psa. 44:6, 7; Hos. 1:7; Zech. 4:6. m 2 Chr. 20:15. n 1 Kings 22:34. o Judg. 3:31; 15:15. p ch. 21:9; 2 Sam. 23:21; Psa. 7:15, 16. q ver. 46. r Heb. 11:34. s Josh. 15:33, 36, 45. t Jer. 30:16. u ch. 16:21, 22. v ver. 54. w ver. 12.

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39. *Assayed;* attempted. *Not proved them;* not been accustomed to them, and could not readily use them.

45. *In the name of the Lord;* by his direction, with confidence in him, and for the purpose of promoting his cause.

INSTRUCTIONS.

10. When distinguished strength and courage make men proud, and lead them to trust in themselves and despise others, they often become the occasion of their ruin.

17. Men in executing their projects often have no idea of the ends which God by them will accomplish.

25. Men are induced to perform much labor, and make many sacrifices, by the hope of reward; and God graciously points us to the joy set before us, as a motive to deny ourselves, take up the cross, and follow Christ. Rom. 8:24.

28. Men naturally envy those who do better and are more honored than themselves, and no ties of relationship are any certain security against the effects of this evil and malignant passion. James 4:5.

32. Confidence in God is a source of the highest and noblest courage, the most self-sacrificing devotion to duty, and the most exalted virtue.

34. Past experience of the readiness and power of God to help, encourages men to trust in him, and to expect from him in future all which they need.

38. The devices and efforts of men to aid us often prove a hinderance instead of a help, and we must renounce dependence on them and depend on God in our efforts, in order to meet with success.

40. True dependence on God leads men not to neglect appropriate means, but in the right way to use them. Thus, while they work, God works by them in securing the result, and preparing them to give him the glory.

CHAPTER XVIII.

1 Jonathan loveth David. 5 Saul envieth his praise, 10 seeketh to kill him in his fury, 12 feareth him for his good success, 17 offereth him his daughters for a snare. 22 David, persuaded to be the king's son-in-law, giveth two hundred foreskins of the Philistines for Michal's dowry. 28 Saul's hatred, and David's glory increaseth.

AND it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David,[a] and Jonathan loved him[b] as his own soul.[c]

2 And Saul took him that day, and would let him go no more home to his father's house.

3 Then Jonathan and David made a covenant, because he loved him as his own soul.

4 And Jonathan stripped himself of the robe that *was* upon him,[d] and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.

5 ¶ And David went out whithersoever Saul sent him, *and* behaved* himself wisely: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

6 And it came to pass as they came, when David was returned from the slaughter of the Philistine,† that the women came out of all cities of Israel, singing and dancing,[e] to meet king Saul, with tabrets, with joy, and with instruments of music.‡

7 And the women answered *one another* as they played, and said, Saul hath slain his thousands, and David his ten thousands.[f]

8 And Saul was very wroth,[g] and the saying displeased him;§ and he said, They have ascribed unto David ten thousands, and to me they have ascribed *but* thousands: and *what* can he have more but the kingdom?[h]

9 And Saul eyed David from that day and forward.

10 ¶ And it came to pass on the morrow, that the evil spirit from God came upon Saul,[i] and he prophesied in the midst of the house:[j] and David played with his hand, as at other times: and *there was* a javelin in Saul's hand.[k]

11 And Saul cast the javelin; for he said, I will smite David even to the wall *with it.* And David avoided out of his presence twice.[l]

12 ¶ And Saul was afraid of David, because the LORD was with him, and was departed from Saul.

13 Therefore Saul removed him from him, A. M. 2941. B. C. about 1063. and made him his captain over a thousand; and he went out and came in before the people.

14 And David behaved‖ himself wisely in all his ways; and the LORD *was* with him.

15 Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him.

16 But all Israel and Judah loved David, because he went out and came in before them.[m]

17 ¶ And Saul said to David, Behold my elder daughter Merab,[n] her will I give thee to wife: only be thou valiant¶ for me, and fight the LORD's battles.[o] For Saul said, Let not my hand be upon him, but let the hand of the Philistines be upon him.[p]

18 And David said unto Saul, Who *am* I?[q] and what *is* my life, *or* my father's family in Israel, that I should be son-in-law to the king?

19 But it came to pass at the time when Merab Saul's daughter should have been given to David, that she was given unto Adriel[r] the Meholathite[s] to wife.

20 And Michal Saul's daughter loved David: and they told Saul, and the thing pleased him.*

21 And Saul said, I will give him her, that she may be a snare to him,† and that the hand of the Philistines may be against him.[u] Wherefore Saul said to David, Thou shalt this day be my son-in-law in *the one of* the twain.

22 ¶ And Saul commanded his servants, *saying,* Commune with David secretly, and say, Behold, the king hath delight in thee, and all his servants love thee: now therefore be the king's son-in-law.

23 And Saul's servants spake those words in the ears of David. And David said, Seemeth it to you a light *thing* to be a king's son-in-law,[v] seeing that I *am* a poor man, and lightly esteemed?[w]

24 And the servants of Saul told him, saying, On this manner† spake David.

25 And Saul said, Thus shall ye say to David, The king desireth not any dowry,[x] but a hundred foreskins of the Philistines, to be avenged of the king's enemies.[y] But Saul thought to make David fall by the hand of the Philistines.

26 And when his servants told David these words, it pleased David well to be the king's son-in-law: and the days were not expired.‡

a Gen. 44:30. b ver. 3; ch. 19:2; 20:17; 2 Sam. 1:26. c Deut. 13:6. d Gen. 41:42. * Or, *prospered,* ver. 14, 15, 30; Psa. 1:3. † Or, *Philistines.* e Exod. 15:20; Judg. 11:34. ‡ Heb. *three-stringed instruments.* f ch. 21:11. g Prov. 27:4; Eccl. 4:4. § Heb. *was evil in his eyes.* h ch. 15:28. i ch. 16:14. j ch. 19:24; Acts 16:16. k ch. 19:9, 10; 20:33. l Psa. 37:32, 33; Isa. 54:17. ‖ Or, *prospered;* ver. 5. m Num. 27:17; 2 Sam. 5:2; 1 Kings 3:7. n ch. 17:25. ¶ Heb. *a son of valor.* o ch. 25:28. p ver. 21, 25; 2 Sam. 12:9. q ver. 23; ch. 9:21; 2 Sam. 7:18. r 2 Sam. 21:8. s Judg. 7:22. * Heb. *was right in his eyes.* t Exod. 10:7; Prov. 29:5. u ver. 17. v 1 John 3:1. w Psa. 119:141. † Heb. *According to these words.* x Exod. 22:17. y ch. 14:24. ‡ Heb. *fulfilled.*

43. Pride goeth before destruction, and a haughty spirit before a fall. Prov. 16:18.

46. One great design of Jehovah in all his dealings, is to make known his character, and show to the universe that there is no one but himself who governs and controls in the kingdoms of nature, providence, and grace.

51. The strongest as well as the weakest are dependent upon God, and that expectation which rests on creatures is liable at any time to be disappointed.

55. Services performed for men may by them be forgotten, and those who render them pass out of mind; but services done for God he always remembers, and will graciously reward.

CHAPTER XVIII.

6. *Tabrets;* or timbrels; a sort of small drum.

9. *Saul eyed David;* he watched him with jealous feelings.

10. *Prophesied;* under the influence of the evil spirit, the king imitated the manner of speaking that belonged to the true prophets when they were under the inspiration of the Holy Spirit. *A javelin;* a light spear pointed with metal.

18. *What is my life;* what is my condition of life? or, as we say, What are my circumstances? He intimates that they are too humble to allow him to think of such an alliance. Compare ver. 23.

25. *Dowry;* among the Hebrews, and generally, in the East, a compensation or present made by the bridegroom to the father of the bride.

26. *The days;* previous to the time appointed for his marriage.

A. M. 2941. B. C. about 1063. 27 Wherefore David arose and went, he and his men,[a] and slew of the Philistines two hundred men; and David brought their foreskins,[b] and they gave them in full tale to the king, that he might be the king's son-in-law. And Saul gave him Michal his daughter to wife.

28 ¶ And Saul saw and knew that the LORD *was* with David, and *that* Michal Saul's daughter loved him.

29 And Saul was yet the more afraid of David; and Saul became David's enemy continually.[c]

30 Then the princes of the Philistines went forth:[d] and it came to pass, after they went forth, *that* David behaved himself more wisely than all the servants of Saul;[e] so that his name was much set by.*

CHAPTER XIX.

1 Jonathan discloseth his father's purpose to kill David. 4 He persuadeth his father to reconciliation. 8 By reason of David's good success in a new war, Saul's malicious rage breaketh out against him. 12 Michal deceiveth her father with an image in David's bed. 18 David cometh to Samuel in Naioth. 20 Saul's messengers sent to take David, 22 and Saul himself, prophesy.

AND Saul spake to Jonathan his son, and to all his servants, that they should kill David.

2 But Jonathan Saul's son delighted much in David:[f] and Jonathan told David, saying, Saul my father seeketh to kill thee: now therefore, I pray thee, take heed to thyself until the morning, and abide in a secret *place*, and hide thyself:

3 And I will go out and stand beside my father in the field where thou *art*, and I will commune with my father of thee; and what I see, that I will tell thee.

4 ¶ And Jonathan spake good of David unto Saul his father,[g] and said unto him, Let not the king sin against his servant, against David;[h] because he hath not sinned against thee, and because his works *have been* to thee-ward very good:[i]

5 For he did put his life in his hand,[j] and slew the Philistine,[k] and the LORD wrought a great salvation for all Israel:[l] thou sawest *it*, and didst rejoice: wherefore then wilt thou sin against innocent blood,[m] to slay David without a cause?

6 And Saul hearkened unto the voice of Jonathan: and Saul sware,[n] *As* the LORD liveth, he shall not be slain.

7 And Jonathan called David, and Jonathan showed him all those things. And Jonathan brought David to Saul, and he was in his presence, as in times past.†[o]

8 ¶ And there was war again: and David went out, and fought with the Philistines, and slew them with a great slaughter; and they fled from him.‡

9 And the evil spirit from the LORD was upon Saul,[p] as he sat in his house with his javelin in his hand: and David played with *his* hand.

10 And Saul sought to smite David even to the wall with the javelin; but he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled, and escaped that night.[q]

11 Saul also sent messengers unto David's house,[r] to watch him, and to slay him in the morning: and Michal David's wife told him, saying, If thou save not thy life to-night, to-morrow thou shalt be slain.

12 ¶ So Michal let David down through a window:[s] and he went, and fled, and escaped.[t]

13 And Michal took an image,[§] and laid *it* in the bed, and put a pillow of goats' *hair* for his bolster, and covered *it* with a cloth.

14 And when Saul sent messengers to take David, she said, He *is* sick.

15 And Saul sent the messengers *again* to see David, saying, Bring him up to me in the bed, that I may slay him.

16 And when the messengers were come in, behold, *there was* an image in the bed, with a pillow of goats' *hair* for his bolster.

17 And Saul said unto Michal, Why hast thou deceived me so, and sent away mine enemy, that he is escaped? And Michal answered Saul,[u] He said unto me, Let me go: why should I kill thee?[v]

18 ¶ So David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt in Naioth.

19 And it was told Saul, saying, Behold, David *is* at Naioth in Ramah.

20 And Saul sent messengers to take David:[w] and when they saw the company of the prophets prophesying,[x] and Samuel standing *as* appointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied.[y]

21 And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also.

22 Then went he also to Ramah, and came to a great well that *is* in Sechu: and he asked and said, Where *are* Samuel and David? And *one* said, Behold, *they be* at Naioth in Ramah.

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* a Ver. 13. b 2 Sam. 3:14. c Psa. 37:12, 14. d 2 Sam. 11:1. e ver. 5; Psa. 119:99. † Heb. *precious;* ch. 26:21; 2 Kings 1:13; Psa. 116:15; 1 Pet. 2:7. f ch. 18:1. g Prov. 31:8, 9. h Gen. 42:22. i Psa. 35:12; 109:5; Prov. 17:13. j ch. 28:21; Judg. 12:3; Psa. 119:109. k ch. 17:49, 50. l ch. 11:13; 1 Chr. 11:14. m ch. 20:32. n Prov. 26:24, 25. † Heb. *yesterday third day.* o ch. 16:21; 18:2, 13. ‡ Heb. *his face.* p ch. 16:14; 18:10, 11. q Psa. 124:7; Matt. 10:23. r Psa. 59, title. s Josh. 2:15; Acts 9:24, 25; 2 Cor. 11:32, 33. t Psa. 34:19. § Heb. *teraphim;* Gen. 31:19; Judg. 17:5. u 2 Sam. 17:20. v 2 Sam. 2:22. w John 7:32, 45. x ch. 10:5, 6; 1 Cor. 14:24, 25. y Num. 11:25; Joel 2:28.

30. *Went forth;* to fight with Israel.

INSTRUCTIONS.

1. Real excellence of character forms the surest basis for ardent and durable friendship, and those who rightly cultivate it on earth may hope to enjoy it for ever in heaven.

5. The presence and favor of God are the grand source of all true wisdom, and the surest guarantee of durable success.

8. An envious disposition tends to torment him who indulges it, and all who feel its influence.

11. There is no wickedness so great but the human heart, unrestrained by divine grace, may commit it.

15. Rulers often regard their own glory more than the public good, and seek to destroy those whom the people delight to honor. Luke 19:47, 48.

17. What men will not do directly, they often attempt to do indirectly, and thus try to cast the responsibility of their evil actions on others.

29. The more one is favored in the course of divine Providence, the more will envious men hate him.

CHAPTER XIX.

3. *In the field;* where Jonathan expected his father would walk.

18. *Naioth;* a place in Benjamin, near to Ramah.

23 And he went thither to Naioth in Ramah: and the Spirit of God was upon him also, and he went on, and prophesied, until he came to Naioth in Ramah.

24 And he stripped off his clothes also,[a] and prophesied before Samuel in like manner, and lay* down naked all that day and all that night. Wherefore they say, *Is* Saul also among the prophets?[b]

CHAPTER XX.

1 David consulteth with Jonathan for his safety. 11 Jonathan and David renew their covenant by oath. 18 Jonathan's token to David. 24 Saul, missing David, seeketh to kill Jonathan. 35 Jonathan lovingly taketh his leave of David.

AND David fled from Naioth in Ramah, and came and said before Jonathan, What have I done? what *is* mine iniquity? and what *is* my sin before thy father, that he seeketh my life?

2 And he said unto him, God forbid; thou shalt not die: behold, my father will do nothing either great or small, but that he will show it me:† and why should my father hide this thing from me? it *is* not *so*.

3 And David sware moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but truly, *as* the LORD liveth, and *as* thy soul liveth, *there is* but a step between me and death.[c]

4 Then said Jonathan unto David, Whatsoever thy soul desireth,‡ I will even do§ *it* for thee.

5 And David said unto Jonathan, Behold, to-morrow *is* the new moon,[d] and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third *day* at even.[e]

6 If thy father at all miss me, then say, David earnestly asked *leave* of me that he might run to Beth-lehem his city: for *there is* a yearly sacrifice‖ there for all the family.

7 If he say thus, *It is* well; thy servant shall have peace: but if he be very wroth, *then* be sure that evil is determined by him.[f]

8 Therefore thou shalt deal kindly with thy servant;[g] for thou hast brought thy servant into a covenant of the LORD with thee:[h] notwithstanding, if there be in me iniquity,[i] slay me thyself; for why shouldest thou bring me to thy father?

A. M. 2942. B. C. about 1062.

9 And Jonathan said, Far be it from thee: for if I knew certainly that evil was determined by my father to come upon thee, then would not I tell it thee?

10 Then said David to Jonathan, Who shall tell me? or what *if* thy father answer thee roughly?

11 ¶ And Jonathan said unto David, Come, and let us go out into the field. And they went out both of them into the field.

12 And Jonathan said unto David, O LORD God of Israel, when I have sounded¶ my father about to-morrow any time, *or* the third *day*, and behold, *if there be* good toward David, and I then send not unto thee, and show it thee;*

13 The LORD do so and much more to Jonathan: but if it please my father *to do* thee evil, then I will show it thee, and send thee away, that thou mayest go in peace: and the LORD be with thee,[j] as he hath been with my father.[k]

14 And thou shalt not only while yet I live show me the kindness of the LORD, that I die not:

15 But *also* thou shalt not cut off thy kindness from my house for ever:[l] no, not when the LORD hath cut off the enemies of David every one from the face of the earth.

16 So Jonathan made† *a covenant* with the house of David, *saying*, Let the LORD even require *it* at the hand of David's enemies.[m]

17 And Jonathan caused David to swear again, because he loved him:‡ for he loved him as he loved his own soul.[n]

18 Then Jonathan said to David, To-morrow *is* the new moon:[o] and thou shalt be missed, because thy seat will be empty.§

19 And *when* thou hast stayed three days, *then* thou shalt go down quickly,‖ and come to the place where thou didst hide thyself when the business was *in hand*,¶[p] and shalt remain by the stone Ezel.*

20 And I will shoot three arrows on the side *thereof*, as though I shot at a mark.

21 And behold, I will send a lad, *saying*, Go,

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a Isa. 20:2. * Heb. *fell;* Num. 24:4. b ch. 10:10, 12. † Heb. *uncover mine ear;* ver. 12; ch. 9:15. c ch. 27:1; 2 Cor. 1:9, 10. ‡ Heb. *speaketh*, or *thinketh*. § Or, *Say what* is *thy mind, and I will do*. d Num. 10:10; 28:11. e ch. 19:2. ‖ Or, *feast;* ch. 9:12. f ch. 25:17; Esth. 7:7. g Josh. 2:14. h ver. 16; ch. 18:3; 23:18. i 2 Sam. 14:32. ¶ Heb. *searched*. * Heb. *uncover thine ear;* ver. 2. j ch. 17:37. k ch. 10:7; 11:6, etc.; 2 Sam. 7:15. l ch. 24:21; 2 Sam. 9:1–7. † Heb. *cut*. m ch. 31:2; 2 Sam. 4:7. ‡ Or, *by his love toward him*. n ch. 18:1. o ver. 5. § Heb. *missed*. ‖ Or, *diligently;* Heb. *greatly*. ¶ Heb. *in the day of the business*. p ch. 19:2. * Or, *That showeth the way*.

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24. *His clothes;* his outer garments. *Naked;* without his upper garments.

INSTRUCTIONS.

1. Envy indulged often leads to murder, and many are in heart guilty of this sin who are prevented from outwardly committing it. 1 John 3:15.

4. Real love will seek the good of the object beloved, and if need be, perform labors, make sacrifices, and meet dangers to promote it.

6. Sound reason and kind persuasion may for a time overcome passion; but without a change of heart, when depravity is restrained in one direction it will break out in another.

10. When one is given up to the power of evil, not only engagements but solemn oaths will be disregarded, and malignant passions will overcome all restraint.

17. Those who hate others, and treat them as enemies, are apt to feel that others hate them and are their enemies.

20. The hearts of all are in the hands of the Lord, and he can turn them whithersoever he will. No devices will succeed against those whom he designs to bless, and no evils will come upon them which he will not overrule for their good.

CHAPTER XX.

5. *The new moon;* the beginning of the month, when it was customary for relatives to unite in a sacrifice and a feast.

12. *Sounded;* learned his state of mind.

14. *The kindness—that I die not;* it was common, when one began to reign, for him to put to death those who were supposed to have a claim to the throne.

15. *My house;* his posterity.

16. *Require it;* take vengeance on either party, should they break this covenant.

18. *Thy seat;* at the family feast.

19. *The stone Ezel;* this was apparently a way-stone.

A. M. 2942. B. C. about 1062. find out the arrows. If I expressly say unto the lad, Behold, the arrows *are* on this side of thee, take them; then come thou: for *there is* peace to thee, and no hurt;* *as* the LORD liveth.[a]

22 But if I say thus unto the young man, Behold, the arrows *are* beyond thee; go thy way: for the LORD hath sent thee away.

23 And *as touching* the matter which thou and I have spoken of,[b] behold, the LORD *be* between thee and me for ever.

24 ¶ So David hid himself in the field; and when the new moon was come, the king sat him down to eat meat.

25 And the king sat upon his seat, as at other times, *even* upon a seat by the wall: and Jonathan arose, and Abner sat by Saul's side, and David's place was empty.

26 Nevertheless Saul spake not any thing that day: for he thought, Something hath befallen him, he *is* not clean; surely he *is* not clean.[c]

27 And it came to pass on the morrow, *which was* the second *day* of the month, that David's place was empty: and Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to meat, neither yesterday, nor to-day?

28 And Jonathan answered Saul, David earnestly asked *leave* of me *to go* to Beth-lehem:[d]

29 And he said, Let me go, I pray thee; for our family hath a sacrifice in the city; and my brother, he hath commanded me *to be there:* and now, if I have found favor in thine eyes, let me get away, I pray thee, and see my brethren. Therefore he cometh not unto the king's table.

30 Then Saul's anger was kindled against Jonathan,[e] and he said unto him, Thou son† of the perverse rebellious *woman*,‡ do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness?

31 For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he shall surely die.§[f]

32 And Jonathan answered Saul his father, and said unto him, Wherefore shall he be slain?[g] what hath he done?

33 And Saul cast a javelin at him to smite him:[h] whereby Jonathan knew that it was determined of his father to slay David.[i]

34 So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month; for he was grieved for David, because his father had done him shame.

35 ¶ And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him.

36 And he said unto his lad, Run, find out now the arrows which I shoot. *And* as the lad ran, he shot an arrow beyond‖ him.

37 And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, *Is* not the arrow beyond thee?[j]

38 And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master.

39 But the lad knew not any thing: only Jonathan and David knew the matter.

40 ¶ And Jonathan gave his artillery¶ unto his lad,* and said unto him, Go, carry *them* to the city.

41 ¶ *And* as soon as the lad was gone, David arose out of *a place* toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded.

42 And Jonathan said to David, Go in peace,[k] forasmuch as we have sworn both of us in the name of the LORD,† saying, The LORD be between me and thee, and between my seed and thy seed for ever. And he arose and departed: and Jonathan went into the city.

CHAPTER XXI.

1 David at Nob obtaineth of Ahimelech hallowed bread. 7 Doeg was present. 8 David taketh Goliath's sword. 10 David at Gath feigneth himself mad.

THEN came David to Nob to Ahimelech‡ the priest: and Ahimelech was afraid at the meeting of David,[l] and said unto him, Why *art* thou alone, and no man with thee?

2 And David said unto Ahimelech the priest,[m]

* Heb. *not* any *thing*. a Jer. 4:2. b ver. 14, 15, 42. c Lev. 7:21; 15:5, etc. d ver. 6. e Prov. 19:12. † Or, *perverse rebel*. ‡ Heb. *perverse rebellion*. § Heb. is *the son of death*. f ch. 19:6, 11. g ch. 19:5; Prov. 31:8, 9; Matt. 27:23. h ch. 18:11. i ver. 7. ‖ Heb. *to pass over*. j ver. 21, 22.

¶ Heb. *instruments*. * Heb *the lad that* was *his*. k ch. 1:17. † Or, the LORD be witness of that *which*, etc.; ver. 23. ‡ Called *Ahiah*, ch. 14:3; called also *Abiathar*. Mark 2:26. l ch. 16:4. m Psa. 119:29.

22. *Hath sent thee away;* in order to preserve his life.

26. *He is not clean;* Saul thought that David was ceremonially unclean, and had kept away on that account.

40. *Artillery;* weapons.

INSTRUCTIONS.

1. This is a state of trial, and even obedience to God will not keep a person from sufferings; yet it will cause them to be overruled for his good and the good of others.

10. The certainty that David would be king did not render it unnecessary for him to use means to preserve his life; nor does the promise of God, to keep his children to the end, render unnecessary their own diligent prayers and efforts to persevere in faith and holiness. It is through the use of appropriate means, and not without them, that the end will be accomplished.

15. The conduct of parents may deeply affect not only their children, but their distant posterity, and each one should so act as shall tend to secure blessings to all who come after him, to the end of time.

23. An habitual conviction that the Lord is witness of all we do, that we shall stand before him in judgment, and be treated for eternity according to our works, tends to make us circumspect, upright, and faithful.

27. An appearance of kindness may cover a murderous heart, and no crime is so abominable that a supremely selfish heart, under strong temptation, may not commit it.

31. Men in saying, I will, or, He shall, often speak as if events depended solely on themselves, whereas they depend on God; and men ought ever to feel, that if the Lord will, they shall live and do this or that. James 4:15.

39. Men often promote more benevolent objects, and accomplish greater good, than they are aware of; and all who faithfully do their duty, however humble their condition, when they see the results of their labors, will admire the grace of God, and be filled with gratitude and joy.

CHAPTER XXI.

1. *Nob;* a city of Benjamin. *Ahimelech;* one of the de-

The king hath commanded me a business, and hath said unto me, Let no man know any thing of the business whereabout I send thee, and what I have commanded thee: and I have appointed *my* servants to such and such a place.

3 Now therefore what is under thy hand? give *me* five *loaves of* bread in my hand, or what there is present.*

4 And the priest answered David, and said, *There is* no common bread under my hand, but there is hallowed bread;[a] if the young men have kept themselves at least from women.[b]

5 And David answered the priest, and said unto him, Of a truth women *have been* kept from us about these three days, since I came out, and the vessels of the young men are holy,[c] and *the bread is* in a manner common, yea, though it were sanctified this day in the vessel.‡

6 So the priest gave him hallowed *bread:*[d] for there was no bread there but the show-bread, that was taken from before the LORD, to put hot bread in the day when it was taken away.

7 Now a certain man of the servants of Saul *was* there that day, detained before the LORD; and his name *was* Doeg,[e] an Edomite, the chiefest of the herdmen that *belonged* to Saul.

8 ¶ And David said unto Ahimelech, And is there not here under thy hand spear or sword? for I have neither brought my sword nor my weapons with me, because the king's business required haste.

9 And the priest said, The sword of Goliath the Philistine, whom thou slewest in the valley of Elah,[f] behold, it *is here* wrapped in a cloth behind the ephod:[g] if thou wilt take that, take *it;* for *there is* no other save that here. And David said, *There is* none like that; give it me.

10 ¶ And David arose, and fled that day for fear of Saul, and went to Achish‡ the king of Gath.

11 And the servants of Achish said unto him, *Is* not this David the king of the land?[h] did they not sing one to another of him in dances, saying, Saul hath slain his thousands, and David his ten thousands?[i] A. M. 2942. B. C. about 1062.

12 And David laid up these words in his heart,[j] and was sore afraid of Achish the king of Gath.

13 And he changed his behavior before them,[k] and feigned himself mad in their hands,[l] and scrabbled§ on the doors of the gate, and let his spittle fall down upon his beard.

14 Then said Achish unto his servants, Lo, ye see the man is mad:‖ wherefore *then* have ye brought him to me?

15 Have I need of madmen, that ye have brought this *fellow* to play the madman in my presence? shall this *fellow* come into my house?

CHAPTER XXII.

1 Companies resort unto David at Adullam. 3 At Mizpeh he commendeth his parents unto the king of Moab. 5 Admonished by Gad, he cometh to Hareth. 6 Saul going to pursue him, complaineth of his servants' unfaithfulness. 9 Doeg accuseth Ahimelech. 11 Saul commandeth to kill the priests. 17 The footmen refusing, Doeg executeth it. 20 Abiathar escaping, bringeth David the news.

DAVID therefore departed thence, and escaped[m] to the cave Adullam:[n] and when his brethren and all his father's house heard *it,* they went down thither to him.

2 And every one *that was* in distress,[o] and every one that *was* in debt,¶ and every one *that was* discontented,* gathered themselves unto him; and he became a captain over them:[p] and there were with him about four hundred men.

3 ¶ And David went thence to Mizpeh of Moab:[q] and he said unto the king of Moab, Let my father and my mother, I pray thee, come forth, *and be* with you, till I know what God will do for me.

4 And he brought them before the king of Moab: and they dwelt with him all the while that David was in the hold.[r]

5 ¶ And the prophet Gad[s] said unto David, Abide not in the hold; depart, and get thee into the land of Judah. Then David departed, and came into the forest of Hareth.[t]

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* Heb. *found.* a Exod. 25:30; Lev. 24:5-9. b Exod. 19:15. c 1 Thess. 4:4. † Or, *especially when this day there is* other *sanctified in the vessel.* d Matt. 12:3, 4. e ch. 22:9; Psa. 52, title. f ch. 17:2, 50, 51. g ch. 31:10. ‡ Or, *Abimelech;* Psa. 34, title. h Psa. 56, title. i ch. 18:7; 29:5. j Luke 2:19. k Psa. 34, title. l Eccl. 7:7. § Or, *made marks.* ‖ Or, *playeth the madman.* m Psa. 57, title, and 142, title. n 2 Sam. 23:13; Mic. 1:15; Heb. 11:38. o Judg. 11:3. ¶ Heb. *had a creditor.* * Heb. *bitter of soul.* p Psa. 72:12-14; Matt. 9:12, 13. q Judg. 11.29. r 1 Chr. 12:16. s 1 Chr. 21:9; 2 Chr. 29:25. t Matt. 10:23.

scendants of Eli. *Was afraid;* that there was a difficulty between David and Saul, and that it might be dangerous to entertain him. *No man with thee;* no one of his customary retinue. He was not absolutely alone, but appeared at Nob as a private person.

4. *Hallowed bread;* Exod. 25:30; Lev. 24:5–9.

5. *In a manner common;* every Sabbath, the bread which had stood on the table during the week was taken away to be eaten by the priests, and new bread was put in its place. The old bread which had been taken from the table, was that of which David and his men partook. Matt. 12:3, 4; Mark 2:25, 26. *Though it were sanctified;* since other bread is this day sanctified, or put in its place. Ver. 6.

7. *Detained;* for the purpose, it is supposed, of performing some religious service.

10. *Achish;* this was his proper name as an individual, while *Abimelech,* that is, *king's father,* was the common hereditary title. Compare Psalm 34, title, and Genesis 20:2; 26:1.

12. *Sore afraid;* lest Achish should think that he had come for some evil purpose, and should treat him as an enemy.

INSTRUCTIONS.

1. Elevated situations are often places of peculiar trials, and from the height of worldly prosperity men may suddenly fall into deep distresses; we should therefore not put our trust in men, nor even in princes, but in the living God, who hath said to all who trust in him, I will never leave nor forsake thee.

2. When men are guilty of falsehood for the sake of obtaining a present good, they know not what evils they may occasion to themselves and others. Chap. 22:9–22.

7. Men may externally attend on the worship of God, and yet in their hearts be opposed to him, and when tempted, may even destroy those with whom, in the forms of devotion, they have united.

10. It is sometimes more safe to be among the heathen, than among those who have enjoyed the light of revelation and have abused it—who in words profess friendship to Jehovah, but in works deny him.

CHAPTER XXII.

1. *Adullam;* in the tribe of Judah.
3. *Mizpeh;* in Moab, on the east of Jordan.
5. *Hareth;* in the land of Judah.

A. M. 2942. B. C. about 1062. 6 ¶ When Saul heard that David was discovered, and the men that *were* with him; (now Saul abode in Gibeah under a tree in Ramah,* having his spear in his hand, and all his servants *were* standing about him;)

7 Then Saul said unto his servants that stood about him, Hear now, ye Benjamites; will the son of Jesse give every one of you fields and vineyards,[a] *and* make you all captains of thousands, and captains of hundreds;

8 That all of you have conspired against me, and *there is* none that showeth me† that my son hath made a league with the son of Jesse,[b] and *there is* none of you that is sorry for me, or showeth unto me that my son hath stirred up my servant against me, to lie in wait, as at this day?

9 ¶ Then answered Doeg the Edomite,[c] which was set over the servants of Saul, and said, I saw the son of Jesse coming to Nob, to Ahimelech the son of Ahitub.[d]

10 And he inquired of the LORD for him,[e] and gave him victuals, and gave him the sword of Goliath the Philistine.

11 Then the king sent to call Ahimelech the priest, the son of Ahitub, and all his father's house, the priests that *were* in Nob: and they came all of them to the king.

12 And Saul said, Hear now, thou son of Ahitub. And he answered, Here I *am*,‡ my lord.

13 And Saul said unto him, Why have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, and hast inquired of God for him, that he should rise against me, to lie in wait, as at this day?

14 Then Ahimelech answered the king, and said, And who *is so* faithful among all thy servants as David,[f] which is the king's son-in-law,[g] and goeth at thy bidding, and is honorable in thy house?

15 Did I then begin to inquire of God for him? be it far from me: let not the king impute *any* thing unto his servant, *nor* to all the house of my father: for thy servant knew nothing of all this, less or more.§

16 And the king said, Thou shalt surely die, Ahimelech, thou, and all thy father's house.[h]

17 ¶ And the king said unto the footmen‖ that stood about him, Turn, and slay the priests of the LORD; because their hand also *is* with David, and because they knew when he fled, and did not show it to me. But the servants of the king would not put forth their hand to fall upon the priests of the LORD.[i]

18 And the king said to Doeg, Turn thou, and fall upon the priests. And Doeg the Edomite turned, and he fell upon the priests, and slew on that day fourscore and five persons that did wear a linen ephod.[j]

19 And Nob,[k] the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and sheep, with the edge of the sword.

20 ¶ And one of the sons of Ahimelech the son of Ahitub, named Abiathar, escaped, and fled after David.[l]

21 And Abiathar showed David that Saul had slain the LORD's priests.

22 And David said unto Abiathar, I knew *it* that day, when Doeg the Edomite *was* there, that he would surely tell Saul:[m] I have occasioned *the death* of all the persons of thy father's house.

23 Abide thou with me, fear not: for he that seeketh my life seeketh thy life: but with me thou *shalt be* in safeguard.

CHAPTER XXIII.

1 David, inquiring of the Lord by Abiathar, rescueth Keilah. 7 God showing him the coming of Saul, and the treachery of the Keilites, he escapeth from Keilah. 14 In Ziph Jonathan cometh and comforteth him. 19 The Ziphites discover him to Saul. 25 At Maon he is rescued from Saul by the invasion of the Philistines. 29 He dwelleth at En-gedi.

THEN they told David, saying, Behold, the Philistines fight against Keilah,[n] and they rob the threshing-floors.

2 Therefore David inquired of the LORD,[o] saying, Shall I go and smite these Philistines? And the LORD said unto David, Go, and smite the Philistines, and save Keilah.

3 And David's men said unto him, Behold, we be afraid here in Judah:[p] how much more then if we come to Keilah against the armies of the Philistines?

4 Then David inquired of the LORD yet again.[q] And the LORD answered him and said, Arise, go

* Or, *grove in a high place.* a ch. 18:14. † Heb. *uncovereth mine ear;* ch. 20:2. b ch. 18:3; 20:30. c ch. 21:7; Psa. 52, title, and ver. 1, 2, 3. d ch. 21:1, etc. e Num. 27:21. ‡ Heb. *Behold me.* f ch. 19:4, 5; 24:11. g ch. 18:27. § Heb. *little or great.* h Deut. 24:16; Esth. 3:6. ‖ Or, *guard;* Heb. *runners.* i Exod. 1:17. j ch. 2:31, 33. k ver. 9, 11. l ch. 23:6; 1 Kings 2:26, 27. m ch. 21:1–9. n Josh. 15:44. o ver. 4, 6, 9; ch. 30:8; 2 Sam. 5:19, 23. p Psa. 11:1. q Judg. 6:39.

6. *In Ramah;* or, in a high place.

9. *I saw the son of Jesse;* chap. 21:7.

11. *His father's house;* the descendants of Eli.

13. *Hast inquired of God for him;* that is, as Saul alleges, with a view to aid him in his plan to possess himself of the kingdom.

18. *Fourscore and five;* thus was fulfilled the Lord's declaration to Eli, chap. 2:31–36; 3:12–14.

INSTRUCTIONS.

3. The distresses of children occasion great anxiety to parents, and right-minded children will strive to alleviate their sorrows, and as far as Providence may permit, to provide for their wants.

5. While we exercise our own best judgment, we should feel our need of divine guidance, seek wisdom from above, and be ready to go wherever God calls.

7. Men are apt to judge others by themselves, and when they are supremely selfish to think that others are so too.

9. To exalt themselves, and gain the favor of those above them, many will occasion the ruin of others, and even imbrue their hands in the blood of the innocent.

17. Tyrants who resolve to take the life of their fellowmen will not be hindered by want of reasons, or be backward to contend that the public good requires it.

18. Rulers who require men to commit sin, will generally find some who are wicked enough to obey them.

22. To have been even the innocent occasion of the death of others is exceedingly distressing to an ingenuous mind, and much more distressing is it when it has been occasioned by their kindness to us or by our sins.

CHAPTER XXIII.

1. *Keilah;* south-west from Jerusalem.

down to Keilah; for I will deliver the Philistines into thy hand.

5 So David and his men went to Keilah, and fought with the Philistines, and brought away their cattle, and smote them with a great slaughter. So David saved the inhabitants of Keilah.

6 And it came to pass, when Abiathar the son of Ahimelech fled to David to Keilah,[a] *that* he came down *with* an ephod in his hand.

7 ¶ And it was told Saul that David was come to Keilah. And Saul said, God hath delivered him into my hand; for he is shut in by entering into a town that hath gates and bars.[b]

8 And Saul called all the people together to war, to go down to Keilah, to besiege David and his men.

9 ¶ And David knew that Saul secretly practised mischief against him;[c] and he said to Abiathar the priest, Bring hither the ephod.[d]

10 Then said David, O LORD God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for my sake.[e]

11 Will the men of Keilah deliver me up into his hand? Will Saul come down, as thy servant hath heard? O LORD God of Israel, I beseech thee, tell thy servant. And the LORD said, He will come down.

12 Then said David, Will the men of Keilah deliver* me and my men into the hand of Saul? And the LORD said, They will deliver *thee* up.

13 ¶ Then David and his men,[f] *which were* about six hundred, arose and departed out of Keilah, and went whithersoever they could go. And it was told Saul that David was escaped from Keilah; and he forbare to go forth.

14 And David abode in the wilderness in strongholds, and remained in a mountain[g] in the wilderness of Ziph.[h] And Saul sought him every day, but God delivered him not into his hand.[i]

15 And David saw that Saul was come out to seek his life: and David *was* in the wilderness of Ziph in a wood.

16 ¶ And Jonathan Saul's son arose and went to David into the wood, and strengthened[j] his hand in God.[k]

17 And he said unto him, Fear not: for the hand of Saul my father shall not find thee;[l] and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth.[m] A. M. 2943. B. C. about 1061.

18 And they two made a covenant before the LORD:[n] and David abode in the wood, and Jonathan went to his house.

19 Then came up the Ziphites to Saul to Gibeah,[o] saying, Doth not David hide himself with us in strong-holds in the wood, in the hill of Hachilah, which *is* on the south† of Jeshimon?‡

20 Now therefore, O king, come down according to all the desire of thy soul to come down; and our part *shall be* to deliver him into the king's hand.[p]

21 And Saul said, Blessed *be* ye of the LORD;[q] for ye have compassion on me.

22 Go, I pray you, prepare yet, and know and see his place where his haunt is,§ *and* who hath seen him there: for it is told me *that* he dealeth very subtilely.

23 See therefore, and take knowledge of all the lurking places where he hideth himself,[r] and come ye again to me with the certainty, and I will go with you: and it shall come to pass, if he be in the land, that I will search him out[s] throughout all the thousands of Judah.[t]

24 And they arose, and went to Ziph before Saul: but David and his men *were* in the wilderness of Maon,[u] in the plain on the south of Jeshimon.

25 Saul also and his men went to seek *him*. And they told David: wherefore he came down into a rock,‖ and abode in the wilderness of Maon. And when Saul heard *that*, he pursued after David in the wilderness of Maon.

26 And Saul went on this side of the mountain, and David and his men on that side of the mountain: and David made haste to get away for fear of Saul;[v] for Saul and his men compassed David and his men round about to take them.[w]

27 ¶ But there came a messenger unto Saul,[x] saying, Haste thee, and come; for the Philistines have invaded¶ the land.

28 Wherefore Saul returned from pursuing after David, and went against the Philistines: therefore they called that place Sela-hammah-lekoth.*

29 ¶ And David went up from thence, and dwelt in strong-holds at En-gedi.[y]

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a Ch. 22:20. b Psa. 71:10, 11. c Jer. 11:18, 19. d ch. 30:7; Num. 27:21; Jer. 33:3. e ver. 8; Esth. 3:6; Prov. 28:15; Rom. 3:15, 16. * Heb. *shut up.* f ch. 22:2; 25:13. g Psa. 11:1. h Josh. 15:55. i Psa. 37:32, 33; 54:3, 4. j Prov. 27:9, 17; Isa. 35:3, 4; Heb. 12:12. k Eph. 6:10. l Job 5:11–15. m ch. 24:20. n ch. 20:16, 42; 2 Sam. 21:7. o ch. 26:1; Psa. 54, title. † Heb. *on the right hand.* ‡ Or, *The wilderness.* p Psa. 54:3. q Judg. 17:2; Mic. 3:11. § Heb. *foot shall be.* r John 18:2, 3. s 1 Kings 18:10. t Num. 10:36; Mic. 5:2. u ch. 25:2. ‖ Or, *from the rock.* v Psa. 31:22. w Psa. 17:9, 11; 140:1–9. x 2 Kings 19:9. ¶ Heb. *spread themselves upon.* * That is, *The rock of divisions.* y 2 Chr. 20:2.

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6. *An ephod in his hand;* this is supposed to have been the high-priest's ephod, containing the breastplate with Urim and Thummim. Upon the death of Ahimelech this was saved by Abiathar in his flight, and David consulted God by it.

14. *Wilderness of Ziph;* a rough, hilly region in the tribe of Judah south-east of Hebron.

16. *Strengthened his hand in God;* encouraged him to hope in God, and expect deliverance from him.

19. *Jeshimon;* meaning wilderness, or desert.

24. *Maon;* a place south of Ziph.

28. *Sela-hammah-lekoth;* meaning, according to some interpreters, the rock of divisions; according to others, the rock of escape.

29. *En-gedi;* north-east of Maon, and on the border of the Dead sea; called also, Hazezon-tamar. Gen. 14:7; 2 Chron. 20:2.

INSTRUCTIONS.

2. A conviction of our dependence on God, and a disposition to seek his direction, are a good preparation for receiving his favor and securing success.

7. Men are apt to interpret the providences of God according to their wishes, and to think that what favors their designs is a token of his approval.

12. It is not uncommon for men to return evil for good, and requite their benefactors with base ingratitude.

16. Pious friendship delights in giving comfort in distress, by raising expectations from, and inspiring hope in Jehovah.

21. Men sometimes invoke the blessing of the Lord in the pursuit of objects which he abhors.

27. The Lord has a variety of ways in which he can protect his people, and he sometimes makes use of one enemy to deliver them from another.

A. M. 2943.
B. C. about 1061.

CHAPTER XXIV.

1 David in a cave at En-gedi, having cut off Saul's skirt, spareth his life. 8 He showeth thereby his innocency. 16 Saul, acknowledging his fault, taketh an oath of David, and departeth.

AND it came to pass, when Saul was returned from following* the Philistines,[a] that it was told him, saying, Behold, David *is* in the wilderness of En-gedi.

2 Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men[b] upon the rocks of the wild goats.[c]

3 And he came to the sheepcotes by the way, where *was* a cave; and Saul went in to cover his feet:[d] and David and his men remained in the sides of the cave.[e]

4 And the men of David said unto him, Behold the day of which the LORD said unto thee, Behold, I will deliver thine enemy into thy hand,[f] that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of Saul's robe† privily.

5 And it came to pass afterward, that David's heart smote him,[g] because he had cut off Saul's skirt.

6 And he said unto his men, The LORD forbid that I should do this thing unto my master, the LORD's anointed,[h] to stretch forth my hand against him, seeing he *is* the anointed of the LORD.[i]

7 So David stayed‡ his servants with these words, and suffered them not to rise against Saul.[j] But Saul rose up out of the cave, and went on *his* way.

8 ¶ David also arose afterward, and went out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked behind him, David stooped with his face to the earth, and bowed himself.

9 And David said to Saul, Wherefore hearest thou men's words,[k] saying, Behold, David seeketh thy hurt?

10 Behold, this day thine eyes have seen how that the LORD had delivered thee to-day into my hand in the cave: and *some* bade *me* kill thee:[l] but *mine eye* spared thee; and I said, I will not put forth my hand against my lord; for he *is* the LORD's anointed.

11 Moreover, my father, see, yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that *there is* neither evil nor transgression in my hand,[m] and I have not sinned against thee; yet thou huntest my soul to take it.[n]

12 The LORD judge between me and thee, and the LORD avenge me of thee: but my hand shall not be upon thee.

13 As saith the proverb of the ancients, Wickedness proceedeth from the wicked: but my hand shall not be upon thee.

14 After whom is the king of Israel come out? after whom dost thou pursue? after a dead dog, after a flea.

15 The LORD therefore be judge, and judge between me and thee, and see,[o] and plead my cause,[p] and deliver§ me out of thy hand.[q]

16 ¶ And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said, *Is* this thy voice, my son David? And Saul lifted up his voice, and wept.

17 And he said to David, Thou *art* more righteous than I: for thou hast rewarded me good,[r] whereas I have rewarded thee evil.

18 And thou hast showed this day how that thou hast dealt well with me: forasmuch as when the LORD had delivered‖ me into thy hand, thou killedst me not.

19 For if a man find his enemy, will he let him go well away? wherefore the LORD reward thee good for that thou hast done unto me this day.[s]

20 And now, behold, I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thy hand.[t]

21 Swear now therefore unto me by the LORD, that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house.[u]

22 And David sware unto Saul. And Saul went home; but David and his men gat them up unto the hold.[v]

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* Heb. *after.* a ch. 23:28, 29. b Psa. 38:12. c Psa. 141:6. d Judg. 3:24. e Psa. 57; 142, titles. f ch. 26:8–11. † Heb. *the robe which was Saul's.* g 2 Sam. 24:10; 1 John 3:20, 21. h 1 Kings 21:3. i 2 Sam. 1:14. ‡ Heb. *cut off.* j Psa. 7:4; Matt. 5:44; Rom. 12:17–21. k Lev. 19:16; Prov. 18:8; 26:20–22; 29:12; Eccl. 7:21. l ver. 4. m Psa. 35:7. n ch. 26:20. o 2 Chr. 24:22. p Psa. 35:1; 43:1; 119:154; Mic. 7:9. § Heb. *judge.* q ch. 26:24. r Matt. 5:44. ‖ Heb. *shut up;* ch. 23:12; 26:8. s Psa. 18:20; Prov. 25:21, 22. t ch. 23:17. u 2 Sam. 21:6, 8. v ch. 23:29.

CHAPTER XXIV.

2. *Rocks of the wild goats;* the wild, uncultivated regions inhabited by those animals.

3. *A cave;* caves in that country are often large enough to contain hundreds of men.

5. *David's heart smote him;* fearing he had done wrong in cutting off Saul's skirt, and had not treated him whom God had made king with proper respect.

13. *Wickedness—from the wicked;* if David had been wicked, and sought Saul's life, he would have killed him. But as he did not, it showed that he was not thus wicked.

14. *After a dead dog;* one insignificant and worthless.

21. *Not destroy my name;* by cutting off his posterity.

INSTRUCTIONS.

2. Where the heart is not duly humbled and turned from the love of sin, men will continue in some form to practise it. When disappointed in one way they will pursue it in another, and nothing but the grace of God will lead them wholly to forsake it.

4. We should be very careful not to interpret the opportunity and inclination for iniquity as a license from God to commit it.

6. Conscientious regard to propriety in the treatment of those whom God has raised to be rulers, will ever characterize his enlightened and consistent friends. Yet this will not lead them to justify their errors, nor hinder them from condemning their vices.

7. To be accepted of God, we must not only abstain from evil ourselves, but must use our influence to prevent it in others.

9. It is highly honorable to religion, when the conduct of its friends shows that the slanders of their enemies are false.

13. The conduct of men is the best evidence of their character, and they should ever so act as to show supreme regard to God and good-will to men.

16. Wicked men often see that they are wicked, that the righteous are more excellent and more happy than they, and that their end will be more glorious.

CHAPTER XXV.

1 Samuel dieth. 2 David in Paran sendeth to Nabal. 10 Provoked by Nabal's churlishness, he mindeth to destroy him. 14 Abigail understanding thereof, 18 taketh a present, 23 and by her wisdom 32 pacifieth David. 36 Nabal hearing thereof dieth. 39 David taketh Abigail and Ahinoam to be his wives. 44 Michal is given to Phalti.

AND Samuel died; and all the Israelites were gathered together, and lamented him, and buried him in his house at Ramah.[a] And David arose, and went down to the wilderness of Paran.[b]

2 And *there was* a man in Maon,[c] whose possessions* *were* in Carmel; and the man *was* very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel.

3 Now the name of the man *was* Nabal, and the name of his wife Abigail; and *she was* a woman of good understanding,[d] and of a beautiful countenance; but the man *was* churlish and evil in his doings;[e] and he *was* of the house of Caleb.

4 ¶ And David heard in the wilderness that Nabal did shear his sheep.[f]

5 And David sent out ten young men, and David said unto the young men, Get you up to Carmel, and go to Nabal, and greet him in my name:†

6 And thus shall ye say to him that liveth *in prosperity*, Peace *be* both to thee, and peace *be* to thy house, and peace *be* unto all that thou hast.[g]

7 And now I have heard that thou hast shearers: now thy shepherds which were with us, we hurt‡ them not, neither was there aught missing unto them, all the while they were in Carmel.

8 Ask thy young men, and they will show thee. Wherefore let the young men find favor in thine eyes; for we come in a good day:[h] give, I pray thee,[i] whatsoever cometh to thy hand unto thy servants, and to thy son David.[j]

9 And when David's young men came, they spake to Nabal according to all those words in the name of David, and ceased.[§]

10 And Nabal answered David's servants, and said, Who *is* David?[k] and who *is* the son of Jesse? there be many servants nowadays that break away every man from his master.

11 Shall I then take my bread,[l] and my water, and my flesh‖ that I have killed for my shearers, and give *it* unto men, whom I know not whence they *be?*

12 So David's young men turned their way, and went again, and came and told him all those sayings.

13 And David said unto his men, Gird ye on every man his sword. And they girded on every man his sword; and David also girded on his sword: and there went up after David about four hundred men; and two hundred abode by the stuff.[m] A. M. 2944. B. C. about 1060.

14 ¶ But one of the young men told Abigail, Nabal's wife, saying, Behold, David sent messengers out of the wilderness to salute our master; and he railed on¶ them.

15 But the men *were* very good unto us, and we were not hurt,*[n] neither missed we any thing, as long as we were conversant with them, when we were in the fields.

16 They were a wall unto us both by night and day,[o] all the while we were with them keeping the sheep.

17 Now therefore know and consider what thou wilt do; for evil is determined against our master, and against all his household: for he *is such* a son of Belial,[p] that *a man* cannot speak to him.

18 ¶ Then Abigail made haste, and took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched *corn*, and a hundred clusters† of raisins, and two hundred cakes of figs, and laid *them* on asses.[q]

19 And she said unto her servants, Go on before me;[r] behold, I come after you. But she told not her husband Nabal.

20 And it was *so*, *as* she rode on the ass, that she came down by the covert of the hill, and behold, David and his men came down against her; and she met them.

21 Now David had said, Surely in vain have I kept all that this *fellow* hath in the wilderness, so that nothing was missed of all that *pertained* unto him; and he hath requited me evil for good.[s]

22 So and more also do God unto the enemies of David, if I leave of all that *pertain* to him by the morning light any that pisseth against the wall.

23 And when Abigail saw David, she hasted, and lighted off the ass,[t] and fell before David on her face, and bowed herself to the ground,

24 And fell at his feet, and said, Upon me, my lord, *upon* me *let this* iniquity *be:* and let thy handmaid, I pray thee, speak in thine audience,‡ and hear the words of thy handmaid.

25 Let not my lord, I pray thee, regard§ this man of Belial, *even* Nabal: for as his name *is*, *so is* he; Nabal‖ *is* his name, and folly *is* with him: but I thy handmaid saw not the young men of my lord, whom thou didst send.

26 Now therefore, my lord, *as* the LORD liveth, and *as* thy soul liveth, seeing the LORD hath withholden thee from coming to *shed* blood,[u] and from

a Ch. 28:3; Num. 20:29; Deut. 34:8. b Gen. 21:21; Num. 10:12; 13:3, 26. c ch. 23:24. * Or, *business.* d Prov. 14:1; 31:26, 30. e ver. 10, 11, 17. f Gen. 38:13; 2 Sam. 13:23. † Heb. *ask him in my name of peace;* ch. 17:22. g 1 Chr. 12:18; Luke 10:5. ‡ Heb. *shamed;* ver. 15, 21. h Neh. 8:10–12; Esther 9:19. i Eccl. 11:2. j Luke 11:41. § Heb. *rested.* k Judg. 9:28; Psa. 73:7, 8; 123:3, 4; Isa. 32:5, 7. l Judg. 8:6. ‖ Heb. *slaughter.*

m ch. 30:24. ¶ Heb. *flew upon.* * Heb. *shamed.* n ver. 7. o Exod. 14:22; Job 1:10; Jer. 15:20. p 2 Sam. 23:6, 7. † Or, *lumps.* q Gen. 32:13; Prov. 18:16; 21:14. r Gen. 32:16, 20. s Psa. 109:5; Prov. 17:13. t Josh. 15:18. ‡ Heb. *ears.* § Heb. *lay it to his heart.* ‖ That is, *Fool.* u ver. 33; Gen. 20:6.

CHAPTER XXV.

1. *At Ramah;* the place where he was born, and had lived. *Paran;* near the southern border of Judah.

2. *Carmel;* a few miles south of Hebron. It should be distinguished from mount Carmel on the Mediterranean.

8. *Whatsoever cometh to thy hand;* what he had and could conveniently spare.

16. *A wall unto us;* they protected us.

22. *So and more also do God;* this was a kind of oath which David took that he would destroy every man belonging to Nabal.

24. *This iniquity;* the blame belonging to her husband for so basely treating David and his men. *Audience;* hearing.

25. *Nabal;* meaning folly.

26. *Hath withholden thee;* by sending Abigail to persuade him not to do as he had intended. *As Nabal;* share his miserable lot.

A. M. 2944. B. C. about 1060.

avenging* thyself with thine own hand,[a] now let thine enemies, and they that seek evil to my lord, be as Nabal.[b]

27 And now this blessing† which thy handmaid hath brought unto my lord,[c] let it even be given unto the young men that follow‡ my lord.

28 I pray thee, forgive the trespass of thy handmaid: for the LORD will certainly make my lord a sure house;[d] because my lord fighteth the battles of the LORD,[e] and evil hath not been found in thee *all* thy days.[f]

29 Yet a man is risen to pursue thee, and to seek thy soul: but the soul of my lord shall be bound in the bundle of life with the LORD thy God;[g] and the souls of thine enemies, them shall he sling out, *as out* of the middle of a sling.§[h]

30 And it shall come to pass, when the LORD shall have done to my lord according to all the good that he hath spoken concerning thee, and shall have appointed thee ruler over Israel;

31 That this shall be no grief‖ unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself: but when the LORD shall have dealt well with my lord, then remember thy handmaid.[i]

32 ¶ And David said to Abigail, Blessed *be* the LORD God of Israel,[j] which sent thee this day to meet me:

33 And blessed *be* thy advice,[k] and blessed *be* thou, which hast kept me this day from coming to *shed* blood, and from avenging myself with mine own hand.

34 For in very deed, *as* the LORD God of Israel liveth, which hath kept me back from hurting thee,[l] except thou hadst hasted and come to meet me, surely there had not been left unto Nabal by the morning light any that pisseth against the wall.

35 So David received of her hand *that* which she had brought him, and said unto her, Go up in peace to thy house;[m] see, I have hearkened to thy voice, and have accepted thy person.

36 ¶ And Abigail came to Nabal; and behold, he held a feast in his house,[n] like the feast of a king; and Nabal's heart *was* merry within him,[o] for he *was* very drunken: wherefore she told him nothing, less or more, until the morning light.

37 But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him,[p] and he became *as* a stone.

38 And it came to pass about ten days *after*, that the LORD smote Nabal,[q] that he died.

39 ¶ And when David heard that Nabal was dead, he said, Blessed *be* the LORD,[r] that hath pleaded the cause of my reproach from the hand of Nabal,[s] and hath kept his servant from evil;[t] for the LORD hath returned the wickedness of Nabal upon his own head.[u] And David sent and communed with Abigail, to take her to him to wife.

40 And when the servants of David were come to Abigail to Carmel, they spake unto her, saying, David sent us unto thee, to take thee to him to wife.

41 And she arose, and bowed herself on *her* face to the earth, and said, Behold, *let* thy handmaid *be* a servant to wash the feet of the servants of my lord.[v]

42 And Abigail hasted, and arose, and rode upon an ass, with five damsels of hers that went after her;[w] and she went after the messengers of David, and became his wife.

43 David also took Ahinoam of Jezreel; and they were also both of them his wives.[w]

44 ¶ But Saul had given Michal his daughter, David's wife, to Phalti* the son of Laish, which *was* of Gallim.[x]

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* Heb. *saving.* a Rom. 12:19. b 2 Sam. 18:32. † Or, *present.* c Gen. 33:11; 2 Kings 5:15. ‡ Heb. *walk at the feet of;* ver. 42; Judg. 4:10. d 2 Sam. 7:11, 27; 1 Kings 9:5; Psa. 89:29. e ch. 18:17. f 1 Kings 15:5; Psa. 119.1–3. g Mal. 3:17. § Heb. *In the midst of the bow of a sling.* h Jer. 10.18. ‖ Heb. *staggering,* or *stumbling.* i Gen. 40:14; Luke 23:42. j Gen. 24:27; Exod. 18:10; Ezra 7:27; Psa. 41:13; Luke 1:68. k Psa. 141:5; Prov. 9:9. l ver. 26. m 2 Sam. 15:9; Luke 7:50. n 2 Sam. 13:23. o Prov. 20:1; Eccl. 10:19; Isa. 28:3, 7. p Job 15:21; Prov. 23:29–35. q 2 Kings 15:5; Acts 12:23. r ver. 32. s Prov. 22:23. t ver. 26, 34. u 1 Kings 2:44; Psa. 7:16. v Ruth 2:10, 13; Prov. 15:33. ¶ Heb. *at her feet;* ver. 27. w ch 27:3. * Heb. *Phaltiel;* 2 Sam. 3:15. x Isa. 10:30.

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27. *This blessing;* the present she had brought.

28. *Make my lord a sure house;* establish and prosper him in his kingdom.

29. *A man;* Saul. *Soul;* life. *Bound in the bundle;* surely be preserved. *Sling out;* destroy or reject them.

37. *His heart died;* he was overcome and became senseless.

INSTRUCTIONS.

1. The removal by death of the wise and good is a just cause of lamentation to the living, and should lead to fervent prayer that God would raise up others to fill their places, and carry forward his work.

6. Kind feelings manifested in kind words and actions, even towards the evil and unthankful, are means of great good to those who indulge them, and tend to the good of all who feel their influence.

10. Unkindness and reproaches torment those who indulge in them, and often tempt others to commit sin.

14. Servants are often wiser and better than their masters, are more grateful for kindness, and more disposed to treat it as it deserves.

18. A prudent wife is from the Lord, and may be the means in his hands of unspeakable good to her husband.

22. Men who have nobly withstood great and sore temptations, may meanly give way to those which are small, and profanely resolve to commit such enormous crimes as would cover them with deserved and perpetual disgrace.

26. All the wisdom needful in conducting a difficult concern, and all the success of human efforts in accomplishing it, come from God, and to him the wise and the good will give the glory.

30. When one is raised by God to a station of great power and influence, it is a source of much pleasure to be able to look back and see that he has not swerved from the path of truth and duty in order to obtain it.

32. However great the blessings which come through the instrumentality of creatures, we should not overlook the Creator, or fail to acknowledge his gracious agency in the affairs of men; nor while we acknowledge him as the source of all good, should we fail to be grateful to the voluntary and benevolent instruments through which his goodness is bestowed.

34. None but God knows how many evils may be averted from a foolish and wicked husband by a pious, prudent, and energetic wife.

36. A person when drunk is ordinarily not in a condition to be benefited by conversation, and it is not usually wise, while he is in that state, to attempt to converse with him.

38. Many a drunkard, after lying for a time as dead, has been smitten by the Lord, and in less than ten days has

CHAPTER XXVI.

1 Saul, by the discovery of the Ziphites, cometh to Hachilah against David. 5 David coming into the trench stayeth Abishai from killing Saul, but taketh his spear and cruse. 13 David reproveth Abner, 18 and exhorteth Saul. 21 Saul acknowledgeth his sin.

AND the Ziphites came unto Saul to Gibeah,[a] saying, Doth not David hide himself in the hill of Hachilah, *which is* before Jeshimon?

2 Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph.

3 And Saul pitched in the hill of Hachilah, which *is* before Jeshimon, by the way. But David abode in the wilderness, and he saw that Saul came after him into the wilderness.

4 David therefore sent out spies, and understood that Saul was come in very deed.

5 ¶ And David arose, and came to the place where Saul had pitched: and David beheld the place where Saul lay, and Abner the son of Ner,[b] the captain of his host: and Saul lay in the trench,* and the people pitched round about him.

6 Then answered David and said to Ahimelech the Hittite, and to Abishai the son of Zeruiah,[c] brother to Joab, saying, Who will go down with me to Saul to the camp? And Abishai said, I will go down with thee.

7 So David and Abishai came to the people by night: and behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster: but Abner and the people lay round about him.

8 Then said Abishai to David, God hath delivered† thine enemy into thy hand this day: now therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not *smite* him the second time.

9 And David said to Abishai, Destroy him not: for who can stretch forth his hand against the LORD'S anointed, and be guiltless?[d]

10 David said furthermore, *As* the LORD liveth, the LORD shall smite him;[e] or his day shall come to die;[f] or he shall descend into battle, and perish.[g]

11 The LORD forbid that I should stretch forth my hand against the LORD'S anointed:[h] but, I pray thee, take thou now the spear that *is* at his bolster, and the cruse of water, and let us go. A. M. 2944. B. C. about 1060.

12 So David took the spear and the cruse of water from Saul's bolster; and they gat them away, and no man saw *it*, nor knew *it*, neither awaked: for they *were* all asleep; because a deep sleep from the LORD was fallen upon them.[i]

13 ¶ Then David went over to the other side, and stood on the top of a hill afar off; a great space *being* between them:

14 And David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, Who *art* thou *that* criest to the king?

15 And David said to Abner, *Art* not thou a *valiant* man? and who *is* like to thee in Israel? wherefore then hast thou not kept thy lord the king? for there came one of the people in to destroy the king thy lord.

16 This thing *is* not good that thou hast done. *As* the LORD liveth, ye *are* worthy to die,‡ because ye have not kept your master, the LORD'S anointed. And now see where the king's spear *is*, and the cruse of water that *was* at his bolster.

17 And Saul knew David's voice, and said, *Is* this thy voice, my son David?[j] And David said, *It is* my voice, my lord, O king.

18 And he said, Wherefore doth my lord thus pursue after his servant? for what have I done? or what evil *is* in my hand?

19 Now therefore, I pray thee, let my lord the king hear the words of his servant. If the LORD have stirred thee up against me,[k] let him accept§ an offering:[l] but if *they be* the children of men, cursed *be* they before the LORD; for they have driven me out[m] this day from abiding‖ in the inheritance of the LORD,[n] saying, Go, serve other gods.

20 Now therefore, let not my blood fall to the earth before the face of the LORD: for the king of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains.

21 ¶ Then said Saul, I have sinned:[o] return, my son David; for I will no more do thee harm, because my soul was precious in thine eyes this day:[p] behold, I have played the fool, and have erred exceedingly.

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a Ch. 23:19; Psa. 54, title. b ch. 14:50. * Or, *midst of his carriages;* ch. 17:20. c 1 Chr. 2:16. † Heb. *shut up;* ch. 24:18. d ch. 24:6, etc.; 2 Sam. 1:16. e Psa. 94:23; Luke 18:7. f Deut. 31:14; Job 7:1; Psa. 37:13; Eccl. 3:2; Heb. 9:27. g ch. 31:6. h ch. 24:6, 12. i Gen. 2:21; 15:12. ‡ Heb. *the sons of death;* 2 Sam. 12:5. j ch. 24:16. k 2 Sam. 16:11; 24:1. § Heb. *smell;* Gen. 8:21; Lev. 26:31. l Psa. 119:108. m Deut. 4:27, 28; Psa. 120:5; Isa. 60:5. ‖ Heb. *cleaving.* n 2 Sam. 14:16. o ch. 15:24. p ver. 21.

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gone to the drunkard's grave; and no one who falls into the drunkard's sleep can avoid the danger of awaking in the drunkard's eternity.

43. Men who see and acknowledge the duty and the blessedness of obeying God, and in some things actually do it; in other things, when tempted, are sometimes left openly to rebel against him, and thus pierce themselves and others through with many sorrows.

CHAPTER XXVI.

19. *Let him accept an offering;* if David had sinned, and on that account was persecuted, he would present the proper offering, and thus seek forgiveness and a termination of his distresses. *Go, serve other gods;* by driving him out among the heathen, they had tempted and exposed him to idolatry.

20. *A flea—a partridge;* a thing of small value, difficult to catch, and of little use when caught.

INSTRUCTIONS.

2. Whatever promises of reformation men may make, unless they are led to hate sin they will continue in some form to commit it; and after temporary and partial reformation, if they go back, they often become worse than before.

5. No one, when closing his eyes to sleep, can tell to what dangers he may be exposed before he awakes. Each one should therefore examine and see whether he is prepared for whatever may befall him, and commit himself and all his interests to Jehovah, who alone can make him dwell in safety.

9. It is never necessary to do wrong in order to obtain any needful good, and confidence in God will lead a man, in the path of duty, to wait till He shall give him what he desires.

15. Confidence in men for protection and support is always liable to be disappointed, and none are or can be safe except those who put their trust in God.

A. M. 2944. B. C. about 1060. 22 And David answered and said, Behold the king's spear! and let one of the young men come over and fetch it.

23 The LORD render to every man his righteousness and his faithfulness;[a] for the LORD delivered thee into *my* hand to-day, but I would not stretch forth my hand against the LORD'S anointed.

24 And behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the LORD, and let him deliver me out of all tribulation.[b]

25 Then Saul said to David, Blessed *be* thou, my son David: thou shalt both do great *things*, and also shalt still prevail.[c] So David went on his way, and Saul returned to his place.

CHAPTER XXVII.

1 Saul hearing David to be in Gath, seeketh no more for him. 5 David beggeth Ziklag of Achish. 8 He, invading other countries, persuadeth Achish he fought against Judah.

AND David said in his heart, I shall now perish* one day by the hand of Saul:[d] *there is* nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I escape out of his hand.

2 And David arose, and he passed over with the six hundred men[e] that *were* with him unto Achish, the son of Maoch, king of Gath.[f]

3 And David dwelt with Achish at Gath, he and his men, every man with his household, *even* David with his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess, Nabal's wife.[g]

4 And it was told Saul that David was fled to Gath: and he sought no more again for him.

5 ¶ And David said unto Achish, If I have now found grace in thine eyes, let them give me a place in some town in the country, that I may dwell there:[h] for why should thy servant dwell in the royal city with thee?

6 Then Achish gave him Ziklag that day:[i] wherefore Ziklag pertaineth unto the kings of Judah unto this day.

7 And the time† that David dwelt in the country of the Philistines was a full year‡ and four months.

8 ¶ And David and his men went up, and invaded the Geshurites,[j] and the Gezrites,[§k] and the Amalekites:[l] for those *nations were* of old the inhabitants of the land, as thou goest to Shur,[m] even unto the land of Egypt.

9 And David smote the land, and left neither man nor woman alive, and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned, and came to Achish.

10 And Achish said, Whither have ye made[‖] a road to-day? And David said, Against the south of Judah, and against the south of the Jerahmeelites,[n] and against the south of the Kenites.[o]

11 And David saved neither man nor woman alive, to bring *tidings* to Gath, saying, Lest they should tell on us, saying, So did David, and so *will be* his manner all the while he dwelleth in the country of the Philistines.

12 And Achish believed David, saying, He hath made his people Israel utterly to abhor him;[¶] therefore he shall be my servant for ever.

CHAPTER XXVIII.

1 Achish putteth confidence in David. 3 Saul, having destroyed the witches, 4 and now in his fear forsaken of God, 7 seeketh to a witch. 9 The witch, encouraged by Saul, raiseth up Samuel. 15 Saul, hearing his ruin, fainteth. 21 The woman with his servants refresh him with meat.

AND it came to pass in those days that the Philistines gathered their armies together for warfare, to fight with Israel. And Achish said unto David, Know thou assuredly, that thou shalt go out with me to battle, thou and thy men.

2 And David said to Achish, Surely thou shalt know what thy servant can do. And Achish said

a Psa. 7:8; 18:20. b Psa. 18, title; 34:17, 18; 144:2; 2 Cor. 1:9, 10; 2 Thess. 3:2 c Gen. 32:28; Isa. 54:17; Rom. 8:35, 37. * Heb. *be consumed.* d Isa. 40:27–31; 51:12. e ch. 25:13. f ch. 21:10. g ch. 25:43. h Gen. 46:34. i Josh. 19:5. † Heb. *the number of days.* ‡ Heb. a year *of days;* ch. 29:3. j Josh. 13:2. § Or, *Gerzites.* k Judg. 1:29. l Exod. 17:16. m Gen. 25:18. ‖ Or, *Did you not make.* n 1 Chr. 2:9, 25. o Judg. 1:16. ¶ Heb. *to stink;* Gen. 34:30.

20. Worldly men often pursue what it is very difficult to obtain, and what, if they should obtain it, would in the end do them little good.

21. For a man supremely to regard himself and seek his own glory, is foolish as well as wicked. It exposes him to great vexation, and will end in total disappointment.

24. Those who seek to glorify God, and to promote the highest good of men, will in the end receive from him all which they can reasonably desire.

CHAPTER XXVII.

2. *Unto Achish;* this act of David, in seeking to ally himself to a heathen ruler after he had received so many signal deliverances from God, seems to have been the fruit not of faith but of unbelief; and it was the occasion of his being led into one wrong deed after another. *Gath;* the easternmost city of the Philistines, near the border of Judah.

5. *Grace;* favor.

6. *Ziklag;* a town allotted first to Judah, which afterwards fell to Simeon, and was now occupied by the Philistines.

8. *Geshurites—Gezrites—Amalekites;* people south of Judea. *Shur;* a region between Palestine and Egypt.

10. *Jerahmeelites;* descendants of Jerahmeel, who was of the tribe of Judah. 1 Chron. 2:9. They lived in the southern part of Judah. *Kenites;* a people near the Jerahmeelites. The deception practised by David on Achish is not mentioned to be commended. It proceeded not from faith in God, but from a worldly spirit that seeks deliverance by worldly policy.

12. *Therefore;* supposing from David's equivocal answer that he had fought the Israelites.

INSTRUCTIONS.

1. Persons who at one time exercise strong confidence in God, may at another be guilty of great unbelief, and instead of seeking his guidance, may trust to their own wisdom, and bring upon themselves and others many sorrows.

5. The people of God are sometimes more persecuted by his professed friends, than by the heathen; and have fled to the one, to escape the violence of the other.

10. Intimate connections with the wicked are sources of great temptation, and those who needlessly expose themselves cannot rationally expect to escape unharmed.

CHAPTER XXVIII.

2. *What thy servant can do;* Achish understood David to mean, what he would do in favor of the Philistines; though he did not say that, but gave, as in chap. 27:10, an equivocal reply. *Keeper of my head;* captain of his body-guard.

to David, Therefore will I make thee keeper of my head for ever.

3 ¶ Now Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city.[a] And Saul had put away those that had familiar spirits, and the wizards, out of the land.[b]

4 And the Philistines gathered themselves together, and came and pitched in Shunem:[c] and Saul gathered all Israel together, and they pitched in Gilboa.[d]

5 And when Saul saw the host of the Philistines, he was afraid,[e] and his heart greatly trembled.

6 And when Saul inquired of the LORD, the LORD answered him not,[f] neither by dreams,[g] nor by Urim,[h] nor by prophets.

7 ¶ Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her.[i] And his servants said to him, Behold, *there is* a woman that hath a familiar spirit at En-dor.

8 And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit, and bring me *him* up, whom I shall name unto thee.

9 And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land:[j] wherefore then layest thou a snare for my life, to cause me to die?

10 And Saul sware to her by the LORD, saying, *As* the LORD liveth, there shall no punishment happen to thee for this thing.

11 Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel.

12 And when the woman saw Samuel, A. M. 2948. B. C. about 1056. she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou *art* Saul.

13 And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth.[k]

14 And he said unto her, What form *is* he of?* And she said, An old man cometh up; and he *is* covered with a mantle.[l] And Saul perceived that it *was* Samuel, and he stooped with *his* face to the ground, and bowed himself.

15 ¶ And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed;[m] for the Philistines make war against me, and God is departed from me,[n] and answereth me no more,[o] neither by† prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do.

16 Then said Samuel, Wherefore then dost thou ask of me, seeing the LORD is departed from thee,[p] and is become thine enemy?[q]

17 And the LORD hath done to him,‡ as he spake by me:§[r] for the LORD hath rent the kingdom out of thy hand, and given it to thy neighbor, *even* to David:

18 Because thou obeyedst not the voice of the LORD,[s] nor executedst his fierce wrath upon Amalek, therefore hath the LORD done this thing unto thee this day.[t]

19 Moreover the LORD will also deliver Israel with thee into the hand of the Philistines:[u] and to-morrow *shalt* thou and thy sons *be* with me: the LORD also shall deliver the host of Israel into the hand of the Philistines.

20 Then Saul fell straightway all along‖ on the earth, and was sore afraid,[v] because of the words of Samuel: and there was no strength in him;

a Ch. 25:1. b Lev. 20:27; Deut. 18:10, 11. c Josh. 19:18; 2 Kings 4:8. d ch. 31:1. e Job 18:11. f Prov. 1:28; Lam. 2:9. g Num. 12:6. h Num. 27:21. i Lev. 19:31; 1 Chr. 10:13; Isa. 8:19. j ver. 3. k Exod. 22:28; Psa. 82:6, 7. * Heb. *What* is *his form?* l ch. 15:27; 2 Kings 2:8, 13. m Prov. 5:11–13; 14:14; Jer. 2:17, 19. n ch. 18:12; Hos. 9:12. o ver. 6.

† Heb. *by the hand of.* p 2 Kings 6:27. q Lam. 2:5. ‡ Or, *for himself;* Prov. 16:4. § Heb. *my hand.* r ch. 15:28. s ch. 13:9, 13; 1 Kings 20:42; 1 Chr. 10:13; Jer. 48:10 t Psa. 50:21, 22. u ch. 31:1–6; Dan 5:26–28. ‖ Heb. *made haste and fell with the fulness of his stature.* v Job 15:20.

3. *Those that had familiar spirits, and the wizards;* persons who pretended to have intercourse with evil spirits, and by their aid to foretell future events.

4. *Shunem;* in the tribe of Issachar. *Gilboa;* a mountain near Shunem, and at the south-east side of the valley of Jezreel.

6. *By Urim;* as worn by the high-priest. Exod. 28:30; Num. 27:21.

7. *A woman that hath a familiar spirit;* in the original, "a woman mistress of a familiar spirit;" that is, one who claimed to have such a spirit at her command—her *familiar,* as it were, that would come at her call—and to be able to obtain from it the knowledge of secret things. This seems to have been a false pretence, kept up by jugglery and cheating; but even if we were to suppose such intercourse with familiar spirits to be a reality, its wickedness would be none the less, for it would be nothing else than resorting to created spirits for that knowledge which God keeps in his own power. All such intercourse with the spirits of the dead, or spirits of any other order, God has strictly forbidden. It withdraws men's love and confidence from himself and his word and Spirit, and its reward will be such as Saul received on mount Gilboa. 1 Chron. 10:13. *En-dor;* east of Shunem.

10. *Saul sware to her;* in doing this, he swore that he would not obey God. Exod. 22:18.

11. *Bring me up Samuel;* witches pretended to be able to do this, though it was a false pretence.

12. *When the woman saw Samuel;* if he really appeared, it was not she, or an evil spirit, that brought him up, but it was God, who sent him to denounce the death of Saul. *Thou art Saul;* what there was connected with the appearance of Samuel's form, that revealed to the woman the fact that it was Saul who was consulting her, is not stated, and conjectures upon it would be vain.

13. *I saw gods ascending;* or a god, ver. 14. She seems herself to have been surprised and affrighted at what she saw.

15. *Why hast thou disquieted me;* from my rest in the world of spirits; that is, Why hast thou been the occasion of it?

17. *To him;* that is, done for himself.

18. *Thou obeyedst not;* chap. 15:9, 23–26.

19. *With me;* with the dead.

INSTRUCTIONS.

2. When men equivocate to get out of one difficulty, they often plunge into a greater, and unless the grace of God do better for them than they do for themselves, they will sink into utter ruin.

4. When godly magistrates and ministers of religion are removed the people become peculiarly exposed, and if on account of their sins God have departed from them, their enemies may be expected to triumph.

7. Those who have resisted great light, and long continued in open disobedience to known commands of God,

A. M. 2948. B. C. about 1056. for he had eaten no bread all the day, nor all the night.

21 ¶ And the woman came unto Saul, and saw that he was sore troubled, and said unto him, Behold, thy handmaid hath obeyed thy voice, and I have put my life in my hand,[a] and have hearkened unto thy words which thou spakest unto me.

22 Now therefore, I pray thee, hearken thou also unto the voice of thy handmaid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength, when thou goest on thy way.

23 But he refused, and said, I will not eat. But his servants, together with the woman, compelled him; and he hearkened unto their voice. So he rose from the earth, and sat upon the bed.

24 And the woman had a fat calf in the house; and she hasted, and killed it, and took flour, and kneaded *it*, and did bake unleavened bread thereof:

25 And she brought *it* before Saul, and before his servants; and they did eat. Then they rose up, and went away that night.

CHAPTER XXIX.

1 David marching with the Philistines, 3 is disallowed by their princes. 6 Achish dismisseth him, with commendations of his fidelity.

NOW the Philistines gathered together all their armies[b] to Aphek:[c] and the Israelites pitched by a fountain which *is* in Jezreel.

2 And the lords of the Philistines passed on by hundreds, and by thousands: but David and his men passed on in the rearward with Achish.

3 Then said the princes of the Philistines, What *do* these Hebrews *here?* And Achish said unto the princes of the Philistines, *Is* not this David, the servant of Saul the king of Israel, which hath been with me these days,[d] or these years, and I have found no fault in him since he fell *unto me* unto this day?[e]

4 And the princes of the Philistines were wroth with him; and the princes of the Philistines said unto him, Make this fellow return, that he may go again to his place which thou hast appointed him,[f] and let him not go down with us to battle, lest in the battle he be an adversary to us:[g] for wherewith should he reconcile himself unto his master? *should it* not *be* with the heads of these men?

5 *Is* not this David, of whom they sang one to another in dances, saying, Saul slew his thousands, and David his ten thousands?[n]

6 Then Achish called David, and said unto him, Surely, *as* the LORD liveth, thou hast been upright, and thy going out and thy coming in with me in the host *is* good in my sight:[i] for I have not found evil in thee since the day of thy coming unto me unto this day:[j] nevertheless the lords favor thee not.*

7 Wherefore now return, and go in peace, that thou displease not† the lords of the Philistines.

8 ¶ And David said unto Achish, But what have I done? and what hast thou found in thy servant so long as I have been with‡ thee unto this day, that I may not go fight against the enemies of my lord the king?

9 And Achish answered and said to David, I know that thou *art* good in my sight, as an angel of God:[k] notwithstanding, the princes of the Philistines have said, He shall not go up with us to the battle.[l]

10 Wherefore now rise up early in the morning with thy master's servants that are come with thee: and as soon as ye be up early in the morning, and have light, depart.

11 So David and his men rose up early to depart in the morning, to return into the land of the Philistines. And the Philistines went up to Jezreel.[m]

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a Ch. 19:5. b ch. 28:1, 2. c ch. 4:1. d ch. 27:7. e ch. 25:28; Dan. 6:5. f 1 Chr. 12:19. g ch. 14:21. h ch. 18:7. i 2 Sam. 3:25; 2 Kings 19:27. j ver. 3. * Heb. *thou* art *not good in the eyes of the lords.* † Heb. *do not evil in the eyes of.* ‡ Heb. *before.* k 2 Sam. 14:17; 19:27. l ver. 4. m 2 Sam. 4:4.

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often commit sins which they once had earnestly opposed, and go from one degree of iniquity to another, till they become their own destroyers.

10. Men who wish to commit crimes themselves are often ready to connive at them in others, and if need be, to bind themselves by awful imprecations to secure them from punishment.

15. If men continue in sin, God will at length depart from them, and they will then find no effectual help from heaven, earth, or hell.

19. Though none suffer except for their own sins, nor more than they deserve, yet ungodly parents may be the means of great distress to their children, and ungodly rulers of great calamities to their people.

22. Men may as well expect to have health and strength without eating, drinking, or sleeping, as to be blessed here or hereafter without obeying God. They may say, He is good, and he is almighty. This is true, but it will not save them from death, temporal nor eternal.

CHAPTER XXIX.

1. *Aphek;* in Issachar, not far from Gilboa.

2. *By hundreds, and by thousands;* that is, having the men under their charge arranged in divisions of hundreds and thousands. *Passed on in the rearward with Achish;* by dissimulation and falsehood David had ingratiated himself into the friendship and confidence of Achish, and been made keeper of his life. The consequence was that he now found himself in a very embarrassing situation. He must accompany Achish to the war against Israel, and there either betray the man who had honored him with his highest confidence, or fight against his own countrymen. From this dilemma it pleased God to deliver him through the distrust of the lords of the Philistines; a deliverance, however, on which he had no right to calculate.

4. *His place;* Ziklag. *His master;* Saul. *With the heads of these men;* by killing the Philistines.

8. *That I may not go fight;* he seems to have said this for the purpose of maintaining his reputation for loyalty towards Achish. Thus one act of dissimulation led to another.

INSTRUCTIONS.

2. The fact that men have so often been assembled by hundreds and thousands for the sake of destroying one another, shows the awful depravity of the human heart, and the necessity of its being changed by the Holy Spirit before men will love one another as they love themselves, or do to others as they would that others should do to them.

6. When men have brought themselves into difficulty, the Lord often graciously delivers them, and by means which they never thought of, and for purposes wholly unexpected; and when afterwards they see the ends which he had in view, they behold new manifestations of his wisdom, kindness, and grace.

CHAPTER XXX.

1 The Amalekites spoil Ziklag. 4 David asking counsel is encouraged by God to pursue them. 11 By the means of a revived Egyptian he is brought to the enemies, and recovereth all the spoil. 22 David's law to divide the spoil equally between them that fight and them that keep the stuff. 26 He sendeth presents to his friends.

AND it came to pass, when David and his men were come to Ziklag on the third day, that the Amalekites had invaded the south, and Ziklag, and smitten Ziklag, and burned it with fire;

2 And had taken the women captives, that *were* therein: they slew not any,[a] either great or small, but carried *them* away, and went on their way.

3 ¶ So David and his men came to the city, and behold, *it was* burned with fire; and their wives, and their sons, and their daughters, were taken captives.

4 Then David and the people that *were* with him lifted up their voice and wept, until they had no more power to weep.

5 And David's two wives were taken captives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite.[b]

6 And David was greatly distressed; for the people spake of stoning him,[c] because the soul of all the people was grieved,* every man for his sons and for his daughters: but David encouraged himself in the LORD his God.[d]

7 And David said to Abiathar the priest, Ahimelech's son, I pray thee, bring me hither the ephod.[e] And Abiathar brought hither the ephod to David.

8 And David inquired at the LORD, saying, Shall I pursue after this troop? shall I overtake them? And he answered him, Pursue: for thou shalt surely overtake *them*, and without fail recover *all*.

9 So David went, he and the six hundred men that *were* with him, and came to the brook Besor, where those that were left behind stayed.

10 But David pursued, he and four hundred men: for two hundred abode behind,[f] which were so faint that they could not go over the brook Besor.

11 ¶ And they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat; and they made him drink water;

12 And they gave him a piece of a cake of figs, and two clusters of raisins: and when he had eaten, his spirit came again to him:[g] for he had eaten no bread, nor drunk *any* water, three days and three nights.

13 And David said unto him, To whom *belongest* thou? and whence *art* thou? And he said, I *am* a young man of Egypt, servant to an Amalekite; and my master left me, because three days agone I fell sick.

14 We made an invasion *upon* the south of the Cherethites,[h] and upon *the coast* which *belongeth* to Judah, and upon the south of Caleb;[i] and we burned Ziklag with fire. A. M. 2948. B. C. about 1056.

15 And David said to him, Canst thou bring me down to this company? And he said, Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this company.

16 ¶ And when he had brought him down, behold, *they were* spread abroad upon all the earth, eating and drinking,[j] and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah.

17 And David smote them from the twilight even unto the evening of the next day:† and there escaped not a man of them, save four hundred young men, which rode upon camels, and fled.

18 And David recovered all that the Amalekites had carried away: and David rescued his two wives.

19 And there was nothing lacking to them,[k] neither small nor great, neither sons nor daughters, neither spoil, nor any *thing* that they had taken to them: David recovered all.[l]

20 And David took all the flocks and the herds, *which* they drave before those *other* cattle, and said, This *is* David's spoil.

21 ¶ And David came to the two hundred men,[m] which were so faint that they could not follow David, whom they had made also to abide at the brook Besor: and they went forth to meet David, and to meet the people that *were* with him: and when David came near to the people, he saluted them.‡

22 Then answered all the wicked men, and *men* of Belial,[n] of those§ that went with David, and said, Because they went not with us, we will not give them *aught* of the spoil that we have recovered, save to every man his wife and his children, that they may lead *them* away, and depart.

23 Then said David, Ye shall not do so, my brethren, with that which the LORD hath given us, who hath preserved us, and delivered the company that came against us into our hand.

24 For who will hearken unto you in this matter? but as his part *is* that goeth down to the battle, so *shall* his part *be* that tarrieth by the stuff: they shall part alike.[o]

25 And it was *so* from that day forward,‖ that he made it a statute and an ordinance for Israel unto this day.

26 ¶ And when David came to Ziklag, he sent of the spoil unto the elders of Judah, *even* to his

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a Psa. 76:10. b ch. 25:42, 43. c Exod. 17:4. * Heb. *bitter*, ch. 1:10; Judg. 18:25; 2 Sam. 17:8; 2 Kings 4:27. d Psa. 18:6; 26:1, 2; 34:1–8; 40:1, 2; 42:5, 11; 56:1–4; Isa. 25:4; Jer. 16:19; Hab. 3:17; Rom. 8:31; 2 Cor. 1:6, 10; Heb. 13:6. e ch. 23:2–9. f ver. 21. g ch. 14:27; Judg. 15:19. h 2 Sam. 8:18; 1 Kings 1:38, 44; Ezek. 25:16; Zeph. 2:5. i Josh. 14:13. j Matt. 24:38, 39; 1 Thess. 5:3. † Heb. *their morrow*. k Gen. 14:14–16. l ver. 8. m ver. 10. ‡ Or, *asked them how they did;* Judg. 18:15. n 1 Kings 21:10, 13. § Heb. *men*. o Num. 31:27; Josh. 22:8. ‖ Heb. *and forward*.

CHAPTER XXX.

1. *The south;* the south part of Judea, where Ziklag was situated.

6. *Spake of stoning him;* for leaving their wives and children exposed and defenceless. *Encouraged himself in the Lord;* by remembering what God had already done for him, and what He had promised to do.

9. *The brook Besor;* a small stream which empties into the Mediterranean south of Gaza.

12. *His spirit came again;* he was revived and strengthened.

14. *Cherethites;* Philistines. Ver. 16. *The south of Caleb;* this was probably "the south land" given by Caleb to Othniel and his daughter Achsah, upon their marriage. Josh. 15:19.

A. M. 2948. B. C. about 1056.

friends, saying, Behold, a present* for you of the spoil of the enemies of the LORD;

27 To *them* which *were* in Beth-el, and to *them* which *were* in south Ramoth,[a] and to *them* which *were* in Jattir,[b]

28 And to *them* which *were* in Aroer,[c] and to *them* which *were* in Siphmoth, and to *them* which *were* in Eshtemoa,[d]

29 And to *them* which *were* in Rachal, and to *them* which *were* in the cities of the Jerahmeelites,[e] and to *them* which *were* in the cities of the Kenites,[f]

30 And to *them* which *were* in Hormah,[g] and to *them* which *were* in Chor-ashan, and to *them* which *were* in Athach,

31 And to *them* which *were* in Hebron,[h] and to all the places where David himself and his men were wont to haunt.

CHAPTER XXXI.

1 Saul having lost his army, and his sons slain, he and his armor-bearer kill themselves. 7 The Philistines possess the forsaken towns of the Israelites. 8 They triumph over the dead carcasses. 11 They of Jabesh-gilead, recovering the bodies by night, burn them at Jabesh, and mournfully bury their bones.

NOW the Philistines fought against Israel:[i] and the men of Israel fled from before the Philistines, and fell down slain† in mount Gilboa.[j]

2 And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew Jonathan, and Abinadab, and Melchi-shua, Saul's sons.[k]

3 And the battle went sore against Saul,[l] and the archers‡ hit§ him; and he was sore wounded of the archers.

4 Then said Saul unto his armor-bearer, Draw thy sword, and thrust me through therewith;[m] lest these uncircumcised come and thrust me through,[n] and abuse‖ me. But his armor-bearer would not; for he was sore afraid. Therefore Saul took a sword, and fell upon it.

5 And when his armor-bearer saw that Saul was dead, he fell likewise upon his sword, and died with him.

6 So Saul died, and his three sons, and his armor-bearer, and all his men, that same day together.[o]

7 ¶ And when the men of Israel that *were* on the other side of the valley, and *they* that *were* on the other side Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities, and fled; and the Philistines came and dwelt in them.

8 And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa.

9 And they cut off his head, and stripped off his armor, and sent into the land of the Philistines round about, to publish *it in* the house of their idols, and among the people.

10 And they put his armor in the house of Ashtaroth;[p] and they fastened his body[q] to the wall of Beth-shan.[r]

11 ¶ And when the inhabitants of Jabesh-gilead[s] heard of that¶ which the Philistines had done to Saul,

12 All the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Beth-shan, and came to Jabesh, and burnt them there.[t]

13 And they took their bones, and buried *them* under a tree at Jabesh,[u] and fasted seven days.[v]

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* Heb. *blessing*, ch. 25:27; Gen. 33:11. [a] Josh. 19:8. [b] Josh. 15:48. [c] Josh. 13:16. [d] Josh. 15:50. [e] ch. 27:10. [f] Judg. 1:16. [g] Judg. 1:17. [h] Josh. 14:13; 2 Sam. 2:1. [i] 1 Chr. 10:1, etc. † Or, *wounded*. [j] ch. 28:4. [k] ch. 14:49; 1 Chr. 8:33. [l] 2 Sam. 1:6, etc. ‡ Heb. *shooters, men with bows*. § Heb. *found*. [m] Judg. 9:54. [n] ch. 14:6; 17:26. ‖ Or, *mock*. [o] ch. 28:19. [p] ch. 21:9. [q] 2 Sam. 21:12. [r] Josh. 17:11; Judg. 1:27. [s] ch. 11:1–11. ¶ Or, *concerning him*. [t] 2 Chr. 16:14; Jer. 34:5; Amos 6:10. [u] 2 Sam. 2:4, 5; 21:12–14. [v] Gen. 50:10.

27–31. The places here mentioned were those visited by David in the south of Judea.

INSTRUCTIONS.

1. We can never be certain when we leave our friends, that we shall again meet them in this world. We should therefore commit them and ourselves heartily to the care of God, and endeavor so to act that if we meet them not again on earth, we may be prepared to meet them in heaven.

4. No one beforehand can tell how great may be his calamities, how soon or suddenly they may come upon him, or how deeply they may afflict him.

6. It is not wise under troubles to vent reproaches on others, or to give up in despair; we should rather confess and forsake our sins, seek help from God, and endeavor to learn and do his will.

10. All cannot endure the same fatigue, or perform the same amount of labor; but if from love to God and men we do what we can, he will see that we are not left destitute, but partake with others in the rich blessings of his grace.

12. Servants who are destitute of property are liable when sick greatly to suffer, and sometimes even to die from want, and those who with right feelings assist them will not fail of an abundant reward.

16. Great prosperity tempts to sensual indulgence, and is often the means and forerunner of speedy and utter ruin.

22. Selfishness is hard-hearted and cruel, ungrateful and wicked. It would keep all it can get, and leave others, equally deserving, to destitution and death.

26. A benevolent mind takes pleasure in giving; its happiness is increased by imparting to others, and thus enabling them to become partakers of its joys.

CHAPTER XXXI.

10. *Beth-shan;* on the west of Jordan, and north-east of mount Gilboa.

11. *Jabesh-Gilead;* in the tribe of Manasseh, east of Jordan.

INSTRUCTIONS.

2. Good men are, in the natural order of things, more or less involved in the calamities which wicked rulers bring upon themselves, and the state intrusted to their care.

4. The wicked are more afraid of men than they are of God, and seek the praise of men more than the praise of God.

6. Though the righteous and the wicked may here live and die together, yet in eternity they will be separated and be in states as diverse as heaven is from hell.

9. It matters little where the body is, or how it is treated after death, if the soul is freed from sin and happy with God in heaven; for the body in that case will soon rise in the likeness of Christ's glorified body, and with the soul shine for ever like the sun in the kingdom of God.

10. The final reward of resorting to unlawful means for deliverance from trouble and the maintenance of earthly power and honor, will be shame and ruin.

12. The character of truly noble men appears most clearly in times of deep distress.

THE

SECOND BOOK OF SAMUEL,

OTHERWISE CALLED,

THE SECOND BOOK OF THE KINGS.

ALL that is needful to be said concerning this book is contained in the introduction to the first book of Samuel, of which it was originally a part, as it is now in the Jewish canon.

CHAPTER I.

1 The Amalekite who brought tidings of the overthrow, and accused himself of Saul's death, is slain. 17 David's lamentation over Saul and Jonathan.

NOW it came to pass after the death of Saul, when David was returned from the slaughter of the Amalekites,[a] and David had abode two days in Ziklag;

2 It came even to pass on the third day, that behold, a man came out of the camp from Saul with his clothes rent, and earth upon his head:[b] and *so* it was, when he came to David, that he fell to the earth, and did obeisance.

3 And David said unto him, From whence comest thou? And he said unto him, Out of the camp of Israel am I escaped.

4 And David said unto him, How went* the matter? I pray thee, tell me. And he answered, that the people are fled from the battle, and many of the people also are fallen and dead; and Saul and Jonathan his son are dead also.

5 And David said unto the young man that told him, How knowest thou that Saul and Jonathan his son be dead?

6 And the young man that told him said, As I happened by chance upon mount Gilboa, behold, Saul leaned upon his spear;[c] and lo, the chariots and horsemen followed hard after him.

7 And when he looked behind him, he saw me, and called unto me. And I answered, Here *am* I.†

8 And he said unto me, Who *art* thou? And I answered him, I *am* an Amalekite.

9 He said unto me again, Stand, I pray thee, upon me, and slay me: for anguish is come upon me, because my‡ life *is* yet whole in me. A. M. 2948. B. C. 1056.

10 So I stood upon him, and slew him, because I was sure that he could not live after that he was fallen: and I took the crown that *was* upon his head, and the bracelet that *was* on his arm, and have brought them hither unto my lord.

11 Then David took hold on his clothes, and rent them;[d] and likewise all the men that *were* with him:

12 And they mourned, and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the LORD, and for the house of Israel; because they were fallen by the sword.

13 ¶ And David said unto the young man that told him, Whence *art* thou? And he answered, I *am* the son of a stranger, an Amalekite.

14 And David said unto him, How wast thou not afraid to stretch forth thy hand to destroy the LORD'S anointed?[e]

15 And David called one of the young men, and said, Go near, *and* fall upon him. And he smote him that he died.

16 And David said unto him, Thy blood *be* upon thy head;[f] for thy mouth hath testified against thee,[g] saying, I have slain the LORD'S anointed.

17 ¶ And David lamented with this lamentation over Saul and over Jonathan his son:

18 (Also he bade them teach the children of Judah *the use of* the bow: behold, *it is* written in the book of Jasher:[§h])

19 The beauty of Israel is slain upon thy high places:[i] how are the mighty fallen![j]

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a 1 Sam. 30:17–26. b 1 Sam. 4:12, 16. * Heb. *What was*, etc.: 1 Sam. 4:16. c 1 Sam. 31:1, 2, etc. † Heb. *Behold me;* 1 Sam. 22:12. ‡ Or. *my coat of mail*, or *my embroidered coat, hindereth me, that my*, etc. d ch. 3:31; 13:31. e 1 Sam. 24:6; 26:9; Psa. 105:15. f 1 Kings 2:32, 33, 37. g ver. 10; Luke 19:22. § Or, *the upright.* h Josh. 10:13. i Lam. 2:1. j Lam. 5:16.

CHAPTER I.

1. *When David was returned;* 1 Sam. 30:17–26.

11. *Rent them;* in token of anguish.

14. *The Lord's anointed;* him whom God had anointed to be king.

18. *The bow;* some suppose this to be the title of the poem which follows. *The book of Jasher;* Josh. 10:13.

19. *The beauty of Israel is slain upon thy high places;* or, Thy beauty, O Israel, is slain upon thy high places; that is, Saul and Jonathan, here called the beauty or glory of Israel.

A. M. 2948. B. C. 1056. 20 Tell *it* not in Gath,[a] publish *it* not in the streets of Ashkelon; lest the daughters of the Philistines rejoice,[b] lest the daughters of the uncircumcised triumph.

21 Ye mountains of Gilboa, *let there be* no dew, neither *let there be* rain, upon you,[c] nor fields of offerings;[d] for there the shield of the mighty is vilely cast away, the shield of Saul, *as though he had* not *been* anointed with oil.[e]

22 From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back,[f] and the sword of Saul returned not empty.

23 Saul and Jonathan *were* lovely and pleasant* in their lives, and in their death they were not divided:[g] they were swifter than eagles, they were stronger than lions.[h]

24 Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with *other* delights; who put on ornaments of gold upon your apparel.

25 How are the mighty fallen in the midst of the battle! O Jonathan, *thou wast* slain in thy high places.

26 I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women.[i]

27 How are the mighty fallen, and the weapons of war perished![j]

CHAPTER II.

1 David, by God's direction, with his company goeth up to Hebron, where he is made king of Judah. 5 He commendeth them of Jabesh-gilead for their kindness to Saul. 8 Abner maketh Ish-bosheth king of Israel. 12 A mortal skirmish between twelve of Abner's and twelve of Joab's men. 18 Asahel is slain. 25 At Abner's motion Joab soundeth a retreat. 32 Asahel's burial.

AND it came to pass after this, that David inquired of the LORD,[k] saying, Shall I go up into any of the cities of Judah? And the LORD said unto him, Go up. And David said, Whither shall I go up? And he said, Unto Hebron.[l]

2 So David went up thither, and his two wives also, Ahinoam the Jezreelitess, and Abigail Nabal's wife the Carmelite.[m]

3 And his men that *were* with him did David bring up,[n] every man with his household: and they dwelt in the cities of Hebron.

4 And the men of Judah came, and there they anointed David king over the house of Judah. And they told David, saying *that* the men of Jabesh-gilead *were they* that buried Saul.[o]

5 ¶ And David sent messengers unto the men of Jabesh-gilead, and said unto them, Blessed *be* ye of the LORD,[p] that ye have showed this kindness unto your lord, *even* unto Saul, and have buried him.

6 And now the LORD show kindness and truth unto you:[q] and I also will requite you this kindness, because ye have done this thing.

7 Therefore now let your hands be strengthened, and be ye valiant:† for your master Saul is dead, and also the house of Judah have anointed me king over them.

8 ¶ But Abner the son of Ner,[r] captain of Saul's host,‡ took Ish-bosheth§ the son of Saul, and brought him over to Mahanaim;

9 And made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel.

10 Ish-bosheth Saul's son *was* forty years old when he began to reign over Israel, and reigned two years. But the house of Judah followed David.

11 And the time‖ that David was king in Hebron over the house of Judah was seven years and six months.[s]

12 ¶ And Abner the son of Ner, and the servants of Ish-bosheth the son of Saul, went out from Mahanaim[t] to Gibeon.[u]

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a Mic. 1:10. b Judg. 16:23. c Job 3:3–10; Jer. 20:14–16. d Joel 1:9; 2:14. e 1 Sam. 10:1. f 1 Sam. 14:6, etc. * Or, *sweet*. g 1 Sam. 31:1–4. h Judg. 14:18; Prov. 30:30. i 1 Sam. 18:1, 3; 20:17, 41; 23:16. j ver. 19, 25. k Judg. 1:1; 1 Sam. 23:2, 4, 10. l ch. 5:1, 3. m 1 Sam. 30:5. n 1 Sam. 27:2, 3; 1 Chr. 12:1, etc. o 1 Sam. 31:11–13. p Ruth 2:20; 3:10. q 2 Tim. 1:16–18. † Heb. *the sons of valor*. r 1 Sam. 14:50. ‡ Heb. *the host which was Saul's*. § Or, *Eshbaal*, 1 Chr. 8:33; 9:39. ‖ Heb. *number of days*. s ch. 5:5; 1 Kings 2:11. t ch. 17:24; Gen. 32:2. u Josh. 10:2, 4, 12.

21. *As though he had not been anointed with oil;* he has perished in dishonor, as though he had been a common man, and not the Lord's anointed.

23. *Lovely and pleasant;* that is, in their relation to each other. Though Jonathan was the firm friend of David, yet he remained faithful to his father; and Saul, except in some moments of jealousy, honored Jonathan with his entire confidence. 1 Sam. 20:2. It is worthy of remark how David mentions what was good in Saul, omitting his faults.

24. *Clothed you in scarlet—put on ornaments of gold;* the reference is probably to the spoil taken from the enemies of Israel, with which he enriched the Israelitish women.

INSTRUCTIONS.

2. Many will pay court to those who are to have power, hoping in this way to obtain their favor and gain promotion.

10. The courses wicked men take for their own advancement, often prove the occasion of their ruin.

12. A good man will not desire the death even of his bitterest enemy, though it would open the way to his own elevation, influence, and honor.

17. It is proper to lament the death of those with whom we have been connected; and while we bow with submission to the afflicting hand of God, we should acknowledge with gratitude his goodness in the natural endowments as well as the spiritual blessings which he bestowed on them.

23, 24. In speaking of the dead it is proper to omit all notice of their faults, except when the cause of truth requires that they be mentioned.

26. The most intimate and endearing friendships must soon be broken; but if founded in true piety, they will be revived again never to be interrupted, but to become more and more intimate and endearing for ever.

CHAPTER II.

1. *Hebron;* the chief city of Judah before David chose Jerusalem as his residence. It lay in the central part of the territory of Judah, in a mountainous region; was an ancient and honorable city; and was every way suitable to be his residence while he reigned over Judah alone.

3. *Cities of Hebron;* towns near Hebron and dependent upon it.

4. *Anointed David king;* by the first anointing under Samuel's hand he had been designated by God as the future king; by the present anointing he was solemnly inducted into office. *Buried Saul;* 1 Sam. 31:11–13.

8. *Mahanaim;* a city on the east of Jordan, in the tribe of Gad.

9. *The Ashurites;* supposed to have been a region east of the Jordan. It must not be confounded with the tribe of Asher.

12. *Gibeon;* north-west of Jerusalem, in the tribe of Benjamin.

13 And Joab the son of Zeruiah, and the servants of David, went out, and met together* by the pool of Gibeon:[a] and they sat down, the one on the one side of the pool, and the other on the other side of the pool.

14 And Abner said to Joab, Let the young men now arise, and play before us.[b] And Joab said, Let them arise.

15 Then there arose and went over by number twelve of Benjamin, which *pertained* to Ish-bosheth the son of Saul, and twelve of the servants of David.

16 And they caught every one his fellow by the head, and *thrust* his sword in his fellow's side; so they fell down together: wherefore that place was called Helkath-hazzurim,† which *is* in Gibeon.

17 And there was a very sore battle that day; and Abner was beaten,[c] and the men of Israel, before the servants of David.

18 ¶ And there were three sons of Zeruiah there, Joab, and Abishai, and Asahel:[d] and Asahel *was as* light of foot‡ as a wild roe.§[e]

19 And Asahel pursued after Abner; and in going he turned not to the right hand nor to the left from following‖ Abner.

20 Then Abner looked behind him, and said, *Art* thou Asahel? And he answered, I *am*.

21 And Abner said to him, Turn thee aside to thy right hand or to thy left, and lay thee hold on one of the young men, and take thee his armor.¶ But Asahel would not turn aside from following of him.

22 And Abner said again to Asahel, Turn thee aside from following me: wherefore should I smite thee to the ground? how then should I hold up my face to Joab thy brother?[f]

23 Howbeit he refused to turn aside: wherefore Abner with the hinder end of his spear smote him under the fifth *rib*,[g] that the spear came out behind him; and he fell down there, and died in the same place: and it came to pass, *that* as many as came to the place where Asahel fell down and died, stood still. A. M. 2951. B. C. about 1053.

24 Joab also and Abishai pursued after Abner: and the sun went down when they were come to the hill of Ammah, that *lieth* before Giah by the way of the wilderness of Gibeon.

25 ¶ And the children of Benjamin gathered themselves together after Abner, and became one troop, and stood on the top of a hill.

26 Then Abner called to Joab, and said, Shall the sword devour for ever?[h] knowest thou not that it will be bitterness in the latter end?[i] how long shall it be then, ere thou bid the people return from following their brethren?

27 And Joab said, *As* God liveth, unless thou hadst spoken,[j] surely then in* the morning the people had gone up† every one from following his brother.

28 So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more.

29 And Abner and his men walked all that night through the plain, and passed over Jordan, and went through all Bithron, and they came to Mahanaim.[k]

30 And Joab returned from following Abner: and when he had gathered all the people together, there lacked of David's servants nineteen men and Asahel.

31 But the servants of David had smitten of Benjamin, and of Abner's men, *so that* three hundred and threescore men died.

32 ¶ And they took up Asahel, and buried him in the sepulchre of his father, which *was in* Bethlehem. And Joab and his men went all night, and they came to Hebron at break of day.

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* Heb. *them together.* [a] Jer. 41:12. [b] Prov. 10:23. † That is, *The field of strong men.* [c] ch. 3:1. [d] 1 Chr. 2:16. ‡ Heb *of his feet.* § Heb. *as one of the roes that* is *in the field.* [e] 1 Chr. 12:8; Songs 2:17; 8:14. ‖ Heb. *after.* ¶ Or, *spoil;* Judg. 14:19. [f] ch. 3:27. [g] ch. 3:27; 4:6; 20:10. [h] ch. 11:25; Isa. 1:20; Jer. 46:10, 14. [i] ver. 16; Prov. 17:14. [j] Isa. 47:7. * Heb. *from.* † Or, *away.* [k] ver. 12.

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14. *Play before us;* the meaning of this proposal was, that a chosen number from each army should make a trial of their strength in fighting.

16. *Helkath-hazzurim;* meaning, according to some, the field of the strong men; according to others, the field of the swords.

18. *Zeruiah;* a sister of David. 1 Chron. 2:16.

21. *Take thee his armor;* he means to say, that if Asahel is determined to fight, he should choose some one over whom he could prevail.

26. *Bitterness in the latter end;* the unrelenting persecution of your brethren will exasperate them and drive them to extremities, and thus bring great calamities on you as well as on them.

27. *Unless thou hadst spoken;* that is, according to some, challenged the young men to combat, ver. 14. Hadst thou in the morning of to-day shown a disposition for peace, my followers would have retired from thee in peace. Others suppose him to mean, Unless thou hadst now spoken, the pursuit would not have ended till the morning of to-morrow. *Gone up;* to the higher region of Hebron.

29. *Bithron;* a hilly country between the Jordan and Mahanaim.

INSTRUCTIONS.

1. Men who in all their ways acknowledge God, seek direction from him, and are disposed to follow his guidance, will see the path of duty, and in walking in it will find great reward.

3. Those who have befriended and assisted us in adversity, should be gratefully remembered and duly honored by us in prosperity.

5. Gratitude and kindness to benefactors are not only right, but the surest means of securing gratitude and kindness in return, and thus promoting the good of all concerned.

8. Men who aspire to power, and grasp at the possession of it without asking counsel of God or inquiring whether it is right, though they may for a time succeed, will in the end find it to be a source of vexation, bitterness, and sorrow.

14. Warriors often treat the butchering of men as a matter of sport, and thus show themselves to be children of him who was a murderer from the beginning, and who as a roaring lion walketh about seeking whom he may devour. John 8:44; 1 Pet. 5:8.

21. Ambition to be distinguished as a warrior has often proved a man's ruin, and from the height of expectation and effort he has fallen suddenly into an untimely grave.

26. Want of success in war often disposes men to peace, and leads them to speak very differently about the evils of war from what they did when it began; and though they have been the cause of their own troubles, they often try to throw the blame of them on others.

A. M. 2951.
B. C. about 1053.

CHAPTER III.

1 During the war David still waxeth stronger. 2 Six sons were born to him in Hebron. 6 Abner, displeased with Ish-bosheth, 12 revolteth to David. 13 David requireth a condition to bring him his wife Michal. 17 Abner, having communed with the Israelites, is feasted by David, and dismissed. 22 Joab, returning from battle, is displeased with the king, and killeth Abner. 28 David curseth Joab, 31 and mourneth for Abner.

NOW there was long war between the house of Saul and the house of David; but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker.[a]

2 ¶ And unto David were sons born in Hebron: [b] and his first-born was Amnon, of Ahinoam the Jezreelitess;[c]

3 And his second, Chileab,* of Abigail the wife of Nabal the Carmelite; and the third, Absalom the son of Maacah[d] the daughter of Talmai king of Geshur;[e]

4 And the fourth, Adonijah the son of Haggith;[f] and the fifth, Shephatiah the son of Abital;

5 And the sixth, Ithream, by Eglah David's wife. These were born to David in Hebron.

6 ¶ And it came to pass while there was war between the house of Saul and the house of David, that Abner made himself strong for the house of Saul.[g]

7 And Saul had a concubine, whose name *was* Rizpah, the daughter of Aiah: [h] and *Ish-bosheth* said to Abner, Wherefore hast thou gone in unto my father's concubine?

8 Then was Abner very wroth for the words of Ish-bosheth, and said, *Am* I a dog's head,[i] which against Judah do show kindness this day unto the house of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, that thou chargest me to-day with a fault concerning this woman?[j]

9 So do God to Abner, and more also,[k] except, as the LORD hath sworn to David,[l] even so I do to him;

10 To translate the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah,[m] from Dan even to Beer-sheba.[n]

11 And he could not answer Abner a word again, because he feared him.

12 ¶ And Abner sent messengers to David on his behalf, saying, Whose *is* the land? saying *also*, Make thy league with me, and behold, my hand *shall be* with thee, to bring about all Israel unto thee.

13 ¶ And he said, Well; I will make a league with thee: but one thing I require of thee, that is,† Thou shalt not see my face,[o] except thou first bring Michal Saul's daughter,[p] when thou comest to see my face.

14 And David sent messengers to Ish-bosheth Saul's son,[q] saying, Deliver *me* my wife Michal, which I espoused to me for a hundred foreskins of the Philistines.[r]

15 And Ish-bosheth sent, and took her from *her* husband, *even* from Phaltiel‡ the son of Laish.

16 And her husband went with her along weeping§ behind her to Bahurim.[s] Then said Abner unto him, Go, return. And he returned.

17 ¶ And Abner had communication with the elders of Israel, saying, Ye sought for David in times past‖ *to be* king over you:

18 Now then do *it:* for the LORD hath spoken of David,[t] saying, By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies.

19 And Abner also spake in the ears of Benjamin: [u] and Abner went also to speak in the ears of David in Hebron all that seemed good to Israel, and that seemed good to the whole house of Benjamin.

20 So Abner came to David to Hebron, and twenty men with him. And David made Abner and the men that *were* with him a feast.

21 And Abner said unto David, I will arise and go, and will gather all Israel unto my lord the king,[v] that they may make a league with thee, and that thou mayest reign over all that thy heart desireth.[w] And David sent Abner away; and he went in peace.

22 ¶ And behold, the servants of David and Joab came from *pursuing* a troop, and brought in a great spoil with them: but Abner *was* not with David in Hebron; for he had sent him away, and he was gone in peace.

23 When Joab and all the host that *was* with him were come, they told Joab, saying, Abner the son of Ner came to the king, and he hath sent him away, and he is gone in peace.

24 Then Joab came to the king, and said, What hast thou done? behold, Abner came unto thee; why *is* it *that* thou hast sent him away, and he is quite gone?

25 Thou knowest Abner the son of Ner, that he came to deceive thee, and to know thy going out and thy coming in,[x] and to know all that thou doest.[y]

26 And when Joab was come out from David, he sent messengers after Abner, which brought him again from the well of Sirah: but David knew *it* not.

27 And when Abner was returned to Hebron, Joab took him aside in the gate to speak with him quietly,¶ and smote him there under the fifth *rib*, that he died,[z] for the blood of Asahel his brother.[a]

28 ¶ And afterward when David heard *it*, he said, I and my kingdom *are* guiltless before the LORD for ever from the blood* of Abner the son of Ner:

29 Let it rest on the head of Joab, and on all his father's house;[b] and let there not fail† from the house of Joab one that hath an issue,[c] or that is a

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a Ch. 2:17; Job 17:9; Psa. 84:7; Prov. 4:18, 19; Rev. 6:2. b 1 Chr. 3:1–4. c 1 Sam. 25:43. * Or, *Daniel*, 1 Chr. 3:1. d ch. 15–18. e ch. 13:37; 1 Sam. 27:8. f 1 Kings 1:5, etc. g Prov. 21:30; Isa. 8:9, 10. h ch. 21:8. i ch. 9:8; 1 Sam. 24:14. j Psa. 2:1. k Ruth 1:17; 1 Kings 19:2. l 1 Sam. 15:28; 16:1–12; 28:17; Psa. 89:35–37. m 1 Chr. 12:23. n ch. 17:11; Judg. 20:1; 1 Kings 4:25. † Heb. *saying*. o Gen. 43:3. p 1 Sam. 18:20, 28.

q ch. 2:10. r 1 Sam. 18:25, 27. ‡ *Phalti*, 1 Sam. 25:44. § Heb. *going and weeping*. s ch. 19:16. ‖ Heb. *both yesterday and the third day*. t ver. 9. u 1 Chr. 12:29. v ver. 10, 12. w 1 Kings 11:37. x 1 Sam. 29:6. y Gen. 42:9, 12. ¶ Or, *peaceably*. z ch. 20:9, 10; 1 Kings 2:5. a ch. 2:23. * Heb. *bloods*. b 1 Kings 2:32, 33. † Heb. *be cut off*. c Lev. 15:2.

CHAPTER III.

3. *Geshur;* a country on the east of Jordan, near mount Hermon.

13. *Michal;* 1 Sam. 25:44.

16. *Bahurim;* in the tribe of Benjamin, not far from Jerusalem.

26. *The well of Sirah;* supposed to have been near Hebron, to which city Abner was brought back by the emissaries of Joab.

leper,[a] or that leaneth on a staff, or that falleth on the sword, or that lacketh bread.

30 So Joab and Abishai his brother slew Abner, because he had slain their brother Asahel at Gibeon in the battle.

31 ¶ And David said to Joab, and to all the people that *were* with him, Rend your clothes,[b] and gird you with sackcloth,[c] and mourn before Abner. And king David *himself* followed the bier.*

32 And they buried Abner in Hebron: and the king lifted up his voice, and wept at the grave of Abner; and all the people wept.

33 And the king lamented over Abner, and said, Died Abner as a fool dieth?[d]

34 Thy hands *were* not bound, nor thy feet put into fetters: as a man falleth before wicked men,† *so* fellest thou. And all the people wept again over him.

35 And when all the people came to cause David to eat meat while it was yet day,[e] David sware, saying, So do God to me, and more also, if I taste bread, or aught else, till the sun be down.[f]

36 And all the people took notice *of it*, and it pleased them:‡ as whatsoever the king did pleased all the people.

37 For all the people and all Israel understood that day that it was not of the king to slay Abner the son of Ner.

38 And the king said unto his servants, Know ye not that there is a prince and a great man fallen this day in Israel?

39 And I *am* this day weak,§ though anointed king; and these men the sons of Zeruiah *be* too hard for me:[g] the LORD shall reward the doer of evil according to his wickedness.[h]

CHAPTER IV.

1 The Israelites being troubled at the death of Abner, 2 Baanah and Rechab slay Ish-bosheth, and bring his head to Hebron. 9 David causeth them to be slain, and Ish-bosheth's head to be buried.

AND when Saul's son heard that Abner was dead in Hebron, his hands were feeble,[i] and all the Israelites were troubled.[j]

2 And Saul's son had two men *that were* captains of bands: the name of the one *was* Baanah, and the name of the other‖ Rechab, the sons of Rimmon a Beerothite, of the children of Benjamin: for Beeroth also was reckoned to Benjamin:[k] A. M. 2956. B. C. about 1048.

3 And the Beerothites fled to Gittaim,[l] and were sojourners there until this day.

4 And Jonathan, Saul's son, had a son *that was* lame of *his* feet.[m] He was five years old when the tidings came of Saul and Jonathan out of Jezreel,[n] and his nurse took him up, and fled: and it came to pass, as she made haste to flee, that he fell, and became lame. And his name *was* Mephibosheth.¶

5 And the sons of Rimmon the Beerothite, Rechab and Baanah, went, and came about the heat of the day to the house of Ish-bosheth, who lay on a bed at noon.

6 And they came thither into the midst of the house, *as though* they would have fetched wheat; and they smote him under the fifth *rib:*[o] and Rechab and Baanah his brother escaped.

7 For when they came into the house, he lay on his bed in his bedchamber, and they smote him, and slew him, and beheaded him, and took his head, and gat them away through the plain all night.

8 And they brought the head of Ish-bosheth unto David to Hebron, and said to the king, Behold the head of Ish-bosheth the son of Saul thine enemy, which sought thy life;[p] and the LORD hath avenged my lord the king this day of Saul, and of his seed.

9 ¶ And David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said unto them, *As* the LORD liveth, who hath redeemed my soul out of all adversity,[q]

10 When one told me, saying, Behold, Saul is dead,[r] thinking to have brought* good tidings, I took hold of him, and slew him in Ziklag, who *thought* that I would have given him a reward‡ for his tidings:

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a Lev. 13:2, etc. b ch. 1:2, 11; Josh. 7:6. c Gen. 37:34. * Heb. *bed.* d Prov. 18:7; Jer. 17:11. † Heb. *children of iniquity.* e ch. 12:17. f Judg. 20:26. ‡ Heb. *was good in their eyes.* § Heb. *tender.* g ch. 19:6, 7. h 1 Kings 2:5, 6, 33; Psa. 7:16; 28:4; 62:12; 2 Tim. 4:14. i Ezra 4:4; Isa. 13:7. j Matt. 2:3. ‖ Heb. *second.* k Josh. 18:25. l Neh. 11:33. m ch. 9:3.

n 1 Sam. 29:1, 11. ¶ Or, *Merib-baal.* 1 Chr. 8:34; 9:40. o ch. 2:23. p 1 Sam. 19:2, 10, 11; 23:15; 25:29; Psa. 63:9, 10; 71:24. q Gen. 48:16; 1 Sam. 26:24; 1 Kings 1:29; Psa. 31:7; 34:6, 7, 17. r ch. 1:2-16. * Heb. *he was in his own eyes as a bringer of.* † Or, *which* was *the reward I gave him.*

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34. *So fellest thou;* by the hand of an assassin.

39. *Weak—too hard;* David was not able then to punish the murderers, on account of their great influence with the army.

INSTRUCTIONS.

1. Though the accomplishment of divine promises may for a time be delayed, yet all things will conspire to their ultimate fulfilment.

2. Men who depart from the original constitution of God with regard to marriage, will find the way of transgressors hard, and may expect, through life, to reap the sad fruits of their folly.

8. Men often revolt from the charge, and even from the suspicion of crime, who have no hesitation in committing it.

12. Selfish and ambitious men when disappointed in one quarter will turn to another; and in prosecuting their objects will sell themselves to the highest bidder.

18. Such is the wickedness of men, that they will often act in opposition to what they know to be the revealed will of God.

20. When those who have been our enemies profess to become our friends, we may treat them as such, yet we cannot and ought not to repose full confidence in them till their professions are verified by their conduct.

25. Men may appear very anxious to accomplish one object, when they are looking principally at another; and may denounce others for deception, while they are seeking to practise it themselves.

39. None are so high in authority and power that they can commit murder with impunity. Though they should not be punished by men, the vengeance of God in due time will overtake them, and they will sink under his indignation. 1 Kings 2:5, 6, 32–34.

CHAPTER IV.

2. *Beeroth;* a city near Gibeon.

4. *The tidings came;* of the death of Saul and Jonathan.

6. *As though they would have fetched wheat;* more literally, fetching wheat. To conceal their guilty purpose they fetched wheat, as though this was their business.

7. *The plain;* the Jordan valley, which lay between Mahanaim and Hebron.

10. *One told me;* chap. 1:2–16.

A. M. 2956. B. C. about 1048. 11 How much more, when wicked men have slain a righteous person in his own house upon his bed? shall I not therefore now require his blood of your hand,[a] and take you away from the earth?

12 And David commanded his young men, and they slew them,[b] and cut off their hands and their feet, and hanged *them* up over the pool in Hebron. But they took the head of Ish-bosheth, and buried *it* in the sepulchre of Abner in Hebron.[c]

CHAPTER V.

1 The tribes come to Hebron to anoint David over Israel. 4 David's age. 6 He taking Zion from the Jebusites, dwelleth in it. 11 Hiram sendeth to David. 13 Eleven sons are born to him in Jerusalem. 17 David, directed by God, smiteth the Philistines at Baal-perazim, 22 and again at the mulberry-trees.

THEN came all the tribes of Israel to David unto Hebron,[d] and spake, saying, Behold, we *are* thy bone and thy flesh.[e]

2 Also in time past, when Saul was king over us, thou wast he that leddest out and broughtest in Israel:[f] and the LORD said to thee, Thou shalt feed my people Israel,[g] and thou shalt be a captain over Israel.[h]

3 So all the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron before the LORD:[i] and they anointed David king over Israel.

4 ¶ David *was* thirty years old when he began to reign, *and* he reigned forty years.[j]

5 In Hebron he reigned over Judah seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah.

6 ¶ And the king and his men went to Jerusalem unto the Jebusites,[k] the inhabitants of the land: which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither: thinking, David cannot* come in hither.

7 Nevertheless, David took the strong-hold of Zion: the same *is* the city of David.[l]

8 And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, *that are* hated of David's soul, *he shall be chief and captain.* Wherefore they said, The blind and the lame shall not come into the house.†

9 So David dwelt in the fort, and called it the city of David. And David built round about from Millo and inward.

10 And David went on, and grew great,‡ and the LORD God of hosts *was* with him.

11 ¶ And Hiram king of Tyre sent messengers to David,[m] and cedar-trees, and carpenters, and masons:§ and they built David a house.

12 And David perceived that the LORD had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake.

13 ¶ And David took *him* more concubines and wives out of Jerusalem,[n] after he was come from Hebron: and there were yet sons and daughters born to David.

14 And these *be* the names of those that were born unto him in Jerusalem; Shammuah,‖ and Shobab, and Nathan, and Solomon,

15 Ibhar also, and Elishua,¶ and Nepheg, and Japhia,

16 And Elishama, and Eliada,* and Eliphalet.

17 ¶ But when the Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David; and David heard *of it,* and went down to the hold.[o]

18 The Philistines also came and spread themselves in the valley of Rephaim.[p]

19 And David inquired of the LORD,[q] saying, Shall I go up to the Philistines? wilt thou deliver them into my hand? And the LORD said unto David, Go up: for I will doubtless deliver the Philistines into thy hand.

20 And David came to Baal-perazim, and David smote them there, and said, The LORD hath broken forth upon mine enemies before me, as the breach of waters. Therefore he called the name of that place Baal-perazim.†

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a Gen 9:5, 6. b ch. 1:15. c ch. 3:32. d 1 Chr. 11:1. e Judg. 9:2. f 1 Sam. 18:13. g Psa. 78:70–72. h Isa. 55:4. i 2 Kings 11:17; Neh. 9:38. j 1 Chr. 29:27. k Josh. 15:63. * Or, *saying, David shall not.* l 1 Kings 8:1. † Or, *Because they had said, even the blind and the lame, He shall not come into the house.* ‡ Heb. *going and growing.* m 1 Kings 5:1. § Heb. *hewers of the stone of the wall.* n Deut. 17:17; 1 Chr. 14:3. ‖ Or, *Shimea,* 1 Chr. 3:5. ¶ Or, *Elishama,* 1 Chr. 3:6. * Or, *Beeliada,* 1 Chr. 14:7. o ch. 23:14. p Josh. 15:8; 1 Chr. 11:15. q James 4:15. † That is, *The plain of breaches.*

11. *A righteous person;* innocent as to his murderers, one who had done them no wrong.

INSTRUCTIONS.

1. A common method by which God overthrows nations and parties that oppose themselves to his righteous cause, is to take from them the wise and strong men to whom they trusted as leaders.

4. Many are the dangers of life and limb to which little children are exposed, and the kindness of God in their preservation and comfort is constant and great.

6. Rulers who depend for support only on soldiers, can never be safe; many who for a time fight for them will, when they hope to be gainers, fight against them and even take their life.

8. Men often glory in iniquity, and speak of treason, bloodshed, and murder as if they were pleasing to God, and entitled the perpetrators to the gratitude of their fellow-men.

9. Men who trust in God will not commit sin to accomplish his or their purposes; nor will they reward it or connive at it in others.

12. All who expect in the end to be gainers by the commission of sin, will meet with sure and woful disappointment.

CHAPTER V.

1. *Then came all the tribes;* David had before reigned over only the tribe of Judah. Ver. 5.

2. *Feed my people;* this is the first time a ruler is spoken of in the Bible under the emblem of a shepherd.

6. *Jerusalem;* a portion of this city had continued to be inhabited by the Jebusites. *Except thou take—the blind and the lame;* rather thus: Thou shalt not come in hither; but the blind and the lame shall take thee away; that is, though we had only the blind and lame, they could repel thee.

8. *The lame and the blind;* the Jebusites themselves, with allusion to their boast, ver. 6.

9. *Millo;* supposed to have been a part of the fortress on mount Zion.

11. *Tyre;* a city of the Phenicians on the Mediterranean, near the northern border of Palestine.

17. *The hold;* a fortress, or fortified place.

18. *Rephaim;* a valley on the south-west of Jerusalem.

20. *Baal-perazim;* meaning the plain of breaches; it was in the valley of Rephaim.

21 And there they left their images, and David and his men burned them.*

22 ¶ And the Philistines came up yet again, and spread themselves in the valley of Rephaim.

23 And when David inquired of the LORD, he said, Thou shalt not go up; *but* fetch a compass behind them, and come upon them over against the mulberry-trees.

24 And let it be, when thou hearest the sound of a going in the tops of the mulberry-trees, that then thou shalt bestir thyself: for then shall the LORD go out before thee, to smite the host of the Philistines.

25 And David did so, as the LORD had commanded him; and smote the Philistines from Geba† until thou come to Gazer.

CHAPTER VI.

1 David fetcheth the ark from Kiriath-jearim on a new cart. 6 Uzzah is smitten at Perez-uzzah. 9 God blesseth Obed-edom for the ark. 12 David bringing the ark into Zion with sacrifices, danceth before it, for which Michal despiseth him. 17 He placeth it in a tabernacle with great joy and feasting. 20 Michal reproving David for his religious joy, is childless to her death.

AGAIN, David gathered together all the chosen *men* of Israel, thirty thousand.

2 And David arose, and went with all the people that *were* with him from Baale‡ of Judah, to bring up from thence the ark of God, whose name is called by the name of the LORD of hosts§ that dwelleth *between* the cherubim.

3 And they set‖ the ark of God upon a new cart, and brought it out of the house of Abinadab that *was* in Gibeah;¶ and Uzzah and Ahio, the sons of Abinadab, drave the new cart.

4 And they brought it out of the house of Abinadab which *was* at Gibeah, accompanying* the ark of God: and Ahio went before the ark.

5 And David and all the house of Israel played before the LORD on all manner of *instruments made of* fir-wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.

6 ¶ And when they came to Nachon's† A. M. 2962. B. C. 1042. threshing-floor, Uzzah put forth *his hand* to the ark of God,[a] and took hold of it; for the oxen shook *it*.‡

7 And the anger of the LORD was kindled against Uzzah, and God smote him there for *his* error;§ and there he died by the ark of God.

8 And David was displeased, because the LORD had made‖ a breach upon Uzzah; and he called the name of the place Perez-uzzah¶ to this day.

9 And David was afraid of the LORD that day,[b] and said, How shall the ark of the LORD come to me?

10 So David would not remove the ark of the LORD unto him into the city of David: but David carried it aside into the house of Obed-edom the Gittite.

11 And the ark of the LORD continued in the house of Obed-edom the Gittite three months: and the LORD blessed Obed-edom, and all his household.

12 ¶ And it was told king David, saying, The LORD hath blessed the house of Obed-edom, and all that *pertaineth* unto him, because of the ark of God.[c] So David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness.

13 And it was *so*, that when they that bare the ark of the LORD had gone six paces,[d] he sacrificed oxen and fatlings.

14 And David danced before the LORD with all *his* might;[e] and David *was* girded with a linen ephod.[f]

15 So David and all the house of Israel brought up the ark of the LORD[g] with shouting,[h] and with the sound of the trumpet.

16 And as the ark of the LORD came into the city of David, Michal Saul's daughter looked through a window, and saw king David leaping and dancing before the LORD; and she despised him in her heart.

17 ¶ And they brought in the ark of the LORD,

* Or, *took them away.* † *Gibeon,* 1 Chr. 14:16. ‡ Or, *Baalah,* that is, *Kirjath-jearim;* Josh. 15:9, 60. § Heb. *at which the name,* even *the name of the* LORD *of hosts was called upon.* ‖ Heb. *made to ride.* ¶ Or, *The hill.* * Heb, *with.* † *Chidon,* 1 Chr. 13:9. [a] Num. 4:15. ‡ Or, *stumbled.* § Or, *rashness.* ‖ Heb. *broken.* ¶ That is, *The breach of Uzzah.* [b] Psa. 119:120. [c] Matt. 10:42. [d] 1 Chr. 15:2, 15, etc. [e] Psa. 30:11; 150:4. [f] 1 Sam. 2.18, 28. [g] Psa. 132. [h] Psa. 47:1.

25. *From Geba until thou come to Gazer;* in 1 Chron. 14:16 we read, "from Gibeon even to Gazer." Geba was a short distance north of Jerusalem, and Gibeon a short distance north-west. Gazer was on the western border of Ephraim. Josh. 16:3.

INSTRUCTIONS.

1. Those who wait upon God in humble supplication and hearty obedience, will in due time, and in the best way, receive all which they need or can reasonably desire.

3. A clear definition and correct understanding of the mutual relations and duties of rulers and people tend to promote the stability of civil government and to increase its usefulness.

6. Dependence on creatures is followed by sore disappointment; while dependence on God secures his blessing and leads to glorious success.

12. Rulers are appointed and intrusted with authority for the good of the people, and are bound in all their acts to seek this end.

13. Great prosperity increases the power of temptation, and often leads to great transgressions.

17. Such is the wickedness of men, that the increasing power and prosperity of one nation awakens the jealousy and provokes the hostility of another, and leads them to seek their own elevation by the depression or ruin of their neighbors.

20. One nation can gain no advantage over another, except such as God sees fit to grant, or for wise reasons to permit; and whenever he gives prosperity, he lays men under new obligations to obey him.

CHAPTER VI.

2. *Baale;* another name for Kirjath-jearim.

3. *Upon a new cart;* following in this the example of the Philistines; while the divine ordinance was that the ark should be reverently borne by the Levites, for which purpose it was provided with rings and bars. Num. 4:5–15. *In Gibeah;* rather, on the hill.

6. *Put forth his hand;* this was contrary to the command of God. Num. 4:15–20.

8. *Perez-uzzah;* meaning, the breach of Uzzah.

10. *The Gittite;* so called, it is supposed, from Gath-rimmon, the place of his birth or abode.

13. *They that bare the ark;* it was now borne by the Levites, according to the divine direction.

14. *Danced before the Lord;* as a manifestation of joy in God and gratitude for his mercies.

16. *Despised him;* she thought he was degrading himself.

A. M. 2962. B. C. 1042. and set it in his place,[a] in the midst of the tabernacle that David had pitched* for it: and David offered burnt-offerings and peace-offerings before the LORD.[b]

18 And as soon as David had made an end of offering burnt-offerings and peace-offerings, he blessed the people in the name of the LORD of hosts.[c]

19 And he dealt among all the people, *even* among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece *of flesh*, and a flagon *of wine*.[d] So all the people departed every one to his house.

20 ¶ Then David returned to bless his household.[e] And Michal the daughter of Saul came out to meet David, and said, How glorious was the king of Israel to-day, who uncovered himself to-day in the eyes of the handmaids of his servants,[f] as one of the vain fellows shamelessly† uncovereth himself!

21 And David said unto Michal, *It was* before the LORD, which chose me before thy father, and before all his house, to appoint me ruler over the people of the LORD, over Israel:[g] therefore will I play before the LORD.

22 And I will yet be more vile than thus, and will be base in mine own sight: and of the maidservants‡ which thou hast spoken of, of them shall I be had in honor.

23 Therefore Michal the daughter of Saul had no child unto the day of her death.[h]

CHAPTER VII.

1 Nathan first approving the purpose of David to build God a house, 4 after by the word of God forbiddeth him. 12 He promiseth him benefits and blessings in his seed. 18 David's prayer and thanksgiving.

AND it came to pass, when the king sat in his house,[i] and the LORD had given him rest round about from all his enemies;[j]

2 That the king said unto Nathan the prophet, See now, I dwell in a house of cedar,[k] but the ark of God dwelleth within curtains.[l]

3 And Nathan said to the king, Go, do all that *is* in thy heart; for the LORD *is* with thee.

4 ¶ And it came to pass that night, that the word of the LORD came unto Nathan, saying,

5 Go and tell my servant David,§ Thus saith the LORD, Shalt thou build me a house for me to dwell in?[m]

6 Whereas I have not dwelt in *any* house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle.

7 In all *the places* wherein I have walked with all the children of Israel[n] spake I a word with any of the tribes‖ of Israel, whom I commanded to feed my people Israel,[o] saying, Why build ye not me a house of cedar?

8 Now therefore so shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheepcote, from following¶ the sheep, to be ruler over my people, over Israel:

9 And I was with thee whithersoever thou wentest,[p] and have cut off all thine enemies out of thy sight,*[q] and have made thee a great name,[r] like unto the name of the great *men* that *are* in the earth.

10 Moreover I will appoint a place for my people Israel, and will plant them,[s] that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more,[t] as beforetime,

11 And as since the time that I commanded judges *to be* over my people Israel, and have caused thee to rest from all thine enemies. Also the LORD telleth thee that he will make thee a house.[u]

12 ¶ And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee,[v] which shall proceed out of thy bowels, and I will establish his kingdom.

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a 1 Chr. 16:1. * Heb. *stretched*. b 1 Kings 8:5, 63. c Exod. 39:43; 1 Kings 8:55. d 2 Chr. 30:24; 35:7, 8, 12; Neh. 8:10. e Psa. 30, title; 101:2. f ver. 14, 16; 1 Sam. 19:24. † Or, *openly*. g 1 Sam. 13:14, 15:28. ‡ Or, *of the handmaids* of my servants. h 1 Sam. 15:35. i 1 Chr. 17:1. j Psa. 18, title. k ch. 5:11. l Exod. 26:1, etc.; 40:21. § Heb. *to my servant, to David*. m 1 Kings 5:3; 8:16–19; 1 Chr. 22:8; 28:3, etc. n Lev. 26:11, 12; Deut. 23:14; 2 Cor. 6:16. ‖ *Judges*, 1 Chr. 17:6. o ch. 5:2; Psa. 78:71, 72; Jer. 3:15; Matt. 2:6; Acts 20:28; 1 Pet 5:2. ¶ Heb. *after*. p ch. 5:10; 1 Sam. 18:14. * Heb. *from thy face*. q Psa. 18:37–42. r Gen. 12:2. s Psa. 44:2; Jer. 24:6. t Ezek. 28:24; Rev. 21:4. u 1 Kings 11:38. v 1 Kings 8:20; Psa. 132:11, 12.

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20. *Uncovered himself;* he had laid aside his royal robes for the ephod of the priests, ver. 14.

21. *It was before the Lord;* for the purpose of honoring him. *Will I play;* or, I did play.

INSTRUCTIONS.

2. Rulers and people should without any unnecessary delay establish the worship of God, and regularly attend, according to his will, upon all the ordinances of his appointment.

6. Irreverence and rashness in our approaches to God and all disregard to his commands in our attendance on his worship, are offensive in his sight and expose men to his displeasure.

10. The displeasure of God against those who profane his worship, should not lead any to neglect it, for that will also displease him; while in properly attending upon it, they will secure his favor and receive a great reward.

16. Ardent love to God and engagedness in his worship, are thought by many to be suitable only for the weak and ignorant; but they are in reality exalting and ennobling, and confer the highest and most durable honor upon persons of all descriptions.

18. Acts of piety should never be dissociated from those of charity and mercy; nor should the public duties of religion be disconnected from those of the family and the closet; but regular attendance on the one should be a preparation for the conscientious and habitual performance of the other.

21. Those who know by experience the pleasure and benefit of fervently worshipping God in spirit and in truth, will not be deterred from it by the sneers and scoffs of friends or foes; but will resolve in his strength, whatever others may do, to be more and more devoted, for time and eternity, to his service.

CHAPTER VII.

2. *Within curtains;* in the tabernacle. Chap. 6:17.

7. *The tribes;* their rulers.

11. *Make thee a house;* give him posterity to succeed him on the throne of Israel.

12. *I will set up thy seed after thee;* the immediate reference is to Solomon, but in such a way that it includes also the whole royal line, at the head of which, after David, Solomon stood; and which terminated in Christ, the son of David according to the flesh, to whom God gave the throne of his father David. Luke 1:32, 33. The complete fulfilment, therefore, of this prophecy can only be in Christ's everlasting kingdom.

13 He shall build a house for my name, and I will establish the throne of his kingdom for ever.

14 I will be his father, and he shall be my son.[a] If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men.

15 But my mercy shall not depart away from him,[b] as I took *it* from Saul, whom I put away before thee.

16 And thy house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.[c]

17 According to all these words, and according to all this vision, so did Nathan speak unto David.

18 ¶ Then went king David in, and sat before the LORD, and he said, Who *am* I, O Lord GOD? and what *is* my house, that thou hast brought me hitherto?

19 And this was yet a small thing in thy sight, O Lord GOD; but thou hast spoken also of thy servant's house for a great while to come. And *is* this the manner* of man, O Lord GOD?

20 And what can David say more unto thee? for thou, Lord GOD, knowest thy servant.

21 For thy word's sake,[e] and according to thine own heart, hast thou done all these great things, to make thy servant know *them*.

22 Wherefore thou art great, O LORD God: for *there is* none like thee, neither *is there any* God besides thee,[g] according to all that we have heard with our ears.

23 And what one nation in the earth *is* like thy people, *even* like Israel,[h] whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, *from* the nations and their gods?

24 For thou hast confirmed to thyself thy people Israel *to be* a people unto thee for ever:[i] and thou, LORD, art become their God.[j] A. M. 2962. B. C. 1042.

25 And now, O LORD God, the word that thou hast spoken concerning thy servant, and concerning his house, establish *it* for ever, and do as thou hast said.

26 And let thy name be magnified for ever, saying, The LORD of hosts *is* the God over Israel: and let the house of thy servant David be established before thee.

27 For thou, O LORD of hosts, God of Israel, hast revealed† to thy servant, saying, I will build thee a house: therefore hath thy servant found in his heart to pray this prayer unto thee.

28 And now, O Lord GOD, thou *art* that God, and thy words be true,[k] and thou hast promised this goodness unto thy servant:

29 Therefore now let it please thee to bless‡ the house of thy servant, that it may continue for ever before thee: for thou, O Lord GOD, hast spoken *it:* and with thy blessing let the house of thy servant be blessed for ever.[l]

CHAPTER VIII.

1 David subdueth the Philistines and the Moabites. 3 He smiteth Hadadezer, and the Syrians. 9 Toi sendeth Joram with presents to bless him. 11 The presents and the spoil David dedicateth to God. 14 He putteth garrisons in Edom. 16 David's officers.

AND after this it came to pass, that David smote the Philistines, and subdued them:[m] and David took Metheg-ammah§ out of the hand of the Philistines.

2 And he smote Moab,[n] and measured them with a line, casting them down to the ground;[o] even with two lines measured he to put to death, and with one full line to keep alive. And *so* the Moabites became David's servants,[p] *and* brought gifts.[q]

3 ¶ David smote also Hadadezer,‖ the son of Rehob, king of Zobah, as he went to recover his border at the river Euphrates.

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[a] Psa. 89:20–37. [b] 1 Kings 11:13, 34. [c] John 12:34; Heb. 1:8. [d] Gen. 32:10; Eph. 3:8. * Heb. *law.* [e] Psa. 138:2; Ezek. 36:22, 32. [f] Jer. 10:6, 7. [g] Isa. 45:5, 18, 22. [h] Psa. 147:20. [i] Deut. 26:18. [j] Psa. 48:14. † Heb. *opened the ear;* Ruth 4:4; 1 Sam. 9:15; Psa. 40:6. [k] John 17:17. ‡ Heb. *be thou pleased and bless.* [l] ch. 22:51. [m] 1 Chr. 18:1. § Or, *The bridle of Ammah.* [n] Num. 24:17. [o] ch. 12:31. [p] ver. 6, 14. [q] 1 Sam. 10:27; Psa. 72:10. ‖ Or, *Hadarezer,* 1 Chr. 18:3.

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14. *I will be his father, and he shall be my son;* not the father of Solomon alone, considered as an individual, but of the whole royal line from Solomon to Christ; and the father of Christ in a preëminent sense. *With the rod of men;* gently and for his good, as a kind father corrects his child.

16. *Thy throne shall be established;* it should not be taken away, as it was from Saul; but should continue in David's family till the coming of Christ, who, as King of his people, will reign for ever.

18. *Sat before the Lord;* before the ark of the tabernacle.

21. *For thy word's sake, and according to thine own heart;* David ascribes all God's gifts to him and his family, not to any goodness of his own, but to God's free promise, made according to the counsel of His own will.

INSTRUCTIONS.

1. When men employ their seasons of rest and retirement in reviewing the goodness of God, and in devising plans for the promotion of his glory, much benefit may be expected to result to them, to their children, and to all who may feel their influence.

8. A faithful review of the goodness of God to us is suited to fill us with humility and self-abasement, and also with adoring gratitude and praise.

12. God, in giving parents reason to hope that when they die their children will imitate their good example, and execute the schemes of benevolence which they devise, greatly encourages them to call upon him, and to devote themselves with increasing fidelity to his glory and the good of their fellow-men. Gen. 18:18, 19; 2 Tim. 1:4–6.

18. When the goodness of God leads men in humble and devout thanksgiving to himself, it shows that they are ripening for increasing manifestations and experience of his goodness for ever.

24. To have Jehovah for their God, and to be governed by his laws, is the best defence and highest glory, not only of individuals and families, but of states and nations.

CHAPTER VIII.

1. *Metheg-ammah;* meaning, the bridle of the metropolis; that is, Gath and her towns. 1 Chron. 18:1.

2. *Casting them down to the ground;* more literally, making them to lie down upon the ground. The meaning seems to be, that he compelled the captives to lie down upon the ground in regular order, and then measured off two portions of them to be slain, and one to be preserved.

3. *Zobah;* a part of Syria north-east of Palestine.

A. M. 2964. B. C. 1040. 4 And David took from him* a thousand *chariots,*[a] and seven hundred horsemen, and twenty thousand footmen: and David houghed all the chariot *horses,*[b] but reserved of them *for* a hundred chariots.

5 And when the Syrians of Damascus came to succor Hadadezer king of Zobah,[c] David slew of the Syrians two and twenty thousand men.

6 Then David put garrisons in Syria of Damascus: and the Syrians became servants to David, *and* brought gifts. And the LORD preserved David whithersoever he went.[d]

7 And David took the shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem.

8 And from Betah,† and from Berothai,‡ cities of Hadadezer, king David took exceeding much brass.

9 ¶ When Toi§ king of Hamath heard that David had smitten all the host of Hadadezer,

10 Then Toi sent Joram‖ his son unto king David, to salute him,¶ and to bless him, because he had fought against Hadadezer, and smitten him: for Hadadezer had wars with* Toi. And *Joram* brought with him‡ vessels of silver, and vessels of gold, and vessels of brass:

11 Which also king David did dedicate unto the LORD,[e] with the silver and gold that he had dedicated of all nations which he subdued;

12 Of Syria, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalek, and of the spoil of Hadadezer, son of Rehob, king of Zobah.

13 And David gat *him* a name when he returned from smiting‡ of the Syrians[f] in the valley of salt,[g] *being*§ eighteen thousand *men.*

14 ¶ And he put garrisons in Edom; throughout all Edom put he garrisons, and all they of Edom became David's servants.[h] And the LORD preserved David whithersoever he went.[i]

15 And David reigned over all Israel; and David executed judgment and justice unto all his people.[j]

16 And Joab the son of Zeruiah *was* over the host; and Jehoshaphat the son of Ahilud *was* recorder;‖[k]

17 And Zadok the son of Ahitub, and Ahimelech the son of Abiathar, *were* the priests;[l] and Seraiah *was* the scribe;¶

18 And Benaiah the son of Jehoiada[m] *was over* both the Cherethites and the Pelethites;[n] and David's sons were chief rulers.*

CHAPTER IX.

1 David by Ziba sendeth for Mephibosheth. 7 For Jonathan's sake he entertaineth him at his table, and restoreth him all that was Saul's. 9 He maketh Ziba his farmer.

AND David said, Is there yet any that is left of the house of Saul, that I may show him kindness for Jonathan's sake?[o]

2 And *there was* of the house of Saul a servant whose name *was* Ziba.[p] And when they had called him unto David, the king said unto him, *Art* thou Ziba? And he said, Thy servant *is he.*

3 And the king said, *Is* there not yet any of the house of Saul, that I may show the kindness of God unto him? And Ziba said unto the king, Jonathan hath yet a son, *which is* lame on *his* feet.[q]

4 And the king said unto him, Where *is* he? And Ziba said unto the king, Behold, he *is* in the house of Machir, the son of Ammiel, in Lo-debar.[r]

5 ¶ Then king David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lo-debar.

6 Now when Mephibosheth,† the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence. And David said, Mephibosheth. And he answered, Behold thy servant!

7 ¶ And David said unto him, Fear not: for I will surely show thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually.

8 And he bowed himself, and said, What *is* thy servant, that thou shouldest look upon such a dead dog as I *am?*[s]

9 ¶ Then the king called to Ziba, Saul's servant, and said unto him, I have given unto thy master's son all that pertained to Saul and to all his house.[t]

10 Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in *the fruits,* that thy master's son may have

* Or, *of his.* a 1 Chr. 18:4. b Josh. 11:6, 9. c 1 Kings 11:23. d ver. 14. † Or, *Tibhath.* ‡ Or, *Chun.* 1 Chr. 18:8. § *Tou,* 1 Chr. 18:9. ‖ *Hadoram,* 1 Chr. 18:10. ¶ Heb. *ask him of peace.* * Heb. *was a man of wars with.* † Heb. *in his hand were.* e 1 Kings 7:51; 1 Chr. 18:11; 26:26. ‡ Heb. *his smiting.* f Psa. 60. g 2 Kings 14:7. § Or, slaying. h Gen. 27:29; Num. 24:18. i Psa. 121:4–8. j Psa. 72:2; 89:14; Jer. 22:15, 16; Amos 5:15, 24. ‖ Or, *remembrancer,* or *writer of chronicles.* k 1 Kings 4:3. l 1 Chr. 24:3. ¶ Or, *secretary.* m 1 Chr. 18:17. n 1 Sam. 30:14. * Or, *princes.* o 1 Sam. 20:14; Prov. 27:10. p ch. 16:1, 4. q ch. 4:4. r ch. 17:27. † Called *Meribbaal,* 1 Chr. 8:34. s ch. 16:9. t ch. 19:29.

4. *Houghed;* cut their hamstrings.

9. *Hamath;* a city with its territory on the Orontes north of Damascus, and bordering on Zobah.

13. *The valley of salt;* south of the Dead sea, where David's general slew *eighteen thousand* Syrians, or Edomites united with the Syrians against him. 2 Kings 14:7; 1 Chr. 18:12. See the title to Psalm 60.

16. *Recorder;* an officer appointed to record the events of the king's reign; an official historian.

17. *Scribe;* king's secretary.

18. *The Cherethites and the Pelethites;* supposed to have been David's body-guards.

INSTRUCTIONS.

2. Some are called to meet death, while others who appeared to be equally exposed are preserved alive. But whoever may be the instruments, and in whatever way life is preserved, those who enjoy it are indebted for it to God, and are bound to devote it to him.

6. However exposed men may be to danger in doing the will of God, by putting their trust in him they may be safe. He will protect them till their work on earth is accomplished, and then receive them to the rewards of grace in heaven.

15. However successful in war any ruler may be, his chief glory consists in doing justly, loving mercy, walking humbly with God, and advancing, as far as may be in his power, the highest good of mankind.

CHAPTER IX.

3. *The kindness of God;* kindness exercised in the fear of God, in accordance with his oath to Jonathan. 1 Sam. 20:14–17.

4. *Lo-debar;* east of Jordan, in the land of Gilead.

7. *Thy father;* his grandfather.

8. *A dead dog;* an expression of great unworthiness of such distinguished favors.

10. *May have food to eat;* though Mephibosheth himself

food to eat: but Mephibosheth thy master's son shall eat bread alway at my table.[a] Now Ziba had fifteen sons and twenty servants.[b]

11 Then said Ziba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant do. As for Mephibosheth, *said the king*, he shall eat at my table, as one of the king's sons.

12 And Mephibosheth had a young son, whose name *was* Micha.[c] And all that dwelt in the house of Ziba *were* servants unto Mephibosheth.

13 So Mephibosheth dwelt in Jerusalem: for he did eat continually at the king's table;[d] and was lame on both his feet.

CHAPTER X.

1 David's messengers, sent to comfort Hanun the son of Nahash, are villanously entreated. 6 The Ammonites, strengthened by the Syrians, are overcome by Joab and Abishai. 15 Shobach, making a new supply of the Syrians at Helam, is slain by David.

AND it came to pass after this, that the king of the children of Ammon died, and Hanun his son reigned in his stead.[e]

2 Then said David, I will show kindness unto Hanun the son of Nahash, as his father showed kindness unto me. And David sent to comfort him by the hand of his servants for his father. And David's servants came into the land of the children of Ammon.

3 And the princes of the children of Ammon said unto Hanun their lord, Thinkest thou that David doth* honor thy father, that he hath sent comforters unto thee? hath not David *rather* sent his servants unto thee, to search the city, and to spy it out, and to overthrow it?[f]

4 Wherefore Hanun took David's servants, and shaved off the one half of their beards, and cut off their garments in the middle, *even* to their buttocks,[g] and sent them away.

5 When they told *it* unto David, he sent to meet them, because the men were greatly ashamed: and the king said, Tarry at Jericho until your beards be grown, and *then* return.

6 ¶ And when the children of Ammon saw that they stank before David,[h] the children of Ammon sent and hired the Syrians of Beth-rehob, and the Syrians of Zoba, twenty thousand footmen,[i] and of king Maacah a thousand men, and of Ish-tob† twelve thousand men. A. M. 2967. B. C. about 1037.

7 And when David heard of *it*, he sent Joab, and all the host of the mighty men.[j]

8 And the children of Ammon came out, and put the battle in array at the entering in of the gate: and the Syrians of Zoba, and of Rehob, and Ish-tob, and Maacah, *were* by themselves in the field.[k]

9 When Joab saw that the front of the battle was against him before and behind, he chose of all the choice *men* of Israel, and put them in array against the Syrians:[l]

10 And the rest of the people he delivered into the hand of Abishai his brother, that he might put *them* in array against the children of Ammon.

11 And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will come and help thee.

12 Be of good courage,[m] and let us play the men for our people,[n] and for the cities of our God: and the LORD do that which seemeth him good.[o]

13 And Joab drew nigh, and the people that *were* with him, unto the battle against the Syrians: and they fled before him.[p]

14 And when the children of Ammon saw that the Syrians were fled, then fled they also before Abishai, and entered into the city. So Joab returned from the children of Ammon, and came to Jerusalem.

15 ¶ And when the Syrians saw that they were smitten before Israel, they gathered themselves together.

16 And Hadarezer sent, and brought out the Syrians that *were* beyond the river;‡ and they came to Helam: and Shobach§ the captain of the host of Hadarezer *went* before them.

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a Ver. 7, 13. b ch. 19:17. c 1 Chr. 8:34. d 2 Kings 25:29. e 1 Chr. 19:1. * Heb. *In thine eyes doth David.* f Gen. 42:9. g Isa. 20:4; 47:2. h Gen. 34:30; Exod. 5:21; 1 Sam. 13:4. i ch. 8:3, 5. † Or, *The men of Tob;* Judg. 11:3, 5. j ch. 23:8. k ver. 6 l Josh. 8:21, 22. m Deut. 31:6; Josh. 1:6, 7, 9, Neh. 4:14. n 1 Sam. 4:9; 1 Cor. 16:13. o Judg. 10:15; 1 Sam. 3:18. p Psa. 68:1, 12. ‡ That is, *Euphrates.* § Or, *Shophach*, 1 Chr. 19:16.

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sat at the king's table, he needed a suitable provision for his household.

13. *Was lame;* chap. 4:4.

INSTRUCTIONS.

1. True piety will be grateful, not only to God the author of all good, but to those who imitate him, and through whom his goodness is displayed; and it will manifest itself not only towards them, but when practicable towards others who are connected with them.

7. The good character and conduct of parents, and their kindness, especially to the distressed, are often followed by great blessings on their children.

8. A conviction of unworthiness, and true gratitude for favors, tend greatly to increase the liberality and usefulness of the giver, and also the happiness and benefit of the receiver.

13. Bodily infirmities, though a present calamity to those who suffer them, may be overruled for their highest good.

CHAPTER X.

2. *His father showed kindness unto me;* this is supposed to have occurred while David was persecuted by Saul.

4. *Shaved off the one half of their beards;* to the inhabitants of the East, the mutilating of the beard is considered a great disgrace.

5. *Jericho;* one of the first towns to which they came, after crossing the Jordan on their return.

6. *Beth-rehob;* on the northern borders of Palestine, in the valleys of Lebanon. *Zoba;* a part of Syria north-east of Palestine. *Ish-tob;* rather, as in the margin, "the men of Tob." The land of Tob was beyond Jordan, Judg. 11:3. *King Maacah;* or, the king of Maacah, ver. 8. Maacah is supposed to have been at the foot of Hermon, near Geshur. Deut. 3:14.

8. *The entering in of the gate;* the gate of Medeba, a city in the tribe of Reuben, near the border of the Ammonites, and in their possession. 1 Chron. 19:7.

9. *Before and behind;* the Syrians on one side and the Ammonites on the other. *The Syrians;* all the people named in verse 6, as hired by the Ammonites.

16. *Hadarezer;* the king of Zoba. *The river;* Euphrates.

INSTRUCTIONS.

3. Selfish men, who intend when they can to deceive others, are ever ready to suspect that others intend to deceive them; and those who hearken to such counsellors, will be likely to be led by them into mischief.

A. M. 2968. B. C. about 1036. 17 And when it was told David, he gathered all Israel together, and passed over Jordan, and came to Helam. And the Syrians set themselves in array against David, and fought with him.

18 And the Syrians fled before Israel; and David slew *the men of* seven hundred chariots of the Syrians, and forty thousand horsemen,* and smote Shobach the captain of their host, who died there.

19 And when all the kings *that were* servants to Hadarezer saw that they were smitten before Israel, they made peace with Israel, and served them.[a] So the Syrians feared to help the children of Ammon any more.[b]

CHAPTER XI.

1 While Joab besieged Rabbah, David committeth adultery with Bath-sheba. 6 Uriah, sent for by David to cover the adultery, would not go home neither sober nor drunken. 14 He carrieth to Joab the letter of his death. 18 Joab sendeth the news thereof to David. 26 David taketh Bath-sheba to wife.

AND it came to pass, after the year was expired,† at the time when kings go forth *to battle*, that David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah.[c] But David tarried still at Jerusalem.

2 ¶ And it came to pass in an evening-tide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself;[d] and the woman *was* very beautiful to look upon.[e]

3 And David sent and inquired after the woman. And *one* said, *Is* not this Bath-sheba,‡ the daughter of Eliam,§ the wife of Uriah the Hittite?[f]

4 And David sent messengers, and took her; and she came in unto him, and he lay with her;[g] for she was purified from her uncleanness:[h] and she returned‖ unto her house.

5 And the woman conceived, and sent and told David, and said, I *am* with child.

6 ¶ And David sent to Joab, *saying*, Send me Uriah the Hittite. And Joab sent Uriah to David.

7 And when Uriah was come unto him, David demanded *of him* how Joab did,¶ and how the people did, and how the war prospered.

8 And David said to Uriah, Go down to thy house, and wash thy feet.[i] And Uriah departed out of the king's house, and there followed* him a mess *of meat* from the king.

9 But Uriah slept at the door of the king's house with all the servants of his lord, and went not down to his house.

10 And when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, Camest thou not from *thy* journey? why *then* didst thou not go down unto thy house?

11 And Uriah said unto David, The ark,[j] and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields;[k] shall I then go into my house, to eat and to drink, and to lie with my wife?[l] *as* thou livest, and *as* thy soul liveth, I will not do this thing.

12 And David said to Uriah, Tarry here to-day also, and to-morrow I will let thee depart. So Uriah abode in Jerusalem that day, and the morrow.

13 And when David had called him, he did eat and drink before him; and he made him drunk:[m] and at even he went out to lie on his bed with the servants of his lord, but went not down to his house.[n]

14 ¶ And it came to pass in the morning, that David wrote a letter to Joab,[o] and sent *it* by the hand of Uriah.

15 And he wrote in the letter, saying, Set ye Uriah in the forefront of the hottest† battle, and retire ye from‡ him, that he may be smitten, and die.[p]

16 And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men *were*.

17 And the men of the city went out, and fought with Joab: and there fell *some* of the people of the servants of David; and Uriah the Hittite died also.

18 ¶ Then Joab sent and told David all the things concerning the war;

19 And charged the messenger, saying, When thou hast made an end of telling the matters of the war unto the king,

20 And if so be that the king's wrath arise, and he say unto thee, Wherefore approached ye so nigh unto the city when ye did fight? knew ye not that they would shoot from the wall?

* *Footmen*, 1 Chr. 19:18. [a] ch. 8:6. [b] Psa. 18:37, 38. † Heb. *at the return of the year;* 1 Kings 20:22, 26; 2 Chr. 36:10. [c] 1 Chr. 20:1. [d] Gen. 34:2; Job 31:1; Prov. 6:25; Matt. 5:28. [e] Prov. 31:30. ‡ *Bath-shua*, 1 Chr. 3:5. § Or, *Ammiel*. [f] ch. 23:39. [g] Psa. 51; Jas. 1:14, 15. [h] Lev. 15:19–28; 18:19. ‖ Or, *and when she had purified herself*, etc., *she returned*. ¶ Heb. *of the peace of Joab*. [i] Gen. 18:4. * Heb. *went out after*. [j] ch. 7:2, 6. [k] ch. 20:6. [l] Psa. 137:3; Isa. 22:12–14. [m] Gen. 19:33–35; Hab. 2:15. [n] ver. 9. [o] 1 Kings 21:8, 9. † Heb. *strong*. ‡ Heb. *from after*. [p] ch. 12:9.

5. Those who in the discharge of duty are dishonorably and basely treated, should not be cast down by the indignities of the wicked, and should receive from their friends special kindness.

6. Those who are most ready to give needless and wanton offence, are most backward to make amends for it, and often proceed from one offence to another till they are ruined.

9. The fact that men are dependent on God, and that he gives success to whomsoever he will, does not supersede the necessity of their using the most appropriate means; for by such means God usually works, in accomplishing the end.

12. A conviction and acknowledgment of dependence on God for success in the use of means, is one of the surest ways of obtaining it.

16. All the efforts of men to thwart the counsels of God, and to succeed in opposition to him, will be in vain, and in the end will recoil on themselves. Psa. 2:1–9.

CHAPTER XI.

1. *The time when kings go forth;* in the spring. *Rabbah;* the capital of the Ammonites.

2. *An evening-tide;* the latter part of the afternoon.

6. *The Hittite;* one who descended from the Hittites, but had united with the Israelites.

8. *Wash thy feet;* this was the custom after travelling, as they wore sandals, or soles tied to their feet; it was a great refreshment.

9. *The servants of his lord;* probably the soldiers who formed David's body-guard.

11. *I will not do this thing;* he resolved to be as self-denying as were the soldiers in the field.

21 Who smote Abimelech the son of Jerubbesheth?*[a] did not a woman cast a piece of a millstone upon him from the wall, that he died in Thebez? why went ye nigh the wall? Then say thou, Thy servant Uriah the Hittite is dead also.

22 ¶ So the messenger went, and came and showed David all that Joab had sent him for.

23 And the messenger said unto David, Surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate.

24 And the shooters shot from off the wall upon thy servants; and *some* of the king's servants be dead, and thy servant Uriah the Hittite is dead also.

25 Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing displease thee,[†] for the sword devoureth one as well as another:‡[b] make thy battle more strong against the city, and overthrow it:[c] and encourage thou him.

26 ¶ And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband.

27 And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son.[d] But the thing that David had done displeased§ the LORD.[e]

CHAPTER XII.

1 Nathan's parable of the ewe-lamb causeth David to be his own judge. 7 David, reproved by Nathan, confesseth his sin, and is pardoned. 15 David mourneth and prayeth for the child, while it lived. 24 Solomon is born, and named Jedidiah. 26 David taketh Rabbah, and tortureth the people thereof.

AND the LORD sent Nathan unto David. And he came unto him,[f] and said unto him,[g] There were two men in one city; the one rich, and the other poor.

2 The rich *man* had exceeding many flocks and herds:

3 But the poor *man* had nothing, save one little ewe-lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat,‖ and drank of his own cup, and lay in his bosom,[h] and was unto him as a daughter. A. M. 2970. B. C. about 1034.

4 And there came a traveller unto the rich man,[i] and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him.

5 And David's anger was greatly kindled against the man; and he said to Nathan, *As* the LORD liveth, the man that hath done this *thing* shall surely die:¶

6 And he shall restore the lamb fourfold,[j] because he did this thing, and because he had no pity.

7 ¶ And Nathan said to David, Thou *art* the man. Thus saith the LORD God of Israel, I anointed thee king over Israel,[k] and I delivered thee out of the hand of Saul;[l]

8 And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah;[m] and if *that had been* too little, I would moreover have given unto thee such and such things.

9 Wherefore hast thou despised the commandment of the LORD,[n] to do evil in his sight?[o] thou hast killed Uriah the Hittite with the sword, and hast taken his wife *to be* thy wife, and hast slain him with the sword of the children of Ammon.[p]

10 Now therefore the sword shall never depart from thy house;[q] because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.

11 Thus saith the LORD, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give *them* unto thy neighbor, and he shall lie with thy wives in the sight of this sun.[r]

12 For thou didst *it* secretly: but I will do this thing before all Israel, and before the sun.

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* *Jerubbaal*, Judg. 6:32. [a] Judg 9:53. † Heb. *be evil in thine eyes.* ‡ Heb. *so and such.* [b] Eccl. 9:2, 3, 12. [c] ch. 12:26. [d] ch. 12:9; Deut. 22:29. § Heb. *was evil in the eyes of.* [e] 1 Chr. 21:7. [f] Psa. 51, title. [g] ch. 14:5, etc.; 1 Kings 20:35, 41; Isa. 5:1–7; Matt. 21:33, etc.; Luke 15:11, etc.; 16:19, etc. ‖ Heb. *morsel.* [h] Prov. 5:18, 19. [i] Gen. 18:2, 7. ¶ Or, is *worthy to die*, or is *a son of death;* 1 Sam. 26:16. [j] Exod. 22:1; Luke 19:8. [k] 1 Sam. 16:13. [l] Psa. 18, title. [m] ch. 5:5. [n] 1 Sam. 15:19. [o] Num. 15:31; Isa. 5:24; Amos 2:4. [p] ch. 11:15–27. [q] Amos 7:9; Matt. 26:52. [r] ch. 16:22; Deut. 28:30.

21. *Jerubbesheth;* Jerubbaal, Gideon. Judg. 6:32; 8:35; 9:53.

25. *This thing;* the loss of his men.

INSTRUCTIONS.

1. Great prosperity, while it increases the power of temptation, lessens the firmness of resistance, and is often followed by the commission of the greatest crimes.

4. Neither mercies nor trials, privileges nor obligations, reputation nor usefulness, will keep back the human heart, when left to itself, from the commission of the grossest and most enormous wickedness.

6. The commission of one sin increases the temptation to commit another and another, and, without the grace of God, the soul will go on adding sin to sin for ever.

8. All attempts to hide iniquity, and to prevent the final disclosure of it, are vain. They may for a time screen it from the view of men, but God will at length bring it all to light. Matt. 10:26.

14. The soul under the blinding, polluting, and hardening power of sin, can plot the ruin of a most devoted and self-denying friend, and no generous emotion keep it back from the guilt of shedding, with cool deliberation, a benefactor's blood.

25. Death-like moral insensibility is one of the fruits of allowed and continued iniquity; the soul under its influence can contemplate with indifference, and attempt to smooth over and even rejoice in the foulest transgression. Let him that thinketh he standeth, take heed lest he fall. He who trusteth in his own heart is a fool. Prov. 28:26; 1 Cor. 10:12.

CHAPTER XII.

1. *Nathan;* a prophet of the Lord. Chap. 7:2.

6. *Fourfold;* Exod. 22:1.

9. *Thou hast killed;* a man is said to do, and is held responsible for doing, what he causes to be done.

10. *The sword shall never depart;* there would be war and various distresses in his family to the end of his life. Ver. 11. *Thou hast despised me;* by regarding his own sinful gratification more than the will of God.

11. *I will take thy wives;* chap. 16:21, 22.

12. *I will do this thing;* it would take place in the course of God's providence, through the wickedness of Absa-

A. M. 2970. B. C. about 1034.

13 And David said unto Nathan, I have sinned against the LORD.[a] And Nathan said unto David, The LORD also hath put away thy sin;[b] thou shalt not die.

14 Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme,[c] the child also *that is* born unto thee shall surely die.

15 ¶ And Nathan departed unto his house. And the LORD struck the child that Uriah's wife bare unto David, and it was very sick.

16 David therefore besought God for the child; and David fasted,* and went in, and lay all night upon the earth.[d]

17 And the elders of his house arose, *and went* to him, to raise him up from the earth: but he would not, neither did he eat bread with them.

18 And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then vex† himself, if we tell him that the child is dead!

19 But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead.

20 Then David arose from the earth, and washed, and anointed *himself*, and changed his apparel, and came into the house of the LORD, and worshipped:[e] then he came to his own house; and when he required, they set bread before him, and he did eat.

21 Then said his servants unto him, What thing *is* this that thou hast done? thou didst fast and weep for the child, *while it was* alive; but when the child was dead, thou didst rise and eat bread.

22 And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell *whether* GOD will be gracious to me, that the child may live?[f]

23 But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me.[g]

24 ¶ And David comforted Bath-sheba his wife, and went in unto her, and lay with her: and she bare a son, and he called his name Solomon:[h] and the LORD loved him.

25 And he sent by the hand of Nathan the prophet; and he called his name Jedidiah,‡ because of the LORD.

26 ¶ And Joab fought against Rabbah of the children of Ammon,[i] and took the royal city.[j]

27 And Joab sent messengers to David, and said, I have fought against Rabbah, and have taken the city of waters.

28 Now therefore gather the rest of the people together, and encamp against the city, and take it: lest I take the city, and it be called after my name.§

29 And David gathered all the people together, and went to Rabbah, and fought against it, and took it.

30 And he took their king's crown from off his head, the weight whereof *was* a talent of gold with the precious stones: and it was *set* on David's head. And he brought forth the spoil of the city in great‖ abundance.

31 And he brought forth the people that *were* therein, and put *them* under saws, and under harrows of iron, and under axes of iron, and made them pass through the brickkiln: and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jerusalem.

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a Ch. 24:10; Job 7:20; 33:27, 28; Psa. 32:5; 51:4; Prov. 28:13. b Psa. 130:3, 4; Isa. 6:5–7; Mic. 7:18; Zech. 3:4; 1 John 1:7, 9; 2:1; Rev. 1:5. c Isa. 52:5; Ezek. 36:20, 23; Rom. 2:24. * Heb. *fasted a fast.* d ch. 13:31. † Heb. *do hurt to.* e Job 1:20. f Isa. 38:2, 3; Joel 2:14; Jon. 3:9. g Job 7:8–10. h 1 Chr. 22:9. ‡ That is, *Beloved of the* LORD; Neh. 13:26. i 1 Chr. 20:1. j Deut. 3:11. § Heb. *my name be called upon it.* ‖ Heb. *very great.*

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lom, in violation of God's law, and to the great distress of David.

13. *Put away thy sin;* so forgiven it, in view of his penitence, as expressed in Psalm 51, that he should not die according to the law, Lev. 20:10.

16. *Lay all night upon the earth;* in token of his sorrow for sin, his deep humiliation, and his earnest desire that the child, if consistent with the will of God, might live.

20. *Washed and anointed—changed his apparel, and—worshipped;* in token of his hearty submission to the manifested will of God.

24. *Solomon;* meaning, peaceable.

25. *Jedidiah;* meaning, beloved of the Lord.

26. *Fought against Rabbah;* Joab was besieging Rabbah when David committed the sin in respect to Uriah. The sacred writer, having mentioned this great crime, proceeds with the account of its consequences as far as the birth of Solomon, before he returns to the history of the siege of Rabbah. The capture of that city and the punishment of its people occurred in the interval, certainly before the birth of Solomon, and perhaps before the repentance of David.

27. *The city of waters;* that part of the city which supplied the other parts with water; of course the whole must soon surrender.

31. *Under saws;* some have supposed the meaning of these words to be, that he put the Ammonites to hard labor with the instruments mentioned. But it is said, 1 Chron. 20:3, "he cut them with saws, and with harrows or iron, and with axes." We must then understand that he put them to torture, or more probably to death, with these instruments; a severity which the sacred writer simply records without in any way expressing approbation of it, and which may have been exercised before his repentance in respect to the matter of Uriah. *Brickkiln;* apparently in a burning state.

INSTRUCTIONS.

1. Men may try ever so much to hide their iniquity, but all who commit it may be sure that in due time their sin will find them out.

2. Much knowledge of men and much skill are requisite in order most effectually to administer reproof, especially to rulers and men of high rank; and few methods are more suited to this, than wisely selected and graphic illustrations.

5. Those most indulgent to their own sins, are often most severe against the supposed sins of others.

6. Pity for those in distress is a duty so obvious, lovely, and universal, that those who have been most hardened and cruel themselves, when they see in others only a shadow of their own baseness, are ready indignantly to condemn it.

7. To rulers, as well as all other classes of people, the ministers of God, when called to it, should make a plain, personal, and faithful application of his truth. Neither fear nor favor should hinder them from pointing out the

CHAPTER XIII.

1 Amnon loving Tamar, by Jonadab's counsel feigning himself sick, ravisheth her. 15 He hateth her, and shamefully turneth her away. 19 Absalom entertaineth her, and concealeth his purpose. 23 At a sheep-shearing, among all the king's sons, he killeth Amnon. 30 David grieving at the news is comforted by Jonadab. 37 Absalom fleeth to Talmai at Geshur.

AND it came to pass after this, that Absalom the son of David had a fair sister, whose name *was* Tamar;[a] and Amnon the son of David loved her.

2 And Amnon was so vexed, that he fell sick for his sister Tamar;[b] for she *was* a virgin; and Amnon thought it hard for him* to do any thing to her.

3 But Amnon had a friend, whose name *was* Jonadab, the son of Shimeah† David's brother: and Jonadab *was* a very subtle man.

4 And he said unto him, Why *art* thou, *being* the king's son, lean‡ from day to day?§ wilt thou not tell me? And Amnon said unto him, I love Tamar, my brother Absalom's sister.

5 And Jonadab said unto him, Lay thee down on thy bed, and make thyself sick: and when thy father cometh to see thee, say unto him, I pray thee, let my sister Tamar come, and give me meat, and dress the meat in my sight, that I may see *it*, and eat *it* at her hand.

6 ¶ So Amnon lay down, and made himself sick: and when the king was come to see him, Amnon said unto the king, I pray thee, let Tamar my sister come, and make me a couple of cakes in my sight,[c] that I may eat at her hand.

7 Then David sent home to Tamar, saying, Go now to thy brother Amnon's house, and dress him meat.

8 So Tamar went to her brother Amnon's house; and he was laid down. And she took flour,‖ and kneaded *it*, and made cakes in his sight, and did bake the cakes.

9 And she took a pan, and poured *them* out before him; but he refused to eat. And Amnon said, Have out all men from me. And they went out every man from him.

10 And Amnon said unto Tamar, Bring the meat into the chamber, that I may eat of thy hand. And Tamar took the cakes which she had made, and brought *them* into the chamber to Amnon her brother.

11 And when she had brought *them* unto him to eat, he took hold of her, and said unto her, Come lie with me, my sister.[d] A. M. 2972. B. C. about 1032.

12 And she answered him, Nay, my brother, do not force me;¶ for no such thing ought to be done* in Israel:[e] do not thou this folly.[f]

13 And I, whither shall I cause my shame to go? and as for thee, thou shalt be as one of the fools in Israel. Now therefore, I pray thee, speak unto the king; for he will not withhold me from thee.

14 Howbeit he would not hearken unto her voice: but, being stronger than she, forced her, and lay with her.[g]

15 ¶ Then Amnon hated her exceedingly;† so that the hatred wherewith he hated her *was* greater than the love wherewith he had loved her. And Amnon said unto her, Arise, be gone.

16 And she said unto him, *There is* no cause: this evil in sending me away *is* greater than the other that thou didst unto me. But he would not hearken unto her.

17 Then he called his servant that ministered unto him, and said, Put now this *woman* out from me, and bolt the door after her.

18 And *she had* a garment of divers colors upon her:[h] for with such robes were the king's daughters *that were* virgins apparelled.[i] Then his servant brought her out, and bolted the door after her.

19 ¶ And Tamar put ashes on her head,[j] and rent her garment of divers colors that *was* on her, and laid her hand on her head,[k] and went on crying.

20 And Absalom her brother said unto her, Hath Amnon‡ thy brother been with thee? but hold now thy peace, my sister: he *is* thy brother; regard not§ this thing. So Tamar remained desolate‖ in her brother Absalom's house.

21 ¶ But when king David heard of all these things, he was very wroth.

22 And Absalom spake unto his brother Amnon neither good nor bad:[l] for Absalom hated Amnon,[m] because he had forced his sister Tamar.

23 ¶ And it came to pass after two full years, that Absalom had sheep-shearers in Baal-hazor,[n] which *is* beside Ephraim: and Absalom invited all the king's sons.

24 And Absalom came to the king, and said, Behold now, thy servant hath sheep-shearers; let

a 1 Chr. 3:9. b 1 Kings 21:4; 2 Cor. 7:10. * Heb. *it was marvellous*, or *hidden in the eyes of Amnon*. † *Shammah*, 1 Sam. 16:9. ‡ Heb. *thin*. § Heb. *morning by morning*. c Gen. 18:6. ‖ Or, *paste*. d Gen. 39:12. ¶ Heb. *humble me*; Gen. 34:2. * Heb. *it ought not so to be done*. e Lev. 18:9, 11; 20:17. f Gen. 34:7; Judg. 19:23; Prov. 5:22, 23. g Deut. 22:25.

† Heb. *with great hatred greatly*. h Gen. 37:3; Judg. 5:30. i Psa. 45:13, 14. j ch. 1:2; Josh. 7:6. Job 2:12. k Jer 2:37. ‡ Heb. *Aminon*. § Heb. *set not thy heart*. ‖ Heb. *and desolate*. l Gen. 24:50; 31:24. m Lev. 19:17, 18. n Gen. 38:12, 13; 1 Sam. 25:4, 36.

wickedness of the most exalted sinner, and declaring, Thou art the man.

9. Great mercies bestowed on any one exceedingly aggravate the guilt of his trangressions, and render him deserving of an aggravated punishment.

11. God often causes men to read their sins in their punishment, and what they did in secret is punished before the world.

13. One of the first things in doing good to sinners, is to make them sensible of their sins, and lead them to condemn themselves, and feel that God would be just should he punish them as they deserve.

14. Though the truly penitent, however great their transgressions, will, for Christ's sake and through faith in him, be forgiven, yet many distressing effects of their sins they may experience to the end of life.

20. The true penitent, however he may desire and pray that his distresses may be removed or lessened, will heartily submit to those that God lays upon him; feeling that God doeth all things well, and saying, Not as I will, but as thou wilt. Though he slay me, yet will I trust in him. Matt. 26:39; Job 13:15.

CHAPTER XIII.

2. *Thought it hard;* difficult or impracticable.

5. *Make;* feign, pretend to be. *Dress the meat;* cook him some food, pretending that she could do it better than any one else. Ver. 6–8.

21. *Was very wroth;* but took no measures to inflict punishment upon Amnon for his crime. This leniency seems to have proceeded partly from parental fondness, and partly from the recollection of his own heinous crime.

24. *Sheep-shearers;* at sheep-shearing it was customary to make a feast and invite friends.

A. M. 2972. B. C. about 1032.

the king, I beseech thee, and his servants go with thy servant.

25 And the king said to Absalom, Nay, my son, let us not all now go, lest we be chargeable unto thee. And he pressed him: howbeit he would not go, but blessed him.

26 Then said Absalom, If not, I pray thee, let my brother Amnon go with us. And the king said unto him, Why should he go with thee?

27 But Absalom pressed him,[a] that he let Amnon and all the king's sons go with him.

28 ¶ Now Absalom had commanded his servants, saying, Mark ye now when Amnon's heart is merry with wine,[b] and when I say unto you, Smite Amnon; then kill him, fear not: have not I commanded you?* be courageous, and be valiant.†

29 And the servants of Absalom did unto Amnon as Absalom had commanded.[c] Then all the king's sons arose, and every man gat him up‡ upon his mule, and fled.[d]

30 ¶ And it came to pass, while they were in the way, that tidings came to David, saying, Absalom hath slain all the king's sons, and there is not one of them left.

31 Then the king arose, and tare his garments,[e] and lay on the earth;[f] and all his servants stood by with their clothes rent.

32 And Jonadab,[g] the son of Shimeah David's brother, answered and said, Let not my lord suppose *that* they have slain all the young men the king's sons; for Amnon only is dead: for by the appointment§ of Absalom this hath been determined‖ from the day that he forced his sister Tamar.

33 Now therefore let not my lord the king take the thing to his heart,[h] to think that all the king's sons are dead: for Amnon only is dead.

34 But Absalom fled.[i] And the young man that kept the watch lifted up his eyes, and looked, and behold, there came much people by the way of the hill-side behind him.

35 And Jonadab said unto the king, Behold, the king's sons come: as thy servant said,¶ so it is.

36 And it came to pass, as soon as he had made an end of speaking, that, behold, the king's sons came, and lifted up their voice and wept: and the king also and all his servants wept very sore.*

37 ¶ But Absalom fled, and went to Talmai,[j] the son of Ammihud,† king of Geshur. And *David* mourned for his son every day.

38 So Absalom fled, and went to Geshur,[k] and was there three years.

39 And *the soul of* king David longed‡ to go forth unto Absalom: for he was comforted concerning Amnon, seeing he was dead.[l]

CHAPTER XIV.

1 Joab, suborning a widow of Tekoah, by a parable to incline the king's heart to fetch home Absalom, bringeth him to Jerusalem. 25 Absalom's beauty, hair, and children. 28 After two years, Absalom by Joab is brought into the king's presence.

NOW Joab the son of Zeruiah perceived that the king's heart *was* toward Absalom.[m]

2 And Joab sent to Tekoah,[n] and fetched thence a wise woman, and said unto her, I pray thee, feign thyself to be a mourner, and put on now mourning apparel, and anoint not thyself with oil, but be as a woman that had a long time mourned for the dead:

3 And come to the king, and speak on this manner unto him. So Joab put the words in her mouth.

4 ¶ And when the woman of Tekoah spake to the king, she fell on her face to the ground,[o] and did obeisance, and said, Help,§ O king.

5 And the king said unto her, What aileth thee? and she answered, I *am* indeed a widow woman, and my husband is dead.[p]

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a Prov. 26:21–26. b Judg. 19:6, 9, 22; Ruth 3:7; 1 Sam. 25:36; Esth. 1:10; Psa. 104:15; Eccl. 9:7; 10:19. * Or, *will you not, since I have commanded you?* Josh. 1:9. † Heb. *sons of valor.* c Prov. 29:12. ‡ Heb. *rode.* d 1 Kings 1:33. e ch. 1:11. f ch. 12:16. g ver. 3. § Heb. *mouth.* ‖ Or, *settled.* h ch. 19:19. i ver. 38. ¶ Heb. *according to the word of thy servant.* * Heb. *with a great weeping greatly.* j ch. 3:3. † Or, *Ammihur.* k ch. 14:23. ‡ Heb. *was consumed;* Psa. 84:2. l Gen. 37:35; 38:12. m ch. 13:39. n 2 Chr. 11:6. o 1 Sam. 20:41. § Heb. *Save.* p ch. 12:1, etc.

37. *Talmai;* Absalom's grandfather. Chap. 3:3.

39. *Comforted concerning Amnon;* was less grieved at his death, than at the absence of Absalom.

INSTRUCTIONS.

1. Great beauty, great honor, high station, and much property, are often the occasion of ruin to the possessor. They should therefore not be coveted. If bestowed, they should be employed to the honor of God and the good of men; and if not bestowed, we should be contented without them.

2. Were the power of men equal to their wickedness, virtue would be constantly outraged, and earth become an emblem of hell.

3. Wicked men in high stations are ordinarily surrounded by subtle flatterers, who labor to secure their favor by tempting them to the commission of sin, and thus become the means of their destruction.

6. No deception is so gross, and no wickedness so horrible, that licentious men in high stations will not practise it with cool deliberation and determined purpose.

12. Natural affection, gratitude, and all kindly feelings, the dictates of conscience, regard to consequences, and every thing which stands in the way of sinful gratification, will be disregarded by those who surrender themselves to its power.

19. There are injuries inflicted which in this world can never be repaired, and distresses which none but God can assuage. Though he permits such injuries, he does not forget them, nor does he fail in due time to visit their authors with his wrath. Ver. 29.

21. It is not enough for rulers to be angry at the foul crimes of their subjects; they should punish them, that others may fear and be restrained from practising such iniquities. Nor, while they remember with shame their own sins, and the injurious influence they may have exerted on others, should they let natural affection or a sense of their own guilt hinder them from doing their duty. Rom. 13:3, 4.

28. When rulers, whose office it is to punish crime, neglect their duty, the natural result is the commission of further crimes.

29. One wicked man, in the indulgence of his hateful passions, may be the instrument of executing not only his own wrath, but the just indignation of God against another, and then in due time be himself punished, and that for ever and ever. Chap. 17:14, 23; 1 Kings 2:31–34.

CHAPTER XIV.

1. *The king's heart was toward Absalom;* he wished for some pretext to bring him back.

2. *Tekoah;* in Judah, a few miles south-east of Bethlehem.

6 And thy handmaid had two sons, and they two strove together in the field, and *there was* none to part* them, but the one smote the other, and slew him.

7 And behold, the whole family is risen against thy handmaid, and they said, Deliver him that smote his brother, that we may kill him,[a] for the life of his brother whom he slew; and we will destroy the heir also: and so they shall quench my coal which is left, and shall not leave to my husband *neither* name nor remainder upon the earth.†

8 And the king said unto the woman, Go to thy house, and I will give charge concerning thee.

9 And the woman of Tekoah said unto the king, My lord, O king, the iniquity *be* on me, and on my father's house:[b] and the king and his throne *be* guiltless.[c]

10 And the king said, Whosoever saith *aught* unto thee, bring him to me, and he shall not touch thee any more.

11 Then said she, I pray thee, let the king remember the LORD thy God, that thou wouldest not suffer the revengers of blood to destroy‡ any more,[d] lest they destroy my son. And he said, As the LORD liveth, there shall not one hair of thy son fall to the earth.[e]

12 Then the woman said, Let thy handmaid, I pray thee, speak *one* word unto my lord the king. And he said, Say on.

13 And the woman said, Wherefore then hast thou thought such a thing against the people of God? for the king doth speak this thing as one which is faulty, in that the king doth not fetch home again his banished.[f]

14 For we must needs die,[g] and *are* as water spilt on the ground, which cannot be gathered up again; neither doth God respect *any* person;[h] yet doth he devise§ means,[i] that his banished be not expelled from him.[j]

15 Now therefore that I am come to speak of this thing unto my lord the king, *it is* because the people have made me afraid: and thy handmaid said, I will now speak unto the king; it may be that the king will perform the request of his handmaid.

16 For the king will hear, to deliver his handmaid out of the hand of the man *that would* destroy me and my son together out of the inheritance of God. A. M. 2977. B. C. 1027.

17 Then thy handmaid said, The word of my lord the king shall now be comfortable:‖ for as an angel of God,[k] so *is* my lord the king to discern¶ good and bad: therefore the LORD thy God will be with thee.

18 Then the king answered and said unto the woman, Hide not from me, I pray thee, the thing that I shall ask thee. And the woman said, Let my lord the king now speak.

19 And the king said, *Is not* the hand of Joab with thee in all this? And the woman answered and said, *As* thy soul liveth, my lord the king, none can turn to the right hand or to the left from aught that my lord the king hath spoken: for thy servant Joab, he bade me, and he put all these words in the mouth of thy handmaid:[l]

20 To fetch about this form of speech hath thy servant Joab done this thing: and my lord *is* wise, according to the wisdom of an angel of God, to know all *things* that *are* in the earth.

21 ¶ And the king said unto Joab, Behold now, I have done this thing: go therefore, bring the young man Absalom again.

22 And Joab fell to the ground on his face, and bowed himself, and thanked* the king: and Joab said, To-day thy servant knoweth that I have found grace in thy sight, my lord, O king, in that the king hath fulfilled the request of his† servant.

23 So Joab arose and went to Geshur,[m] and brought Absalom to Jerusalem.

24 And the king said, Let him turn to his own house, and let him not see my face.[n] So Absalom returned to his own house, and saw not the king's face.

25 ¶ But in all Israel there was none to be so much praised as Absalom for his beauty:‡ from the sole of his foot even to the crown of his head there was no blemish in him.[o]

26 And when he polled his head, (for it was at every year's end that he polled *it;* because *the hair* was heavy on him, therefore he polled it,) he weigh-

* Heb. *no deliverer between.* [a] Deut. 19:12. † Heb. *face of the earth.* [b] Gen. 27:13; 1 Sam. 25:24. [c] ch. 3:28; 1 Kings 2:33. ‡ Heb. *that the revenger of blood do not multiply to destroy.* [d] Num. 35:19. [e] 1 Sam. 14:45; Jer. 4:2. [f] ch. 13:37, 38. § Job 34:15; Psa. 90:3, 10; Heb. 9:27. [h] Job 34:19; Matt. 22.16; Acts 10:34; Rom. 2:11. § Or, *because God hath not taken away* his *life, he hath also devised.* [i] Num. 35:24. [j] Lev. 26:40; Isa. 50:1, 2; Lam. 3:31, 32. ‖ Heb. *for rest.* [k] ch. 19:27. ¶ Heb. *hear.* [l] ver. 3. * Heb. *blessed.* † Or, *thy.* [m] ch. 13:37. [n] Gen. 43:3; Exod. 10:28. ‡ Heb. *And as Absalom there was not a beautiful man in all Israel to praise greatly.* [o] Isa. 1:6.

7. *Quench my coal;* destroy her son.

8. *Give charge concerning thee;* directions that she should not be injured.

9. *Iniquity be on me;* the blame, if there was any, of his deciding that her son should not be slain.

12. *Speak one word;* having got David to decide that her son, who she said had killed his brother, should not be hurt, she wished now to make the application to Absalom, who had killed Amnon.

13. *Such a thing;* more literally, a thing like this; that is, like what my family proposed to do in the case of my son. *Against the people of God;* implying that David was injuring them by keeping Absalom in banishment, and having decided that her son should be spared, was faulty in not sparing his own son, and bringing him back from banishment.

14. *Yet doth he devise means;* as God devises means to save men, and is ready to be reconciled to them, her implication was that David should be reconciled to Absalom.

15. *The people have made me afraid;* as she stated, ver. 7. and she insinuated that there would be greater reason to fear the people, if Absalom should not be brought back, as they greatly desired it. *I will now speak unto the king;* state a case as if it were her own, and then apply it to Absalom.

17. *As an angel of God;* wise and discerning.

20. *To fetch about this form of speech;* or, to change the face of this matter; that is, to give a new turn to the matter of Absalom's banishment.

21. *I have done this thing;* he had decided, in the supposed case, that the woman's son should not be hurt, and was ready to make the desired application to Absalom.

22. *Grace;* favor.

26. *After the king's weight;* some have thought this to be much less than the common shekel.

INSTRUCTIONS.

1. Courtiers, and those who covet royal favor, are quick to discern the inclinations of rulers, and skilful in devising means and presenting inducements to gratify them.

A. M. 2977. B. C. 1027.

ed the hair of his head at two hundred shekels after the king's weight.

27 And unto Absalom there were born three sons,[a] and one daughter, whose name was Tamar: she was a woman of a fair countenance.

28 ¶ So Absalom dwelt two full years in Jerusalem, and saw not the king's face.[b]

29 Therefore Absalom sent for Joab, to have sent him to the king; but he would not come to him: and when he sent again the second time, he would not come.

30 Therefore he said unto his servants, See, Joab's field is near mine,* and he hath barley there; go and set it on fire.[c] And Absalom's servants set the field on fire.

31 Then Joab arose, and came to Absalom unto *his* house, and said unto him, Wherefore have thy servants set my field on fire?

32 And Absalom answered Joab, Behold, I sent unto thee, saying, Come hither, that I may send thee to the king, to say, Wherefore am I come from Geshur? *it had been* good for me *to have been* there still: now therefore let me see the king's face; and if there be *any* iniquity in me, let him kill me.

33 So Joab came to the king, and told him: and when he had called for Absalom, he came to the king, and bowed himself on his face to the ground before the king: and the king kissed Absalom.[d]

CHAPTER XV.

1 Absalom, by fair speeches and courtesies, stealeth the hearts of Israel. 7 Under pretence of a vow he obtaineth leave to go to Hebron. 10 He maketh there a great conspiracy. 13 David upon the news fleeth from Jerusalem. 19 Ittai would not leave him. 24 Zadok and Abiathar are sent back with the ark. 30 David and his company go up mount Olivet weeping. 31 He curseth Ahithophel's counsel. 32 Hushai is sent back with instructions.

AND it came to pass after this,[e] that Absalom prepared him chariots and horses, and fifty men to run before him.[f]

2 And Absalom rose up early, and stood beside the way of the gate: and it was *so*, that when any man that had a controversy came† to the king for judgment, then Absalom called unto him, and said, Of what city *art* thou? And he said, Thy servant *is* of one of the tribes of Israel.

3 And Absalom said unto him, See, thy matters *are* good and right; but *there is* no man *deputed* of the king to hear thee.‡[g]

4 Absalom said moreover, Oh that I were made judge in the land,[h] that every man which hath any suit or cause might come unto me, and I would do him justice!

5 And it was *so*, that when any man came nigh *to him* to do him obeisance, he put forth his hand, and took him, and kissed him.

6 And on this manner did Absalom to all Israel that came to the king for judgment: so Absalom stole the hearts of the men of Israel.[i]

7 ¶ And it came to pass after forty years, that Absalom said unto the king, I pray thee, let me go and pay my vow,[j] which I have vowed unto the LORD,[k] in Hebron.

8 For thy servant vowed a vow while I abode at Geshur in Syria,[l] saying, If the LORD shall bring me again indeed to Jerusalem, then I will serve the LORD.

9 And the king said unto him, Go in peace. So he arose, and went to Hebron.

10 ¶ But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron.[m]

11 And with Absalom went two hundred men out of Jerusalem, *that were* called; and they went in their simplicity,[n] and they knew not any thing.

12 And Absalom sent for Ahithophel the Gilonite, David's counsellor,[o] from his city, *even* from Giloh,[p] while he offered sacrifices. And the con-

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a Ch. 18:18. b ver. 24. * Heb. *my place.* c Judg. 15:4, 5. d Gen. 45:15; Luke 15:20. e ch. 12:11. f 1 Kings 1:5. † Heb. *to come.* ‡ Or, *none will hear thee from the king* downward. g Prov. 30:11, 17. h Judg. 9:29. i Rom. 16:18. j Jer. 9:3, 5. k 1 Sam. 16:2. l ch. 13:38. m Job 20:5, etc. n Gen. 20:5. o Psa. 41:9; 55:12–14. p Josh. 15:51.

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2. When great men and those in authority are set upon accomplishing their selfish objects, they will generally find agents deceitful and wicked enough to aid them.

4. Flatterers and those who are engaged in artful projects, are often most complaisant and respectful to those whose favor they seek, and whom they are aiming to deceive.

5. Compassion towards the distressed and desires to grant relief should be regulated by correct knowledge and sound judgment.

8. It is ordinarily unwise to decide a case on the testimony of one party, especially one that is interested and likely to be strongly biassed in his own favor.

13. After persons are committed on the wrong side, those who are interested will endeavor to take advantage of that commitment to lead them still further into error and transgression.

14. Those who so sympathize with murderers as to try to screen them from the punishment which God has directed, often refer to his mercy as a reason why his directions should not be followed; as if his justice were at war with his mercy, or as if they were more merciful than God.

21. When rulers, through fear or favor, natural affection, or improper sympathy, fail to punish murderers, or pardon and receive them into favor, they take a course which tends to increase crime, and to bring upon themselves and others great distresses.

25. Men are prone to regard and be greatly influenced by mere external accomplishments, while the most beautiful form and graceful exterior may cover a polluted and murderous heart.

30. Connivance at crime, or an utterly inadequate punishment, tends to increase haughtiness, pride, and self-will in criminals, and to lead them on from one crime to another till they perish.

33. Parents who only kiss their children when they should punish them, have reason to fear that God, in righteous judgment, will suffer their children by their wickedness to become instruments of punishing their parents. Chap. 16:11, 21, 22; 18:9, 14, 33.

CHAPTER XV.

2. *The way of the gate;* where the people assembled *for judgment,* or to obtain the king's decision of their cases.

3. *No man deputed of the king;* he spoke as if David was negligent of his duty in not appointing him or some one to hear them.

6. *Stole the hearts;* led the people to admire him.

9. *Go in peace;* he probably hoped that Absalom was becoming better.

11. *Called;* invited to go with Absalom, supposing his object was, as he stated, a religious one.

12. *Ahithophel;* he had been a great friend to David, but now deserted him. Chap. 17:23. *Giloh;* in the mountainous parts of Judah. Josh. 15:51.

spiracy was strong; for the people increased continually with Absalom.[a]

13 ¶ And there came a messenger to David, saying, The hearts of the men of Israel are after Absalom.[b]

14 And David said unto all his servants that *were* with him at Jerusalem, Arise, and let us flee;[c] for we shall not *else* escape from Absalom: make speed to depart, lest he overtake us suddenly, and bring* evil upon us, and smite the city with the edge of the sword.

15 And the king's servants said unto the king, Behold, thy servants *are ready to do* whatsoever my lord the king shall appoint.†

16 And the king went forth, and all his household after him.‡ And the king left ten women, *which were* concubines,[d] to keep the house.

17 And the king went forth, and all the people after him, and tarried in a place that was far off.

18 And all his servants passed on beside him; and all the Cherethites, and all the Pelethites,[e] and all the Gittites, six hundred men which came after him from Gath, passed on before the king.

19 ¶ Then said the king to Ittai the Gittite,[f] Wherefore goest thou also with us? return to thy place, and abide with the king: for thou *art* a stranger, and also an exile.

20 Whereas thou camest *but* yesterday, should I this day make thee go up and down§ with us? seeing I go whither I may,[g] return thou, and take back thy brethren: mercy and truth *be* with thee.

21 And Ittai answered the king, and said, *As* the LORD liveth,[h] and *as* my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be.

22 And David said to Ittai, Go and pass over. And Ittai the Gittite passed over, and all his men, and all the little ones that *were* with him.

23 And all the country wept with a loud voice,[i] and all the people passed over: the king also himself passed over the brook Kidron,‖ and all the people passed over, toward the way of the wilderness.[j]

24 ¶ And lo, Zadok also, and all the Levites *were* with him, bearing the ark of the covenant of God:[k] and they set down the ark of God; and Abiathar went up, until all the people had done passing out of the city.

25 And the king said unto Zadok, Carry back the ark of God into the city: if I shall find favor in the eyes of the LORD, he will bring me again, and show me *both* it and his habitation:[l] A. M. 2981. B. C. 1023.

26 But if he thus say, I have no delight in thee;[m] behold, *here am* I, let him do to me as seemeth good unto him.[n]

27 The king said also unto Zadok the priest, *Art not* thou a seer?[o] return into the city in peace, and your two sons with you, Ahimaaz thy son, and Jonathan the son of Abiathar.

28 See, I will tarry in the plain of the wilderness,[p] until there come word from you to certify me.

29 Zadok therefore and Abiathar carried the ark of God again to Jerusalem: and they tarried there.

30 ¶ And David went up by the ascent of *mount* Olivet, and wept as he went up,[¶] and had his head covered,[q] and he went barefoot:[r] and all the people that *was* with him covered every man his head,[s] and they went up, weeping as they went up.[t]

31 ¶ And *one* told David, saying, Ahithophel *is* among the conspirators with Absalom.[u] And David said, O LORD, I pray thee, turn the counsel of Ahithophel[v] into foolishness.[w]

32 ¶ And it came to pass, that *when* David was come to the top *of the mount*, where he worshipped God, behold, Hushai the Archite[x] came to meet him with his coat rent, and earth upon his head:[y]

33 Unto whom David said, If thou passest on with me, then thou shalt be a burden unto me:[z]

34 But if thou return to the city, and say unto Absalom, I will be thy servant,[a] O king; *as* I *have been* thy father's servant hitherto, so *will* I now also *be* thy servant: then mayest thou for me defeat the counsel of Ahithophel.[b]

35 And *hast thou* not there with thee Zadok and Abiathar the priests? therefore it shall be, *that* what thing soever thou shalt hear out of the king's house, thou shalt tell *it* to Zadok and Abiathar the priests.[c]

36 Behold, *they have* there with them their two sons, Ahimaaz Zadok's *son*, and Jonathan Abiathar's *son;*[d] and by them ye shall send unto me every thing that ye can hear.

37 So Hushai,[e] David's friend,[f] came into the city, and Absalom came into Jerusalem.

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a Psa. 3:1, 2. b ver. 6; Judg. 9:3. c ch. 19:9. * Heb. *thrust.* † Heb. *choose.* ‡ Heb. *at his feet.* d ch. 12:11; 16:21, 22. e ch. 8:18. f ch. 18:2. § Heb. *wander in going.* g 1 Sam. 23:13. h Ruth 1:16, 17; Prov. 17:17; 18:24; Matt. 8:19, 20; John 6:66–6). i Acts 11:23; 21:13; Rev. 2:10. ‖ Rom. 12:15. ‖ Called *Cedron,* John 18:1. j ch. 16:2. k Num. 4:15. l Psa. 43:3, 4; 63:1, 2; Isa. 38:22. m ch. 22:20; Num. 14:8; 1 Kings 10:9. n 1 Sam. 3:18. o 1 Sam. 9:9. p ch. 17:16. ¶ Heb. *going up, and weeping.* q ch. 19:4 Esther 6:12. r Isa. 20:2, 4. s Jer. 14:3, 4. t Psa. 126:6. u ver. 12. v ch. 16:23, 17:14, 23. w Job 5:13. x Josh. 16:2. y ch. 1:2. z ch. 19:35. a ch. 16:19. b ch. 17:5–14. c ch. 17:15, 16. d ver. 27. e ch. 16:16, 17. f 1 Chr. 27:33.

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19. *Ittai;* the commander of the Gittites. *The king;* Absalom, who had proclaimed himself king. *Thou art a stranger;* the Gittites were from the Philistines, but had become attached to David and his cause.

23. *The brook Kidron;* on the east side of Jerusalem, between the city and the mount of Olives.

24. *Abiathar;* he was high-priest at that time.

27. *A seer;* a prophet, or a wise and discerning man.

30. *His head covered;* in token of deep humiliation and distress. He was reaping the fruit of kissing Absalom when he should have punished him, and also the fruit of his own sins in the matter of Uriah. Chap. 14:33; 11:2–27.

31. *Turn the counsel of Ahithophel into foolishness;* by preventing it from helping Absalom or injuring David.

INSTRUCTIONS.

1. Men of weak minds and depraved hearts are peculiarly fond of personal decoration and external display, while the truly worthy and noble seek principally internal excellence and those spiritual ornaments which alone are, in the sight of the Lord, of great price.

3. Familiarity and flattery, high promises of gratification, and strong expressions of regard for the people, mark the efforts of heartless demagogues to delude the multitude and promote their own elevation to office.

5. Many a good cause has been betrayed, and many a bad one promoted, by a kiss. Luke 22:48.

7. Where godliness is respected, the most villanous

A. M. 2981.
B. C. 1023.

CHAPTER XVI.

1 Ziba, by presents and false suggestions, obtaineth his master's inheritance. 5 At Bahurim Shimei curseth David. 9 David with patience abstaineth, and restraineth others, from revenge. 15 Hushai insinuateth himself into Absalom's counsel. 20 Ahithophel's counsel.

AND when David was a little past the top *of the hill*,[a] behold, Ziba the servant of Mephibosheth met him,[b] with a couple of asses saddled, and upon them two hundred *loaves* of bread, and a hundred bunches of raisins, and a hundred of summer fruits, and a bottle of wine.[c]

2 And the king said unto Ziba, What meanest thou by these? And Ziba said, The asses *be* for the king's household to ride on; and the bread and summer fruit for the young men to eat; and the wine, that such as be faint in the wilderness may drink.[d]

3 And the king said, And where *is* thy master's son? And Ziba said unto the king, Behold, he abideth at Jerusalem: [e] for he said, To-day shall the house of Israel restore me the kingdom of my father.

4 Then said the king to Ziba, Behold, thine *are* all that *pertained* unto Mephibosheth. And Ziba said, I humbly beseech thee* *that* I may find grace in thy sight, my lord, O king.

5 ¶ And when king David came to Bahurim, behold, thence came out a man of the family of the house of Saul, whose name *was* Shimei, the son of Gera: [f] he came forth, and cursed still as he came.†[g]

6 And he cast stones at David, and at all the servants of king David: and all the people and all the mighty men *were* on his right hand and on his left.

7 And thus said Shimei when he cursed, Come out, come out, thou bloody man,‡ and thou man of Belial:

8 The LORD hath returned upon thee all the blood of the house of Saul,[h] in whose stead thou hast reigned; and the LORD hath delivered the kingdom into the hand of Absalom thy son: and behold, thou *art taken* in thy mischief,§ because thou *art* a bloody man.

9 ¶ Then said Abishai the son of Zeruiah unto the king, Why should this dead dog[i] curse my lord the king? [j] let me go over, I pray thee, and take off his head.

10 And the king said, What have I to do with you,[k] ye sons of Zeruiah? so let him curse, because the LORD hath said unto him, Curse David.[l] Who shall then say, Wherefore hast thou done so? [m]

11 And David said to Abishai, and to all his servants, Behold, my son, which came forth of my bowels,[n] seeketh my life: how much more now *may this* Benjamite *do it?* let him alone, and let him curse; for the LORD hath bidden him.

12 It may be that the LORD will look on mine affliction,‖[o] and that the LORD will requite me good for his cursing this day.[p]

13 And as David and his men went by the way, Shimei went along on the hill's side over against him, and cursed as he went, and threw stones at him, and cast dust.¶

14 And the king, and all the people that *were* with him, came weary, and refreshed themselves there.

15 ¶ And Absalom, and all the people the men of Israel, came to Jerusalem, and Ahithophel with him.

16 And it came to pass, when Hushai the Archite,[q] David's friend, was come unto Absalom, that Hushai said unto Absalom, God save the king, God save the king.*

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[a] Ch. 15:30, 32. [b] ch. 9:2. [c] 1 Sam. 17:17, 18; 25:18. [d] ch. 17:29. [e] ch. 19:27; Prov. 18:17. * Heb. *do obeisance.* [f] ch. 19:16, etc.; 1 Kings 2:44, etc. † Heb. *still came forth and cursed.* [g] Psa. 109:17, 28; Prov. 26:2; Eccl. 10:20; Matt. 5:11, 12 ‡ Heb. *man of blood.* [h] ch. 1:16; 3:28, 29; 4:8–12. § Heb. *thee in thy evil.* [i] ch. 9:8. [j] Exod. 22:28. [k] 1 Pet. 2:23. [l] Lam. 3:38. [m] Job 9:12; Rom. 9:20. [n] Gen. 15:4. ‖ Or, *tears;* Heb. *eye;* Gen. 29:32; 1 Sam. 1:11; Psa. 25:18. [o] 1 Pet. 4:19. [p] Rom. 8:28. ¶ Heb. *dusted* him *with dust.* [q] ch. 15:37. * Heb. *Let the king live.*

conduct is sometimes masked under the semblance of piety, and those most pleased with the appearance of religion may be most readily deceived. Jer. 17:9.

12. Traitors and apostates are among the most virulent enemies, and those whom we have especially favored, and treated with confidence, may become our bitterest foes. Psa. 41:9; 55:12–14.

13. No one, however exalted or meritorious, can safely depend on popular favor. At one time the people may eulogize, and at another curse him; at one time cry, Hosanna, and at another crucify him. Matt. 21:9; Mark 7:37; Luke 7:34; 23:21.

19. A generous and benevolent mind will not wish its friends to be involved in its troubles, but will desire, as far as may be consistent, to relieve them, and to promote their enjoyment.

21. True love is gratified not only in labors, but in self-denials and sacrifices to relieve the distresses and advance the happiness of the object beloved.

25. Humble and hearty submission in distress to the chastising hand of God, and cheerful commitment of one's interests to him, form a good preparation for deliverance.

30. Parents for their sins are often chastised by the sins of children, which are the occasion to them and their friends of many tears.

31. A very short but hearty supplication to God may be answered in great and lasting blessings. Chap. 17:23; Gen. 17:18; Luke 23:34; John 17:24.

36. Prayer, though efficacious, does not lessen the necessity of using means; and in cases of difficulty, the more knowledge a person has with regard to them, the more properly he will be able to treat them. But no means should be used to gain knowledge, or accomplish any object, but such as are right, and no declarations made except those which are true. Prov. 12:17, 19, 20, 22.

CHAPTER XVI.

1. *The hill;* Olivet. Chap. 15:30. *Ziba;* chap. 9:2, 9–13. *A bottle;* bottles then were whole skins of animals, and some held a large quantity.

3. *Thy master's son;* Mephibosheth. Chap. 9:6–13. *Ziba said;* what was not true, but was a slander on Mephibosheth, for the purpose of getting his estate. Ch. 19:26, 27.

4. *Thine are all;* a hasty and unjust decision of David.

5. *Bahurim;* a city in the tribe of Benjamin. *Shimei;* a relative of Saul.

7. *Come out;* in the original, Go out; flee from the kingdom, as not fit to live in it.

10. *The Lord hath said;* so ordered things in his providence, that this, as well as other trials, should come upon David as a punishment for his sins.

11. *My son—seeketh my life;* David wickedly sought the life of Uriah, and now Absalom wickedly sought his, and Shimei wickedly cursed him.

16. *Hushai;* chap. 15:32. *God save the king;* he did not say which king he wished God to save, whether Absalom or David, though he meant that Absalom should understand it of himself.

17 And Absalom said to Hushai, *Is* this thy kindness to thy friend? why wentest thou not with thy friend?[a]

18 And Hushai said unto Absalom, Nay; but whom the LORD, and this people, and all the men of Israel, choose, his will I be, and with him will I abide.

19 And again, whom should I serve? *should I* not *serve* in the presence of his son? as I have served in thy father's presence, so will I be in thy presence.

20 ¶ Then said Absalom to Ahithophel, Give counsel among you what we shall do.[b]

21 And Ahithophel said unto Absalom, Go in unto thy father's concubines, which he hath left to keep the house; and all Israel shall hear that thou art abhorred of thy father:[c] then shall the hands of all that *are* with thee be strong.[d]

22 So they spread Absalom a tent upon the top of the house; and Absalom went in unto his father's concubines in the sight of all Israel.[e]

23 And the counsel of Ahithophel, which he counselled in those days, *was* as if a man had inquired at the oracle* of God: so *was* all the counsel of Ahithophel both with David and with Absalom.

CHAPTER XVII.

1 Ahithophel's counsel is overthrown by Hushai's, according to God's appointment. 15 Secret intelligence is sent unto David. 23 Ahithophel hangeth himself. 25 Amasa is made captain. 27 David at Mahanaim is furnished with provision.

MOREOVER Ahithophel said unto Absalom, Let me now choose out twelve thousand men, and I will arise and pursue after David this night:

2 And I will come upon him while he *is* weary and weak-handed,[f] and will make him afraid: and all the people that *are* with him shall flee; and I will smite the king only:[g]

3 And I will bring back all the people unto thee: the man whom thou seekest *is* as if all returned: *so* all the people shall be in peace.

4 And the saying pleased† Absalom well, and all the elders of Israel.

5 Then said Absalom, Call now Hushai the Archite also, and let us hear likewise what he saith.‡ A. M. 2981 B. C. 1023.

6 And when Hushai was come to Absalom, Absalom spake unto him, saying, Ahithophel hath spoken after this manner: shall we do *after* his saying?§ if not, speak thou.

7 And Hushai said unto Absalom, The counsel that Ahithophel hath given‖ *is* not good at this time.

8 For, said Hushai, thou knowest thy father and his men, that they *be* mighty men, and they *be* chafed¶ in their minds, as a bear robbed of her whelps in the field:[h] and thy father *is* a man of war, and will not lodge with the people.

9 Behold, he is hid now in some pit, or in some *other* place: and it will come to pass, when some of them be overthrown* at the first, that whosoever heareth it will say, There is a slaughter among the people that follow Absalom.

10 And he also *that is* valiant, whose heart *is* as the heart of a lion, shall utterly melt:[i] for all Israel knoweth that thy father *is* a mighty man,[j] and *they* which *be* with him *are* valiant men.[k]

11 Therefore I counsel that all Israel be generally gathered unto thee, from Dan even to Beersheba, as the sand that *is* by the sea for multitude;[l] and that thou go† to battle in thine own person.

12 So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground: and of him and of all the men that *are* with him there shall not be left so much as one.

13 Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there.

14 And Absalom and all the men of Israel said, The counsel of Hushai the Archite *is* better than the counsel of Ahithophel. For the LORD had appointed‡[m] to defeat[n] the good counsel of Ahithophel,[o] to the intent that the LORD might bring evil upon Absalom.

15 ¶ Then said Hushai unto Zadok and to Abi-

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[a] Ch. 15:33, 34. [b] ch. 15:12. [c] 1 Sam. 27:12. [d] ch. 2:7; Zech. 8:13. [e] ch. 12:11, 12; 15:16; 20:3. * Heb. *word.* [f] ch. 16:14; Deut. 25:18. [g] 1 Kings 22:31; Zech. 13:7. † Heb. *was right in the eyes of;* 1 Sam. 18:20. ‡ Heb. is *in his mouth.* § Heb. *word.* ‖ Heb. *counselled.* ¶ Heb. *bitter of soul;* Judg. 18:25. [h] Prov. 17:12; Hos. 13:8. * Heb. *fallen.* [i] Josh. 2:11. [j] 1 Sam. 18:17, Heb. 11:34. [k] Song 3:7. [l] Josh. 11:4; 1 Kings 20:10. † Heb. *thy face,* or *presence go.* ‡ Heb. *commanded.* [m] ch. 15:31, etc. [n] Job 5:12, 13. [o] Luke 16:8.

17. *Thy friend;* David.

21. *Thy father's concubines;* chap. 15:16. *Abhorred of thy father;* for his wickedness, so that his father would not again be reconciled to him. Chap. 12:12.

INSTRUCTIONS.

2. Sympathy and kindness under trials deeply affect the generous heart, and sometimes the pretence of them is used to conceal the basest selfishness.

4. Hasty decisions under the influence of strongly excited feelings, without taking time for deliberation, or asking direction of God, are generally wrong and often are exceedingly unjust and cruel.

7. A malignant heart rejoices in the calamities of those it hates, and is gratified in tormenting them.

10. A penitent soul will never overlook the hand of God in its trials, whoever and whatever may be the instruments of them; and when we heartily submit to his corrections, without any wrong feelings towards the instruments of them, they will in the end promote our good.

16. Men who undertake to deceive others are strongly tempted to use language which is equivocal, and may be understood as meaning one thing or another according to the situation of different parties, and which, in the sense in which they design to be understood, is positively false.

21. The wickedness of the wicked is made instrumental by God in correcting and sanctifying his people, and thus in fulfilling his declarations of judgment and mercy concerning them. Chap. 12:11, 12; Acts 2:23.

CHAPTER XVII.

1. *Pursue after David this night;* with the intent of killing him. He understood that the success of the conspiracy depended on a decisive stroke at the beginning, and that the death of David could alone make the throne sure to Absalom.

11. *That all Israel be—gathered;* Hushai proposed this magnificent but foolish plan, which flattered the vanity of Absalom, to gain time for David, and prevent the execution of Ahithophel's purpose.

14. *The Lord had appointed;* he so ordered events that Absalom should prefer the counsel of Hushai to that of Ahithophel, and thus penitent, believing David be saved, and impenitent, unbelieving Absalom be destroyed.

A. M. 2981. B. C. 1023. athar the priests, Thus and thus did Ahithophel counsel Absalom and the elders of Israel; and thus and thus have I counselled.

16 Now therefore send quickly, and tell David, saying, Lodge not this night[a] in the plains of the wilderness,[b] but speedily pass over; lest the king be swallowed up, and all the people that *are* with him.

17 Now Jonathan and Ahimaaz[c] stayed by Enrogel;[d] for they might not be seen to come into the city: and a wench went and told them; and they went and told king David.

18 Nevertheless, a lad saw them, and told Absalom: but they went both of them away quickly, and came to a man's house in Bahurim,[e] which had a well in his court; whither they went down.

19 And the woman took and spread a covering over the well's mouth,[f] and spread ground corn thereon; and the thing was not known.[g]

20 And when Absalom's servants came to the woman to the house, they said, Where *is* Ahimaaz and Jonathan? And the woman said unto them, They be gone over the brook of water. And when they had sought and could not find *them*, they returned to Jerusalem.

21 And it came to pass, after they were departed, that they came up out of the well, and went and told king David, and said unto David, Arise,[h] and pass quickly over the water: for thus hath Ahithophel counselled against you.

22 Then David arose, and all the people that *were* with him, and they passed over Jordan: by the morning light there lacked not one of them that was not gone over Jordan.

23 ¶ And when Ahithophel saw that his counsel was not followed,* he saddled *his* ass, and arose, and gat him home to his house, to his city,[i] and put his household in order,† and hanged himself,[j] and died, and was buried in the sepulchre of his father.

24 Then David came to Mahanaim.[k] And Absalom passed over Jordan, he and all the men of Israel with him.

25 ¶ And Absalom made Amasa captain of the host instead of Joab: which Amasa *was* a man's son, whose name *was* Ithra an Israelite,‡ that went in to Abigail§ the daughter of Nahash,‖ sister to Zeruiah, Joab's mother.[l]

26 So Israel and Absalom pitched in the land of Gilead.

27 ¶ And it came to pass, when David was come to Mahanaim, that Shobi the son of Nahash[m] of Rabbah of the children of Ammon,[n] and Machir the son of Ammiel of Lo-debar,[o] and Barzillai the Gileadite of Rogelim,[p]

28 Brought beds, and basins,¶ and earthen vessels, and wheat, and barley, and flour, and parched *corn*, and beans, and lentiles, and parched *pulse*,

29 And honey, and butter, and sheep, and cheese of kine, for David, and for the people that *were* with him, to eat: for they said, The people *is* hungry, and weary, and thirsty, in the wilderness.[q]

CHAPTER XVIII.

1 David viewing the armies in their march, giveth them charge of Absalom. 6 The Israelites are sore smitten in the wood of Ephraim. 9 Absalom, hanging in an oak, is slain by Joab, and cast into a pit. 18 Absalom's place. 19 Ahimaaz and Cushi bring tidings to David. 33 David mourneth for Absalom.

AND David numbered the people that *were* with him, and set captains of thousands and captains of hundreds over them.

2 And David sent forth a third part of the people under the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah, Joab's brother, and a third part under the hand of Ittai the Gittite.[r] And the king said unto the people, I will surely go forth with you myself also.

3 But the people answered, Thou shalt not go forth:[s] for if we flee away, they will not care for us;* neither if half of us die, will they care for us: but now *thou art* worth† ten thousand of us: therefore now *it is* better that thou succor‡ us out of the city.

4 And the king said unto them, What seemeth you best I will do. And the king stood by the gate side, and all the people came out by hundreds and by thousands.

5 And the king commanded Joab and Abishai and Ittai, saying, *Deal* gently for my sake with the

a Prov. 6:4, 5. b ch. 15:28. c ch. 15:27, 36. d Josh. 15:7. e ch. 16:5. f Josh. 2:6, etc. g Exod. 1:19. h ver. 15, 16. * Heb. *done.* i ch. 15:12. † Heb. *gave charge concerning his house;* 2 Kings 20:1. j Psa. 5:10, 55:23; Matt. 27:5. k ch. 2:8. ‡ Or, *Jether the Ishmaelite.* § Heb. *Abigal.* ‖ Or, *Jesse,* 1 Chr. 2:13, 16. l 1 Chr. 2:16, 17. m ch. 10:1. n ch. 12:29, 30. o ch. 9:4. p ch. 19:31, 32, 1 Kings 2:7. ¶ Or, *cups.* q ch. 16:2, 14; 17:2. r ch. 15:19. s ch. 21:17. * Heb. *set* their *heart on us.* † Heb. *as.* ‡ Heb. *be to succor.*

16. *Pass over;* over the river Jordan. Ver. 22.

17. *En-rogel;* on the east side of Jerusalem.

23. *Put his household in order;* settled up his affairs. *Hanged himself;* he understood that Absalom's cause was lost, and with it all his own hopes.

24. *Mahanaim;* chap. 2:8.

25. *Amasa;* he and Joab were cousins, and were sons of David's sisters.

27. *Lo-debar—Rogelim;* in the tribe of Gad, not far from Mahanaim.

INSTRUCTIONS.

1. Apostates and traitors who give themselves up to iniquity, are often left to go from one degree of sin to another till they plunge into irretrievable ruin.

4. If parents do not govern their children and effectually subdue them when young, they will be in danger afterwards of being subdued by them.

7. That counsel which would be most likely to succeed, should it be followed, may still not be good. It may spring from evil, tend to evil, and its prosecution be productive of mischief; still, no one has a right to do evil in order to defeat it.

14. The Lord can easily defeat the craftiest counsels, disappoint the best-concerted schemes, and overrule all things for the salvation of his friends and the destruction of his enemies.

16. Men must make efforts to save themselves with as much promptness, skill, energy, and perseverance, as if their salvation depended solely on their efforts; while it is God who renders those efforts successful, and to him, if they feel right, they will give the glory.

23. The way of transgressors is hard, and the wages of sin is death; when men are given up to its power, it makes them wretched here and plunges them into endless wretchedness hereafter.

CHAPTER XVIII.

3. *Succor us out of the city;* by sending them what they might need.

young man, *even* with Absalom. And all the people heard when the king gave all the captains charge concerning Absalom.[a]

6 ¶ So the people went out into the field against Israel: and the battle was in the wood of Ephraim;[b]

7 Where the people of Israel were slain before the servants of David, and there was there a great slaughter that day of twenty thousand *men*.

8 For the battle was there scattered over the face of all the country: and the wood devoured* more people that day than the sword devoured.

9 ¶ And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth;[c] and the mule that *was* under him went away.

10 And a certain man saw *it*, and told Joab, and said, Behold, I saw Absalom hanged in an oak.

11 And Joab said unto the man that told him, And behold, thou sawest *him*, and why didst thou not smite him there to the ground? and I would have given thee ten *shekels* of silver, and a girdle.

12 And the man said unto Joab, Though I should receive† a thousand *shekels* of silver in my hand, *yet* would I not put forth my hand against the king's son: for in our hearing the king charged thee and Abishai and Ittai,[d] saying, Beware‡ that none *touch* the young man Absalom.

13 Otherwise I should have wrought falsehood against mine own life: for there is no matter hid from the king,[e] and thou thyself wouldest have set thyself against *me*.

14 Then said Joab, I may not tarry thus with§ thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he *was* yet alive in the midst‖ of the oak.

15 And ten young men that bare Joab's armor compassed about and smote Absalom, and slew him.

16 And Joab blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people.

17 And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him:[f] and all Israel fled every one to his tent.

18 ¶ Now Absalom in his lifetime had taken and reared up for himself a pillar, which *is* in the king's dale;[g] for he said, I have no son to keep my name in remembrance:[h] and he called the pillar after his own name;[i] and it is called unto this day, Absalom's place.

19 ¶ Then said Ahimaaz the son of Zadok, A. M. 2981. B. C. 1023. Let me now run, and bear the king tidings, how that the LORD hath avenged him¶ of his enemies.

20 And Joab said unto him, Thou shalt not bear tidings* this day, but thou shalt bear tidings another day: but this day thou shalt bear no tidings, because the king's son is dead.

21 Then said Joab to Cushi, Go tell the king what thou hast seen. And Cushi bowed himself unto Joab, and ran.

22 Then said Ahimaaz the son of Zadok yet again to Joab, But howsoever,† let me, I pray thee, also run after Cushi. And Joab said, Wherefore wilt thou run, my son, seeing that thou hast no tidings ready?‡

23 But howsoever, *said he*, let me run. And he said unto him, Run. Then Ahimaaz ran by the way of the plain, and overran Cushi.[j]

24 And David sat between the two gates: and the watchman went up to the roof over the gate unto the wall,[k] and lifted up his eyes, and looked, and behold a man running alone.

25 And the watchman cried, and told the king. And the king said, If he *be* alone, *there is* tidings in his mouth. And he came apace, and drew near.

26 And the watchman saw another man running: and the watchman called unto the porter, and said, Behold *another* man running alone. And the king said, He also bringeth tidings.

27 And the watchman said, Methinketh the running§ of the foremost is like the running of Ahimaaz the son of Zadok. And the king said, He *is* a good man, and cometh with good tidings.[l]

28 And Ahimaaz called, and said unto the king, All is well.‖ And he fell down to the earth upon his face before the king, and said, Blessed *be* the LORD thy God,[m] which hath delivered up¶ the men that lifted up their hand against my lord the king.

29 And the king said, Is the young man Absalom safe?* And Ahimaaz answered, When Joab sent the king's servant, and *me* thy servant, I saw a great tumult, but I knew not what *it was*.

30 And the king said *unto him*, Turn aside, *and* stand here. And he turned aside, and stood still.

31 And behold, Cushi came; and Cushi said, Tidings,† my lord the king: for the LORD hath avenged[n] thee this day of all them that rose up against thee.[o]

32 And the king said unto Cushi, *Is* the young man Absalom safe? And Cushi answered, The enemies of my lord the king, and all that rise against thee to do *thee* hurt, be as *that* young man *is*.[p]

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a Ver. 12. b Josh. 17:15, 18. * Heb. *multiplied to devour.* c Deut 21:23; 27:16, 20; Job 18:8-10; 31:3; Psa. 63:9, 10; Prov. 20:20; Jer. 48:44. † Heb. *weigh upon my hand.* d ver. 5. ‡ Heb. *Beware whosoever* ye be *of.* e ch. 14:19, 20. § Heb. *before.* ‖ Heb. *heart.* f Josh. 7:26. g Gen. 14:17. h ch. 14:27. i Psa. 49:11. ¶ Heb. *judged him from the hand,* etc. * Heb. *be a man of tidings.* † Heb. *be what* may. ‡ Or, *convenient.* j John 20:4.

k 2 Kings 9:17; Isa. 21:11, 12; Ezek. 33:2-7. § Heb. *I see the running.* l 1 Kings 1:42; Prov. 25:13; Isa. 52:7. ‖ Or, *Peace* be to thee; Heb. *Peace.* m Psa. 124:6. ¶ Heb. *shut up;* Psa. 31:8. * Heb. Is there *peace?* † Heb. *Tidings is brought.* n Psa. 144:7, 10; Luke 18:7, 8. o Psa. 124:2, 3. p Judg. 5:31; Dan. 4:19.

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6. *The wood of Ephraim;* on the east side of Jordan.

8. *The wood devoured;* more perished in their flight through the woods, than had been slain in the open field.

13. *Wrought falsehood;* acted in such a manner as to endanger his own life.

18. *The king's dale;* near Jerusalem. Gen. 14:17, 18. *I have no son;* he had had three sons, who it is supposed were dead. Chap. 14:27.

24. *Between the two gates;* of the city Mahanaim. Chap. 17:24. *The roof;* of the watchhouse.

29. *I knew not what it was;* not having been entrusted by Joab with the message concerning Absalom's death, he does not venture to communicate it, though he was fully aware of it, ver. 20.

32. *The enemies of my lord—be as that young man is;* implying that he was dead.

A. M. 2981. B. C. 1023. 33 ¶ And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom, my son, my son Absalom![a] would God I had died for thee,[b] O Absalom, my son, my son!

CHAPTER XIX.

1 Joab causeth the king to cease his mourning. 9 The Israelites are earnest to bring the king back. 11 David sendeth to the priests to incite them of Judah. 18 Shimei is pardoned. 24 Mephibosheth excused. 32 Barzillai dismissed, Chimham his son is taken into the king's family. 41 The Israelites expostulate with Judah for bringing home the king without them.

AND it was told Joab, Behold, the king weepeth and mourneth for Absalom.[c]

2 And the victory* that day was *turned* into mourning unto all the people: for the people heard say that day how the king was grieved for his son.

3 And the people gat them by stealth that day into the city, as people being ashamed steal away when they flee in battle.

4 But the king covered his face,[d] and the king cried with a loud voice, O my son Absalom! O Absalom, my son, my son![e]

5 And Joab came into the house to the king, and said, Thou hast shamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines;

6 In that thou lovest† thine enemies, and hatest thy friends. For thou hast declared this day, that thou regardest neither princes nor servants:‡ for this day I perceive, that if Absalom had lived, and all we had died this day, then it had pleased thee well.

7 Now therefore arise, go forth, and speak comfortably unto§ thy servants: for I swear by the LORD, if thou go not forth, there will not tarry one with thee this night: and that will be worse unto thee than all the evil that befell thee from thy youth until now.[f]

8 Then the king arose, and sat in the gate. And they told unto all the people, saying, Behold, the king doth sit in the gate. And all the people came before the king: for Israel had fled every man to his tent.[g]

9 ¶ And all the people were at strife throughout all the tribes of Israel, saying, The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines; and now he is fled out of the land for Absalom.[h]

10 And Absalom, whom we anointed over us, is dead in battle. Now therefore why speak ye not a word‖ of bringing the king back?

11 ¶ And king David sent to Zadok and to Abiathar the priests, saying, Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to his house? seeing the speech of all Israel is come to the king, *even* to his house.

12 Ye *are* my brethren, ye *are* my bones and my flesh:[i] wherefore then are ye the last to bring back the king?

13 And say ye to Amasa, *Art* thou not of my bone, and of my flesh?[j] God do so to me, and more also, if thou be not captain of the host before me continually in the room of Joab.

14 And he bowed the heart of all the men of Judah, even as *the heart of* one man;[k] so that they sent *this word* unto the king, Return thou, and all thy servants.

15 So the king returned, and came to Jordan. And Judah came to Gilgal,[l] to go to meet the king, to conduct the king over Jordan.

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a Ch. 19:4. b Rom. 5:7, 8; 9:3. c Prov. 17:25. * Heb. *salvation*, or *deliverance*. d ch. 15:30. e ch. 18:33. † Heb. *By loving*. ‡ Heb. *that princes or servants* are *not to thee*. § Heb. *to the heart of*; Gen. 34:3. f Prov. 14:28. g ch. 18:6–8. h ch. 15:14. ‖ Heb. are *ye silent?* i ch. 5:1. j ch. 17:25; 1 Chr. 2:17. k Judg. 20:1. l Josh. 5:9.

33. *Died for thee;* instead of thee, in thy place.

INSTRUCTIONS.

3. All should consider in what way they can be most useful, and be disposed to take that course in which they can do the greatest good.

5. The love of parents to their children is ordinarily much greater than that of children to their parents. Sometimes it overcomes their judgment, and leads them to act in such a manner as is exceedingly injurious to themselves, their children, and the community.

9. Though criminals may sometimes escape from their fellow-men, they cannot escape from God. However great their efforts, his judgment will in due time overtake and destroy them.

12. Though money is valuable and has great influence with men, yet it is foolish to endanger one's life for it, and much more foolish to endanger one's soul.

14. One criminal is often made the means of punishing another, and he may do it for an object and with a spirit which may justly draw down punishment on himself.

17. Children who rebel against and ill treat their parents, are in special danger of coming to an untimely and miserable end.

20. The immediate effect of joyful or mournful tidings depends much on the manner in which they are communicated. Care should therefore be taken to have it done by such persons and in such a manner as will tend to produce the best results.

27. Our wishes have a great influence on our judgment, and high expectations of good are liable to be followed by distressing accumulations of evil.

33. None fully know the sufferings of affectionate parents in the untimely and violent death of children, but those who endure them; and none but those who experience it can imagine the blessedness, at such times, of intelligent, affectionate, childlike confidence in God, and a hearty commitment of all one's interests to his infinitely wise and good disposal.

CHAPTER XIX.

3. *Gat them by stealth;* secretly, privately, because the king appeared as if he was displeased at what they had done.

6. *Thou lovest thine enemies;* Joab's meaning was, that David by so mourning for Absalom acted as if he loved him more than he did his family and people, whose lives had been saved by the death of Absalom.

7. *Speak comfortably unto thy servants;* show thyself pleased with their victory.

11. *The speech of all Israel is come;* expressing their desire to have the king return.

12. *My flesh;* of the same tribe with him.

13. *Amasa;* he had been the commander of Absalom's army. Chap. 17:25.

14. *He bowed the heart of all the men of Judah;* according to some, Amasa did this; but others understand David as doing it through his messages to Zadok and Abiathar.

16 ¶ And Shimei the son of Gera,[a] a Benjamite, which *was* of Bahurim, hasted and came down with the men of Judah to meet king David.

17 And *there were* a thousand men of Benjamin with him, and Ziba the servant of the house of Saul,[b] and his fifteen sons and his twenty servants with him; and they went over Jordan before the king.

18 And there went over a ferry-boat to carry over the king's household, and to do what he thought good.* And Shimei the son of Gera fell down before the king, as he was come over Jordan;

19 And said unto the king, Let not my lord impute iniquity unto me,[c] neither do thou remember that which thy servant did perversely[d] the day that my lord the king went out of Jerusalem,[e] that the king should take it to his heart.[f]

20 For thy servant doth know that I have sinned: therefore, behold, I am come the first this day of all the house of Joseph to go down to meet my lord the king.

21 But Abishai the son of Zeruiah answered and said, Shall not Shimei be put to death for this, because he cursed the LORD'S anointed?[g]

22 And David said, What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? shall there any man be put to death this day in Israel?[h] for do not I know that I *am* this day king over Israel?

23 Therefore the king said unto Shimei, Thou shalt not die.[i] And the king sware unto him.

24 ¶ And Mephibosheth the son of Saul came down to meet the king,[j] and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came *again* in peace.

25 And it came to pass, when he was come to Jerusalem to meet the king, that the king said unto him, Wherefore wentest not thou with me, Mephibosheth?[k]

26 And he answered, My lord, O king, my servant deceived me: for thy servant said, I will saddle me an ass, that I may ride thereon, and go to the king; because thy servant *is* lame.

27 And he hath slandered thy servant unto my lord the king;[l] but my lord the king *is* as an angel of God:[m] do therefore *what is* good in thine eyes.

28 For all *of* my father's house were but dead men† before my lord the king: yet didst thou set thy servant among them that did eat at thine own table.[n] What right therefore have I yet to cry any more unto the king?

29 And the king said unto him, Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the land.

30 And Mephibosheth said unto the king, A. M. 2981. B. C. 1023. Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house.

31 ¶ And Barzillai the Gileadite came down from Rogelim,[o] and went over Jordan with the king, to conduct him over Jordan.

32 Now Barzillai was a very aged man, *even* fourscore years old: and he had provided the king of sustenance while he lay at Mahanaim;[p] for he *was* a very great man.[q]

33 And the king said unto Barzillai, Come thou over with me, and I will feed thee with me in Jerusalem.

34 And Barzillai said unto the king, How long have I to live,‡ that I should go up with the king unto Jerusalem?

35 I *am* this day fourscore years old:[r] *and* can I discern between good and evil?[s] can thy servant taste what I eat or what I drink?[t] can I hear any more the voice of singing men and singing women? wherefore then should thy servant be yet a burden unto my lord the king?

36 Thy servant will go a little way over Jordan with the king: and why should the king recompense it me with such a reward?[u]

37 Let thy servant, I pray thee, turn back again, that I may die in mine own city, *and be buried* by the grave of my father and of my mother. But behold thy servant Chimham;[v] let him go over with my lord the king; and do to him what shall seem good unto thee.

38 And the king answered, Chimham shall go over with me, and I will do to him that which shall seem good unto thee: and whatsoever thou shalt require§ of me, *that* will I do for thee.

39 And all the people went over Jordan. And when the king was come over, the king kissed Barzillai,[w] and blessed him; and he returned unto his own place.

40 Then the king went on to Gilgal, and Chimham‖ went on with him: and all the people of Judah conducted the king, and also half the people of Israel.

41 ¶ And behold, all the men of Israel came to the king, and said unto the king, Why have our brethren the men of Judah stolen thee away, and have brought the king, and his household, and all David's men with him, over Jordan?[x]

42 And all the men of Judah answered the men of Israel, Because the king *is* near of kin to us:[y] wherefore then be ye angry for this matter? have we eaten at all of the king's *cost?* or hath he given us any gift?

43 And the men of Israel answered the men of

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[a] Ch. 16:5. [b] ch. 9:2, 10. * Heb. *the good in his eyes.* [c] 1 Sam. 22:15; Psa. 32:2; Rom. 4:6–8. [d] Psa. 79:8. [e] ch. 16:5, etc. [f] ch. 13:33. [g] Exod. 22:28; 1 Sam. 26:9. [h] 1 Sam. 11:13. [i] 1 Kings 2:8, 36, etc. [j] ch. 9:6. [k] ch. 16:17. [l] ch. 16:3; Jer. 9:4. [m] ch. 14:17, 20. † Heb. *men of death;* 1 Sam. 26:16. [n] ch. 9:7, 10, 13. [o] 1 Kings 2:7. [p] ch. 17:27. [q] 1 Tim. 6:17–19. ‡ Heb, *How many days* are *the years of my life;* Gen. 47:9. [r] Psa. 90:10; Prov. 16:31. [s] Heb. 5:14. [t] Eccl. 12:3–5. [u] Luke 6:38. [v] 1 Kings 2:7; Jer. 41:17. § Heb. *choose.* [w] Gen. 31:55; 1 Thess. 5:26. ‖ Heb. *Chimham.* [x] ver. 11–15. [y] ver. 12.

19. *Thy servant did perversely;* chap. 16:5–13.

23. *Not die;* not be put to death for that offence.

24. *Neither dressed—nor trimmed—nor washed;* showing that he had been in a state of deep mourning ever since David left the city.

26. *My servant;* Ziba.

27. *Slandered thy servant;* chap. 16:1–3.

29. *Divide the land;* the land that had belonged to Saul, and which David, after restoring it to Mephibosheth, had hastily given to Ziba. Chap. 9:7; 16:4.

31. *Barzillai;* chap. 17:27.

37. *Chimham;* he seems to have been the son of Barzillai. 1 Kings 2:7.

41. *Stolen thee away;* gone first and brought the king without consulting the other tribes. Ver. 43.

42. *Near of kin;* he belonged to their tribe.

A. M. 2981. B. C. 1023. Judah, and said, We have ten parts in the king, and we have also more *right* in David than ye: why then did ye despise us,* that our advice should not be first had in bringing back our king? And the words of the men of Judah were fiercer than the words of the men of Israel.[a]

CHAPTER XX.

1 By occasion of the quarrel, Sheba maketh a party in Israel. 3 David's ten concubines are shut up in perpetual prison. 4 Amasa, made captain over Judah, is slain by Joab. 14 Joab pursueth Sheba unto Abel. 16 A wise woman saveth the city by Sheba's head. 23 David's officers.

AND there happened to be there a man of Belial, whose name *was* Sheba, the son of Bichri, a Benjamite: and he blew a trumpet, and said, We have no part in David, neither have we inheritance in the son of Jesse:[b] every man to his tents, O Israel.

2 So every man of Israel went up from after David,[c] *and* followed Sheba the son of Bichri: but the men of Judah clave unto their king, from Jordan even to Jerusalem.[d]

3 ¶ And David came to his house at Jerusalem; and the king took the ten women *his* concubines,[e] whom he had left to keep the house, and put them in ward,†[f] and fed them, but went not in unto them. So they were shut up‡ unto the day of their death, living in widowhood.§

4 ¶ Then said the king to Amasa, Assemble‖ me the men of Judah within three days, and be thou here present.

5 So Amasa went to assemble *the men of* Judah:[g] but he tarried longer than the set time which he had appointed him.

6 And David said to Abishai, Now shall Sheba the son of Bichri do us more harm than *did* Absalom: take thou thy lord's servants,[h] and pursue after him, lest he get him fenced cities, and escape us.¶

7 And there went out after him Joab's men, and the Cherethites, and the Pelethites,[i] and all the mighty men: and they went out of Jerusalem, to pursue after Sheba the son of Bichri.

8 When they *were* at the great stone which *is* in Gibeon, Amasa went before them. And Joab's garment that he had put on was girded unto him, and upon it a girdle *with* a sword fastened upon his loins in the sheath thereof; and as he went forth it fell out.

9 And Joab said to Amasa, *Art* thou in health, my brother? And Joab took Amasa by the beard with the right hand to kiss him.[j]

10 But Amasa took no heed to the sword that *was* in Joab's hand: so he smote him therewith[k] in the fifth *rib*,[l] and shed out his bowels to the ground, and struck him not again;* and he died. So Joab and Abishai his brother pursued after Sheba the son of Bichri.

11 And one of Joab's men stood by him, and said, He that favoreth Joab, and he that *is* for David, *let him go* after Joab.

12 And Amasa wallowed in blood in the midst of the highway. And when the man saw that all the people stood still, he removed Amasa out of the highway into the field, and cast a cloth upon him, when he saw that every one that came by him stood still.

13 When he was removed out of the highway, all the people went on after Joab, to pursue after Sheba the son of Bichri.

14 ¶ And he went through all the tribes of Israel unto Abel, and to Beth-maachah, and all the Berites:[m] and they were gathered together, and went also after him.

* Heb. *set us at light.* [a] Judg. 8:1; Jas. 3:2–10. [b] ch. 19:43; 1 Kings 12:16; Luke 19:14. [c] Psa. 62:9. [d] ch. 19:41; 2 Chr. 10:17. [e] ch. 15:16; 16:21, 22. † Heb. *a house of ward.* [f] Gen. 40:3, 4, 7. ‡ Heb. *bound.* § Heb. *in widowhood of life.* ‖ Heb. *Call* [g] ch. 19:13. [h] ch. 11:11; 1 Kings 1:33. ¶ Heb. *deliver himself from our eyes.* [i] 1 Kings 1:38. [j] Luke 22:47. [k] 1 Kings 2:5. [l] ch. 2:23. * Heb. *doubled not his* stroke. [m] 2 Kings 15:29; 2 Chr. 16:4.

INSTRUCTIONS.

2. Excessive sorrow unfits the soul for duty, displeases God, and tends to injure all who indulge it or feel its influence.

6. Rulers, as well as people, should be plainly told of their duty, and such motives set before them as are suited to induce them to perform it.

8. The approbation of rulers should be promptly and cheerfully given to those who do right, and their disapprobation manifested towards those who do wrong. Rom. 13:3, 4.

11. All prudent care should be taken to avoid coming evils, especially to prevent discord among brethren, and to lead them to coöperate for the public good.

13. When men are strongly excited and set upon accomplishing a favorite object, they are tempted to make rash promises, and to adopt measures which events show to have been unwise.

19. If men confess their sins and appear to be penitent, it is ordinarily wise to treat them as if they were so. God alone knows the heart, and men ought not to judge of it, except so far as its character is manifested in the conduct.

24. True love will show itself in grief at the sorrows of those beloved, and in joy at the return of their joys.

27. Slander is a common and aggravated sin, and the slanderer, though he often escape punishment from men, is and ought to be regarded as among the basest of sinners.

32. Kindness and active benevolence are peculiarly agreeable in the aged, and should ever be met with grateful and active kindness in return. As their tastes for the comforts of this life are diminishing, their desires for those of the future should be increasing, and their chief concern be for preparation to close their work on earth, and enter the rest of heaven.

37. Aged benevolent men are pleased to have those who are younger partake of lawful innocent enjoyments, for which they themselves have no relish.

38. The kindness and fidelity of parents the Lord often rewards in blessings on their children and children's children; thus showing mercy even to thousands of those who love him and keep his commandments.

CHAPTER XX.

3. *In ward;* in seclusion.

6. *Abishai;* Joab may not have been at that moment present in Jerusalem, so that the charge was given to Abishai. But we find Joab with Abishai soon after, ver. 8.

8. *Amasa went before them;* or, came before them, met them on his return from assembling the men of Judah. *It fell out;* it is probable that Joab so managed as to have the sword fall out as he approached Amasa. However this may be, it is plain that he took it up with his left hand, while he extended his right hand to take Amasa by the beard.

10. *He smote him;* as he had before smitten Abner, chap. 3:27; being angry because David had put Amasa over him.

12. *Stood still;* to gaze, and were thus hindered from going forward to Joab and Abishai.

14. *Abel and—Beth-maachah;* called also Abel of Beth-maachah, to distinguish it from several other places that bore the name of Abel. It was on the east of the Jordan, at the foot of Anti-Lebanon.

15 And they came and besieged him in Abel of Beth-maachah, and they cast up a bank against the city,[a] and it stood in the trench:* and all the people that *were* with Joab battered† the wall, to throw it down.

16 ¶ Then cried a wise woman out of the city, Hear, hear; say, I pray you, unto Joab, Come near hither, that I may speak with thee.

17 And when he was come near unto her, the woman said, *Art* thou Joab? And he answered, I *am he.* Then she said unto him, Hear the words of thy handmaid. And he answered, I do hear.

18 Then she spake, saying, They were wont to speak in old time, saying, They shall surely ask *counsel* at Abel: and so they ended *the matter.*‡

19 I *am one of them that are* peaceable *and* faithful in Israel: thou seekest to destroy a city and a mother in Israel:[b] why wilt thou swallow up the inheritance of the LORD?

20 And Joab answered and said, Far be it, far be it from me, that I should swallow up or destroy.

21 The matter *is* not so: but a man of mount Ephraim, Sheba the son of Bichri by name,§ hath lifted up his hand against the king, *even* against David: deliver him only, and I will depart from the city. And the woman said unto Joab, Behold, his head shall be thrown to thee over the wall.

22 Then the woman went unto all the people in her wisdom:[c] and they cut off the head of Sheba the son of Bichri, and cast *it* out to Joab. And he blew a trumpet, and they retired‖ from the city, every man to his tent. And Joab returned to Jerusalem unto the king.

23 ¶ Now Joab *was* over all the host of Israel:[d] and Benaiah the son of Jehoiada *was* over the Cherethites and over the Pelethites:

24 And Adoram *was* over the tribute:[e] and Jehoshaphat the son of Ahilud *was* recorder:¶[f]

25 And Sheva *was* scribe: and Zadok and Abiathar *were* the priests:

26 And Ira also the Jairite was a chief ruler* about David.

[a] 2 Kings 19:32. * Or, *against the outmost wall.* † Heb. *marred to throw down.* ‡ Or, *They plainly spake in the beginning, saying, Surely they will ask of Abel, and so make an end;* Deut. 20:11. [b] Judg. 5:7. § Heb. *his name.* [c] Eccl. 9:14–16. ‖ Heb. *were scattered.* [d] ch. 8:16–18. [e] 1 Kings 4:6. ¶ Or, *remembrancer.* [f] 1 Kings 4:3. * Or, *a prince,* ch. 8:18; Gen. 41:45; Exod. 2:16. † Heb. *sought the face;* Num. 27:21. [g] 1 Sam. 22:19.

CHAPTER XXI.

A. M. 2983. B. C. 1021.

1 The three years' famine for the Gibeonites ceaseth, by hanging seven of Saul's sons. 10 Rizpah's kindness unto the dead. 12 David burieth the bones of Saul and Jonathan in his father's sepulchre. 15 Four battles against the Philistines, wherein four valiants of David slay four giants.

THEN there was a famine in the days of David three years, year after year; and David inquired† of the LORD. And the LORD answered, *It is* for Saul, and for *his* bloody house, because he slew the Gibeonites.[g]

2 And the king called the Gibeonites, and said unto them; (now the Gibeonites *were* not of the children of Israel,[h] but of the remnant of the Amorites; and the children of Israel had sworn unto them: and Saul sought to slay them in his zeal to the children of Israel and Judah;)

3 Wherefore David said unto the Gibeonites, What shall I do for you? and wherewith shall I make the atonement, that ye may bless the inheritance of the LORD?[i]

4 And the Gibeonites said unto him, We will have no silver nor gold of Saul,[j] nor of his house; neither for us shalt thou kill‡ any man in Israel. And he said, What ye shall say, *that* will I do for you.

5 And they answered the king, The man that consumed us, and that devised against us,§ *that* we should be destroyed from remaining in any of the coasts of Israel,

6 Let seven men of his sons be delivered unto us,[k] and we will hang them up unto the LORD in Gibeah of Saul,[l] *whom* the LORD did choose.‖ And the king said, I will give *them.*

7 But the king spared Mephibosheth, the son of Jonathan the son of Saul, because of the LORD's oath that *was* between them, between David and Jonathan the son of Saul.[m]

8 But the king took the two sons of Rizpah the daughter of Aiah,[n] whom she bare unto Saul, Armoni and Mephibosheth; and the five sons of Michal¶ the daughter of Saul, whom she brought up for Adriel* the son of Barzillai the Meholathite:

[h] Josh. 9:3–21. [i] ch. 20:19. [j] Psa. 49:6, 7. ‡ Or, It is *not silver nor gold that we have to do with Saul or his house, neither* pertains it *to us to kill,* etc. § Or, *cut us off.* [k] Ezek. 18:19. [l] 1 Sam. 10:26. ‖ Or, *chosen of the* LORD. [m] 1 Sam. 20:15. [n] ch. 3:7. ¶ Or, *Michal's sister.* * Heb. *bare to Adriel;* 1 Sam. 18:19.

15. *It stood in the trench;* or, he (Joab) stood on the outer wall. This was a low wall with a trench, encompassing the inner wall.

18. *To speak;* in proverbs. *Ask counsel at Abel;* as a place celebrated for wisdom. *And so;* by listening to the counsel of its wise men. *They ended the matter;* brought it to a successful termination. Joab ought not therefore to destroy such a city without a hearing.

19. *A mother in Israel;* one of its chief cities.

INSTRUCTIONS.

1. Many difficulties might be amicably settled, did not some wicked man take occasion to fan the flame, and lead on to acts of rashness destructive, it may be, to himself and to his fellow-men.

10. Many a bold and successful warrior has the heart of an assassin, and will without scruple murder even his own relatives who stand in the way of his advancement. Chap. 3:27; 4:6.

15. The presence of one man may endanger the destruction of a whole city, and the wisdom of one woman may do more than all its men of war towards saving it.

22. Magistrates, by putting to death one criminal, may save the lives of many who are innocent.

CHAPTER XXI.

2. *In his zeal to the children of Israel and Judah;* he would have destroyed them, not for any wrong act on their part, but simply because they were remnants of the Canaanites, in direct violation of the oath of Joshua and the elders of Israel, Josh. 9:15–27. The sin was therefore one of the nation whom Saul represented, and God punished it by a national calamity.

3. *Bless the inheritance;* that the famine might cease, and the Israelites have the blessings of harvests.

7. *The Lord's oath;* 1 Sam. 20:15–17.

8. *Michal;* it was Merab, the sister of Michal, who married Adriel the Meholathite, 1 Sam. 18:19. Some suppose they are here called Michal's sons because she had the education of them.

A. M. 2985. B. C. 1019. 9 And he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the LORD:[a] and they fell *all* seven together, and were put to death in the days of harvest, in the first *days*, in the beginning of barley-harvest.

10 ¶ And Rizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock, from the beginning of harvest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night.

11 And it was told David what Rizpah the daughter of Aiah, the concubine of Saul, had done.

12 ¶ And David went and took the bones of Saul and the bones of Jonathan his son from the men of Jabesh-gilead,[b] which had stolen them from the street of Beth-shan, where the Philistines had hanged them, when the Philistines had slain Saul in Gilboa:

13 And he brought up from thence the bones of Saul and the bones of Jonathan his son; and they gathered the bones of them that were hanged.

14 And the bones of Saul and Jonathan his son buried they in the country of Benjamin in Zelah,[c] in the sepulchre of Kish his father: and they performed all that the king commanded. And after that God was entreated for the land.[d]

15 ¶ Moreover the Philistines had yet war again with Israel; and David went down, and his servants with him, and fought against the Philistines: and David waxed faint.

16 And Ishbi-benob, which *was* of the sons of the giant,* the weight of whose spear† *weighed* three hundred *shekels* of brass in weight, he being girded with a new *sword*, thought to have slain David.

17 But Abishai the son of Zeruiah succored him, and smote the Philistine, and killed him. Then the men of David sware unto him, saying, Thou shalt go no more out with us to battle,[e] that thou quench not the light‡ of Israel.[f]

18 And it came to pass after this, that there was again a battle with the Philistines at Gob: then Sibbechai the Hushathite slew Saph,§ which *was* of the sons of the giant.‖[g]

19 And there was again a battle in Gob with the Philistines, where Elhanan the son of Jaare-oregim,¶ a Beth-lehemite, slew *the brother of* Goliath the Gittite, the staff of whose spear *was* like a weaver's beam.

20 And there was yet a battle in Gath, where was a man of *great* stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and he also was born to the giant.*

21 And when he defied† Israel, Jonathan the son of Shimeah‡ the brother of David slew him.

22 These four were born to the giant in Gath, and fell by the hand of David, and by the hand of his servants.

CHAPTER XXII.

A psalm of thanksgiving for God's powerful deliverance, and manifold blessings.

AND David spake unto the LORD the words of this song,[h] in the day *that* the LORD had delivered him out of the hand of all his enemies, and out of the hand of Saul:[i]

2 And he said, The LORD *is* my rock,[j] and my fortress, and my deliverer;[k]

3 The God of my rock; in him will I trust: *he is* my shield,[l] and the horn of my salvation,[m] my high tower,[n] and my refuge,[o] my saviour; thou savest me from violence.

4 I will call on the LORD, *who* is worthy to be praised: so shall I be saved from mine enemies.

5 When the waves§ of death compassed me, the floods of ungodly men‖ made me afraid;

6 The sorrows¶ of hell compassed me about; the snares of death prevented me.

7 In my distress I called upon the LORD, and cried to my God:[p] and he did hear my voice out of his temple, and my cry *did enter* into his ears.[q]

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a 1 Sam. 15:33. b 1 Sam. 31:11. c Josh. 18:28. d ch. 24:25. * Or, *Rapha*. † Heb. *the staff*, or *the head*. e ch. 18:3. ‡ Heb *candle*, or *lamp*. f 1 Kings 11:36. § Or, *Sippai*. ‖ Or, *Rapha*. g 1 Chr. 20:4. ¶ Or, *Jair*. * Or, *Rapha*. † Or, *reproached;* 1 Sam. 17:10, 25, 26. ‡ *Shammah*, 1 Sam. 16:9. h Psa. 116:2, 3. i Psa. 18, title. j Deut. 32:4. k Psa. 91:2. l Gen. 15:1; Psa. 84:11. m Luke 1:69. n Prov. 18:10. o Psa. 46:1, 11; Jer. 16:19. § Or, *pangs*. ‖ Heb. *Belial*. ¶ Or, *cords*. p Jon. 2:2. q Psa. 34:6, 15.

9. *Barley-harvest;* in March.

10. *Water dropped upon them;* the rain was a token of God's reconciliation. If it fell at the usual time, it was about the middle of October.

12. *The bones of Saul;* 1 Sam. 31:11–13.

14. *Was entreated for the land;* removed the famine by sending rain.

17. *Quench not the light;* not deprive the nation of the blessings of David's reign.

INSTRUCTIONS.

1. Temporal calamities are the consequences of sin, and should lead those who suffer them to self-examination, repentance, and reformation.

6. The wickedness of parents may bring great calamities on their children, and the wickedness of rulers great calamities on their people, long after such parents and rulers are dead. Though the Lord delays, he does not forget, and in due time will manifest his just indignation against sin.

10. The condition of children is often a source of great distress to parents, and occasions them troubles under which none but God can comfort, and from which none else can relieve them.

14. The common blessings of life all come from God, and every new harvest lays men under new obligations to love and obey him.

17. The life, health, and reputation of good rulers are great blessings to the people, for the possession and continuance of which they should earnestly pray, and, when granted, be especially grateful.

19. Great bodily strength and vigor are apt to be idolized, and when they are, often prove occasions of ruin to their possessors.

CHAPTER XXII.

2. *Rock, and—fortress;* support and protection.

3. *The God of my rock;* ver. 47; 2 Cor. 1:3. *Shield;* defence from enemies. *Horn;* the emblem of power. *Tower;* source of security.

5. *Waves of death;* calamities breaking in upon him like the waves of the sea, and threatening to destroy him. *Floods of ungodly men;* this figure expresses both their multitude and their impetuous force.

6. *Prevented;* this word originally meant, to go before, so as to stop one's way.

8 Then the earth shook and trembled;[a] the foundations of heaven moved and shook,[b] because he was wroth.

9 There went up a smoke out of* his nostrils, and fire out of his mouth devoured:[c] coals were kindled by it.

10 He bowed the heavens also, and came down;[d] and darkness *was* under his feet.[e]

11 And he rode upon a cherub, and did fly:[f] and he was seen upon the wings of the wind.[g]

12 And he made darkness pavilions round about him, dark waters,† *and* thick clouds of the skies.

13 Through the brightness before him were coals of fire kindled.

14 The LORD thundered from heaven,[h] and the Most High uttered his voice.

15 And he sent out arrows, and scattered them;[i] lightning, and discomfited them.

16 And the channels of the sea appeared,[j] the foundations of the world were discovered, at the rebuking of the LORD, at the blast of the breath of his nostrils.‡

17 He sent from above, he took me, he drew me out of many§ waters.[k]

18 He delivered me from my strong enemy, *and* from them that hated me: for they were too strong for me.

19 They prevented me in the day of my calamity: but the LORD was my stay.

20 He brought me forth also into a large place: he delivered me, because he delighted in me.[l]

21 The LORD rewarded me according to my righteousness:[m] according to the cleanness of my hands hath he recompensed me.[n]

22 For I have kept the ways of the LORD,[o] and have not wickedly departed from my God.

23 For all his judgments *were* before me:[p] and *as for* his statutes, I did not depart from them.

24 I was also upright before him,‖ and have kept myself from mine iniquity.

25 Therefore the LORD hath recompensed me according to my righteousness; according to my cleanness in his eyesight.¶

26 With the merciful thou wilt show thyself merciful;[q] *and* with the upright man thou wilt show thyself upright. A. M. 2986. B. C. 1018.

27 With the pure thou wilt show thyself pure; and with the froward thou wilt show* thyself unsavory.[r]

28 And the afflicted people thou wilt save: but thine eyes *are* upon the haughty,[s] *that* thou mayest bring *them* down.

29 For thou *art* my lamp,† O LORD: and the LORD will lighten my darkness.

30 For by thee I have run‡ through a troop: by my God have I leaped over a wall.

31 *As for* God, his way *is* perfect; the word of the LORD *is* tried:§ he *is* a buckler to all them that trust in him.

32 For who *is* God, save the LORD? and who *is* a rock, save our God?

33 God *is* my strength *and* power; and he maketh‖ my way perfect.

34 He maketh¶ my feet like hinds' *feet*,† and setteth me upon my high places.

35 He teacheth my hands to war;* so that a bow of steel is broken by mine arms.

36 Thou hast also given me the shield of thy salvation: and thy gentleness hath made me great.†

37 Thou hast enlarged my steps under me; so that my feet‡ did not slip.

38 I have pursued mine enemies, and destroyed them; and turned not again until I had consumed them.

39 And I have consumed them, and wounded them, that they could not arise: yea, they are fallen under my feet.[u]

40 For thou hast girded me with strength to battle: them that rose up against me hast thou subdued§ under me.[v]

41 Thou hast also given me the necks of mine enemies,[w] that I might destroy them that hate me.

42 They looked, but *there was* none to save; *even* unto the LORD, but he answered them not.[x]

43 Then did I beat them as small as the dust of the earth:[y] I did stamp them as the mire of the street,[z] *and* did spread them abroad.

44 Thou also hast delivered me from the striv-

[a] Judg. 5:4; Hab. 3:6, 10. [b] Job 26:11. * Heb. *by.* [c] Psa. 97:3, 4. [d] Isa. 64:1. [e] Psa. 97:2. [f] Ezek. 9:3. [g] Psa. 104:3. † Heb. *binding of waters.* [h] Psa. 29:3; Isa. 30:30. [i] Deut. 32:23. [j] Nah. 1:4. ‡ Or, *anger;* Psa. 74:1. § Or, *great.* [k] Isa. 43:2. [l] ch. 15:26. [m] 1 Sam. 26:23. [n] Job 17:9. [o] Prov. 8:32. [p] Psa. 119:30. ‖ Heb. *to him.* ¶ Heb. *before his eyes.* [q] Matt. 5:7. * Or, *wrestle.* [r] Lev. 26:23. [s] Dan. 4:37. † Or, *candle.* ‡ Or, *broken.* § Or, *refined.* ‖ Heb *riddeth,* or *looseth.* ¶ Heb. *equalleth.* † Hab. 3:19. * Heb. *for the war.* † Heb. *multiplied me.* ‡ Heb. *ankles.* [u] Mal. 4:3. § Heb. *caused to bow.* [v] Psa. 44:5. [w] Gen. 49:8; Josh. 10:24. [x] Prov. 1:28; Mic. 3:4. [y] 2 Kings 13:7. [z] Mic. 7:10.

8–16. A highly poetical description of God's appearing for the deliverance of his servant, and the destruction of his enemies.

13. *Through the brightness—kindled;* or, from the brightness that was before him burning coals proceeded.

16. *Channels—appeared, the foundations of the world were discovered;* the waters are represented as fleeing at God's presence, so that the deep channels of the sea are laid bare to human vision.

17. *Many waters;* great afflictions. See note to ver. 5.

19. *Prevented;* see note to verse 6.

20. *Into a large place;* where I had freedom from my enemies and the distresses they brought upon me. The figure is taken from military life, where nothing is so dangerous as to be hemmed in among narrow defiles.

21. *Righteousness—cleanness of my hands;* his innocence of the sins charged upon him, and his hearty devotion to the service of God.

24. *Upright;* honest, sincere, and merciful. *Mine iniquity;* that to which he was most tempted.

27. *Show thyself unsavory;* he would contend with, oppose, and punish them.

29. *My lamp;* showing him the way in which he should go.

30. *Run through;* broken. *Leaped over a wall;* scaled the wall of the enemy.

34. *Like hinds' feet;* very swift, and able to stand in safety on the most dangerous places.

35. *A bow of steel is broken;* or, according to some translators, is bent; showing that God had given him great strength.

36. *Gentleness;* condescending kindness and teaching.

37. *Enlarged my steps;* given me full liberty and enabled me to walk in safety.

41. *The necks of mine enemies;* the meaning of the original is, Thou hast caused mine enemies to turn their backs before me.

42. *Answered them not;* their cry to him was that of distress merely, after they were given up to ruin as a punishment for their sins. Prov. 1:28.

A. M. 2986. B. C. 1018. ings of my people,[a] thou hast kept me *to be* head of the heathen:[b] a people *which* I knew not shall serve me.

45 Strangers* shall submit themselves† unto me: as soon as they hear, they shall be obedient unto me.

46 Strangers shall fade away, and they shall be afraid out of their close places.[c]

47 The LORD liveth; and blessed *be* my rock; and exalted be the God of the rock of my salvation.

48 It *is* God that avengeth me,‡ and that bringeth down the people under me,

49 And that bringeth me forth from mine enemies: thou also hast lifted me up on high above them that rose up against me: thou hast delivered me from the violent man.[d]

50 Therefore I will give thanks unto thee, O LORD, among the heathen, and I will sing praises unto thy name.

51 *He is* the tower of salvation for his king: and showeth mercy to his anointed, unto David, and to his seed for evermore.[e]

CHAPTER XXIII.

1 David, in his last words, professeth his faith in God's promises to be beyond sense or experience. 6 The different state of the wicked. 8 A catalogue of David's mighty men.

NOW these *be* the last words of David. David the son of Jesse said, and the man *who was* raised up on high,[f] the anointed of the God of Jacob, and the sweet psalmist of Israel,[g] said,

2 The Spirit of the LORD spake by me, and his word *was* in my tongue.[h]

3 The God of Israel said, the Rock of Israel spake to me, He that ruleth§ over men *must be* just,[i] ruling in the fear of God.[j]

4 And *he shall be* as the light of the morning, *when* the sun riseth, *even* a morning without clouds;[k] *as* the tender grass *springing* out of the earth by clear shining after rain.[l]

5 Although my house *be* not so with God; yet he hath made with me an everlasting covenant,[m] ordered in all *things*, and sure: for *this is* all my salvation, and all *my* desire,[n] although he make *it* not to grow.

6 But *the sons* of Belial *shall be* all of them as thorns thrust away, because they cannot be taken with hands:

7 But the man *that* shall touch them must be fenced‖ with iron and the staff of a spear; and they shall be utterly burned with fire in the *same* place.[o]

8 ¶ These *be* the names of the mighty men whom David had: The Tachmonite that sat in the seat, chief among the captains;¶ the same *was* Adino the Eznite: *he lifted up his spear* against eight hundred, whom* he slew at one time.

9 And after him *was* Eleazar the son of Dodo the Ahohite, *one* of the three mighty men with David, when they defied the Philistines *that* were there gathered together to battle, and the men of Israel were gone away:

10 He arose, and smote the Philistines until his

a Ch. 3:1; 19:9, 14; 20:1, 2, 22. b Psa. 2:8. * Heb. *Sons of the stranger.* † Or, *yield feigned obedience;* Heb. *lie;* Deut. 33:29; Psa. 66:3. c Mic. 7:17. ‡ Heb. *giveth avengement for me;* ch. 18:19, 31; 1 Sam. 25:39. d Psa. 52:1, 5, 8; 2 Thess. 3:2. e Psa. 89:29, 36. f Psa. 78:70, 71. g Luke 24:44. h 2 Pet. 1:21. § Or, *Be thou ruler,* etc.; Psa. 110:2. i Prov. 31:9. j Exod. 18:21; 2 Chr. 19:7, 9. k Prov. 4:18. l Psa. 72:6. m ch. 7:14–16; Isa. 55:3. n Psa. 73:25, 26. ‖ Heb. *filled.* o Matt. 3:10. ¶ Or, *Joshebbasse-bet the Tachmonite, head of the three.* * Or, *slain.*

46. *Shall be afraid out of their close places;* shall come forth out of them with fear.

INSTRUCTIONS.

1. Deliverance from trouble should be ever followed by devout acknowledgment of God as its author, and hearty thanksgiving for his mercies.

4. Humble dependence on God with believing supplication to him for all which is needed, is one of the best means of gaining benefit from trials while they last, and in due time a glorious deliverance from them.

8. All created things are dependent upon and under the control of Jehovah, and whenever he sees best he can use them as instruments for the salvation of his friends and the destruction of his enemies.

21. The Lord often treats men in this world according to their character; and he will always do it in the world to come.

28. The humble, sincere, and benevolent are objects of God's favor, and receive special tokens of his love; while the proud, hypocritical, and selfish he abhors, and will visit with his displeasure.

34. There are no difficulties in the path of duty which those who trust in God may not overcome, and no dangers which they may not escape.

40. God adapts his dealings to the circumstances of his people, and gives mercies according to their necessities; so that as their day is, their wisdom, strength, consolation, and all needful blessings will be. Deut. 33:25.

45. From what God has done for his people they are encouraged as to what he will do, and led confidently to expect that he will fulfil his promises for ever.

CHAPTER XXIII.

1. *The last words of David;* the last that he spoke under the immediate inspiration of God's Spirit; or the last inspired song that he dictated. Perhaps, also, they are literally his last words, for it seems probable that the events recorded in this and the following chapter are not given in the exact order of time. Those recorded in the first book of Kings are from the pen of another author.

5. *Although my house be not so with God;* though my family be not in many respects such in character as the just ruler whom I have described. *Although he make it not to grow;* although my family do not increase in piety and prosperity as I could desire. But some prefer to render these two clauses interrogatively, thus: "Is not my house so with God?" and, "Shall he not make it to grow?" That is, Shall he not establish my house for ever, according to the everlasting covenant he has made with me? The promise that David's house should be established for ever is fulfilled in Christ, the son of David. See note to chap. 7:12. And it is in Christ alone that the idea of a perfect ruler, such as David here describes, is realized. Compare the very similar language used of Christ's reign, Psa. 72:6, 7, 12–14.

6. *Thorns thrust away;* rejected as worthless, and destined to be rooted out and burned. *Cannot be taken with hands;* that is, cannot be plucked away with unarmed hands.

7. *Shall touch them;* take hold of them to destroy them. Among the sons of Belial David probably included such men as Joab, whom he found himself unable to root out during his own reign. See 1 Kings 2:5.

8. *The Tachmonite—chief among the captains;* compare 1 Chron. 11:11, where the number slain by him is stated at three hundred. In very brief notices like this, apparent discrepancies frequently occur, which a more minute statement of circumstances might remove. Some, however, suppose that an error of number has been admitted in transcribing.

hand was weary, and his hand clave unto the sword: and the LORD wrought a great victory that day; and the people returned after him only to spoil.

11 And after him *was* Shammah the son of Agee the Hararite. And the Philistines were gathered together into a troop,* where was a piece of ground full of lentiles: and the people fled from the Philistines.

12 But he stood in the midst of the ground, and defended it, and slew the Philistines: and the LORD wrought a great victory.

13 And three of the thirty chief† went down, and came to David in the harvest-time unto the cave of Adullam:[a] and the troop of the Philistines pitched in the valley of Rephaim.

14 And David *was* then in a hold, and the garrison of the Philistines *was* then *in* Beth-lehem.

15 And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, which *is* by the gate!

16 And the three mighty men brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it*, and brought *it* to David: nevertheless he would not drink thereof, but poured it out unto the LORD.

17 And he said, Be it far from me, O LORD, that I should do this: *is not this* the blood of the men that went in jeopardy of their lives? therefore he would not drink it. These things did these three mighty men.

18 And Abishai, the brother of Joab, the son of Zeruiah, was chief among three. And he lifted up his spear against three hundred, *and* slew‡ *them*, and had the name among three.

19 Was he not most honorable of three? therefore he was their captain: howbeit he attained not unto the *first* three.

20 And Benaiah the son of Jehoiada, the son of a valiant man, of Kabzeel, who had done many acts,§ he slew two lion-like men‖ of Moab: he went down also and slew a lion in the midst of a pit in time of snow. A. M. 2986. B. C. 1018.

21 And he slew an Egyptian, a goodly man:¶ and the Egyptian had a spear in his hand; but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.

22 These *things* did Benaiah the son of Jehoiada, and had the name among three mighty men.

23 He was more honorable than the thirty,* but he attained not to the *first* three. And David set him over his guard.†

24 Asahel the brother of Joab *was* one of the thirty; Elhanan the son of Dodo of Beth-lehem,

25 Shammah the Harodite, Elika the Harodite,

26 Helez the Paltite, Ira the son of Ikkesh the Tekoite,

27 Abiezer the Anethothite, Mebunnai the Hushathite,

28 Zalmon the Ahohite, Maharai the Netophathite,

29 Heleb the son of Baanah, a Netophathite, Ittai the son of Ribai out of Gibeah of the children of Benjamin,

30 Benaiah the Pirathonite, Hiddai of the brooks‡ of Gaash,

31 Abi-albon the Arbathite, Azmaveth the Barhumite,

32 Eliahba the Shaalbonite; of the sons of Jashen, Jonathan,

33 Shammah the Hararite, Ahiam the son of Sharar the Hararite,

34 Eliphelet the son of Ahasbai, the son of the Maachathite, Eliam the son of Ahithophel the Gilonite,

35 Hezrai the Carmelite, Paarai the Arbite,

36 Igal the son of Nathan of Zobah, Bani the Gadite,

37 Zelek the Ammonite, Nahari the Beerothite, armor-bearer to Joab the son of Zeruiah,

38 Ira an Ithrite,[b] Gareb an Ithrite,

39 Uriah the Hittite:[c] thirty and seven in all.

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* Or, *for foraging.* † Or, *the three captains over the thirty.* [a] 1 Sam. 22:1. ‡ Heb. *slain.* § Heb. *great of acts.* ‖ Heb. *lions of God.* ¶ Heb. *a man of countenance*, or *sight;* called, 1 Chr. 11:23, *a man of great stature.*

* Or, *honorable among the thirty.* † Or, *over council;* Heb. *at his command;* 1 Sam. 22:14. ‡ Or, *valleys.* [b] ch. 20:26. [c] ch. 11:3, etc.

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11. *Lentiles;* a species of pulse or pea.

13. *Adullam;* 1 Sam. 22:1. *Rephaim;* chap. 5:18.

17. *The blood of the men;* water for which they had hazarded their lives.

20. *Kabzeel;* in the south part of Judah. Josh. 15:21. *Lion-like;* fierce, strong, courageous.

21. *A goodly man;* one of warlike appearance, and of great strength and stature. 1 Chron. 11:23.

INSTRUCTIONS.

1. The last words of good men often make a deep impression on survivors, and their past labors, directed and aided by the Spirit of God, may to the end of time assist others in preparing for heaven.

2. As the Spirit of God spoke by David, the words which under His guidance he uttered were the words of God; and Peter, in declaring that the Holy Ghost spoke by the mouth of David, uttered nothing but what was true. Acts 1:16.

3. Parents, masters, magistrates, and rulers of every description, are under sacred obligations to be in all things strictly just; they are forbidden by Jehovah to exercise the least injustice towards any whom they govern.

4. Rulers who obey God and so rule as to please him, are great blessings to themselves, their families, and the world.

5. Parents, however exalted, cannot with certainty secure the piety of their children, nor masters of their servants, nor rulers of their people; and even for their own piety and salvation they are dependent upon the rich grace of God in Jesus Christ. The everlasting covenant made with him and his people is their only security. In this they delight, and the salvation it proffers they supremely desire.

6. Though the wicked may here for a time prosper, and the righteous be in trouble, yet their condition will soon be reversed; the righteous through grace will be comforted, and the wicked through their persevering wickedness will be tormented. Mal. 3:18; Luke 16:25.

8. Different men have different talents, both in kind and degree; but all their capacities and powers they receive from God, and should employ in learning and doing his will. They will thus best secure their own welfare, and do the most good of which they are capable to others.

13–17. We should ever be ready to deny ourselves and endure privation, rather than jeopard the lives or injure the souls of our fellow-men. 1 Cor. 8:9–13.

A. M. 2987.
B. C. 1017.

CHAPTER XXIV.

1 David, tempted by Satan, forceth Joab to number the people. 5 The captains, in nine months and twenty days, bring the muster of thirteen hundred thousand fighting men. 10 David, having three plagues propounded by Gad, repenteth, and chooseth the three days' pestilence. 15 After the death of threescore and ten thousand, David by repentance preventeth the destruction of Jerusalem. 18 David, by Gad's direction, purchaseth Araunah's threshing-floor; where having sacrificed, the plague stayeth.

AND again the anger of the LORD was kindled against Israel,[a] and he* moved David against them to say, Go, number Israel and Judah.[b]

2 For the king said to Joab the captain of the host, which *was* with him, Go† now through all the tribes of Israel, from Dan even to Beer-sheba, and number ye the people, that I may know the number of the people.[c]

3 And Joab said unto the king, Now the LORD thy God add unto the people, how many soever they be, a hundred-fold, and that the eyes of my lord the king may see *it:* but why doth my lord the king delight in this thing?

4 Notwithstanding the king's word prevailed against Joab, and against the captains of the host. And Joab and the captains of the host went out from the presence of the king, to number the people of Israel.

5 ¶ And they passed over Jordan, and pitched in Aroer,[d] on the right side of the city that *lieth* in the midst of the river‡ of Gad, and toward Jazer:[e]

6 Then they came to Gilead, and to the land of Tahtim-hodshi;§ and they came to Dan-jaan,[f] and about to Zidon,[g]

7 And came to the strong-hold of Tyre, and to all the cities of the Hivites, and of the Canaanites: and they went out to the south of Judah, *even* to Beer-sheba.

8 So when they had gone through all the land, they came to Jerusalem at the end of nine months and twenty days.

9 And Joab gave up the sum of the number of the people unto the king: and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah *were* five hundred thousand men.

10 ¶ And David's heart smote him after that he had numbered the people.[h] And David said unto the LORD, I have sinned greatly in that I have done:[i] and now, I beseech thee, O LORD, take away the iniquity of thy servant;[j] for I have done very foolishly.[k]

11 For when David was up in the morning, the word of the LORD came unto the prophet Gad,[l] David's seer, saying,

12 Go and say unto David, Thus saith the LORD, I offer thee three *things;* choose thee one of them,[m] that I may do *it* unto thee.

13 So Gad came to David, and told him, and said unto him, Shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land?[n] Now advise, and see what answer I shall return to him that sent me.

14 And David said unto Gad, I am in a great strait: let us fall now into the hand of the LORD; for his mercies *are* great:‖ [o] and let me not fall into the hand of man.[p]

15 ¶ So the LORD sent a pestilence upon Israel from the morning even to the time appointed: and there died of the people from Dan even to Beer-sheba seventy thousand men.

16 And when the angel stretched out his hand upon Jerusalem to destroy it,[q] the LORD repented him of the evil,[r] and said to the angel that destroyed the people, It is enough:[s] stay now thy hand. And the angel of the LORD was by the threshing-place of Araunah¶ the Jebusite.

17 And David spake unto the LORD when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly:[t] but these sheep,[u] what have they done? let thy hand, I pray thee, be against me, and against my father's house.

18 ¶ And Gad came that day to David, and said unto him, Go up, rear an altar unto the LORD in the threshing-floor of Araunah* the Jebusite.

19 And David, according to the saying of Gad, went up as the LORD commanded.

20 And Araunah looked and saw the king and his servants coming on toward him: and Araunah went out, and bowed himself before the king on his face upon the ground.

21 And Araunah said, Wherefore is my lord the king come to his servant? And David said, To buy the threshing-floor of thee,[v] to build an altar unto the LORD, that the plague may be stayed from the people.[w]

22 And Araunah said unto David, Let my lord the king take and offer up what *seemeth* good unto him: behold, *here be* oxen for burnt-sacrifice,[x] and threshing-instruments and *other* instruments of the oxen for wood.

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a Ch. 21:1. * *Satan;* 1 Chr. 21:1, etc.; Jas. 1:13, 14. b 1 Chr. 27:23, 24. † Or, *Compass.* c Jer. 17:5. d Josh. 13:9, 15. ‡ Or, *valley.* e Num. 32:1, 3. § Or, *nether land newly inhabited.* f Judg. 18:29. g Josh. 19:28. h 1 Sam. 24:5. i ch. 12:13. j Hos. 14:2. k 1 Sam. 13:13. l 1 Sam. 22:5; 1 Chr. 29:29. m Lev. 26:41, 43. n 1 Chr. 21:12. ‖ Or, *many.* o Psa. 103:8–14; 119:156; 136. p Psa. 106:41, 42; Isa. 47:6. q Exod. 12:23. r Psa. 90:13; 135:14. s Isa. 27:8; 57:16; Joel 2:13, 14. ¶ *Ornan,* 1 Chr. 21:15; 2 Chr. 3:1; ver. 18. t Psa. 51:4. u Psa. 74:1. * Heb. *Araniah.* v Gen. 23:8–16. w Num. 16:47–50. x 1 Kings 19:21.

CHAPTER XXIV.

1. *Kindled against Israel;* on account of their sins. *He moved David against them;* David was moved or tempted by Satan to commit a sin, which was made instrumental in punishing the Israelites for their sins. 1 Chron. 21:1; Jas. 1:13, 14.

2. *Go now through all the tribes of Israel, and number ye the people;* he had no good reason for this act, which seems to have been prompted by a feeling of pride and ambitious curiosity.

5. *Aroer;* a city in the south-east part of the country.

6. *Gilead—Tahtim-hadshi—Dan-jaan;* places between Aroer and the north border of Canaan. *Zidon;* at the north-west corner.

7. *Tyre;* south of Zidon. *Beer-sheba;* the southern extremity of the country.

11. *David's seer;* a prophet who made known to him the will of God.

14. *Into the hand of the Lord;* thus he chose the pestilence, which came as an immediate infliction from God.

16. *Repented him;* changed his course of conduct. *Araunah the Jebusite;* the Jebusites were the original inhabitants of Jerusalem, and Araunah's threshing-floor was probably on the site of the future temple. 1 Chron. 22:1.

17. *These sheep;* the Israelites.

23 All these *things* did Araunah, *as* a king,[a] give unto the king. And Araunah said unto the king, The LORD thy God accept thee.[b]

24 And the king said unto Araunah, Nay; but I will surely buy *it* of thee at a price: neither will I offer burnt-offerings unto the LORD my God of that which doth cost me nothing. So David bought the threshing-floor and the oxen for fifty shekels of silver. A. M. 2987. B. C. 1017.

25 And David built there an altar unto the LORD, and offered burnt-offerings and peace-offerings. So the LORD was entreated for the land,[c] and the plague was stayed from Israel.[d]

[a] Psa. 45:16; Rev. 1:6. [b] Job 42:8, 9; Ezek. 20:40, 41. [c] ch. 21:14. [d] Num. 16:47, 48; 21:7–9.

24. *Fifty shekels of silver;* he further paid him six hundred shekels of gold for "the place of the threshing-floor." 1 Chron. 21:22–25.

INSTRUCTIONS.

1. Rulers are often left to act very foolishly and wickedly, and Satan is suffered to tempt them to the commission of sins, which occasion dreadful calamities as a punishment for the sins of the people.

2. A rapid increase of population and great prosperity among a people may make not only them but their rulers proud, overbearing, and self-confident, and may thus draw down upon them the sore and desolating judgments of heaven.

3. Even wicked men see with great clearness that the course which Christians sometimes are disposed to take is morally wrong, and will end in trouble. They sometimes give warning and advice which it would be well for Christians to follow.

4. Despotic power tends to blind the mind and harden the heart. Those who possess it are often deaf to reason, and bent on a course which will bring great troubles on themselves and others.

10. A good man's conscience, though it sometimes in his commission of sin seems to be dead, is nevertheless alive; and it will sooner or later awake, condemn him for his iniquity, fill him with pungent grief, and deep, heartfelt contrition, and lead him to most earnest supplications to God for mercy.

12. No degree of penitence or faith in Jesus Christ will save the guilty in this world from many of the distressing effects of their sins, nor can they be sure that they will not be the occasion of bringing upon others endless destruction.

14. The only resource for the truly penitent is in hearty submission to God, and unreserved commitment of all their interests to him.

16. Jehovah is a God of infinite compassion. He has no pleasure in the ruin even of the most guilty, and punishes as few and as little as will possibly consist with the highest public good. In the turning of sinners from the error of their ways, he has great delight.

17. Few things are more distressing to a truly ingenuous and benevolent mind, than to have been the guilty occasion of bringing distress upon others, and it often wishes that the consequences of its own sins could be borne only by itself.

25. There is no effectual and permanent relief from the sufferings which sin occasions, or from sin itself, but in hearty application, according to the directions of God, to Him who died the just for the unjust, offering himself a sacrifice for sin, and thus obtaining eternal redemption for all who put their trust in him.

THE

FIRST BOOK OF THE KINGS,

COMMONLY CALLED,

THE THIRD BOOK OF THE KINGS.

The two books of the Kings, like the two of Samuel, properly constitute but one work. That they were composed at one time and by one author is generally agreed. The division into two books was first made by the Greek translators, who named them respectively, Second and Third Book of the Kings. See the introduction to the first book of Samuel.

According to the tradition of the Jewish Talmudists, "Jeremiah wrote his own book"—that of his prophecies—"and the book of Kings and Lamentations." This tradition is not improbable, though we cannot certainly say whether the work proceeded from him, or some other prophet who lived during the Captivity. It comprises the history of Judah and Israel from the closing years of David's reign to the death of Jehoiachin in Babylon; that is, according to the common computation, through a period of more than four hundred and fifty years. See the marginal dates. Evil-merodach, who released Jehoiachin from prison, reigned, according to Josephus, two years. Whether Jehoiachin survived him, and if so, how long, we have no means of determining.

The author of these books constantly refers, for the history of the kingdom of Judah, to "the book of the Chronicles of the kings of Judah," except in the case of Solomon, where he names "the book of the acts of Solomon." For the history of the kingdom of Israel, he refers, in like manner, to "the book of the Chronicles of the kings of Israel" in such a way as to make it manifest that these were two separate books of annals, from which he took such extracts as suited his purpose, while he referred the reader to the works themselves for fuller details. These two books of chronicles must not be confounded with the books of Chronicles contained in the sacred canon, which are of later date, and also themselves refer to fuller annals. See the introduction to the books of Chronicles.

The exact character of the annals to which the author of the books of Kings so constantly refers, it is not necessary that we should determine; since it is certain that he was divinely illuminated, so as to present the historic facts contained in these annals in their true light. His history faithfully and impartially records alike the sins of the pious kings, and the acts of the wicked kings that were in their outward form right and conducive to the prosperity of the people. It goes below the surface of things, and traces, as it should, the prosperity of God's people, and the calamities which befell them, to his blessing and his curse, measured out to them according to the immutable principles of the covenant made with their fathers.

And since the general principles upon which God deals with nations are the same for all ages and countries, this history of the kingdoms of Judah and Israel is a clear mirror into which the rulers of the present day and their people may look, if they will, and see the destiny that awaits them. It is only by righteousness and the fear of God that they can attain to true freedom and prosperity. The idea that by any increase of their outward power and wealth they can be made permanently happy and tranquil, while they despise God's word, break his laws, and administer their governments upon unrighteous principles, is a miserable delusion. They who indulge in it will sooner or later be awakened from their foolish dream by the stern hand of God's providence, and made to understand, by their own bitter experience, that "righteousness exalteth a nation; but sin is a reproach to any people."

CHAPTER I.

1 Abishag cherisheth David in his extreme age. 5 Adonijah, David's darling, usurpeth the kingdom. 11 By the counsel of Nathan, 15 Bath-sheba moveth the king, 22 and Nathan secondeth her. 28 David reneweth his oath to Bath-sheba. 32 Solomon, by David's appointment, being anointed king by Zadok and Nathan, the people triumph. 41 Jonathan bringing these news, Adonijah's guests fly. 50 Adonijah, flying to the horns of the altar, upon his good behavior is dismissed by Solomon.

NOW king David was old *and* stricken in years;* and they covered him with clothes, but he gat no heat.

2 Wherefore his servants said unto him, Let there be sought† for my lord the king a young virgin:‡ and let her stand before the king, and let her cherish§ him, and let her lie in thy bosom, that my lord the king may get heat.

3 So they sought for a fair damsel throughout all the coasts of Israel, and found Abishag a Shunammite, and brought her to the king.

4 And the damsel *was* very fair, and cherished the king, and ministered to him: but the king knew her not.

5 ¶ Then Adonijah the son of Haggith[a] exalted himself,[b] saying, I will be king:‖ and he prepared him chariots and horsemen, and fifty men to run before him.[c]

6 And his father had not displeased him at any time¶ in saying, Why hast thou done so? and he also *was* a very goodly *man;* and *his mother* bare him after Absalom.

7 And he conferred* with Joab the son of Zeruiah,[d] and with Abiathar the priest:[e] and they following Adonijah helped *him.*†

8 But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and Shimei,[f] and Rei, and the mighty men which *belonged* to David,[g] were not with Adonijah.

9 And Adonijah slew sheep and oxen and fat cattle by the stone of Zoheleth, which *is* by En-rogel,‡ and called all his brethren the king's sons, and all the men of Judah the king's servants:

10 But Nathan the prophet,[h] and Benaiah, and the mighty men, and Solomon his brother, he called not.

11 ¶ Wherefore Nathan spake unto Bath-sheba the mother of Solomon, saying, Hast thou not heard that Adonijah the son of Haggith doth reign, and David our lord knoweth *it* not?

12 Now therefore come, let me, I pray thee, give thee counsel, that thou mayest save thine own life, and the life of thy son Solomon.

13 Go and get thee in unto king David, and say unto him, Didst not thou, my lord, O king, swear unto thy handmaid,[i] saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne?[j] why then doth Adonijah reign?

14 Behold, while thou yet talkest there with the king, I also will come in after thee, and confirm§ thy words.

15 ¶ And Bath-sheba went in unto the king into the chamber: and the king was very old; and Abishag the Shunammite ministered unto the king.

16 And Bath-sheba bowed and did obeisance unto the king. And the king said, What wouldest thou?‖

17 And she said unto him, My lord, thou swarest by the LORD thy God unto thy handmaid, *saying,* Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne.

18 And now, behold, Adonijah reigneth; and now, my lord the king, thou knowest *it* not:

19 And he hath slain oxen and fat cattle and sheep in abundance, and hath called all the sons of the king, and Abiathar the priest, and Joab the captain of the host:[k] but Solomon thy servant hath he not called.

20 And thou, my lord, O king, the eyes of all Israel *are* upon thee, that thou shouldest tell them who shall sit on the throne of my lord the king after him.

21 Otherwise it shall come to pass, when my lord the king shall sleep with his fathers,[l] that I and my son Solomon shall be counted offenders.¶

22 ¶ And lo, while she yet talked with the king, Nathan the prophet also came in.

23 And they told the king, saying, Behold Nathan the prophet. And when he was come in before the king, he bowed himself before the king with his face to the ground.

24 And Nathan said, My lord, O king, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne?

25 For he is gone down this day, and hath slain oxen and fat cattle and sheep in abundance, and hath called all the king's sons, and the captains of the host, and Abiathar the priest;[m] and behold, they eat and drink before him, and say, God save king Adonijah.*[n]

26 But me, *even* me thy servant, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant Solomon, hath he not called.

27 Is this thing done by my lord the king, and thou hast not showed *it* unto thy servant, who should sit on the throne of my lord the king after him?

28 ¶ Then king David answered and said, Call

A. M. 2989. B. C. 1015.

* Heb. *entered into days.* † Heb. *them seek.* ‡ Heb. *a damsel, a virgin.* § Heb. *be a cherisher unto.* a 2 Sam. 3:4. b Luke 14:11. ‖ Heb. *reign.* c 2 Sam. 15:1. ¶ Heb. *from his days.* * Heb. *his words were.* d ch. 2:28. e 2 Sam. 20:25. † Heb. *helped after Adonijah.* f ch. 4:18. g 2 Sam. 23:8, etc. ‡ Or, *the well Rogel;* 2 Sam. 17:17. h 2 Sam. 12:1, etc. i ver. 30. j 1 Chr. 22:6–13. § Heb. *fill up.* ‖ Heb. *What to thee?* k ver. 7–9. l ch. 2:10. ¶ Heb. *sinners.* m ver. 19. * Heb. *Let king Adonijah live.* n 1 Sam. 10:24.

CHAPTER I.

5. *Haggith;* one of David's wives.

6. *Bare him after;* he was next in age to Absalom, whose mother's name was Maacah. 2 Sam. 3:3, 4.

8. *Shimei;* supposed to have been Shimei the son of Elah, afterwards one of Solomon's officers. Chap. 4:18.

9. *En-rogel;* a fountain on the south-east of Jerusalem, in the valley of Kedron.

12. *Save thine own life, and the life of thy son;* had Adonijah succeeded, it would have been his policy to put Solomon, and probably his mother also, to death; as the people knew that David intended that he should be his successor, and there would have been a strong party in his favor. See ver. 21.

21. *I and my son Solomon shall be counted offenders;* we shall be regarded and treated as persons deserving to die.

A. M. 2989. B. C. 1015. me Bath-sheba. And she came into the king's presence,* and stood before the king.

29 And the king sware, and said, *As* the LORD liveth, that hath redeemed my soul out of all distress,[a]

30 Even as I sware unto thee by the LORD God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead;[b] even so will I certainly do this day.

31 Then Bath-sheba bowed with *her* face to the earth, and did reverence to the king, and said, Let my lord king David live for ever.[c]

32 ¶ And king David said, Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king.

33 The king also said unto them, Take with you the servants of your lord,[d] and cause Solomon my son to ride upon mine own† mule, and bring him down to Gihon:[e]

34 And let Zadok the priest and Nathan the prophet anoint him there king over Israel:[f] and blow ye with the trumpet, and say, God save king Solomon.[g]

35 Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead: and I have appointed him to be ruler over Israel and over Judah.

36 And Benaiah the son of Jehoiada answered the king, and said, Amen:[h] the LORD God of my lord the king say so *too*.[i]

37 As the LORD hath been with my lord the king,[j] even so be he with Solomon, and make his throne greater than the throne of my lord king David.[k]

38 So Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, went down, and caused Solomon to ride upon king David's mule, and brought him to Gihon.

39 And Zadok the priest took a horn of oil out of the tabernacle,[l] and anointed Solomon.[m] And they blew the trumpet; and all the people said, God save king Solomon.[n]

40 And all the people came up after him, and the people piped with pipes,‡ and rejoiced with great joy, so that the earth rent with the sound of them.

41 ¶ And Adonijah and all the guests that *were* with him heard *it* as they had made an end of eating.[o] And when Joab heard the sound of the trumpet, he said, Wherefore *is this* noise of the city being in an uproar?

42 And while he yet spake, behold, Jonathan the son of Abiathar the priest came: and Adonijah said unto him, Come in; for thou *art* a valiant man, and bringest good tidings.[p]

43 And Jonathan answered and said to Adonijah, Verily our lord king David hath made Solomon king.

44 And the king hath sent with him Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, and they have caused him to ride upon the king's mule:

45 And Zadok the priest and Nathan the prophet have anointed him king in Gihon: and they are come up from thence rejoicing, so that the city rang again. This *is* the noise that ye have heard.

46 And also Solomon sitteth on the throne of the kingdom.[q]

47 And moreover the king's servants came to bless our lord king David, saying, God make the name of Solomon better than thy name, and make his throne greater than thy throne.[r] And the king bowed himself upon the bed.[s]

48 And also thus said the king, Blessed *be* the LORD God of Israel, which hath given *one* to sit on my throne this day,[t] mine eyes even seeing *it*.[u]

49 And all the guests that *were* with Adonijah were afraid, and rose up, and went every man his way.

50 ¶ And Adonijah feared because of Solomon, and arose, and went, and caught hold on the horns of the altar.[v]

51 And it was told Solomon, saying, Behold, Adonijah feareth king Solomon: for lo, he hath caught hold on the horns of the altar, saying, Let king Solomon swear unto me to-day that he will not slay his servant with the sword.

52 And Solomon said, If he will show himself a worthy man, there shall not a hair of him fall to the earth:[w] but if wickedness shall be found in him,[x] he shall die.[y]

53 So king Solomon sent, and they brought him down from the altar. And he came and bowed himself to king Solomon: and Solomon said unto him, Go to thy house.

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* Heb. *before the king*. a 2 Sam. 4:9. b ver. 13, 17. c Neh. 2:3; Dan. 2:4; 5:10; 6:21. d 2 Sam. 20:6. † Heb. *which* belongeth *to me;* Est. 6:8. e 2 Chr. 32:30. f ch. 19:16; 1 Sam. 10:1; 16:3, 12; 2 Sam. 2:4; 5:3; 2 Kings 9:3; 11:12; Psa. 89:20, 36; Isa. 45:1; Acts 10:38; 2 Cor. 1:21, 22. g 2 Kings 9:13. h Psa. 72:19. i 1 Chr. 17:27. j Josh. 1:5, 17. k ver. 47; Psa. 89:27.

l Exod. 30:23–25; Psa. 89:20. m 1 Chr. 29:22. n 1 Sam. 10:24. ‡ Or, *flutes*. o Prov. 14:13; Eccl. 7:4–6. p 2 Sam. 18:27. q 1 Chr. 29:23. r ver. 37. s Gen. 47:31. t ch. 3:6; Psa. 132:11. u Psa. 128:5, 6. v ch. 2:28. w 1 Sam. 14:45; Acts 27:34. x Job 15:22; Prov. 13:6; 21:12. y ch. 2:21–25.

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33. *Gihon;* a fountain on the west side of Jerusalem.

50. *Horns of the altar;* as a sacred place, where it was not customary to put criminals to death. The wilful murderer was to be taken from the altar before he was slain. Exod. 21:14.

52. *Will show himself a worthy man—if wickedness shall be found in him;* Solomon will pass by for the present Adonijah's offence, and put him upon his good behavior.

INSTRUCTIONS.

1. If life is spared, age and infirmities will come, and no means or efforts of men can save any one from death. All should therefore make it their great object so to live that death shall be gain.

6. Over-indulgent parents are often cursed with rebellious children; and inordinate desires for political distinctions have involved multitudes in ruin.

9. Feastings and carousals have strong attractions for the thoughtless, and are often used to draw them into dissipation and crime.

12. All wise and proper means should be used to prevent the success of evil projects, and aid those which will honor God and benefit men.

21. Parents should do what is practicable to prevent evils from coming on their families after their death, and to secure for them permanent blessings.

27. Good rulers, who have secured general confidence, may by their dying advice greatly promote the welfare of their people.

32. What is essential for the public good should not be

CHAPTER II.

1 David, having given a charge to Solomon, 3 of religiousness, 5 of Joab, 7 of Barzillai, 8 of Shimei, 10 dieth. 12 Solomon succeedeth. 13 Adonijah, moving Bath-sheba to sue unto Solomon for Abishag, is put to death. 26 Abiathar, having his life given him, is deprived of the priesthood. 28 Joab fleeing to the horns of the altar is there slain. 35 Benaiah is put in Joab's room, and Zadok in Abiathar's. 36 Shimei, confined to Jerusalem, by occasion of going thence to Gath is put to death.

NOW the days of David drew nigh that he should die;[a] and he charged Solomon his son, saying,

2 I go the way of all the earth:[b] be thou strong therefore, and show thyself a man;[c]

3 And keep the charge of the LORD thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses,[d] that thou mayest prosper* in all that thou doest,[e] and whithersoever thou turnest thyself:

4 That the LORD may continue his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul,[f] there shall not fail thee, said he, a man on the throne of Israel.†[g]

5 Moreover thou knowest also what Joab the son of Zeruiah did to me,[h] *and* what he did to the two captains of the hosts of Israel, unto Abner the son of Ner,[i] and unto Amasa the son of Jether,[j] whom he slew, and shed‡ the blood of war in peace, and put the blood of war upon his girdle that *was* about his loins, and in his shoes that *were* on his feet.

6 Do therefore according to thy wisdom,[k] and let not his hoar head go down to the grave in peace.[l]

7 But show kindness unto the sons of Barzillai the Gileadite,[m] and let them be of those that eat at thy table: for so they came to me when I fled because of Absalom thy brother.[n]

8 And behold, *thou hast* with thee Shimei the son of Gera,[o] a Benjamite of Bahurim, which cursed me with a grievous§ curse in the day when I went to Mahanaim: but he came down to meet me at Jordan,[p] and I sware to him by the LORD, saying, I will not put thee to death with the sword.

9 Now therefore hold him not guiltless:[q] for thou *art* a wise man, and knowest what thou oughtest to do unto him; but his hoar head bring thou down to the grave with blood. A. M. 2989. B. C. 1015.

10 So David slept with his fathers,[r] and was buried[s] in the city of David.[t]

11 And the days that David reigned over Israel *were* forty years:[u] seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

12 ¶ Then sat Solomon upon the throne of David his father;[v] and his kingdom was established greatly.[w]

13 ¶ And Adonijah the son of Haggith came to Bath-sheba the mother of Solomon. And she said, Comest thou peaceably?[x] And he said, Peaceably.

14 He said moreover, I have somewhat to say unto thee. And she said, Say on.

15 And he said, Thou knowest that the kingdom was mine,[y] and *that* all Israel set their faces on me, that I should reign: howbeit the kingdom is turned about, and is become my brother's: for it was his from the LORD.[z]

16 And now I ask one petition of thee, deny me not.‖ And she said unto him, Say on.

17 And he said, Speak, I pray thee, unto Solomon the king, (for he will not say thee nay,) that he give me Abishag the Shunammite to wife.[a]

18 And Bath-sheba said, Well; I will speak for thee unto the king.

19 ¶ Bath-sheba therefore went unto king Solomon, to speak unto him for Adonijah. And the king rose up to meet her,[b] and bowed himself unto her,[c] and sat down on his throne, and caused a seat to be set for the king's mother; and she sat on his right hand.[d]

20 Then she said, I desire one small petition of thee; *I pray thee,* say me not nay. And the king said unto her, Ask on, my mother; for I will not say thee nay.

21 And she said, Let Abishag the Shunammite be given to Adonijah thy brother to wife.

22 And king Solomon answered and said unto his mother, And why dost thou ask Abishag the Shunammite for Adonijah? ask for him the kingdom also; for he *is* mine elder brother; even for him, and for Abiathar the priest, and for Joab the son of Zeruiah.[e]

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a Gen. 47:29; Deut. 31:14; Job 7:1. b Josh. 23:14; Psa. 89:48; Heb. 9:27. c Eccl. 12:13; 1 Cor. 16:13. d Deut. 17:18–20. * Or, *do wisely;* 1 Sam. 18:5, 14, 30. e Deut. 29:9. f Psa. 132:12. † Heb. *be cut off from thee from the throne.* g 2 Sam. 7:16. h 2 Sam. 19:5–7. i 2 Sam. 3:27. j 2 Sam. 20:10. ‡ Heb. *put.* k ver. 9. l ver. 31, 34; Gen. 42:38; 44:31. m 2 Sam. 19:31–40. n 2 Sam. 17:27. o 2 Sam. 16:5, etc. § Heb. *strong.*

p 2 Sam. 19:18–23. q Exod. 20:7; Job 9:28. r ch. 1:21; Acts 13:36. s Acts 2:29. t 2 Sam. 5:7. u 1 Chr. 29:27. v 1 Chr. 29:23; 2 Chr. 1:1. w Psa. 72:8, etc. x 1 Sam. 16:4, 5. y ch. 1:5. z 1 Chr. 22:9, 10; Jer. 27:5–8; Dan. 2:21. ‖ Heb. *turn not away my face;* Psa. 132:10. a ch. 1:3, 4. b Lev. 19:32. c Exod. 20:12. d Psa. 45:9. e ch. 1:7.

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postponed, lest the opportunity of doing it be lost; but should be undertaken with promptness, and prosecuted with energy till it is accomplished.

37. When God is duly acknowledged as the author of all good, men may reasonably expect that their blessings will be increased.

49. The most sanguine projects of the wicked are destined to disappointment; and from the heights of expectation they may suddenly be thrown into the depths of despair.

CHAPTER II.

4. *Continue;* more literally, establish; that is, continue to fulfil his promise, which was made conditional upon the obedience of David's successors on the throne.

9. *With blood;* put him to a violent death for his crimes. David judged it proper, at the time when Shimei met him, to give him his oath that he would not put him to death; but he felt that for the good of his kingdom such conduct ought to be punished with death, and Solomon was free to treat him according to his deserts.

10. *The city of David;* Zion. 2 Sam. 5:7.

15. *The kingdom was mine;* his meaning was, that it belonged to him as David's oldest living son. His second son Chileab, 2 Sam. 3:3, seems to have been already dead.

22. *Ask for him the kingdom;* by this Solomon intimated to his mother, that, considering the relation Abishag had sustained to David, Adonijah's request for her implied an assertion of his right to the kingdom; for this was, according to the custom of those days, the way in which an usurper proceeded in respect to the concubines of his predecessor.

A. M. 2990. B. C. 1014. 23 Then king Solomon sware by the LORD, saying, God do so to me, and more also,[a] if Adonijah have not spoken this word against his own life.

24 Now therefore, *as* the LORD liveth, which hath established me, and set me on the throne of David my father, and who hath made me a house, as he promised,[b] Adonijah shall be put to death this day.[c]

25 And king Solomon sent by the hand of Benaiah the son of Jehoiada; and he fell upon him that he died.

26 ¶ And unto Abiathar the priest said the king, Get thee to Anathoth,[d] unto thine own fields; for thou *art* worthy of death:* but I will not at this time put thee to death, because thou barest the ark of the Lord GOD before David my father,[e] and because thou hast been afflicted in all wherein my father was afflicted.[f]

27 So Solomon thrust out Abiathar from being priest unto the LORD; that he might fulfil the word of the LORD, which he spake concerning the house of Eli in Shiloh.[g]

28 ¶ Then tidings came to Joab: for Joab had turned after Adonijah,[h] though he turned not after Absalom.[i] And Joab fled unto the tabernacle of the LORD, and caught hold on the horns of the altar.[j]

29 And it was told king Solomon that Joab was fled unto the tabernacle of the LORD; and behold, *he is* by the altar.[k] Then Solomon sent Benaiah the son of Jehoiada, saying, Go, fall upon him.

30 And Benaiah came to the tabernacle of the LORD, and said unto him, Thus saith the king, Come forth. And he said, Nay; but I will die here. And Benaiah brought the king word again, saying, Thus said Joab, and thus he answered me.

31 And the king said unto him, Do as he hath said, and fall upon him, and bury him; that thou mayest take away the innocent blood,[l] which Joab shed,[m] from me, and from the house of my father.

32 And the LORD shall return his blood upon his own head,[n] who fell upon two men more righteous and better than he,[o] and slew them with the sword, my father David not knowing *thereof*,[p] *to wit*, Abner the son of Ner,[q] captain of the host of Israel, and Amasa the son of Jether,[r] captain of the host of Judah.

33 Their blood shall therefore return upon the head of Joab, and upon the head of his seed for ever:[s] but upon David, and upon his seed, and upon his house, and upon his throne,[t] shall there be peace for ever from the LORD.[u]

34 So Benaiah the son of Jehoiada went up, and fell upon him, and slew him: and he was buried in his own house in the wilderness.

35 ¶ And the king put Benaiah the son of Jehoiada in his room over the host:[v] and Zadok the priest[w] did the king put in the room of Abiathar.[x]

36 ¶ And the king sent and called for Shimei,[y] and said unto him, Build thee a house in Jerusalem, and dwell there, and go not forth thence any whither.

37 For it shall be, *that* on the day thou goest out, and passest over the brook Kidron,[z] thou shalt know for certain that thou shalt surely die: thy blood shall be upon thine own head.[a]

38 And Shimei said unto the king, The saying *is* good: as my lord the king hath said, so will thy servant do. And Shemei dwelt in Jerusalem many days.

39 And it came to pass at the end of three years, that two of the servants of Shimei ran away unto Achish son of Maachah king of Gath.[b] And they told Shimei, saying, Behold, thy servants *be* in Gath.

40 And Shimei arose, and saddled his ass, and went to Gath to Achish to seek his servants: and Shimei went, and brought his servants from Gath.

41 And it was told Solomon that Shimei had gone from Jerusalem to Gath, and was come again.

42 And the king sent and called for Shimei, and said unto him, Did I not make thee to swear by the LORD, and protested unto thee, saying, Know for a certain, on the day thou goest out, and walkest abroad any whither, that thou shalt surely die? and thou saidst unto me, The word *that* I have heard *is* good.

43 Why then hast thou not kept the oath of the LORD, and the commandment that I have charged thee with?[c]

44 The king said moreover to Shimei, Thou knowest all the wickedness which thy heart is

a 2 Sam. 3:35. b 2 Sam. 7:11–13. c ch. 1:52. d Josh. 21:18. * Heb. *a man of death;* 1 Sam. 26:16. e 1 Sam. 23:6; 2 Sam. 15:24, 29. f 1 Sam. 22:20–23. g 1 Sam. 2:30–36. h ch. 1:7. i Deut. 32:35. j ch. 1:50. k Exod. 21:14; Ezek. 9:6; 1 Pet. 4:17. l Num. 35:33; Deut. 19:13; 21:8, 9. m ver. 5. n Judg. 9:24, 57; Psa. 7:16. o 2 Chr. 21:13. p 2 Sam. 3:37. q 2 Sam. 3:27. r 2 Sam. 20:10. s 2 Sam. 3:29. t Prov. 25:5. u Psa. 89:36, 37; Isa. 9:6, 7. v Job 34:24. w Num. 25:11–13; 1 Chr. 6:53; 24:3. x ver. 27; 1 Sam. 2:35. y ver. 8. z 2 Sam. 15:23. a Lev. 20:9; Josh. 2:19; 2 Sam. 1:16. b 1 Sam. 27:2. c Eccl. 8:2.

23. *God do so to me;* put me to death, if I do not put Adonijah to death.

24. *Made me a house;* secured him a posterity to inherit the throne after him.

26. *Anathoth;* a city in Benjamin.

27. Abiathar, who was of the house of Eli, in the line of Ithamar, had been the high-priest after the death of Ahimelech his father. Zadok, who succeeded him as high-priest, was descended from Aaron by the line of Eleazar. 1 Chron. 24:3.

28. *Fled unto the tabernacle—the altar;* as a place of safety. See note to chap. 1:51.

31. *Do as he hath said;* slay him at the altar. Solomon put substantial justice above the observance of an ancient usage.

33. *Shall there be peace;* by putting Joab to death, they would be free from the guilt of conniving at the murders he had committed. Gen. 9:6.

42. *Goest out;* away from Jerusalem.

INSTRUCTIONS.

3. To walk in the way of the Lord by keeping his commandments is, in rulers as well as people, not only right and honorable, but the surest means of permanent prosperity; while the contrary course, in rulers or people, is dishonorable and ruinous.

7. The compassion of parents, and their readiness to do good, especially to the distressed, are often owned of God in blessings on their children, by leading them to imitate the good examples of their parents, and thus to become partakers of their reward.

15. God in his providence raises up one and puts down another; and when he has determined to elevate an individual to great power and influence, no efforts of men, however wisely directed or diligently pursued, will prevent it.

19. No elevation of wise children will prevent them from loving and honoring aged parents, and as far as may be consistent with duty, complying with their requests.

privy to,[a] that thou didst to David my father; therefore the LORD shall return thy wickedness upon thine own head:[b]

45 And king Solomon *shall be* blessed,[c] and the throne of David shall be established before the LORD for ever.[d]

46 So the king commanded Benaiah the son of Jehoiada; which went out, and fell upon him, that he died. And the kingdom was established in the hand of Solomon.[e]

CHAPTER III.

1 Solomon marrieth Pharaoh's daughter. 2 High places being in use, Solomon sacrificeth at Gibeon. 5 Solomon at Gibeon, in the choice which God gave him, preferring wisdom, obtaineth wisdom, riches, and honor. 16 Solomon's judgment between the two harlots maketh him renowned.

AND Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter,[f] and brought her into the city of David,[g] until he had made an end of building his own house,[h] and the house of the LORD,[i] and the wall of Jerusalem round about.[j]

2 Only the people sacrificed in high places,[k] because there was no house built unto the name of the LORD, until those days.

3 And Solomon loved the LORD,[l] walking in the statutes of David his father:[m] only he sacrificed and burnt incense in high places.

4 And the king went to Gibeon to sacrifice there;[n] for that *was* the great high place:[o] a thousand burnt-offerings did Solomon offer upon that altar.

5 ¶ In Gibeon the LORD appeared to Solomon[p] in a dream by night:[q] and God said, Ask what I shall give thee.[r]

6 And Solomon said, Thou hast showed unto thy servant David my father great mercy,* according as he walked before thee in truth, and in righteousness,[s] and in uprightness of heart with thee;[t] and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne,[u] as *it is* this day.

7 And now, O LORD my God, thou hast made thy servant king instead of David my father: and I *am but* a little child:[v] I know not *how* to go out or come in.[w]

8 And thy servant *is* in the midst of thy people which thou hast chosen,[x] a great people, that cannot be numbered nor counted for multitude.[y] A. M. 2990. B. C. 1014.

9 Give therefore thy servant an understanding† heart[z] to judge thy people,[a] that I may discern between good and bad:[b] for who is able to judge this thy so great a people?

10 And the speech pleased the Lord, that Solomon had asked this thing.

11 And God said unto him, Because thou hast asked this thing,[c] and hast not asked for thyself long life;‡ neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern§ judgment;

12 Behold, I have done according to thy word:[d] lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.[e]

13 And I have also given thee that which thou hast not asked,[f] both riches, and honor:[g] so that there shall not be‖ any among the kings like unto thee all thy days.[h]

14 And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days.[i]

15 And Solomon awoke; and behold, *it was* a dream. And he came to Jerusalem, and stood before the ark of the covenant of the LORD, and offered up burnt-offerings, and offered peace-offerings, and made a feast to all his servants.[j]

16 ¶ Then came there two women, *that were* harlots, unto the king, and stood before him.[k]

17 And the one woman said, O my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house.

18 And it came to pass the third day after that I was delivered, that this woman was delivered also: and we *were* together; *there was* no stranger with us in the house, save we two in the house.

19 And this woman's child died in the night; because she overlaid it.

20 And she arose at midnight,[l] and took my son from beside me, while thy handmaid slept, and laid it in her bosom, and laid her dead child in my bosom.

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a 2 Sam. 16:5–8; Rom. 2:15; 1 John 3:20. b Ezek. 17:19. c Psa. 72:17. d ver. 33, 34. e 2 Chr. 1:1. f ch. 7:8; 9:24. g 2 Sam. 5:7. h ch. 7:1. i ch. 6. j ch. 9:15, 19. k ch. 22:43; Lev. 17:3, 5. l Deut. 30:16, 20; Psa. 31:23; Matt. 22:37; Rom. 8:28. m ver. 6, 14; John 14:15, 21. n 2 Chr. 1:3, etc. o 1 Chr. 16:39. p ch. 9:2. q Num. 12:6; Matt. 1:20. r Matt. 7:7; John 16:24. * Or, *bounty.* s ch. 2:4; 9:4; 15:5. t 2 Kings 20:3; Psa. 15:2. u ch. 1:48. v 1 Chr. 29:1. w Psa. 121:8. x Deut. 7:6. y Gen. 13:16.

† Heb. *hearing.* z Prov. 2:3–9; Jas. 1:5. a Psa. 72:1, 2; John 5:30. b Heb. 5:14. c Rom. 8:26; Jas. 4:2. ‡ Heb. *many days.* § Heb. *hear.* d 1 John 5:14. e ch. 4:29–31; 5:12; 10:23, 24; Eccl. 1:13, 16. f Matt. 6:33; Eph. 3:10. g ch. 4:21, 24; Prov. 3:16. ‖ Or, *hath not been.* h ch. 10:23–29. i Deut. 25:15; Psa. 21:4; 91:16; Prov. 3:2; 1 Tim. 4:8. j ch. 8:65; Esth. 1:3; Mark 6:21. k Num. 27:2. l Job 24:16; Psa. 139:11.

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22. No filial respect or affection, and no promises or engagements, should ever lead men to do what is morally wrong.

26. No elevation or official sanctity should be permitted to cover the guilt of crime, nor should the openly criminal or vicious be continued in any public employment.

39. By a too eager desire that others should serve them, men may occasion their own ruin.

CHAPTER III.

2. *Only the people sacrificed;* the word "only" implies that in general the people were obedient to the law of Moses, but that in this respect they did not comply with it. *In high places;* the high places where the people sacrificed, as here, to Jehovah, must be distinguished from the high places devoted to the worship of idols. The law of Moses required that all offerings should be made at the tabernacle, Lev. 17:5; but previously to the building of the temple this rule was not strictly observed, even by such eminent prophets as Samuel, 1 Sam. 9:12–14.

5. *A dream;* before men had the Bible to guide them, God sometimes made known to them his will in dreams.

7. *A little child;* young and inexperienced. *Go out or come in;* act as ruler in Israel.

11. *Discern judgment;* judge rightly in cases that might come before him.

14. *Lengthen thy days;* this and other promises made to Solomon were on condition that he should continue to obey God. Chap. 6:12.

A. M. 2990. B. C. 1014. 21 And when I rose in the morning to give my child suck, behold, it was dead: but when I had considered it in the morning, behold, it was not my son, which I did bear.

22 And the other woman said, Nay; but the living *is* my son, and the dead *is* thy son. And this said, No; but the dead *is* thy son, and the living *is* my son. Thus they spake before the king.

23 Then said the king, The one saith, This *is* my son that liveth, and thy son *is* the dead: and the other saith, Nay; but thy son *is* the dead, and my son *is* the living.

24 And the king said, Bring me a sword. And they brought a sword before the king.

25 And the king said, Divide the living child in two, and give half to the one, and half to the other.

26 Then spake the woman whose the living child *was* unto the king, for her bowels yearned* upon her son,[a] and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, *but* divide *it*.

27 Then the king answered and said, Give her the living child, and in no wise slay it: she *is* the mother thereof.

28 And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God *was* in him† to do judgment.[b]

CHAPTER IV.

1 Solomon's princes. 7 His twelve officers for provision. 20. 24 The peace and largeness of his kingdom. 22 His daily provision. 26 His stables. 29 His wisdom.

SO king Solomon was king over all Israel.

2 And these *were* the princes which he had: Azariah the son of Zadok the priest,‡

3 Elihoreph and Ahia, the sons of Shisha, scribes;§ Jehoshaphat the son of Ahilud,[c] the recorder.‖

4 And Benaiah the son of Jehoiada *was* over the host: and Zadok and Abiathar *were* the priests:[d]

5 And Azariah the son of Nathan *was* over the officers: and Zabud the son of Nathan *was* principal officer, *and* the king's friend:[e]

6 And Ahishar *was* over the household: and Adoniram the son of Abda *was* over the tribute.¶

7 ¶ And Solomon had twelve officers over all Israel, which provided victuals for the king and his household: each man his month in a year made provision.

8 And these *are* their names: The son of Hur,* in mount Ephraim:

9 The son of Dekar,‡ in Makaz, and in Shaalbim, and Beth-shemesh, and Elon-beth-hanan:

10 The son of Hesed,‡ in Aruboth; to him *pertained* Sochoh, and all the land of Hepher:

11 The son of Abinadab,§ in all the region of Dor; which had Taphath the daughter of Solomon to wife:

12 Baana the son of Ahilud; *to him pertained* Taanach and Megiddo, and all Beth-shean, which *is* by Zartanah beneath Jezreel, from Beth-shean to Abel-meholah, *even* unto *the place that is* beyond Jokneam:

13 The son of Geber,‖ in Ramoth-gilead; to him *pertained* the towns of Jair the son of Manasseh,[f] which *are* in Gilead; to him *also pertained* the region of Argob,[g] which *is* in Bashan, threescore great cities with walls and brazen bars:

14 Ahinadab the son of Iddo *had* Mahanaim:¶

15 Ahimaaz *was* in Naphtali; he also took Basmath the daughter of Solomon to wife:

16 Baanah the son of Hushai *was* in Asher and in Aloth:

17 Jehoshaphat the son of Paruah, in Issachar:

18 Shimei the son of Elah, in Benjamin:

19 Geber the son of Uri *was* in the country of Gilead, *in* the country of Sihon king of the Amorites, and of Og king of Bashan; and *he was* the only officer which *was* in the land.

20 ¶ Judah and Israel *were* many, as the sand which *is* by the sea in multitude,[h] eating and drinking, and making merry.[i]

21 And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt:[j] they brought presents,[k] and served Solomon all the days of his life.

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* Heb. *were hot.* [a] Gen. 43:30; Isa. 49:15; Jer. 31:20; Hos. 11:8. † Heb. *the midst of him.* [b] Psa. 72:2, 4. ‡ Or, *the chief officer.* § Or, *secretaries.* [c] 2 Sam. 20:24. ‖ Or, *remembrancer.* [d] ch. 2:27, 35. [e] 1 Chr. 27:33. ¶ Or, *levy*, ch 5:14. * Or, *Benhur.* † Or, *Bendekar.* ‡ Or, *Benhesed.* § Or, *Benabinadab.* ‖ Or, *Bengeber.* [f] Num. 32:41. [g] Deut. 3:4, 8. ¶ Or, *to Mahanaim.* [h] ch. 3:8; Gen. 22:17; Prov. 14:28. [i] Eccl. 2:24. [j] 2 Chr. 9:26, etc.; Psa. 72:8–11. [k] 1 Sam. 10:27; Psa. 68:29.

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27. *She is the mother;* having shown for the child a mother's love.

INSTRUCTIONS.

3. To love God is the highest duty, the greatest honor, and the supreme blessedness of men. Those who do it, whatever their condition in this world, are kings and priests unto God, and will reign with him for ever and ever.

5. The fact that before the canon of Scripture was complete, God sometimes made known his will in dreams, gives no countenance to the idea that he continues to do it, or that any can safely be guided by dreams now.

6. God in not only permitting, but inviting all in every condition who lack wisdom to ask it of him in faith and love, expecting on the ground of his promise to receive it, shows marvellous condescension and kindness; and if any to whom he is revealed do not become wise unto salvation, it will be their own fault. Jas. 1:5.

7. A deep sense of want and a grateful recognition of the goodness of God, confidence in his willingness and power to help, and a disposition to ask of him, are a good preparation for receiving what we need.

10. God is pleased when men from the heart ask for wisdom to understand and do their duty; and in all such cases he will give them not only what they ask, but numerous other blessings for this world and the world to come.

14. Obedience to God is conducive to health, long life, and the greatest enjoyment of temporal favors. It is also conducive to the greatest usefulness, and is, through divine grace, a sure preparation for heaven.

22. Persons who steal will also lie, and the practice of these sins prepares the heart for, and often leads to the commission of murder.

23. An acquaintance with human nature, and with the working of the various passions of the human heart, is an important qualification for a judge, and will in various ways aid him in eliciting evidence and coming to right decisions.

26. A mother's love is great and in a high degree self-denying, but the practice of iniquity tends to destroy it, and to sink the mind to such baseness as to wish to rob others of what it cannot itself enjoy.

CHAPTER IV.

21. *The river;* Euphrates.

22 ¶ And Solomon's provision* for one day was thirty measures† of fine flour, and threescore measures of meal,

23 Ten fat oxen, and twenty oxen out of the pastures, and a hundred sheep, besides harts, and roebucks, and fallow-deer, and fatted fowl.

24 For he had dominion over all *the region* on this side the river, from Tiphsah even to Azzah, over all the kings on this side the river: and he had peace on all sides round about him.[a]

25 And Judah and Israel dwelt safely,‡[b] every man under his vine and under his fig-tree,[c] from Dan even to Beer-sheba, all the days of Solomon.

26 ¶ And Solomon had forty thousand stalls of horses for his chariots,[d] and twelve thousand horsemen.[e]

27 And those officers provided victuals for king Solomon, and for all that came unto king Solomon's table, every man in his month: they lacked nothing.

28 Barley also and straw for the horses and dromedaries§ brought they unto the place where *the officers* were, every man according to his charge.

29 ¶ And God gave Solomon wisdom and understanding exceeding much, and largeness of heart,[f] even as the sand that *is* on the sea-shore.

30 And Solomon's wisdom excelled the wisdom of all the children of the east country,[g] and all the wisdom of Egypt.[h]

31 For he was wiser than all men; than Ethan the Ezrahite,[i] and Heman,[j] and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about.

32 And he spake three thousand proverbs:[k] and his songs were a thousand and five.[l]

33 And he spake of trees, from the cedar-tree that *is* in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes.

34 And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.[m]

* Heb. *bread.* † Heb. *cors.* ‡ Heb. *confidently.* a 1 Chr. 22:9. b Jer. 23:6. c Mic. 4:4; Zech. 3:10. d Deut. 17:16. e ch. 10:26; 2 Chr. 1:14. § Or, *mules*, or *swift beasts;* Esth. 8:14; Mic. 1:13. f ch. 3:12. g Job 1:3; Matt. 2:1, 16. h Acts 7:22. i 1 Chr. 15:19; Psa. 89, title. j 1 Chr. 2:6; 6:33; Psa. 88, title. k Prov. 1, etc.; Eccl. 12:9. l Song 1:1, etc. m 2 Chr. 9:1, 23; Isa. 2:2, 3; Col. 2:3.

22. *Provision;* for all his numerous household and the dependents of his palace. *Thirty measures;* in the Hebrew, thirty cors. The cor was ten ephahs. Reckoning the ephah at one bushel and one twelfth, a cor would be a little less than eleven bushels.

24. *This side the river;* the west side. *Tiphsah;* a city on the Euphrates. *Azzah;* Gaza; on the south-west of Canaan towards Egypt.

26. *Forty thousand stalls of horses;* Solomon had "a thousand and four hundred chariots," 2 Chron. 1:14, for which four thousand stalls would be a suitable proportion, according to the number given in 2 Chron. 9:25. It has been the opinion of some expositors from ancient times that this latter number was the original reading.

28. *Dromedaries;* a species of camels, remarkable for speed; but others understand the original word of a breed of swift horses. *The place where the officers were;* the words, "the officers," were supplied by the translators. We might better render, either the place where they—the horses and dromedaries—were; or, the place where Solomon was.

INSTRUCTIONS.

2. A wise and good ruler, in the appointment of officers to take part in the administration of his government, will be especially careful to select such as are distinguished for wisdom and fidelity, and whose example and influence will be salutary to the people.

21. Jehovah is a God of truth: when the word hath gone out of his mouth it standeth for ever; and though the fulfilment of his promises may be long delayed, in due time they will be accomplished. Gen. 15:18.

25. The true glory of rulers is not the extent of their conquests, nor the splendor of their establishments, but the happiness and prosperity of their people.

29. Jehovah has infinite fulness, and he can so replenish the minds and hearts of his people with knowledge, wisdom, and grace, that they will shine as lights in the world, and pour forth the richest blessings on all generations, to the end of time.

33. All the works of God manifest his infinite power, wisdom, and goodness, and may suitably engage a measure of the thoughts and investigations of the wisest among men.

CHAPTER V.

A. M. 2990. B. C. 1014.

1 Hiram, sending to congratulate Solomon, is certified of his purpose to build the temple, and desired to furnish him with timber thereto. 7 Hiram, blessing God for Solomon, and requesting food for his family, furnisheth him with trees. 13 The number of Solomon's workmen and laborers.

AND Hiram‖ king of Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father: for Hiram was ever a lover of David.[n]

2 And Solomon sent to Hiram, saying,

3 Thou knowest how that David my father could not build a house unto the name of the LORD his God, for the wars which were about him on every side,[o] until the LORD put them under the soles of his feet.

4 But now the LORD my God hath given me rest on every side,[p] *so that there is* neither adversary nor evil occurrent.

5 And behold, I purpose¶ to build a house unto the name of the LORD my God,[q] as the LORD spake unto David my father,[r] saying, Thy son, whom I will set upon thy throne in thy room, he shall build a house unto my name.

6 Now therefore command thou that they hew me cedar-trees out of Lebanon; and my servants shall be with thy servants: and unto thee will I give hire for thy servants according to all that thou shalt appoint:* for thou knowest that *there is* not among us any that can skill to hew timber like unto the Zidonians.[s]

7 ¶ And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, Blessed *be* the LORD this day,[t] which hath given unto David a wise son over this great people.[u]

8 And Hiram sent to Solomon, saying, I have considered† the things which thou sentest to me for: *and* I will do all thy desire concerning timber of cedar, and concerning timber of fir.

9 My servants shall bring *them* down from Lebanon unto the sea;* and I will convey them by sea

‖ *Huram*, 2 Chr. 2:3; ver. 10, 18. n 2 Sam. 5:11; Amos 1:9. o 1 Chr. 22:8; 28:3. p Psa. 72:7; Isa. 9:7. ¶ Heb. *say.* q 2 Chr. 2:4, etc. r 2 Sam. 7:13; 1 Chr. 17:12. * Heb. *say.* s 1 Cor. 12:14, etc. t Dan. 2:20, 21. u Prov. 13:1. † Heb. *heard.*

1. *Tyre;* a city of the Phenicians on the Mediterranean, north of Canaan.

6. *They;* the subjects of Hiram. *Zidonians;* inhabitants of Zidon, a city north of Tyre.

A. M. 2990. B. C. 1014. in floats unto the place that thou shalt appoint* me, and will cause them to be discharged there, and thou shalt receive *them:* and thou shalt accomplish my desire, in giving food for my household.[a]

10 So Hiram gave Solomon cedar-trees and fir-trees *according to* all his desire.

11 And Solomon gave Hiram twenty thousand measures† of wheat *for* food to his household, and twenty measures of pure oil: thus gave Solomon to Hiram year by year.

12 And the LORD gave Solomon wisdom as he promised him:[b] and there was peace between Hiram and Solomon; and they two made a league together.

13 ¶ And king Solomon raised a levy‡ out of all Israel; and the levy was thirty thousand men.

14 And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, *and* two months at home: and Adoniram *was* over the levy.[c]

15 And Solomon had threescore and ten thousand that bare burdens,[d] and fourscore thousand hewers in the mountains;[e]

16 Besides the chief of Solomon's officers which *were* over the work, three thousand and three hundred, which ruled over the people that wrought in the work.

17 And the king commanded, and they brought great stones, costly stones, *and* hewed stones, to lay the foundation of the house.

18 And Solomon's builders and Hiram's builders did hew *them*, and the stone-squarers:§ so they prepared timber and stones to build the house.

* Heb. *send.* a Ezra 3:7; Ezek. 27:17; Acts 12:20. † Heb. *cors.* b ch. 3:12. ‡ Heb. *tribute* of men. c ch. 4:6. d ch. 9:21. e Josh. 9:21. § Or, *Giblites;* Ezek. 27:9. ‖ Heb. *built.* f Ezek. ch. 40, 41. ¶ Or, *windows broad* within, and *narrow* without; or, *skewed* and *closed.* * Or, *upon*, or *joining to.* † Heb. *floors.* ‡ Ezek 41:6. § Heb. *ribs.* ‖ Heb. *narrowings*, or *rebatements.* h ch. 5:17, 18; Deut. 27:5, 6.

CHAPTER VI.

1 The building of Solomon's temple. 5 The chambers thereof. 11 God's promise unto it. 15 The ceiling and adorning of it. 23 The cherubim. 31 The doors. 36 The court. 37 The time of building it.

AND it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which *is* the second month, that he began to build‖ the house of the LORD.

2 And the house which king Solomon built for the LORD,[f] the length thereof *was* threescore cubits, and the breadth thereof twenty *cubits*, and the height thereof thirty cubits.

3 And the porch before the temple of the house, twenty cubits *was* the length thereof, according to the breadth of the house; *and* ten cubits *was* the breadth thereof before the house.

4 And for the house he made windows of narrow lights.¶

5 ¶ And against* the wall of the house he built chambers† round about,[g] *against* the walls of the house round about, *both* of the temple and of the oracle: and he made chambers‡ round about.

6 The nethermost chamber *was* five cubits broad, and the middle *was* six cubits broad, and the third *was* seven cubits broad: for without *in the wall* of the house he made narrowed rests§ round about, that *the beams* should not be fastened in the walls of the house.

7 And the house, when it was in building, was built of stone made ready before it was brought thither:[h] so that there was neither hammer nor

11. *Twenty thousand measures;* in the Hebrew, twenty thousand cors, and so also below, thirty thousand cors. For the cor, see note to chap. 4:22.

13. *Levy out of all Israel;* this levy of thirty thousand men consisted of Israelites.

15. *Threescore and ten thousand—fourscore thousand;* these one hundred and fifty thousand men were of the remnants of the Canaanites, chap. 9:20; 2 Chron. 2:17, 18. It should be borne in mind, (1) that every piece of timber had to be carried chiefly, if not entirely by hand, from Lebanon to the sea; (2) that these hewers and bearers prepared and collected timber not only for the temple, but also for Solomon's own house, and for many other sumptuous edifices which he was engaged in building. See chap. 9:15–23. It is reasonable to suppose that a portion of them were employed in hewing and transporting stones also, as well as timber.

16. *Three thousand and three hundred;* the number of chief officers set over the one hundred and fifty thousand men is here stated at three thousand three hundred; while in chap. 9:23, the chief officers over Solomon's work are given as five hundred and fifty. The sum of these two numbers is three thousand eight hundred and fifty. In 2 Chron. 2:17, the chief officers set over the one hundred and fifty thousand are stated at three thousand six hundred; while in 2 Chron. 8:10, the chief officers that bare rule over the people are given as two hundred and fifty. These two numbers again make three thousand eight hundred and fifty. It is evident that the apparent discrepancy between the two accounts, in Kings and in Chronicles, arises simply from different modes of classifying these officers.

18. *Stone-squarers;* in the margin, Giblites; inhabitants of Gebal, a town near Zidon. Josh. 13:5; Ezek. 27:9.

INSTRUCTIONS.

1. Kings as well as subjects are bound to love one another, to rejoice in each other's prosperity, and seek each other's good.

4. Peace is the gift of God. It should be received with gratitude, and employed by rulers and people in the prosecution of such works, and such only, as will be for his glory and their highest prosperity.

9. The difference in the climate, soil, and productions of different countries, renders an interchange of commodities a mutual benefit; and this should ever be so conducted as to benefit all concerned.

13. The building of suitable houses for public worship is essential to the highest prosperity of the community, and all should be disposed to do their part towards the accomplishment of this work.

CHAPTER VI.

1. *Zif;* the second month of their ecclesiastical year, answering to a part of April and May.

2. *Threescore cubits—twenty cubits;* the proportion of the length of the temple to its breadth was the same as that of the tabernacle; but each dimension was twice as great.

4. *Windows of narrow lights;* or, windows with fixed lattices.

5. *The oracle;* the inner apartment of the temple, twenty cubits square, situated at its west end, and answering to the "holy of holies" in the tabernacle. The chambers were thus built around the house on its two sides and end, the front, which was towards the east, remaining open.

6. *The nethermost chamber;* here put collectively for the whole lower range of chambers, of which there were three stories. *Five cubits—six cubits—seven cubits;* the walls of the temple were thickest at the bottom, with offsets on the outside, making horizontal ledges a cubit in width. On these ledges the timbers of the chambers rested on the

axe *nor* any tool of iron heard in the house, while it was in building.

8 The door for the middle chamber *was* in the right side* of the house: and they went up with winding stairs unto the middle *chamber*, and out of the middle into the third.

9 So he built the house, and finished it; and covered the house with beams and boards of cedar.†

10 And *then* he built chambers against all the house, five cubits high: and they rested on the house with timber of cedar.

11 ¶ And the word of the LORD came to Solomon, saying,

12 *Concerning* this house which thou art in building, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them;[a] then will I perform my word with thee, which I spake unto David thy father:[b]

13 And I will dwell among the children of Israel,[c] and will not forsake my people Israel.[d]

14 So Solomon built the house, and finished it.

15 And he built the walls of the house within with boards of cedar, both the floor of the house, and the walls‡ of the ceiling: *and* he covered *them* on the inside with wood, and covered the floor of the house with planks of fir.

16 And he built twenty cubits on the sides of the house, both the floor and the walls with boards of cedar: he even built *them* for it within, *even* for the oracle, *even* for the most holy *place*.[e]

17 And the house, that *is*, the temple before it, was forty cubits *long*.

18 And the cedar of the house within *was* carved with knops§ and open‖ flowers: all *was* cedar; there was no stone seen.

19 And the oracle he prepared in the house within,[f] to set there the ark of the covenant of the LORD.

20 And the oracle in the forepart *was* twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with pure¶ gold; and *so* covered the altar *which was of* cedar.

21 So Solomon overlaid the house within with pure gold: and he made a partition by the chains of gold before the oracle; and he overlaid it with gold.

22 And the whole house he overlaid with gold, until he had finished all the house: also the whole altar that *was* by the oracle he overlaid with gold.[g] A. M. 2999. B. C. 1005.

23 ¶ And within the oracle he made two cherubim *of* olive-tree,*[h] *each* ten cubits high.

24 And five cubits *was* the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other *were* ten cubits.

25 And the other cherub *was* ten cubits: both the cherubim *were* of one measure and one size.

26 The height of the one cherub *was* ten cubits, and so *was it* of the other cherub.

27 And he set the cherubim within the inner house: and they stretched forth the wings of the cherubim,† so that the wing of the one touched the *one* wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house.

28 And he overlaid the cherubim with gold.

29 And he carved all the walls of the house round about with carved figures of cherubim and palm-trees and open‡ flowers, within and without.

30 And the floor of the house he overlaid with gold, within and without.

31 ¶ And for the entering of the oracle he made doors *of* olive-tree: the lintel *and* side-posts *were* a fifth part§ *of the wall*.

32 The two doors‖ also *were of* olive-tree; and he carved upon them carvings of cherubim and palm-trees and open¶ flowers, and overlaid *them* with gold, and spread gold upon the cherubim, and upon the palm-trees.

33 So also made he for the door of the temple posts *of* olive-tree, a fourth part* *of the wall*.

34 And the two doors *were of* fir-tree: the two leaves of the one door *were* folding, and the two leaves of the other door *were* folding.[i]

35 And he carved *thereon* cherubim and palm-trees and open flowers: and covered *them* with gold fitted upon the carved work.

36 ¶ And he built the inner court with three rows of hewed stone, and a row of cedar beams.

37 ¶ In the fourth year was the foundation of the house of the LORD laid, in the month Zif:

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* Heb. *shoulder.* † Or, *the vault-beams and the ceilings with cedar.* [a] ch. 9:4. [b] 2 Sam. 7:13. [c] Exod. 25:8; 2 Cor. 6:16; Rev. 21:3. [d] Deut. 31:6; Heb. 13:5. ‡ Or, *from the floor of the house unto the walls*, etc., and so, ver. 16. [e] ch. 8:6; Exod. 26:33; Ezek. 45:3. § Or, *gourds.* ‖ Heb. *openings of.* [f] ver. 5, 16; Psa. 28:2. ¶ Heb. *shut up.* [g] Exod. 30:1, 3, 5; 2 Chr. 3:7, etc. * Heb. *trees of oil*, or *oily trees.* [h] Exod. 37:7–9. † Or, *the cherubim stretched forth their wings.* ‡ Heb. *openings of.* § Or, *five-square.* ‖ Or, *leaves of the doors.* ¶ Heb. *openings of.* * Or, *foursquare.* [i] Ezek. 41:23.

side towards the temple. Thus the necessity of letting them into the wall was avoided. *Narrowed rests;* the ledges produced by diminishing the thickness of the wall on the outside.

8. *For the middle chamber;* the middle chamber of the lower story on the south side. There seems to have been but one entrance to the chambers. *Unto the middle chamber;* the middle chamber of the second story.

10. *And then he built;* the word "then" is not in the original, and obscures the sense. We might better render, "And he built the chambers," etc. He goes on to describe their height, which was five cubits, apparently for each story, making fifteen cubits in all. This would leave ample room for the windows of the temple above them.

16. *On the sides;* more exactly, in the hindermost part. He is describing the holy of holies.

17. *Before it;* before the most holy place.

18. *Knops;* or, as in the margin, gourds; that is, ornamental figures resembling gourds. *There was no stone seen;* the walls of the temple were of hewn stone; but these were entirely covered with cedar planks.

20. *The altar;* the altar of frankincense, which stood just outside of the partition which separated the most holy from the holy place.

21. *Partition by the chains of gold;* or, a partition of chains of gold, to divide the holy from the most holy place.

27. *He set the cherubim;* they were not arranged face to face, like those upon the mercy-seat, but side by side, with their backs to the farthest or western side of the oracle; so that their outspread wings extended throughout its whole breadth.

33. *The door of the temple;* the door leading from the porch into the holy place.

36. *The inner court;* directly before the porch, in which was the altar of burnt-offering.

37. *In the fourth year;* of Solomon's reign.

A. M. 2999. B. C. 1005. 38 And in the eleventh year, in the month Bul, which *is* the eighth month, was the house finished throughout all the parts thereof, and according to all the fashion of it.* So was he seven years in building it.[a]

CHAPTER VII.

1 The building of Solomon's house. 2 Of the house of Lebanon. 6 Of the porch of pillars. 7 Of the porch of judgment. 8 Of the house for Pharaoh's daughter. 13 Hiram's work of the two pillars. 23 Of the molten sea. 27 Of the ten bases. 38 Of the ten lavers, 40 and all the vessels.

BUT Solomon was building his own house thirteen years,[b] and he finished all his house.

2 ¶ He built also the house of the forest of Lebanon; the length thereof *was* a hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar pillars, with cedar beams upon the pillars.

3 And *it was* covered with cedar above upon the beams,† that *lay* on forty-five pillars, fifteen *in* a row.

4 And *there were* windows *in* three rows, and light *was* against light,‡ *in* three ranks.

5 And all the doors and posts *were* square,§ with the windows: and light *was* against light *in* three ranks.

6 ¶ And he made a porch of pillars; the length thereof *was* fifty cubits, and the breadth thereof thirty cubits: and the porch *was* before‖ them: and the *other* pillars and the thick beam *were* before‖ them.

7 ¶ Then he made a porch for the throne where he might judge, *even* the porch of judgment: and *it was* covered with cedar from one side of the floor to the other.¶

8 ¶ And his house where he dwelt *had* another court within the porch, *which* was of the like work. Solomon made also a house for Pharaoh's daughter, whom he had taken *to wife*,[c] like unto this porch.

9 All these *were of* costly stones, according to the measures of hewed stones, sawed with saws, within and without, even from the foundation unto the coping, and *so* on the outside toward the great court.

10 And the foundation *was of* costly stones, *even* great stones, stones of ten cubits, and stones of eight cubits.

11 And above *were* costly stones, after the measures of hewed stones, and cedars.

12 And the great court round about *was* with three rows of hewed stones, and a row of cedar beams, both for the inner court of the house of the LORD, and for the porch of the house.[d]

13 ¶ And king Solomon sent and fetched Hiram* out of Tyre.

14 He *was* a widow's son† of the tribe of Naphtali,[e] and his father *was* a man of Tyre, a worker in brass:[f] and he was filled with wisdom, and understanding, and cunning to work all works in brass.[g] And he came to king Solomon, and wrought all his work.

15 For he cast‡ two pillars of brass,[h] of eighteen

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* Or, *with all the appurtenances thereof, and with all the ordinances thereof.* [a] ver. 1, 9. [b] ch. 9:10; 2 Chr. 8:1. † Heb. *ribs.* ‡ Heb. *sight against sight.* § Or, *spaces and pillars* were *square in prospect.* ‖ Or, *according to.* ¶ Heb. *from floor to floor.* [c] ch. 3:1; 2 Chr. 8:11. [d] John 10:23; Acts 3:11. * *Huram*, 2 Chr. 4:11; ver. 40. † Heb. *the son of a widow woman.* [e] 2 Chr. 2:14. [f] 2 Chr. 4:16. [g] Exod. 31:3, 4; 35:1. ‡ Heb. *fashioned.* [h] ver. 21; 2 Kings 25:17; 2 Chr. 3:15, etc.; 4:12, etc.; Jer. 52:21, etc.

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38. *The eighth month;* answering to a part of October and November.

INSTRUCTIONS.

1. The successful accomplishment of a great and difficult undertaking depends much on the proper preparation for it; and the time, money, and labor so spent are as needful and as useful as those spent in any part of the work.

12. However much may be expended in building and ornamenting houses for the worship of God, none of the worshippers will be accepted but those who worship him in spirit and in truth.

19. Although Jehovah dwells not in temples made with hands, yet he is peculiarly present where his people assemble to acknowledge, adore, and praise him; and there, by the proclamation of his truth, he will communicate to them a knowledge of his will.

30. Gold, although among the most precious things of earth, is nevertheless worthless and fit only to be trodden under foot, compared with that holiness of heart and life without which no man can see the Lord.

37. That which is undertaken in the fear and love of God, and is prosecuted according to his will, may be expected in due time to be successfully and joyfully accomplished.

CHAPTER VII.

2. *He built also the house;* literally, And he built the house, etc. It is probable that verse 1 refers to the structure of Solomon's house as a whole, consisting of several divisions; while the particular description of the parts begins with ver. 2, thus: And he finished all his house; and [as a part of it] he built the house of the forest of Lebanon, etc. This seems to have been in Jerusalem, and to have been so called from the multitude of cedar pillars and timbers employed in making it. *Upon four rows of cedar pillars;* in accordance with the general style of oriental palaces, it is probable that it was constructed without of massive hewn stones, ver. 9–11, and resting within on rows of cedar pillars, which were four in number, arranged around the four sides of a hollow oblong area.

3. *Beams;* the Hebrew word here used is elsewhere rendered chambers, chap. 6:5, 6, and this seems to be the preferable rendering here. We may then render the whole verse thus: And it was covered with cedar above upon the chambers which lay on the pillars—forty and five [chambers,] fifteen to a row. We may understand the rows of chambers, as successive stories of fifteen chambers each built round the open area.

4. *In three rows;* that is, according to the above interpretation, three rows, one for each story. *Light was against light;* either the lights of the middle story were directly above those of the lower, and so of the third; or the lights on one side of the area were directly opposite to those of the other side.

5. *Square, with the windows;* or, were squared with beams; covered above with straight beams, so as to make a square and not a vaulted opening.

6. *A porch of pillars;* generally supposed to have been in front of the structure just described. *And the porch—were before them;* or, and [another] porch was before them, [the pillars of the porch of pillars,] and pillars and a threshold before them.

9. *All these;* all these several structures that have been described.

12. *The great court round about;* plainly enclosing all the various structures above described, which, taken as a whole, seem to be what is meant by Solomon's house, ver. 1. *Both for the inner court—and for the porch;* or, even according to the inner court—and according to the porch.

14. *Brass;* this term was applied to various metals, composed chiefly or wholly of copper.

cubits high apiece: and a line of twelve cubits did compass either of them about.

16 And he made two chapiters *of* molten brass, to set upon the tops of the pillars: the height of the one chapiter *was* five cubits, and the height of the other chapiter *was* five cubits:

17 *And* nets of checker-work and wreaths of chain-work, for the chapiters which *were* upon the top of the pillars; seven for the one chapiter, and seven for the other chapiter.

18 And he made the pillars, and two rows round about upon the one network, to cover the chapiters that *were* upon the top, with pomegranates: and so did he for the other chapiter.

19 And the chapiters that *were* upon the top of the pillars *were* of lily-work in the porch, four cubits.

20 And the chapiters upon the two pillars *had pomegranates* also above, over against the belly which *was* by the network: and the pomegranates *were* two hundred in rows round about upon the other chapiter.

21 And he set up the pillars in the porch of the temple:[a] and he set up the right pillar, and called the name thereof Jachin:* and he set up the left pillar, and called the name thereof Boaz.†

22 And upon the top of the pillars *was* lily-work: so was the work of the pillars finished.

23 ¶ And he made a molten sea,[b] ten cubits from the one brim to the other:‡ *it was* round all about, and his height *was* five cubits: and a line of thirty cubits did compass it round about.

24 And under the brim of it round about *there were* knops compassing it,[c] ten in a cubit, compassing the sea round about: the knops *were* cast in two rows, when it was cast.

25 It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea *was set* above upon them, and all their hinder parts *were* inward.

26 And it *was* a handbreadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained two thousand baths.

27 ¶ And he made ten bases of brass; four cubits *was* the length of one base, and four cubits the breadth thereof, and three cubits the height of it.

28 And the work of the bases *was* on this *manner:* they had borders, and the borders *were* between the ledges: A. M. 2999. B. C. 1005.

29 And on the borders that *were* between the ledges *were* lions,[d] oxen, and cherubim:[e] and upon the ledges *there was* a base above: and beneath the lions and oxen *were* certain additions made of thin work.[f]

30 And every base had four brazen wheels, and plates of brass: and the four corners thereof had undersetters: under the laver *were* undersetters molten, at the side of every addition.

31 And the mouth of it within the chapiter and above *was* a cubit: but the mouth thereof *was* round *after* the work of the base, a cubit and a half: and also upon the mouth of it *were* gravings with their borders, foursquare, not round.

32 And under the borders *were* four wheels;[g] and the axletrees of the wheels *were joined* to the base:[§] and the height of a wheel *was* a cubit and half a cubit.

33 And the work of the wheels *was* like the work of a chariot wheel: their axletrees, and their naves, and their felloes, and their spokes, *were* all molten.

34 And *there were* four undersetters to the four corners of one base: *and* the undersetters *were* of the very base itself.

35 And in the top of the base *was there* a round compass of half a cubit high: and on the top of the base the ledges thereof and the borders thereof *were* of the same.

36 For on the plates of the ledges thereof, and on the borders thereof, he graved cherubim, lions, and palm-trees, according to the proportion‖ of every one, and additions round about.

37 After this *manner* he made the ten bases: all of them had one casting, one measure, *and* one size.

38 ¶ Then made he ten lavers of brass:[h] one laver contained forty baths: *and* every laver was four cubits: *and* upon every one of the ten bases one laver.

39 And he put five bases on the right side¶ of the house, and five on the left side of the house: and he set the sea on the right side of the house eastward, over against the south.

40 ¶ And Hiram* made the lavers, and the shovels, and the basins. So Hiram made an end of doing all the work that he made king Solomon for the house of the LORD:

41 The two pillars, and the *two* bowls of the chapiters that *were* on the top of the two pillars;

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a Ver. 12; ch. 6:3. * That is, *He shall establish.* † That is, *In it* is *strength.* b 2 Kings 25:13. ‡ Heb. *from his brim to his brim.* c 2 Chr. 4:3–5. d Ezek. 1:10; 10:14; 41:19; Hos. 5:14; Rev 5:5. e Gen. 3:24; Exod. 25:18; 37:7; Heb. 9:5. f 1 Pet. 2:5. g Ezek. 1:15, etc. § Heb. *in the base.* ‖ Heb. *nakedness.* h 2 Chr. 4:6, etc. ¶ Heb. *shoulder.* * Heb. *Hirom;* ver. 13.

16. *Chapiters;* capitals or heads of the columns. They had a swell in their central part called "the belly," ver. 20, which was surrounded with checker-work and chain-work, ver. 17, with two rows of pomegranates around each, besides an ornament of lily-work, ver. 19, 22.

21. *Jachin;* meaning, he shall establish, or make it stand. *Boaz;* in strength.

23. *Molten sea;* a very large vat or basin for water.

26. *Two thousand baths;* a bath is supposed to have been about seven and a half gallons.

27. *Bases;* tables or platforms for the vessels of water to stand on. These bases were complicated in their structure and highly ornamented, so that it is difficult to obtain, from the description here given, any thing more than a general idea of their form and parts.

28. *Borders;* the word in the original seems to mean pannels, on the four sides, that were ornamented with figures of lions, oxen, and cherubs. *Ledges;* raised work around the edges of the borders.

29. *Certain additions made of thin work;* the original seems to mean, festoons of flowers hanging down.

30. *Undersetters;* literally, shoulders, that is, projections.

31. *The mouth of it;* of the laver. The mouth of the laver seems here, from its position, to be the lower part of the laver, through which its waters were discharged. *The chapiter;* the head of the base above described.

A. M. 2999. B. C. 1005. and the two networks,[a] to cover the two bowls of the chapiters which *were* upon the top of the pillars;

42 And four hundred pomegranates for the two networks, *even* two rows of pomegranates for one network, to cover the two bowls of the chapiters that *were* upon the pillars;*

43 And the ten bases, and ten lavers on the bases;

44 And one sea, and twelve oxen under the sea;

45 And the pots, and the shovels, and the basins:[b] and all these vessels, which Hiram made to king Solomon for the house of the LORD, *were of* bright brass.†

46 In the plain of Jordan did the king cast them, in the clay-ground‡ between Succoth[c] and Zarthan.[d]

47 And Solomon left all the vessels *unweighed,* because they were exceeding many:§ neither was the weight of the brass found‖ out.

48 And Solomon made all the vessels that *pertained* unto the house of the LORD: the altar of gold,[e] and the table of gold, whereupon the showbread *was,*[f]

49 And the candlesticks of pure gold, five on the right *side,* and five on the left, before the oracle, with the flowers, and the lamps, and the tongs *of* gold,

50 And the bowls, and the snuffers, and the basins, and the spoons, and the censers¶ *of* pure gold; and the hinges *of* gold, *both* for the doors of the inner house, the most holy *place, and* for the doors of the house, *to wit,* of the temple.

51 So was ended all the work that king Solomon made for the house of the LORD. And Solomon brought in the things which David* his father had dedicated;[g] *even* the silver, and the gold, and the vessels, did he put among the treasures of the house of the LORD.

a Ver. 17, 18. * Heb. *upon the face of the pillars.* b Exod. 27:3. † Heb. *brass made bright,* or *scoured.* ‡ Heb. *in the thickness of the ground.* c Gen. 33:17. d Josh. 3:16. § Heb. *for the exceeding multitude.* ‖ Heb. *searched;* 1 Chr. 22:14. e Exod. 37:25. f Lev. 24:5–8. ¶ Heb. *ash-pans.* * Heb. *holy things of David.* g 2 Sam. 8:11. h 2 Chr. 5:2, etc. † Heb. *princes.*

46. *Succoth and Zarthan;* places near the Jordan, and not far from Jericho.

INSTRUCTIONS.

1. While convenient and comfortable dwellings are blessings for which men should be grateful, their great concern should be to secure a house not made with hands, eternal in the heavens.

8. The more husbands and wives are united in their views, judgments, and efforts, dwelling together as heirs of the grace of life, the more happy they will be, and the more useful to all who may feel their influence.

14. All natural endowments, as well as all spiritual graces, come from God. He bestows them in different measures upon different individuals, and in his service requires of each according to that he hath, and not according to that he hath not.

23. The method of divine worship prescribed under every dispensation, the preparations for it, the mode of conducting it, and the truths inculcated by it, have all tended to impress upon the worshippers a conviction of their moral pollution, and the necessity of spiritual purification in order to preparation for heaven.

48. In order to the right use of wealth, all persons need and should habitually seek wisdom from above. How much, or what proportion, is to be employed in one way, and what in another, in order most to honor God and do good, he has not definitely prescribed. But each one should endeavor so to act as a steward of God, that when called to give up his account, he may do it with joy, and not with grief.

CHAPTER VIII.

1 The feast of the dedication of the temple. 12, 54 Solomon's blessing. 22 Solomon's prayer. 62 His sacrifice of peace-offerings.

THEN Solomon assembled the elders of Israel,[h] and all the heads of the tribes, the chief† of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the LORD[i] out of the city of David,[j] which *is* Zion.

2 And all the men of Israel assembled themselves unto king Solomon at the feast in the month Ethanim,[k] which *is* the seventh month.

3 And all the elders of Israel came, and the priests took up the ark.[l]

4 And they brought up the ark of the LORD, and the tabernacle of the congregation,[m] and all the holy vessels that *were* in the tabernacle, even those did the priests and the Levites bring up.

5 And king Solomon, and all the congregation of Israel, that were assembled unto him, *were* with him before the ark, sacrificing sheep and oxen,[n] that could not be told nor numbered for multitude.

6 And the priests brought in the ark of the covenant of the LORD unto his place,[o] into the oracle of the house, to the most holy *place, even* under the wings of the cherubim.[p]

7 For the cherubim spread forth *their* two wings over the place of the ark, and the cherubim covered the ark and the staves thereof above.

8 And they drew out the staves, that the ends‡ of the staves were seen out in the holy *place*§ before the oracle, and they were not seen without: and there they are unto this day.

9 *There was* nothing in the ark save the two tables of stone, which Moses put there at Horeb,[q] when‖ the LORD made *a covenant* with the children of Israel,[r] when they came out of the land of Egypt.

i 2 Sam. 6:17. j 2 Sam. 5:7–9. k Lev. 23:34. l Num. 4:15; 1 Chr. 15:14. m 2 Chr. 1:3. n 2 Sam. 6:13. o Exod. 26:33. p ch. 6:27. ‡ Heb. *heads.* § Or, *ark,* 2 Chr. 5:9. q Exod. 25:21; 40:20; Deut. 10:2, 5; Heb. 9:4. ‖ Or, *where.* r Exod. 34:27, 28.

CHAPTER VIII.

1. *Bring up the ark;* from mount Zion in the south-west part of Jerusalem, where David lived, to the temple on mount Moriah, an elevation in the east part of the city.

2. *The feast;* of tabernacles. *Ethanim;* answering to a part of September and October.

4. *The tabernacle of the congregation;* as this was the peculiar name by which the tabernacle constructed by Moses in the wilderness was known, it is probable that it had been brought from Gibeon, where it was at the beginning of Solomon's reign—1 Chr. 16:39; 21:29—to be deposited in the temple. Some, however, suppose that we are here to understand the tabernacle which David had prepared for the ark when he brought it from the house of Obed-edom. 2 Sam. 6:17.

6. *Under the wings of the cherubim;* the two cherubim of olive-wood that Solomon had placed in the holy of holies, chap. 6:23–28.

8. *The staves;* those by which the ark was borne, Exod. 25:13–15. They were drawn partly out, so that their ends projected into the holy place. *Unto this day;* an expression which the author of the books of Kings seems to have retained from "the book of the acts of Solomon." Chap. 11:41.

10 And it came to pass, when the priests were come out of the holy *place*, that the cloud filled the house of the LORD,[a]

11 So that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD.

12 ¶ Then spake Solomon, The LORD said that he would dwell in the thick darkness.[b]

13 I have surely built thee a house to dwell in,[c] a settled place for thee to abide in for ever.[d]

14 And the king turned his face about, and blessed all the congregation of Israel:[e] and all the congregation of Israel stood:

15 And he said, Blessed *be* the LORD God of Israel,[f] which spake with his mouth unto David my father,[g] and hath with his hand fulfilled *it*, saying,

16 Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build a house, that my name might be therein; but I chose David to be over my people Israel.[h]

17 And it was in the heart of David my father to build a house for the name of the LORD God of Israel.[i]

18 And the LORD said unto David my father, Whereas it was in thy heart to build a house unto my name, thou didst well that it was in thy heart.

19 Nevertheless, thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house unto my name.

20 And the LORD hath performed his word that he spake, and I am risen up in the room of David my father, and sit on the throne of Israel, as the LORD promised,[j] and have built a house for the name of the LORD God of Israel.

21 And I have set there a place for the ark, wherein *is* the covenant of the LORD,[k] which he made with our fathers, when he brought them out of the land of Egypt.

22 ¶ And Solomon stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands toward heaven:[l]

23 And he said, LORD God of Israel, *there is* no God like thee,[m] in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants[n] that walk before thee with all their heart:[o]

24 Who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled *it* with thy hand, as *it is* this day.

25 Therefore now, LORD God of Israel, keep with thy servant David my father that thou promisedst him,[p] saying, There shall not fail thee a man in my sight* to sit on the throne of Israel; A. M. 3000. B. C. 1004. so that‡ thy children take heed to their way, that they walk before me as thou hast walked before me.

26 And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father.[q]

27 But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee;[r] how much less this house that I have builded?

28 Yet have thou respect unto the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to-day:

29 That thine eyes may be open toward this house night and day, *even* toward the place of which thou hast said, My name shall be there:[s] that thou mayest hearken unto the prayer which thy servant shall make toward‡ this place.

30 And hearken thou to the supplication of thy servant,[t] and of thy people Israel, when they shall pray toward§ this place: and hear thou in heaven thy dwelling-place: and when thou hearest, forgive.

31 ¶ If any man trespass against his neighbor, and an oath be laid upon him‖ to cause him to swear, and the oath come before thine altar in this house:

32 Then hear thou in heaven, and do, and judge thy servants,[u] condemning the wicked, to bring his way upon his head; and justifying the righteous,[v] to give him according to his righteousness.

33 ¶ When thy people Israel be smitten down before the enemy,[w] because they have sinned against thee, and shall turn again to thee,[x] and confess thy name, and pray, and make supplication unto thee in¶ this house:

34 Then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers.

35 ¶ When heaven is shut up,[y] and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them:

36 Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou teach them the good way wherein they should walk,[z] and give rain upon thy land, which thou hast given to thy people for an inheritance.

37 ¶ If there be in the land famine,[a] if there be pestilence, blasting, mildew, locust, *or* if there be caterpillar; if their enemy besiege them in the land of their cities;* whatsoever plague, whatsoever sickness *there be;*

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a Exod. 40:34; Lev. 16:2. b 2 Chr. 6:1, etc; Psa. 97:2; Isa. 45:15. c 2 Sam. 7:13. d Psa. 132:14. e 2 Sam. 6:18. f Luke 1:68. g 2 Sam. 7:5, etc. h 1 Sam. 16:1. i 1 Chr. 17:1, etc. j 1 Chr. 28:5, 6. k ver. 9; Deut. 31:26. l Exod. 9:33; Isa. 1:15. m Exod. 15:11; 2 Sam. 7:22. n Neh. 1:5; Dan. 9:4. o ch. 3:6. p ch. 2:4. * Heb. *There shall not be cut off unto thee a man from my sight.* † Heb. *only if.* q Psa. 119:49. r 2 Chr. 2:6; Isa. 66:1; Jer. 23:24; Acts 17:24; 2 Cor. 12:2. s Deut. 12:11. ‡ Or, *in;* Dan. 6:10. t 2 Chr. 20:9. § Or, *in;* Dan. 6:10. ‖ Heb. *he require an oath of him;* Exod. 22:11. u Exod. 34:7; Deut. 25:1. v Isa. 3.10; Rom. 2:13; 5:9. w Deut. 28:25. x Lev. 26:40-42; Neh. 1:8, 9. ¶ Or, *toward.* y Lev. 26:19; Deut. 28:23. z 1 Sam. 12:23; Psa. 25:8; 94:12. a Lev. 26:16, etc.; Deut. 28:21, etc.; 2 Chr. 20:9. * Or, *jurisdiction.*

10. *The cloud;* the symbol of God's presence, Exod. 19:16; 20:21; 40:34, 35; Isa. 6:4; Rev. 15:8.

22. *Stood before the altar;* he presented himself before the altar, standing with his face towards the congregation, and then kneeled down and spread out his hands as he prayed, ver. 54.

26. *Verified;* shown to be true, by its fulfilment.

29. *May be open;* look with favor. *Toward;* in, ver. 33.

31. *An oath be laid upon him;* this oath he was required to take before the altar.

33. *In;* toward, ver. 30. The word in the original means in, or toward, according to the connection.

A. M. 3000. B. C. 1004.

38 What prayer and supplication soever be *made* by any man, *or* by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house:

39 Then hear thou in heaven thy dwelling-place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, *even* thou only, knowest the hearts of all the children of men;)[a]

40 That they may fear thee all the days that they live in the land which thou gavest unto our fathers.[b]

41 Moreover concerning a stranger, that *is* not of thy people Israel, but cometh out of a far country for thy name's sake;

42 (For they shall hear of thy great name, and of thy strong hand, and of thy stretched-out arm;)[c] when he shall come and pray toward this house:

43 Hear thou in heaven thy dwelling-place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name,[d] to fear thee, as *do* thy people Israel; and that they may know that this house, which I have builded, is called by thy name.*

44 ¶ If thy people go out to battle against their enemy, whithersoever thou shalt send them, and shall pray unto the LORD toward the city† which thou hast chosen, and *toward* the house that I have built for thy name:

45 Then hear thou in heaven their prayer and their supplication, and maintain their cause.‡

46 If they sin against thee, (for *there is* no man that sinneth not,)[e] and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy,[f] far or near;

47 *Yet* if they shall bethink themselves[§] in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned,[g] and have done perversely, we have committed wickedness;

48 And *so* return unto thee with all their heart, and with all their soul,[h] in the land of their enemies which led them away captive, and pray unto thee toward their land, which thou gavest unto their fathers,[i] the city which thou hast chosen, and the house which I have built for thy name:

49 Then hear thou their prayer and their supplication in heaven thy dwelling-place, and maintain their cause,[‖]

50 And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and give them compassion before them who carried them captive,[j] that they may have compassion on them:

51 For they *be* thy people,[k] and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the furnace of iron:[l]

52 That thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for unto thee.

53 For thou didst separate them from among all the people of the earth, *to be* thine inheritance, as thou spakest by the hand of Moses thy servant,[m] when thou broughtest our fathers out of Egypt, O Lord GOD.

54 And it was *so*, that when Solomon had made an end of praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD, from kneeling on his knees with his hands spread up to heaven.

55 And he stood, and blessed all the congregation of Israel with a loud voice,[n] saying,

56 Blessed *be* the LORD, that hath given rest unto his people Israel, according to all that he promised: there hath not failed[¶] one word of all his good promise,[o] which he promised by the hand of Moses his servant.[p]

57 The LORD our God be with us, as he was with our fathers: let him not leave us, nor forsake us:[q]

58 That he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers.[r]

59 And let these my words, wherewith I have made supplication before the LORD, be nigh unto the LORD our God day and night, that he maintain the cause of his servant, and the cause of his people Israel at all times,[*] as the matter shall require:

60 That all the people of the earth may know that the LORD *is* God,[s] *and that there is* none else.

61 Let your heart therefore be perfect with the LORD our God,[t] to walk in his statutes, and to keep his commandments, as at this day.

62 ¶ And the king, and all Israel with him, offered sacrifice before the LORD.[u]

63 And Solomon offered a sacrifice of peace-offerings, which he offered unto the LORD, two and twenty thousand oxen, and a hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the LORD.

64 The same day did the king hallow the middle of the court that *was* before the house of the LORD: for there he offered burnt-offerings, and

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[a] 1 Chr. 28:9; Psa. 11:4; Jer. 17:10; Heb. 4:12. [b] Psa. 130:4. [c] Deut. 4 34 [d] 2 Kings 19:19; Psa. 67:2; 102:15. * Heb. *thy name is called upon this house.* † Heb. *the way of the city.* ‡ Or, *right.* [e] Eccl. 7:20; Jas. 3:2; 1 John 1:8, 10. [f] Deut. 28:36, 64. § Heb. *bring back to their heart.* [g] Neh. 1:6, etc.; Psa. 106:6; Dan. 9:5, etc. [h] Jer. 29:12–14; Hos. 14:1, 2. [i] ver. 29. ‖ Or, *right.* [j] Ezra 7:6; Psa. 106:46. [k] Deut. 9:29. [l] Deut. 4:20; Jer. 11:4. [m] Exod. 19:5, 6; Deut. 14:2. [n] 2 Sam. 6:18. ¶ Heb. *fallen.* [o] Josh. 23:14. [p] Deut. 12:10, 11. [q] Deut. 31:6. [r] Psa. 119:36. * Heb. *the thing of a day in his day.* [s] ver. 43; Deut. 4:35, 39; Josh. 4:24. [t] Deut. 18:13. [u] 2 Chr. 7:4, etc.

38. *The plague of his own heart;* the sorrow that is his own special burden, and which he feels to be the chastisement from God for his sin.

41. *For thy name's sake;* on account of what he had heard about God, and for the purpose of worshipping him and sharing in the blessings of his people.

63. *A sacrifice of peace-offerings—two and twenty thousand oxen—twenty thousand sheep;* certain prescribed portions of these peace-offerings were burned, Lev. 3:3, 4, 10, 11, and from the rest he furnished a feast for the immense multitude of the people assembled from all parts of the land for fourteen days, ver. 65, 66. In this he imitated the example of David when he removed the ark to Zion, 2 Sam. 6:17, 19. Thus was strikingly typified the spiritual feast which a greater than Solomon has provided for all who believe, by the sacrifice of his blood, Isa. 25:6.

meat-offerings, and the fat of the peace-offerings: because the brazen altar that *was* before the LORD *was* too little to receive the burnt-offerings, and meat-offerings, and the fat of the peace-offerings.[a]

65 And at that time Solomon held a feast,[b] and all Israel with him, a great congregation, from the entering in of Hamath unto the river of Egypt,[c] before the LORD our God, seven days and seven days, *even* fourteen days.

66 On the eighth day he sent the people away: and they blessed* the king, and went unto their tents joyful and glad of heart for all the goodness that the LORD had done for David his servant,[d] and for Israel his people.

CHAPTER IX.

1 God's covenant in a vision with Solomon. 10 The mutual presents of Solomon and Hiram. 15 In Solomon's works the Gentiles were his bondmen, the Israelites honorable servants. 24 Pharaoh's daughter removeth to her house. 25 Solomon's yearly solemn sacrifices. 26 His navy fetcheth gold from Ophir.

AND it came to pass, when Solomon had finished the building of the house of the LORD,[e] and the king's house,[f] and all Solomon's desire which he was pleased to do,[g]

2 That the LORD appeared to Solomon the second time, as he had appeared unto him at Gibeon.[h]

3 And the LORD said unto him, I have heard thy prayer and thy supplication,[i] that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there for ever;[j] and mine eyes and my heart shall be there perpetually.[k]

4 And if thou wilt walk before me, as David thy father walked,[l] in integrity of heart, and in uprightness, to do according to all that I have commanded thee, *and* wilt keep my statutes and my judgments;[m]

5 Then I will establish the throne of thy kingdom upon Israel for ever, as I promised to David thy father,[n] saying, There shall not fail thee a man upon the throne of Israel. A. M. 3012. B. C. 992.

6 *But* if ye shall at all turn from following me, ye or your children, and will not keep my commandments *and* my statutes which I have set before you,[o] but go and serve other gods, and worship them;

7 Then will I cut off Israel out of the land which I have given them;[p] and this house, which I have hallowed for my name, will I cast out of my sight;[q] and Israel shall be a proverb and a byword among all people:[r]

8 And at this house, *which* is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, Why hath the LORD done thus unto this land, and to this house?[s]

9 And they shall answer, Because they forsook the LORD their God,[t] who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them: therefore hath the LORD brought upon them all this evil.[u]

10 ¶ And it came to pass at the end of twenty years,[v] when Solomon had built the two houses, the house of the LORD, and the king's house,

11 (*Now* Hiram the king of Tyre had furnished Solomon with cedar-trees and fir-trees, and with gold, according to all his desire,) that then king Solomon gave Hiram twenty cities in the land of Galilee.

12 And Hiram came out from Tyre to see the cities which Solomon had given him; and they pleased him not.†

13 And he said, What cities *are* these which thou hast given me, my brother? And he called them the land of Cabul‡ unto this day.[w]

a 2 Chr. 4:1. b ver. 2. c Num. 34:5, 8. * Or, *thanked*. d Psa. 106:4, 5; 122:6–9. e 2 Chr. 7:11, etc. f ch. 7.1. g 2 Chr. 8:6. h ch. 3:5. i 2 Kings 20:5; 1 John 5:14. j ch. 8:29. k Deut. 11:12. l ch. 2:4; 6:12; 15:5. m Prov. 10:9; 28:18. n 1 Chr. 22:9, 10; Psa. 132:12. o 2 Sam. 7:14; Psa. 89:30, etc. p Deut. 4:26; 2 Kings 17:23. q Jer. 7:14. r Deut. 28:37; Psa. 44:14. s Deut. 29:24–26; Jer. 22:8, 9. t Zeph. 1:4, 5. u Jer. 12:7, 8. v 2 Chr. 8:1, etc. † Heb. *were not right in his eyes*. ‡ That is, *Displeasing*, or *Dirty*. w Josh. 19:27.

65. *The entering in of Hamath;* on the north border of Canaan.

INSTRUCTIONS.

1. The most costly and splendid temple without the presence and favor of God, is but a dead mass of useless matter; and the most exact and gorgeous forms of worship, without love and faith in the worshippers, are no more pleasing to him than sounding brass or a tinkling cymbal. 1 Cor. 13:1.

10. When the people of God have dedicated to him a house, and assemble in it to worship him in spirit and in truth, they may expect glorious manifestations of his presence, and rich spiritual joys.

17. To every sincere desire for the promotion of his glory and the good of men, God is witness; and whether it can consistently be now granted or not, he will connect it with great results, and bestow upon it a gracious and glorious reward.

22. Every ruler should be a man of prayer, and on suitable occasions should publicly set the example of acknowledging and adoring God; blessing him for his goodness, and seeking of him those mercies which are needed for rulers and people.

33. The public calamities of a people are caused by their sins; and repentance, reformation, and earnest supplications to God are his appointed means for their removal.

41. All enlightened and sincere friends of God earnestly desire that the blessings which he bestows on them may be enjoyed by all people, and that for this end he may be revealed to them and they be taught to worship him in the beauty of holiness.

46. There is no land so distant or dark, and no condition so trying, that men may not think of their sins as the cause of their sorrows, repent of them, from the heart make supplication to God, and in due time receive abundant answers to their prayers.

58. God is the author of the inclination to love and serve him, and no greater blessing is ever bestowed by him on earth, than a disposition to believe his declarations and keep his commandments.

65. Sincere and upright worship of God, and hearty obedience to his commands, is a source of gladness and exceeding joy. It raises the soul to the highest enjoyment which can be found on earth, and fits it for perfect and endless bliss in heaven.

CHAPTER IX.

3. *Hallowed;* accepted their consecration of the temple to his service.

8. *Which is high;* its height shall only make it a more conspicuous object of reproach.

13. *Cabul;* the meaning of this word cannot be certainly determined, but it evidently denotes something displeasing.

A. M. 3012. B. C. 992. 14 And Hiram sent to the king sixscore talents of gold.

15 ¶ And this *is* the reason of the levy which king Solomon raised;[a] for to build the house of the LORD, and his own house, and Millo,[b] and the wall of Jerusalem,[c] and Hazor,[d] and Megiddo,[e] and Gezer.[f]

16 *For* Pharaoh king of Egypt had gone up and taken Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the city, and given it *for* a present unto his daughter, Solomon's wife.

17 And Solomon built Gezer, and Beth-horon the nether,[g]

18 And Baalath,[h] and Tadmor in the wilderness, in the land,

19 And all the cities of store that Solomon had, and cities for his chariots,[i] and cities for his horsemen, and that which Solomon desired* to build in Jerusalem, and in Lebanon, and in all the land of his dominion.

20 *And* all the people *that were* left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which *were* not of the children of Israel,

21 Their children that were left after them in the land,[j] whom the children of Israel also were not able utterly to destroy,[k] upon those did Solomon levy a tribute of bondservice unto this day.[l]

22 But of the children of Israel did Solomon make no bondmen:[m] but they *were* men of war, and his servants, and his princes, and his captains, and rulers of his chariots, and his horsemen.

23 These *were* the chief of the officers that *were* over Solomon's work, five hundred and fifty, which bare rule over the people that wrought in the work.

24 ¶ But Pharaoh's daughter came up out of the city of David[n] unto her house which *Solomon* had built for her;[o] then did he build Millo.[p]

25 ¶ And three times in a year did Solomon offer burnt-offerings and peace-offerings upon the altar which he built unto the LORD, and he burnt incense upon the altar† that *was* before the LORD. So he finished the house.

26 ¶ And king Solomon made a navy of ships in Ezion-geber,[q] which *is* beside Eloth,[r] on the shore‡ of the Red sea, in the land of Edom.

27 And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon.

28 And they came to Ophir,[s] and fetched from thence gold,[t] four hundred and twenty talents, and brought *it* to king Solomon.

CHAPTER X.

1 The queen of Sheba admireth the wisdom of Solomon. 14 Solomon's gold. 16 His targets. 18 The throne of ivory. 21 His vessels. 24 His presents. 26 His chariots and horse. 29 His tribute.

AND when the queen of Sheba heard of the fame of Solomon concerning the name of the LORD,[u] she came to prove him with hard questions.[v]

2 And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

3 And Solomon told her all her questions:[§] there was not *any* thing hid from the king, which he told her not.

4 And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built,

5 And the meat of his table, and the sitting of his servants, and the attendance‖ of his ministers, and their apparel, and his cup-bearers,¶ and his ascent by which he went up unto the house of the LORD; there was no more spirit in her.

6 And she said to the king, It was a true report* that I heard in mine own land of thy acts† and of thy wisdom.

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a Ch. 5:13. b 2 Sam. 5:9. c Psa. 51:18. d Josh. 19:36. e Josh. 17:11. f Josh. 16:10; Judg. 1:29. g Josh. 16:3. h Josh. 19:44; 2 Chr. 8:4, 6, etc. i ch. 4:26. * Heb. *the desire of Solomon which he desired.* j Judg. 3:1. k Josh. 15:63; 17:12. l Judg. 1:28; Ezra 2:58. m Lev. 25:39. n ch. 3:1.

o ch. 7:8. p ver. 15; ch. 11:27; 2 Chr. 32:5. † Heb. *upon it.* q 2 Chr. 8:12, etc. r Deut. 2:8. ‡ Heb. *lip.* s ch. 10:11. t Job 22:24. u 2 Chr. 9:1, etc.; Matt. 12:42. v Prov. 1:5, 6. § Heb. *words.* ‖ Heb. *standing.* ¶ Or, *butlers.* * Heb. *word.* † Or, *sayings.*

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15. *Levy;* levy of men, ver. 21, and chap. 5:15. *Millo;* a part of the citadel or fortifications of Jerusalem. *Hazor;* in Naphtali. *Megiddo;* in Issachar. *Gezer;* in Ephraim.

17. *Beth-horon;* in the tribe of Benjamin. *Nether;* lower. There were two places of this name, the upper and the lower, with a steep descent between, Josh. 10:11; 16:3.

18. *Baalath;* in the territory of Dan. *Tadmor;* supposed to be the same as Palmyra, a city the ruins of which are still to be seen in the desert east of Damascus.

26. *Ezion-geber;* near the north end of the east branch of the Red sea.

28. *Ophir;* supposed to be some place either in Arabia, or on the Indian ocean.

INSTRUCTIONS.

3. All sincere and hearty supplications to God will be accepted, and all offerings presented in love to him receive a gracious reward.

6. Continued obedience to God is needful in order to the continuance of his favors; and if those who have been distinguished by his mercies rebel against him, they will be distinguished in their punishment.

12. Different men have different tastes, which lead them to follow different occupations and live in different places. Some are attracted by the noise and bustle of cities, others by the stillness and quiet of the country, and both may be where God calls them, and be mutually serviceable to each other.

18. The most opulent cities, and the most splendid human works, are liable to become a heap of ruins. None should therefore set their hearts on them, but all should secure durable riches and righteousness, treasures in the heavens which will never pass away.

25. All who are distinguished by wealth, power, and influence, should also be distinguished for habitual devotion to God, and regular, conscientious attendance upon his worship.

26. As commerce is a source of wealth, and seamen are exposed to numerous privations, hardships, dangers, and vices, those who are benefited by their services should, in addition to giving them suitable compensation and temporal comforts, furnish them with the Bible and other good books, and as far as practicable with all the means of grace.

CHAPTER X.

1. *Sheba;* supposed to have been a country in the southern part of Arabia near the south end of the Red sea. *Heard of the fame;* probably by the ships that went down from Ezion-geber. *Prove him;* ascertain whether he was as wise as he had been represented to be.

5. *No more spirit;* she was utterly astonished.

7 Howbeit I believed not the words, until I came, and mine eyes had seen *it;* and behold, the half was not told me: thy wisdom and prosperity exceedeth* the fame which I heard.

8 Happy *are* thy men, happy *are* these thy servants, which stand continually before thee, *and* that hear thy wisdom.[a]

9 Blessed be the LORD thy God,[b] which delighted in thee, to set thee on the throne of Israel: because the LORD loved Israel for ever, therefore made he thee king, to do judgment and justice.[c]

10 And she gave the king a hundred and twenty talents of gold, and of spices very great store, and precious stones:[d] there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon.

11 And the navy also of Hiram,[e] that brought gold from Ophir, brought in from Ophir great plenty of almug-trees,† and precious stones.

12 And the king made of the almug-trees pillars‡ for the house of the LORD, and for the king's house, harps also and psalteries for singers: there came no such almug-trees, nor were seen unto this day.

13 And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, besides *that* which Solomon gave her of his royal bounty.§ So she turned and went to her own country, she and her servants.

14 ¶ Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold,

15 Besides *that he had* of the merchant-men, and of the traffic of the spice merchants, and of all the kings of Arabia, and of the governors‖ of the country.

16 ¶ And king Solomon made two hundred targets *of* beaten gold: six hundred *shekels* of gold went to one target.

17 And *he made* three hundred shields *of* beaten gold;[f] three pounds of gold went to one shield: and the king put them in the house of the forest of Lebanon.[g]

18 ¶ Moreover, the king made a great throne of ivory, and overlaid it with the best gold. A. M. 3012. B. C. about 992.

19 The throne had six steps, and the top of the throne *was* round behind:¶ and *there were* stays* on either side on the place of the seat, and two lions stood beside the stays.

20 And twelve lions stood there on the one side and on the other upon the six steps: there was not the like† made in any kingdom.

21 ¶ And all king Solomon's drinking-vessels *were of* gold, and all the vessels of the house of the forest of Lebanon *were of* pure gold; none *were of* silver:‡ it was nothing accounted of in the days of Solomon.

22 For the king had at sea a navy of Tarshish with the navy of Hiram:[h] once in three years came the navy of Tarshish, bringing gold, and silver, ivory,§ and apes, and peacocks.

23 So king Solomon exceeded all the kings of the earth for riches and for wisdom.[i]

24 ¶ And all the earth sought to‖ Solomon, to hear his wisdom, which God had put in his heart.[j]

25 And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armor, and spices, horses, and mules, a rate year by year.

26 ¶ And Solomon gathered together chariots and horsemen:[k] and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Jerusalem.

27 And the king made¶ silver *to be* in Jerusalem as stones, and cedars made he *to be* as the sycamore-trees that *are* in the vale, for abundance.

28 ¶ And Solomon had horses brought* out of Egypt, and linen yarn:[l] the king's merchants received the linen yarn at a price.

29 And a chariot came up and went out of Egypt for six hundred *shekels* of silver, and a horse for a hundred and fifty: and so for all the kings of the Hittites,[m] and for the kings of Syria, did they bring *them* out by their means.†

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* Heb. *thou hast added wisdom and goodness to.* [a] Prov. 8:34. [b] ch. 5:7. [c] Psa. 72:2; Prov. 8:15. [d] Psa. 72:10, 15. [e] ch. 9:27. † *Algum-trees*, 2 Chr. 2:8; 9:10, 11. ‡ Or, *rails;* Heb. *a prop.* § Heb. *which he gave her, according to the hand of king Solomon.* ‖ Or, *captains.* [f] ch. 14:26. [g] ch. 7:2. ¶ Heb. *on the hinder part thereof.* * Heb. *hands.* † Heb. *so.* ‡ Or, there was *no silver* in them. [h] Gen. 10:4; 2 Chr. 20:36. § Or, *elephants' teeth.* [i] ch. 3:12, 13; 4:29-34. ‖ Heb. *the face of.* [j] Prov. 2:6; Jas. 1:5. [k] 2 Chr. 1:14, etc. ¶ Heb. *gave.* * Heb. *And the going forth of the horses which* were *Solomon's.* [l] Ezek. 27:7. [m] 2 Kings 7:6. † Heb. *hand.*

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11. *Almug-trees;* according to some a species of sandalwood, fine-grained and fragrant, much employed in the East at the present day for elegant articles of cabinet-work.

14. *Six hundred threescore and six talents of gold;* a talent consisted of three thousand shekels. The shekel of silver has been variously estimated at from fifty to sixty cents. This would make the talent of silver from one thousand five hundred to one thousand eight hundred dollars. The talent of gold was many times greater, according to the relative value of gold to that of silver.

17. *Three pounds;* in the Hebrew, three *manehs*, the maneh being generally reckoned at one hundred shekels.

21. *It was nothing accounted of;* that is, silver, from its abundance.

22. *Navy of Tarshish;* some have understood the words, "navy of Tarshish," to mean a navy of ships of a peculiar construction called Tarshish ships, though they might sail to other ports, just as the English word Indiaman is used. Others suppose that Solomon and Hiram had two navies, one on the Mediterranean, which went to Tarshish in Spain, the other at Ezion-geber on the eastern arm of the Red sea, which went to Ophir. In the voyage to Tarshish, "ivory, apes, and peacocks," could be easily obtained from the northern coast of Africa. Silver was very abundant in Tarshish. This may explain its abundance in Jerusalem in Solomon's day.

24. *All the earth;* people from all surrounding nations.

INSTRUCTIONS.

1. The highest honor and the noblest fame is that which relates to the name of Jehovah, and the greatest wisdom consists in learning and doing his will. Psa. 111:10.

3. The richest and most profitable knowledge that can be communicated, is the knowledge of God and the way of acceptably worshipping him.

7. The blessings which God bestows upon those who love and obey him exceed all human description, and they never can be fully known except by those who receive and enjoy them.

9. Wise and good rulers are manifestations of God's peculiar favor to a people, while foolish and wicked ones are tokens of his wrath.

18. A great increase of wealth is liable to be abused, and instead of leading men to God, to be prostituted to

A. M. 3020.
B. C. about 984

CHAPTER XI.

1 Solomon's wives and concubines. 4 In his old age they draw him to idolatry. 9 God threateneth him. 14 Solomon's adversaries were Hadad, who was entertained in Egypt, 23 Rezon, who reigned in Damascus, 26 and Jeroboam, to whom Ahijah prophesied. 41 Solomon's acts, reign, and death: Rehoboam succeedeth him.

BUT king Solomon loved many strange women, together with* the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, *and* Hittites;

2 Of the nations *concerning* which the LORD said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: *for* surely they will turn away your heart after their gods:[a] Solomon clave unto these in love.

3 And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart.[b]

4 For it came to pass, when Solomon was old, *that* his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God,[c] as *was* the heart of David his father.[d]

5 For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom,† the abomination of the Ammonites.

6 And Solomon did evil in the sight of the LORD, and went not fully after‡ the LORD, as *did* David his father.

7 Then did Solomon build a high place[e] for Chemosh the abomination of Moab,[f] in the hill that *is* before Jerusalem, and for Molech the abomination of the children of Ammon.

8 And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods.

9 ¶ And the Lord was angry with Solomon,[g] because his heart was turned from the LORD God of Israel, which had appeared unto him twice,[h]

10 And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded.

11 Wherefore the LORD said unto Solomon, Forasmuch as this is done of thee,§ and thou hast not kept my covenant and my statutes,[i] which I have commanded thee, I will surely rend the kingdom from thee,[j] and will give it to thy servant.[k]

12 Notwithstanding, in thy days I will not do it for David thy father's sake:[l] *but* I will rend it out of the hand of thy son.

13 Howbeit I will not rend away all the kingdom;[m] *but* will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen.[n]

14 ¶ And the LORD stirred up an adversary unto Solomon, Hadad the Edomite:[o] he *was* of the king's seed in Edom.

15 For it came to pass, when David was in Edom,[p] and Joab the captain of the host was gone up to bury the slain, after he had smitten every male in Edom;[q]

16 (For six months did Joab remain there with all Israel, until he had cut off every male in Edom;)

17 That Hadad fled, he and certain Edomites of his father's servants with him, to go into Egypt; Hadad *being* yet a little child.

18 And they arose out of Midian,[r] and came to Paran:[s] and they took men with them out of Paran, and they came to Egypt, unto Pharaoh king of Egypt; which gave him a house, and appointed him victuals, and gave him land.

19 And Hadad found great favor in the sight of Pharaoh, so that he gave him to wife the sister of his own wife, the sister of Tahpenes the queen.[t]

20 And the sister of Tahpenes bare him Genubath his son, whom Tahpenes weaned in Pharaoh's house: and Genubath was in Pharaoh's household among the sons of Pharaoh.

21 And when Hadad heard in Egypt that David slept with his fathers, and that Joab the captain of the host was dead,[u] Hadad said to Pharaoh, Let me depart,‖ that I may go to mine own country.

22 Then Pharaoh said unto him, But what hast thou lacked with me, that, behold, thou seekest to go to thine own country? And he answered, Nothing:¶ howbeit let me go in any wise.

23 ¶ And God stirred him up *another* adversary, Rezon the son of Eliadah, which fled from his lord Hadadezer king of Zobah:[v]

24 And he gathered men unto him, and became captain over a band, when David slew them *of Zobah:*[w] and they went to Damascus, and dwelt therein, and reigned in Damascus.

25 And he was an adversary to Israel all the days of Solomon, besides the mischief that Hadad *did:* and he abhorred Israel, and reigned over Syria.

26 ¶ And Jeroboam the son of Nebat,[x] an Ephrathite of Zereda, Solomon's servant, whose mother's name was Zeruah, a widow woman, even he lifted up *his* hand against the king.[y]

27 And this *was* the cause that he lifted up *his* hand against the king: Solomon built Millo,[z] and repaired* the breaches of the city of David his father.

28 And the man Jeroboam *was* a mighty man of valor: and Solomon seeing the young man that he was industrious,† he made him ruler over all the charge‡ of the house of Joseph.

29 And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet

* Or, *besides.* a Exod. 34:16; Deut. 7:3, 4. b Deut. 17:17; Neh. 13:26. c ch. 8:61. d ch. 9:4. † Called *Molech.* ver. 7. ‡ Heb. *fulfilled not after.* Num. 14:24. e Num. 33:52; 2 Kings 23:13. f Num. 21:29; Judg. 11:24. g Psa. 78:58. h ch. 3:5; 9:2. § Heb *with thee.* i Isa. 29:13, 14. j ver. 31. k ch. 12:16, 20. l ch. 21:29; 2 Kings 20:17, 19; 22:19, 20. m ver. 39; 2 Sam. 7:15. n Deut. 12:11. o 1 Chr. 5:26. p 2 Sam. 8:14; 1 Chr. 18:12, 13. q Num. 24:19; Deut. 20:13. r Gen. 25:2, 4; Exod. 2:15. s Gen. 21:21. t Gen. 41:45. u ch. 2:10, 34. ‖ Heb. *Send me away.* ¶ Heb *Not.* v 2 Sam. 8:3 w 2 Sam. 10:8, 18. x ch. 12:2; 2 Chr. 13:6. y 2 Sam. 20:21. z ch. 9:24. * Heb. *closed.* † Heb. *did work.* ‡ Heb. *burden.*

purposes of personal aggrandizement, external pomp, magnificence, and show.

24. The possession of peculiar wisdom lays men under peculiar obligations to glorify God by instructing their fellow-men, and promoting their highest welfare.

CHAPTER XI.

1. *Strange women;* women of foreign nations.

5. *Milcom;* supposed to be the same as Molech. Ver. 7. *Abomination;* idol-god.

11. *Thy servant;* Jeroboam.

13. *One tribe;* Judah, including also Benjamin.

15. *Every male;* all that he could capture.

18. *Paran;* south of Palestine, between Edom and Egypt.

26. *Zereda;* in the tribe of Ephraim.

29. *Shilonite;* a native or inhabitant of Shiloh.

Ahijah the Shilonite found him in the way;[a] and he had clad himself with a new garment; and they two *were* alone in the field:

30 And Ahijah caught the new garment that *was* on him, and rent it *in* twelve pieces:[b]

31 And he said to Jeroboam, Take thee ten pieces: for thus saith the LORD, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee:[c]

32 (But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:)

33 Because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon,[d] and have not walked in my ways, to do *that which is* right in mine eyes, and *to keep* my statutes and my judgments, as *did* David his father.

34 Howbeit I will not take the whole kingdom out of his hand:[e] but I will make him prince all the days of his life for David my servant's sake,[f] whom I chose, because he kept my commandments and my statutes:

35 But I will take the kingdom out of his son's hand,[g] and will give it unto thee, *even* ten tribes.

36 And unto his son will I give one tribe,[h] that David my servant may have a light* alway before me in Jerusalem,[i] the city which I have chosen me to put my name there.

37 And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel.

38 And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do *that is* right in my sight, to keep my statutes and my commandments,[j] as David my servant did; that I will be with thee,[k] and build thee a sure house,[l] as I built for David, and will give Israel unto thee.

39 And I will for this afflict the seed of David, but not for ever.[m]

40 Solomon sought therefore to kill Jeroboam.[n] And Jeroboam arose, and fled into Egypt, unto Shishak king of Egypt, and was in Egypt until the death of Solomon. A. M. 3024. B. C. about 980.

41 ¶ And the rest of the acts† of Solomon, and all that he did, and his wisdom, *are* they not written in the book of the acts of Solomon?[o]

42 And the time‡ that Solomon reigned in Jerusalem over all Israel *was* forty years.

43 And Solomon slept with his fathers, and was buried in the city of David his father: and Rehoboam§ his son reigned in his stead.

CHAPTER XII.

1 The Israelites, assembled at Shechem to crown Rehoboam, by Jeroboam make a suit of relaxation unto him. 6 Rehoboam, refusing the old men's counsel, by the advice of young men, answereth them roughly. 16 Ten tribes revolting, kill Adoram, and make Rehoboam to flee. 21 Rehoboam, raising an army, is forbidden by Shemaiah. 25 Jeroboam strengtheneth himself by cities, 26 and by the idolatry of the two calves.

AND Rehoboam went to Shechem:[p] for all Israel were come to Shechem to make him king.

2 And it came to pass, when Jeroboam the son of Nebat, who was yet in Egypt,[q] heard *of it*, (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt,)

3 That they sent and called him. And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying,

4 Thy father made our yoke grievous:[r] now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee.

5 And he said unto them, Depart yet *for* three days, then come again to me. And the people departed.

6 ¶ And king Rehoboam consulted with the old men, that stood before Solomon his father while he yet lived,[s] and said, How do ye advise that I may answer this people?

7 And they spake unto him, saying, If thou wilt

a Ch. 14:2. b 1 Sam. 15:27. c ver. 11–13. d ver. 5–7; Jer. 2:13; Hos. 4:17. e Psa. 103:10. f Isa. 55:3. g Exod. 20:5, 6. h ch. 12:17. * Heb. *lamp*, or *candle*. i ch. 15:4; 2 Kings 8:19; Psa. 132:17. j ch. 9:4, 5. k Josh. 1:5. l 2 Sam. 7:11, 27. m Psa. 89:30–34; Lam. 3:31, 32. n Prov. 19:21.

† Or, *words*, or *things*. o 2 Chr. 9:29–31. ‡ Heb. *days*. § Called *Roboam*, Matt. 1:7. p 2 Chr. 10:1, etc. q ch. 11:26, 40. r ch. 4:7; 9:15; 1 Sam. 8:11–18. s Job 12:12.

38. *Build thee a sure house;* cause his posterity to reign after him.

41. *The book;* a record which was kept of the transactions of his reign.

INSTRUCTIONS.

1. The union for life of one man with one woman, according to the appointment of God, is essential to the highest excellence, usefulness, and happiness in life; and the neglect or violation of the original institution of marriage is a source of many of the most direful evils to which men on the earth are exposed.

2. However great the blessings which any one may have enjoyed, and however well he may in times past have improved them, yet, if left to himself, he is liable to depart from God, and to fall into the most abominable transgressions.

4. Licentiousness weakens the understanding, corrupts the affections, stupefies the conscience, hardens the heart, and debases all the powers of the human soul. No talents, acquisitions, or renown, can keep the soul which is under its power from the practice of the most degrading and destructive sins.

9. The practice of iniquity shows that the heart is turned away from God, and subjects the soul to his just indignation. No previous favors, and no fulness or variety of earthly blessings, can then preserve it from trouble and sorrow.

25. The wickedness of rulers tends greatly to corrupt their people, and often brings on them numerous long and dreadful calamities.

31. When rulers and people become corrupt, public peace and prosperity will decline, and divisions, revolutions, and bloodshed may be expected to follow.

34. God is merciful and gracious, not willing that men should perish, but that they should come to repentance; and punishments are sometimes delayed, and children suffered to live in the enjoyment of manifold blessings, out of regard to the piety and faithfulness of parents.

38. The promises of God are connected with obedience. If men walk in his ways, blessings will be granted, and may go down increasing to their children. But if they rebel against him, they forfeit his favor, and may deprive not only themselves, but their posterity, of his mercies.

CHAPTER XII.

1. *Shechem;* in the tribe of Ephraim. Ver. 25.

7. *Be a servant;* comply with their wishes.

A. M. 3029. B. C. about 975. be a servant unto this people this day,[a] and wilt serve them, and answer them, and speak good words to them,[b] then they will be thy servants for ever.

8 But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, *and* which stood before him:

9 And he said unto them, What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter?

10 And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou *it* lighter unto us; thus shalt thou say unto them, My little *finger* shall be thicker than my father's loins.

11 And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions.[c]

12 ¶ So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day.

13 And the king answered the people roughly,[*d] and forsook the old men's counsel that they gave him;[e]

14 And spake to them after the counsel of the young men,[f] saying, My father made your yoke heavy, and I will add to your yoke: my father *also* chastised you with whips, but I will chastise you with scorpions.

15 Wherefore the king hearkened not unto the people; for the cause was from the LORD,[g] that he might perform his saying, which the LORD spake by Ahijah the Shilonite unto Jeroboam the son of Nebat.[h]

16 ¶ So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David?[i] neither *have we* inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.

17 But *as for* the children of Israel which dwelt in the cities of Judah,[j] Rehoboam reigned over them.

18 Then king Rehoboam sent Adoram,[k] who *was* over the tribute; and all Israel stoned him with stones, that he died. Therefore king Rehoboam made speed[†] to get him up to his chariot, to flee to Jerusalem.

19 So Israel rebelled[‡] against the house of David unto this day.[l]

20 And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only.[m]

21 ¶ And when Rehoboam was come to Jerusalem,[n] he assembled all the house of Judah, with the tribe of Benjamin, a hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon.

22 But the word of God came unto Shemaiah the man of God, saying,

23 Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people, saying,

24 Thus saith the LORD, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; for this thing is from me.[o] They hearkened therefore to the word of the LORD, and returned to depart, according to the word of the LORD.

25 ¶ Then Jeroboam built Shechem in mount Ephraim,[p] and dwelt therein; and went out from thence, and built Penuel.[q]

26 And Jeroboam said in his heart, Now shall the kingdom return to the house of David:

27 If this people go up to do sacrifice in the house of the LORD at Jerusalem,[r] then shall the heart of this people turn again unto their lord, *even* unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah.

28 Whereupon the king took counsel, and made two calves *of* gold,[s] and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt.[t]

29 And he set the one in Beth-el,[u] and the other put he in Dan.[v]

30 And this thing became a sin:[w] for the people went *to worship* before the one, *even* unto Dan.

31 And he made a house of high places, and made priests of the lowest of the people, which were not of the sons of Levi.[x]

32 And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that *is* in Judah,[y] and he offered upon the altar.[§] So did he in Beth-el, sacrificing[‖] unto the calves that he had made: and he placed in

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a Mark 10:43, 44. b Prov. 15:1. c Ezek. 2:6. * Heb. *hardly.* d Prov. 10:11, 32; Eccl. 10:12; Jas. 3:17. e Prov. 13:20. f 2 Chr. 22:4, 5. g ver. 24; Judg 14:4; 2 Chr. 22:7; 25:20; Amos 3:6. h ch. 11:11, 31. i 2 Sam. 20:1. j ch. 11:13, 36. k ch. 4:6; 5:14. † Heb. *strengthened himself.* ‡ Or, *fell away.* l 2 Kings 17:21. m Hos. 11:12. n 2 Chr. 11:1, etc. o ver.

15. p Judg. 9:45. q Judg. 8:17. r Deut. 12:5, 14. s 2 Kings 10:29; 17:16. t Exod. 32:4, 8. u Gen. 28:19. v Judg. 18:29; Amos 8:14. w ch. 13:34; Deut. 24:15. x Num. 3:10; 2 Kings 17:32; Ezek. 44:6–8. y Lev. 23:33, 34. § Or, *went up to the altar.* ‖ Or, *to sacrifice.*

15. *The cause was from the Lord;* he so ordered events in his providence as to fulfil his declarations. Ver. 24.

18. *The tribute;* the revenue of the kingdom.

25. *Penuel;* east of Jordan, on the river Jabbok.

27. *If this people go up to do sacrifice;* according to the Mosaic law all the males throughout Israel were required to go up to Jerusalem three times a year to the national feasts. Jeroboam feared the influence of these annual visits upon the people, and determined to prevent them by corrupting the public worship of God. Thus he set the supposed interests of his own family above the authority of God and the religious welfare of the people. *They shall kill me;* this was in direct contradiction to what God had said, showing that he did not believe him. Ch. 11:38.

29. *Beth-el;* in the south part of his kingdom. *Dan;* in the north part.

31. *A house of high places;* a temple for the idolatrous worship at Dan, which the sacred writer first describes.

32. *The eighth month;* called Bul, and answering to a part of October and November. *Like unto the feast;* the feast

Beth-el the priests of the high places which he had made.[a]

33 So he offered upon the altar* which he had made in Beth-el the fifteenth day of the eighth month, *even* in the month which he had devised of his own heart;[b] and ordained a feast unto the children of Israel: and he offered upon the altar, and burnt† incense.[c]

CHAPTER XIII.

1 Jeroboam's hand, that offered violence to him that prophesied against his altar at Beth-el, withereth, 6 and at the prayer of the prophet is restored. 7 The prophet, refusing the king's entertainment, departeth from Beth-el. 11 An old prophet, seducing him, bringeth him back. 20 He is reproved by God, 23 slain by a lion, 26 buried by the old prophet, 31 who confirmeth his prophecy. 33 Jeroboam's obstinacy.

AND behold, there came a man of God out of Judah by the word of the LORD unto Beth-el: and Jeroboam stood by the altar to burn‡ incense.[d]

2 And he cried against the altar in the word of the LORD, and said, O altar, altar, thus saith the LORD: Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee.[e]

3 And he gave a sign the same day,[f] saying, This *is* the sign which the LORD hath spoken: Behold, the altar shall be rent, and the ashes that *are* upon it shall be poured out.

4 And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Beth-el, that he put forth his hand from the altar, saying, Lay hold on him.[g] And his hand, which he put forth against him, dried up, so that he could not pull it in again to him.

5 The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the LORD.[h]

6 And the king answered and said unto the man of God, Entreat now the face of the LORD A. M. 3029. B. C. 975. thy God,[i] and pray for me, that my hand may be restored me again. And the man of God besought the LORD,[§] and the king's hand was restored him again, and became as *it was* before.

7 And the king said unto the man of God, Come home with me, and refresh thyself, and I will give thee a reward.[j]

8 And the man of God said unto the king, If thou wilt give me half thy house,[k] I will not go in with thee, neither will I eat bread nor drink water in this place:

9 For so was it charged me by the word of the LORD, saying, Eat no bread,[l] nor drink water, nor turn again by the same way that thou camest.

10 So he went another way, and returned not by the way that he came to Beth-el.

11 ¶ Now there dwelt an old prophet in Beth-el; and his sons‖ came and told him all the works that the man of God had done that day in Bethel: the words which he had spoken unto the king, them they told also to their father.

12 And their father said unto them, What way went he? For his sons had seen what way the man of God went, which came from Judah.

13 And he said unto his sons, Saddle me the ass. So they saddled him the ass; and he rode thereon,

14 And went after the man of God, and found him sitting under an oak: and he said unto him, *Art* thou the man of God that camest from Judah? And he said, I *am*.

15 Then he said unto him, Come home with me, and eat bread.

16 And he said, I may not return with thee, nor go in with thee: neither will I eat bread nor drink water with thee in this place:[m]

17 For it was¶ said to me by the word of the LORD,[n] Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest.

18 He said unto him, I *am* a prophet also as

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a Amos 7:13. * Or, *went up to the altar.* b Num. 15:39. † Heb. *to burn.* c ch. 13:1. ‡ Or, *offer.* d ch. 12:32, 33. e 2 Kings 23:15–20. f Isa. 7:14; 38:7, 22; John 2:18; 1 Cor. 1:22. g 2 Chr. 16:10; 18:25, etc.; 25:15, 16; Psa. 105:15; Jer. 20:2–4; Amos 7:10–17; Matt. 25:40; John 13:20; Acts 6:12. h ver. 3. i Exod. 8:8; Num. 21:7; Acts 8:24; Jas. 5:16. § Heb. *the face of the* LORD. j 1 Sam. 9:7; 2 Kings 5:15. k Num. 22:18; 24:13. l 1 Cor. 5:11. ‖ Heb. *son.* m ver. 8, 9. ¶ Heb. *a word* was. n ch. 20:35; 1 Thess. 4:15.

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of tabernacles, celebrated in Jerusalem a month earlier. Lev. 23:39–44. *So did he in Beth-el;* as he had done in Dan. The writer now proceeds to describe the idolatrous institutions at Beth-el.

INSTRUCTIONS.

4. Governments should exist for the good of the people, and this should be sought in all their acts.

7. No enlightened and patriotic people can permanently be governed by mere force or fear. Every wise ruler will therefore endeavor to conciliate his people, and secure their confidence and love. This, old men who have long observed the course of events and are well acquainted with human nature, feel much more deeply than young men.

10. Young men, especially those who have grown up in luxury and dissipation, without restraint, and under the influence of bad examples, are apt to be proud, self-confident, and overbearing; not only fond of power, but of making a display of it, and accomplishing their objects not by truth, reason, and moral influence, but by force.

15. When God leaves a man, especially a ruler, to follow pernicious counsels and his own wicked inclinations, it is evident that he is preparing to punish him, and those who are partakers in his sins.

20. In the appointment of rulers, the agency of men and the agency of God are both concerned; and while the heart of man deviseth his way, the counsel of the Lord shall stand.

27. Unbelief of God's declarations is a most fruitful source of trouble; and the wicked courses which men take to avoid apprehended evils, are often the means of bringing those evils upon them.

30. Wicked rulers often wish to govern the church as well as the state, and to have no ministers of religion except such as will regard them more than God.

CHAPTER XIII.

1. *By the word of the Lord;* at his command.

2. *Offer the priests of the high places;* kill them, and burn their bones on the altar. 2 Kings 23:20. *Men's bones shall be burnt upon thee;* the bones of men long since dead. 2 Kings 23:16.

3. *A sign;* a miracle, to show that God had sent him. Ver. 5.

A. M. 3029. B. C. 975. thou *art;* and an angel spake unto me by the word of the LORD, saying, Bring him back with thee into thy house, that he may eat bread and drink water. *But* he lied unto him.[a]

19 So he went back with him, and did eat bread in his house, and drank water.[b]

20 ¶ And it came to pass, as they sat at the table, that the word of the LORD came unto the prophet that brought him back:

21 And he cried unto the man of God that came from Judah, saying, Thus saith the LORD, Forasmuch as thou hast disobeyed the mouth of the LORD, and hast not kept the commandment which the LORD thy God commanded thee,[c]

22 But camest back, and hast eaten bread and drunk water in the place,[d] of the which *the LORD* did say to thee, Eat no bread, and drink no water;[e] thy carcass shall not come unto the sepulchre of thy fathers.[f]

23 ¶ And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, *to wit,* for the prophet whom he had brought back.

24 And when he was gone, a lion met him by the way, and slew him:[g] and his carcass was cast in the way, and the ass stood by it, the lion also stood by the carcass.

25 And behold, men passed by, and saw the carcass cast in the way, and the lion standing by the carcass: and they came and told *it* in the city where the old prophet dwelt.

26 And when the prophet that brought him back from the way heard *thereof,* he said, It *is* the man of God, who was disobedient unto the word of the LORD: therefore the LORD hath delivered him unto the lion, which hath torn* him, and slain him, according to the word of the LORD, which he spake unto him.[h]

27 And he spake to his sons, saying, Saddle me the ass. And they saddled *him.*

28 And he went and found his carcass cast in the way, and the ass and the lion standing by the carcass: the lion had not eaten the carcass, nor torn† the ass.

29 And the prophet took up the carcass of the man of God, and laid it upon the ass, and brought it back: and the old prophet came to the city, to mourn, and to bury him.

30 And he laid his carcass in his own grave; and they mourned over him, *saying,* Alas, my brother![i]

31 And it came to pass, after he had buried him, that he spake to his sons, saying, When I am dead, then bury me in the sepulchre wherein the man of God *is* buried; lay my bones beside his bones:[j]

32 For the saying which he cried by the word of the LORD against the altar in Beth-el, and against all the houses of the high places which *are* in the cities of Samaria,[k] shall surely come to pass.

33 ¶ After this thing Jeroboam returned not from his evil way,[l] but made again‡ of the lowest of the people priests of the high places:[m] whosoever would, he consecrated him,§ and he became *one* of the priests of the high places.

34 And this thing became sin unto the house of Jeroboam, even to cut *it* off, and to destroy *it* from off the face of the earth.[n]

CHAPTER XIV.

1 Abijah being sick, Jeroboam sendeth his wife disguised, with presents to the prophet Ahijah at Shiloh. 5 Ahijah, forewarned by God, denounceth God's judgment. 17 Abijah dieth, and is buried. 19 Nadab succeedeth Jeroboam. 21 Rehoboam's wicked reign. 25 Shishak spoileth Jerusalem. 29 Abijam succeedeth Rehoboam.

AT that time Abijah the son of Jeroboam fell sick.

2 And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam; and get thee to Shiloh: behold, there *is* Ahijah the prophet, which told me that *I should be* king over this people.[o]

3 And take with thee‖ ten loaves,[p] and cracknels,¶ and a cruse* of honey, and go to him: he shall tell thee what shall become of the child.

a Isa. 9:15; Jer. 23:32. b Deut. 13:1, 3, 5; 18:20; Acts 4:19. c Num. 20:12; 1 Sam. 13:13, 14; 15:23. d ver. 19. e ver. 9. f ver. 30; ch. 14:13; 2 Chr. 21:20; Isa. 14:18–20; Jer. 22:18, 19. g ch. 20:36; Prov. 22:13; 26:13. * Heb. *broken.* h ver. 9. † Heb. *broken.* i Jer. 22:18. j 2 Kings 23:16–19.

k ch. 16:24. l ch. 12:31, 32; 2 Chr. 11:15; 13:9. ‡ Heb. *returned and made.* m 2 Tim. 3:13. § Heb. *filled his hand;* Judg. 17:12. n ch. 14:10; Prov. 13:6. o ch. 11:31. ‖ Heb. *in thy hand.* p 1 Sam. 9:7, 8. ¶ Or, *cakes.* * Or, *bottle.*

19. *He went back;* instead of following the command of God: he had received his directions from God, and had no right to deviate from them until God himself had countermanded them. That God had done so, he had no sufficient evidence.

32. *Samaria;* a part of Canaan which lay between Judea and Galilee.

INSTRUCTIONS.

1. Shrewd worldly politicians know that men must have some religion, and they encourage that which they think will increase and perpetuate their power. But in substituting one of their own devising for that which God requires, they incur his wrath and accelerate their own ruin.

3. When God sends a message to men, he gives such evidence that it comes from him as ought to convince, and if rightly treated, will convince them; and if it does not, it is their own fault.

6. God can easily and quickly bring the most bitter persecutors of his people into such a condition that they will earnestly desire and implore their help.

8. The messengers of God should show that they regard him more than all earthly good, and no temptations should induce them to swerve from following his directions.

15. God's people are sometimes tempted to disobey him, but they are never forced to do it; and if they do it, they displease him, and subject themselves to his rebuke.

19. When God has clearly made known his will, we are not to follow the opposing counsels of men, however plausible they may seem.

24. As no one knows the time or manner of his death, all should so live as to be prepared at any time to meet it, and hear the joyful sentence, Well done, good and faithful servant; enter thou into the joy of thy Lord.

30. When those we have injured are dead, the recollection of our influence over them often gives us poignant sorrow.

33. We are often reminded that no mercies or judgments, promises or threatenings, without the grace of God, will lead men to forsake their sins and turn to him; and that whatever be his dealings, they will continue in transgression till they perish.

CHAPTER XIV.

3. *Cracknels;* a kind of cakes.

4 And Jeroboam's wife did so, and arose, and went to Shiloh,[a] and came to the house of Ahijah. But Ahijah could not see; for his eyes were set by reason of his age.[*b]

5 ¶ And the LORD said unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son; for he *is* sick: thus and thus shalt thou say unto her; for it shall be, when she cometh in, that she shall feign herself *to be* another *woman*.[c]

6 And it was *so*, when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jeroboam; why feignest thou thyself *to be* another? for I *am* sent to thee *with* heavy[†] *tidings*.

7 Go, tell Jeroboam, Thus saith the LORD God of Israel, Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel,[d]

8 And rent the kingdom away from the house of David, and gave it thee:[e] and *yet* thou hast not been as my servant David, who kept my commandments, and who followed me with all his heart, to do *that* only *which was* right in mine eyes;[f]

9 But hast done evil above all that were before thee: for thou hast gone and made thee other gods, and molten images,[g] to provoke me to anger,[h] and hast cast me behind thy back:[i]

10 Therefore, behold, I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam him that pisseth against the wall,[j] *and* him that is shut up and left in Israel,[k] and will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone.

11 Him that dieth of Jeroboam in the city shall the dogs eat;[l] and him that dieth in the field shall the fowls of the air eat: for the LORD hath spoken *it*.

12 Arise thou therefore, get thee to thine own house: *and* when thy feet enter into the city, the child shall die.[m]

13 And all Israel shall mourn for him, and bury him: for he only of Jeroboam shall come to the grave,[n] because in him there is found *some* good thing toward the LORD God of Israel in the house of Jeroboam.[o] A. M. 3048. B. C. about 956.

14 Moreover the LORD shall raise him up a king over Israel, who shall cut off the house of Jeroboam that day:[p] but what? even now.

15 For the LORD shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this good land,[q] which he gave to their fathers, and shall scatter them beyond the river,[r] because they have made their groves,[s] provoking the LORD to anger.

16 And he shall give Israel up because of the sins of Jeroboam,[t] who did sin, and who made Israel to sin.[u]

17 ¶ And Jeroboam's wife arose, and departed, and came to Tirzah:[v] *and* when she came to the threshold of the door, the child died;

18 And they buried him; and all Israel mourned for him, according to the word of the LORD, which he spake by the hand of his servant Ahijah the prophet.[w]

19 And the rest of the acts of Jeroboam, how he warred,[x] and how he reigned, behold, they *are* written in the book of the Chronicles of the kings of Israel.

20 And the days which Jeroboam reigned *were* two and twenty years: and he slept[‡] with his fathers, and Nadab his son reigned in his stead.

21 ¶ And Rehoboam the son of Solomon reigned in Judah. Rehoboam *was* forty and one years old when he began to reign,[y] and he reigned seventeen years in Jerusalem, the city which the LORD did choose out of all the tribes of Israel, to put his name there.[z] And his mother's name *was* Naamah an Ammonitess.

22 And Judah did evil in the sight of the LORD, and they provoked him to jealousy with their sins which they had committed,[a] above all that their fathers had done.

23 For they also built them high places,[b] and

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a Ch. 11:29. * Heb. *stood for his hoariness.* b Gen. 27:1; Eccl. 12:3. c Psa. 139:1–4. † Heb. *hard.* d ch. 16:2. e ch. 11:31–38. f ch. 15:5. g ch. 12:28; 2 Chr. 11:15. h Psa. 106:29. i Neh. 9:26; Psa. 50:17; Ezek. 23:35. j ch. 15:29. k Deut. 32:36; 2 Kings 14:26. l ch. 16:4; 21:24. m ver. 17. n Ezek. 18:14, etc. o 2 Chr. 19:3. p ch. 15:27–29. q Deut. 28:63, 66; Josh. 23:15, 16; Psa. 52:5. r 2 Kings 15:29; 17:6. s Deut. 12:3, 4; Isa. 1:28, 29. t Psa. 81:12. u ch. 15:30, 34; 16:2. v ch. 16:6, 8. w ver. 12. 13. x 2 Chr. 13:2, etc. ‡ Heb. *lay down.* y 2 Chr. 12:13. z ch. 11:36. a Deut. 32:21; Psa. 78:58; 1 Cor. 10:22. b Ezek. 16:24, 25.

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8. *Followed me with all his heart;* not that he did not commit great transgressions, but he repented of them, and was sincerely devoted to the service of God.

9. *Cast me behind thy back;* treated him as unworthy of regard.

13. *Come to the grave;* be buried with respect.

14. *Even now;* what he predicted was certain and near.

15. *As a reed is shaken;* they would be subject to perpetual commotions. *Beyond the river;* the river Euphrates. 2 Kings 15:29.

17. *Tirzah;* where Jeroboam lived, supposed to have been near Shechem.

19. *The book of the Chronicles of the kings of Israel;* see the introductory remarks to this book.

21. *To put his name there;* as the place where he would be publicly inquired of and worshipped.

INSTRUCTIONS.

1. Parents are often punished in the sickness of their children, and should be led by it to repentance of their sins, and hearty consecration of themselves to the service and glory of God.

2. Men who profess to believe that God is acquainted with all things, often act as if they hoped to deceive him; but all such efforts are vain, and will end in disappointment and sorrow.

3. Men are frequently more anxious to know the secret purposes of God, than to know his will for the sake of doing it.

5. Though age and infirmities may lessen or destroy the human senses, God can, and if men are disposed to obey him, he will, reveal to them all they need to know in order to understand and do their duty.

7. A man's guilt is aggravated in proportion to the blessings he has abused; and in the same proportion, unless he repent, will be his punishment.

8. In reading the Bible, we are often called to witness that many things which take place in the course of providence and are accomplished by human instrumentality, are spoken of as done by God. Ver. 14, 15; Jer. 51:39.

10. By obedience to God, parents may be the means of bringing on their children great blessings, and by disobedience, great evils. Chap. 11:38.

22. The course of human nature left to itself is down-

A. M. 3032. B. C. 972. images,* and groves,[a] on every high hill, and under every green tree.[b]

24 And there were also sodomites in the land:[c] *and* they did according to all the abominations of the nations which the LORD cast out before the children of Israel.

25 ¶ And it came to pass in the fifth year of king Rehoboam, *that* Shiskak king of Egypt came up against Jerusalem:[d]

26 And he took away the treasures of the house of the LORD, and the treasures of the king's house; he even took away all: and he took away all the shields of gold which Solomon had made.[e]

27 And king Rehoboam made in their stead brazen shields, and committed *them* unto the hands of the chief of the guard,† which kept the door of the king's house.

28 And it was *so*, when the king went into the house of the LORD, that the guard bare them, and brought them back into the guard-chamber.

29 ¶ Now the rest of the acts of Rehoboam, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah?

30 And there was war between Rehoboam and Jeroboam all *their* days.[f]

31 And Rehoboam slept with his fathers, and was buried with his fathers in the city of David. And his mother's name *was* Naamah an Ammonitess. And Abijam‡ his son reigned in his stead.

CHAPTER XV.

1 Abijam's wicked reign. 7 Asa succeedeth him. 9 Asa's good reign. 16 The war between Baasha and him causeth him to make a league with Ben-hadad. 23 Jehoshaphat succeedeth Asa. 25 Nadab's wicked reign. 27 Baasha conspiring against him executeth Ahijah's prophecy. 31 Nadab's acts and death. 33 Baasha's wicked reign.

NOW in the eighteenth year of king Jeroboam the son of Nebat, reigned Abijam over Judah.[g]

2 Three years reigned he in Jerusalem. And his mother's name *was* Maachah,§[h] the daughter of Abishalom.‖

3 And he walked in all the sins of his father, which he had done before him: and his heart was not perfect with the LORD his God, as the heart of David his father.[i]

4 Nevertheless for David's sake did the LORD his God give him a lamp¶ in Jerusalem,[j] to set up his son after him, and to establish Jerusalem:

5 Because David did *that which was* right in the eyes of the LORD, and turned not aside from any *thing* that he commanded him all the days of his life, save only in the matter of Uriah the Hittite.

6 And there was war between Rehoboam and Jeroboam all the days of his life.

7 Now the rest of the acts of Abijam, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah? And there was war between Abijam and Jeroboam.

8 And Abijam slept with his fathers; and they buried him in the city of David: and Asa his son reigned in his stead.[k]

9 ¶ And in the twentieth year of Jeroboam king of Israel reigned Asa over Judah.

10 And forty and one years reigned he in Jerusalem. And his mother's* name *was* Maachah, the daughter of Abishalom.

11 And Asa did *that which was* right in the eyes of the LORD, as *did* David his father.

12 And he took away the sodomites out of the land, and removed all the idols that his fathers had made.

13 And also Maachah his mother, even her he removed from *being* queen, because she had made an idol in a grove; and Asa destroyed† her idol,[l] and burnt *it* by the brook Kidron.[m]

14 But the high places were not removed:[n] nevertheless Asa's heart was perfect with the LORD all his days.

15 And he brought in the things‡ which his father had dedicated, and the things which himself had dedicated, into the house of the LORD, silver, and gold, and vessels.

16 ¶ And there was war between Asa and Baasha king of Israel all their days.

17 And Baasha king of Israel went up against Judah,[o] and built Ramah,[p] that he might not suffer any to go out or come in to Asa king of Judah.[q]

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* Or, *standing images*, or *statues*. [a] 2 Kings 17:9, 10. [b] Isa. 57:5; Jer. 3:13. [c] Deut. 23:17; 2 Kings 23:7. [d] 2 Chr. 12:2, etc. [e] ch. 10:17. † Heb. *runners*. [f] ch. 12:24; 15:6. ‡ *Abijah*, 2 Chr. 12:16; *Abia*, Matt. 1:7. [g] 2 Chr. 13:1, etc. § *Michaiah the daughter of Uriel*, 2 Chr. 13:2. [h] 2 Chr. 11:20–22. ‖ *Absalom*, 2 Chr. 11:21. [i] ch. 11:4. ¶ Or *candle*; ch. 11:36. [j] 2 Chr. 21:7. [k] 2 Chr. 14:1, etc. * That is, *grandmother's*; ver. 2. † Heb. *cut off*. [l] 2 Chr. 15:16, etc. [m] Exod. 32:20. [n] ch. 22:43. ‡ Heb. *holy*. [o] 2 Chr. 16:1, etc. [p] Josh. 18:25. [q] ch. 12:27.

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ward from bad to worse, and the most highly exalted by privileges and blessings, when not restrained by divine grace, will become the most wretched and debased by their crimes.

CHAPTER XV.

2. *Maachah, the daughter of Abishalom;* in 2 Chron. 13:2, the mother of Abijam (Abijah) is said to be Michaiah, the daughter of Uriel. This may perhaps be explained on the supposition that Michaiah is another name borne by Maachah; and that she was the granddaughter of Abishalom, and the daughter of Uriel.

3. *Perfect;* sincerely devoted to God.

4. *A lamp;* continue to him the kingdom.

5. *Turned not aside from any thing;* not in such a wicked and notorious manner in any thing else; and for that he heartily condemned himself, and most sincerely repented. Psa. 51.

10. *His mother's name;* that is, as we must necessarily understand, his grandmother's name, ver. 2.

13. *Made an idol in a grove;* rather, an idol to Asherah, that is, Ashtoreth. *Kidron;* a torrent-bed on the east side of Jerusalem, between the city and the mount of Olives; the same as Cedron, John 18:1.

14. *The high places were not removed;* of both Asa and Jehoshaphat his son it is said that they took away the high places, 2 Chron. 14:3; 17:6; and yet it is said of both, that during their reign the high places were not taken away. See, besides the present verse, chap. 22:43; 2 Chr. 15:17; 20:33. Some have supposed that in one case the reference is to high places where idols were worshipped, and in the other to high places for the worship of Jehovah. But perhaps the more probable meaning is, that while these two kings did what lay in their power to remove the high places, they could not wholly extirpate them.

17. *Built Ramah;* commenced the work of fortifying it. Ramah was in the tribe of Benjamin, a short distance north of Jerusalem. Baasha's object in doing this was to command the road to and from Jerusalem on the north.

18 Then Asa took all the silver and the gold *that were* left in the treasures of the house of the LORD, and the treasures of the king's house, and delivered them into the hand of his servants: and king Asa sent them to Ben-hadad, the son of Tabrimon, the son of Hezion, king of Syria, that dwelt at Damascus,[a] saying,

19 *There is* a league between me and thee, *and* between my father and thy father: behold, I have sent unto thee a present of silver and gold; come and break thy league with Baasha king of Israel, that he may depart* from me.

20 So Ben-hadad hearkened unto king Asa, and sent the captains of the hosts which he had against the cities of Israel, and smote Ijon,[b] and Dan,[c] and Abel-beth-maachah,[d] and all Chinneroth, with all the land of Naphtali.

21 And it came to pass, when Baasha heard *thereof*, that he left off building of Ramah, and dwelt in Tirzah.

22 Then king Asa made a proclamation throughout all Judah; none *was* exempted:† and they took away the stones of Ramah, and the timber thereof, wherewith Baasha had builded; and king Asa built with them Geba of Benjamin,[e] and Mizpah.[f]

23 The rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, *are* they not written in the book of the Chronicles of the kings of Judah? Nevertheless in the time of his old age he was diseased in his feet.[g]

24 And Asa slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoshaphat‡ his son reigned in his stead.[h]

25 ¶ And Nadab the son of Jeroboam began to reign§ over Israel in the second year of Asa king of Judah, and reigned over Israel two years.

26 And he did evil in the sight of the LORD, and walked in the way of his father, and in his sin wherewith he made Israel to sin.

27 ¶ And Baasha the son of Ahijah, of the house of Issachar, conspired against him; and Baasha smote him at Gibbethon,[i] which *belonged* to the Philistines;[j] for Nadab and all Israel laid siege to Gibbethon.

28 Even in the third year of Asa king of Judah did Baasha slay him, and reigned in his stead.

29 And it came to pass, when he reigned, *that* he smote all the house of Jeroboam; he left not to Jeroboam any that breathed, until he had destroyed him, according unto the saying of the LORD, which he spake by his servant Ahijah the Shilonite:[k] A. M. 3050. B. C. 954.

30 Because of the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation wherewith he provoked the LORD God of Israel to anger.[l]

31 ¶ Now the rest of the acts of Nadab, and all that he did, *are* they not written in the book of the Chronicles of the kings of Israel?

32 And there was war between Asa and Baasha king of Israel all their days.[m]

33 In the third year of Asa king of Judah began Baasha the son of Ahijah to reign over all Israel in Tirzah, twenty and four years.

34 And he did evil in the sight of the LORD, and walked in the way of Jeroboam,[n] and in his sin wherewith he made Israel to sin.[o]

CHAPTER XVI.

1, 7 Jehu's prophecy against Baasha. 6 Elah succeedeth him. 8 Zimri conspiring against Elah succeedeth him. 11 Zimri executeth Jehu's prophecy. 15 Omri, made king by the soldiers, forceth Zimri desperately to burn himself. 21 The kingdom being divided, Omri prevaileth against Tibni. 23 Omri buildeth Samaria. 25 His wicked reign. 27 Ahab succeedeth him. 29 Ahab's most wicked reign. 34 Joshua's curse upon Hiel the builder of Jericho.

THEN the word of the LORD came to Jehu[p] the son of Hanani against Baasha,[q] saying,

2 Forasmuch as I exalted thee out of the dust, and made thee prince over my people Israel;[r] and thou hast walked in the way of Jeroboam,[s] and hast made my people Israel to sin,[t] to provoke me to anger with their sins;

3 Behold, I will take away the posterity of Baasha, and the posterity of his house;[u] and will make thy house like the house of Jeroboam the son of Nebat.

4 Him that dieth of Baasha in the city shall the dogs eat;[v] and him that dieth of his in the fields shall the fowls of the air eat.

5 Now the rest of the acts of Baasha, and what he did, and his might, *are* they not written in the book of the Chronicles of the kings of Israel?[w]

6 So Baasha slept with his fathers, and was buried in Tirzah:[x] and Elah his son reigned in his stead.

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a Ch. 11:23, 24. * Heb. *go up.* b 2 Kings 15:26. c Judg. 18:29. d 2 Sam. 20:14. † Heb. *free* e Josh. 21:17. f Josh. 18:26. g 2 Chr. 16:12. ‡ Called *Josaphat*, Matt. 1:8. h 2 Chr. 17:1, etc. § Heb. *reigned.* i ch. 14:14 j ch. 16:15; Josh. 21:23. k ch. 14:9–16. l ch. 14:22. m ver. 16. n ch. 12:28, 29; 13:33, 34. o ch. 14:16; Isa. 1:4. p ver. 7; 2 Chr. 19:2; 20:34. q ch. 15:33. r ch. 14:7. s ch. 15:34. t Matt 5:19. u ver. 11; ch. 21:21, 22. v ch. 14:11. w 2 Chr. 16:1, etc. x ch. 15:21.

18. *Damascus;* the capital of Syria.

20. *Ijon—Dan—Abel-beth-maachah—Chinneroth;* places in the north part of Israel, next to Syria.

27. *Gibbethon;* in the tribe of Dan, but occupied by the Philistines.

29. *The saying of the Lord;* chap. 14:14.

INSTRUCTIONS.

8. Sometimes very pious parents are followed by very wicked children, and very wicked parents by very pious children.

13. No affection or regard for earthly relatives or friends, however exalted, should lead us to encourage or connive at their sins, or hinder us from using all proper means to prevent their injurious influence.

18. When men, instead of trusting in God and doing his will, apply to the wicked for help and devote to them what should be devoted to him, though they may sometimes gain temporary relief, yet it will in the end be very likely to increase their trouble.

23. However long any may live, and however much in the providence and by the grace of God they may be favored, they are constantly liable to disease and death. Nothing should hinder them from being habitually ready to close life, and enter upon the retributions of eternity. Eccl. 8:6–13; 12:1.

29. One set of wicked men, in the prosecution of their wicked objects, may without intending it bring on other wicked men punishments which God has denounced. Isa. 44:28; 45:1–5; Dan. 5:30, 31.

A. M. 3074. B. C. 9 0. 7 And also by the hand of the prophet Jehu the son of Hanani came the word of the LORD against Baasha,[a] and against his house,[b] even for all the evil that he did in the sight of the LORD, in provoking him to anger with the work of his hands,[c] in being like the house of Jeroboam; and because he killed him.[d]

8 ¶ In the twenty and sixth year of Asa king of Judah began Elah the son of Baasha to reign over Israel in Tirzah, two years.

9 And his servant Zimri,[e] captain of half *his* chariots, conspired against him, as he was in Tirzah, drinking himself drunk in the house of Arza,[f] steward of* his house in Tirzah.

10 And Zimri went in and smote him, and killed him, in the twenty and seventh year of Asa king of Judah, and reigned in his stead.

11 ¶ And it came to pass, when he began to reign, as soon as he sat on his throne, *that* he slew all the house of Baasha: he left him not one that pisseth against a wall,[g] neither of his kinsfolks, nor of his friends.[†]

12 Thus did Zimri destroy all the house of Baasha, according to the word of the LORD, which he spake against Baasha by[‡] Jehu the prophet,[h]

13 For all the sins of Baasha, and the sins of Elah his son, by which they sinned, and by which they made Israel to sin, in provoking the LORD God of Israel to anger[i] with their vanities.[j]

14 Now the rest of the acts of Elah, and all that he did, *are* they not written in the book of the Chronicles of the kings of Israel?

15 ¶ In the twenty and seventh year of Asa king of Judah did Zimri reign seven days in Tirzah.[k] And the people *were* encamped against Gibbethon, which *belonged* to the Philistines.[l]

16 And the people *that were* encamped heard say, Zimri hath conspired, and hath also slain the king: wherefore all Israel made Omri, the captain of the host, king over Israel that day in the camp.

17 And Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah.

18 And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the king's house, and burnt the king's house over him with fire,[m] and died,

19 For his sins which he sinned in doing evil in the sight of the LORD, in walking in the way of Jeroboam, and in his sin which he did, to make Israel to sin.[n]

20 Now the rest of the acts of Zimri, and his treason that he wrought, *are* they not written in the book of the Chronicles of the kings of Israel?

21 ¶ Then were the people of Israel divided into two parts:[o] half of the people followed Tibni the son of Ginath, to make him king; and half followed Omri.

22 But the people that followed Omri prevailed against the people that followed Tibni the son of Ginath: so Tibni died, and Omri reigned.

23 ¶ In the thirty and first year of Asa king of Judah began Omri to reign over Israel,[p] twelve years: six years reigned he in Tirzah.

24 And he bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, Samaria.[§q]

25 ¶ But Omri wrought evil in the eyes of the LORD,[r] and did worse than all that *were* before him.

26 For he walked in all the way of Jeroboam the son of Nebat, and in his sin wherewith he made Israel to sin,[s] to provoke the LORD God of Israel to anger with their vanities.[t]

27 Now the rest of the acts of Omri which he did, and his might that he showed, *are* they not written in the book of the Chronicles of the kings of Israel?

28 So Omri slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his stead.

29 ¶ And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria twenty and two years.

30 And Ahab the son of Omri did evil in the sight of the LORD above all that *were* before him.[u]

31 And it came to pass, as if it had been a light thing[‖] for him to walk in the sins of Jeroboam the son of Nebat,[v] that he took to wife Jezebel[w] the daughter of Ethbaal king of the Zidonians,[x] and went and served Baal, and worshipped him.[y]

32 And he reared up an altar for Baal in the house of Baal, which he had built in Samaria.

33 And Ahab made a grove;[z] and Ahab did more to provoke the LORD God of Israel to anger than all the kings of Israel that were before him.[a]

34 ¶ In his days did Hiel the Beth-elite build Jericho: he laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest *son* Segub, according to the word of the LORD, which he spake by Joshua the son of Nun.[b]

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a Ver. 1. b Exod. 20:5. c ver. 13. d ch. 15:27–29. e 2 Kings 9:31. f Nahum 1:10. * Heb. *which* was *over*. g 1 Sam 25:22. † Or, *both his kinsmen and his friends*. ‡ Heb. *by the hand of*. h ver. 3. i ch. 15:30. j Deut. 32:21; 1 Sam. 12:21; Isa. 41:29; Jon. 2:8; Rom. 1:21–23; 1 Cor. 8:4; 10:19. k ver. 8. l ch. 15:27. m 2 Sam. 17:23; Psa. 9:16. n ch. 12:28; 15:26, 34. o Prov. 28:2; Isa. 9:19–21; 19:2; Matt. 12:25. p 2 Chr. 22:2. § Heb. *Shomeron*. q ch. 13:32; 2 Kings 17:24; John 4:4; Acts 8:5–8. r Mic. 6:16. s ver. 19. t ver. 13; Acts 14:15. u ver. 33. ‖ Heb. *was it a light thing*. v Ezek. 8:17; 16:47. w Deut. 7:3; Josh. 23:12, 13. x Judg. 18:7. y ch. 21:25, 26; 2 Kings 10:18, etc.; 17:16. z 2 Kings 13:6; 17:10; 21:3; Jer. 17:1, 2. a ver. 30; ch. 21:25. b Josh. 6:26; Matt. 24:35.

CHAPTER XVI.

7. *Killed him;* not Jeroboam himself, but his posterity. Chap. 15:27–29. Though God had foretold, chap. 14:14, that Baasha would do this, and it was beforehand certain that he would, yet he was just as wicked and guilty in doing it as if it had not been foretold, or had not been certain.

13. *Vanities;* here used, as often elsewhere, of the false gods which the people substituted for Jehovah the only living and true God. The idols themselves and the confidence which the people reposed in them were alike vain and profitless. "The stock is a doctrine of vanities." Jer. 10:8.

24. *The hill Samaria;* a beautiful hill lying a few miles north-west of Shechem, and compassed all round by a deep broad valley. It was very suitable for the capital of the Israelitish kingdom, being a strong, as well as a central position. *Called the name—Samaria;* in the Hebrew, Shomeron, from Shemer.

31. *Baal;* the chief idol of the Zidonians.

34. *Beth-elite;* one who lived in Beth-el, where Jeroboam

CHAPTER XVII.

1 Elijah, having prophesied against Ahab, is sent to Cherith, where the ravens feed him. 8 He is sent to the widow of Zarephath. 17 He raiseth the widow's son. 24 The woman believeth him.

AND Elijah* the Tishbite, *who was* of the inhabitants of Gilead, said unto Ahab, *As* the LORD God of Israel liveth,[a] before whom I stand,[b] there shall not be dew nor rain these years,[c] but according to my word.

2 And the word of the LORD came unto him, saying,

3 Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that *is* before Jordan.

4 And it shall be, *that* thou shalt drink of the brook; and I have commanded the ravens to feed thee there.[d]

5 So he went and did according unto the word of the LORD: for he went and dwelt by the brook Cherith, that *is* before Jordan.

6 And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening;[e] and he drank of the brook.

7 And it came to pass after a while,† that the brook dried up, because there had been no rain in the land.

8 ¶ And the word of the LORD came unto him, saying,

9 Arise, get thee to Zarephath,‡ which *belongeth* to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee.

10 So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman *was* there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.

11 And as she was going to fetch *it*, he called to her, and said, Bring me, I pray thee, a morsel of bread in thy hand.

12 And she said, *As* the LORD thy God liveth, I have not a cake, but a handful of meal in a barrel, and a little oil in a cruse: and behold, I *am* gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.[f] A. M. 3094. B. C. about 910.

13 And Elijah said unto her, Fear not; go *and* do as thou hast said: but make me thereof a little cake first,[g] and bring *it* unto me, and after make for thee and for thy son.

14 For thus saith the LORD God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day *that* the LORD sendeth§ rain upon the earth.

15 And she went and did according to the saying of Elijah: and she, and he, and her house, did eat *many* days.‖

16 *And* the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD, which he spake by¶ Elijah.

17 ¶ And it came to pass after these things, *that* the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him.

18 And she said unto Elijah, What have I to do with thee,[h] O thou man of God? art thou come unto me to call my sin to remembrance,[i] and to slay my son?

19 And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed.

20 And he cried unto the LORD, and said, O LORD my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son?

21 And he stretched* himself upon the child three times, and cried unto the LORD,[j] and said, O LORD my God, I pray thee, let this child's soul come into him† again.

22 And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he revived.

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* Heb. *Elijahu;* he is called *Elias*, Luke 1:17; 4:25. [a] 2 Kings 3:14. [b] Deut. 10:8. [c] Luke 4:25; Jas. 5:17. [d] Isa. 43:20. [e] Psa. 37:3, 19; Isa. 33:16; Hab. 3:17, 18; Matt. 6:31–33; Luke 22:35; Heb. 13:5, 6. † Heb. *at the end of days.* ‡ Called *Sarepta*, Luke 4:26; Obad. 20. [f] Gen. 21:16; Jer. 14:18; Lam. 4:9. [g] Prov. 3:9, 10; Mark 9:41; Heb. 6:10. § Heb. *giveth.* ‖ Or, *a full year.* ¶ Heb. *by the hand of.* [h] Luke 5:8. [i] Job 13:23, 26; Ezek. 21:23, 24. * Heb. *measured.* [j] 2 Kings 4:34, 35. † Heb. *his inward parts.*

had put one of his golden calves. Chap. 12:29. *The word of the Lord;* spoken more than four hundred years before. Josh. 6:26.

INSTRUCTIONS.

2. By whatever means and in whatever way any are exalted to power, authority, or influence, there is an important sense in which their elevation is of the Lord; and all their increase of power increases their obligations to honor him and do good, and if they do not, increases their guilt and their exposure to speedy and awful ruin.

3. Imitation of predecessors in wickedness prepares the way for similarity in punishment.

7. Wicked men may by their wickedness fulfil the declarations of God and be executioners of his wrath on his enemies, without lessening their guilt or their exposure to his just indignation.

9. Those who use as a beverage intoxicating liquor, are not only in danger of forming an intemperate appetite, but of becoming intoxicated, and while in that state being summoned to the bar of God.

13. Those who not only sin themselves, but who, by fear, favor, or any temptation, induce others to sin, become peculiarly offensive to God and obnoxious to his wrath.

18. A man's pride and cowardice may be so great as to lead him to kill himself; or in a duel, or some other equally foolish and wicked way, expose himself to be killed by others.

22. For the wickedness of a people many are the rulers thereof. When revolution quickly succeeds revolution, and rulers in rapid succession, by violence and murder, succeed rulers, without any fixed, stable, just, and efficient government, God has a controversy with the people, and is through their revolutions and rulers punishing them for their sins. And without repentance and reformation there will be no permanent relief from their troubles.

30. The children of the wicked, when raised to power, and left to act out their wickedness, often do worse than their fathers; choosing the openly vicious for their companions, they become abandoned in wickedness, and plunge into remediless destruction.

CHAPTER XVII.

1. *According to my word;* as he should foretell and pray for it.

9. *Zarephath;* a city on the Mediterranean, between Tyre and Zidon; in the New Testament, Sarepta. Luke 4:26.

12. *Two;* meaning a few.

18. *Slay my son;* she supposed her afflictions might have been as a punishment for her sins, and brought upon her by God through the instrumentality of the prophet.

A. M. 3094. B. C. about 910. 23 And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother:[a] and Elijah said, See, thy son liveth.

24 And the woman said to Elijah, Now by this I know that thou *art* a man of God,[b] *and* that the word of the LORD in thy mouth *is* truth.

CHAPTER XVIII.

1 In the extremity of famine Elijah, sent to Ahab, meeteth good Obadiah. 9 Obadiah bringeth Ahab to Elijah. 17 Elijah, reproving Ahab, by fire from heaven convinceth Baal's prophets. 41 Elijah, by prayer obtaining rain, followeth Ahab to Jezreel.

AND it came to pass *after* many days,[c] that the word of the LORD came to Elijah in the third year, saying, Go, show thyself unto Ahab; and I will send rain upon the earth.[d]

2 And Elijah went to show himself unto Ahab. And *there was* a sore famine in Samaria.

3 And Ahab called Obadiah,* which *was* the governor of *his* house.† Now Obadiah feared the LORD greatly:[e]

4 For it was *so*, when Jezebel‡ cut off the prophets of the LORD, that Obadiah took a hundred prophets, and hid them by fifty in a cave,[f] and fed them with bread and water.[g]

5 And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find grass to save the horses and mules alive, that we lose not all the beasts.§

6 So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself.

7 ¶ And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, *Art* thou that my lord Elijah?

8 And he answered him, I *am:* go, tell thy lord, Behold, Elijah *is here.*

9 And he said, What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me?

10 *As* the LORD thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, *He is* not *there;* he took an oath of the kingdom and nation, that they found thee not.

11 And now thou sayest, Go, tell thy lord, Behold, Elijah *is here.*

12 And it shall come to pass, *as soon as* I am gone from thee, that the Spirit of the LORD shall carry thee whither I know not;[h] and *so* when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the LORD from my youth.[i]

13 Was it not told my lord what I did when Jezebel slew the prophets of the LORD, how I hid a hundred men of the LORD's prophets by fifty in a cave,[j] and fed them with bread and water?[k]

14 And now thou sayest, Go, tell thy lord, Behold, Elijah *is here:* and he shall slay me.[l]

15 And Elijah said, *As* the LORD of hosts liveth, before whom I stand, I will surely show myself unto him to-day.[m]

16 So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah.

17 ¶ And it came to pass, when Ahab saw Elijah, that Ahab said unto him, *Art* thou he that troubleth Israel?[n]

18 And he answered, I have not troubled Israel; but thou, and thy father's house,[o] in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim.[p]

19 Now therefore send, *and* gather to me all Israel unto mount Carmel,[q] and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred,[r] which eat at Jezebel's table.

20 So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel.[s]

21 And Elijah came unto all the people, and said, How long halt ye between two opinions?‖[t] if the LORD *be* God, follow him: but if Baal,[u] *then*

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a Heb. 11:35. b John 3:2; 16:30. c chap. 17:1. d Deut. 28:12; Psa. 147:8; Jer. 5:24; 14:22; Hos. 2:21, 22. * Heb. *Obadiahu.* † Heb. *over* his *house.* e Neh. 7:2. ‡ Heb. *Izebel.* f Neh 5:15. g Psa. 34:9, 10; Isa. 33:16. § Heb. *cut not off* ourselves *from the beasts.* h 2 Kings 2:16; Ezek. 3:12, 14; Matt. 4:1; Acts 8:39. i Prov. 8:13; Eccl. 7:18; Isa. 50:10. j Matt. 10:41, 42. k Matt. 25:35. l Matt. 10:28. m Isa. 51:7, 8. n Acts 16:20; 17:6. o ch. 21:20. p 2 Chr. 15:2. q 1 Sam. 15:12; 2 Kings 2:25. r ch. 16:33. s ch. 22:6. ‖ Or, *thoughts.* t 2 Kings 17:41; Matt. 6:24. u Josh. 24:15.

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24. *In thy mouth is truth;* she knew that what the prophet had declared was true, and would be accomplished.

INSTRUCTIONS.

1. Instead of at once destroying the wicked as they deserve, God often waits long upon them, visits them with judgments and with mercies, and does all that infinite wisdom and goodness can consistently do to lead them to repent, and thus to escape the destruction which continued wickedness and impenitence will bring upon them.

6. Neither the fowls of the air nor the beasts of the field ever rebel against the will of their Creator, nor do they refuse to do what he bids them.

9. When one means of supply fails those who trust in God, he will provide for them another, and in obeying him they never will want any thing necessary to their highest good.

11. God often requires of his people what nothing but strong faith and active benevolence will lead them to do.

15. Confidence in the promises of God, manifested by acting under a conviction of their truth, will not be disappointed, but will be followed by timely and abundant supplies.

17. No exercise of faith in God, love to his friends, or readiness to honor him in doing them good, will secure us from liability to great and sore trials. It is only through much tribulation that any are prepared to enter the kingdom of God. Acts 14:22; Rom. 5:3; 2 Cor. 1:3–11; 7:4–10; 1 Thess. 3:3–13; Heb. 11:35–40; 12:1–13; Rev. 7:14–17.

18. All our sufferings are caused by our sins, and should lead us more and more to loathe and forsake them, trusting in Christ for pardon, and for all which we need to do the will of God, and meet his gracious acceptance.

24. To those who obey God, he so manifests himself as to convince them that all his declarations will be surely and fully accomplished.

CHAPTER XVIII.

10. *No nation or kingdom;* in that vicinity, or connected with Israel.

18. *Baalim;* images of Baal.

19. *Mount Carmel;* a mountain near the Mediterranean, and south of the bay of Acre. *Of the groves;* or, of Asherah, the same as Ashtoreth.

21. *Halt ye;* act as if doubtful whether Jehovah or Baal were the true God.

follow him. And the people answered him not a word.

22 Then said Elijah unto the people, I, *even* I only, remain a prophet of the LORD;[a] but Baal's prophets *are* four hundred and fifty men.

23 Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay *it* on wood, and put no fire *under:* and I will dress the other bullock, and lay *it* on wood, and put no fire *under:*

24 And call ye on the name of your gods, and I will call on the name of the LORD: and the God that answereth by fire,[b] let him be God. And all the people answered and said, It is well spoken.*

25 And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress *it* first; for ye *are* many; and call on the name of your gods, but put no fire *under.*

26 And they took the bullock which was given them, and they dressed *it,* and called on the name of Baal from morning even until noon, saying, O Baal, hear† us. But *there was* no voice,[c] nor any that answered.‡ And they leaped upon the altar§ which was made.

27 And it came to pass at noon, that Elijah mocked them, and said, Cry aloud:‖ for he *is* a god;[d] either he is talking,¶ or he is pursuing,* or he is in a journey, *or* peradventure he sleepeth, and must be awaked.

28 And they cried aloud, and cut themselves after their manner with knives and lancets,[e] till the blood gushed out upon them.†

29 And it came to pass, when mid-day was past, and they prophesied until the *time* of the offering‡ of the *evening* sacrifice, that *there was* neither voice, nor any to answer, nor any that regarded.§

30 And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the LORD *that was* broken down.

31 And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came,[f] saying, Israel shall be thy name:

32 And with the stones he built an altar in the name of the LORD: and he made a trench about the altar, as great as would contain two measures of seed.

33 And he put the wood in order, and cut the bullock in pieces, and laid *him* on the wood,[g] and said, Fill four barrels with water, and pour *it* on the burnt-sacrifice, and on the wood. A. M. 3098. B. C. about 906.

34 And he said, Do *it* the second time. And they did *it* the second time. And he said, Do *it* the third time. And they did *it* the third time.

35 And the water ran‖ round about the altar; and he filled the trench also with water.[h]

36 And it came to pass at *the time of* the offering of the *evening* sacrifice, that Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel,[i] let it be known this day that thou *art* God in Israel,[j] and *that* I *am* thy servant, and *that* I have done all these things at thy word.[k]

37 Hear me, O LORD, hear me, that this people may know that thou *art* the LORD God, and *that* thou hast turned their heart back again.

38 Then the fire of the LORD fell,[l] and consumed the burnt-sacrifice, and the wood, and the stones, and the dust, and licked up the water that *was* in the trench.

39 And when all the people saw *it,* they fell on their faces: and they said, The LORD, he *is* the God; the LORD, he *is* the God.[m]

40 And Elijah said unto them, Take¶ the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there.[n]

41 ¶ And Elijah said unto Ahab, Get thee up, eat and drink; for *there is* a sound* of abundance of rain.

42 So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth,[o] and put his face between his knees,

43 And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, *There is* nothing. And he said, Go again seven times.

44 And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare† *thy chariot,* and get thee down, that the rain stop thee not.

45 And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel.

46 And the hand of the LORD was on Elijah;

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a Ch. 19:10, 14. b 1 Chr. 21:26; 2 Chr. 7:1, 3. * Heb. *The word is good.* † Or, *answer.* c Psa. 115:5–8; Jer. 10:5; 1 Cor. 12:2. ‡ Or, *heard.* § Or, *up and down at the altar.* ‖ Heb. *with a great voice.* d Isa. 41:23. ¶ Or, *meditateth.* * Heb. *hath a pursuit.* e Lev. 19:28. † Heb. *they poured out blood upon them.* ‡ Heb. *ascending.* § Heb. *attention.* f Gen. 32:28. g Lev. 1:6–8. ‖ Heb. *went.* h ver. 32, 38. i Exod. 3:6. j ch. 8:43; 2 Kings 19:19; Psa. 83:18; Ezek. 36:23; 39:7. k Num. 16:28. l Lev. 9:24; Judg. 6:21; 1 Chr. 21:26; 2 Chr. 7:1. m ver. 24. ¶ Or, *Apprehend.* n Deut. 13:5; 18:20; 2 Kings 10:25. * Or, *a noise.* o Jas. 5:17, 18. † Heb. *Tie,* or *Bind.*

22. *I only;* he was the only prophet of Jehovah who was present, or appeared before the people.

24. *Let him be God;* let him be acknowledged and adored as God.

26. *Leaped;* as was the custom with idolaters.

27. *He is a god;* spoken in irony, intimating the absurdity of idol-worship.

29. *The time of the offering;* about three o'clock in the afternoon, or between that and sunset.

32. *Two measures;* a measure was about ten quarts.

37. *Turned their heart;* to worship Jehovah as the true God.

40. *The brook Kishon;* which emptied into the bay of Acre near the foot of mount Carmel. *Slew them;* according to the command of God. Deut. 13:5; 18:20; Jer. 48:10.

42. *Went up;* from the brook Kishon to a place where refreshments were provided for him.

44. *Get thee down;* from the mountain where he was, and return to his palace at Jezreel.

46. *The hand of the Lord was on Elijah;* imparting to him supernatural strength. *Girded up his loins;* put a girdle or belt around his outer garments, as was the custom when about to travel. *Ran before Ahab;* after the manner of royal attendants, that he might thus publicly honor him as the king of Israel.

A. M. 2098. B. C. about 906. and he girded up his loins,[a] and ran before Ahab to* the entrance of Jezreel.

CHAPTER XIX.

1 Elijah, threatened by Jezebel, fleeth to Beer-sheba. 4 In the wilderness, being weary of his life, he is comforted by an angel. 9 At Horeb God appeareth unto him, sending him to anoint Hazael, Jehu, and Elisha. 19 Elisha, taking leave of his friends, followeth Elijah.

AND Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword.[b]

2 Then Jezebel sent a messenger unto Elijah, saying, So let the gods do *to me*, and more also,[c] if I make not thy life as the life of one of them by to-morrow about this time.[d]

3 And when he saw *that*, he arose, and went for his life, and came to Beer-sheba, which *belongeth* to Judah, and left his servant there.

4 ¶ But he himself went a day's journey into the wilderness, and came and sat down under a juniper-tree: and he requested for himself† that he might die; and said, It is enough; now, O LORD, take away my life;[e] for I *am* not better than my fathers.[f]

5 And as he lay and slept under a juniper-tree, behold, then an angel touched him,[g] and said unto him, Arise *and* eat.

6 And he looked, and behold, *there was* a cake baken on the coals, and a cruse of water at his head.‡ And he did eat and drink, and laid him down again.

7 And the angel of the LORD came again the second time, and touched him, and said, Arise *and* eat; because the journey *is* too great for thee.

8 And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights[h] unto Horeb the mount of God.[i]

9 ¶ And he came thither unto a cave, and lodged there; and behold, the word of the LORD *came* to him, and he said unto him, What doest thou here, Elijah?

10 And he said, I have been very jealous for the LORD God of hosts:[j] for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword;[k] and I, *even* I only, am left; and they seek my life, to take it away.

11 And he said, Go forth, and stand upon the mount before the LORD.[l] And behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD;[m] *but* the LORD *was* not in the wind:[n] and after the wind an earthquake; *but* the LORD *was* not in the earthquake:

12 And after the earthquake a fire; *but* the LORD *was* not in the fire: and after the fire a still small voice.

13 And it was *so*, when Elijah heard *it*, that he wrapped his face in his mantle,[o] and went out, and stood in the entering in of the cave. And behold,

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a 2 Kings 4:29; 9:1; Job 38:3; Jer. 1:17; Eph. 6:14; 1 Pet. 1:13. * Heb. *till thou come to.* b ch. 18:40. c ch. 20:10; Ruth 1:17; 2 Kings 6:31. d Psa. 37:32, 33. † Heb. *his life.* e Num. 11:15; Jon. 4:3, 8. f Psa. 39:12. g Heb. 1:14. ‡ Heb. *bolster.* h Exod. 34:28; Deut. 9:9, 18; Matt. 4:2. i Exod. 3:1; Mal. 4:4, 5. j Num. 25:11, 13; Psa. 69:9. k ch. 18:4, 13; Mic. 7:2; Rom. 11:2–4. l Exod. 24:12. m Ezek. 1:4. n Zech. 4:6. o Exod. 3:6; Isa. 6:2.

INSTRUCTIONS.

3. The fidelity and usefulness of truly religious persons sometimes lead very wicked men to employ them in preference to all others; and good men should ever strive so to act as to show that godliness is profitable unto all things, and that it renders those who possess it conscientiously diligent and faithful in the discharge of all the duties of life.

4. Under the government of wicked rulers the Lord's ministers are often persecuted, imprisoned, and dependent on charity for support, while Satan's ministers go at large, and riot in luxury and abundance.

9. Even the people of God are sometimes afraid to do what he commands them, lest they should suffer; but if they are truly devoted to him, and desirous of doing their duty, he will make it plain and enable them by his grace to perform it.

17. Persecutors are apt to represent those who condemn them for their wickedness as disturbers of the public peace and troublers of the people, and to contend that their liberty is inconsistent with the public good, and that they should be banished or put to death.

18. The troubles which come upon rulers and people are a punishment from God on account of their sins. Not those who condemn these sins, but those who commit them, are the real troublers of the country.

21. As Jehovah has in various ways shown conclusively that he is the only living and true God, reason, interest, and duty require that all to whom he is revealed should, without hesitation or reserve, love, worship, and obey him.

22. Which is the right way is not to be determined by the numbers, wealth, and power of those who follow it. God's friends may be few, poor, feeble, and despised, while Satan's may be many, rich, powerful, and respected. It is better, in such cases, to be of the few than of the many. Psa. 138:6; Prov. 3:34; 16:19; 28:6.

27. The worship of images, and of all false, imaginary deities, is mean, base, and foolish.

28. The worship of false gods is cruel to the worshippers, and often leads to the infliction of great bodily penances and sufferings. Such sufferings please the tormentors, but do the tormented no good; and are an abomination to Jehovah, whose ways are ways of pleasantness, and whose paths are paths of peace.

33. True religion has nothing to fear from experiment, and from candid, thorough, and searching investigation. It loves the light, and seeks to diffuse it among all classes of people, so that they may be able to judge of it themselves, and act intelligently with regard to it.

37. Prayer, simple, earnest, and sincere, not in a foreign tongue which is not understood, but in that which the hearers themselves speak, is a powerful means of grace, and one by which God often convinces men of the truth and leads them to embrace it.

43. Not only sincerity and earnestness, but perseverance in supplication and obedience to God, are essential to the highest success. However small the number or trying the condition of the friends of Jehovah, let them trust in him, seek of him what they need, and follow his directions, and they shall in due time gloriously triumph over all their foes.

CHAPTER XIX.

2. *So let the gods do to me;* let them kill me, if I do not kill thee.

4. *Into the wilderness;* which lay south of Canaan, and in which Israel had wandered forty years.

8. *Forty days and forty nights;* being miraculously supported. *Horeb;* where God appeared to Israel and gave them the law. Deut. 1:6.

10. *Jealous for the Lord;* desirous of honoring him by leading the people to obey him. *I only;* no other prophet openly appeared to stem the torrent of iniquity.

11, 12. *The Lord was not in the wind—earthquake—fire;* indicating that he would not reform Israel by terrific outward displays of his power, but by the quiet persevering labors of his servants, under the invisible and silent influences of his Spirit.

there came a voice unto him, and said, What doest thou here, Elijah?

14 And he said, I have been very jealous for the LORD God of hosts:[a] because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword;[b] and I, *even* I only, am left; and they seek my life, to take it away.

15 And the LORD said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael *to be* king over Syria:[c]

16 And Jehu the son of Nimshi shalt thou anoint *to be* king over Israel:[d] and Elisha* the son of Shaphat of Abel-meholah shalt thou anoint *to be* prophet in thy room.

17 And it shall come to pass, *that* him that escapeth the sword of Hazael shall Jehu slay:[e] and him that escapeth from the sword of Jehu shall Elisha slay.[f]

18 Yet I have left *me*† seven thousand in Israel,[g] all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.[h]

19 ¶ So he departed thence, and found Elisha the son of Shaphat, who *was* ploughing *with* twelve yoke *of oxen* before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him.

20 And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and *then* I will follow thee.[i] And he said unto him, Go back again:‡ for what have I done to thee?

21 And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen,[j] and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.

a Ver. 9, 10. b Jer. 22:9. c 2 Kings 8:12, 13. d 2 Kings 9:1–3. * Called *Eliseus*, Luke 4:27. e 2 Kings 9:14, etc.; 10:6, etc.; 13:3. f Hos. 6:5. † Or, *will leave*. g Rom. 11:4. h Hos. 13:2. i Matt. 8:21, 22; Luke 9:61,

16. *Abel-meholah;* a town in the plain of Jordan, between Beth-shean and Shechem.

17. *Hazael—Jehu—and—Elisha;* they would all be instrumental in the punishment of idolatrous Israel.

18. *Seven thousand;* who were still worshippers of Jehovah.

19. *Cast his mantle upon him;* indicating that he should follow him.

20. *Go back again;* probably said to try the firmness of his purpose.

21. *Took a yoke of oxen;* to provide for himself and friends a feast before he left them. *Ministered unto him;* waited on and assisted him.

INSTRUCTIONS.

2. No miracles or means of grace will of themselves lead persecutors and haters of God to cease from their efforts to overcome and destroy his people.

3. However bold, courageous, and successful the people of God may have been under his influence, unless that is continued they will become timid and cowardly, desert their duty, and in despair even wish to die.

5. God knoweth the frame of his people and remembereth that they are dust. He compassionates their infirmities and sympathizes in their sorrows, and when they duly feel their weakness and wants, appears for their relief.

9. Men are made not merely to be acted upon but to act, and should never voluntarily go where they have nothing to do, or can do nothing.

CHAPTER XX.

A. M. 3103. B. C. 901.

1 Ben-hadad, not content with Ahab's homage, besiegeth Samaria. 13 By the direction of a prophet, the Syrians are slain. 22 As the prophet forewarned Ahab, the Syrians, trusting in the valleys, come against him in Aphek. 28 By the word of the prophet, and God's judgment, the Syrians are smitten again. 31 The Syrians submitting themselves, Ahab sendeth Ben-hadad away with a covenant. 35 The prophet, under the parable of a prisoner, making Ahab to judge himself, denounceth God's judgment against him.

AND Ben-hadad the king of Syria gathered all his host together: and *there were* thirty and two kings with him, and horses, and chariots: and he went up and besieged Samaria, and warred against it.

2 And he sent messengers to Ahab king of Israel into the city, and said unto him, Thus saith Ben-hadad,

3 Thy silver and thy gold *is* mine; thy wives also and thy children, *even* the goodliest, *are* mine.[k]

4 And the king of Israel answered and said, My lord, O king, according to thy saying, I *am* thine, and all that I have.

5 And the messengers came again, and said, Thus speaketh Ben-hadad, saying, Although I have sent unto thee, saying, Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children;

6 Yet I will send my servants unto thee to-morrow about this time, and they shall search thy house, and the houses of thy servants; and it shall be, *that* whatsoever is pleasant§ in thine eyes, they shall put *it* in their hand, and take *it* away.

7 Then the king of Israel called all the elders of the land,[l] and said, Mark, I pray you, and see how this *man* seeketh mischief; for he sent unto me for my wives, and for my children, and for my silver, and for my gold; and I denied him not.‖

8 And all the elders and all the people said unto him, Hearken not *unto him*, nor consent.

9 Wherefore he said unto the messengers of Ben-

62. ‡ Heb. *Go, return.* j 2 Sam. 24:22. k Isa. 10:13, 14. § Heb. *desirable.* l 2 Kings 5:7. ‖ Heb. *kept not back from him.*

10. Men are never more likely to boast of their past labors, than when they are neglecting their present duty; nor ever more likely to complain, find fault with others, and sink into despair.

12. It is not always that which is most visible and tangible, or which makes the most noise, that is most efficacious in doing good.

15. If the people of God, when fearful, discouraged, and desponding, would get out of trouble, they must go to work; what their hands find to do, they must do for the purpose of honoring God and doing good, committing themselves and all their interests to his guidance and disposal.

18. Some good men are at times tempted to think that there are none who labor in the right way to sustain the cause of God but themselves, and that when they are gone it must sink. But he will show that it is not as dependent on them as they thought it was.

20. God can at any time so touch the hearts of men that they will voluntarily and cheerfully leave all for him and his cause. But in doing this, he will not lessen their natural affection, or lead them to neglect any of the proper kindnesses and courtesies of life. 1 Pet. 3:8.

CHAPTER XX.

1. *Kings;* rulers of cities and the adjoining districts of country.

4. *I am thine;* meaning, that he would be tributary to the king of Syria.

A. M. 3103. B. C. 901. hadad, Tell my lord the king, All that thou didst send for to thy servant at the first I will do: but this thing I may not do. And the messengers departed, and brought him word again.

10 And Ben-hadad sent unto him, and said, The gods do so unto me, and more also,[a] if the dust of Samaria shall suffice for handfuls for all the people that follow me.*

11 And the king of Israel answered and said, Tell *him*, Let not him that girdeth on *his harness* boast himself as he that putteth it off.[b]

12 And it came to pass, when *Ben-hadad* heard this message,† as he *was* drinking, he and the kings in the pavilions,‡ that he said unto his servants, Set *yourselves in array*. And they set *themselves in array*§ against the city.

13 ¶ And behold, there came‖ a prophet unto Ahab king of Israel, saying, Thus saith the LORD, Hast thou seen all this great multitude? behold, I will deliver it into thy hand this day;[c] and thou shalt know that I *am* the LORD.

14 And Ahab said, By whom? And he said, Thus saith the LORD, *Even* by the young men¶ of the princes of the provinces. Then he said, Who shall order* the battle? And he answered, Thou.

15 Then he numbered the young men of the princes of the provinces,[d] and they were two hundred and thirty-two: and after them he numbered all the people, *even* all the children of Israel, *being* seven thousand.

16 And they went out at noon. But Ben-hadad *was* drinking himself drunk in the pavilions,[e] he and the kings, the thirty and two kings that helped him.[f]

17 And the young men of the princes of the provinces went out first; and Ben-hadad sent out, and they told him, saying, There are men come out of Samaria.

18 And he said, Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive.

19 So these young men of the princes of the provinces came out of the city, and the army which followed them.

20 And they slew every one his man:[g] and the Syrians fled; and Israel pursued them: and Ben-hadad the king of Syria escaped on a horse with the horsemen.

21 And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter.

22 ¶ And the prophet came to the king of Israel, and said unto him, Go, strengthen thyself, and mark, and see what thou doest:[h] for at the return of the year the king of Syria will come up against thee.[i]

23 And the servants of the king of Syria said unto him, Their gods *are* gods of the hills;[j] therefore they were stronger than we; but let us fight against them in the plain, and surely we shall be stronger than they.

24 And do this thing, Take the kings away, every man out of his place, and put captains in their rooms:

25 And number thee an army, like the army that thou hast lost,† horse for horse, and chariot for chariot: and we will fight against them in the plain, *and* surely we shall be stronger than they.[k] And he hearkened unto their voice, and did so.

26 And it came to pass at the return of the year, that Ben-hadad numbered the Syrians, and went up to Aphek,[l] to fight against Israel.‡

27 And the children of Israel were numbered, and were all present,§ and went against them: and the children of Israel pitched before them like two little flocks of kids; but the Syrians filled the country.

28 ¶ And there came a man of God, and spake unto the king of Israel, and said, Thus saith the LORD, Because the Syrians have said, The LORD *is* God of the hills, but he *is* not God of the valleys, therefore will I deliver all this great multitude into thy hand,[m] and ye shall know that I *am* the LORD.[n]

29 And they pitched one over against the other seven days. And *so* it was, that in the seventh day the battle was joined:[o] and the children of Israel slew of the Syrians a hundred thousand footmen in one day.

30 But the rest fled to Aphek,[p] into the city; and *there* a wall fell upon twenty and seven thousand of the men *that were* left.[q] And Ben-hadad fled, and came into the city, into an inner chamber.‖

31 ¶ And his servants said unto him, Behold now, we have heard that the kings of the house of Israel *are* merciful kings:[r] let us, I pray thee, put sackcloth on our loins,[s] and ropes upon our heads, and go out to the king of Israel: peradventure he will save thy life.

32 So they girded sackcloth on their loins, and *put* ropes on their heads, and came to the king of Israel, and said, Thy servant Ben-hadad saith, I pray thee, let me live. And he said, *Is* he yet alive? he *is* my brother.

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a Ch. 19:2. * Heb. are *at my feet;* Exod. 11:8; Judg. 4:10. b Prov. 27:1. † Heb. *word.* ‡ Or, *tents.* § Or, *Place* the engines: *and they placed* engines. ‖ Heb. *approached.* c ver. 28. ¶ Or, *servants.* * Heb. *bind*, or *tie.* d Judg. 7:7. e ver. 12; ch. 16:9; Prov. 23:29–32; Hos. 4:11. f Isa. 54:15. g Judg. 7:21, 22; Eccl. 9:11. h 2 Kings 6:12. i 2 Sam. 11:1. j Psa. 115:2, 3; Isa. 42:8. † Heb. *was fallen.* k Psa. 10:3. l 1 Sam. 4:1; 29:1; 2 Kings 13:17. ‡ Heb. *the war with Israel.* § Or, *victualled.* m Isa. 37:29–36. n ver. 13; Job 12:16–19. o Psa. 10:16. p Psa. 18:45. q Jer. 48:44; Luke 13:4. ‖ Or, *from chamber to chamber;* Heb. *a chamber within a chamber;* ch. 22:25. r Isa. 16:5. s Gen. 37:34.

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10. *If the dust of Samaria shall suffice;* meaning, that he would come with such a multitude of people that the sand of Samaria would not give to each a handful.

11. *Girdeth on his harness;* puts on his armor for battle, or begins a war. *Putteth it off;* victoriously closes it.

14. *The young men;* those who waited upon the princes; their servants. *The princes of the provinces;* these seem to have been the rulers who governed in the different districts of the kingdom.

23. *Gods of the hills; therefore they were stronger than we;* the idea was, that different gods ruled over different places, and that they must fight the Israelites in places where their gods did not govern.

26. *Aphek;* in the tribe of Issachar. It seems to have been in the valley of Jezreel.

31. *Go out to the king of Israel;* as prisoners of war, liable, according to the then prevalent custom, to be put to death.

32. *On their heads;* about their necks. *My brother;* as king.

33 Now the men did diligently observe whether *any thing would come* from him, and did hastily catch *it:* and they said, Thy brother Ben-hadad. Then he said, Go ye, bring him. Then Ben-hadad came forth to him; and he caused him to come up into the chariot.[a]

34 And *Ben-hadad* said unto him, The cities which my father took from thy father,[b] I will restore; and thou shalt make streets for thee in Damascus, as my father made in Samaria. Then *said Ahab,* I will send thee away with this covenant. So he made a covenant with him,[c] and sent him away.

35 ¶ And a certain man of the sons of the prophets[d] said unto his neighbor in the word of the LORD,[e] Smite me, I pray thee.[f] And the man refused to smite him.

36 Then said he unto him, Because thou hast not obeyed the voice of the LORD, behold, as soon as thou art departed from me, a lion shall slay thee. And as soon as he was departed from him, a lion found him, and slew him.[g]

37 Then he found another man, and said, Smite me, I pray thee. And the man smote him, so that in smiting he wounded* *him.*

38 So the prophet departed, and waited for the king by the way, and disguised himself with ashes upon his face.[h]

39 And as the king passed by, he cried unto the king: [i] and he said, Thy servant went out into the midst of the battle; and behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then shall thy life be for his life,[j] or else thou shalt pay† a talent of silver.

40 And as thy servant was busy here and there, he was gone.‡ And the king of Israel said unto him, So *shall* thy judgment *be;*[k] thyself hast decided *it.*[l]

41 And he hasted, and took the ashes away from his face; and the king of Israel discerned him that he *was* of the prophets.

42 And he said unto him, Thus saith the LORD, Because thou hast let go out of *thy* hand a man whom I appointed to utter destruction, therefore thy life shall go for his life,[m] and thy people for his people. A. M. 3104. B. C. 900.

43 And the king of Israel went to his house heavy and displeased,[n] and came to Samaria.

CHAPTER XXI.

1 Ahab being denied Naboth's vineyard is grieved. 5 Jezebel writing letters against Naboth, he is condemned of blasphemy. 15 Ahab taketh possession of the vineyard. 17 Elijah denounceth judgments against Ahab and Jezebel. 25 Wicked Ahab repenting, God deferreth the judgment.

AND it came to pass after these things, *that* Naboth the Jezreelite had a vineyard, which *was* in Jezreel, hard by the palace of Ahab king of Samaria.

2 And Ahab spake unto Naboth, saying, Give me thy vineyard,[o] that I may have it for a garden of herbs, because it *is* near unto my house: and I will give thee for it a better vineyard than it; *or,* if it seem good to thee,[§] I will give thee the worth of it in money.

3 And Naboth said to Ahab, The LORD forbid it me, that I should give the inheritance of my fathers unto thee.[p]

4 And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him: [q] for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread.

5 ¶ But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad,[r] that thou eatest no bread?

6 And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee *another* vineyard for it: and he answered, I will not give thee my vineyard.

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a 2 Kings 10:15; Acts 8:31. b ch. 15:20. c Isa. 8:12. d 2 Kings 2:3, 5, etc. e ch. 13:17, 18. f Jer. 27:2; Ezek. 4:3. g ch. 13:24. * Heb. *smiting and wounding.* h 2 Sam. 14:2. i 2 Sam. 12:1, etc. j 2 Kings 10:24. † Heb. *weigh.* ‡ Heb. was *not.* k 2 Sam. 12:5–7. l Job 15:6; Matt. 21:41–43; Luke 19:22. m ch. 22:31–37. n ch. 21:4. o 1 Sam. 8:14. § Heb. *be good in thine eyes.* p Lev. 25:23; Num. 36:7; Ezek. 46:18. q Job 5:2; Hab. 2:9–12. r Neh. 2:2.

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35. *In the word of the Lord;* by his command.

40. *Thyself hast decided;* that according to his own statement, which was designed to represent the case of Ahab, he had forfeited his life. Ahab decided that he should be put to death, and thus virtually condemned himself for letting Ben-hadad go when he had him in his power.

42. *Appointed to utter destruction;* required that he should be destroyed. *Thy life—for his life;* Ahab would himself be destroyed. Chap. 22:31–37.

INSTRUCTIONS.

4. Wickedness persevered in not only prevents men from receiving any saving benefit from divine judgments and mercies, but renders them mean, cowardly, base, and contemptible.

6. Success in wickedness often increases men's pride, arrogance, haughtiness, and rapacity, emboldens them in sin, and thus ripens them for ruin.

10. For men to boast of what they have done, is vain and foolish; to boast of what they will do, presumptuous and wicked. It is glorying in the creature, and rebelling against the Creator.

13. The object of God in suffering wicked rulers to assemble great multitudes for war and go forth to battle, is very different from their object in doing it. They design to promote their own glory, and he designs to show his perfections and advance his cause.

16. Under the influence of intoxicating liquor, men are self-confident and reckless, and they often speak and act as if all things were under their control, and are urged on by Satan and their own lusts from one crime to another till they perish.

22. God knows and can reveal what men will do before they think of doing it, and yet leave them as free and accountable as if he had not revealed what they would do.

28. God hears all that wicked men say, sees all that they do or intend to do, and can adapt his providence to meet their cases, and make them the occasion of advancing his glory and the welfare of his people. None therefore who put their trust in him, and follow his directions, need to fear. Psa. 4:2.

35. No feelings or considerations should ever hinder men from obeying God, and when they save from death those whom God requires to be slain, they incur his displeasure, and expose themselves to be destroyed.

CHAPTER XXI.

1. *The palace of Ahab king of Samaria;* see note to ver. 18.

A. M. 3105. B. C. 899.

7 And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, *and* eat bread, and let thy heart be merry: I will give thee the vineyard of Naboth the Jezreelite.[a]

8 So she wrote letters in Ahab's name,[b] and sealed *them* with his seal, and sent the letters unto the elders and to the nobles that *were* in his city, dwelling with Naboth.

9 And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among* the people:

10 And set two men, sons of Belial,[c] before him, to bear witness against him, saying, Thou didst blaspheme God and the king.[d] And *then* carry him out, and stone him,[e] that he may die.

11 And the men of his city, *even* the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, *and* as it *was* written in the letters which she had sent unto them.

12 They proclaimed a fast,[f] and set Naboth on high among the people.

13 And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him,[g] *even* against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died.[h]

14 Then they sent to Jezebel, saying, Naboth is stoned, and is dead.

15 ¶ And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite,[i] which he refused to give thee for money: for Naboth is not alive, but dead.

16 And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

17 ¶ And the word of the LORD came to Elijah the Tishbite,[j] saying,

18 Arise, go down to meet Ahab king of Israel, which *is* in Samaria:[k] behold, *he is* in the vineyard of Naboth, whither he is gone down to possess it.

19 And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.[l]

20 And Ahab said to Elijah, Hast thou found me, O mine enemy?[m] And he answered, I have found *thee:* because thou hast sold thyself to work evil in the sight of the LORD.[n]

21 Behold, I will bring evil upon thee,[o] and will take away thy posterity, and will cut off from Ahab him that pisseth against the wall,[p] and him that is shut up and left in Israel,

22 And will make thy house like the house of Jeroboam the son of Nebat,[q] and like the house of Baasha the son of Ahijah,[r] for the provocation wherewith thou hast provoked *me* to anger, and made Israel to sin.

23 And of Jezebel also spake the LORD, saying, The dogs shall eat Jezebel by the wall† of Jezreel.[s]

24 Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat.

25 ¶ But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the LORD,[t] whom Jezebel his wife stirred up.‡[u]

26 And he did very abominably in following idols, according to all *things* as did the Amorites,[v] whom the LORD cast out before the children of Israel.

27 And it came to pass, when Ahab heard those words, that he rent his clothes,[w] and put sackcloth upon his flesh,[x] and fasted, and lay in sackcloth, and went softly.

28 And the word of the LORD came to Elijah the Tishbite, saying,

29 Seest thou how Ahab humbleth himself before me?[y] because he humbleth himself before me,[z] I will not bring the evil in his days:[a] *but* in his son's days will I bring the evil upon his house.[b]

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a Mic. 2:1, 2. b 2 Sam. 11:14, 15; Esth. 3:12, 13. * Heb. *in the top of.* c Deut. 13:13. d Exod. 22:28; Lev. 24:15, 16; Matt. 26:59–66; Acts 6:11. e Lev. 24:14. f Isa. 58:4. g Exod. 20:16; Psa. 27:12; Prov. 25:18; Mal 3:5. h 2 Kings 9:26; Eccl. 4:1; Acts 7:57–59. i Prov. 1:10–16; 4:17. j Psa. 9:12. k ch. 13:32; 2 Chr. 22:9. l ch. 22:38; Psa. 7:16; Matt 7:2. m ch. 18:17. n ver. 25; 2 Kings 17:17; Isa. 50:1; 52:3; Rom. 7:14. o ch. 14:10. p Exod. 20:5, 6; 2 Kings 9:8. q ch. 15:29. r ch 16:3, 11. † Or, *ditch.* s 2 Kings 9:36, 37. t ch. 16:30, 31; ver. 20. ‡ Or, *incited.* u Josh. 23:12, 13; Eccl. 7:26. v Gen. 15:16; 2 Kings 21:11. w Joel 2:12, 13. x Jon. 3:6–10. y Exod 10:3. z Isa. 66:2. a 2 Kings 20:19. b 2 Kings 9:25.

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8. *Wrote letters;* from Samaria. *Sealed them with his seal;* this gave them the king's authority, and required all to obey on pain of his displeasure.

9. *Proclaim a fast;* to make an impression that Naboth had committed some great wickedness, which required him to be put to death.

10. *Sons of Belial;* wicked, abandoned men. *Stone him;* stoning was the punishment which God commanded for blasphemy, the crime of which Naboth was falsely accused, Lev. 24:15, 16.

16. *To go down;* from Samaria to Jezreel.

18. *Which is in Samaria;* whose customary residence is in Samaria. Samaria was the capital of Ahab's kingdom, and his proper residence, ch. 22:37–39; but he had also a palace at Jezreel, and sometimes resided there. Ver. 1; 2 Chr. 22:6.

20. *Sold thyself;* abandoned himself to wickedness.

21. *Shut up and left;* a proverbial expression originally denoting bond and free, but put here to represent all classes of persons.

INSTRUCTIONS.

4. Covetousness is idolatry; and if the heart be under its power, and cannot obtain its wishes, it may at any time be rendered miserable. Even little things that cannot be obtained, but are inordinately desired, may make a man wretched.

7. Despotic power in the hand of man or woman under the control of wickedness is a terrible curse, and liable at any time to be employed in the commission of the most outrageous and abominable injustice and cruelty.

9. No plans are so wicked that men who are disposed may not find some wicked enough to aid in executing them; and no forms of injustice and cruelty are more execrable, and none will receive a deeper condemnation, than those which are perpetrated under the cover of religion and law.

16. Men who have the power and the right to prevent crime, and yet suffer it for the sake of sharing its gains, are partakers in the guilt of those who commit it, and will share in their plagues.

CHAPTER XXII.

1 Ahab, seduced by false prophets, according to the word of Micaiah, is slain at Ramoth-gilead. 37 The dogs lick up his blood, and Ahaziah succeedeth him. 41 Jehoshaphat's good reign. 45 His acts. 50 Jehoram succeedeth him. 51 Ahaziah's evil reign.

AND they continued three years without war between Syria and Israel.

2 And it came to pass in the third year, that Jehoshaphat the king of Judah came down to the king of Israel.[a]

3 And the king of Israel said unto his servants, Know ye that Ramoth in Gilead *is* ours,[b] and we *be* still, *and* take it not* out of the hand of the king of Syria?

4 And he said unto Jehoshaphat, Wilt thou go with me to battle to Ramoth-gilead?[c] And Jehoshaphat said to the king of Israel, I *am* as thou *art*, my people as thy people, my horses as thy horses.[d]

5 And Jehoshaphat said unto the king of Israel, Inquire, I pray thee, at the word of the LORD today.[e]

6 Then the king of Israel gathered the prophets together,[f] about four hundred men, and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear? And they said, Go up;[g] for the LORD shall deliver *it* into the hand of the king.

7 And Jehoshaphat said, *Is there* not here a prophet of the LORD besides, that we might inquire of him?[h]

8 And the king of Israel said unto Jehoshaphat, *There is* yet one man, Micaiah the son of Imlah, by whom we may inquire of the LORD: but I hate him;[i] for he doth not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so.

9 Then the king of Israel called an officer,† and said, Hasten *hither* Micaiah the son of Imlah.

10 And the king of Israel and Jehoshaphat the king of Judah sat each on his throne, having put on their robes, in a void place‡ in the entrance of the gate of Samaria; and all the prophets prophesied before them.

11 And Zedekiah the son of Chenaanah made him horns of iron; and he said, Thus saith the LORD, With these shalt thou push the Syrians, until thou have consumed them. A. M. 3107. B. C. 897.

12 And all the prophets prophesied so,[j] saying, Go up to Ramoth-gilead, and prosper: for[k] the LORD shall deliver *it* into the king's hand.

13 And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, the words of the prophets *declare* good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak *that which is* good.[l]

14 And Micaiah said, *As* the LORD liveth, what the LORD saith unto me, that will I speak.[m]

15 ¶ So he came to the king. And the king said unto him, Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear? And he answered him, Go, and prosper: for the LORD shall deliver *it* into the hand of the king.

16 And the king said unto him, How many times shall I adjure thee that thou tell me nothing but *that which is* true in the name of the LORD?

17 And he said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd:[n] and the LORD said, These have no master: let them return every man to his house in peace.

18 And the king of Israel said unto Jehoshaphat, Did I not tell thee that he would prophesy no good concerning me, but evil?

19 And he said, Hear thou therefore the word of the LORD: I saw the LORD sitting on his throne,[o] and all the host of heaven standing by him on his right hand and on his left.[p]

20 And the LORD said, Who shall persuade§ Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner.

21 And there came forth a spirit, and stood before the LORD, and said, I will persuade him.

22 And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade *him*, and prevail also: go forth, and do so.

23 Now therefore, behold, the LORD hath put a lying spirit in the mouth of all these thy prophets,[q] and the LORD hath spoken evil concerning thee.

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a 2 Chr. 18:2, etc. b Deut. 4:43; Josh. 20:8. * Heb *silent from taking it.* c Prov. 1:10; 2 Cor. 6:14. d 2 Kings 3:7. e Prov. 3:6; Jer. 21:2. f ch. 18:19. g Jer. 5:31. h 2 Kings 3:11. i Psa. 34:21. † Or, *eunuch.* ‡ Heb. *floor.* j Ezek. 13:6–9; Mic. 3:11. k Job 9:4. l Isa. 30:10. m Num. 22:38; 24:13; Jer. 23:28; Acts 20:27; Gal. 1:10. n Zech. 13:7; Matt. 9:36. o Isa. 6:1–3; Dan. 7:9, 10. p Job 1:6; Psa. 103:21; Matt. 25:31; Rev. 5:11. § Or, *deceive.* q Judg. 9:23; Job 12:16; Ezek. 14:9; 2 Thess. 2:10, 12.

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20. Sinners are apt to be enemies to those who, by the command of God, denounce his wrath against them, and to feel as if such persons were their enemies. But this is a great mistake. They hate their sins, and lament the ruin these occasion. Matt. 23:37.

23. Ringleaders in transgression will be distinguished in their punishment; and though external humiliation may secure temporal favors, nothing short of real penitence and hearty forsaking of sin will save from its endless consequences.

CHAPTER XXII.

3. *Ramoth;* a city of Gad, east of Jordan.

4. *I am as thou art;* I will act in concert with thee in all things. Jehoshaphat had joined affinity with the king of Israel by taking for a wife to his son Jehoram, Athaliah the daughter of Ahab and Jezebel. 2 Kings 8:18; 2 Chron. 18:1. By this wrong step he brought upon himself, his family, and his kingdom very dreadful calamities. In consequence of the alliance between him and Ahab, he felt obliged to offer his services on the present occasion, though evidently with much misgiving.

6. *Prophets;* these were false prophets, probably connected with the worship of the golden calves, who had not been present at mount Carmel when Elijah slew the prophets of Baal and Ashtoreth.

15. *Go, and prosper;* this was spoken ironically, and in a manner that showed the king that Micaiah did not expect him to prosper.

17. *I saw;* a representation of what would take place at the battle, upon Ahab's death. Ver. 36.

19. *I saw;* a representation of what was then going on for the deception and ruin of Ahab.

23. *The Lord hath put a lying spirit in the mouth of all these thy prophets;* an instance of the manner in which things that take place, in the providence and under the

A. M. 3107. B. C. 897. 24 But Zedekiah the son of Chenaanah went near, and smote Micaiah on the cheek,[a] and said, Which way went the Spirit of the LORD from me to speak unto thee?

25 And Micaiah said, Behold, thou shalt see in that day, when thou shalt go into an inner chamber* to hide thyself.

26 And the king of Israel said, Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son;

27 And say, Thus saith the king, Put this *fellow* in the prison,[b] and feed him with bread of affliction and with water of affliction,[c] until I come in peace.

28 And Micaiah said, If thou return at all in peace, the LORD hath not spoken by me.[d] And he said, Hearken, O people,[e] every one of you.

29 So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead.

30 And the king of Israel said unto Jehoshaphat, I will disguise myself,† and enter into the battle; but put thou on thy robes. And the king of Israel disguised himself, and went into the battle.[f]

31 But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying, Fight neither with small nor great, save only with the king of Israel.

32 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it *is* the king of Israel. And they turned aside to fight against him:[g] and Jehoshaphat cried out.

33 And it came to pass, when the captains of the chariots perceived that it *was* not the king of Israel, that they turned back from pursuing him.

34 And a *certain* man drew a bow at a venture,‡ and smote the king of Israel between the joints of the harness:§ wherefore he said unto the driver of his chariot, Turn thy hand, and carry me out of the host; for I am wounded.‖

35 And the battle increased¶ that day: and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the midst* of the chariot.

36 And there went a proclamation throughout the host about the going down of the sun, saying, Every man to his city, and every man to his own country.[h]

37 ¶ So the king died, and was brought† to Samaria; and they buried the king in Samaria.

38 And *one* washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armor; according unto the word of the LORD which he spake.[i]

39 Now the rest of the acts of Ahab, and all that he did, and the ivory house which he made,[j] and all the cities that he built, *are* they not written in the book of the Chronicles of the kings of Israel?

40 So Ahab slept with his fathers; and Ahaziah his son reigned in his stead.

41 ¶ And Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel.[k]

42 Jehoshaphat *was* thirty and five years old when he began to reign; and he reigned twenty and five years in Jerusalem. And his mother's name *was* Azubah the daughter of Shilhi.

43 And he walked in all the ways of Asa his father;[l] he turned not aside from it, doing *that which was* right in the eyes of the LORD: nevertheless the high places were not taken away; *for* the people offered and burnt incense yet in the high places.

44 And Jehoshaphat made peace with the king of Israel.[m]

45 Now the rest of the acts of Jehoshaphat, and his might that he showed, and how he warred, *are* they not written in the book of the Chronicles of the kings of Judah?

46 And the remnant of the sodomites, which remained in the days of his father Asa, he took out of the land.[n]

47 *There was* then no king in Edom:[o] a deputy *was* king.

48 Jehoshaphat made ships‡ of Tarshish to go to Ophir for gold:[p] but they went not;[q] for the ships were broken at Ezion-geber.[r]

49 Then said Ahaziah the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in the ships. But Jehoshaphat would not.

50 ¶ Then Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoram his son reigned in his stead.[s]

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[a] Matt. 26:68; Acts 23:2. * Or, *from chamber to chamber;* Heb. *a chamber in a chamber.* ch. 20:30. [b] Jer. 38:6; Acts 5:18; Rev. 2:10. [c] Deut. 16:3; Isa. 30:20. [d] Num. 16:29; Deut. 18:20, 22. [e] Matt. 13:9, 43. † Or, *when he was to disguise himself.* [f] 2 Chr. 35:22. [g] Prov. 13:20. ‡ Heb. *in his simplicity,* 2 Sam. 15:11. § Heb. *and the breastplate.* ‖ Heb. *made sick.* ¶ Heb. *ascended.* * Heb. *bosom.* [h] ver. 17, 28. † Heb. *came.* [i] ch. 21:19. [j] Amos 3:15. [k] 2 Chr. 20:31, etc. [l] 2 Chr. 17:3. [m] 2 Kings 8:18; 2 Chr. 19:2; 2 Cor. 6:14. [n] ch. 14:24; 15:12. [o] Gen. 25:23; 2 Sam. 8:14; 2 Kings 3:9; 8:20. ‡ Or, had *ten ships.* [p] 2 Chr. 20:35, etc. [q] ch. 10:22. [r] ch. 9:26. [s] 2 Chr. 21:1.

government of God, are ascribed to him; he suffered those false prophets to tell lies, and by their lies, as a punishment of Ahab for his sins, to deceive him to his destruction.

25. *Thou shalt see;* know who speaks the truth, you or I.

27. *Bread of affliction;* coarse and scanty fare.

30. *Disguise myself;* so array himself as not to be known to be king.

34. *At a venture;* shooting into the midst of the Israelites, without taking aim at any one.

38. *According unto the word of the Lord;* chap. 21:19; 2 Kings 9:25, 26.

39. *The ivory house;* a house adorned with ivory, or precious ornaments made of elephants' tusks.

43. *The ways of Asa;* chap. 15:11–15.

44. *Made peace;* by making affinity with him. See note to ver. 4.

48. *Ships of Tarshish to go to Ophir;* the ships were made at Ezion-geber on the eastern arm of the Red sea, which was the port for going to Ophir. Some suppose they are called "ships of Tarshish" merely to indicate ships of a certain form or size, such as were used in voyages to Tarshish. See notes to chap. 10:22; 2 Chr. 20:36.

INSTRUCTIONS.

4. Intimate connections with the wicked, and readiness to form coalitions with them, are exceedingly dangerous, and often lead to the most disastrous results.

6. False teachers are numerous, and they endeavor to ingratiate themselves with those who employ them by consulting their wishes, pandering to their pleasures, and aiding in accomplishing their favorite designs.

13. Many seem to think it unwise for ministers to con-

51 ¶ Azahiah the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel.[a]

52 And he did evil in the sight of the LORD,[b] and walked in the way of his father,[c] and in the way of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin:[d] A. M. 3106. B. C. 898.

53 For he served Baal, and worshipped him, and provoked to anger the LORD God of Israel, according to all that his father had done.[e]

a Ver. 40. b 2 Chr. 20:35–37. c ch. 16.30, etc. d ch. 12:28–33; 2 Chr. 11:14, 15. e Judg. 2:11; ch. 21:25, 26.

fine themselves to truth and duty; and that it would be better to go with the multitude, and do what is popular, especially with the rich and powerful.

18. True ministers will proclaim only the truth and will of God. Of course they can promise no good to those who continue in sin, and on this account they are often hated.

23. As a punishment for their sins, God sometimes suffers wicked men to be deluded by false teachers and evil spirits, and under that delusion to be destroyed. 2 Pet. 2:1–3, 18–22.

28. They who disbelieve the word of God, will learn the truth of his declarations by their fulfilment.

30. No efforts of the wicked to escape the evils which God intends to bring upon them will be successful.

34. Every arrow which flies is under the direction and control of God, and—though often without the intention of men—always accomplishes his designs.

38. Animals, in following the instincts and appetites which God has given them, may be instruments of his wrath against the wicked, and the means of fulfilling his declarations concerning them.

THE

SECOND BOOK OF THE KINGS,

COMMONLY CALLED,

THE FOURTH BOOK OF THE KINGS.

See the introductory remarks to the first book of the Kings, of which this second book originally constituted a part.

A. M. 3108.
B. C. about 896.

CHAPTER I.

1 Moab rebelleth. 2 Ahaziah, sending to Baal-zebub, hath his judgment by Elijah. 5 Elijah twice bringeth fire from heaven upon them whom Ahaziah sent to apprehend him. 13 He pitieth the third captain, and, encouraged by an angel, telleth the king of his death. 17 Jehoram succeedeth Ahaziah.

THEN Moab rebelled against Israel after the death of Ahab.[a]

2 And Ahaziah fell down through a lattice in his upper chamber that *was* in Samaria, and was sick: and he sent messengers, and said unto them, Go, inquire of Baal-zebub the god of Ekron,[b] whether I shall recover of this disease.[c]

3 But the angel of the LORD said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, *Is it* not because *there is* not a God in Israel, *that* ye go to inquire of Baal-zebub the god of Ekron?[d]

4 Now therefore thus saith the LORD, Thou shalt not come down from that bed on which thou art gone up,* but shalt surely die. And Elijah departed.

5 ¶ And when the messengers turned back unto him, he said unto them, Why are ye now turned back?

6 And they said unto him, There came a man up to meet us, and said unto us, Go, turn again unto the king that sent you, and say unto him, Thus saith the LORD,[e] *Is it* not because *there is* not a God in Israel, *that* thou sendest to inquire of Baal-zebub the god of Ekron? therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die.[f]

7 And he said unto them, What manner of man *was he*† which came up to meet you, and told you these words?

8 And they answered him, *He was* a hairy man, and girt with a girdle of leather about his loins.[g] And he said, It *is* Elijah the Tishbite.

9 Then the king sent unto him a captain of fifty with his fifty. And he went up to him: and behold, he sat on the top of a hill. And he spake unto him, Thou man of God, the king hath said, Come down.

10 And Elijah answered and said to the captain of fifty, If I *be* a man of God, then let fire come down from heaven,[h] and consume thee and thy fifty. And there came down fire from heaven,[i] and consumed him and his fifty.[j]

11 Again also he sent unto him another captain of fifty with his fifty. And he answered and said unto him, O man of God, thus hath the king said, Come down quickly.

12 And Elijah answered and said unto them, If I *be* a man of God, let fire come down from heaven,

a Ch. 3:5; 2 Sam. 8:2. b 1 Sam. 5:10. c ch. 8:9, 10; 1 Kings 14:3. d Mark 3:22. * Heb. *The bed whither thou art gone up, thou shalt not come down from it.* e Isa. 41:22, 23. f 1 Chr. 10:13; Psa. 16:4. † Heb. *What was the manner of the man.* g Zech. 13:4; Matt. 3:4. h Num. 16:35; Luke 9:54; Heb. 12:29. i 1 Kings 18:24; Dan. 3:25. j ch. 2:24; Acts 5:5, 9.

CHAPTER I.

1. *Moab rebelled;* they had before, from the days of David, been tributary to the Israelites. Chap. 3:4, 5.

2. *Lattice;* or balustrade; a light fence, or net-work. *Baal-zebub;* an idol god. *Ekron;* a city of the Philistines.

8. *A hairy man;* in his person; probably also dressed in a garment made of hair. Matt. 3:4.

10. *Let fire come down;* this was designed to show that Jehovah was the only living and true God, and able to protect all who put their trust in him.

INSTRUCTIONS.

2. The constant liability of men to sickness and death should lead all so to live, as to be at all times prepared for these events. They will then have no occasion for anxiety, and no inclination to turn away from Jehovah in applying for help.

3. Applying to false gods, is acting as if Jehovah were not the only living and true God; and is highly provoking to Him, who will not give his glory to another, nor his praise to graven images.

and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty.

13 ¶ And he sent again a captain of the third fifty with his fifty. And the third captain of fifty went up, and came and fell* on his knees before Elijah,[a] and besought him, and said unto him, O man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight.[b]

14 Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties:[c] therefore let my life now be precious in thy sight.

15 And the angel of the LORD said unto Elijah, Go down with him: be not afraid of him. And he arose, and went down with him unto the king.

16 And he said unto him, Thus saith the LORD, Forasmuch as thou hast sent messengers to inquire of Baal-zebub the god of Ekron, *is it* not because *there is* no God in Israel to inquire of his word?[d] therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die.

17 ¶ So he died according to the word of the LORD which Elijah had spoken. And Jehoram reigned in his stead, in the second year of Jehoram the son of Jehoshaphat king of Judah;† because he had no son.

18 Now the rest of the acts of Ahaziah which he did, *are* they not written in the book of the Chronicles of the kings of Israel?

CHAPTER II.

1 Elijah, taking his leave of Elisha, with his mantle divideth Jordan, 9 and, granting Elisha his request, is taken up by a fiery chariot into heaven. 12 Elisha, dividing Jordan with Elijah's mantle, is acknowledged his successor. 16 The young prophets, hardly obtaining leave to seek Elijah, could not find him. 19 Elisha with salt healeth the unwholesome waters. 23 Bears destroy the children that mocked Elisha.

AND it came to pass, when the LORD would take up Elijah into heaven by a whirlwind,[e] that Elijah went with Elisha from Gilgal.[f]

2 And Elijah said unto Elisha, Tarry here, I pray thee; for the LORD hath sent me to Beth-el. And Elisha said *unto him*, *As* the LORD liveth,[g] and *as* thy soul liveth,[h] I will not leave thee. So they went down to Beth-el.

3 And the sons of the prophets that *were* at Beth-el came forth to Elisha,[i] and said unto him, Knowest thou that the LORD will take away thy master from thy head to-day? And he said, Yea, I know *it;* hold ye your peace. A. M. 3108. B. C. 896.

4 And Elijah said unto him, Elisha, tarry here, I pray thee; for the LORD hath sent me to Jericho. And he said, *As* the LORD liveth, and *as* thy soul liveth, I will not leave thee. So they came to Jericho.

5 And the sons of the prophets that *were* at Jericho came to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to-day? And he answered, Yea, I know *it;* hold ye your peace.

6 And Elijah said unto him, Tarry, I pray thee, here; for the LORD hath sent me to Jordan. And he said, *As* the LORD liveth, and *as* thy soul liveth, I will not leave thee. And they two went on.

7 And fifty men of the sons of the prophets went, and stood to view‡ afar off: and they two stood by Jordan.

8 And Elijah took his mantle,[j] and wrapped *it* together, and smote the waters, and they were divided hither and thither,[k] so that they two went over on dry ground.

9 ¶ And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me.[l]

10 And he said, Thou hast asked a hard thing:§ *nevertheless*, if thou see me *when I am* taken from thee, it shall be so unto thee; but if not, it shall not be *so*.

11 And it came to pass, as they still went on, and talked, that behold, *there appeared* a chariot of fire, and horses of fire,[m] and parted them both asunder; and Elijah went up by a whirlwind into heaven.

12 ¶ And Elisha saw *it*, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof![n] And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.

13 He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank‖ of Jordan;

14 And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where *is* the LORD God of Elijah? And when he also

* Heb. *bowed* [a] Isa. 66:2. [b] 1 Sam. 26:21; Psa. 72:14; 116:15. [c] ver. 10, 12. [d] ver. 6. † The second year that *Jehoram* was *Prorex*, and the eighteenth of *Jehoshaphat*, ch. 3:1 [e] Gen. 5:21. [f] 1 Kings 19:21. [g] Jer. 4:2. [h] ver. 4, 6; ch. 4:30; 1 Sam. 1:26. [i] ver. 5, 7, 15; ch. 4:1, 38; 9:1; 1 Kings 20:35. ‡ Heb. *in sight*, or *over against*. [j] 1 Kings 19:13, 19. [k] ver. 14; Exod. 14:21; Josh. 3:14–17. [l] Num. 27:20. § Heb. *done hard in asking*. [m] ch. 6:17; Psa. 104:4. [n] ch. 13:14. ‖ Heb. *lip*.

9. It is sometimes necessary for good men, in order to honor God, to disobey the highest earthly authority; and even to be instrumental in the destruction of those who rebel against him.

13. The only way for wicked men finally to escape the judgments of God, is by humble submission to him, hearty acknowledgment of his authority, and fervent supplication for his mercy.

15. When God commands, his people may visit in safety their greatest persecutors, and proclaim without fear his truth and will concerning them.

CHAPTER II.

3. *Sons of the prophets;* young men instructed, it is supposed, by the prophets in seminaries for that purpose.

9. *A double portion;* he wished a double portion of the influences of the Holy Spirit; not necessarily double the amount that had rested on Elijah, but rather double the amount granted to the prophets in general; that is, a very plenteous endowment, such as should qualify him to stand at the head of the school of the prophets.

12. *The chariot of Israel, and the horsemen thereof;* as much as to say, The chariot of fire and horses of fire have taken from Israel him who was their true chariot and horsemen; a better protection than any earthly chariots and horsemen can be. Compare the application of the words to the dying Elisha, chap. 13:14.

14. *Where is the Lord God of Elijah?* let him manifest his presence and power, as he had been wont to do unto Elijah. *They parted;* by this God showed that he was with Elisha, as he had been with Elijah, and that his request, verse 9, was granted.

A. M. 3108. B. C. 896. had smitten the waters, they parted hither and thither:[a] and Elisha went over.

15 And when the sons of the prophets which *were* to view at Jericho saw him,[b] they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him.

16 ¶ And they said unto him, Behold now, there be with thy servants fifty strong men;* let them go, we pray thee, and seek thy master: lest peradventure the Spirit of the LORD hath taken him up,[c] and cast him upon some mountain,† or into some valley. And he said, Ye shall not send.

17 And when they urged him till he was ashamed, he said, Send. They sent therefore fifty men; and they sought three days, but found him not.

18 And when they came again to him, for he tarried at Jericho, he said unto them, Did I not say unto you, Go not?

19 ¶ And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city *is* pleasant, as my lord seeth: but the water *is* naught, and the ground barren.‡

20 And he said, Bring me a new cruse, and put salt therein. And they brought *it* to him.

21 And he went forth unto the spring of the waters, and cast the salt in there,[d] and said, Thus saith the LORD, I have healed these waters;[e] there shall not be from thence any more death or barren *land*.[f]

22 So the waters were healed unto this day, according to the saying of Elisha which he spake.

23 ¶ And he went up from thence unto Beth-el: and as he was going up by the way, there came forth little children out of the city,[g] and mocked him,[h] and said unto him, Go up, thou bald head; go up, thou bald head.

24 And he turned back, and looked on them, and cursed them in the name of the LORD.[i] And there came forth two she bears out of the wood, and tare forty and two children of them.

25 And he went from thence to mount Carmel, and from thence he returned to Samaria.

CHAPTER III.

1 Jehoram's reign. 4 Mesha rebelleth. 6 Jehoram with Jehoshaphat, and the king of Edom, being distressed for want of water, by Elisha obtaineth water, and promise of victory. 21 The Moabites, deceived by the color of the water, coming to spoil, are overcome. 26 The king of Moab, by sacrificing the king of Edom's son, raiseth the siege.

NOW Jehoram the son of Ahab began to reign over Israel in Samaria in the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years.[j]

2 And he wrought evil in the sight of the LORD; but not like his father, and like his mother: for he put away the image§ of Baal that his father had made.[k]

3 Nevertheless he cleaved unto the sins of Jeroboam the son of Nebat, which made Israel to sin;[l] he departed not therefrom.

4 ¶ And Mesha king of Moab[m] was a sheepmaster, and rendered unto the king of Israel a hundred thousand lambs,[n] and a hundred thousand rams, with the wool.

5 But it came to pass, when Ahab was dead,[o] that the king of Moab rebelled against the king of Israel.

6 ¶ And king Jehoram went out of Samaria the same time, and numbered all Israel.

7 And he went and sent to Jehoshaphat the king of Judah, saying, The king of Moab hath rebelled against me: wilt thou go with me against Moab to battle? And he said, I will go up: I *am* as thou *art*, my people as thy people, *and* my horses as thy horses.[p]

a Ver. 8. b ver. 7. * Heb. *sons of strength.* c 1 Kings 18:12; Acts 8:39. † Heb. *one of the mountains.* ‡ Heb. *causing to miscarry.* d Lev. 2:13; Matt. 5:13; Mark 9:50. e ch. 4:41; Exod. 15:25; Ezek. 47:8, 9. f Psa. 107:33, 34.

g Job 19:18; 30:1, 8, etc. h Matt. 27:29, etc. i Gen. 9:25; Judg. 9:20, 57; Lam. 3:65. j ch. 1:17. § Heb. *statue.* k 1 Kings 16:32. l 1 Kings 12:28–32. m 2 Sam. 8:2; Psa. 108:9, 10. n Isa. 16:1. o ch. 1:1; 8:20. p 1 Kings 22:4.

15. *Bowed themselves;* acknowledging him as their teacher in the place of Elijah.

17. *Was ashamed;* any longer to refuse.

19. *Naught;* bad.

23. *Little children;* young persons. *Go up, thou bald head;* an expression of the contempt of these young idolaters for the presence and office of the aged prophet.

24. *Cursed them in the name of the Lord;* this was intended to show God as the protector of his people and the punisher of idolatry.

INSTRUCTIONS.

1. At whatever time or in whatever way men are removed from this world, it is God who removes them; and although his reasons may not be known by creatures, yet they are always the wisest and the best, and we should bow submissively and cheerfully to his holy will.

2. It is a great privilege to be with wise and holy men who realize that they are near the close of life, and who are expecting soon to exchange earth for heaven.

8. No obstructions will meet a soul that is ripe for heaven, which true faith will not overcome. It can, when called to do so, go through Jordan on dry ground, and rise to God in a chariot of fire.

9. It is right to desire a double portion of the spirit which prepares good men for usefulness and for glory; and attending upon their instructions, uniting with them in devotion, and ministering to their wants, are fruitful means of obtaining such a blessing.

14. Though the wisest and best of men are removed from earth, God can make their successors wiser and better than they; so that the light, not only of his ministers and individual Christians, but of his church, shall be as the light of the morning, growing brighter and brighter to the perfect day.

16. The wisdom of age and experience cannot by any methods of instruction be imparted to the young. There is much, very much, which they need to know, that nothing but experience will effectually teach them. Job 15:8–10; 32:7.

19. There are many places and conditions which are externally very pleasant, and yet are internally barren and bitter.

21. Divine kindness, power, and grace, can make a wilderness become like Eden, and a desert like the garden of God.

23. The wickedness of parents is often followed and sometimes exceeded by that of their children, and the curse of God on the children becomes the means of punishing the parents, till those who have been mutual and successful tempters become mutual and dreadful tormentors.

CHAPTER III.

3. *Cleaved unto the sins of Jeroboam;* though he put away the image of Baal, he still continued to worship the golden calves. 1 Kings 12:28, 29.

8 And he said, Which way shall we go up? And he answered, The way through the wilderness of Edom.

9 So the king of Israel went, and the king of Judah, and the king of Edom: and they fetched a compass of seven days' journey: and there was no water for the host, and for the cattle that followed them.*

10 And the king of Israel said, Alas, that the LORD hath called these three kings together, to deliver them into the hand of Moab!

11 But Jehoshaphat said, *Is there* not here a prophet of the LORD, that we may inquire of the LORD by him?[a] And one of the king of Israel's servants answered and said, Here *is* Elisha the son of Shaphat, which poured water on the hands of Elijah.[b]

12 And Jehoshaphat said, The word of the LORD is with him. So the king of Israel and Jehoshaphat and the king of Edom went down to him.

13 And Elisha said unto the king of Israel, What have I to do with thee?[c] get thee to the prophets of thy father, and to the prophets of thy mother.[d] And the king of Israel said unto him, Nay: for the LORD hath called these three kings together, to deliver them into the hand of Moab.

14 And Elisha said, *As* the LORD of hosts liveth,[e] before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah,[f] I would not look toward thee, nor see thee.

15 But now bring me a minstrel.[g] And it came to pass, when the minstrel played, that the hand of the LORD came upon him.[h]

16 And he said, Thus saith the LORD, Make this valley full of ditches.[i]

17 For thus saith the LORD, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts.

18 And this is *but* a light thing in the sight of the LORD: he will deliver the Moabites also into your hand.

19 And ye shall smite every fenced city, and every choice city, and shall fell every good tree,[j] and stop all wells of water, and mar[†] every good piece of land with stones. A. M. 3109. B. C. 895.

20 And it came to pass in the morning, when the meat-offering was offered,[k] that behold, there came water by the way of Edom, and the country was filled with water.

21 ¶ And when all the Moabites heard that the kings were come up to fight against them, they gathered[‡] all that were able to put on armor,[§] and upward, and stood in the border.

22 And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side *as* red as blood:

23 And they said, This *is* blood: the kings are surely slain,[‖] and they have smitten one another: now therefore, Moab, to the spoil.

24 And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: but they went forward smiting[¶] the Moabites, even in *their* country.

25 And they beat down the cities,[l] and on every good piece of land cast every man his stone, and filled it; and they stopped all the wells of water,[m] and felled all the good trees: only in Kir-haraseth left they the stones thereof;*[n] howbeit the slingers went about *it*, and smote it.

26 ¶ And when the king of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew swords, to break through *even* unto the king of Edom: but they could not.

27 Then he took his eldest son that should have reigned in his stead,[o] and offered him *for* a burnt-offering upon the wall.[p] And there was great indignation against Israel: and they departed from him, and returned to *their own* land.[q]

CHAPTER IV.

1 Elisha multiplieth the widow's oil. 8 He giveth a son to the good Shunammite. 18 He raiseth again her dead son. 38 At Gilgal he healeth the deadly pottage. 42 He satisfieth a hundred men with twenty loaves.

NOW there cried a certain woman of the wives of the sons of the prophets unto Elisha,[r]

* Heb. *at their feet;* Exod. 11:8. [a] 1 Kings 22:7. [b] Luke 22:26; John 13:5, 14; 1 Tim. 5:10. [c] Ezek. 14:3. [d] Judg. 10:14; 1 Kings 18:19; Prov. 1:28; Jer. 2:28. [e] ch. 5:16; 1 Kings 17:1. [f] Psa. 15:4. [g] 1 Sam. 10:5. [h] Ezek. 1:3; 3:14; 8:1. [i] ch. 4:3. [j] Deut. 20:19, 20. † Heb. *grieve.*

k Exod. 29:39, 40. ‡ Heb. *were cried together.* § Heb. *gird himself with a girdle.* ‖ Heb. *destroyed.* ¶ Or. *smote in it, even smiting.* [l] Isa. 37:26. [m] Gen. 26:15. * Heb. *until he left the stones thereof in Kir-haraseth.* [n] Isa. 16:7, 11. [o] Mic. 6:7. [p] Amos 2:1. [q] Isa. 37:37. [r] 1 Kings 20:35.

8. *The wilderness of Edom;* south of the Dead sea.

11. *Poured water;* in washing one's hands, it was then customary for an attendant to do this.

14. *Not look toward thee;* not deign to notice him, or regard his request, because of his idolatry.

15. *A minstrel;* one who could play on a musical instrument in praising God; and thus aid in preparing the mind of the prophet to be directed by him. 1 Sam. 10:5.

18. *A light thing;* only a small part of what God will do.

25. *Kir-haraseth;* a strongly fortified place in the land of Moab; called also Kir-haresh. Isa. 16:7, 11. *The stones thereof;* that is, the stones of which the wall was built.

26. *To break through;* through the forces of the king of Edom, and so perhaps escape.

27. *Offered him;* as a sacrifice to his idols, hoping in that way to obtain their help.

INSTRUCTIONS.

3. Men may refuse to commit, or may break off some sins, and yet continue to practise others; but without a heart to hate and forsake all known sins, they must perish.

7. When men engage in projects without acknowledging God or seeking his direction, especially when they join the wicked in the prosecution of their plans, they may expect to be brought into trouble, and will have special reason for gratitude if they escape destruction.

11. In times of danger it is always safest to go to God, and ask counsel of him.

14. From regard to his people, the Lord often bestows great blessings not only on them, but on others with whom they are connected; and the wicked may thus receive favors, which they would otherwise never obtain.

16. God requires men in their troubles, not only to seek his help, but to show by their actions that they believe him and are willing to follow his directions; and unless they do this, they cannot reasonably expect that he will grant them relief.

23. Things often appear to the wicked to be very different from what they really are; and as they do not feel their need of divine guidance, and do not seek it, they have no security against fatal deception.

27. The devices of men to atone for their sins and obtain help from idols, are sanguinary and cruel. They leave the heart wedded to its lusts, and are utterly vain.

A. M. 3109. B. C. 895. saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the LORD: and the creditor is come to take unto him my two sons to be bondmen.[a]

2 And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thy handmaid hath not any thing in the house, save a pot of oil.[b]

3 Then he said, Go, borrow thee vessels abroad of all thy neighbors,[c] *even* empty vessels; borrow* not a few.

4 And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels,[d] and thou shalt set aside that which is full.

5 So she went from him, and shut the door upon her and upon her sons, who brought *the vessels* to her; and she poured out.

6 And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, *There is* not a vessel more. And the oil stayed.

7 Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt,† and live thou and thy children of the rest.

8 ¶ And it fell on a day,‡ that Elisha passed to Shunem,[e] where *was* a great woman; and she constrained him§ to eat bread. And *so* it was, *that* as oft as he passed by, he turned in thither to eat bread.

9 And she said unto her husband, Behold now, I perceive that this *is* a holy man of God,[f] which passeth by us continually.

10 Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither.[g]

11 And it fell on a day, that he came thither, and he turned into the chamber, and lay there.

12 And he said to Gehazi his servant, Call this Shunammite. And when he had called her, she stood before him.

13 And he said unto him, Say now unto her, Behold, thou hast been careful for us with all this care;[h] what *is* to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among mine own people.

14 And he said, What then *is* to be done for her? And Gehazi answered, Verily she hath no child, and her husband is old.

15 And he said, Call her. And when he had called her, she stood in the door.

16 And he said, About this season,‖ according to the time of life, thou shalt embrace a son.[i] And she said, Nay, my lord, *thou* man of God, do not lie unto thy handmaid.[j]

17 And the woman conceived,[k] and bare a son at that season that Elisha had said unto her, according to the time of life.

18 ¶ And when the child was grown, it fell on a day, that he went out to his father to the reapers.

19 And he said unto his father, My head, my head! And he said to a lad, Carry him to his mother.

20 And when he had taken him, and brought him to his mother, he sat on her knees till noon, and *then* died.

21 And she went up, and laid him on the bed of the man of God, and shut *the door* upon him, and went out.

22 And she called unto her husband and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again.

23 And he said, Wherefore wilt thou go to him to-day? *it is* neither new-moon,[l] nor sabbath. And she said, *It shall be* well.¶

24 Then she saddled an ass, and said to her servant, Drive, and go forward; slack not *thy* riding for me,* except I bid thee.

25 So she went, and came unto the man of God to mount Carmel.[m] And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, *yonder is* that Shunammite:

26 Run now, I pray thee, to meet her, and say unto her, *Is it* well with thee? *is it* well with thy husband? *is it* well with the child? And she answered, *It is* well.[n]

27 And when she came to the man of God to the hill, she caught him by the feet:† but Gehazi came near to thrust her away.[o] And the man of God said, Let her alone; for her soul *is* vexed‡ within her: and the LORD hath hid *it* from me, and hath not told me.[p]

28 Then she said, Did I desire a son of my lord? did I not say, Do not deceive me?[q]

29 Then he said to Gehazi, Gird up thy loins,[r] and take my staff in thy hand, and go thy way: if thou meet any man, salute him not;[s] and if any salute thee, answer him not again: and lay my staff upon the face of the child.[t]

30 And the mother of the child said, *As* the LORD liveth, and *as* thy soul liveth, I will not leave thee. And he arose, and followed her.

31 And Gehazi passed on before them, and laid the staff upon the face of the child; but *there was* neither voice, nor hearing.§ Wherefore he went again to meet him, and told him, saying, The child is not awaked.[u]

32 And when Elisha was come into the house, behold, the child was dead, *and* laid upon his bed.

33 He went in therefore, and shut the door upon them twain,[v] and prayed unto the LORD.[w]

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a Lev. 25:39; Matt. 18:25. b 1 Kings 17:12. c ch. 3:16; Rom. 4:17. * Or, *scant.* d Mark 6:37–44; 8:5–9; John 2:7–9; Eph. 3:20. † Or, *creditor.* ‡ Heb. *there was a day.* e Josh. 19:18. § Heb. *laid hold on him.* f Matt. 5:16. g Matt. 10:41, 42; Mark 9:41; Heb. 13:2; 1 Pet. 4:9. h Heb. 6:10. ‖ Heb. *set time.* i Gen. 18:10, 14. j ver. 28. k Psa. 113:9; Luke 1:36.

l Num. 28:11. ¶ Heb. *peace.* * Heb. *restrain not for me to ride.* m ch. 2:25; Isa. 35:2. n Lev. 10:3; Job 1:21, 22; Psa. 39:9. † Heb. *by his feet;* Matt. 28:9. o Matt. 20:31. ‡ Heb. *bitter;* 1 Sam. 1:10. p Gen. 18:17. q ver. 16. r ch. 9:1. s Luke 10:4. t Exod. 7:19; Acts 19:12. § Heb. *attention.* u Mark 5:39; John 11:11. v ver. 4; Matt. 6:6. w 1 Kings 17:20, 21.

CHAPTER IV.

8. *Shunem;* a city in the tribe of Issachar. *A great woman;* wealthy and influential.

27. *The Lord hath hid it from me, and hath not told me;* the prophets did not know more than other men, except as the Lord taught them.

34 And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child;[a] and the flesh of the child waxed warm.

35 Then he returned, and walked in the house to and fro;* and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes.

36 And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son.

37 Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.[b]

38 ¶ And Elisha came again to Gilgal:[c] and *there was* a dearth in the land;[d] and the sons of the prophets[e] *were* sitting before him:[f] and he said unto his servant, Set on the great pot, and seethe pottage for the sons of the prophets.

39 And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full,[g] and came and shred *them* into the pot of pottage: for they knew *them* not.

40 So they poured out for the men to eat. And it came to pass, as they were eating of the pottage, that they cried out, and said, O *thou* man of God, *there is* death in the pot. And they could not eat *thereof*.

41 But he said, Then bring meal.[h] And he cast *it* into the pot; and he said, Pour out for the people, that they may eat. And there was no harm† in the pot.

42 ¶ And there came a man from Baal-shalisha,[i] and brought the man of God bread of the firstfruits,[j] twenty loaves of barley, and full ears of corn in the husk thereof.‡ And he said, Give unto the people, that they may eat.

43 And his servitor said, What, should I set this before a hundred men?[k] He said again, Give the people, that they may eat: for thus saith the LORD, They shall eat, and shall leave *thereof*.[l]

A. M. 3109. B. C. 895.

44 So he set *it* before them, and they did eat, and left *thereof*, according to the word of the LORD.

CHAPTER V.

1 Naaman, by the report of a captive maid, is sent to Samaria to be cured of his leprosy. 8 Elisha, sending him to Jordan, cureth him. 15 He refusing Naaman's gifts, granteth him some of the earth. 20 Gehazi, abusing his master's name unto Naaman, is smitten with leprosy.

NOW Naaman,[m] captain of the host of the king of Syria, was a great man with§ his master, and honorable,‖ because by him the LORD had given deliverance¶ unto Syria: he was also a mighty man in valor, *but he was* a leper.

2 And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on* Naaman's wife.

3 And she said unto her mistress, Would God my lord *were* with† the prophet that *is* in Samaria! for he would recover him of‡ his leprosy.

4 And *one* went in, and told his lord, saying, Thus and thus said the maid that *is* of the land of Israel.

5 And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed,[n] and took with him§ ten talents of silver, and six thousand *pieces* of gold, and ten changes of raiment.

6 And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have *therewith* sent Naaman my servant to thee, that thou mayest recover him of his leprosy.

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a Acts 20:10. * Heb. *once hither, and once thither.* b Heb. 11:35. c ch. 2:1. d ch. 8:1. e ch. 2:3. f Luke 10:39; Acts 22:3. g Isa. 5:1; Matt. 15:13; Heb. 12:15. h ch. 2:21; Exod. 15:25; John 9:6. † Heb. *evil thing.* i 1 Sam. 9:4, 7. j 1 Cor. 9:11; Gal. 6:6. ‡ Or, *in his scrip*, or *garment.*

k Luke 9:17; John 6:11–13. l Matt. 14:20; 15:37. m Luke 4:27. § Heb. *before.* ‖ Or, *gracious;* Heb. *lifted up*, or *accepted in countenance.* ¶ Or, *victory.* * Heb. *was before.* † Heb. *before.* ‡ Heb. *gather in.* n ch. 8:8, 9; 1 Sam. 9:8. § Heb. *in his hand.*

38. *A dearth;* scarcity of food. *Seethe;* boil.

39. *Knew—not;* that they were hurtful.

40. *Death;* that which was hurtful and might cause death.

41. *No harm;* nothing that would injure them.

42. *Baal-shalisha;* in the tribe of Ephraim.

43. *Servitor;* servant.

INSTRUCTIONS.

1. The power to take and hold men as bondmen in payment for debt, is a source of great distress, from which all proper means should be used to afford relief.

7. Poverty does not release debtors from obligation to pay their creditors. Whenever God gives them the means to pay their debts, they should do it with promptness and alacrity.

9. A disposition to relieve and assist the pious is peculiarly pleasing to God, and a means of securing the special manifestations of his presence and favor.

13. The truly pious are grateful for the favors they receive, and are disposed to make the best return in their power.

18. Some of the highest joys and the deepest sorrows come to parents through the medium of their children. But both are from God, and in both he should be acknowledged as doing all things well.

26. True piety inspires a deep interest in the happiness of others, especially of benefactors; and leads us to delight in communicating enjoyment, as we have opportunity, to all, especially to the people of God.

39. Though every creature of God is good for the purpose for which he made it, yet there are many things which he did not make for food or drink; and men cannot so use them without producing sickness and death, and if they know these to be their effects, sinning against God.

42. Kindness to the good because they are good blesses not only those who bestow and those who receive it, but often multitudes of others; and while it breathes goodwill to men, it brings glory in the highest to God.

CHAPTER V.

3. *The prophet;* Elisha.

4. *His lord;* Ben-hadad the king of Syria.

5. *He;* Naaman. *Pieces;* that is, shekels. A talent of silver contained three thousand shekels. A shekel of silver has been estimated at from fifty to sixty cents. A shekel of gold was many times greater. See note to 1 Kings 10:14.

6. *That thou mayest recover him;* he expected the cure to be performed by Elisha, but supposed that the prophets of Israel, like those of the heathen nations, were under the direction of their monarch, and would act at his bidding.

A. M. 3110. B. C. about 894. 7 And it came to pass, when the king of Israel had read the letter,[a] that he rent his clothes, and said, *Am* I God,[b] to kill and to make alive,[c] that this man doth send unto me to recover a man of his leprosy? Wherefore consider, I pray you, and see how he seeketh a quarrel against me.[d]

8 ¶ And it was *so*, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.[e]

9 So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.

10 And Elisha sent a messenger unto him, saying, Go and wash in Jordan[f] seven times,[g] and thy flesh shall come again to thee, and thou shalt be clean.

11 But Naaman was wroth, and went away, and said, Behold, I thought,* He will surely come out to me, and stand, and call on the name of the LORD his God, and strike† his hand over the place, and recover the leper.[h]

12 *Are* not Abana‡ and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage.

13 And his servants came near, and spake unto him, and said, My father,[i] *if* the prophet had bid thee *do some* great thing, wouldest thou not have done *it?* how much rather then, when he saith to thee, Wash, and be clean?[j]

14 Then went he down, and dipped himself seven times in Jordan,[k] according to the saying of the man of God: and his flesh came again like unto the flesh of a little child,[l] and he was clean.[m]

15 ¶ And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that *there is* no God in all the earth, but in Israel:[n] now therefore, I pray thee, take a blessing of thy servant.[o]

16 But he said, *As* the LORD liveth,[p] before whom I stand, I will receive none.[q] And he urged him to take *it;* but he refused.

17 And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt-offering nor sacrifice unto other gods, but unto the LORD.[r]

18 In this thing the LORD pardon thy servant, *that* when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand,[s] and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon,[t] the LORD pardon thy servant in this thing.[u]

19 And he said unto him, Go in peace.[v] So he departed from him a little way.[§]

20 ¶ But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but, *as* the LORD liveth, I will run after him, and take somewhat of him.[w]

21 So Gehazi followed after Naaman. And when Naaman saw *him* running after him, he lighted down from the chariot to meet him, and said, *Is* all well?[‖]

22 And he said, All *is* well. My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments.

23 And Naaman said, Be content,[x] take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid *them* upon two of his servants; and they bare *them* before him.

24 And when he came to the tower,[¶] he took *them* from their hand, and bestowed *them* in the house:[y] and he let the men go, and they departed.

25 But he went in, and stood before his master.[z] And Elisha said unto him, Whence *comest thou*, Gehazi? And he said, Thy servant went no whither.*

26 And he said unto him, Went not my heart *with thee*,[a] when the man turned again from his chariot to meet thee? *Is it* a time to receive money, and to receive garments, and olive-yards, and vineyards, and sheep, and oxen, and men-servants, and maid-servants?

27 The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever.[b] And he went out from his presence a leper *as white* as snow.[c]

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a Isa. 37:14. b Gen. 30:2 c Deut. 32:39; 1 Sam. 2:6. d 1 Kings 20:7; Luke 11:54. e 1 Kings 18:36, 37; Ezek. 2:5; 33:33. f John 9:7. g Josh. 6:4–16. * Or, *said with myself;* Heb. *said.* † Heb. *move up and down.* h John 4:48. ‡ Or, *Amana.* i ch. 2:12; Gen. 41:43. j 1 Cor. 1:21, 27. k Ezek. 47:1–9, Zech. 13:1; 14:8. l Job 33:25. m Luke 4:27. n Dan. 2:47; 3:29; 6:26, 27. o Gen. 33:11. p ch. 3:14. q Gen. 14:23; Matt. 10:8; Acts 20:33–35. r 1 Thess. 1:9. s ch. 7:2. t Exod. 20:5. u 2 Chr. 30:18, 19. v Mark 5:34; Luke 7:50. § Heb. *piece of ground,* as Gen. 35:16. w Hab. 2:9; 1 Tim. 6:9, 10. ‖ Heb. Is there *peace?* x ch. 6:3. ¶ Or, *secret place.* y Josh. 7:21; Isa. 29:15. z Ezek. 33:31. * Heb. *not hither or thither.* a Prov. 12:19, 22. b Isa. 59:2, 3; Hos. 10:13. c ch. 15:5; Num. 12:10.

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15. *A blessing;* a gift or present.

17. *Two mules' burden of earth;* with this it is supposed he intended to build an altar or mound, on which to offer sacrifices to Jehovah, considering the earth of Israel more sacred than that of his own country.

18. *Rimmon;* an idol god. *When I bow down myself;* it has been supposed that he meant not as himself worshipping the idol, but only in attending on, and performing a civil duty to the king.

22. *My master hath sent me;* this was false.

25. *Went no whither;* another falsehood.

26. *Went not my heart;* did I not perceive.

27. *For ever;* as long as they should live.

INSTRUCTIONS.

1. No honors or successes can secure men from trouble; and for the blessings they obtain by their own efforts, or those of others, they are indebted to God.

3. Servants may be the means of great blessings to their masters; and the good influence even of a pious child may be felt through a nation, and to distant countries and times.

6. Despotic rulers often feel and act as if ministers of God in the discharge of their duties were to be subject to their control.

10. Ministers who understand and do their duty, will not be elated nor overawed by the presence of the rich and great; but will make known to them with plainness and fidelity the will of God, whether they will hear or forbear.

13. Servants are sometimes wiser and better than their masters, and give them advice which it would be well for them to follow.

CHAPTER VI.

1 Elisha, giving leave to the young prophets to enlarge their dwellings, causeth iron to swim. 8 He discloseth the king of Syria's counsel. 13 The army, which was sent to Dothan to apprehend Elisha, is smitten with blindness. 19 Being brought into Samaria, they are dismissed in peace. 24 The famine in Samaria causeth women to eat their own children. 30 The king sendeth to slay Elisha.

AND the sons of the prophets said unto Elisha,[a] Behold now, the place where we dwell with thee is too strait for us.

2 Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell. And he answered, Go ye.

3 And one said, Be content,[b] I pray thee, and go with thy servants. And he answered, I will go.

4 So he went with them. And when they came to Jordan, they cut down wood.

5 But as one was felling a beam, the axe-head* fell into the water: and he cried, and said, Alas, master! for it was borrowed.

6 And the man of God said, Where fell it? And he showed him the place. And he cut down a stick, and cast *it* in thither; and the iron did swim.[c]

7 Therefore said he, Take *it* up to thee. And he put out his hand, and took it.

8 ¶ Then the king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place *shall be* my camp.†

9 And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down.

10 And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there,[d] not once nor twice.

11 Therefore the heart of the king of Syria was sore troubled for this thing;[e] and he called his servants, and said unto them, Will ye not show me which of us *is* for the king of Israel?

12 And one of his servants said, None,‡ my lord, O king: but Elisha, the prophet that *is* in Israel,[f] telleth the king of Israel the words that thou speakest in thy bed-chamber.[g]

13 ¶ And he said, Go and spy where he *is*, that I may send and fetch him.[h] And it was told him, saying, Behold, *he is* in Dothan.[i]

14 Therefore sent he thither horses, and chariots, and a great§ host: and they came by night, and compassed the city about.

15 And when the servant‖ of the man of God was risen early, and gone forth, behold, a host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do? A. M. 3111. B. C. about 893.

16 And he answered, Fear not: for they that *be* with us *are* more than they that *be* with them.[j]

17 And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and behold, the mountain *was* full of horses and chariots of fire round about Elisha.[k]

18 And when they came down to him, Elisha prayed unto the LORD, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha.[l]

19 ¶ And Elisha said unto them, This *is* not the way, neither *is* this the city: follow me,¶ and I will bring you to the man whom ye seek.[m] But he led them to Samaria.

20 And it came to pass, when they were come into Samaria, that Elisha said, LORD, open the eyes of these *men*, that they may see. And the LORD opened their eyes,[n] and they saw; and behold, *they were* in the midst of Samaria.

21 And the king of Israel said unto Elisha, when he saw them, My father, shall I smite *them?* shall I smite *them?*

22 And he answered, Thou shalt not smite *them:* wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them,[o] that they may eat and drink, and go to their master.

23 And he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master. So the bands of Syria came no more into the land of Israel.[p]

24 ¶ And it came to pass after this, that Benhadad king of Syria gathered all his host, and went up, and besieged Samaria.

25 And there was a great famine in Samaria: and behold, they besieged it, until an ass's head was *sold* for fourscore *pieces* of silver, and the fourth part of a cab of dove's dung for five *pieces* of silver.[q]

26 And as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, Help, my lord, O king.

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a Ch. 4:38. b ch. 5:23. * Heb. *iron.* c ch. 2:21. † Or, *encamping.* d 2 Chr. 20:20. e Psa. 48:4, 5; Matt. 2:3, etc. ‡ Heb. *No.* f Amos 3:7. g Psa. 139:1–4; Jer. 23:24. h Psa. 37:32, 33; Jer. 36:26; Acts 23:12–27. i Gen. 37:17. § Heb. *heavy.* ‖ Or, *minister.* j 2 Chr. 16:9; 32:7, 8; Psa. 55:18; Rom. 8:31. k ch. 2:11; Psa. 34:7; 68:17; Zech. 1:8; 6:1–7; Rev. 19:11, 14. l Gen. 19:11. ¶ Heb. *come ye after me.* m 2 Sam. 16:18. n Luke 24:16, 31. o Prov. 25:21, 22; Rom. 12:20. p ch. 5:2; 24:2. q Lev. 26:26; Jer. 52:6; Ezek. 4:16.

14. Simply following the directions of God, however plain and easy, is more efficacious than the most skilful, laborious, and costly schemes of men. These tend to feed and strengthen human pride; the other to exalt and glorify God.

16. Disinterested kindness, and doing good without expecting or wishing any earthly reward, is adapted to convey to men a correct impression of true religion.

20. The unprincipled, selfish, and covetous think it wise to take any course in which, without danger, they can get money.

25. Men who will sacrifice conscience for money, will tell lies in order to keep it; but the getting or keeping of money by lying, instead of being in the end a source of profit, will occasion most dreadful loss.

CHAPTER VI.

1. *The place;* the building or apartment they occupied. *Strait;* narrow, small.

13. *Dothan;* a place a few miles north of Samaria, mentioned in Gen. 37:17.

16. *They that be with us;* God, and all the heavenly hosts.

18. *This people;* the hosts of the king of Syria.

22. *Wouldest thou smite those;* he would not; and much less should he smite those who had been miraculously delivered into his power.

25. *Pieces;* shekels. *A cab;* between one and two quarts. *Dove's dung;* supposed by many to be a mean kind of pulse or pea, called by that name.

A. M. 3112. B. C. about 892. 27 And he said, If the LORD do not help thee,* whence shall I help thee?[a] out of the barn-floor, or out of the wine-press?

28 And the king said unto her, What aileth thee? And she answered, This woman said unto me, Give thy son, that we may eat him to-day, and we will eat my son to-morrow.[b]

29 So we boiled my son, and did eat him: and I said unto her on the next† day, Give thy son, that we may eat him: and she hath hid her son.[c]

30 ¶ And it came to pass, when the king heard the words of the woman, that he rent his clothes;[d] and he passed by upon the wall, and the people looked, and behold, *he had* sackcloth within upon his flesh.

31 Then he said, God do so and more also to me,[e] if the head of Elisha the son of Shaphat shall stand on him this day.

32 But Elisha sat in his house, and the elders sat with him;[f] and *the king* sent a man from before him: but ere the messenger came to him,[g] he said to the elders, See ye how this son of a murderer hath sent to take away my head?[h] look, when the messenger cometh, shut the door, and hold him fast at the door: *is* not the sound of his master's feet behind him?

33 And while he yet talked with them, behold, the messenger came down unto him: and he said, Behold, this evil *is* of the LORD;[i] what should I wait for the LORD any longer?[j]

CHAPTER VII.

1 Elisha prophesieth incredible plenty in Samaria. 3 Four lepers, venturing on the host of the Syrians, bring tidings of their flight. 12 The king, finding by spies the news to be true, spoileth the tents of the Syrians. 17 The lord who would not believe the prophecy of plenty, having the charge of the gate, is trodden to death in the press.

THEN Elisha said, Hear ye the word of the LORD; thus saith the LORD, To-morrow about this time *shall* a measure of fine flour *be sold* for a shekel, and two measures of barley for a shekel, in the gate of Samaria.[k]

2 Then a lord on whose hand the king leaned‡ answered the man of God, and said, Behold, *if* the LORD would make windows in heaven,[l] might this thing be? And he said, Behold, thou shalt see *it* with thine eyes, but shalt not eat thereof.[m]

3 ¶ And there were four leprous men at the entering in of the gate:[n] and they said one to another, Why sit we here until we die?

4 If we say, We will enter into the city, then the famine *is* in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die.[o]

5 And they rose up in the twilight, to go unto the camp of the Syrians: and when they were come to the uttermost part of the camp of Syria, behold, *there was* no man there.

6 For the LORD had made the host of the Syrians to hear a noise of chariots, and a noise of horses, *even* the noise of a great host:[p] and they said one to another,[q] Lo, the king of Israel hath hired against us the kings of the Hittites,[r] and the kings of the Egyptians, to come upon us.

7 Wherefore they arose and fled in the twilight,[s] and left their tents, and their horses, and their asses, even the camp as it *was*, and fled for their life.

8 And when these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid *it;* and came again, and entered into another tent, and carried thence *also*, and went and hid *it*.

9 Then they said one to another, We do not well:[t] this day *is* a day of good tidings, and we hold our peace: if we tarry till the morning light, some mischief will come upon us:§[u] now therefore come, that we may go and tell the king's household.

10 So they came and called unto the porter of the city:[v] and they told them, saying, We came to the camp of the Syrians, and behold, *there was*

* Or, *Let not the* LORD *save thee.* a Psa. 127:1; 146:3, 5; Jer. 17:5. b Lev. 26:29; Deut. 28:53–57; Isaiah 49:15. † Heb. *other.* c 1 Kings 3:26. d 1 Kings 21:27. e 1 Kings 19:2. f Ezek. 8:1; 20:1. g 1 Kings 14:6. h 1 Kings 18:13, 14. i Job 1:21. j Psa. 37:7, 9. k ver. 18, 19. ‡ Heb. *which* belonged *to the king, leaning upon his hand;* ch. 5:18. l Gen. 7:11; Mal. 3:10. m ver. 17, 20. n Lev. 13:46. o Esth. 4:16; Luke 15:17, 18. p ch. 19:7; 2 Sam. 5:24; Job 15:21. q ch. 3:22, etc. r 1 Kings 10:29. s Psa. 14:5; 48:4–6; 68:12; Prov. 21:1. t Lev. 19:18; Prov. 11:26. § Heb. *we shall find punishment.* u Esth. 4:14. v 2 Sam. 18:26.

31. *If the head of Elisha—shall stand on him;* he considered Elisha as the cause of the famine, or as guilty in not removing it. Many suppose that the prophet had promised him deliverance from the Syrians, and that he was vexed at the delay, and ready to destroy Elisha as a deceiver. See note to ver. 33.

33. *What should I wait for the Lord;* the exclamation of the king, who immediately followed his messenger to the door of Elisha; implying that God was his enemy, that the promised deliverance was no longer to be hoped for, and that confidence in Jehovah was a vain thing.

INSTRUCTIONS.

5. Borrowed articles should be used with care, and in due time returned, uninjured, to the owner.

14. Wicked men often hope to prevail against those who have God for their protector, but all such hopes are vain.

17. All who have right views will see that the servants of God, however great their apparent danger, are perfectly safe under his care.

22. Kindness towards enemies is good policy, as well as a Christian duty; and however it may be received, will be the means of good to those who exercise it.

25. None but God can fully understand the evils of war, or the guilt of those who are instrumental in needlessly inflicting them upon their fellow-men.

31. Those who foretell the calamity of the wicked, are often treated as if they were the cause of it, and as if their removal would prevent the coming or continuance of threatened evils; but all expectations of relief in that way will be disappointed.

CHAPTER VII.

1. *A measure;* in the Hebrew, a *seah*, which contained about one-third of a bushel. Considering the present severity of the famine, chap. 6:25, this seemed to the unbelieving lord an incredible change.

2. *Would make windows in heaven;* to rain down provisions. This was an expression of unbelief, for which Elisha immediately announced that he should be excluded from a share in the coming plenty.

6. *Hear a noise;* like that of chariots, horses, and a great army.

no man there, neither voice of man, but horses tied, and asses tied, and the tents as they *were*.

11 And he called the porters; and they told *it* to the king's house within.

12 ¶ And the king arose in the night, and said unto his servants, I will now show you what the Syrians have done to us. They know that we *be* hungry; therefore are they gone out of the camp to hide themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into the city.

13 And one of his servants answered and said, Let *some* take, I pray thee, five of the horses that remain, which are left in the city,* (behold, they *are* as all the multitude of Israel that are left in it: behold, *I say*, they *are* even as all the multitude of the Israelites that are consumed,) and let us send and see.

14 They took therefore two chariot horses; and the king sent after the host of the Syrians, saying, Go and see.

15 And they went after them unto Jordan: and lo, all the way *was* full of garments and vessels, which the Syrians had cast away in their haste. And the messengers returned, and told the king.

16 And the people went out, and spoiled the tents of the Syrians.[a] So a measure of fine flour was *sold* for a shekel, and two measures of barley for a shekel, according to the word of the LORD.[b]

17 ¶ And the king appointed the lord on whose hand he leaned to have the charge of the gate: and the people trode upon him in the gate, that he died, as the man of God had said, who spake when the king came down to him.[c]

18 And it came to pass as the man of God had spoken to the king,[d] saying, Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be to-morrow about this time in the gate of Samaria:

19 And that lord answered the man of God, and said, Now, behold, *if* the LORD should make windows in heaven, might such a thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.[e]

20 And so it fell out unto him: for the people trode upon him in the gate, and he died.

* Heb. *in it.* a Psa. 68:12; Isa. 33:1, 4, 23. b ver. 1. c ver. 2. d Gen. 18:14; Num. 11:23; 23:19. e Num. 20:12; Jer. 17:5, 6; Heb. 3:19. f ch. 11:4, etc. g Psa. 105:16; Haggai 1:11. h Gen. 41:27. i ch. 5:20, 27.

CHAPTER VIII. A. M. 3113. B. C. about 891.

1 The Shunammite, having left her country seven years, to avoid the forewarned famine, for Elisha's miracle's sake hath her land restored by the king. 7 Hazael, being sent with a present by Ben-hadad to Elisha at Damascus, after he had heard the prophecy, killeth his master and succeedeth him. 16 Jehoram's wicked reign in Judah. 20 Edom and Libnah revolt. 23 Ahaziah succeedeth Jehoram. 25 Ahaziah's wicked reign. 28 He visiteth Jehoram wounded, at Jezreel.

THEN spake Elisha unto the woman, whose son he had restored to life,[f] saying, Arise, and go thou and thy household, and sojourn wheresoever thou canst sojourn: for the LORD hath called for a famine;[g] and it shall also come upon the land seven years.[h]

2 And the woman arose, and did after the saying of the man of God: and she went with her household, and sojourned in the land of the Philistines seven years.

3 And it came to pass at the seven years' end, that the woman returned out of the land of the Philistines: and she went forth to cry unto the king for her house and for her land.

4 And the king talked with Gehazi the servant of the man of God,[i] saying, Tell me, I pray thee, all the great things that Elisha hath done.[j]

5 And it came to pass, as he was telling the king how he had restored a dead body to life,[k] that behold, the woman, whose son he had restored to life, cried to the king for her house and for her land. And Gehazi said, My lord, O king, this *is* the woman, and this *is* her son, whom Elisha restored to life.

6 And when the king asked the woman, she told him. So the king appointed unto her a certain officer,† saying, Restore all that *was* hers, and all the fruits of the field since the day that she left the land, even until now.

7 ¶ And Elisha came to Damascus; and Ben-hadad the king of Syria was sick; and it was told him, saying, The man of God is come hither.

8 And the king said unto Hazael,[l] Take a present in thy hand,[m] and go, meet the man of God, and inquire of the LORD by him,[n] saying, Shall I recover of this disease?

9 So Hazael went to meet him, and took a present with him,‡ even of every good thing of Damascus, forty camels' burden, and came and stood before him, and said, Thy son Ben-hadad king of Syria hath sent me to thee, saying, Shall I recover of this disease?

j Matt. 2:8; Luke 9:9; 23:8; John 9:27. k ch. 4:35. † Or, *eunuch.* l 1 Kings 19:15. m 1 Kings 14:3. n ch. 1:2, 6. ‡ Heb. *in his hand.*

13. *Behold, they are;* or, they will be; the horses and horsemen will be exposed to no worse calamity in exploring the Syrian camp than that which awaits the besieged in the city. They can but die, and death awaits them if they sit still.

17. *The people trode upon him;* in their haste to get food.

INSTRUCTIONS.

1. However great the calamities which any people suffer, the Lord can remove them; and interest as well as duty require all to wait upon him in the way of his appointment, till they obtain relief.

2. Disbelief of the promises of God cuts men off from the blessings of their fulfilment.

4. Though deliverance comes from God, it is ordinarily granted through the instrumentality of human efforts; and to obtain it, men must use the means which God has appointed for that purpose.

9. When men are blessed with abundance, true wisdom, as well as real gratitude, and even self-interest, require that they should desire others to enjoy it with them.

16. However great the improbability, or to human appearance the impossibility, the word of the Lord will in due time be perfectly accomplished.

18. The fulfilment of divine declarations is to some the means of salvation, and to others of destruction.

CHAPTER VIII.

2. *The land of the Philistines;* on the Mediterranean, south-west of Canaan.

7. *Damascus;* the capital of Syria.

8. *Hazael;* an officer of the king of Syria.

A. M. 3119. B. C. 885. 10 And Elisha said unto him, Go, say unto him, Thou mayest certainly recover: [a] howbeit the LORD hath showed me that he shall surely die.[b]

11 And he settled his countenance steadfastly,* until he was ashamed: and the man of God wept.[c]

12 And Hazael said, Why weepeth my lord? And he answered, Because I know the evil that thou wilt do unto the children of Israel: [d] their strong-holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children,[e] and rip up their women with child.[f]

13 And Hazael said, But what, *is* thy servant a dog, that he should do this great thing?[g] And Elisha answered, The LORD hath showed me that thou *shalt be* king over Syria.[h]

14 So he departed from Elisha, and came to his master; who said to him, What said Elisha to thee? And he answered, He told me *that* thou shouldest surely recover.[i]

15 And it came to pass on the morrow, that he took a thick cloth, and dipped *it* in water, and spread *it* on his face, so that he died: and Hazael reigned in his stead.[j]

16 ¶ And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat *being* then king of Judah, Jehoram the son of Jehoshaphat king of Judah began to reign.†[k]

17 Thirty and two years old was he when he began to reign; and he reigned eight years in Jerusalem.

18 And he walked in the way of the kings of Israel,[l] as did the house of Ahab; for the daughter of Ahab was his wife: [m] and he did evil in the sight of the LORD.

19 Yet the LORD would not destroy Judah for David his servant's sake,[n] as he promised him to give him always a light,‡ *and* to his children.[o]

20 ¶ In his days Edom revolted from under the hand of Judah,[p] and made a king over themselves.[q]

21 So Joram went over to Zair, and all the chariots with him: and he rose by night, and smote the Edomites which compassed him about, and the captains of the chariots: and the people fled into their tents.

22 Yet Edom revolted from under the hand of Judah unto this day.[r] Then Libnah revolted at the same time.[s]

23 And the rest of the acts of Joram, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah?

24 And Joram slept with his fathers, and was buried with his fathers in the city of David: and Ahaziah§ his son reigned in his stead.[t]

25 ¶ In the twelfth year of Joram the son of Ahab king of Israel did Ahaziah the son of Jehoram king of Judah begin to reign.

26 Two and twenty years old *was* Ahaziah when he began to reign; and he reigned one year in Jerusalem. And his mother's name *was* Athaliah, the daughter‖ of Omri king of Israel.

27 And he walked in the way of the house of Ahab, and did evil in the sight of the LORD, as *did* the house of Ahab: for he *was* the son-in-law of the house of Ahab.

28 ¶ And he went with Joram the son of Ahab to the war against Hazael king of Syria in Ramoth-Gilead; and the Syrians wounded Joram.[u]

29 And king Joram went back to be healed in Jezreel of the wounds which the Syrians had given¶ him at Ramah,* when he fought against Hazael king of Syria. And Ahaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel,[v] because he was sick.†

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a 1 Kings 22:15. b ver. 15. * Heb. *and set* it. c Luke 19:41. d ch. 10:32; 12:17; 13:3, 7. e Psa. 137:8, 9; Amos 1:3–5. f ch. 15:16; Hos. 13:16; Amos 1:13. g 1 Sam. 17:43. h 1 Kings 19:15. i ver. 10 j Mic. 2:1. † Heb. *reigned.* k 2 Chr. 21:5, etc. l 1 Kings 22:52, 53. m ver. 26. n Jer. 33:25, 26; Hos. 11:9. ‡ Heb. *candle*, or *lamp.* o 2 Sam. 7:13; 1 Kings 11:36; 15:4; Psa. 132:17. p Gen. 27:40. q 1 Kings 22:47. r ver. 20. s Joshua 21:13. § Called *Azariah*, 2 Chr. 22:6; and *Jehoahaz*, 2 Chr. 21:17; 25:23. t 2 Chr. 22:1, etc. ‖ Or, *granddaughter*, ver. 18. u ch. 9:15. ¶ Heb. *wherewith the Syrians had wounded.* * Called *Ramoth*, ver. 28. v ch. 9:16. † Heb. *wounded.*

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10. *Thou mayest—recover;* his disease was not in itself mortal, and would not cause his death. *He shall surely die;* because, as the event showed, Hazael would kill him. Such is the common, and perhaps the preferable interpretation of this passage. But the original Hebrew text may be read, Go, say unto him, Thou shalt surely not recover; for the Lord hath showed me that he shall surely die. According to this reading, Hazael directly falsified the prophet's words. According to the common interpretation, he suppressed the second part of them.

11. *He settled his countenance;* on Hazael. *Until he was ashamed;* till Hazael was put out of countenance. *Wept;* foreseeing the cruelties Hazael would commit.

13. *But what, is thy servant a dog;* probably meaning, What is thy servant, who is but a dog? that is, a man in a very humble position. *This great thing;* a work which could be performed only by one invested with royal power.

14. *Thou shouldest surely recover;* see note to ver. 10.

15. *He took;* Hazael did this.

21. *Smote the Edomites which compassed him about;* this seems to have been not so much a decisive victory on the part of Jehoram, as an escape from destruction. Hence it is added in the next verse that the revolt of the Edomites was permanent.

22. *Libnah;* one of the cities of Judah.

28. *Ramoth-gilead;* east of Jordan, in the tribe of Gad.

29. *Jezreel;* west of the Jordan, in the tribe of Issachar. *Ahaziah—went down;* from Ramoth-gilead, whither he had gone in alliance with Joram. Thus, by the providence of God, the king of Judah, being one of Ahab's descendants, was brought to Jezreel, to meet his death there with Joram at the hand of Jehu.

INSTRUCTIONS.

1. When the Lord is about to chastise a people for their sins, he remembers his children and supplies their wants or sanctifies their privations to their highest good.

6. The goodness of God is often manifested towards his people, by inclining those in authority to do them justice and show them favor.

8. Men who in health pay no regard to God or his people, in sickness or distress often apply to them for help.

10. Of many blessings which God would otherwise bestow, men are often deprived by the wickedness of their fellow-men.

13. A change of circumstances often shows that men are much more wicked than they imagined, and that nothing but the grace of God keeps them from the commission of the most enormous crimes.

14. A slight change in the words of a communication may entirely alter its meaning, and convey to the hearers a false impression.

18. A man's character and conduct are greatly influenced by his wife; and no one should marry a woman who will draw him away from the service of God.

27. The evil example of parents and those in authority may extend its mischievous influence not only to their

CHAPTER IX.

1 Elisha sendeth a young prophet with instructions to anoint Jehu at Ramoth-gilead. 4 The prophet having done his message fleeth. 11 Jehu, being made king by the soldiers, killeth Joram in the field of Naboth. 27 Ahaziah is slain at Gur, and buried at Jerusalem. 30 Proud Jezebel is thrown down out of a window, and eaten by dogs.

AND Elisha the prophet called one of the children of the prophets,[a] and said unto him, Gird up thy loins,[b] and take this box of oil in thy hand, and go to Ramoth-Gilead:[c]

2 And when thou comest thither, look out there Jehu the son of Jehoshaphat the son of Nimshi, and go in, and make him arise up from among his brethren,[d] and carry him to an inner chamber;*

3 Then take the box of oil,[e] and pour *it* on his head,[f] and say, Thus saith the LORD, I have anointed thee king over Israel. Then open the door, and flee, and tarry not.

4 ¶ So the young man, *even* the young man the prophet, went to Ramoth-gilead.

5 And when he came, behold, the captains of the host *were* sitting; and he said, I have an errand to thee, O captain. And Jehu said, Unto which of all us? And he said, To thee, O captain.

6 And he arose, and went into the house; and he poured the oil on his head, and said unto him, Thus saith the LORD God of Israel,[g] I have anointed thee king over the people of the LORD, *even* over Israel.[h]

7 And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets,[i] and the blood of all the servants of the LORD, at the hand of Jezebel.[j]

8 For the whole house of Ahab shall perish: and I will cut off from Ahab him that pisseth against the wall,[k] and him that is shut up and left in Israel:[l]

9 And I will make the house of Ahab like the house of Jeroboam the son of Nebat,[m] and like the house of Baasha the son of Ahijah:[n]

10 And the dogs shall eat Jezebel in the portion of Jezreel,[o] and *there shall be* none to bury *her*. And he opened the door, and fled.

11 ¶ Then Jehu came forth to the servants of his lord: and *one* said unto him, *Is* all well? wherefore came this mad *fellow* to thee?[p] And he said unto them, Ye know the man, and his communication.

12 And they said, *It is* false; tell us now. And he said, Thus and thus spake he to me, saying, Thus saith the LORD, I have anointed thee king over Israel.[q]

13 Then they hasted, and took every man his garment,[r] and put *it* under him on the top of the stairs, and blew with trumpets, saying, Jehu is king.[s]

14 So Jehu the son of Jehoshaphat the son of Nimshi conspired against Joram. (Now Joram had kept Ramoth-gilead, he and all Israel, because of Hazael king of Syria: A. M. 3120. B. C. 884.

15 But king Joram‡ was returned to be healed in Jezreel of the wounds which the Syrians had given§ him, when he fought with Hazael king of Syria.)† And Jehu said, If it be your minds, *then* let none go forth *nor* escape‖ out of the city to go to tell *it* in Jezreel.

16 So Jehu rode in a chariot, and went to Jezreel; for Joram lay there. And Ahaziah king of Judah was come down to see Joram.

17 And there stood a watchman on the tower in Jezreel,[u] and he spied the company of Jehu as he came, and said, I see a company. And Joram said, Take a horseman, and send to meet them, and let him say, *Is it* peace?[v]

18 So there went one on horseback to meet him, and said, Thus saith the king, *Is it* peace? And Jehu said, What hast thou to do with peace? turn thee behind me. And the watchman told, saying, The messenger came to them, but he cometh not again.

19 Then he sent out a second on horseback, which came to them, and said, Thus saith the king, *Is it* peace? And Jehu answered, What hast thou to do with peace? turn thee behind me.

20 And the watchman told, saying, He came even unto them, and cometh not again: and the driving¶ *is* like the driving of Jehu the son of Nimshi; for he driveth furiously.*[w]

21 And Joram said, Make ready.† And his chariot was made ready. And Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out against Jehu, and met‡ him in the portion of Naboth the Jezreelite.

22 And it came to pass, when Joram saw Jehu, that he said, *Is it* peace, Jehu? And he answered, What peace,[x] so long as the whoredoms of thy mother Jezebel and her witchcrafts *are so* many?[y]

23 And Joram turned his hands, and fled, and said to Ahaziah, *There is* treachery, O Ahaziah.

24 And Jehu drew a bow with his full strength,§ and smote Jehoram between his arms, and the arrow went out at his heart, and he sunk‖ down in his chariot.

25 Then said *Jehu* to Bidkar his captain, Take up, *and* cast him in the portion of the field of Naboth the Jezreelite: for remember how that, when I and thou rode together after Ahab his father, the LORD laid this burden upon him;[z]

a 1 Kings 20:35. b ch. 4:29; Jer. 1:17. c ch. 8:28. d ver. 5, 11. * Heb. *chamber in a chamber.* e 1 Kings 19:16 f 1 Sam. 10:1. g 2 Chr. 22:7. h Psa. 75:6; Dan. 2:21; 4:17, 32; 5:20, 21. i Luke 18:7, 8; Rev. 6:9, 10. j 1 Kings 18:4; 21:15, 21. k 1 Kings 14:10. l Deut. 32:36. m 1 Kings 15:29. n 1 Kings 16:5, 11. o ver. 35, 36; 1 Kings 21:23. p Jer. 29:26; Hos. 9:7; John 10:20; Acts 26:24; 1 Cor. 4:10. q ver. 6. r Matt. 21:7. s 2 Sam. 15:10. † Heb. *reigneth.* ‡ Heb. *Jehoram.* § Heb. *smote.* ‖ Heb. *let no escaper go.* t ch. 8:28, 29. u 2 Sam. 18:24; Isa. 21:6, etc. v 1 Sam. 16:4; 17:22; 1 Kings 2:13. ¶ Or, *marching.* * Heb. *in madness.* w Hab. 1:6. † Heb. *Bind.* ‡ Heb. *found.* x Isa. 48:22. y Rev. 2:20–23. § Heb. *filled his hand with a bow.* ‖ Heb. *bowed.* z 1 Kings 21:29.

children, but also to their distant posterity; and long after they are dead be instrumental in ruining their fellow-men.

CHAPTER IX.

1. *One of the children of the prophets;* a young man who was under the instruction of Elisha and preparing to be a prophet of the Lord.

10. *The portion of Jezreel;* the portion of land that had belonged to Naboth the Jezreelite, ver. 25.

11. *Ye know the man;* that is, to what class of men he belongs. *His communication;* his discourse. As much as to say, When a prophet comes you expect him to discourse on religious duties. This was an attempt to evade their question, and they so understood it.

22. *Whoredoms;* this word is used in the Old Testament to denote idolatry. *Her witchcrafts—many;* expressive of the various superstitious and deceitful practices which Jezebel used to draw the people into idolatry.

25. *Laid this burden;* denounced this judgment against him and his family. 1 Kings 21:19, 29.

A. M. 3120. B. C. 884. 26 Surely I have seen yesterday the blood* of Naboth, and the blood of his sons, saith the LORD; and I will requite thee in this plat,†[a] saith the LORD. Now therefore take *and* cast him into the plat *of ground*, according to the word of the LORD.

27 ¶ But when Ahaziah the king of Judah saw *this*, he fled by the way of the garden-house. And Jehu followed after him, and said, Smite him also in the chariot. *And they did so* at the going up to Gur, which *is* by Ibleam. And he fled to Megiddo,[b] and died there.

28 And his servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David.

29 And in the eleventh year of Joram the son of Ahab began Ahaziah to reign over Judah.[c]

30 ¶ And when Jehu was come to Jezreel, Jezebel heard *of it;* and she painted her face,‡ and tired her head, and looked out at a window.

31 And as Jehu entered in at the gate, she said, *Had* Zimri peace,[d] who slew his master?

32 And he lifted up his face to the window, and said, Who *is* on my side? who? And there looked out to him two *or* three eunuchs.§

33 And he said, Throw her down. So they threw her down: and *some* of her blood was sprinkled on the wall, and on the horses: and he trode her under foot.

34 And when he was come in, he did eat and drink and said, Go, see now this cursed *woman*, and bury her: for she is a king's daughter.[e]

35 And they went to bury her: but they found no more of her than the skull, and the feet, and the palms of *her* hands.[f]

36 Wherefore they came again, and told him. And he said, This *is* the word of the LORD, which he spake by‖ his servant Elijah the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel.[g]

37 And the carcass of Jezebel shall be as dung upon the face of the field in the portion of Jezreel;[h] *so* that they shall not say, This *is* Jezebel.

* Heb. *bloods.* † Or, *portion.* [a] 1 Kings 21:19 [b] Josh. 17:11; Judg. 1:27; 2 Chr. 22:9. [c] ch. 8:25; 2 Chr. 22:1, 2. ‡ Heb. *put her eyes in painting;* Ezek. 23:40. [d] 1 Kings 16:9–20. § Or, *chamberlains.* [e] 1 Kings 16:31. [f] Eccl. 6:3; Isa. 14:18–20; Jer. 22:19; 36:30. ‖ Heb. *by the hand of.* [g] 1 Kings 21:23. [h] Psa. 83:10; Jer. 8:2; 16:4.

CHAPTER X.

1 Jehu, by his letters, causeth seventy of Ahab's children to be beheaded. 8 He excuseth the fact by the prophecy of Elijah. 12 At the shearing-house he slayeth two and forty of Ahaziah's brethren. 15 He taketh Jehonadab into his company. 18 By subtlety he destroyeth all the worshippers of Baal. 29 Jehu followeth Jeroboam's sins. 32 Hazael oppresseth Israel. 34 Jehoahaz succeedeth Jehu.

AND Ahab had seventy sons in Samaria. And Jehu wrote letters, and sent to Samaria, unto the rulers of Jezreel, to the elders, and to them that brought up¶ Ahab's *children*, saying,

2 Now as soon as this letter cometh to you, seeing your master's sons *are* with you, and *there are* with you chariots and horses, a fenced city also, and armor;

3 Look even out the best and meetest of your master's sons, and set *him* on his father's throne, and fight for your master's house.

4 But they were exceedingly afraid, and said, Behold, two kings stood not before him;[i] how then shall we stand?

5 And he that *was* over the house, and he that *was* over the city, the elders also, and the bringers up *of the children*, sent to Jehu, saying, We *are* thy servants,[j] and will do all that thou shalt bid us; we will not make any king: do thou *that which is* good in thine eyes.

6 Then he wrote a letter the second time to them, saying, If ye *be* mine,* and *if* ye will hearken unto my voice, take ye the heads of the men your master's sons, and come to me to Jezreel by to-morrow this time. Now the king's sons, *being* seventy persons, *were* with the great men of the city, which brought them up.

7 And it came to pass, when the letter came to them, that they took the king's sons,[k] and slew seventy persons,[l] and put their heads in baskets,[m] and sent him *them* to Jezreel.

8 ¶ And there came a messenger, and told him, saying, They have brought the heads of the king's sons. And he said, Lay ye them in two heaps at the entering in of the gate until the morning.

9 And it came to pass in the morning, that he went out, and stood, and said to all the people,

¶ Or, *nourishers.* [i] ch. 9:24, 27. [j] 1 Kings 20:4, 32. * Heb. *for me.* [k] 1 Kings 21:21. [l] Judg. 9:5, etc. [m] Matt. 14:8, 11.

27. *Smite him also in the chariot;* Ahaziah at first escaped to Samaria and concealed himself there. But being found, he was brought to Jehu, and by his command slain at the ascent of Gur, by Ibleam. See 2 Chron. 22:9.

30. *Painted her face, and tired her head;* intending by her royal attire and demeanor to overawe Jehu.

31. *Had Zimri peace;* as much as to say, You may expect Zimri's fate. See 1 Kings 21:19.

36. *In the portion of Jezreel;* Elijah had said, By the wall of Jezreel, 1 Kings 22:23, which was literally fulfilled, since Ahab's palace stood by the wall at the entering of the gate, ver. 31. As Naboth's vineyard was "hard by the palace of Ahab," Jezebel's body may have been taken up and cast into it, as Joram's had been. Or Jehu may have spoken of her as devoured by the dogs in the portion of Jezreel, because he regarded this as simply a part of the royal establishment.

INSTRUCTIONS.

8. God claims and exercises the right of giving authority to such as he chooses: and all who are intrusted with it are laid under peculiar obligations to employ it according to his will.

21. The declarations of God in his word are fulfilled in his providence; and though the fulfilment may be long delayed, in due time it will be perfectly accomplished.

27. Those who associate with the wicked are in danger of partaking in their punishment.

36. Men may have a conviction of the truth of divine declarations, and even see their fulfilment in the destruction of the wicked, and yet not forsake their sins, or flee from the wrath to come.

CHAPTER X.

9. *Said to all the people, Ye be righteous;* ye are in no way concerned in my master's death, and are therefore impartial judges, in a condition to understand the meaning of this transaction. He then proceeds in the next verse to show that it is a pledge of the fulfilment of all Jehovah's threatenings against the house of Ahab. 1 Kings 21:19–24.

Ye *be* righteous: behold, I conspired against my master, and slew him:[a] but who slew all these?

10 Know now that there shall fall unto the earth nothing of the word of the LORD,[b] which the LORD spake concerning the house of Ahab:[c] for the LORD hath done *that* which he spake by* his servant Elijah.

11 So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his kinsfolks,† and his priests,[d] until he left him none remaining.[e]

12 ¶ And he arose and departed, and came to Samaria. *And* as he *was* at the shearing-house‡ in the way,

13 Jehu met§ with the brethren of Ahaziah king of Judah, and said, Who *are* ye? And they answered, We *are* the brethren of Ahaziah; and we go down to salute‖ the children of the king and the children of the queen.

14 And he said, Take them alive.[f] And they took them alive, and slew them at the pit of the shearing-house,[g] *even* two and forty men; neither left he any of them.

15 ¶ And when he was departed thence, he lighted on¶ Jehonadab[h] the son of Rechab[i] *coming* to meet him; and he saluted* him, and said to him, Is thy heart right, as my heart *is* with thy heart? And Jehonadab answered, It is. If it be, give *me* thy hand.[j] And he gave *him* his hand; and he took him up to him into the chariot.

16 And he said, Come with me, and see my zeal for the LORD.[k] So they made him ride in his chariot.

17 And when he came to Samaria, he slew all that remained unto Ahab in Samaria,[l] till he had destroyed him, according to the saying of the LORD, which he spake to Elijah.[m]

18 ¶ And Jehu gathered all the people together, and said unto them, Ahab served Baal a little;[n] *but* Jehu shall serve him much.

19 Now therefore call unto me all the prophets of Baal,[o] all his servants, and all his priests; let none be wanting; for I have a great sacrifice *to do* to Baal: whosoever shall be wanting, he shall not live. But Jehu did *it* in subtlety,[p] to the intent that he might destroy the worshippers of Baal.

20 And Jehu said, Proclaim† a solemn assembly for Baal. And they proclaimed *it*.

21 And Jehu sent through all Israel: and all the worshippers of Baal came, so that there was not a man left that came not. And they came into the house of Baal;[q] and the house of Baal was full from one end to another.‡

22 And he said unto him that *was* over the vestry, Bring forth vestments for all the worshippers of Baal. And he brought them forth vestments. A. M. 3120. B. C. 884.

23 And Jehu went, and Jehonadab the son of Rechab,[r] into the house of Baal, and said unto the worshippers of Baal, Search, and look that there be here with you none of the servants of the LORD, but the worshippers of Baal only.[s]

24 And when they went in to offer sacrifices and burnt-offerings, Jehu appointed fourscore men without, and said, *If* any of the men whom I have brought into your hands escape, *he that letteth him go*, his life *shall be* for the life of him.[t]

25 And it came to pass, as soon as he had made an end of offering the burnt-offering, that Jehu said to the guard and to the captains, Go in, *and* slay them;[u] let none come forth. And they smote them with the edge§ of the sword; and the guard and the captains cast *them* out, and went to the city of the house of Baal.

26 And they brought forth the images‖ out of the house of Baal,[v] and burned them.[w]

27 And they brake down the image of Baal, and brake down the house of Baal, and made it a draught-house unto this day.[x]

28 Thus Jehu destroyed Baal out of Israel.

29 ¶ Howbeit *from* the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from after them, *to wit*, the golden calves that *were* in Beth-el, and that *were* in Dan.[y]

30 And the LORD said unto Jehu, Because thou hast done well in executing *that which is* right in mine eyes,[z] *and* hast done unto the house of Ahab according to all that *was* in my heart, thy children of the fourth *generation* shall sit on the throne of Israel.[a]

31 But Jehu took no heed¶ to walk in the law of the LORD God of Israel with all his heart:[b] for he departed not from the sins of Jeroboam,[c] which made Israel to sin.

32 ¶ In those days the LORD began to cut Israel short:* and Hazael smote them in all the coasts of Israel;[d]

33 From Jordan eastward,† all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which *is* by the river Arnon, even Gilead and Bashan.‡[e]

34 Now the rest of the acts of Jehu, and all that he did, and all his might, *are* they not written in the book of the Chronicles of the kings of Israel?

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a Ch. 9:14, 24. b 1 Sam. 3:19; Jer. 44:28, 29. c 1 Kings 21:19, etc. * Heb. *by the hand of.* † Or, *acquaintance.* d Psa. 125:5; Prov. 13:20. e 1 Kings 14:10. ‡ Heb. *house of shepherds binding* sheep. § Heb. *found.* ‖ Heb. *the peace of.* f 1 Kings 20:18. g 2 Chr. 22:8. ¶ Heb. *found.* h Jer. 35:6, etc. i 1 Chr. 2:55. * Heb. *blessed.* j Ezra 10:19. k 1 Kings 19:10; Prov. 27:2; Ezek. 33:31; Matt. 6:2, 5. l ch. 9:8. m 1 Kings 21:21. n 1 Kings 16:31, 32. o 1 Kings 22:6. p Job 13:7; Prov. 29:5. † Heb. *Sanctify.* q 1 Kings 16:32. ‡ Or, so *full* that they stood *mouth to mouth.* r ver. 15. s Matt. 13:30, 41; 25:32, 33. t 1 Kings 20:39. u Exod. 32:27; Deut. 13:6–11; Ezek. 9:5–7. § Heb. *mouth* ‖ Heb. *statues.* v 1 Kings 14:23. w 2 Sam. 5:21; 1 Kings 15:13. x Ezra 6:11; Dan. 2:5; 3:29. y 1 Kings 12:28, 29. z Ezek. 29:18–20 a ver. 35; ch. 13:1, 10; 14:23; 15:8–12. ¶ Heb. *observed not.* b John 4:24. c 1 Kings 14:16. * Heb. *to cut off the ends.* d ch. 8:12. † Heb. *toward the rising of the sun.* ‡ Or, *even to Gilead and Bashan.* e Amos 1:3.

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15. *Is thy heart right;* do you favor my cause?

17. *The saying of the Lord;* 1 Kings 21:21.

27. *A draught-house;* a house for the reception of filthy ordure.

INSTRUCTIONS.

6. The sins of parents are often the occasion of destruction to their children, and of various evils to all connected with them.

15. Wicked men, who externally obey the commands of God, are often proud of their obedience and disposed to proclaim it, that they may receive the praises of men.

19. The Lord often uses one wicked man in punishing others, and afterwards punishes him for his wickedness.

30. External obedience to some of the known commands of God, is often rewarded with external mercies; but that obedience only which springs from the heart, and has respect to the whole will of God, has the promise of eternal life.

A. M. 3148. B. C. 856. 35 And Jehu slept with his fathers: and they buried him in Samaria. And Jehoahaz his son reigned in his stead.

36 And the time* that Jehu reigned over Israel in Samaria *was* twenty and eight years.

CHAPTER XI.

1 Jehoash, being saved by Jehosheba his aunt from Athaliah's massacre of the seed royal, is hid six years in the house of God. 4 Jehoiada, giving order to the captains, in the seventh year anointeth him king. 13 Athaliah is slain. 17 Jehoiada restoreth the worship of God.

AND when Athaliah the mother of Ahaziah[a] saw that her son was dead, she arose and destroyed all the seed royal.†[b]

2 But Jehosheba,‡ the daughter of king Joram, sister of Ahaziah, took Joash§ the son of Ahaziah, and stole him from among the king's sons *which were* slain; and they hid him, *even* him and his nurse, in the bedchamber, from Athaliah, so that he was not slain.

3 And he was with her hid in the house of the LORD six years. And Athaliah did reign over the land.

4 ¶ And the seventh year Jehoiada sent and fetched the rulers over hundreds, with the captains and the guard, and brought them to him into the house of the LORD, and made a covenant with them, and took an oath of them in the house of the LORD, and showed them the king's son.[c]

5 And he commanded them, saying, This *is* the thing that ye shall do: A third part of you that enter in on the sabbath shall even be keepers of the watch of the king's house;[d]

6 And a third part *shall be* at the gate of Sur; and a third part at the gate behind the guard: so shall ye keep the watch of the house, that it be not broken down.‖

7 And two parts¶ of all you that go forth on the sabbath, even they shall keep the watch of the house of the LORD about the king.

8 And ye shall compass the king round about, every man with his weapons in his hand: and he that cometh within the ranges, let him be slain: and be ye with the king as he goeth out and as he cometh in.

9 And the captains over the hundreds[e] did according to all *things* that Jehoiada the priest commanded: and they took every man his men that were to come in on the sabbath, with them that should go out on the sabbath, and came to Jehoiada the priest.

10 And to the captains over hundreds did the priest give king David's spears and shields,[f] that *were* in the temple of the LORD.

11 And the guard stood, every man with his weapons in his hand, round about the king, from the right corner* of the temple to the left corner of the temple, *along* by the altar and the temple.

12 And he brought forth the king's son, and put the crown upon him,[g] and *gave him* the testimony;[h] and they made him king, and anointed him;[i] and they clapped their hands,[j] and said, God save the king.†[k]

13 ¶ And when Athaliah heard the noise of the guard *and* of the people, she came to the people into the temple of the LORD.

14 And when she looked, behold, the king stood by a pillar,[l] as the manner *was*, and the princes and the trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets:[m] and Athaliah rent her clothes, and cried, Treason, treason.

15 But Jehoiada the priest commanded the captains of the hundreds, the officers of the host, and said unto them, Have her forth without the ranges;[n] and him that followeth her kill with the sword. For the priest had said, Let her not be slain in the house of the LORD.[o]

16 And they laid hands on her; and she went by the way by the which the horses came into the king's house: and there was she slain.[p]

17 ¶ And Jehoiada made a covenant between the LORD and the king and the people,[q] that they should be the LORD's people;[r] between the king also and the people.

18 And all the people of the land went into the house of Baal,[s] and brake it down; his altars and his images brake they in pieces thoroughly,[t] and slew Mattan the priest of Baal before the altars.[u] And the priest appointed officers‡ over the house of the LORD.

19 And he took the rulers over hundreds, and

* Heb. *the days* were. a ch. 8:26. † Heb. *seed of the kingdom.* b 2 Chr. 22:10. ‡ *Jehoshabeath;* 2 Chr. 22:11. § Or, *Jehoash.* c 2 Chr. 23:1, etc. d ch. 16:18. ‖ Or, *from breaking up.* ¶ Or, *companies;* Heb. *hands.* e 1 Chr. 26:26. f 2 Sam. 8:7. * Heb. *shoulder.* g Psa. 21:3. h Deut. 17:18–20. i 2 Sam. 2:4, 7. j Psa. 47:1. † Heb. *Let the king live.* k 1 Sam. 10:24; 1 Kings 1:34. l ch. 23:3; 2 Chr. 34:31. m Num. 10:1–10. n Exod 21:14. o Ezek. 9:7. p Gen. 9:6. q 2 Sam. 5:3; Neh. 9:38; 10:28, 29. r 2 Cor. 8:5. s ch. 10:26, 27. t Deut. 12:3. u Zech. 13:2, 3. ‡ Heb. *offices.*

CHAPTER XI.

1. *Destroyed all the seed royal;* so that she might reign without a rival.

4. *Jehoiada;* the high-priest. *Fetched the rulers over hundreds;* he had previously assembled the Levites and chiefs of the fathers of Israel out of all parts of the kingdom, that he might have a force sufficient to withstand Athaliah. 2 Chron. 23:2.

5. *Enter in on the Sabbath;* take your weekly turn in ministering at the temple.

7. *Go forth on the Sabbath;* are released after your week's service at the temple.

8. *Ye shall compass the king;* to prevent his being slain by the partisans of Athaliah. *Within the ranges;* the lines of guards.

12. *The testimony;* a copy of the law of Moses. Compare Deut. 17:18–20.

INSTRUCTIONS.

1. Love of power tends to destroy natural affection, and leads not only to the violation of the rights of humanity, but to the commission of the most abominable crimes.

4. Subjects are not always bound to obey their rulers, but may be called in extraordinary cases to set them aside, and place others in their stead; and if need be, to bring about a revolution for this purpose.

12. No king can be safe on his throne, or magistrate preserve his authority, without the providential care and gracious aid of God.

14. That treatment which, without remorse, persons have unjustly shown towards others who were innocent, they are ready to stigmatize as enormous wickedness when justly shown towards themselves.

20. When rulers receive their authority as from God, and use it according to his will, quietness, peace, and prosperity may be expected throughout the land.

the captains, and the guard, and all the people of the land; and they brought down the king from the house of the LORD, and came by the way of the gate of the guard to the king's house. And he sat on the throne of the kings.

20 And all the people of the land rejoiced,[a] and the city was in quiet: and they slew Athaliah with the sword *beside* the king's house.

21 Seven years old *was* Jehoash when he began to reign.

CHAPTER XII.

1 Jehoash reigneth well all the days of Jehoiada. 4 He giveth order for the repair of the temple. 17 Hazael is diverted from Jerusalem by a present of the hallowed treasures. 19 Jehoash being slain by his servants, Amaziah succeedeth him.

IN the seventh year of Jehu, Jehoash began to reign;[b] and forty years reigned he in Jerusalem. And his mother's name *was* Zibiah of Beer-sheba.

2 And Jehoash did *that which was* right in the sight of the LORD all his days wherein Jehoiada the priest instructed him.

3 But the high places were not taken away:[c] the people still sacrificed and burnt incense in the high places.

4 ¶ And Jehoash said to the priests, All the money of the dedicated things* that is brought into the house of the LORD, *even* the money of every one that passeth *the account*,[d] the money that every man is set at,† *and* all the money that cometh into any man's heart‡ to bring into the house of the LORD,[e]

5 Let the priests take *it* to them, every man of his acquaintance: and let them repair the breaches of the house, wheresoever any breach shall be found.

6 But it was *so*, *that* in the three and twentieth year§ of king Jehoash the priests had not repaired the breaches of the house.

7 Then king Jehoash called for Jehoiada the priest,[f] and the *other* priests, and said unto them, Why repair ye not the breaches of the house? now therefore receive no *more* money of your acquaintance, but deliver it for the breaches of the house. A. M. 3148. B. C. 856.

8 And the priests consented to receive no *more* money of the people, neither to repair the breaches of the house.

9 But Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the LORD: and the priests that kept the door‖ put therein all the money *that was* brought into the house of the LORD.

10 And it was *so*, when they saw that *there was* much money in the chest, that the king's scribe¶ and the high-priest came up, and they put up* in bags, and told the money *that was* found in the house of the LORD.

11 And they gave the money, being told, into the hands of them that did the work, that had the oversight of the house of the LORD: and they laid it out† to the carpenters and builders, that wrought upon the house of the LORD,

12 And to masons, and hewers of stone, and to buy timber and hewed stone to repair the breaches of the house of the LORD, and for all that was laid out‡ for the house to repair *it*.

13 Howbeit there were not made for the house of the LORD bowls of silver, snuffers, basins, trumpets, any vessels of gold, or vessels of silver, of the money *that was* brought into the house of the LORD:

14 But they gave that to the workmen, and repaired therewith the house of the LORD.

15 Moreover they reckoned not with the men, into whose hand they delivered the money to be bestowed on workmen: for they dealt faithfully.[g]

16 The trespass-money and sin-money was not brought into the house of the LORD:[h] it was the priests'.[i]

17 Then Hazael king of Syria went up, and fought against Gath, and took it:[j] and Hazael set his face to go up to Jerusalem.

18 And Jehoash king of Judah took all the hallowed things that Jehoshaphat, and Jehoram, and

[a] Prov. 11:10; 29:2. [b] 2 Chr. 24:1, etc. [c] ch. 14:4; 1 Kings 15:14; 22:43; Jer. 2:20. * Or, *holy things;* Heb. *holinesses.* [d] ch. 22:4; Exod. 30:13. † Heb. *of the souls of his estimation;* Lev. 27:2. ‡ Heb. *ascendeth upon the heart of a man.* [e] Exod. 35:5. § Heb. *in the twentieth year and third year.*

[f] 2 Chr. 24:5, etc. ‖ Heb. *threshold.* ¶ Or, *secretary.* * Heb. *bound up.* † Heb. *brought it forth.* ‡ Heb. *went forth.* [g] ch. 22:7. [h] Lev. 5:15, 18. [i] Lev. 7:7; Num. 18:9. [j] ch. 8:12.

CHAPTER XII.

2. *Wherein Jehoiada the priest instructed him;* after the death of Jehoiada he was seduced by the princes of Judah into idolatry, as recorded in 2 Chron. 24:17, 18.

4. *Money of the dedicated things;* literally, money of the holy things; that is, the various incomes immediately afterwards specified. *The money of every one that passeth the account;* this is generally understood of the half-shekel that every Israelite who was numbered with the congregation was required to pay, and, as many think, annually. *Money that every man is set at;* the redemption money to be paid, according to the estimation of the priest, for persons dedicated to the Lord, as prescribed in the twenty-seventh chapter of Leviticus. *Money that cometh into any man's heart to bring;* that is, freewill-offerings not prescribed by the law, but left to every man's choice.

5. *Every man of his acquaintance;* as there was a large body of priests to receive, each would naturally take the above-named sums from those belonging to the circle of his acquaintance. Besides, as we learn from 2 Chron. 24:5, the priests and Levites were sent throughout all Israel, to stimulate the people to give, and to receive their gifts; and they would naturally go each to his own town and its vicinity.

8. *Consented to receive no more money;* they had before received what was offered, but had not appropriated it to the object for which it was given.

10. *And the high-priest;* either personally, or by his officer. See 2 Chron. 24:11. *Told the money;* counted it, and stated the amount.

13. *Were not made—bowls—trumpets;* that is, as we learn from 2 Chron. 24:14, not till the work of repairing the temple was finished, when the rest of the money was devoted to the making of these vessels.

17. *Gath;* a city of the Philistines that had been taken and was in possession of the Israelites.

18. *Took all the hallowed things;* this was after he had suffered a severe defeat, as we learn from 2 Chron. 24:23, 24.

INSTRUCTIONS.

2. When young rulers select pious counsellors and give due heed to their instructions, they may expect to prosper, and be instrumental of great good to the people.

A. M. 3164. B. C. about 840. Ahaziah, his fathers, kings of Judah, had dedicated, and his own hallowed things, and all the gold *that was* found in the treasures of the house of the LORD, and in the king's house, and sent *it* to Hazael king of Syria:[a] and he went away* from Jerusalem.

19 ¶ And the rest of the acts of Joash, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah?

20 And his servants arose, and made a conspiracy,[b] and slew Joash in the house of Millo,† which goeth down to Silla.

21 For Jozachar‡ the son of Shimeath, and Jehozabad the son of Shomer,§ his servants, smote him, and he died; and they buried him with his fathers in the city of David: and Amaziah his son reigned in his stead.

CHAPTER XIII.

1 Jehoahaz's wicked reign. 3 Jehoahaz, oppressed by Hazael, is relieved by prayer. 8 Joash succeedeth him. 10 His wicked reign. 12 Jeroboam succeedeth him. 14 Elisha dying, prophesieth to Joash three victories over the Syrians. 20 The Moabites invading the land, Elisha's bones raise up a dead man. 22 Hazael dying, Joash getteth three victories over Ben-hadad.

IN the three and twentieth year‖ of Joash the son of Ahaziah king of Judah, Jehoahaz the son of Jehu began to reign over Israel in Samaria, *and reigned* seventeen years.

2 And he did *that which was* evil in the sight of the LORD, and followed¶ the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

3 ¶ And the anger of the LORD was kindled against Israel,[c] and he delivered them into the hand of Hazael king of Syria, and into the hand of Ben-hadad the son of Hazael,[d] all *their* days.

4 And Jehoahaz besought the LORD,[e] and the LORD hearkened unto him: for he saw the oppression of Israel,[f] because the king of Syria oppressed them.

5 (And the LORD gave Israel a savior,[g] so that they went out from under the hand of the Syrians: and the children of Israel dwelt in their tents, as beforetime.*

6 Nevertheless they departed not from the sins of the house of Jeroboam, who made Israel sin, *but* walked† therein: and there remained‡ the grove also in Samaria.)[h]

7 Neither did he leave of the people to Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria had destroyed them, and had made them like the dust by threshing.[i]

8 ¶ Now the rest of the acts of Jehoahaz, and all that he did, and his might, *are* they not written in the book of the Chronicles of the kings of Israel?

9 And Jehoahaz slept with his fathers; and they buried him in Samaria: and Joash§ his son reigned in his stead.‖

10 ¶ In the thirty and seventh year of Joash king of Judah began Jehoash the son of Jehoahaz to reign over Israel in Samaria,¶ *and reigned* sixteen years.

11 And he did *that which was* evil in the sight of the LORD; he departed not from all the sins of Jeroboam the son of Nebat, who made Israel sin: *but* he walked therein.

12 And the rest of the acts of Joash,[j] and all that he did, and his might wherewith he fought against Amaziah king of Judah,[k] *are* they not written in the book of the Chronicles of the kings of Israel?

13 And Joash slept with his fathers; and Jeroboam sat upon his throne: and Joash was buried in Samaria with the kings of Israel.

14 ¶ Now Elisha was fallen sick of his sickness whereof he died. And Joash the king of Israel came down unto him, and wept over his face, and said, O my father, my father! the chariot of Israel, and the horsemen thereof.[l]

15 And Elisha said unto him, Take bow and arrows. And he took unto him bow and arrows.

16 And he said to the king of Israel, Put thy hand* upon the bow. And he put his hand *upon it:* and Elisha put his hands upon the king's hands.

17 And he said, Open the window eastward. And he opened *it.* Then Elisha said, Shoot. And he shot. And he said, The arrow of the LORD's deliverance,[m] and the arrow of deliverance from Syria: for thou shalt smite the Syrians in Aphek,[n] till thou have consumed *them.*

18 And he said, Take the arrows. And he took *them.* And he said unto the king of Israel, Smite upon the ground. And he smote thrice, and stayed.

19 And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed *it:* whereas now thou shalt smite Syria *but* thrice.[o]

20 ¶ And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year.

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[a] Ch. 18:15, 16; 1 Kings 15:18. * Heb. *up.* [b] ch. 14:5. † Or, *Beth-millo.* ‡ *Zabad;* 2 Chr. 24:26. § Or, *Shimrith.* ‖ Heb. *the twentieth year and third year.* ¶ Heb. *walked after.* [c] Judg. 2:14. [d] ch. 8:12; 12:17. [e] Psa. 78:34. [f] ch. 14:26; Exod. 3:7. [g] ver. 25. * Heb. *yesterday* and *third day.* † Heb. *he walked.* ‡ Heb. *stood.* [h] 1 Kings 16:33. [i] Amos 1:3. § *Jehoash;* ver. 10. ‖ Alone. ¶ In consort with his father, ch. 14:1. [j] ch. 14:15, 25. [k] ch. 14:9, etc.; 2 Chr. 25:17, etc. [l] ch. 2:12. * Heb. *Make thy hand to ride.* [m] Judg. 7:20. [n] 1 Kings 20:26. [o] ver. 25.

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8. Ministers of religion should either avoid receiving money for pious and charitable uses, or exercise the most conscientious fidelity in the appropriation of it.

15. All money received should be kept with care, and faithfully appropriated to the persons to whom it belongs, and for the objects for which it was given.

18. Though an enemy may sometimes be pacified by pecuniary contributions, it is ordinarily unwise to attempt to procure peace in that way; it may lead to increasing demands, till the whole is required to satisfy the rapacious invader.

CHAPTER XIII.

5. *A savior;* Joash the son of Jehoahaz, whose victories over the Syrians are recorded in the latter part of this chapter.

14. *The chariot—and the horsemen;* he who was the defence of Israel. See note to chap. 2:12.

17. *Aphek;* a city of Israel which the Syrians had taken.

18. *He smote thrice;* this marked the number of times that he would beat the Syrians.

20. *Moabites;* a people south-east of Judea.

21 And it came to pass, as they were burying a man, that behold, they spied a band *of men;* and they cast the man into the sepulchre of Elisha: and when the man was let down,* and touched the bones of Elisha, he revived, and stood up on his feet.

22 ¶ But Hazael king of Syria oppressed Israel all the days of Jehoahaz.[a]

23 And the LORD was gracious unto them, and had compassion on them, and had respect unto them,[b] because of his covenant with Abraham, Isaac, and Jacob,[c] and would not destroy them, neither cast he them from his presence† as yet.[d]

24 So Hazael king of Syria died; and Ben-hadad his son reigned in his stead.

25 And Jehoash the son of Jehoahaz took again‡ out of the hand of Ben-hadad the son of Hazael the cities, which he had taken out of the hand of Jehoahaz his father by war. Three times did Joash beat him,[e] and recovered the cities of Israel.

CHAPTER XIV.

1 Amaziah's good reign. 5 His justice on the murderers of his father. 7 His victory over Edom. 8 Amaziah, provoking Jehoash, is overcome and spoiled. 15 Jeroboam succeedeth Jehoash. 17 Amaziah slain by a conspiracy. 21 Azariah succeedeth him. 23 Jeroboam's wicked reign. 28 Zachariah succeedeth him.

IN the second year of Joash son of Jehoahaz king of Israel,[f] reigned Amaziah the son of Joash king of Judah.[g]

2 He was twenty and five years old when he began to reign, and reigned twenty and nine years in Jerusalem. And his mother's name *was* Jehoaddan of Jerusalem.

3 And he did *that which was* right in the sight of the LORD, yet not like David his father: he did according to all things as Joash his father did.

4 Howbeit the high places were not taken away:[h] as yet the people did sacrifice and burnt incense on the high places.

5 ¶ And it came to pass, as soon as the kingdom was confirmed in his hand, that he slew his servants which had slain the king his father.[i] A. M. 3165. B. C. 839.

6 But the children of the murderers he slew not: according unto that which is written in the book of the law of Moses,[j] wherein the LORD commanded, saying, The fathers shall not be put to death for the children, nor the children be put to death for the fathers;[k] but every man shall be put to death for his own sin.

7 He slew of Edom in the valley of salt ten thousand, and took Selah§ by war, and called the name of it Joktheel unto this day.[l]

8 ¶ Then Amaziah sent messengers to Jehoash, the son of Jehoahaz son of Jehu, king of Israel,[m] saying, Come, let us look one another in the face.[n]

9 And Jehoash the king of Israel sent to Amaziah king of Judah, saying, The thistle that *was* in Lebanon sent to the cedar that *was* in Lebanon,[o] saying, Give thy daughter to my son to wife: and there passed by a wild beast that *was* in Lebanon, and trode down the thistle.

10 Thou hast indeed smitten Edom, and thy heart hath lifted thee up:[p] glory *of this,* and tarry at home:‖ for why shouldest thou meddle to *thy* hurt, that thou shouldest fall,[q] *even* thou, and Judah with thee?

11 But Amaziah would not hear. Therefore Jehoash king of Israel went up; and he and Amaziah king of Judah looked one another in the face at Beth-shemesh,[r] which *belongeth* to Judah.

12 And Judah was put to the worse¶ before Israel; and they fled every man to their tents.

13 And Jehoash king of Israel took Amaziah king of Judah, the son of Jehoash the son of Ahaziah, at Beth-shemesh, and came to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim[s] unto the corner gate,[t] four hundred cubits.

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* Heb. *went* down. a ver. 3; ch. 8:12. b Exod. 2:24, 25. c Gen. 17:2–5; Exod. 32:13; Neh. 9:32; Psa. 106:45. † Heb. *face.* d Gen. 6:3. ‡ Heb. *returned and took.* e ver. 18, 19. f ch. 13:10. g 2 Chr. 25:1, etc. h ch. 12:3. i ch. 12:20. j Deut. 24:16. k Ezek. 18:4, 20. § Or, *The rock;* Obad. 3. l Josh. 15:38. m 2 Chr. 25:17, etc. n 2 Sam. 2:14. o Judg. 9:8, etc. p Deut. 8:14; 2 Chr. 32:25; Ezek. 28:2, 5, 17; Hab. 2:4. ‖ Heb. *at thy house.* q Prov. 3:30; 15:18; 25:8. r Josh. 19:38; 1 Sam. 6:9, etc. ¶ Heb. *smitten.* s Neh. 8:16. t Jer. 31:38; Zech. 14:10.

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21. *A band;* of the Moabites. *He revived;* showing that God was with Elisha after his death, as really as before.

INSTRUCTIONS.

2. The sins of transgressors may be imitated long after they are dead, and be instrumental in the destruction of their distant posterity.

4. Cries to the Lord for help may be the means of deliverance from evil and of the reception of temporal good, even where the heart is not right with him, nor the life devoted to his service.

11. No temporal favors, without the grace of God, will induce men to break off their sins, or lead them to walk in the ways of the Lord.

14. The expected removal of the righteous is often lamented even by the wicked, under the conviction that their pious lives are a great blessing to mankind.

18. Strong confidence in God is needful in order to the reception, to the fullest extent, of his favors. Mark 11:24; Jas. 1:5–7.

21. The presence of God with his people is not confined to this life; and in answer to their prayers while here, he may after they are dead bestow great blessings on his people.

23. Wicked men are often spared in life and made the recipients of many great and precious blessings, in consequence of the piety and benevolence of those who have gone before them.

CHAPTER XIV.

3. *That which was right;* externally; in doing, at the commencement of his reign, many things which God had commanded.

6. *That which is written;* Deut. 24:16.

7. *The valley of salt;* near the south end of the Dead sea. *Selah;* a city of Edom, supposed to be Petra the capital of Edom, situated in a valley surrounded by precipitous rocks in an exceedingly strong position. Compare Jer. 49:16; Obad. 3, 4. *Joktheel;* signifying subdued by God. In going to the war against Edom he had dismissed the large army of Israelites hired to help him, according to God's direction. 2 Chron. 25:7–10. In the name now given to Selah, he ascribes his victory over it to God's help.

8. *Look one another in the face;* engage in battle. This challenge may have been provoked, in part at least, by the conduct of the Israelitish army which he had dismissed, 2 Chron. 25:13. But it clearly betrayed the pride of his heart in view of his victory over the Edomites, to which he added the sins of idolatry and contempt of God's prophet. 2 Chron. 25:14–16, 20.

9. *The thistle;* representing the kingdom of Judah. *The cedar;* the kingdom of Israel.

A. M. 3178. B. C. about 826. 14 And he took all the gold and silver, and all the vessels *that were* found in the house of the LORD,[a] and in the treasures of the king's house, and hostages, and returned to Samaria.

15 ¶ Now the rest of the acts of Jehoash which he did, and his might, and how he fought with Amaziah king of Judah, *are* they not written in the book of the Chronicles of the kings of Israel?[b]

16 And Jehoash slept with his fathers, and was buried in Samaria with the kings of Israel; and Jeroboam his son reigned in his stead.

17 ¶ And Amaziah the son of Joash king of Judah lived after the death of Jehoash son of Jehoahaz king of Israel fifteen years.[c]

18 And the rest of the acts of Amaziah, *are* they not written in the book of the Chronicles of the kings of Judah?

19 Now they made a conspiracy against him in Jerusalem: and he fled to Lachish;[d] but they sent after him to Lachish, and slew him there.

20 And they brought him on horses: and he was buried at Jerusalem with his fathers in the city of David.

21 ¶ And all the people of Judah took Azariah,* which *was* sixteen years old, and made him king instead of his father Amaziah.

22 He built Elath,[e] and restored it to Judah, after that the king slept with his fathers.

23 ¶ In the fifteenth year of Amaziah the son of Joash king of Judah, Jeroboam the son of Joash king of Israel began to reign in Samaria,† *and reigned* forty and one years.

24 And he did *that which was* evil in the sight of the LORD: he departed not from all the sins of Jeroboam the son of Nebat, who made Israel to sin.[f]

25 He restored the coast of Israel from the entering of Hamath[g] unto the sea of the plain,[h] according to the word of the LORD God of Israel, which he spake by the hand of his servant Jonah,‡ the son of Amittai, the prophet, which *was* of Gath-hepher.

26 For the LORD saw the affliction of Israel, *that it was* very bitter: for *there was* not any shut up, nor any left, nor any helper for Israel.[i]

27 And the LORD said not that he would blot out the name of Israel from under heaven:[j] but he saved them by the hand of Jeroboam the son of Joash.[k]

28 ¶ Now the rest of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Damascus, and Hamath, *which belonged* to Judah,[l] for Israel, *are* they not written in the book of the Chronicles of the kings of Israel?

29 And Jeroboam slept with his fathers, *even* with the kings of Israel; and Zachariah his son reigned in his stead.§

CHAPTER XV.

1 Azariah's good reign. 5 He dying a leper, Jotham succeedeth. 8 Zachariah, the last of Jehu's generation, reigning ill, is slain by Shallum. 13 Shallum, reigning a month, is slain by Menahem. 16 Menahem strengtheneth himself by Pul. 21 Pekahiah succeedeth him. 23 Pekahiah is slain by Pekah. 27 Pekah is oppressed by Tiglath-pileser, and slain by Hoshea. 32 Jotham's good reign. 36 Ahaz succeedeth him.

IN the twenty and seventh year of Jeroboam king of Israel began Azariah‖ son of Amaziah king of Judah to reign.¶[m]

2 Sixteen years old was he when he began to reign, and he reigned two and fifty years in Jerusalem. And his mother's name *was* Jecholiah of Jerusalem.

3 And he did *that which was* right in the sight of the LORD, according to all that his father Amaziah had done;

4 Save that the high places were not removed:[n] the people sacrificed and burnt incense still on the high places.

5 ¶ And the LORD smote the king,[o] so that he was a leper unto the day of his death, and dwelt in a several house. And Jotham the king's son *was* over the house, judging the people of the land.

6 And the rest of the acts of Azariah, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah?

7 So Azariah slept with his fathers; and they buried him with his fathers in the city of David: and Jotham his son reigned in his stead.

8 ¶ In the thirty and eighth year of Azariah king of Judah did Zachariah the son of Jeroboam reign over Israel in Samaria six months.*

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a 1 Kings 7:51. b ch. 13:12. c 2 Chr. 25:25, etc. d Josh. 10:31. * He is called *Uzziah*, ch. 15:13; 2 Chr. 26:1. e ch. 16:6. † Now he begins to reign alone. f 1 Kings 12:28, etc.; Psa. 106:20. g Num. 34:8. h Deut. 3:17. ‡ Called *Jonas*, Matt. 12:39, 40; Jonah 1:1. i Deut. 32:36. j Deut. 9:14; Rom. 11:2, etc. k ch. 13:5. l 2 Sam. 8:6; 1 Kings 11:24; 2 Chr. 8:3. § After an interregnum of eleven years; ch. 15:8. ‖ Called *Uzziah*, ver. 13, 30, etc.; 2 Chr. 26:1. ¶ This is the twenty-seventh year of Jeroboam's partnership in the kingdom with his father, who made him consort at his going to the Syrian wars. It is the sixteenth year of Jeroboam's monarchy. m ch. 14:21; 2 Chr. 26:1. n ver. 35. o 2 Chr. 26:19. * There having been an interregnum for eleven years.

14. *Hostages;* some of the principal men of the city, as security that it would not again molest him.

19. *Made a conspiracy against him;* thus God, by the hand of wicked men, punished him for his disobedience. Compare 2 Chron. 25:27. *Lachish;* in the south part of Judah.

22. *Elath;* at the head of the eastern branch of the Red sea. *The king;* his father Amaziah.

25. *Hamath;* a city north of Palestine. See note to Judg. 3:3. *The sea of the plain;* the Dead sea, at the south part of the country. *Gath-hepher;* a town in the tribe of Zebulun.

28. *Damascus, and Hamath;* these cities, which were taken from the Syrians in the time of David and Solomon, 2 Chron. 8:3, 4, and had been retaken by the Syrians, were now taken from them again by Jeroboam, and restored to Israel.

INSTRUCTIONS.

3. External obedience will be followed by temporal benefits; but if it be merely external, it will have no reward hereafter.

8. That pride which leads to contention and bloodshed is the fruit of wickedness, the cause of many calamities, and often the forerunner of ruin.

25. The Lord may govern nations by means of wicked rulers; may enlarge their borders, and thus fulfil his word and accomplish towards his people his own benevolent designs.

CHAPTER XV.

5. *Smote the king;* for his pride and presumption in attempting to burn incense to the Lord in the temple. 2 Chron. 26:16–20. *A several house;* a retired building, where he was separated from the rest of the inhabitants.

9 And he did *that which was* evil in the sight of the LORD, as his fathers had done: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

10 And Shallum the son of Jabesh conspired against him, and smote him before the people, and slew him, and reigned in his stead.*

11 And the rest of the acts of Zachariah, behold, they *are* written in the book of the Chronicles of the kings of Israel.

12 This *was* the word of the LORD which he spake unto Jehu, saying, Thy sons shall sit on the throne of Israel unto the fourth *generation*.[a] And so it came to pass.

13 ¶ Shallum the son of Jabesh began to reign in the nine and thirtieth year of Uzziah† king of Judah; and he reigned a full month‡ in Samaria.

14 For Menahem the son of Gadi went up from Tirzah, and came to Samaria, and smote Shallum the son of Jabesh in Samaria, and slew him, and reigned in his stead.

15 And the rest of the acts of Shallum, and his conspiracy which he made, behold, they *are* written in the book of the Chronicles of the kings of Israel.

16 ¶ Then Menahem smote Tiphsah,[b] and all that *were* therein, and the coasts thereof from Tirzah: because they opened not *to him*, therefore he smote *it; and* all the women therein that were with child he ripped up.[c]

17 In the nine and thirtieth year of Azariah king of Judah began Menahem the son of Gadi to reign over Israel, *and reigned* ten years in Samaria.

18 And he did *that which was* evil in the sight of the LORD: he departed not all his days from the sins of Jeroboam the son of Nebat, who made Israel to sin.

19 *And* Pul the king of Assyria came against the land:[d] and Menahem gave Pul a thousand talents of silver,[e] that his hand might be with him to confirm the kingdom in his hand.[f]

20 And Menahem exacted§ the money of Israel, *even* of all the mighty men of wealth, of each man fifty shekels of silver, to give to the king of Assyria. So the king of Assyria turned back, and stayed not there in the land.

21 ¶ And the rest of the acts of Menahem, and all that he did, *are* they not written in the book of the Chronicles of the kings of Israel?

22 And Menahem slept with his fathers; and Pekahiah his son reigned in his stead.

23 ¶ In the fiftieth year of Azariah king of Judah, Pekahiah the son of Menahem began A. M. 3245. B. C. 759. to reign over Israel in Samaria, *and reigned* two years.

24 And he did *that which was* evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

25 But Pekah the son of Remaliah, a captain of his, conspired against him, and smote him in Samaria, in the palace of the king's house, with Argob and Arieh, and with him fifty men of the Gileadites: and he killed him, and reigned in his room.

26 And the rest of the acts of Pekahiah, and all that he did, behold, they *are* written in the book of the Chronicles of the kings of Israel.

27 ¶ In the two and fiftieth year of Azariah king of Judah, Pekah the son of Remaliah began to reign over Israel in Samaria,[g] *and reigned* twenty years.

28 And he did *that which was* evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

29 In the days of Pekah king of Israel, came Tiglath-pileser king of Assyria, and took Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali,[h] and carried them captive to Assyria.

30 And Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and smote him, and slew him, and reigned in his stead,‖ in the twentieth year of Jotham the son of Uzziah.¶

31 And the rest of the acts of Pekah, and all that he did, behold, they *are* written in the book of the Chronicles of the kings of Israel.

32 ¶ In the second year of Pekah the son of Remaliah king of Israel, began Jotham the son of Uzziah king of Judah to reign.[i]

33 Five and twenty years old was he when he began to reign, and he reigned sixteen years in Jerusalem. And his mother's name *was* Jerusha, the daughter of Zadok.

34 And he did *that which was* right in the sight of the LORD: he did according to all that his father Uzziah had done.

35 Howbeit the high places were not removed: the people sacrificed and burned incense still in the high places. He built the higher gate of the house of the LORD.

36 ¶ Now the rest of the acts of Jotham, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah?

37 In those days* the LORD began to send

* As prophesied, Amos 7:9. a ch. 10:30. † Called *Ozias*, Matt. 1:8:9; *Azariah*, ver. 1. ‡ Heb. *a month of days*. b 1 Kings 4:24. c ch 8:12; Amos 1:13. d 1 Chr. 5:26. e Hos. 8:9. f ch. 14:5. § Heb. *caused to come forth*. g Isa. 7:1, 4, 9. h Isa. 9:1. ‖ After an anarchy for some years. ch. 17:1; Hos. 10:3, 7, 15. ¶ The fourth year of Ahaz, the twentieth after Jotham had begun to reign. Usher. i 2 Chr. 27:1, etc. * At the end of Jotham's reign.

11. *Zachariah;* he was the fourth of the descendants of Jehu. Ver. 12; chap. 10:30.

14. *Menahem;* supposed to have been one of the generals of Zachariah. *Tirzah;* a city of the tribe of Ephraim, for a time the capital of the ten tribes. 1 Kings, chaps. 14–16.

16. *Tiphsah;* supposed to have been in Ephraim. A place of this name was situated on the Euphrates, and was taken possession of by Solomon. 1 Kings 4:24.

29. *Ijon—Naphtali;* the places here mentioned were in the north part of the land of Israel.

30. *The twentieth year of Jotham;* as Jotham reigned but sixteen years, ver. 33, it has been supposed that the sacred writer here means, in the twentieth year from the time when Jotham came to the throne: Ahaz his successor not being named, because the history of his reign has not yet been reached. See the marginal note.

INSTRUCTIONS.

9. The sins of rulers and distinguished persons are often the means of destruction to their distant posterity, and to multitudes of others who imitate their wicked example.

29. When the people of God rebel against him, the wicked are suffered to overcome and oppress them; nor without repentance and reformation can they escape destruction.

A. M. 3262. B. C. about 742. against Judah, Rezin the king of Syria,[a] and Pekah the son of Remaliah.[b]

38 And Jotham slept with his fathers, and was buried with his fathers in the city of David his father: and Ahaz his son reigned in his stead.

CHAPTER XVI.

1 Ahaz's wicked reign. 5 Ahaz, assailed by Rezin and Pekah, hireth Tiglath-pileser against them. 10 Ahaz, sending a pattern of an altar from Damascus to Urijah, diverteth the brazen altar to his own devotion. 17 He spoileth the temple. 19 Hezekiah succeedeth him.

IN the seventeenth year of Pekah the son of Remaliah, Ahaz the son of Jotham king of Judah began to reign.[c]

2 Twenty years old *was* Ahaz when he began to reign, and reigned sixteen years in Jerusalem, and did not *that which was* right in the sight of the LORD his God, like David his father.

3 But he walked in the way of the kings of Israel, yea, and made his son to pass through the fire,[d] according to the abominations of the heathen,[e] whom the LORD cast out from before the children of Israel.

4 And he sacrificed and burnt incense in the high places, and on the hills, and under every green tree.[f]

5 ¶ Then Rezin king of Syria, and Pekah son of Remaliah king of Israel, came up to Jerusalem to war:[g] and they besieged Ahaz, but could not overcome *him*.

6 At that time Rezin king of Syria recovered Elath to Syria,[h] and drave the Jews from Elath:* and the Syrians came to Elath, and dwelt there unto this day.

7 So Ahaz sent messengers to Tiglath-pileser† king of Assyria,[i] saying, I *am* thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me.

8 And Ahaz took the silver and gold that was found in the house of the LORD,[j] and in the treasures of the king's house, and sent *it for* a present to the king of Assyria.

9 And the king of Assyria hearkened unto him: for the king of Assyria went up against Damascus,‡ and took it,§ and carried *the people of* it captive to Kir, and slew Rezin.

10 ¶ And king Ahaz went to Damascus to meet Tiglath-pileser king of Assyria, and saw an altar that *was* at Damascus: and king Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof.

11 And Urijah the priest built an altar according to all that king Ahaz had sent from Damascus:[k] so Urijah the priest made *it* against king Ahaz came from Damascus.

12 And when the king was come from Damascus, the king saw the altar: and the king approached to the altar, and offered thereon.[l]

13 And he burnt his burnt-offering and his meat-offering, and poured his drink-offering, and sprinkled the blood of his peace-offerings,‖ upon the altar.

14 And he brought also the brazen altar,[m] which *was* before the LORD, from the forefront of the house, from between the altar and the house of the LORD, and put it on the north side of the altar.

15 And king Ahaz commanded Urijah the priest, saying, Upon the great altar burn the morning burnt-offering, and the evening meat-offering,[n] and the king's burnt-sacrifice, and his meat-offering, with the burnt-offering of all the people of the land, and their meat-offering, and their drink-offerings; and sprinkle upon it all the blood of the burnt-offering, and all the blood of the sacrifice: and the brazen altar shall be for me to inquire *by*.

16 Thus did Urijah the priest, according to all that king Ahaz commanded.

17 ¶ And king Ahaz cut off the borders of the bases,[o] and removed the laver from off them; and took down the sea from off the brazen oxen that *were* under it, and put it upon a pavement of stones.

18 And the covert for the sabbath that they had built in the house, and the king's entry without, turned he from the house of the LORD for the king of Assyria.

19 ¶ Now the rest of the acts of Ahaz which he did, *are* they not written in the book of the Chronicles of the kings of Judah?

20 And Ahaz slept with his fathers, and was buried with his fathers in the city of David:[p] and Hezekiah his son reigned in his stead.

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a Ch. 16:5. b ver. 27. c 2 Chr. 28:1, etc. d Lev. 18:21; Psa. 106:37, 38. e Deut. 12:31; Psa. 106:35. f Deut. 12:2; 1 Kings 14:23. g Isa. 7:1, etc. h ch. 14:22. * Heb. *Eloth.* † Heb. *Tilgath-pileser; Tilgath-pilneser.* i Chr. 5:26; 2 Chr. 28:20. i ch. 15:29. j ch. 12:18. ‡ Heb. *Dammesek.* § Foretold, Amos 1:5. k Psa. 106:39. l Num 18:3; 2 Chr. 26:16, 19. ‖ Heb. *the peace-offerings which* were *his.* m 2 Chr. 4:1. n Exod. 29:39–41. o 1 Kings 7:23, 28. p 2 Chr. 28:27.

CHAPTER XVI.

3. *Made his son to pass through the fire;* burnt him in the fire as an offering to Moloch, 2 Chron. 28:3.

5. *Could not overcome him;* could not take Jerusalem his capital, Isa. 7:1, 6. They gained bloody victories over him and took many persons captive, 2 Chron. 28:6–15.

7. *The king of Syria—the king of Israel;* the Edomites and Philistines had also invaded him on the south, as recorded in 2 Chron. 29:17, 18.

9 *Kir;* a place in upper Media, west of the Caspian sea.

10. *An altar;* dedicated to idol gods.

17. *The borders of the bases;* the ornamental borders placed on them by Solomon, 2 Kings 7:28, 29. These as well as the things mentioned in ver. 18, he seems to have taken as a present to the king of Assyria. *Removed the laver from off them;* that is, each of the ten lavers from off its brazen base, when he had mutilated it by the removal of its border.

18. *Covert for the Sabbath;* supposed by some to have been a canopy or covering, under which the king and his attendants went to the temple on the Sabbath-day.

INSTRUCTIONS.

3. No advantages without the grace of God will overcome the wickedness of the human heart, or keep men from practising the vilest transgressions.

7. The wicked will often bow in the most abject submission to their fellow-men, and give up their choicest treasures to obtain help from them, when they will not humble themselves before God for their sins, and seek effectual help from him.

10. The trappings of idol-worship and the splendors of heathen idolatry have sometimes more attractions for the human heart, than the pure and simple worship of Jehovah; and there have been not only kings, but priests and professed ministers of religion, who would exchange the one for the other.

CHAPTER XVII.

1 Hoshea's wicked reign. 3 Being subdued by Shalmaneser, he conspireth against him with So king of Egypt. 5 Samaria for their sins is captivated. 24 The strange nations, which were transplanted into Samaria, being plagued with lions, make a mixture of religions.

IN the twelfth year of Ahaz king of Judah, began Hoshea the son of Elah to reign in Samaria over Israel nine years.*

2 And he did *that which was* evil in the sight of the LORD, but not as the kings of Israel that were before him.

3 ¶ Against him came up Shalmaneser king of Assyria;[a] and Hoshea became his servant, and gave† him presents.‡

4 And the king of Assyria found conspiracy in Hoshea; for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as *he had done* year by year: therefore the king of Assyria shut him up, and bound him in prison.

5 ¶ Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years.

6 In the ninth year of Hoshea, the king of Assyria took Samaria,§ and carried Israel away into Assyria,[b] and placed them in Halah and in Habor *by* the river of Gozan,[c] and in the cities of the Medes.

7 For *so* it was, that the children of Israel had sinned against the LORD their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods,

8 And walked in the statutes of the heathen,[d] whom the LORD cast out from before the children of Israel, and of the kings of Israel, which they had made.

9 And the children of Israel did secretly *those* things that *were* not right against the LORD their God,[e] and they built them high places in all their cities, from the tower of the watchmen to the fenced city.[f]

10 And they set them up images‖ and groves in every high hill,[g] and under every green tree:[h]

11 And there they burnt incense in all the high places, as *did* the heathen whom the LORD carried away before them; and wrought wicked things to provoke the LORD to anger:

12 For they served idols, whereof the LORD had said unto them, Ye shall not do this thing.[i] A. M. 3283. B. C. 721.

13 Yet the LORD testified against Israel, and against Judah, by¶ all the prophets, *and by* all the seers, saying, Turn ye from your evil ways, and keep my commandments *and* my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets.[j]

14 Notwithstanding, they would not hear, but hardened their necks,[k] like to the neck of their fathers, that did not believe in the LORD their God.

15 And they rejected his statutes,[l] and his covenant that he made with their fathers,[m] and his testimonies which he testified against them;[n] and they followed vanity,[o] and became vain,[p] and went after the heathen that *were* round about them, *concerning* whom the LORD had charged them, that they should not do like them.[q]

16 And they left all the commandments of the LORD their God, and made them molten images,[r] *even* two calves,[s] and made a grove,[t] and worshipped all the host of heaven,[u] and served Baal.[v]

17 And they caused their sons and their daughters to pass through the fire,[w] and used divination and enchantments,[x] and sold themselves to do evil in the sight of the LORD, to provoke him to anger.[y]

18 Therefore the LORD was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only.[z]

19 Also Judah kept not the commandments of the LORD their God,[a] but walked in the statutes of Israel which they made.

20 And the LORD rejected all the seed of Israel,[b] and afflicted them, and delivered them into the hand of spoilers,[c] until he had cast them out of his sight.

21 For he rent Israel from the house of David;[d] and they made Jeroboam the son of Nebat king: and Jeroboam drave Israel from following the LORD, and made them sin a great sin.[e]

22 For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them;

23 Until the LORD removed Israel out of his sight, as he had said by all his servants the prophets.[f] So was Israel carried away out of their own land to Assyria unto this day.[g]

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* After an interregnum. ch. 15:30. a ch. 18:9. † Heb *rendered;* 2 Sam. 8:2. ‡ Or, *tribute.* § Foretold in Hos. 13:16; ch. 18:10, 11. b Lev. 26:32, 33; Deut. 28:36, 64; 29:27, 28. c 1 Chr. 5:26. d ch. 16:3; Lev. 18:3; Deut. 18:9; Psa. 106:35. e Ezek. 8:12. f ch. 18:8. ‖ Heb. *statues.* g ch. 16:4; Deut. 12:2; 1 Kings 14:23; Isa. 57:5. h Deut. 16:21; Mic 5:14. i Exod. 20:3, 4; Lev. 26:1; Deut. 4:19; 5:7, 8. ¶ Heb. *by the hand of.* j Isa. 1:16, 17; 55:7; Jer. 18:11; 25:5; 35:15; Ezek. 18:31; 2 Pet. 3:9. k Deut. 31:27; Prov. 29:1; Isa. 48:4; Jer. 7:26. l Jer. 8:9. m Deut. 29:25, 26. n Deut. 6:17, 18; Jer. 44:23. o Deut. 32:21; 1 Sam. 12:21; 1 Kings 16:13. p Jonah 2:8; Rom. 1:21. q Deut. 12:30, 31. r Exod. 32:4, 8. s 1 Kings 12:28. t 1 Kings 14:15, 23; 15:13. u Jer. 8:2. v 1 Kings 16:31; 22:53. w ch. 16:3; Lev. 18:21; Ezek. 23:37. x Deut. 18:10. y 1 Kings 21:20. z 1 Kings 11:13, 32. a Jer. 3:8. b Jer. 6:30. c ch. 13:3; 15:29; Neh. 9:27, 28. d 1 Kings 11:11. e 1 Kings 12:20, 28. f 1 Kings 14:16. g ver. 6.

16. Wicked rulers have ordinarily been aided by wicked ecclesiastics, and the corrupt projects of the one been supported by the ready and zealous coöperation of the other.

CHAPTER XVII.

2. *Not as the kings of Israel;* he did not so rigidly enforce idolatry.

6. *Halah;* probably one of the northern provinces of Assyria. *In Habor by the river of Gozan;* or, by Habor, the river of Gozan. Habor is generally thought to be the ancient Chaboras, a river of Mesopotamia, which flows into the Euphrates, (the modern Khabur,) and Gozan, a province situated on this river. Some, however, place Habor and Gozan farther east.

9. *From the tower of the watchmen to the fenced city;* that is, from the least to the greatest of their dwelling-places, the tower of the watchmen being a solitary building, where only the watchman and his dependents lived.

10. *Groves;* here, as often elsewhere, the original word means an image of Astarte. So below, ver. 16; chap. 18:4, etc.

15. *Vanity;* here used, as frequently elsewhere, to describe idolatry.

18. *The tribe of Judah only;* comprehending at this time the tribe of Benjamin.

A. M. 3326. B. C. about 678. 24 ¶ And the king of Assyria brought *men* from Babylon, and from Cuthah, and from Ava,* and from Hamath, and from Sepharvaim, and placed *them* in the cities of Samaria instead of the children of Israel:[a] and they possessed Samaria, and dwelt in the cities thereof.[b]

25 And *so* it was at the beginning of their dwelling there, *that* they feared not the LORD: therefore the LORD sent lions among them,[c] which slew *some* of them.

26 Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent lions among them, and behold, they slay them, because they know not the manner of the God of the land.

27 Then the king of Assyria commanded, saying, Carry thither one of the priests whom ye brought from thence; and let them go and dwell there, and let him teach them the manner of the God of the land.

28 Then one of the priests whom they had carried away from Samaria came and dwelt in Bethel, and taught them how they should fear the LORD.

29 Howbeit every nation made gods of their own,[d] and put *them* in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt.

30 And the men of Babylon made Succoth-benoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima,[e]

31 And the Avites made Nibhaz and Tartak,[f] and the Sepharvites burnt their children in fire to Adrammelech and Anammelech, the gods of Sepharvaim.[g]

32 So they feared the LORD, and made unto themselves of the lowest of them priests of the high places,[h] which sacrificed for them in the houses of the high places.

33 They feared the LORD, and served their own gods,[i] after the manner of the nations whom they carried away from thence.†

34 Unto this day they do after the former manners: they fear not the LORD, neither do they after their statutes, or after their ordinances, or after the law and commandment which the LORD commanded the children of Jacob,[j] whom he named Israel;

35 With whom the LORD had made a covenant, and charged them, saying, Ye shall not fear other gods,[k] nor bow yourselves to them, nor serve them, nor sacrifice to them:[l]

36 But the LORD, who brought you up out of the land of Egypt with great power and a stretched-out arm,[m] him shall ye fear,[n] and him shall ye worship, and to him shall ye do sacrifice.

37 And the statutes, and the ordinances, and the law, and the commandment, which he wrote for you, ye shall observe to do for evermore;[o] and ye shall not fear other gods.

38 And the covenant that I have made with you ye shall not forget;[p] neither shall ye fear other gods.

39 But the LORD your God ye shall fear; and he shall deliver you out of the hand of all your enemies.

40 Howbeit they did not hearken,[q] but they did after their former manner.

41 So these nations feared the LORD, and served their graven images,[r] both their children and their children's children: as did their fathers, so do they unto this day.

CHAPTER XVIII.

1 Hezekiah's good reign. 4 He destroyeth idolatry, and prospereth. 9 Samaria is carried captive for their sins. 13 Sennacherib invading Judah is pacified by a tribute. 17 Rab-shakeh, sent by Sennacherib again, revileth Hezekiah, and by blasphemous persuasions soliciteth the people to revolt.

NOW it came to pass in the third year of Hoshea son of Elah king of Israel, *that* Hezekiah‡ the son of Ahaz king of Judah began to reign.

* *Ivah*, ch. 18:34. a ver. 30. b Ezra 4:2, 10. c 1 Kings 13:26; Jer. 5:6; Ezek. 14:21. d Mic. 4:5. e ver. 24. f Ezra 4:9. g Deut. 12:31. h 1 Kings 12:31. i ver. 41; Zeph. 1:5. † Or, *who carried them away from thence.*

j Gen. 32:28. k Judg. 6:10. l Exod. 20:5. m Exod. 6:6. n Deut. 10:20. o Deut. 5:32. p Deut. 4:23. q Jer. 13:23. r ver. 32, 33. ‡ He is called *Ezekias*, Matt. 1:9; 2 Chr. 28:27 29:1.

24. *Cuthah — Ava — Hamath — Sepharvaim;* provinces of Assyria north-east of Palestine.

26. *The manner of the God;* the proper way of worshipping him.

30, 31. *Succoth-benoth—Nergal—Ashima—Nibhaz and Tartak;* names of different heathen gods.

33. *Feared the Lord, and served their own gods;* they feared Jehovah, not as the only true God, with filial reverence and obedience to all his commands, but only as one god—the god of that particular land—among many other gods. Supposing that he had special power in his own land, they feared his wrath and sought to appease him with outward services, while they still clung each to the worship of his own god.

34. *They fear not the Lord;* not with a true fear and love, as the only true God. *After their statutes;* after their own idolatrous statutes. Their religion is neither the pure worship of Jehovah, nor pure idolatry, but a mixture of the two. This people are supposed to have been the ancestors of the Samaritans mentioned in the New Testament.

INSTRUCTIONS.

2. Some sinners are less atrociously wicked than others; yet none are so innocent as not to deserve all the evils they suffer in this world, and still more dreadful evils in the world to come.

6. Though God bears long with guilty nations, if they repent not of their iniquities he will eventually destroy them.

9. Wicked as are the outward actions of men, their secret conduct is often much worse, and has greater influence in drawing down upon them the just judgments of heaven.

13. Men do not go to destruction without warning from God, and their disregard of him and his threatenings is among the chief causes of their ruin.

17. No wickedness is so great that it may not be committed by those who have light, but reject it; who know the will of God, and yet refuse to do it.

25. Even the heathen, though not as guilty as sinners under the gospel, know, or have the means of knowing, enough of God to render them guilty in not obeying him.

29. Though unconverted heathen may be brought to pay a kind of reluctant outward homage to Jehovah, yet without his grace their hearts will cleave to their idols, and they will still make and worship the gods to which they have been accustomed.

40. No instruction in the knowledge and worship of God will of itself lead men to love and obey him, or prevent them from practising those sins which provoke him to destroy them.

2 Twenty and five years old was he when he began to reign; and he reigned twenty and nine years in Jerusalem. His mother's name also *was* Abi,* the daughter of Zachariah.

3 And he did *that which was* right in the sight of the LORD, according to all that David his father *did.*

4 ¶ He removed the high places, and brake the images,† and cut down the groves, and brake in pieces the brazen serpent that Moses had made:[a] for unto those days the children of Israel did burn incense to it: and he called it Nehushtan.‡

5 He trusted in the LORD God of Israel; so that after him was none like him among all the kings of Judah,[b] nor *any* that were before him.

6 For he clave to the LORD,[c] *and* departed not from following him,§ but kept his commandments, which the LORD commanded Moses.

7 And the LORD was with him;[d] *and* he prospered whithersoever he went forth:[e] and he rebelled against the king of Assyria, and served him not.[f]

8 He smote the Philistines, *even* unto Gaza,‖ and the borders thereof, from the tower of the watchmen to the fenced city.

9 ¶ And it came to pass in the fourth year of king Hezekiah, which *was* the seventh year of Hoshea son of Elah king of Israel, *that* Shalmaneser king of Assyria came up against Samaria, and besieged it.[g]

10 And at the end of three years they took it: *even* in the sixth year of Hezekiah, that *is*, the ninth year of Hoshea king of Israel, Samaria was taken.

11 And the king of Assyria did carry away Israel unto Assyria,[h] and put them in Halah and in Habor *by* the river of Gozan, and in the cities of the Medes:

12 Because they obeyed not the voice of the LORD their God,[i] but transgressed his covenant, *and* all that Moses the servant of the LORD commanded, and would not hear *them*, nor do *them.*

13 ¶ Now in the fourteenth year of king Hezekiah did Sennacherib¶ king of Assyria come up against all the fenced cities of Judah, and took them.[j]

14 And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which thou puttest on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold. A. M. 3291. B. C. 713.

15 And Hezekiah gave *him* all the silver that was found in the house of the LORD, and in the treasures of the king's house.[k]

16 At that time did Hezekiah cut off *the gold from* the doors of the temple of the LORD, and *from* the pillars which Hezekiah king of Judah had overlaid, and gave it* to the king of Assyria.

17 ¶ And the king of Assyria sent Tartan[l] and Rabsaris and Rab-shakeh from Lachish to king Hezekiah with a great† host against Jerusalem: and they went up and came to Jerusalem. And when they were come up, they came and stood by the conduit of the upper pool, which *is* in the highway of the fuller's field.[m]

18 And when they had called to the king, there came out to them Eliakim the son of Hilkiah, which *was* over the household, and Shebna the scribe,‡ and Joah the son of Asaph the recorder.

19 And Rab-shakeh said unto them, Speak ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence *is* this wherein thou trustest?

20 Thou sayest,§ (but *they are but* vain words,‖) *I have* counsel and strength for the war.¶ Now on whom dost thou trust, that thou rebellest against me?

21 Now, behold, thou trustest* upon the staff of this bruised reed,[n] *even* upon Egypt, on which if a man lean, it will go into his hand and pierce it: so *is* Pharaoh king of Egypt unto all that trust on him.

22 But if ye say unto me, We trust in the LORD our God: *is* not that he, whose high places and whose altars Hezekiah hath taken away,[o] and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem?

23 Now therefore, I pray thee, give pledges† to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them.

24 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?

25 Am I now come up without the LORD against this place to destroy it? The LORD said to me, Go up against this land, and destroy it.[p]

* *Abijah*, 2 Chr. 29:1. † Heb. *statues.* [a] Num. 21:9. ‡ That is, *A piece of brass.* [b] ch. 23:25. [c] Deut. 10:20; Josh. 23:8. § Heb. *after him.* [d] 1 Sam. 18:14; 2 Chr. 15:2. [e] Psa. 60:12; Rom. 8:31. [f] ch. 16:7. ‖ Heb. *Azzah.* [g] ch. 17:3, etc. [h] 1 Chr. 5:26. [i] Neh. 9:26, 27; Psa. 107:17; Dan. 9:6, 10. ¶ Heb. *Sanherib.* [j] 2 Chr. 32:1, etc.; Isa. 36:1, etc. [k] ch. 16:8. * Heb. *them.* [l] Isa. 20:1. † Heb. *heavy.* [m] Isa. 7:3. ‡ Or, *secretary.* § Or, *talkest.* ‖ Heb. *word of the lips.* ¶ Or, *But counsel and strength* are *for the war.* * Heb. *trustest thee.* [n] Ezek. 29:6, 7. [o] ver. 4; 2 Chr. 31:1. † Or, *hostages.* [p] Isa. 10:5, 6; Amos 3:6; John 19:10, 11.

CHAPTER XVIII.

2. *Twenty and five years old;* he was, accordingly, born when Ahaz was eleven years old, or perhaps, making allowance for portions of years, when he was twelve years old. See chap. 16:2. This is not impossible, though some think an error of transcribing has found its way into the account respecting either Ahaz or Hezekiah.

4. *Nehushtan;* meaning a piece of brass.

9. *In the fourth year of king Hezekiah;* if we suppose that the fourth year of Hezekiah fell partly in the sixth and partly in the seventh year of Hoshea, then the sixth year of Hezekiah would coincide with the last part of the eighth and the beginning of the ninth year of Hoshea.

10. *At the end of three years;* not necessarily three complete years, but a space of time occupying one whole year and part of two others. Compare our Lord's declarations respecting the time that he should lie in the grave. Matt. 12:40; Mark 8:31.

14. *Lachish;* a fortified city in the south part of Judah.

17. *The upper pool;* on the west side of the city.

22. *Whose altars Hezekiah hath taken away;* either through ignorance or malice he represents the reformation in religion that Hezekiah had effected as an affront to Jehovah, as if he had thus sought to diminish the honor paid to Him.

25. *The Lord said to me;* an impious falsehood, by which he sought to intimidate the people.

A. M. 3294. B. C. 710. 26 Then said Eliakim the son of Hilkiah, and Shebna, and Joah, unto Rab-shakeh, Speak, I pray thee, to thy servants in the Syrian language; for we understand *it:* and talk not with us in the Jews' language in the ears of the people that *are* on the wall.

27 But Rab-shakeh said unto them, Hath my master sent me to thy master, and to thee, to speak these words? *hath he* not *sent me* to the men which sit on the wall, that they may eat their own dung,[a] and drink their own piss* with you?

28 Then Rab-shakeh stood and cried with a loud voice in the Jews' language, and spake, saying, Hear the word of the great king, the king of Assyria:

29 Thus saith the king, Let not Hezekiah deceive you:[b] for he shall not be able to deliver you out of his hand:

30 Neither let Hezekiah make you trust in the LORD,[c] saying, The LORD will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria.[d]

31 Hearken not to Hezekiah: for thus saith the king of Assyria, Make *an agreement* with me by a present,† and come out to me, and *then* eat ye every man of his own vine, and every one of his fig-tree, and drink ye every one the waters of his cistern:‡

32 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil-olive and of honey,[e] that ye may live, and not die: and hearken not unto Hezekiah, when he persuadeth§ you, saying, The LORD will deliver us.

33 Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria?[f]

34 Where *are* the gods of Hamath, and of Arpad?[g] where *are* the gods of Sepharvaim, Hena, and Ivah?‖ have they delivered Samaria out of my hand?

35 Who *are* they among all the gods of the countries, that have delivered their country out of my hand,[h] that the LORD should deliver Jerusalem out of my hand?

36 But the people held their peace, and answered him not a word:[i] for the king's commandment was, saying, Answer him not.

37 Then came Eliakim the son of Hilkiah, which *was* over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah with *their* clothes rent,[j] and told him the words of Rab-shakeh.

[a] Lam. 4:5; Ezek. 4:15. * Heb. *the water of their feet.* [b] Psa. 73:8, 9. [c] Psa. 11:1; 22:7, 8; 125:1, 2. [d] 2 Thess. 2:4, 8. † Or, *Seek my favor;* Heb. *Make with me a blessing;* Gen. 32:20; 33:11; Prov. 18:16. ‡ Or, *pit.* [e] Deut. 8:7, 8. § Or, *deceiveth.* [f] ch. 19:12, 13; Isa. 10:10, 11. [g] Jer. 49:23. ‖ *Ava*, ch. 17:24. [h] ch. 19:17, 18; Dan. 3:15. [i] Prov. 26:4; Amos 5:13.

27. *Eat their own dung;* in the extremity of the famine which he threatened to bring upon them.

INSTRUCTIONS.

5. Confidence in God is the best safeguard in danger, and the surest means of all desirable prosperity and success.

12. The wicked often succeed, not on account of their worthiness, but on account of the wickedness of those over whom they triumph.

25. Success emboldens men in transgression, and they sometimes claim that they please God, because he suffers them for a time to prosper in their sins.

CHAPTER XIX.

1 Hezekiah mourning sendeth to Isaiah to pray for them. 6 Isaiah comforteth them. 8 Sennacherib, going to encounter Tirhakah, sendeth a blasphemous letter to Hezekiah. 14 Hezekiah's prayer. 20 Isaiah's prophecy of the pride and destruction of Sennacherib, and the good of Zion. 35 An angel slayeth the Assyrians. 36 Sennacherib is slain at Nineveh by his own sons.

AND it came to pass, when king Hezekiah heard *it*, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.[k]

2 And he sent Eliakim, *which* was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah¶ the prophet the son of Amoz.

3 And they said unto him, Thus saith Hezekiah, This day *is* a day of trouble,[l] and of rebuke, and blasphemy:* for the children are come to the birth, and *there is* not strength to bring forth.

4 It may be the LORD thy God will hear all the words of Rab-shakeh,[m] whom the king of Assyria his master hath sent to reproach the living God;[n] and will reprove the words which the LORD thy God hath heard:[o] wherefore lift up *thy* prayer for the remnant that are left.†[p]

5 So the servants of king Hezekiah came to Isaiah.

6 ¶ And Isaiah said unto them, Thus shall ye say to your master, Thus saith the LORD, Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me.[q]

7 Behold, I will send a blast upon him,[r] and he shall hear a rumor, and shall return to his own land; and I will cause him to fall by the sword in his own land.[s]

8 ¶ So Rab-shakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish.[t]

9 And when he heard say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee;[u] he sent messengers again unto Hezekiah, saying,

10 Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God in whom thou trustest deceive thee,[v] saying, Jerusalem shall not be delivered into the hand of the king of Assyria.

11 Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered?

[j] Isa. 33:7. [k] Isa. 37:1, etc. ¶ Called *Esaias*, Luke 3:4. [l] Jer. 30:7. * Or. *provocation.* [m] ch. 18:17. [n] Psa. 74:18. [o] Psa. 50:21. † Heb. *found.* [p] Rom. 9:27. [q] ch. 18:35. [r] Jer. 51:1. [s] ver. 35-37. [t] ch 18:11. [u] 1 Sam. 23:27. [v] ch. 18:5.

35. Ascribing to creatures or to false gods what belongs only to Jehovah, and pretending that it is as vain to trust in him as in them, is a sure way to provoke his wrath.

CHAPTER XIX.

3. *Come to the birth—not strength to bring forth;* it is a day of prolonged anguish, from which we have no strength to deliver ourselves.

7. *A blast;* the original may mean either a wind, that is, a pestilential blast to destroy his army, or a spirit, that is, of consternation, ver. 9.

8. *Libnah;* one of the fortified cities of Judah.

12 Have the gods of the nations delivered them which my fathers have destroyed;[a] *as* Gozan, and Haran, and Rezeph, and the children of Eden which *were* in Thelasar?[b]

13 Where *is* the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?

14 ¶ And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the LORD, and spread it before the LORD.

15 And Hezekiah prayed before the LORD,[c] and said, O LORD God of Israel, which dwellest *between* the cherubim,[d] thou art the God, *even* thou alone, of all the kingdoms of the earth;[e] thou hast made heaven and earth.[f]

16 LORD, bow down thine ear, and hear:[g] open, LORD, thine eyes, and see:[h] and hear the words of Sennacherib, which hath sent him to reproach the living God.

17 Of a truth, LORD, the kings of Assyria have destroyed the nations and their lands,

18 And have cast* their gods into the fire: for they *were* no gods, but the work of men's hands, wood and stone:[i] therefore they have destroyed them.

19 Now therefore, O LORD our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou *art* the LORD God, *even* thou only.[j]

20 ¶ Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the LORD God of Israel, *That* which thou hast prayed to me against Sennacherib king of Assyria I have heard.[k]

21 This *is* the word that the LORD hath spoken concerning him: The virgin the daughter of Zion hath despised thee,[l] *and* laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.[m]

22 Whom hast thou reproached and blasphemed? and against whom hast thou exalted *thy* voice, and lifted up thine eyes on high? *even* against the Holy *One* of Israel.[n]

23 By† thy messengers thou hast reproached the LORD, and hast said, With the multitude of my chariots I am come up to the height of the mountains,[o] to the sides of Lebanon, and will cut down the tall‡ cedar-trees thereof, *and* the choice fir-trees thereof: and I will enter into the lodgings of his borders, *and into* the forest§ of his Carmel. A. M. 3294. B. C. 710.

24 I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of besieged‖ places.

25 Hast thou not heard long ago *how* I have done it,[p] *and* of ancient times that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste fenced cities *into* ruinous heaps.[¶]

26 Therefore their inhabitants were of small power,* they were dismayed and confounded; they were *as* the grass of the field, and *as* the green herb, *as* the grass on the house-tops,[q] and *as corn* blasted before it be grown up.

27 But I know thy abode,† and thy going out, and thy coming in, and thy rage against me.

28 Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose,[r] and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

29 And this *shall be* a sign unto thee, Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof.

30 And the remnant that is escaped of the house of Judah‡ shall yet again take root downward, and bear fruit upward.

31 For out of Jerusalem shall go forth a remnant,[s] and they that escape§ out of mount Zion: the zeal of the LORD *of hosts* shall do this.

32 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it.

33 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

34 For I will defend this city, to save it, for mine own sake, and for my servant David's sake.[t]

35 ¶ And it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians a hundred fourscore and five thousand: and when they arose early in the morning, behold, they *were* all dead corpses.[u]

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a Ch. 18:33, 34. b Ezek. 27:23. c 2 Chr. 32:20. d 1 Sam. 4:4; 2 Chr. 5:7, 8. e 1 Kings 18:39; Isa. 44:6. f Psa. 102:25. g Psa. 31:2. h 2 Chr. 6:40. * Heb. *given.* i Psa. 115:4, etc.; Isa. 44:10, etc. j 1 Kings 20:28. k Psa. 65:2. l Lam. 2:13. m Job 16:4; Lam. 2:15. n Isa. 5:24; Jer. 51:5. † Heb. *By the hand of.* o Psa. 20:7. ‡ Heb. *the tallness.* § Or. *the forest* and *his fruitful field;* Isa. 10:18. ‖ Or, *fenced.* p Isa. 45:7. ¶ Or, *Hast thou not heard* how *I have made it long ago, and formed it of ancient times? should I now bring it to be laid waste,* and *fenced cities* to be *ruinous heaps?* * Heb. *short of hand.* q Psa. 129:6. † Or, *sitting.* r Ezek. 38:4. ‡ Heb. *the escaping of the house of Judah that remaineth.* s ver. 4. § Heb. *the escaping.* t ch. 20:6. u 2 Chron. 32:21; Isa. 37:36.

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21. *The daughter of Zion;* the church of God that had its centre in Jerusalem.

23. *Cut down the tall cedar-trees;* the desolation of Lebanon, the most conspicuous object of Palestine, figuratively represents the conquest of the whole land, the desolation of its fenced cities, and the subjugation of its king and princes. *The lodgings of his borders;* or, its extreme lodges, its most remote recesses. *The forest of his Carmel;* the word Carmel here signifies a park of goodly trees, interspersed with fertile gardens.

24. *Have digged—dried up;* neither the want of water, as in marching through deserts, nor its abundance, as in the arms of the Nile, by which the cities of Egypt are defended, can arrest my course. "Strange waters" are either wells in foreign lands which he will dig for his army, thus possessing himself of the country, or waters unknown to others. *All the rivers of besieged places;* or, as we may render, all the canals of Egypt, which served for its defence.

25. *I have done it;* the Lord had suffered him to accomplish what he had done, and it was all in the fulfilment of the purposes of Jehovah.

28. *Will put my hook in thy nose;* as men tame ferocious beasts and lead them at their pleasure.

29. *A sign unto thee;* to Hezekiah and his people. *This year—the second year;* the land was possessed and desolated by the enemy. Agriculture had been already interrupted for more than a year. The present year there had been no seed-time, so that there would be no harvest for the following year.

35. *They arose;* those who were spared. *They were all*

A. M. 3294. B. C. 710. 36 So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.[a]

37 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword:[b] and they escaped into the land of Armenia.* And Esar-haddon his son reigned in his stead.[c]

CHAPTER XX.

1 Hezekiah, having received a message of death, by prayer hath his life lengthened. 8 The sun goeth ten degrees backward for a sign of that promise. 12 Berodach-baladan sending to visit Hezekiah because of the wonder, hath notice of his treasures. 14 Isaiah understanding thereof foretelleth the Babylonian captivity. 20 Manasseh succeedeth Hezekiah.

IN those days was Hezekiah sick unto death.[d] And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the LORD, Set thy house in order;† for thou shalt die, and not live.

2 Then he turned his face to the wall, and prayed unto the LORD, saying,

3 I beseech thee, O LORD, remember[e] now how I have walked before thee in truth and with a perfect heart,[f] and have done *that which is* good in thy sight.[g] And Hezekiah wept sore.‡

4 And it came to pass, afore Isaiah was gone out into the middle court,§ that the word of the LORD came to him, saying,

5 Turn again, and tell Hezekiah the captain of my people,[h] Thus saith the LORD, the God of David thy father, I have heard thy prayer,[i] I have seen thy tears:[j] behold, I will heal thee:[k] on the third day thou shalt go up unto the house of the LORD.

6 And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for mine own sake, and for my servant David's sake.[l]

7 And Isaiah said, Take a lump of figs. And they took and laid *it* on the boil, and he recovered.

8 ¶ And Hezekiah said unto Isaiah, What *shall be* the sign that the LORD will heal me,[m] and that I shall go up into the house of the LORD the third day?

9 And Isaiah said, This sign shalt thou have of the LORD, that the LORD will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees?

10 And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees.

11 And Isaiah the prophet cried unto the LORD: and he brought the shadow ten degrees backward,[n] by which it had gone down in the dial‖ of Ahaz.

12 At that time Berodach-baladan,¶ the son of Baladan, king of Babylon, sent letters and a present unto Hezekiah: for he had heard that Hezekiah had been sick.[o]

13 And Hezekiah hearkened unto them, and showed them all the house of his precious things,* the silver, and the gold, and the spices,[p] and the precious ointment, and *all* the house of his armor,† and all that was found in his treasures:[q] there was nothing in his house, nor in all his dominion, that Hezekiah showed them not.

14 ¶ Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country, *even* from Babylon.

15 And he said, What have they seen in thy house? And Hezekiah answered, All *the things* that *are* in my house have they seen:[r] there is nothing among my treasures that I have not showed them.

16 And Isaiah said unto Hezekiah, Hear the word of the LORD.

17 Behold, the days come, that all that *is* in thy house, and that which thy fathers have laid up in store unto this day, shall be carried unto Babylon:[s] nothing shall be left, saith the LORD.

a Gen. 10:11; Jonah 1:2; 3:2, etc. b ver. 7. * Heb. *Ararat.* c Ezra 4:2. d 2 Chron. 32:24, etc.; Isa. 38:1, etc. † Heb. *Give charge concerning thy house;* 2 Sam. 17:23. e Neh. 13:22. f Gen. 17:1; 1 Kings 3:6. g ch. 18:3-6. ‡ Heb. *with a great weeping.* § Or, *city.* h 1 Sam. 9:16; 10:1. i ch. 19:20; Psa. 66:19, 20. j Psa. 39:12; 56:8; 126:5. k Deut. 32:39. l ch. 19:34. m Judg. 6:17, 37; Isa. 7:11, 14. n Josh 10:12. ‖ Heb. *degrees.* ¶ Or, *Merodach-baladan.* o Isa. 39:1, etc. * Or, *spicery.* p 2 Chr. 32:27. † Or, *jewels;* Heb. *vessels.* q Prov. 23:5. r ver. 13. s ch. 24:13; 25:13; Lev. 26:19; Jer. 27:21; 52:17.

dead; those who had, the night before, been smitten by the angel of the Lord.

37. *Nisroch;* an idol god.

INSTRUCTIONS.

1. God is the unfailing resource of his people. In times of trouble they repair to him, and find him to be a very present and all-sufficient helper.

4. Jehovah is a prayer-hearing God; and his people not only call on him themselves, but desire the prayers of others, especially such as are distinguished by his presence and favor.

6. Those who trust in the Lord, and so fear as to obey him, have no reason to fear any others, but may expect in due time his effectual aid.

12. Because the idols in which the wicked trusted have not delivered them, some conclude that Jehovah will not deliver his people, and treat him as if he could do no more, for or against them, than gods of wood and of stone.

19. Jehovah will show that he is the one only living and true God, and that those who exalt themselves he is able to abase; and will effectually protect and provide for all who trust in him.

25. The exploits of the wicked are only a fulfilment of a part of the plan of Jehovah; and when he sees fit he can dash them in pieces as a potter's vessel, or cause them in his own way and time to come to an ignominious and miserable end.

29. To his people God affords evidence that it is safe to trust in him, and to wait upon him in humble supplication; for in due time all his promises will be fulfilled.

35. Armies are as dependent on God as individuals; he keeps the breath in their nostrils, and can at any time take it away and leave them all dead corpses.

CHAPTER XX.

1. *Sick unto death;* with a deadly disease.

7. *The boil;* with which Hezekiah was afflicted, and which, if God had not interposed, would have been mortal.

9. *The shadow;* the shadow on the sun-dial, ver. 11; Isa. 38:8.

13. *Showed them all the house of his precious things—all that was found in his treasures;* in this he was manifestly elated with vanity, and God accordingly forewarned him of the judgments that should come from Babylon upon his family. Compare 2 Chron. 32:31.

18 And of thy sons that shall issue from thee, which thou shalt beget, shall they take away;[a] and they shall be eunuchs in the palace of the king of Babylon.[b]

19 Then said Hezekiah unto Isaiah, Good *is* the word of the LORD, which thou hast spoken.[c] And he said, *Is it* not *good*, if peace and truth be* in my days?

20 ¶ And the rest of the acts of Hezekiah, and all his might, and how he made a pool,[d] and a conduit, and brought water into the city,[e] *are* they not written in the book of the Chronicles of the kings of Judah?

21 And Hezekiah slept with his fathers: and Manasseh his son reigned in his stead.

CHAPTER XXI.

1 Manasseh's reign. 3 His great idolatry. 10 His wickedness causeth prophecies against Judah. 17 Amon succeedeth him. 19 Amon's wicked reign. 23 He being slain by his servants, and those murderers slain by the people, Josiah is made king.

MANASSEH *was* twelve years old when he began to reign, and reigned fifty and five years in Jerusalem.[f] And his mother's name *was* Hephzi-bah.

2 And he did *that which was* evil in the sight of the LORD, after the abominations of the heathen,[g] whom the LORD cast out before the children of Israel.

3 For he built up again the high places which Hezekiah his father had destroyed;[h] and he reared up altars for Baal, and made a grove, as did Ahab king of Israel;[i] and worshipped all the host of heaven, and served them.[j]

4 And he built altars in the house of the LORD,[k] of which the LORD said, In Jerusalem will I put my name.[l]

5 And he built altars for all the host of heaven in the two courts of the house of the LORD.

6 And he made his son pass through the fire,[m] and observed times, and used enchantments, and dealt with familiar spirits and wizards:[n] he wrought much wickedness in the sight of the LORD, to provoke *him* to anger. A. M. 3306. B. C. about 698.

7 And he set a graven image of the grove that he had made in the house, of which the LORD said to David,[o] and to Solomon his son,[p] In this house, and in Jerusalem, which I have chosen out of all the tribes of Israel, will I put my name for ever:

8 Neither will I make the feet of Israel move any more out of the land which I gave their fathers;[q] only if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them.

9 But they hearkened not: and Manasseh seduced them to do more evil than did the nations whom the LORD destroyed before the children of Israel.[r]

10 ¶ And the LORD spake by his servants the prophets, saying,

11 Because Manasseh king of Judah hath done these abominations,[s] *and* hath done wickedly above all that the Amorites did,[t] which *were* before him, and hath made Judah also to sin with his idols:

12 Therefore thus saith the LORD God of Israel, Behold, I *am* bringing *such* evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle.[u]

13 And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab:[v] and I will wipe Jerusalem as *a man* wipeth a dish,[w] wiping *it*, and turning *it* upside down.†

14 And I will forsake the remnant of mine inheritance,[x] and deliver them into the hand of their enemies;[y] and they shall become a prey and a spoil to all their enemies;

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a Ch. 24:12; 2 Chr. 33:11. b Dan. 1:3. c Job 1:21. * Or, *Shall there not be peace and truth?* d Neh. 3:16. e 2 Chr. 32:30. f 2 Chr. 33:1, etc. g ch. 16:3. h ch. 18:4. i 1 Kings 16:32. j ch. 17:16; Deut. 4:19; Job 31:26. k Jer. 32:34. l Kings 8:29. m ch. 16:3; 17:17; Micah 6:7. n Deut. 18:10. o 2 Sam. 7:13. p 1 Kings 9:3. q 2 Sam. 7:10. r Prov. 29:12. s ch. 23:26, 27; 24:3, 4; Jer. 15:4. t ver. 9; 1 Kings 21:26. u 1 Sam. 3:11; Jer. 19:3; Amos 3:2. v Isa. 10:22; 34:11; Lam. 2:8; Amos 7:7, 8. w 1 Kings 14:10. † Heb. *he wipeth and turneth it upon the face thereof.* x Psa. 89:38, etc.: Jer. 12:7; Amos 5:2. y Psa. 74:1–7.

18. *Thy sons;* that is, thy descendants. The threatening was literally fulfilled in the case of Daniel and his companions, who were "of the king's seed." Dan. 1:3.

INSTRUCTIONS.

1. In every situation men are liable to sickness and death. They should therefore have all their affairs so arranged, as to be habitually prepared to leave this world and enter on the retributions of eternity.

5. Prayer is often a means of removing sickness which would otherwise prove mortal, and inducing the Lord to continue life when he would otherwise have taken it away.

7. The fact that diseases are God's servants, and that they come and go at his bidding, should never supersede the use of appropriate means, or lead us in any measure to neglect them.

11. The Lord gives abundant evidence of the truth of his promises, that his people may trust his word without fear of being disappointed.

13. Even good men are liable to be elated with their blessings, to seek applause, and so display their acquisitions as to displease the Lord.

16. The Lord will effectually humble the pride of his people, take off their hearts from transitory, uncertain riches, and lead them to trust alone in Him who giveth them richly all things to enjoy, and who can at any time take away what he has given.

19. However trying the dispensations of Providence, pious men will submit to them; knowing that God has the best of reasons for all which he does, and doeth all things well.

CHAPTER XXI.

6. *Observed times;* or, practised divination. Divination and witchcraft, in all their varied forms, were parts of the ancient system of idolatry, as they are of modern systems.

12. *Both his ears shall tingle;* at the dreadfulness of the judgments which God would bring upon them.

13. *The line of Samaria, and the plummet of the house of Ahab;* the line and the plummet are here the symbols of God's exact justice in the judgments he inflicts on the wicked. Compare Amos 7:7–9. The meaning of the figure is, that God will execute upon Judah and Jerusalem the same righteous judgments that he has sent upon Samaria and the house of Ahab. *Wipe Jerusalem;* wipe out its inhabitants and its wealth, and utterly overturn it.

INSTRUCTIONS.

2. Men from religious families sometimes commit wickedness far beyond others who have not had pious instruction and example.

9. Those who break over the restraints of a pious education and become abandoned in wickedness, often go to

A. M. 3306. B. C. about 698. 15 Because they have done *that which was* evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day.

16 Moreover Manasseh shed innocent blood very much,[a] till he had filled Jerusalem from one end to another;* besides his sin wherewith he made Judah to sin,[b] in doing *that which was* evil in the sight of the LORD.

17 ¶ Now the rest of the acts of Manasseh, and all that he did, and his sin that he sinned, *are* they not written in the book of the Chronicles of the kings of Judah?[c]

18 And Manasseh slept with his fathers, and was buried in the garden of his own house, in the garden of Uzza: and Amon his son reigned in his stead.

19 ¶ Amon *was* twenty and two years old when he began to reign, and he reigned two years in Jerusalem.[d] And his mother's name *was* Meshullemeth, the daughter of Haruz of Jotbah.

20 And he did *that which was* evil in the sight of the LORD, as his father Manasseh did.[e]

21 And he walked in all the ways that his father walked in, and served the idols that his father served, and worshipped them:

22 And he forsook the LORD God of his fathers, and walked not in the way of the LORD.[f]

23 And the servants of Amon conspired against him, and slew the king in his own house.

24 And the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead.

25 Now the rest of the acts of Amon which he did, *are* they not written in the book of the Chronicles of the kings of Judah?

26 And he was buried in his sepulchre in the garden of Uzza: and Josiah† his son reigned in his stead.

CHAPTER XXII.

1 Josiah's good reign. 3 He taketh care for the repair of the temple. 8 Hilkiah having found a book of the law, Josiah sendeth to Huldah to inquire of the Lord. 15 Huldah prophesieth the destruction of Jerusalem, but respite thereof in Josiah's time.

JOSIAH *was* eight years old when he began to reign, and he reigned thirty and one years in Jerusalem.[g] And his mother's name *was* Jedidah, the daughter of Adaiah of Boscath.[h]

2 And he did *that which was* right in the sight of the LORD, and walked in all the way of David his father, and turned not aside to the right hand or to the left.[i]

3 ¶ And it came to pass in the eighteenth year of king Josiah, *that* the king sent Shaphan the son of Azaliah, the son of Meshullam, the scribe, to the house of the LORD, saying,

4 Go up to Hilkiah the high-priest, that he may sum the silver which is brought into the house of the LORD,[j] which the keepers of the door‡ have gathered of the people:[k]

5 And let them deliver it into the hand of the doers of the work, that have the oversight of the house of the LORD: and let them give it to the doers of the work, which *is* in the house of the LORD, to repair the breaches of the house,

6 Unto carpenters, and builders, and masons, and to buy timber and hewn stone to repair the house.

7 Howbeit, there was no reckoning made with them of the money that was delivered into their hand, because they dealt faithfully.

8 ¶ And Hilkiah the high-priest said unto Shaphan the scribe, I have found the book of the law in the house of the LORD.[l] And Hilkiah gave the book to Shaphan, and he read it.

9 And Shaphan the scribe came to the king, and brought the king word again, and said, Thy servants have gathered§ the money that was found in the house, and have delivered it into the hand of them that do the work, that have the oversight of the house of the LORD.

10 And Shaphan the scribe showed the king, saying, Hilkiah the priest hath delivered me a book. And Shaphan read it before the king.[m]

11 And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes.[n]

12 And the king commanded Hilkiah the priest, and Ahikam the son of Shaphan, and Achbor‖ the son of Michaiah,¶ and Shaphan the scribe, and Asahiah a servant of the king's, saying,

13 Go ye, inquire of the LORD for me,[o] and for the people, and for all Judah, concerning the words of this book that is found: for great *is* the wrath of the LORD that is kindled against us,[p] because our fathers have not hearkened unto the words of this book,[q] to do according unto all that which is written concerning us.[r]

14 So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the prophetess, the wife of Shallum the son of Tikvah,* the son of Harhas,† keeper of the wardrobe;‡ now she dwelt in Jerusalem in the college;§ and they communed with her.

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a Jer. 2:34; 19:4. * Heb. *from mouth to mouth.* b 1 Kings 14:16. c 2 Chr. 33:1–20. d 2 Chr. 33:21, etc. e ver. 2, etc. f ch. 22:17; 1 Kings 11:33. † Called *Josias*, Matt. 1:10. g 1 Kings 13:2; 2 Chr. 34:1, etc. h Josh. 15:39. i Deut. 5:32. j ch. 12:4, etc. ‡ Heb. *threshold.* k Psa. 84:10. l Deut. 31:24; 2 Chr. 34:14, etc. § Heb. *melted.* m Neh. 8:3, 18; Jer. 36:6, 15. n ver. 19. ‖ *Abdon*, 2 Chr. 34:20. ¶ Or, *Micah.* o 1 Chr. 10:14. p Psa. 76:7; Nah. 1:6; Rev. 6:17. q Deut. 29:27. r Jas. 1:22–25. * *Tikvath*, 2 Chr. 34:22. † Or, *Hasrah.* ‡ Heb. *garments.* § Or, *in the second part.*

greater lengths in inquity than even the heathen, and ripen for more aggravated ruin.

21. The wickedness of fathers will be likely to be imitated by their children, and that of rulers by their people; and after having been tempters of each other in this world, they will, if they continue in sin, become tormentors of each other in the world to come.

CHAPTER XXII.

8. *The book of the law;* this is supposed to have been the original copy of the law of Moses, written and deposited in the ark by himself. The book of the law, or a copy of it, had been used in the days of Jehoshaphat by those who were sent through the cities of Judah as religious teachers, 2 Chron. 17:9. But it seems to have been lost sight of some time before Josiah's reign.

11. *He rent his clothes;* on account of the judgments denounced in the law against the people; and to which they were exposed on account of their idolatry. Ver. 19.

14. *In the college;* literally, according to the margin, in the second, which seems to mean the second and newer part of the city, lying below Zion on the north.

15 ¶ And she said unto them, Thus saith the LORD God of Israel, Tell the man that sent you to me,

16 Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the words of the book which the king of Judah hath read:

17 Because they have forsaken me, and have burned incense unto other gods,[a] that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched.[b]

18 But to the king of Judah which sent you to inquire of the LORD, thus shall ye say to him, Thus saith the LORD God of Israel, *As touching* the words which thou hast heard;

19 Because thy heart was tender,[c] and thou hast humbled thyself before the LORD,[d] when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation[e] and a curse,[f] and hast rent thy clothes,[g] and wept before me;[h] I also have heard *thee*, saith the LORD.

20 Behold therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace;[i] and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again.

CHAPTER XXIII.

1 Josiah causeth the book to be read in a solemn assembly. 3 He reneweth the covenant of the Lord. 4 He destroyeth idolatry. 15 He burnt dead men's bones upon the altar of Beth-el, as was before prophesied. 21 He kept a most solemn passover. 24 He put away witches and all abomination. 26 God's final wrath against Judah. 29 Josiah, provoking Pharaoh-necho, is slain at Megiddo. 31 Jehoahaz, succeeding him, is imprisoned by Pharaoh-necho, who made Jehoiakim king. 36 Jehoiakim's wicked reign.

AND the king sent, and they gathered unto him all the elders of Judah and of Jerusalem.[j]

2 And the king went up into the house of the LORD, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great:* and he read in their ears all the words of the book of the covenant which was found in the house of the LORD.[k] A. M. 3380. B. C. 624.

3 ¶ And the king stood by a pillar, and made a covenant before the LORD,[l] to walk after the LORD, and to keep his commandments and his testimonies and his statutes with all *their* heart and all *their* soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant.

4 And the king commanded Hilkiah the high-priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the LORD all the vessels that were made for Baal, and for the grove, and for all the host of heaven:[m] and he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Beth-el.

5 And he put down† the idolatrous priests,‡ whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets,§ and to all the host of heaven.

6 And he brought out the grove from the house of the LORD, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and stamped *it* small to powder, and cast the powder thereof upon the graves of the children of the people.[n]

7 And he brake down the houses of the sodomites,[o] that *were* by the house of the LORD, where the women wove hangings‖ for the grove.[p]

8 And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burned incense, from Geba to Beer-sheba,[q] and brake down the high places of the gates that *were* in the entering in of the gate of Joshua the governor of the city, which *were* on a man's left hand at the gate of the city.

9 Nevertheless the priests of the high places came not up to the altar of the LORD in Jerusalem,[r]

a Deut. 29:25, etc.; Neh. 9:26,27; Dan. 9:11–14. b 1 Thess. 2:16. c Psa. 51:17; Isa. 57:15. d 1 Kings 21:29. e Lev. 26:31, 32. f Jer. 26:6; 44:22. g ver. 11. h Neh. 1:4. i Psa. 37:37; Isa. 57:1, 2; Jer. 22:10. j 2 Chr. 34:29, etc. * Heb. *from small even unto great.* k ch. 22:8. l ch. 11:14, 17. m ch. 21:3, 7. † Heb. *caused to cease.* ‡ Heb. *chemarim*, Hos. 10:5; foretold, Zeph. 1:4. § Or. *twelve signs*, or *constellations.* n 2 Chr. 34:4. o 1 Kings 14:24; 15:12. ‖ Heb. *houses.* p Ezek. 8:14; 16:16. q 1 Kings 15:22. r Ezek. 44:10–14.

INSTRUCTIONS.

1. Though children may be expected generally to imitate their parents, a wicked child sometimes arises from a very pious family, and a pious child from a very wicked family; thus showing the power and the sovereignty of God in the bestowment of his grace.

3. True piety will manifest itself in efforts to promote the salvation not only of him who has it, but of all who may feel his influence.

12. A real belief of the threatenings of God against sin, will lead to the most earnest desire and diligent efforts to escape his wrath, and obtain his everlasting favor.

16. The piety of an individual, though it will avail to his salvation and his deliverance from many temporal evils, will not save others who continue in their sins, or avert from them ultimately the judgments of heaven.

20. Death, though the consequence of sin, is through the grace of God sent in mercy to his people, and made the means of delivering them from the evils of this world, and introducing them to the perfect and unending joys of the world to come.

CHAPTER XXIII.

3. *Stood to the covenant;* accepted it and bound themselves to fulfil it.

4. *The grove;* the wooden statue of Astarte. *Fields of Kidron;* on the east side of Jerusalem, through which ran the brook of that name. Ver. 6. *Unto Bethel;* which, as the chief seat of idolatry under the Israelitish kings, he purposed to defile in every way. See ver. 15, 16.

6. *The grove;* see note to ver. 4.

8, 9. *All the priests—came not up to the altar;* these were Levitical priests who had been set apart to burn incense on the high places. Josiah, after he had taken away their unlawful office, would not allow them to minister any more at God's altar in Jerusalem, but granted them their regular portion which fell to them as priests forbidden to officiate. Compare Lev. 21:21, 22. Some suppose that they were the same as the idolatrous priests mentioned ver. 5. But there another word is used in the original, which is not elsewhere applied to Levitical priests. *Geba;* in the north part of Judea. *Beer-sheba;* in the south part of Judea.

A. M. 3380. B. C. 624. but they did eat of the unleavened bread among their brethren.[a]

10 And he defiled Topheth,[b] which *is* in the valley of the children of Hinnom,[c] that no man might make his son or his daughter to pass through the fire to Molech.[d]

11 And he took away the horses that the kings of Judah had given to the sun, at the entering in of the house of the LORD, by the chamber of Nathan-melech the chamberlain,* which *was* in the suburbs, and burned the chariots of the sun with fire.

12 And the altars that *were* on the top of the upper chamber of Ahaz,[e] which the kings of Judah had made, and the altars which Manasseh had made in the two courts of the house of the LORD,[f] did the king beat down, and brake *them* down from thence,† and cast the dust of them into the brook Kidron.

13 And the high places that *were* before Jerusalem, which *were* on the right hand of the mount of corruption,‡ which Solomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile.[g]

14 And he brake in pieces the images,§ and cut down the groves,[h] and filled their places with the bones of men.

15 ¶ Moreover the altar that *was* at Beth-el, *and* the high place which Jeroboam the son of Nebat, who made Israel to sin, had made,[i] both that altar and the high place he brake down, and burned the high place, *and* stamped *it* small to powder, and burned the grove.

16 And as Josiah turned himself, he spied the sepulchres that *were* there in the mount, and sent, and took the bones out of the sepulchres, and burned *them* upon the altar, and polluted it, according to the word of the LORD which the man of God proclaimed, who proclaimed these words.[j]

17 Then he said, What title *is* that that I see? And the men of the city told him, *It is* the sepulchre of the man of God, which came from Judah, and proclaimed these things that thou hast done against the altar of Beth-el.[k]

18 And he said, Let him alone: let no man move his bones. So they let his bones alone,‖ with the bones of the prophet that came out of Samaria.

19 And all the houses also of the high places that *were* in the cities of Samaria,[l] which the kings of Israel had made to provoke *the LORD* to anger, Josiah took away, and did to them according to all the acts that he had done in Beth-el.

20 And he slew¶ all the priests of the high places that *were* there upon the altars,[m] and burned men's bones upon them,[n] and returned to Jerusalem.

21 ¶ And the king commanded all the people, saying, Keep the passover unto the LORD your God, as *it is* written in the book of this covenant.[o]

22 Surely there was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah;[p]

23 But in the eighteenth year of king Josiah, *wherein* this passover was holden to the LORD in Jerusalem.

24 ¶ Moreover the *workers with* familiar spirits,[q] and the wizards, and the images,* and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of the law,[r] which were written in the book that Hilkiah the priest found in the house of the LORD.

25 And like unto him was there no king before him,[s] that turned to the LORD with all his heart, and with all his soul, and with all his might,[t] according to all the law of Moses;[u] neither after him arose there *any* like him.

26 ¶ Notwithstanding, the LORD turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations† that Manasseh had provoked him withal.[v]

27 And the LORD said, I will remove Judah also out of my sight,[w] as I have removed Israel,[x] and will cast off this city Jerusalem which I have chosen, and the house of which I said, My name shall be there.[y]

28 Now the rest of the acts of Josiah, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah?

29 ¶ In his days Pharaoh-necho king of Egypt went up against the king of Assyria to the river Euphrates:[z] and king Josiah went against him; and he slew him at Megiddo,[a] when he had seen him.

30 And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre. And

a 1 Sam. 2:36. b Isa. 30:33; Jer. 7:31. c Josh. 15:8. d Lev. 18:21; Deut. 18:10; Ezek. 23:37, 39. * Or, *eunuch*, or *officer*. e Jer. 19:13; Zeph. 1:5. f ch. 21:5. † Or, *ran from thence*. ‡ That is, the mount of Olives. g 1 Kings 11:7. § Heb. *statues*. h Exod. 23:24; Num. 33:52; Deut. 7:5, 25; Mic. 1:7. i 1 Kings 12:28, 33. j 1 Kings 13:2. k 1 Kings 13:30, 31. ‖ Heb. *to escape*. l 2 Chr. 34:6, 7. ¶ Or, *sacrificed*. m ch. 11:18; Exod. 22:20; 1 Kings 18:40. n 2 Chr. 34:5. o Exod. 12:3, etc.; Num. 9:2; Deut. 16:2, etc. p 2 Chr. 35:18, 19. q ch. 21:6; Rev. 22:15. * Or, *teraphim*, Gen. 31:19. r Lev. 19:31; 20:27; Deut. 18:11. s ch. 18:5. t 1 Kings 8:48; Jer. 29:13. u Neh. 10:29. † Heb. *angers*. v ch. 21:11, 12; 24:3, 4; Jer. 15:4. w ch. 21:13. x ch. 17:18, 20; 18:11. y 1 Kings 9:3. z 2 Chr. 35:20, etc. a Zech. 12:11.

10. *The valley of the children of Hinnom;* a deep valley on the south-east side of Jerusalem, in which idolaters made their children pass through fire in honor of their idol gods.

12. *The altars—of Ahaz;* which had been erected to idols.

13. *Mount of corruption;* supposed to be the mount of Olives. *Ashtoreth—Chemosh—Milcom;* idol gods.

15. *The altar that was at Beth-el;* consecrated to the worship of the golden calf set up by Jeroboam the son of Nebat, 1 Kings 12:29. The kingdom of Israel no longer existed, but many of the Israelites remained in their own country. Josiah found himself able to go through the cities of Samaria and destroy their idolatrous places without molestation from the distant Assyrian monarchs, who were already falling before the rising Chaldean empire.

16. *The man of God;* 1 Kings 13:1–32.

17. *Title;* or, monument.

22. *Such a passover;* with such solemnity, and in such strict accordance with the law of Moses, a copy of which had recently been found in the temple.

29. *Megiddo;* near the Kishon, and on the border of the great plain of Esdraelon. The highway from Egypt to Assyria led by this place.

the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's stead.[a]

31 ¶ Jehoahaz* *was* twenty and three years old when he began to reign, and he reigned three months in Jerusalem. And his mother's name *was* Hamutal, the daughter of Jeremiah of Libnah.[b]

32 And he did *that which was* evil in the sight of the LORD, according to all that his fathers had done.

33 And Pharaoh-necho put him in bands at Riblah in the land of Hamath,[c] that he might not reign† in Jerusalem; and put the land to a tribute‡ of a hundred talents of silver, and a talent of gold.

34 And Pharaoh-necho made Eliakim the son of Josiah king in the room of Josiah his father, and turned his name to Jehoiakim,[d] and took Jehoahaz away: and he came to Egypt, and died there.[e]

35 And Jehoiakim gave the silver and the gold to Pharaoh;[f] but he taxed the land to give the money according to the commandment of Pharaoh: he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give *it* unto Pharaoh-necho.

36 ¶ Jehoiakim *was* twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name *was* Zebudah, the daughter of Pedaiah of Rumah.

37 And he did *that which was* evil in the sight of the LORD, according to all that his fathers had done.

CHAPTER XXIV.

1 Jehoiakim, first subdued by Nebuchadnezzar, then rebelling against him, procureth his own ruin. 5 Jehoiachin succeedeth him. 7 The king of Egypt is vanquished by the king of Babylon. 8 Jehoiachin's evil reign. 10 Jerusalem is taken and carried captive into Babylon. 17 Zedekiah is made king, and reigneth ill unto the utter destruction of Judah.

IN his days Nebuchadnezzar king of Babylon came up,[g] and Jehoiakim became his servant three years: then he turned and rebelled against him.

2 And the LORD sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it,[h] according to the word of the LORD, which he spake by§ his servants the prophets. A. M. 3397. B. C. 607.

3 Surely at the commandment of the LORD came *this* upon Judah, to remove *them* out of his sight, for the sins of Manasseh,[i] according to all that he did;

4 And also for the innocent blood that he shed: [j] for he filled Jerusalem with innocent blood,[k] which the LORD would not pardon.[l]

5 ¶ Now the rest of the acts of Jehoiakim, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah?

6 So Jehoiakim slept with his fathers:[m] and Jehoiachin his son reigned in his stead.

7 And the king of Egypt came not again any more out of his land:[n] for the king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt.[o]

8 ¶ Jehoiachin‖ *was* eighteen years old when he began to reign, and he reigned in Jerusalem three months. And his mother's name *was* Nehushta, the daughter of Elnathan of Jerusalem.

9 And he did *that which was* evil in the sight of the LORD, according to all that his father had done.

10 ¶ At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem,[p] and the city was besieged.¶

11 And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it.

12 And Jehoiachin the king of Judah went out to the king of Babylon,[q] he, and his mother, and his servants, and his princes, and his officers:* and the king of Babylon took him in the eighth year of his reign.

13 And he carried out thence all the treasures of the house of the LORD, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the LORD, as the LORD had said.[r]

14 And he carried away all Jerusalem, and all the princes, and all the mighty men of valor, *even* ten thousand captives, and all the craftsmen and

a 2 Chr. 36:1, etc. * Called *Shallum*, 1 Chr. 3:15; Jer. 22:11. b ch. 24:18. c ch 25:6; Jer. 52:27. † Or, *because he reigned.* ‡ Heb. *set a mulct upon the land;* 2 Chr. 36:3. d ch. 24:17; Gen. 41:45; Dan. 1:7. e Jer. 22:11, 12; Ezek. 19:3, 4. f ver. 33. g 2 Chr. 36:5, etc. h Jer. 25:9; 32:28; Ezek. 19:8. § Heb. *by the hand of.* i ch. 23:26; Exod. 20:5. j ch. 21:16; Deut. 19:10; Jer. 2:24; 19:4. k Psa. 106:38. l Ezek. 33:25. m Jer. 22:18, 19. n Jer. 37:5, 7. o Jer. 46:2. ‖ Called *Jeconiah*, 1 Chr. 3:16; Jer. 24:1; and *Coniah*, Jer. 22:24, 28. p Dan. 1:1, 2. ¶ Heb. *came into siege.* q Jer. 29:1, 2. * Or, *eunuchs.* r ch. 20:17.

33. *Put him in bands at Riblah;* after he had first deposed him from his kingly office in Jerusalem. 2 Chron. 36:3. The district of Hamath lay on the northern border of Palestine, and through it the armies of Egypt on the one side, and Assyria and Babylon on the other, passed in their wars with each other.

INSTRUCTIONS.

3. No repentance is genuine which does not lead to external reformation; and no reformation is accepted of God, but such as springs from the heart, and is persevered in to the end.

6. Things which have been used as instruments, and which operate as incentives to evil, should be effectually removed, and either destroyed or so treated that their evil influence shall be done away.

16. Though the fulfilment of divine declarations may be long delayed, and many may conclude that they will never be accomplished, not one jot or tittle of them will fail to come to pass.

25. No penitence on the part of individuals, and no external reformation of those over whom they have influence, can save guilty nations who have sinned away their day of grace, from meeting the retribution which they deserve.

29. Though pious men may, through their own fault or the wickedness of others, come to an untimely and violent death, it will be well with them at last.

CHAPTER XXIV.

3. *Out of his sight;* from the land where he had manifested his special presence and favor.

12. *In the eighth year of his reign;* it is generally agreed that the eighth year of Nebuchadnezzar is here reckoned from the time when his father invested him with supreme authority over his army, while, in Dan. 2:1, the date is reckoned more strictly from his accession to the throne after his father's death.

14. *The poorest—of the land;* from whom he had nothing to fear.

A. M. 3405. B. C. 599. smiths:[a] none remained, save the poorest sort of the people of the land.[b]

15 And he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers,* and the mighty of the land, *those* carried he into captivity from Jerusalem to Babylon.

16 And all the men of might, *even* seven thousand, and craftsmen and smiths a thousand, all *that were* strong *and* apt for war, even them the king of Babylon brought captive to Babylon.

17 ¶ And the king of Babylon made Mattaniah his father's brother king in his stead, and changed his name to Zedekiah.[c]

18 Zedekiah *was* twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem.[d] And his mother's name *was* Hamutal, the daughter of Jeremiah of Libnah.[e]

19 And he did *that which was* evil in the sight of the LORD, according to all that Jehoiakim had done.

20 For through the anger of the LORD it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.[f]

CHAPTER XXV.

1 Jerusalem is besieged. 4 Zedekiah taken, his sons slain, his eyes put out. 8 Nebuzar-adan defaceth the city, carrieth the remnant, except a few poor laborers, into captivity, 13 spoileth and carrieth away the treasures. 18 The nobles are slain at Riblah. 22 Gedaliah, who was set over them that remained, being slain, the rest flee into Egypt. 27 Evil-merodach advanceth Jehoiachin in his court.

AND it came to pass in the ninth year of his reign, in the tenth month, in the tenth *day* of the month, *that* Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it;[g] and they built forts against it round about.

2 And the city was besieged unto the eleventh year of king Zedekiah.

3 And on the ninth *day* of the *fourth* month the famine prevailed in the city, and there was no bread for the people of the land.

4 ¶ And the city was broken up, and all the men of war *fled* by night by the way of the gate between two walls, which *is* by the king's garden: now the Chaldees *were* against the city round about: and *the king* went the way toward the plain.[h]

5 And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him.

6 So they took the king, and brought him up to the king of Babylon to Riblah;[i] and they gave judgment upon him.†

7 And they slew the sons of Zedekiah before his eyes, and put out the eyes of‡ Zedekiah,[j] and bound him with fetters of brass, and carried him to Babylon.

8 ¶ And in the fifth month, on the seventh *day* of the month, which *is* the nineteenth year of king Nebuchadnezzar king of Babylon, came Nebuzar-adan, captain of the guard,§ a servant of the king of Babylon, unto Jerusalem:

9 And he burnt the house of the LORD,[k] and the king's house, and all the houses of Jerusalem, and every great *man's* house burnt he with fire.[l]

10 And all the army of the Chaldees, that *were with* the captain of the guard, brake down the walls of Jerusalem round about.[m]

11 Now the rest of the people *that were* left in the city, and the fugitives that fell away‖ to the king of Babylon, with the remnant of the multitude, did Nebuzar-adan the captain of the guard carry away.

12 But the captain of the guard left of the poor of the land *to be* vine-dressers and husbandmen.[n]

13 And the pillars of brass that *were* in the house of the LORD, and the bases, and the brazen sea that *was* in the house of the LORD,° did the Chaldees break in pieces, and carried the brass of them to Babylon.

14 And the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass wherewith they ministered,[p] took they away.

15 And the fire-pans, and the bowls, *and* such things as *were* of gold, *in* gold, and of silver, *in* silver, the captain of the guard took away.

16 The two pillars, one¶ sea, and the bases which Solomon had made for the house of the LORD; the brass of all these vessels was without weight.

17 The height of the one pillar *was* eighteen cubits,[q] and the chapiter upon it *was* brass: and

a Jer. 24:1. b ch. 25:12. * Or, *eunuchs*. c Jer. 37:1, etc. d Jer. 52:1, etc. e ch. 23:31. f 2 Chr. 36:13; Ezek. 17:15. g 2 Chr. 36:17, etc.; Jer. 34:2, etc.; 39:1, etc.; 52:4, etc.; Ezek. 24:2, etc. h Ezek. 12:12. i ch. 23:33. † Heb. *spake judgment with him*. ‡ Heb. *made blind*. j Ezek. 12:13, etc. § Or, *chief marshal*. k 1 Kings 9:8; Psa. 79:1; Isa. 64:10, 11. l Amos 2:5. m Neh. 1:3; Jer. 52:14, etc. ‖ Heb. *fallen away*. n ch. 24:14; Jer. 40:7. o Exod. 27:3; Jer. 27:19, etc.; 1 Kings 7:15–27. p 1 Kings 7:47, 50. ¶ Heb. *the one*. q 1 Kings 7:15.

16. *Men of might;* the warriors. *Seven thousand—a thousand;* the sacred writer specifies certain classes of the ten thousand beforenamed. The other two thousand may have been nobles and other principal men. The number of ten thousand includes only adult males, the women and children that accompanied them not being reckoned.

INSTRUCTIONS.

2. The Lord is never at a loss for instruments to punish his rebellious people; and though the wicked act out their enmity to him in opposing them, yet through them he fulfils his declarations and accomplishes his wise and holy designs.

10. The Lord sometimes permits one class of wicked men to prevail against his people, and at other times another; but their own sins are the cause of their troubles, and whoever may be their oppressors, he never suffers them to inflict evils greater than their iniquities deserve.

16. To whom much is given, of them much will be required; and those who are distinguished by outward privileges and blessings, if they abuse them will be distinguished in their punishment.

CHAPTER XXV.

4. *Between two walls—by the king's garden;* this gate was in the southern part of the city, near the pool of Siloam, Neh. 3:15. The double wall here mentioned was probably built across the valley that lies between Zion and Ophel, at the mouth of which valley is the pool of Siloam.

5. *The plains of Jericho;* the deep valley through which the Jordan flows and in which the Dead sea lies.

10. *Brake down the walls;* to prevent the inhabitants of Jerusalem from giving the king of Babylon any further trouble.

16. *The two pillars—sea—bases;* see the description of these in 1 Kings 7:15–47. *Without weight;* in such abundance, that the quantity and its value were not estimated.

the height of the chapiter three cubits; and the wreathen work, and pomegranates upon the chapiter round about, all of brass: and like unto these had the second pillar with wreathen work.

18 ¶ And the captain of the guard took Seraiah the chief priest,[a] and Zephaniah the second priest,[b] and the three keepers of the door:*

19 And out of the city he took an officer† that was set over the men of war, and five men of them that were in the king's presence,‡ which were found in the city, and the principal scribe of the host,§ which mustered the people of the land, and threescore men of the people of the land *that were* found in the city:

20 And Nebuzar-adan captain of the guard took these, and brought them to the king of Babylon to Riblah:

21 And the king of Babylon smote them, and slew them at Riblah in the land of Hamath. So Judah was carried away out of their land.[c]

22 ¶ And *as for* the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the son of Ahikam, the son of Shaphan, ruler.[d]

23 And when all the captains of the armies, they and their men, heard that the king of Babylon had made Gedaliah governor, there came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan the son of Careah, and Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the son of a Maachathite, they and their men.

24 And Gedaliah sware to them, and to their men, and said unto them, Fear not to be the servants of the Chaldees: dwell in the land, and serve the king of Babylon; and it shall be well with you. A. M. 3416. B. C. 588.

25 But it came to pass in the seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed royal,‖ came, and ten men with him, and smote Gedaliah, that he died, and the Jews and the Chaldees that were with him at Mizpah.[e]

26 And all the people, both small and great, and the captains of the armies, arose, and came to Egypt:[f] for they were afraid of the Chaldees.

27 ¶ And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah,[g] in the twelfth month, on the seven and twentieth *day* of the month, *that* Evil-merodach king of Babylon in the year that he began to reign did lift up the head of Jehoiachin king of Judah out of prison;[h]

28 And he spake kindly to him,¶ and set his throne above the throne of the kings that *were* with him in Babylon;[i]

29 And changed his prison garments:[j] and he did eat bread continually before him all the days of his life.[k]

30 And his allowance *was* a continual allowance given him of the king, a daily rate for every day,[l] all the days of his life.

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a 1 Chr. 6:14; Ezra 7:1. b Jer. 21:1; 29:25, 29. * Heb. *threshold.* † Or, *eunuch.* ‡ Heb. *saw the king's face;* Esth. 1:14. § Or, *scribe of the captain of the host.* c ch. 23:27; Lev. 26:33; Deut. 28:36, 64; Ezek. 12:25–28; 24:14. d Jer. 40:5, etc. ‖ Heb. *of the kingdom.* e Jer. 41:1, etc. f Jer. 43:4, 7. g Jer. 52:31, etc. h Gen. 40:13, 20. ¶ Heb. *good things with him.* i Dan. 2:37; 5:18, 19. j Isa. 61:3. k 2 Sam. 9:7. l Neh. 11:23; Dan. 1:5; Matt. 6:11; Acts 6:1.

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21. *Slew them at Riblah;* as special friends of Zedekiah and men of influence among the people.

25. *Mizpah;* supposed to be a town in the tribe of Benjamin.

28. *The kings;* those who had been conquered by the Babylonians, and who were kept as prisoners at Babylon.

INSTRUCTIONS.

3. No human power or skill can avail against the providence of God; and when he undertakes to punish guilty individuals or nations, without repentance and reformation there is no escape.

7. The obstinate wickedness of parents is often the occasion of ruin to their children; and those senses which have been inlets of iniquity, become inlets of torment.

9. As a punishment to his people, the Lord sometimes suffers the wicked to abolish the observance of his own ordinances, and to carry away or destroy what has been most solemnly devoted to his service.

18. Those most intimately associated with the wicked in crime, are most exposed to be partakers with them in punishment.

24. Supreme power is often greatly coveted, and no crimes are so base as not to be perpetrated to obtain it. But the greater the power which is obtained by iniquity, the greater curse it will be to those who receive it.

27. The hearts of kings, and of all others, are in the hands of the Lord; and he can at any time incline them to favor even the most abject and distressed, and thus show them and others that they who truly seek the Lord shall not want any good thing.

THE FIRST BOOK

OF

THE CHRONICLES.

It is generally agreed that the two books of the Chronicles were written after the return of the Jews from the Babylonish captivity by Ezra, to whom the Jews unanimously ascribe the completion and arrangement of the canon of the Old Testament. In the Hebrew canon they stand last in order. Whatever use Ezra may have made of the books of Samuel and Kings, it is plain that these were not his chief sources, for he records many things not found in them. He compiled his narrative from the public records of the two kingdoms of Judah and Israel, the same, in part at least, that were used by the writer of the books of Kings. How far the particular works mentioned by him—the book of Samuel the seer, the book of Nathan the prophet, the book of Gad the seer, 1 Chron. 29:29; the prophecy of Ahijah the Shilonite, 2 Chron. 9:29; the visions of Iddo the seer, mentioned under various titles, 2 Chron. 9:29; 12:15; 13:22; the book of Shemaiah the prophet, 2 Chron. 12:15; the book of Jehu the son of Hanani, 2 Chron. 20:34; the writings of Isaiah the prophet, 2 Chron. 26:22; 32:32; the sayings of Hosai, 2 Chron. 33:19—how far the above-named works were incorporated into these public annals, it is impossible to determine. That the book of Jehu was thus inserted is certain. See note to 2 Chron. 20:34.

That there are a few discrepancies between the books of Kings and of Chronicles, arising from errors in transcribing, is generally admitted. These relate, however, mainly to dates, and do not affect the general integrity of the works. Most of the apparent disagreements, however, between the two histories, arise from their brevity, and from the fact that the two authors frequently select from the same reign different events, the one passing by in silence what the other records; or that, where they record the same event, various accompanying circumstances are omitted. See, for example, 2 Kings 9:27, compared with 2 Chron. 22:9, and the accompanying note.

The first nine chapters of the present book are made up principally of genealogies, probably designed to point out the descent and location of the different tribes and families before the captivity; and thus to enable those who returned from Babylon to regain their former inheritance, and to establish the worship of God according to his appointment. They appear also to have been designed to show the origin of the human race; that all men sprung from one human pair according to the account in Genesis, and that according to the prophecies contained in Scripture our Saviour was the son of David, of Judah, and of Abraham. These and subsequent genealogies were kept by the Jews with great care, and have been and still are important to the ends for which they were written. They first trace the descendants of Adam to Abraham; and then give the line of his descendants, to David and to Christ. But as these chapters are occupied principally with names, and suggest inquiries more particularly interesting to the learned and critical student than to common readers, we shall not further notice them. The recapitulation of the history of the Israelites commences with the tenth chapter.

B. C. 4004, etc.

CHAPTER I.

1 Adam's line to Noah. 5 The sons of Japheth. 8 The sons of Ham. 17 The sons of Shem. 24 Shem's line to Abraham. 29 Ishmael's sons. 32 The sons of Keturah. 34 The posterity of Abraham by Esau. 43 The kings of Edom. 51 The dukes of Edom.

ADAM,[a] Sheth, Enosh,
2 Kenan, Mahalaleel, Jered,
3 Henoch, Methuselah, Lamech,
4 Noah,[b] Shem,[c] Ham, and Japheth.
5 ¶ The sons of Japheth;[d] Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.
6 And the sons of Gomer; Ashchenaz, and Riphath,* and Togarmah.[e]

[a] Gen. 4:25, 26; 5:3, 9. [b] Gen. 9:1; 10:1. [c] Gen. 10:21–31. [d] Gen. 10:2, etc. * Or, *Diphath*, as it is in some copies. [e] Ezek. 27:14; 38:6.

7 And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.*

8 ¶ The sons of Ham; Cush, and Mizraim, Put, and Canaan.

9 And the sons of Cush; Seba, and Havilah, and Sabta, and Raamah, and Sabtecha. And the sons of Raamah; Sheba, and Dedan.

10 And Cush begat Nimrod: he began to be mighty upon the earth.

11 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,

12 And Pathrusim, and Casluhim, (of whom came the Philistines,) and Caphtorim.[a]

13 And Canaan begat Zidon his first-born, and Heth,

14 The Jebusite also, and the Amorite, and the Girgashite,

15 And the Hivite, and the Arkite, and the Sinite,

16 And the Arvadite, and the Zemarite, and the Hamathite.

17 ¶ The sons of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and Meshech.†

18 And Arphaxad begat Shelah, and Shelah begat Eber.

19 And unto Eber were born two sons: the name of the one *was* Peleg; ‡ because in his days the earth was divided: and his brother's name *was* Joktan.

20 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,

21 Hadoram also, and Uzal, and Diklah,

22 And Ebal, and Abimael, and Sheba,

23 And Ophir, and Havilah, and Jobab. All these *were* the sons of Joktan.

24 ¶ Shem,[b] Arphaxad, Shelah,

25 Eber, Peleg, Reu,

26 Serug, Nahor, Terah,

27 Abram;[c] the same *is* Abraham.

28 The sons of Abraham; Isaac,[d] and Ishmael.[e]

29 ¶ These *are* their generations: The first-born of Ishmael,[f] Nebaioth; then Kedar, and Adbeel, and Mibsam,

30 Mishma, and Dumah, Massa, Hadad,§ and Tema,

31 Jetur, Naphish, and Kedemah. These are the sons of Ishmael.

32 ¶ Now the sons of Keturah,[g] Abraham's concubine: she bare Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And the sons of Jokshan; Sheba, and Dedan.

33 And the sons of Midian; Ephah, and Epher, and Henoch, and Abida, and Eldaah. All these *are* the sons of Keturah.

34 And Abraham begat Isaac.[h] The sons of Isaac; Esau and Israel.[i]

35 ¶ The sons of Esau; Eliphaz, Reuel, and Jeush, and Jaalam, and Korah.[j]

36 The sons of Eliphaz; Teman, and Omar, Zephi,‖ and Gatam, Kenaz, and Timna, and Amalek.

37 The sons of Reuel; Nahath, Zerah, Shammah, and Mizzah. A. M. 2151. B. C. about 1853.

38 And the sons of Seir; Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezar, and Dishan.

39 And the sons of Lotan; Hori, and Homam:¶ and Timna *was* Lotan's sister.

40 The sons of Shobal; Alian,* and Manahath, and Ebal, Shephi,† and Onam. And the sons of Zibeon; Aiah, and Anah.

41 The sons of Anah; Dishon. And the sons of Dishon; Amram,‡ and Eshban, and Ithran, and Cheran.

42 The sons of Ezer; Bilhan, and Zavan, *and* Jakan.§ The sons of Dishan; Uz, and Aran.

43 ¶ Now these *are* the kings that reigned in the land of Edom before *any* king reigned over the children of Israel; Bela the son of Beor: and the name of his city *was* Dinhabah.

44 And when Bela was dead, Jobab the son of Zerah of Bozrah reigned in his stead.

45 And when Jobab was dead, Husham of the land of the Temanites reigned in his stead.

46 And when Husham was dead, Hadad the son of Bedad, which smote Midian in the field of Moab, reigned in his stead: and the name of his city *was* Avith.

47 And when Hadad was dead, Samlah of Masrekah reigned in his stead.

48 And when Samlah was dead, Shaul of Rehoboth by the river reigned in his stead.

49 And when Shaul was dead, Baal-hanan the son of Achbor reigned in his stead.

50 And when Baal-hanan was dead, Hadad‖ reigned in his stead: and the name of his city *was* Pai;¶ and his wife's name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab.

51 ¶ Hadad died also. And the dukes of Edom were; duke Timnah, duke Aliah,* duke Jetheth,

52 Duke Aholibamah, duke Elah, duke Pinon,

53 Duke Kenaz, duke Teman, duke Mibzar,

54 Duke Magdiel, duke Iram. These *are* the dukes of Edom.

CHAPTER II.

1 The sons of Israel. 3 The posterity of Judah by Tamar. 13 The children of Jesse. 18 The posterity of Caleb the son of Hezron. 21 Hezron's posterity by the daughter of Machir. 25 Jerameel's posterity. 34 Sheshan's posterity. 42 Another branch of Caleb's posterity. 50 The posterity of Caleb the son of Hur.

THESE *are* the sons of Israel;† Reuben, Simeon, Levi, and Judah, Issachar, and Zebulun,

2 Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher.[k]

3 ¶ The sons of Judah; Er, and Onan, and Shelah:[l] *which* three were born unto him of the daughter of Shua the Canaanitess. And Er, the first-born of Judah, was evil in the sight of the LORD, and he slew him.

4 And Tamar his daughter-in-law bare him Pharez and Zerah.[m] All the sons of Judah *were* five.

* Or, *Rodanim*, according to some copies. [a] Deut. 2:23. † Or, *Mash*, Gen. 10:23. ‡ That is, *Division;* Gen. 10:25. [b] Gen. 11:10, etc. [c] Gen. 17:5. [d] Gen. 21:2, 3. [e] Gen. 16:11, 15. [f] Gen. 25:13–16. § Or, *Hadar*, Gen. 25:15. [g] Gen. 25:1, etc. [h] Gen. 21:2, 3. [i] Gen. 25:25, 26. [j] Gen. 36:9, etc. ‖ Or, *Zepho*, Gen. 36:11. ¶ Or, *Heman*, Gen. 36:22. * Or, *Alvan*, Gen. 36:23. † Or, *Shepho*, Gen. 36:23. ‡ Or, *Hemdan*, Gen. 36:26. § Or, *Akan*, Gen. 36:27. ‖ Or, *Hadar*, Gen. 36:39. ¶ Or, *Pau*, Gen. 36:39. * Or, *Alvah*. † Or, *Jacob*. [k] Gen. 29:32, etc.; 30:5, etc.; 35:18, etc.; 46:8, etc [l] Genesis 38:3, etc.; 46:12; Numbers 26:19. [m] Genesis 38:29, 30; Matthew 1:3.

A. M. 2275. B. C. 1729, etc.

5 The sons of Pharez; Hezron, and Hamul.[a]

6 And the sons of Zerah; Zimri,* and Ethan, and Heman, and Calcol, and Dara:† five of them in all.

7 And the sons of Carmi; Achar,‡ the troubler of Israel, who transgressed in the thing accursed.[b]

8 And the sons of Ethan; Azariah.

9 The sons also of Hezron, that were born unto him; Jerahmeel, and Ram,§ and Chelubai.‖

10 And Ram begat Amminadab;[c] and Amminadab begat Nahshon, prince of the children of Judah;[d]

11 And Nahshon begat Salma,¶ and Salma begat Boaz,

12 And Boaz begat Obed, and Obed begat Jesse.

13 ¶ And Jesse begat his first-born Eliab,[e] and Abinadab the second, and Shimma* the third,

14 Nethaneel the fourth, Raddai the fifth,

15 Ozem the sixth, David the seventh:

16 Whose sisters *were* Zeruiah, and Abigail. And the sons of Zeruiah; Abishai, and Joab, and Asahel, three.[f]

17 And Abigail bare Amasa:[g] and the father of Amasa *was* Jether the Ishmaelite.†

18 ¶ And Caleb the son of Hezron begat *children* of Azubah *his* wife, and of Jerioth: her sons *are* these; Jesher, and Shobab, and Ardon.

19 And when Azubah was dead, Caleb took unto him Ephrath, which bare him Hur.[h]

20 And Hur begat Uri, and Uri begat Bezaleel.[i]

21 ¶ And afterward Hezron went in to the daughter of Machir the father of Gilead,[j] whom he married‡ when he *was* threescore years old; and she bare him Segub.

22 And Segub begat Jair, who had three and twenty cities in the land of Gilead.

23 And he took Geshur, and Aram, with the towns of Jair, from them, with Kenath, and the towns thereof, *even* threescore cities.[k] All these *belonged to* the sons of Machir the father of Gilead.

24 And after that Hezron was dead in Caleb-ephratah, then Abiah, Hezron's wife, bare him Ashur the father of Tekoa.[l]

25 ¶ And the sons of Jerahmeel the first-born of Hezron were, Ram the first-born, and Bunah, and Oren, and Ozem, *and* Ahijah.

26 Jerahmeel had also another wife, whose name *was* Atarah; she *was* the mother of Onam.

27 And the sons of Ram the first-born of Jerahmeel were, Maaz, and Jamin, and Eker.

28 And the sons of Onam were, Shammai, and Jada. And the sons of Shammai; Nadab, and Abishur.

29 And the name of the wife of Abishur *was* Abihail, and she bare him Ahban, and Molid.

30 And the sons of Nadab; Seled, and Appaim: but Seled died without children.

31 And the sons of Appaim; Ishi. And the sons of Ishi; Sheshan. And the children of Sheshan;[m] Ahlai.

32 And the sons of Jada the brother of Shammai; Jether, and Jonathan: and Jether died without children.

33 And the sons of Jonathan; Peleth, and Zaza. These were the sons of Jerahmeel.

34 ¶ Now Sheshan had no sons, but daughters. And Sheshan had a servant, an Egyptian, whose name *was* Jarha.

35 And Sheshan gave his daughter to Jarha his servant to wife; and she bare him Attai.

36 And Attai begat Nathan, and Nathan begat Zabad,[n]

37 And Zabad begat Ephlal, and Ephlal begat Obed,

38 And Obed begat Jehu, and Jehu begat Azariah,

39 And Azariah begat Helez, and Helez begat Eleasah,

40 And Eleasah begat Sisamai, and Sisamai begat Shallum,

41 And Shallum begat Jekamiah, and Jekamiah begat Elishama.

42 ¶ Now the sons of Caleb[o] the brother of Jerahmeel *were*, Mesha his first-born, which *was* the father of Ziph; and the sons of Mareshah the father of Hebron.

43 And the sons of Hebron; Korah, and Tappuah, and Rekem, and Shema.

44 And Shema begat Raham, the father of Jorkoam: and Rekem begat Shammai.

45 And the son of Shammai *was* Maon: and Maon *was* the father of Beth-zur.

46 And Ephah, Caleb's concubine, bare Haran, and Moza, and Gazez: and Haran begat Gazez.

47 And the sons of Jahdai; Regem, and Jotham, and Geshan, and Pelet, and Ephah, and Shaaph.

48 Maachah, Caleb's concubine, bare Sheber, and Tirhanah.

49 She bare also Shaaph the father of Madmannah, Sheva the father of Machbenah, and the father of Gibea: and the daughter of Caleb *was* Achsa.[p]

50 ¶ These were the sons of Caleb the son of Hur, the first-born of Ephratah;§ Shobal the father of Kirjath-jearim,

51 Salma the father of Beth-lehem, Hareph the father of Beth-gader.

52 And Shobal the father of Kirjath-jearim had sons; Haroeh,‖ *and* half of the Manahethites.¶

53 And the families of Kirjath-jearim; the Ithrites, and the Puhites, and the Shumathites, and the Mishraites; of them came the Zareathites, and the Eshtaulites.

54 The sons of Salma; Beth-lehem, and the Netophathites, Ataroth, the house of Joab,* and half of the Manahethites, the Zorites.

55 And the families of the scribes which dwelt at Jabez; the Tirathites, the Shimeathites, *and* Suchathites. These *are* the Kenites that came of Hemath,[q] the father of the house of Rechab.[r]

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a Genesis 46:12; Ruth 4:18. * Or, *Zabdi*, Joshua 7:1. † Or, *Darda*. ‡ Or, *Achan*. b Joshua 6:18; 7:1, 25. § Or, *Aram*, Matthew 1:3, 4. ‖ Or, *Caleb*, ver. 18, 42. c Ruth 4:19, 20. d Numbers 1:7. ¶ Or, *Salmon*, Ruth 4:21. e 1 Samuel 16:6, etc. * Or, *Shammah*, 1 Samuel 16:9. f 2 Samuel 2:18. g 2 Sam. 17:25. † *Ithra, an Israelite.* h ver. 50. i Exodus 31:2. j Num. 27:1. ‡ Heb. *took*. k Numbers 32:41; Deuteronomy 3:14; Joshua 13:30. l chap. 4:5. m ver. 34, 35. n chap. 11:41. o ver. 9. p Joshua 15:17. § Or, *Ephrath*, ver. 19. ‖ Or, *Reaiah*, chap. 4:2. ¶ Or, *half of the Menuchites*, or *Hatsiham-menuchoth*. * Or, *Atarites*, or *crowns of the house of Joab*. q Judges 1:16. r Jeremiah 35:2.

CHAPTER III.

1 The sons of David. 10 His line to Zedekiah. 17 The successors of Jeconiah.

NOW these were the sons of David, which were born unto him in Hebron; the first-born Amnon,[a] of Ahinoam the Jezreelitess:[b] the second, Daniel,* of Abigail the Carmelitess:

2 The third, Absalom the son of Maachah the daughter of Talmai king of Geshur: the fourth, Adonijah the son of Haggith:

3 The fifth, Shephatiah of Abital: the sixth, Ithream by Eglah his wife.

4 *These* six were born unto him in Hebron; and there he reigned seven years and six months: and in Jerusalem he reigned thirty and three years.[c]

5 And these were born unto him in Jerusalem; Shimea,† and Shobab, and Nathan, and Solomon, four, of Bath-shua‡ the daughter of Ammiel:§

6 Ibhar also, and Elishama,‖ and Eliphelet,

7 And Nogah, and Nepheg, and Japhia,

8 And Elishama, and Eliada,¶ and Eliphelet, nine.

9 *These were* all the sons of David, besides the sons of the concubines, and Tamar their sister.[d]

10 ¶ And Solomon's son *was* Rehoboam, Abia* his son, Asa his son, Jehoshaphat his son,

11 Joram his son, Ahaziah† his son, Joash his son,

12 Amaziah his son, Azariah‡ his son, Jotham his son,

13 Ahaz his son, Hezekiah his son, Manasseh his son,

14 Amon his son, Josiah his son.

15 And the sons of Josiah *were*, the first-born Johanan,§ the second Jehoiakim,‖ the third Zedekiah,¶ the fourth Shallum.

16 And the sons of Jehoiakim; Jeconiah* his son, Zedekiah his son.

17 ¶ And the sons of Jeconiah; Assir, Salathiel† his son,

18 Malchiram also, and Pedaiah, and Shenazar, Jecamiah, Hoshama, and Nedabiah.

19 And the sons of Pedaiah *were*, Zerubbabel, and Shimei: and the sons of Zerubbabel; Meshullam, and Hananiah, and Shelomith their sister:

20 And Hashubah, and Ohel, and Berechiah, and Hasadiah, Jushabhesed, five.

21 And the sons of Hananiah; Pelatiah, and Jesaiah: the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shechaniah.

22 And the sons of Shechaniah; Shemaiah: and the sons of Shemaiah; Hattush, and Igeal, and Bariah, and Neariah, and Shaphat, six.

23 And the sons of Neariah; Elioenai, and Hezekiah,‡ and Azrikam, three.

24 And the sons of Elioenai *were*, Hodaiah, and Eliashib, and Pelaiah, and Akkub, and Johanan, and Dalaiah, and Anani, seven.

CHAPTER IV.

A. M. 2704. B. C. 1300, etc.

1, 11 The posterity of Judah by Caleb the son of Hur. 5 Of Ashur the posthumous son of Hezron. 9 Of Jabez, and his prayer. 21 The posterity of Shelah. 24 The posterity and cities of Simeon. 39 Their conquest of Gedor, and of the Amalekites in mount Seir.

THE sons of Judah;[e] Pharez, Hezron, and Carmi,§ and Hur, and Shobal.

2 And Reaiah‖ the son of Shobal begat Jahath; and Jahath begat Ahumai, and Lahad. These *are* the families of the Zorathites.

3 And these *were of* the father of Etam; Jezreel, and Ishma, and Idbash: and the name of their sister *was* Hazelelponi:

4 And Penuel the father of Gedor, and Ezer the father of Hushah. These *are* the sons of Hur, the first-born of Ephratah, the father of Beth-lehem.

5 ¶ And Ashur the father of Tekoa had two wives, Helah and Naarah.

6 And Naarah bare him Ahuzam, and Hepher, and Temeni, and Haahashtari. These *were* the sons of Naarah.

7 And the sons of Helah *were*, Zereth, and Jezoar, and Ethnan.

8 And Coz begat Anub, and Zobebah, and the families of Aharhel the son of Harum.

9 ¶ And Jabez was more honorable than his brethren:[f] and his mother called his name Jabez,¶ saying, Because I bare him with sorrow.

10 And Jabez called on the God of Israel, saying, Oh that thou wouldest* bless me indeed, and enlarge my coast, and that thy hand might be with me, and that thou wouldest keep *me*† from evil, that it may not grieve me! And God granted him that which he requested.

11 ¶ And Chelub the brother of Shuah begat Mehir, which *was* the father of Eshton.

12 And Eshton begat Beth-rapha, and Paseah, and Tehinnah the father of Irnahash.‡ These *are* the men of Rechah.

13 And the sons of Kenaz; Othniel, and Seraiah: and the sons of Othniel; Hathath.

14 And Meonothai begat§ Ophrah: and Seraiah begat Joab, the father of the valley‖ of Charashim;¶ for they were craftsmen.[g]

15 And the sons of Caleb the son of Jephunneh; Iru, Elah, and Naam: and the sons of Elah, even Kenaz.*

16 And the sons of Jehaleleel; Ziph, and Ziphah, Tiria, and Asareel.

17 And the sons of Ezra *were*, Jether, and Mered, and Epher, and Jalon: and she bare Miriam, and Shammai, and Ishbah the father of Eshtemoa.

18 And his wife Jehudijah† bare Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah. And these *are* the sons of Bithiah the daughter of Pharaoh, which Mered took.

19 And the sons of *his* wife Hodiah‡ the sister of Naham, the father of Keilah the Garmite, and Eshtemoa the Maachathite.

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a 2 Samuel 3:2, etc. b 1 Samuel 25:42, 43. * Or, *Chileab*, 2 Samuel 3:3. c 2 Samuel 5:4, 14, etc. † Or, *Shammua*, 2 Samuel 5:14. ‡ Or, *Bathsheba*, 2 Samuel 11:3. § Or, *Eliam*, 2 Samuel 11:3. ‖ Or, *Elishua*, 2 Samuel 5:15. ¶ Or, *Beeliada*, ch. 14:7. d 2 Samuel 13:1. * Or, *Abijam*, 1 Kings 15:1. † Or, *Azariah*, 2 Chronicles 22:6; or *Jehoahaz*, 2 Chronicles 21:17. ‡ Or, *Uzziah*, 2 Kings 15:30. § Or, *Jehoahaz*, 2 Kings 23:30. ‖ Or, *Eliakim*, 2 Kings 23:34. ¶ Or, *Mattaniah*, 2 Kings 24:17. * Or, *Jehoiachin*, 2 Kings 24:6; or *Coniah*, Jeremiah 22:24. † Heb. *Shealtiel*. ‡ Heb. *Hiskijahu*.

e Genesis 46:12. § Or, *Chelubai*, chap. 2, 9; or *Caleb*, ch. 2:18. ‖ Or, *Haroeh*, chap. 2:52. f Genesis 34:19. ¶ That is, *Sorrowful*. * Heb. *If thou wilt*. † Heb. *do* me. ‡ Or, *The city of Nahash*. § Or, *Hathath*, and *Meonothai*, who *begat*. ‖ Or, inhabitants of *the valley*. ¶ That is, *Craftsmen*. g Nehemiah 11:35. * Or, *Uknaz*. † Or, *The Jewess*. ‡ Or, *Jehudijah*, mentioned before.

A. M. 2704. B. C. 1300, etc. 20 And the sons of Shimon *were*, Amnon, and Rinnah, Ben-hanan, and Tilon. And the sons of Ishi *were*, Zoheth, and Ben-zoheth.

21 ¶ The sons of Shelah the son of Judah *were*, Er the father of Lecah, and Laadah the father of Mareshah, and the families of the house of them that wrought fine linen, of the house of Ashbea,

22 And Jokim, and the men of Chozeba, and Joash, and Saraph, who had the dominion in Moab, and Jashubi-lehem. And *these are* ancient things.

23 These *were* the potters, and those that dwelt among plants and hedges: there they dwelt with the king for his work.

24 ¶ The sons of Simeon *were*, Nemuel,* and Jamin, Jarib,† Zerah, *and* Shaul:

25 Shallum his son, Mibsam his son, Mishma his son.

26 And the sons of Mishma; Hamuel his son, Zacchur his son, Shimei his son.

27 And Shimei had sixteen sons and six daughters; but his brethren had not many children, neither did all their family multiply, like to‡ the children of Judah.

28 And they dwelt at Beer-sheba, and Moladah, and Hazar-shual,

29 And at Bilhah,§ and at Ezem, and at Tolad,‖

30 And at Bethuel, and at Hormah, and at Ziklag,

31 And at Beth-marcaboth, and Hazar-susim,¶ and at Beth-birei, and at Shaaraim. These *were* their cities unto the reign of David.

32 And their villages *were*, Etam,* and Ain, Rimmon, and Tochen, and Ashan, five cities:

33 And all their villages that *were* round about the same cities, unto Baal.† These *were* their habitations, and their genealogy.‡

34 And Meshobab, and Jamlech, and Joshah the son of Amaziah,

35 And Joel, and Jehu the son of Josibiah, the son of Seraiah, the son of Asiel,

36 And Elioenai, and Jaakobah, and Jeshohaiah, and Asaiah. and Adiel, and Jesimiel, and Benaiah,

37 And Ziza the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah;

38 These mentioned§ by *their* names *were* princes in their families: and the house of their fathers increased greatly.

39 ¶ And they went to the entrance of Gedor, *even* unto the east side of the valley, to seek pasture for their flocks.

40 And they found fat pasture and good, and the land *was* wide, and quiet, and peaceable; for *they* of Ham had dwelt there of old.

41 And these written by name came in the days of Hezekiah king of Judah, and smote their tents, and the habitations that were found there, and destroyed them utterly unto this day, and dwelt in their rooms:[a] because *there was* pasture there for their flocks.[b]

42 And *some* of them, *even* of the sons of Simeon, five hundred men, went to mount Seir, having for their captains Pelatiah, and Neariah, and Rephaiah, and Uzziel, the sons of Ishi.

43 And they smote the rest of the Amalekites that were escaped,[c] and dwelt there unto this day.

CHAPTER V.

1 The line of Reuben (who lost his birthright) unto the captivity. 9 Their habitation and conquest of the Hagarites. 11 The chief men and habitations of Gad. 18 The number and conquest of Reuben, Gad, and the half of Manasseh. 23 The habitations and chief men of that half tribe. 25 Their captivity for their sin.

NOW the sons of Reuben the first-born of Israel: for he *was* the first-born;[d] but, forasmuch as he defiled his father's bed,[e] his birthright was given unto the sons of Joseph the son of Israel;[f] and the genealogy is not to be reckoned after the birthright;

2 For Judah prevailed above his brethren,[g] and of him *came* the chief ruler;‖ but the birthright *was* Joseph's:

3 The sons, *I say*, of Reuben the first-born of Israel *were*, Hanoch, and Pallu, Hezron, and Carmi.[h]

4 The sons of Joel; Shemaiah his son, Gog his son, Shimei his son,

5 Micah his son, Reaia his son, Baal his son,

6 Beerah his son, whom Tilgath-pilneser¶ king of Assyria carried away *captive:* he *was* prince of the Reubenites.

7 And his brethren by their families, when the genealogy of their generations was reckoned, *were* the chief, Jeiel, and Zechariah,

8 And Bela the son of Azaz, the son of Shema,* the son of Joel, who dwelt in Aroer,[i] even unto Nebo and Baal-meon:

9 And eastward he inhabited unto the entering in of the wilderness from the river Euphrates: because their cattle were multiplied in the land of Gilead.[j]

10 And in the days of Saul they made war with the Hagarites,[k] who fell by their hand: and they dwelt in their tents throughout all the east† *land* of Gilead.

11 ¶ And the children of Gad dwelt over against them, in the land of Bashan unto Salcah:[l]

12 Joel the chief, and Shapham the next, and Jaanai, and Shaphat in Bashan.

13 And their brethren of the house of their fathers *were*, Michael, and Meshullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, seven.

14 These *are* the children of Abihail the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz;

15 Ahi the son of Abdiel, the son of Guni, chief of the house of their fathers.

16 And they dwelt in Gilead in Bashan, and in her towns, and in all the suburbs of Sharon,[m] upon their borders.‡

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* Or, *Jemuel*, Genesis 46:10; Exodus 6:15; Numbers 26:12. † Or, *Jachin*, *Zohar*. ‡ Hebrew, *unto* § Or, *Balah*, Joshua 19:3. ‖ Or, *Eltolad*, Joshua 19:4. ¶ Or, *Hazar-susah*, Joshua 19:5. * Or, *Ether*, Joshua 19:7. † Or, *Baalathbeer*, Joshua 19:8. ‡ Or, *as they divided themselves by nations among them.* § Heb. *coming*. a 2 Kings 18:8, etc. b Numbers 32:1-4. c Exodus 17:16; Deuteronomy 25:17, 19; 1 Samuel 15:8; 30:17; 2 Samuel 8:12.

d Genesis 29:32. e Genesis 35:22. f Genesis 48:15. g Genesis 49:8, 10; Psalm 60:7; Micah 5:2; Hebrews 7:14. ‖ Or, *prince*. h Genesis 46:9; Exodus 6:14; Numbers 26:5. ¶ Or, *Tiglath-pileser*, 2 Kings 15:29; 16:7. * Or, *Shemaiah*, ver. 4. i Joshua 13:16. j Joshua 22:9. k Genesis 25:12; Psalm 83:6. † Heb. *upon all the face of the east.* l Joshua 13:11. m chap. 27:29; Song 2:1. ‡ Heb. *goings forth.*

17 All these were reckoned by genealogies in the days of Jotham king of Judah,[a] and in the days of Jeroboam king of Israel.[b]

18 ¶ The sons of Reuben, and the Gadites, and half the tribe of Manasseh, of valiant men,[*] men able to bear buckler and sword, and to shoot with bow, and skilful in war, *were* four and forty thousand seven hundred and threescore, that went out to the war.

19 And they made war with the Hagarites,[c] with Jetur, and Nephish, and Nodab.

20 And they were helped against them, and the Hagarites were delivered into their hand,[d] and all that *were* with them: for they cried to God in the battle,[e] and he was entreated of them; because they put their trust in him.[f]

21 And they took away[†] their cattle; of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of men[‡] a hundred thousand.

22 For there fell down many slain, because the war *was* of God.[g] And they dwelt in their steads until the captivity.[h]

23 ¶ And the children of the half tribe of Manasseh dwelt in the land: they increased from Bashan unto Baal-Hermon and Senir, and unto mount Hermon.

24 And these *were* the heads of the house of their fathers, even Epher, and Ishi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, mighty men of valor, famous men,[§] *and* heads of the house of their fathers.

25 ¶ And they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land,[i] whom God destroyed before them.

26 And the God of Israel stirred up the spirit of Pul king of Assyria,[j] and the spirit of Tilgath-pilneser king of Assyria, and he carried them away, even the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them unto Halah, and Habor, and Hara, and to the river Gozan, unto this day.[k]

CHAPTER VI.

1 The sons of Levi. 4 The line of the priests unto the captivity. 16 The families of Gershom, Merari, and Kohath. 49 The office of Aaron, and his line unto Ahimaaz. 54 The cities of the priests and Levites.

THE sons of Levi;[l] Gershon,[‖] Kohath, and Merari.

2 And the sons of Kohath; Amram, Izhar,[m] and Hebron, and Uzziel.

3 And the children of Amram; Aaron, and Moses, and Miriam. The sons also of Aaron; Nadab and Abihu, Eleazar and Ithamar.[n]

4 ¶ Eleazar begat Phinehas,[o] Phinehas begat Abishua,

5 And Abishua begat Bukki, and Bukki begat Uzzi,

6 And Uzzi begat Zerahiah, and Zerahiah begat Meraioth, A. M. 2704. B. C. about 1300, etc.

7 Meraioth begat Amariah, and Amariah begat Ahitub,

8 And Ahitub begat Zadok,[p] and Zadok begat Ahimaaz,

9 And Ahimaaz begat Azariah, and Azariah begat Johanan,

10 And Johanan begat Azariah; he *it is* that executed the priest's office in the temple[¶] that Solomon built in Jerusalem:[q]

11 And Azariah begat Amariah,[r] and Amariah begat Ahitub,

12 And Ahitub begat Zadok, and Zadok begat Shallum,[*]

13 And Shallum begat Hilkiah, and Hilkiah begat Azariah,

14 And Azariah begat Seraiah,[s] and Seraiah begat Jehozadak,

15 And Jehozadak went *into captivity*, when the LORD carried away Judah and Jerusalem by the hand of Nebuchadnezzar.[t]

16 ¶ The sons of Levi; Gershom,[†] Kohath, and Merari.

17 And these *be* the names of the sons of Gershom; Libni, and Shimei.

18 And the sons of Kohath *were*, Amram, and Izhar, and Hebron, and Uzziel.

19 The sons of Merari; Mahli, and Mushi. And these *are* the families of the Levites according to their fathers.

20 Of Gershom; Libni his son, Jahath his son, Zimmah his son,

21 Joah[‡] his son, Iddo[§] his son, Zerah his son, Jeaterai[‖] his son.

22 The sons of Kohath; Amminadab[¶] his son, Korah his son, Assir his son,

23 Elkanah his son, and Ebiasaph his son, and Assir his son,

24 Tahath his son, Uriel his son, Uzziah his son, and Shaul[*] his son,

25 And the sons of Elkanah; Amasai, and Ahimoth.

26 *As for* Elkanah: the sons of Elkanah; Zophai[†] his son, and Nahath[‡] his son,

27 Eliab his son, Jeroham his son, Elkanah his son.

28 And the sons of Samuel; the first-born Vashni,[§] and Abiah.

29 The sons of Merari; Mahli, Libni his son, Shimei his son, Uzza his son,

30 Shimea his son, Haggiah his son, Asaiah his son.

31 And these *are they* whom David set over the service of song in the house of the LORD, after that the ark had rest.[u]

32 And they ministered before the dwelling-place of the tabernacle of the congregation with singing, until Solomon had built the house of the LORD in Jerusalem: and *then* they waited on their office according to their order.

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[a] 2 Kings 15:32. [b] 2 Kings 14:16. [*] Heb. *sons of valor.* [c] ver. 10. [d] ver. 22. [e] 2 Chr. 18:31. [f] 2 Chr. 14:11; Psa. 22:4, 5; 84:11, 12. [†] Heb. *led captive.* [‡] Heb. *souls of men;* as Num. 31:35. [g] Josh. 23:10, 2 Chr. 32:8. [h] 2 Kings 15:29; 17:6. [§] Heb. *men of names.* [i] 2 Kings 17:7–18. [j] 2 Kings 15:19. [k] 2 Kings 18:11. [l] Gen. 46:11; Num. 26:57. [‖] Or, *Gershom*, ver. 16. [m] ver. 22; Exod. 6:21, 24. [n] Lev. 10:1, 16. [o] Num. 25:11, 13. [p] 2 Sam. 8:17. [¶] Heb. *house.* [q] 2 Chr. 26:17. [r] Ezra 7:3. [*] Or, *Meshullam*, ch. 9:11. [s] Neh. 11:11. [t] 2 Kings 25:18. [†] Or, *Gershon*, ver. 1. [‡] Or, *Ethan*, ver. 42. [§] Or, *Adaiah*, ver. 41. [‖] Or, *Ethni*, ver. 41. [¶] Or, *Izhar*, ver. 2, 18. [*] Or, *Zephaniah, Azariah, Joel*, verse 36. [†] Or, *Zuph*, ver. 35; 1 Samuel 1:1. [‡] *Toah*, ver. 34. [§] Called also *Joel*, ver. 33; 1 Samuel 8:2. [u] chap. 16:1.

A. M. 2724. B. C. about 1280, etc.

33 And these *are* they that waited* with their children. Of the sons of the Kohathites, Heman a singer,[a] the son of Joel, the son of Shemuel,

34 The son of Elkanah, the son of Jeroham, the son of Eliel, the son of Toah,†

35 The son of Zuph,‡ the son of Elkanah, the son of Mahath, the son of Amasai,

36 The son of Elkanah, the son of Joel,§ the son of Azariah, the son of Zephaniah,

37 The son of Tahath, the son of Assir, the son of Ebiasaph,[b] the son of Korah,

38 The son of Izhar, the son of Kokath, the son of Levi, the son of Israel.

39 And his brother Asaph,[c] who stood on his right hand, *even* Asaph the son of Berachiah, the son of Shimea,

40 The son of Michael, the son of Baaseiah, the son of Malchiah,

41 The son of Ethni, the son of Zerah,[d] the son of Adaiah,

42 The son of Ethan, the son of Zimmah, the son of Shimei,

43 The son of Jahath, the son of Gershom, the son of Levi.

44 And their brethren the sons of Merari *stood* on the left hand: Ethan‖[e] the son of Kishi,¶ the son of Abdi, the son of Malluch,

45 The son of Hashabiah, the son of Amaziah, the son of Hilkiah,

46 The son of Amzi, the son of Bani, the son of Shamer,

47 The son of Mahli, the son of Mushi, the son of Merari, the son of Levi.

48 Their brethren also the Levites *were* appointed unto all manner of service of the tabernacle of the house of God.[f]

49 ¶ But Aaron and his sons offered upon the altar of the burnt-offering,[g] and on the altar of incense,[h] *and were appointed* for all the work of the *place* most holy, and to make an atonement for Israel, according to all that Moses the servant of God had commanded.

50 And these *are* the sons of Aaron;[i] Eleazar his son, Phinehas his son, Abishua his son,

51 Bukki his son, Uzzi his son, Zerahiah his son,

52 Meraioth his son, Amariah his son, Ahitub his son,

53 Zadok his son, Ahimaaz his son.

54 ¶ Now these *are* their dwelling-places throughout their castles in their coasts, of the sons of Aaron, of the families of the Kohathites:[j] for theirs was the lot.

55 And they gave them Hebron in the land of Judah, and the suburbs thereof round about it.

56 But the fields of the city, and the villages thereof, they gave to Caleb the son of Jephunneh.[k]

57 And to the sons of Aaron they gave the cities of Judah, *namely*, Hebron, *the city* of refuge, and Libnah with her suburbs, and Jattir, and Eshtemoa, with their suburbs,

58 And Hilen* with her suburbs, Debir with her suburbs,

59 And Ashan† with her suburbs, and Beth-shemesh with her suburbs:

60 And out of the tribe of Benjamin; Geba with her suburbs, and Alemeth‡ with her suburbs, and Anathoth with her suburbs. All their cities throughout their families *were* thirteen cities.

61 And unto the sons of Kohath, *which were* left of the family of that tribe,[l] *were cities given* out of the half tribe, *namely, out of* the half *tribe* of Manasseh, by lot, ten cities.

62 And to the sons of Gershom throughout their families out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteen cities.

63 Unto the sons of Merari[m] *were given* by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

64 And the children of Israel gave to the Levites *these* cities with their suburbs.

65 And they gave by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities, which are called by *their* names.

66 And *the residue* of the families of the sons of Kohath had cities of their coasts out of the tribe of Ephraim.[n]

67 And they gave unto them, *of* the cities of refuge, Shechem in mount Ephraim with her suburbs; *they gave* also Gezer with her suburbs,

68 And Jokmeam with her suburbs,§ and Beth-horon with her suburbs,

69 And Aijalon with her suburbs, and Gath-rimmon with her suburbs:

70 And out of the half tribe of Manasseh; Aner with her suburbs, and Bileam with her suburbs, for the family of the remnant of the sons of Kohath.

71 Unto the sons of Gershom *were given*, out of the family of the half tribe of Manasseh, Golan in Bashan with her suburbs, and Ashtaroth with her suburbs:

72 And out of the tribe of Issachar; Kedesh with her suburbs, Daberath with her suburbs,

73 And Ramoth with her suburbs, and Anem with her suburbs:

74 And out of the tribe of Asher; Mashal with her suburbs, and Abdon with her suburbs,

75 And Hukok with her suburbs, and Rehob with her suburbs:

76 And out of the tribe of Naphtali; Kedesh in Galilee with her suburbs, and Hammon with her suburbs, and Kirjathaim with her suburbs.

77 Unto the rest of the children of Merari *were given*, out of the tribe of Zebulun, Rimmon with her suburbs, Tabor with her suburbs:

78 And on the other side Jordan by Jericho, on

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* Heb. *stood*. [a] Psa. 88, title. † *Nahath*, ver. 26. ‡ Or, *Zophai*. § *Shaul*, *Uzziah*, *Uriel*, ver. 24. [b] Exodus 6:24. [c] Nehemiah 7:44; Psalm 73, etc., titles. [d] ver. 21. ‖ Called *Jeduthun*, chap. 9:16; 25:1, 3, 6. [e] Psalm 89, title. ¶ Or, *Kushaiah*, chap. 15:17. [f] Numbers 8:5–11. [g] Leviticus 1:9. [h] Exodus 30:7. [i] ver. 4–8. [j] Joshua 21. [k] Joshua 14:13; 15:13. * Or, *Holon*, Joshua 21:15. † Or, *Ain*, Joshua 21:16. ‡ Or, *Almon*, Joshua 21:18. [l] ver. 66. [m] Numbers 3:20. [n] ver. 61. § Joshua 21:21–35, where many of these cities have other names.

the east side of Jordan, *were given them,* out of the tribe of Reuben, Bezer in the wilderness with her suburbs, and Jahzah with her suburbs,[a]

79 Kedemoth also with her suburbs, and Mephaath with her suburbs:

80 And out of the tribe of Gad; Ramoth in Gilead with her suburbs,[b] and Mahanaim with her suburbs,[c]

81 And Heshbon with her suburbs, and Jazer with her suburbs.

CHAPTER VII.

1 The sons of Issachar, 6 of Benjamin, 13 of Naphtali, 14 of Manasseh, 20, 24 and of Ephraim. 21 The calamity of Ephraim by the men of Gath. 23 Beriah is born. 28 Ephraim's habitations. 30 The sons of Asher.

NOW the sons of Issachar *were,* Tola, and Puah,* Jashub, and Shimron, four.[d]

2 And the sons of Tola; Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Jibsam, and Shemuel, heads of their father's house, *to wit,* of Tola: *they were* valiant men of might in their generations; whose number *was* in the days of David two and twenty thousand and six hundred.[e]

3 And the sons of Uzzi; Izrahiah: and the sons of Izrahiah; Michael, and Obadiah, and Joel, Ishiah, five: all of them chief men.

4 And with them, by their generations, after the house of their fathers, *were* bands of soldiers for war, six and thirty thousand *men:* for they had many wives and sons.

5 And their brethren among all the families of Issachar *were* valiant men of might,[f] reckoned in all by their genealogies fourscore and seven thousand.

6 ¶ *The sons* of Benjamin;[g] Bela, and Becher, and Jediael, three.

7 And the sons of Bela; Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five; heads of the house of *their* fathers, mighty men of valor; and were reckoned by their genealogies twenty and two thousand and thirty and four.

8 And the sons of Becher; Zemira, and Joash, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameth. All these *are* the sons of Becher.

9 And the number of them, after their genealogy by their generations, heads of the house of their fathers, mighty men of valor, *was* twenty thousand and two hundred.

10 The sons also of Jediael; Bilhan: and the sons of Bilhan; Jeush, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tarshish, and Ahishahar.

11 All these the sons of Jediael, by the heads of their fathers, mighty men of valor,[h] *were* seventeen thousand and two hundred *soldiers,* fit to go out for war *and* battle.

12 Shuppim also, and Huppim,† the children of Ir,‡ *and* Hushim, the sons of Aher.§

13 ¶ The sons of Naphtali; Jahziel, and Guni, and Jezer, and Shallum, the sons of Bilhah.

14 ¶ The sons of Manasseh; Ashriel, whom she bare; (*but* his concubine the Aramitess bare Machir the father of Gilead: A. M. 2560. B. C. 1444, etc.

15 And Machir took to wife *the sister* of Huppim and Shuppim,[i] whose sister's name *was* Maachah;) and the name of the second *was* Zelophehad: and Zelophehad had daughters.

16 And Maachah the wife of Machir bare a son, and she called his name Peresh; and the name of his brother *was* Sheresh; and his sons *were* Ulam and Rakem.

17 And the sons of Ulam; Bedan.[j] These *were* the sons of Gilead, the son of Machir, the son of Manasseh.

18 And his sister Hammoleketh bare Ishod, and Abiezer,‖ and Mahalah.

19 And the sons of Shemidah were, Ahian, and Shechem, and Likhi, and Aniam.

20 ¶ And the sons of Ephraim;[k] Shuthelah, and Bered his son, and Tahath his son, and Eladah his son, and Tahath his son,

21 And Zabad his son, and Shuthelah his son, and Ezer, and Elead, whom the men of Gath *that were* born in *that* land slew, because they came down to take away their cattle.

22 And Ephraim their father mourned many days,[l] and his brethren came to comfort him.[m]

23 ¶ And when he went in to his wife, she conceived and bare a son, and he called his name Beriah,¶[n] because it went evil with his house.[o]

24 (And his daughter *was* Sherah, who built Beth-horon the nether, and the upper, and Uzzensherah.)

25 And Rephah *was* his son, also Resheph, and Telah his son, and Tahan his son,

26 Laadan his son, Ammihud his son, Elishama his son,

27 Non* his son, Jehoshuah his son.

28 ¶ And their possessions and habitations *were,* Beth-el and the towns thereof, and eastward Naaran,[p] and westward Gezer, with the towns† thereof; Shechem also and the towns thereof, unto Gaza‡ and the towns thereof:

29 And by the borders of the children of Manasseh,[q] Beth-shean and her towns, Taanach and her towns, Megiddo and her towns, Dor and her towns. In these dwelt the children of Joseph the son of Israel.

30 ¶ The sons of Asher;[r] Imnah, and Isuah, and Ishuai, and Beriah, and Serah their sister.

31 And the sons of Beriah; Heber, and Malchiel, who *is* the father of Birzavith.

32 And Heber begat Japhlet, and Shomer,§ and Hotham, and Shua their sister.

33 And the sons of Japhlet; Pasach, and Bimhal, and Ashvath. These *are* the children of Japhlet.

34 And the sons of Shamer;‖ Ahi, and Rohgah, Jehubbah, and Aram.

35 And the sons of his brother Helem; Zophah, and Imna, and Shelesh, and Amal.

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a Deuteronomy 4:41–43. b 1 Kings 22:3, etc. c Genesis 32:2; 2 Samuel 17:24, 27. * *Phuvah. Job.* d Genesis 46:13; Numbers 26:23. e chap. 27:1. f chap. 12:32. g chap. 8:1, etc.; Genesis 46:21. h 2 Chronicles 17:13, etc. † *Shupham* and *Hupham,* Numbers 26:39. ‡ Or, *Iri.* verse 7. § Or, *Ahiram,* Numbers 26:38. i verse 12. j 1 Samuel 12:11. ‖ *Jezer,* Numbers 26:30. k Numbers 26:35. l Genesis 37:34. m Job 2:11. ¶ That is, *In evil.* n Genesis 35:18; 1 Samuel 4:21. o 2 Samuel 23:5. * Or, *Nun,* Numbers 13:8, 16. p Joshua 16:7. † Hebrew, *daughters.* ‡ Or, *Adasa.* q Joshua 17:7, 11. r Genesis 46:17; Numbers 26:44. § *Shamer,* verse 34. ‖ *Shomer,* ver. 32.

A. M 2560. B. C 1444, etc.

36 The sons of Zophah; Suah, and Harnepher, and Shual, and Beri, and Imrah,
37 Bezer, and Hod, and Shamma, and Shilshah, and Ithran, and Beera.
38 And the sons of Jether; Jephunneh, and Pispah, and Ara.
39 And the sons of Ulla; Arah, and Haniel, and Rezia.
40 All these *were* the children of Asher, heads of *their* father's house, choice *and* mighty men of valor, chief of the princes. And the number throughout the genealogy of them that were apt to the war *and* to battle *was* twenty and six thousand men.

CHAPTER VIII.

1 The sons and chief men of Benjamin. 33 The stock of Saul and Jonathan.

NOW Benjamin begat Bela his first-born, Ashbel the second, and Aharah the third,
2 Nohah the fourth, and Rapha the fifth.
3 And the sons of Bela were, Addar,* and Gera, and Abihud,
4 And Abishua, and Naaman, and Ahoah,
5 And Gera,[a] and Shephuphan,† and Huram.
6 And these *are* the sons of Ehud: these are the heads of the fathers of the inhabitants of Geba, and they removed them to Manahath:[b]
7 And Naaman, and Ahiah, and Gera, he removed them, and begat Uzza, and Ahihud.
8 And Shaharaim begat *children* in the country of Moab,[c] after he had sent them away; Hushim and Baara *were* his wives.
9 And he begat of Hodesh his wife, Jobab, and Zibia, and Mesha, and Malcham,
10 And Jeuz, and Shachia, and Mirma. These *were* his sons, heads of the fathers.
11 And of Hushim he begat Abitub, and Elpaal.
12 The sons of Elpaal; Eber, and Misham, and Shamed, who built Ono, and Lod,[d] with the towns thereof:
13 Beriah also, and Shema,[e] who *were* heads of the fathers of the inhabitants of Aijalon, who drove away the inhabitants of Gath:
14 And Ahio, Shashak, and Jeremoth,
15 And Zebadiah, and Arad, and Ader,
16 And Michael, and Ispah, and Joha, the sons of Beriah;
17 And Zebadiah, and Meshullam, and Hezeki, and Heber,
18 Ishmerai also, and Jezliah, and Jobab, the sons of Elpaal;
19 And Jakim, and Zichri, and Zabdi,
20 And Elienai, and Zilthai, and Eliel,
21 And Adaiah, and Beraiah, and Shimrath, the sons of Shimhi;‡
22 And Ishpan, and Heber, and Eliel,
23 And Abdon, and Zichri, and Hanan,
24 And Hananiah, and Elam, and Antothijah,
25 And Iphedeiah, and Peneul, the sons of Shashak;
26 And Shamsherai, and Shehariah, and Athaliah,
27 And Jaresiah, and Eliah, and Zichri, the sons of Jeroham.
28 These *were* heads of the fathers, by their generations, chief *men*. These dwelt in Jerusalem.[f]
29 And at Gibeon dwelt the father§ of Gibeon; whose wife's name *was* Maachah:
30 And his first-born son Abdon, and Zur, and Kish, and Baal, and Nadab,
31 And Gedor, and Ahio, and Zacher.‖
32 And Mikloth begat Shimeah.¶ And these also dwelt with their brethren in Jerusalem, over against them.
33 ¶ And Ner begat Kish, and Kish begat Saul, and Saul begat Jonathan, and Malchi-shua, and Abinadab,* and Esh-baal.†
34 And the son of Jonathan *was* Merib-baal;‡ and Merib-baal begat Micah.
35 And the sons of Micah *were*, Pithon, and Melech, and Tarea,§ and Ahaz.
36 And Ahaz begat Jehoadah;‖ and Jehoadah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza;
37 And Moza begat Binea: Rapha¶ *was* his son, Eleasah his son, Azel his son.
38 And Azel had six sons, whose names *are* these, Azrikam, Bocheru, and Ishmael, and Shearíah, and Obadiah, and Hanan. All these *were* the sons of Azel.
39 And the sons of Eshek his brother *were*, Ulam his first-born, Jehush the second, and Eliphelet the third.
40 And the sons of Ulam were mighty men of valor, archers, and had many sons, and sons' sons, a hundred and fifty. All these *are* of the sons of Benjamin.

CHAPTER IX.

1 The original of Israel's and Judah's genealogies. 2 The Israelites, 10 the priests, 14 and the Levites, with Nethinim, which dwelt in Jerusalem. 27 The charge of certain Levites. 35 The stock of Saul and Jonathan.

SO all Israel were reckoned by genealogies; and behold, they *were* written in the book of the kings of Israel and Judah, *who* were carried away to Babylon for their transgression.
2 ¶ Now the first inhabitants that *dwelt* in their possessions in their cities *were*, the Israelites, the priests, Levites,[g] and the Nethinim.[h]
3 And in Jerusalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh;[i]
4 Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, of the children of Pharez the son of Judah.
5 And of the Shilonites; Asaiah the first-born, and his sons.

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* Or, *Ard*, Genesis 46:21. [a] Judges 3:15. † Or, *Shupham*, Numbers 26:39; chap. 7:12. [b] chap. 2:52. [c] Ruth 1:1. [d] Ezra 2:33; Nehemiah 6:2; 11:35. [e] ver. 21. ‡ Or, *Shema*, ver. 13. [f] Joshua 18:28; Nehemiah 11:1. § Called *Jehiel*, chap. 9:35. ‖ Or, *Zechariah*, chap. 9:37. ¶ Or, *Shimeam*, chap. 9:38. * *Ishui*, 1 Samuel 14:49. † Or, *Ishbosheth*. 2 Samuel 2:8. ‡ Or, *Mephibosheth*. 2 Samuel 4:4; 9:6, 10. § Or, *Tahrea*, chap. 9:41. ‖ *Jarah*, chap. 9:42. ¶ *Rephaiah*, chap. 9:43. [g] Ezra 2:70; Nehemiah 7:73. [h] Joshua 9:27; Ezra 2:43; 8:20. [i] Nehemiah 11:1.

6 And of the sons of Zerah; Jeuel, and their brethren, six hundred and ninety.

7 And of the sons of Benjamin; Sallu the son of Meshullam, the son of Hodaviah, the son of Hasenuah,

8 And Ibneiah the son of Jeroham, and Elah the son of Uzzi, the son of Michri, and Meshullam the son of Shephathiah, the son of Reuel, the son of Ibnijah;

9 And their brethren, according to their generations, nine hundred and fifty and six. All these men *were* chief of the fathers in the house of their fathers.

10 ¶ And of the priests;[a] Jedaiah, and Jehoiarib, and Jachin,

11 And Azariah* the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the ruler of the house of God;

12 And Adaiah the son of Jeroham, the son of Pashur, the son of Malchijah, and Maasiai the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer;

13 And their brethren, heads of the house of their fathers, a thousand and seven hundred and threescore; very able men† for the work of the service of the house of God.

14 And of the Levites; Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, of the sons of Merari;

15 And Bakbakkar, Heresh, and Galal, and Mattaniah the son of Micah, the son of Zichri, the son of Asaph;

16 And Obadiah the son of Shemaiah, the son of Galal, the son of Jeduthun, and Berechiah the son of Asa, the son of Elkanah, that dwelt in the villages of the Netophathites.

17 ¶ And the porters *were,* Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum *was* the chief;

18 Who hitherto *waited* in the king's gate eastward: they *were* porters in the companies of the children of Levi.

19 And Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brethren, of the house of his father, the Korahites, *were* over the work of the service, keepers of the gates‡ of the tabernacle: and their fathers, *being* over the host of the LORD, were keepers of the entry.

20 And Phinehas the son of Eleazar was the ruler over them in time past,[b] *and* the LORD *was* with him.

21 *And* Zechariah the son of Meshelemiah *was* porter of the door of the tabernacle of the congregation.

22 All these *which were* chosen to be porters in the gates *were* two hundred and twelve. These were reckoned by their genealogy in their villages, whom David[c] and Samuel the seer[d] did ordain§ in their set office.‖

23 So they and their children *had* the oversight of the gates of the house of the LORD, *namely,* the house of the tabernacle, by wards. A. M. 2804. B. C. 1200, etc.

24 In four quarters were the porters, toward the east, west, north, and south.

25 And their brethren, *which were* in their villages, *were* to come after seven days from time to time with them.[e]

26 For these Levites, the four chief porters, were in *their* set office,¶ and were over the chambers* and treasuries of the house of God.

27 And they lodged round about the house of God, because the charge *was* upon them, and the opening thereof every morning *pertained* to them.

28 And *certain* of them had the charge of the ministering vessels, that they should bring them in and out by tale.†

29 *Some* of them also *were* appointed to oversee the vessels, and all the instruments‡ of the sanctuary, and the fine flour, and the wine, and the oil, and the frankincense, and the spices.

30 And *some* of the sons of the priests made the ointment of the spices.[f]

31 And Mattithiah, *one* of the Levites, who *was* the first-born of Shallum the Korahite, had the set office§ over the things that were made in the pans.‖[g]

32 And *other* of their brethren, of the sons of the Kohathites, *were* over the show-bread,¶ to prepare *it* every sabbath.

33 And these *are* the singers,[h] chief of the fathers of the Levites, *who remaining* in the chambers *were* free; for they were employed in* *that* work day and night.

34 These chief fathers of the Levites *were* chief throughout their generations; these dwelt at Jerusalem.

35 ¶ And in Gibeon dwelt the father of Gibeon, Jehiel, whose wife's name *was* Maachah:[i]

36 And his first-born son Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab,

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begat Shimeam. And they also dwelt with their brethren at Jerusalem, over against their brethren.

39 And Ner begat Kish;[j] and Kish begat Saul; and Saul begat Jonathan, and Malchi-shua, and Abinadab, and Esh-baal.

40 And the son of Jonathan *was* Merib-baal: and Merib-baal begat Micah.

41 And the sons of Micah *were,* Pithon, and Melech, and Tahrea, *and Ahaz.*[k]

42 And Ahaz begat Jarah; and Jarah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza;

43 And Moza begat Binea; and Rephaiah his son, Eleasah his son, Azel his son.

44 And Azel had six sons, whose names *are* these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan. These *were* the sons of Azel.

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a Nehemiah 11:10, etc. * *Seraiah.* Nehemiah 11:11. † Hebrew, *mighty men of valor.* ‡ Hebrew, *thresholds.* b Numbers 31:6. c chap. 26:1. etc. d 1 Samuel 9:9. § Hebrew, *founded.* ‖ Or, *trust.* e 2 Kings 11:5. ¶ Or, *trust.* * Or, *storehouses.* † Hebrew, *bring them in by tale, and carry them out by tale.* ‡ Or, *vessels.* f Exodus 30:23, 25 § Or, *trust.* ‖ Or, *on flat plates,* or *slices.* g Leviticus 2:5; 6:21. ¶ Hebrew, *bread of ordering;* Leviticus 24:8. h chap. 6:31; 25:4. * Hebrew, *upon them* was. i chap. 8:29. j chap. 8:33. k chap. 8:35.

A. M. 2948.
B. C. 1056.

CHAPTER X.

1 Saul's overthrow and death. 8 The Philistines triumph over Saul. 11 The kindness of Jabesh-gilead towards Saul and his sons. 13 Saul's sin, for which the kingdom was translated from him to David.

NOW the Philistines fought against Israel;[a] and the men of Israel fled from before the Philistines, and fell down slain* in mount Gilboa.

2 And the Philistines followed hard after Saul, and after his sons; and the Philistines slew Jonathan, and Abinadab,† and Malchi-shua, the sons of Saul.

3 And the battle went sore against Saul, and the archers‡ hit§ him, and he was wounded of the archers.

4 Then said Saul to his armor-bearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and abuse‖ me. But his armor-bearer would not; for he was sore afraid. So Saul took a sword, and fell upon it.

5 And when his armor-bearer saw that Saul was dead, he fell likewise on the sword, and died.

6 So Saul died, and his three sons, and all his house died together.

7 And when all the men of Israel that *were* in the valley saw that they fled, and that Saul and his sons were dead, then they forsook their cities,[b] and fled: and the Philistines came and dwelt in them.

8 And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his sons fallen in mount Gilboa.

9 And when they had stripped him, they took his head, and his armor, and sent into the land of the Philistines round about, to carry tidings unto their idols, and to the people.

10 And they put his armor in the house of their gods, and fastened his head in the temple of Dagon.[c]

11 ¶ And when all Jabesh-gilead heard all that the Philistines had done to Saul,

12 They arose, all the valiant men, and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh, and buried their bones under the oak in Jabesh, and fasted seven days.

13 ¶ So Saul died for his transgression which he committed¶ against the LORD, *even* against the word of the LORD,[d] which he kept not, and also for asking *counsel* of *one that had* a familiar spirit, to inquire *of it*;[e]

14 And inquired not of the LORD: therefore he slew him, and turned the kingdom unto David the son of Jesse.*[f]

CHAPTER XI.

1 David by a general consent is made king at Hebron. 4 He winneth the castle of Zion from the Jebusites by Joab's valor. 10 A catalogue of David's mighty men.

THEN all Israel gathered themselves to David unto Hebron,[g] saying, Behold, we *are* thy bone and thy flesh.

2 And moreover in time past,† even when Saul was king, thou *wast* he that leddest out and broughtest in Israel: and the LORD thy God said unto thee, Thou shalt feed‡ my people Israel, and thou shalt be ruler over my people Israel.[h]

3 Therefore came all the elders of Israel to the king to Hebron; and David made a covenant with them in Hebron before the LORD; and they anointed David king over Israel, according to the word of the LORD by§ Samuel.[i]

4 ¶ And David and all Israel went to Jerusalem, which *is* Jebus;[j] where the Jebusites *were*, the inhabitants of the land.

5 And the inhabitants of Jebus said to David, Thou shalt not come hither. Nevertheless David took the castle of Zion, which *is* the city of David.

6 And David said, Whosoever smiteth the Jebusites first shall be chief‖ and captain. So Joab the son of Zeruiah went first up, and was chief.

7 And David dwelt in the castle; therefore they called it the city of David.¶

8 And he built the city round about, even from Millo round about: and Joab repaired* the rest of the city.

9 So David waxed greater and greater:† for the LORD of hosts *was* with him.

10 ¶ These also *are* the chief of the mighty men whom David had, who strengthened themselves with him‡ in his kingdom, *and* with all Israel, to make him king, according to the word of the LORD concerning Israel.[k]

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a 1 Sam. 31:1, etc. * Or, *wounded.* † Or, *Ishui*, 1 Sam. 14:49. ‡ Heb. *shooters with bows.* § Heb. *found.* ‖ Or, *mock.* b Lev. 26:31. c 1 Sam. 31:10. ¶ Heb. *transgressed.* d 1 Sam. 13:13; 15:23. e 1 Sam. 28:7, etc. * Heb. *Isai.* f 1 Sam. 16:1, 13; 28:17; 2 Sam. 3:9, 10; 5:3. g 2 Sam. 5:1, etc. † Heb. *both yesterday and the third day.* ‡ Or, *rule.* h Psa. 78:71; Jer. 3:15. § Heb. *by the hand of.* i 1 Sam. 16:1, 12. j Judg. 1:21; 19:10. ‖ Heb. *head.* ¶ That is, *Zion;* 2 Sam. 5:7. * Heb. *revived.* † Heb. *went in going and increasing.* ‡ Or, *held strongly with him.* k 1 Sam. 16:1, 12.

CHAPTER X.

1. *Mount Gilboa;* on the south of the valley of Esdraelon, sometimes called the valley of Jezreel.

6. *All his house;* all the men belonging to his household who were present at the battle. His son Ish-bosheth, called Esh-baal in 1 Chron. 8:33 and 9:39, survived him, and also Mephibosheth the son of Jonathan. Ziba also, one of the servants belonging to Saul's house, is mentioned in 2 Sam. 9:2, etc.

9. *To carry tidings unto their idols;* to whose aid they ascribed their victory.

10 *Fastened his head;* his body had been fastened to the wall in Beth-shan. 1 Sam. 31:10.

12. *Jabesh;* on the east of Jordan.

INSTRUCTIONS.

4. Those who have not chosen God as their portion and have no hope in his mercy, are often very miserable when they come to die; and sometimes are ready to hasten their death by their own hands.

14. To seek help from evil spirits is a great sin, and exposes those who do it to the just judgments of God. Pretensions to intercourse with departed spirits dishonor him and his word, and should be refrained from and discountenanced. Lev. 19:26, 31; 20:27; Deut. 18:11; Isa. 8:19, 20.

CHAPTER XI.

1. *All Israel gathered;* this was after David had reigned over the tribe of Judah alone six years and three months. 2 Sam. 5:5. For the position of Hebron, see note to 2 Sam. 2:1.

4. *Jebus;* the former name of Jerusalem.

6. *Chief and captain;* that is, over the host.

8. *Millo;* a fortified part of Jerusalem.

11 And this *is* the number of the mighty men whom David had; Jashobeam, a Hachmonite,* the chief of the captains: he lifted up his spear against three hundred slain *by him* at one time.

12 And after him *was* Eleazar the son of Dodo, the Ahohite, who *was one* of the three mighties.

13 He was with David at Pas-dammim,† and there the Philistines were gathered together to battle, where was a parcel of ground full of barley; and the people fled from before the Philistines.

14 And they set‡ themselves in the midst of *that* parcel, and delivered it, and slew the Philistines; and the LORD saved *them* by a great deliverance.§

15 ¶ Now three of the thirty captains‖ went down to the rock to David, into the cave of Adullam;[a] and the host of the Philistines encamped in the valley of Rephaim.[b]

16 And David *was* then in the hold, and the Philistines' garrison *was* then at Beth-lehem.

17 And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, that *is* at the gate![c]

18 And the three brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it*, and brought *it* to David: but David would not drink *of* it, but poured it out to the LORD,[d]

19 And said, My God forbid it me, that I should do this thing: shall I drink the blood of these men[e] that have put their lives¶ in jeopardy?[f] for with *the jeopardy of* their lives they brought it: therefore he would not drink it. These things did these three mightiest.

20 ¶ And Abishai the brother of Joab, he was chief of the three:[g] for lifting up his spear against three hundred, he slew *them*, and had a name among the three.

21 Of the three, he was more honorable than the two; for he was their captain: howbeit he attained not to the *first* three.

22 Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, who had done many acts;* he slew two lion-like men of Moab: also he went down and slew a lion in a pit in a snowy day.

23 And he slew an Egyptian, a man of *great* stature,† five cubits high; and in the Egyptian's hand *was* a spear like a weaver's beam; and he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.[h] A. M. 2957. B. C. 1047.

24 These *things* did Benaiah the son of Jehoiada, and had a name among the three mighties.

25 Behold, he was honorable among the thirty, but attained not to the *first* three: and David set him over his guard.

26 ¶ Also the valiant men of the armies *were*, Asahel the brother of Joab, Elhanan the son of Dodo of Beth-lehem,

27 Shammoth‡ the Harorite,§ Helez the Pelonite,‖

28 Ira the son of Ikkesh the Tekoite, Abi-ezer the Antothite,

29 Sibbecai¶ the Hushathite, Ilai* the Ahohite,

30 Maharai the Netophathite, Heled† the son of Baanah the Netophathite,

31 Ithai the son of Ribai of Gibeah, *that pertained* to the children of Benjamin, Benaiah the Pirathonite,

32 Hurai‡ of the brooks of Gaash, Abiel§ the Arbathite,

33 Azmaveth the Baharumite, Eliahba the Shaalbonite,

34 The sons of Hashem‖ the Gizonite, Jonathan the son of Shage the Hararite,

35 Ahiam the son of Sacar¶ the Hararite, Eliphal* the son of Ur,†

36 Hepher the Mecherathite, Ahijah the Pelonite,

37 Hezro‡ the Carmelite, Naarai§ the son of Ezbai,

38 Joel the brother of Nathan, Mibhar the son of Haggeri,‖

39 Zelek the Ammonite, Naharai the Berothite, the armor-bearer of Joab the son of Zeruiah,

40 Ira the Ithrite, Gareb the Ithrite,

41 Uriah the Hittite, Zabad the son of Ahlai,

42 Adina the son of Shiza the Reubenite, a captain of the Reubenites, and thirty with him,

43 Hanan the son of Maachah, and Joshaphat the Mithnite,

44 Uzzia the Ashterathite, Shama and Jehiel the sons of Hothan the Aroerite,

45 Jediael the son of Shimri,¶ and Joha his brother, the Tizite,

46 Eliel the Mahavite, and Jeribai and Joshaviah the sons of Elnaam, and Ithmah the Moabite,

47 Eliel, and Obed, and Jasiel the Mesobaite.

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* Or, *son of Hachmoni.* † Or, *Ephes-dammin*, 1 Sam. 17:1. ‡ Or, *stood.* § Or, *salvation.* ‖ Or, *three captains over the thirty.* [a] 2 Sam. 23:13, etc. [b] ch. 14:9. [c] Psa. 107:5. [d] 1 Sam. 7:6. [e] Lev. 17:10, 11; Psa. 72:14. ¶ Heb. *with their lives.* [f] Judg. 5:18; 9:17; 1 Sam. 19:5. [g] 2 Sam. 23:18, etc. * Heb. *great of deeds.* † Heb. *of measure.* [h] 1 Sam. 17:51. ‡ Or, *Shammah.* § Or, *Harodite*, 2 Sam. 23:25. ‖ Or, *Paltite*, 2 Sam. 23:26. ¶ Or, *Mebunnai.* * Or, *Zalmon.* † Or, *Heleb.* ‡ Or, *Hiddai.* § Or, *Abi-albon.* ‖ Or, *Jashen*, 2 Sam. 23:32, 33. ¶ Or, *Sharar.* * Or, *Eliphelet.* † Or, *Ahasbai.* ‡ Or, *Hezrai.* § Or, *Paarai the Arbite.* ‖ Or, *the Haggerite.* ¶ Or, *Shimrite.*

11. *Lifted up his spear against three hundred;* see note to 2 Sam. 23:8.

14. *They set themselves;* Eleazar and his associates. According to the opinion of some, his chief helper in this exploit was Shammah, to whom this victory is ascribed in 2 Sam. 23:11. A comparison of this list of David's heroes with that given in 2 Samuel 23, shows several points of difference, which a fuller knowledge of the history of those times might help us to explain. They relate wholly to names or circumstantial details.

15. *In the valley of Rephaim;* south-west of Jerusalem.

26. *The valiant men of the armies;* this list of David's mighty men is fuller than that contained in the corresponding list in the second book of Samuel.

INSTRUCTIONS.

1. When the time comes, all persons and things conspire, as far as may be needful, to advance those who are selected of God for stations of honor and responsibility, and to fulfil his designs of love and mercy with regard to them.

9. The presence and favor of God will overcome all obstructions in the way of the advancement of those whom he delights to honor.

13. Though deliverance from evil comes from God, yet he works by means, and men must employ them according to his appointment in order to receive his help.

19. A generous man will not encourage others to expose their lives for his gratification, but will rather deny himself than be the means of such exposure to his fellow-men.

A. M. 2946.
B. C. about 1058.

CHAPTER XII.

1 The companies that came to David at Ziklag. 23 The armies that came to him at Hebron.

NOW these *are* they that came to David to Ziklag,[a] while he yet kept himself close* because of Saul the son of Kish: and they *were* among the mighty men, helpers of the war.

2 *They were* armed with bows, and could use both the right hand and the left in *hurling* stones and *shooting* arrows out of a bow,[b] *even* of Saul's brethren of Benjamin.

3 The chief *was* Ahiezer, then Joash, the sons of Shemaah† the Gibeathite; and Jeziel, and Pelet, the sons of Azmaveth; and Berachah, and Jehu the Antothite,

4 And Ismaiah the Gibeonite, a mighty man among the thirty, and over the thirty; and Jeremiah, and Jahaziel, and Johanan, and Josabad the Gederathite,

5 Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite,

6 Elkanah, and Jesiah, and Azareel, and Joezer, and Jashobeam the Korhites,

7 And Joelah, and Zebadiah, the sons of Jeroham of Gedor.

8 And of the Gadites there separated themselves unto David into the hold to the wilderness men of might, *and* men of war‡ *fit* for the battle, that could handle shield and buckler, whose faces *were like* the faces of lions, and *were* as swift as the roes upon the mountains;§[c]

9 Ezer the first, Obadiah the second, Eliab the third,

10 Mishmannah the fourth, Jeremiah the fifth,

11 Attai the sixth, Eliel the seventh,

12 Johanan the eighth, Elzabad the ninth,

13 Jeremiah the tenth, Machbanai the eleventh.

14 These *were* of the sons of Gad, captains of the host: one of the least *was* over a hundred, and the greatest over a thousand.‖

15 These *are* they that went over Jordan in the first month, when it had overflown¶ all his banks;[d] and they put to flight all *them* of the valleys, *both* toward the east, and toward the west.

16 And there came of the children of Benjamin and Judah to the hold unto David.

17 And David went out to meet them,* and answered and said unto them, If ye be come peaceably unto me to help me, my heart shall be knit† unto you: but if *ye be come* to betray me to mine enemies, seeing *there is* no wrong‡ in my hands, the God of our fathers look *thereon*, and rebuke *it*.

18 Then the spirit came upon§ Amasai,[e] *who was* chief of the captains, *and he said*, Thine *are we*, David, and on thy side, thou son of Jesse: peace, peace *be* unto thee, and peace *be* to thy helpers; for thy God helpeth thee. Then David received them, and made them captains of the band.

19 And there fell *some* of Manasseh to David, when he came with the Philistines against Saul to battle;[f] but they helped them not: for the lords of the Philistines upon advisement sent him away, saying, He will fall to his master Saul to *the jeopardy of* our heads.‖

20 As he went to Ziklag, there fell to him of Manasseh, Adnah, and Jozabad, and Jediael, and Michael, and Jozabad, and Elihu, and Zilthai, captains of the thousands that *were* of Manasseh.

21 And they helped David against the band¶ *of the rovers*:[g] for they *were* all mighty men of valor, and were captains in the host.

22 For at *that* time day by day there came to David to help him, until *it was* a great host, like the host of God.

23 ¶ And these *are* the numbers of the bands* *that were* ready armed to the war, *and* came to David to Hebron, to turn the kingdom of Saul to him,[h] according to the word of the LORD.

24 The children of Judah that bare shield and spear *were* six thousand and eight hundred, ready armed† to the war.

25 Of the children of Simeon, mighty men of valor for the war, seven thousand and one hundred.

26 Of the children of Levi, four thousand and six hundred.

27 And Jehoiada *was* the leader of the Aaronites, and with him *were* three thousand and seven hundred;

28 And Zadok,[i] a young man mighty of valor, and of his father's house twenty and two captains.

29 And of the children of Benjamin, the kindred‡ of Saul, three thousand: for hitherto the greatest

a 1 Sam. 27:2, 6. * Heb. being *yet shut up*. b Judg. 20:16. † Or, *Hasmaah*. ‡ Heb. *of the host*. § Heb. *as the roes upon the mountains to make haste*. c 2 Sam. 2:18; Song 8:14. ‖ Or, *one that was least* could resist *a hundred, and the greatest a thousand*. ¶ Heb. *filled over*. d Josh. 3:15. * Heb. *before them*. † Heb. *be one*. ‡ Or, *violence*. § Heb. *clothed*; Judg. 6:34; Isa. 59:17. e 2 Sam. 17:25. f 1 Sam. 29:2, 3. ‖ Heb. *on our heads*. ¶ Or, *with a band*. g 1 Sam. 30:1–10. * Or, *captains*, or *men*; Heb. *heads*. h chap. 11:1. † Or, *prepared*. i 2 Samuel 8:17. ‡ Heb. *brethren*; Genesis 31:23.

CHAPTER XII.

1. *Ziklag;* the town assigned by Achish, king of Gath, to David while he sojourned among the Philistines, 1 Sam. 27:6. It lay south-west from Jerusalem.

2. *Of Saul's brethren of Benjamin;* belonging to the tribe of Benjamin, which was Saul's tribe. The list, verses 3–7, apparently includes some of the tribe of Judah, as the Korhites, chapter 2:43, and those from Gedor, chapter 4:4.

15. *Went over Jordan;* the Gadites dwelt on the eastern side of Jordan. Many suppose that the event recorded in this verse took place when they were on their way to join David in Ziklag. *The valleys;* the valleys that lined the Jordan on either side.

19. *Came with the Philistines;* 1 Sam. 29. *But they helped them not;* David and his men helped not the Philistines against Saul.

20. *Went to Ziklag;* went back on his return from the army of the Philistines. *There fell to him of Manasseh;* these seven men seem to be the same as those of Manasseh referred to in ver. 19.

21. *The band of the rovers;* the Amalekites who had spoiled Ziklag, 1 Sam. 30.

22. *The host of God;* very numerous and powerful. Compare Psa. 65:9; 104:16.

27. *The Aaronites;* the priests of the house of Aaron. This consisted of two main branches, the family of Eleazar, and that of Ithamar. Abiathar, the high-priest under David, was of the family of Ithamar; Zadok, here mentioned as "a young man mighty of valor," and the successor of Abiathar the son of Ahimelech in the office of high-

part* of them had kept the ward of the house of Saul.[a]

30 And of the children of Ephraim twenty thousand and eight hundred, mighty men of valor, famous† throughout the house of their fathers.

31 And of the half tribe of Manasseh eighteen thousand, which were expressed by name, to come and make David king.

32 And of the children of Issachar, *which were men* that had understanding of the times,[b] to know what Israel ought to do; the heads of them *were* two hundred; and all their brethren *were* at their commandment.

33 Of Zebulun, such as went forth to battle, expert in war,‡ with all instruments of war, fifty thousand, which could keep rank:§ *they were* not of double heart.‖

34 And of Naphtali a thousand captains, and with them with shield and spear thirty and seven thousand.

35 And of the Danites expert in war twenty and eight thousand and six hundred.

36 And of Asher, such as went forth to battle, expert in war,¶ forty thousand.

37 And on the other side of Jordan, of the Reubenites, and the Gadites, and of the half tribe of Manasseh, with all manner of instruments of war for the battle, a hundred and twenty thousand.

38 All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel: and all the rest also of Israel *were* of one heart to make David king.

39 And there they were with David three days, eating and drinking: for their brethren had prepared for them.

40 Moreover they that were nigh them, *even* unto Issachar and Zebulun and Naphtali, brought bread on asses, and on camels, and on mules, and on oxen, *and* meat, meal,* cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly: for *there was* joy in Israel.

* Heb. *a multitude.* [a] 2 Sam. 2:8, 9. † Heb. *men of names.* [b] Esth. 1:13; Isa. 33:6; Mic. 6:9; Jas. 3:13, 17. ‡ Or, *rangers of battle,* or *ranged in battle.* § Or, *set the battle in array.* ‖ Heb. *without a heart and a heart;* Psa. 12:2. ¶ Or, *keeping their rank,* ver. 33; Joel 2:7. * Or, *victual of meal.* † Heb. *break forth* and *send.* [c] 1 Sam. 31:1; 2 Sam. 6:1–11. ‡ Heb. *The cities of their suburbs.* § Heb. *about* [d] 1 Sam. 7:1, 2. [e] 2 Sam. 6:1, etc. [f] Josh. 13:3; Jer. 2:18. [g] Josh. 15:9, 60. [h] 1 Sam. 4:4. ‖ Heb. *made the ark to ride.* [i] 1 Sam. 7:1. [j] 2 Sam. 6:5, etc. ¶ Heb. *songs.* * Called *Nachon,* 2 Sam. 6:6. † Heb. *shook* it. [k] ch. 15:13, 15; Num. 4:15. [l] Lev. 10:2. ‡ That is, *The breach of Uzzah.*

CHAPTER XIII.

A. M. 2959. B. C. 1045.

1 David fetcheth the ark with great solemnity from Kirjath-jearim. 9 Uzzah being smitten, the ark is left at the house of Obed-edom.

AND David consulted with the captains of thousands and hundreds, *and* with every leader.

2 And David said unto all the congregation of Israel, If *it seem* good unto you, and *that it be* of the LORD our God, let us send abroad† unto our brethren everywhere, *that are* left in all the land of Israel,[c] and with them *also* to the priests and Levites *which are* in their cities *and* suburbs,‡ that they may gather themselves unto us:

3 And let us bring again§ the ark of our God to us: for we inquired not at it in the days of Saul.[d]

4 And all the congregation said that they would do so: for the thing was right in the eyes of all the people.

5 So David gathered all Israel together,[e] from Shihor of Egypt even unto the entering of Hemath,[f] to bring the ark of God from Kirjath-jearim.

6 And David went up, and all Israel, to Baalah,[g] *that is,* to Kirjath-jearim, which *belonged* to Judah, to bring up thence the ark of God the LORD, that dwelleth *between* the cherubim,[h] whose name is called *on it.*

7 And they carried the ark of God‖ in a new cart out of the house of Abinadab:[i] and Uzzah and Ahio drave the cart.

8 And David and all Israel played before God with all *their* might,[j] and with singing,¶ and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets.

9 ¶ And when they came unto the threshing-floor of Chidon,* Uzzah put forth his hand to hold the ark; for the oxen stumbled.†

10 And the anger of the LORD was kindled against Uzzah, and he smote him, because he put his hand to the ark:[k] and there he died before God.[l]

11 And David was displeased, because the LORD had made a breach upon Uzzah: wherefore that place is called Perez-uzzah‡ to this day.

priest, 1 Kings 2:26, 27, 35, was of the line of Eleazar. See 1 Chron. 24:3.

33. *Double heart;* wavering, inconstant.

38. *Perfect heart;* united, single, and firm in their purpose to make David king. *All the rest also of Israel;* who came not in person to Hebron. For though the number assembled was very great, consisting of about three hundred and fifty thousand armed men, a very large number remained at home; and the representation from the different tribes, for reasons that are not explained, was very unequal. See the account of the numbering of the Israelites near the close of David's reign, chap. 21:5.

INSTRUCTIONS.

1. The hearts of all are in the hand of the Lord. He endows them with qualities which fit them for the work to which they are called, and when he has need of them, uses them in advancing his cause.

17. Services to be acceptable must be sincere; and what is done heartily, as unto the Lord, he will approve, and upon it bestow an abundant reward.

22. The Lord can touch the hearts of multitudes as well as of individuals, and can unite as many as he pleases in the promotion of his cause.

32. Men of understanding as well as of might are needed in the concerns of states and kingdoms; and when God raises them up and inclines them with one heart to engage in his service, it is an indication of mercy, and should call forth the devout thanksgiving of his people.

38. Union in the selection and support of good rulers, is an occasion of gratitude and joy to all who desire the honor of God and the prosperity of his people.

CHAPTER XIII.

3. *The ark;* this had been for a number of years at Kirjath-jearim, a city of the Gibeonites.

5. *Shihor;* at the south-western, *Hemath,* at the north-eastern extremity of Palestine.

8. *Played;* danced, as an expression of his joy and gratitude to God. Chap. 15:29; 2 Sam. 6:5, 14, 20.

10. *He put his hand to the ark;* this was contrary to the divine command, Num. 4:15–20.

A. M. 2959. B. C. 1045. 12 And David was afraid of God that day, saying, How shall I bring the ark of God *home* to me?

13 So David brought* not the ark *home* to himself to the city of David, but carried it aside into the house of Obed-edom the Gittite.

14 And the ark of God remained with the family of Obed-edom in his house three months. And the LORD blessed the house of Obed-edom, and all that he had.[a]

CHAPTER XIV.

1 Hiram's kindness to David. 2 David's felicity in people, wives, and children. 8 His two victories against the Philistines.

NOW Hiram king of Tyre sent messengers to David,[b] and timber of cedars, with masons and carpenters, to build him a house.

2 And David perceived that the LORD had confirmed him king over Israel, for his kingdom was lifted up on high, because of his people Israel.

3 ¶ And David took more† wives at Jerusalem: and David begat more sons and daughters.

4 Now these *are* the names of *his* children which he had in Jerusalem;[c] Shammua, and Shobab, Nathan, and Solomon,

5 And Ibhar, and Elishua, and Elpalet,

6 And Nogah, and Nepheg, and Japhia,

7 And Elishama, and Beeliada,‡ and Eliphalet.

8 ¶ And when the Philistines heard that David was anointed king over all Israel, all the Philistines went up to seek David. And David heard *of it*, and went out against them.

9 And the Philistines came and spread themselves in the valley of Rephaim.[d]

10 And David inquired of God, saying, Shall I go up against the Philistines? and wilt thou deliver them into my hand? And the LORD said unto him, Go up; for I will deliver them into thy hand.

11 So they came up to Baal-perazim; and David smote them there. Then David said, God hath broken in upon mine enemies by my hand like the breaking forth of waters: therefore they called the name of that place Baal-perazim.§

12 And when they had left their gods there, David gave a commandment, and they were burned with fire.

13 And the Philistines yet again spread themselves abroad in the valley.[e]

14 Therefore David inquired again of God; and God said unto him, Go not up after them; turn away from them, and come upon them over against the mulberry-trees.

15 And it shall be, when thou shalt hear a sound of going in the tops of the mulberry-trees, *that* then thou shalt go out to battle: for God is gone forth before thee to smite the host of the Philistines.

16 David therefore did as God commanded him; and they smote the host of the Philistines from Gibeon‖ even to Gazer.

17 And the fame of David went out into all lands;[f] and the LORD brought the fear of him upon all nations.[g]

CHAPTER XV.

1 David, having prepared a place for the ark, ordereth the priests and Levites to bring it from Obed-edom. 25 He performeth the solemnity thereof with great joy. 29 Michal despiseth him.

AND *David* made him houses in the city of David, and prepared a place for the ark of God, and pitched for it a tent.[h]

2 Then David said, None ought to carry the ark of God but the Levites:* for them hath the LORD chosen to carry the ark of God, and to minister unto him for ever.[i]

3 And David gathered all Israel together to Jerusalem, to bring up the ark of the LORD unto his place, which he had prepared for it.[j]

4 And David assembled the children of Aaron, and the Levites:

5 Of the sons of Kohath; Uriel the chief, and his brethren† a hundred and twenty:

6 Of the sons of Merari; Asaiah the chief, and his brethren two hundred and twenty:

7 Of the sons of Gershom; Joel the chief, and his brethren a hundred and thirty:

8 Of the sons of Elizaphan;[k] Shemaiah the chief, and his brethren two hundred:

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* Heb. *removed.* [a] ch. 26:5; Gen. 30:27; Prov. 10:22. [b] 2 Sam. 5:11, etc. † Heb. *yet.* [c] ch. 3:5, etc. ‡ Or, *Eliada*, 2 Sam. 5:16. [d] ch. 11:15. § That is, *A place of breaches.* [e] ver. 9. ‖ *Geba*, 2 Sam. 5:25. [f] Josh. 6:27; 2 Chr. 26:8; Psa 18:44. [g] Deut. 2:25; 11:25. [h] ch. 16:1. * Heb. It is *not to carry the ark of God, but for the Levites.* [i] Num. 4:2–15; Deut. 10:8; 31:9. [j] ch. 13:5; 1 Kings 8:1. † Or, *kinsmen.* [k] Exod. 6:22.

13. *The city of David;* Zion.

INSTRUCTIONS.

1. When those in public stations propose to make changes, it is ordinarily wise to consult the leading men and secure their coöperation. This will open the way to bring the subject before the people generally, and thus to unite them in it.

8. Times of religious reformation are justly times of rejoicing. The king and the beggar, if they love the Lord, will unite in praising him and rendering thanks for his mercies.

10. That reverential fear of God which leads to a careful regard to his commandments, is essential to secure his approbation, or avoid his displeasure.

CHAPTER XIV.

2. *Lifted up on high;* greatly strengthened and prospered.

9. *The valley of Rephaim;* near Jerusalem on the southwest.

10. *Go up;* to the head-quarters of the Philistines, from which they spread themselves in the valley of Rephaim.

11. *Baal-perazim;* near the valley of Rephaim on the south.

16. *Gibeon;* in the tribe of Benjamin. *Gazer;* one of the cities of the Philistines.

INSTRUCTIONS.

2. All blessings, temporal and spiritual, come from God. When this is duly acknowledged, it honors him and prepares the way for the increase and continuance of his favors.

8. Great mercies are often followed by great trials; but careful inquiry as to the will of God, and a readiness when it is known to obey it, will secure his aid, and in due time give deliverance from trouble, and victory over every foe.

CHAPTER XV.

5–7. *Kohath—Merari—Gershom;* the three sons of Levi. Exod. 6:16.

8–10. *Elizaphan—Hebron—Uzziel;* Hebron and Uzziel

9 Of the sons of Hebron;[a] Eliel the chief, and his brethren fourscore:

10 Of the sons of Uzziel; Amminadab the chief, and his brethren a hundred and twelve.

11 And David called for Zadok and Abiathar the priests, and for the Levites, for Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab,

12 And said unto them, Ye *are* the chief of the fathers of the Levites: sanctify yourselves,[b] *both* ye and your brethren, that ye may bring up the ark of the LORD God of Israel unto *the place that* I have prepared for it.

13 For because ye *did it* not at the first, the LORD our God made a breach upon us,[c] for that we sought him not after the due order.[d]

14 So the priests and the Levites sanctified themselves to bring up the ark of the LORD God of Israel.

15 And the children of the Levites bare the ark of God upon their shoulders with the staves thereon, as Moses commanded, according to the word of the LORD.[e]

16 And David spake to the chief of the Levites to appoint their brethren *to be* the singers with instruments of music, psalteries and harps and cymbals, sounding, by lifting up the voice with joy.[f]

17 So the Levites appointed Heman the son of Joel;[g] and of his brethren, Asaph the son of Berechiah;[h] and of the sons of Merari their brethren, Ethan the son of Kushaiah;[i]

18 And with them their brethren of the second *degree*, Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, the porters.

19 So the singers, Heman, Asaph, and Ethan, *were appointed* to sound with cymbals of brass;

20 And Zechariah, and Aziel,* and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah, with psalteries on Alamoth;[j]

21 And Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, and Azaziah, with harps on the Sheminith† to excel.

22 And Chenaniah, chief of the Levites, *was* for song:‡ he instructed about the song, because he *was* skilful. A. M. 2962. B. C. about 1042.

23 And Berechiah and Elkanah *were* door-keepers for the ark.

24 And Shebaniah, and Jehoshaphat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer, the priests, did blow with the trumpets before the ark of God:[k] and Obed-edom and Jehiah *were* door-keepers for the ark.

25 ¶ So David, and the elders of Israel, and the captains over thousands, went to bring up the ark of the covenant of the LORD out of the house of Obed-edom with joy.[l]

26 And it came to pass, when God helped the Levites that bare the ark of the covenant of the LORD, that they offered seven bullocks and seven rams.

27 And David *was* clothed with a robe of fine linen, and all the Levites that bare the ark, and the singers, and Chenaniah the master of the song§ with the singers: David also *had* upon him an ephod of linen.

28 Thus all Israel brought up the ark of the covenant of the LORD with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps.[m]

29 ¶ And it came to pass, *as* the ark of the covenant of the LORD came to the city of David, that Michal the daughter of Saul looking out at a window saw king David dancing and playing;[n] and she despised him in her heart.[o]

CHAPTER XVI.

1 David's festival sacrifice. 4 He ordereth a choir to sing thanksgiving. 7 The psalm of thanksgiving. 37 He appointeth ministers, porters, priests, and musicians, to attend continually on the ark.

SO they brought the ark of God, and set it in the midst of the tent that David had pitched for it:[p] and they offered burnt-sacrifices and peace-offerings before God.

2 And when David had made an end of offering the burnt-offerings and the peace-offerings, he blessed the people in the name of the LORD.

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a Exod. 6:18. b 2 Chr. 5:11; 29:5; Ezek. 48:11. c ch. 13:9, 10; 2 Sam. 6:7, 8. d 2 Chr. 13:17–20; 1 Cor. 11:2; 14:40. e Exod. 25:14; Num. 4:15; 7:9. f 2 Chr. 5:13. g ch. 6:33. h ch. 6:39. i ch. 6:44. * *Jaaziel*, ver. 18. j Psa. 46, title. † Or, *eighth to oversee;* Psa. 6, title. ‡ Or, was *for the carriage: he instructed about the carriage;* Heb. *lifting up.* k Num. 10:8; Psa. 81:3; Joel 2:1, 15. l 2 Sam. 6:15, etc.; 1 Kings 8:1. § Or, *carriage.* m ch. 13:8; 2 Chr. 5:12; Ezra 3:10, 11; Psa. 47:1, etc.; 68:25; 98:4–6; 150:3–5. n Psa. 149:3; Eccl. 3:4. o Psa. 69:7–9. p 2 Sam. 6:17–19.

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were the sons of Kohath; Elizaphan, or Elzaphan, was the son of Uzziel, and the grandson of Kohath. Exod. 6:18, 22.

11. *Zadok and Abiathar;* Zadok ministered as priest at Gibeon, where were the tabernacle, the brazen altar, and the daily sacrifice. See chap. 16:39, 40. Abiathar was the regular high-priest officiating at Jerusalem. See note to chap. 12:27.

12. *Sanctify yourselves;* by cleansing themselves from all ceremonial and moral pollution, and by the performance of those duties which God had prescribed for that purpose.

13. *Made a breach upon us;* in the destruction of Uzzah.

26. *Helped the Levites;* by enabling them to carry the ark in safety to its place without suffering any calamity, such as that which had befallen Uzzah.

29. *She despised him;* she thought that he degraded himself, by thus joining with the priests and the people in their expressions of religious joy.

INSTRUCTIONS.

2. Our mistakes in times past should make us wiser in future; should lead us to avoid the errors into which, from presumption, ignorance, or inattention, we may have fallen; and should engage us in the performance of all duties which we have neglected.

12. Peculiar sanctity becomes the ministers of religion, and especially when engaged in religious duties; they should be watchful not to indulge in any thing offensive to God, or that tends to unfit them for his holy service.

16. Singing is an important part of divine worship, and when rightly performed is acceptable to God. Those who engage in it should never forget that God looks upon the heart, and requires that those who worship him should worship him in spirit and in truth.

28. Though that fervor of devotion which the Holy Spirit inspires, and which is manifested by those who are under his influence, is often despised and treated as degrading, especially to the rich, the great, and the powerful, this will not prevent true Christians from being zealous in the service of God.

A. M. 2962. B. C. about 1042.

3 And he dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon *of wine*.

4 ¶ And he appointed *certain* of the Levites to minister before the ark of the LORD, and to record,[a] and to thank and praise the LORD God of Israel:

5 Asaph the chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom: and Jeiel with psalteries and with harps;* but Asaph made a sound with cymbals;

6 Benaiah also and Jahaziel the priests with trumpets continually before the ark of the covenant of God.

7 ¶ Then on that day David delivered first *this psalm* to thank the LORD into the hand of Asaph and his brethren.[b]

8 Give thanks unto the LORD,[c] call upon his name, make known his deeds among the people.

9 Sing unto him, sing psalms unto him, talk ye of all his wondrous works.[d]

10 Glory ye in his holy name: let the heart of them rejoice that seek the LORD.

11 Seek the LORD and his strength, seek his face continually.

12 Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth;

13 O ye seed of Israel his servant, ye children of Jacob, his chosen ones.

14 He *is* the LORD our God; his judgments *are* in all the earth.

15 Be ye mindful always of his covenant; the word *which* he commanded to a thousand generations;

16 *Even of the covenant* which he made with Abraham,[e] and of his oath unto Isaac;[f]

17 And hath confirmed the same to Jacob for a law,[g] *and* to Israel[h] *for* an everlasting covenant,[i]

18 Saying, Unto thee will I give the land of Canaan, the lot† of your inheritance;

19 When ye were but few,‡ even a few, and strangers in it.[j]

20 And *when* they went from nation to nation, and from *one* kingdom to another people;

21 He suffered no man to do them wrong; yea, he reproved kings for their sakes,[k]

22 *Saying*, Touch not mine anointed, and do my prophets no harm.

23 Sing unto the LORD, all the earth;[l] show forth from day to day his salvation.

24 Declare his glory among the heathen; his marvellous works among all nations.

25 For great *is* the LORD, and greatly to be praised: he also *is* to be feared above all gods.

26 For all the gods of the people *are* idols:[m] but the LORD made the heavens.[n]

27 Glory and honor *are* in his presence; strength and gladness *are* in his place.

28 Give unto the LORD, ye kindreds of the people, give unto the LORD glory and strength.

29 Give unto the LORD the glory *due* unto his name: bring an offering, and come before him: worship the LORD in the beauty of holiness.

30 Fear before him, all the earth: the world also shall be stable, that it be not moved.

31 Let the heavens be glad, and let the earth rejoice: and let *men* say among the nations, The LORD reigneth.

32 Let the sea roar, and the fulness thereof: let the fields rejoice, and all that *is* therein.

33 Then shall the trees of the wood sing out at the presence of the LORD, because he cometh to judge the earth.

34 Oh give thanks unto the LORD;[o] for *he is* good; for his mercy *endureth* for ever.

35 And say ye, Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, *and* glory in thy praise.[p]

36 Blessed be the LORD God of Israel for ever and ever.[q] And all the people said, Amen, and praised the LORD.[r]

37 ¶ So he left there before the ark of the covenant of the LORD Asaph and his brethren, to minister before the ark continually, as every day's work required:

38 And Obed-edom with their brethren, threescore and eight; Obed-edom also the son of Jeduthun and Hosah *to be* porters:

39 And Zadok the priest, and his brethren the priests, before the tabernacle of the LORD in the high place that *was* at Gibeon,[s]

40 To offer burnt-offerings unto the LORD upon the altar of the burnt-offering continually morning and evening,§[t] and *to do* according to all that is written in the law of the LORD, which he commanded Israel;

41 And with them Heman and Jeduthun, and

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[a] Psa. 38, 70, titles. * Heb. *instruments of psalteries and harps.* [b] 2 Sam. 22:1; 23:1. [c] Psa. 105:1–15. [d] Mal. 3:16. [e] Gen. 17:2. [f] Gen. 26:3. [g] Gen. 28:13; 35:11. [h] Exod. 3:17; Josh. 24:11–13. [i] Jer. 11:2–7. † Heb. *cord.* ‡ Heb. *men of number.* [j] Gen. 34:30. [k] Gen. 12:17; 20–3; Exod. 7:15, etc. [l] Psa. 96. [m] Lev. 19:4; Isa. 44:9, etc.; Jer. 10:10–14. [n] Psa. 102:25; Isa. 40:26; 44:24; Rev. 14:7. [o] 2 Chr. 5:13; 7:3; Psa. 106:1; 107:1; 118:1; 136:1. [p] Psa. 106:47, 48. [q] 1 Kings 8:15. [r] Deut. 27:15; Neh. 8:6; 1 Cor. 14:16. [s] 2 Chr. 1:3, 13. § Heb. *in the morning and in the evening.* [t] Exod. 29:38; Num. 28:3, 4.

CHAPTER XVI.

7. *This psalm;* composed by David, and now first given to the musicians to be sung in public worship.

12. *The judgments of his mouth;* those decisions and statutes which he had made known for the benefit of the people.

14. *In all the earth;* the Lord reigns among all people, and so manifests himself by his providential dealings with men as to leave them without excuse if they do not love and obey him.

15. *A thousand generations;* a definite for a long indefinite period.

30. *The world also shall be stable;* in the original, the same as Psa. 93:1, "The world also is established, that it cannot be moved;" where see note.

33. *To judge the earth;* deal righteously with men according to their character.

37. *The ark;* this was carried to Jerusalem; and a part of the priests resided there with David to minister before it. Another part resided at Gibeon, where the tabernacle and brazen altar still remained, and where was offered the daily sacrifice. Ver. 39, 40, and chap. 21:29.

41. *With them;* with Zadok and his brethren at Gibeon. See note to ver. 37.

the rest that were chosen, who were expressed by name, to give thanks to the LORD, because his mercy *endureth* for ever;[a]

42 And with them Heman and Jeduthun with trumpets and cymbals for those that should make a sound,[b] and with musical instruments of God. And the sons of Jeduthun *were* porters.*[c]

43 And all the people departed every man to his house: and David returned to bless his house.[d]

CHAPTER XVII.

1 Nathan first approving the purpose of David to build God a house, 3 after by the word of God forbiddeth him. 11 He promiseth him blessings and benefits in his seed. 16 David's prayer and thanksgiving.

NOW it came to pass, as David sat in his house, that David said to Nathan the prophet, Lo, I dwell in a house of cedars, but the ark of the covenant of the LORD *remaineth* under curtains.[e]

2 Then Nathan said unto David, Do all that *is* in thy heart;[f] for God *is* with thee.

3 ¶ And it came to pass the same night, that the word of God came to Nathan, saying,

4 Go and tell David my servant, Thus saith the LORD, Thou shalt not build me a house to dwell in:

5 For I have not dwelt in a house since the day that I brought up Israel unto this day; but have gone† from tent to tent, and from *one* tabernacle *to another.*

6 Wheresoever I have walked with all Israel, spake I a word to any of the judges of Israel, whom I commanded to feed my people, saying, Why have ye not built me a house of cedars?

7 Now therefore thus shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheep-cote,[g] *even* from following‡ the sheep, that thou shouldest be ruler over my people Israel.

8 And I have been with thee whithersoever thou hast walked,[h] and have cut off all thine enemies from before thee,[i] and have made thee a name like the name of the great men that *are* in the earth.

9 Also I will ordain a place for my people Israel, and will plant them,[j] and they shall dwell in their place, and shall be moved no more;[k] neither shall the children of wickedness waste them any more,[l] as at the beginning, A. M. 2962. B. C. about 1042.

10 And since the time that I commanded judges *to be* over my people Israel.[m] Moreover I will subdue all thine enemies.[n] Furthermore I tell thee, that the LORD will build thee a house.

11 ¶ And it shall come to pass, when thy days be expired that thou must go *to be* with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom.

12 He shall build me a house, and I will stablish his throne for ever.

13 I will be his father, and he shall be my son:[o] and I will not take my mercy away from him,[p] as I took *it* from *him* that was before thee:

14 But I will settle him in my house and in my kingdom for ever:[q] and his throne shall be established for evermore.[r]

15 According to all these words, and according to all this vision, so did Nathan speak unto David.

16 ¶ And David the king came and sat before the LORD, and said, Who *am* I, O LORD God,[s] and what *is* my house, that thou hast brought me hitherto?[t]

17 And *yet* this was a small thing in thine eyes, O God; for thou hast *also* spoken of thy servant's house for a great while to come, and hast regarded me according to the estate of a man of high degree, O LORD God.

18 What can David *speak* more to thee for the honor of thy servant? for thou knowest thy servant.

19 O LORD, for thy servant's sake,[u] and according to thine own heart,[v] hast thou done all this greatness, in making known all *these* great things.[§]

20 O LORD, *there is* none like thee,[w] neither *is there any* God besides thee, according to all that we have heard with our ears.

21 And what one nation in the earth *is* like thy people Israel,[x] whom God went to redeem *to be* his own people, to make thee a name of greatness and terribleness, by driving out nations from be-

a Ver. 34; Ezra 3:11; Psa. 103:17; Jer. 33:11. b Psa. 150:5. * Heb. *for the gate.* c Psa. 84:10. d 2 Sam. 6:19, 20. e 2 Sam. 7:1, etc.; 2 Chr. 6:7-9. f 1 Cor. 13:9. † Heb. *been.* g 1 Sam. 16:11, 12 ‡ Heb. *after.* h Gen. 28:15; 1 Sam. 18:14; 2 Sam. 8:6, 14. i Psa. 18, title. j Psa. 92:13; Isa. 61:3; Jer. 24:6. k Rev. 3:12. l Ezek. 28:21; Rev. 21:4. m Judg. 2:14-18.

n Psa. 18:40, etc.; 1 Cor. 15:25. o 2 Sam. 7:14, 15. p Psa. 89:28, etc.; Isa. 55:3. q Luke 1:33. r Psa. 72:17. s Gen. 32:10; Eph. 3:8. t Judg. 6:15. u Isa. 37:35; 42:1; 49:5, 6; Dan. 9:17. v Matt. 11:26. § Heb. *greatnesses.* w Deut. 33:26; Psa. 86:8; Eph. 3:20. x Deut 4:7, 32; 33:29.

43. *Bless his house;* instruct and implore blessings upon his household, and engage with them in the worship of God.

INSTRUCTIONS.

2. Love to God and generosity to men go well together, and mutually aid each other.

7. Singing the praises of God and calling upon his name have ever formed an important part of his worship, and are well suited to the devotions of his people.

15. The covenant which God hath made in Christ with his people, is an everlasting covenant, and its blessings are sure to all who put their trust in him.

23. Praising God for his salvation, and praying that all may be made partakers of it, should form an important part of our daily duties.

34. The mercy of God in Christ is the only ground of hope for lost and guilty men. On this they should depend, while they glory in him as their righteousness, wisdom, and strength.

43. While the public worship of God should not be neglected, but statedly observed according to divine appointment, it should never supersede, or be suffered to hinder the regular observance of family duties.

CHAPTER XVII.

1. *As David sat in his house;* for the exposition of this chapter, see the notes on 2 Sam. 7.

INSTRUCTIONS.

1. A godly man is not content merely to receive blessings himself, but wishes to do all he can for the honor of God and the good of mankind.

7. The elevation of rulers is from God; and the higher they are raised in power and influence, the greater is their obligation to love and serve him, and the greater will be their guilt, and the more dreadful their condemnation, if they rebel against him.

16. The goodness of God to his people deeply humbles them on account of their unworthiness, and leads them to feel that for all their mercies they are indebted to the riches of his grace.

24. The righteous wish to have the promises of God fulfilled, not merely that it may be well with them, but

A. M. 2962. B. C. about 1042. fore thy people, whom thou hast redeemed out of Egypt?

22 For thy people Israel didst thou make thine own people for ever;[a] and thou, LORD, becamest their God.

23 Therefore now, LORD, let the thing that thou hast spoken concerning thy servant and concerning his house be established for ever,[b] and do as thou hast said.

24 Let it even be established, that thy name may be magnified for ever, saying, The LORD of hosts *is* the God of Israel, *even* a God to Israel;[c] and *let* the house of David thy servant *be* established before thee.[d]

25 For thou, O my God, hast told thy servant* that thou wilt build him a house: therefore thy servant hath found *in his heart* to pray before thee.

26 And now, LORD, thou art God, and hast promised this goodness unto thy servant:

27 Now therefore let it please† thee to bless the house of thy servant, that it may be before thee for ever: for thou blessest, O LORD, and *it shall be* blessed for ever.[e]

CHAPTER XVIII.

1 David subdueth the Philistines and the Moabites. 3 He smiteth Hadarezer and the Syrians. 9 Tou sendeth Hadoram with presents to bless David. 11 The presents and the spoil David dedicateth to God. 13 He putteth garrisons in Edom. 14 David's officers.

NOW after this it came to pass, that David smote the Philistines, and subdued them, and took Gath and her towns out of the hand of the Philistines.[f]

2 And he smote Moab; and the Moabites became David's servants, *and* brought gifts.

3 ¶ And David smote Hadarezer‡ king of Zobah unto Hamath, as he went to stablish his dominion by the river Euphrates.

4 And David took from him a thousand chariots, and seven thousand§ horsemen, and twenty thousand footmen: David also houghed all the chariot *horses*, but reserved of them a hundred chariots.

5 And when the Syrians of Damascus‖ came to help Hadarezer king of Zobah, David slew of the Syrians two and twenty thousand men.

6 Then David put *garrisons* in Syria-damascus; and the Syrians became David's servants, *and* brought gifts. Thus the LORD preserved David whithersoever he went.

7 And David took the shields of gold that were on the servants of Hadarezer, and brought them to Jerusalem.

8 Likewise from Tibhath,¶ and from Chun,* cities of Hadarezer, brought David very much brass, wherewith Solomon made the brazen sea, and the pillars, and the vessels of brass.[g]

9 ¶ Now when Tou† king of Hamath heard how David had smitten all the host of Hadarezer king of Zobah;

10 He sent Hadoram‡ his son to king David, to inquire§ of his welfare, and to congratulate‖ him, because he had fought against Hadarezer, and smitten him; (for Hadarezer had war¶ with Tou;) and *with him* all manner of vessels of gold and silver and brass.

11 ¶ Them also king David dedicated unto the LORD, with the silver and the gold that he brought from all *these* nations;[h] from Edom, and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek.

12 Moreover, Abishai* the son of Zeruiah slew of the Edomites in the valley of salt eighteen thousand.[i]

13 ¶ And he put garrisons in Edom; and all the Edomites became David's servants. Thus the LORD preserved David whithersoever he went.

14 ¶ So David reigned over all Israel, and executed judgment and justice among all his people.[j]

15 And Joab the son of Zeruiah *was* over the host; and Jehoshaphat the son of Ahilud, recorder;†

16 And Zadok the son of Ahitub, and Abimelech‡ the son of Abiathar, *were* the priests; and Shavsha§ was scribe;

17 And Benaiah the son of Jehoiada *was* over the Cherethites and the Pelethites; and the sons of David *were* chief about‖ the king.

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a Exod. 19:5, 6; 1 Sam. 12:22; Rom. 9:4, 5; 11:1, 2, etc. b Psa. 119:49; Jer. 11:5. c Heb. 8:10; 11:16; Rev. 21:3. d Psa. 90:17. * Heb. *revealed the ear of thy servant.* † Or, *it hath pleased.* e Rom. 11:29. f 2 Sam. 8:1, etc. ‡ Or, *Hadadezer*, 2 Sam. 8:3. § *Seven hundred*, 2 Sam. 8:4. ‖ Heb. *Darmesek.* ¶ Called *Betah*, 2 Sam. 8:8. * Called *Berothai*, 2 Sam. 8:8. g 1 Kings 7:15, etc. † Or, *Toi*, 2 Sam. 8:9. ‡ Or, *Joram*, 2 Sam. 8:10. § Or, *salute.* ‖ Heb. *bless.* ¶ Heb. *was the man of wars.* h Josh. 6:19. * Heb. *Abshai.* i 2 Sam. 8:13, 14; Psa. 60. j Gen. 18:19; 1 Kings 10:9; Psa. 78:72; 89:14; Isa. 9:7; 32:1. † Or, *remembrancer.* ‡ Called *Ahimelech*, 2 Sam. 8:17. § Called *Seraiah*, 2 Sam. 8:17; and *Shisha*, 1 Kings 4:3. ‖ Heb. *at the hand of.*

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that he may be glorified, and multitudes be led to adore him for ever.

CHAPTER XVIII.

The narratives in this and the following chapter are for substance the same as those contained in 2 Samuel, chap. 8 and 10, and the reader is referred to the notes on these chapters.

3. *As he went;* the narrative leaves it doubtful whether it was David or Hadarezer who was on his way to the river Euphrates.

12. *Abishai;* in 2 Samuel, the victory is ascribed to David, because whatever was done by his servants was done by him. In the title of Psalm 60, Joab is mentioned as the leader. Perhaps Joab was the commander-in-chief of David's forces, while Abishai led the division that gained this victory. *Of the Edomites;* in 2 Sam. 8:13, they are called Syrians. Probably the Syrians and Edomites were in alliance. *Eighteen thousand;* in the title to Psalm 60, which seems plainly to refer to the same event, the number is given as twelve thousand. It may be that twelve thousand were slain in one decisive battle, and six thousand more in one or more other engagements. When the events of a whole campaign are crowded into single sentences, it is not surprising that in different narratives there should be apparent disagreements, which a full knowledge of the details would enable us to reconcile. "The valley of salt" here mentioned lies at the southern extremity of the Dead sea, where there is a salt mountain, and where the streams are salt as brine.

INSTRUCTIONS.

1. When a man's ways please the Lord, he often makes his enemies to be at peace with him, or gives him the victory over all his foes.

8. The spoils of the enemies of the Lord when they come into the possession of his people, instead of being used for their own aggrandizement, should be consecrated to his service and to the good of mankind.

13. The preservation of the people of God amidst the dangers to which they are exposed, and all the successes

CHAPTER XIX.

1 David's messengers, sent to comfort Hanun the son of Nahash, are villainously entreated. 6 The Ammonites, strengthened by the Syrians, are overcome by Joab and Abishai. 16 Shophach, making a new supply of the Syrians, is slain by David.

NOW it came to pass after this, that Nahash the king of the children of Ammon died, and his son reigned in his stead.[a]

2 And David said, I will show kindness unto Hanun the son of Nahash, because his father showed kindness to me. And David sent messengers to comfort him concerning his father. So the servants of David came into the land of the children of Ammon to Hanun, to comfort him.

3 But the princes of the children of Ammon said to Hanun, Thinkest thou that David doth* honor thy father, that he hath sent comforters unto thee? are not his servants come unto thee for to search, and to overthrow, and to spy out the land?[b]

4 Wherefore Hanun took David's servants, and shaved them, and cut off their garments in the midst hard by their buttocks, and sent them away.[c]

5 Then there went *certain*, and told David how the men were served; and he sent to meet them: for the men were greatly ashamed. And the king said, Tarry at Jericho until your beards be grown, and *then* return.

6 ¶ And when the children of Ammon saw that they had made themselves odious† to David, Hanun and the children of Ammon sent a thousand talents of silver to hire them chariots and horsemen out of Mesopotamia,[d] and out of Syria-maachah, and out of Zobah.[e]

7 So they hired thirty and two thousand chariots, and the king of Maachah and his people; who came and pitched before Medeba. And the children of Ammon gathered themselves together from their cities, and came to battle.

8 And when David heard *of it*, he sent Joab, and all the host of the mighty men.

9 And the children of Ammon came out, and put the battle in array before the gate of the city: and the kings that were come *were* by themselves in the field.

10 Now when Joab saw that the battle‡ was set against him before and behind, he chose out of all the choice§ of Israel, and put *them* in array against the Syrians.

11 And the rest of the people he delivered unto the hand of Abishai‖ his brother, and they set *themselves* in array against the children of Ammon. A. M. 2967. B. C. about 1037.

12 And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will help thee.

13 Be of good courage,[f] and let us behave ourselves valiantly for our people, and for the cities of our God: and let the LORD do *that which is* good in his sight.[g]

14 So Joab and the people that *were* with him drew nigh before the Syrians unto the battle; and they fled before him.[h]

15 And when the children of Ammon saw that the Syrians were fled, they likewise fled before Abishai his brother, and entered into the city. Then Joab came to Jerusalem.

16 ¶ And when the Syrians saw that they were put to the worse before Israel, they sent messengers, and drew forth the Syrians that *were* beyond the river;¶ and Shophach* the captain of the host of Hadarezer *went* before them.

17 And it was told David; and he gathered all Israel, and passed over Jordan, and came upon them, and set *the battle* in array against them. So when David had put the battle in array against the Syrians, they fought with him.

18 But the Syrians fled before Israel; and David slew of the Syrians seven thousand *men which fought in* chariots, and forty thousand footmen, and killed Shophach the captain of the host.

19 And when the servants of Hadarezer saw that they were put to the worse before Israel, they made peace with David, and became his servants:[i] neither would the Syrians help the children of Ammon any more.

CHAPTER XX.

1 Rabbah is besieged by Joab, spoiled by David, and the people thereof tortured. 4 Three giants are slain in three several overthrows of the Philistines.

AND it came to pass, that after the year was expired,† at the time that kings go out *to battle*,[j] Joab led forth the power of the army, and wasted the country of the children of Ammon, and came and besieged Rabbah. But David tarried at Jerusalem. And Joab smote Rabbah, and destroyed it.[k]

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a 2 Sam. 10:1, etc. * Heb. *In thine eyes doth David.* b Gen. 42:9. c Psa. 35:12; 109:4, 5. † Heb. *to stink*, Gen. 34:30. d Psa. 46:9. e ch. 18:5, 9. ‡ Heb. *face of the battle.* § Or, *young men.* ‖ Heb. *Abshai.* f Neh 4:14.

g Judg. 10:15. h Jer. 46:15. 16. ¶ That is, *Euphrates.* * Or, *Shobach*, 2 Sam. 10:16. i Psa. 18:39, 44. † Heb. *at the return of the year.* j 2 Sam. 11:1. k 2 Sam. 12:26, etc.

with which they are favored, come from him; and lay them under new obligations to love and obey him.

CHAPTER XIX.

16. *The river;* Euphrates.

INSTRUCTIONS.

2. Gratitude should ever be manifested for favors; and if it cannot be shown towards the benefactors themselves, it should be towards their children or others who were connected with them.

3. Our best intentions may be misunderstood and misrepresented; evil may be returned for good, and that which should have been the means of forming and cementing friendship, may be made the occasion of enmity and strife.

13. In a good cause, men should be of good courage; and while they use with fidelity all appointed means, they should feel their dependence on God, and commit the result of their efforts to him.

18. All efforts of the wicked to prevail against God and his people will in the end prove ineffectual, and be the means of hastening and aggravating their own ruin.

CHAPTER XX.

1. *Rabbah;* the capital of the Ammonites. *Tarried at Jerusalem;* that is, as explained in 2 Sam. 12:27, 28, till Joab sent for him, when he had nearly completed the conquest of the Ammonites.

A. M. 2971. B. C. about 1033. 2 And David took the crown of their king from off his head, and found it to weigh* a talent of gold, and *there were* precious stones in it; and it was set upon David's head: and he brought also exceeding much spoil out of the city.

3 And he brought out the people that *were* in it, and cut *them* with saws, and with harrows of iron, and with axes. Even so dealt David with all the cities of the children of Ammon. And David and all the people returned to Jerusalem.

4 ¶ And it came to pass after this, that there arose† war at Gezer‡ with the Philistines;[a] at which time Sibbechai the Hushathite slew Sippai,§ *that was* of the children of the giant;‖ and they were subdued.

5 And there was war again with the Philistines; and Elhanan the son of Jair¶ slew Lahmi the brother of Goliath the Gittite, whose spear-staff *was* like a weaver's beam.

6 And yet again there was war at Gath,[b] where was a man of *great* stature,* whose fingers and toes *were* four and twenty, six *on each hand*, and six *on each foot:* and he also was the son of the giant.†

7 But when he defied‡ Israel, Jonathan the son of Shimea,§ David's brother, slew him.

8 These were born unto the giant in Gath; and they fell by the hand of David, and by the hand of his servants.

CHAPTER XXI.

1 David, tempted by Satan, forceth Joab to number the people. 5 The number of the people being brought, David repenteth of it. 9 David having three plagues propounded by Gad, chooseth the pestilence. 14 After the death of seventy thousand, David by repentance preventeth the destruction of Jerusalem. 18 David, by Gad's direction, purchaseth Ornan's threshing-floor: where having built an altar, God giveth a sign of his favor by fire, and staveth the plague. 28 David sacrificeth there, being restrained from Gibeon by fear of the angel.

AND Satan stood up against Israel,[c] and provoked David to number Israel.[d]

2 And David said to Joab and to the rulers of the people, Go, number Israel from Beer-sheba even to Dan; and bring the number of them to me, that I may know *it*.[e]

3 And Joab answered, The LORD make his people a hundred times so many more as they *be:* but, my lord the king, *are* they not all my lord's servants? why then doth my lord require this thing? why will he be a cause of trespass to Israel?

4 Nevertheless the king's word prevailed against Joab.[f] Wherefore Joab departed, and went throughout all Israel, and came to Jerusalem.

5 ¶ And Joab gave the sum of the number of the people unto David. And all *they of* Israel were a thousand thousand and a hundred thousand men that drew sword: and Judah *was* four hundred threescore and ten thousand men that drew sword.

6 But Levi and Benjamin counted he not among them: for the king's word was abominable to Joab.[g]

7 And God was displeased with‖ this thing; therefore he smote Israel.

8 And David said unto God, I have sinned greatly, because I have done this thing: but now, I beseech thee, do away the iniquity of thy servant;[h] for I have done very foolishly.[i]

9 ¶ And the LORD spake unto Gad, David's seer,[j] saying,

10 Go and tell David, saying, Thus saith the LORD, I offer thee¶ three *things:* choose thee one of them, that I may do *it* unto thee.

11 So Gad came to David, and said unto him, Thus saith the LORD, Choose thee*

12 Either three years' famine; or three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh *thee;* or else three days the sword of the LORD, even the pestilence, in the land, and the angel of the LORD destroying throughout all the coasts of Israel. Now therefore advise thyself what word I shall bring again to him that sent me.

13 And David said unto Gad, I am in a great strait:[k] let me fall now into the hand of the LORD;[l] for very great† *are* his mercies:[m] but let me not fall into the hand of man.[n]

14 ¶ So the LORD sent pestilence upon Israel:[o] and there fell of Israel seventy thousand men.

15 And God sent an angel unto Jerusalem to destroy it: and as he was destroying, the LORD beheld, and he repented him of the evil,[p] and said to the angel that destroyed, It is enough, stay now

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* Heb. *the weight of.* † Or, *continued;* Heb. *stood.* ‡ Or, *Gob.* a 2 Sam. 21:18, etc. § Or, *Saph*, 2 Sam. 21:18. ‖ Or, *Rapha.* ¶ Called also *Jaareoregim*, 2 Sam. 21:19. b 2 Sam. 21:20. * Heb *measure.* † Heb. *born to the giant*, or *Rapha*, ver. 4. ‡ Or, *reproached.* § Called *Shammah*, 1 Sam. 16:9. c Job 1:6, etc.; 2:1; Zech. 3:1. d 2 Sam. 24:1, etc. e ch. 27:23.

f Eccl. 8:4. g ch. 27:24. ‖ Heb. *it was evil in the eyes of God concerning.* h 2 Sam. 12:13. i 1 Sam. 26:21 j 1 Sam. 9:9. ¶ Heb. *stretch out.* * Heb. *Take to thee.* k John 12:27. l Heb. 10:31. † Or, *many.* m Psa. 86:5, 15. n 2 Chr. 28:9; Prov. 12:10; Isa. 46:7; Lam. 5:2-15. o Num. 16:46-49. p Judg. 2:18; Jonah 4:2.

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3. *Brought out the people;* see note on 2 Sam. 12:31.

4. *Gezer;* a city in the western part of the tribe of Ephraim, bordering upon the Philistines.

6. *Gath;* a city of the Philistines.

INSTRUCTIONS.

1. Reference to the sin of David in the matter of Uriah, which took place while Joab was besieging Rabbah, is here entirely omitted; and it is always proper to be silent about the sins of others, unless the cause of God and of truth requires the mention of them.

4. This is a world of trial, and one trouble will succeed another through the whole journey of life. But to those who honor God in their trials, he will at last grant a complete and glorious deliverance.

CHAPTER XXI.

1. *Stood up;* presented himself as an accuser. *Provoked;* moved, excited.

2. *Beer-sheba—to Dan;* one end of the land to the other.

3. *A cause of trespass to Israel;* a means of leading them into sin, and of thus bringing judgments upon them. Joab seems to have understood that David was influenced by foolish pride in requiring this thing.

5. *A thousand thousand and a hundred thousand;* this sum differs from that given in 2 Sam. 24:9. For some reason not explained, a portion of the armed men—perhaps those already enrolled for military service before this numbering—seem to be included in one account, and not in the other. *Four hundred threescore and ten thousand;* for which we have, in 2 Sam. 24:9, the round number of five hundred thousand.

12. *Three years' famine;* in 2 Sam. 24:13, we read, seven years of famine, which may be an error of the transcribers. This might the more easily happen, as numbers were often indicated by letters.

15. *Repented him of the evil;* he changed his course of conduct.

thy hand.[a] And the angel of the LORD stood by the threshing-floor of Ornan* the Jebusite.[b]

16 And David lifted up his eyes, and saw the angel of the LORD stand between the earth and the heaven,[c] having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders *of Israel, who were* clothed in sackcloth, fell upon their faces.

17 And David said unto God, *Is it* not I *that* commanded the people to be numbered? even I it is that have sinned and done evil indeed; but *as for* these sheep,[d] what have they done? let thy hand, I pray thee, O LORD my God, be on me, and on my father's house;[e] but not on thy people, that they should be plagued.

18 ¶ Then the angel of the LORD commanded Gad to say to David, that David should go up, and set up an altar unto the LORD in the threshing-floor of Ornan the Jebusite.[f]

19 And David went up at the saying of Gad, which he spake in the name of the LORD.

20 And† Ornan turned back, and saw the angel; and‡ his four sons with him hid themselves. Now Ornan was threshing wheat.

21 And as David came to Ornan, Ornan looked and saw David, and went out of the threshing-floor, and bowed himself to David with *his* face to the ground.

22 Then David said to Ornan, Grant§ me the place of *this* threshing-floor, that I may build an altar therein unto the LORD: thou shalt grant it me for the full price: that the plague may be stayed from the people.

23 And Ornan said unto David, Take *it* to thee, and let my lord the king do *that which is* good in his eyes: lo, I give *thee* the oxen *also* for burnt-offerings, and the threshing instruments for wood, and the wheat for the meat-offering; I give it all.

24 And king David said to Ornan, Nay; but I will verily buy it for the full price:[g] for I will not take *that* which *is* thine for the LORD, nor offer burnt-offerings without cost.[h]

25 So David gave to Ornan for the place six hundred shekels of gold by weight.

26 And David built there an altar unto the LORD, and offered burnt-offerings and peace-offerings, and called upon the LORD; and he answered him from heaven by fire upon the altar of burnt-offering.[i] A. M. 2987. B. C. 1017.

27 And the LORD commanded the angel; and he put up his sword again into the sheath thereof.

28 ¶ At that time when David saw that the LORD had answered him in the threshing-floor of Ornan the Jebusite, then he sacrificed there.

29 For the tabernacle of the LORD, which Moses made in the wilderness,[j] and the altar of the burnt-offering, *were* at that season in the high place at Gibeon.[k]

30 But David could not go before it to inquire of God: for he was afraid because of the sword of the angel of the LORD.[l]

CHAPTER XXII.

1 David, foreknowing the place of the temple, prepareth abundance for the building of it. 6 He instructeth Solomon in God's promises, and his duty in building the temple. 17 He chargeth the princes to assist his son.

THEN David said, This *is* the house of the LORD God, and this *is* the altar of the burnt-offering for Israel.[m]

2 And David commanded to gather together the strangers that *were* in the land of Israel;[n] and he set masons to hew wrought stones to build the house of God.

3 And David prepared iron in abundance for the nails for the doors of the gates, and for the joinings;[o] and brass in abundance without weight;[p]

4 Also cedar-trees in abundance:[q] for the Zidonians and they of Tyre brought much cedar-wood to David.

5 And David said, Solomon my son *is* young and tender,[r] and the house *that is* to be builded for the LORD *must be* exceeding magnifical, of fame and of glory throughout all countries:[s] I will *therefore* now make preparation for it. So David prepared abundantly before his death.

6 ¶ Then he called for Solomon his son, and charged him to build a house for the LORD God of Israel.

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a Psa. 78:38. * Or, *Araunah*, 2 Sam. 24:18. b 2 Chr. 3:1. c Gen. 3:24; Num. 22:31; Josh. 5:13, 14. d Psa. 44:11. e John 10:11, 12. f ver. 15. † Or, *When.* ‡ Or, then he *and.* § Heb. *Give.* g Gen. 23:13. h Deut. 16:17. i Lev. 9:24; Judg. 6:21; 1 Kings 18:24, 38; 2 Chr. 7:1. j Exod. 40. k ch. 16:39; 1 Kings 3:4, etc. l Psa. 90:11; Jer. 5:22; 10:7; Heb. 12:28, 29; Rev. 15:4. m ch. 21:28; Deut. 12:5; 2 Chr. 3:1. n 1 Kings 9:21. o ver. 14. p 1 Kings 7:47. q 1 Kings 5:6. r 1 Kings 3:7. s Ezra 3:12; Isa. 64:11; Ezek. 7:20; Hag 2:3.

17. *These sheep;* the children of Israel, the people generally.

25. *Six hundred shekels;* see note to 2 Sam. 24:24.

26. *By fire;* the fire descended from God and burnt up the sacrifice, in token of his acceptance of David and his offering.

28. *He sacrificed there;* continued to make that a place of sacrifice.

29. *In the high place at Gibeon;* compare chap. 16:39, 40.

30. *Could not go before it;* he feared to do so in the circumstances above narrated.

INSTRUCTIONS.

1. Whenever the people of God are left to themselves, Satan stands ready to tempt them to the commission of sins which will bring distress, if not ruin, on themselves and others.

8. Though the people of God may discover their sins, be deeply humbled on account of them, and be forgiven, yet if their sins have been open and brought scandal upon the cause of religion, the Lord will manifest his displeasure against them.

13. The penitent soul in all its difficulties will submit to the Lord, and commit itself and its interests to his merciful care and disposal.

17. The ingenuous soul mourns deeply, not only on account of its sins and the sufferings they bring upon itself, but for the evils they bring upon others whom they love, and whom they wish to benefit.

26. When the soul is duly penitent for its sins, submits to the judgments of God, and is ready to follow his directions, he is ready to forgive and grant manifestations of his mercy and love.

CHAPTER XXII.

1. *This is the house—this is the altar;* that is, here on the threshing-floor which I have bought, and where I have sacrificed, shall the house of the Lord be built and the altar of burnt-offering established. The tabernacle and altar which Moses built were yet at Gibeon, and there the daily sacrifices were offered. Chap. 21:29.

3. *Joinings;* clamps of iron used to fasten work together.

A. M. 2987. B. C. 1017. 7 And David said to Solomon, My son, as for me, it was in my mind to build a house[a] unto the name of the LORD my God:[b]

8 But the word of the LORD came to me, saying, Thou hast shed blood abundantly, and hast made great wars:[c] thou shalt not build a house unto my name, because thou hast shed much blood upon the earth in my sight.[d]

9 Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon,* and I will give peace and quietness unto Israel in his days.[e]

10 He shall build a house for my name;[f] and he shall be my son, and I *will be* his father;[g] and I will establish the throne of his kingdom over Israel for ever.

11 Now, my son, the LORD be with thee;[h] and prosper thou, and build the house of the LORD thy God, as he hath said of thee.

12 Only the LORD give thee wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the law of the LORD thy God.[i]

13 Then shalt thou prosper, if thou takest heed to fulfil the statutes and judgments which the LORD charged Moses with concerning Israel:[j] be strong, and of good courage;[k] dread not, nor be dismayed.

14 Now, behold, in my trouble† I have prepared for the house of the LORD a hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron without weight; for it is in abundance: timber also and stone have I prepared; and thou mayest add thereto.

15 Moreover, *there are* workmen with thee in abundance, hewers and workers of stone and timber,‡ and all manner of cunning men for every manner of work.

16 Of the gold, the silver, and the brass, and the iron, *there is* no number. Arise *therefore*, and be doing, and the LORD be with thee.[l]

17 ¶ David also commanded all the princes of Israel to help Solomon his son, *saying*,

18 *Is* not the LORD your God with you? and hath he *not* given you rest on every side?[m] for he hath given the inhabitants of the land into my hand; and the land is subdued before the LORD, and before his people.

19 Now set your heart and your soul to seek the LORD your God;[n] arise therefore, and build ye the sanctuary of the LORD God,[o] to bring the ark of the covenant of the LORD,[p] and the holy vessels of God, into the house that is to be built to the name of the LORD.

CHAPTER XXIII.

1 David in his old age maketh Solomon king. 2 The number and distribution of the Levites. 7 The families of the Gershonites. 12 The sons of Kohath. 21 The sons of Merari. 24 The office of the Levites.

SO when David was old and full of days, he made Solomon his son king over Israel.[q]

2 ¶ And he gathered together all the princes of Israel, with the priests and the Levites.

3 Now the Levites were numbered from the age of thirty years and upward:[r] and their number by their polls, man by man, was thirty and eight thousand.

4 Of which, twenty and four thousand *were* to set forward§ the work of the house of the LORD; and six thousand *were* officers and judges:[s]

5 Moreover four thousand *were* porters; and four thousand praised the LORD with the instruments which I made,[t] *said David*, to praise *therewith*.

6 And David divided them into courses‖ among the sons of Levi, *namely*, Gershon, Kohath, and Merari.

7 ¶ Of the Gershonites *were* Laadan,¶ and Shimei.

8 The sons of Laadan; the chief *was* Jehiel, and Zetham, and Joel, three.

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a Ch. 17:1, etc.; 28:2, etc. b Deut. 12:5, 11. c 1 Kings 5:3. d Num. 31:19. * That is, *peaceable*. e 1 Kings 4:25; Psa. 72:7. f 2 Sam. 7:13. g Psa. 89:26; Heb. 1:5. h ver. 16. i 1 Kings 3, 9, 12; Psa. 72:1; Prov. 2:6, 7; Jas. 1:5. j 2 Chr. 20:20; Psa. 119:6. k Deut. 31:7, 8; Josh. 1:6–9. † Or, *poverty*. ‡ That is, *masons and carpenters*. l ver. 11. m ch. 23:25; Deut. 12:10; Josh. 22:4; 2 Sam. 7:1. n 2 Chr. 20:3. o Psa. 27:4. p 1 Kings 8:6, 21. q ch. 28:5; 1 Kings 1:33, etc. r Num. 4:3, 47. § Or, *oversee*. s Deut. 16:18. t 2 Chr. 29:25, 26; Amos 6:5. ‖ Heb. *divisions*. ¶ Or, *Libni*, ch. 6:17.

9. *Solomon;* meaning, peaceable.

10. *For ever;* so long as he should continue to obey God. Ver. 12, 13, 19.

19. *Bring the ark;* from Zion, to which place David had already transferred it from Gibeon. Chap. 15.

INSTRUCTIONS.

1. The people of God, when delivered from the sad effects of their sins, will become more engaged than before in doing his work; and if they cannot honor him in one way they will attempt to do it in another, and thus to fill up life with fidelity and usefulness.

5. Good men live and labor not merely for themselves and their own generation, but for posterity and for all coming time; and their efforts will be felt not only to the end of the world, but to eternity.

10. The promises of God to individuals, are made on condition that they hearken to his voice and continue to obey his commandments. If they forsake him, he will cast them off.

16. If men would avail themselves of the blessings of Jehovah, enjoy his presence, and experience the benefit of his promises, they must be found doing his will.

CHAPTER XXIII.

The present and the four following chapters are occupied with an account of the orderly arrangements made by David for the service of the sanctuary and the administration of the affairs of his kingdom. To the writer of the books of Chronicles, who lived after the Babylonish captivity, these were matters of deep interest, as they furnished a general model for the reëstablishment of the state and the public worship of God.

3. *From the age of thirty years and upward;* in ver. 24, 27, we read, "from the age of twenty years and upward." The two statements may be thus reconciled: the Levites were distributed for the different services by thousands, ver. 4, 5. Of these the great body, upon whom full service was laid, was from thirty years old and upward. But to fill out the thousands a portion of younger men was taken, who discharged the lighter and less responsible duties.

4. *The work of the house of the Lord;* all the service connected with the sanctuary, its revenues, and the ordering of the public worship of God.

7. *Of the Gershonites;* before giving the heads of the courses into which the priests and Levites were divided, the writer gives a partial list of the fathers' houses among the sons of Levi, embracing only such as belonged to the twenty-four thousand assigned for "the work of the house of the Lord."

9 The sons of Shimei; Shelomith, and Haziel, and Haran, three. These *were* the chief of the fathers of Laadan.

10 And the sons of Shimei *were*, Jahath, Zina,* and Jeush, and Beriah. These four *were* the sons of Shimei.

11 And Jahath was the chief, and Zizah the second: but Jeush and Beriah had not many sons:† therefore they were in one reckoning, according to *their* father's house.

12 ¶ The sons of Kohath; Amram, Izhar, Hebron, and Uzziel, four.

13 The sons of Amram; Aaron, and Moses: and Aaron was separated,[a] that he should sanctify the most holy things, he and his sons for ever, to burn incense before the LORD,[b] to minister unto him, and to bless in his name for ever.[c]

14 Now *concerning* Moses the man of God, his sons were named of the tribe of Levi.

15 The sons of Moses *were*, Gershom, and Eliezer.

16 Of the sons of Gershom, Shebuel‡ *was* the chief.

17 And the sons of Eliezer *were*, Rehabiah the chief.§ And Eliezer had none other sons; but the sons of Rehabiah were very many.‖

18 Of the sons of Izhar; Shelomith¶ the chief.

19 Of the sons of Hebron; Jeriah the first, Amariah the second, Jahaziel the third, and Jekameam the fourth.

20 Of the sons of Uzziel; Micah the first, and Jesiah the second.

21 ¶ The sons of Merari; Mahli, and Mushi. The sons of Mahli; Eleazar, and Kish.

22 And Eleazar died, and had no sons, but daughters; and their brethren* the sons of Kish took them.

23 The sons of Mushi; Mahli, and Eder, and Jeremoth, three.

24 ¶ These *were* the sons of Levi after the house of their fathers; *even* the chief of the fathers, as they were counted by number of names by their polls,[d] that did the work for the service of the house of the LORD, from the age of twenty years and upward.[e]

25 For David said, The LORD God of Israel hath given rest unto his people,[f] that they may dwell† in Jerusalem for ever:

26 And also unto the Levites: they shall no *more* carry the tabernacle, nor any vessels of it for the service thereof. A. M. 2989. B. C. about 1015.

27 For by the last words of David the Levites *were* numbered‡ from twenty years old and above:[g]

28 Because their office *was* to wait on§ the sons of Aaron for the service of the house of the LORD, in the courts, and in the chambers, and in the purifying of all holy things, and the work of the service of the house of God;

29 Both for the show-bread,[h] and for the fine flour for meat-offering,[i] and for the unleavened cakes,[j] and for *that which is baked in* the pan,‖ and for that which is fried, and for all manner of measure and size;[k]

30 And to stand every morning to thank and praise the LORD, and likewise at even:[l]

31 And to offer all burnt-sacrifices unto the LORD in the sabbaths,[m] in the new moons, and on the set feasts,[n] by number, according to the order commanded unto them, continually before the LORD:

32 And that they should keep the charge of the tabernacle of the congregation,[o] and the charge of the holy *place*, and the charge of the sons of Aaron their brethren,[p] in the service of the house of the LORD.

CHAPTER XXIV.

1 The divisions of the sons of Aaron by lot into four and twenty orders.
20 The Kohathites, 27 and the Merarites divided by lot.

NOW *these are* the divisions of the sons of Aaron.[q] The sons of Aaron; Nadab and Abihu, Eleazar and Ithamar.

2 But Nadab and Abihu died before their father,[r] and had no children: therefore Eleazar and Ithamar executed the priest's office.

3 And David distributed them, both Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar,[s] according to their offices in their service.

4 And there were more chief men found of the sons of Eleazar than of the sons of Ithamar; and *thus* were they divided. Among the sons of Eleazar *there were* sixteen chief men of the house of *their* fathers, and eight among the sons of Ithamar according to the house of their fathers.

5 Thus were they divided by lot,[t] one sort with another; for the governors of the sanctuary, and governors *of the house* of God, were of the sons of Eleazar, and of the sons of Ithamar.

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* Or, *Zizah*, ver. 11. † Heb. *did not multiply sons.* a Exod. 28:1, etc.; Heb. 5:4. b Num. 16:40. c Num. 6:23–26. ‡ *Shubael*, ch. 24:20. § Or, *first.* ‖ Heb. *highly multiplied.* ¶ *Shelomoth*, ch. 24:22. * Or, *kinsmen.* d Num. 10:17, 21. e ver. 27; Ezra 3:8. f ch. 22:18. † Or. *and he dwelleth.* ‡ Heb. *numbers.* g ver. 3, 24. § Heb. *station* was *at the hand of;* Neh. 11:24. h Exod. 25:30. i Lev. 6:20. j Lev. 2:4–7. ‖ Or, *flat plate.* k Lev. 19:35. l 2 Chr. 29:25, 26; Ezra 3:10, 11; Psa. 135:1, 2. m Num. 10:10; Psa. 81:3. n Lev. 23:4, etc. o Num. 1:53. p Num. 3:6–9. q Lev. 10:1, 6; Num. 26:60. r Num. 3:4. s 1 Sam. 21:1; 22:9, etc. t Josh. 18:10; Prov. 16:33; Jonah 1:7; Acts 1:26.

9. *Shimei;* not the Shimei mentioned in ver. 7, 10, who was a brother of Laadan, but a descendant of Laadan.

13. *For ever;* continually, to the end of the Jewish dispensation.

26. *Carry the tabernacle;* from place to place, as in the wilderness, and afterwards in the land of Canaan.

INSTRUCTIONS.

3. Nothing is more important to the interests of true religion than the increase of faithful ministers; and good men at the close of life, will be peculiarly anxious that a sufficient number may be provided and rightly employed for the good of coming generations.

30. Religion is a daily duty; morning and evening offerings of prayer, thanksgiving, and praise should be presented to God, and such special seasons of devotion from time to time be observed, as he has appointed.

CHAPTER XXIV.

1. *The divisions of the sons of Aaron;* these divisions, it is supposed, were made by David according to divine appointment. By them the priests were distributed into twenty-four courses, sixteen of the sons of Eleazar, and eight of the sons of Ithamar. These served at the sanctuary, each course in its turn, from Sabbath to Sabbath, according to the testimony of Josephus, which agrees with the words of the sacred writer, 2 Kings 11:5, 7.

5. *One sort with another;* the two sorts were those of Eleazar's sons, and those of Ithamar's.

A. M. 2989. B. C. 1015. 6 And Shemaiah the son of Nethaneel the scribe, *one* of the Levites, wrote them before the king, and the princes, and Zadok the priest, and Ahimelech the son of Abiathar, and *before* the chief of the fathers of the priests and Levites: one principal household* being taken for Eleazar, and *one* taken for Ithamar.

7 Now the first lot came forth to Jehoiarib, the second to Jedaiah,

8 The third to Harim, the fourth to Seorim,

9 The fifth to Malchijah, the sixth to Mijamin,

10 The seventh to Hakkoz, the eighth to Abijah,[a]

11 The ninth to Jeshuah, the tenth to Shecaniah,

12 The eleventh to Eliashib, the twelfth to Jakim,

13 The thirteenth to Huppah, the fourteenth to Jeshebeab,

14 The fifteenth to Bilgah, the sixteenth to Immer,

15 The seventeenth to Hezir, the eighteenth to Aphses,

16 The nineteenth to Pethahiah, the twentieth to Jehezekel,

17 The one and twentieth to Jachin, the two and twentieth to Gamul,

18 The three and twentieth to Delaiah, the four and twentieth to Maaziah.

19 These *were* the orderings of them in their service to come into the house of the LORD,[b] according to their manner, under Aaron their father, as the LORD God of Israel had commanded him.

20 ¶ And the rest of the sons of Levi *were these:* Of the sons of Amram; Shubael:† of the sons of Shubael; Jehdeiah.

21 Concerning Rehabiah: of the sons of Rehabiah, the first *was* Isshiah.

22 Of the Izharites; Shelomoth:‡ of the sons of Shelomoth; Jahath.

23 And the sons *of Hebron;* Jeriah *the first*, Amariah the second, Jahaziel the third, Jekameam the fourth.

24 *Of* the sons of Uzziel; Michah: of the sons of Michah; Shamir.

25 The brother of Michah *was* Isshiah: of the sons of Isshiah; Zechariah.

26 ¶ The sons of Merari *were* Mahli and Mushi:[c] the sons of Jaaziah; Beno.

27 The sons of Merari by Jaaziah; Beno, and Shoham, and Zaccur, and Ibri.

28 Of Mahli *came* Eleazar, who had no sons.[d]

29 Concerning Kish: the son of Kish was Jerahmeel.

30 The sons also of Mushi; Mahli, and Eder, and Jerimoth. These *were* the sons of the Levites after the house of their fathers.

31 These likewise cast lots over against their brethren the sons of Aaron in the presence of David the king, and Zadok, and Ahimelech, and the chief of the fathers of the priests and Levites, even the principal fathers over against their younger brethren.[e]

CHAPTER XXV.

1 The number and offices of the singers. 8 Their division by lot into four and twenty orders.

MOREOVER David and the captains of the host separated to the service of the sons of Asaph, and of Heman, and of Jeduthun,[f] who should prophesy with harps, with psalteries, and with cymbals: and the number of the workmen according to their service was:

2 Of the sons of Asaph; Zaccur, and Joseph, and Nethaniah, and Asharelah,[§] the sons of Asaph under the hands of Asaph, which prophesied according to the order of the king.[‖]

3 Of Jeduthun: the sons of Jeduthun; Gedaliah, and Zeri,[¶] and Jeshaiah, Hashabiah, and Mattithiah, six,* under the hands of their father Jeduthun, who prophesied with a harp, to give thanks and to praise the LORD.

4 Of Heman: the sons of Heman; Bukkiah, Mattaniah, Uzziel,† Shebuel,‡ and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamti-ezer, Joshbeka-shah, Mallothi, Hothir, *and* Mahazioth:

5 All these *were* the sons of Heman the king's seer in the words§ of God, to lift up the horn. And God gave to Heman fourteen sons and three daughters.

6 All these *were* under the hands of their father for song *in* the house of the LORD, with cymbals, psalteries, and harps, for the service of the house

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* Heb. *house of the father.* [a] Neh. 12:4, 17; Luke 1:5. [b] ch. 9:25. † *Shebuel*, ch. 23:16. ‡ *Shelomith*, ch. 23:18. [c] Exod. 6:19. [d] ch. 23:22. [e] ch. 25:8. [f] ch. 6:33, etc. § Otherwise called *Jesarelah*, ver. 14. ‖ Heb. *by the hands of the king*, ver. 6. ¶ Or, *Izri*, ver. 11. * With Shimei, mentioned ver. 17. † Or, *Azareel*, ver. 18. ‡ Or, *Shubael*, ver. 20. § Or, *matters*.

6. *One—taken for Eleazar, and one—for Ithamar;* one course of the house of Eleazar was drawn, and one of the house of Ithamar alternately, till the latter house was exhausted, when the remaining eight of Eleazar were drawn. But some think that the original text implies that a double lot was drawn for Eleazar to a single lot for Ithamar.

19. *Under Aaron their father;* all the priests were considered as successors of Aaron, and he is spoken of as their father.

20. *The rest of the sons of Levi;* that is, who were not priests.

31. *Over against their brethren;* that is, as the original seems to imply, so that course answered to course, there being twenty-four courses of the Levites, corresponding with the twenty-four of the priests. *The principal fathers over against their younger brethren;* so that no preference was given in casting the lots, to one division above another.

INSTRUCTIONS.

1. Order and regularity are important in all concerns, especially in those of religion; and its ministers should all, in the place which God assigns them, attend with punctuality and perseverance to the duties of their office.

CHAPTER XXV.

1. *Asaph;* he was descended from Gershon or Gershom, the eldest son of Levi. Chap. 6:39–43. *Heman;* the grandson of Samuel, and a descendant of Kohath, Levi's second son. Chap. 6:33–38. *Jeduthun;* supposed to be the same as Ethan, a descendant of Merari, the youngest of Levi's sons. Chap. 6:44–47. Jeduthun signifies "praising," or "celebrating," and seems to have been a name given him from his office. *Prophesy with harps—cymbals;* they not only sung inspired songs, accompanying them with instrumental music, but themselves received, at times at least, the spirit of prophecy. To Asaph, twelve psalms—50, and 73–83—are in all probability to be ascribed. Heman is called "the king's seer," verse 5; and both Heman and Ethan (Jeduthun) were celebrated for their wisdom. 1 Kings 4:31.

5. *Lift up the horn;* blow it loudly.

of God, according to the king's order* to Asaph, Jeduthun, and Heman.

7 So the number of them, with their brethren that were instructed in the songs of the LORD, *even* all that were cunning, was two hundred fourscore and eight.

8 ¶ And they cast lots,[a] ward against *ward*, as well the small as the great, the teacher as the scholar.[b]

9 Now the first lot came forth for Asaph to Joseph: the second to Gedaliah, who with his brethren and sons *were* twelve:

10 The third to Zaccur, *he*, his sons, and his brethren, *were* twelve:

11 The fourth to Izri, *he*, his sons, and his brethren, *were* twelve:

12 The fifth to Nethaniah, *he*, his sons, and his brethren, *were* twelve:

13 The sixth to Bukkiah, *he*, his sons, and his brethren, *were* twelve:

14 The seventh to Jesarelah, *he*, his sons, and his brethren, *were* twelve:

15 The eighth to Jeshaiah, *he*, his sons, and his brethren, *were* twelve:

16 The ninth to Mattaniah, *he*, his sons, and his brethren, *were* twelve:

17 The tenth to Shimei, *he*, his sons, and his brethren, *were* twelve:

18 The eleventh to Azareel,† *he*, his sons, and his brethren, *were* twelve:

19 The twelfth to Hashabiah, *he*, his sons, and his brethren, *were* twelve:

20 The thirteenth to Shubael, *he*, his sons, and his brethren, *were* twelve:

21 The fourteenth to Mattithiah, *he*, his sons, and his brethren, *were* twelve:

22 The fifteenth to Jeremoth, *he*, his sons, and his brethren, *were* twelve:

23 The sixteenth to Hananiah, *he*, his sons, and his brethren, *were* twelve:

24 The seventeenth to Joshbekashah, *he*, his sons, and his brethren, *were* twelve:

25 The eighteenth to Hanani, *he*, his sons, and his brethren, *were* twelve:

26 The nineteenth to Mallothi, *he*, his sons, and his brethren, *were* twelve:

27 The twentieth to Eliathah, *he*, his sons, and his brethren, *were* twelve:

28 The one and twentieth to Hothir, *he*, his sons, and his brethren, *were* twelve:

29 The two and twentieth to Giddalti, *he*, his sons, and his brethren, *were* twelve:

30 The three and twentieth to Mahazioth, *he*, his sons, and his brethren, *were* twelve: A. M. 2989. B. C. about 1015.

31 The four and twentieth to Romamti-ezer, *he*, his sons, and his brethren, *were* twelve.

CHAPTER XXVI.

1 The divisions of the porters. 13 The gates assigned by lot. 20 The Levites that had charge of the treasures. 29 Officers and judges.

CONCERNING the divisions of the porters: Of the Korhites *was* Meshelemiah‡ the son of Kore, of the sons of Asaph.§

2 And the sons of Meshelemiah *were*, Zechariah the first-born, Jediael the second, Zebadiah the third, Jathniel the fourth,

3 Elam the fifth, Jehohanan the sixth, Elioenai the seventh.

4 Moreover the sons of Obed-edom *were* Shemaiah the first-born, Jehozabad the second, Joah the third, and Sacar the fourth, and Nethaneel the fifth,

5 Ammiel the sixth, Issachar the seventh, Peulthai the eighth:[c] for God blessed him.‖

6 Also unto Shemaiah his son were sons born, that ruled throughout the house of their father: for they *were* mighty men of valor.[d]

7 The sons of Shemaiah; Othni, and Rephael, and Obed, Elzabad, whose brethren *were* strong men, Elihu, and Semachiah.

8 All these of the sons of Obed-edom: they and their sons and their brethren, able men for strength for the service,[e] *were* threescore and two of Obed-edom.

9 And Meshelemiah had sons and brethren, strong men, eighteen.

10 Also Hosah, of the children of Merari, had sons;[f] Simri the chief, for *though* he was not the first-born, yet his father made him the chief;

11 Hilkiah the second, Tebaliah the third, Zechariah the fourth: all the sons and brethren of Hosah *were* thirteen.

12 Among these *were* the divisions of the porters, *even* among the chief men, *having* wards one against another, to minister in the house of the LORD.

13 ¶ And they cast lots, as well the small as the great,¶ according to the house of their fathers, for every gate.

14 And the lot eastward fell to Shelemiah.* Then for Zechariah his son, a wise counsellor, they cast lots; and his lot came out northward.

15 To Obed-edom southward; and to his sons the house of Asuppim.†

16 To Shuppim and Hosah *the lot came forth*

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* Heb. *by the hands of the king*, ver. 2. [a] ch. 24:5. [b] 2 Chr. 23:13. † *Uzziel*, ver. 4. ‡ Or, *Shelemiah*, ver. 14. § Or, *Ebiasaph*, ch. 6:37; 9:19. [c] ch. 15:18, 21; 16:5, 38. ‖ That is, *Obed-edom*, as ch. 13:14; Psa. 128:1, 2. [d] Neh. 11:14. [e] Matt. 25:15; 1 Cor. 12:4–11; 2 Cor. 3:6; 1 Pet. 4:11. [f] ch. 16:38. ¶ Or, *as well for the small as for the great.* * Called *Meshelemiah*, ver. 1. † Heb. *Gatherings.*

7. *All that were cunning;* these two hundred and eighty-eight—twelve times twenty-four—were the teachers mentioned in the following verse. The remainder of the four thousand were the scholars.

8. *Ward;* here put for a course of singers.

INSTRUCTIONS.

1. To praise God is one of the noblest services in which men can engage; and where it is done from the heart it is acceptable to God, and raises the affections to him.

5. Children are the gift of God; and whether they be sons or daughters, the great object of parents should be to train them up for his service.

CHAPTER XXVI.

1. *The porters;* these had charge of the gates leading to the temple. The temple was not yet built in David's day, but the porters were assigned in anticipation of it; and their offices are here described as they existed under Solomon and onward.

4. *Obed-edom;* who took charge of the ark after the death of Uzzah. 2 Sam. 6:10–12.

A. M. 2989. B. C. about 1015. westward, with the gate Shallecheth, by the causeway of the going up, ward against ward.[a]

17 Eastward *were* six Levites, northward four a day, southward four a day, and toward Asuppim two *and* two.[b]

18 At Parbar westward, four at the causeway, *and* two at Parbar.

19 These *are* the divisions of the porters among the sons of Kore, and among the sons of Merari.

20 ¶ And of the Levites, Ahijah *was* over the treasures of the house of God, and over the treasures of the dedicated* things.[c]

21 *As concerning* the sons of Laadan;† the sons of the Gershonite Laadan, chief fathers, *even* of Laadan the Gershonite, *were* Jehieli.‡

22 The sons of Jehieli; Zetham, and Joel his brother, *which were* over the treasures of the house of the LORD.

23 Of the Amramites, *and* the Izharites, the Hebronites, *and* the Uzzielites:

24 And Shebuel the son of Gershom, the son of Moses, *was* ruler of the treasures.[d]

25 And his brethren by Eliezer; Rehabiah his son, and Jeshaiah his son, and Joram his son, and Zichri his son, and Shelomith his son:[e]

26 Which Shelomith and his brethren *were* over all the treasures of the dedicated things, which David the king, and the chief fathers, the captains over thousands and hundreds, and the captains of the host, had dedicated.

27 Out of the spoils§ won in battles did they dedicate to maintain the house of the LORD.[f]

28 And all that Samuel the seer,[g] and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zeruiah, had dedicated; *and* whosoever had dedicated *any thing*, *it was* under the hand of Shelomith, and of his brethren.

29 ¶ Of the Izharites, Chenaniah and his sons *were* for the outward business over Israel, for officers and judges.[h]

30 *And* of the Hebronites, Hashabiah and his brethren, men of valor,[i] a thousand and seven hundred, *were* officers‖ among them of Israel on this side Jordan westward in all the business of the LORD, and in the service of the king.

31 Among the Hebronites *was* Jerijah the chief,[j] *even* among the Hebronites, according to the generations of his fathers. In the fortieth year of the reign of David they were sought for, and there were found among them mighty men of valor at Jazer of Gilead.[k]

32 And his brethren, men of valor, *were* two thousand and seven hundred chief fathers, whom king David made rulers over the Reubenites, the Gadites, and the half tribe of Manasseh, for every matter pertaining to God, and affairs¶ of the king.[l]

CHAPTER XXVII.

1 The twelve captains for every several month. 16 The princes of the twelve tribes. 23 The numbering of the people is hindered. 25 David's several officers.

NOW the children of Israel after their number, *to wit*, the chief fathers and captains of thousands and hundreds, and their officers that served the king in any matter of the courses, which came in and went out month by month throughout all the months of the year,[m] of every course *were* twenty and four thousand.

2 Over the first course for the first month *was* Jashobeam the son of Zabdiel:[n] and in his course *were* twenty and four thousand.

3 Of the children of Perez *was* the chief of all the captains of the host for the first month.

4 And over the course of the second month *was* Dodai* an Ahohite, and of his course *was* Mikloth also the ruler: in his course likewise *were* twenty and four thousand.

5 The third captain of the host for the third month *was* Benaiah the son of Jehoiada, a chief priest:† and in his course *were* twenty and four thousand.

6 This *is that* Benaiah, *who was* mighty *among* the thirty, and above the thirty:° and in his course *was* Ammizabad his son.

7 The fourth *captain* for the fourth month *was* Asahel the brother of Joab,[p] and Zebadiah his son

a 1 Kings 10:5; 2 Chr. 9:4. b ver. 15. * Heb. *holy*. c ch. 28:12; Mal. 3:10. † Or, *Libni*, ch. 6:17. ‡ Or, *Jehiel*, ch. 23:8; 29:8. d ch. 23:16. e ch. 23:18. § Heb. *battles and spoils*. f Josh. 6:19. g 1 Sam. 9:9. h ch. 23:4. i ver. 6. ‖ Heb. *over the charge*. j ch. 23:19. k Josh. 21:39. ¶ Heb. *thing*.

l 2 Chr. 19:11. m 1 Kings 4:7, 27. n ch 11:11. * Or, *Dodo*, 2 Sam. 23:9. † Or, *principal officer*, 1 Kings 4:5. ° ch. 11:22–24; 2 Sam. 23:20, 22. p ch. 11:26; 2 Sam. 2:18–23; 23:24.

20. *Of the Levites;* these seem to have been Levites who were neither singers nor porters, but belonged to the twenty-four thousand who had charge of the work of the house of the Lord, having special services assigned to them connected with the sacred treasures. This will explain the fact that so many of the names here mentioned are those contained in the list in chap. 23:12–23, while no name belonging to the singers or porters appears here.

24. *The son of Gershom;* that is, his descendant.

25. *His brethren by Eliezer;* Shebuel's brethren descended from Eliezer, who was also a son of Moses.

28. *Whosoever had dedicated any thing;* it had been customary for those who had property to dedicate a portion of it to the Lord.

29. *Of the Izharites;* the sacred writer comes, in the last place, to notice the six thousand Levites who were officers and judges. Chap. 23:4.

INSTRUCTIONS.

4. Those who treat the ordinances of God with reverence, and are faithful in his service, may expect that he will prosper them and their children after them, and make them blessings to mankind.

13. In the service of God, each one should stand in his lot, and be ready to perform his portion of labor.

20. The treasures with which any one is intrusted should be guarded with care, and faithfully appropriated to the objects for which they are given.

27. As all our treasures come from God, a suitable portion of them should be devoted to the support of his worship, and the spread of a knowledge of his truth and will throughout the world.

CHAPTER XXVII.

1. *Twenty and four thousand;* these were kept constantly under military discipline, and were changed for as many others once a month.

3. *Of the children of Perez was the chief;* or, Of the children of Perez was he, being chief, etc. Perez is, in the Hebrew, the same as Pharez the son of Judah, from whom also David descended. Gen. 38:29; 1 Chron. 2:3–12.

4. *The ruler;* a subordinate ruler under Dodai.

7. *Asahel—Zebadiah his son after him;* Asahel had been slain at the beginning of David's reign, but his son Zebadiah seems to have succeeded him in the command of his

after him: and in his course *were* twenty and four thousand.

8 The fifth captain for the fifth month *was* Shamhuth the Izrahite: and in his course *were* twenty and four thousand.

9 The sixth *captain* for the sixth month *was* Ira the son of Ikkesh the Tekoite:[a] and in his course *were* twenty and four thousand.

10 The seventh *captain* for the seventh month *was* Helez the Pelonite, of the children of Ephraim:[b] and in his course *were* twenty and four thousand.

11 The eighth *captain* for the eighth month *was* Sibbecai the Hushathite, of the Zarhites:[c] and in his course *were* twenty and four thousand.

12 The ninth *captain* for the ninth month *was* Abiezer the Anetothite, of the Benjamites:[d] and in his course *were* twenty and four thousand.

13 The tenth *captain* for the tenth month *was* Maharai the Netophathite, of the Zarhites:[e] and in his course *were* twenty and four thousand.

14 The eleventh *captain* for the eleventh month *was* Benaiah the Pirathonite, of the children of Ephraim:[f] and in his course *were* twenty and four thousand.

15 The twelfth *captain* for the twelfth month *was* Heldai* the Netophathite, of Othniel: and in his course *were* twenty and four thousand.

16 ¶ Furthermore over the tribes of Israel: the ruler of the Reubenites *was* Eliezer the son of Zichri: of the Simeonites, Shephatiah the son of Maachah:

17 Of the Levites, Hashabiah the son of Kemuel:[g] of the Aaronites, Zadok:

18 Of Judah, Elihu,† *one* of the brethren of David: of Issachar, Omri the son of Michael:

19 Of Zebulun, Ishmaiah the son of Obadiah: of Naphtali, Jerimoth the son of Azriel:

20 Of the children of Ephraim, Hoshea the son of Azaziah: of the half tribe of Manasseh, Joel the son of Pedaiah:

21 Of the half *tribe* of Manasseh in Gilead, Iddo the son of Zechariah: of Benjamin, Jaasiel the son of Abner:

22 Of Dan, Azareel the son of Jeroham. These *were* the princes of the tribes of Israel.

23 ¶ But David took not the number of them from twenty years old and under: because the LORD had said he would increase Israel like to the stars of the heavens.[h]

24 Joab the son of Zeruiah began to number, but he finished not, because there fell wrath for it against Israel;[i] neither was‡ the number put in the account of the Chronicles of king David. A. M. 2989. B. C. about 1015.

25 ¶ And over the king's treasures *was* Azmaveth the son of Adiel: and over the storehouses in the fields, in the cities, and in the villages, and in the castles, *was* Jehonathan the son of Uzziah:

26 And over them that did the work of the field for tillage of the ground *was* Ezri the son of Chelub:

27 And over the vineyards *was* Shimei the Ramathite: over the increase of the vineyards§ for the wine-cellars *was* Zabdi the Shiphmite:

28 And over the olive-trees and the sycamore-trees‖ that *were* in the low plains *was* Baal-hanan the Gederite: and over the cellars of oil *was* Joash:

29 And over the herds that fed in Sharon *was* Shitrai the Sharonite: and over the herds *that were* in the valleys *was* Shaphat the son of Adlai:

30 Over the camels also *was* Obil the Ishmaelite: and over the asses *was* Jehdeiah the Meronothite:

31 And over the flocks *was* Jaziz the Hagerite. All these *were* the rulers of the substance which *was* king David's.

32 Also Jonathan David's uncle was a counsellor, a wise man, and a scribe:¶ and Jehiel the son of Hachmoni¶ *was* with the king's sons:

33 And Ahithophel *was* the king's counsellor:[k] and Hushai the Archite *was* the king's companion:[l]

34 And after Ahithophel *was* Jehoiada the son of Benaiah, and Abiathar:[m] and the general of the king's army *was* Joab.[n]

CHAPTER XXVIII.

1 David in a solemn assembly having declared God's favor to him, and promise to his son Solomon, exhorteth them to fear God. 9, 20 He encourageth Solomon to build the temple. 11 He giveth him patterns for the form, and gold and silver for the materials.

AND David assembled all the princes of Israel, the princes of the tribes,[o] and the captains of the companies that ministered to the king by course,[p] and the captains over the thousands, and captains over the hundreds, and the stewards over all the substance and possession* of the king,[q] and of his sons,† with the officers,‡ and with the mighty men, and with all the valiant men,[r] unto Jerusalem.

2 Then David the king stood up upon his feet, and said, Hear me, my brethren, and my people: *As for me*, I *had* in my heart to build a house of rest for the ark of the covenant of the LORD,[s] and

a Ch. 11:28. b ch. 11:27. c ch. 11:29; 2 Sam. 21:18. d ch. 11:28. e ch. 11:30; 2 Sam. 23:28. f ch. 11:31. * Or, *Heled*, ch. 11:30. g ch. 26:30. † *Eliab*, 1 Sam. 16:6. h Gen. 15:5. i ch. 21:7; 2 Sam. 24:15. ‡ Heb. *ascended*. § Heb. *that which* was *of the vineyards*. ‖ 1 Kings 10:27. ¶ Or, *secretary*. ¶ Or, *Hachmonite*. k 2 Sam. 15:12. l 2 Sam. 15:37; 16:16. m 1 Kings 1:7. n ch. 11:6. o ch. 27:16. p ch. 27:1, 2. * Or, *cattle*. q ch. 27:25. † Or, *and his sons*. ‡ Or, *eunuchs*. r ch. 11:10, etc. s 2 Sam. 7:2; Psa. 132:2–7.

division, which retained the name of Asahel's division. When David—how early in his reign we are not informed—divided the army into the twelve divisions here mentioned, Asahel's came in as the fourth.

23. *From twenty years old and under;* these being unfit for military service, and exceedingly numerous, he did not attempt the labor of numbering them.

24. *Began to number;* that is, to number the men of war who were twenty years old and upward.

INSTRUCTIONS.

1. In those services which are needful for the public safety, all should be willing to take part; and as far as consistent, these services should be so divided as to bear equally upon all according to their ability.

23. It may sometimes be expedient and useful for the people of a country to be numbered; but this should be done for useful purposes, and not to gratify pride, or lead men to glory in their numbers, prosperity, or strength.

25. The division of labor, and the appointment of suitable persons to superintend every department of business, are essential to that regularity, diligence, and dispatch, which the highest prosperity and usefulness indispensably require.

A. M. 2989. B. C. about 1015. for the footstool of our God,[a] and had made ready for the building:

3 But God said unto me, Thou shalt not build a house for my name, because thou *hast been* a man of war,[b] and hast shed blood.*

4 Howbeit the LORD God of Israel chose me before all the house of my father to be king over Israel for ever:[c] for he hath chosen Judah *to be* the ruler;[d] and of the house of Judah, the house of my father;[e] and among the sons of my father he liked me to make *me* king over all Israel:

5 And of all my sons, for the LORD hath given me many sons,[f] he hath chosen Solomon my son to sit upon the throne of the kingdom of the LORD over Israel.[g]

6 And he said unto me, Solomon thy son, he shall build my house and my courts:[h] for I have chosen him *to be* my son, and I will be his father.

7 Moreover I will establish his kingdom for ever, if he be constant† to do my commandments and my judgments, as at this day.[i]

8 Now therefore, in the sight of all Israel the congregation of the LORD,[j] and in the audience of our God,[k] keep and seek[l] for all the commandments of the LORD your God;[m] that ye may possess this good land,[n] and leave *it* for an inheritance for your children after you for ever.[o]

9 ¶ And thou, Solomon my son, know thou the God of thy father,[p] and serve him[q] with a perfect heart and with a willing mind:[r] for the LORD searcheth all hearts,[s] and understandeth all the imaginations of the thoughts:[t] if thou seek him, he will be found of thee;[u] but if thou forsake him, he will cast thee off for ever.

10 Take heed now; for the LORD hath chosen thee to build a house for the sanctuary:[v] be strong, and do *it*.

11 ¶ Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlors thereof, and of the place of the mercy-seat,

12 And the pattern[w] of all that he had‡ by the Spirit,[x] of the courts of the house of the LORD, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things:[y]

13 Also for the courses of the priests and the Levites, and for all the work of the service of the house of the LORD, and for all the vessels of service in the house of the LORD.[z]

14 *He gave* of gold by weight for *things* of gold, for all instruments of all manner of service; *silver also* for all instruments of silver by weight, for all instruments of every kind of service:

15 Even the weight for the candlesticks of gold, and for their lamps of gold, by weight for every candlestick, and for the lamps thereof:[a] and for the candlesticks of silver by weight, *both* for the candlestick, and *also* for the lamps thereof, according to the use of every candlestick.

16 And by weight *he gave* gold for the tables of show-bread, for every table; and *likewise* silver for the tables of silver:

17 Also pure gold for the flesh-hooks, and the bowls, and the cups:[b] and for the golden basins *he gave gold* by weight for every basin; and *likewise silver* by weight for every basin of silver:

18 And for the altar of incense refined gold by weight; and gold for the pattern of the chariot of the cherubim,[c] that spread out *their wings*, and covered the ark of the covenant of the LORD.

19 All *this, said David*, the LORD made me understand in writing by *his* hand upon me, *even* all the works of this pattern.[d]

20 And David said to Solomon his son, Be strong and of good courage,[e] and do *it:* fear not, nor be dismayed, for the LORD God, *even* my God, *will be*

[a] Psa. 99:5; Lam. 2:1. [b] 1 Kings 5:3. * Heb. *bloods*. [c] 1 Sam. 16:7–13. [d] ch. 5:2; Gen. 49:8, 10; Psa. 60:7; 78:68; Heb. 7:14. [e] 1 Sam. 16:1. [f] ch. 3:1, etc. [g] ch. 22:9, 10. [h] 2 Sam. 7:13, 14. † Heb. *strong*. [i] ch. 22:13. [j] Deut. 4:6; Matt. 5:14–16. [k] Deut. 29:10, 15. [l] Isa. 34:16; Acts 17:11. [m] Psa. 119:4, 10. [n] Deut. 6:1–3. [o] Ezra 9:12; Prov. 13:22. [p] Jer. 9:24; John 17:3. [q] Job 36:11, 12. [r] 2 Kings 20:3; Psa. 101:2; John 4:24; Rom. 1:9; Heb. 12:28. [s] 1 Sam. 16:7; Psa. 7:9; Jer. 17:10; Rev. 2:23. [t] Psa. 139:2. [u] 2 Chr. 15:2. [v] ver. 6. [w] Exod. 31:2, 3. ‡ Heb. *was with him*. [x] Exod. 25:40; Heb. 8:5. [y] ch. 26:20. [z] 1 Kings 7:13, etc. [a] Zech. 4:2; Rev. 1:13, 20. [b] 1 Sam. 2:13, 14. [c] Exod. 25:18–22; 1 Sam. 4:4; 1 Kings 6:23; Heb. 9:5. [d] ver. 11, 12. [e] ch. 22:13; Deut. 31:7, 8; Josh. 1:6–9.

CHAPTER XXVIII.

4. *For ever;* that is, in his posterity. David here refers to the promise, "Thy throne shall be established for ever," 2 Sam. 7:16, which has its perfect fulfilment in Christ. See notes on 2 Sam. 12:16.

7. *If he be constant;* had Solomon and his successors been constant in God's service, he would have established the earthly kingdom of David without interruption till it should have been merged in Christ, of whom the angel Gabriel said, "The Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." Luke 1:32, 33. But for their unfaithfulness the earthly successors of David were rejected for many centuries before the advent of the Messiah.

8. *In the sight of all Israel—in the audience of our God;* supply, "I charge you."

12. *By the Spirit;* as divinely directed.

15. *The candlesticks of gold;* of these there were ten, 2 Chron. 4:7. The candlesticks of silver were for uses less sacred, but which are not stated by the inspired writer.

16. *Tables of show-bread;* here, and in 2 Chron. 4:19, the writer speaks of the tables of show-bread as more than one. Elsewhere one table for show-bread is mentioned: 2 Kings 7:48; 2 Chron. 29:18. Perhaps the writer means the table of show-bread and the other golden tables connected with it. In 2 Chron. 4:8, ten tables are mentioned.

18. *Of the chariot of the cherubim;* or, "the chariot, the cherubim;" that is, the chariot of God consisting of the cherubim. Compare Psa. 18:10. The reference is to the two cherubim of olive-wood overlaid with gold, which Solomon placed in the holy of holies, and under the shadow of whose wings the ark was placed. 2 Chron. 3:10–13; 5:7, 8.

19. *In writing;* what God showed David with regard to the temple and its furniture, as related from verse 11, it is supposed he wrote down and delivered to Solomon for his guidance.

INSTRUCTIONS.

1. As men draw near the close of life, they should endeavor to communicate such instruction from the word and providence of God, as may be most useful to survivors.

7. Fidelity to God is essential to the reception of those blessings which, to the faithful, he has engaged to impart.

9. To be accepted of God, what men do they must do heartily as unto him, with a willing mind, for his glory and the best good of men.

with thee; he will not fail thee, nor forsake thee,[a] until thou hast finished all the work for the service of the house of the LORD.

21 And behold, the courses of the priests and the Levites,[b] *even they shall be with thee* for all the service of the house of God: and *there shall be* with thee for all manner of workmanship every willing skilful man,[c] for any manner of service: also the princes and all the people *will be* wholly at thy commandment.[d]

CHAPTER XXIX.

1 David, by his example and entreaty, 6 causeth the princes and people to offer willingly. 10 David's thanksgiving and prayer. 20 The people, having blessed God, and sacrificed, make Solomon king. 26 David's reign and death.

FURTHERMORE David the king said unto all the congregation, Solomon my son, whom alone God hath chosen, *is yet* young and tender,[e] and the work *is* great: for the palace *is* not for man, but for the LORD God.

2 Now I have prepared with all my might for the house of my God the gold for *things to be made* of gold, and the silver for *things* of silver, and the brass for *things* of brass, the iron for *things* of iron, and wood for *things* of wood; onyx stones,[f] and *stones* to be set, glistering stones, and of divers colors, and all manner of precious stones, and marble stones in abundance.

3 Moreover, because I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, *which* I have given to the house of my God, over and above all that I have prepared for the holy house,

4 *Even* three thousand talents of gold, of the gold of Ophir,[g] and seven thousand talents of refined silver, to overlay the walls of the houses *withal:*

5 The gold for *things* of gold, and the silver for *things* of silver, and for all manner of work *to be made* by the hands of artificers. And who *then* is willing to consecrate his service* this day unto the LORD?

6 ¶ Then the chief of the fathers and princes of the tribes of Israel,[h] and the captains of thousands and of hundreds, with the rulers of the king's work, offered willingly,[i]

7 And gave, for the service of the house of God, of gold five thousand talents and ten thousand drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron.

8 And they with whom *precious* stones were found gave *them* to the treasure of the house of the LORD, by the hand of Jehiel the Gershonite.[j] A. M. 2989. B. C. about 1015.

9 Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the LORD: and David the king also rejoiced with great joy.[k]

10 ¶ Wherefore David blessed the LORD before all the congregation:[l] and David said, Blessed *be* thou,[m] LORD God of Israel our father,[n] for ever and ever.

11 Thine, O LORD, *is* the greatness, and the power, and the glory, and the victory, and the majesty:[o] for all *that is* in the heaven and in the earth *is thine;* thine *is* the kingdom, O LORD, and thou art exalted as head above all.

12 Both riches and honor *come* of thee,[p] and thou reignest over all; and in thy hand *is* power and might; and in thy hand *it is* to make great,[q] and to give strength unto all.[r]

13 Now therefore, our God, we thank thee, and praise thy glorious name.

14 But who *am* I, and what *is* my people, that we should be able† to offer so willingly after this sort? for all things *come* of thee, and of thine own‡ have we given thee.[s]

15 For we *are* strangers before thee, and sojourners, as *were* all our fathers:[t] our days on the earth *are* as a shadow,[u] and *there is* none abiding.§

16 O LORD our God, all this store that we have prepared to build thee a house for thy holy name *cometh* of thy hand, and *is* all thine own.[v]

17 I know also, my God, that thou triest the heart,[w] and hast pleasure in uprightness.[x] As for me, in the uprightness of my heart I have willingly offered all these things: and now have I seen with joy thy people, which are present‖ here, to offer willingly unto thee.

18 O LORD God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare¶ their heart unto thee:[y]

19 And give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all *these things*, and to build the palace, *for* the which I have made provision.[z]

20 ¶ And David said to all the congregation, Now bless the LORD your God.[a] And all the congregation blessed the LORD God of their fathers, and bowed down their heads, and worshipped the LORD, and the king.

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a Heb. 13:5. b ch. 24–26. c Exod. 35:25, 26; 36:1, 2; Rom. 13:1. d Tit. 3:1. e ch. 22:5; 1 Kings 3:7; Prov. 4:3. f Exod. 28:20; 39:6, etc.; Isa. 54:11, 12; Rev. 21:18. g 1 Kings 9:28; Job 28:16. * Heb. *fill his hand.* h ch. 27:1, etc. i 2 Cor. 9:7. j ch. 26:21. k Prov. 23:15. l 2 Chr. 20:26–28. m Psa. 89:52; 1 Tim. 1:17; Rev. 5:12, 13. n Gen. 33:20. o Matt. 6:13. p Deut. 8:18; Prov. 8:18; Eccl. 5:19; Rom. 11:36. q Psa. 75:6, 7.

r Isa. 40:29. † Heb. *retain*, or *obtain strength.* ‡ Heb. *hand.* s Rom. 11:36; Jas. 1:17. t Psa. 39:12; Heb. 11:13; 1 Pet. 2:11. u Job 14:2; Psa. 90:9; 102:11; 144:4; Isa. 40:6–8; Jas. 4:14. § Heb. *expectation.* v Psa. 24:1. w ch. 28:9. x Prov. 11:20. ‖ Or, *found.* ¶ Or, *stablish*, Psa. 10:17. y Prov. 16:1. z ch. 22:14. a Psa. 145:1.

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19. The Lord will show his believing people all that they need to know; and in following his directions, however great or difficult their work, they may undertake it with resolution and go forward with cheerfulness, expecting that in due time he will give them success.

CHAPTER XXIX.

7. *Drams;* or, as some prefer, darics, a Persian coin estimated at about three dollars. It was not in use among the Israelites in David's time, but is employed by the author of the books of Chronicles, as a coin well known to the Jews of his day.

9. *Perfect heart;* sincere, upright, for the purpose of honoring God. Ver. 17.

18. *Keep this;* this same disposition to offer willingly of their substance to the Lord.

20. *The king;* before whom they bowed, and thus paid civil obeisance.

A. M. 2989. B. C. about 1015. 21 And they sacrificed sacrifices unto the LORD, and offered burnt-offerings unto the LORD, on the morrow after that day, *even* a thousand bullocks, a thousand rams, *and* a thousand lambs, with their drink-offerings, and sacrifices in abundance for all Israel:

22 And did eat and drink before the LORD on that day with great gladness. And they made Solomon the son of David king the second time, and anointed *him* unto the LORD *to be* the chief governor,[a] and Zadok *to be* priest.

23 Then Solomon sat on the throne of the LORD as king instead of David his father, and prospered; and all Israel obeyed him.

24 And all the princes, and the mighty men, and all the sons likewise of king David, submitted themselves unto* Solomon the king.

25 And the LORD magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him *such* royal majesty as had not been on any king before him in Israel.[b]

26 ¶ Thus David the son of Jesse reigned over all Israel.

27 And the time that he reigned over Israel *was* forty years;[c] seven years reigned he in Hebron, and thirty and three *years* reigned he in Jerusalem.

28 And he died in a good old age,[d] full of days, riches, and honor:[e] and Solomon his son reigned in his stead.

29 Now the acts of David the king, first and last, behold, they *are* written in the book of Samuel the seer, and in the book‡ of Nathan the prophet, and in the book of Gad the seer,

30 With all his reign and his might, and the times that went over him,[f] and over Israel, and over all the kingdoms of the countries.

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a 1 Kings 1:34, etc. * Heb. *gave the hand under;* Gen. 24:2; 47:29; 2 Chr. 30:8; Ezek. 17:18. b ver. 11, 12; 1 Sam. 2:30; Eccl. 2:9. c 1 Kings 2:11. d Gen. 25:8. e Job 5:26. † Or, *history;* Heb. *words.* f Dan. 4:23, 25; Acts 17:26.

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22. *King the second time;* his first anointing to the kingly office was on the occasion of Adonijah's attempt to usurp the throne. 1 Kings 1:39.

25. *Magnified Solomon;* caused him to appear great in the eyes of the people.

INSTRUCTIONS.

1. The Lord chooses such as he sees fit, to possess power and exercise authority among men; on him they are dependent, and to him they must give account for the manner in which they use the blessings with which they are favored.

3. If a man's affections are set on God and his service, he will willingly offer a portion of what God has given him to establish and maintain his worship among men.

9. Such is the nature of the human soul, that in offering its best affections and choicest treasures to the Lord, it is filled with gladness and exceeding joy.

11. None can offer any thing good and acceptable to God, except what they have first received from him. For all blessings, and for a disposition rightly to use them, men are indebted to his grace. To him belongs, and to him, so far as they feel right, they will give, all the glory.

17. Sensible that God looks upon the heart, and that nothing is acceptable to him except what is done in sincerity and truth, good men will seek from him a preparation of heart not only for themselves, but for their children and all who come after them.

20. However greatly men may be honored in being instrumental of good to others, the glory they will give to the Lord, whose is the greatness, and the power, and the victory, for ever. Amen.

THE SECOND BOOK

OF

THE CHRONICLES.

The two books of the Chronicles originally constituted but one history, the division into two parts being simply a matter of convenience. The reader is referred to the introductory remarks prefixed to the first book.

CHAPTER I.

1 The solemn offering of Solomon at Gibeon. 7 Solomon's choice of wisdom is blessed by God. 13 Solomon's strength and wealth.

AND Solomon the son of David was strengthened in his kingdom,[a] and the LORD his God *was* with him,[b] and magnified him exceedingly.[c]

2 Then Solomon spake unto all Israel, to the captains of thousands and of hundreds,[d] and to the judges, and to every governor in all Israel, the chief of the fathers.

3 So Solomon, and all the congregation with him, went to the high place that *was* at Gibeon;[e] for there was the tabernacle of the congregation of God,[f] which Moses the servant of the LORD had made in the wilderness.

4 But the ark of God had David brought up from Kirjath-jearim, to *the place which* David had prepared for it:[g] for he had pitched a tent for it at Jerusalem.

5 Moreover the brazen altar, that Bezaleel the son of Uri, the son of Hur, had made,[h] he put* before the tabernacle of the LORD: and Solomon and the congregation sought unto it.

6 And Solomon went up thither to the brazen altar before the LORD, which *was* at the tabernacle of the congregation, and offered a thousand burnt-offerings upon it.

7 ¶ In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee.

8 And Solomon said unto God, Thou hast showed great mercy unto David my father, and hast made me to reign in his stead.[i]

9 Now, O LORD God, let thy promise unto David my father be established: for thou hast made me king over a people like the dust of the earth† in multitude. A. M. 2989. B. C. 1015.

10 Give me now wisdom and knowledge,[j] that I may go out and come in before this people:[k] for who can judge this thy people, *that is so* great?

11 And God said to Solomon, Because this was in thy heart,[l] and thou hast not asked riches, wealth, or honor, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king:

12 Wisdom and knowledge *is* granted unto thee;[m] and I will give thee riches, and wealth, and honor,[n] such as none of the kings have had that *have been* before thee, neither shall there any after thee have the like.[o]

13 ¶ Then Solomon came *from his journey* to the high place that *was* at Gibeon to Jerusalem, from before the tabernacle of the congregation, and reigned over Israel.

14 And Solomon gathered chariots and horsemen:[p] and he had a thousand and four hundred chariots, and twelve thousand horsemen, which he placed in the chariot cities, and with the king at Jerusalem.

15 And the king made‡ silver and gold at Jerusalem *as plenteous* as stones,[q] and cedar-trees made he as the sycamore-trees that *are* in the vale for abundance.

16 And Solomon had horses brought§ out of

a 1 Kings 2:46. b Gen. 39:2. c 1 Chr. 29:25. d 1 Chr. 27:1. e 1 Kings 3:4, etc. f 1 Chr. 16:39. g 1 Chr. 15:1, etc. h Exod. 38:1, 2. * Or, *was there.* i 1 Chr. 28:5. † Heb. *much as the dust of the earth.* j Prov. 4:7; Jas. 1:5, 6. k Num. 27:17; Deut. 31:2. l Prov. 23:7; Heb. 4:12. m ch. 9:22; Eccl. 2:9; Jas. 1:5. n Matt. 6:33. o 1 Chr. 29:25. p 1 Kings 10:16, etc. ‡ Heb. *gave.* q 1 Kings 10:27, etc.; Job 22:24. § Heb. *the going forth of the horses which* was *Solomon's.*

CHAPTER I.

3. *There was the tabernacle;* the tabernacle and brazen altar of burnt-offering made under the direction of Moses in the wilderness remained at Gibeon, though the ark had been carried to Jerusalem. See notes to 1 Chron. 16:37; 22:1.

10. *Go out and come in;* discharge aright his public duties.

16. *Linen yarn;* or, as some render, caravans or companies of horses.

INSTRUCTIONS.

1. When the Lord is with his people they will be strong,

A. M. 2989. B. C. 1015. Egypt, and linen yarn: the king's merchants received the linen yarn at a price.

17 And they fetched up, and brought forth out of Egypt a chariot for six hundred *shekels* of silver, and a horse for a hundred and fifty: and so brought they out *horses* for all the kings of the Hittites, and for the kings of Syria, by their means.*

CHAPTER II.

1, 17 Solomon's laborers for the building of the temple. 3 His embassage to Huram for workmen and provision of stuff. 11 Huram sendeth him a kind answer.

AND Solomon determined to build a house for the name of the LORD, and a house for his kingdom.

2 And Solomon told out threescore and ten thousand men to bear burdens, and fourscore thousand to hew in the mountain, and three thousand and six hundred to oversee them.

3 ¶ And Solomon sent to Huram† the king of Tyre,[a] saying, As thou didst deal with David my father,[b] and didst send him cedars to build him a house to dwell therein, *even so deal with me.*

4 Behold, I build a house to the name of the LORD my God, to dedicate *it* to him, *and* to burn before him sweet incense,‡[c] and for the continual show-bread,[d] and for the burnt-offerings morning and evening, on the sabbaths, and on the new moons, and on the solemn feasts of the LORD our God.[e] This *is an ordinance* for ever to Israel.

5 And the house which I build *is* great: for great *is* our God above all gods.[f]

6 But who is able§ to build him a house,[g] seeing the heaven and heaven of heavens cannot contain him?[h] who *am* I then, that I should build him a house, save only to burn sacrifice before him?

7 Send me now therefore a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill to grave‖ with the cunning men that *are* with me in Judah and in Jerusalem, whom David my father did provide.[i]

8 Send me also cedar-trees, fir-trees, and algum-¶ trees, out of Lebanon: for I know that thy servants can skill to cut timber in Lebanon; and behold, my servants *shall be* with thy servants,

9 Even to prepare me timber in abundance: for the house which I am about to build *shall be* wonderful great.*

10 And behold, I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil.

11 ¶ Then Huram the king of Tyre answered in writing, which he sent to Solomon, Because the LORD hath loved his people,[j] he hath made thee king over them.

12 Huram said moreover, Blessed *be* the LORD God of Israel, that made heaven and earth,[k] who hath given to David the king a wise son, endued with† prudence and understanding, that might build a house for the LORD, and a house for his kingdom.

13 And now I have sent a cunning man, endued with understanding, of Huram my father's,

14 The son of a woman of the daughters of Dan,[l] and his father *was* a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men, and with the cunning men of my lord David thy father.

15 Now therefore the wheat, and the barley, the oil, and the wine, which my lord hath spoken of, let him send unto his servants:

16 And we will cut wood out of Lebanon, as much as thou shalt need:‡ and we will bring it to thee in floats by sea to Joppa;§ and thou shalt carry it up to Jerusalem.

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* Heb. *hand.* † Or, *Hiram,* 1 Kings 5:1. [a] 1 Kings 5:2, etc. [b] 1 Chr. 14:1. ‡ Heb. *incense of spices.* [c] Exod. 30:7. [d] Exod. 25:30; Lev. 24:5–9. [e] Num. 28:3, etc. [f] Psa. 135:5; 1 Tim. 6:15. § Heb. *hath retained,* or *obtained strength.* [g] Isa. 66:1, 2. [h] ch. 6:18. ‖ Heb. *to grave gravings.* [i] 1 Chr. 22:15. ¶ Or, *almuggim,* 1 Kings 10:11. * Heb. *great and wonderful.* [j] 1 Kings 10:9; Psa. 72:17. [k] Psa. 33:6; Jer. 10:10, 11; Acts 14:15; Rev. 10:6. † Heb. *knowing.* [l] 1 Kings 7:13, 14. ‡ Heb. *according to all thy need.* § Heb. *Japho,* Josh. 19:46; Acts 9:36.

and by his word, Spirit, and providence be furnished for every good work.

6. Communion with God and supreme devotion to him, are a good preparation for the reception of all needed blessings.

11. When men desire that wisdom which is from above more than they desire wealth, power, or influence, they may expect to receive it; and with it all things necessary for their spiritual and everlasting good.

CHAPTER II.

2. *Threescore and ten thousand men—three thousand and six hundred;* for this passage, and verses 17 and 18 below, see notes to the corresponding narrative, 1 Kings 5:15, 16.

6. *Should build him a house;* that is, a house that can contain him. *Save only to burn sacrifice before him;* he wishes Hiram to understand that he does not propose to build a house that shall contain God's majesty and glory, according to the notions of the heathen respecting their gods, but only a house that shall serve as a suitable place for his public worship, which the burning of sacrifices and incense here stands to represent.

8. *Algum-trees;* these came in the ships that went to Ophir under the joint management of Hiram's and Solomon's servants, so that Hiram had a share in the work of procuring them. 1 Kings 9:26–28; 10:11, 12; 2 Chron. 8:17, 18; 9:10, 11. They seem to be mentioned here along with the trees of Lebanon, because they were used in common with them in the work of the temple.

13. *Of Huram my father's;* or, as some propose to render, Huram Abi; Abi, my father, being an honorary title borne by this artificer, whose name was Huram or Hiram, 1 Kings 7:13.

14. *Of the daughters of Dan;* in 1 Kings 7:14, this man is called "a widow's son of the tribe of Naphtali." Probably his mother was by birth of the tribe of Dan, but had married into the tribe of Naphtali.

16. *Joppa;* the nearest seaport on the Mediterranean, about forty miles west of Jerusalem.

INSTRUCTIONS.

3. The establishment and support of the worship of God according to his appointment, and the spread of a knowledge of his salvation, is the most honorable and noble work in which the kings of the earth can engage; by it they not only honor God, but promote their own highest good and the good of the people over whom they are placed.

6. The more exalted a good man's views of God, and the

17 ¶ And Solomon numbered all the strangers* that *were* in the land of Israel,[a] after the numbering wherewith David his father had numbered them;[b] and they were found a hundred and fifty thousand and three thousand and six hundred.

18 And he set threescore and ten thousand of them *to be* bearers of burdens, and fourscore thousand *to be* hewers in the mountain, and three thousand and six hundred overseers to set the people awork.

CHAPTER III.

1 The place, and time of building the temple. 3 The measure and ornaments of the house. 11 The cherubim. 14 The veil and pillars.

THEN Solomon began to build the house of the LORD at Jerusalem[c] in mount Moriah,[d] where *the LORD* appeared unto David his father,†[e] in the place that David had prepared in the threshing-floor of Ornan‡ the Jebusite.

2 And he began to build in the second *day* of the second month, in the fourth year of his reign.

3 ¶ Now these *are the things wherein* Solomon was instructed§ for the building of the house of God.[f] The length by cubits after the first measure *was* threescore cubits, and the breadth twenty cubits.

4 And the porch that *was* in the front *of the house*,[g] the length *of it was* according to the breadth of the house, twenty cubits, and the height *was* a hundred and twenty: and he overlaid it within with pure gold.

5 And the greater house he ceiled with fir-tree, which he overlaid with fine gold, and set thereon palm-trees and chains.

6 And he garnished‖ the house with precious stones for beauty:[h] and the gold *was* gold of Parvaim.

7 He overlaid also the house, the beams, the posts, and the walls thereof, and the doors thereof, with gold; and graved cherubim on the walls.

8 And he made the most holy house,[i] the length whereof *was* according to the breadth of the house, twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with fine gold, *amounting* to six hundred talents.

9 And the weight of the nails *was* fifty shekels of gold. And he overlaid the upper chambers with gold. A. M. 2992. B. C. 1012.

10 ¶ And in the most holy house he made two cherubim of image work,¶ and overlaid them with gold.

11 And the wings of the cherubim *were* twenty cubits long: one wing *of the one cherub was* five cubits, reaching to the wall of the house: and the other wing *was likewise* five cubits, reaching to the wing of the other cherub.

12 And *one* wing of the other cherub *was* five cubits, reaching to the wall of the house: and the other wing *was* five cubits *also*, joining to the wing of the other cherub.

13 The wings of these cherubim spread themselves forth twenty cubits: and they stood on their feet, and their faces *were* inward.*

14 ¶ And he made the veil *of* blue, and purple, and crimson, and fine linen,[j] and wrought† cherubim thereon.

15 Also he made before the house two pillars of thirty and five cubits high,‡[k] and the chapiter that *was* on the top of each of them *was* five cubits.

16 And he made chains, *as* in the oracle, and put *them* on the heads of the pillars; and made a hundred pomegranates, and put *them* on the chains.

17 And he reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand Jachin,§ and the name of that on the left Boaz.‖

CHAPTER IV.

1 The altar of brass. 2 The molten sea upon twelve oxen. 6 The ten lavers, candlesticks, and tables. 9 The courts, and the instruments of brass. 19 The instruments of gold.

MOREOVER he made an altar of brass,[l] twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof.

2 ¶ Also he made a molten sea of ten cubits from brim to brim,¶ round in compass,[m] and five cubits

* Heb. *the men the strangers.* [a] ch. 8:7, 8; 1 Kings 9:20, 21. [b] 1 Chr. 22:2. [c] 1 Kings 6:1, etc. [d] Gen. 22:2, 14. † Or, *which was seen of David his father.* [e] 1 Chr. 21:18. ‡ Or, *Araunah*, 2 Sam. 24:18. § Heb. *founded.* [f] 1 Chr. 28:11. [g] John 10:23; Acts 3:11; 5:12. ‖ Heb. *covered.* [h] 1 Chr. 29:2, 8; Isa. 54:11, 12; Rev. 21:18–21. [i] Heb. 9:3–9. ¶ Or, as some think, of *movable work.* * Or, *toward the house.* [j] Exod. 26:31. † Heb. *caused to ascend.* ‡ Heb. *long.* [k] 1 Kings 7:15–21; Jer. 52:20, 21. § That is, *He shall establish.* ‖ That is, *In it is strength.* [l] Exod. 27:1, 2; 2 Kings 16:14; Ezek. 43:13–17. ¶ Heb. *from his brim to his brim.* [m] 1 Kings 7:23, etc.

more abundant his labors and offerings for Him, the more humble will be his views of himself, and the more entire his sense of dependence on the riches of divine grace.

10. Not only the mutual exchange of kind offices, but the exchange of the labor and productions of different countries, may be of service to all.

17. With a proper division of labor and union of effort, and with the blessing of God on well-directed diligence and perseverance, the most difficult undertakings may in due time be accomplished.

CHAPTER III.

1. *Mount Moriah*; an elevation in the eastern part of Jerusalem.

6. *Parvaim;* perhaps a general name for the eastern regions whence the gold came.

14. *The veil;* between the holy and the most holy place.

15. *Thirty and five cubits;* in 1 Kings 7:15, and Jer. 52:21, the height of these pillars is stated at eighteen cubits. Some have supposed that the height of each pillar was seventeen cubits and a half, with a base of half a cubit, making eighteen in all; and that here the joint height of both pillars is given. *Five cubits;* in 1 Kings 7:15, the height of the chapiters is given at three cubits. In Jer. 52:22, it is stated at "five cubits, with net-work and pomegranates upon the chapiters round about." It has been supposed that, in Kings, only the three cubits below the net-work are reckoned.

INSTRUCTIONS.

1. However great or difficult the work to which God calls men, in his name and strength they should undertake it, with confidence that he will give them all needed aid.

3. To those who are disposed to learn and do their whole duty, God will grant all needful instruction; so that they will see not only what to do, but also how to do it in order to meet his approbation, secure his blessing, and be made benefactors to mankind.

A. M. 2992. B. C. 1012. the height thereof; and a line of thirty cubits did compass it round about.

3 And under it *was* the similitude of oxen, which did compass it round about: ten in a cubit, compassing the sea round about. Two rows of oxen *were* cast, when it was cast.

4 It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea *was set* above upon them, and all their hinder parts *were* inward.

5 And the thickness of it was a handbreadth, and the brim of it like the work of the brim of a cup, with flowers of lilies;* *and* it received and held three thousand baths.

6 ¶ He made also ten lavers, and put five on the right hand, and five on the left, to wash in them: such things as they offered for the burnt-offering† they washed in them;[a] but the sea *was* for the priests to wash in.

7 And he made ten candlesticks of gold according to their form,[b] and set *them* in the temple, five on the right hand, and five on the left.

8 He made also ten tables, and placed *them* in the temple, five on the right side, and five on the left. And he made a hundred basins‡ of gold.

9 ¶ Furthermore he made the court of the priests,[c] and the great court, and doors for the court, and overlaid the doors of them with brass.

10 And he set the sea on the right side of the east end, over against the south.

11 And Huram made the pots, and the shovels, and the basins.§ And Huram finished‖ the work that he was to make for king Solomon for the house of God;

12 *To wit,* the two pillars, and the pommels, and the chapiters *which were* on the top of the two pillars, and the two wreaths to cover the two pommels of the chapiters which *were* on the top of the pillars;

13 And four hundred pomegranates on the two wreaths; two rows of pomegranates on each wreath, to cover the two pommels of the chapiters which *were* upon the¶ pillars.

14 He made also bases,[d] and lavers* made he upon the bases;

15 One sea, and twelve oxen under it.

16 The pots also, and the shovels, and the fleshhooks, and all their instruments, did Huram his father make to king Solomon for the house of the LORD,[e] of bright† brass.

17 In the plain of Jordan did the king cast them, in the clay ground‡ between Succoth and Zeredathah.

18 Thus Solomon made all these vessels in great abundance: for the weight of the brass could not be found out.

19 ¶ And Solomon made all the vessels that *were for* the house of God, the golden altar also, and the tables whereon the show-bread *was set;*[f]

20 Moreover the candlesticks with their lamps, that they should burn after the manner before the oracle, of pure gold;[g]

21 And the flowers, and the lamps, and the tongs, *made he of* gold,[h] *and* that perfect gold;§

22 And the snuffers, and the basins,‖ and the spoons, and the censers, *of* pure gold: and the entry of the house, the inner doors thereof for the most holy *place,* and the doors of the house of the temple, *were of* gold.

CHAPTER V.

1 The dedicated treasures. 2 The solemn induction of the ark into the oracle. 11 God being praised giveth a visible sign of his favor.

THUS all the work that Solomon made for the house of the LORD was finished:[i] and Solomon brought in *all* the things that David his father had dedicated;[j] and the silver, and the gold, and all the instruments, put he among the treasures of the house of God.

2 ¶ Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto Jerusalem,[k] to bring up the ark of the covenant of the LORD[l] out of the city of David,[m] which *is* Zion.[n]

3 Wherefore all the men of Israel assembled themselves unto the king in the feast which *was* in the seventh month.[o]

4 And all the elders of Israel came; and the Levites took up the ark.

5 And they brought up the ark, and the tabernacle of the congregation, and all the holy vessels that *were* in the tabernacle, these did the priests *and* the Levites bring up.

* Or, *like a lily-flower.* † Heb. *the work of burnt-offering.* [a] Heb. 9:23. [b] Exod 25:31–40; 1 Chr. 28:12–19; Heb. 8:5. ‡ Or, *bowls.* [c] 1 Kings 6:36. § Or, *bowls.* ‖ Heb. *finished to make.* ¶ Heb. *face of the.* [d] 1 Kings 7:27, 43. * Or, *caldrons.* [e] 1 Kings 7:14, 45. † Heb. *made bright,* or *scoured.*

‡ Heb. *thicknesses of the ground.* [f] Exod. 25:30. [g] Exod. 27:20, 21. [h] Exod. 25:31, etc. § Heb. *perfections of gold.* ‖ Or. *bowls.* [i] 1 Kings 7:51. [j] 1 Chr. 22:14. [k] 1 Kings 8:1, etc. [l] Num. 10:33, 36. [m] 2 Sam. 6:12. [n] Psa. 2:6; 87:2; 132:13–17. [o] ch. 7:8–10.

CHAPTER IV.

3. *The similitude of oxen;* small figures like oxen running around the brim of the sea in two rows. In 1 Kings 7:24, they are called "knops." They must not be confounded with the twelve oxen on which the sea stood.

9. *The court of the priests;* called, in 1 Kings 6:36, "the inner court," as being next to the sanctuary. The *great court* was for the Israelitish people.

16. *Huram his father;* see note to chap. 2:13.

INSTRUCTIONS.

2. The ordinances of divine appointment have ever been such as to impress upon men a conviction of their moral pollution, and the necessity of being washed in that fountain which Jesus Christ has opened to purify them from sin and all uncleanness.

7. Men are naturally in spiritual darkness; and will never view things aright, unless the Holy Spirit shine into their minds and give them the light of the knowledge of his glory in the face of Jesus Christ.

21. Treasures devoted to the service of God are by no means lost, but are safely invested where they will yield thirty, sixty, and a hundred fold.

CHAPTER V.

2. *Zion;* in the south-west part of Jerusalem, and south-west from Moriah, the site of the temple.

3. *The feast which was in the seventh month;* the feast of tabernacles, which was celebrated in the month Tishri, corresponding to the last part of September and the first part of October. Lev. 23:34–43.

6 Also king Solomon, and all the congregation of Israel that were assembled unto him before the ark, sacrificed sheep and oxen, which could not be told nor numbered for multitude.

7 And the priests brought in the ark of the covenant of the LORD unto his place,[a] to the oracle of the house, into the most holy *place, even* under the wings of the cherubim:[b]

8 For the cherubim spread forth *their* wings over the place of the ark, and the cherubim covered the ark and the staves thereof above.[c]

9 And they drew out the staves *of the ark,* that the ends of the staves were seen from the ark before the oracle; but they were not seen without. And there it is* unto this day.

10 *There was* nothing in the ark save the two tables which Moses put *therein* at Horeb,[d] when† the LORD made *a covenant* with the children of Israel, when they came out of Egypt.

11 ¶ And it came to pass, when the priests were come out of the holy *place:* (for all the priests *that were* present‡ were sanctified, *and* did not *then* wait by course:[e]

12 Also the Levites *which were* the singers,[f] all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, *being* arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar, and with them a hundred and twenty priests sounding with trumpets:[g])

13 It came even to pass, as the trumpeters and singers *were* as one, to make one sound to be heard in praising and thanking the LORD;[h] and when they lifted up *their* voice with the trumpets and cymbals and instruments of music, and praised the LORD, *saying,* For *he is* good; for his mercy *endureth* for ever:[i] that *then* the house was filled with a cloud, *even* the house of the LORD;

14 So that the priests could not stand to minister by reason of the cloud: for the glory of the LORD had filled the house of God.[j]

CHAPTER VI.

1 Solomon, having blessed the people, blesseth God. 12 Solomon's prayer in the consecration of the temple, upon the brazen scaffold.

THEN said Solomon, The LORD hath said that he would dwell in the thick darkness.[k]

2 But I have built a house of habitation for thee, and a place for thy dwelling for ever. A. M. 3000. B. C. 1004.

3 And the king turned his face, and blessed the whole congregation of Israel:[l] and all the congregation of Israel stood.[m]

4 And he said, Blessed *be* the LORD God of Israel, who hath with his hands fulfilled *that* which he spake with his mouth to my father David,[n] saying,

5 Since the day that I brought forth my people out of the land of Egypt I chose no city among all the tribes of Israel to build a house in, that my name might be there;[o] neither chose I any man to be a ruler over my people Israel:

6 But I have chosen Jerusalem,[p] that my name might be there; and have chosen David to be over my people Israel.[q]

7 Now it was in the heart of David my father to build a house for the name of the LORD God of Israel.[r]

8 But the LORD said to David my father, Forasmuch as it was in thy heart to build a house for my name, thou didst well in that it was in thy heart:

9 Notwithstanding thou shalt not build the house; but thy son which shall come forth out of thy loins, he shall build the house for my name.

10 The LORD therefore hath performed his word that he hath spoken: for I am risen up in the room of David my father, and am set on the throne of Israel,[s] as the LORD promised,[t] and have built the house for the name of the LORD God of Israel.

11 And in it have I put the ark,[u] wherein *is* the covenant of the LORD, that he made with the children of Israel.

12 ¶ And he stood before the altar of the LORD in the presence of all the congregation of Israel,[v] and spread forth his hands:

13 For Solomon had made a brazen scaffold, of five cubits long,§ and five cubits broad, and three cubits high, and had set it in the midst of the court: and upon it he stood,[w] and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven,

14 And said, O LORD God of Israel, *there is* no God like thee in the heaven, nor in the earth;[x] which keepest covenant,[y] and *showest* mercy unto thy servants, that walk before thee with all their hearts:

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a Psa. 132:8. b Exod. 37:7–9; Heb. 9:4, 5. c Exod. 37:15. * Or, *they are there,* as 1 Kings 8:8. d Deut. 10:2–5. † Or, *where.* ‡ Heb. *found.* e ch. 35:4. f 1 Chr. 25:1. g 1 Chr. 15:24; Psa. 68:25. h Rev. 5:8–14. i 1 Chr. 16:34–41; Psa. 136. j ch. 7:2; Exod. 40:35; Ezek. 10:4; Rev. 15:8. k Lev. 16:2; 1 Kings 8:12, etc.; Psa. 18:11; Nah. 1:3; Heb. 12:18.

l Num. 6:23–27. m Neh. 8:5. n Luke 1:68–70. o Deut. 12:5, 11. p ch. 12:13. q 1 Chr. 28:4. r 2 Sam. 7:2, etc.; 1 Chr. 28:2, etc. s 1 Chr. 29:23. t 1 Chr. 17:11. u ch. 5:7, 10. v 1 Kings 8:22, etc. § Heb. *the length thereof,* etc. w Neh. 8:4. x Exod. 15:11; Deut. 4:39; 7:9. y Neh. 1:5; Dan. 9:4.

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7. *The cherubim;* the two cherubim of olive-wood overlaid with gold. Chap. 3:10–13.

9. *Unto this day;* see note to 1 Kings 8:8.

10. *The two tables;* on which were engraved the ten commandments.

INSTRUCTIONS.

2. When a whole people assemble, and with united hearts engage sincerely in the worship of God, they may expect that their service will be acceptable to him and greatly beneficial to themselves.

10. The ten commandments express the will of God, and are the measure and the rule of human duty, under all dispensations, and in all ages.

13. When the ministers of religion heartily unite in praising and adoring God for his mercies, he will accept their offerings, and give evidence of his approbation by delightful manifestations of his presence and favor.

CHAPTER VI.

2. *Thy dwelling for ever;* the place where he would perpetually manifest his special presence.

5. *Neither chose I any man;* to establish in him and his posterity a hereditary authority, as he chose David.

INSTRUCTIONS.

4. What God promises in his word, he will in his providence and by his Spirit faithfully perform.

8. Those who wish to do good, may in such wishes be accepted of God, when it is not his will that they should accomplish the particular object on which their hearts are set.

A. M. 3000. B. C. 1004. 15 Thou which hast kept with thy servant David my father that which thou hast promised him;[a] and spakest with thy mouth, and hast fulfilled *it* with thy hand,[b] as *it is* this day.

16 Now therefore, O LORD God of Israel, keep with thy servant David my father that which thou hast promised him,[c] saying, There shall not fail thee a man* in my sight to sit upon the throne of Israel; yet so that thy children take heed to their way to walk in my law,[d] as thou hast walked before me.

17 Now then, O LORD God of Israel, let thy word be verified, which thou hast spoken unto thy servant David.

18 But will God in very deed dwell with men on the earth?[e] Behold, heaven and the heaven of heavens cannot contain thee;[f] how much less this house which I have built!

19 Have respect therefore to the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and the prayer which thy servant prayeth before thee:

20 That thine eyes may be open upon this house day and night,[g] upon the place whereof thou hast said that thou wouldest put thy name there; to hearken unto the prayer which thy servant prayeth toward† this place.

21 Hearken therefore unto the supplications of thy servant, and of thy people Israel, which they shall make‡ toward this place: hear thou from thy dwelling-place, *even* from heaven;[h] and when thou hearest, forgive.

22 ¶ If a man sin against his neighbor, and an oath be laid upon him§ to make him swear, and the oath come before thine altar in this house;

23 Then hear thou from heaven, and do, and judge thy servants, by requiting the wicked, by recompensing his way upon his own head;[i] and by justifying the righteous, by giving him according to his righteousness.

24 ¶ And if thy people Israel be put to the worse‖ before the enemy, because they have sinned against thee; and shall return and confess thy name, and pray and make supplication before thee in¶ this house;

25 Then hear thou from the heavens,[j] and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest to them and to their fathers.

26 ¶ When the heaven is shut up, and there is no rain, because they have sinned against thee;[k] *yet* if they pray toward this place, and confess thy name, and turn from their sin, when thou dost afflict them;

27 Then hear thou from heaven, and forgive the sin of thy servants, and of thy people Israel, when thou hast taught them the good way, wherein they should walk; and send rain upon thy land,[l] which thou hast given unto thy people for an inheritance.

28 ¶ If there be dearth in the land, if there be pestilence,[m] if there be blasting or mildew, locusts or caterpillars;[n] if their enemies besiege them in the cities of their land;* whatsoever sore, or whatsoever sickness *there be;*[o]

29 *Then* what prayer *or* what supplication soever shall be made of any man, or of all thy people Israel, when every one shall know his own sore and his own grief,[p] and shall spread forth his hands in† this house:

30 Then hear thou from heaven thy dwelling-place, and forgive, and render unto every man according unto all his ways,[q] whose heart thou knowest; (for thou only knowest the hearts of the children of men;)

31 That they may fear thee, to walk in thy ways, so long as‡ they live in§ the land which thou gavest unto our fathers.

32 ¶ Moreover concerning the stranger,[r] which is not of thy people Israel, but is come from a far country for thy great name's sake, and thy mighty hand, and thy stretched-out arm; if they come and pray in this house;

33 Then hear thou from the heavens, *even* from thy dwelling-place, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name,[s] and fear thee,[t] as *doth* thy people Israel, and may know that this house which I have built is called by thy name.[l]

34 If thy people go out to war against their enemies by the way that thou shalt send them,[u] and they pray unto thee toward this city which thou hast chosen, and the house which I have built for thy name;

35 Then hear thou from the heavens their prayer and their supplication, and maintain their cause.¶[v]

36 If they sin against thee, (for *there is* no man which sinneth not,[w]) and thou be angry with them, and deliver them over before *their* enemies, and

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a 1 Chr. 22:9. b ver. 4. c 2 Sam. 7:12–16; 1 Kings 2:4; 6:12. * Heb. *a man be cut off.* d Psa. 132:12. e Exod. 29:45, 46; Psa. 68:18. f ch. 2:6; Isa. 66:1; Acts 7:49. g Psa. 121:4. † Or, *in.* ‡ Heb. *pray.* h ch. 30:27. § Heb. *he require an oath of him.* i 2 Kings 9:26; Psa. 10:14; Jer. 28:16, 17; 51:56. ‖ Or, *smitten.* ¶ Or, *toward.* j Psa. 106:40–47. k 1 Kings ch. 17, 18; Isa. 5:6. l Jer. 5:24; Ezek. 34:26; Hos. 2:21 22. m ch. 20:5–13.

n Joel 1:4, 11; 2:25. * Heb. *land of their gates.* o ch. 32:24; Jas. 5:13. p Psa. 32:2–6; 142:1, 2. † Or, *toward.* q Psa. 62:12. ‡ Heb. *all the days which.* § Heb. *upon the face of.* r Isa. 56:3, 6, 7; John 10:16; Acts 8:27–39; Eph. 2:12, 13. s Psa. 46:10. t Jer. 10:7. l Heb. *thy name is called upon this house.* u ch. 14:11, 12; 20:4, etc. ¶ Or, *right.* v Psa. 9:3, 4. w Eccl. 7:20; Jas. 3:2; 1 John 1:8.

12. When we have finished a work, we should in earnest believing prayer commend it to the blessing of God, without which it will not accomplish any good.

16. The promises of God are often so connected with the faithfulness of his people, that their conditions must be fulfilled, in order to obtain their blessings. Chap. 7:17–22.

20. Prayer is a chief means of obtaining that forgiveness of sin, without which there can be no deliverance from its power.

24. Sin is the cause of all sorrow; and unless it is confessed and forsaken, it will cause sorrow eternal.

28. Temporal calamities are God's servants; and are sent to remind men of their sins, and lead them to repentance, that they may escape everlasting punishment.

32. God is no respecter of persons; but the prayer of the penitent, of whatever nation, kindred, or tribe, offered in faith, he will hear and answer according to the riches of his grace.

34. The event of wars is in the hands of God: when his people rebel against him, he often suffers the wicked to prevail against them; but if they become penitent, and turn heartily to him, he will deliver them and grant them his salvation. Chap. 7:14.

they carry them away captives* unto a land far off or near;

37 Yet *if* they bethink themselves† in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly;

38 If they return to thee with all their heart and with all their soul in the land of their captivity,[a] whither they have carried them captives, and pray toward their land, which thou gavest unto their fathers, and *toward* the city which thou hast chosen,[b] and toward the house which I have built for thy name:

39 Then hear thou from the heavens, *even* from thy dwelling-place,[c] their prayer and their supplications, and maintain their cause,‡ and forgive thy people which have sinned against thee.

40 Now, my God, let, I beseech thee, thine eyes be open, and *let* thine ears *be* attent unto the prayer *that is made* in this place.§

41 Now therefore arise,[d] O LORD God, into thy resting-place,[e] thou, and the ark of thy strength: let thy priests, O LORD God, be clothed with salvation, and let thy saints rejoice in goodness.[f]

42 O LORD God, turn not away the face of thine anointed: remember the mercies of David thy servant.[g]

CHAPTER VII.

1 God having given testimony to Solomon's prayer by fire from heaven, and glory in the temple, the people worship him. 4 Solomon's solemn sacrifice. 8 Solomon having kept the feast of tabernacles, and the feast of the dedication of the altar, dismisseth the people. 12 God appearing to Solomon giveth him promises upon condition.

NOW when Solomon had made an end of praying,[h] the fire came down from heaven,[i] and consumed the burnt-offering and the sacrifices; and the glory of the LORD filled the house.[j]

2 And the priests could not enter into the house of the LORD, because the glory of the LORD had filled the LORD'S house.

3 And when all the children of Israel saw how the fire came down, and the glory of the LORD upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the LORD, *saying*, For *he is* good; for his mercy *endureth* for ever.[k]

4 ¶ Then the king and all the people offered sacrifices before the LORD.

5 And king Solomon offered a sacrifice of twenty and two thousand oxen, and a hundred and twenty thousand sheep. So the king and all the people dedicated the house of God. A. M. 3000. B. C. 1004.

6 And the priests waited on their offices: the Levites also with instruments of music of the LORD,‖ which David the king had made to praise the LORD, because his mercy *endureth* for ever, when David praised by their ministry;‖ and the priests sounded trumpets before them,[m] and all Israel stood.

7 Moreover Solomon hallowed the middle of the court that *was* before the house of the LORD: for there he offered burnt-offerings, and the fat of the peace-offerings, because the brazen altar which Solomon had made was not able to receive the burnt-offerings, and the meat-offerings, and the fat.

8 ¶ Also at the same time Solomon kept the feast seven days, and all Israel with him, a very great congregation, from the entering in of Hamath unto the river of Egypt.[n]

9 And in the eighth day they made a solemn¶ assembly: for they kept the dedication of the altar seven days, and the feast seven days.

10 And on the three and twentieth day of the seventh month he sent the people away into their tents, glad and merry in heart for the goodness that the LORD had showed unto David, and to Solomon, and to Israel his people.

11 Thus Solomon finished the house of the LORD, and the king's house:[o] and all that came into Solomon's heart to make in the house of the LORD, and in his own house, he prosperously effected.

12 ¶ And the LORD appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for a house of sacrifice.[p]

13 If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people;[q]

14 If my people, which are called by my name,* shall humble themselves,[r] and pray,[s] and seek my face,[t] and turn from their wicked ways;[u] then will I hear from heaven,[v] and will forgive their sin, and will heal their land.

15 Now mine eyes shall be open, and mine ears attent unto the prayer *that is made* in this place.†

16 For now have I chosen and sanctified this house, that my name may be there for ever: and mine eyes and my heart shall be there perpetually.

* Heb. *they that take them captives carry them away.* † Heb. *bring back to their heart.* [a] Jer. 29:12–14. [b] Dan. 6:10. [c] Dan. 9:16–19. ‡ Or, *right.* § Heb. *to the prayer of this place.* [d] Psa. 132:8, etc. [e] 1 Chr. 28:2; Isa. 66:1. [f] Neh. 9:25; Psa. 65:4, 11; Zech. 9:17. [g] Isa. 55:3. [h] 1 Kings 8:54, etc. [i] Exod. 29:43; Lev. 9:24; Judg. 6:21; 1 Kings 18:38; 1 Chr. 21:26; Mal. 3:1, 2. [j] ch. 5:13, 14; Ezek. 10:3, 4. [k] ch. 20:21; 1 Chr. 16:41; Psa. 103:17; 136:1; Heb. 7:24, 25. ‖ 1 Chr. 15:16; Psa. 87:7. ‖ Heb. *hand.* [m] ch. 5:12. [n] Josh. 13:3, 5. ¶ Heb. *restraint.* [o] 1 Kings 9:1, etc. [p] Deut. 12:5. [q] ch. 6:26, 28; Psa. 107:34. * Heb. *upon whom my name is called.* [r] Jas. 4:10. [s] Acts 9:11. [t] Isa. 45:19; Lam. 3:40, 41. [u] Isa. 59:20. [v] ch. 6:27, 30. † Heb. *to the prayer of this place.*

41. When the ministers of God faithfully proclaim his salvation, and show its living power in their example, they may expect that many will embrace it, and rejoice in it with exceeding joy.

CHAPTER VII.

1. *Fire came down from heaven;* this was evidence that Solomon and the people were accepted in their offerings.

8. *From the entering in of Hamath unto the river of Egypt;* from the north to the south part of the land.

9. *The dedication of the altar seven days, and the feast seven days;* the feast here referred to is the feast of tabernacles, which began on the fifteenth day of the seventh month, and lasted seven days, Lev. 23:34–36. The seven days of the dedication of the altar preceded the seven days' feast of tabernacles. Compare 1 Kings 8:62.

16. *Sanctified this house;* devoted it to a holy use.

INSTRUCTIONS.

1. The manner in which God shows his acceptance of his people is such as to fill them with awe of his justice,

A. M. 3000. B. C. 1004. 17 And as for thee, if thou wilt walk before me as David thy father walked, and do according to all that I have commanded thee, and shalt observe my statutes and my judgments;

18 Then will I stablish the throne of thy kingdom, according as I have covenanted with David thy father, saying, There shall not fail thee* a man *to be* ruler in Israel.

19 But if ye turn away, and forsake my statutes and my commandments, which I have set before you, and shall go and serve other gods, and worship them;[a]

20 Then will I pluck them up by the roots out of my land which I have given them; and this house, which I have sanctified for my name, will I cast out of my sight, and will make it *to be* a proverb and a byword among all nations.

21 And this house, which is high, shall be an astonishment to every one that passeth by it; so that he shall say, Why hath the LORD done thus unto this land, and unto this house?[b]

22 And it shall be answered, Because they forsook the LORD God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them: therefore hath he brought all this evil upon them.

CHAPTER VIII.

1 Solomon's buildings. 7 The Gentiles which were left Solomon made tributaries; but the Israelites rulers. 11 Pharaoh's daughter removeth to her house. 12 Solomon's yearly solemn sacrifices. 14 He appointeth the priests and Levites to their places. 17 The navy fetcheth gold from Ophir.

AND it came to pass at the end of twenty years, wherein Solomon had built the house of the LORD, and his own house,[c]

2 That the cities which Huram had restored to Solomon, Solomon built them, and caused the children of Israel to dwell there.

3 And Solomon went to Hamath-zobah,[d] and prevailed against it.

4 And he built Tadmor in the wilderness, and all the store-cities, which he built in Hamath.

5 Also he built Beth-horon the upper, and Beth-horon the nether,[e] fenced cities, with walls, gates, and bars;

6 And Baalath, and all the store-cities that Solomon had, and all the chariot-cities, and the cities of the horsemen, and all that Solomon† desired to build in Jerusalem,[f] and in Lebanon,[g] and throughout all the land of his dominion.

7 ¶ *As for* all the people *that were* left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, which *were* not of Israel,

8 *But* of their children, who were left after them in the land, whom the children of Israel consumed not, them did Solomon make to pay tribute unto this day.[h]

9 But of the children of Israel did Solomon make no servants for his work; but they *were* men of war, and chief of his captains, and captains of his chariots and horsemen.

10 And these *were* the chief of king Solomon's officers, *even* two hundred and fifty, that bare rule over the people.[i]

11 ¶ And Solomon brought up the daughter of Pharaoh out of the city of David unto the house that he had built for her:[j] for he said, My wife shall not dwell in the house of David king of Israel, because *the places are* holy,‡ whereunto the ark of the LORD hath come.

12 ¶ Then Solomon offered burnt-offerings unto the LORD on the altar of the LORD, which he had built before the porch,[k]

13 Even after a certain rate every day,[l] offering according to the commandment of Moses, on the sabbaths, and on the new moons, and on the solemn feasts, three times in the year, *even* in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles,[m]

14 ¶ And he appointed, according to the order of David his father, the courses of the priests to their service, and the Levites to their charges,[n] to praise and minister before the priests, as the duty of every day required: the porters also by their courses at every gate:[o] for so had David the man of God commanded.§

15 And they departed not from the commandment of the king unto the priests and Levites concerning any matter, or concerning the treasures.

16 Now all the work of Solomon was prepared unto the day of the foundation of the house of the LORD, and until it was finished. *So* the house of the LORD was perfected.

* Heb. *be cut off to thee.* [a] Lev. 26:14, etc.; Deut. 28:36. [b] Jer. 22:8, 9. [c] 1 Kings 9:10, etc. [d] Num. 34:8; 2 Sam. 8:3. [e] Josh. 16:3, 5; 1 Chr. 7:24. † Heb. *the desire of Solomon which he.* [f] Eccl. 2:4, etc. [g] 1 Kings 7:2; Song 4:8. [h] Josh. 16:10; 17:13. [i] 1 Kings 9:23. [j] 1 Kings 3:1; 7:8. ‡ Heb. *holiness.* [k] John 10:23. [l] Exod. 29:38. [m] Exod. 23:14; Deut. 16:16. [n] 1 Chr. ch. 24, 25. [o] 1 Chr. 9:17; 26:1. § Heb. was *the commandment of David the man of God.*

as well as adoring gratitude for his mercy, and bind them in willing obedience to his service.

6. Praise is the spontaneous expression of truly grateful hearts; and is well-pleasing to God, and most useful to men.

10. True devotion of heart to God, manifested in such acts of public religious worship as he has appointed, is a source of great joy to his people, and prepares them to return to their families and engage in the duties of life with new cheerfulness and success.

13. No evil comes upon individuals or nations without the permission and control of God; and he is able and ready, when they are duly humbled, to remove it and manifest towards them new tokens of his favor.

CHAPTER VIII.

3. *Hamath-zobah;* Zobah was a country north and east of Palestine. Hamath was a city on the river Orontes, apparently belonging to Zobah.

4. *Tadmor;* a city in the great Syrian desert, between Damascus and the Euphrates. It was afterwards called Palmyra, and has long been in ruins.

5. *Beth-horon the upper, and—the nether;* on the border of Ephraim and Benjamin.

6. *Baalath;* a city within the territory of the tribe of Dan.

8. *Tribute;* tribute of bondservice. 1 Kings 9:21. *Unto this day;* see note to 1 Kings 8:8.

11. *The city of David;* Zion, the south-western hill of Jerusalem. *Shall not dwell in the house of David;* he seems to have regarded this as too sacred a place for the residence of one who was a foreigner, not of Israelitish descent.

17 ¶ Then went Solomon to Ezion-geber,[a] and to Eloth,* at the seaside in the land of Edom.

18 And Huram sent him, by the hands of his servants, ships, and servants that had knowledge of the sea;[b] and they went with the servants of Solomon to Ophir, and took thence four hundred and fifty talents of gold, and brought *them* to king Solomon.[c]

CHAPTER IX.

1 The queen of Sheba admireth the wisdom of Solomon. 13 Solomon's gold. 15 His targets. 17 The throne of ivory. 20 His vessels. 23 His presents. 25 His chariots and horse. 26 His tributes. 29 His reign and death.

AND when the queen of Sheba heard of the fame of Solomon,[d] she came to prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

2 And Solomon told her all her questions:[e] and there was nothing hid from Solomon which he told her not.

3 And when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built,

4 And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel; his cup-bearers† also, and their apparel; and his ascent by which he went up into the house of the LORD; there was no more spirit in her.

5 And she said to the king, *It was* a true report‡ which I heard in mine own land of thine acts,§ and of thy wisdom:

6 Howbeit I believed not their words, until I came, and mine eyes had seen *it:* and behold, the one half of the greatness of thy wisdom was not told me:[f] *for* thou exceedest the fame that I heard.

7 Happy *are* thy men, and happy *are* these thy servants, which stand continually before thee, and hear thy wisdom.

8 Blessed be the LORD thy God,[g] which delighted in thee to set thee on his throne, *to be* king for the LORD thy God: because thy God loved Israel, to establish them for ever, therefore made he thee king over them, to do judgment and justice.[h]

9 And she gave the king a hundred and twenty talents of gold, and of spices great abundance, and precious stones:[i] neither was there any such spice as the queen of Sheba gave king Solomon.[j] A. M. 3012. B. C. about 992.

10 And the servants also of Huram, and the servants of Solomon, which brought gold from Ophir,[k] brought algum-trees,‖ and precious stones.

11 And the king made *of* the algum-trees terraces¶ to the house of the LORD, and to the king's palace, and harps and psalteries for singers:[l] and there were none such seen before in the land of Judah.

12 And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, besides *that* which she had brought unto the king. So she turned, and went away to her own land, she and her servants.

13 ¶ Now the weight of gold that came to Solomon in one year was six hundred and threescore and six talents of gold;

14 Besides *that which* chapmen and merchants brought. And all the kings of Arabia and governors* of the country brought gold and silver to Solomon.[m]

15 ¶ And king Solomon made two hundred targets *of* beaten gold:[n] six hundred *shekels* of beaten gold went to one target.

16 And three hundred shields *made he of* beaten gold: three hundred *shekels* of gold went to one shield. And the king put them in the house of the forest of Lebanon.[o]

17 ¶ Moreover the king made a great throne of ivory, and overlaid it with pure gold.

18 And *there were* six steps to the throne, with a footstool of gold, *which were* fastened to the throne, and stays† on each side of the sitting-place, and two lions standing by the stays:

19 And twelve lions stood there on the one side and on the other upon the six steps. There was not the like made in any kingdom.

20 ¶ And all the drinking vessels of king Solomon *were of* gold, and all the vessels of the house of the forest of Lebanon *were of* pure‡ gold: none *were of* silver;§ it was *not* any thing accounted of in the days of Solomon.

21 For the king's ships went to Tarshish with the servants of Huram: every three years once came the ships of Tarshish bringing gold, and silver, ivory,‖ and apes, and peacocks.

22 And king Solomon passed all the kings of the earth in riches and wisdom.[p]

23 ¶ And all the kings of the earth sought the

a 1 Kings 9:26, 27. * *Elath*, Deut. 2:8; 2 Kings 14:22. b ch. 9:10, 13. c Eccl. 2:8. d 1 Kings 10:1, etc., Matt. 12:42; Luke 11:31. e Prov. 18:4; Jas. 1:5. † Or, *butlers.* ‡ Heb. *word.* § Or, *sayings.* f Psa. 31:19. g Psa. 72:18, 19. h 1 Kings 3:28; Prov. 21:3. i Psa. 72:10, 15. j Eccl. 2:8. k ch. 8:18. ‖ *Almug-trees*, 1 Kings 10:11. ¶ Or, *stairs;* Heb. *highways.* l Psa. 92:3; Rev. 5:8; 14:2. * Or, *captains.* m Psa. 68:29. n ch. 12:9, 10. o 1 Kings 7:2. † Heb. *hands.* ‡ Heb. *shut up.* § Or, there was *no silver* in them. ‖ Or, *elephants' teeth.* p 1 Kings 3:12, 13; 4:30, etc.

17. *Ezion-geber, and—Eloth;* on the eastern branch of the Red sea.

18. *Ophir;* a distant place visited by ships from the Red sea, the location of which is not known with certainty. It is generally supposed to have been in either Arabia or India.

INSTRUCTIONS.

4. So fading and transitory are all earthly things, that the most splendid cities may become a heap of ruins. This should lead all to seek a city that hath foundations, whose builder and maker is God.

11. A man's wife has great influence upon him, and through him upon others; let him be careful that this influence do not mislead him into sinful practices.

14. The commands of parents, so far as they accord with the commands of God, should be remembered and carefully followed by their children.

CHAPTER IX.

1. *Sheba;* supposed to have been a country of southern Arabia bordering on the Red sea.

14. *Chapmen;* sellers, market-men.

21. *The king's ships went to Tarshish;* see note to 1 Kings 10:22.

A. M. 3012. B. C. about 992. presence of Solomon, to hear his wisdom, that God had put in his heart.

24 And they brought every man his present, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses, and mules, a rate year by year.

25 ¶ And Solomon had four thousand stalls for horses and chariots, and twelve thousand horsemen; whom he bestowed in the chariot cities, and with the king at Jerusalem.

26 ¶ And he reigned over all the kings from the river* even unto the land of the Philistines, and to the border of Egypt.[a]

27 And the king made† silver in Jerusalem as stones, and cedar-trees made he as the sycamore-trees that are in the low plains in abundance.[b]

28 And they brought unto Solomon horses out of Egypt, and out of all lands.

29 ¶ Now the rest of the acts of Solomon,[c] first and last, *are* they not written in the book‡ of Nathan the prophet, and in the prophecy of Ahijah the Shilonite,[d] and in the visions of Iddo the seer against Jeroboam the son of Nebat?[e]

30 And Solomon reigned in Jerusalem over all Israel forty years.

31 And Solomon slept with his fathers, and he was buried in the city of David his father: and Rehoboam his son reigned in his stead.

CHAPTER X.

1 The Israelites, assembled at Shechem to crown Rehoboam, by Jeroboam make a suit of relaxation unto him. 6 Rehoboam, refusing the old men's counsel, by the advice of young men answereth them roughly. 16 Ten tribes revolting kill Hadoram, and make Rehoboam to flee.

AND Rehoboam went to Shechem:[f] for to Shechem were all Israel come to make him king.[g]

2 And it came to pass, when Jeroboam the son of Nebat, who *was* in Egypt,[h] whither he had fled from the presence of Solomon the king, heard *it*, that Jeroboam returned out of Egypt.

3 And they sent and called him. So Jeroboam and all Israel came and spake to Rehoboam, saying,

4 Thy father made our yoke grievous: now therefore ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee.

5 And he said unto them, Come again unto me after three days. And the people departed.

6 ¶ And king Rehoboam took counsel[i] with the old men[j] that had stood before Solomon his father while he yet lived,[k] saying, What counsel give ye *me* to return answer to this people?

7 And they spake unto him, saying, If thou be kind to this people, and please them, and speak good words to them,[l] they will be thy servants for ever.

8 But he forsook the counsel which the old men gave him, and took counsel with the young men that were brought up with him,[m] that stood before him.

9 And he said unto them, What advice give ye that we may return answer to this people, which have spoken to me, saying, Ease somewhat the yoke that thy father did put upon us?

10 And the young men that were brought up with him spake unto him, saying, Thus shalt thou answer the people that spake unto thee, saying, Thy father made our yoke heavy, but make thou *it* somewhat lighter for us; thus shalt thou say unto them, My little *finger* shall be thicker than my father's loins.

11 For whereas my father put§ a heavy yoke upon you, I will put more to your yoke: my father chastised you with whips, but I *will chastise you* with scorpions.

12 So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, saying, Come again to me on the third day.

13 And the king answered them roughly; and king Rehoboam forsook the counsel of the old men,[n]

14 And answered them after the advice of the young men, saying, My father made your yoke heavy, but I will add thereto: my father chastised you with whips, but I *will chastise you* with scorpions.

15 So the king hearkened not unto the people:[o] for the cause was of God,[p] that the LORD might perform his word, which he spake by the hand of Ahijah the Shilonite to Jeroboam the son of Nebat.[q]

16 ¶ And when all Israel *saw* that the king would not hearken unto them, the people answered the king, saying, What portion have we in David? and *we have* none inheritance in the son of Jesse; every man to your tents, O Israel:[r] *and* now, David, see to thine own house. So all Israel went to their tents.

17 But *as for* the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them.

* That is, *Euphrates.* a Gen. 15:18; 1 Kings 4:21; Psa. 72:8. † Heb. *gave.* b ch. 1:15–17; 1 Kings 10:27, etc. c 1 Kings 11:41–43. ‡ Heb. *words.* d 1 Kings 11:29. e ch. 12:15; 13:22. f Gen. 37:12, 13; Judg. 9:1. g 1 Kings 12:1, etc. h 1 Kings 11:26, 40. i Prov. 12:15; 19:20. j Job 12:12, 13. k Prov. 27:10. l Prov. 15:1. m Isa. 30:1. § Heb. *laded.* n Prov. 19:27. o Isa. 30:12, 13. p Deut. 2:30; 1 Sam. 2:25; Isa. 19:14. q 1 Kings 11:31. r 2 Sam. 20:1.

24. *Harness;* that is, armor.

29. *Book of Nathan—of Ahijah—of Iddo;* books of Jewish history, not now extant.

INSTRUCTIONS.

1. Those who know the value of true wisdom will seek to obtain it; and one means of this is, familiar intercourse with those who possess it. He that walketh with wise men shall be wise.

8. All true wisdom comes from God, and habitual communion with him is the best means of obtaining it.

12. A truly wise man will delight not only in receiving, but in imparting knowledge; and by doing it will become a benefactor to those around him.

20. Silver and gold are a blessing or a curse according to the use that is made of them. A wise man, therefore, will not be so anxious to obtain more, as he will be to use what he has to the glory of the Giver.

CHAPTER X.

17. *Rehoboam reigned over them;* and also over the tribe of Benjamin, which was joined to that of Judah.

INSTRUCTIONS.

4. Expensive undertakings of rulers necessarily bring heavy burdens on the people, under which they become uneasy, and from which they wish to be delivered.

18 Then king Rehoboam sent Hadoram* that *was* over the tribute; and the children of Israel stoned him with stones, that he died. But king Rehoboam made speed† to get him up to *his* chariot, to flee to Jerusalem.

19 And Israel rebelled against the house of David unto this day.[a]

CHAPTER XI.

1 Rehoboam raising an army to subdue Israel, is forbidden by Shemaiah. 5 He strengtheneth his kingdom with forts and provision. 13 The priests and Levites, and such as feared God, forsaken by Jeroboam, strengthen the kingdom of Judah. 18 The wives and children of Rehoboam.

AND when Rehoboam was come to Jerusalem, he gathered of the house of Judah and Benjamin a hundred and fourscore thousand chosen *men*, which were warriors, to fight against Israel, that he might bring the kingdom again to Rehoboam.[b]

2 But the word of the LORD[c] came to Shemaiah the man of God,[d] saying,

3 Speak unto Rehoboam the son of Solomon, king of Judah, and to all Israel in Judah and Benjamin, saying,

4 Thus saith the LORD, Ye shall not go up, nor fight against your brethren:[e] return every man to his house; for this thing is done of me.[f] And they obeyed the words of the LORD, and returned from going against Jeroboam.

5 ¶ And Rehoboam dwelt in Jerusalem, and built cities for defence in Judah.

6 He built even Beth-lehem, and Etam, and Tekoa,

7 And Beth-zur, and Soco, and Adullam,

8 And Gath, and Mareshah, and Ziph,

9 And Adoraim, and Lachish, and Azekah,

10 And Zorah, and Aijalon, and Hebron, which *are* in Judah and in Benjamin, fenced cities.

11 And he fortified the strong-holds,[g] and put captains in them,[h] and store of victuals, and of oil and wine.

12 And in every several city *he put* shields and spears, and made them exceeding strong, having Judah and Benjamin on his side.

13 ¶ And the priests and the Levites that *were* in all Israel resorted‡ to him out of all their coasts.

14 For the Levites left their suburbs and their possession,[i] and came to Judah and Jerusalem: for Jeroboam and his sons had cast them A. M. 3030. B. C. 974. off from executing the priest's office unto the LORD:[j]

15 And he ordained him priests for the high places,[k] and for the devils,[l] and for the calves which he had made.[m]

16 And after them, out of all the tribes of Israel,[n] such as set their hearts to seek the LORD God of Israel came to Jerusalem, to sacrifice unto the LORD God of their fathers.

17 So they strengthened the kingdom of Judah,[o] and made Rehoboam the son of Solomon strong, three years: for three years they walked in the way of David and Solomon.

18 ¶ And Rehoboam took him Mahalath the daughter of Jerimoth the son of David to wife, *and* Abihail the daughter of Eliab the son of Jesse;

19 Which bare him children; Jeush, and Shamariah, and Zaham.

20 And after her he took Maachah the daughter of Absalom;§ which bare him Abijah, and Attai, and Ziza, and Shelomith.

21 And Rehoboam loved Maachah the daughter of Absalom above all his wives and his concubines: for he took eighteen wives, and threescore concubines; and begat twenty and eight sons, and threescore daughters.

22 And Rehoboam made Abijah the son of Maachah the chief,[p] *to be* ruler among his brethren: for *he thought* to make him king.

23 And he dealt wisely, and dispersed of all his children throughout all the countries of Judah and Benjamin, unto every fenced city: and he gave them victuals in abundance. And he desired many wives.‖

CHAPTER XII.

1 Rehoboam, forsaking the Lord, is punished by Shishak. 5 He and the princes, repenting at the preaching of Shemaiah, are delivered from destruction, but not from spoil. 13 The reign and death of Rehoboam.

AND it came to pass, when Rehoboam had established the kingdom, and had strengthened himself,[q] he forsook the law of the LORD, and all Israel with him.[r]

2 And it came to pass *that*, in the fifth year of king Rehoboam, Shishak king of Egypt came up against Jerusalem, because they had transgressed against the LORD,

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* *Adoniram*, 1 Kings 4:6; 5:14. † Heb. *strengthened himself.* a Psa. 89:30, etc. b 1 Kings 12:21, etc. c Prov. 21:30. d ch. 12:5. e Gen. 13:8. f ch. 10:15; Psa. 33:11. g Isa. 22:10, 11. h ch. 17:19. ‡ Heb. *presented themselves.* i Num. 35:2, etc. j ch. 13:9. k 1 Kings 12:31; 13:33. l Lev. 17:7; Deut. 32:17; 1 Cor. 10:20. m 1 Kings 12:28; 14:9; Hos. 13:2. n ch. 15:9; 30:11, 18; Psa. 84:5-7. o ch. 12:1. § She is called Michaiah the daughter of Uriel, ch. 13:2; 1 Kings 15:2. p ch. 12:16; Deut. 21:15-17. ‖ Heb. *a multitude of wives.* q ch. 11:17. r Deut. 32:15, 18; 1 Kings 14:22.

7. Kindness in rulers often does more to secure obedience from the people, than force; and the longer men live, and the more they see of their fellow-men, the deeper is their conviction of this truth.

19. Youth are reckless, and often plunge into courses which bring distress and ruin upon themselves and others.

15. The hand of God is never to be overlooked in the events of his providence, but is to be acknowledged even in those calamities which the folly and wickedness of men bring upon themselves.

CHAPTER XI.

15. *Devils;* demons, to which idolaters rendered religious worship. Compare 1 Cor. 10:20.

23. *He dealt wisely;* in placing his children in different parts of the country, so that they should not unite against Abijah, whom he appointed as ruler over them.

INSTRUCTIONS.

4. Things which take place under the directing and controlling providence of God, are spoken of in the Bible as done by him.

15. The worship of images is treated in the Bible as worship offered to devils. 1 Cor. 10:20.

17. As long as nations walk in the way of the Lord, they may expect that he will give them prosperity; but when they forsake him, they take a course adapted to bring ruin on themselves.

A. M. 3033. B. C. 971. 3 With twelve hundred chariots, and three-score thousand horsemen: and the people *were* without number that came with him out of Egypt; the Lubim, the Sukkiim, and the Ethiopians.[a]

4 And he took the fenced cities which *pertained* to Judah, and came to Jerusalem.

5 ¶ Then came Shemaiah the prophet to Rehoboam,[b] and *to* the princes of Judah, that were gathered together to Jerusalem because of Shishak, and said unto them, Thus saith the LORD, Ye have forsaken me,[c] and therefore have I also left you in the hand of Shishak.

6 Whereupon the princes of Israel and the king humbled themselves;[d] and they said, The LORD *is* righteous.[e]

7 And when the LORD saw that they humbled themselves,[f] the word of the LORD came to Shemaiah, saying, They have humbled themselves; *therefore* I will not destroy them,[g] but I will grant them some* deliverance; and my wrath shall not be poured out upon Jerusalem by the hand of Shishak.

8 Nevertheless they shall be his servants;[h] that they may know my service, and the service of the kingdoms of the countries.[i]

9 So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the LORD, and the treasures of the king's house; he took all: he carried away also the shields of gold which Solomon had made.[j]

10 Instead of which king Rehoboam made shields of brass, and committed *them* to the hands of the chief of the guard,[k] that kept the entrance of the king's house.

11 And when the king entered into the house of the LORD, the guard came and fetched them, and brought them again into the guard-chamber.

12 And when he humbled himself,[l] the wrath of the LORD turned from him, that he would not destroy *him* altogether; and also in Judah things went well.†

13 ¶ So king Rehoboam strengthened himself in Jerusalem, and reigned: for Rehoboam *was* one and forty years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD had chosen out of all the tribes of Israel, to put his name there. And his mother's name *was* Naamah an Ammonitess.

14 And he did evil, because he prepared‡ not his heart to seek the LORD.[m]

15 Now the acts of Rehoboam, first and last, *are* they not written in the book§ of Shemaiah the prophet,[n] and of Iddo the seer concerning genealogies?[o] And *there were* wars between Rehoboam and Jeroboam continually.

16 And Rehoboam slept with his fathers, and was buried in the city of David: and Abijah‖ his son reigned in his stead.

CHAPTER XIII.

1 Abijah succeeding maketh war against Jeroboam. 4 He declareth the right of his cause. 13 Trusting in God, he overcometh Jeroboam. 21 The wives and children of Abijah.

NOW in the eighteenth year of king Jeroboam began Abijah to reign over Judah.[p]

2 He reigned three years in Jerusalem. His mother's name also *was* Michaiah the daughter of Uriel of Gibeah.[q] And there was war between Abijah and Jeroboam.

3 And Abijah set¶ the battle in array with an army of valiant men of war, *even* four hundred thousand chosen men: Jeroboam also set the battle in array against him with eight hundred thousand chosen men, *being* mighty men of valor.

4 ¶ And Abijah stood up upon mount Zemaraim,[r] which *is* in mount Ephraim, and said, Hear me, thou Jeroboam, and all Israel;

5 Ought ye not to know that the LORD God of Israel gave the kingdom over Israel to David for ever,[s] *even* to him and to his sons by a covenant of salt?[t]

6 Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen up, and hath rebelled against his lord.[u]

7 And there are gathered unto him vain men,[v] the children of Belial, and have strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was young and tenderhearted,[w] and could not withstand them.

8 And now ye think to withstand the kingdom of the LORD in the hand of the sons of David; and ye *be* a great multitude, and *there are* with you golden calves, which Jeroboam made you for gods.[x]

9 Have ye not cast out the priests of the LORD,[y] the sons of Aaron, and the Levites, and have made

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a Ch. 16:8. b ch. 11:2. c ch. 15:2. d Jer. 13:15, 18; Jas. 4:6, 10. e Exod. 9:27. f 1 Kings 21:28, 29. g Lev. 26:41, 42. * Or, *a little while.* h Neh. 9:36, 37; Isa. 26:13. i Deut. 28:47, 48. j ch. 9:15, 16. k 2 Sam. 8:18. l ch. 33:12, 13; Isa. 57:15; 1 Pet. 5:6. † Or, *and yet in Judah there were good things;* ch. 19:3; Gen. 18:24; 1 Kings 14:13. ‡ Or, *fixed.* m Deut. 5:29; Ezek. 33:31. § Heb. *words.* n ver. 5. o ch. 9:29. ‖ *Abijam*, 1 Kings 14:31. p 1 Kings 15:1, etc. q ch. 11:20. ¶ Heb. *bound together.* r Josh. 18:22. s 2 Sam. 7:12–16. t Num. 18:19. u 1 Kings 11:26; 12:20. v Judg. 9:4 w ch. 10:16. x 1 Kings 12:28; Hos. 8:5, 6. y ch. 11:14, 15.

CHAPTER XII.

3. *Lubim—Sukkiim—Ethiopians;* people living in countries bordering upon Egypt.

12. *Things went well;* there were yet some good men, and things went well compared with what they had done.

14. *He prepared not his heart;* his reformation was merely external.

15. *Of Iddo the seer concerning genealogies;* that is, the book of Iddo the seer, which has for its object to give genealogical registers. These registers also contained notices of the acts of the persons whose genealogy was given.

INSTRUCTIONS.

1. Great prosperity is dangerous; when it is granted men are increasingly prone to rebel against God, and thus to bring ruin upon themselves and those who join with them.

6. When men become sensible of their sins, ascribe righteousness unto God, and humble themselves before him, he is ready to forgive and save them from that destruction which their sins deserve.

14. Reformations which are merely external and in which the heart is not engaged, will not avail to the permanent removal of calamities in this world, or save the soul from destruction in the world to come.

CHAPTER XIII.

5. *By a covenant of salt;* all the sacrifices and oblations required by God's covenant with Israel were to be sprinkled with salt. Hence it is called the salt of God's covenant. Lev. 2:13; Ezek. 43:24. Thus salt became a symbol

you priests after the manner of the nations of *other* lands? so that whosoever cometh to consecrate himself* with a young bullock and seven rams, *the same* may be a priest of *them that are* no gods.

10 But as for us, the LORD *is* our God, and we have not forsaken him; and the priests, which minister unto the LORD, *are* the sons of Aaron, and the Levites *wait* upon *their* business:

11 And they burn unto the LORD every morning and every evening burnt-sacrifices and sweet incense:[a] the show-bread also *set they in order* upon the pure table;[b] and the candlestick of gold with the lamps thereof, to burn every evening:[c] for we keep the charge of the LORD our God; but ye have forsaken him.

12 And behold, God himself *is* with us[d] for *our* captain,[e] and his priests with sounding trumpets to cry alarm against you.[f] O children of Israel, fight ye not against the LORD God of your fathers;[g] for ye shall not prosper.

13 ¶ But Jeroboam caused an ambushment to come about behind them: so they were before Judah, and the ambushment *was* behind them.

14 And when Judah looked back, behold, the battle *was* before and behind: and they cried unto the LORD, and the priests sounded with the trumpets.

15 Then the men of Judah gave a shout: and as the men of Judah shouted, it came to pass, that God smote Jeroboam and all Israel before Abijah and Judah.[h]

16 And the children of Israel fled before Judah: and God delivered them into their hand.

17 And Abijah and his people slew them with a great slaughter: so there fell down slain of Israel five hundred thousand chosen men.

18 Thus the children of Israel were brought under at that time, and the children of Judah prevailed, because they relied upon the LORD God of their fathers.[i]

19 And Abijah pursued after Jeroboam, and took cities from him, Beth-el with the towns thereof, and Jeshanah with the towns thereof, and Ephraim with the towns thereof.

20 Neither did Jeroboam recover strength again in the days of Abijah:[j] and the LORD struck him,[k] and he died. A. M. 3047. B. C. 957.

21 ¶ But Abijah waxed mighty, and married fourteen wives, and begat twenty and two sons, and sixteen daughters.

22 And the rest of the acts of Abijah, and his ways, and his sayings, *are* written in the story† of the prophet Iddo.[l]

CHAPTER XIV.

1 Asa succeeding destroyeth idolatry. 6 Having peace, he strengtheneth his kingdom with forts and armies. 9 Calling on God, he overthroweth Zerah, and spoileth the Ethiopians.

SO Abijah slept with his fathers, and they buried him in the city of David:[m] and Asa his son reigned in his stead. In his days the land was quiet ten years.

2 And Asa did *that which was* good and right in the eyes of the LORD his God:

3 For he took away the altars of the strange *gods*, and the high places,[n] and brake down the images,‡ and cut down the groves:[o]

4 And commanded Judah to seek the LORD God of their fathers, and to do the law and the commandment.

5 Also he took away out of all the cities of Judah the high places and the images:§ and the kingdom was quiet before him.

6 ¶ And he built fenced cities in Judah: for the land had rest, and he had no war in those years; because the LORD had given him rest.[p]

7 Therefore he said unto Judah, Let us build these cities, and make about *them* walls and towers, gates and bars, *while* the land *is* yet before us; because we have sought the LORD our God,[q] we have sought *him*, and he hath given us rest on every side. So they built and prospered.

8 And Asa had an army *of men* that bare targets and spears, out of Judah three hundred thousand; and out of Benjamin, that bare shields and drew bows, two hundred and fourscore thousand: all these *were* mighty men of valor.

9 ¶ And there came out against them Zerah the Ethiopian with a host of a thousand thousand, and

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* Heb. *fill his hand;* Exod. 29:1; Lev. 8:2. [a] ch. 2:4. [b] Lev. 24:5–9. [c] Exod. 27:20, 21; Lev. 24:2, 3. [d] Isa. 8:10. [e] Josh. 5:14, 15. [f] Num. 10:8; Josh. 6:13–20. [g] Job 9:4; Jer. 50:24; Acts 5:39. [h] ch. 14:12. [i] 1 Chr. 5:20; Psa. 22:5; Dan. 3:28; Nah. 1:7. [j] Psa. 18:37, 38. [k] 1 Sam. 25:38.

† Or, *commentary.* [l] ch. 12:15. [m] 1 Kings 15:8, etc. [n] ch. 15:17; 1 Kings 11:7. ‡ Heb. *statues.* [o] Exod. 34:13. § Heb. *sun images.* [p] Josh. 23:1. [q] Psa. 105:3, 4; Jer. 29:13.

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of the perpetuity of God's covenant with men, and "a covenant of salt" is a covenant that can never be changed or destroyed.

22. *Story;* or, as in the margin, commentary, that is, in the Latin sense, book of memoirs.

INSTRUCTIONS.

3. The frequency, prevalence, and devastation of war, show the wickedness of the human heart and the power of the great adversary in leading men in such vast numbers to murder one another.

9. When men cast off the true ministers of religion, and choose those who connive at and encourage them in their sins, they are ripening for ruin.

13. None can contend against God and prosper. However numerous or thoroughly disciplined their armies, and however skilfully devised their plans, they will be broken in pieces and flee before those who have the Lord for their helper and trust in him for defence.

20. Life and death are in the hand of the Lord; and when he smites, the most mighty fall before him. However numerous their attendants, they can give them no respite and afford them no relief.

CHAPTER XIV.

3. *The groves;* or images of Astarte. See note to Deut. 16:21.

9. *Zerah the Ethiopian*; in the Hebrew, Zerah the Cushite. It has been doubted whether he was a king of the Arabian Cushites, or of the African Cushites, that is, the Ethiopians properly so called in Africa, south of Egypt. But since he came from the direction of Egypt and fled towards Egypt—see the annexed notes on Mareshah and Gerar—and had moreover the Lubim, that is, Libyans, in his service, chap. 16:8, it seems more probable that he was an Egyptian king of an Ethiopian dynasty, and had also Ethiopians, as well as Egyptians and Libyans in his service. *Mareshah;* in the south-western part of Judah, near the Philistines.

A. M. 3063. B. C. 941. three hundred chariots;[a] and came unto Mareshah.[b]

10 Then Asa went out against him, and they set the battle in array in the valley of Zephathah at Mareshah.

11 And Asa cried unto the LORD his God,[c] and said, LORD, *it is* nothing with thee to help, whether with many, or with them that have no power:[d] help us, O LORD our God; for we rest on thee, and in thy name we go against this multitude.[e] O LORD, thou *art* our God; let not man* prevail against thee.

12 So the LORD smote the Ethiopians before Asa, and before Judah;[f] and the Ethiopians fled.

13 And Asa and the people that *were* with him pursued them unto Gerar:[g] and the Ethiopians were overthrown, that they could not recover themselves; for they were destroyed† before the LORD, and before his host; and they carried away very much spoil.

14 And they smote all the cities round about Gerar; for the fear of the LORD came upon them:[h] and they spoiled all the cities; for there was exceeding much spoil in them.

15 They smote also the tents of cattle, and carried away sheep and camels in abundance, and returned to Jerusalem.

CHAPTER XV.

1 Asa with Judah and many of Israel, moved by the prophecy of Azariah the son of Oded, make a solemn covenant with God. 16 He putteth down Maachah his mother for her idolatry. 18 He bringeth dedicated things into the house of God, and enjoyeth a long peace.

AND the Spirit of God came upon Azariah the son of Oded:[i]

2 And he went out to meet‡ Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin: The LORD *is* with you, while ye be with him;[j] and if ye seek him, he will be found of you;[k] but if ye forsake him, he will forsake you.[l]

3 Now for a long season Israel *hath been* without the true God,[m] and without a teaching priest,[n] and without law.

4 But when they in their trouble did turn unto the LORD God of Israel, and sought him, he was found of them.[o]

5 And in those times *there was* no peace to him that went out, nor to him that came in,[p] but great vexations *were* upon all the inhabitants of the countries.

6 And nation was destroyed§ of nation,[q] and city of city: for God did vex them with all adversity.[r]

7 Be ye strong therefore,[s] and let not your hands be weak: for your work shall be rewarded.

8 And when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the abominable idols‖ out of all the land of Judah and Benjamin, and out of the cities which he had taken from mount Ephraim,[t] and renewed the altar of the LORD, that *was* before the porch of the LORD.

9 And he gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon:[u] for they fell to him out of Israel in abundance, when they saw that the LORD his God *was* with him.

10 So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of the reign of Asa.

11 And they offered unto the LORD the same time,¶ of the spoil *which* they had brought, seven hundred oxen and seven thousand sheep.[v]

12 And they entered into a covenant[w] to seek the LORD God of their fathers with all their heart and with all their soul;[x]

13 That whosoever would not seek the LORD God of Israel should be put to death,[y] whether small or great, whether man or woman.

14 And they sware unto the LORD with a loud voice, and with shouting, and with trumpets, and with cornets.

15 And all Judah rejoiced at the oath: for they had sworn with all their heart, and sought him with their whole desire;[z] and he was found of them: and the LORD gave them rest round about.

16 ¶ And also *concerning* Maachah the mother* of Asa the king, he removed her from *being* queen,[a] because she had made an idol† in a grove: and

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a Ch. 16:8. b Josh. 15:44. c ch. 13:14; Exod. 14:10; Psa. 18:6; 120:1. d 1 Sam. 14:6. e 1 Sam. 17:45; Prov. 18:10. * Or, *mortal man.* f ch. 13:15. g Gen. 20:1. † Heb. *broken.* h ch 17:10; Gen. 35:5; Josh. 2:9, 24; Isa. 31:9. i ch. 20:14; 24:20; Num. 24:2; Judg. 3:10. ‡ Heb. *before.* j Jas. 4:8. k ver. 4, 15; ch. 33:12, 13; 1 Chr. 28:9; Jer. 29:12, 13; Matt. 7:7, 8. l ch. 24:20; Heb. 10:38. m Hos. 3:4. n Lev. 10:11; Mal. 2:7. o Deut. 4:29; Psa. 106:44. p Judg. 5:6; 1 Sam. 13:6. § Heb. *beaten in pieces.* q Matt. 24:7. r Amos 3:6. s Josh. 1:7, 9; 1 Chr. 28:20. ‖ Heb. *abominations.* t ch. 13:19. u ch. 11:16. ¶ Heb. *in that day.* v ch. 14:13, 15. w ch. 34:31; 2 Kings 23:3; Neh. 10:29. x Acts 24:14. y Exod. 22:20; Deut. 13:5–15; 17:2–5. z ver. 12. * That is, *grandmother;* 1 Kings 15:2, 10. a 1 Kings 15:13, etc. † Heb. *horror.*

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13. *Gerar;* a city of the Philistines near the southern border of Palestine.

14. *They smote all the cities round about Gerar;* probably as being confederates with Zerah, as would naturally be the case if he was an Egyptian king.

INSTRUCTIONS.

2. Pious rulers are a great blessing to a nation; and by their efforts to reform the people and lead them to obey God, they prepare the way for him to bless them with all needed earthly good.

9. Although it is our duty in times of trouble to use all suitable means to help ourselves, yet our dependence for deliverance should be upon God. He can save by few or by many, and is ready to help all who truly trust in him.

CHAPTER XV.

3. *Israel hath been without the true God;* the exact reference of this verse and the three following is doubtful. Some suppose that the prophet is giving a general description of the unsettled times of the judges: "Now for a long season Israel was without the true God," etc. According to this interpretation, the third verse would describe the general ignorance of the people. The mass of them were without the true knowledge of God and his law; and, though there were regular priests, few resorted to them for instruction. Others suppose the reference to be to the kingdom of Israel after its separation from that of Judah: "Now for a long season Israel *hath been* without the true God," etc. The fourth verse will then refer to the pious remnant among the ten tribes. Compare ver. 9.

7. *Be ye strong therefore;* he applies the past history of God's people to the case of Asa and his kingdom. If they will believe in God and serve him steadfastly they shall be delivered, as their fathers have been.

8. *Oded the prophet;* or, as in ver. 1, Azariah the son of Oded.

16. *Because she had made an idol in a grove;* rather, Be-

Asa cut down her idol, and stamped *it*, and burnt *it* at the brook Kidron.

17 But the high places were not taken away out of Israel:[a] nevertheless the heart of Asa was perfect all his days.

18 ¶ And he brought into the house of God the things that his father had dedicated, and that he himself had dedicated, silver, and gold, and vessels.

19 And there was no *more* war unto the five and thirtieth year of the reign of Asa.

CHAPTER XVI.

1 Asa, by the aid of the Syrians, diverteth Baasha from building of Ramah. 7 Being reproved thereof by Hanani, he putteth him in prison. 11 Among his other acts in his disease he seeketh not to God, but to the physicians. 13 His death and burial.

IN the six and thirtieth year of the reign of Asa, Baasha king of Israel came up against Judah, and built Ramah,[b] to the intent that he might let none go out or come in to Asa king of Judah.[c]

2 Then Asa brought out silver and gold out of the treasures of the house of the LORD and of the king's house, and sent to Ben-hadad king of Syria, that dwelt at Damascus,[*] saying,

3 *There is* a league between me and thee, as *there was* between my father and thy father: behold, I have sent thee silver and gold; go, break thy league with Baasha king of Israel, that he may depart from me.

4 And Ben-hadad hearkened unto king Asa, and sent the captains of his armies[†] against the cities of Israel; and they smote Ijon, and Dan, and Abelmaim, and all the store-cities of Naphtali.

5 And it came to pass, when Baasha heard *it*, that he left off building of Ramah, and let his work cease.

6 Then Asa the king took all Judah; and they carried away the stones of Ramah, and the timber thereof, wherewith Baasha was building; and he built therewith Geba and Mizpah.

7 ¶ And at that time Hanani the seer came to Asa king of Judah,[d] and said unto him, Because thou hast relied on the king of Syria, and not relied on the LORD thy God,[e] therefore is the host of the king of Syria escaped out of thy hand. A. M. 3063. B. C. 941.

8 Were not the Ethiopians and the Lubim a huge host,[‡] with very many chariots and horsemen?[f] yet, because thou didst rely on the LORD, he delivered them into thy hand.

9 For the eyes of the LORD run to and fro throughout the whole earth,[g] to show himself strong in the behalf of *them*[§] whose heart *is* perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars.[h]

10 Then Asa was wroth with the seer, and put him in a prison-house;[i] for *he was* in a rage with him because of this *thing*. And Asa oppressed[‖] *some* of the people the same time.

11 ¶ And behold, the acts of Asa, first and last, lo, they *are* written in the book of the kings of Judah and Israel.

12 And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease *was* exceeding *great:* yet in his disease he sought not to the LORD, but to the physicians.

13 ¶ And Asa slept with his fathers, and died in the one and fortieth year of his reign.

14 And they buried him in his own sepulchres, which he had made[¶] for himself in the city of David, and laid him in the bed which was filled with sweet odors and divers kinds *of spices* prepared by the apothecaries' art: and they made a very great burning for him.

CHAPTER XVII.

1 Jehoshaphat, succeeding Asa, reigneth well, and prospereth. 7 He sendeth Levites with the princes to teach Judah. 10 His enemies being terrified by God, some of them bring him presents and tribute. 12 His greatness, captains, and armies.

AND Jehoshaphat his son reigned in his stead,[j] and strengthened himself against Israel.

2 And he placed forces in all the fenced cities

[a] Ch. 14:3, 5. [b] 1 Kings 15:17, etc. [c] ch. 15:5. [*] Heb. *Darmesek.* [†] Heb. *armies which* were *his.* [d] ch. 19:2; 1 Kings 16:1. [e] Psa. 146:3, 6; Isa. 31:1; Jer. 17:5. [‡] Heb. *in abundance.* [f] ch. 12:3; 14:9. [g] Job 34:21; Prov. 5:21; 15:3; Jer. 16:17; 32:19; Zech. 4:10. [§] Or, *strongly to hold with* them. [h] 1 Kings 15:32. [i] ch. 18:26; Jer. 20:2. [‖] Heb. *crushed.* [¶] Heb. *digged.* [j] 1 Kings 15:24.

cause she had made an image of Astarte. *Kidron;* a torrent-bed between Jerusalem and the mount of Olives, which ran through the valley of Jehoshaphat into the Dead sea.

17. *But the high places were not taken away;* see note to 1 Kings 15:14.

19. *Unto the five and thirtieth year of the reign of Asa;* see note to chap. 16:1.

INSTRUCTIONS.

2. The Lord encourages those who seek him, with special manifestations of his presence and favor; while he warns those who forsake him, that he will forsake them, and leave them to that ruin which they deserve.

7. The certainty that if men engage and persevere in well-doing they shall be graciously and abundantly rewarded, should make them steadfast, immovable, always abounding in the work of the Lord.

9. Evidence of the presence and favor of God will draw together multitudes, of all classes who love him, to acknowledge his goodness and render united thanks to his holy name.

16. No natural affection, or regard to relatives and friends, should lead us to connive at their sins, or prevent us from taking decided measures to resist their evil influence.

CHAPTER XVI.

1. *In the six and thirtieth year of the reign of Asa;* Baasha began to reign in the third year of Asa, and he reigned twenty-four years. 1 Kings 15:33. Thus he died in the twenty-seventh year of Asa's reign. It has been supposed that an error has occurred in the number here given. Numbers were anciently indicated by letters, whence mistakes in transcribing them might more readily occur. *Baasha—built Ramah;* see note on 1 Kings 15:17.

14. *A very great burning;* of sweet spices.

INSTRUCTIONS.

2. When men in trouble rely upon their own efforts merely, or look for help to their fellow-men instead of trusting in the Lord, they dishonor him, and may expect that he will visit them with tokens of his displeasure.

10. Men, when reminded of their sins, instead of forsaking them, are sometimes angry with him who reminds them, and persecute him for his fidelity. But this increases their guilt, and ripens them for the just judgments of God.

A. M. 3090. B. C. 914. of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, which Asa his father had taken.[a]

3 And the LORD was with Jehoshaphat, because he walked in the first ways of his father David,* and sought not unto Baalim;

4 But sought to the *LORD* God of his father, and walked in his commandments, and not after the doings of Israel.[b]

5 Therefore the LORD stablished the kingdom in his hand; and all Judah brought† to Jehoshaphat presents; and he had riches and honor in abundance.

6 And his heart was lifted up‡ in the ways of the LORD:[c] moreover he took away the high places and groves out of Judah.[d]

7 ¶ Also in the third year of his reign he sent to his princes, *even* to Ben-hail, and to Obadiah, and to Zechariah, and to Nathaneel, and to Michaiah, to teach in the cities of Judah.[e]

8 And with them *he sent* Levites,[f] *even* Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tob-adonijah, Levites; and with them Elishama and Jehoram, priests.[g]

9 And they taught in Judah, and *had* the book of the law of the LORD with them, and went about throughout all the cities of Judah, and taught the people.

10 ¶ And the fear of the LORD fell§ upon all the kingdoms of the lands that *were* round about Judah,[h] so that they made no war against Jehoshaphat.[i]

11 Also *some* of the Philistines brought Jehoshaphat presents,[j] and tribute silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he-goats.

12 ¶ And Jehoshaphat waxed great exceedingly; and he built in Judah castles,‖ and cities of store.

13 And he had much business in the cities of Judah:[k] and the men of war, mighty men of valor, *were* in Jerusalem.

14 And these *are* the numbers of them according to the house of their fathers: Of Judah, the captains of thousands; Adnah the chief, and with him mighty men of valor three hundred thousand.

15 And next to him¶ *was* Jehohanan the captain, and with him two hundred and fourscore thousand.

16 And next him *was* Amasiah the son of Zichri, who willingly offered himself unto the LORD;[l] and with him two hundred thousand mighty men of valor.

17 And of Benjamin; Eliada a mighty man of valor, and with him armed men with bow and shield two hundred thousand.

18 And next him was Jehozabad, and with him a hundred and fourscore thousand ready prepared for the war.

19 These waited on the king, besides *those* whom the king put in the fenced cities throughout all Judah.[m]

CHAPTER XVIII.

1 Jehoshaphat, joined in affinity with Ahab, is persuaded to go with him against Ramoth-gilead. 4 Ahab, seduced by false prophets, according to the word of Micaiah, is slain there.

NOW Jehoshaphat had riches and honor in abundance,[n] and joined affinity with Ahab.[o]

2 And after *certain* years* he went down to Ahab to Samaria.[p] And Ahab killed sheep and oxen for him in abundance, and for the people that *he had* with him, and persuaded him to go up *with him* to Ramoth-gilead.

3 And Ahab king of Israel said unto Jehoshaphat king of Judah, Wilt thou go with me to Ramoth-gilead? And he answered him, I *am* as thou *art*, and my people as thy people; and *we will be* with thee in the war.

4 ¶ And Jehoshaphat said unto the king of Israel, Inquire, I pray thee, at the word of the LORD to day.[q]

5 Therefore the king of Israel gathered together of prophets four hundred men, and said unto them, Shall we go to Ramoth-gilead to battle, or shall I forbear? And they said, Go up;[r] for God will deliver *it* into the king's hand.

6 But Jehoshaphat said, *Is there* not here a prophet of the LORD besides,† that we might inquire of him?

7 And the king of Israel said unto Jehoshaphat, *There is* yet one man, by whom we may inquire of the LORD: but I hate him;[s] for he never prophe-

a Ch. 15:8. * Or, *of his father and of David.* b 1 Kings 12:30. † Heb. *gave.* ‡ That is, *was encouraged.* c Psa. 18:21, 22. d ch. 19:3; 20:33. e ch. 15:3. f ch. 35:3; Neh. 8:7. g Mal. 2:7. § Heb. *was.* h ch. 14:14. i Exod. 34:24; Prov. 16:7. j ver. 5; 2 Sam. 8 2. ‖ Or, *palaces.* k ch. 26:10, 15; 1 Chr. 27:25–31. ¶ Heb. *at his hand.* l Judg. 5:2, 9; 2 Cor. 8:5. m ver. 2. n ch. 17:5. o 2 Kings 8:18; 2 Cor. 6:14. * Heb. *at the end of years.* p 1 Kings 22:2, etc. q 1 Sam. 23:2, 4, 9; 2 Sam. 2:1. r Jer. 23:14; 28:1, etc. † Heb. *yet,* or *more.* s Psa. 34:21; 55:3; 69:14; Prov. 29:10; Amos 5:10; Luke 6:22.

CHAPTER XVII.

6. *Lifted up;* encouraged, strengthened.
7. *To teach;* teach the people the will of God.
10. *The fear of the Lord;* a great dread, so that they did not dare to war against his servant.
19. *Fenced;* fortified.

INSTRUCTIONS.

3. A succession of pious rulers is a great blessing to a people, and opens the way for permanent peace and prosperity.

7. The teaching of the word and will of God to all the people, is the grand means of leading them to obey him, and thus securing his favor.

10. When a man's ways please the Lord, he maketh his enemies to be at peace with him; and they who seek Jehovah as their chief good, will not want any good thing.

CHAPTER XVIII.

For this chapter see notes to 1 Kings 22:1–36.

INSTRUCTIONS.

1. Great wealth is a source of great temptations, and among them is that of forming intimate connections with the rich and great, though they are enemies to the truth and will of God.

3. When good men yield to the enticements of the wicked, and unite in their plans, without inquiring as to the will of God, or in opposition to it when known, they are preparing for trouble.

5. False teachers are numerous; and those who reject the testimony of God, are suffered to be deceived by them to their ruin.

7 Faithful ministers promise no good to the wicked,

sied good unto me, but always evil: the same *is* Micaiah, the son of Imla. And Jehoshaphat said, Let not the king say so.

8 And the king of Israel called for one *of his* officers,* and said, Fetch† quickly Micaiah the son of Imla.

9 And the king of Israel and Jehoshaphat king of Judah sat either of them on his throne, clothed in *their* robes, and they sat in a void place,‡ at the entering in of the gate of Samaria; and all the prophets prophesied before them.

10 And Zedekiah the son of Chenaanah had made him horns of iron, and said, Thus saith the LORD, With these thou shalt push Syria until they be consumed.§[a]

11 And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the LORD shall deliver *it* into the hand of the king.

12 And the messenger that went to call Micaiah spake to him, saying, Behold, the words of the prophets *declare* good to the king with one assent; ‖ let thy word therefore, I pray thee, be like one of theirs, and speak thou good.[b]

13 And Micaiah said, *As* the LORD liveth, even what my God saith, that will I speak.[c]

14 And when he was come to the king, the king said unto him, Micaiah, shall we go to Ramoth-gilead to battle, or shall I forbear? And he said, Go ye up, and prosper, and they shall be delivered into your hand.

15 And the king said to him, How many times shall I adjure thee that thou say nothing but the truth to me in the name of the LORD?

16 Then he said, I did see all Israel scattered upon the mountains, as sheep that had no shepherd:[d] and the LORD said, These have no master;[e] let them return *therefore* every man to his house in peace.

17 And the king of Israel said to Jehoshaphat, Did I not tell thee *that* he would not prophesy good unto me, but evil?¶

18 Again he said, Therefore hear the word of the LORD: I saw the LORD sitting upon his throne,[f] and all the host of heaven standing on his right hand and *on* his left.[g]

19 And the LORD said, Who shall entice Ahab king of Israel, that he may go up and fall at Ramoth-gilead? And one spake saying after this manner, and another saying after that manner.

20 Then there came out a spirit,[h] and stood before the LORD, and said, I will entice him.[i] And the LORD said unto him, Wherewith?

21 And he said, I will go out and be a lying spirit in the mouth of all his prophets. And *the LORD* said, Thou shalt entice *him*, and thou shalt also prevail: go out, and do *even* so. A. M. 3107. B. C. 897.

22 Now therefore, behold, the LORD hath put a lying spirit in the mouth of these thy prophets,[j] and the LORD hath spoken evil against thee.[k]

23 Then Zedekiah the son of Chenaanah came near, and smote Micaiah upon the cheek,[l] and said, Which way went the Spirit of the LORD from me to speak unto thee?

24 And Micaiah said, Behold, thou shalt see on that day when thou shalt go into an inner chamber* to hide thyself.

25 Then the king of Israel said, Take ye Micaiah, and carry him back to Amon the governor of the city, and to Joash the king's son;

26 And say, Thus saith the king, Put this *fellow* in the prison,[m] and feed him with bread of affliction and with water of affliction, until I return in peace.

27 And Micaiah said, If thou certainly return in peace,[n] *then* hath not the LORD spoken by me.[o] And he said, Hearken, all ye people.

28 So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead.

29 And the king of Israel said unto Jehoshaphat, I will disguise myself, and will go to the battle; but put thou on thy robes. So the king of Israel disguised himself;[p] and they went to the battle.

30 Now the king of Syria had commanded the captains of the chariots that *were* with him, saying, Fight ye not with small or great, save only with the king of Israel.

31 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, It *is* the king of Israel. Therefore they compassed about him to fight: but Jehoshaphat cried out, and the LORD helped him;[q] and God moved them *to depart* from him.

32 For it came to pass, that, when the captains of the chariots perceived that it was not the king of Israel, they turned back again from pursuing† him.

33 And a *certain* man drew a bow at a venture,‡ and smote the king of Israel between the joints of the harness:§ therefore he said to his chariot man, Turn thy hand, that thou mayest carry me out of the host; for I am wounded.‖

34 And the battle increased that day: howbeit the king of Israel stayed *himself* up in *his* chariot against the Syrians until the even: and about the time of the sun going down he died.

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* Or, *eunuchs.* † Heb. *Hasten.* ‡ Or, *floor.* § Heb. thou *consume them.* [a] Jer. 28:10, 11. ‖ Heb. *mouth.* [b] Isa. 30:10; Mic. 2:6. [c] Num. 22:18, 20; 23:12, 26; 24:13. [d] Jer. 23:1, 2; Ezek. 34:5–8; Zech. 10:2; 13:7. [e] 2 Sam. 2:7; 2 Kings 10:3. ¶ Or, *for evil.* [f] Isa. 6:1, etc.; Dan. 7:9, 10; Acts 7:55, 56; Rev. 1:10, 12, etc. [g] Gen. 32:2; Psa. 103:21. [h] Job 1:6. [i] Job 12:16; 2 Thess. 2:11, 12. [j] Isa. 19:14; Ezek. 14:9. [k] Jer. 18:11; Micah 2:3. [l] Jer. 20:2; Mark 14:65; Acts 23:2. * Or, *from chamber to chamber; a chamber in a chamber;* Heb. 1 Kings 20:30. [m] ch. 16:10. [n] Amos 9:10. [o] Num. 16:29. [p] ch. 35:22, 23. [q] Psa. 34:7. † Heb. *after.* ‡ Heb. *in his simplicity,* 2 Sam. 15:11. § Heb. *and between the breastplate.* ‖ Heb. *made sick.*

and on this account are often hated and rejected by them; while the friends of God desire to know his will.

12. Worldly minded men think those the best preachers who best please their hearers; and that no message can be good which they dislike and reject.

20. Satan is the father of lies, and will, if suffered, be a lying spirit in the mouth of all false teachers, and deceive those who follow them to their destruction. Gen. 2:17; 3:4, 5; John 8:44.

27. Though men may by falsehood be deceived for a time, the final event, as all faithful teachers know, will effectually undeceive them.

31. Though good men by their own folly and wickedness may bring themselves into great trouble, yet if they turn heartily to God he will so order events in his providence that they shall escape.

33. A bow drawn at a venture, and an arrow sent at random, so far as the agency of man is concerned, may be so guided by God as to fulfil his predictions and manifest to all the truth of his word.

A. M. 3108.
B. C. 896.

CHAPTER XIX.

1 Jehoshaphat, reproved by Jehu, visiteth his kingdom. 5 His instructions to the judges, 8 to the priests and Levites.

AND Jehoshaphat the king of Judah returned to his house in peace to Jerusalem.

2 And Jehu the son of Hanani the seer went out to meet him,[a] and said to king Jehoshaphat, Shouldest thou help the ungodly, and love them that hate the LORD?[b] therefore *is* wrath upon thee from before the LORD.[c]

3 Nevertheless, there are good things found in thee,[d] in that thou hast taken away the groves out of the land, and hast prepared thy heart to seek God.[e]

4 And Jehoshaphat dwelt at Jerusalem: and he went out again* through the people from Beersheba to mount Ephraim, and brought them back unto the LORD God of their fathers.

5 ¶ And he set judges in the land throughout all the fenced cities of Judah,[f] city by city,

6 And said to the judges, Take heed what ye do: for ye judge not for man, but for the LORD,[g] who *is* with you in the judgment.†[h]

7 Wherefore now let the fear of the LORD be upon you; take heed and do *it:* for *there is* no iniquity with the LORD our God,[i] nor respect of persons, nor taking of gifts.[j]

8 ¶ Moreover in Jerusalem did Jehoshaphat set of the Levites, and *of* the priests, and of the chief of the fathers of Israel,[k] for the judgment of the LORD, and for controversies, when they returned to Jerusalem.

9 And he charged them, saying, Thus shall ye do in the fear of the LORD,[l] faithfully, and with a perfect heart.

10 And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the LORD,[m] and *so* wrath come upon you, and upon your brethren:[n] this do, and ye shall not trespass.

11 And behold, Amariah the chief priest *is* over you in all matters of the LORD;[o] and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters: also the Levites *shall be* officers before you. Deal courageously,‡ and the LORD shall be with the good.[p]

CHAPTER XX.

1 Jehoshaphat in his fear proclaimeth a fast. 5 His prayer. 14 The prophecy of Jahaziel. 20 Jehoshaphat exhorteth the people, and setteth singers to praise the Lord. 22 The great overthrow of the enemies. 26 The people, having blessed God at Berachah, return in triumph. 31 Jehoshaphat's reign. 35 His convoy of ships, which he made with Ahaziah, according to the prophecy of Eliezer, unhappily perished.

IT came to pass after this also, *that* the children of Moab, and the children of Ammon, and with them *other* besides the Ammonites, came against Jehoshaphat to battle.

2 Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea on this side Syria; and behold, they *be* in Hazazon-tamar,[q] which *is* Engedi.[r]

3 And Jehoshaphat feared, and set himself§ to seek the LORD,[s] and proclaimed a fast throughout all Judah.[t]

4 And Judah gathered themselves together, to ask *help* of the LORD: even out of all the cities of Judah they came to seek the LORD.

5 ¶ And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the LORD, before the new court,

6 And said, O LORD God of our fathers, *art* not thou God in heaven?[u] and rulest *not* thou over all the kingdoms of the heathen?[v] and in thy hand *is there not* power and might, so that none is able to withstand thee?

7 *Art* not thou our God, *who*‖ didst drive out the inhabitants of this land before thy people Israel,[w] and gavest it to the seed of Abraham[x] thy friend for ever?[y]

8 And they dwelt therein, and have built thee a sanctuary therein for thy name, saying,

9 If, *when* evil cometh upon us, *as* the sword, judgment, or pestilence, or famine,[z] we stand before this house, and in thy presence,[a] (for thy name *is* in this house,[b]) and cry unto thee in our affliction, then thou wilt hear and help.

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a Ch. 16:7. b Psa. 139:21. c ch. 32:25. d ch. 12:12; 17:4, 6. e ch. 30:19; Ezra 7:10. * Heb. *returned and went out.* f Deut. 16:18. g Deut. 1:17. † Heb. *matter of judgment.* h Psa. 82:1; Eccl. 5:8. i Deut. 32:4; Rom. 3:5, 6; 9:14. j Deut. 10:17; Job 34:19; Acts 10:34; Rom. 2:11; Eph. 6:9; 1 Pet. 1:17. k Deut. 17:8, 9. l 2 Sam. 23:3. m Ezek. 3:18. n Num. 16:46. o 1 Chr. 26:30. ‡ Heb. *Take courage and do.* p ch. 15:2; Eccl. 2:26. q Gen. 14:7. r Josh. 15:62. § Heb. *his face.* s ch. 19:3. t Ezra 8:21; Jer. 36:9; Dan. 9:3; Joel 2:15, etc.; Jonah 3:5. u Deut. 4:39; Josh. 2:11; Psa. 115:3. v Dan. 4:17, 25. ‖ Heb. *thou.* w Psa. 44:2. x Isa. 41:8. y Jas. 2:23. z ch. 6:28–30. a Matt. 18:20. b ch. 6:20.

CHAPTER XIX.

3. *The groves;* or, images of Astarte.

4. *He went out again through the people;* the reference is to chap. 17:7–9, where it is related how Jehoshaphat sent teachers throughout his kingdom. As these teachers went under his direction, he may be said to have gone forth on this mission, whether he personally accompanied them or not.

6. *But for the Lord;* because judges are appointed to administer justice in God's name, and must render an account to him of the manner in which they fulfil the duties of their office.

7. *Gifts;* bribes to pervert judgment.

10. *Between blood and blood;* where the question is who is guilty of shedding blood. *Between law and commandment—judgments;* where the question is as to the right understanding or application of any of the Mosaic ordinances.

11. *Matters of the Lord;* pertaining to the service of the Lord; and so, "the judgment of the Lord," ver. 8. *The king's matters;* pertaining to the civil administration of the government under the king.

INSTRUCTIONS.

2. Intimate connections with the openly ungodly are displeasing to God, and dangerous to men.

6. Magistrates are God's ministers, and should by impartial and just decisions approve themselves to him, and guard the rights of all their fellow-men.

11. True courage is essential to obedience to God; and none who do not regard him more than men, will ever be accepted of him.

CHAPTER XX.

2. *The sea;* the Dead sea. *Engedi;* on the western shore of the Dead sea.

10 And now, behold, the children of Ammon and Moab and mount Seir, whom thou wouldest not let Israel invade,[a] when they came out of the land of Egypt, but they turned from them,[b] and destroyed them not;

11 Behold, *I say, how* they reward us, to come to cast us out of thy possession,[c] which thou hast given us to inherit.

12 O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes *are* upon thee.[d]

13 And all Judah stood before the LORD, with their little ones, their wives, and their children.

14 ¶ Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, came the Spirit of the LORD in the midst of the congregation;[e]

15 And he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the LORD unto you, Be not afraid nor dismayed by reason of this great multitude;[f] for the battle *is* not yours, but God's.

16 To-morrow go ye down against them: behold, they come up by the cliff* of Ziz; and ye shall find them at the end of the brook,† before the wilderness of Jeruel.

17 Ye shall not *need* to fight in this *battle:* set yourselves, stand ye *still*,[g] and see the salvation of the LORD with you, O Judah and Jerusalem: fear not, nor be dismayed; to-morrow go out against them: for the LORD *will be* with you.[h]

18 And Jehoshaphat bowed his head with *his* face to the ground:[i] and all Judah and the inhabitants of Jerusalem fell before the LORD,[j] worshipping the LORD.

19 And the Levites, of the children of the Kohathites, and of the children of the Korhites, stood up to praise the LORD God of Israel[k] with a loud voice on high.[l]

20 ¶ And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem: Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper.[m]

21 And when he had consulted with the people, he appointed singers unto the LORD,[n] and that should praise‡ the beauty of holiness,[o] as they went out before the army, and to say, Praise the LORD;[p] for his mercy *endureth* for ever.[q] A. M. 3108. B. C. 896.

22 ¶ And when§ they began to sing and to praise,‖ the LORD set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten.¶

23 For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy *them:*[r] and when they had made an end of the inhabitants of Seir, every one helped to destroy another.*

24 And when Judah came toward the watchtower in the wilderness, they looked unto the multitude, and behold, they *were* dead bodies fallen to the earth,[s] and none escaped.†

25 And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away: and they were three days in gathering of the spoil, it was so much.[t]

26 ¶ And on the fourth day they assembled themselves in the valley of Berachah;‡ for there they blessed the LORD: therefore the name of the same place was called, The valley of Berachah, unto this day.

27 Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in the fore-front§ of them, to go again to Jerusalem with joy; for the LORD had made them to rejoice over their enemies.[u]

28 And they came to Jerusalem with psalteries and harps and trumpets unto the house of the LORD.

29 And the fear of God was on all the kingdoms of *those* countries,[v] when they had heard that the LORD fought against the enemies of Israel.

30 So the realm of Jehoshaphat was quiet: for his God gave him rest round about.[w]

31 ¶ And Jehoshaphat reigned over Judah: *he was* thirty and five years old when he began to reign, and he reigned twenty and five years in Jerusalem.[x] And his mother's name *was* Azubah the daughter of Shilhi.

32 And he walked in the way of Asa his father, and departed not from it, doing *that which was* right in the sight of the LORD.

33 Howbeit the high places were not taken away:[y] for as yet the people had not prepared their hearts unto the God of their fathers.[z]

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a Deut. 2:4, 9, 19. b Num. 20:21. c Psa. 83:12. d Psa. 123:1, 2. e ch. 15:1, 2; 24:20; Num. 11:25, 26; 24:2; Isa. 65:24; Dan. 9:20, 21. f ch. 32:7, 8; Exod. 14:13, 14; Deut. 1:29, 30; 31:6, 8; Isa. 43:1, 2. * Heb. *ascent.* † Or, *valley.* g Isa. 30:7, 15; Lam. 3:26. h Num. 14:9; Rom. 8:31. i Exod. 4:31. j Job 1:20; Psa. 95:6. k Neh. 12:42, 43. l Psa. 81:1; 95:1, 2. m Isa. 7:9; Heb. 11:6. n ch. 5:13. ‡ Heb. *praisers of.* o 1 Chr. 16:29.

p ch. 7:3, 6. q Psa. 136. § Heb. *in the time that.* ‖ Heb. *in singing and praise.* ¶ Or, *smote one another.* r Judg. 7:22; 1 Sam. 14:20. * Heb. *for the destruction.* s Exod. 14:30; 1 Chr. 5:22; Isa. 37:36. † Heb. there was *not an escaping*, Ezra 9:14. t Ezek. 39:8–10. ‡ That is, *Blessing.* § Heb. *head.* u Neh. 12:43. v ch. 17:10. w ch. 15:15; Job 34:29. x 1 Kings 22:41, etc. y ch. 17:6. z ch. 12:14; 19:3; Deut. 29:4.

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10. *Mount Seir;* a mountainous country south of the Dead sea, inhabited by the Edomites.

16. *Ziz;* a pass at Engedi, by which the enemy would go up to the interior of Judah. *Brook;* or ravine.

20. *Tekoa;* a place south of Bethlehem, on the border of the desert. It lay on the route from Jerusalem to Engedi, and appears to have been connected with "the wilderness of Jeruel," ver. 16.

22. *The Lord set ambushments;* the nature of these ambushments cannot be clearly determined. Some have supposed that they consisted of bands of angels; others, that through the influence of a spirit of jealousy and discord, one portion of the allied forces set ambushments against the rest; others still, that, by a delusion sent upon them from God, the ambushments which they had set for Judah fell upon their own allies. *Were smitten;* rather, as in the margin, "smote one another."

26. *Berachah;* that is, blessing.

A. M. 3108. B. C. 896. 34 Now the rest of the acts of Jehoshaphat, first and last, behold, they *are* written in the book* of Jehu the son of Hanani, who *is* mentioned† in the book of the kings of Israel.

35 ¶ And after this did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, who did very wickedly:

36 And he joined himself with him to make ships to go to Tarshish:[a] and they made the ships in Ezion-geber.

37 Then Eliezer the son of Dodavah of Mareshah prophesied against Jehoshaphat, saying, Because thou hast joined thyself with Ahaziah, the LORD hath broken thy works.[b] And the ships were broken, that they were not able to go to Tarshish.[c]

CHAPTER XXI.

1 Jehoram, succeeding Jehoshaphat, slayeth his brethren. 5 His wicked reign. 8 Edom and Libnah revolt. 12 The prophecy of Elijah against him in writing. 16 Philistines and Arabians oppress him. 18 His incurable disease, infamous death, and burial.

NOW Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David.[d] And Jehoram his son reigned in his stead.

2 And he had brethren the sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah: all these *were* the sons of Jehoshaphat king of Israel.

3 And their father gave them great gifts of silver, and of gold, and of precious things, with fenced cities in Judah: but the kingdom gave he to Jehoram;[e] because he was the first-born.

4 Now when Jehoram was risen up to the kingdom of his father, he strengthened himself, and slew all his brethren with the sword, and *divers* also of the princes of Israel.

5 ¶ Jehoram *was* thirty and two years old when he began to reign, and he reigned eight years in Jerusalem.

6 And he walked in the way of the kings of Israel, like as did the house of Ahab: for he had the daughter of Ahab to wife:[f] and he wrought *that which was* evil in the eyes of the LORD.

7 Howbeit the LORD would not destroy the house of David, because of the covenant that he had made with David, and as he promised to give a light‡ to him and to his sons for ever.[g]

8 ¶ In his days the Edomites revolted from under the dominion§ of Judah, and made themselves a king.

9 Then Jehoram went forth with his princes, and all his chariots with him: and he rose up by night, and smote the Edomites which compassed him in, and the captains of the chariots.

10 So the Edomites revolted from under the hand of Judah unto this day. The same time *also* did Libnah revolt from under his hand; because he had forsaken the LORD God of his fathers.

11 Moreover he made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to commit fornication,[h] and compelled Judah *thereto.*

12 ¶ And there came a writing to him from Elijah the prophet, saying, Thus saith the LORD God of David thy father, because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah,

13 But hast walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go a whoring,[i] like to the whoredoms of the house of Ahab,[j] and also hast slain

* Heb. *words.* † Heb. *was made to ascend.* [a] 1 Kings 22:48, 49. [b] Josh 7:11, 12; Prov. 13:20. [c] ch. 9:21. [d] 1 Kings 22:50. [e] 2 Kings 8:16, etc. [f] ch. 22:2. ‡ Heb. *lamp,* or *candle.* [g] 2 Sam. 7:12, 13; 1 Kings 11:36; 2 Kings 8:19. § Heb. *hand.* [h] ver. 13; Lev. 20:5; Rev. 2:20–22. [i] Exod. 34:15; Deut. 31:16; Jer. 3:8, 9. [j] 1 Kings 16:31–33; 2 Kings 9:22.

34. *Who is mentioned;* or, who is brought into; that is, whose writings are inserted.

36. *Ships to go to Tarshish;* in 1 Kings 22:48, it is said that Jehoshaphat "made ships of Tarshish to go to Ophir for gold." The ships were made at Ezion-geber, on the eastern arm of the Red sea, which was the port for Ophir. It has been supposed that by "ships of Tarshish" are meant ships of a particular construction fitted for navigating the open sea, such as those originally employed in the trade with Tarshish; and that in process of time all ships of this form and size were called "ships of Tarshish," without regard to their destination. But in the present passage the ships are made "to go to Tarshish." How this statement is to be reconciled with that in Kings is not agreed. Some have assumed the existence of a second Tarshish in the direction of Ophir; others, that the fleet was expected to circumnavigate Africa, taking Ophir on its way, and returning by Tarshish in Spain. It is possible, however, that, in the days of the author of the Chronicles, "Tarshish" had come to be an indefinite term for remote regions that must be approached by sea.

INSTRUCTIONS.

3. This is a world of trials, and none in passing through it can escape them; but if they, in despair of all human help, look to the Lord and depend upon him, he will in due time appear for them and grant them relief.

7. The past mercies of God should be remembered with gratitude, and may be pleaded as reasons for the continuance of his favors and for the bestowment of future blessings.

12. The less we depend upon ourselves or creatures, and the more entire our dependence is on God, the more certainly will help come from him.

15. When God undertakes to fight for his people, however numerous or powerful their foes, he will give his people the victory, and in such a manner as to manifest his own glory.

20. Faith in God is an earnest of success, and prepares the soul to hail his interposition with gladness and joy.

23. God can grant deliverance to his people, by leaving their enemies to fight against and destroy one another; so that while his people stand still, they see the salvation of God.

29. The fear of the Lord is the best security of his people, and when he gives them rest and quietness none shall make them afraid.

35. Good men who unite with the wicked, dishonor God, injure his cause, and bring disappointment, trouble, and distress upon themselves.

CHAPTER XXI.

1. *The city of David;* the hill of Zion, chap. 5:2.

4. *Slew all his brethren;* lest they should rebel against his authority.

10. *Libnah;* in the south-western part of Judah.

12. *A writing;* it is commonly supposed that Elijah prepared this awful message before his death by God's direction, and left it to be communicated to Jehoram at the proper time; just as he fulfilled the command to anoint Jehu king over Israel and Hazael king over Syria, not in his own person, but by the ministry of others.

thy brethren of thy father's house,[a] *which were* better than thyself:

14 Behold, with a great plague* will the LORD smite thy people, and thy children, and thy wives, and all thy goods:

15 And thou *shalt have* great sickness by disease of thy bowels,[b] until thy bowels fall out by reason of the sickness day by day.

16 ¶ Moreover the LORD stirred up against Jehoram the spirit of the Philistines, and of the Arabians, that *were* near the Ethiopians:[c]

17 And they came up into Judah, and brake into it, and carried away† all the substance that was found in the king's house, and his sons also, and his wives; so that there was never a son left him, save Jehoahaz,‡ the youngest of his sons.

18 ¶ And after all this the LORD smote him in his bowels with an incurable disease.[d]

19 And it came to pass, that in process of time, after the end of two years, his bowels fell out by reason of his sickness: so he died of sore diseases. And his people made no burning for him, like the burning of his fathers.[e]

20 Thirty and two years old was he when he began to reign, and he reigned in Jerusalem eight years, and departed without being desired.§[f] Howbeit they buried him in the city of David, but not in the sepulchres of the kings.

CHAPTER XXII.

1 Ahaziah succeeding reigneth wickedly. 5 In his confederacy with Joram the son of Ahab, he is slain by Jehu. 10 Athaliah, destroying all the seed royal, save Joash, whom Jehoshabeath his aunt hid, usurpeth the kingdom.

AND the inhabitants of Jerusalem made Ahaziah his youngest son king in his stead:[g] for the band of men that came with the Arabians to the camp had slain all the elders. So Ahaziah the son of Jehoram king of Judah reigned.

2 Forty and two years old *was* Ahaziah when he began to reign, and he reigned one year in Jerusalem. His mother's name also *was* Athaliah the daughter of Omri.[h]

3 He also walked in the ways of the house of Ahab: for his mother was his counsellor A. M. 3119. B. C. 885. to do wickedly.[i]

4 Wherefore he did evil in the sight of the LORD like the house of Ahab: for they were his counsellors, after the death of his father, to his destruction.[j]

5 ¶ He walked also after their counsel,[k] and went with Jehoram the son of Ahab king of Israel to war against Hazael king of Syria at Ramoth-gilead: and the Syrians smote Joram.

6 And he returned to be healed in Jezreel because of the wounds which were given him‖ at Ramah, when he fought with Hazael king of Syria.[l] And Azariah¶ the son of Jehoram king of Judah went down to see Jehoram the son of Ahab at Jezreel, because he was sick.

7 And the destruction* of Ahaziah was of God by coming to Joram:[m] for when he was come, he went out with Jehoram against Jehu the son of Nimshi,[n] whom the LORD had anointed to cut off the house of Ahab.

8 And it came to pass, that, when Jehu was executing judgment upon the house of Ahab,[o] and found the princes of Judah, and the sons of the brethren of Ahaziah, that ministered to Ahaziah, he slew them.[p]

9 And he sought Ahaziah:[q] and they caught him, for he was hid in Samaria, and brought him to Jehu: and when they had slain him, they buried him: Because, said they, he *is* the son of Jehoshaphat,[r] who sought the LORD with all his heart.[s] So the house of Ahaziah had no power to keep still the kingdom.

10 ¶ But when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal of the house of Judah.[t]

11 But Jehoshabeath,† the daughter of the king, took Joash the son of Ahaziah, and stole him from among the king's sons that were slain, and put him and his nurse in a bed-chamber. So Jehoshabeath, the daughter of king Jehoram, the wife of Jehoiada the priest, (for she was the sister of Ahaziah,) hid him from Athaliah, so that she slew him not.

12 And he was with them hid in the house of God six years: and Athaliah reigned over the land.

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a Ver. 4. * Heb. *stroke.* b ver. 18, 19. c 1 Kings 11:14, 23; Isa. 10:5, 6. † Heb. *captive,* ch. 22:1. ‡ Or, *Ahaziah,* ch. 22:1; or, *Azariah,* ch. 22:6. d ver. 15; Acts 12:23. e ch. 16:14. § Heb. *desire.* f Jer. 22:18. g ch. 21:17; ver. 6; 2 Kings 8:24, etc. h ch. 21:6. i Gen. 27:12, 13; Deut. 7:3, 4; 13:6–10; Matt. 10:37; Acts 4:19. j Prov. 12:5. k Micah 6:16. ‖ Heb. *wherewith they wounded him.* l 2 Kings 9:15. ¶ Called *Ahaziah,* ver. 1; and *Jehoahaz,* ch. 21:17. * Heb. *treading down.* m ch. 10:15; Deut. 32:35; Judg. 14:4; 1 Kings 12:15; Hos 14:9. n 2 Kings 9:21. o 2 Kings 9:6, 7. p 2 Kings 10:12–14. q 2 Kings 9:27. r 1 Kings 14:13. s ch. 17:4. † 2 Kings 11:1, etc. † *Jehosheba,* 2 Kings 11:2.

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19. *No burning;* of sweet spices, as a mark of honor.

20. *Without being desired;* the people did not desire that he should live, nor did they mourn his death.

INSTRUCTIONS.

3. Divine grace is not inherited; and no parent can know what will be the state of his children after he is dead.

6. Intimate connections with the openly wicked tend to corrupt the heart, debase the character, and ripen the soul for the vengeance of God.

12. The wickedness of the wicked is all known to Jehovah, and in due time he will punish it as it deserves.

18. The effects of sin are often terrible in this world, and dreadful warnings of the misery which awaits it in the world to come.

CHAPTER XXII.

2. *Forty and two;* in 2 Kings 8:26, we find "twenty and two," which must be the right reading, since Jehoram his father was but forty years old when he died. See chapter 21:20.

9. *He was hid in Samaria;* see note to 2 Kings 9:27.

10. *Destroyed all the seed royal;* that they might not disturb her in reigning over the people.

INSTRUCTIONS.

3. Those parents who counsel their children to do wrong, are often the means of their destruction, temporal and eternal.

5. Those who knowingly do wrong are not unfrequently given up of God to pursue such courses as involve themselves and their connections in irretrievable ruin.

10. The judgments of God upon the wicked, instead of being improved as a warning against sin, are sometimes made the occasion of greater transgressions, which bring down heavier divine judgments.

A. M. 3126.
B. C. 878.

CHAPTER XXIII.

1 Jehoiada, having set things in order, maketh Joash king. 12 Athaliah is slain. 16 Jehoiada restoreth the worship of God.

AND in the seventh year Jehoiada strengthened himself,[a] and took the captains of hundreds, Azariah the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of Obed, and Maaseiah the son of Adaiah, and Elishaphat the son of Zichri, into covenant with him.

2 And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the chief of the fathers of Israel, and they came to Jerusalem.

3 And all the congregation made a covenant with the king in the house of God.[b] And he said unto them, Behold, the king's son shall reign, as the LORD hath said of the sons of David.[c]

4 This *is* the thing that ye shall do: A third part of you entering on the sabbath, of the priests and of the Levites, *shall be* porters of the doors;*

5 And a third part *shall be* at the king's house; and a third part at the gate of the foundation: and all the people *shall be* in the courts of the house of the LORD.

6 But let none come into the house of the LORD, save the priests, and they that minister of the Levites:[d] they shall go in, for they *are* holy: but all the people shall keep the watch of the LORD.

7 And the Levites shall compass the king round about, every man with his weapons in his hand; and whosoever *else* cometh into the house, he shall be put to death:[e] but be ye with the king when he cometh in, and when he goeth out.

8 So the Levites and all Judah did according to all things that Jehoiada the priest had commanded, and took every man his men that were to come in on the sabbath, with them that were to go *out* on the sabbath: for Jehoiada the priest dismissed not the courses.[f]

9 Moreover Jehoiada the priest delivered to the captains of hundreds spears, and bucklers, and shields, that *had been* king David's, which *were* in the house of God.[g]

10 And he set all the people, every man having his weapon in his hand, from the right side† of the temple‡ to the left side of the temple, along by the altar and the temple, by the king round about.

11 Then they brought out the king's son, and put upon him the crown, and *gave him* the testimony,[h] and made him king. And Jehoiada and his sons anointed him, and said, God save the king.§

12 ¶ Now when Athaliah heard the noise of the people running and praising the king, she came to the people into the house of the LORD:

13 And she looked, and behold, the king stood at his pillar at the entering in, and the princes and the trumpets by the king:[i] and all the people of the land rejoiced,[j] and sounded with trumpets, also the singers with instruments of music, and such as taught to sing praise.[k] Then Athaliah rent her clothes,[l] and said, Treason, treason.‖

14 Then Jehoiada the priest brought out the captains of hundreds that were set over the host, and said unto them, Have her forth of the ranges:[m] and whoso followeth her, let him be slain with the sword. For the priest said, Slay her not in the house of the LORD.

15 So they laid hands on her; and when she was come to the entering of the horse-gate by the king's house,[n] they slew her there.[o]

16 ¶ And Jehoiada made a covenant between him, and between all the people, and between the king,[p] that they should be the LORD's people.[q]

17 Then all the people went to the house of Baal, and brake it down, and brake his altars and his images in pieces, and slew Mattan the priest of Baal before the altars.[r]

18 Also Jehoiada appointed the offices of the house of the LORD by the hand of the priests the Levites, whom David had distributed in the house of the LORD, to offer the burnt-offerings of the LORD,[s] as *it is* written in the law of Moses,[t] with rejoicing and with singing, *as it was ordained* by¶ David.

19 And he set the porters at the gates of the house of the LORD,[u] that none *which was* unclean in any thing should enter in.

20 And he took the captains of hundreds,[v] and the nobles, and the governors of the people, and all the people of the land, and brought down the king from the house of the LORD: and they came through the high gate into the king's house, and set the king upon the throne of the kingdom.

21 And all the people of the land rejoiced:[w] and the city was quiet, after that they had slain Athaliah with the sword.

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a 2 Kings 11:4, etc. b 2 Sam. 5:3. c ch. 21:7; 2 Sam. 7:12, 16; 1 Kings 9:5; Psa. 89:29. * Heb. *thresholds.* d 1 Chr. 23:28, 29. e Num. 3:10, 38. f 1 Chr. ch. 24, 25. g 2 Sam. 8:7 † Heb. *shoulder.* ‡ Heb. *house.* h Deut. 17:18–20. § Heb. *Let the king live.* i Psa. 14:5. j Prov. 11:10. k 1 Chr. 25:6, 7. l Eccl. 9:12. ‖ Heb. *Conspiracy.* m Exod. 21:14. n Neh. 3:28. o Psa. 5:6; 55:23; Jas 2:13. p Deut. 29:1–15. q Deut. 26:17–19. r Deut. 13:9. s 1 Chr. ch. 23, 24. t Num. ch. 28. ¶ Heb. *by the hands of.* u 1 Chr. 26:1, etc. v 2 Kings 11:19. w Psa. 58:10, 11; Rev. 18:20; 19:1, 2.

CHAPTER XXIII.

For this chapter compare 2 Kings 11.

3. *The king's son;* Joash the son of Ahaziah.

14. *Ranges;* ranks of guards around the temple.

INSTRUCTIONS.

1. Revolutions in human governments are sometimes needful; and those who are most distinguished by wisdom, integrity, and influence, are the best fitted to take the direction of them, and to conduct them to successful results.

8. Power to select rulers is with the people, and in doing it they should regard the word and will of God; selecting such persons and conducting in such a manner as will meet his approbation.

13. Usurpers and those who have been guilty of treason themselves, are among the first to cry out against it in others. But not every revolution is wrong, nor should the cry of "Treason!" hinder those who have power, from placing the government in the hands of such as will use it for the glory of God and the good of mankind.

18. Whatever be the form of government, and whoever is called to administer it, it should be carried on in accordance with the revealed will of God; and should protect all in their just rights, especially the right to worship their Maker according to the dictates of conscience.

CHAPTER XXIV.

1 Joash reigneth well all the days of Jehoiada. 4 He giveth order for the repair of the temple. 15 Jehoiada's death and honorable burial. 17 Joash, falling to idolatry, slayeth Zechariah the son of Jehoiada. 23 Joash is spoiled by the Syrians, and slain by Zabad and Jehozabad. 27 Amaziah succeedeth him.

JOASH *was* seven years old when he began to reign, and he reigned forty years in Jerusalem.[a] His mother's name also *was* Zibiah of Beersheba.

2 And Joash did *that which was* right in the sight of the LORD all the days of Jehoiada the priest.[b]

3 And Jehoiada took for him two wives; and he begat sons and daughters.

4 ¶ And it came to pass after this, *that* Joash was minded to repair* the house of the LORD.

5 And he gathered together the priests and the Levites, and said to them, Go out unto the cities of Judah, and gather of all Israel money to repair the house of your God from year to year, and see that ye hasten the matter. Howbeit the Levites hastened *it* not.

6 And the king called for Jehoiada the chief, and said unto him, Why hast thou not required of the Levites to bring in out of Judah and out of Jerusalem the collection, *according to the commandment* of Moses the servant of the LORD,[c] and of the congregation of Israel, for the tabernacle of witness?[d]

7 For the sons of Athaliah, that wicked woman, had broken up the house of God;[e] and also all the dedicated things of the house of the LORD did they bestow upon Baalim.[f]

8 And at the king's commandment they made a chest, and set it without at the gate of the house of the LORD.

9 And they made a proclamation† through Judah and Jerusalem, to bring in to the LORD the collection *that* Moses the servant of God *laid* upon Israel in the wilderness.[g]

10 And all the princes and all the people rejoiced,[h] and brought in, and cast into the chest, until they had made an end.

11 Now it came to pass, that at what time the chest was brought unto the king's office by the hand of the Levites, and when they saw that *there was* much money, the king's scribe and the high-priest's officer came and emptied the chest, and took it, and carried it to his place again. Thus they did day by day,[i] and gathered money in abundance.

12 And the king and Jehoiada gave it to such as did the work of the service of the house of the LORD, and hired masons and carpenters to repair the house of the LORD, and also such as wrought iron and brass to mend the house of the LORD.

13 So the workmen wrought, and the work was perfected‡ by them, and they set the house of God in his state, and strengthened it. A. M. 3148. B. C. 856.

14 And when they had finished *it*, they brought the rest of the money before the king and Jehoiada, whereof were made vessels for the house of the LORD, *even* vessels to minister, and to offer§ *withal*, and spoons, and vessels of gold and silver. And they offered burnt-offerings in the house of the LORD continually all the days of Jehoiada.

15 ¶ But Jehoiada waxed old, and was full of days when he died; a hundred and thirty years old *was he* when he died.

16 And they buried him in the city of David among the kings, because he had done good in Israel,[j] both toward God, and toward his house.

17 Now after the death of Jehoiada came the princes of Judah, and made obeisance to the king.[k] Then the king hearkened unto them.[l]

18 And they left the house of the LORD God of their fathers, and served groves and idols:[m] and wrath came upon Judah and Jerusalem for this their trespass.[n]

19 Yet he sent prophets to them,[o] to bring them again unto the LORD; and they testified against them: but they would not give ear.[p]

20 And the Spirit of God came upon‖ Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the LORD,[q] that ye cannot prosper? because ye have forsaken the LORD, he hath also forsaken you.[r]

21 And they conspired against him,[s] and stoned him with stones[t] at the commandment of the king in the court of the house of the LORD.

22 Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son.[u] And when he died, he said, The LORD look upon *it*, and require *it*.[v]

23 ¶ And it came to pass at the end of¶ the year, *that* the host of Syria came up against him:[w] and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil of them unto the king of Damascus.*

24 For the army of the Syrians came with a small company of men,[x] and the LORD delivered a very great host into their hand,[y] because they had forsaken the LORD God of their fathers. So they executed judgment against Joash.[z]

25 And when they were departed from him, (for they left him in great diseases,) his own servants conspired against him for the blood of the sons of Jehoiada the priest,[a] and slew him on his bed, and he died: and they buried him in the city of Da-

a 2 Kings 11:21; 12:1, etc. b ch. 26:5; Isa. 29:13. * Heb. *renew.* c Exod. 30:12–16. d Num. 1:50; Acts 7:44. e ch. 21:17. f Ezek. 16:17–19; Hos. 2:8, 13. † Heb. *voice.* g ver. 6. h 2 Cor. 9:7. i 1 Cor. 16:2. ‡ Heb. *the healing went up upon the work.* § Or, *pestils.* j ch. 23; ver. 2, 12, 14. k Prov. 26:8. l Prov. 29:12. m 1 Kings 14:23. n ch. 28:13; 29:8; 36:14–16; Judg. 5:8; Hos. 5:10, 14; Zeph. 1:4–6; Eph. 5:6. o Jer. 7:25, 26; 25:4; 26:5. p Psa. 95:7, 8; Acts 7:51. ‖ Heb. *clothed*, Judg. 6:34. q Num. 14:41. r ch. 15:2. s Jer. 18:18. t Matt. 21:35; 23:35; Acts 7:58, 59. u Prov. 17:13. v Psa. 10:14; Jer. 51:56; Luke 11:51; 2 Tim. 4:16. ¶ Heb. *in the revolution of.* w 2 Kings 12:17. * Heb. *Darmesek.* x Lev 26:37; Deut. 32:30; Isa. 30:17. y Lev. 26:25; Deut. 28:25, 48. z ch. 22:8; Isa. 10:5. a ver. 21, 22.

CHAPTER XXIV.

6. *The commandment of Moses;* Exod. 30:12–16.

14. *Continually;* the daily burnt-offering prescribed in the law of Moses is referred to.

17. *Made obeisance to the king;* rendered him homage, and made entreaty unto him for the restoration of idolatry in Judah.

18. *Groves;* or images of Astarte.

22. *Require;* that is, punish it.

24. *Executed judgment;* the just judgments of God against Joash for his sins.

A. M. 3165. B. C. 839. vid, but they buried him not in the sepulchres of the kings.

26 And these are they that conspired against him: Zabad* the son of Shimeath an Ammonitess, and Jehozabad the son of Shimrith† a Moabitess.

27 ¶ Now *concerning* his sons, and the greatness of the burdens *laid* upon him, and the repairing‡ of the house of God, behold, they *are* written in the story§ of the book of the kings. And Amaziah his son reigned in his stead.

CHAPTER XXV.

1 Amaziah beginneth to reign well. 3 He executeth justice on the traitors. 5 Having hired an army of Israelites against the Edomites, at the word of a prophet he loseth the hundred talents, and dismisseth them. 11 He overthroweth the Edomites. 10, 13 The Israelites, discontented with their dismission, spoil as they return home. 14 Amaziah, proud of his victory, serveth the gods of Edom, and despiseth the admonitions of the prophet. 17 He provoketh Joash to his overthrow. 25 His reign. 27. He is slain by conspiracy.

AMAZIAH *was* twenty and five years old *when* he began to reign, and he reigned twenty and nine years in Jerusalem.[a] And his mother's name *was* Jehoaddan of Jerusalem.

2 And he did *that which was* right in the sight of the LORD, but not with a perfect heart.[b]

3 ¶ Now it came to pass, when the kingdom was established to him,‖ that he slew his servants that had killed the king his father.

4 But he slew not their children, but *did* as *it is* written in the law in the book of Moses,[c] where the LORD commanded, saying, The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin.[d]

5 ¶ Moreover Amaziah gathered Judah together, and made them captains over thousands, and captains over hundreds, according to the houses of *their* fathers, throughout all Judah and Benjamin: and he numbered them from twenty years old and above,[e] and found them three hundred choice *men*, *able* to go forth to war, that could handle spear and shield.

6 He hired also a hundred thousand mighty men of valor out of Israel for a hundred talents of silver.

7 But there came a man of God to him, saying, O king, let not the army of Israel go with thee; for the LORD *is* not with Israel, *to wit, with* all the children of Ephraim.

8 But if thou wilt go, do *it*, be strong for the battle: God shall make thee fall before the enemy: for God hath power to help, and to cast down.[f]

9 And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the army¶ of Israel? And the man of God answered, The LORD is able to give thee much more than this.[g]

10 Then Amaziah separated them, *to wit*, the army that was come to him out of Ephraim, to go home again:* wherefore their anger was greatly kindled against Judah, and they returned home in great anger.†

11 ¶ And Amaziah strengthened himself, and led forth his people, and went to the valley of salt, and smote of the children of Seir ten thousand.

12 And *other* ten thousand *left* alive did the children of Judah carry away captive, and brought them unto the top of the rock, and cast them down from the top of the rock, that they all were broken in pieces.

13 ¶ But the soldiers of the army‡ which Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah, from Samaria even unto Bethhoron, and smote three thousand of them, and took much spoil.

14 ¶ Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that he brought the gods of the children of Seir,[h] and set them up *to be* his gods, and bowed down himself before them,[i] and burned incense unto them.

15 Wherefore the anger of the LORD was kin-

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* Or, *Jozachar*, 2 Kings 12:21. † Or, *Shomer*. ‡ Heb. *founding*. § Or, *commentary*. a 2 Kings 14:1, etc. b Psa. 78:37; Isa. 29:13; Hos. 10:2; Jas. 1:8; 4:8. ‖ Heb. *confirmed upon him*. c Deut. 24:16. d Jer. 31:30; Ezek. 18:20. e Num. 1:3. f ch. 20:6; Psa. 62:11; Eccl. 9:11. ¶ Heb. *band*. g Psa. 24:1; Prov. 10:22; Phil. 4:19. * Heb. *to their place*. † Heb. *heat of anger*. ‡ Heb. *sons of the band*. h ch. 28:23. i Exod. 20:3, 5; Isa. 44:19.

27. *Burdens;* either burdens in the sense of heavy judgments from God, or as the same word is rendered in chap. 17:11, burdens of tribute imposed on him by the conquerors.

INSTRUCTIONS.

2. It is a great blessing for men, especially when young, to be surrounded with wise and pious counsellors; and in following their advice they will find the ways of wisdom to be ways of pleasantness and her paths to be paths of peace.

4. Many are zealous in the externals of religion who have no real piety; and who, when left to the flattery of the wicked, will cast off the appearance of religion and be guilty of the most abominable iniquity.

7. Wicked rulers, by their profane treatment of sacred things, corrupt the hearts of the people and bring down upon them the just judgments of God.

10. When rulers and those in authority set the example of outward respect for divine things, multitudes are ready to follow; and many will give of their substance to repair and decorate houses of worship, who will not give their hearts to God.

17. When pious persons who have been instrumental in keeping up public worship are removed by death, survivors who have no love for it often renounce it, and show by their conduct that their appearance of religion sprung from regard to men, not to God.

19. Apostates who have cast off the fear of the Lord, are exceedingly averse to being reproved for their sins, and often hate, persecute, and even kill those who reprove them.

22. Though God sometimes suffers the wicked to kill his servants, and their punishment may be for a while delayed, it will, unless they repent, in due time overtake them.

24. With a very small company God can easily overcome and desolate the country of those who rebel against him, and show them, by their punishment, his wrath against their iniquity.

CHAPTER XXV.

2. *He did that which was right;* externally, and for a time.

6. *He hired also a hundred thousand mighty men;* to assist him in a war which he proposed against the Edomites.

11. *Children of Seir;* Edomites.

12. *Unto the top of the rock;* the word in the original for rock is *Sela*, the same as that used in 2 Kings 14:7. Sela is generally considered to have been the same as Petra, (rock,) a celebrated city of Edom lying in a valley surrounded by precipices of rock, from which it received its name.

dled against Amaziah, and he sent unto him a prophet, which said unto him, Why hast thou sought after the gods of the people, which could not deliver their own people out of thy hand?[a]

16 And it came to pass, as he talked with him, that *the king* said unto him, Art thou made of the king's counsel? forbear; why shouldest thou be smitten? Then the prophet forbare, and said, I know that God hath determined* to destroy thee, because thou hast done this, and hast not hearkened unto my counsel.[b]

17 ¶ Then Amaziah king of Judah took advice, and sent to Joash, the son of Jehoahaz, the son of Jehu, king of Israel, saying, Come, let us see one another in the face.[c]

18 And Joash king of Israel sent to Amaziah king of Judah, saying, The thistle† that *was* in Lebanon sent to the cedar that *was* in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast‡ that *was* in Lebanon, and trode down the thistle.

19 Thou sayest, Lo, thou hast smitten the Edomites; and thy heart lifteth thee up to boast: abide now at home; why shouldest thou meddle to *thy* hurt, that thou shouldest fall, *even* thou, and Judah with thee?

20 But Amaziah would not hear; for it *came* of God,[d] that he might deliver them into the hand *of their enemies,* because they sought after the gods of Edom.

21 So Joash the king of Israel went up; and they saw one another in the face, *both* he and Amaziah king of Judah, at Beth-shemesh, which *belongeth* to Judah.

22 And Judah was put to the worse§ before Israel, and they fled every man to his tent.

23 And Joash the king of Israel took Amaziah king of Judah, the son of Joash, the son of Jehoahaz,[e] at Beth-shemesh, and brought him to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim to the corner-gate,‖ four hundred cubits.[f]

24 And *he took* all the gold and the silver, and all the vessels that were found in the house of God with Obed-edom, and the treasures of the king's house, the hostages also, and returned to Samaria. A. M. 3178. B. C. 826.

25 ¶ And Amaziah the son of Joash king of Judah lived after the death of Joash son of Jehoahaz king of Israel fifteen years.[g]

26 Now the rest of the acts of Amaziah, first and last, behold, *are* they not written in the book of the kings of Judah and Israel?

27 ¶ Now after the time that Amaziah did turn away from following¶ the LORD[h] they made a conspiracy* against him in Jerusalem; and he fled to Lachish: but they sent to Lachish after him, and slew him there.

28 And they brought him upon horses, and buried him with his fathers in the city of Judah.†

CHAPTER XXVI.

1 Uzziah succeeding, and reigning well in the days of Zechariah, prospereth. 16 Waxing proud, he invadeth the priest's office, and is smitten with leprosy. 22 He dieth, and Jotham succeedeth him.

THEN all the people of Judah took Uzziah,‡ who *was* sixteen years old, and made him king in the room of his father Amaziah.[i]

2 He built Eloth, and restored it to Judah, after that the king slept with his fathers.

3 Sixteen years old *was* Uzziah when he began to reign, and he reigned fifty and two years in Jerusalem. His mother's name also *was* Jecoliah of Jerusalem.

4 And he did *that which was* right in the sight of the LORD, according to all that his father Amaziah did.

5 And he sought God in the days of Zechariah,[j] who had understanding in the visions§ of God: and as long as he sought the LORD, God made him to prosper.[k]

6 And he went forth and warred against the Philistines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities about Ashdod,‖ and among the Philistines.

7 And God helped him against the Philistines,[l] and against the Arabians that dwelt in Gur-baal,[m] and the Mehunim.

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a Ver. 11, 12; Psa. 96:5. * Heb. *counselled.* b 1 Sam. 2:25. c 2 Kings 14:8, etc. † Or, *furze-bush,* or *thorn.* ‡ Heb. *beast of the field.* d ch. 22:7; ver. 16; 1 Kings 12:15. § Heb. *smitten.* e ch. 21:17. ‖ Heb. *gate of it that looketh.* f ch. 26:9. g 2 Kings 14:17, etc. ¶ Heb. *after.* h ch. 15:2.

* Heb. *conspired a conspiracy.* † That is, *The city of David;* 2 Kings 14:20. ‡ Or, *Azariah.* i 2 Kings 14:21, 22; 15:1, etc. j ch. 24:2; Gen. 41:15, 38; Dan. 1:17; 10:1. § Heb. *seeing.* k 1 Chr. 22:13. ‖ Or, *in* the country *of Ashdod.* l 1 Chr. 5:20; Isa. 14:29. m ch. 21:16.

17. *Let us see one another;* let us try our strength together in battle. On this whole narrative, verses 17–24, see 2 Kings 14:8–14, and the notes upon that passage.

INSTRUCTIONS.

2. Many for a time do that externally which is right, who have no supreme regard to God, and whose services for this reason are not accepted of him.

5. When men engage in projects without asking counsel of the Lord, they may expect them to be sources of trouble, if not of ruin.

7. Men, out of regard to their own interests merely, sometimes do externally as the Lord directs, and thus save themselves from many of the evils which would otherwise come upon them.

9. Men are often very reluctant to do what is right, on account of the pecuniary sacrifice it may involve; but whatever be the sacrifice which obedience to God may occasion, it is wise to make it, for God can give us much more than we lose for his sake.

12. Apostasy and cruelty are often united. War tends to the production and increase of both, and is a source of innumerable evils to mankind.

14. That men who know the true God and have received special blessings from him, should renounce his service, bow down to idols, and expect to be gainers by it, shows that the heart is deceitful above all things, and desperately wicked.

16. When men persevere in rejecting the counsel of God, it is evidence that he intends to destroy them.

17. As a punishment for their sins, God often suffers the wicked, in gratification of their pride, to engage in projects which occasion their ruin.

27. Turning away from the Lord is often followed by great troubles from men, who, though they mean not so, neither does their heart think so, are yet instrumental in executing the wrath of God upon those who rebel against him.

CHAPTER XXVI.

7. *Mehunim;* a people in Arabia.

A. M. 3194. B. C. 810. 8 And the Ammonites gave gifts to Uzziah:[a] and his name spread* abroad *even* to the entering in of Egypt: for he strengthened *himself* exceedingly.

9 Moreover Uzziah built towers in Jerusalem at the corner-gate,[b] and at the valley-gate, and at the turning *of the wall*, and fortified† them.

10 Also he built towers in the desert, and digged many wells:‡ for he had much cattle, both in the low country, and in the plains; husbandmen *also*, and vine-dressers in the mountains, and in Carmel:§ for he loved husbandry.‖

11 Moreover Uzziah had a host of fighting men, that went out to war by bands, according to the number of their account by the hand of Jeiel the scribe and Maaseiah the ruler, under the hand of Hananiah, *one* of the king's captains.

12 The whole number of the chief of the fathers of the mighty men of valor *were* two thousand and six hundred.

13 And under their hand *was* an army,¶ three hundred thousand and seven thousand and five hundred, that made war with mighty power, to help the king against the enemy.

14 And Uzziah prepared for them throughout all the host shields, and spears, and helmets, and habergeons, and bows, and slings, *to cast* stones.*

15 And he made in Jerusalem engines, invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal. And his name spread† far abroad; for he was marvellously helped, till he was strong.

16 ¶ But when he was strong,[c] his heart was lifted up to *his* destruction:[d] for he transgressed against the LORD his God, and went into the temple of the LORD to burn incense upon the altar of incense.[e]

17 And Azariah the priest went in after him,[f] and with him fourscore priests of the LORD, *that were* valiant men:

18 And they withstood Uzziah the king, and said unto him, *It appertaineth* not unto thee, Uzziah, to burn incense unto the LORD,[g] but to the priests the sons of Aaron, that are consecrated to burn incense:[h] go out of the sanctuary;[i] for thou hast trespassed; neither *shall it be* for thine honor from the LORD God.[j]

19 Then Uzziah was wroth,[k] and *had* a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the LORD, from beside the incense-altar.[l]

20 And Azariah the chief priest, and all the priests, looked upon him, and behold, he *was* leprous in his forehead, and they thrust him out from thence; yea, himself hasted also to go out,[m] because the LORD had smitten him.

21 And Uzziah the king was a leper unto the day of his death,[n] and dwelt in a several‡ house, *being* a leper;[o] for he was cut off from the house of the LORD: and Jotham his son *was* over the king's house, judging the people of the land.

22 ¶ Now the rest of the acts of Uzziah, first and last, did Isaiah the prophet, the son of Amoz, write.[p]

23 So Uzziah slept with his fathers,[q] and they buried him with his fathers in the field of the burial which *belonged* to the kings; for they said, He *is* a leper: and Jotham his son reigned in his stead.

CHAPTER XXVII.

1 Jotham reigning well prospereth. 5 He subdueth the Ammonites. 7 His reign. 9 Ahaz succeedeth him.

JOTHAM *was* twenty and five years old when he began to reign, and he reigned sixteen years in Jerusalem.[r] His mother's name also *was* Jerushah, the daughter of Zadok.

2 And he did *that which was* right in the sight of the LORD, according to all that his father Uzziah did: howbeit he entered not into the temple of the LORD. And the people did yet corruptly.

3 He built the high gate of the house of the LORD, and on the wall of Ophel§ he built much.

4 Moreover he built cities in the mountains of Judah, and in the forests he built castles and towers.

5 ¶ He fought also with the king of the Ammonites, and prevailed against them. And the children of Ammon gave him the same year a hundred

a Ch. 17:11. * Heb. *went.* b ch. 25:23; Neh. 3:13, 32; Zech. 14:10. † Or, *repaired.* ‡ Or, *cut out many cisterns.* § Or, *fruitful fields.* ‖ Heb. *ground.* ¶ Heb. *the power of an army.* * Heb. *stones of slings.* † Heb. *went forth.* c ch. 25:19; Deut. 8:14; 32:15. d Prov. 16:18. e 2 Kings 16:12, 13. f 1 Chr. 6:10. g Num. 16:40; 18:7. h Exod. 30:7, 8; Heb. 5:4. i 1 Cor. 5:5.

j 1 Sam. 2:30. k ch. 25:16. l Num. 12:10; 2 Kings 5:27. m Esth. 6:12. n 2 Kings 15:5. ‡ Heb. *free.* o Lev. 13:46; Num. 5:2; 12:15; 2 Kings 7:3. p Isa. 1:1. q Isa. 6:1. r 2 Kings 15:32, etc. § Or, *The tower*, ch. 33:14; Neh. 3:26, 27.

14. *Habergeons;* armor covering the neck and breast.
21. *Several house;* one separate from all others.

INSTRUCTIONS.

5. Those who rightly seek the Lord will not want any good thing, but may expect to prosper both for this life and the life to come.

7. Help from God is needful in all human undertakings, and those who receive it may hope to triumph over all their foes.

10. Husbandry is a most healthful, honorable, and useful employment; and one which has engaged the attention and the labors of some of the wisest and best of mankind.

14. Dependence on God, when rightly viewed, will not prevent the diligent use of means, or hinder one from making all proper efforts to accomplish his ends.

16. When men are greatly prospered, unless kept humble by divine grace they will be lifted up with pride, and in the gratification of it work out their ruin.

19. Men who refuse to hearken to friendly warnings, and are angry at just rebukes, may expect to be visited with the sore judgments of heaven.

21. Sin is a source of great calamities here, and if not repented of, will cause endless misery hereafter.

CHAPTER XXVII.

2. *He entered not into the temple;* as Uzziah rashly did to burn incense. Chap. 26:16.

3. *Ophel;* a ridge on the eastern side of Jerusalem running in a southern direction from Moriah, and terminating at the junction of the valley of Hinnom with the valley of Jehoshaphat.

INSTRUCTIONS.

2. Men who imitate the virtues and avoid the vices of those who have gone before them, may expect the blessing of God.

6. Those who in all their ways acknowledge God, and whatever they do, do it heartily from love to his name and service, will rise to great eminence in spiritual life, be blessed in death, and glorious to eternity.

talents of silver, and ten thousand measures of wheat, and ten thousand of barley. So* much did the children of Ammon pay unto him, both the second year, and the third.

6 So Jotham became mighty,[a] because he prepared† his ways before the LORD his God.[b]

7 ¶ Now the rest of the acts of Jotham, and all his wars, and his ways, lo, they *are* written in the book of the kings of Israel and Judah.

8 He was five and twenty years old when he began to reign, and reigned sixteen years in Jerusalem.

9 ¶ And Jotham slept with his fathers, and they buried him in the city of David: and Ahaz his son reigned in his stead.

CHAPTER XXVIII.

1 Ahaz reigning very wickedly is greatly afflicted by the Syrians. 6 Judah being made captive by the Israelites, is sent home by the counsel of Oded the prophet. 16 Ahaz sending for aid to Assyria is not helped thereby. 22 In his distress he groweth more idolatrous. 26 He dying, Hezekiah succeedeth him.

AHAZ *was* twenty years old when he began to reign, and he reigned sixteen years in Jerusalem:[c] but he did not *that which was* right in the sight of the LORD, like David his father:

2 For he walked in the ways of the kings of Israel, and made also molten images[d] for Baalim.[e]

3 Moreover he burnt incense‡ in the valley of the son of Hinnom,[f] and burnt his children in the fire,[g] after the abominations of the heathen whom the LORD had cast out before the children of Israel.

4 He sacrificed also and burnt incense in the high places, and on the hills, and under every green tree.

5 Wherefore the LORD his God delivered him into the hand of the king of Syria;[h] and they smote him, and carried away a great multitude of them captives, and brought *them* to Damascus.§ And he was also delivered into the hand of the king of Israel, who smote him with a great slaughter.

6 For Pekah the son of Remaliah slew in Judah a hundred and twenty thousand in one day,[i] *which were* all valiant men;‖ because they had forsaken the LORD God of their fathers.[j]

7 And Zichri, a mighty man of Ephraim, slew Maaseiah the king's son, and Azrikam the governor of the house, and Elkanah *that was* next¶ to the king.

8 ¶ And the children of Israel carried away captive of their brethren two hundred thousand,[k] women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria. A. M. 3263. B. C. 741.

9 But a prophet of the LORD was there, whose name *was* Oded: and he went out before the host that came to Samaria, and said unto them, Behold, because the LORD God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage *that* reacheth up unto heaven.[l]

10 And now ye purpose to keep under the children of Judah and Jerusalem for bondmen and bondwomen unto you:[m] *but are there* not with you, even with you, sins against the LORD your God?[n]

11 Now hear me therefore, and deliver the captives again,[o] which ye have taken captive of your brethren: for the fierce wrath of the LORD *is* upon you.[p]

12 Then certain of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehiskiah the son of Shallum, and Amasa the son of Hadlai, stood up against them that came from the war,

13 And said unto them, Ye shall not bring in the captives hither: for whereas we have offended against the LORD *already*, ye intend to add *more* to our sins and to our trespass: for our trespass is great, and *there is* fierce wrath against Israel.

14 So the armed men left the captives and the spoil before the princes and all the congregation.

15 And the men which were expressed by name rose up,[q] and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink,[r] and anointed them, and carried all the feeble of them upon asses,[s] and brought them to Jericho, the city of palm-trees,[t] to their brethren: then they returned to Samaria.

16 ¶ At that time did king Ahaz send unto the kings of Assyria to help him.[u]

17 For again the Edomites had come and smitten Judah,[v] and carried away captives.*

18 The Philistines also had invaded the cities of the low country, and of the south of Judah, and had taken Beth-shemesh, and Aijalon, and Gederoth, and Soco with the villages thereof, and Timnah with the villages thereof, Gimzo also and the villages thereof:[w] and they dwelt there.

19 For the LORD brought Judah low because of Ahaz king of Israel;[x] for he made Judah naked,[y] and transgressed sore against the LORD.

* Heb. *This.* a ch. 26:5. † Or, *established.* b ch. 19:3. c 2 Kings 16:2, etc. d Exod. 34:17; Lev. 19:4. e Judg. 2:11; Hos. 2:13, 17. ‡ Or, *offered sacrifice.* f 2 Kings 23:10. g ch. 33:6; Lev. 18:21; Psa. 106:37; Jer. 32:35; Ezek. 16:20, 21; Micah 6:7. h Isa. 7:1. § Heb. *Darmesek.* i 2 Kings 15:27. ‖ Heb. *sons of valor.* j Deut. 31:16, 17; Josh. 24:20; Isa. 1:28; Jer. 15:6. ¶ Heb. *the second.* k ch. 11:4. l Gen. 4:10; Ezra 9:6; Psa. 69:26; Isa. 10:5–7; 47:6; Jer. 50:17, 18; Ezek. 25:12–17; 26:2, 3; Obad. 10, etc.; Zech. 1:15; Rev. 18:5. m Lev. 25:39, etc. n Jer. 25:29; Matt. 7:2–4 o Isa. 58:6; Jer. 34:14. p Jas. 2:13. q ver. 12. r 2 Kings 6:22; Prov. 25:21, 22; Luke 6:27, 35. s Rom. 15:1. t Deut. 34:3; Judg. 1:16. u 2 Kings 16:7. v Obad. 10, 13, 14. * Heb. *a captivity.* w Ezek. 16:27, 57. x Psa. 106:43. y Exod. 32:25; Rev. 3:17, 18; 16:15.

CHAPTER XXVIII.

3. *Valley of the son of Hinnom;* a valley commencing on the western side of Jerusalem, sweeping round it to the south, and so entering the valley of Jehoshaphat, which runs on the eastern side.

5. *The king of Syria;* who was confederate with Pekah king of Israel. 2 Kings 16:5; Isa. 7:1, 2. Of the three different accounts which we have of this war—2 Kings 16:5–9, Isa. 7:1–9, and the present passage—no one contains a full history of all the events that took place. Each writer gives those incidents which he was guided by the divine Spirit to record, and the order in which they happened cannot be certainly determined. It is probable, however, that the great slaughter recorded in verse 6 of this chapter took place before the attempt to besiege Jerusalem mentioned in Kings and Isaiah.

18. *Cities of the low country;* towns of Judah lying in the eastern part of the plain that borders on the Mediterranean.

19. *Naked;* weak and defenceless.

A. M. 3264. B. C. 740. 20 And Tilgath-pilneser king of Assyria came unto him, and distressed him,[a] but strengthened him not.

21 For Ahaz took away a portion *out* of the house of the LORD, and *out* of the house of the king, and of the princes, and gave *it* unto the king of Assyria: but he helped him not.

22 ¶ And in the time of his distress did he trespass yet more against the LORD: this *is that* king Ahaz.

23 For he sacrificed unto the gods of Damascus,* which smote him: and he said, Because the gods of the kings of Syria help them, *therefore* will I sacrifice to them, that they may help me.[b] But they were the ruin of him, and of all Israel.[c]

24 And Ahaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut up the doors of the house of the LORD,[d] and he made him altars in every corner of Jerusalem.

25 And in every several city of Judah he made high places to burn† incense unto other gods,[e] and provoked to anger the LORD God of his fathers.

26 ¶ Now the rest of his acts and of all his ways, first and last, behold, *they are* written in the book of the kings of Judah and Israel.

27 And Ahaz slept with his fathers, and they buried him in the city, *even* in Jerusalem; but they brought him not into the sepulchres of the kings of Israel: and Hezekiah his son reigned in his stead.

CHAPTER XXIX.

1 Hezekiah's good reign. 3 He restoreth religion. 5 He exhorteth the Levites. 12 They sanctify themselves, and cleanse the house of God. 20 Hezekiah offereth solemn sacrifices, wherein the Levites were more forward than the priests.

HEZEKIAH began to reign *when he was* five and twenty years old, and he reigned nine and twenty years in Jerusalem.[f] And his mother's name was Abijah, the daughter of Zechariah.[g]

2 And he did *that which was* right in the sight of the LORD, according to all that David his father had done.

3 ¶ He in the first year of his reign,[h] in the first month, opened the doors of the house of the LORD,[i] and repaired them.

4 And he brought in the priests and the Levites, and gathered them together into the east street,

5 And said unto them, Hear me, ye Levites, sanctify now yourselves,[j] and sanctify the house of the LORD God of your fathers, and carry forth the filthiness out of the holy *place*.[k]

6 For our fathers have trespassed, and done *that which was* evil in the eyes of the LORD our God,[l] and have forsaken him, and have turned away their faces from the habitation of the LORD,[m] and turned *their* backs.‡

7 Also they have shut up the doors of the porch,[n] and put out the lamps, and have not burned incense nor offered burnt-offerings in the holy *place* unto the God of Israel.

8 Wherefore the wrath of the LORD was upon Judah and Jerusalem,[o] and he hath delivered them to trouble,§ to astonishment, and to hissing,[p] as ye see with your eyes.

9 For, lo, our fathers have fallen by the sword,[q] and our sons and our daughters and our wives *are* in captivity for this.

10 Now *it is* in my heart to make a covenant with the LORD God of Israel,[r] that his fierce wrath may turn away from us.

11 My sons, be not now negligent:‖ for the LORD hath chosen you to stand before him,[s] to serve him, and that ye should minister unto him, and burn incense.[t]

12 ¶ Then the Levites arose, Mahath the son of Amasai, and Joel the son of Azariah, of the sons of the Kohathites:[t] and of the sons of Merari; Kish the son of Abdi, and Azariah the son of Jehalelel: and of the Gershonites; Joah the son of Zimmah, and Eden the son of Joah:

13 And of the sons of Elizaphan; Shimri, and Jeiel: and of the sons of Asaph; Zechariah, and Mattaniah:

14 And of the sons of Heman; Jehiel, and Shimei: and of the sons of Jeduthun; Shemaiah, and Uzziel.

15 And they gathered their brethren, and sanctified themselves,[u] and came, according to the commandment of the king, by the words* of the LORD, to cleanse the house of the LORD.[v]

16 And the priests went into the inner part of the house of the LORD, to cleanse *it*, and brought out all the uncleanness that they found in the tem-

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a 2 Kings 15:29; 16:7–9. * Heb. *Darmesek.* b Jer. 10:5; 44:17–28. c Isa. 1:28; Hos. 13:9. d ch. 29:3, 7. † Or, *offer.* e Jer. 11:13. f 2 Kings 18:1, etc. g ch. 26:5. h Psa. 101:3; Gal. 1:16. i ver. 7. j ch 35:6; 1 Chr. 15:12. k Ezek. 8:3, 9, etc. l Neh. 9:16. m Jer. 2:27; Ezek. 8:16. ‡ Heb. *given the neck.* n ch. 28:24; ver. 3; Mal. 1:10. o ch. 24:18. § Heb. *commotion,* Deut. 28:25. p 1 Kings 9:8; Jer. 18:15, 16; 25:9, 18. q ch. 28:5, 8, etc.; Lam. 5:7. r ch. 15:12. ‖ Or, *deceived.* s Num. 3:6, 7; 18:2–6. ¶ Or, *offer sacrifice.* t Num 4:2, etc. u ver. 5. * Or, *in the business.* v 1 Chr. 23:28.

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20. *Distressed him;* by the heavy tribute which he exacted of him.

INSTRUCTIONS.

3. The frequency with which God's ancient people forsook him and imitated the heathen, showed that they did not like to retain him in their knowledge, and were therefore often given up to their own hearts' lusts, to work all uncleanness with greediness.

5. When rulers and people imitate the heathen in their practices, they may expect the heathen to become instruments of their punishment, and executioners of divine vengeance upon them for their sins.

16. No application to the wicked and no dependence on creatures will help those who have God for their enemy, or deliver them from the effects of his wrath against their sins.

22. Distresses which come upon men on account of their sins, instead of leading them to repentance, will, if they are left to themselves, lead them to trespass more and more, till they being often reproved, and hardening their hearts, are suddenly destroyed, and that without remedy.

CHAPTER XXIX.

5. *Sanctify now yourselves;* they sanctified themselves and the temple by performing the purifications and cleansings required by the law of Moses, all which represented that inward purity of heart without which no outward worship or service is acceptable to God.

6. *The habitation of the Lord;* the temple, where the Lord manifested his presence.

16. *The brook Kidron;* a deep valley on the east of Jerusalem, through which, as in the case of many other valleys of Palestine, water flows only in the rainy season.

ple of the LORD into the court of the house of the LORD.[a] And the Levites took *it*, to carry *it* out abroad into the brook Kidron.

17 Now they began on the first *day* of the first month to sanctify, and on the eighth day of the month came they to the porch of the LORD:[b] so they sanctified the house of the LORD in eight days; and in the sixteenth day of the first month they made an end.

18 Then they went in to Hezekiah the king, and said, We have cleansed all the house of the LORD, and the altar of burnt-offering, with all the vessels thereof, and the show-bread table, with all the vessels thereof.

19 Moreover all the vessels, which king Ahaz in his reign did cast away in his transgression,[c] have we prepared and sanctified, and behold, they *are* before the altar of the LORD.

20 ¶ Then Hezekiah the king rose early, and gathered the rulers of the city, and went up to the house of the LORD.

21 And they brought seven bullocks, and seven rams, and seven lambs, and seven he-goats, for a sin-offering for the kingdom, and for the sanctuary, and for Judah.[d] And he commanded the priests the sons of Aaron to offer *them* on the altar of the LORD.

22 So they killed the bullocks, and the priests received the blood, and sprinkled *it* on the altar;[e] likewise, when they had killed the rams, they sprinkled the blood upon the altar: they killed also the lambs, and they sprinkled the blood upon the altar.

23 And they brought forth* the he-goats *for* the sin-offering before the king and the congregation; and they laid their hands upon them:

24 And the priests killed them, and they made reconciliation with their blood upon the altar, to make an atonement for all Israel: for the king commanded *that* the burnt-offering and the sin-offering *should be made* for all Israel.

25 And he set the Levites in the house of the LORD with cymbals, with psalteries, and with harps, according to the commandment of David,[f] and of Gad the king's seer,[g] and Nathan the prophet: for *so was* the commandment of the LORD by† his prophets.[h]

26 And the Levites stood with the instruments of David,[i] and the priests with the trumpets.[j]

27 And Hezekiah commanded to offer the burnt-offering upon the altar. And when‡ the burnt-offering began, the song of the LORD began *also* with the trumpets,[k] and with the instruments§ *ordained* by David king of Israel. A. M. 3278. B. C. 726.

28 And all the congregation worshipped, and the singers‖ sang, and the trumpeters sounded: *and* all *this continued* until the burnt-offering was finished.

29 And when they had made an end of offering, the king and all that were present¶ with him bowed themselves,[l] and worshipped.

30 Moreover Hezekiah the king and the princes commanded the Levites to sing praise unto the LORD with the words of David, and of Asaph the seer. And they sang praises with gladness,[m] and they bowed their heads and worshipped.[n]

31 Then Hezekiah answered and said, Now ye have consecrated yourselves* unto the LORD, come near and bring sacrifices and thank-offerings into the house of the LORD.[o] And the congregation brought in sacrifices and thank-offerings; and as many as were of a free heart, burnt-offerings.

32 And the number of the burnt-offerings, which the congregation brought, was threescore and ten bullocks, a hundred rams, *and* two hundred lambs: all these *were* for a burnt-offering to the LORD.

33 And the consecrated things *were* six hundred oxen and three thousand sheep.

34 But the priests were too few, so that they could not flay all the burnt-offerings: wherefore their brethren the Levites did help† them,[p] till the work was ended, and until the *other* priests had sanctified themselves: for the Levites *were* more upright in heart to sanctify themselves than the priests.[q]

35 And also the burnt-offerings *were* in abundance, with the fat of the peace-offerings,[r] and the drink-offerings for *every* burnt-offering.[s] So the service of the house of the LORD was set in order.

36 And Hezekiah rejoiced,[t] and all the people, that God had prepared the people:[u] for the thing was *done* suddenly.

CHAPTER XXX.

1 Hezekiah proclaimeth a solemn passover on the second month for Judah and Israel. 13 The assembly, having destroyed the altars of idolatry, keep the feast fourteen days. 27 The priests and Levites bless the people.

AND Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the LORD at Jerusalem, to keep the passover unto the LORD God of Israel.

a Matt. 21:12, 13. b 1 Kings 6:3. c ch. 28:24. d Lev. 4:3, 14. e Lev. 8:14, etc.; Heb. 9:21. * Heb. *near.* f ch. 8:14; 1 Chr. 16:4; 23:5; 25:1, etc. g 2 Sam. 24:11. † Heb. *by the hand of.* h ch. 30:12. i 1 Chr. 23:5; Psa. 87:7; 150:3–5; Isa. 38:20. j 1 Chr. 16:6. ‡ Heb. *in the time.* k ch. 23:18; Psa. 137:3, 4. § Heb. *hands of instruments.* ‖ Heb. *song.* ¶ Heb. *found.* l ch. 20:18; Psa. 72:11. m Psa. 100:2. n Psa. 95:6. * Or, *filled your hand*, ch. 13:9. o Lev. 7:12. † Heb. *strengthened.* p ch. 35:11. q ch. 30:3; Psa. 26:6; 94:15. r Lev. 3:16. s Num. 15:5–10. t Ezra 6:22. u Psa. 10:17; Prov. 16:1.

17. *Began—to sanctify;* they began apparently with the courts of the temple, and came to the temple proper on the eighth day, occupying eight days more in cleansing it. *The first month;* Nisan, part of March and April.

INSTRUCTIONS.

3. In entering on a new situation, it is of great importance to begin right; for the first actions may have a leading influence upon all which follow.

5. Ministers of religion must themselves be holy, to be instrumental of promoting holiness in others.

8. All troubles are the consequences of sin, and should lead men to repentance and to newness of life.

15. In reformations, ministers of the gospel and civil rulers should take the lead, go before the people in every good work, and set examples which all may safely and usefully follow.

25. Hearty turning unto the Lord is a source of gladness and joy; and as it comes from God, and is the fruit of his Spirit, it should be acknowledged with adoring gratitude and praise.

A. M. 3278. B. C. 726. 2 For the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the passover in the second month.[a]

3 For they could not keep it at that time,[b] because the priests had not sanctified themselves sufficiently,[c] neither had the people gathered themselves together to Jerusalem.

4 And the thing pleased* the king and all the congregation.

5 So they established a decree to make proclamation throughout all Israel, from Beer-sheba even to Dan, that they should come to keep the passover unto the LORD God of Israel at Jerusalem: for they had not done *it* of a long *time in such sort* as it was written.[d]

6 So the posts went with the letters from† the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, turn again unto the LORD God of Abraham, Isaac, and Israel,[e] and he will return to the remnant of you,[f] that are escaped out of the hand of the kings of Assyria.

7 And be not ye like your fathers,[g] and like your brethren, which trespassed against the LORD God of their fathers, *who* therefore gave them up to desolation,[h] as ye see.

8 Now be ye not stiff-necked,‡[i] as your fathers *were, but* yield yourselves§ unto the LORD,[j] and enter into his sanctuary, which he hath sanctified for ever: and serve the LORD your God, that the fierceness of his wrath may turn away from you.[k]

9 For if ye turn again unto the LORD, your brethren and your children *shall find* compassion before them that lead them captive,[l] so that they shall come again into this land: for the LORD your God *is* gracious and merciful,[m] and will not turn away *his* face from you, if ye return unto him.[n]

10 So the posts passed from city to city, through the country of Ephraim and Manasseh, even unto Zebulun: but they laughed them to scorn, and mocked them.[o]

11 Nevertheless, divers of Asher and Manasseh and of Zebulun humbled themselves,[p] and came to Jerusalem.

12 Also in Judah the hand of God was to give them one heart to do the commandment of the king and of the princes,[q] by the word of the LORD.[r]

13 ¶ And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation.[s]

14 And they arose and took away the altars that *were* in Jerusalem,[t] and all the altars for incense took they away, and cast *them* into the brook Kidron.

15 Then they killed the passover on the fourteenth *day* of the second month: and the priests and the Levites were ashamed, and sanctified themselves,[u] and brought in the burnt-offerings into the house of the LORD.

16 And they stood in their place‖ after their manner, according to the law of Moses the man of God: the priests sprinkled the blood, *which they received* of the hand of the Levites.

17 For *there were* many in the congregation that were not sanctified: therefore the Levites had the charge of the killing of the passovers for every one *that was* not clean, to sanctify *them* unto the LORD.

18 For a multitude of the people, *even* many of Ephraim and Manasseh, Issachar and Zebulun,[v] had not cleansed themselves,[w] yet did they eat the passover otherwise than it was written. But Hezekiah prayed for them, saying, The good LORD pardon every one

19 *That* prepareth his heart to seek God, the LORD God of his fathers,[x] though *he be* not *cleansed* according to the purification of the sanctuary.

20 And the LORD hearkened to Hezekiah, and healed the people.[y]

21 And the children of Israel that were present¶ at Jerusalem kept the feast of unleavened bread seven days with great gladness: and the Levites and the priests praised the LORD day by day, *singing* with loud instruments* unto the LORD.

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a Num. 9:10, 11. b Exod. 12:6, 18. c ch. 29:34. * Heb. *was right in the eyes of.* d Deut. 12:32; 1 Cor. 11:2. † Heb. *from the hand of.* e Jer. 4:1; Lam. 5:21; Joel 2:13, 14. f Isa. 6:13. g Ezek. 20:13, etc.; Heb. 3:7–11. h ch. 29:8. ‡ Heb. *harden not your necks.* i Deut. 10:16; Rom. 10:21. § Heb. *give the hand;* 1 Chr. 29:24; Ezra 10:19. j Rom. 6:13–19. k ch. 29:10. l Psa. 106:46. m Exod. 34:6; Neh. 9:17, 31; Psa. 111:4; Jonah 4:2. n Prov. 28:13; Isa. 55:7. o ch. 36:16. p ch. 11:16; ver. 18, 21. q Jer. 24:7; Ezek. 36:26; Phil. 2:13 r ch. 29:25. s Psa. 84:7. t ch. 28:24. u ch. 29:34. ‖ Heb. *standing.* v ver. 11. w Num. 9:10, etc. x ch. 19:3. y Jas. 5:15. ¶ Heb. *found.* * Heb. *instruments of strength.*

CHAPTER XXX.

2. *To keep the passover in the second month;* in accordance with the provision of the law, Num. 9:10, 11.

5. *As it was written;* written and required in the law of Moses.

6. *Kings of Assyria;* Pul and Tiglath-pileser. Hezekiah came to the throne in the reign of Hoshea the last king of Israel, 2 Kings 18:1, when the Assyrians had already wasted the kingdom of Israel and carried captive many of its inhabitants, and were preparing to make its overthrow complete.

14. *The altars;* idolatrous altars which they had caused to be erected.

15. *Were ashamed;* to see the people go before them in the good work of reformation.

17. *Not sanctified;* by the performance of those ceremonies which were required by the law of Moses.

20. *Healed the people;* pardoned and accepted them, because they were sincere in his service, notwithstanding their ceremonial uncleanness.

INSTRUCTIONS.

1. The true friends of God are exceedingly desirous that all, brethren and strangers, friends and foes, should unite in worshipping him and attending, according to his requirements, on his ordinances.

6. If those who are suffering for their sins heartily forsake them and turn unto the Lord, he will have mercy upon them, turn from the fierceness of his anger, and do them good according to the riches of his grace.

10. When the offers of mercy are made to men, some treat them with scorn and contempt; others who feel their need of mercy, joyfully accept them, humble themselves before God, and devote their bodies and souls to his service.

18. The proper preparation of the heart is more important in the sight of God, when attending on his ordinances, than any mere outward observance; and inability to attend on what is external, should not lead to the neglect of the heart.

22. They who attend on ordinances sincerely and are

22 And Hezekiah spake comfortably unto all* the Levites that taught the good knowledge of the LORD:[a] and they did eat *throughout* the feast seven days, offering peace-offerings, and making confession to the LORD God of their fathers.[b]

23 And the whole assembly took counsel to keep other seven days: and they kept *other* seven days with gladness.

24 For Hezekiah king of Judah did give† to the congregation a thousand bullocks and seven thousand sheep; and the princes gave to the congregation a thousand bullocks and ten thousand sheep: and a great number of priests sanctified themselves.

25 And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced.

26 So there was great joy in Jerusalem: for since the time of Solomon the son of David king of Israel *there was* not the like in Jerusalem.

27 ¶ Then the priests the Levites arose and blessed the people: and their voice was heard, and their prayer came *up* to his holy dwelling-place,‡ *even* unto heaven.

CHAPTER XXXI.

1 The people is forward in destroying idolatry. 2 Hezekiah ordereth the courses of the priests and Levites, and provideth for their work and maintenance. 5 The people's forwardness in offerings and tithes. 11 Hezekiah appointeth officers to dispose of the tithes. 20 The sincerity of Hezekiah.

NOW when all this was finished, all Israel that were present§ went out to the cities of Judah, and brake the images‖ in pieces, and cut down the groves,[c] and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh,[d] until they had utterly destroyed them all.¶ Then all the children of Israel returned, every man to his possession, into their own cities.

2 ¶ And Hezekiah appointed the courses of the priests and the Levites after their courses,[e] every man according to his service, the priests and Levites for burnt-offerings and for peace-offerings, to minister, and to give thanks, and to praise in the gates of the tents of the LORD.[f]

3 *He appointed* also the king's portion of his substance for the burnt-offerings, *to wit*, for the morning and evening burnt-offerings, and the burnt-offerings for the sabbaths, and for the new moons, and for the set feasts, as *it is* written in the law of the LORD.[g]

4 Moreover he commanded the people that dwelt in Jerusalem to give the portion of the priests and the Levites,[h] that they might be encouraged in the law of the LORD.[i] A. M. 3278. B. C. 726.

5 ¶ And as soon as the commandment came abroad,* the children of Israel brought in abundance the first-fruits of corn, wine, and oil, and honey,† and of all the increase of the field;[j] and the tithe of all *things* brought they in abundantly.

6 And *concerning* the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep,[k] and the tithe of holy things which were consecrated unto the LORD their God, and laid *them* by heaps.‡

7 In the third month they began to lay the foundation of the heaps, and finished *them* in the seventh month.[l]

8 And when Hezekiah and the princes came and saw the heaps, they blessed the LORD,[m] and his people Israel.

9 Then Hezekiah questioned with the priests and the Levites concerning the heaps.

10 And Azariah the chief priest of the house of Zadok answered him, and said, Since *the people* began to bring the offerings into the house of the LORD, we have had enough to eat, and have left plenty:[n] for the LORD hath blessed his people; and that which is left *is* this great store.

11 ¶ Then Hezekiah commanded to prepare chambers§ in the house of the LORD; and they prepared *them*,

12 And brought in the offerings and the tithes and the dedicated *things* faithfully:[o] over which Cononiah the Levite *was* ruler, and Shimei his brother *was* the next.

13 And Jehiel, and Azaziah, and Nahath, and Asahel, and Jerimoth, and Jozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah, *were* overseers under‖ the hand of Cononiah and Shimei his brother, at the commandment of Hezekiah the king, and Azariah the ruler of the house of God.

14 And Kore the son of Imnah the Levite, the porter toward the east, *was* over the freewill-offerings of God, to distribute the oblations of the LORD,[p] and the most holy things.

15 And next him¶ were Eden, and Miniamin, and Jeshua, and Shemaiah, Amariah, and Shecaniah, in the cities of the priests,[q] in *their* set office,* to give to their brethren by courses, as well to the great as to the small:

16 Besides their genealogy of males, from three years old and upward, *even* unto every one that en-

* Heb. *to the heart of all*, Isa. 40:2. [a] Deut. 33:10. [b] Ezra 10:11. † Heb. *lifted up*, or *offered*. ‡ Heb. *the habitation of his holiness;* Psa. 68:5. § Heb. *found*. ‖ Heb *statues*. [c] 2 Kings 18:4. [d] ch. 30:14. ¶ Heb. *to make an end*. [e] 1 Chr. 23:6; 24:1, etc. [f] 1 Chr. 23:30. [g] Num. ch. 28, 29. [h] Num. 18:8, etc.; Neh. 13:10–13. [i] Mal. 2:7; 1 Cor. 9:9–11; Gal 6:6. * Heb. *brake forth*. † Or, *dates*. [j] Exod. 22:29. [k] Lev. 27:30; Deut. 14:28. ‡ Heb. *heaps, heaps*. [l] Lev. 23:16, etc. [m] 1 Chr. 29:14; Ezra 7:27; 2 Cor. 8:16; Phil. 4:10, 19. [n] Mal. 3:10. § Or, *storehouses*. [o] 2 Kings 12:15. ‖ Heb. *at*. [p] Neh. 13:13. ¶ Heb. *at his hand*. [q] Josh. 21:9. * Or, *trust*, 1 Chr. 9:22.

accepted of God, nevertheless need further instruction as to his character and will; and ministers should continue to give such instruction, that their hearers may understand the whole will of God.

CHAPTER XXXI.

1. *In Ephraim also and Manasseh;* in the weak and ruinous condition of the kingdom of Israel, the patrons of idolatry were able to oppose no effectual resistance to the destruction of their images and high places.

7. *The third month;* Sivan, part of May and June. *The seventh month;* Tishri, part of September and October.

16. *From three years old and upward;* the male children of the priests, between the ages of three and twenty years, seem to have been permitted to enter the temple under the care of the priests their parents, and to have a share in the provision made for them.

INSTRUCTIONS.

1. The finishing of one duty should be a preparation for

A. M. 3278. B. C. 726. tereth into the house of the LORD, his daily portion for their service in their charges according to their courses;

17 Both to the genealogy of the priests by the house of their fathers, and the Levites from twenty years old and upward,[a] in their charges by their courses;

18 And to the genealogy of all their little ones, their wives, and their sons, and their daughters, through all the congregation: for in their set office* they sanctified themselves in holiness:

19 Also of the sons of Aaron the priests, *which were* in the fields of the suburbs of their cities,[b] in every several city, the men that were expressed by name,[c] to give portions to all the males among the priests, and to all that were reckoned by genealogies among the Levites.

20 ¶ And thus did Hezekiah throughout all Judah, and wrought *that which was* good and right and truth before the LORD his God.[d]

21 And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did *it* with all his heart,[e] and prospered.[f]

CHAPTER XXXII.

1 Sennacherib invading Judah, Hezekiah fortifieth himself, and encourageth his people. 9 Against the blasphemies of Sennacherib, by message and letters, Hezekiah and Isaiah pray. 21 An angel destroyeth the host of the Assyrians, to the glory of Hezekiah. 24 Hezekiah praying in his sickness, God giveth him a sign of recovery. 25 He waxing proud is humbled by God. 27 His wealth and works. 31 His error in the ambassage of Babylon. 32 He dying, Manasseh succeedeth him.

AFTER these things, and the establishment thereof, Sennacherib king of Assyria came, and entered into Judah, and encamped against the fenced cities,[g] and thought to win them† for himself.

2 And when Hezekiah saw that Sennacherib was come, and that he was purposed to fight‡ against Jerusalem,

3 He took counsel with his princes and his mighty men to stop the waters of the fountains which *were* without the city:[h] and they did help him.

4 So there was gathered much people together, who stopped all the fountains, and the brook that ran§ through the midst of the land, saying, Why should the kings of Assyria come, and find much water?

5 Also he strengthened himself, and built up all the wall that was broken,[i] and raised *it* up to the towers, and another wall without, and repaired Millo *in* the city of David,[j] and made darts‖ and shields in abundance.

6 And he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and spake comfortably to them,¶ saying,

7 Be strong and courageous,[k] be not afraid nor dismayed for the king of Assyria,[l] nor for all the multitude that *is* with him: for *there be* more with us than with him.[m]

8 With him *is* an arm of flesh;[n] but with us *is* the LORD our God to help us, and to fight our battles.[o] And the people rested* themselves upon the words of Hezekiah king of Judah.[p]

9 ¶ After this did Sennacherib king of Assyria send his servants to Jerusalem, (but he *himself laid siege* against Lachish, and all his power† with him,) unto Hezekiah king of Judah, and unto all Judah that *were* at Jerusalem, saying,

10 Thus saith Sennacherib king of Assyria, Whereon do ye trust, that ye abide in the siege‡ in Jerusalem?

11 Doth not Hezekiah persuade you to give over yourselves to die by famine and by thirst, saying, The LORD our God shall deliver us out of the hand of the king of Assyria?

12 Hath not the same Hezekiah taken away his high places and his altars, and commanded Judah and Jerusalem, saying, Ye shall worship before one altar, and burn incense upon it?

13 Know ye not what I and my fathers have done unto all the people of *other* lands?[q] were the gods of the nations of those lands any ways able to deliver their lands out of my hand?

14 Who *was there* among all the gods of those nations that my fathers utterly destroyed, that could deliver his people out of my hand, that your God should be able to deliver you out of my hand?

15 Now therefore let not Hezekiah deceive you, nor persuade you on this manner, neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of my hand, and out of the hand of my fathers: how much less shall your God deliver you out of my hand?[r]

16 And his servants spake yet *more* against the LORD God, and against his servant Hezekiah.

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a 1 Chr. 23:24, 27. * Or, *trust.* b Lev. 25:34; Num. 35:2. c ver. 12–15. d 2 Kings 20:3; John 1:47; Acts 24:16; 1 Thess. 2:10; 3 John 5. e Psa. 1:2, 3. f ch. 26:5; Josh. 1:7, 8; Matt. 6:33; 7:24–27. g 2 Kings 18:13, etc.; Isa. 36:1, etc. † Heb. *break them up.* ‡ Heb. *his face* was *to war.* h Isa. 22:9, 11. § Heb. *overflowed.* i ch. 25:23. j 2 Sam. 5:9; 1 Kings 9:24. ‖ Or, *swords*, or *weapons.* ¶ Heb. *to their heart*, ch. 30:22. k Deut. 31:6. l ch. 20:15. m 2 Kings 6:16. n Jer. 17:5. o ch. 13:12; Rom. 8:31; 1 John 4:4. * Heb. *leaned.* p Prov. 12:25. † Heb. *dominion.* ‡ Or, *stronghold.* q Isa. 10:14; Dan. 5:19. r Dan. 3:15.

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the performance of others; and we should never grow weary of well-doing, for in due time we shall reap if we faint not.

3. In all our efforts for reformation, the word of God should be our rule; and a readiness to contribute liberally of our substance to support the ministers and worship of God, will be an evidence of sincerity, and a preparation for the reception of his blessings.

8. The bounties of providence and a disposition rightly to use them are both from the Lord, and should be acknowledged as his gifts with devout thanksgiving and praise.

12. Special care should be taken of charitable contributions, and faithful application made of them to the objects for which they were given.

20. When men do heartily unto the Lord that which is true, right, and good, he accepts them and their offerings, and gives them all that prosperity which will advance his glory and their own highest good.

CHAPTER XXXII.

3. *Stop the waters;* this was done by carrying them into the city in an underground channel, ver. 30.

5. *Millo;* a citadel or fortress in Jerusalem.

8. *Rested themselves;* believed what Hezekiah said, and depended upon its fulfilment.

9. *Lachish;* in the south part of Judah.

15. *How much less;* as if Jehovah were less powerful than idols.

17 He wrote also letters to rail on the LORD God of Israel, and to speak against him, saying, As the gods of the nations of *other* lands have not delivered their people out of my hand, so shall not the God of Hezekiah deliver his people out of my hand![a]

18 Then they cried with a loud voice, in the Jews' speech, unto the people of Jerusalem that *were* on the wall, to affright them,[b] and to trouble them; that they might take the city.

19 And they spake against the God of Jerusalem,[c] as against the gods of the people of the earth, *which were* the work of the hands of man.

20 And for this *cause* Hezekiah the king,[d] and the prophet Isaiah the son of Amoz, prayed and cried to heaven.[e]

21 ¶ And the LORD sent an angel,[f] which cut off all the mighty men of valor, and the leaders and captains in the camp of the king of Assyria.[g] So he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels slew him* there with the sword.

22 Thus the LORD saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria,[h] and from the hand of all *others*, and guided them on every side.[i]

23 And many brought gifts unto the LORD to Jerusalem, and presents† to Hezekiah king of Judah: so that he was magnified in the sight of all nations from thenceforth.

24 ¶ In those days Hezekiah was sick to the death, and prayed unto the LORD:[j] and he spake unto him, and he gave him a sign.‡

25 But Hezekiah rendered not again according to the benefit *done* unto him;[k] for his heart was lifted up:[l] therefore there was wrath upon him, and upon Judah and Jerusalem.[m]

26 Notwithstanding, Hezekiah humbled himself for the pride§ of his heart, *both* he and the inhabitants of Jerusalem,[n] so that the wrath of the LORD came not upon them in the days of Hezekiah.[o]

27 And Hezekiah had exceeding much riches and honor:[p] and he made himself treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of pleasant jewels;‖

28 Storehouses also for the increase of corn, and wine, and oil; and stalls for all manner of beasts, and cotes for flocks. A. M. 3291. B. C. 713.

29 Moreover he provided him cities, and possessions of flocks and herds in abundance:[q] for God had given him substance very much.

30 This same Hezekiah also stopped the upper water-course of Gihon,[r] and brought it straight down to the west side of the city of David. And Hezekiah prospered in all his works.

31 ¶ Howbeit, in *the business of* the ambassadors¶ of the princes of Babylon, who sent unto him to inquire of the wonder that was *done* in the land,[s] God left him, to try him, that he might know all *that was* in his heart.[t]

32 ¶ Now the rest of the acts of Hezekiah, and his goodness,* behold, they *are* written in the vision of Isaiah the prophet, the son of Amoz,[u] *and* in the book of the kings of Judah and Israel.[v]

33 And Hezekiah slept with his fathers, and they buried him in the chiefest† of the sepulchres of the sons of David: and all Judah and the inhabitants of Jerusalem did him honor at his death.[w] And Manasseh his son reigned in his stead.

CHAPTER XXXIII.

1 Manasseh's wicked reign. 3 He setteth up idolatry, and would not be admonished. 11 He is carried into Babylon. 12 Upon his prayer to God he is released, and putteth down idolatry. 18 His acts. 20 He dying, Amon succeedeth him. 21 Amon reigning wickedly is slain by his servants. 25 The murderers being slain, Josiah succeedeth him.

MANASSEH *was* twelve years old when he began to reign, and he reigned fifty and five years in Jerusalem:[x]

2 But did *that which was* evil in the sight of the LORD, like unto the abominations of the heathen,[y] whom the LORD had cast out before the children of Israel.

3 ¶ For he built again‡ the high places which Hezekiah his father had broken down,[z] and he reared up altars for Baalim, and made groves,[a] and worshipped all the host of heaven,[b] and served them.

4 Also he built altars in the house of the LORD, whereof the LORD had said, In Jerusalem shall my name be for ever.

5 And he built altars for all the host of heaven in the two courts of the house of the LORD.

a 2 Kings 19:9, etc. b Neh. 6:9. c 1 Sam. 17:36; Job 15:25, 26; Psa. 10:13, 14; 73:8–11; 139:19, 20. d Isa. 37:1, etc. e Psa. 50:15; 91:14, 15. f 2 Sam. 24:16; Psa. 18:50; Dan. 3:28; 6:22. g Isa. 10:16–18; 42:8 * Heb. *made him fall.* h Psa. 37:39, 40; Hosea 1:7. i Psa. 48:14; 71:20, 21. † Heb. *precious things.* j 2 Kings 20:1, etc.; Isa. 38:1, etc. ‡ Or, *wrought a miracle for him.* k Psa. 116:12. l ch. 26:16; Dan. 5:20, 23; Hab. 2:4. m ch. 24:18. § Heb. *lifting up,* 2 Kings 14:10. n Jer. 26:18, 19. o 1 Kings 21:19. p Prov. 10:22 ‖ Heb. *instruments of desire.* q Job 1:3, 9; 42:11. r Isa. 22:9, 11. ¶ Heb. *interpreters.* s 2 Kings 20:12, etc.; Isa. 39:1, etc. t Deut. 8:2, 16; Jas. 1:13. * Heb. *kindnesses.* u Isa. ch. 36–39. v 2 Kings ch. 18–20. † Or, *highest.* w Prov. 10:7. x 2 Kings 21:1, etc. y ch. 28:3; Deut. 18:9, 12. ‡ Heb. *returned and built.* z ch. 30:14· 31:1; 32:12. a Deut. 16:21. b Deut 17:3.

24. *He gave him a sign;* 2 Kings 20:4–11.

30. *Gihon;* a fountain on the west side of Jerusalem. See note to ver. 3.

31. *The business of the ambassadors;* 2 Kings 20:12, 13.

INSTRUCTIONS.

7. Those who have God for their helper have more for them than can ever be against them.

10. Implicit confidence in God often appears to worldly men foolish and absurd; and they expect no more from him, than they do from the idols of the heathen.

16. Speaking against the Lord is a preparation for experiencing his wrath.

20. Prayer to God in trouble is the never-failing resource of his people.

25. Even good men, if left to themselves when greatly blessed of God, instead of rendering to him gratitude and praise, will be lifted up with pride, and thus draw down upon themselves his chastisements.

29. As all earthly substance comes from God, men should receive it as his gift, view it as his property, and use it according to his will.

31. God often leaves men to themselves to try them, that they and others may know what is in their hearts, and to lead them to trust in him. They will then be as mount Zion that cannot be moved, and in seeking him as their portion they will not want any good thing.

CHAPTER XXXIII.

3. *Groves;* images of Astarte. See chap. 34:4.

A. M. 3306. B. C. 698. 6 And he caused his children to pass through the fire in the valley of the son of Hinnom:[a] also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards:[b] he wrought much evil in the sight of the LORD, to provoke him to anger.

7 And he set a carved image, the idol which he had made, in the house of God, of which God had said to David and to Solomon his son, In this house, and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my name for ever:

8 Neither will I any more remove the foot of Israel from out of the land which I have appointed for your fathers; so that they will take heed to do all that I have commanded them, according to the whole law and the statutes and the ordinances by the hand of Moses.

9 So Manasseh made Judah and the inhabitants of Jerusalem to err, *and* to do worse than the heathen, whom the LORD had destroyed before the children of Israel.

10 And the LORD spake to Manasseh, and to his people: but they would not hearken.

11 ¶ Wherefore the LORD brought upon them the captains of the host of the king* of Assyria, which took Manasseh among the thorns,[c] and bound him with fetters,† and carried him to Babylon.[d]

12 And when he was in affliction, he besought the LORD his God, and humbled himself greatly before the God of his fathers,[e]

13 And prayed unto him: and he was entreated of him,[f] and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the LORD he *was* God.[g]

14 Now after this he built a wall without the city of David, on the west side of Gihon, in the valley, even to the entering in at the fish-gate, and compassed about Ophel,‡ and raised it up a very great height, and put captains of war in all the fenced cities of Judah.

15 And he took away the strange gods, and the idol out of the house of the LORD,[h] and all the altars that he had built in the mount of the house of the LORD, and in Jerusalem, and cast *them* out of the city.

16 And he repaired the altar of the LORD, and sacrificed thereon peace-offerings and thank-offerings,[i] and commanded Judah to serve the LORD God of Israel.

17 Nevertheless the people did sacrifice still in the high places,[j] *yet* unto the LORD their God only.

18 Now the rest of the acts of Manasseh, and his prayer unto his God, and the words of the seers that spake to him in the name of the LORD God of Israel, behold, they *are written* in the book of the kings of Israel.

19 His prayer also, and *how God* was entreated of him,[k] and all his sins,[l] and his trespass, and the places wherein he built high places, and set up groves and graven images, before he was humbled:[m] behold, they *are* written among the sayings of the seers.§

20 So Manasseh slept with his fathers, and they buried him in his own house: and Amon his son reigned in his stead.

21 ¶ Amon *was* two and twenty years old when he began to reign, and reigned two years in Jerusalem.[n]

22 But he did *that which was* evil in the sight of the LORD, as did Manasseh his father: for Amon sacrificed unto all the carved images which Manasseh his father had made, and served them;[o]

23 And humbled not himself before the LORD, as Manasseh his father had humbled himself; but Amon trespassed more and more.‖[p]

24 And his servants conspired against him, and slew him in his own house.

25 ¶ But the people of the land slew all them that had conspired against king Amon;[q] and the people of the land made Josiah his son king in his stead.

CHAPTER XXXIV.

1 Josiah's good reign. 3 He destroyeth idolatry. 8 He taketh order for the repair of the temple. 14 Hilkiah having found a book of the law, Josiah sendeth to Huldah to inquire of the Lord. 23 Huldah prophesieth the destruction of Jerusalem, but respite thereof in Josiah's time. 29 Josiah, causing it to be read in a solemn assembly, reneweth the covenant with God.

JOSIAH *was* eight years old when he began to reign, and he reigned in Jerusalem one and thirty years.[r]

2 And he did *that which was* right in the sight of the LORD, and walked in the ways of David his father, and declined *neither* to the right hand, nor to the left.[s]

3 ¶ For in the eighth year of his reign, while he was yet young,[t] he began to seek after the God of David his father: and in the twelfth year he began to purge Judah and Jerusalem from the high places,[u]

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a Ezek. 23:37, 39. b Deut. 18:10, 11. * Heb. *which* were *the king's.* c Lam. 3:7. † Or, *chains.* d Psa. 107:10–14. e Hos. 5:15; 1 Pet. 5:6. f 1 Chr. 5:20; Ezra 8:23. g Psa. 9:16; Dan. 4:34, 35. ‡ Or, *the tower,* ch. 27:3. h ver. 3, 5, 7. i Lev. 7:12. j 2 Kings 15:4. k 1 John 1:9. l Rom. 5:16. m Psa. 119:67, 71, 75. § Or, *Hosai.* n 2 Kings 21:19, etc. o Isa. 44:13, etc. ‖ Heb. *multiplied trespass.* p Jer. 7:26. q Gen. 9:6; Num. 35:31, 33. r 2 Kings 22:1, etc. s Deut. 5:32; 17:11, 20; 28:14; Josh. 1:7. t Prov. 8:17; Eccl. 12:1. u ch. 33:17, 22.

11. *Among the thorns;* from a thicket of thorns in which he had concealed himself. Compare 1 Sam. 13:6.

INSTRUCTIONS.

2. For wise reasons, God often suffers the wicked to prosper for a time in their iniquity; but if they continue, they will find that judgment lingereth not, and damnation slumbereth not.

10. To reject instruction, and turn a deaf ear to all warnings, is an indication of approaching and speedy ruin.

12. Afflictions may be made the means of leading the most hardened sinners to repentance, and thus preparing them for the reception of divine mercy.

13. True repentance will show itself in earnest, affectionate, and persevering prayer; in breaking off our sins by righteousness, and our iniquities by turning unto the Lord.

16. The true penitent will endeavor, as far as possible, to undo the mischiefs which in his days of impenitence he has occasioned, and to reclaim to the love and service of God those whom his former vices had led astray.

22. Many imitate their parents and superiors in wickedness, who do not imitate them in their repentance; and though they may be their successors in this world, they will have no connection or fellowship with them in the world to come.

CHAPTER XXXIV.

3. *He began to purge Judah and Jerusalem;* the work was not completed till the eighteenth year of his reign. Compare verses 8 and 33. It is this final purging that is recorded in 2 Kings 23.

and the groves, and the carved images, and the molten images.[a]

4 And they brake down the altars of Baalim in his presence; and the images,* that *were* on high above them, he cut down; and the groves, and the carved images, and the molten images, he brake in pieces, and made dust *of them*,[b] and strewed *it* upon the graves† of them that had sacrificed unto them.

5 And he burnt the bones of the priests upon their altars,[c] and cleansed Judah and Jerusalem.

6 And *so did he* in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali, with their mattocks‡ round about.

7 And when he had broken down the altars and the groves, and had beaten the graven images into powder,§[d] and cut down all the idols throughout all the land of Israel, he returned to Jerusalem.

8 ¶ Now in the eighteenth year of his reign, when he had purged the land, and the house, he sent Shaphan the son of Azaliah, and Maaseiah the governor of the city, and Joah the son of Joahaz the recorder, to repair the house of the LORD his God.

9 And when they came to Hilkiah the high-priest, they delivered the money that was brought into the house of God,[e] which the Levites that kept the doors had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin; and they returned to Jerusalem.

10 And they put *it* in the hand of the workmen that had the oversight of the house of the LORD, and they gave it to the workmen that wrought in the house of the LORD, to repair and amend the house:

11 Even to the artificers and builders gave they *it*, to buy hewn stone, and timber for couplings, and to floor‖ the houses which the kings of Judah had destroyed.

12 And the men did the work faithfully:[f] and the overseers of them *were* Jahath and Obadiah, the Levites, of the sons of Merari; and Zechariah and Meshullam, of the sons of the Kohathites, to set *it* forward; and *other of* the Levites, all that could skill of instruments of music.

13 Also *they were* over the bearers of burdens, and *were* overseers of all that wrought the work in any manner of service:[g] and of the Levites *there were* scribes, and officers, and porters.[h]

14 ¶ And when they brought out the money that was brought into the house of the LORD, Hilkiah the priest found a book of the law of the LORD *given* by¶ Moses.[i]

15 And Hilkiah answered and said to Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiah delivered the book to Shaphan.

16 And Shaphan carried the book to the king,[j] and brought the king word back again, saying, All that was committed to* thy servants, they do *it*. A. M. 3380. B. C. 624.

17 And they have gathered† together the money that was found in the house of the LORD, and have delivered it into the hand of the overseers, and to the hand of the workmen.

18 Then Shaphan the scribe told the king, saying, Hilkiah the priest hath given me a book. And Shaphan read it‡ before the king.

19 And it came to pass, when the king had heard the words of the law, that he rent his clothes.[k]

20 And the king commanded Hilkiah, and Ahikam the son of Shaphan, and Abdon§ the son of Micah, and Shaphan the scribe, and Asaiah a servant of the king's, saying,

21 Go, inquire of the LORD for me,[l] and for them that are left in Israel and in Judah,[m] concerning the words of the book that is found: for great *is* the wrath of the LORD that is poured out upon us, because our fathers have not kept the word of the LORD, to do after all that is written in this book.[n]

22 And Hilkiah, and *they* that the king *had appointed*, went to Huldah the prophetess, the wife of Shallum the son of Tikvath, the son of Hasrah,‖ keeper of the wardrobe;¶ now she dwelt in Jerusalem in the college;* and they spake to her to that *effect*.

23 ¶ And she answered them, Thus saith the LORD God of Israel, Tell ye the man that sent you to me,

24 Thus saith the LORD, Behold, I will bring evil upon this place,[o] and upon the inhabitants thereof, *even* all the curses that are written in the book which they have read before the king of Judah:

25 Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be poured out upon this place,[p] and shall not be quenched.

26 And as for the king of Judah, who sent you to inquire of the LORD, so shall ye say unto him, Thus saith the LORD God of Israel *concerning* the words which thou hast heard;

27 Because thy heart was tender,[q] and thou didst humble thyself before God,[r] when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes and weep before me; I have even heard *thee* also,[s] saith the LORD.

28 Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same.[t] So they brought the king word again.

29 ¶ Then the king sent and gathered together all the elders of Judah and Jerusalem.[u]

30 And the king went up into the house of the LORD, and all the men of Judah, and the inhabi-

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[a] Lev. 26:30. * Or, *sun images*, ch. 14:5. [b] 2 Kings 23:4. † Heb. *face of the graves*. [c] 1 Kings 13:2. ‡ Or, *mauls*. § Heb. *to make powder*. [d] Deut. 9:21. [e] 2 Kings 12:4. ‖ Or, *rafter*. [f] ch. 31:12; Neh. 7:2; 1 Cor. 4:2. [g] ch. 2:18; Neh. 4:10. [h] 1 Chr. 23:4, 5. ¶ Heb. *by the hand of*. [i] Deut. 17:18, 19; Josh. 1:8. [j] Jer. 36:20, 21. * Heb. *to the hand of*. † Heb. *poured out*, or *melted*. ‡ Heb. *in it*. [k] Rom. 7:7, 9. § Or, *Achbor*, 2 Kings 22:12. [l] Jer. 21:2; Ezek. 14:1, etc.; 20:1, etc. [m] Isa. 37:4. [n] Lev. 26:14, etc.; Deut. 28:15, etc.; 29:18–28; 30:17–19; 31:16–22; 32:15–25; Rom. 1:18; 2:8–12. ‖ Or, *Harhas*, 2 Kings 22:14. ¶ Heb. *garments*. * Or, *school*, or *second part*. [o] Jer. 6:19; 19:3, 15; 35:17. [p] Isa. 42:25; Jer. 7:20; Lam. 2:4; 4:11. [q] ch. 33:12, 13; Psa. 34:18; 51:17; Isa. 57:15; 66:2; Ezek. 9:4. [r] Jas. 4:6, 10. [s] Psa. 10:17; Isa. 65:24. [t] 1 Kings 21:29; 2 Kings 20:19. [u] 2 Kings 23:1, etc.

12. *That could skill of instruments of music;* that were skilful in playing upon the instruments used in the temple.

A. M. 3380. B. C. 624. tants of Jerusalem, and the priests, and the Levites, and all the people, great and small:* and he read in their ears all the words of the book of the covenant that was found in the house of the LORD.

31 And the king stood in his place,[a] and made a covenant before the LORD,[b] to walk after the LORD, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul,[c] to perform the words of the covenant which are written in this book.[d]

32 And he caused all that were present† in Jerusalem and Benjamin to stand *to it*. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers.

33 And Josiah took away all the abominations out of all the countries that *pertained* to the children of Israel,[e] and made all that were present in Israel to serve, *even* to serve the LORD their God. *And* all his days they departed not from following‡ the LORD, the God of their fathers.[f]

CHAPTER XXXV.

1 Josiah keepeth a most solemn passover. 20 He, provoking Pharaoh-necho, is slain at Megiddo. 25 Lamentations for Josiah.

MOREOVER, Josiah kept a passover unto the LORD in Jerusalem:[g] and they killed the passover on the fourteenth *day* of the first month.[h]

2 And he set the priests in their charges,[i] and encouraged them to the service of the house of the LORD,

3 And said unto the Levites that taught all Israel,[j] which were holy unto the LORD, Put the holy ark in the house which Solomon the son of David king of Israel did build; *it shall* not *be* a burden upon *your* shoulders:[k] serve now the LORD your God, and his people Israel,

4 And prepare *yourselves* by the houses of your fathers, after your courses, according to the writing of David king of Israel,[l] and according to the writing of Solomon his son:[m]

5 And stand in the holy *place* according to the divisions of the families§ of the fathers of your brethren the people,‖ and *after* the division of the families of the Levites.[n]

6 So kill the passover, and sanctify yourselves,[o] and prepare your brethren, that *they* may do according to the word of the LORD by the hand of Moses.

7 And Josiah gave¶ to the people, of the flock, lambs and kids, all for the passover-offerings, for all that were present, to the number of thirty thousand, and three thousand bullocks: these *were* of the king's substance.[p]

8 And his princes gave* willingly unto the people, to the priests, and to the Levites: Hilkiah and Zechariah and Jehiel, rulers of the house of God, gave unto the priests for the passover-offerings two thousand and six hundred *small cattle*, and three hundred oxen.

9 Conaniah also, and Shemaiah and Nethaneel, his brethren, and Hashabiah and Jeiel and Jozabad, chief of the Levites, gave† unto the Levites for passover-offerings five thousand *small cattle*, and five hundred oxen.

10 So the service was prepared, and the priests stood in their place, and the Levites in their courses,[q] according to the king's commandment.

11 And they killed the passover, and the priests sprinkled *the blood* from their hands, and the Levites flayed *them*.[r]

12 And they removed the burnt-offerings, that they might give according to the divisions of the families of the people, to offer unto the LORD, as *it is* written in the book of Moses.[s] And so *did they* with the oxen.

13 And they roasted the passover with fire according to the ordinance:[t] but the *other* holy *offerings* sod they in pots, and in caldrons, and in pans,[u] and divided *them*‡ speedily among all the people.

14 And afterward they made ready for themselves, and for the priests: because the priests the sons of Aaron *were busied* in offering of burnt-offerings and the fat until night; therefore the Levites prepared for themselves, and for the priests the sons of Aaron.

15 And the singers the sons of Asaph *were* in their place,§ according to the commandment of David,[v] and Asaph, and Heman, and Jeduthun the king's seer; and the porters *waited* at every gate;[w] they might not depart from their service; for their brethren the Levites prepared for them.

16 So all the service of the LORD was prepared the same day, to keep the passover, and to offer

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* Heb. *from great even to small.* a ch. 6:13; 2 Kings 11:14. b Jer. 50:5. c Psa. 119:111, 112. d Psa. 119:106. † Heb. *found.* e 1 Kings 11:5. ‡ Heb. *after.* f Jer. 3:10; Hos. 6:4. g 2 Kings 23:21, etc. h Exod. 12:6; Ezra 6:19. i ch. 23:18. j ch. 30:22; Deut 33:10; Mal. 2:7. k 1 Chr. 23:26. l 1 Chr. ch. 23–26. m ch. 8:14. § Heb. *house.* ‖ Heb. *sons of the people.*

n Psa. 134:1. o ch. 30:3, 15; Ezra 6:20. ¶ Heb. *offered.* p ch. 7:8–10; 30:24. * Heb. *offered.* † Heb. *offered.* q Ezra 6:18. r ch. 29:22, 34. s Lev. 3:3. t Exod. 12:8, 9; Deut. 16:7. u 1 Sam. 2:13–15. ‡ Heb. *made them run.* § Heb. *station.* v 1 Chr. 25:1, etc. w 1 Chr. 9:17.

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33. *Made all—to serve;* made them conform externally to what was required in the law of Moses.

INSTRUCTIONS.

2. Piety in early youth saves from many troubles, and is a preparation for great enjoyment and usefulness in riper years.

5. True reformers will treat vice with abhorrence, and endeavor in all suitable ways to render it contemptible.

8. The preparation of suitable houses, and the regular establishment of public worship, is one of the essential means of general and permanent reformation.

14. If the Scriptures are lost, or the people are not in the habit of reading or hearing them, great degeneracy and wickedness will follow; and there is no way of effectually reclaiming men, but in bringing them to an acquaintance with the word of God.

21. All who truly believe the Bible, will be anxious to know what they must do to escape that wrath of God to which on account of their sins they are exposed.

28. Although the true penitent shall not perish, he may nevertheless be exposed to a violent death.

31. When rulers take the lead in reformation, many may be expected to follow, and to continue externally in the ways of the Lord as long as those in authority set them the example.

CHAPTER XXXV.

3. *Put the holy ark in the house;* it is commonly supposed that some time before the reign of Josiah, the ark had been removed from the most holy place—perhaps because it was out of repair—and committed to the custody of the Kohathites, as before the temple was built.

burnt-offerings upon the altar of the LORD, according to the commandment of king Josiah.

17 And the children of Israel that were present* kept the passover at that time, and the feast of unleavened bread seven days.

18 And there was no passover like to that kept in Israel from the days of Samuel the prophet; neither did all the kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem.

19 In the eighteenth year of the reign of Josiah was this passover kept.

20 ¶ After all this, when Josiah had prepared the temple,† Necho king of Egypt came up to fight against Charchemish by Euphrates: and Josiah went out against him.[a]

21 But he sent ambassadors to him, saying, What have I to do with thee, thou king of Judah? *I come* not against thee this day, but against the house wherewith I have war;‡ for God commanded me to make haste: forbear thee from *meddling with* God, who *is* with me, that he destroy thee not.

22 Nevertheless Josiah would not turn his face from him, but disguised himself, that he might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo.

23 And the archers shot at king Josiah; and the king said to his servants, Have me away; for I am sore wounded.§

24 His servants therefore took him out of that chariot, and put him in the second chariot that he had; and they brought him to Jerusalem, and he died, and was buried in *one of* the sepulchres‖ of his fathers. And all Judah and Jerusalem mourned for Josiah.

25 ¶ And Jeremiah lamented for Josiah:[b] and all the singing-men and the singing-women spake of Josiah in their lamentations to this day,[c] and made them an ordinance in Israel:[d] and behold, they *are* written in the lamentations.

26 Now the rest of the acts of Josiah, and his goodness,¶ according to *that which was* written in the law of the LORD,

27 And his deeds, first and last, behold, they *are* written in the book of the kings of Israel and Judah.

* Heb. *found.* † Heb. *house.* [a] 2 Kings 23:29, etc.; Jer. 46:2, etc. ‡ Heb. *of my war.* § Heb. *made sick.* 1 Kings 22:34. ‖ Or, *among the sepulchres.* [b] Zech. 12:11; Lam. 4:20 [c] Matt. 9:23. [d] Jer. 22:20. ¶ Heb. *kindnesses,* ch. 32:32. [e] 2 Kings 23:30, etc. * Heb. *removed him.* † Heb. *mulcted.*

20. *Prepared the temple;* for the observance of divine worship, according to the law of Moses and the commandments of David and Solomon. *Charchemish;* a strongly fortified city on the river Euphrates.

22. *Valley of Megiddo;* near the river Kishon, in the tribe of Manasseh; it formed a part of the great plain of Esdraelon.

INSTRUCTIONS.

2. Rulers should ever encourage good works; and labor to unite all classes, especially ministers of religion, in the regular and habitual worship of God.

6. Due preparation is necessary to acceptable worship.

10. When those in authority set the example, and ministers of religion faithfully do their duty, many may be expected to engage in the service of God.

CHAPTER XXXVI.

A. M. 3394. B. C. 610.

1 Jehoahaz succeeding is deposed by Pharaoh, and carried into Egypt. 5 Jehoiakim reigning ill is carried bound into Babylon. 9 Jehoiachin succeeding reigneth ill, and is brought into Babylon. 11 Zedekiah succeeding reigneth ill, and despiseth the prophets, and rebelleth against Nebuchadnezzar. 14 Jerusalem, for the sins of the priests and people, is wholly destroyed. 22 The proclamation of Cyrus.

THEN the people of the land took Jehoahaz the son of Josiah, and made him king in his father's stead in Jerusalem.[e]

2 Jehoahaz *was* twenty and three years old when he began to reign, and he reigned three months in Jerusalem.

3 And the king of Egypt put him down* at Jerusalem, and condemned† the land in a hundred talents of silver and a talent of gold.

4 And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and turned his name to Jehoiakim. And Necho took Jehoahaz his brother, and carried him to Egypt.

5 ¶ Jehoiakim *was* twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem: and he did *that which was* evil in the sight of the LORD his God.

6 Against him came up Nebuchadnezzar king of Babylon,[f] and bound him in fetters,‡ to carry him to Babylon.

7 Nebuchadnezzar also carried of the vessels of the house of the LORD to Babylon, and put them in his temple at Babylon.

8 Now the rest of the acts of Jehoiakim, and his abominations which he did, and that which was found in him, behold, they *are* written in the book of the kings of Israel and Judah. And Jehoiachin§ his son reigned in his stead.

9 ¶ Jehoiachin *was* eight years old when he began to reign, and he reigned three months and ten days in Jerusalem:[g] and he did *that which was* evil in the sight of the LORD.

10 And when the year was expired,‖ king Nebuchadnezzar sent, and brought him to Babylon, with the goodly vessels¶ of the house of the LORD,[h] and made Zedekiah his brother* king over Judah and Jerusalem.[i]

11 ¶ Zedekiah *was* one and twenty years old when he began to reign, and reigned eleven years in Jerusalem.[j]

12 And he did *that which was* evil in the sight of the LORD his God, *and* humbled not himself be-

[f] 2 Kings 24:1, etc. ‡ Or, *chains;* foretold, Hab. 1:6, etc. § Or, *Jeconiah,* 1 Chr. 3:16; or, *Coniah,* Jer. 22:24. [g] 2 Kings 24:8, etc. ‖ Heb. *at the return of the year.* ¶ Heb. *vessels of desire.* [h] Dan. 1:1, 2; 5:2. * Or, *Mattaniah, his father's brother,* 2 Kings 24:17. [i] Jer. 37:1. [j] Jer. 52:1, etc.

22. It is hazardous to engage in any enterprise, without first asking counsel of God and obtaining his approbation.

25. Many lament the removal of great and good men, who have not given heed to their instructions while they were living, nor imitated their example after they were dead.

CHAPTER XXXVI.

6. *To carry him to Babylon;* either Nebuchadnezzar did not carry out his purpose of transporting Jehoiakim to Babylon, or he restored him again to Jerusalem, and permitted him to reign there as his tributary. See 2 Kings 24:6.

9. *Eight years old;* in 2 Kings 24:8, he is said to have been eighteen years old. This latter is generally thought to be the true reading.

A. M. 3411. B. C. 593. fore Jeremiah the prophet *speaking* from the mouth of the LORD.

13 And he also rebelled against king Nebuchadnezzar,[a] who had made him swear by God: but he stiffened his neck,[b] and hardened his heart from turning unto the LORD God of Israel.

14 ¶ Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the LORD which he had hallowed in Jerusalem.

15 And the LORD God of their fathers sent to them by* his messengers, rising up betimes,† and sending;[c] because he had compassion on his people, and on his dwelling-place:

16 But they mocked the messengers of God,[d] and despised his words,[e] and misused his prophets, until the wrath of the LORD arose against his people, till *there was* no remedy.‡

17 Therefore he brought upon them the king of the Chaldees,[f] who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave *them* all into his hand.

18 And all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king, and of his princes; all *these* he brought to Babylon.

19 And they burnt the house of God,[g] and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.

20 And them that had escaped from the sword§ carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia:

21 To fulfil the word of the LORD by the mouth of Jeremiah,[h] until the land had enjoyed her sabbaths:[i] *for* as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.

22 ¶ Now in the first year of Cyrus king of Persia,[j] that the word of the LORD *spoken* by the mouth of Jeremiah might be accomplished, the LORD stirred up the spirit of Cyrus king of Persia,[k] that he made a proclamation throughout all his kingdom, and *put it* also in writing, saying,

23 Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the LORD God of heaven given me; and he hath charged me to build him a house in Jerusalem, which *is* in Judah. Who *is there* among you of all his people? The LORD his God *be* with him, and let him go up.

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a Jer. 52:3; Ezek. 17:15, 18. b 2 Kings 17:14. * Heb. *by the hand of.* † That is, *continually and carefully.* c Jer. 25:3, 4; 35:15. d Isa. 28:22. e Prov. 1:24–30. ‡ Heb. *healing.* f Deut. 28:49; 2 Kings 25:1, etc.; Ezra 9:7. g Psa. 74:6–8; Isa. 64:11. § Heb. *the remainder from the sword.* h Jer. 25:9–12; 26:6, 7; 29:10. i Lev. 26:34, 43; Dan. 9:2. j Ezra 1:1, etc. k Isa. 44:28; 45:1, etc.

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13. *Made him swear;* swear allegiance to the king of Babylon.

15. *Betimes;* often, seasonably, continually.

17. *The Chaldees;* the Babylonians.

20. *Until the reign of the kingdom of Persia;* about seventy years.

21. *The word of the Lord;* Jer. 25:9–11. *Until the land had enjoyed her sabbaths;* the sabbatical year occurred every seventh year. Lev. 25:2–7. In four hundred and ninety years there would be seventy sabbatical years. It has been supposed that the observance of the sabbatical year had been omitted for about that space of time before the Babylonish captivity; that is, from about the time of the establishment of the monarchy.

INSTRUCTIONS.

1. When wise and pious rulers are removed and are succeeded by those who are foolish and wicked, it is a punishment of the people for their sins; and where it does not produce reformation, it forebodes approaching destruction.

7. God sometimes suffers the wicked to obtain great power, that they may be scourges of his people on account of their sins.

12. No trials, without the grace of God, will humble and purify the human heart, or lead men to forsake their sins and turn to the Lord.

16. When men mock the messengers whom God sends to reclaim them, and despise their words of mercy and love, they are ripening for wrath against which there will be no remedy.

21. The providence of God manifests the truth of his word; and shows that when a declaration has once gone out of his mouth, it will in due time be accomplished.

EZRA.

THIS book, of which Ezra was undoubtedly the author, gives a brief sketch of the history of the Jews from their return to Palestine under Zerubbabel and Jeshua till the time of his arrival at Jerusalem; and closes with an account of the reformation effected by him in respect to the intermarriage of the Jews with their heathen neighbors. Certain portions of the book of Ezra, which are mainly occupied with documents respecting the rebuilding of the temple and the orderly arrangement of its service, are written in the Chaldee language; namely, chapters 4:8 to 6:18, and chapter 7:12–26.

In respect to the Persian monarchs mentioned in this and the two following books, there is not an entire agreement among learned men. The following table, formed in accordance with the view that seems to be best supported, will be useful to the reader. It contains, arranged in three parallel columns, first, the names of the Persian kings in their order of succession, as given by profane historians; secondly, their scriptural names; thirdly, the dates of their accession to the throne, according to the received chronology.

Cyrus,	Cyrus, Ezra 1:1, etc.,	B. C. 536
Cambyses,	Ahasuerus, Ezra 4:6,	" 529
Smerdis,*	Artaxerxes, Ezra 4:7–23,	" 522
Darius Hystaspis,	Darius, Ezra 4:24 to 6:15,†	" 521
Xerxes,	Ahasuerus, Esther throughout,‡	" 485
Artaxerxes Longimanus,	Artaxerxes, Ezra 7:1, etc.; Neh. 2:1, etc.,	" 464

* He was a usurper who reigned less than a year.
† But in Neh. 12:22, Darius Nothus, or Darius Codomannus must be referred to.
‡ Some suppose Darius, others Artaxerxes, to have been the Ahasuerus of Esther.

CHAPTER I.

1 The proclamation of Cyrus for the building of the temple. 5 The people provide for the return. 7 Cyrus restoreth the vessels of the temple to Sheshbazzar.

NOW in the first year of Cyrus king of Persia,[a] that the word of the LORD by the mouth of Jeremiah might be fulfilled,[b] the LORD stirred up the spirit of Cyrus king of Persia,[c] that he made a proclamation* throughout all his kingdom,[d] and *put it* also in writing, saying,

2 Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth;[e] and he hath charged me to build him a house at Jerusalem,[f] which *is* in Judah.

3 Who *is there* among you of all his people? his God be with him, and let him go up to Jerusalem, which *is* in Judah, and build the house of the LORD God of Israel, (he *is* the God,[g]) which *is* in Jerusalem.

4 And whosoever remaineth in any place where he sojourneth, let the men of his place A. M. 3468. B. C. 536. help him† with silver, and with gold, and with goods, and with beasts, besides the freewill-offering for the house of God that *is* in Jerusalem.

5 ¶ Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all *them* whose spirit God had raised,[h] to go up to build the house of the LORD which *is* in Jerusalem.

6 And all they that *were* about them strengthened their hands‡ with vessels of silver, with gold, with goods, and with beasts, and with precious things, besides all *that* was willingly offered.

7 ¶ Also Cyrus the king brought forth the vessels of the house of the LORD,[i] which Nebuchadnezzar had brought forth out of Jerusalem,[j] and had put them in the house of his gods;

8 Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah.

a 2 Chr. 36:22, 23. b Jer. 25:12; 29:10; 33:7-13. c Prov. 21:1; Dan. 2:1. * Heb. *caused a voice to pass.* d ch. 5:13, 14. e Dan. 2:21. f Isa. 44:28; 45:1, 13. g Psa. 83:18; Isa. 45:5; Jer. 10:10; Dan. 6:26. † Heb. *lift him up.* h Neh. 2:12; Prov. 16:1; Phil. 2:13; 3 John 11. ‡ That is, *helped them.* i ch. 5:14; 6:5. j 2 Kings 24:13; 2 Chr. 36:7; Dan. 5:2.

CHAPTER I.

1. *Cyrus king of Persia;* he had overthrown the kingdom of the Chaldees, and taken Babylon its metropolis. *The word of the Lord;* Jer. 25:12–14; 29:10; 33:7–13.

2. *He hath charged me;* Cyrus may have said this in consequence of a prophecy uttered concerning him, more than a hundred years before he was born. Isa. 44:26–28; 45:1–6, 12, 13.

3. *Who is there?* that wishes to go up to Jerusalem.

4. *Remaineth in any place where he sojourneth;* these words seem to refer to the Jews, who were waiting in the place of their captivity for the means necessary to defray the expenses of their journey to Jerusalem.

5. *Raised;* stirred up; the same word in the original as was applied to Cyrus, verse 1.

8. *Sheshbazzar;* afterwards called Zerubbabel, chap. 2:2. He was the grandson of Jehoiachin king of Judah.

A. M. 3468. B. C. 536. 9 And this *is* the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives,

10 Thirty basins of gold, silver basins of a second *sort* four hundred and ten, *and* other vessels a thousand.

11 All the vessels of gold and of silver *were* five thousand and four hundred.[a] All *these* did Sheshbazzar bring up with *them of* the captivity* that were brought up from Babylon unto Jerusalem.

CHAPTER II.

1 The number that return, of the people, 36 of the priests, 40 of the Levites, 43 of the Nethinim, 55 of Solomon's servants, 62 of the priests which could not show their pedigree. 64 The whole number of them, with their substance. 68 Their oblations.

NOW these *are* the children of the province that went up out of the captivity,[h] of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon,[c] and came again unto Jerusalem and Judah, every one unto his city;

2 Which came with Zerubbabel:[d] Jeshua, Nehemiah, Seraiah,† Reelaiah,‡ Mordecai, Bilshan, Mizpar,§ Bigvai, Rehum,‖ Baanah.[e] The number of the men of the people of Israel:

3 The children of Parosh, two thousand a hundred seventy and two.

4 The children of Shephatiah, three hundred seventy and two.

5 The children of Arah,[f] seven hundred seventy and five.

6 The children of Pahath-moab, of the children of Jeshua *and* Joab,[g] two thousand eight hundred and twelve.

7 The children of Elam,[h] a thousand two hundred fifty and four.

8 The children of Zattu, nine hundred forty and five.

9 The children of Zaccai, seven hundred and threescore.

10 The children of Bani,¶ six hundred forty and two.

11 The children of Bebai, six hundred twenty and three.

12 The children of Azgad, a thousand two hundred twenty and two.

13 The children of Adonikam, six hundred sixty and six.

14 The children of Bigvai, two thousand fifty and six.

15 The children of Adin, four hundred fifty and four.

16 The children of Ater of Hezekiah, ninety and eight.

17 The children of Bezai, three hundred twenty and three.

18 The children of Jorah,* a hundred and twelve.

19 The children of Hashum, two hundred twenty and three.

20 The children of Gibbar,† ninety and five.

21 The children of Beth-lehem, a hundred twenty and three.

22 The men of Netophah, fifty and six.

23 The men of Anathoth, a hundred twenty and eight.

24 The children of Azmaveth,‡ forty and two.

25 The children of Kirjath-arim, Chephirah, and Beeroth, seven hundred and forty and three.

26 The children of Ramah and Gaba, six hundred twenty and one.

27 The men of Michmas, a hundred twenty and two.

28 The men of Beth-el and Ai, two hundred twenty and three.

29 The children of Nebo, fifty and two.

30 The children of Magbish, a hundred fifty and six.

31 The children of the other Elam,[i] a thousand two hundred fifty and four.

32 The children of Harim, three hundred and twenty.

33 The children of Lod, Hadid,§ and Ono, seven hundred twenty and five.

34 The children of Jericho, three hundred forty and five.

35 The children of Senaah, three thousand and six hundred and thirty.

36 ¶ The priests: the children of Jedaiah,[j] of the house of Jeshua, nine hundred seventy and three.

37 The children of Immer,[k] a thousand fifty and two.

38 The children of Pashur,[l] a thousand two hundred forty and seven.

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[a] 2 Tim. 2:20, 21. * Heb. *transportation;* Matt. 1:11, 12. [b] Neh. 7:6, etc. [c] 2 Kings 24:14-16; 2 Chr. 36:20; Lam. 1:3, 5; 4:22; Zeph. 2:7. [d] Hag. 1:1, etc. † Or, *Azariah*, Neh. 7:7. ‡ Or, *Raamiah*. § Or, *Mispereth*. ‖ Or, *Nehum*. [e] ch. 4:8. [f] Neh. 7:10 [g] Neh. 7:11. [h] ver. 31. ¶ Or, *Binnui*, Neh. 7:15. * Or, *Hariph*, Neh. 7:24. † Or, *Gibeon*, Neh. 7:25. ‡ Or, *Beth-azmaveth*. Neh. 7:28. [i] ver. 7. § Or, *Harid*, as it is in some copies [j] 1 Chr. 24:7. [k] 1 Chr. 24:14. [l] 1 Chr. 9:12.

INSTRUCTIONS.

1. The hearts of kings and all others are in the hand of the Lord, and he turneth them whithersoever he will; and whatever difficulties may, to human view, stand in the way of the fulfilment of his declarations, they will in due time all be accomplished.

5. Though the offers of mercy are freely made to all, none will accept them and thus avail themselves of the benefits, except those whose spirit God stirs up for that purpose.

CHAPTER II.

1. *The children of the province;* those who had been carried away from Judea—here spoken of as a province of the Persian empire—and their descendants, who now returned. This catalogue is repeated in Neh. 7:6–69, with various differences, however, in respect to names and numbers. The differences of names may be easily explained from the fact that it was common for men to bear different titles, particularly if they were persons of distinction; as, for example, Daniel and Belteshazzar, Zerubbabel and Sheshbazzar. It is not certain upon what principle the differences in numbers are to be explained. The sum total of both catalogues is the same, namely, forty-two thousand three hundred and sixty; from which it is plain that the lists are in both cases partial, since neither of them amounts to this sum. "The sum of the numbers, as separately detailed, will correspond, if to the twenty-nine thousand eight hundred and eighteen specified by Ezra, we add the seventeen hundred and sixty-five persons reckoned by Nehemiah which Ezra has omitted; and, on the other hand, to the thirty-one thousand and eighty-nine enumerated by Nehemiah, add the four hundred and ninety-four, which is an overplus in Ezra, not noticed by Nehemiah;

39 The children of Harim,[a] a thousand and seventeen.

40 ¶ The Levites: the children of Jeshua and Kadmiel, of the children of Hodaviah,* seventy and four.

41 The singers: the children of Asaph, a hundred twenty and eight.

42 The children of the porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, *in* all a hundred thirty and nine.

43 ¶ The Nethinim:[b] the children of Ziha, the children of Hasupha, the children of Tabbaoth,

44 The children of Keros, the children of Siaha,† the children of Padon,

45 The children of Lebanah, the children of Hagabah, the children of Akkub,

46 The children of Hagab, the children of Shalmai,‡ the children of Hanan,

47 The children of Giddel, the children of Gahar, the children of Reaiah,

48 The children of Rezin, the children of Nekoda, the children of Gazzam,

49 The children of Uzza, the children of Paseah, the children of Besai,

50 The children of Asnah, the children of Mehunim, the children of Nephusim,§

51 The children of Bakbuk, the children of Hakupha, the children of Harhur,

52 The children of Bazluth,‖ the children of Mehida, the children of Harsha,

53 The children of Barkos, the children of Sisera, the children of Thamah,

54 The children of Neziah, the children of Hatipha.

55 ¶ The children of Solomon's servants:[c] the children of Sotai, the children of Sophereth, the children of Peruda,¶

56 The children of Jaalah, the children of Darkon, the children of Giddel,

57 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Ami.*

58 All the Nethinim,[d] and the children of Solomon's servants, *were* three hundred ninety and two. A. M. 3468. B. C. about 536.

59 And these *were* they which went up from Telmelah, Tel-harsa, Cherub, Addan,† *and* Immer: but they could not show their father's house, and their seed,‡ whether they *were* of Israel:

60 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred fifty and two.

61 ¶ And of the children of the priests: the children of Habaiah, the children of Koz, the children of Barzillai; which took a wife of the daughters of Barzillai the Gileadite,[e] and was called after their name:

62 These sought their register *among* those that were reckoned by genealogy, but they were not found:[f] therefore were they, as polluted, put from the priesthood.§

63 And the Tirshatha‖ said unto them, that they should not eat of the most holy things,[g] till there stood up a priest with Urim and with Thummim.[h]

64 ¶ The whole congregation together *was* forty and two thousand three hundred *and* threescore,[i]

65 Besides their servants and their maids, of whom *there were* seven thousand three hundred thirty and seven: and *there were* among them two hundred singing-men and singing-women.

66 Their horses *were* seven hundred thirty and six; their mules, two hundred forty and five;

67 Their camels, four hundred thirty and five; *their* asses, six thousand seven hundred and twenty.

68 ¶ And *some* of the chief of the fathers, when they came to the house of the LORD which *is* at Jerusalem, offered freely for the house of God to set it up in his place:[j]

69 They gave after their ability unto the treasure of the work threescore and one thousand drams of gold, and five thousand pounds of silver, and one hundred priests' garments.[k]

70 So the priests, and the Levites, and *some* of the people, and the singers, and the porters, and the Nethinim, dwelt in their cities, and all Israel in their cities.

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a 1 Chr. 24:8. * Or, *Judah*, ch. 3:9; called also *Hodevah*, Neh. 7:43. b ver. 58. † Or. *Sia*. ‡ Or, *Shamlai*. § Or, *Nephishesim*. ‖ Or, *Bazlith*, Neh. 7:54. c 1 Kings 9:21. ¶ Or, *Perida*, Neh. 7:57. * Or, *Amon*, Neh. 7:59. d Josh. 9:21, 27; 1 Chr. 9:2; Neh. 3:26. † Or, *Addon*, Neh. 7:61.

‡ Or, *pedigree*. e 2 Sam. 17:27. f Num. 3:10. § Heb. *they were polluted from the priesthood*. ‖ Or, *governor*, Neh. 8:9. g Lev. 22:10, 14. h Exod. 28:30; Lev. 8:8; Num. 27:21; Deut. 33:8. i Neh. 7:66, etc. j Neh. 7:70, etc. k 1 Chr. 26:20.

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both writers including in the sum total ten thousand seven hundred and seventy-seven of the mixed multitude, not particularized in the individual detail." Grey's Key, as quoted by Scott.

41, 42. *The singers—children of the porters;* see the arrangement of the Levites, 1 Chron. 25, and 26:1–19.

43. *The Nethinim;* the word Nethinim means *given;* that is, *devoted* or *consecrated*. It is a term applied to the servants of the sanctuary. These seem to have consisted originally of the Gibeonites, Josh. 9:27. At a later period it is probable that other persons were included in their number.

55. *Solomon's servants;* from gentile nations, whom he had subdued and brought into bondage. 1 Kings 9:20, 21.

59. *They could not show their father's house, and their seed;* their names were not found in the genealogies or records of Israel.

62. *Put from the priesthood;* because there was nothing to show that they were descendants of Aaron.

63. *Tirshatha;* governor. *A priest with Urim and with Thummim;* one who by revelation from God could decide their case.

69. *Drams of gold;* see note to 1 Chron. 29:7. *Pounds;* see note to 1 Kings 10:17.

70. *Their cities;* Jerusalem and the cities round about it.

INSTRUCTIONS.

1. Those who accept the offers of mercy and give up all for the service of Christ, will be enrolled in an imperishable record, and be mentioned with honor for ever.

59. Cases from time to time occur in which we cannot with confidence determine the true character of individuals, but must leave it to Him who searches the heart, and will render to all according to their works.

68. Those who are made partakers of the grace of God, will offer willingly of their substance for the establishment and support of his worship, and labor to extend its benefits to all around them.

A. M. 3468.
B. C. about 536.

CHAPTER III.

1 The altar is set up. 3 Offerings frequented. 7 Workmen prepared. 8 The foundations of the temple are laid in great joy and mourning.

AND when the seventh month was come, and the children of Israel *were* in the cities, the people gathered themselves together as one man to Jerusalem.

2 Then stood up Jeshua* the son of Jozadak, and his brethren the priests, and Zerubbabel† the son of Shealtiel,‡ and his brethren, and builded the altar of the God of Israel, to offer burnt-offerings thereon, as *it is* written in the law of Moses the man of God.[a]

3 And they set the altar upon his bases; for fear *was* upon them because of the people of those countries: and they offered burnt-offerings thereon unto the LORD, *even* burnt-offerings morning and evening.

4 They kept also the feast of tabernacles,[b] as *it is* written, and *offered* the daily burnt-offerings by number, according to the custom, as the duty of every day§ required;[c]

5 And afterward *offered* the continual burnt-offering, both of the new moons, and of all the set feasts of the LORD that were consecrated,[d] and of every one that willingly offered a freewill-offering unto the LORD.

6 From the first day of the seventh month began they to offer burnt-offerings unto the LORD. But the foundation of the temple of the LORD was not *yet* laid.‖

7 They gave money also unto the masons, and to the carpenters;¶ and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar-trees from Lebanon to the sea of Joppa,[e] according to the grant that they had of Cyrus king of Persia.[f]

8 ¶ Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak,[g] and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward,[h] to set forward the work of the house of the LORD.

9 Then stood Jeshua *with* his sons and his brethren, Kadmiel and his sons, the sons of Judah,* together,† to set forward the workmen in the house of God: the sons of Henadad, *with* their sons and their brethren the Levites.

10 And when the builders laid the foundation of the temple of the LORD,[i] they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the LORD, after the ordinance of David king of Israel.[j]

11 And they sang together by course in praising and giving thanks unto the LORD; because *he is* good, for his mercy *endureth* for ever toward Israel.[k] And all the people shouted with a great shout, when they praised the LORD, because the foundation of the house of the LORD was laid.[l]

12 But many of the priests and Levites and chief of the fathers, *who were* ancient men, that had seen the first house,[m] when the foundation of this house was laid before their eyes, wept with a loud voice;[n] and many shouted aloud for joy:[o]

13 So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people:[p] for the people shouted with a loud shout, and the noise was heard afar off.

CHAPTER IV.

1 The adversaries, being not accepted in the building of the temple with the Jews, endeavor to hinder it. 7 Their letter to Artaxerxes. 17 The decree of Artaxerxes. 23 The building is hindered.

NOW when the adversaries of Judah and Benjamin heard that the children of the captivity‡ builded the temple unto the LORD God of Israel;[q]

2 Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye *do*;[r] and we do sacrifice unto him since the days of Esar-haddon king of Assur,[s] which brought us up hither.

3 But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build a house unto our God;[t] but we ourselves together will build unto the LORD God of Israel, as king Cyrus the king of Persia hath commanded us.[u]

4 Then the people of the land weakened the

* Or, *Joshua*, Hag. 1:1; 2:2; Zech. 3:1. † Called *Zorobabel*, Matt. 1:12; Luke 3:27. ‡ Called *Salathiel*, Matt. 1:12; Luke 3:27. [a] Num. 28:3, etc.; Deut. 12:5, 6. [b] Neh. 8:14, 17; Zech. 14:16. § Heb. *the matter of the day in his day.* [c] Exod. 29:38. [d] Num. ch. 28, 29. ‖ Heb. *the temple of the LORD was not* yet *founded.* ¶ Or, *workmen* [e] 1 Kings 5:6, 9. [f] ch. 6:3. [g] ver. 2. [h] 1 Chr. 23:24. * Or, *Hodaviah*, ch. 2:40. † Heb. *as one.* [i] Zech. 4:10. [j] 1 Chr. 6:31, etc.; 16:4, etc.; 25:1, etc.; Neh. 12:24, etc. [k] 1 Chr. 16:34, 41; Psa. 136; 145:1–11; Jer. 33:11. [l] Rev. 21:10–14. [m] Hag. 2:3. [n] Psa. 126:6; Jer. 31:8, 9. [o] Psa. 5:11. [p] Judg. 2:5. ‡ Heb. *sons of the transportation.* [q] ver. 7–9. [r] 2 Kings 17:24, etc. [s] 2 Kings 19:37. [t] Neh. 2:20; Acts 8:21; 3 John 9, 10. [u] ch. 1:1–3.

CHAPTER III.

2. *Jeshua;* he was grandson of Seraiah, who was high-priest at the taking of Jerusalem.

3. *Fear was upon them;* and they put themselves under the special protection of the Almighty by establishing among them his worship.

5. *A freewill-offering;* in addition to what was required in the law.

7. *Joppa;* a seaport about forty miles west of Jerusalem.

12. *Wept;* at the remembrance of the glory of the former temple, which was now in ruins.

INSTRUCTIONS.

2. The establishment of the worship and ordinances of God is the surest safeguard against enemies, and the best preparation for all the dispensations of Providence.

7. Money given for the establishment and support of divine worship, instead of being lost, as some think, is most profitably used, and invested where it will yield an abundant reward.

11. Success in all good undertakings comes from the Lord, and the glory should be given to him. Compare 1 Chr. 29:11–16; Psa. 126:1.

12. Men are often more affected by what they want, than with what they have; and thus weep and lament, when they ought to rejoice and render praise.

CHAPTER IV.

1. *The adversaries of Judah;* the Samaritans, composed of persons of various provinces whom the king of Assyria had removed and placed in Samaria. Ver. 7–10.

2. *Assur;* Assyria.

hands of the people of Judah,[a] and troubled them in building,[b]

5 And hired counsellors against them,[c] to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.

6 And in the reign of Ahasuerus,* in the beginning of his reign, wrote they *unto him* an accusation against the inhabitants of Judah and Jerusalem.

7 ¶ And in the days of Artaxerxes wrote Bishlam,† Mithredath, Tabeel, and the rest of their companions,‡ unto Artaxerxes king of Persia; and the writing of the letter *was* written in the Syrian tongue, and interpreted in the Syrian tongue.

8 Rehum the chancellor and Shimshai the scribe§ wrote a letter against Jerusalem to Artaxerxes the king in this sort:

9 Then *wrote* Rehum the chancellor, and Shimshai the scribe, and the rest of their companions;‖ the Dinaites,[d] the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, *and* the Elamites,

10 And the rest of the nations whom the great and noble Asnapper brought over,[e] and set in the cities of Samaria, and the rest *that are* on this side the river, and at such a time.¶[f]

11 ¶ This *is* the copy of the letter that they sent unto him, *even* unto Artaxerxes the king: Thy servants the men on this side the river, and at such a time.

12 Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building the rebellious and the bad city,[g] and have set up* the walls *thereof*, and joined† the foundations.

13 Be it known now unto the king, that, if this city be builded, and the walls set up *again*, *then* will they not pay‡ toll, tribute, and custom,[h] and *so* thou shalt endamage the revenue§ of the kings.

14 Now because we have maintenance from *the king's* palace,‖ and it was not meet for us to see the king's dishonor, therefore have we sent and certified the king;

15 That search may be made in the book of the records of thy fathers: so shalt thou find in the book of the records, and know that this city *is* a rebellious city, and hurtful unto kings and provinces,[i] and that they have moved¶ sedition within the same* of old time: for which cause was this city destroyed.[j]

16 We certify the king that, if this city be builded *again*, and the walls thereof set up, by this means thou shalt have no portion on this side the river.

17 ¶ *Then* sent the king an answer unto Rehum the chancellor, and *to* Shimshai the scribe, and *to* the rest of their companions† that dwell in Samaria, and *unto* the rest beyond the river, Peace, and at such a time.

18 The letter which ye sent unto us hath been plainly read before me.

19 And I commanded,‡ and search hath been made, and it is found that this city of old time hath made insurrection§ against kings, and *that* rebellion and sedition have been made therein.[k]

20 There have been mighty kings also over Jerusalem, which have ruled over all *countries* beyond the river;[l] and toll, tribute, and custom, was paid unto them.

21 Give ye now commandment‖ to cause these men to cease, and that this city be not builded, until *another* commandment shall be given from me.

22 Take heed now that ye fail not to do this: why should damage grow to the hurt of the kings?

23 ¶ Now when the copy of king Artaxerxes' letter *was* read before Rehum, and Shimshai the scribe, and their companions, they went up in haste to Jerusalem unto the Jews, and made them to cease by force¶ and power.

24 Then ceased the work of the house of God which *is* at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia.

CHAPTER V.

1 Zerubbabel and Jeshua, incited by Haggai and Zechariah, set forward the building of the temple. 3 Tatnai and Shethar-boznai could not hinder the Jews. 6 Their letter to Darius against the Jews.

THEN the prophets, Haggai the prophet,[m] and Zechariah the son of Iddo,[n] prophesied unto the Jews that *were* in Judah and Jerusalem in the name of the God of Israel, *even* unto them.

a Neh. 6:9. b ch. 3:3. c Acts 24:1, etc. * Heb. *Ahashverosh.* † Or, *in peace.* ‡ Heb. *societies.* § Or, *secretary.* ‖ Chald. *societies.* d 2 Kings 17:30, 31. e Rom 13:7. ¶ Chald. *Cheeneth.* f ver. 11, 17; ch. 7:12. g Ezek. 17:12–21. * Or, *finished.* † Chald. *sewed together.* ‡ Chald *give.* h ch. 7:24. § Or, *strength.* ‖ Chald. *are salted with the salt of the palace.* i Esth. 3:8. ¶ Chald. *made.* * Chald. *in the midst thereof.* j 2 Kings 24:20; 25:1, 4. † Chald. *societies.* ‡ Chald. *by me a decree is set.* § Chald. *lifted up itself.* k 2 Kings 18:7. l Gen. 15:18; Josh. 1:3, 4; 1 Kings 4:21, 24; Psa. 72:8. ‖ Chald. *Make a decree.* ¶ Chald. *arm.* m Hag. 1:1. n Zech. 1:1.

6. *Ahasuerus;* king of Persia, between Cyrus and Darius.

7. *Artaxerxes;* who also reigned between Cyrus and Darius. *Bishlam, Mithredath, Tabeel;* rulers among the Samaritans.

9. *Dinaites—Elamites;* who came into Israel from the different Assyrian provinces.

10. *The river;* the Euphrates.

12. *Building the rebellious and the bad city;* it was only the temple that they were rebuilding. But their adversaries chose to represent this as only the beginning of a plan for rebuilding the whole city, with its walls and towers.

20. *Beyond the river;* west of the Euphrates. 1 Kings 4:21.

24. *Darius;* who had succeeded Artaxerxes as king of Persia.

INSTRUCTIONS.

1. Worldly men are often disturbed at the prosperity of the church; and if it does not promote their own selfish purposes, they endeavor to prevent its progress.

11. One way in which wicked men attempt to hinder the progress of the church, is to represent it as injurious to the interests of the state; and thus to enlist civil rulers against it, and open the way to put it down by force.

14. Opposers of the church often represent themselves as special friends of the state, and express great concern lest the increase of religion should conflict with the interests of civil rulers.

17. Rulers who depend upon the representations of others, are often deceived as to facts; and take such courses as are subversive of the rights, and injurious to the interests of their fellow-men.

CHAPTER V.

1. *Prophesied unto the Jews;* exhorting them to proceed with the building of the temple.

A. M. 3484. B. C. 520. 2 Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which *is* at Jerusalem: and with them *were* the prophets of God helping them.

3 ¶ At the same time came to them Tatnai, governor on this side the river, and Shethar-boznai, and their companions, and said thus unto them, Who hath commanded you to build this house, and to make up this wall?

4 Then said we unto them after this manner, What are the names of the men that make* this building?

5 But the eye of their God was upon the elders of the Jews,[a] that they could not cause them to cease,[b] till the matter came to Darius: and then they returned answer by letter concerning this *matter*.[c]

6 ¶ The copy of the letter that Tatnai, governor on this side the river, and Shethar-boznai, and his companions the Apharsachites, which *were* on this side the river, sent unto Darius the king:

7 They sent a letter unto him, wherein† was written thus: Unto Darius the king, all peace.

8 Be it known unto the king, that we went into the province of Judea, to the house of the great God, which is builded with great stones,‡ and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands.

9 Then asked we those elders, *and* said unto them thus, Who commanded you to build this house, and to make up these walls?[d]

10 We asked their names also, to certify thee, that we might write the names of the men that *were* the chief of them.

11 And thus they returned us answer, saying, We are the servants of the God of heaven and earth,[e] and build the house that was builded these many years ago, which a great king of Israel builded and set up.[f]

12 But after that our fathers had provoked the God of heaven unto wrath,[g] he gave them into the hand of Nebuchadnezzar the king of Babylon,[h] the Chaldean, who destroyed this house, and carried the people away into Babylon.

13 But in the first year of Cyrus the king of Babylon,[i] *the same* king Cyrus made a decree to build this house of God.

14 And the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that *was* in Jerusalem, and brought them into the temple of Babylon,[j] those did Cyrus the king take out of the temple of Babylon, and they were delivered unto *one*, whose name *was* Sheshbazzar,[k] whom he had made governor;§

15 And said unto him, Take these vessels, go, carry them into the temple that *is* in Jerusalem, and let the house of God be builded in his place.

16 Then came the same Sheshbazzar, *and* laid the foundation of the house of God which *is* in Jerusalem:[l] and since that time even until now hath it been in building, and *yet* it is not finished.[m]

17 Now therefore, if *it seem* good to the king, let there be search made in the king's treasure-house,[n] which *is* there at Babylon, whether it be *so*, that a decree was made of Cyrus the king to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter.

CHAPTER VI.

1 Darius, finding the decree of Cyrus, maketh a new decree for the advancement of the building. 13 By the help of the enemies, and the directions of the prophets, the temple is finished. 16 The feast of the dedication is kept, 19 and the passover.

THEN Darius the king made a decree, and search was made in the house of the rolls,[l] where the treasures were laid up¶ in Babylon.[o]

2 And there was found at Achmetha,* in the palace that *is* in the province of the Medes, a roll, and therein *was* a record thus written:

3 In the first year of Cyrus the king, *the same* Cyrus the king made a decree *concerning* the house of God at Jerusalem,[p] Let the house be builded, the place where they offered sacrifices,[q] and let the foundations thereof be strongly laid; the height thereof threescore cubits, *and* the breadth thereof threescore cubits;

4 *With* three rows of great stones,[r] and a row of

* Chald. *build.* a ch. 7:6, 28; Psa. 32:8; 33:18; 34:15; 76:10. b Psa. 129:2-5. c ch. 6:6. † Chald. *in the midst whereof.* ‡ Chald. *stones of rolling.* d ver. 3, 4. e Dan. 3:26; Acts 27:23; Rom. 6:16. f 1 Kings 6:1. g 2 Chr. 36:16, 17. h 2 Kings 24:2; 25:8-11. i ch. 1:1-8. j Jer. 52:19.

k Hag. 1:14; 2:2, 21. § Or, *deputy.* l ch. 3:8, 10. m ch. 6:15. n ch. 6:1, 2. ¶ Chald. *books.* ¶ Chald. *made to descend.* o ch. 5:17. * Or, *Ecbatana*, or *in a coffer.* p 2 Chr. 36:22, 23. q Psa. 122:4. r 1 Kings 6:36.

3. *Governor on this side the river;* of the Assyrian provinces west of the Euphrates.

4. *What are the names;* this question it seems was put by Tatnai the governor, to the Jews. Ver. 10.

16. *Since that time even until now;* that is, in process of building: as much as to say, It was commenced then and is not yet finished.

INSTRUCTIONS.

1. When the people of God needlessly neglect his work, he will reprove them, and by his ministers and his providence convince them of their sin, and lead them to engage anew in the discharge of their duty.

5. Those who attempt, in dependence on God, to do what they can for the promotion of his cause, will find him ready to assist them; and with him for their guide and helper, the efforts of enemies to stop their progress will be in vain.

11. Open and frank acknowledgment of our attachment to God and his cause, of our sins against him, and of his justice in our punishment, is the surest way of securing his continued smiles.

17. A true statement of facts as they are, will ordinarily show the integrity of the people of God, and that in those transactions in which the wicked have most opposed them, they have acted with fairness, uprightness, and fidelity.

CHAPTER VI.

1. *The house of the rolls;* the place in which the records of the realm were kept. The king's officers seem to have searched for this record first at Babylon, and afterwards at Achmetha.

2. *Achmetha;* the same as Ecbatana; a chief city of Media, and the summer residence of the Persian kings.

3. *The height thereof;* that is, of its porch. This was half the height of the porch of Solomon's temple. 2 Chron. 3:4. Compare Josephus' Antiquities, book 15, chap. 11:1. *The breadth thereof;* or, as some propose to render the original word here and in Dan. 3:1, extent in depth, reckoning from the front backward; for Solomon's temple was sixty cubits in depth, but only twenty in width; and, even if the chambers on each side be added, it fell far short of sixty cubits in width.

new timber: and let the expenses be given out of the king's house:

5 And also let the golden and silver vessels of the house of God,[a] which Nebuchadnezzar took forth out of the temple which *is* at Jerusalem, and brought unto Babylon, be restored, and brought* again unto the temple which *is* at Jerusalem, *every one* to his place, and place *them* in the house of God.

6 Now *therefore*, Tatnai,[b] governor beyond the river, Shethar-boznai, and your companions† the Apharsachites, which *are* beyond the river, be ye far from thence:

7 Let the work of this house of God alone;[c] let the governor of the Jews and the elders of the Jews build this house of God in his place.

8 Moreover I make a decree‡ what ye shall do to the elders of these Jews for the building of this house of God: that of the king's goods, *even* of the tribute beyond the river, forthwith expenses be given unto these men, that they be not hindered.§

9 And that which they have need of, both young bullocks, and rams, and lambs, for the burnt-offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which *are* at Jerusalem, let it be given them day by day without fail:[d]

10 That they may offer sacrifices of sweet savors‖ unto the God of heaven,[e] and pray for the life of the king,[f] and of his sons.

11 Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, let him be hanged¶ thereon; and let his house be made a dunghill for this.[g]

12 And the God that hath caused his name to dwell there[h] destroy all kings and people, that shall put to their hand to alter *and* to destroy this house of God which *is* at Jerusalem.[i] I Darius have made a decree; let it be done with speed.

13 ¶ Then Tatnai, governor on this side the river, Shethar-boznai, and their companions, according to that which Darius the king had sent, so they did speedily.

14 And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo.[j] And they builded, and finished *it*, according to the commandment of the God of Israel, and according to the commandment* of Cyrus,[k] and Darius,[l] and Artaxerxes king of Persia.[m] A. M. 3489. B. C. 515.

15 And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.

16 ¶ And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity,† kept the dedication of this house of God[n] with joy,[o]

17 And offered at the dedication of this house of God a hundred bullocks, two hundred rams, four hundred lambs;[p] and for a sin-offering for all Israel, twelve he-goats, according to the number of the tribes of Israel.

18 And they set the priests in their divisions,[q] and the Levites in their courses,[r] for the service of God, which *is* at Jerusalem; as it is written‡ in the book of Moses.[s]

19 And the children of the captivity kept the passover upon the fourteenth *day* of the first month.[t]

20 For the priests and the Levites were purified together,[u] all of them *were* pure, and killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves.[v]

21 And the children of Israel, which were come again out of captivity, and all such as had separated themselves unto them from the filthiness of the heathen of the land,[w] to seek the LORD God of Israel, did eat,

22 And kept the feast of unleavened bread seven days with joy:[x] for the LORD had made them joyful, and turned the heart of the king of Assyria unto them,[y] to strengthen their hands in the work of the house of God, the God of Israel.

CHAPTER VII.

1 Ezra goeth up to Jerusalem. 11 The gracious commission of Artaxerxes to Ezra. 27 Ezra blesseth God for his favor.

NOW after these things, in the reign of Artaxerxes king of Persia,[z] Ezra the son of Seraiah,[a] the son of Azariah, the son of Hilkiah,

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a Ch. 1:7, 8; 5:14; Dan. 5:2. * Chald. *go.* b ch. 5:3. † Chald. *their societies.* c Acts 5:38, 39. ‡ Chald. *by me a decree is made.* § Chald. *made to cease.* d Isa. 49:23. ‖ Chald. *of rest.* e ch. 7:23; Jer. 29:7. f 1 Tim. 2:1, 2. ¶ Chald. *destroyed.* g Dan. 2:5; 3:29. h 1 Kings 9:3. i Psa. 137:8, 9; Obad. 10. j ch. 5:1, 2. * Chald. *decree.* k ver. 3. l ch. 4:24. m ch. 7:1. † Chald. *sons of the transportation*, ch. 4:1. n 1 Kings 8:63; 2 Chr. 7:5. o ver. 22; Neh. 8:10; 12:43; Psa. 122:1. p ch. 8:35. q 1 Chr. 24:1. r 1 Chr. 23:6. ‡ Chald. *according to the writing.* s Num. 3:6; 8:9. t Exod. 12:6. u 2 Chr. 30:15. v 2 Chr. 35:11. w ch. 9:11. x Exod. 12:15; 13:6; 2 Chr. 30:21; 35:17; 1 Cor. 5:7, 8. y ver. 6; Prov. 21:1. z Neh. 2:1. a 1 Chr. 6:14.

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6. *Now therefore;* this is the direction of Darius to the Samaritans, and others who had sympathized and acted with them.

11. *Word;* decree.

14. *Artaxerxes;* one who succeeded Darius as king of Persia.

22. *Assyria;* Persia, of which Assyria then formed a part.

INSTRUCTIONS.

1. Diligence and fidelity in searching for and obtaining a correct knowledge of facts, will show that opposition to the people of God in the establishment of his worship, is unreasonable and wicked.

6. As the hearts of kings and rulers are in the hand of the Lord, he can lead them to favor his people and use their power and influence to advance his cause.

13. Under the superintending providence of God, those who have bitterly opposed his cause may be led to unite with his people in promoting it; and thus by the labors of both, great and good works may be speedily accomplished.

20. The holy character and conduct of ministers is intimately connected with the prosperity of religion; and the establishment of the worship and ordinances of God according to his appointment, is, to his people of every country and name, an occasion of joy.

CHAPTER VII.

1. *Artaxerxes;* Artaxerxes Longimanus, the second king in order after Darius. He must not be confounded with the Artaxerxes mentioned in chap. 4:7, etc. See the introductory remarks. *Ezra;* he was grandson of the high-priest who was slain at the taking of Jerusalem, 2 Kings 25:18–21, and was a descendant of Aaron.

A. M. 3547. B. C. 457.

2 The son of Shallum, the son of Zadok, the son of Ahitub,

3 The son of Amariah, the son of Azariah, the son of Meraioth,

4 The son of Zerahiah, the son of Uzzi, the son of Bukki,

5 The son of Abishua, the son of Phinehas,[a] the son of Eleazar, the son of Aaron the chief priest:[b]

6 This Ezra went up from Babylon; and he *was* a ready scribe in the law of Moses,[c] which the LORD God of Israel had given: and the king granted him all his request, according to the hand of the LORD his God upon him.[d]

7 And there went up *some* of the children of Israel,[e] and of the priests, and the Levites, and the singers, and the porters, and the Nethinim,[f] unto Jerusalem, in the seventh year of Artaxerxes the king.

8 And he came to Jerusalem in the fifth month, which *was* in the seventh year of the king.

9 For upon the first *day* of the first month began he to go up* from Babylon, and on the first *day* of the fifth month came he to Jerusalem, according to the good hand of his God upon him.[g]

10 For Ezra had prepared his heart[h] to seek the law of the LORD,[i] and to do *it*,[j] and to teach in Israel statutes and judgments.[k]

11 ¶ Now this *is* the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, *even* a scribe of the words of the commandments of the LORD, and of his statutes to Israel.

12 Artaxerxes, king of kings,[l] unto Ezra the priest, a scribe of the law of the God of heaven, perfect *peace*,† and at such a time.

13 I make a decree, that all they of the people of Israel, and *of* his priests and Levites, in my realm, which are minded of their own free will to go up to Jerusalem, go with thee.

14 Forasmuch as thou art sent of the king,‡ and of his seven counsellors,[m] to inquire concerning Judah and Jerusalem, according to the law of thy God which *is* in thy hand;

15 And to carry the silver and gold, which the king and his counsellors have freely offered unto the God of Israel,[n] whose habitation *is* in Jerusalem,[o]

16 And all the silver and gold that thou canst find in all the province of Babylon,[p] with the free-will-offering of the people, and of the priests, offering willingly for the house of their God which *is* in Jerusalem:[q]

17 That thou mayest buy speedily with this money bullocks, rams, lambs, with their meat-offerings and their drink-offerings,[r] and offer them upon the altar of the house of your God which *is* in Jerusalem.[s]

18 And whatsoever shall seem good to thee, and to thy brethren, to do with the rest of the silver and the gold, that do after the will of your God.[t]

19 The vessels also that are given thee for the service of the house of thy God, *those* deliver thou before the God of Jerusalem.

20 And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow *it* out of the king's treasure-house.

21 And I, *even* I Artaxerxes the king, do make a decree to all the treasurers which *are* beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily,

22 Unto a hundred talents of silver, and to a hundred measures§ of wheat, and to a hundred baths of wine, and to a hundred baths of oil, and salt without prescribing *how much*.

23 Whatsoever is commanded‖ by the God of heaven,[u] let it be diligently done for the house of the God of heaven:[v] for why should there be wrath against the realm of the king and his sons?

24 Also we certify you, that, touching any of the priests and Levites, singers, porters, Nethinim, or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom, upon them.

25 And thou, Ezra, after the wisdom of thy God, that *is* in thy hand, set magistrates and judges,[w] which may judge all the people that *are* beyond the river, all such as know the laws of thy God; and teach ye them that know *them* not.[x]

26 And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether *it be* unto death, or to banishment,¶ or to confiscation of goods, or to imprisonment.

27 ¶ Blessed *be* the LORD God of our fathers,[y] which hath put *such a thing* as this in the king's heart, to beautify the house of the LORD which *is* in Jerusalem:[z]

28 And hath extended mercy unto me before the king,[a] and his counsellors, and before all the king's mighty princes. And I was strengthened as the hand of the LORD my God *was* upon me,[b] and I gathered together out of Israel chief men to go up with me.

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a Num. 25:11–13. b Heb. 5:4. c ver. 11, 12, 21. d ver. 9; ch. 8:22, 31; Neh. 2:8, 18; Prov. 3:6. e ch. 8:1, 15, etc. f ch. 2:43. * Heb. was *the foundation of the going up.* g ver. 6. h 2 Chr. 19:3. i Psa. 119:45. j Deut. 16:12; Dan. 6:5. k Deut. 33:10; Mal. 2:7; Titus 2:1, 15. l Ezek. 26:7; Dan. 2:37. † Or, *to Ezra the priest, a perfect scribe of the law of the God of heaven*, peace, etc. ‡ Chald. *from before the king.* m Esth. 1:14. n Psa. 68:29; 76:11. o 2 Chr. 6:2; Psa. 9:11; 26:8; 135:21. p ch. 8:25. q 1 Chr. 29:6, 9. r Num. 15:4–13. s Deut. 12:5–11. t Eph. 5:17. § Chald. *cors.* ‖ Heb. *of the decree.* u ver. 18. v Psa. 119:4. w Exod. 18:21, 22; Deut. 16:18. x ver. 10; Rom. 10:14–17. ¶ Chald. *rooting out.* y 1 Chr. 29:10. z ch. 6:22. a ch. 9:9. b ver. 6; ch. 8:18.

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6. *Scribe in the law;* one skilful in writing the law and in instructing the people in its meaning, ver. 10.

8. *In the seventh year of the king;* consequently thirteen years before the mission of Nehemiah. Neh. 2:1.

20. *Bestow it out of the king's treasure-house;* from the tribute and customs paid into the king's treasury, by the people west of the Euphrates. Ver. 25.

27. *Blessed be the Lord God;* the exclamation of Ezra in view of what God had done for him and the Jews, especially in inclining the king to favor them.

INSTRUCTIONS.

6. To be scribes well instructed in the things of the kingdom of God, and able to teach others, men must devote themselves to this work, and seek that preparation which comes from him only.

12. When rulers and those in authority are led to promote the cause of God, his people should view it as the fruit of his grace, and render to him their tribute of gratitude and praise.

21. Rulers who not only favor the cause of God, but use

CHAPTER VIII.

1 The companions of Ezra, who returned from Babylon. 15 He sendeth to Iddo for ministers for the temple. 21 He keepeth a fast. 24 He committeth the treasures to the custody of the priests. 31 From Ahava they come to Jerusalem. 33 The treasure is weighed in the temple. 36 The commission is delivered.

THESE *are* now the chief of their fathers, and *this is* the genealogy of them that went up with me from Babylon, in the reign of Artaxerxes the king.

2 Of the sons of Phinehas;[a] Gershom: of the sons of Ithamar; Daniel: of the sons of David; Hattush.[b]

3 Of the sons of Shechaniah, of the sons of Pharosh;[c] Zechariah: and with him were reckoned by genealogy of the males a hundred and fifty.

4 Of the sons of Pahath-moab; Elihoenai the son of Zerahiah, and with him two hundred males.

5 Of the sons of Shechaniah: the son of Jahaziel, and with him three hundred males.

6 Of the sons also of Adin; Ebed the son of Jonathan, and with him fifty males.

7 And of the sons of Elam; Jeshaiah the son of Athaliah, and with him seventy males.

8 And of the sons of Shephatiah; Zebadiah the son of Michael, and with him fourscore males.

9 Of the sons of Joab; Obadiah the son of Jehiel, and with him two hundred and eighteen males.

10 And of the sons of Shelomith; the son of Josiphiah, and with him a hundred and threescore males.

11 And of the sons of Bebai; Zechariah the son of Bebai, and with him twenty and eight males.

12 And of the sons of Azgad; Johanan the son* of Hakkatan, and with him a hundred and ten males.

13 And of the last sons of Adonikam, whose names *are* these, Eliphelet, Jeiel, and Shemaiah, and with them threescore males.

14 Of the sons also of Bigvai; Uthai, and Zabbud,† and with them seventy males.

15 ¶ And I gathered them together to the river that runneth to Ahava; and there abode‡ we in tents three days: and I viewed the people, and the priests, and found there none of the sons of Levi.[d]

16 Then sent I for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for Meshullam, chief men; also for Joiarib, and for Elnathan, men of understanding.[e]

17 And I sent them with commandment unto Iddo the chief at the place Casiphia, and I told them what they should say§ unto Iddo, *and* to his brethren the Nethinim, at the place Casiphia, that they should bring unto us ministers for the house of our God.[f] A. M. 3547. B. C. about 457.

18 And by the good hand of our God upon us they brought us a man of understanding,[g] of the sons of Mahli, the son of Levi, the son of Israel; and Sherebiah, with his sons and his brethren, eighteen.

19 And Hashabiah, and with him Jeshaiah of the sons of Merari, his brethren and their sons, twenty;

20 Also of the Nethinim,[h] whom David and the princes had appointed for the service of the Levites, two hundred and twenty Nethinim: all of them were expressed by name.[i]

21 ¶ Then I proclaimed a fast there,[j] at the river of Ahava, that we might afflict ourselves before our God,[k] to seek of him a right way for us,[l] and for our little ones,[m] and for all our substance.

22 For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way:[n] because we had spoken unto the king, saying, The hand of our God *is* upon all them for good° that seek him;[p] but his power and his wrath *is* against all them that forsake him.[q]

23 So we fasted and besought our God for this: and he was entreated of us.[r]

24 ¶ Then I separated twelve of the chief of the priests, Sherebiah, Hashabiah, and ten of their brethren with them,

25 And weighed unto them the silver, and the gold, and the vessels, *even* the offering of the house of our God,[s] which the king, and his counsellors, and his lords, and all Israel *there* present had offered:

26 I even weighed unto their hand six hundred and fifty talents of silver, and silver vessels a hundred talents, *and* of gold a hundred talents;

27 Also twenty basins of gold, of a thousand drams; and two vessels of fine copper,‖ precious¶ as gold.

28 And I said unto them, Ye *are* holy unto the LORD;[t] the vessels *are* holy also;[u] and the silver and the gold *are* a freewill-offering unto the LORD God of your fathers.

29 Watch ye, and keep *them*, until ye weigh *them* before the chief of the priests and the Levites, and

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a 1 Chr. 6:4, etc. b 1 Chr. 3:22. c ch. 2:3. * Or, *youngest son.* † Or, *Zaccur*, as some read. ‡ Or, *pitched.* d ch. 7:7. e 1 Chr. 12:32; Prov. 20:5; 28:2. § Heb. *I put words in their mouth*, 2 Sam. 14:3, 19. f Tit. 1:5. g Neh. 8:7; 9:4, 5. h ch. 2:43. i Phil. 4:3. j 2 Chron. 20:3. k Lev. 16:29; 23:29; Isa. 58:3, 5; Joel 2:13. l Psa. 5:8; 143:8, 10; Prov. 3:6; Isa. 30:21; 42:16; Jer. 10:23. m Psa. 8:2; Mark 10:13, 16. n 1 Cor. 9:15. o ch. 7:6, 9, 28. p Psa. 33:18, 19; 34:15, 22; Lam. 3:25; Rom. 8:28. q 2 Chr. 15:2; Zeph. 1:4, 6; Heb. 10:38. r 1 Chr. 5:20; Psa. 66:18–20; Isa. 19:22; Jer. 29:12, 13. s ch. 7:15, 16. ‖ Heb. *yellow*, or *shining brass.* ¶ Heb. *desirable.* t Lev. 21:6–8; 22:2, 3; Deut. 33:8. u Num. 4:15; Rom. 9:23.

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their influence to gain the coöperation of others, may expect a blessing on themselves and their fellow-men.

CHAPTER VIII.

15. *Ahava;* in Assyria, on a river of the same name, which emptied into the Euphrates. Ver. 21.

17. *Casiphia;* supposed to have been not far from Ahava.

INSTRUCTIONS.

15. Ministers are sometimes backward to engage in difficult and perilous services, and need, by the exhortation of their more zealous brethren, to be stirred up to their duty.

21. We should never undertake a journey, or any enterprise, without first seeking the guidance and blessing of God; which is a better security against evils than any assistance that can be rendered by men.

24. Those should be especially holy, who are intrusted with holy things; and should carefully preserve and faithfully appropriate what is committed to them.

31. Those who secure the protection and blessing of God, may pass through the greatest dangers and prosecute the most difficult enterprises with safety and success.

A. M. 3547. B. C. about 457. chief of the fathers of Israel, at Jerusalem, in the chambers of the house of the LORD.

30 So took the priests and the Levites the weight of the silver, and the gold, and the vessels, to bring *them* to Jerusalem unto the house of our God.[a]

31 ¶ Then we departed from the river of Ahava on the twelfth *day* of the first month, to go unto Jerusalem: and the hand of our God was upon us,[b] and he delivered us from the hand of the enemy, and of such as lay in wait by the way.

32 And we came to Jerusalem, and abode there three days.[c]

33 ¶ Now on the fourth day was the silver and the gold and the vessels weighed in the house of our God by the hand of Meremoth the son of Uriah the priest;[d] and with him *was* Eleazar the son of Phinehas; and with them *was* Jozabad the son of Jeshua, and Noadiah the son of Binnui, Levites;

34 By number *and* by weight of every one: and all the weight was written at that time.

35 *Also* the children of those that had been carried away, which were come out of the captivity, offered burnt-offerings unto the God of Israel,[e] twelve bullocks for all Israel, ninety and six rams, seventy and seven lambs, twelve he-goats *for* a sin-offering: all *this was* a burnt-offering unto the LORD.

36 ¶ And they delivered the king's commissions unto the king's lieutenants, and to the governors on this side the river:[f] and they furthered the people, and the house of God.

CHAPTER IX.

1 Ezra mourneth for the affinity of the people with strangers. He prayeth unto God with confession of sins.

NOW when these things were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands,[g] *doing* according to their abominations,[h] *even* of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

2 For they have taken of their daughters for themselves, and for their sons:[i] so that the holy seed[j] have mingled themselves with the people of *those* lands:[k] yea, the hand of the princes and rulers hath been chief in this trespass.

3 And when I heard this thing, I rent my garment and my mantle,[l] and plucked off the hair of my head and of my beard,[m] and sat down astonished.[n]

4 Then were assembled unto me every one that trembled at the words of the God of Israel,[o] because of the transgression of those that had been carried away; and I sat astonished until the evening sacrifice.[p]

5 ¶ And at the evening sacrifice I arose up from my heaviness;* and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the LORD my God,[q]

6 And said, O my God, I am ashamed and blush to lift up my face to thee, my God:[r] for our iniquities are increased over *our* head,[s] and our trespass† is grown up unto the heavens.[t]

7 Since the days of our fathers *have* we *been* in a great trespass unto this day;[u] and for our iniquities have we, our kings, *and* our priests, been delivered into the hand of the kings of the lands,[v] to the sword, to captivity, and to a spoil, and to confusion of face, as *it is* this day.

8 And now for a little space‡ grace hath been *showed* from the LORD our God, to leave us a remnant to escape, and to give us a nail§ in his holy place, that our God may lighten our eyes,[w] and give us a little reviving in our bondage.[x]

9 For we *were* bondmen;[y] yet our God hath not forsaken us in our bondage,[z] but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair‖ the desolations thereof, and to give us a wall in Judah and in Jerusalem.[a]

10 And now, O our God, what shall we say after this? for we have forsaken thy commandments,

11 Which thou hast commanded by¶ thy servants the prophets, saying, The land, unto which ye go to possess it, is an unclean land with the filthiness of the people of the lands, with their abominations, which have filled it from one end to another* with their uncleanness.

12 Now therefore give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace or their wealth for ever;[b] that ye may be strong, and eat the good of the land, and leave *it* for an inheritance to your children for ever.

13 And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities *deserve*,† and hast given us *such* deliverance as this;[c]

14 Should we again break thy commandments,[d] and join in affinity with the people of these abominations? wouldest not thou be angry with us till thou hadst consumed *us*,[e] so that *there should be* no remnant nor escaping?

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a Ver. 32. b ch. 7:28. c Neh. 2:11. d ver. 26, 30. e ch. 6:17. f ch. 7:21. g ch. 6:21; Neh. 9:2; 2 Cor. 6:17. h Deut. 12:30, 31; Rom. 2:17–25. i Exod. 34:16; Neh. 13:23. j Deut. 14:2; Isa. 6:13. k 2 Cor. 6:14. l 2 Kings 19:1. m Isa. 15:2. n Psa. 60:3. o ch. 10:3; Psa. 119:136; Isa. 66:2; Ezek. 9:4. p Exod. 29:39. * Or, *affliction.* q 1 Kings 8:22. r Dan. 9:7, 8. s Psa. 38:4. † Or, *guiltiness.* t 2 Chr. 28:9; Luke 15:21; Rev. 18:5. u Psa. 106:6.

v Deut. 28:36, 64. ‡ Heb. *moment.* § Or, *a pin:* that is, *a constant and sure abode*, Isa. 22:23. w Psa. 13:3. x Psa. 85:6. y Neh. 9:36. z Psa. 136:23; Ezek. 11:16. ‖ Heb. *set up.* a ch. 6:8, 14. ¶ Heb. *by the hand of.* * Heb. *mouth to mouth*, 2 Kings 21:16. b Deut. 23:6. † Heb. *withheld beneath our iniquities.* c Psa. 103:10. d John 5:14; 2 Pet. 2:20, 21. e Deut. 9:8.

CHAPTER IX.

3. *I rent my garment;* a token of great consternation and sorrow at the transgression of the people, in mingling by marriage with the idolatrous nations around them.

5. *At the evening sacrifice;* when the people assembled for evening worship.

6. *Grown up unto the heavens;* become exceedingly great.

8. *A little space;* from the time Zerubbabel with his company arrived at Jerusalem, to the arrival of Ezra. *A nail in his holy place;* permanently established them at Jerusalem.

9. *A wall in Judah;* the means of defence from their enemies.

15 O LORD God of Israel, thou *art* righteous;[a] for we remain yet escaped,[b] as *it is* this day: behold, we *are* before thee in our trespasses;[c] for we cannot stand before thee because of this.[d]

CHAPTER X.

1 Shechaniah encourageth Ezra to reform the strange marriages. 6 Ezra mourning assembleth the people. 9 The people, at the exhortation of Ezra, repent, and promise amendment. 15 The care to perform it. 18 The names of them which had married strange wives.

NOW when Ezra had prayed, and when he had confessed, weeping and casting himself down before the house of God,[e] there assembled unto him out of Israel a very great congregation of men and women and children: for the people wept very sore.*

2 And Shechaniah the son of Jehiel, *one* of the sons of Elam, answered and said unto Ezra, We have trespassed against our God, and have taken strange wives of the people of the land:[f] yet now there is hope in Israel concerning this thing.[g]

3 Now therefore let us make a covenant with our God[h] to put away† all the wives, and such as are born of them, according to the counsel of my lord, and of those that tremble at the commandment of our God;[i] and let it be done according to the law.[j]

4 Arise; for *this* matter *belongeth* unto thee: we also *will be* with thee: be of good courage, and do *it*.

5 Then arose Ezra, and made the chief priests, the Levites, and all Israel, to swear that they should do according to this word.[k] And they sware.

6 ¶ Then Ezra rose up from before the house of God, and went into the chamber of Johanan the son of Eliashib: and *when* he came thither, he did eat no bread, nor drink water:[l] for he mourned because of the transgression of them that had been carried away.

7 And they made proclamation throughout Judah and Jerusalem unto all the children of the captivity, that they should gather themselves together unto Jerusalem;

8 And that whosoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be forfeited,‡ and himself separated from the congregation of those that had been carried away.

9 ¶ Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem within three days. It *was* the ninth month, A. M. 3547. B. C. 457. on the twentieth *day* of the month; and all the people sat in the street of the house of God, trembling because of *this* matter,[m] and for the great rain.§

10 And Ezra the priest stood up, and said unto them, Ye have transgressed, and have taken‖ strange wives, to increase the trespass of Israel.

11 Now therefore make confession unto the LORD God of your fathers,[n] and do his pleasure: and separate yourselves from the people of the land, and from the strange wives.

12 Then all the congregation answered and said with a loud voice, As thou hast said, so must we do.

13 But the people *are* many, and *it is* a time of much rain, and we are not able to stand without, neither *is this* a work of one day or two: for we are many that have transgressed¶ in this thing.

14 Let now our rulers of all the congregation stand, and let all them which have taken strange wives in our cities come at appointed times, and with them the elders of every city, and the judges thereof, until the fierce wrath of our God for this matter be turned from us.*

15 ¶ Only Jonathan the son of Asahel and Jahaziah the son of Tikvah were employed† about this *matter:* and Meshullam and Shabbethai the Levite helped them.

16 And the children of the captivity did so. And Ezra the priest, *with* certain chief of the fathers, after the house of their fathers, and all of them by *their* names, were separated, and sat down in the first day of the tenth month to examine the matter.[o]

17 And they made an end with all the men that had taken strange wives by the first day of the first month.

18 ¶ And among the sons of the priests there were found that had taken strange wives:[p] *namely*, of the sons of Jeshua the son of Jozadak, and his brethren; Maaseiah, and Eliezer, and Jarib, and Gedaliah.

19 And they gave their hands that they would put away their wives;[q] and *being* guilty, *they offered* a ram of the flock for their trespass.[r]

20 And of the sons of Immer; Hanani, and Zebadiah.

21 And of the sons of Harim; Maaseiah, and Elijah, and Shemaiah, and Jehiel, and Uzziah.

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a Neh. 9:33; Dan. 9:14. b Lam. 3:22, 23. c John 8:21, 24; 1 Cor. 15:17. d Psa. 130:3. e 2 Chron. 20:9. * Heb. *a great weeping.* f Neh. 13:27. g Isa. 55:6, 7. h 2 Chr. 34:31. † Heb. *bring forth.* i ch. 9:4. j Deut. 7:2, 3. k Neh. 5:12. l Deut. 9:18. ‡ Heb. *devoted.* m 1 Sam. 12:18. § Heb. *showers.* ‖ Heb. *caused to dwell*, or *have brought back.* n Prov. 28:13; 1 John 1:9. ¶ Or, *have greatly offended.* * Or, *be turned from us till this matter* be dispatched. † Heb. *stood.* o Deut. 13:14; Job 29:16; John 7:51. p Jer. 23:11; Mal. 2:8, 9. q 2 Kings 10:15; 1 Chr. 29:24; 2 Chr. 30:8; Lam. 5:6. r Lev. 5:15, 16; 6:4, 6.

15. *Thou art righteous;* in the punishment he had inflicted on them for their sins; and their deliverance was all of grace.

INSTRUCTIONS.

1. However great the judgments of God on men for their sins, or his mercy in their deliverance, they are prone to forget him, and even to repeat the sins for which they have been called to suffer.

2. Marriages with the openly wicked have ever been a powerful means of public corruption, and a fruitful source of calamity to both rulers and people.

6. Ingenuous confession of sin, with hearty supplication to God for pardon, is a more sure means of relief than any application which can be made to creatures.

13. However great the calamities which God inflicts on his people, they feel that he is righteous, and that he punishes them less than their sins deserve.

CHAPTER X.

14. *Come at appointed times;* to have their cases duly investigated and decided according to the truth.

INSTRUCTIONS.

1. Those who would lead others to repentance, must show that they are deeply affected with their sins, and earnestly desire their good.

3. True repentance will always be accompanied with

A. M. 3547. B. C. 457. 22 And of the sons of Pashur;[a] Elioenai, Maaseiah, Ishmael, Nethaneel, Jozabad, and Elasah.

23 Also of the Levites; Jozabad, and Shimei, and Kelaiah, (the same *is* Kelita,) Pethahiah, Judah, and Eliezer.

24 Of the singers also; Eliashib: and of the porters; Shallum, and Telem, and Uri.

25 Moreover of Israel: of the sons of Parosh; Ramiah, and Jeziah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaiah.

26 And of the sons of Elam; Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Eliah.

27 And of the sons of Zattu; Elioenai, Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza.

28 Of the sons also of Bebai; Jehohanan, Hananiah, Zabbai, *and* Athlai.

29 And of the sons of Bani; Meshullam, Malluch, and Adaiah, Jashub, and Sheal, and Ramoth.

30 And of the sons of Pahath-moab; Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh.

31 And *of* the sons of Harim; Eliezer, Ishijah, Malchiah, Shemaiah, Shimeon,

32 Benjamin, Malluch, *and* Shemariah.

33 Of the sons of Hashum; Mattenai, Mattathah, Zabad, Eliphelet, Jeremai, Manasseh, *and* Shimei.

34 Of the sons of Bani; Maadai, Amram, and Uel,

35 Benaiah, Bedeiah, Chelluh,

36 Vaniah, Meremoth, Eliashib,

37 Mattaniah, Mattenai, and Jaasau,

38 And Bani, and Binnui, Shimei,

39 And Shelemiah, and Nathan, and Adaiah,

40 Machnadebai,* Shashai, Sharai,

41 Azareel, and Shelemiah, Shemariah,

42 Shallum, Amariah, *and* Joseph.

43 Of the sons of Nebo; Jeiel, Mattithiah, Zabad, Zebina, Jadau, and Joel, Benaiah.

44 All these had taken strange wives:[b] and *some* of them had wives by whom they had children.

[a] Nehemiah 7:41. * Or, *Mabnadebai*, according to some copies. [b] Deuteronomy 7:3, 4; Joshua 23:12, 13; Judges 3:5–8; Proverbs 5:20.

thorough reformation; and no sin is repented of, that is not heartily forsaken.

7. Those who undertake public reformations need encouragement from their brethren, and the coöperation of many will effect what no one can accomplish alone.

9. If men would forsake their sins and turn to the Lord, they must not only resolve to do it, but with his help must carry their resolutions into effect; actually doing what they know and acknowledge to be their duty.

17. Courage, resolution, activity, and perseverance, with dependence on God, will enable his people, for the good of his church, to accomplish objects otherwise impossible.

THE

BOOK OF NEHEMIAH.

THIS book, of which Nehemiah was the author, chap. 1:1, continues the history of the Jewish people from the time when Nehemiah was commissioned by Artaxerxes to go to Jerusalem in the capacity of civil governor, that he might rebuild its walls, and regulate the affairs of the province. The last event that it records is the expulsion from Jerusalem of one of the sons of Joiada, the son of Eliashib the high-priest, because he had married the daughter of Sanballat. This occurred during Nehemiah's second administration, the duration of which is not known.

CHAPTER I.

1 Nehemiah, understanding by Hanani the misery of Jerusalem, mourneth, fasteth, and prayeth. 5 His prayer.

THE words of Nehemiah the son of Hachaliah.[a] And it came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the palace,

2 That Hanani, one of my brethren, came, he and *certain* men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem.

3 And they said unto me, The remnant that are left of the captivity there in the province *are* in great affliction and reproach:[b] the wall of Jerusalem also *is* broken down, and the gates thereof are burned with fire.[c]

4 ¶ And it came to pass, when I heard these words, that I sat down and wept, and mourned *certain* days, and fasted, and prayed before the God of heaven,

5 And said, I beseech thee, O LORD God of heaven, the great and terrible God,[d] that keepeth covenant and mercy for them that love him and observe his commandments:[e]

6 Let thine ear now be attentive,[f] and thine eyes open,[g] that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee:[h] both I and my father's house have sinned. A. M. 3558. B. C. about 446.

7 We have dealt very corruptly against thee,[i] and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses.[j]

8 Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, *If* ye transgress, I will scatter you abroad among the nations:[k]

9 But *if* ye turn unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven,[l] *yet* will I gather them from thence, and will bring them unto the place that I have chosen to set my name there.[m]

10 Now these *are* thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand.[n]

11 O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant,[o] and to the prayer of thy servants, who desire to fear thy name:[p] and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's cupbearer.[q]

a Ch. 10:1. b Psa. 137:1–3; Lam. 1:7; 3:61; 5:1. c 2 Kings 25:10; Isa. 64:10, 11. d Dan. 9:4, etc. e Exod. 20:6. f 1 Kings 8:28, 29; 2 Chr. 6:40. g Psa. 34:15. h Psa. 32:5; 1 John 1:9. i Psa. 106:6. j Deut. 28:15. k Lev. 26:33, etc.; Deut. 4:25, etc.; 28:64. l Deut. 30:4. m Psa. 147:2; Isa. 11:12; 56:8; Jer. 12:15; 50:19, 20. n Deut. 9:29; Dan. 9:15, etc. o Psa. 86:6. p Isa. 26:8; Heb. 13:18. q ch. 2:1.

CHAPTER I.

1. *Chisleu;* the ninth month, answering to a part of November and December. *In the twentieth year;* of Artaxerxes' reign. Chap. 2:1. *Shushan;* a city in Persia, and the winter residence of the kings.

2. *Came;* from Jerusalem.

9. *The place that I have chosen;* Jerusalem.

10. *These are thy servants;* the Israelites who had returned to Judea.

11. *This man;* the king of Persia.

INSTRUCTIONS.

2. True piety is sometimes found among those who are high in civil office; and it leads them to take a deep interest in the welfare of the people and cause of God, in all parts of the world, especially in the home of their ancestors and brethren.

5. Prayer to the God of heaven forms the best preparation for great and difficult undertakings, and is the surest means of securing complete and final success. Compare ch. 2:4–8; Ezra 7:6.

7. Hearty confession of sin, and an expression of firm confidence in the promises of God, are traits of acceptable prayer, and open the way for answers of peace.

11. As the hearts of all men are in the hand of the Lord, application to him is the surest way of obtaining favors from him.

A. M. 3559.
B. C. 445.

CHAPTER II.

1 Artaxerxes understanding the cause of Nehemiah's sadness sendeth him with letters and commission to Jerusalem. 9 Nehemiah, to the grief of the enemies, cometh to Jerusalem. 12 He vieweth secretly the ruins of the walls. 17 He inciteth the Jews to build in despite of the enemies.

AND it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king,[a] *that* wine *was* before him: and I took up the wine, and gave *it* unto the king.[b] Now I had not been *beforetime* sad in his presence.

2 Wherefore the king said unto me, Why *is* thy countenance sad, seeing thou *art* not sick? this *is* nothing *else* but sorrow of heart.[c] Then I was very sore afraid,

3 And said unto the king, Let the king live for ever:[d] why should not my countenance be sad, when the city,[e] the place of my fathers' sepulchres,[f] *lieth* waste, and the gates thereof are consumed with fire?

4 Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven.[g]

5 And I said unto the king, If it please the king, and if thy servant have found favor in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it.

6 And the king said unto me, (the queen* also sitting by him,) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a time.[h]

7 Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah;

8 And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which *appertained* to the house, and for the wall of the city, and for the house that I shall enter into.[i] And the king granted me, according to the good hand of my God upon me.[j]

9 ¶ Then I came to the governors beyond the river, and gave them the king's letters. Now the king had sent captains of the army and horsemen with me.

10 When Sanballat the Horonite, and Tobiah the servant, the Ammonite, heard *of it*, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel.[k]

11 So I came to Jerusalem, and was there three days.[l]

12 ¶ And I arose in the night, I and some few men with me; neither told I *any* man what my God had put in my heart to do at Jerusalem:[m] neither *was there any* beast with me, save the beast that I rode upon.

13 And I went out by night by the gate of the valley,[n] even before the dragon-well, and to the dung-port, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire.[o]

14 Then I went on to the gate of the fountain,[p] and to the king's pool: but *there was* no place for the beast *that was* under me to pass.

15 Then went I up in the night by the brook,[q] and viewed the wall, and turned back, and entered by the gate of the valley, and *so* returned.

16 And the rulers knew not whither I went, or what I did; neither had I as yet told *it* to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.

17 ¶ Then said I unto them, Ye see the distress that we *are* in, how Jerusalem *lieth* waste, and the gates thereof are burned with fire:[r] come, and let us build up the wall of Jerusalem, that we be no more a reproach.[s]

18 Then I told them of the hand of my God which was good upon me;[t] as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for *this* good *work*.[u]

19 But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard *it*, they laughed us to scorn,[v] and despised us, and said, What *is* this thing that ye do? will ye rebel against the king?[w]

20 Then answered I them, and said unto them, The God of heaven, he will prosper us;[x] therefore we his servants will arise and build: but ye have no portion,[y] nor right, nor memorial, in Jerusalem.[z]

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a Ezra 7:1. b ch. 1:11. c Prov. 15:13. d 1 Kings 1:31; Dan. 2:4. e ch. 1:3. f 2 Chr. 21:20; 28:27; 32:33. g Prov. 3:6; Phil. 4:6. * Heb. *wife.* h ch. 5:14; 13:6. i ch. 3:7. j ver. 18; Ezra 5:5. k Psa. 112:10; Ezek. 25:6–8. l Ezra 8:32. m Psa. 51:18; 122:6. n 2 Chr. 26:9. o ch. 1:3. p ch. 3:15. q 2 Sam. 15:23; Jer. 31:38, 40. r Lam. 2:2, 8, 9. s ch. 1:3; Psa. 44:13; 79:4, 12; Jer. 24:9; Ezek. 5:14, 15; 22:4. t ver. 8. u 2 Sam. 2:7; Ezra 6:22. v Psa. 80:6. w ch 6:6. x Psa. 102:13, 14; Eccl. 7:18. y Ezra 4:3. z Isa. 56:5.

CHAPTER II.

1. *In the month Nisan;* the first month of the Jewish year; consequently about four months after Nehemiah had inquired about the Jews and engaged in special prayer in their behalf. The months Chisleu and Nisan both fell in the twentieth year of Artaxerxes. Chapter 1:1.

4. *So I prayed to the God of heaven;* in silent prayer that he might be directed, and the king be led to favor him.

17. *Jerusalem lieth waste;* this was more than ninety years after the decree of Cyrus giving the Jews permission to return to their own land, and about seventy years after the completion of the second temple. The feebleness and poverty of the Jews, and the strong opposition of their enemies, had thus far prevented them from rebuilding the walls of Jerusalem. It is from the decree of Artaxerxes, empowering Nehemiah to perform this long-neglected work, that the seventy years of Daniel, Dan. 9:25, are to be reckoned. This decree is placed by some chronologists 454, by others, 449 years before Christ. See notes on Dan. 9:25, 26.

18. *The hand of my God;* how God had favored him.

19. *Sanballat—Tobiah—Geshem;* these men, so often mentioned in the book of Nehemiah, were the chief men among the opponents of the Jews in the provinces west of the Euphrates.

INSTRUCTIONS.

4. Silent ejaculatory prayer should be intermingled with all our employments; and the habit of asking the guidance and blessing of God in all our concerns, is honorable to him and highly useful to ourselves.

7. While we first seek the blessing of God on our endeavors to do good, we should use all suitable means to secure the aid and coöperation of men; especially of those in authority, and such as have influence with others.

10. The wicked are often grieved when the cause of God prospers and they cannot prevent it.

CHAPTER III.

The names and order of them that builded the wall.

THEN Eliashib the high-priest rose up with his brethren the priests,[a] and they built the sheep-gate;[b] they sanctified it, and set up the doors of it; even unto the tower of Meah they sanctified it,[c] unto the tower of Hananeel.[d]

2 And next unto him* builded the men of Jericho.[e] And next to them builded Zaccur the son of Imri.

3 But the fish-gate did the sons of Hassenaah build,[f] who *also* laid the beams thereof, and set up the doors thereof, the locks thereof, and the bars thereof.

4 And next unto them repaired Meremoth the son of Urijah, the son of Koz. And next unto them repaired Meshullam the son of Berechiah, the son of Meshezabeel. And next unto them repaired Zadok the son of Baana.

5 And next unto them the Tekoites repaired; but their nobles put not their necks to the work of their Lord.[g]

6 Moreover the old gate repaired Jehoiada the son of Paseah, and Meshullam the son of Besodeiah; they laid the beams thereof, and set up the doors thereof, and the locks thereof, and the bars thereof.

7 And next unto them repaired Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon, and of Mizpah, unto the throne of the governor on this side the river.[h]

8 Next unto him repaired Uzziel the son of Harhaiah, of the goldsmiths. Next unto him also repaired Hananiah the son of *one of* the apothecaries, and they fortified† Jerusalem unto the broad wall.[i]

9 And next unto them repaired Rephaiah the son of Hur, the ruler of the half part of Jerusalem.

10 And next unto them repaired Jedaiah the son of Harumaph, even over against his house. And next unto him repaired Hattush the son of Hashabniah.

11 Malchijah the son of Harim, and Hashub the son of Pahath-moab, repaired the other piece,‡ and the tower of the furnaces.

12 And next unto him repaired Shallum the son of Halohesh, the ruler of the half part of Jerusalem, he and his daughters.

13 The valley-gate repaired Hanun, and the inhabitants of Zanoah; they built it, and set up the doors thereof, the locks thereof, and the bars thereof, and a thousand cubits on the wall unto the dung-gate.[j]

14 But the dung-gate repaired Malchiah the son of Rechab, the ruler of part of Beth-haccerem; he built it, and set up the doors thereof, the locks thereof, and the bars thereof. A. M. 3559. B. C. 445.

15 But the gate of the fountain repaired Shallum the son of Col-hozeh,[k] the ruler of part of Mizpah; he built it, and covered it, and set up the doors thereof, the locks thereof, and the bars thereof, and the wall of the pool of Siloah by the king's garden,[l] and unto the stairs that go down from the city of David.

16 After him repaired Nehemiah the son of Azbuk, the ruler of the half part of Beth-zur, unto *the place* over against the sepulchres of David, and to the pool that was made,[m] and unto the house of the mighty.

17 After him repaired the Levites, Rehum the son of Bani. Next unto him repaired Hashabiah, the ruler of the half part of Keilah, in his part.

18 After him repaired their brethren, Bavai the son of Henadad, the ruler of the half part of Keilah.[n]

19 And next to him repaired Ezer the son of Jeshua, the ruler of Mizpah, another piece over against the going up to the armory at the turning *of the wall*.[o]

20 After him Baruch the son of Zabbai§ earnestly repaired the other piece, from the turning *of the wall* unto the door of the house of Eliashib the high-priest.

21 After him repaired Meremoth the son of Urijah the son of Koz another piece, from the door of the house of Eliashib even to the end of the house of Eliashib.

22 And after him repaired the priests, the men of the plain.[p]

23 After him repaired Benjamin and Hashub over against their house. After him repaired Azariah the son of Maaseiah the son of Ananiah by his house.

24 After him repaired Binnui the son of Henadad another piece, from the house of Azariah unto the turning *of the wall*,[q] even unto the corner.

25 Palal the son of Uzzai, over against the turning *of the wall*, and the tower which lieth out from the king's high house, that *was* by the court of the prison.[r] After him Pedaiah the son of Parosh.

26 Moreover the Nethinim[s] dwelt in Ophel,‖[t] unto¶ *the place* over against the water-gate toward the east,[u] and the tower that lieth out.

27 After them the Tekoites repaired another piece, over against the great tower that lieth out, even unto the wall of Ophel.

28 From above the horse-gate repaired the priests,[v] every one over against his house.

29 After them repaired Zadok the son of Immer

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a Ch. 12:10. b John 5:2. c ch. 12:39. d Jer. 31:38; Zech. 14:10. * Heb. *at his hand.* e Ezra 2:34. f 2 Chr. 33:14; Zeph. 1:10. g Judg. 5:23; Jer. 5, 4, 5; 1 Cor. 1:26; 1 Tim. 6:17, 18. h ch. 2:8. † Or, *left.* i ch. 12:38. ‡ Heb. *second measure.* j ch. 2:13. k ch. 2:14. l John 9:7. m 2 Kings 20:20; Isa. 7:3; 22:11. n 1 Sam. 23:1, etc. o 2 Chr. 26:9. § Or, *Zaccai.* p ch. 12:28. q ver. 19. r Jer. 32:2; 37:21. s Ezra 2:43, etc. ‖ Or, *the tower.* t 2 Chr. 27:3. ¶ Or, which *dwelt in Ophel,* repaired *unto.* u ch. 8:1, 3; 12:37. v 2 Kings 11:16; Jer. 31:40.

18. The history of God's dealings with his people affords them encouragement to engage unitedly and heartily in his work.

CHAPTER III.

1. *The sheep-gate;* in the eastern part of the city near the temple, where sheep were sold for the sacrifices. Compare ver. 32; ch. 12:39; John 5:2, margin.

5. *Put not their necks;* did not assist Nehemiah in the building of the wall.

7. *The throne of the governor;* the place where he administered justice.

14. *The dung-gate;* on the south-west side.

15. *The gate of the fountain;* near the pool of Siloam, at the south-east part of the city.

26. *Ophel;* an elevation with a tower, south of Moriah.

A. M. 3559. B. C. 445. over against his house. After him repaired also Shemaiah the son of Shechaniah, the keeper of the east-gate.

30 After him repaired Hananiah the son of Shelemiah, and Hanun the sixth son of Zalaph, another piece. After him repaired Meshullam the son of Berechiah over against his chamber.

31 After him repaired Malchiah the goldsmith's son unto the place of the Nethinim,[a] and of the merchants, over against the gate Miphkad, and to the going up of the corner.*

32 And between the going up of the corner unto the sheep-gate repaired the goldsmiths and the merchants.[b]

CHAPTER IV.

1 While the enemies scoff, Nehemiah prayeth and continueth the work. 7 Understanding the wrath and secrets of the enemy, he setteth a watch. 13 He armeth the laborers, 19 and giveth military precepts.

BUT it came to pass, that when Sanballat heard that we builded the wall,[c] he was wroth, and took great indignation,[d] and mocked the Jews.[e]

2 And he spake before his brethren and the army of Samaria, and said, What do these feeble Jews?[f] will they fortify themselves?† will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned?

3 Now Tobiah the Ammonite *was* by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone wall.[g]

4 Hear, O our God; for we are despised:‡[h] and turn their reproach upon their own head,[i] and give them for a prey in the land of captivity:

5 And cover not their iniquity, and let not their sin be blotted out from before thee:[j] for they have provoked *thee* to anger before the builders.

6 So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work.[k]

7 ¶ But it came to pass, *that* when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up,§ *and* that the breaches began to be stopped, then they were very wroth,

8 And conspired all of them together to come *and* to fight against Jerusalem,[l] and to hinder it.‖

9 Nevertheless we made our prayer unto our God,[m] and set a watch against them day and night,[n] because of them.

10 And Judah said, The strength of the bearers of burdens is decayed, and *there is* much rubbish; so that we are not able to build the wall.

11 And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them,[o] and cause the work to cease.

12 And it came to pass, that when the Jews which dwelt by them came, they said unto us ten times, From all places whence ye shall return unto us¶ *they will be upon you.*

13 ¶ Therefore set I in the lower places* behind the wall, *and* on the higher places, I even set the people after their families with their swords, their spears, and their bows.

14 And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them:[p] remember the Lord, *which is* great and terrible,[q] and fight for your brethren, your sons, and your daughters, your wives, and your houses.[r]

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a Ver. 26. * Or, *corner chamber.* b ver 1. c ch. 2:10, 19. d Acts 5:17. e Heb. 11:36. f Zech. 12:8. † Heb. *leave to themselves.* g 2 Kings 18:23. ‡ Heb. *despite.* h Psa. 123:3, 4. i Psa. 79:12; Prov. 3:34. j Psa. 69:27; Jer. 18:23; 2 Tim. 4:14. k 2 Chr. 29:36; Psa. 110:3. § Heb. *ascended.* ‖ Psa. 83:3–5. ¶ Heb. *make an error to it;* Jer. 20:10; Dan. 6:4, 5. m Psa. 50:15; 55:16–22. n Luke 21:36; Acts 4:24–29. o 2 Sam. 17:2; Acts 23:12, 21. ¶ Or, *That from all places ye must return to us.* * Heb. *from the lower parts of the place.* p Deut. 1:29, 30; Matt. 10:28. q Deut. 10:17; Psa. 66:3, 5; Nahum 1:6, 7. r 2 Sam. 10:12.

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32. *The sheep-gate;* the place where they began to build. Thus they had surrounded the whole city.

INSTRUCTIONS.

1. In works of public reformation and such as are required for the protection and prosperity of the church, ministers of religion should take the lead, and set an example which may be safely and usefully followed.

5. Men of rank often excuse themselves from the performance of those labors which the public good requires, and in which others are engaged; and thus neglect the talents with which they are intrusted, and set an example mischievous to all within their influence.

8. Persons of all trades and professions may assist in promoting the cause of God, and each should endeavor faithfully to perform that which belongs to him, and which his condition fits him to accomplish.

12. When rulers and people of both sexes engage in works of beneficence, all doing what is appropriate to their condition, the work of the Lord will prosper and the highest good be effectually advanced.

28. Division of labor, and assigning to each one that which peculiarly belongs to him, and which he can most readily perform, prevents confusion, promotes dispatch, and tends to the most speedy and thorough accomplishment of every good work.

CHAPTER IV.

2. *Will they fortify themselves?* or, "Will they leave it to them?" that is, will the Persian governors permit them to go on with the work? *Sacrifice—make an end in a day?* will they, by worshipping their God through sacrifices, obtain such help from him as to finish the work in a single day? But we may, perhaps, better render, "Shall they sacrifice? shall they at this time make an end?" that is, shall they be allowed to go on sacrificing to their God, and building the walls, till they are completed?

6. *Unto the half thereof;* that is, the half of its intended height.

12. *From all places whence ye shall return unto us;* apparently meaning that the enemy are ready to assail them from all the roads which they employ in returning from Jerusalem to their several homes. The passage is difficult, and has been variously interpreted.

INSTRUCTIONS.

2. Opposers of religion often attempt to hinder its progress by ridicule; but if this excites the people of God to increased prayer, it will further, rather than hinder their work.

6. Where there is a will there is a way. Whenever the people of God are disposed to work for him, he will open a way for them to be employed in his cause with success.

6. Prayer to God, and a diligent use of all appropriate means, will defend his people from the rage of their enemies, and carry them forward in their appropriate work till it be accomplished.

14. It is sometimes right to fight for the protection of our wives, children, property, and religious privileges, rather than to have them taken away by our enemies.

20. When men who are at work for God are called to

15 And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to naught,[a] that we returned all of us to the wall, every one unto his work.

16 And it came to pass from that time forth, *that* the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers *were* behind all the house of Judah.

17 They which builded on the wall, and they that bare burdens, with those that laded, *every one* with one of his hands wrought in the work, and with the other *hand* held a weapon.[b]

18 For the builders, every one had his sword girded by his side,* and *so* builded. And he that sounded the trumpet *was* by me.

19 ¶ And I said unto the nobles, and to the rulers, and to the rest of the people, The work *is* great and large, and we are separated upon the wall, one far from another.

20 In what place *therefore* ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us.[c]

21 So we labored in the work: and half of them held the spears from the rising of the morning till the stars appeared.

22 Likewise at the same time said I unto the people, Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labor on the day.

23 So neither I,[d] nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, *saving that* every one put them off for washing.†

CHAPTER V.

1 The Jews complain of their debt, mortgage, and bondage. 6 Nehemiah rebuketh the usurers, and causeth them to make a covenant of restitution. 14 He forbeareth his own allowance, and keepeth hospitality.

AND there was a great cry of the people and of their wives against their brethren the Jews.[e]

2 For there were that said, We, our sons, and our daughters, *are* many: therefore we take up corn *for them*, that we may eat, and live.

3 *Some* also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth.[f]

4 There were also that said, We have borrowed money for the king's tribute, *and that upon* our lands and vineyards. A. M. 3559. B. C. 445.

5 Yet now our flesh *is* as the flesh of our brethren,[g] our children as their children: and lo, we bring into bondage our sons and our daughters to be servants, and *some* of our daughters are brought into bondage *already*:[h] neither *is it* in our power *to redeem them;* for other men have our lands and vineyards.

6 ¶ And I was very angry when I heard their cry and these words.

7 Then I consulted with myself,‡ and I rebuked the nobles, and the rulers, and said unto them, Ye exact usury,[i] every one of his brother. And I set a great assembly against them.

8 And I said unto them, We, after our ability, have redeemed our brethren the Jews,[j] which were sold unto the heathen; and will ye even sell your brethren? or shall they be sold unto us? Then held they their peace, and found nothing *to answer*.

9 Also I said, It *is* not good that ye do: ought ye not to walk in the fear of our God[k] because of the reproach of the heathen our enemies?[l]

10 I likewise, *and* my brethren, and my servants, might exact of them money and corn: I pray you, let us leave off this usury.

11 Restore, I pray you, to them, even this day, their lands, their vineyards, their olive-yards, and their houses, also the hundredth *part* of the money, and of the corn, the wine, and the oil, that ye exact of them.

12 Then said they, We will restore *them*, and will require nothing of them; so will we do as thou sayest. Then I called the priests, and took an oath of them,[m] that they should do according to this promise.

13 Also I shook my lap,[n] and said, So God shake out every man from his house, and from his labor, that performeth not this promise, even thus be he shaken out, and emptied.§ And all the congregation said, Amen,[o] and praised the LORD. And the people did according to this promise.[p]

14 ¶ Moreover from the time that I was appointed to be their governor in the land of Judah, from the twentieth year even unto the two and thirtieth year of Artaxerxes the king,[q] *that is*, twelve years, I and my brethren have not eaten the bread of the governor.[r]

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[a] Job 5:12; Psa. 33:10; Lam. 3:37, 38. [b] 1 Cor. 16:13; Phil. 1:28. * Heb. *on his loins.* [c] Exod. 14:14, 25; Deut. 1:30; Zech. 14:3. [d] 1 Cor. 15:10. † Or, *every one* went *with his weapon for water;* Judg. 5:11. [e] Isa. 5:7. [f] Lev. 25:35–39; Deut. 15:7. [g] Isa. 58:7. [h] Exod. 21:7. ‡ Heb. *my heart consulted in me;* Psa. 4:4. [i] Exod. 22:25; Psa. 15:1, 5; Ezek. 22:12. [j] Lev. 25:48. [k] ver. 15. [l] 2 Sam. 12:14; Rom. 2:24; 1 Pet. 2:12. [m] 2 Kings 23:2, 3; Ezra 10:5; Jer. 34:8, 9. [n] Matt. 10:14; Acts 13:51; 18:6. § Heb. *empty,* or *void.* [o] Deut. 27:15, etc. [p] 2 Kings 23:3. [q] ch. 13:6. [r] 1 Cor. 9:4, 15.

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contend with enemies, they may expect that he will fight for them; and with God on their side they may both work and fight without fear, till their work is done.

CHAPTER V.

2. *Take up corn;* that is, upon usury, having no money with which to purchase it. Thus they brought themselves into the power of their creditors.

4. *The king's tribute;* the taxes which they were obliged to pay to the king of Persia.

5. *We bring into bondage our sons;* by the sore exactions to which they were subjected in their poverty.

7. *Usury;* interest.

11. *The hundredth part of the money;* this is generally understood to mean a hundredth part per month, or twelve per cent. interest per annum.

14. *From the twentieth year—unto the two and thirtieth year;* these twelve years include the period of his first administration. He then returned to the Persian court, and afterwards came back to Jerusalem and assumed the administration of the affairs of the Jews a second time. Chap. 13:6, 7. *The bread of the governor;* the maintenance which the people whom he governed might, according to established usage, have been required to furnish him. He had not required the people to support him, but had supported himself.

INSTRUCTIONS.

1. The rich, instead of relieving the poor, often take

A. M. 3559. B. C. 445.

15 But the former governors that *had been* before me were chargeable unto the people, and had taken of them bread and wine, besides forty shekels of silver; yea, even their servants bare rule over the people: but so did not I,[a] because of the fear of God.[b]

16 Yea, also I continued in the work of this wall, neither bought we any land: and all my servants *were* gathered thither unto the work.

17 Moreover *there were* at my table a hundred and fifty of the Jews and rulers, besides those that came unto us from among the heathen that *are* about us.

18 Now *that* which was prepared *for me* daily *was* one ox *and* six choice sheep; also fowls were prepared for me, and once in ten days store of all sorts of wine: yet for all this required not I the bread of the governor, because the bondage was heavy upon this people.[c]

19 Think upon me,[d] my God, for good, *according* to all that I have done for this people.[e]

CHAPTER VI.

1 Sanballat practiseth by craft, by rumors, by hired prophecies, to terrify Nehemiah. 15 The work is finished to the terror of the enemies. 17 Secret intelligence passeth between the enemies and the nobles of Judah.

NOW it came to pass when Sanballat, and Tobiah, and Geshem* the Arabian, and the rest of our enemies, heard that I had builded the wall, and *that* there was no breach left therein;[f] (though at that time I had not set up the doors upon the gates;)

2 That Sanballat and Geshem sent unto me, saying, Come, let us meet together,[g] in *some one of* the villages in the plain of Ono.[h] But they thought to do me mischief.[i]

3 And I sent messengers unto them, saying, I *am* doing a great work, so that I cannot come down: why should the work cease, while I leave it, and come down to you?

4 Yet they sent unto me four times after this sort; and I answered them after the same manner.[j]

5 Then sent Sanballat his servant unto me in like manner the fifth time with an open letter in his hand;

6 Wherein *was* written, It is reported among the heathen,[k] and Gashmu† saith *it, that* thou and the Jews think to rebel: for which cause thou buildest the wall, that thou mayest be their king, according to these words.

7 And thou hast also appointed prophets to preach of thee at Jerusalem, saying, *There is* a king in Judah: and now shall it be reported to the king according to these words. Come now therefore, and let us take counsel together.

8 Then I sent unto him, saying, There are no such things done as thou sayest, but thou feignest them out of thine own heart.

9 For they all made us afraid, saying, Their hands shall be weakened from the work, that it be not done. Now therefore, *O God*, strengthen my hands.[l]

10 Afterward I came unto the house of Shemaiah the son of Delaiah the son of Mehetabeel, who *was* shut up; and he said, Let us meet together in the house of God, within the temple, and let us shut the doors of the temple: for they will come to slay thee; yea, in the night will they come to slay thee.[m]

11 And I said, Should such a man as I flee?[n] and who *is there*, that, *being* as I *am*, would go into the temple to save his life? I will not go in.

12 And lo, I perceived that God had not sent him; but that he pronounced this prophecy against me: for Tobiah and Sanballat had hired him.

13 Therefore *was* he hired, that I should be afraid, and do so, and sin,[o] and *that* they might have *matter* for an evil report, that they might reproach me.[p]

14 My God, think thou upon Tobiah and Sanballat according to these their works,[q] and on the prophetess Noadiah, and the rest of the prophets, that would have put me in fear.

15 ¶ So the wall was finished in the twenty and fifth *day* of *the month* Elul, in fifty and two days.

16 And it came to pass, that when all our enemies heard *thereof*, and all the heathen that *were* about us saw *these things*, they were much cast down in their own eyes: for they perceived that this work was wrought of our God.[r]

17 ¶ Moreover in those days the nobles of Judah sent many letters unto Tobiah,‡ and *the letters* of Tobiah came unto them.

18 For *there were* many in Judah sworn unto him, because he *was* the son-in-law of Shechaniah

a Prov. 16:6; 2 Cor. 11:9; 12:13. b ver. 9. c Psa. 37:21, 26. d Psa. 40:17; ch. 13:22. e Matt. 25:40; Mark 9:41. * Or, *Gashmu*, ver. 6. f ch. 2:10, 19; 4:1, 7. g Prov. 26:24, 25. h 1 Chr. 8:12; ch. 11:35. i Psa. 37:12, 32. j Prov. 14:15. k Jer. 20:10. † Or, *Geshem*, ver. 1. l 1 Sam. 30:6; Psa. 71:1. m Job 24:16. n Psa. 11:1; 112:6, 8; Luke 13:31–33; Acts 20:24; 21:13. o Jas. 4:17. p Ezek. 13:17, etc. q ch. 13:29; Psa. 36:11, 12. r Psa. 126:2; Acts 5:38, 39. ‡ Heb. *multiplied their letters passing to Tobiah.*

advantage of their necessities to obtain their property, and sometimes to bring them and their children into bondage; thus violating the duty of doing to others as they should wish others to do to them.

6. "Oppression maketh a wise man mad," and he will without delay, as far as may be in his power, devise and execute means to bring it to a speedy and perpetual end.

8. Those who oppress their brethren will have nothing to answer when God shall call them to account.

11. Those who have wrongfully taken any thing from others are bound to make full restitution, and always to do justly, love mercy, and walk humbly with God.

15. The fear of God will often lead the rich to relinquish what is justly due to them, especially when those from whom it is due are poor, and unable to pay their honest debts without distressing themselves.

19. Those who from love to God and to men have made pecuniary sacrifices for his cause, will not in the end be losers; but will receive from God a gracious and an abundant reward.

CHAPTER VI.

2. *The plain of Ono;* in the tribe of Benjamin.
6. *Gashmu;* the same as Geshem.
7. *The king;* the king of Persia.
9. *Made us afraid;* attempted to make us afraid.
11. *Being as I am;* having a good conscience, and being engaged in the work of the Lord.
16. *Was wrought of our God;* that he was with the people and blessed them in their work.
18. *Shechaniah — and — Meshullam;* foreigners whose daughters Tobiah and Johanan had married.

the son of Arah; and his son Johanan had taken the daughter of Meshullam the son of Berechiah.

19 Also they reported his good deeds before me, and uttered my words* to him. *And* Tobiah sent letters to put me in fear.

CHAPTER VII.

1 Nehemiah committeth the charge of Jerusalem to Hanani and Hananiah. 5 A register of the genealogy of them which came at the first out of Babylon, 9 of the people, 39 of the priests, 43 of the Levites, 46 of the Nethinim, 57 of Solomon's servants, 63 and of the priests which could not find their pedigree. 66 The whole number of them, with their substance. 70 Their oblations.

NOW it came to pass, when the wall was built, and I had set up the doors,[a] and the porters and the singers and the Levites were appointed,

2 That I gave my brother Hanani, and Hananiah the ruler of the palace, charge over Jerusalem: for he *was* a faithful man,[b] and feared God above many.[c]

3 And I said unto them, Let not the gates of Jerusalem be opened until the sun be hot; and while they stand by, let them shut the doors, and bar *them:* and appoint watches of the inhabitants of Jerusalem, every one in his watch, and every one *to be* over against his house.

4 Now the city *was* large and great;† but the people *were* few therein, and the houses *were* not builded.

5 ¶ And my God put into my heart to gather together the nobles,[d] and the rulers, and the people, that they might be reckoned by genealogy. And I found a register of the genealogy of them which came up at the first,[e] and found written therein,

6 These *are* the children of the province, that went up out of the captivity,[f] of those that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away,[g] and came again to Jerusalem and to Judah, every one unto his city;

7 Who came with Zerubbabel,[h] Jeshua, Nehemiah, Azariah,‡ Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah. The number, *I say,* of the men of the people of Israel *was this;*

8 The children of Parosh, two thousand a hundred seventy and two.

9 The children of Shephatiah, three hundred seventy and two. A. M. 3559. B. C. 445.

10 The children of Arah, six hundred fifty and two.

11 The children of Pahath-moab, of the children of Jeshua and Joab, two thousand and eight hundred *and* eighteen.

12 The children of Elam, a thousand two hundred fifty and four.

13 The children of Zattu, eight hundred forty and five.

14 The children of Zaccai, seven hundred and threescore.

15 The children of Binnui,§ six hundred forty and eight.

16 The children of Bebai, six hundred twenty and eight.

17 The children of Azgad, two thousand three hundred twenty and two.

18 The children of Adonikam, six hundred threescore and seven.

19 The children of Bigvai, two thousand threescore and seven.

20 The children of Adin, six hundred fifty and five.

21 The children of Ater of Hezekiah, ninety and eight.

22 The children of Hashum, three hundred twenty and eight.

23 The children of Bezai, three hundred twenty and four.

24 The children of Hariph,‖ a hundred and twelve.

25 The children of Gibeon,¶ ninety and five.

26 The men of Beth-lehem and Netophah, a hundred fourscore and eight.

27 The men of Anathoth, a hundred twenty and eight.

28 The men of Beth-azmaveth,* forty and two.

29 The men of Kirjath-jearim,† Chephirah, and Beeroth, seven hundred forty and three.

30 The men of Ramah and Gaba, six hundred twenty and one.

31 The men of Michmas, a hundred and twenty and two.

32 The men of Beth-el and Ai, a hundred twenty and three.

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* Or, *matters.* [a] ch. 6:1. [b] Acts 6:3, 5. [c] Exod. 18:21. † Heb. *broad in spaces.* [d] Ezra 7:27. [e] 1 Chr. 9:1, etc. [f] Ezra 2:1. [g] 2 Kings 24:14–16.

[h] Hag. 1:1. ‡ Or, *Seraiah,* Ezra 2:2. § Or, *Bani.* ‖ Or, *Jora.* ¶ Or, *Gibbar.* * Or, *Azmaveth.* † Or, *Kirjath-arim.*

INSTRUCTIONS.

2. When the efforts of wicked men to hinder the work of God are disappointed in one way, they are often tempted to try another.

9. Fear of men is unbecoming in the people of God, and when threatened, they should look up to him for the courage, wisdom, and strength which they need, go forward in duty, and let nothing hinder them from learning and doing his will, committing themselves and their cause to his wise and gracious disposal.

11. Sometimes, if need be, it is proper in a good cause to endanger one's own life, but it is never proper to do wrong in order to save it; for he who thus saves his life shall lose it, and he who loses his life in doing right shall keep it to life eternal.

15. Sometimes God so manifestly appears in support of his cause, that even its enemies see his hand, and are convinced that their efforts to stop it will be unavailing.

CHAPTER VII.

2. *For he;* Hananiah.

3. *Let not the gates of Jerusalem be opened;* this was designed to guard against enemies.

4. *The city was large;* the walls, having been built on the old foundations, enclosed more than was inhabited.

5. *A register;* containing the names of those who came up from Babylon to Judea. For the remainder of this chapter, see notes on Ezra 2.

INSTRUCTIONS.

2. Power and authority should be committed to those who fear God, and will employ their talents for his cause.

3. We should show our trust in God by the proper use of means, and not tempt him by the neglect of them.

5. Every good thought is from above; and while we diligently improve it to the best advantage, God should

A. M. 3468. B. C. about 536.

33 The men of the other Nebo, fifty and two.

34 The children of the other Elam,[a] a thousand two hundred fifty and four.

35 The children of Harim, three hundred and twenty.

36 The children of Jericho, three hundred forty and five.

37 The children of Lod, Hadid, and Ono, seven hundred twenty and one.

38 The children of Senaah, three thousand nine hundred and thirty.

39 ¶ The priests: the children of Jedaiah,[b] of the house of Jeshua, nine hundred seventy and three.

40 The children of Immer, a thousand fifty and two.

41 The children of Pashur,[c] a thousand two hundred forty and seven.

42 The children of Harim, a thousand and seventeen.

43 ¶ The Levites: the children of Jeshua, of Kadmiel, *and* of the children of Hodevah,* seventy and four.

44 The singers: the children of Asaph, a hundred forty and eight.

45 The porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, a hundred thirty and eight.

46 ¶ The Nethinim: the children of Ziha, the children of Hashupha, the children of Tabbaoth,

47 The children of Keros, the children of Sia,† the children of Padon,

48 The children of Lebana, the children of Hagaba, the children of Shalmai,‡

49 The children of Hanan, the children of Giddel, the children of Gahar,

50 The children of Reaiah, the children of Rezin, the children of Nekoda,

51 The children of Gazzam, the children of Uzza, the children of Paseah,

52 The children of Besai, the children of Meunim, the children of Nephishesim,§

53 The children of Bakbuk, the children of Hakupha, the children of Harhur,

54 The children of Bazlith,‖ the children of Mehida, the children of Harsha,

55 The children of Barkos, the children of Sisera, the children of Tamah,

56 The children of Neziah, the children of Hatipha.

57 ¶ The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of Perida,¶

58 The children of Jaala, the children of Darkon, the children of Giddel,

59 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Amon.*

60 All the Nethinim, and the children of Solomon's servants, *were* three hundred ninety and two.

61 And these *were* they which went up *also* from Tel-melah, Tel-haresha, Cherub, Addon,† and Immer:[d] but they could not show their father's house, nor their seed,‡ whether they *were* of Israel.

62 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred forty and two.

63 ¶ And of the priests: the children of Habaiah, the children of Koz, the children of Barzillai,[e] which took *one* of the daughters of Barzillai the Gileadite to wife, and was called after their name.

64 These sought their register *among* those that were reckoned by genealogy,[f] but it was not found:[g] therefore were they, as polluted, put from the priesthood.[h]

65 And the Tirshatha§ said unto them, that they should not eat of the most holy things,[i] till there stood *up* a priest with Urim and Thummim.[j]

66 ¶ The whole congregation together *was* forty and two thousand three hundred and threescore,

67 Besides their man-servants and their maid-servants,[k] of whom *there were* seven thousand three hundred thirty and seven: and they had two hundred forty and five singing-men and singing-women.

68 Their horses, seven hundred thirty and six: their mules, two hundred forty and five:

69 *Their* camels, four hundred thirty and five: six thousand seven hundred and twenty asses.

70 ¶ And some‖ of the chief of the fathers gave unto the work. The Tirshatha[l] gave to the treasure a thousand drams of gold, fifty basins, five hundred and thirty priests' garments.

71 And *some* of the chief of the fathers gave to the treasure of the work twenty thousand drams of gold, and two thousand and two hundred pounds of silver.

72 And *that* which the rest of the people gave *was* twenty thousand drams of gold, and two thousand pounds of silver, and threescore and seven priests' garments.

73 So the priests, and the Levites, and the porters, and the singers, and *some* of the people, and the Nethinim, and all Israel, dwelt in their cities; and when the seventh month came, the children of Israel *were* in their cities.[m]

CHAPTER VIII.

1 The religious manner of reading and hearing the law. 9 They comfort the people. 13 The forwardness of them to hear and be instructed. 16 They keep the feast of tabernacles.

AND all the people gathered themselves together as one man[n] into the street that *was* before the water-gate;[o] and they spake unto Ezra the scribe to bring the book of the law of Moses,[p] which the LORD had commanded to Israel.

a Ver. 12. b 1 Chr. 24:7, etc. c 1 Chr. 9:12. * Or, *Hadaviah*, Ezra 2:40; or, *Judah*, Ezra 3:9. † Or, *Siaha*. ‡ Or, *Shamlai*. § Or, *Nephusim*. ‖ Or, *Bazluth*. ¶ Or, *Peruda*. * Or. *Ami*. † Or, *Addan*. ‡ Or, *pedigree*. e 2 Sam. 17:27; 19:31–39; 1 Kings 2:7. f Matt. 22:11–13. g Matt. 25:11, 12. h Lev. 4:3; ch. 13:29. § Or, *governor*, ch. 8:9. i Lev. 7:19, 20. j Exod. 28:30. k Isa. 14:1, 2. ‖ Heb. *part*. l ch. 8:9. m Ezra 3:1. n Ezra 3:1, etc. o ch. 3:26. p Ezra 7:6; Isa. 34:16.

be acknowledged as the giver of all good, and the glory of all be rendered to him.

70. When God, in addition to all his other mercies, gives men a disposition to employ what they have to his glory, it is evidence of his peculiar favor, and should be acknowledged with peculiar gratitude and joy.

2 And Ezra the priest brought the law before the congregation both of men and women,[a] and all that could hear with understanding,* upon the first day of the seventh month.[b]

3 And he read therein before the street that *was* before the water-gate from the morning† until midday, before the men and the women, and those that could understand; and the ears of all the people *were attentive* unto the book of the law.

4 And Ezra the scribe stood upon a pulpit‡ of wood, which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and Malchiah, and Hashum, and Hash-badana, Zechariah, *and* Meshullam.

5 And Ezra opened the book in the sight§ of all the people; [c] for he was above all the people; and when he opened it, all the people stood up: [d]

6 And Ezra blessed the LORD, the great God.[e] And all the people answered, Amen, Amen,[f] with lifting up their hands: [g] and they bowed their heads, and worshipped the LORD with *their* faces to the ground.[h]

7 Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, caused the people to understand the law: [i] and the people *stood* in their place.

8 So they read in the book in the law of God distinctly, and gave the sense, and caused *them* to understand the reading.[j]

9 ¶ And Nehemiah, which *is* the Tirshatha,‖ and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day *is* holy unto the Lord your God; [k] mourn not, nor weep.[l] For all the people wept, when they heard the words of the law.[m]

10 Then he said unto them, Go your way, eat the fat, and drink the sweet,[n] and send portions unto them for whom nothing is prepared: [o] for *this* day *is* holy unto our Lord: neither be ye sorry; for the joy of the LORD is your strength.[p] A. M. 3559. B. C. about 445.

11 So the Levites stilled all the people, saying, Hold your peace, for the day *is* holy; neither be ye grieved.

12 And all the people went their way to eat, and to drink, and to send portions, and to make great mirth,[q] because they had understood the words that were declared unto them.[r]

13 ¶ And on the second day were gathered together the chief of the fathers of all the people, the priests, and the Levites, unto Ezra the scribe, even to understand¶ the words of the law.

14 And they found written in the law which the LORD had commanded by* Moses, that the children of Israel should dwell in booths in the feast of the seventh month: [s]

15 And that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as *it is* written.

16 ¶ So the people went forth, and brought *them,* and made themselves booths, every one upon the roof of his house,[t] and in their courts, and in the courts of the house of God, and in the street of the water-gate, and in the street of the gate of Ephraim.[u]

17 And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the days of Joshua the son of Nun unto that day had not the children of Israel done so. And there was very great gladness.[v]

18 Also day by day, from the first day unto the last day, he read in the book of the law of God.[w] And they kept the feast seven days; and on the eighth day *was* a solemn† assembly, according unto the manner.[x]

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a Acts 15:21. * Heb. *understood in the hearing.* b Lev. 23:24. † Heb. *light.* ‡ Heb. *tower.* § Heb. *eyes.* c Luke 4:16, etc. d Judg. 3:20; 1 Kings 8:14. e 2 Chr. 6:4. f 1 Cor. 14:16. g Psa. 63:4; Lam. 3:41; 1 Tim. 2:8. h Exod. 12:27; 2 Chr. 29:30. i Deut. 33:10; 2 Chr. 17:7–9; 30:22; Mal. 2:7. j Luke 24:27, 45; Acts 8:30, etc. ‖ Or, *governor.* k Lev. 23:24; Num. 29:1. l Deut. 16:14; Eccl. 3:4; Isa. 61:3. m 2 Chr. 34:19, 21; Rom. 7:9. n Song 5:1. o Esth. 9:19, 22; Rev. 11:10. p Psa. 149:2; Isa. 12:2, 3; 35:1, 4; 61:10; Joel 2:23; Phil. 3:3. q Psa. 126:1–3. r ver. 7, 8; Rom. 7:1, 8. ¶ Or, *that they might instruct in.* * Heb. *by the hand of.* s Lev. 23:34, 42; Deut. 16:13, etc. t Deut. 22:8. u 2 Kings 14:13; ch. 12:37, 39. v 2 Chr. 30:21. w Deut. 31:10–13 † Heb. *restraint.* x Num. 29:35.

CHAPTER VIII.

2. *The seventh month;* Tishri, answering to a part of September and October. On the first day of this month was kept the feast of trumpets. Lev. 23:23–25.

3. *The law;* the law of Moses.

8. *Gave the sense—caused them to understand;* this may mean simply that they expounded to the people the meaning of what was read. But as it is certain that soon after the captivity the old Hebrew ceased to be a living language among the Jews, and the Aramæan or Chaldee took its place, it is probable that for this reason all but the better educated among the Jews needed an interpretation of what was read.

9. *Tirshatha;* governor. *The people wept;* in view of their transgressions and the punishment which they deserved.

14. *In the feast of the seventh month;* the feast of tabernacles. Lev. 23:34.

17. *Made booths;* in remembrance of their fathers' having dwelt in tents forty years in the wilderness. *There was very great gladness;* in view of their being settled again in Canaan, as there was in the days of Joshua, when they took possession of it.

18. *According unto the manner;* as prescribed in the law of Moses.

INSTRUCTIONS.

1. The reading and explanation of the Scriptures is one of the most powerful means of reviving true religion; and when men desire to hear, ministers should ever be ready to communicate to them a knowledge of the word and will of God.

6. Proper attention to the word of God will lead a people to bless him for his goodness, and to worship him in the way of his appointment.

9. Sorrow for sin, however great or long continued, should never prevent humble trust in God, or hinder any from using the bounties of Providence with cheerful gratitude, and imparting liberally to those who are destitute, that all may rejoice together.

13. Due attention to the word of God will lead men to have respect to all his commandments; nor will attention to one set of duties prevent them from promptly engaging in and faithfully performing others to which they are called.

17. Readiness to engage in all known duty, and fidelity in the performance of it, fill the soul with gladness; and

A. M. 3559.
B. C. 445.

CHAPTER IX.

1 A solemn fast, and repentance of the people. 4 The Levites make a religious confession of God's goodness, and their wickedness.

NOW in the twenty and fourth day of this month the children of Israel were assembled with fasting, and with sackcloth, and earth upon them.[a]

2 And the seed of Israel separated themselves from all strangers,*[b] and stood and confessed their sins, and the iniquities of their fathers.

3 And they stood up in their place, and read in the book of the law of the LORD their God *one* fourth part of the day; [c] and *another* fourth part they confessed, and worshipped the LORD their God.

4 ¶ Then stood up upon the stairs,† of the Levites, Jeshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, *and* Chenani, and cried with a loud voice unto the LORD their God.[d]

5 Then the Levites, Jeshua, and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, *and* Pethahiah, said, Stand up *and* bless the LORD your God for ever and ever: [e] and blessed be thy glorious name,[f] which is exalted above all blessing and praise.[g]

6 Thou, *even* thou, *art* LORD alone;[h] thou hast made heaven,[i] the heaven of heavens, with all their host, the earth, and all *things* that *are* therein,[j] the seas, and all that *is* therein, and thou preservest them all;[k] and the host of heaven worshippeth thee.[l]

7 Thou *art* the LORD the God, who didst choose Abram,[m] and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham:[n]

8 And foundest his heart faithful before thee,[o] and madest a covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites,[p] to give *it*, *I say*, to his seed, and hast performed thy words;[q] for thou *art* righteous:

9 And didst see the affliction of our fathers in Egypt,[r] and heardest their cry by the Red sea;[s]

10 And showedst signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land:[t] for thou knewest that they dealt proudly against them.[u] So didst thou get thee a name,[v] as *it is* this day.

11 And thou didst divide the sea before them, so that they went through the midst of the sea on the dry land;[w] and their persecutors thou threwest into the deeps, as a stone into the mighty waters.

12 Moreover thou leddest them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way wherein they should go.[x]

13 Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws,‡ good statutes and commandments:[y]

14 And madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant:

15 And gavest them bread from heaven for their hunger,[z] and broughtest forth water for them out of the rock for their thirst,[a] and promisedst them that they should go in to possess the land which thou hadst sworn§ to give them.

16 But they and our fathers dealt proudly, and hardened their necks,[b] and hearkened not to thy commandments,

17 And refused to obey, neither were mindful of thy wonders that thou didst among them;[c] but hardened their necks, and in their rebellion appointed a captain to return to their bondage:[d] but thou *art* a God ready to pardon,‖ gracious and merciful, slow to anger, and of great kindness, and forsookest them not.

18 Yea, when they had made them a molten calf,[e] and said, This *is* thy God that brought thee up out of Egypt, and had wrought great provocations;

19 Yet thou in thy manifold mercies forsookest them not in the wilderness:[f] the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to show them light, and the way wherein they should go.

20 Thou gavest also thy good Spirit to instruct them,[g] and withheldest not thy manna from their mouth, and gavest them water for their thirst.

21 Yea, forty years didst thou sustain them in the wilderness,[h] *so that* they lacked nothing; their clothes waxed not old, and their feet swelled not.[i]

22 Moreover thou gavest them kingdoms and nations, and didst divide them into corners: so they possessed the land of Sihon, and the land of the king of Heshbon, and the land of Og king of Bashan.[j]

23 Their children also multipliedst thou as the stars of heaven, and broughtest them into the land, concerning which thou hadst promised to their fathers, that they should go in to possess *it*.

24 So the children went in and possessed the land,[k] and thou subduedst before them the inhabitants of the land,[l] the Canaanites, and gavest them into their hands, with their kings, and the people of the land, that they might do with them as they would.¶

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a 1 Sam. 4:12. * Heb. *strange children*, Psa. 144:11. b Ezra 9:2; 10:11. c ch. 8:7, 8. † Or, *scaffold*. d Psa. 3:4. e Psa. 135:1, 2. f 1 Chr. 29:13. g Psa. 16:2; 106:2. h Psa. 86:10; Isa. 37:16. i Gen. 1:1; Exod. 20:11. j Deut. 10:14. k Psa. 36:6. l Rev. 5:11–13. m Gen. 12:1. n Gen. 17:5. o Gen. 15:6, 18. p Psa. 105:8. q Josh. 23:14. r Exod. 3:7, 8. s Exod. 14:10. t Exod. 7–14. u Exod. 18:11. v Isa. 63:12–14; Jer. 32:20. w Exod. ch. 14, 15. x Exod. 13:21, 22. ‡ Heb *laws of truth*. y Exod. ch. 20, etc. z Exod. 16:14, 15; John 6:31–35. a Exod. 17:6; Num. 20:7–11. § Heb. *lift up thy hand;* Num. 14:30. b Deut. 31:27; Psa. 78:8, etc. c Psa. 86:5, 15. d Num. 14:4. ‖ Heb. *of pardons*. e Exod. 32:4. f 1 Sam. 12:22; Isa. 44:21. g Isa. 63:11. h Deut. 2:7. i Deut. 8:4. j Num. 21:21, etc. k Num. 14:31; Josh. 21:43, 45. l Psa. 44:2, 3. ¶ Heb. *according to their will*.

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through grace prepare it to rejoice for ever with joy unspeakable and full of glory.

CHAPTER IX.

1. *This month;* Tishri, the seventh month

13. *Judgments;* especially judicial decisions. *Statutes;* what he ordained.

17. *Appointed a captain;* resolved to do it. Num. 14:1–4.

20. *Thy good Spirit to instruct them;* by the mouth of his servants. Ver. 30.

25 And they took strong cities, and a fat land, and possessed houses full of all goods, wells* digged, vineyards, and olive-yards, and fruit-trees† in abundance: so they did eat, and were filled, and became fat,[a] and delighted themselves in thy great goodness.

26 Nevertheless they were disobedient, and rebelled against thee,[b] and cast thy law behind their backs,[c] and slew thy prophets which testified against them to turn them to thee,[d] and they wrought great provocations.

27 Therefore thou deliveredst them into the hand of their enemies,[e] who vexed them: and in the time of their trouble, when they cried unto thee, thou heardest *them* from heaven; and according to thy manifold mercies thou gavest them saviors, who saved them out of the hand of their enemies.

28 But after they had rest, they did evil again‡ before thee: therefore leftest thou them in the hand of their enemies, so that they had the dominion over them: yet when they returned, and cried unto thee, thou heardest *them* from heaven; and many times didst thou deliver them according to thy mercies;

29 And testifiedst against them, that thou mightest bring them again unto thy law: yet they dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments, which if a man do, he shall live in them; and withdrew the shoulder,§ and hardened their neck, and would not hear.

30 Yet many years didst thou forbear‖ them, and testifiedst against them by thy Spirit in¶ thy prophets:[f] yet would they not give ear: therefore gavest thou them into the hand of the people of the lands.

31 Nevertheless for thy great mercies' sake thou didst not utterly consume them, nor forsake them; for thou *art* a gracious and merciful God.

32 Now therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and mercy, let not all the trouble* seem little before thee, that hath come upon† us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the time of the kings of Assyria unto this day.[g] A. M. 3559. B. C. 445.

33 Howbeit thou *art* just in all that is brought upon us;[h] for thou hast done right, but we have done wickedly:[i]

34 Neither have our kings, our princes, our priests, nor our fathers, kept thy law, nor hearkened unto thy commandments and thy testimonies,[j] wherewith thou didst testify against them.[k]

35 For they have not served thee in their kingdom,[l] and in thy great goodness that thou gavest them, and in the large and fat land which thou gavest before them,[m] neither turned they from their wicked works.

36 Behold, we *are* servants this day,[n] and *for* the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we *are* servants in it:

37 And it yieldeth much increase unto the kings whom thou hast set over us because of our sins:[o] also they have dominion over our bodies, and over our cattle, at their pleasure, and we *are* in great distress.

38 And because of all this we make a sure *covenant*,[p] and write *it;* and our princes, Levites, *and* priests, seal *unto it*.‡

CHAPTER X.

1 The names of them that sealed the covenant. 29 The points of the covenant.

NOW those that sealed§ *were*, Nehemiah, the Tirshatha,‖ the son of Hachaliah,[q] and Zidkijah,

2 Seraiah,[r] Azariah, Jeremiah,
3 Pashur, Amariah, Malchijah,
4 Hattush, Shebaniah, Malluch,
5 Harim, Meremoth, Obadiah,

* Or, *cisterns*. † Heb. *trees of food*. [a] Deut. 32:15. [b] Judg. 2:11, 12; Ezek. 20:21. [c] Psa. 50:17. [d] 1 Kings 18:4; Acts 7:52 [e] Psa. 106:41. ‡ Heb. *returned to do evil*. § Heb. *they gave a withdrawing shoulder;* Zech. 7:11. ‖ Heb. *protract over*. ¶ Heb. *in the hand of*. [f] 2 Chr. 36:15. * Heb. *weariness*. † Heb. *found*. [g] 2 Kings 17:3. [h] Psa. 119:137; 145:17; Dan. 9:5–14. [i] Psa. 106:6. [j] Jer. 29:19. [k] Deut. 31:21; 2 Kings 17:13. [l] Deut. 28:47. [m] Deut. 31:20. [n] Ezra 9:9. [o] Deut. 28:33. [p] 2 Kings 23:3; 2 Chr. 29:10; ch. 10:29. ‡ Heb. are *at the sealing*, or *sealed*. § Heb. *at the sealings*, ch. 9:38. ‖ Or, *governor*, ch. 8:9. [q] ch. 1:1. [r] ch. 12:1, etc.

27. *Saviors;* men raised up in providence to deliver them.

36. *We are servants;* in bondage to the king of Persia.

37. *Dominion over our bodies;* to employ them in wars and other services, at their pleasure.

38. *We make a sure covenant;* a covenant, in all sincerity, with the Lord to obey him.

INSTRUCTIONS.

3. Due attention to the word of God will lead to humble confession of sin, and hearty devotion to his worship and service.

5. Though the Lord is exalted above all human conception, yet he is pleased with the praises of his people, and glorified by all who worship him in spirit and in truth.

8. God is faithful to his promises, and never disappoints the well-grounded hopes of those who trust in him.

13. The laws of Jehovah are all right and good; and suited to promote not only his glory, but the excellence, usefulness, and happiness of all who obey them. Rom. 7:12; Gal. 5:14, 22, 23.

16. No mercies are so numerous, great, or long continued as to lead men, without the grace of God, to obey him; but the greater and more constant their mercies, the greater will be their ingratitude, till they ripen for ruin.

20. The Lord, by his Spirit, often admonishes and instructs even the most rebellious; and for a long time waits to be gracious, doing them good and using all suitable means to lead them to repentance and salvation.

24. Children who inherit great blessings through the instrumentality of their parents and others, not unfrequently abuse them to their own destruction.

28. Life often consists much in a contest between the goodness of God and the ingratitude and rebellion of men; and though, in answer to their cries, he often delivers them from their troubles, they as often forget his mercies and trample on his commands.

33. Sin is the cause of all trouble; and God is holy, just, and good in all the judgments he brings upon those who commit it.

CHAPTER X.

1. *Those that sealed;* that set their seal to the covenant mentioned at the close of the last chapter. This list comprises only the chief men of the nation. The rest of the people agreed to this covenant by oath, ver. 28, 29.

A. M. 3559. B. C. 445.

6 Daniel, Ginnethon, Baruch,
7 Meshullam, Abijah, Mijamin,
8 Maaziah, Bilgai, Shemaiah: these *were* the priests.
9 And the Levites: both Jeshua the son of Azaniah, Binnui of the sons of Henadad, Kadmiel;
10 And their brethren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan,
11 Micha, Rehob, Hashabiah,
12 Zaccur, Sherebiah, Shebaniah,
13 Hodijah, Bani, Beninu.
14 The chief of the people; Parosh,[a] Pahathmoab, Elam, Zatthu, Bani,
15 Bunni, Azgad, Bebai,
16 Adonijah, Bigvai, Adin,
17 Ater, Hizkijah, Azzur,
18 Hodijah, Hashum, Bezai,
19 Hariph, Anathoth, Nebai,
20 Magpiash, Meshullam, Hezir,
21 Meshezabeel, Zadok, Jaddua,
22 Pelatiah, Hanan, Anaiah,
23 Hoshea, Hananiah, Hashub,
24 Hallohesh, Pileha, Shobek,
25 Rehum, Hashabnah, Maaseiah,
26 And Ahijah, Hanan, Anan,
27 Malluch, Harim, Baanah.
28 ¶ And the rest of the people, the priests,[b] the Levites, the porters, the singers, the Nethinim, and all they that had separated themselves[c] from the people of the lands unto the law of God,[d] their wives, their sons, and their daughters, every one having knowledge, and having understanding;[e]
29 They clave to their brethren, their nobles, and entered into a curse, and into an oath,[f] to walk in God's law,[g] which was given by* Moses the servant of God, and to observe and do all the commandments of the LORD our Lord, and his judgments and his statutes;
30 And that we would not give our daughters unto the people of the land,[h] nor take their daughters for our sons:
31 And *if* the people of the land bring ware or any victuals on the sabbath-day to sell,[i] *that* we would not buy it of them on the sabbath, or on the holy day: and *that* we would leave the seventh year,[j] and the exaction of every debt.†[k]
32 Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God;
33 For the show-bread,[l] and for the continual meat-offering,[m] and for the continual burnt-offering,[n] of the sabbaths, of the new moons, for the set feasts, and for the holy *things*, and for the sin-offerings to make an atonement for Israel, and *for* all the work of the house of our God.
34 And we cast the lots among the priests, the Levites, and the people, for the wood-offering,[o] to bring *it* into the house of our God, after the houses of our fathers, at times appointed year by year,[p] to burn upon the altar of the LORD our God, as *it is* written in the law:[q]
35 And to bring the first-fruits of our ground, and the first-fruits of all fruit of all trees, year by year, unto the house of the LORD:[r]
36 Also the first-born of our sons, and of our cattle, as *it is* written in the law,[s] and the firstlings of our herds and of our flocks, to bring to the house of our God, unto the priests that minister in the house of our God:
37 And *that* we should bring the first-fruits of our dough,[t] and our offerings, and the fruit of all manner of trees,[u] of wine and of oil, unto the priests, to the chambers of the house of our God; and the tithes of our ground unto the Levites,[v] that the same Levites might have the tithes in all the cities of our tillage.
38 And the priest the son of Aaron shall be with the Levites, when the Levites take tithes: and the Levites shall bring up the tithe of the tithes unto the house of our God, to the chambers into the treasure-house.[w]
39 For the children of Israel and the children of Levi shall bring the offering of the corn, of the new wine, and the oil, unto the chambers, where *are* the vessels of the sanctuary,[x] and the priests that minister, and the porters, and the singers: and we will not forsake the house of our God.[y]

CHAPTER XI.

1 The rulers, voluntary men, and the tenth man chosen by lot, dwell at Jerusalem. 3 A catalogue of their names. 20 The residue dwell in other cities.

AND the rulers of the people dwelt at Jerusalem: the rest of the people also cast lots,[z] to bring one of ten to dwell in Jerusalem the holy city,[a] and nine parts *to dwell* in *other* cities.
2 And the people blessed all the men, that willingly offered themselves to dwell at Jerusalem.[b]

a Ezra 2:3, etc; ch. 7:8, etc. b Ezra 2:36. c Lev. 20:24; Ezra 10:11–19; ch. 9:2; 13:3. d Rom. 1:1. e ch. 8:2; Psa. 47:7. f Deut. 29:12, 14; ch. 5:12, 13; Psa. 119:106. g 2 Chr. 34:31. * Heb. *by the hand of.* h Exod. 34:16; Deut. 7:3; Ezra 9:12, 14. i Lev. 23:3; Deut. 5:12; ch. 13:15, etc.; Isa. 58:13, 14. j Lev. 25:4. † Heb. *hand.* k Deut. 15:2; ch. 5:1–13.

l Lev. 24:5. m Num. ch. 28, 29. n Heb. 10:11. o ch. 13:31; Isa. 40:16. p Heb. 10:3–7. q Lev. 6:12. r Exod. 23:19; Num. 18:12; Deut. 26:2. s Exod. 13:2, 12, 13; Lev. 27:26. t Num. 15:19; Deut. 18:4. u Deut. 26:2. v Num. 18:21; Mal. 3:8, 10. w 1 Chr. 9:26; 2 Chr. 31:11, 12. x Deut. 12:6, 11. y ch. 13:10–12. z Josh. 18:10. a ver. 18; Matt. 4:5; 27:53. b Judg. 5:9.

29. *They clave to their brethren;* consented by an oath to the same covenant into which their chief men had entered to serve the Lord. See note to ver. 1.

37. *Might have the tithes;* rather, might give the tithes, and so in verse 38; for the Levites gave to the priests a tithe of the tithes which they received from the people. See chap. 12:47.

INSTRUCTIONS.

1. All who know God should covenant to obey him, and having solemnly recognized their obligations to him should be careful to fulfil them. When this is done by ministers of the gospel and leading men among a people, multitudes will be ready to follow their example.

31. Abstinence from traffic and from all kinds of secular travelling and business on the Sabbath, is essential to a due observance of that holy day; and all who have covenanted to obey God, should remember the Sabbath-day and keep it holy.

31. While each individual should be disposed to bear his part in supporting the ministers, the worship, and the ordinances of the gospel, he should also give to habitual attendance upon them the influence of a conscientious and consistent example.

CHAPTER XI.

1. *One of ten to dwell in Jerusalem;* Jerusalem at this time was only partially rebuilt, and was especially exposed to the attacks of the enemies of the Jews. For the pro-

3 ¶ Now these *are* the chief of the province that dwelt in Jerusalem: but in the cities of Judah dwelt every one in his possession in their cities, *to wit*, Israel, the priests, and the Levites, and the Nethinim,[a] and the children of Solomon's servants.

4 And at Jerusalem dwelt *certain* of the children of Judah, and of the children of Benjamin.[b] Of the children of Judah; Athaiah the son of Uzziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalaleel, of the children of Perez;*

5 And Maaseiah the son of Baruch, the son of Col-hozeh, the son of Hazaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of Shiloni.

6 All the sons of Perez that dwelt at Jerusalem *were* four hundred threescore and eight valiant men.

7 And these *are* the sons of Benjamin; Sallu the son of Meshullam, the son of Joed, the son of Pedaiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jesaiah.

8 And after him Gabbai, Sallai, nine hundred twenty and eight.

9 And Joel the son of Zichri *was* their overseer: and Judah the son of Senuah *was* second over the city.

10 Of the priests:[c] Jedaiah the son of Joiarib, Jachin.

11 Seraiah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, *was* the ruler of the house of God.

12 And their brethren that did the work of the house *were* eight hundred twenty and two: and Adaiah the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashur, the son of Malchiah,

13 And his brethren, chief of the fathers, two hundred forty and two: and Amashai the son of Azareel, the son of Ahasai, the son of Meshillemoth, the son of Immer,

14 And their brethren, mighty men of valor, a hundred twenty and eight: and their overseer *was* Zabdiel, the son of *one of* the great men.†

15 Also of the Levites: Shemaiah the son of Hashub, the son of Azrikam, the son of Hashabiah, the son of Bunni;

16 And Shabbethai and Jozabad, of the chief of the Levites, *had* the oversight of‡ the outward business of the house of God.[d]

17 And Mattaniah the son of Micha,[e] the son of Zabdi, the son of Asaph, *was* the principal to begin the thanksgiving in prayer:[f] and Bakbukiah the second among his brethren, and Abda the son of Shammua, the son of Galal, the son of Jeduthun. A. M. 3559. B. C. 445.

18 All the Levites in the holy city *were* two hundred fourscore and four.[g]

19 Moreover the porters, Akkub, Talmon, and their brethren that kept the gates,§[h] *were* a hundred seventy and two.

20 ¶ And the residue of Israel, of the priests, *and* the Levites, *were* in all the cities of Judah, every one in his inheritance.

21 But the Nethinim dwelt in Ophel:‖[i] and Ziha and Gispa *were* over the Nethinim.

22 The overseer also of the Levites at Jerusalem *was* Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Micha. Of the sons of Asaph, the singers *were* over the business of the house of God.

23 For it was the king's commandment concerning them,[j] that a certain portion¶ should be for the singers, due for every day.

24 And Pethahiah the son of Meshezabeel, of the children of Zerah* the son of Judah, *was* at the king's hand in all matters concerning the people.[k]

25 And for the villages, with their fields, *some* of the children of Judah dwelt at Kirjath-arba,[l] and *in* the villages thereof, and at Dibon, and *in* the villages thereof, and at Jekabzeel, and *in* the villages thereof,

26 And at Jeshua, and at Moladah, and at Beth-phelet,

27 And at Hazar-shual, and at Beer-sheba, and *in* the villages thereof,

28 And at Ziklag, and at Mekonah, and in the villages thereof,

29 And at En-rimmon, and at Zareah, and at Jarmuth,

30 Zanoah, Adullam, and *in* their villages, at Lachish, and the fields thereof, at Azekah, and *in* the villages thereof. And they dwelt from Beer-sheba,[m] unto the valley of Hinnom.[n]

31 The children also of Benjamin from† Geba *dwelt* at‡ Michmash, and Aija, and Beth-el, and *in* their villages,

32 *And* at Anathoth, Nob, Ananiah,

33 Hazor, Ramah, Gittaim,

34 Hadid, Zeboim, Neballat,

35 Lod, and Ono, the valley of craftsmen.°

36 And of the Levites were divisions *in* Judah, *and* in Benjamin.

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[a] Ezra 2:43, 55. [b] 1 Chr. 9:3, etc. * *Pharez*, Gen. 38:29. [c] 1 Chr. 9:10, etc. † Or, *Haggedolim*. ‡ Heb. were *over*. [d] 1 Chr. 26:20; Acts 6:2, 3. [e] ch. 12:8. [f] 1 Chr. 16:4; 25:4–6; Phil. 4:6. [g] ver. 1. § Heb. *at the gates*. [h] Psa. 84:10. ‖ Or, *the tower*. [i] ch. 3:26. [j] Ezra 6:8, 9; 7:20, etc. ¶ Or, *a sure ordinance*. * *Zarah*, Gen. 38:30. [k] 1 Chr. 18:17. [l] Josh. 14:15. [m] Gen. 26:33; Amos 8:14. [n] Josh. 15:8; 2 Kings 23:10; Jer. 32:35. † Or, *of*. ‡ Or, *to*. ° 1 Chr. 4:14.

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tection of the city, therefore, with its temple and temple services, it was necessary to require a certain portion of the people to reside there, who, if left to themselves, would have preferred some other place. It is probable that, after taking the names of those who "willingly offered themselves," ver. 2, they cast lots for the remainder of this tenth part.

16. *The outward business of the house of God;* providing the sacrifices, and making all needful preparation for the worship which the priests performed in the temple.

24. *Zerah—was at the king's hand;* a commissioner or agent to transact his business with the people.

INSTRUCTIONS.

1. It is a great blessing to dwell where spiritual privileges are enjoyed; and many will commend those that choose such places for their residence, who will not imitate their example.

4. In selecting a place of residence, all should regard primarily the will of God, and seek a place in which they can most honor him, and secure the highest permanent benefit to themselves, their children, and their fellowmen.

20. Wherever people are called to live, the worship of God should be a part of their daily business; and in seek-

A. M. 3468.
B. C. about 536.

CHAPTER XII.

1 The priests, 8 and the Levites, which came up with Zerubbabel. 10 The succession of high-priests. 22 Certain chief Levites. 27 The solemnity of the dedication of the walls. 44 The offices of priests and Levites appointed in the temple.

NOW these *are* the priests and the Levites that went up with Zerubbabel the son of Shealtiel,[a] and Jeshua: Seraiah,[b] Jeremiah, Ezra,

2 Amariah, Malluch,[*] Hattush,

3 Shechaniah,[†] Rehum,[‡] Meremoth,[§]

4 Iddo, Ginnetho,[‖] Abijah,[¶]

5 Miamin,[*] Maadiah,[†] Bilgah,

6 Shemaiah, and Joiarib, Jedaiah,

7 Sallu,[‡] Amok, Hilkiah, Jedaiah. These *were* the chief of the priests and of their brethren in the days of Jeshua.[§]

8 Moreover the Levites: Jeshua, Binnui, Kadmiel, Sherebiah, Judah, *and* Mattaniah,[c] *which was* over the thanksgiving,[‖] he and his brethren.

9 Also Bakbukiah and Unni, their brethren, *were* over against them in the watches.

10 ¶ And Jeshua begat Joiakim, Joiakim also begat Eliashib, and Eliashib begat Joiada,

11 And Joiada begat Jonathan, and Jonathan begat Jaddua.

12 And in the days of Joiakim were priests, the chief of the fathers: of Seraiah, Meraiah; of Jeremiah, Hananiah;

13 Of Ezra, Meshullam; of Amariah, Jehohanan;

14 Of Melicu, Jonathan; of Shebaniah, Joseph;

15 Of Harim, Adna; of Meraioth, Helkai;

16 Of Iddo, Zechariah; of Ginnethon, Meshullam;

17 Of Abijah, Zichri; of Miniamin, of Moadiah, Piltai;

18 Of Bilgah, Shammua; of Shemaiah, Jehonathan;

19 And of Joiarib, Mattenai; of Jedaiah, Uzzi;

20 Of Sallai, Kallai; of Amok, Eber;

21 Of Hilkiah, Hashabiah; of Jedaiah, Nethaneel.

22 ¶ The Levites in the days of Eliashib, Joiada, and Johanan, and Jaddua, *were* recorded chief of the fathers: also the priests, to the reign of Darius the Persian.

23 The sons of Levi, the chief of the fathers, *were* written in the book of the Chronicles,[d] even until the days of Johanan the son of Eliashib.

24 And the chief of the Levites: Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brethren over against them, to praise *and* to give thanks, according to the commandment of David the man of God,[e] ward over against ward.[f]

25 Mattaniah, and Bakbukiah, Obadiah, Meshullam, Talmon, Akkub, *were* porters keeping the ward at the thresholds[¶] of the gates.

26 These *were* in the days of Joiakim the son of Jeshua, the son of Jozadak, and in the days of Nehemiah the governor,[g] and of Ezra the priest, the scribe.[h]

27 ¶ And at the dedication of the wall of Jerusalem[i] they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, both with thanksgivings, and with singing, *with* cymbals, psalteries, and with harps.[j]

28 And the sons of the singers gathered themselves together, both out of the plain country round about Jerusalem, and from the villages of Netophathi;

29 Also from the house of Gilgal, and out of the fields of Geba and Azmaveth: for the singers had builded them villages round about Jerusalem.

30 And the priests and the Levites purified themselves, and purified the people,[k] and the gates, and the wall.

31 Then I brought up the princes of Judah upon the wall, and appointed two great *companies of them that gave* thanks, *whereof one* went on the right hand upon the wall[l] toward the dung-gate:[m]

32 And after them went Hoshaiah, and half of the princes of Judah,

33 And Azariah, Ezra, and Meshullam,

34 Judah, and Benjamin, and Shemaiah, and Jeremiah,

35 And *certain* of the priests' sons with trumpets;[n] *namely*, Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Michaiah, the son of Zaccur, the son of Asaph:

36 And his brethren, Shemaiah, and Azarael, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with the musical instruments of David the man of God,[o] and Ezra the scribe before them.

37 And at the fountain-gate,[p] which was over against them, they went up by the stairs of the city of David, at the going up of the wall, above the house of David, even unto the water-gate eastward.

38 And the other *company of them that gave* thanks went over against *them*, and I after them, and the half of the people upon the wall,[q] from beyond the tower of the furnaces even unto the broad wall;

39 And from above the gate of Ephraim,[r] and above the old gate, and above the fish-gate, and the tower of Hananeel, and the tower of Meah, even unto the sheep-gate: and they stood still in the prison-gate.[s]

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a Ezra 2:1, 2. b ch. 10:2–8. * Or, *Melicu*, ver. 14. † Or, *Shebaniah*, ver. 14. ‡ Or, *Harim*, ver. 15. § Or, *Meraioth*, ver. 15. ‖ Or, *Ginnethon*, ver. 16. ¶ *Abia*, Luke 1:5. * Or, *Miniamin*, ver. 17. † Or, *Moadiah*, ver. 17. ‡ Or, *Sallai*, ver. 20. § *Joshua;* Ezra 3:2; Hag. 1:1; Zech. 3:1. c ch. 11:17. ‖ That is, *the psalms of thanksgiving*. d 1 Chr. 9:14, etc. e 1 Chr. ch. 23, 25, 26. f Ezra 3:11. ¶ Or, *treasuries, or assemblies*. g ch. 8:9. h Ezra 7:6. 11. i Psa. 30, title. j 1 Chr. 25:6; 2 Chr. 5:13. k Heb. 5:1, 3. l ver. 38, 40. m ch. 3:13. n Num. 10:2, 8. o 1 Chr. 23:5. p ch. 3:15, etc. q ver. 31. r 2 Kings 14:13; ch. 8:16. s Jer. 32:2.

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ing first the kingdom of God and his righteousness, all needed blessings will be given them.

CHAPTER XII.

1. *That went up;* from Babylon to Jerusalem.

11, 22. *Jaddua;* commonly thought to be the high-priest who, according to Josephus, met Alexander the Great on his march to Jerusalem. *Darius the Persian;* according to some, Darius Nothus; but the mention of him in connection with Jaddua has led many to think that Darius Codomanus, whom Alexander conquered, is meant. It has been the opinion of many that this, and verse 11 above, are additions by a later hand after the death of Nehemiah.

27. *The dedication of the wall;* as Jerusalem was designed to be a holy city, all parts of it were dedicated to the service of God.

31. *Two great companies;* one company went one way upon the wall with Ezra, and the other went the other way with Nehemiah. They met on the opposite side of the city, and went together to the temple and offered their sacrifices of thanksgiving and praise, for having been enabled to finish the rebuilding and fortifying of the city. Ver. 40–43.

40 So stood the two *companies of them that gave* thanks in the house of God, and I, and the half of the rulers with me:

41 And the priests; Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah, *and* Hananiah, with trumpets;

42 And Maaseiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer. And the singers sang loud,*[a] with Jezrahiah *their* overseer.

43 Also that day they offered great sacrifices, and rejoiced; for God had made them rejoice with great joy: the wives also and the children rejoiced: so that the joy of Jerusalem was heard even afar off.[b]

44 ¶ And at that time were some appointed over the chambers for the treasures,[c] for the offerings, for the first-fruits, and for the tithes, to gather into them out of the fields of the cities the portions of the law† for the priests and Levites; for Judah rejoiced‡ for the priests and for the Levites that waited.§

45 And both the singers and the porters kept the ward of their God, and the ward of the purification, according to the commandment of David,[d] *and* of Solomon his son.

46 For in the days of David and Asaph of old *there were* chief of the singers, and songs of praise and thanksgiving unto God.[e]

47 And all Israel in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the singers and the porters, every day his portion:[f] and they sanctified‖ *holy things* unto the Levites; and the Levites sanctified *them* unto the children of Aaron.

CHAPTER XIII.

1 Upon the reading of the law separation is made from the mixed multitude. 4 Nehemiah at his return causeth the chambers to be cleansed. 10 He reformeth the offices in the house of God. 15 The violation of the sabbath, 23 and the marriages with strange wives.

ON that day they read¶ in the book of Moses in the audience* of the people;[g] and therein was found written, that the Ammonite and the Moabite should not come into the congregation of God for ever:[h] A. M. 3559. B. C. 445.

2 Because they met not the children of Israel with bread and with water,[i] but hired Balaam against them, that he should curse them:[j] howbeit our God turned the curse into a blessing.[k]

3 Now it came to pass, when they had heard the law, that they separated from Israel all the mixed multitude.[l]

4 ¶ And before this, Eliashib the priest, having the oversight of† the chamber of the house of our God, *was* allied unto Tobiah:

5 And he had prepared for him a great chamber, where aforetime they laid the meat-offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil,[m] which was commanded *to be given* to the Levites,‡ and the singers, and the porters;[n] and the offerings of the priests.

6 But in all this *time* was not I at Jerusalem: for in the two and thirtieth year of Artaxerxes king of Babylon came I unto the king,[o] and after certain days§ obtained I‖ leave of the king:

7 And I came to Jerusalem, and understood of the evil that Eliashib did for Tobiah, in preparing him a chamber in the courts of the house of God.

8 And it grieved me sore: therefore I cast forth all the household stuff of Tobiah out of the chamber.

9 Then I commanded, and they cleansed the chambers: and thither brought I again the vessels of the house of God, with the meat-offering and the frankincense.

10 ¶ And I perceived that the portions of the Levites had not been given *them:* for the Levites and the singers, that did the work, were fled every one to his field.

11 Then contended I with the rulers, and said, Why is the house of God forsaken? And I gathered them together, and set them in their place.¶

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* Heb. *made* their voice *to be heard.* a Psa. 81:1; 98:4–6. b Ezra 3:13. c ch. 13:12, 13. † That is, *appointed by the law.* ‡ Heb. *for the joy of Judah.* § Heb. *stood.* d 1 Chr. ch. 25, 26. e 2 Chr. 29:30. f Num. 18:21, 26. ‖ That is, *set apart.* ¶ Heb. *there was read.* * Heb. *ears.* g Deut. 31:11, 12; 2 Kings 23:2; ch. 8:3, 8. h Deut. 23:3, 4. i Matt. 25:40. j Num. 22:5. k Num. 24:10; Deut. 23:5; Josh. 24:9, 10; Mic. 6:5. l ch. 9:2. † Heb. *being set over.* m 2 Chr. 31:11; ch. 12:44. ‡ Heb. *the commandment of the Levites.* n Num. 18:21, 24. o ch. 5:14. § Heb. *at the end of days.* ‖ Or, *I earnestly requested.* ¶ Heb. *standing.*

45. *Kept the ward of their God;* discharged the duties assigned to them in God's service. "Ward" is here used in the sense of a charge committed to one to keep. *The ward of the purification;* the charge committed to them in respect to purification. They were to see that nothing unclean entered the sanctuary.

INSTRUCTIONS.

22. When ministers of the gospel are most faithful in the discharge of their appropriate duties, they take the best course, not only to honor God and advance the interests of true religion, but also to secure a comfortable support for themselves and their families.

30. To be made instrumental in purifying others, ministers of the gospel must seek purification themselves, and endeavor in all things to set before the people a safe and useful example.

40. Thanks should be rendered to God at the conclusion of every great and good work; and all the glory of success by all classes should be given to him.

45. The influence of good men is felt long after they are dead; and each one should be careful to set an example which will be useful as long as it shall be remembered, and be instrumental when he is in heaven of preparing others for the same exceeding and eternal glory.

CHAPTER XIII.

4. *Tobiah;* the Ammonite, mentioned in chap. 2:10 and elsewhere as an enemy to the Jews.

5. *A great chamber;* in the courts of the temple, contrary to the command of God.

6. *Was not I at Jerusalem;* Nehemiah had left Judea and returned to Persia; and the above-mentioned abuses are supposed to have taken place during his absence. *Came I unto the king;* the king of Persia, who reigned also over Babylon, and is here called the king of Babylon. Nehemiah's return was twelve years after he first left Persia and went to Jerusalem. *Obtained I leave of the king;* leave to go back again to Jerusalem. How long he now continued in Persia is not known, but from the account which he gives of the evil practices that had arisen during his absence, verses 4, 5, 10, 15, etc., it is probable that his absence was prolonged through several years.

10. *Were fled;* because they did not receive their support. It is probable also that they were wanting in zeal for God's service. Compare Mal. 1:10.

A. M. 3570. B. C. about 434. 12 Then brought all Judah the tithe of the corn and the new wine and the oil unto the treasuries.*

13 And I made treasurers over the treasuries,[a] Shelemiah the priest, and Zadok the scribe, and of the Levites, Pedaiah: and next to them† *was* Hanan the son of Zaccur, the son of Mattaniah: for they were counted faithful,[b] and their office *was*‡ to distribute unto their brethren.

14 Remember me, O my God, concerning this,[c] and wipe not out my good deeds§ that I have done for the house of my God, and for the offices‖ thereof.

15 ¶ In those days saw I in Judah *some* treading wine-presses on the sabbath,[d] and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all *manner of* burdens, which they brought into Jerusalem on the sabbath-day: [e] and I testified *against them* in the day wherein they sold victuals.

16 There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem.

17 Then I contended with the nobles of Judah,[f] and said unto them, What evil thing *is* this that ye do, and profane the sabbath-day?

18 Did not your fathers thus,[g] and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath.

19 And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath,[h] I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and *some* of my servants set I at the gates, *that* there should no burden be brought in on the sabbath-day.

20 So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice.

21 Then I testified against them, and said unto them, Why lodge ye about¶ the wall? if ye do *so* again, I will lay hands on you. From that time forth came they no *more* on the sabbath.

22 And I commanded the Levites, that they should cleanse themselves,[i] and *that* they should come *and* keep the gates, to sanctify the sabbath-day. Remember me, O my God, *concerning* this also,[j] and spare me according to the greatness* of thy mercy.

23 ¶ In those days also saw I Jews *that* had married† wives of Ashdod, of Ammon, *and* of Moab:[k]

24 And their children spake half in the speech of Ashdod, and could not speak‡ in the Jews' language, but according to the language of each people.§

25 And I contended with them,[l] and cursed‖ them, and smote certain of them, and plucked off their hair, and made them swear by God,[m] *saying,* Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves.

26 Did not Solomon king of Israel sin by these things?[n] yet among many nations was there no king like him,[o] who was beloved of his God,[p] and God made him king over all Israel: nevertheless even him did outlandish women cause to sin.

27 Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives?

28 And *one* of the sons of Joiada,[q] the son of Eliashib the high-priest, *was* son-in-law to Sanballat the Horonite: therefore I chased him from me.

29 Remember them,[r] O my God, because they have defiled¶ the priesthood, and the covenant of the priesthood, and of the Levites.[s]

30 Thus cleansed I them from all strangers, and appointed the wards of the priests and the Levites,[t] every one in his business;

31 And for the wood-offering at times appointed, and for the first-fruits. Remember me, O my God, for good.[u]

* Or, *storehouses,* Mal. 3:10. [a] ch. 12:44; ver. 5. † Heb. *at their hand.* [b] Acts 6:3; 1 Tim. 3:10. ‡ Heb. it was *upon them.* [c] Psa. 122:6–9; Heb. 6:10. § Heb. *kindnesses.* ‖ Or, *observations.* [d] Exod. 20:10. [e] ch. 10:31. [f] ver. 11; Prov. 23:4. [g] Jer. 17:21–23. [h] Lev. 23:32. ¶ Heb. *before.* [i] ch. 12:30. [j] ver. 14, 31. * Or, *multitude.* † Heb. *made to dwell* with them. [k] Ezra 9:2. ‡ Heb. *they discerned not to speak.* § Heb. *people and people.* [l] ver. 11, 17. ‖ Or, *reviled,* Psa. 15:4. [m] Ezra 10:5; ch. 10:29, 30. [n] 1 Kings 11:1, etc. [o] 1 Kings 3:13; 2 Chr. 9:22. [p] 2 Sam. 12:24. [q] ch. 12:10, 22. [r] ch. 6:14. ¶ Heb. *for the defilings.* [s] Mal. 2:4, 10. [t] ch. 10:34. [u] Psa. 26:8, 9.

12. *The tithe;* a tenth part of their produce, for the support of the ministers of religion.

15. *Treading wine-presses;* to press the juice out of grapes, which was the usual manner of making wine.

25. *Plucked off their hair;* a token of disgrace.

26. *Outlandish;* heathen.

28. *Sanballat the Horonite;* governor of the Samaritans.

INSTRUCTIONS.

1. The daily reading of a portion of Scripture is one of the most effectual means of communicating a knowledge of the will of God, and leading men to perform it.

4. Alliance with the wicked is one of the causes of increasing human corruption; and when ministers of religion are guilty of it, it tends to spread the evil through the community.

6. When the authority of pious magistrates is suspended, and those who rule encourage or connive at iniquity, it will be greatly increased; all who are disposed will then commit it with impunity and without restraint.

8. Increase of iniquity greatly grieves the friends of God; and if they have the right and the ability, they will attempt speedily to restrain and remove it. In this they may expect the aid of good men and the blessing of God.

10. The withholding of adequate support from the ministers of the gospel, is one of the devices of Satan and his adherents to prevent a continuance of their labors.

15. The selling of food or other commodities, travelling for profit or pleasure, and the transaction of other secular business, on the Sabbath, are highly offensive to God; and tend to bring down upon individuals and the community his curse and wrath.

19. As servile or secular labor on the Sabbath is inconsistent with the temporal welfare of the community, as well as the eternal good of individuals, it is the duty of the government by penal sanctions to prevent it, and if men will violate the law, to visit them with punishment; and when transgressors find the government and the people resolutely set against them, and that they cannot trample on the Sabbath with impunity, they will be likely to abstain from it.

28. Those who set at open defiance the laws of God and man, and whose continued presence is inconsistent with the welfare of the community, should not be permitted to live in it; and in all wise and good efforts to prevent their pestiferous influence, men may expect the aid of the enlightened, patriotic, and good, and the blessing of God.

THE

BOOK OF ESTHER.

This book relates the wonderful manner in which the plot of Haman the Agagite, to destroy the Jews throughout the whole empire of Persia, was not only overthrown, but turned to their enlargement and honor. The author, whose name is unknown, manifestly designs to represent this deliverance as effected by the providence of God in answer to the prayers of the Jews, though he refrains throughout from mentioning the name of Jehovah, preferring, as it would seem, to let the facts narrated speak for themselves. For the period in Persian history to which this narrative belongs, see the introductory remarks to the book of Ezra.

CHAPTER I.

1 Ahasuerus maketh royal feasts. 10 Vashti, sent for, refuseth to come. 13 Ahasuerus, by the counsel of Memucan, maketh the decree of men's sovereignty.

NOW it came to pass in the days of Ahasuerus,[a] (this *is* Ahasuerus which reigned from India even unto Ethiopia, *over* a hundred and seven and twenty provinces,[b])

2 *That* in those days, when the king Ahasuerus sat on the throne of his kingdom, which *was* in Shushan the palace,[c]

3 In the third year of his reign, he made a feast unto all his princes and his servants;[d] the power of Persia and Media, the nobles and princes of the provinces, *being* before him:

4 When he showed the riches of his glorious kingdom and the honor of his excellent majesty many days, *even* a hundred and fourscore days.

5 And when these days were expired, the king made a feast unto all the people that were present* in Shushan the palace, both unto great and small, seven days, in the court of the garden of the king's palace:

6 *Where were* white, green, and blue† *hangings*, fastened with cords of fine linen and purple to silver rings and pillars of marble: the beds *were of* gold and silver,[e] upon a pavement of red, and blue, and white, and black marble.‡

7 And they gave *them* drink in vessels of gold, (the vessels being diverse one from another,) and royal wine§ in abundance, according to the state‖ of the king.

8 And the drinking *was* according to the law; none did compel:[f] for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure.

9 Also Vashti the queen made a feast for the women *in* the royal house which *belonged* to king Ahasuerus. A. M. 3485. B. C. about 519.

10 ¶ On the seventh day, when the heart of the king was merry with wine,[g] he commanded Mehuman, Biztha, Harbona,[h] Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains¶ that served in the presence of Ahasuerus the king,

11 To bring Vashti the queen before the king with the crown royal, to show the people and the princes her beauty: for she *was* fair to look on.*

12 But the queen Vashti refused to come at the king's commandment by *his* chamberlains:† therefore was the king very wroth, and his anger burned in him.

13 ¶ Then the king said to the wise men,[i] which knew the times,[j] (for so *was* the king's manner toward all that knew law and judgment:

14 And the next unto him *was* Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, *and* Memucan, the seven princes of Persia and Media,[k] which saw the king's face,[l] *and* which sat the first in the kingdom,)

15 What shall we do‡ unto the queen Vashti according to law, because she hath not performed the commandment of the king Ahasuerus by the chamberlains?

16 And Memucan answered before the king and the princes, Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the people that *are* in all the provinces of the king Ahasuerus.

17 For *this* deed of the queen shall come abroad unto all women, so that they shall despise their husbands in their eyes, when it shall be reported, The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not.

a Ezra 4:6; Dan. 9:1. b ch. 8:9; Dan. 6:1. c Neh. 1:1. d Gen. 40:20; ch. 2:18; Mark 6:21. * Heb. *found.* † Or, *violet*, ch. 8:15. e Ezek. 23:41; Amos 6:4. ‡ Or, *of porphyry, and marble, and alabaster, and stone of blue color.* § Heb. *wine of the kingdom.* ‖ Heb. *hand.* f Hab. 2:15. g 2 Sam. 13:28; Eccl. 10:19. h ch. 7:9. ¶ Or, *eunuchs.* * Heb. *good of countenance;* 1 Sam. 25:3. † Heb. *which* was *by the hand of* his *eunuchs.* i Jer. 10:7. j 1 Chr. 12:32. k Ezra 7:14. l 2 Kings 25:19. ‡ Heb. *What to do.*

CHAPTER I.

1. *Ahasuerus;* see introduction to the book of Ezra.

8. *None did compel;* none were compelled to drink, but each one drank, or refrained, as he pleased.

12. *Vashti refused to come;* it was felt by her to be an indignity to be summoned thus into the presence of men, to gratify the caprice and vanity of the king; and this the king himself would have seen, had not his mind been clouded by the influence of wine.

13. *Which knew the times;* were acquainted with the history and customs of the kingdom.

16. *Done wrong—to all the people;* by setting, as they alleged, a bad example.

A. M. 3485. B. C. about 519. 18 *Likewise* shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen. Thus *shall there arise* too much contempt and wrath.

19 If it please* the king, let there go a royal commandment from him,† and let it be written among the laws of the Persians and the Medes, that it be not altered,‡ That Vashti come no more before king Ahasuerus; and let the king give her royal estate unto another§ that is better than she.

20 And when the king's decree, which he shall make, shall be published throughout all his empire, (for it is great,) all the wives shall give to their husbands honor,[a] both to great and small.

21 And the saying pleased‖ the king and the princes; and the king did according to the word of Memucan:

22 For he sent letters into all the king's provinces,[b] into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house,[c] and that *it* should be published according to the language of every people.¶

CHAPTER II.

1 Out of the choice of virgins a queen is to be chosen. 5 Mordecai the nursing father of Esther. 8 Esther is preferred by Hegai before the rest. 12 The manner of purification, and going in to the king. 15 Esther best pleasing the king, is made queen. 21 Mordecai discovering a treason, is recorded in the chronicles.

AFTER these things, when the wrath of king Ahasuerus was appeased, he remembered Vashti, and what she had done, and what was decreed against her.[d]

2 Then said the king's servants that ministered unto him, Let there be fair young virgins sought for the king:

3 And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women, unto the custody* of Hege† the king's chamberlain, keeper of the women; and let their things for purification be given *them:*

4 And let the maiden which pleaseth the king be queen instead of Vashti.[e] And the thing pleased the king; and he did so.

5 ¶ *Now* in Shushan the palace there was a certain Jew whose name *was* Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite;

6 Who had been carried away from Jerusalem with the captivity which had been carried away with Jeconiah‡ king of Judah,[f] whom Nebuchadnezzar the king of Babylon had carried away.

7 And he brought up§ Hadassah, that *is,* Esther, his uncle's daughter: for she had neither father nor mother, and the maid *was* fair and beautiful;‖ whom Mordecai, when her father and mother were dead, took for his own daughter.

8 ¶ So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai,[g] that Esther was brought also unto the king's house, to the custody of Hegai, keeper of the women.

9 And the maiden pleased him, and she obtained kindness of him;[h] and he speedily gave her her things for purification,[i] with such things¶ as belonged to her, and seven maidens, *which were* meet to be given her, out of the king's house: and he preferred* her and her maids unto the best *place* of the house of the women.

10 Esther had not showed her people nor her kindred: for Mordecai had charged her that she should not show *it.*[j]

11 And Mordecai walked every day before the court of the women's house, to know how Esther did,† and what should become of her.

12 ¶ Now when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, *to wit,* six months with oil of myrrh,[k] and six months with sweet odors, and with *other* things for the purifying of the women,)

13 Then thus came *every* maiden unto the king; whatsoever she desired was given her to go with her out of the house of the women unto the king's house.

14 In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain, which kept the concubines: she came in unto the king no more, except the king delighted in her,[l] and that she were called by name.[m]

15 ¶ Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the

* Heb *be good with.* † Heb. *from before him.* ‡ Heb. *pass not away;* ch. 8:8; Dan. 6:8–15. § Heb. *her companion.* [a] Eph. 5:33; Col. 3:18. ‖ Heb. *was good in the eyes of.* [b] ch. 8:9. [c] Eph. 5:22–24; 1 Tim. 2:12. ¶ Heb. *one should publish* it *according to the language of his people.* [d] ch. 1:19, 20. * Heb. *hand.* † Or, *Hegai,* ver. 8. [e] Matt. 20:16; 22:14. ‡ Or, *Jehoiachin,* 2 Kings 24:6. [f] 2 Kings 24:14, 15; Jer. 24:1. § Heb. *nourished,* Eph. 6:4. ‖ Heb. *fair of form, and good of countenance.* [g] ver. 3. [h] Psa. 106:46. [i] ver. 3, 12. ¶ Heb. *her portions.* * Heb. *changed.* [j] ver. 20. † Heb. *the peace of Esther;* Gen. 37:14; 1 Sam. 17:18. [k] Prov. 7:17; Isa. 57:9. [l] Gen. 34:19; Deut. 21:14; Isa. 62:4, 5. [m] Isa. 43:1.

19. *That it be not altered;* it was then the established usage, that laws of the Medes and Persians, once passed, could not be altered. No law of divorce such as this has any divine sanction.

INSTRUCTIONS.

4. Great power, wealth, and influence, tend to increase the pride of the human heart, and to lead men for the display of their own glory to scenes of festive and sensual indulgence, which expose them to vexation and sorrow in this world, and to endless woe in the world to come.

10. Wine is a mocker, and strong drink is raging. When under its influence, reason is dethroned, and men often adopt measures disgraceful to themselves and ruinous to others.

15. Those who are clothed with authority should be careful not to give commands which cannot consistently be complied with, which can neither be obeyed nor disobeyed without involving others in distress and ruin.

16. When men in high stations are surrounded by advisers who, instead of giving them faithful counsel, only flatter their vanity and consult their depraved passions, they will be led into unwise and unjust measures, by which great wrong will be done to those under their power.

19. As human laws are more or less imperfect, and are at times palpably unjust, the idea that they are never to be altered is the offspring of self-sufficiency and pride.

CHAPTER II.

7. *Hadassah;* her Hebrew name, signifying, Myrtle. *Esther;* the Persian name given her upon her advancement to the dignity of queen. It signifies, Star.

king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed. And Esther obtained favor in the sight of all them that looked upon her.[a]

16 So Esther was taken unto king Ahasuerus into his house royal in the tenth month, which *is* the month Tebeth, in the seventh year of his reign.

17 And the king loved Esther above all the women, and she obtained grace and favor* in his sight† more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti.

18 Then the king made a great feast unto all his princes and his servants,[b] *even* Esther's feast; and he made a release‡ to the provinces, and gave gifts,[c] according to the state of the king.

19 And when the virgins were gathered together the second time, then Mordecai sat in the king's gate.[d]

20 Esther had not *yet* showed her kindred nor her people, as Mordecai had charged her: for Esther did the commandment of Mordecai,[e] like as when she was brought up with him.

21 ¶ In those days, while Mordecai sat in the king's gate, two of the king's chamberlains, Bigthan§ and Teresh, of those which kept the door,‖ were wroth, and sought to lay hand on the king Ahasuerus.

22 And the thing was known to Mordecai, who told *it* unto Esther the queen;[f] and Esther certified the king *thereof* in Mordecai's name.

23 And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the book of the chronicles before the king.

a Song 6:9; 8:10; Acts 7:10. * Or, *kindness.* † Heb. *before him.* b ch. 1:3. ‡ Heb. *rest.* c Neh. 8:12. d ch. 2:2. e Eph. 6:1–3. § Or, *Bigthana*, ch. 6:2. ‖ Heb. *threshold.* f ch. 6:1, 2. g Num. 24:7; 1 Sam. 15:8, 33.

16. *In the seventh year of his reign;* about four years after the divorce of Vashti, chap. 1:3.

18. *A release;* a remission of tribute.

19. *Were gathered together the second time;* the meaning of these words is not certain; they may refer to a second gathering of fair virgins from whom concubines for the king were to be selected, after that first gathering for the choice of a queen. *Sat in the king's gate;* these words imply that he had received an office in the king's palace, and sat in his gate, according to the custom at the Persian court, ready to discharge whatever duties might be required of him.

21. *Sought to lay hand on the king;* conspired against his life.

23. *The book of the chronicles;* the register of the affairs of the kingdom, kept in the royal palace. Chap. 6:1.

INSTRUCTIONS.

1. What is done in a passion is often a source of deep regret; and if men do not change their conduct, but continue in sin and folly, choosing rather to do this than to acknowledge their error, they must in the end be miserable, eat the fruit of their own way, and be filled with their own devices.

4. Sin in prospect appears to those who love it very different from what it does after it has been committed. It promises good; but at last, bites like a serpent and stings like an adder.

7. Kindness to orphans is well-pleasing to God, and he often follows it with special manifestations of his favor.

10. Ability and disposition to keep secret what should not be published, is a valuable trait of character, and should be cultivated by all who are intrusted with great and important concerns.

16. God is able to overrule those actions of men that are in themselves neither wise nor righteous, for the accomplishment of his own most wise and righteous counsels. Thus the divorce of Vashti prepared the way for the elevation of Esther to the royal dignity, with all its important consequences to the Jewish people.

17. When God sees best, he can give his people favor even with those who rebel against him; and all the influence he gives to any should be employed to promote his glory and the good of men.

21. While the wicked are devising wicked devices and seeking the ruin of others, God may be preparing to overrule it for their own destruction, and for the salvation of his people.

CHAPTER III.

A. M. 3494. B. C. about 510.

1 Haman, advanced by the king, and despised by Mordecai, seeketh revenge upon all the Jews. 7 He casteth lots. 8 He obtaineth by calumniation a decree of the king to put the Jews to death.

AFTER these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite,[g] and advanced him, and set his seat above all the princes that *were* with him.

2 And all the king's servants, that *were* in the king's gate, bowed, and reverenced Haman:[h] for the king had so commanded concerning him. But Mordecai bowed not, nor did *him* reverence.[i]

3 Then the king's servants, which *were* in the king's gate, said unto Mordecai, Why transgressest thou the king's commandment?[j]

4 Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's matters would stand: for he had told them that he *was* a Jew.

5 And when Haman saw that Mordecai bowed not, nor did him reverence,[k] then was Haman full of wrath.[l]

6 And he thought scorn to lay hands on Mordecai alone; for they had showed him the people of Mordecai: wherefore Haman sought to destroy all the Jews that *were* throughout the whole kingdom of Ahasuerus, *even* the people of Mordecai.[m]

7 ¶ In the first month, that *is*, the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur,[n] that *is*, the lot, before Haman from day to day, and from month to month, *to* the twelfth *month*, that *is*, the month Adar.

8 ¶ And Haman said unto king Ahasuerus, There is a certain people scattered abroad and dispersed

h Gen. 41:43. i Psa. 15:4. j ver. 2. k ver. 2; ch. 5:9. l Gen. 4:5, 6; Dan. 3:19. m Psa. 83:4; Rev. 12:17. n ch. 9:24.

CHAPTER III.

1. *Haman;* supposed to have been an Amalekite, and a descendant of one of their ancient kings. Exod. 17:14; Deut. 25:17–19.

2. *Bowed not;* it was not contrary to the laws and usages of the Jews that they should render to rulers the customary marks of honor, even to prostration on the earth, where these would not be misunderstood. But Mordecai seems to have felt that he could not, in the present circumstances, render homage to this vile favorite of the king, without degrading his character and his religion before the eyes of the heathen.

4. *He had told them that he was a Jew;* he seems to have excused himself from bowing before Haman on the ground of his religion as a Jew.

7. *Cast Pur—the lot;* to determine the time when the Jews should be destroyed. This was done in accordance with the heathenish idea that one day is more lucky than another for the accomplishment of an undertaking.

8. *To suffer them;* suffer them to live.

A. M. 3494. B. C. about 510. among the people in all the provinces of thy kingdom; and their laws *are* diverse from all people;[a] neither keep they the king's laws: therefore it *is* not for the king's profit* to suffer them.

9 If it please the king, let it be written that they may be destroyed:† and I will pay‡ ten thousand talents of silver to the hands of those that have the charge of the business, to bring *it* into the king's treasuries.

10 And the king took his ring from his hand,[b] and gave it unto Haman the son of Hammedatha the Agagite, the Jews' enemy.§

11 And the king said unto Haman, The silver *is* given to thee, the people also, to do with them as it seemeth good to thee.

12 Then were the king's scribes‖ called on the thirteenth day of the first month,[c] and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that *were* over every province, and to the rulers of every people of every province according to the writing thereof, and *to* every people after their language; in the name of king Ahasuerus was it written, and sealed with the king's ring.[d]

13 And the letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, *even* upon the thirteenth *day* of the twelfth month, which *is* the month Adar, and *to take* the spoil of them for a prey.

14 The copy of the writing for a commandment to be given in every province was published unto all people, that they should be ready against that day.

15 The posts went out, being hastened by the king's commandment, and the decree was given in Shushan the palace. And the king and Haman sat down to drink; but the city Shushan was perplexed.[e]

CHAPTER IV.

1 The great mourning of Mordecai and the Jews. 4 Esther, understanding it, sendeth to Mordecai, who showeth the cause, and adviseth her to undertake the suit. 10 She excusing herself, is threatened by Mordecai. 15 She appointing a fast, undertaketh the suit.

WHEN Mordecai perceived all that was done, Mordecai rent his clothes,[f] and put on sackcloth with ashes,[g] and went out into the midst of the city, and cried with a loud and a bitter cry;[h]

2 And came even before the king's gate; for none *might* enter into the king's gate clothed with sackcloth.

3 And in every province, whithersoever the king's commandment and his decree came, *there was* great mourning among the Jews,[i] and fasting, and weeping, and wailing; and many lay in sackcloth and ashes.¶

4 ¶ So Esther's maids and her chamberlains* came and told *it* her. Then was the queen exceedingly grieved; and she sent raiment to clothe Mordecai, and to take away his sackcloth from him: but he received *it* not.[j]

5 Then called Esther for Hatach, *one* of the king's chamberlains, whom he had appointed† to attend upon her, and gave him a commandment to Mordecai, to know what it *was*, and why it *was*.

6 So Hatach went forth to Mordecai unto the street of the city, which *was* before the king's gate.

7 And Mordecai told him of all that had happened unto him, and of the sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them.[k]

8 Also he gave him the copy of the writing of the decree that was given at Shushan to destroy them,[l] to show *it* unto Esther, and to declare *it* unto her, and to charge her that she should go in unto the king, to make supplication unto him,[m] and to make request before him for her people.

9 And Hatach came and told Esther the words of Mordecai.

10 ¶ Again Esther spake unto Hatach, and gave him commandment unto Mordecai;

11 All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court,[n] who is not called, *there is* one law of his to put *him* to death,[o] except such to whom the king shall hold out the golden sceptre,[p] that he may live: but I have not been called to come in unto the king these thirty days.

12 And they told to Mordecai Esther's words.

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a Ezra 4:13; Acts 16:20. * Heb. *meet*, or *equal*. † Heb. *to destroy them*. ‡ Heb. *weigh*. b Gen. 41:42; ch. 8:2, 8. § Or, *oppressor*, ch. 7:6. ‖ Or, *secretaries*. c ch. 8:9, etc. d 1 Kings 21:8. e Prov. 29:2. f 2 Sam. 1:11; Job 1:20. g Josh. 7:6; Ezek. 27:30; Jon. 3:6. h Gen. 27:34. i Isa. 22:4, 5; 37:1–3. ¶ Heb. *sackcloth and ashes were laid under many*; Isa. 58:5; Dan. 9:3. * Heb. *eunuchs*. j Psa. 77:2. † Heb. *set before*. k ch. 3:9. l ch. 3:14, 15 m Neh. 2:4; Prov. 21:1. n ch. 5:1. o Dan. 2:9. p ch. 5:2; 8:4.

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9. *The charge of the business;* not the business of destroying the Jews, but the pecuniary matters of the king. Haman offers to pay to the managers of the king's treasury this sum, if the king will grant the decree; intending, no doubt, to collect it out of the spoils of the Jews. Compare chap. 4:7.

10. *Took his ring—and gave it unto Haman;* his signet-ring. Thus he gave him authority to accomplish his wishes.

11. *The silver is given to thee;* by these words the king releases Haman from the condition proposed by him, ver. 9.

15. *Shushan was perplexed;* on account of the decree to destroy the Jews.

INSTRUCTIONS.

1. Despots not unfrequently advance to places of honor and power the most wicked of their subjects.

3. When rulers require their subjects to disobey God, it is the duty of subjects to disobey them; and though this may expose them to the wrath of men, it will meet the approbation of God.

6. A man may be so wicked as to regard his own glory more than he does the lives of his fellow-men.

7. The lot may be cast into the lap, but the disposal will be of God; and he may so order it as to prevent the end it was intended to subserve.

11. For the gratification of a worthless favorite, a monarch will sometimes sacrifice the happiness, and even the lives of thousands of his subjects.

15. The triumph of the wicked is short; and while Providence for a time seems to favor them, and they glory in their expected success, they may be working out their own destruction.

CHAPTER IV.

2. *Came even before the king's gate;* according to the usages of those times and countries, Mordecai could have no direct access to the queen. He therefore took this method of making known to Esther the calamity that had befallen him and his nation.

3. *Great mourning—and fasting, and weeping;* they humbled themselves deeply before God. Chap. 9:31; Jonah 3:8, 9.

13 Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews.[a]

14 For if thou altogether holdest thy peace at this time,[b] *then* shall there enlargement* and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for *such* a time as this?

15 ¶ Then Esther bade *them* return Mordecai *this answer*,

16 Go, gather together all the Jews that are present† in Shushan, and fast ye for me,[c] and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which *is* not according to the law: and if I perish, I perish.[d]

17 So Mordecai went‡ his way, and did according to all that Esther had commanded him.

CHAPTER V.

1 Esther, adventuring on the king's favor, obtaineth the grace of the golden sceptre, and inviteth the king and Haman to a banquet. 6 She, being encouraged by the king in her suit, inviteth them to another banquet the next day. 9 Haman, proud of his advancement, repineth at the contempt of Mordecai. 14 By the counsel of Zeresh he buildeth for him a pair of gallows.

NOW it came to pass on the third day,[e] that Esther put on *her* royal *apparel*, and stood in the inner court of the king's house,[f] over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house.

2 And it was so, when the king saw Esther the queen standing in the court, *that* she obtained favor in his sight:[g] and the king held out to Esther the golden sceptre that *was* in his hand.[h] So Esther drew near and touched the top of the sceptre.

3 Then said the king unto her, What wilt thou, queen Esther? and what *is* thy request? it shall be even given thee to the half of the kingdom.[i]

4 And Esther answered, If *it seem* good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him. A. M. 3494. B. C. about 510.

5 Then the king said, Cause Haman to make haste, that he may do as Esther hath said. So the king and Haman came to the banquet that Esther had prepared.

6 ¶ And the king said unto Esther at the banquet of wine, What *is* thy petition? and it shall be granted thee;[j] and what *is* thy request? even to the half of the kingdom it shall be performed.[k]

7 Then answered Esther, and said, My petition and my request *is;*

8 If I have found favor in the sight of the king, and if it please the king to grant my petition, and to perform§ my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to-morrow as the king hath said.

9 ¶ Then went Haman forth that day joyful and with a glad heart; but when Haman saw Mordecai in the king's gate, that he stood not up,[l] nor moved for him, he was full of indignation against Mordecai.

10 Nevertheless Haman refrained himself:[m] and when he came home, he sent and called for‖ his friends, and Zeresh his wife.

11 And Haman told them of the glory of his riches, and the multitude of his children,[n] and all *the things* wherein the king had promoted him, and how he had advanced him above the princes and servants of the king.[o]

12 Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and to-morrow am I invited unto her also with the king.

13 Yet all this availeth me nothing,[p] so long as I see Mordecai the Jew sitting at the king's gate.

14 ¶ Then said Zeresh his wife and all his friends unto him, Let a gallows¶ be made of fifty cubits high,[r] and to-morrow speak thou unto the king that Mordecai may be hanged thereon:[s] then go thou in merrily with the king unto the banquet. And the thing pleased Haman; and he caused the gallows to be made.

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a Prov. 24:11, 12. b Num. 23:23; 1 Sam. 12:22; Isa. 54:17. * Heb. *respiration;* Job 9:18. † Heb. *found.* c Jon. 3:4–9. d Gen. 43:14. ‡ Heb. *passed.* e ch. 4:16. f ch. 4:11; 6:4. g Neh. 1:11; 2:4, etc.; Prov. 21:1. h ch. 8:4. i ver. 6; Mark 6:23. j ch. 7:2; 9:12. k ver. 3. § Heb. *do.*

l ch. 3:5; Dan. 3:16–19; Matt. 2:16. m 2 Sam. 13:22. ‖ Heb. *caused to come.* n ch. 9:12, 13. o ch. 3:1. p 1 Kings 21:4; Job 15:20. ¶ Heb. *tree* q ch 7:9. r ch. 6:4. s Psa. 37:14, 32

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14. *Then shall—enlargement—arise to the Jews from another place;* by this Mordecai showed his confidence in God, and his expectation that He would in some way grant them deliverance.

16. *I also and my maidens will fast;* this fast of Esther and her people was doubtless attended with earnest supplications that the Most High would interfere in their behalf.

INSTRUCTIONS.

3. This is a state of trial, and great calamities may come upon us when we least expect them. Our interest and duty both require that we should so live as to be prepared at all times to meet such events; and when they come, instead of sinking in despair, we should look to God for help.

5. Diligent inquiry into the sufferings of others for the purpose of relieving them, well becomes those who are at ease; as they know not how soon they also may need sympathy and assistance.

8. It is proper to make application to men, if they have the power to help us; but while so doing, we should also make supplication to God, that he would incline men to use their power in such a manner as to afford needed relief.

14. Strong confidence in God, and expectation that he will in his own time and way appear for those who put their trust in him, is a preparation to experience his salvation.

16. Show good men the path of duty, and though it be at the hazard of all earthly things, even of life itself, they will walk in it, committing themselves and all their interests, mortal and immortal, to Him who ruleth over all and who doeth all things well.

CHAPTER V.

13. *All this availeth me nothing;* it did nothing towards making him happy, or satisfying the wants of his soul.

14. *Fifty cubits high;* about seventy-five feet. *Go thou in merrily;* being relieved from thy trouble by the death of Mordecai.

INSTRUCTIONS.

3. God often favors his people, not only equal to, but beyond their expectations; doing for them exceeding abundantly above all that they ask or think; and the surest way of obtaining the favor of men, is first to secure the favor of God.

6. Although men are prone to change, and but little dependence can be placed upon their promises, God can

A. M. 3494.
B. C. about 510.

CHAPTER VI.

1 Ahasuerus, reading in the chronicles of the good service done by Mordecai, taketh care for his reward. 4 Haman, coming to sue that Mordecai might be hanged, unawares giveth counsel that he might do him honor. 12 Complaining of his misfortune, his friends tell him of his final destiny.

ON that night could not the king sleep,* and he commanded to bring the book of records of the chronicles;[a] and they were read before the king.

2 And it was found written, that Mordecai had told of Bigthana† and Teresh, two of the king's chamberlains, the keepers of the door,‡ who sought to lay hand on the king Ahasuerus.

3 And the king said, What honor and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, There is nothing done for him.[b]

4 ¶ And the king said, Who *is* in the court? Now Haman was come into the outward court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him.

5 And the king's servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in.

6 So Haman came in. And the king said unto him, What shall be done unto the man whom the king delighteth to honor?§ Now Haman thought in his heart, To whom would the king delight to do honor more than to myself?[c]

7 And Haman answered the king, For the man whom the king delighteth to honor,‖

8 Let the royal apparel be brought¶ which the king *useth* to wear,* and the horse that the king rideth upon, and the crown royal which is set upon his head:

9 And let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man *withal* whom the king delighteth to honor, and bring him† on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honor.[d]

10 Then the king said to Haman, Make haste, *and* take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: let nothing fail‡ of all that thou hast spoken.

11 Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honor.

12 ¶ And Mordecai came again to the king's gate. But Haman hasted to his house mourning,[e] and having his head covered.[f]

13 And Haman told Zeresh his wife and all his friends every *thing* that had befallen him. Then said his wise men and Zeresh his wife unto him, If Mordecai *be* of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him,[g] but shalt surely fall before him.[h]

14 And while they *were* yet talking with him, came the king's chamberlains, and hasted to bring Haman unto the banquet that Esther had prepared.[i]

* Heb. *the king's sleep fled away.* [a] ch. 2:23. † Or, *Bigthan*, ch. 2:21. ‡ Heb. *threshold.* [b] Eccl. 9:15. § Heb. *in whose honor the king delighteth?* [c] Prov. 18:12. ‖ Heb. *in whose honor the king delighteth.* ¶ Heb. *then bring the royal apparel.* * Heb. *wherewith the king clotheth* himself. † Heb. *cause him to ride.* [d] Gen. 41:43; 1 Kings 1:33, 34. ‡ Heb. *suffer not a whit to fall.* [e] 2 Chr. 26:20. [f] 2 Sam. 15:30; Jer. 14:3, 4. [g] Job 15:24. [h] Prov. 28:18; Hos. 14:9. [i] ch. 5:8. § Heb. *drink.*

CHAPTER VII.

1 Esther, entertaining the king and Haman, maketh suit for her own life and her people's. 5 She accuseth Haman. 7 The king in his anger understanding of the gallows which Haman had made for Mordecai, causeth him to be hanged thereon.

SO the king and Haman came to banquet§ with Esther the queen.

2 And the king said again unto Esther on the second day at the banquet of wine, What *is* thy petition, queen Esther? and it shall be granted

keep them of one mind as long as the good of his people requires. Chap. 7:2.

8. Though delays are often dangerous, yet sometimes they are essential to success; and wisdom from above is needful in order to judge rightly as to the time as well as the manner of attempting to execute difficult and important designs.

11. No favors of mere creatures can satisfy the wants of the soul, or keep it from being wretched while seeking supremely its own glory, regardless of the glory of God and the good of mankind.

14. The measures which men take for the destruction of others often prove the means of their own; and while they glory in anticipated victory, they sink into irretrievable ruin.

CHAPTER VI.

1. *That night could not the king sleep;* God so ordered it, to make him acquainted with what Mordecai had done. *The chronicles;* the records of the kingdom.

12. *Having his head covered;* a token of mortification, chagrin, and disappointment.

13. *Be of the seed of the Jews—shalt surely fall before him;* the more sagacious among the heathen had some general knowledge of the wonderful dealings of Jehovah, "the God of heaven," towards his covenant people; and they had noticed the efficacy of his favor towards those who were his faithful worshippers: perhaps, also, they were acquainted with the history of Daniel and his companions. From all this, as well as from their knowledge of the suddenness with which the king transferred his affections from one favorite to another, they surely gathered the approaching fall of Haman.

INSTRUCTIONS.

1. Sleep is a blessing which comes from God; and when permitted quietly and safely to enjoy it, we should recognize his goodness and render him thanks for his mercy; and if kept awake during the night, we should so occupy our minds as to honor God, and advance our growth in grace and our highest usefulness.

3. Ingratitude is a common sin, and we may perform for others the most important services and yet receive from them no reward. But actions performed for God will never be forgotten; even the giving of a cup of cold water for his sake to one of his disciples will be acknowledged and graciously rewarded before the assembled world.

4. The design of God in leading a man from one place to another, may be very different from his own in going. While his heart deviseth its way, the Lord directeth his steps; and though there be many devices in a man's heart, the counsel of the Lord that shall stand.

6. When a man delights to honor himself supremely, he thinks that others should do the same; and if they do not, he is often ready to overwhelm them in ruin.

13. God in his providence taketh the wise in their own craftiness, the counsel of the froward he carrieth headlong; and he may so evidently work against a man, that even worldly sagacity may foresee his downfall and ruin.

thee: and what *is* thy request? and it shall be performed, *even* to the half of the kingdom.

3 Then Esther the queen answered and said, If I have found favor in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request:

4 For we are sold, I and my people, to be destroyed, to be slain, and to perish.*[a] But if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not countervail the king's damage.

5 ¶ Then the king Ahasuerus answered and said unto Esther the queen, Who is he, and where is he, that durst presume in his heart† to do so?

6 And Esther said, The adversary‡ and enemy *is* this wicked Haman. Then Haman was afraid before§ the king and the queen.[b]

7 ¶ And the king arising from the banquet of wine in his wrath *went* into the palace garden: and Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king.

8 Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was fallen upon the bed whereon Esther *was*. Then said the king, Will he force the queen also before‖ me in the house? As the word went out of the king's mouth, they covered Haman's face.[c]

9 And Harbonah,[d] one of the chamberlains, said before the king, Behold also the gallows¶ fifty cubits high,[e] which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman. Then the king said, Hang him thereon.

10 So they hanged Haman on the gallows that he had prepared for Mordecai.[f] Then was the king's wrath pacified.

CHAPTER VIII.

1 Mordecai is advanced. 3 Esther maketh suit to reverse Haman's letters. 7 Ahasuerus granteth to the Jews to defend themselves. 15 Mordecai's honor, and the Jews' joy.

ON that day did the king Ahasuerus give the house of Haman the Jews' enemy unto Esther the queen.[g] And Mordecai came before the king; for Esther had told what he *was* unto her.[h]

2 And the king took off his ring,[i] which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman.[j]

3 ¶ And Esther spake yet again before the king, and fell down at his feet, and besought him with tears* to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews. A. M. 3494. B. C. about 510.

4 Then the king held out the golden sceptre toward Esther.[k] So Esther arose, and stood before the king,

5 And said, If it please the king, and if I have found favor in his sight, and the thing *seem* right before the king, and I *be* pleasing in his eyes, let it be written to reverse the letters† devised by Haman the son of Hammedatha the Agagite, which he wrote‡ to destroy the Jews which *are* in all the king's provinces:

6 For how can I endure to see§ the evil that shall come unto my people?[l] or how can I endure to see the destruction of my kindred?

7 ¶ Then the king Ahasuerus said unto Esther the queen and to Mordecai the Jew, Behold, I have given Esther the house of Haman,[m] and him they have hanged upon the gallows, because he laid his hand upon the Jews.

8 Write ye also for the Jews, as it liketh you, in the king's name, and seal *it* with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse.[n]

9 Then were the king's scribes called at that time in the third month,[o] that *is*, the month Sivan, on the three and twentieth *day* thereof; and it was written according to all that Mordecai commanded unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which *are* from India unto Ethiopia,[p] a hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.

10 And he wrote in the king Ahasuerus' name, and sealed *it* with the king's ring,[q] and sent letters by posts on horseback, *and* riders on mules, camels, *and* young dromedaries:

11 Wherein the king granted the Jews which *were* in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish,[r] all the power of the people and province that would assault them, *both* little ones and women, and *to take* the spoil of them for a prey,

12 Upon one day in all the provinces of king Ahasuerus, *namely*, upon the thirteenth *day* of the twelfth month, which *is* the month Adar.[s]

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* Heb. *that they should destroy, and kill, and cause to perish.* [a] ch. 3:9; 4:7. † Heb. *whose heart hath filled him.* ‡ Heb. *The man adversary.* § Or, *at the presence of.* [b] Prov. 16:14. ‖ Heb. *with.* [c] Job 9:24. [d] ch. 1:10. ¶ Heb. *tree.* [e] ch. 5:14; Psa. 7:15, 16; 35:8; 141:10; Prov. 11:5, 6. [f] Dan. 6:24; Psa. 37:35, 36. [g] Prov. 13:22. [h] ch. 2:7. [i] ch. 3:10. [j] Psa. 37:34; Dan. 2:48. * Heb. *she wept, and besought him.* [k] ch. 4:11; 5:2. † Heb. *device.* ‡ Or, *who wrote.* § Heb. *be able that I may see.* [l] Neh. 2:3; ch. 7:4. [m] ver. 1. [n] ch. 1:19; Dan. 6:8, 12, 15. [o] ch. 3:12. [p] ch. 1:1. [q] 1 Kings 21:8. [r] Psa. 37:14, 15; 68:23; 137:8; 149:6–9; Ezek. 39:10. [s] ch. 3:13, etc.; 9:1.

CHAPTER VII.

4. *The king's damage;* by making so large a number of his subjects slaves.

8. *They covered Haman's face;* a token that he was condemned by the king.

INSTRUCTIONS.

4. Persecution is always detrimental to rulers and subjects.

6. When the doings of the wicked are brought to light, they see that they have reason to fear; and that nothing but mercy can save them from ruin. The fear of the wicked cometh upon him. He is taken in his own net, and entangled in his own devices.

9. When men begin to fall, many who have before favored them turn against them and unite to hasten their ruin.

CHAPTER VIII.

2. *The king took off his ring—and gave it unto Mordecai;* his signet-ring. Thus he invested him with full authority.

11. *To stand for their life;* in self-defence, and to destroy those who should attempt to destroy them. The first decree for the destruction of the Jews was not formally repealed, since edicts sealed with the king's seal were

A. M. 3494. B. C. about 510. 13 The copy of the writing for a commandment to be given in every province *was* published* unto all people, and that the Jews should be ready against that day to avenge themselves on their enemies.

14 *So* the posts that rode upon mules *and* camels went out, being hastened and pressed on by the king's commandment. And the decree was given at Shushan the palace.

15 ¶ And Mordecai went out from the presence of the king in royal apparel of blue† and white, and with a great crown of gold, and with a garment of fine linen and purple: and the city of Shushan rejoiced and was glad.

16 The Jews had light, and gladness, and joy, and honor.[a]

17 And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day.[b] And many of the people of the land became Jews; for the fear of the Jews fell upon them.[c]

CHAPTER IX.

1 The Jews (the rulers, for fear of Mordecai, helping them) slay their enemies, with the ten sons of Haman. 12 Ahasuerus, at the request of Esther, granteth another day of slaughter, and Haman's sons to be hanged. 20 The two days of Purim are made festival.

NOW in the twelfth month, that *is*, the month Adar,[d] on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution,[e] in the day that the enemies of the Jews hoped to have power over them; though it was turned to the contrary, that the Jews had rule over them that hated them;

2 The Jews gathered themselves together in their cities throughout all the provinces of the king Ahasuerus,[f] to lay hand on such as sought their hurt:[g] and no man could withstand them; for the fear of them fell upon all people.[h]

3 And all the rulers of the provinces, and the lieutenants, and the deputies, and officers of the king,‡ helped the Jews; because the fear of Mordecai fell upon them.

4 For Mordecai *was* great in the king's house,[i] and his fame went out throughout all the provinces: for this man Mordecai waxed greater and greater.[j]

5 Thus the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did what they would§ unto those that hated them.

6 And in Shushan the palace the Jews slew and destroyed five hundred men.

7 And Parshandatha, and Dalphon, and Aspatha,

8 And Poratha, and Adalia, and Aridatha,

9 And Parmashta, and Arisai, and Aridai, and Vajezatha,

10 The ten sons of Haman the son of Hammedatha,[k] the enemy of the Jews, slew they; but on the spoil laid they not their hand.[l]

11 On that day the number of those that were slain in Shushan the palace was brought‖ before the king.

12 ¶ And the king said unto Esther the queen, The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman; what have they done in the rest of the king's provinces? now what *is* thy petition? and it shall be granted thee: or what *is* thy request further? and it shall be done.

13 Then said Esther, If it please the king, let it be granted to the Jews which *are* in Shushan to do to-morrow also according unto this day's decree, and let Haman's ten sons be hanged¶ upon the gallows.[m]

14 And the king commanded it so to be done: and the decree was given at Shushan; and they hanged Haman's ten sons.

15 For the Jews that *were* in Shushan gathered themselves together on the fourteenth day also of the month Adar,[n] and slew three hundred men at Shushan; but on the prey they laid not their hand.[o]

16 But the other Jews that *were* in the king's provinces gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand, but they laid not their hands on the prey,

17 On the thirteenth day of the month Adar; and on the fourteenth day of the same* rested they, and made it a day of feasting and gladness.

18 But the Jews that *were* at Shushan assembled together on the thirteenth *day* thereof, and on the fourteenth thereof; and on the fifteenth *day* of the same they rested, and made it a day of feasting and gladness.

19 Therefore the Jews of the villages, that dwelt

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* Heb. *revealed.* † Or, *violet*, ch. 1:6. [a] Psa. 18:28; 30:5-11; 97:11; Prov. 11:10; Isa. 30:29. [b] ch. 9:19, 22. [c] Exod. 15:16; Deut. 2:25; 11:25; ch. 9:2. [d] ch. 8:12. [e] ch. 3:13. [f] ch. 8:11; ver. 16. [g] Psa. 71:13, 24. [h] Gen. 35:5; ch. 8:17. ‡ Heb. *those which did the business that* belonged *to the king.* [i] Psa. 1?:43. [j] 2 Sam. 3:1; 1 Chr. 11:9; Prov. 4:18. § Heb. *according to their will.* [k] ch. 5:11; Job 18:19; 27:13-15; Psa. 21:10. [l] ch 8:11. ‖ Heb. *came.* ¶ Heb. *let men hang.* [m] Deut. 21:23; 2 Sam. 21:6, 9; Gal. 3:13 [n] ver. 2. 13. [o] ver. 10. * Heb. *in it.*

unchangeable; but a new decree was made, empowering the Jews to defend themselves and destroy their enemies.

15. *In royal apparel;* in token of his being clothed, as prime-minister, with royal authority.

INSTRUCTIONS.

2. Men cannot tell what will become of their riches and honors after they are dead. The wealth of the wicked is often laid up for the just; and when the good of his church requires, God can cause the one to give place to the other.

3. The mischief which men do while they live, often endures long after they are dead; and were it not for the overruling providence of God, would continue to the end of time.

6. The exposure of our relatives and friends to destruction is peculiarly distressing; and should lead us earnestly to seek and fervently to pray for their salvation.

10. With the utmost practicable haste, the way of salvation should be made known to all people, and they be urged to embrace it and live.

15. Sudden changes await the people of God; and as sudden await those who oppose them, or neglect the great salvation. Lazarus may one day lie at the rich man's gate full of sores, and the next day be in glory; while the rich man, who is one day clothed in purple and fine linen, may the next be in torment. The hope of the wicked shall perish; while light is sown for the righteous, and gladness for the upright in heart. Chap. 9:22, 25.

CHAPTER IX.

13. *The gallows;* the one, it is supposed, which Haman had prepared for Mordecai, and on which he was himself hanged.

in the unwalled towns, made the fourteenth day of the month Adar *a day of* gladness and feasting,[a] and a good day, and of sending portions one to another.[b]

20 ¶ And Mordecai wrote these things, and sent letters unto all the Jews that *were* in all the provinces of the king Ahasuerus, *both* nigh and far,

21 To establish *this* among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly,

22 As the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy,[c] and from mourning into a good day: that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor.

23 And the Jews undertook to do as they had begun, and as Mordecai had written unto them;

24 Because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them,[d] and had cast Pur, that *is*, the lot, to consume* them, and to destroy them:

25 But when *Esther*† came before the king, he commanded by letters that his wicked device, which he devised against the Jews,[e] should return upon his own head,[f] and that he and his sons should be hanged on the gallows.

26 Wherefore they called these days Purim after the name of Pur.‡ Therefore for all the words of this letter,[g] and *of that* which they had seen concerning this matter, and which had come unto them,

27 The Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them,[h] so as it should not fail,§ that they would keep these two days according to their writing, and according to their *appointed* time every year;

28 And *that* these days *should be* remembered and kept throughout every generation, every family, every province, and every city; and *that* these days of Purim should not fail‖ from among the Jews, nor the memorial of them perish¶ from their seed. A. M. 3495. B. C. about 509.

29 Then Esther the queen, the daughter of Abihail, and Mordecai the Jew, wrote with all authority,* to confirm this second letter of Purim.[i]

30 And he sent the letters unto all the Jews, to the hundred twenty and seven provinces of the kingdom of Ahasuerus, *with* words of peace and truth,

31 To confirm these days of Purim in their times *appointed*, according as Mordecai the Jew and Esther the queen had enjoined them, and as they had decreed for themselves† and for their seed, the matters of the fastings and their cry.[j]

32 And the decree of Esther confirmed these matters of Purim; and it was written in the book.

CHAPTER X.

1 Ahasuerus' greatness. 3 Mordecai's advancement.

AND the king Ahasuerus laid a tribute upon the land,[k] and *upon* the isles of the sea.[l]

2 And all the acts of his power and of his might, and the declaration of the greatness of Mordecai, whereunto the king advanced him,‡ *are* they not written in the book of the chronicles of the kings of Media and Persia?

3 For Mordecai the Jew *was* next unto king Ahasuerus,[m] and great among the Jews, and accepted of the multitude of his brethren,[n] seeking the wealth of his people,[o] and speaking peace to all his seed.

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[a] Deut. 16:11, 14; ch. 8:17. [b] ver 22; Neh. 8:10–12. [c] Psa. 30:11. [d] ch. 3:6, 7. * Heb. *crush.* † Heb. *she.* [e] ch. 8:3, 11. [f] Psa. 7:16. ‡ That is, *lot.* [g] ver. 20. [h] ch. 8:17; Isa. 56:3, 6; Zech. 2:11. § Heb. *pass.* ‖ Heb. *pass.* ¶ Heb. *be ended.* * Heb. *strength.* [i] ch. 8:10; ver. 20. † Heb. *their souls.* [j] ch. 4:3, 16. [k] Luke 2:1. [l] Gen. 10:5; Psa. 72:10; Isa. 24:15. ‡ Heb. *made him great;* Dan. 2:48. [m] Gen. 41:40; Dan. 5:16, 29. [n] Rom. 14:18. [o] Neh. 2:10; Psa. 122:6–9; Rom. 10:1.

21. *Fourteenth day of the month Adar;* this month answered to part of February and March. The feast of Purim, or the lot, thus instituted, is observed by the Jews to this day.

29. *This second letter of Purim;* the first letter mentioned, verse 20, seems to have been more of the nature of a recommendation, but the second letter was authoritative.

30. *With words of peace and truth;* kind words of truth according to the will of God.

31. *The fastings;* to keep in mind those observed by Esther and the Jews. Chap. 4:16, 17. *Their cry;* for deliverance from the machinations of their enemies.

32. *In the book;* the records of the acts that were passed on this occasion.

INSTRUCTIONS.

1. The triumph of the wicked is short, and their most confident expectations will come to naught. Prov. 11:7.

3. Many are more influenced by the fear of man than by the fear of God; and when rulers are on the side of right, many will externally follow their example.

10. The wickedness of parents may prove the occasion of destruction to their children; and efforts to destroy the church of God may ruin not only those who make them, but all who are induced to follow their example. Ver. 25; chap. 3:6.

16. One man, by his wickedness, may be instrumental in the destruction of thousands. Exod. 7–14.

19. With the people of God, darkness may endure for a night, but light cometh in the morning.

"Let those that sow in sadness wait
Till the fair harvest come;
They shall confess their sheaves are great,
And shout the blessings home."

28. Special mercies demand special thanksgivings to the Author and Finisher of all good, and call us to imitate the Saviour's example in doing good as we have opportunity and ability, to those who may need and feel our influence.

CHAPTER X.

1. *A tribute;* a tax to be paid into the king's treasury.

2. *The book of the chronicles;* the book that contained the records of the kingdoms of Media and Persia.

INSTRUCTIONS.

1. As civil government is an ordinance of God, and a great blessing, all should be willing to bear their part in supporting it; and taxes which are needful for that purpose should be paid with cheerfulness and fidelity.

2. Records of the acts of governments should be fairly and faithfully kept, for the benefit of the present and future generations.

3. The names of rulers who are acceptable to the people, who seek their peace and prosperity, and who adopt such measures as are best suited to promote them, will be handed down with honor to posterity. They are special gifts of God, and should call forth devout gratitude to him from all who enjoy the benefits of their administration.

Although in the book of Esther the name of God is not mentioned, yet we here see most illustrious and striking displays of his character and government: that he ruleth over all; maketh the wrath of man to praise him and restraineth the remainder thereof; that the greatest and the smallest events are under his control, and are all so directed by him as to promote the salvation of his people and the destruction of their and his enemies.

THE

BOOK OF JOB.

The design of the book of Job will best appear from a brief survey of its plan. Job, a man eminent above all others for his uprightness and piety, is accused by Satan of serving God from mercenary motives. To show the falsehood of this charge, God permits Satan first to take from Job his property and his children, and afterwards to smite him with a loathsome and distressing disease. Thus stripped of every thing that could make life valuable, the patriarch still holds fast his integrity and blesses God. His three friends, who have come to comfort him, amazed and confounded at the greatness of his calamities, sit down with him in silence for seven days. After this, Job, with vehement expressions of grief and impatience, curses the day of his birth. The three friends sharply rebuke him for the manifestation of what they consider to be a rebellious spirit, and enter into an earnest controversy with him upon the false ground that special calamity comes only as a punishment for special wickedness, and is therefore itself a proof of such wickedness. Accordingly, they exhort him to repent of his past sins, and seek God's forgiveness, as the sure means of removing his present misfortunes. Conscious of his integrity, Job, with much warmth and asperity, repels their unjust charges, and refutes their false arguments by an appeal to facts. The ground he takes is, that, by some inscrutable plan of God, calamity comes alike upon good and bad men. He passionately beseeches God to show him why he thus deals with him; and, according as faith or despondency prevails in his soul, he sometimes expresses the firm hope that he shall come out of his troubles like gold tried in the fire; at other times, the fear that he shall speedily sink down to the grave under the weight of his sorrows, and nevermore see good. Having put to silence his three friends by an array of facts to which they can make no reply, he freely expresses his belief that the hypocrite's end shall be destruction, chapter 27; shows that the wisdom by which God governs the world is above the comprehension of man, whose true wisdom lies in fearing and obeying his Maker, chapter 28; contrasts his present calamities with his former prosperity, chapters 29, 30; and closes with a solemn protestation of his integrity, chapter 31.

Elihu, a young man who has hitherto been a silent spectator, now takes up the argument upon the ground that trouble is sent by God upon men as a discipline, that by it they may be made aware of their errors and infirmities; and that, if they make a right improvement of it, by bearing it with patience and submission, and looking to God in penitence and prayer for its removal, it will end in renewed and higher prosperity. To show the unreasonableness of charging injustice upon God, he dwells at length upon his infinite greatness and power. The special ground of Job's trial, as given in the first two chapters, Elihu could not of course understand. But his general position in regard to human afflictions is right, and it is to be carefully noticed that their issue in the case of a good man, as described by him, is precisely what happens to Job when he humbles himself before his Maker.

Jehovah now addresses Job out of the whirlwind, rebuking him for his presumptuous language, and setting before him His infinite perfections, manifested in the creation and government of the world, as a sufficient proof that He must be just in his dealings with men, and that to arraign Him at the bar of human reason is folly and presumption. Job now humbles himself before God, and God publicly justifies him to his three friends, declaring that he has spoken of Him the thing which is right, chapter 42:8. This is to be understood as referring not to the *spirit* manifested by Job, which God had sharply rebuked, but rather to the *ground* taken by him in respect to God's dealings with man. By God's direction, the three friends now offer sacrifices; Job prays for them, and his former prosperity is restored to him in double measure.

From this sketch of the plan of the book, it is manifest that its *design* is to show that God governs the world not upon the principle of simple retribution, so that the righteous are always free from calamity, and the wicked always speedily punished, but rather, according to an inscrutable plan, which allows outward sorrow to come upon the righteous as well as upon the wicked, yet so that the sufferings of good

men are always intended for their benefit, and will in the end conduct them to a higher degree of true prosperity and happiness.

Job plainly belonged to the patriarchal period. This appears from his longevity. He lived after his trial a hundred and forty years, chapter 42:16, and he must have been then considerably advanced in life. This points to a period earlier, perhaps, than that of Abraham. To the same conclusion are we brought by the fact that no form of idolatry is mentioned in the book, but only the worship of the heavenly bodies. The simplicity of the patriarchal age appears, moreover, in all its descriptions. But we cannot from this infer with certainty that the book was written in the patriarchal age, for the inspired author may have received from the past the facts which he records. The book is written in pure Hebrew, and has, moreover, all the freedom of an original work, as distinguished from a translation. The author was intimately acquainted with both Arabian and Egyptian scenery. Whether, as some suppose, he was Moses, or a Hebrew of a later day, cannot be known to us.

CHAPTER I.

1 The holiness, riches, and religious care of Job for his children. 6 Satan, appearing before God, by calumniation obtaineth leave to tempt Job. 13 Understanding of the loss of his goods and children, in his mourning he blesseth God.

THERE was a man in the land of Uz,*[a] whose name *was* Job;[b] and that man was perfect and upright, and one that feared God,[c] and eschewed evil.

2 And there were born unto him seven sons and three daughters.

3 His substance† also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household;‡ so that this man was the greatest of all the men§ of the east.

4 And his sons went and feasted *in their* houses, every one his day; and sent and called for their three sisters to eat and to drink with them.

5 And it was so, when the days of *their* feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt-offerings *according* to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts.[d] Thus did Job continually.‖

6 ¶ Now there was a day[e] when the sons of God came to present themselves before the LORD,[f] and Satan¶ came also among them.*

7 And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, A. M. 2484. B. C. about 1520. and from walking up and down in it.[g]

8 And the LORD said unto Satan, Hast thou considered† my servant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?

9 Then Satan answered the LORD, and said, Doth Job fear God for naught?

10 Hast not thou made a hedge about him,[h] and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance‡ is increased in the land.

11 But put forth thy hand now, and touch all that he hath,[i] and he will curse thee§ to thy face.[j]

12 And the LORD said unto Satan, Behold, all that he hath *is* in thy power;‖ only upon himself put not forth thy hand. So Satan went forth from the presence of the LORD.

13 ¶ And there was a day when his sons and his daughters *were* eating and drinking wine in their eldest brother's house:[k]

14 And there came a messenger unto Job, and said, The oxen were ploughing, and the asses feeding beside them:

15 And the Sabeans fell *upon them*, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

16 While he *was* yet speaking, there came also another, and said, The fire of God¶ is fallen from heaven, and hath burned up the sheep, and the

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* Moses is thought to have written the book of Job while among the Midianites, B. C. 1520. [a] 1 Chr. 1:17, 42; Lam. 4:21. [b] Ezek. 14:14, 20. [c] Prov. 16:6. † Or, *cattle*. ‡ Or, *husbandry*. § Heb. *sons*. [d] Lev. 24:15, 16. ‖ Heb. *all the days*. [e] ch. 2:1, etc. [f] 1 Kings 22:19; ch. 38:7. ¶ Heb. *the adversary*; 1 Chr. 21:1; Zech. 3:1; Rev. 12:9, 10. * Heb. *in the midst of them*. [g] Matt. 12:43; 1 Pet. 5:8. † Heb. *set thy heart on*. [h] Psa. 34:7. ‡ Or, *cattle*. [i] ch. 19:21. § Heb. *if he curse thee not*. [j] Isa. 8:21. ‖ Heb. *hand*; Gen. 16:6. [k] Eccl. 9:12. ¶ Or, *A great fire*.

CHAPTER I.

1. *Uz;* a district in Arabia, east of Palestine. *Perfect and upright;* a man who habitually feared God and obeyed all his commandments. Like Zachariah and Elizabeth, he was "righteous before God, walking in all the commandments and ordinances of the Lord blameless." Luke 1:6. *Feared God;* with childlike, reverential, holy fear. *Eschewed;* departed from, avoided.

4. *His day;* his birthday, chap. 3:1–3.

5. *Sent and sanctified them;* he directed them to perform those outward cleansings which were a necessary preparation for offering sacrifices, and which were a sign of that purity of heart and life which God requires of all his worshippers, and which Job inculcated on his children by both precept and example. *Cursed God in their hearts;* dishonored him by unworthy and wicked thoughts of him. *Thus did Job continually;* habitually, after each yearly feast of his assembled households.

6. *The sons of God;* the angelic hosts, as in chap. 38:7. The scene of this transaction is laid in heaven. Compare 1 Kings 22:19.

9. *For naught;* without being paid for it. Satan means to insinuate that Job's piety is wholly selfish, and will vanish as soon as he finds that it ceases to bring to him a reward of earthly good.

10. *Made a hedge about him;* to defend him from all evil. *Blessed the work of his hands;* rewarded him abundantly for his seeming piety.

11. *Touch all that he hath;* destroy it. *Curse thee to thy face;* openly, with daring impiety.

12. *Upon himself put not forth thy hand;* do not injure him in his person.

15. *Sabeans;* an Arab tribe.

A. M. 2484. B. C. about 1520. servants, and consumed them; and I only am escaped alone to tell thee.

17 While he *was* yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell* upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

18 While he *was* yet speaking, there came also another, and said, Thy sons and thy daughters *were* eating and drinking wine in their eldest brother's house:

19 And behold, there came a great wind from† the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.

20 Then Job arose, and rent his mantle,‡[a] and shaved his head, and fell down upon the ground, and worshipped,[b]

21 And said, Naked came I out of my mother's womb, and naked shall I return thither:[c] the LORD gave, and the LORD hath taken away;[d] blessed be the name of the LORD.[e]

22 In all this Job sinned not,[f] nor charged God foolishly.§

CHAPTER II.

1 Satan appearing again before God obtaineth further leave to tempt Job. 7 He smiteth him with sore boils. 9 Job reproveth his wife, moving him to curse God. 11 His three friends condole with him in silence.

AGAIN there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD.[g]

2 And the LORD said unto Satan, From whence comest thou? And Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

3 And the LORD said unto Satan, Hast thou considered my servant Job, that *there* is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity,[h] although thou movedst me against him, to destroy him‖ without cause.

4 And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his life.[i]

5 But put forth thy hand now, and touch his bone and his flesh, and he will curse thee to thy face.

6 And the LORD said unto Satan, Behold, he *is* in thy hand; but¶ save his life.

7 ¶ So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown.

8 And he took him a potsherd to scrape himself withal; and he sat down among the ashes.[j]

9 ¶ Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die.

10 But he said unto her, Thou speakest as one of the foolish women speaketh. What! shall we receive good at the hand of God, and shall we not receive evil?[k] In all this did not Job sin with his lips.[l]

11 ¶ Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite,[m] and Bildad the Shuhite,[n] and Zophar the Naamathite: for they had made an appointment together to come to mourn with him, and to comfort him.[o]

12 And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven.[p]

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* Heb. *rushed.* † Heb. *from aside.* ‡ Or, *robe.* a Gen. 37:29. b 1 Pet. 5:6. c 1 Tim. 6:7. d Lam. 3:38. e Psa. 89:38, 52. f ch. 2:10. § Or, *attributed folly to God.* g ch. 1:6, etc. h ch. 27:5, 6; Psa. 26:1; 41:12.

‖ Heb. *swallow him up.* i Matt. 6:25. ¶ Or, *only.* j Matt. 11:21. k Jas. 5:10, 11. l Psa. 39:1. m Gen. 36:11; Jer. 49:7. n Gen. 25:2. o Rom. 12:15. p Neh. 9:1; Lam. 2:10.

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17. *The Chaldeans;* a troop of pillagers from near the Euphrates.

20. *Rent his mantle, and shaved his head;* in token of deep mourning.

21. *Shall I return thither;* to the womb of the earth, which is the mother of all mankind. He uses the word "womb" in a twofold sense, first literally, and then figuratively.

22. *Charged God foolishly;* that is, as in the margin, attributed folly to God.

INSTRUCTIONS.

1. God sometimes bestows on his children great wealth, numerous friends, and abundance of earthly blessings, and thus increases their obligations to love and serve him.

4. It is proper to partake of the bounties of Providence with gratitude and joy; and pleasant when brothers and sisters love one another, rejoice in each other's society, and together celebrate the goodness of God.

5. Seasons of feasting are seasons of peculiar danger. While men partake freely of God's gifts they are tempted to forget or in some other way to dishonor the giver, and thus they need his pardoning mercy through Jesus Christ.

9. Those who contend that all religion is selfish, and that good men serve God only because he does them good, resemble Satan and take part with him in promoting his cause.

12. Satan, if permitted by God, may not only tempt men to sin, but bring upon them great and sore calamities.

20. Good men will not overlook God's hand when calamities come upon them, nor fail to humble themselves before him.

21. Nothing so sustains the soul in the day of severe trial, as the thought that God sends it.

CHAPTER II.

3. *He holdeth fast his integrity;* persevered in yielding obedience to God, notwithstanding his calamities.

4. *Skin for skin, yea, all that a man hath will he give for his life;* Satan here renews his charge of selfishness against Job. True he has lost his property and his children, but his person yet remains unharmed. Should God touch him here, he will renounce his allegiance to God, and blaspheme his name. To show the falsehood of this, exhibit the nature of true religion, and prepare Job for greater good in the end, God permitted Satan to try it.

7. *With sore boils;* his disease is generally regarded to have been a malignant and painful species of leprosy.

8. *Potsherd;* a piece of earthen ware.

10. *Shall we not receive evil?* though Satan was the instrument, yet Job viewed his trials as coming from God; and as such, he humbly submitted to them.

12. *Knew him not;* he was so altered by his disease, that at first they did not recognize him. *They lifted up their voice and wept;* when they saw how dreadfully he was afflicted.

INSTRUCTIONS.

3. Though true religion has been proved a thousand

13 So they sat down with him upon the ground[a] seven days and seven nights,[b] and none spake a word unto him: for they saw that *his* grief was very great.

CHAPTER III.

1 Job curses the day and services of his birth. 13 The ease of death. 20 He complaineth of life, because of his anguish.

AFTER this opened Job his mouth, and cursed his day.

2 And Job spake,* and said,

3 Let the day perish wherein I was born,[c] and the night *in which* it was said, There is a man-child conceived.

4 Let that day be darkness; let not God regard it from above, neither let the light shine upon it.

5 Let darkness and the shadow of death stain† it; let a cloud dwell upon it; let the blackness of the day terrify it.‡

6 *As for* that night, let darkness seize upon it; let it not be joined unto§ the days of the year; let it not come into the number of the months.

7 Lo, let that night be solitary; let no joyful voice come therein.

8 Let them curse it that curse the day, who are ready to raise up their mourning.‖[d]

9 Let the stars of the twilight thereof be dark; let it look for light, but *have* none; neither let it see the dawning of the day:¶

10 Because it shut not up the doors of my *mother's* womb, nor hid sorrow from mine eyes.

11 Why died I not from the womb? *why* did I *not* give up the ghost when I came out of the belly? A. M. 2484. B. C. about 1520.

12 Why did the knees prevent me?[e] or why the breasts that I should suck?

13 For now should I have lain still and been quiet, I should have slept: then had I been at rest,

14 With kings and counsellors of the earth, which built desolate places for themselves;[f]

15 Or with princes that had gold, who filled their houses with silver:

16 Or as a hidden untimely birth I had not been;[g] as infants *which* never saw light.

17 There the wicked cease *from* troubling; and there the weary* be at rest.

18 *There* the prisoners rest together; they hear not the voice of the oppressor.

19 The small and great are there; and the servant *is* free from his master.

20 Wherefore is light given to him that is in misery, and life unto the bitter *in* soul;

21 Which long† for death,[h] but it *cometh* not; and dig for it more than for hid treasures;

22 Which rejoice exceedingly, *and* are glad, when they can find the grave?

23 *Why is light given* to a man whose way is hid, and whom God hath hedged in?[i]

24 For my sighing cometh before I eat,‡ and my roarings are poured out like the waters.

25 For the thing which I greatly feared is come upon me,§ and that which I was afraid of is come unto me.

26 I was not in safety, neither had I rest, neither was I quiet; yet trouble came.

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a Ezra 9:3–5. b Gen. 50:10. * Heb. *answered.* c ch. 10:18, etc.; Jer. 20:14. † Or, *challenge.* ‡ Or, *let them terrify it, as those* who have *a bitter day;* Amos 8:10. § Or, *rejoice among.* ‖ Or, *a leviathan.* d Jer. 9:17–20.

¶ Heb. *eyelids of the morning.* e Isa. 66:12. f ch. 15:28. g Psa. 58:8. * Heb. *wearied* in *strength* † Heb. *wait.* h Rev. 9:6. i ch. 19:8; Lam. 3:7. ‡ Heb. *my meat.* § Heb. *I feared a fear, and it came upon me.*

times to be genuine, yet Satan and his agents still insist that it is all hypocrisy and selfishness. To show the falsehood of this, God sometimes suffers him to visit his people with calamities, while he so sustains them by his grace as to silence the objections of foolish men.

9. Our most intimate friends may become our greatest tempters, and thus, unless resisted, our most dangerous foes.

10. God is wise and good, not only in the mercies which he bestows, but in the trials which he sends or permits. While grateful for the one, we should be submissive under the other, and thus strive to honor him in both.

12. Sickness and trials may so emaciate and disfigure our bodies that our friends will hardly know us, and our sufferings be such that they can give us no relief.

CHAPTER III.

1. *His day;* the day of his birth, feeling that he had been deprived of all his possessions and of all capacity to enjoy life, and that thus existence had become a heavy calamity to him. The language of Job throughout this chapter is that of passionate complaint against God's providence, and in using it he sinned; but Satan could not prevail with him to curse his Maker.

8. *Them—that curse the day;* magicians, who were supposed to have power to curse certain days, as well as persons. Compare what Balak says to Balaam, Num. 22:6. *To raise up their mourning;* or, as the margin, to raise up leviathan. He would have the most powerful enchanters employed, who, according to the superstitious belief of the multitude, were able to raise up leviathan from the deep.

12. *Prevent me;* in the old English sense of anticipating, being ready beforehand to meet one.

14. *Desolate places for themselves;* cities in the desert; or perhaps sepulchres, which they built where they might rest and be quiet. Had he died at his birth, Job thought he should have rested with equal quietness.

19. *There;* in the grave, which Job here regards as a place of rest from the sufferings of life.

20. *Unto the bitter in soul;* to him who pines in misery.

21. *Dig for it;* earnestly desire and seek it.

23. *Whose way is hid;* so that he can see no possibility of escape from his sufferings. *Hedged in;* so that he is shut up to calamity, without the hope of release.

25. *The thing which I greatly feared is come upon me;* or, "When I fear a fear, it comes upon me:" calamities more and more dreadful follow each other in quick succession.

INSTRUCTIONS.

3. A good man under trials may become fretful and peevish, have hard thoughts of God and his ways, and may say things which he will afterwards see to be foolish and wicked, and of which he will be utterly ashamed. Chap. 42:3–6.

11. Men if left to themselves under trials, may wish that they were dead, and be tempted sometimes even to kill themselves; but this is rebellion against God, and is the way to increase their own sorrows. 1 Sam. 28:15–20; 31:4; Matt. 27:3–5; Mark 14:21.

23. Men sometimes wonder why it is that God preserves their lives, when they seem to be receiving no good themselves, and doing no good to others. But God has wise and good reasons; and through their preservation and trials, may bless not only them, but multitudes of others to the end of time and to eternity. Rom. 14:7; 1 Tim. 1:16.

A. M. 2484.
B. C. about 1520.

CHAPTER IV.

1 Eliphaz reproveth Job for want of religion. 7 He teacheth God's judgments to be not for the righteous, but for the wicked. 12 His fearful vision, to humble the excellency of creatures before God.

THEN Eliphaz the Temanite answered and said,

2 *If* we essay to commune* with thee, wilt thou be grieved? but who can withhold himself from speaking?†

3 Behold, thou hast instructed many, and thou hast strengthened the weak hands.[a]

4 Thy words have upholden him that was falling, and thou hast strengthened the feeble‡ knees.

5 But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled.

6 *Is* not *this* thy fear, thy confidence, thy hope, and the uprightness of thy ways?

7 Remember, I pray thee, who *ever* perished, being innocent? or where were the righteous cut off?

8 Even as I have seen, they that plough iniquity, and sow wickedness, reap the same.[b]

9 By the blast of God they perish, and by the breath of his nostrils§ are they consumed.

10 The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions, are broken.[c]

11 The old lion perisheth for lack of prey, and the stout lion's whelps are scattered abroad.

12 Now a thing was secretly‖ brought to me, and mine ear received a little thereof.

13 In thoughts from the visions of the night, when deep sleep falleth on men,

14 Fear came upon me,¶ and trembling, which made all* my bones to shake.

15 Then a spirit passed before my face; the hair of my flesh stood up:

16 It stood still, but I could not discern the form thereof: an image *was* before mine eyes, *there was* silence, and I heard a voice,† *saying*,

17 Shall mortal man be more just than God? shall a man be more pure than his Maker?

18 Behold, he put no trust in his servants; and his angels he charged with folly:‡[d]

19 How much less *in* them that dwell in houses of clay, whose foundation *is* in the dust, *which* are crushed before the moth?

20 They are destroyed§ from morning to evening: they perish for ever without any regarding *it*.

21 Doth not their excellency *which is* in them go away?[e] they die,[f] even without wisdom.

CHAPTER V.

1 The harm of inconsideration. 3 The end of the wicked is misery. 6 God is to be regarded in affliction. 17 The happy end of God's correction.

CALL now, if there be any that will answer thee; and to which of the saints wilt thou turn?‖

2 For wrath killeth the foolish man, and envy¶ slayeth the silly one.

3 I have seen the foolish taking root:* but suddenly I cursed his habitation.

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* Heb. *a word.* † Heb. *refrain from words?* [a] Isa. 35:3. ‡ Heb. *bowing;* Heb. 12:12. [b] Gal. 6:7, 8. § That is, *his anger;* ch. 15:30; Isa. 11:4. [c] Psa. 58:6. ‖ Heb. *by stealth.* ¶ Heb. *met me.* * Heb. *the multitude of.* † Or, *I heard a still voice.* ‡ Or, *nor in his angels,* in whom *he put light.* [d] 2 Pet. 2:4. § Heb. *beaten in pieces.* [e] Psa. 146:3, 4. [f] Isa. 2:22. ‖ Or, *look.* ¶ Or, *indignation.* * Psa. 37:35.

CHAPTER IV.

3. *The weak hands;* persons that were ready to faint and despond under trouble.

5. *It;* distress.

6. *Is not this thy fear;* that is, thy religious fear, or thy piety. The meaning of Elihu, according to our version, is, that Job's fear of God, trust in him, and uprightness of life, for which he has enjoyed so high a reputation, ought now, if they be indeed genuine, to sustain him; since it is not possible, under the righteous government of God, that the innocent and righteous should perish. But many propose to render, "Should not thy fear be thy confidence? thy hope, should it not even be the righteousness of thy ways?" which, however, comes to substantially the same idea.

7. *Who ever perished, being innocent?* this is true if we look to the final end of the righteous, but not true if we look simply to their outward lot in this world; and here lay the mistake of Job's friends. They looked upon this world as a state not merely of trial, but of retribution. In this Job justly differed from them; and this was the point of controversy between them.

8. *Plough—sow;* practise. *Reap the same;* experience the fruit or effects of their sins. Verses 9–11.

10. *The roaring of the lion;* the lion here represents haughty and powerful sinners, who prosper for a while, and then are violently destroyed. Compare Psa. 37:35, 36.

12. *Secretly brought*; revealed in a dream or vision.

16. *It;* the spirit.

17. *More just than God?* so that he can rightly arraign the conduct of his Maker? Ought he not rather to submit to all His dispensations?

19. *Them that dwell in houses of clay;* a figurative description of man's mortal frame, as weak and perishable.

20. *From morning to evening;* either within the space of a single day, as a poetic description of the brevity of life; or, all day long, that is, continually.

INSTRUCTIONS.

3. The ability and disposition to give instruction to the ignorant, consolation to the sorrowful, and encouragement to the despairing, are valuable traits of character, which should be diligently cultivated and faithfully improved for the benefit of men.

5. It is much easier to preach than to practise; and those instructions which we give to others, and which sometimes comfort and support them, we at other times fail properly to apply for our own direction and benefit.

7. The idea of Eliphaz and his friends, that good men will not be afflicted or suffer a violent death, and that of course the afflictions of Job proved him to be what Satan accused him of being, a hypocrite, was false. By adopting this idea and applying it to Job, they joined themselves with Satan in tormenting him. John 16:33; Rev. 7:14.

13. Dreams are not now to be relied on; and yet, if they are the means of suggesting important thoughts and leading to useful reflections, they should be gratefully acknowledged and made subservient to our own good and that of others.

18. In comparison with God, all created wisdom, power, or goodness are as nothing. His perfections infinitely surpass all finite conceptions.

CHAPTER V.

1. *Answer thee;* as a friend and patron, ready to support thy cause. *The saints;* here probably the holy angels.

2. *Envy;* more exactly, as the margin, indignation. It is the wrath and indignation of one who rebels against the discipline of God's providence, which Eliphaz means. These are the means of ruin to the wicked who indulge them.

3. *Foolish;* here, as throughout the book of Job, the foolish are the wicked, who are destitute of true wisdom. *Suddenly I cursed his habitation;* I saw destruction suddenly come upon his habitation, and pronounced it accursed.

4 His children are far from safety, and they are crushed in the gate, neither *is there* any to deliver *them*.

5 Whose harvest the hungry eateth up, and taketh it even out of the thorns, and the robber swalloweth up their substance.

6 Although affliction* cometh not forth of the dust, neither doth trouble spring out of the ground;

7 Yet man is born unto trouble,†[a] as the sparks fly upward.‡

8 I would seek unto God, and unto God would I commit my cause:

9 Which doeth great things and unsearchable;§ marvellous things without number:‖

10 Who giveth rain upon the earth, and sendeth waters upon the fields:¶

11 To set up on high those that be low; that those which mourn may be exalted to safety.

12 He disappointeth the devices of the crafty,[b] so that their hands cannot perform *their* enterprise.*

13 He taketh the wise in their own craftiness:[c] and the counsel of the froward is carried headlong.

14 They meet with† darkness in the daytime, and grope in the noonday as in the night.

15 But he saveth the poor from the sword, from their mouth, and from the hand of the mighty.[d]

16 So the poor hath hope, and iniquity stoppeth her mouth.

17 Behold, happy *is* the man whom God correcteth:[e] therefore despise not thou the chastening of the Almighty:

18 For he maketh sore, and bindeth up: he woundeth, and his hands make whole.[f]

19 He shall deliver thee in six troubles: A. M. 2484. B. C. about 1520.
yea, in seven there shall no evil touch thee.[g]

20 In famine he shall redeem thee from death:[h] and in war from the power‡ of the sword.

21 Thou shalt be hid from the scourge of the tongue:§[i] neither shalt thou be afraid of destruction when it cometh.

22 At destruction and famine thou shalt laugh: neither shalt thou be afraid of the beasts of the earth.

23 For thou shalt be in league with the stones of the field: and the beasts of the field shall be at peace with thee.[j]

24 And thou shalt know that thy tabernacle *shall be* in peace;‖ and thou shalt visit thy habitation, and shalt not sin.¶

25 Thou shalt know also that thy seed *shall be* great,* and thine offspring as the grass of the earth.

26 Thou shalt come to *thy* grave in a full age,[k] like as a shock of corn cometh in† in his season.

27 Lo this, we have searched it, so it *is*;[l] hear it, and know thou *it* for thy good.‡

CHAPTER VI.

1 Job showeth that his complaints are not causeless. 8 He wisheth for death, wherein he is assured of comfort. 14 He reproveth his friends of unkindness.

BUT Job answered and said,

2 Oh that my grief were thoroughly weighed, and my calamity laid§ in the balances together!

3 For now it would be heavier than the sand of the sea:[m] therefore my words are swallowed up.‖

4 For the arrows of the Almighty *are* within me, the poison whereof drinketh up my spirit: the ter-

* Or, *iniquity.* † Or, *labor.* [a] 1 Cor. 10:13. ‡ Heb. *sons of the burning coal lift up to fly.* § Heb. there is *no search.* ‖ Heb. *till* there be *no number.* ¶ Heb. *out-places.* [b] Neh. 4:15. * Or, *any thing.* [c] 1 Cor. 3:19. † Or, *run into;* Isa. 59:10; Amos 8:9. [d] Psa. 107:41. [e] Heb. 12:5; Jas. 1:12. [f] Deut. 32:39. [g] Psa. 91:3. [h] Psa. 37:19. ‡ Heb. *hands.* § Or, *when the tongue scourgeth.* [i] Psa. 31:20. [j] Isa. 11:9. ‖ Or, *that peace* is *thy tabernacle.* ¶ Or, *err.* * Or, *much.* [k] Prov. 9:11. † Heb. *ascendeth.* [l] Prov. 2:3-5. ‡ Heb. *thyself;* Prov. 9:12. § Heb. *lifted up.* [m] Prov. 27:3. ‖ That is, *I want words to express my grief;* Psa. 77:4.

4. *Crushed in the gate;* condemned in the place where judgments were issued.

5. *Even out of the thorns;* here probably a hedge of thorns intended for the protection of the harvest.

6. *Cometh not forth of the dust;* affliction does not come by chance; it is ordered by God, and therefore should be cheerfully submitted to.

7. *As the sparks fly upward;* it is as natural for fallen man to sin and suffer, as for sparks to fly upward.

8. *I would seek unto God;* if I were in thy place; thus expressing the duty of all men in affliction.

13. *The wise;* the worldly wise. *The froward;* the perverse who disobey God.

15. *The poor;* the afflicted, who trust in God.

17. *Whom God correcteth;* and who receives correction in a proper manner.

19. *In six troubles—in seven;* a definite is here put for a large indefinite number.

21. *Hid;* safe, where the scourge of the tongue cannot find thee. "The scourge of the tongue" represents those false accusations which expose a man to the spoiling of his goods, to imprisonment, and even death.

23. *In league with the stones;* they shall not hurt thee.

24. *Not sin;* not wander, err, or miss the way to his house, but find it safe as he left it.

25. *Great;* numerous and prosperous.

26. *In a full age;* not meet a premature death.

27. *We have searched it;* learned from observation, that those who feel and act right, are delivered or saved from trouble; and those only continue to be afflicted, who continue to feel and act wrong. From this Eliphaz would draw the erroneous conclusion, that the continuance of Job's afflictions proved him to be as Satan affirmed, a hypocrite, or a very selfish, wicked man.

INSTRUCTIONS.

1. Men sometimes think that all the good agree in opinion with themselves, and that those who do not are wicked.

3. It needs no spirit of prophecy to foretell the ruin of such as continue in a course of disobedience to God.

6. As troubles do not come by chance, but are directed by infinite wisdom and goodness, for most benevolent ends, they should be borne with patience, and cheerful submission to the perfect will of God.

12. No wisdom but that which comes from above will guide a man in the path of truth and duty, or ultimately meet with success.

17. Trust in God and supreme devotion to him, will sanctify every trial while it lasts, and in due time secure certain, full, and eternal deliverance.

27. Human reason and observation, without revelation, are unsafe guides; and none, unless enlightened by God, will have such views of his character and ways as lead to safety and success.

CHAPTER VI.

3. *Heavier than the sand;* very great, insupportable. *Are swallowed up;* are insufficient to express my calamity.

4. *Arrows of the Almighty;* such distresses as God alone can inflict.

A. M. 2484. B. C. about 1520.

rors of God do set themselves in array against me.[a]

5 Doth the wild ass bray when he hath grass?* or loweth the ox over his fodder?

6 Can that which is unsavory be eaten without salt? or is there *any* taste in the white of an egg?

7 The things *that* my soul refused to touch *are* as my sorrowful meat.

8 Oh that I might have my request; and that God would grant *me* the thing that I long for![†]

9 Even that it would please God to destroy me;[b] that he would let loose his hand, and cut me off!

10 Then should I yet have comfort; yea, I would harden myself in sorrow: let him not spare; for I have not concealed the words of the Holy One.[c]

11 What *is* my strength, that I should hope? and what *is* mine end, that I should prolong my life?

12 *Is* my strength the strength of stones? or *is* my flesh of brass?[‡]

13 *Is* not my help in me? and is wisdom driven quite from me?

14 To him that is afflicted[§] pity *should be showed* from his friend;[d] but he forsaketh the fear of the Almighty.

15 My brethren have dealt deceitfully as a brook,[e] *and* as the stream of brooks they pass away;

16 Which are blackish by reason of the ice, *and* wherein the snow is hid:

17 What time they wax warm, they vanish:[‖] when it is hot,[¶] they are consumed* out of their place.

18 The paths of their way are turned aside; they go to nothing, and perish.

19 The troops of Tema looked,[f] the companies of Sheba waited for them.

20 They were confounded because they had hoped; they came thither, and were ashamed.

21 For now ye are nothing;[†] ye see *my* casting down, and are afraid.

22 Did I say, Bring unto me? or, Give a reward for me of your substance?

23 Or, Deliver me from the enemy's hand? or, Redeem me from the hand of the mighty?

24 Teach me, and I will hold my tongue: and cause me to understand wherein I have erred.

25 How forcible are right words![g] but what doth your arguing reprove?

26 Do ye imagine to reprove words, and the speeches of one that is desperate, *which are* as wind?

27 Yea, ye overwhelm[‡] the fatherless, and ye dig *a pit* for your friend.

28 Now therefore be content, look upon me; for *it is* evident unto you[§] if I lie.

29 Return, I pray you, let it not be iniquity; yea, return again, my righteousness *is* in it.[‖]

30 Is there iniquity in my tongue? cannot my taste[¶] discern perverse things?

CHAPTER VII.

1 Job excuseth his desire of death. 12 He complaineth of his own restlessness, 17 and God's watchfulness.

IS *there* not an appointed time* to man upon earth?[h] *are not* his days also like the days of a hireling?

2 As a servant earnestly desireth[†] the shadow, and as a hireling looketh for *the reward of* his work;

3 So am I made to possess months of vanity, and wearisome nights are appointed to me.[i]

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[a] Psa. 88:15, 16. * Heb. *at grass.* † Heb. *my expectation.* [b] 1 Kings 19:4; Jon. 4:3, 8. [c] Psa. 40:9; Isa. 57:15; Acts 20:20, 27. ‡ Heb. *brazen.* § Heb. *melteth.* [d] Heb. 13:3. [e] Psa. 38:11. ‖ Heb. *are cut off.* ¶ Heb. *in the heat thereof.* * Heb. *extinguished.* [f] Gen. 25:15. † Or, *ye are* like *to it,* or *them;* Heb. *not.* [g] Eccl. 12:11. ‡ Heb. *cause to fall upon.* § Heb. *before your face.* ‖ That is, *this matter.* ¶ Heb. *palate.* * Or, *a warfare.* [h] ch. 14:5, 14. † Heb. *gapeth after.* [i] Psa. 6:6.

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5. *Loweth the ox over his fodder?* the beast does not complain without reason; nor, as Job contended, did he.

6. *Unsavory be eaten without salt?* or, unsavory for want of salt be eaten? his calamities are to him as unsavory food, causing bitter complaint.

8. *The thing that I long for;* immediate death.

10. *Harden myself in sorrow;* or, exult in sorrow; that is, in the present connection, in the pangs of death. *Not spare;* to cut short my life. *Not concealed the words of the Holy One;* not denied his commands, but made them the rule of my life.

11. *Should hope;* for returning health and prosperity. *What is mine end;* what favorable issue to my present calamities can I look for?

13. *Is not my help in me—wisdom driven quite from me?* or, as we may render, "Is it not so that I have no help in me, and counsel is driven quite from me?"

14. *He forsaketh;* he who does not show pity to the afflicted, sins against the Almighty.

15. *As a brook;* a brook that abounds with water for a time, and then dries away.

16. *The ice;* that melted from the mountains.

19. *Tema—Sheba;* countries of Arabia.

20. *Hoped;* to find water in the channel of the river in the desert.

21. *Ye are nothing;* of no worth to me as comforters, like the brooks that pass away.

22. *Did I say, Bring unto me?* did he request his friends to help him? All that he had asked of them was comforting words. But these were denied him.

25. *Right words;* words of truth, which, as Job contended, the words of Eliphaz were not.

27. *Overwhelm the fatherless;* or, cast lots upon the fatherless; that is, upon his substance, after spoiling him. He means to say, You exhibit towards me a similar cruelty; for I am in the condition of a fatherless child overwhelmed with sorrow, and without helpers.

29. *Return, I pray you;* and address him in a different manner, one that should not impute to him iniquity, but should admit that he was upright and sincere.

30. *Discern;* between good and evil in himself.

INSTRUCTIONS.

3. Complaints under calamities, instead of lessening, generally increase them, and unfit the mind to bear them with patience, or receive the benefit they might otherwise occasion.

7. Trials from which we instinctively shrink in prosperity, sometimes become so wearisome in adversity, that we wish for death.

14. The distresses of others should draw forth our compassion and kindness; and the manifestation of a contrary spirit, is a sin not only against men, but against God.

21. Expectations of help from earthly friends are often disappointed; but those which are placed on God will in the end be more than realized.

CHAPTER VII.

1. *An appointed time;* or, as the margin, a warfare. He means that his whole life is, as it were, a warfare. *Like the days of a hireling;* occupied with hard labor, so that he longs for their close, ver. 2.

2. *The shadow;* of evening.

3. *Months of vanity—wearisome nights;* so that, like the hireling, I long to have the day of life close.

4 When I lie down, I say, When shall I arise, and the night be gone?* and I am full of tossings to and fro unto the dawning of the day.[a]

5 My flesh is clothed with worms and clods of dust; my skin is broken, and become loathsome.

6 My days are swifter than a weaver's shuttle, and are spent without hope.

7 O remember that my life *is* wind: mine eye shall no more† see‡ good.[b]

8 The eye of him that hath seen me shall see me no *more:* thine eyes *are* upon me, and I *am* not.§

9 *As* the cloud is consumed and vanisheth away; so he that goeth down to the grave shall come up no *more.*

10 He shall return no more to his house, neither shall his place know him any more.[c]

11 Therefore I will not refrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul.

12 *Am* I a sea, or a whale, that thou settest a watch over me?

13 When I say, My bed shall comfort me, my couch shall case my complaint;

14 Then thou scarest me with dreams, and terrifiest me through visions:

15 So that my soul chooseth strangling, *and* death rather than my life.‖

16 I loathe *it;* I would not live alway: let me alone; for my days *are* vanity.[d]

17 What *is* man, that thou shouldest magnify him? and that thou shouldest set thy heart upon him?[e]

18 And *that* thou shouldest visit him every morning, *and* try him every moment?

19 How long wilt thou not depart from me,[f] nor let me alone till I swallow down my spittle?

20 I have sinned; what shall I do unto thee, O thou preserver of men?[g] why hast thou set me as a mark against thee,[h] so that I am a burden to myself? A. M. 2484. B. C. about 1520.

21 And why dost thou not pardon my transgression, and take away mine iniquity?[i] for now shall I sleep in the dust; and thou shalt seek me in the morning, but I *shall* not *be.*[j]

CHAPTER VIII.

1 Bildad showeth God's justice in dealing with men according to their works. 8 He allegeth antiquity to prove the certain destruction of the hypocrite. 20 He applieth God's just dealing to Job.

THEN answered Bildad the Shuhite, and said,

2 How long wilt thou speak these *things?* and *how long shall* the words of thy mouth *be like* a strong wind?

3 Doth God pervert judgment?[k] or doth the Almighty pervert justice?

4 If thy children have sinned against him, and he have cast them away for their¶ transgression;

5 If thou wouldest seek unto God betimes, and make thy supplication to the Almighty;[l]

6 If thou *wert* pure and upright; surely now he would awake for thee, and make the habitation of thy righteousness prosperous.

7 Though thy beginning was small, yet thy latter end should greatly increase.

8 For inquire, I pray thee, of the former age, and prepare thyself to the search of their fathers:

9 (For we *are but of* yesterday,[m] and know nothing,* because our days upon earth *are* a shadow:[n])

10 Shall not they teach thee, *and* tell thee, and utter words out of their heart?

11 Can the rush grow up without mire? can the flag grow without water?

12 Whilst it *is* yet in his greenness, *and* not cut down, it withereth before any *other* herb.[o]

13 So *are* the paths of all that forget God; and the hypocrite's hope shall perish:[p]

* Heb. *evening be measured.* a Deut. 28:67. † Heb. *not return.* ‡ *To see,* that is, *to enjoy.* b Gen. 42:36. § That is. *I can live no longer.* c Psa. 49:12, 14. ‖ Heb. *bones.* d ch. 10:1, 20. e Psa. 8:4. f Psa. 80:4. g Psa. 36:6. h Lam. 3:12. i Micah 7:18, 19; 1 John 1:9. j Psa. 103:15. k Deut. 32:4; 2 Chr. 19:7; ch. 34:12, 17; Psa. 89:14; Dan. 9:14; Rom. 3:5. 6. ¶ Heb. *in the hand of their.* l ch. 11:13; 22:23, etc. m Psa. 39:5. * Heb. *not.* n 1 Chr. 29:15. o Psa. 129:6; Matt. 13:20. p ch. 11:20; 27:8; Prov. 10:28.

6. *Without hope;* of recovery, or any relief except in death.

8. *Are upon me—am not;* or, "shall be upon me, and I shall not be." Thou shalt seek me, but I shall no more be found in the land of the living, ver. 21.

12. *Thou settest a watch over me;* guardest me as if I needed strong restraint.

16. *Let me alone;* cease from troubling me during the brief day of life.

17. *Magnify him;* make so much account of him in the way of chastisement and discipline.

19. *Till I swallow down my spittle;* a proverbial expression, meaning, till I have a little respite.

20. *Set me as a mark;* for the arrows of the Almighty.

21. *For now shall I sleep in the dust;* he means, that if God does not soon pardon his transgression, and restore to him the light of his countenance, there will be no more opportunity to show him kindness, since he is passing down rapidly to the grave.

INSTRUCTIONS.

1. The length of human life is fixed by God; and all the days of our appointed time we should wait with patience, and labor with diligence, till our change come.

5. No perfection of human character will exempt men in this world from trials; and none but those who have experienced them, can realize the difficulty of exercising at all times a calm, quiet, peaceful submission under them.

13. Quiet and refreshing rest in sleep is the gift of God, and a blessing the greatness of which no one who has not for a time been deprived of it will duly appreciate.

20. All men have sinned, and deserve all that they suffer; and the only sure way of deliverance is in acknowledging their transgressions, and looking up to Him who is exalted to give repentance, that he would freely and abundantly pardon.

CHAPTER VIII.

3. *Doth God pervert judgment?* Job had not asserted this, though Bildad speaks as if he had.

6. *He would awake for thee;* God would remove his calamities and make him prosperous; and because he did not do it, Bildad like Eliphaz erroneously concluded that Job was a wicked man. Their error was, in supposing that the outward condition of men in this world was according to their character.

8. *Prepare thyself;* meaning, Direct thy attention. *The search of their fathers;* the maxims concerning God's dealings with men which their fathers have searched out; those, namely, contained in verses 11–19.

9. *We are but of yesterday;* our life is too short to enable us to reach the wisdom of the fathers, who lived much longer than we, and had more time for observation.

10. *They;* the fathers.

11. *Can the flag grow without water?* as the flag withers as soon as the ground becomes dry, so is the prosperity of hypocrites short-lived.

A. M 2484. B. C. about 1520.

14 Whose hope shall be cut off, and whose trust *shall be* a spider's web.*

15 He shall lean upon his house, but it shall not stand:[a] he shall hold it fast, but it shall not endure.

16 He *is* green before the sun, and his branch shooteth forth in his garden.

17 His roots are wrapped about the heap, *and* seeth the place of stones.

18 If he destroy him from his place, then *it* shall deny him, *saying*, I have not seen thee.[b]

19 Behold, this *is* the joy of his way, and out of the earth shall others grow.[c]

20 Behold, God will not cast away a perfect *man*,[d] neither will he help the evil-doers:†

21 Till he fill thy mouth with laughing, and thy lips with rejoicing.‡

22 They that hate thee shall be clothed with shame;[e] and the dwelling-place of the wicked shall come to naught.§

CHAPTER IX.

1 Job acknowledging God's justice, showeth there is no contending with him. 22 Man's innocency is not to be condemned by afflictions.

THEN Job answered and said,

2 I know *it is* so of a truth: but how should man be just with‖ God?[f]

3 If he will contend with him, he cannot answer him one of a thousand.

4 *He is* wise in heart, and mighty in strength:[g] who hath hardened *himself* against him, and hath prospered?

5 Which removeth the mountains, and they know not; which overturneth them in his anger;

6 Which shaketh the earth out of her place,[h] and the pillars thereof tremble;

7 Which commandeth the sun, and it riseth not;[i] and sealeth up the stars;

8 Which alone spreadeth out the heavens, and treadeth upon the waves¶ of the sea;[k]

9 Which maketh Arcturus, Orion,[l] and Pleiades,* and the chambers of the south;

10 Which doeth great things past finding out; yea, and wonders without number.

11 Lo, he goeth by me, and I see *him* not: he passeth on also, but I perceive him not.

12 Behold, he taketh away, who can hinder him?† who will say unto him, What doest thou?[m]

13 *If* God will not withdraw his anger, the proud helpers‡ do stoop under him.

14 How much less shall I answer him, *and* choose out my words *to reason* with him?

15 Whom, though I were righteous, *yet* would I not answer, *but* I would make supplication to my judge.[n]

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* Heb. *house*; Isa. 59:5, 6. [a] Matt. 7:26. [b] Psa. 37:36. [c] Matt. 3:9. [d] Psa. 91:14. † Heb. *take the ungodly by the hand.* ‡ Heb. *shouting for joy.* [e] Psa. 132:18. § Heb. *not be.* ‖ Or, *before.* [f] Psa. 143:2; Rom. 3:20. [g] Jude 24, 25. [h] Heb. 12:26. [i] Josh. 10:12. [j] Psa. 104:2, 3; Isa. 40:22, 28.

¶ Heb. *heights.* [k] Matt. 14:25. [l] Amos 5:8. * Heb. *Ash, Cecil, and Cimah.* † Heb. *turn him away?* ch. 11:10. [m] Dan. 4:35. ‡ Heb. *helpers of pride*, or *strength.* [n] ch. 31:31

15. *It shall not stand;* that on which he depends shall give way and disappoint him.

16. *He is green before the sun;* the hypocrite flourishes a while, like a luxuriant plant.

17. *Are wrapped about the heap;* about the heap of stones. This figure has been interpreted in different ways; but, from its connection, it seems to denote the vigorous growth of the plant. *Seeth the place of stones;* the place of stones is the same as the heap just mentioned. This he sees by reaching it with his roots.

18. *If he destroy him;* if one destroy him; or, if God destroy him; that is, the hypocrite under the figure of a plant. *From his place;* where he is growing so luxuriantly. It is a sudden destruction which Bildad means to set forth. Compare chap. 5:3. *It shall deny him;* the place where he was lately growing shall deny all knowledge of him. The above all goes upon the erroneous supposition that men are always treated in this world according to their character.

19. *This is the joy of his way;* this is its sudden end. *Shall others grow;* other plants in his stead; that is, good men shall succeed to his prosperity.

INSTRUCTIONS.

3. It is common for men in controversy to impute sentiments to their opponents which they do not hold, and to charge them with consequences which they reject and abhor.

6. Many errors arise from confounding this state of trial with the future state of retribution. God will arise for the deliverance and salvation of his people, but it may not be in this world. Here they may have tribulation, but in heaven they will have rest. 1 Cor. 15:19.

8. Much may be learned from the experience and observation of those who have gone before us; but their principles as well as our own should be tried by the unerring word of God, and if not in accordance with that should be rejected.

13. That on which hypocrites depend will, at death, if not before, utterly fail them.

20. Though God will not cast away the righteous, or help the wicked in the future world, yet in this, the wicked may be in great prosperity, and the righteous in great adversity. Psa. 73:1, 15.

CHAPTER IX.

That we may understand the true attitude of Job in this painful controversy with his friends, the present chapter should be carefully studied, as furnishing the key to his discourses throughout. While he indignantly repels the charge of being an ungodly man and a hypocrite, he does not deny his general sinfulness before his Maker. Should God call him, or any other man, into judgment, he could not answer Him for one of a thousand, ver. 3. God is every way infinite. As none can withstand his almighty power, so none can call him to account for his dealings. If Job should attempt to contend with him, his divine majesty would utterly overwhelm him. All his arguments to maintain his innocence would be turned against him, ver. 20, 30, 31. He knows that God is righteous, yet he is conscious to himself of having lived an upright life. His calamity is to him an inexplicable mystery. All he can say of it is, that God "destroyeth the perfect and the wicked," ver. 22–24. The thought of God's repeated and terrible blows overwhelms him, and fills him with despair. It is his Maker's determination to hold him guilty; why should he waste time and strength in justifying himself? ver. 27–31. Yet if God would lay aside his chastising rod and his terrible majesty, and permit him to converse with him, as a man with a man, then he would plead his cause before him with confidence, being sustained by the consciousness of his uprightness, ver. 32–35.

2. *I know it is so;* that man in his best estate is a sinner, and that God in all his dealings is just.

3. *Answer him;* excuse or justify himself, in one of a thousand of his actions.

5. *They know not;* he does it suddenly, unexpectedly.

6. *Which shaketh the earth;* as an earthquake.

13. *The proud helpers;* who are banded together to support each other in a wicked cause.

15. *Though I were righteous;* not conscious of sin. *I*

16 If I had called, and he had answered me; *yet* would I not believe that he had hearkened unto my voice.

17 For he breaketh me with a tempest, and multiplieth my wounds without cause.

18 He will not suffer me to take my breath, but filleth me with bitterness.

19 If *I speak* of strength, lo, *he is* strong: and if of judgment, who shall set me a time *to plead?*

20 If I justify myself, mine own mouth shall condemn me: *if I say,* I *am* perfect, it shall also prove me perverse.

21 *Though* I *were* perfect, *yet* would I not know my soul: I would despise my life.

22 This *is* one *thing*, therefore I said *it*, He destroyeth the perfect and the wicked.[a]

23 If the scourge slay suddenly, he will laugh at the trial of the innocent.

24 The earth is given into the hand of the wicked: he covereth the faces of the judges thereof; if not, where, *and* who *is* he?

25 Now my days are swifter than a post: they flee away, they see no good.

26 They are passed away as the swift ships:* as the eagle *that* hasteth to the prey.

27 If I say, I will forget my complaint, I will leave off my heaviness, and comfort *myself;*

28 I am afraid of all my sorrows, I know that thou wilt not hold me innocent. A. M. 2484. B. C. about 1520.

29 *If* I be wicked, why then labor I in vain?

30 If I wash myself with snow-water, and make my hands never so clean;[b]

31 Yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me.†

32 For *he is* not a man, as I *am, that* I should answer him, *and* we should come together in judgment.

33 Neither is there any daysman‡ betwixt us,[c] *that* might lay his hand upon us both.

34 Let him take his rod away from me,[d] and let not his fear terrify me:

35 *Then* would I speak, and not fear him; but *it is* not so with me.§

CHAPTER X.

1 Job, taking liberty of complaint, expostulateth with God about his afflictions. 18 He complaineth of life, and craveth a little ease before death.

MY soul is weary of my life;‖ I will leave my complaint upon myself; I will speak in the bitterness of my soul.

2 I will say unto God, Do not condemn me;[e] show me wherefore thou contendest with me.[f]

3 *Is it* good unto thee that thou shouldest op-

[a] Ezek. 21:3. * Or, *ships of Ebeh;* Heb. *ships of desire.* [b] Jer. 2:22. † Heb. *make me to be abhorred.* ‡ Or, *umpire;* Heb. *one that should argue.* [c] Psa. 106:23. [d] Psa. 39:10. § Heb. *I* am *not so with myself.* ‖ Or, *cut off while I live.* [e] Psa. 143:2; Rom. 8:1. [f] Lam. 5:16, 17.

would make supplication; sensible that God might see sins where he did not.

16. *Had called;* had called God to argue my cause with him. *That he had hearkened;* that he would so listen to my words that they should be of any account with him.

17. *Multiplieth my wounds without cause;* the cause of which Job could not see.

18. *To take my breath;* his trials were constant as well as great.

21. *Though I were perfect;* in his own estimation; yet he did not know the state of his own soul, as God did. *I would despise my life;* submit to any trials that God might lay upon him.

22. *This is one thing;* God has one rule for the righteous and the wicked: he sends calamities on both. In this opinion Job differed entirely from his three friends.

24. *He covereth the faces of the judges thereof;* he makes its judges blind to truth and justice, so that the cause of the innocent does not prevail with them. *If not, where, and who is he?* if you say, It is not God who does this, then where and who is the ruler of the world?

25. *A post;* a runner sent, after the ancient custom, to carry a message.

28. *Afraid of all my sorrows;* terrified at the thought of the repeated calamities which God sends upon me. *I know that thou wilt not hold me innocent;* the most distressing part of Job's trial was the despairing view which he took of God's dealings with him. He felt that his Maker was determined to destroy him, and that there was no hope of any return of his former prosperity. In this the agency of Satan is clearly visible, and it must be taken into account if we would rightly interpret his vehement expressions of dismay and despondency.

29. *Why then labor I in vain?* why should he seek to show that he was innocent when God would show him to be wicked?

32. *Not a man, as I am;* one with whom I can argue my cause on equal terms. See introductory note. *Answer him;* contend with him in judgment, and try to show my innocence.

33. *Daysman;* arbiter to decide between us.

35. *But it is not so with me;* better, as the margin, "for I am not so with myself;" that is, so conscious of being an ungodly man as to fear the result.

INSTRUCTIONS.

3. The justice of God in all his dispensations should be taken for granted; and whatever may be a man's views of himself, his only safety is in the mercy and grace of God.

10. As the greatness of God is past finding out, so the reason of many of his dealings is to creatures unknown, and can be revealed only by himself.

16. Unbelief shuts out God from the soul, and prevents it from rejoicing in or seeing the manifestations of his mercy.

20. All efforts at self-justification in the sight of God, are proofs of a want of submission to him, and only increase the difficulties they are intended to remove.

22. Since this world is one of trial, and not of strict retribution, we must not be surprised or discouraged if things happen outwardly in many respects alike to the righteous and the wicked; remembering that in the end God will cause all to see the difference between him that fears, and him that despises his Maker.

24. While God is never the author of sin, his hand is to be reverently acknowledged in all the evil that comes upon us through the agency of wicked men.

27. There is no help for man but in the grace of God, abounding through Jesus Christ our Lord.

28. It is above all things important that the afflicted and tempted believer should avoid despairing views of the end of God's dealings with him; for nothing can so cut the sinews of his spiritual strength, and give Satan such an advantage over him.

CHAPTER X.

1. *Leave my complaint;* or, let loose my complaint; pour it out upon myself without restraint.

2. *Show me wherefore thou contendest with me;* Job wished to know why it was that God so afflicted him.

3. *Shine upon the counsel of the wicked;* by prospering them, and so afflicting Job as to give the wicked occasion to say he was a hypocrite.

A. M. 2484. B. C. about 1520.

press, that thou shouldest despise the work* of thy hands, and shine upon the counsel of the wicked?

4 Hast thou eyes of flesh? or seest thou as man seeth?[a]

5 *Are* thy days as the days of man? *are* thy years as man's days,

6 That thou inquirest after mine iniquity, and searchest after my sin?[b]

7 Thou knowest† that I am not wicked;[c] and *there is* none that can deliver out of thy hand.

8 Thy hands have made me‡ and fashioned me together round about; yet thou dost destroy me.

9 Remember, I beseech thee, that thou hast made me as the clay;[d] and wilt thou bring me into dust again?

10 Hast thou not poured me out as milk, and curdled me like cheese?

11 Thou hast clothed me with skin and flesh,[e] and hast fenced§ me with bones and sinews.

12 Thou hast granted me life and favor, and thy visitation hath preserved my spirit.

13 And these *things* hast thou hid in thy heart: I know that this *is* with thee.

14 If I sin, then thou markest me, and thou wilt not acquit me from mine iniquity.

15 If I be wicked, woe unto me;[f] and *if* I be righteous, *yet* will I not lift up my head. *I am* full of confusion; therefore see thou mine affliction;

16 For it increaseth. Thou huntest me as a fierce lion:[g] and again thou showest thyself marvellous upon me.

17 Thou renewest thy witnesses‖ against me, and increasest thine indignation upon me; changes and war *are* against me.

18 Wherefore then hast thou brought me forth out of the womb? Oh that I had given up the ghost,[h] and no eye had seen me!

19 I should have been as though I had not been; I should have been carried from the womb to the grave.

20 *Are* not my days few?[i] cease *then, and* let me alone, that I may take comfort a little,

21 Before I go *whence* I shall not return, *even* to the land of darkness[j] and the shadow of death;[k]

22 A land of darkness, as darkness *itself; and* of the shadow of death, without any order, and *where* the light *is* as darkness.

CHAPTER XI.

1 Zophar reproveth Job for justifying himself. 5 God's wisdom is unsearchable. 13 The assured blessing of repentance.

THEN answered Zophar the Naamathite, and said,

2 Should not the multitude of words be answered?[l] and should a man full of talk¶ be justified?

3 Should thy lies* make men hold their peace? and when thou mockest, shall no man make thee ashamed?

4 For thou hast said, My doctrine *is* pure, and I am clean in thine eyes.[m]

5 But oh that God would speak, and open his lips against thee;

6 And that he would show thee the secrets of wisdom, that *they are* double to that which is! Know therefore that God exacteth of thee *less* than thine iniquity *deserveth*.[n]

7 Canst thou by searching find out God?[o] Canst thou find out the Almighty unto perfection?

8 *It is* as high as heaven;† what canst thou do? deeper than hell; what canst thou know?

* Heb. *labor.* [a] 1 Sam. 16:7. [b] Psa. 10:15. † Heb. It is *upon thy knowledge.* [c] John 21:17. ‡ Heb. *took pains about me.* [d] Jer. 18:6; Rom. 9:21. [e] Psa. 139:13. § Heb. *hedged.* [f] Isa. 6:5. [g] Lam. 3:10; Hos. 13:7, 8.

‖ That is, *plagues.* [h] ch. 3:11. [i] Psa. 39:5, 13. [j] Psa. 88:12. [k] Psa. 23:4. [l] Prov. 10:19. ¶ Heb. *of lips.* * Or, *devices.* [m] ch. 6:30; 10:7. [n] Ezra 9:13. [o] Isa. 40:28; Rom. 11:33. † Heb. *the heights of heaven.*

4, 5. *Eyes of flesh—days of man;* is God compelled, like man, to look on outward appearances? or is he, like man, short-lived and ignorant? These questions all have reference to verse 6.

6. *That thou inquirest—searchest;* rather, that thou shouldest inquire and search. Since thou art God, and not man, thou knowest me perfectly, without any necessity of long inquiry.

7. *I am not wicked;* not a hypocrite, as Satan and his agents contended. Here he prays for deliverance from his sufferings on the ground of God's perfect knowledge of him as one of his upright worshippers. *There is none that can deliver;* he asks for deliverance on the ground of God's absolute power and sovereignty, which enable Him to do all his pleasure.

8. *Thy hands have made me;* in this and the following verses he prays for deliverance on the ground that God is his maker, and has been hitherto his preserver.

13. *These things hast thou hid in thy heart;* the reasons of Job's sufferings, as well as God's purposes concerning him, were all known to God, but not to him, and he was greatly perplexed in view of them.

15. *If I be wicked;* hypocritical, as his enemies said. *Righteous;* upright, sincere, and pious, as he believed himself to be, notwithstanding all his troubles.

16. *Showest thyself marvellous upon me;* inflictest upon me marvellous calamities.

20. *Cease then;* cease to afflict me.

21. *The land of darkness;* a description of the world of departed spirits, respecting which we must suppose Job had not the clear light which we now enjoy.

INSTRUCTIONS.

1. Complaints under trials reflect on the wisdom and goodness of God, and unfit the soul to look unto him for help.

7. Conscious integrity is no sure safeguard against trials; nor will it, of itself, support the soul under them. What is needed is the presence of the Holy Spirit, inspiring it with that confidence in God which is the substance of things hoped for, and the evidence of things not seen.

17. Without constant, strong, and loving confidence in God, trials may become so great, that even good men may wish to die, or find fault with God for bringing them into being, and continuing them amidst their accumulated sufferings. But let them in patience wait upon God, and they will find that he is very pitiful and of tender mercy; that not a trial has been suffered that has not aided in working out for them an exceeding and eternal weight of glory.

CHAPTER XI.

3. *Lies;* false assertions concerning his innocence and God's dealings with him.

4. *My doctrine;* here in the general sense of discourse concerning God and his dealings with men. *In thine eyes;* in God's eyes. Compare chap. 10:7.

6. *That they are double to that which is;* the word here translated "that which is," is often elsewhere rendered wisdom, or "counsel," chap. 6:13; 12:16; 26:3; Prov. 2:7; 3:21; 8:14; Isa. 28:29. Retaining this meaning here, we may render the clause thus: "that there is double to counsel," meaning that God's counsel is double, or immensely

9 The measure thereof *is* longer than the earth, and broader than the sea.

10 If he cut off,* and shut up,[a] or gather together, then who can hinder him?†

11 For he knoweth vain men:[b] he seeth wickedness also; will he not then consider *it?*

12 For vain‡ man would be wise, though man be born *like* a wild ass's colt.

13 If thou prepare thy heart,[c] and stretch out thy hands toward him;

14 If iniquity *be* in thy hand, put it far away, and let not wickedness dwell in thy tabernacles.[d]

15 For then shalt thou lift up thy face without spot; yea, thou shalt be steadfast, and shalt not fear:

16 Because thou shalt forget *thy* misery, *and* remember *it* as waters *that* pass away:

17 And *thine* age shall be clearer than the noonday;§ thou shalt shine forth, thou shalt be as the morning.[e]

18 And thou shalt be secure, because there is hope; yea, thou shalt dig *about thee, and* thou shalt take thy rest in safety.

19 Also thou shalt lie down, and none shall make *thee* afraid; yea, many shall make suit unto thee.‖

20 But the eyes of the wicked shall fail,[f] and they shall not escape,¶ and their hope *shall be as* the giving up of the ghost.*[g]

CHAPTER XII.

1 Job maintaineth himself against his friends that reprove him. 7 He acknowledgeth the general doctrine of God's omnipotency.

AND Job answered and said,

2 No doubt but ye *are* the people, and wisdom shall die with you.

3 But I have understanding† as well as you; I *am* not inferior to you:‡ yea, who knoweth not such things as these?§ A. M. 2484. B. C. about 1520.

4 I am *as* one mocked of his neighbor, who calleth upon God, and he answereth him: the just upright *man is* laughed to scorn.

5 He that is ready to slip with *his* feet *is as* a lamp despised in the thought of him that is at ease.

6 The tabernacles of robbers prosper,[h] and they that provoke God are secure; into whose hand God bringeth *abundantly.*

7 But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee:

8 Or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee.

9 Who knoweth not in all these that the hand of the LORD hath wrought this?

10 In whose hand *is* the soul‖ of every living thing, and the breath of all mankind.¶

11 Doth not the ear try words? and the mouth* taste his meat?

12 With the ancient *is* wisdom; and in length of days understanding.[i]

13 With him† *is* wisdom and strength, he hath counsel and understanding.[j]

14 Behold, he breaketh down, and it cannot be built again: he shutteth up‡ a man, and there can be no opening.

15 Behold, he withholdeth the waters, and they dry up: also he sendeth them out, and they overturn the earth.

16 With him *is* strength and wisdom: the deceived and the deceiver *are* his.[k]

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* Or, *make a change.* [a] Rev. 3:7. † Heb. *turn him away?* [b] Psa. 10:14; John 2:24, 25. ‡ Heb. *empty.* [c] 1 Sam. 7:3. [d] Psa. 101:3. § Heb. *arise above the noonday.* [e] Prov. 4:18; Isa. 58:8, 10. ‖ Heb. *entreat thy face;* Psa. 45:12. [f] Deut. 28:65. ¶ Heb. *flight shall perish from them.* * Or, *a puff of breath.* [g] Prov. 11:7. † Heb. *a heart.* ‡ Heb. *fall not lower than you.* § Heb. *with whom* are *not such as these?* [h] Psa. 73:12, etc.; Jer 12:1, etc. ‖ Or, *life.* ¶ Heb. *flesh of man.* * Heb. *palate.* [i] ch. 32:7. † That is, *God.* [j] Prov. 8:14. ‡ Heb. *upon.* [k] Ezek. 14:9.

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great, far above and beyond what man can discover or understand. Isa. 40:2; 61:7.

10. *Cut off;* or, as the word is rendered in some other places, pass along, namely, for the purpose of apprehending or intercepting the sinner. *Shut up;* against the day of trial. *Gather together;* the people to witness the offender's trial.

11. *He seeth wickedness;* in men, often when they do not see it in themselves.

15. *Spot;* stain of sin or sorrow.

17. *Thou shalt shine forth, thou shalt be as the morning;* or, though thou be [now] in darkness, [then] thou shalt be as the morning.

18. *Thou shalt dig;* he might labor and rest in safety. But some prefer to render, Though thou be [now] ashamed, [then] thou shalt rest in safety.

INSTRUCTIONS.

3. Men in controversy often charge their opponents with that of which they are not guilty; which tends only to irritate, not to convince; and which leads to personal altercation, rather than to an amicable adjustment of their differences.

7. No one can fully understand the perfections of God, or the reasons of his ways; yet from revelation we can learn as much as it is needful for us to know, in order to be satisfied of his wisdom, justice, goodness, and truth.

11. The best human services are polluted in the sight of God; and the most perfect human characters need his pardoning mercy, through Jesus Christ.

17. Light is sown for the righteous and gladness for the upright in heart. They may be afflicted here, and contrary to the doctrine of Zophar and his friends, their afflictions may continue to the end of life; but glory, honor, and perfect bliss await them in the life to come.

CHAPTER XII.

2. *Ye;* Zophar and his friends; spoken in irony, meaning that they made vain pretensions.

4. *Who calleth—he answereth;* or, who called—he answered. I, who have been accustomed to call upon God, and receive answers from him, am now laughed to scorn.

5. *Ready to slip;* when a man falls into trouble, he is overlooked or treated with contempt by those who are in prosperity. *A lamp despised;* a torch that is burned out, and therefore thrown away, as no longer of any service to the bearer.

6. *The tabernacles of robbers;* very bad men are often prospered in this world, while very good men are afflicted.

9. *In all these;* in the proofs which all these classes of animals give of God's universal power and providence. *Hath wrought this;* the whole course of nature and providence, in which is included the prosperity of the tabernacles of robbers, ver. 6.

11. *The ear try words?—the mouth taste his meat?* there is here an implied comparison: as the mouth can distinguish between savory and unsavory food, so the ear of a wise man can discern between wise and foolish words.

12. *With the ancient;* with aged men, to whose wisdom I have access as well as you.

13. *Him;* God.

16. *Are his;* they are under his control, and all their circumstances directed by him.

A. M. 2484. B. C. about 1520.

17 He leadeth counsellors away spoiled, and maketh the judges fools.[a]

18 He looseth the bond of kings, and girdeth their loins with a girdle.

19 He leadeth princes away spoiled, and overthroweth the mighty.[b]

20 He removeth away the speech of the trusty,* and taketh away the understanding of the aged.[c]

21 He poureth contempt upon princes,[d] and weakeneth the strength of the mighty.†

22 He discovereth deep things out of darkness,[e] and bringeth out to light the shadow of death.[f]

23 He increaseth the nations,[g] and destroyeth them: he enlargeth the nations, and straiteneth them‡ *again.*

24 He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness *where there is* no way.[h]

25 They grope in the dark without light,[i] and he maketh them to stagger§ like a drunken *man.*

CHAPTER XIII.

1 Job reproveth his friends of partiality. 14 He professeth his confidence in God: 20 and entreateth to know his own sins, and God's purpose in afflicting him.

LO, mine eye hath seen all *this,* mine ear hath heard and understood it.

2 What ye know, *the same* do I know also: I *am* not inferior unto you.

3 Surely I would speak to the Almighty,[j] and I desire to reason with God.[k]

4 But ye *are* forgers of lies, ye *are* all physicians of no value.[l]

5 Oh that ye would altogether hold your peace! and it should be your wisdom.[m]

6 Hear now my reasoning, and hearken to the pleadings of my lips.

7 Will ye speak wickedly for God? and talk deceitfully for him?[n]

8 Will ye accept his person?[o] will ye contend for God?

9 Is it good that he should search you out? or as one man mocketh another, do ye *so* mock him?[p]

10 He will surely reprove you, if ye do secretly accept persons.[q]

11 Shall not his excellency make you afraid?[r] and his dread fall upon you?

12 Your remembrances *are* like unto ashes, your bodies to bodies of clay.

13 Hold your peace,‖ let me alone, that I may speak, and let come on me what *will.*

14 Wherefore do I take my flesh in my teeth, and put my life in my hand?

15 Though he slay me, yet will I trust in him:[s] but I will maintain¶ mine own ways before him.

16 He also *shall be* my salvation:[t] for a hypocrite shall not come before him.[u]

17 Hear diligently my speech, and my declaration with your ears.

18 Behold now, I have ordered *my* cause; I know that I shall be justified.

19 Who *is* he *that* will plead with me?[v] for now, if I hold my tongue, I shall give up the ghost.

20 Only do not two *things* unto me; then will I not hide myself from thee.

21 Withdraw thy hand far from me:[w] and let not thy dread make me afraid.

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a Isa. 19:13. b Isa. 45:1. * Heb. *lip of the faithful.* c Isa. 3:1–3. d Dan. 2:21, 22. † Or, *looseth the girdle of the strong.* e 1 Cor. 4:5. f ch. 34:22. g Psa. 107:38. ‡ Heb. *leadeth in.* h Dan. 4:16, 33. i Deut. 28:29. § Heb. *wander.* j ch. 23:3; 31:35. k Isa. 1:18; Micah 6:2, etc. l ch. 16:2. m Prov. 17:28; Amos 5:13. n ch. 32:21, 22. o 2 Cor. 4:2. p Gal. 6:7. q Psa. 82:1, 2. r Jer. 5:22; 10:7, 10. ‖ Heb. *Be silent from me.* s Psa. 23:4; Prov. 14:32. ¶ Heb. *prove,* or *argue.* t Psa. 27:1. u Isa. 33:14. v Isa. 50:8; Rom. 8:33, 34. w Psa. 39:10.

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18. *Looseth the bond of kings;* that is, according to our version, their authority over their subjects. *Girdeth their loins with a girdle;* strengtheneth them for governing. But many prefer to render, "He bindeth a band upon their loins." The whole verse will then mean that he sets kings free from their bonds, and binds them at pleasure.

22. *He discovereth deep things out of darkness;* his infinite knowledge of all hidden things is here considered as enabling him to control the destinies of men.

24. *Taketh away the heart;* leaves them to be infatuated, and to act without wisdom or discretion.

INSTRUCTIONS.

5. Men who are greatly courted and whose influence is eagerly sought in prosperity, are often overlooked and despised in adversity, and treated as if they were of no worth.

6. Though God is acquainted with all the wickedness of the wicked, and they are entirely dependent on him, yet in this world he often suffers them to prosper, and pours upon them abundance of earthly blessings.

20. The most wise and trustworthy of men, when left of God, wander in darkness; their wisdom is seen to be folly, and their plans come to naught.

CHAPTER XIII.

1. *All this;* God's dealings, in his providence, with both the righteous and the wicked.

3. *Reason with God;* and not men, about the cause of my calamities.

4. *Forgers of lies;* they gave a false view of the reasons of his afflictions. *Physicians of no value;* they did not apply the right remedy to his case, nor in the least assuage his anguish.

7. *Speak wickedly for God;* attempt to justify his ways by falsehood in respect to me.

8. *Will ye accept his person?* show partiality towards him at the expense of truth and righteousness; as if he and his government needed to be defended by such means.

9. *Is it good;* will it result in your good? *Search you out;* make manifest the unrighteousness of your proceedings under the pretence of honoring him. *Mock him;* they mock God who defend his dealings towards men by falsehood and unjust accusations of their brethren.

10. *Secretly accept persons;* see note to verse 8.

12. *Remembrances;* here probably in the sense of maxims of wisdom. *Your bodies to bodies of clay;* or, your bulwarks are bulwarks of clay; that is, your boasted arguments amount to nothing.

14. *Take my flesh in my teeth;* the same as, put my life in my hand; that is, expose myself to the loss of life by speaking boldly, ver. 13. The reason why he does this is, that he must speak, whatever shall be the result.

15. *Maintain mine own ways;* show his integrity, and that he was not a hypocrite.

18. *Shall be justified;* proved to be innocent of the charges which they made against him.

19. *Who is he that will plead with me?* a passionate expression of his desire to find one who understands his cause, and with whom he can argue it. That one can be no other than God.

20. *Do not two things;* continue not his distresses, nor overawe him with His majesty, ver. 21. See introductory note to chap. 9.

22 Then call thou, and I will answer:[a] or let me speak, and answer thou me.

23 How many *are* mine iniquities and sins? make me to know my transgression and my sin.[b]

24 Wherefore hidest thou thy face,[c] and holdest me for thine enemy?[d]

25 Wilt thou break a leaf driven to and fro?[e] and wilt thou pursue the dry stubble?

26 For thou writest bitter things against me, and makest me to possess the iniquities of my youth.[f]

27 Thou puttest my feet also in the stocks,[g] and lookest* narrowly unto all my paths; thou settest a print upon the heels† of my feet.

28 And he, as a rotten thing, consumeth, as a garment that is moth-eaten.

CHAPTER XIV.

1 Job entreateth God for favor, by the shortness of life, and certainty of death. 7 Though life once lost be irrecoverable, yet he waiteth for his change. 16 By sin the creature is subject to corruption.

MAN *that is* born of a woman *is* of few‡ days, and full of trouble.[h]

2 He cometh forth like a flower, and is cut down:[i] he fleeth also as a shadow, and continueth not.

3 And dost thou open thine eyes upon such a one,[j] and bringest me into judgment with thee?[k]

4 Who can bring§ a clean *thing* out of an unclean?[l] not one.

5 Seeing his days *are* determined, the number of his months *are* with thee, thou hast appointed his bounds that he cannot pass;[m]

6 Turn from him, that he may rest,‖ till he shall accomplish, as a hireling, his day. A. M. 2484. B. C. about 1520.

7 For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.

8 Though the root thereof wax old in the earth, and the stock thereof die in the ground;

9 *Yet* through the scent of water it will bud, and bring forth boughs like a plant.

10 But man dieth, and wasteth away:¶ yea, man giveth up the ghost, and where *is* he?

11 *As* the waters fail from the sea, and the flood decayeth and drieth up;

12 So man lieth down, and riseth not: till the heavens *be* no more,[n] they shall not awake, nor be raised out of their sleep.

13 Oh that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!

14 If a man die, shall he live *again?*[o] all the days of my appointed time will I wait, till my change come.[p]

15 Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thy hands.

16 For now thou numberest my steps:[q] dost thou not watch over my sin?

17 My transgression *is* sealed up in a bag, and thou sewest up mine iniquity.

18 And surely the mountain falling cometh* to naught, and the rock is removed out of his place.

19 The waters wear the stones: thou washest†

a Ch. 38:3. b ch. 34:32; John 16:8, 9. c Psa. 102:2. d Lam. 2:5. e Isa. 42:3. f Psa. 25:7. g ch. 33:11. * Heb. *observest.* † Heb. *roots.* ‡ Heb. *short of.* h Eccl. 2:23. i Psa. 90:5–10. j Psa. 144:3. k Psa. 143:2. § Heb. *will give.* l Psa. 51:2, 10; John 3:6. m ver. 14; Heb. 9:27. ‖ Heb. *cease.*

¶ Heb. *is weakened*, or *cut off.* n Psa. 102:26; Isa. 51:6; 2 Pet. 3:10, 11; Rev. 20:11. o 1 Thess. 4:14–16. p 1 Cor. 15:51–54. q Prov. 5:21. * Heb. *fadeth.* † Heb. *overflowest.*

23. *Mine iniquities;* for which he was so dreadfully afflicted.

26. *Possess the iniquities of my youth;* be punished for sins committed when young.

27. *Puttest my feet—in the stocks;* confined him by sickness as really as if put in the stocks.

28. *And he;* man. Here Job passes from the consideration of his own calamities to that of the common miseries of man. See the following chapter.

INSTRUCTIONS.

3. When the soul is conscious of integrity and duly feels its dependence on God, it will look to him, rather than to men for help, feeling that he alone can grant relief.

9. God does not need falsehood in his creatures to vindicate his dealings; and those who are guilty of it, whatever be their motives, will fall under his righteous displeasure.

15. Confidence in God is the grand safeguard in trouble, and a preparation for deliverance from it.

21. God can so afflict the soul and overawe it with his presence as entirely to unfit it to commune with him, or experience the benefit of calling upon him in spirit and in truth.

26. Sins committed in early life may be the means of great sufferings in age, which shall continue till those who committed them go down to the grave.

CHAPTER XIV.

In this chapter Job laments the brevity and misery of human life. The general course of thought is plain, and needs little illustration; yet the passage in verses 13–15 presents peculiar difficulties. The words in the preceding verse, "till the heavens be no more," may mean simply as long as the world stands. Compare Psa. 72:5, 17, "they shall fear thee as long as the sun and moon endure;" "his name shall be continued as long as the sun." Accordingly, some interpreters understand verses 13–15 as expressing not so much Job's confident hope of what shall be, as his ardent wish what might be. See notes to these verses. Others think that in verses 14, 15, he expresses the assurance that, though he die under the weight of his present trouble, he shall yet, when the period of his trial is past, see God interposing in his behalf, and rejoice in his salvation. Thus understood, this passage has a remarkable agreement with chap. 19:25–27. See notes on that passage.

4. *Not one;* no one differs in natural moral character from his parents; but as are the parents, so are the children, naturally depraved and spiritually unclean.

6. *Rest;* be freed for a little time from distresses.

10. *Where is he?* he does not appear again in this world; his departure is final.

13. *In the grave;* literally, "in Sheol," the abode of departed spirits. *Wouldest appoint me a set time;* namely, to bring me out of Sheol, again to enjoy thy favor. Job was here led to pray for that very gift which God has in reserve for all who love him.

14. *Shall he live again?* that is, in this world. The question is to be answered in the negative. *Appointed time;* or, warfare, in the sense of exhausting sorrow, ver. 13. *Will I wait;* or, as we may also render, "would I wait." So in the next verse we may translate, either, as in our version, "thou shalt call," or, "thou shouldest call," and so in the following clauses. See introductory note to this chapter.

16. *For now thou numberest my steps;* that thou mayest notice and punish any false step.

17. *Sewest up mine iniquity;* keepest it safe in thy record, till it shall be brought forth to judgment.

19. *The hope of man;* his hope of continuing in this world.

A. M. 2484. B. C. about 1520. away the things which grow *out* of the dust of the earth; and thou destroyest the hope of man.

20 Thou prevailest for ever against him, and he passeth: thou changest his countenance, and sendest him away.

21 His sons come to honor, and he knoweth *it* not; and they are brought low, but he perceiveth *it* not of them.

22 But his flesh upon him shall have pain, and his soul within him shall mourn.

CHAPTER XV.

1 Eliphaz reproveth Job of impiety in justifying himself. 17 He proveth by tradition the unquietness of wicked men.

THEN answered Eliphaz the Temanite, and said,
2 Should a wise man utter vain knowledge,* and fill his belly with the east wind?

3 Should he reason with unprofitable talk?[a] or with speeches wherewith he can do no good?

4 Yea, thou castest off† fear, and restrainest prayer‡ before God.

5 For thy mouth uttereth§ thine iniquity, and thou choosest the tongue of the crafty.

6 Thine own mouth condemneth thee,[b] and not I: yea, thine own lips testify against thee.

7 *Art* thou the first man *that* was born? or wast thou made before the hills?[c]

8 Hast thou heard the secret of God?[d] and dost thou restrain wisdom to thyself?

9 What knowest thou, that we know not?[e] *what* understandest thou, which *is* not in us?

10 With us *are* both the grayheaded and very aged men,[f] much elder than thy father.

11 *Are* the consolations of God small with thee? is there any secret thing with thee?

12 Why doth thy heart carry thee away? and what do thine eyes wink at,

13 That thou turnest thy spirit against God,[g] and lettest *such* words go out of thy mouth?

14 What *is* man, that he should be clean? and *he which is* born of a woman, that he should be righteous?[h]

15 Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight.[i]

16 How much more abominable and filthy *is* man,[j] which drinketh iniquity like water![k]

17 I will show thee, hear me; and that *which* I have seen I will declare;

18 Which wise men have told from their fathers, and have not hid *it:*

19 Unto whom alone the earth was given,[l] and no stranger passed among them.[m]

20 The wicked man travaileth with pain all *his* days,[n] and the number of years is hidden to the oppressor.[o]

21 A dreadful sound‖ *is* in his ears:[p] in prosperity the destroyer shall come upon him.[q]

22 He believeth not that he shall return out of darkness, and he is waited for of the sword.

23 He wandereth abroad for bread, *saying*, Where *is it?* he knoweth that the day of darkness is ready at his hand.

24 Trouble and anguish shall make him afraid; they shall prevail against him, as a king ready to the battle.

25 For he stretcheth out his hand against God,[r] and strengtheneth himself against the Almighty.[s]

26 He runneth upon him, *even* on *his* neck, upon the thick bosses of his bucklers:

27 Because he covereth his face with his fatness, and maketh collops of fat on *his* flanks.[t]

28 And he dwelleth in desolate cities, *and* in

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* Heb. *knowledge of wind.* a 1 Tim 6:4, 5. † Heb. *makest void.* ‡ Or, *speech.* § Heb. *teacheth.* b Luke 19:22. c Psa. 90:2; Prov. 8:25. d Rom. 11:34; 1 Cor. 2:11. e ch. 13:2. f ch. 32:6-9. g Mal. 3:13. h Psa. 14:3; Prov. 20:9; Eph. 2:3; 1 John 1:8, 10. i ch. 25:5. j Psa. 53:3. k ch. 20:12; Prov. 19:28. l Deut. 32:8. m Joel 3:17. n Eccl. 9:3. o Psa. 90:12. ‖ Heb. *A sound of fears.* p Lev. 26:36. q 1 Thess. 5:3. r Isa. 27:4. s ch. 9:4. t Psa. 73:7, etc.

INSTRUCTIONS.

2. The shortness and uncertainty of life should keep us from placing our affections on things below, and lead us to regard principally things unseen and eternal.

4. As children inherit the same depraved nature with their parents, they ought not to marvel at the change which Christ says they must experience, in order to see the kingdom of God. John 3:3.

10. Earthly joys are uncertain, and at longest must be of short continuance; but the joys which await the people of God, when the heavens shall pass away with a great noise and the elements melt with fervent heat, will be sure, satisfying, and eternal. 2 Pet. 3:10.

17. The transgressions of the wicked are never forgotten; and unless repented of and forgiven through the atonement of Jesus Christ, will be brought forth to their shame and condemnation.

21. All that is done for our own welfare or that of others, must be done in time. What our hands find to do, we should do with our might; that when our days on earth shall be finished, our work may be done, and our souls fitted, through grace, to enter on the rest which remains for the people of God.

CHAPTER XV.

2. *Utter vain knowledge;* this Eliphaz ascribes to Job.

4. *Fear;* the fear of God. This charge was unfounded.

5. *The tongue of the crafty;* by trying to cover his hypocrisy with the appearance of piety.

6. *Thine own mouth condemneth thee;* Eliphaz says that Job maintained doctrines which condemned himself, and showed that he was a hypocrite.

11. *The consolations of God;* those which Eliphaz and his friends offered as if they came from God.

12. *Carry thee away;* into such irreverent complaints against God. *What do thine eyes wink at;* or, why do thine eyes wink? Winking is here the gesture of anger and impatience. Compare chap. 5:2.

19. *The earth;* here in a restricted sense of the country where these ancients dwelt. *No stranger passed among them;* they were not visited or corrupted by foreigners.

20. *Is hidden;* he knows not what is before him, or how soon or suddenly he may be cut off.

26. *He runneth upon—his bucklers;* the whole verse may be thus rendered: "He [the wicked man] runneth upon him [God] with [proud] neck, with the thick bosses of his bucklers." The wicked man is here compared to an armed warrior at the head of his band rushing upon God, his adversary. *His bucklers* are the bucklers of his followers whom he leads forth to this impious war.

27. *Covereth his face with his fatness;* by pampering his appetite. *Collops;* thick lumps.

28. *He dwelleth;* or shall dwell. This verse is interpreted in two different ways; either as describing the wicked man's violence, he dwelleth in cities made desolate by himself, etc.; or as describing his punishment, he shall, as an outcast from society, dwell in desolate cities, etc. The latter is the more probable meaning.

houses which no man inhabiteth, which are ready to become heaps.

29 He shall not be rich, neither shall his substance continue, neither shall he prolong the perfection thereof upon the earth.

30 He shall not depart out of darkness; the flame shall dry up his branches, and by the breath of his mouth shall he go away.

31 Let not him that is deceived trust in vanity:[a] for vanity shall be his recompense.

32 It shall be accomplished* before his time,[b] and his branch shall not be green.

33 He shall shake off his unripe grape as the vine, and shall cast off his flower as the olive.

34 For the congregation of hypocrites *shall be* desolate,[c] and fire shall consume the tabernacles of bribery.[d]

35 They conceive mischief,[e] and bring forth vanity,† and their belly prepareth deceit.

CHAPTER XVI.

1 Job reproveth his friends of unmercifulness. 7 He showeth the pitifulness of his case. 17 He maintaineth his innocency.

THEN Job answered and said,

2 I have heard many such things: miserable‡ comforters *are* ye all.[f]

3 Shall vain words§ have an end? or what emboldeneth thee that thou answerest?

4 I also could speak as ye *do:* if your soul were in my soul's stead, I could heap up words against you, and shake my head at you.[g]

5 *But* I would strengthen you with my mouth, and the moving of my lips should assuage *your grief.*[h]

6 Though I speak, my grief is not assuaged: and *though* I forbear, what am I eased?‖

7 But now he hath made me weary: thou hast made desolate all my company. A. M. 2484. B. C. about 1520.

8 And thou hast filled me with wrinkles,[i] *which* is a witness *against me:* and my leanness rising up in me beareth witness to my face.

9 He teareth *me* in his wrath,[j] who hateth me: he gnasheth upon me with his teeth; mine enemy sharpeneth his eyes upon me.[k]

10 They have gaped upon me with their mouth; they have smitten me upon the cheek reproachfully;[l] they have gathered themselves together against me.[m]

11 God hath delivered me¶ to the ungodly, and turned me over into the hands of the wicked.[n]

12 I was at ease, but he hath broken me asunder: he hath also taken *me* by my neck, and shaken me to pieces, and set me up for his mark.[o]

13 His archers compass me round about, he cleaveth my reins asunder, and doth not spare; he poureth out my gall upon the ground.

14 He breaketh me with breach upon breach;[p] he runneth upon me like a giant.

15 I have sewed sackcloth upon my skin, and defiled my horn in the dust.[q]

16 My face is foul with weeping, and on my eyelids *is* the shadow of death;

17 Not for *any* injustice in my hands:[r] also my prayer *is* pure.[s]

18 O earth, cover not thou my blood, and let my cry have no place.

19 Also now, behold, my witness *is* in heaven, and my record *is* on high.*

20 My friends scorn me:† *but* mine eye poureth out *tears* unto God.

21 Oh that one might plead for a man with God,‡ as a man *pleadeth* for his neighbor!

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a Isa. 59:4. * Or, *cut off.* b Psa. 55:23. c ch. 27:8; Isa. 33:14. d Amos 5:11, 12. e Hos. 10:13; Gal. 6:7, 8. † Or, *iniquity.* ‡ Or, *troublesome.* f ch. 13:4. § Heb. *words of wind;* ch. 15:2. g Psa. 22:7. h Prov. 27:9. ‖ Heb. *goeth from me?* i Eph. 5:27. j ch. 10:16, 17. k ch. 13:24. l Lam. 3:30. m Psa. 35:15. ¶ Heb. *shut me up.* n ch. 1:15, 17. o ch. 7:20. p Psa. 42:7. q ch. 30:19. r Psa. 44:17–21. s Psa. 66:18, 19. * Heb. *in the high places;* Eph. 1:3. † Heb. are *my scorners.* t Rom. 9:20. ‡ Or, *friend.*

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29. *Not be rich;* not continue to be rich. His blessings shall be short-lived.

30. *By the breath of his mouth;* by the angry breath of God.

31. *In vanity;* vanity here describes the wicked man's plans as empty, because destitute of righteousness and faith in God. *For vanity;* here the word describes the wicked man's reward as empty; that is, disappointing his hope. He reaps what he sowed.

32. *It shall be accomplished;* his recompense, which consists in his destruction. *Before his time;* he shall be cut off by an untimely end.

35. *They conceive mischief—prepareth deceit;* the same as, they trust in vanity; and vanity is their recompense, ver. 31. All their plans and works are ruinous to others, and they end in the ruin of themselves.

INSTRUCTIONS.

4. Those doctrines which lead men to cast off the fear of God and restrain prayer, must be false.

6. The sentiments which many profess and propagate condemn themselves, and show them to be wicked men, as really as if they were guilty of open immorality.

13. Good men are sometimes liable to think that what is opposed to them, is opposed also to God; and thus unjustly charge others with opposition to him.

20. The general and sweeping declarations of earnest disputants, while they express some important truth, may also express much hurtful error; and the true must be separated from the false, before their statements can safely be received.

29. Though the wicked may be greatly prospered for a time, and in some instances their outward blessings be continued to the end of life, yet, if they continue in their wickedness, they are destined to poverty, shame, and everlasting contempt.

CHAPTER XVI.

7. *He;* God.

10. *They;* Job's pretended friends. *Smitten me;* they had opposed and reproached him.

12. *Was at ease;* before his afflictions came.

13. *He poureth out my gall;* an expression denoting the most intense anguish.

15. *Defiled my horn;* the horn was an emblem of power, authority, and influence; and the meaning is, he was shorn of his power, his authority was gone.

17. *Pure;* free from hypocrisy. Of this Satan had accused him before God, and his friends had insinuated against him the same charge.

18. *Cover not thou my blood;* he speaks of himself as an innocent man appointed to die, and asks the earth to leave his blood uncovered that it may cry aloud for redress. *Let my cry have no place;* that is, the cry of my blood: let it have no place where it shall be hid in silence. According to others the meaning is, that if he had been guilty of heaven-daring crimes, as his enemies charged, he did not ask that his crime should be hid; nor could he expect that God would hear his cry for deliverance from punishment.

19. *My witness is in heaven;* God knows that I am sincere, though here I am charged with hypocrisy.

A. M. 2484. B. C. about 1520.

22 When a few years* are come, then I shall go the way *whence* I shall not return.[a]

CHAPTER XVII.

1 Job appealeth from men to God. 6 The unmerciful dealing of men with the afflicted may astonish, but not discourage the righteous. 11 His hope is not in life, but in death.

MY breath is corrupt,† my days are extinct, the graves *are ready* for me.[b]

2 *Are there* not mockers with me? and doth not mine eye continue‡ in their provocation?

3 Lay down now, put me in a surety with thee; who *is* he *that* will strike hands with me?[c]

4 For thou hast hid their heart from understanding: therefore shalt thou not exalt *them.*

5 He that speaketh flattery to *his* friends,[d] even the eyes of his children shall fail.

6 He hath made me also a byword of the people; and aforetime§ I was as a tabret.

7 Mine eye also is dim by reason of sorrow, and all my members‖ *are* as a shadow.

8 Upright *men* shall be astonished at this, and the innocent shall stir up himself against the hypocrite.

9 The righteous also shall hold on his way,[e] and he that hath clean hands shall be stronger and stronger.¶[f]

10 But as for you all, do ye return, and come now: for I cannot find *one* wise *man* among you.

11 My days are past, my purposes are broken off,[g] *even* the thoughts* of my heart.

12 They change the night into day: the light *is* short† because of darkness.

13 If I wait, the grave *is* my house: I have made my bed in the darkness.

14 I have said‡ to corruption, Thou *art* my father; to the worm, *Thou art* my mother, and my sister.

15 And where *is* now my hope? as for my hope, who shall see it?

16 They shall go down to the bars of the pit,[h] when *our* rest together *is* in the dust.[i]

CHAPTER XVIII.

1 Bildad reproveth Job of presumption and impatience. 5 The calamities of the wicked.

THEN answered Bildad the Shuhite, and said,

2 How long *will it be ere* ye make an end of words? mark, and afterwards we will speak.

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* Heb. *years of number.* [a] Eccl. 12:5. † Or, *spirit is spent.* [b] Psa. 88:3, 4. ‡ Heb. *lodge.* [c] Prov. 6:1. [d] Psa. 12:3. § Or, *before them.* ‖ Or, *thoughts.* [e] Psa. 84:7, 11; Prov. 14:18. ¶ Heb. *add strength.* [f] Psa. 24:4.

[g] Prov. 16:9; 19:21. * Heb. *possessions.* † Heb. *near.* ‡ Heb. *cried*, or *called.* [h] Jon. 2:6. [i] ch. 3:17–19.

22. *When a few years are come;* if he is to have any deliverance in this life, it must come speedily, for death is near.

INSTRUCTIONS.

5. Those who have themselves suffered great afflictions, are most disposed and best prepared to sympathize with the afflictions and assuage the grief of others.

9. In the depths of distress, even good men, if left to themselves, will have hard thoughts, and complain not only of men but of God, and speak as if he not only were the author of their afflictions, but had become their enemy.

11. Whoever may be the instruments of affliction to the people of God, they should not overlook his all-controlling hand, or feel that without his permission others could have any power over them.

20. When the soul pours out its complaints to God, and looks to him for help, though he may not at once seem to hear, in due time he will answer and grant a glorious deliverance.

CHAPTER XVII.

2. *Mine eye continue;* to be intently fixed on their provocations.

3. *Lay down now;* that is, a pledge, as was the custom with men when about to contend in law before the judge. *Put me in a surety with thee;* be my surety that justice shall be done me. *Will strike hands with me;* as was done in becoming surety for another. These expressions are borrowed from the usages of legal tribunals in Job's day. From his friends, whom God has deprived of understanding, ver. 4, he passionately appeals to God. The reader will notice that in this proposed trial of his cause God is both his adversary, and his patron and judge.

5. *Speaketh flattery to his friends;* others render, betrays his friends to plunder, a figurative expression for unfaithfulness to them in the time of their calamity. *The eyes of his children shall fail;* they shall suffer great calamities.

8. *At this;* the afflictions of Job; and that his friends should so far take part with Satan, as to contend that they were sent on account of his peculiar wickedness; whereas the fact was, they were sent, or permitted, to show the reality and genuineness of his religion, and that those who accused him of hypocrisy were in the wrong. *Stir up himself;* be excited to greater fidelity in avoiding hypocrisy, and be guarded against considering peculiar trials as proofs of peculiar wickedness.

9. *Shall hold on;* instead of being induced to give up his religion on account of his trials, or because others consider them as proofs of his hypocrisy, he who has true religion will persevere in it to the end; and whatever his condition here, will grow stronger and stronger in faith, patience, experience, hope, and all the graces of the Spirit.

10. *Return;* return to the argument, and say something that is to the purpose and that is worth hearing.

13. *The grave is my house;* the place which I shall occupy, and where I shall remain till these heavens and earth pass away. 2 Pet. 3:13, 14.

16. *They shall go down;* all my hopes.

INSTRUCTIONS.

1. We should not conclude that our work in this world is done, so long as we are continued in it; or forget that we may be useful by patient suffering, as well as by active benevolent labors.

4. When God leaves men to the wickedness and folly of sin, it is evidence that they are on the way to destruction, and that unless they change their course and turn their feet into the path of life, they will sink into unavailing sorrow.

8. The dealings of Providence with the righteous will render them more and more watchful, and lead them more carefully to distinguish between good and evil, and more diligently and perseveringly to pursue the one and avoid the other.

13. As the grave is the house appointed for all the living, and the one which they will shortly occupy, it should be the great object of each one so to live, labor, and if need be suffer, that when the body shall sleep in the grave the soul shall be with God till the morning of the resurrection; and that when the body shall be redeemed from the power of the grave, it may dwell in the new Jerusalem for ever.

CHAPTER XVIII.

2. *Ye make an end;* the words are addressed to Job, and seem to mean, thou and others that think and speak like thee. So verse 3, "in your sight."

3 Wherefore are we counted as beasts, *and* reputed vile in your sight?

4 He teareth himself* in his anger:[a] shall the earth be forsaken for thee? and shall the rock be removed out of his place?

5 Yea, the light of the wicked shall be put out,[b] and the spark of his fire shall not shine.

6 The light shall be dark in his tabernacle, and his candle† shall be put out with him.

7 The steps of his strength shall be straitened, and his own counsel shall cast him down.[c]

8 For he is cast into a net by his own feet, and he walketh upon a snare.[d]

9 The gin shall take *him* by the heel, *and* the robber shall prevail against him.

10 The snare *is* laid‡ for him in the ground, and a trap for him in the way.

11 Terrors shall make him afraid on every side,[e] and shall drive§ him to his feet.

12 His strength shall be hunger-bitten, and destruction *shall be* ready at his side.

13 It shall devour the strength‖ of his skin: *even* the first-born of death shall devour his strength.

14 His confidence shall be rooted out of his tabernacle,[f] and it shall bring him to the king of terrors.

15 It shall dwell in his tabernacle, because *it is* none of his: brimstone shall be scattered upon his habitation.

16 His roots shall be dried up beneath,[g] and above shall his branch be cut off.

17 His remembrance shall perish from the earth,[h] and he shall have no name in the street.

18 He shall be driven¶ from light into darkness, and chased out of the world.

19 He shall neither have son nor nephew among his people,[i] nor any remaining in his dwellings.

20 They that come after *him* shall be astonished at his day,[j] as they that went before* were affrighted.†

21 Surely such *are* the dwellings of the wicked, and this *is* the place *of him that* knoweth not God.[k]

* Heb. *his soul.* [a] ch. 13:14. [b] Prov. 24:20. † Or, *lamp.* [c] Prov. 1:30–31. [d] Prov. 5:22; 29:6. ‡ Heb. *hidden.* [e] Jer. 20:3, 4. § Heb. *scatter.* ‖ Heb. *bars.* [f] Prov. 10:28. [g] Isa. 5:24. [h] Psa. 34:16. ¶ Heb. *They shall drive him.* [i] Isa. 14:22. [j] Psa. 37:13. * Or, *lived with him.* † Heb. *laid hold on horror.* [k] 2 Thess. 1:8. [l] Gen. 31:7. ‡ Or, *harden yourselves against me.* [m] Psa. 38:16. § Or, *violence.* [n] Lam. 2:5, 6. [o] Psa. 38:11. ‖ Heb. *my belly.* ¶ Or, *the wicked.*

CHAPTER XIX.

A. M. 2484. B. C. about 1520.

1 Job complaining of his friends' cruelty, showeth there is misery enough in him to feed their cruelty. 21, 28 He craveth pity. 23 He believeth the resurrection.

THEN Job answered and said,

2 How long will ye vex my soul, and break me in pieces with words?

3 These ten times have ye reproached me:[l] ye are not ashamed *that* ye make yourselves strange to me.‡

4 And be it indeed *that* I have erred, mine error remaineth with myself.

5 If indeed ye will magnify *yourselves* against me,[m] and plead against me my reproach;

6 Know now that God hath overthrown me, and hath compassed me with his net.

7 Behold, I cry out of wrong,§ but I am not heard: I cry aloud, but *there is* no judgment.

8 He hath fenced up my way that I cannot pass, and he hath set darkness in my paths.

9 He hath stripped me of my glory, and taken the crown *from* my head.

10 He hath destroyed me on every side, and I am gone:[n] and my hope hath he removed like a tree.

11 He hath also kindled his wrath against me, and he counteth me unto him as *one of* his enemies.

12 His troops come together, and raise up their way against me, and encamp round about my tabernacle.

13 He hath put my brethren far from me, and mine acquaintance are verily estranged from me.

14 My kinsfolk have failed, and my familiar friends have forgotten me.[o]

15 They that dwell in my house, and my maids, count me for a stranger: I am an alien in their sight.

16 I called my servant, and he gave *me* no answer; I entreated him with my mouth.

17 My breath is strange to my wife, though I entreated for the children's *sake* of mine own body.‖

18 Yea, young children¶ despised me; I arose, and they spake against me.

3. *We;* Bildad and his two friends.

4. *He teareth himself;* spoken of Job.

5. *Shall be put out;* his prosperity shall cease.

7. *Be straitened;* he shall become feeble.

9. *Gin;* a snare, or trap. Ver. 10. *The robber shall prevail against him;* or, as some render, the snare shall seize upon him.

12. *Be hunger-bitten;* fail through hunger.

13. *The strength of his skin;* or the members of his skin; that is, his body. *The first-born of death;* death in the most terrible form.

14. *It shall bring him to the king of terrors;* the calamity sent upon him from God shall bring him down.

15. *It is none of his;* it is no longer his secure resting-place, being taken from him and desolated by God's judgments. *Brimstone shall be scattered;* possibly with allusion to the overthrow of Sodom and Gomorrah. Gen. 19:24.

17. *No name in the street;* there shall be none to speak of him, or keep him in remembrance after he is dead.

19. *Neither have son nor nephew;* he shall leave no posterity.

20. *They that come after him;* men of a later day, who hear of his terrible overthrow. *His day;* the day of his destruction. *They that went before;* that lived with him; his contemporaries. *Were affrighted;* at the greatness of his calamities.

INSTRUCTIONS.

3. Those who abuse or say hard things of others, are the persons who are most likely to be irritated and complain when others abuse or say hard things of them.

5. Though evils greater than can be described are before the wicked, they may not come upon them in this life; and the idea of Bildad and his friends, that a man's character can be determined by his present outward condition, is false. Their conclusion, therefore, concerning Job, that he must be a very wicked man, was utterly wrong.

12. The righteous and the wicked may both in this world be visited by trials; and a just discrimination between them may never fully appear till they enter the world of spirits.

17. The memory of the wicked shall rot, but the righteous shall be had in everlasting remembrance.

CHAPTER XIX.

3. *Ten times;* many times, very often.

4. *Remaineth with myself;* I must bear the consequences.

14. *Have forgotten me;* they neglected him, as if he were not remembered.

A. M. 2484. B. C. about 1520.

19 All my inward friends* abhorred me: and they whom I loved are turned against me.

20 My bone cleaveth to my skin and to my flesh,[a] and I am escaped with the skin of my teeth.

21 Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me.

22 Why do ye persecute me as God,[b] and are not satisfied with my flesh?

23 O† that my words were now written! O that they were printed in a book!

24 That they were graven with an iron pen and lead in the rock for ever!

25 For I know *that* my Redeemer liveth, and *that* he shall stand at the latter *day* upon the earth:

26 And *though* after my skin *worms* destroy this *body*, yet in my flesh shall I see God:‡[c]

27 Whom I shall see for myself, and mine eyes shall behold, and not another;§ *though* my reins be consumed within me.‖¶

28 But ye should say, Why persecute we him, seeing the root of the matter is found in me?*

29 Be ye afraid of the sword: for wrath *bringeth* the punishments of the sword, that ye may know *there is* a judgment.[d]

CHAPTER XX.

Zophar showeth the state and portion of the wicked.

THEN answered Zophar the Naamathite, and said,

2 Therefore do my thoughts cause me to answer, and for *this* I make haste.†

3 I have heard the check of my reproach, and the spirit of my understanding causeth me to answer.

4 Knowest thou *not* this of old, since man was placed upon earth,

5 That the triumphing of the wicked *is* short,‡ and the joy of the hypocrite *but* for a moment?[e]

6 Though his excellency mount up to the heavens,[f] and his head reach unto the clouds;§

7 *Yet* he shall perish for ever like his own dung:[g] they which have seen him shall say, Where *is* he?

8 He shall fly away as a dream, and shall not be found:[h] yea, he shall be chased away as a vision of the night.

9 The eye also *which* saw him shall *see him* no more; neither shall his place any more behold him.

10 His children shall seek to please the poor,‖ and his hands shall restore their goods.[i]

11 His bones are full *of the sin* of his youth,[j] which shall lie down with him in the dust.

12 Though wickedness be sweet in his mouth, *though* he hide it under his tongue;[k]

13 *Though* he spare it, and forsake it not, but keep it still within his mouth;¶

14 *Yet* his meat in his bowels is turned, *it is* the gall of asps within him.

15 He hath swallowed down riches, and he shall

* Heb. *the men of my secret.* [a] Psa. 102:5. [b] Psa. 69:26. † Heb. *Who will give.* ‡ Or, *After I shall awake, though this* body *be destroyed, yet out of my flesh shall I see God.* [c] 1 Cor. 15:53; 1 John 3:2. § Heb. *a stranger.* ‖ Or, *my reins within me are consumed with earnest desire* for that day. ¶ Heb. *in my bosom.* * Or, *and* what *root of matter is found in me?* [d] Psa. 58:10, 11. † Heb. *my haste* is *in me.* ‡ Heb. *from near.* [e] Matt. 7:21. [f] Isa. 14:13, 14. § Heb. *cloud.* [g] 1 Kings 14:10. [h] Psa. 73:20. ‖ Or, *The poor shall oppress his children.* [i] ver. 18. [j] ch. 13:26. [k] ch. 15:16. ¶ Heb. *in the midst of his palate.*

20. *With the skin of my teeth;* but just escaped from death, or utter ruin.

22. *Are not satisfied with my flesh?* he compares them to beasts of prey.

23. *My words;* those that follow, ver. 25–27. *Printed;* that is, inscribed, as the original word signifies.

24. *With an iron pen;* a sharp-pointed instrument of steel, such as was used to cut letters into metallic plates, or, as here, into stones. *And lead;* after the letters had been cut deep into the stone, it was customary to fill them with lead. The language of verses 23, 24, implies that what he is now about to utter is no common maxim, but a momentous truth, worthy to be perpetuated to the end of time. By placing his words in the volume of inspiration, God has made them more permanent, and infinitely better known, than if they had been graven with a pen of iron and lead on the rocks of Arabia.

26. *After my skin;* after my skin shall have been destroyed by the force of my disease. Chap. 7:5. *Worms destroy this body;* the words "worms" and "body" are not in the original, as the italic letters indicate. The literal rendering is, "they destroy this," or, this be destroyed, meaning this body. *In my flesh;* the literal rendering is, "from my flesh," or, "out of my flesh," as in the margin. This is taken by some to mean, looking forth upon God from my body of flesh, that is, after its resurrection, which is the idea given by our version, "Yet in my flesh shall I see God." Others understand the words to mean, seeing God when out of my flesh, or separated from my flesh, that is, in a disembodied state.

27. *Though my reins be consumed within me;* the marginal rendering, "My reins within me are consumed with earnest desire for that day," is to be preferred.

29. *The sword;* of divine justice, for your unjust treatment of me. *Wrath;* such unrighteous wrath as yours towards me. *A judgment;* when God will reward all according to their works.

INSTRUCTIONS.

3. The afflictions with which God visits us are greatly lessened, or increased, by the conduct of our friends. If they are kind, and ready to assist us, they help us bear our burdens; but if unkind, negligent, and reproachful, they greatly increase our sorrows.

11. No permanent or safe dependence can be placed upon the most intimate and endeared earthly friends. For the continuance of their affection and care, we are dependent upon God; and if they are forsaken of him, they may forsake us.

25. Strong confidence in an almighty, ever-living Redeemer, and the expectation of meeting him as a friend and portion, support the soul in the deepest affliction, and cause it to rejoice in hope of the glory of God.

CHAPTER XX.

2. *Therefore;* because of thy impiety in justifying thyself against God.

3. *The check of my reproach;* the reproachful rebuke administered to me and my friends by thee. *To answer;* to reply to what Job had said in opposition to his doctrine and that of his friends.

5. *The triumphing—is short;* short compared with his whole existence, though it may sometimes continue through life, and life be continued till old age.

10. *Please the poor;* on whom they shall be dependent, or to whom they shall apply for help. *Restore their goods;* those which they had wrongfully taken away.

11. *The sin of his youth;* he shall carry the effects of it to the grave.

14. *The gall of asps;* his pleasures are all turned to bitterness.

vomit them up again: God shall cast them out of his belly.

16 He shall suck the poison of asps:[a] the viper's tongue shall slay him.

17 He shall not see the rivers, the floods,* the brooks of honey and butter.

18 That which he labored for shall he restore, and shall not swallow *it* down: according to *his* substance *shall* the restitution *be*,† and he shall not rejoice *therein*.

19 Because he hath oppressed‡ *and* hath forsaken the poor; *because* he hath violently taken away a house which he builded not;

20 Surely he shall not feel§ quietness in his belly, he shall not save of that which he desired.

21 There shall none of his meat be left;‖[b] therefore shall no man look for his goods.

22 In the fulness of his sufficiency he shall be in straits: every hand of the wicked¶ shall come upon him.

23 *When* he is about to fill his belly, *God* shall cast the fury of his wrath upon him, and shall rain *it* upon him while he is eating.[c]

24 He shall flee from the iron weapon, *and* the bow of steel shall strike him through.

25 It is drawn, and cometh out of the body; yea, the glittering sword cometh out of his gall: terrors *are* upon him.[d]

26 All darkness *shall be* hid in his secret places: a fire not blown shall consume him;[e] it shall go ill with him that is left in his tabernacle.

27 The heaven shall reveal his iniquity; and the earth shall rise up against him.

28 The increase of his house shall depart, *and his goods* shall flow away in the day of his wrath.

29 This *is* the portion of a wicked man from God, and the heritage appointed unto him by* God.

CHAPTER XXI.

A. M. 2484. B. C. about 1520.

1 Job showeth that even in the judgment of man he hath reason to be grieved. 7 Sometimes the wicked do so prosper, as they despise God. 16 Sometimes their destruction is manifest. 22 The happy and unhappy are alike in death. 27 The judgment of the wicked is in another world.

BUT Job answered and said,

2 Hear diligently my speech, and let this be your consolations.

3 Suffer me that I may speak; and after that I have spoken, mock on.

4 As for me, *is* my complaint to man? and *if it were so*, why should not my spirit be troubled?†

5 Mark‡ me, and be astonished, and lay *your* hand upon *your* mouth.[f]

6 Even when I remember I am afraid, and trembling taketh hold on my flesh.

7 Wherefore do the wicked live, become old, yea, are mighty in power?[g]

8 Their seed is established in their sight with them, and their offspring before their eyes.

9 Their houses *are* safe from§ fear, neither *is* the rod of God upon them.

10 Their bull gendereth, and faileth not; their cow calveth, and casteth not her calf.

11 They send forth their little ones like a flock, and their children dance.

12 They take the timbrel and harp, and rejoice at the sound of the organ.

13 They spend their days in wealth,‖ and in a moment go down to the grave.

14 Therefore they say unto God, Depart from us;[h] for we desire not the knowledge of thy ways.

15 What *is* the Almighty, that we should serve him?[i] and what profit should we have, if we pray unto him?[j]

16 Lo, their good *is* not in their hand: the counsel of the wicked is far from me.[k]

17 How oft is the candle¶ of the wicked put out!

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[a] Rom. 3:13. * Or, *streaming brooks.* † Heb. *the substance of his exchange.* ‡ Heb. *crushed.* § Heb. *know.* ‖ Or, *be none left for his meat.* [b] Eccl. 5:13, 14. ¶ Or, *troublesome.* [c] Psa. 78:30, 31. [d] Psa. 73:19. [e] Psa. 21:9; Matt. 3:12. * Heb. *of his decree from.* † Heb. *shortened.* ‡ Heb. *Look unto.* [f] ch. 40:4. [g] Jer. 12:1, 2. § Heb. *peace from.* ‖ Or, *mirth.* [h] ch. 22:17. [i] Exod. 5:2. [j] Mal. 3:14. [k] Psa. 1:1. ¶ Or, *lamp.*

17. *The brooks of honey and butter;* emblems of worldly abundance.

18. *According to his substance;* his substance wrongfully gotten by oppressing the poor.

21. *Therefore shall no man look for his goods;* because they are perished, and looking for them will be in vain. But we may better render, "Therefore shall his prosperity not abide."

26. *All darkness shall be hid in his secret places;* or, all darkness shall be laid up for his treasures. All darkness means calamities of all kinds. *Not blown;* not kindled or kept alive by man, but by God.

29. *The portion of a wicked man;* what, as Zophar and his friends contended, always came upon the wicked in this life. In the next chapter, Job shows by facts that their doctrine was false.

INSTRUCTIONS.

2. Those are often most in haste to speak, who are least able to speak to the purpose, or with any good effect. Jas. 1:19.

11. Sins committed in youth may produce consequences which shall be felt in old age, and which shall follow transgressors to the grave and onward to eternity.

18. Whatever may be the pleasures of sin for a season, in the end they shall be turned to bitterness and death. Prov. 23:32.

29. The evils consequent upon sin are the appointment of God; and no one can continue in it, and escape them. They may not, in all cases, be seen or felt in this world; but they will overwhelm all continued transgressors, in the world to come.

CHAPTER XXI.

2. *Let this be your consolations;* if you will candidly listen to me, I will accept this in place of the consolations I might have so reasonably expected of you.

4. *Is my complaint to man?* merely, or principally. *And if it were so, why should not my spirit be troubled?* better, omitting the italics, which are not in the original, to read, "And why should not my spirit be troubled?" that is, in view of the mighty afflictions laid upon me by God's hand.

5. *Mark me;* behold my affliction. *Lay your hand upon your mouth;* be silent.

7. *The wicked live, become old, yea, are mighty;* this, in opposition to the doctrine of Job's friends, is often the case. Psa. 73:3–17.

13. *In a moment;* without long, lingering illness.

14. *Therefore;* Eccl. 8:11.

16. *Not in their hand;* not in their own power. It comes from God, and they are wholly dependent on him.

17. *How oft;* many understand this question as extending to the following verses 18–20, which may then be read interrogatively thus: How oft doth God distribute? how oft are they as stubble? etc.; and as meaning to affirm that such a thing seldom happens, or rather, does not

A. M. 2484. B. C. about 1520. and *how oft* cometh their destruction upon them! *God* distributeth sorrows in his anger.

18 They are as stubble before the wind, and as chaff that the storm carrieth away.*

19 God layeth up his iniquity† for his children:[a] he rewardeth him, and he shall know *it*.

20 His eyes shall see his destruction, and he shall drink of the wrath of the Almighty.

21 For what pleasure *hath* he in his house after him, when the number of his months is cut off in the midst?

22 Shall *any* teach God knowledge?[b] seeing he judgeth those that are high.

23 One dieth in his full strength,‡ being wholly at ease and quiet.

24 His breasts§ are full of milk, and his bones are moistened with marrow.

25 And another dieth in the bitterness of his soul, and never eateth with pleasure.

26 They shall lie down alike in the dust, and the worms shall cover them.

27 Behold, I know your thoughts, and the devices *which* ye wrongfully imagine against me.

28 For ye say, Where *is* the house of the prince? and where *are* the dwelling-places‖ of the wicked?

29 Have ye not asked them that go by the way? and do ye not know their tokens,

30 That the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath.¶

31 Who shall declare his way to his face? and who shall repay him *what* he hath done?

32 Yet shall he be brought to the grave,* and shall remain in the tomb.†

33 The clods of the valley shall be sweet unto him, and every man shall draw after him,[c] as *there are* innumerable before him.

34 How then comfort ye me in vain,[d] seeing in your answers there remaineth falsehood?‡

CHAPTER XXII.

1 Eliphaz showeth that man's goodness profiteth not God. 5 He accuseth Job of divers sins. 21 He exhorteth him to repentance, with promises of mercy.

THEN Eliphaz the Temanite answered and said,

2 Can a man be profitable unto God,[e] as he that is wise may be profitable unto himself?§

3 *Is it* any pleasure to the Almighty, that thou art righteous? or *is it* gain *to him*, that thou makest thy ways perfect?

4 Will he reprove thee for fear of thee? will he enter with thee into judgment?

5 *Is* not thy wickedness great? and thine iniquities infinite?

6 For thou hast taken a pledge from thy brother for naught, and stripped the naked of their clothing.‖

7 Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry.

8 But *as for* the mighty man,¶ he had the earth; and the honorable* man dwelt in it.

9 Thou hast sent widows away empty, and the arms of the fatherless have been broken.

10 Therefore snares *are* round about thee,[f] and sudden fear troubleth thee;

11 Or darkness, *that* thou canst not see; and abundance of waters cover thee.

12 *Is* not God in the height of heaven? and behold the height† of the stars, how high they are!

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* Heb. *stealeth away.* † That is, *the punishment of his iniquity.* [a] Exod. 20:5; Ezek. 18:14. [b] Rom. 11:34. ‡ Heb. *very perfection*, or, *in the strength of his perfection.* § Or, *milk-pails.* ‖ Heb. *tent of the tabernacles.* ¶ Heb. *wraths.* * Heb. *graves.* † Heb. *watch in the heap.* [c] Heb. 9:27. [d] ch. 16:2. ‡ Heb. *transgression.* [e] Psa. 16:2. § Or, *if he may be profitable*, doth his *good success* depend *thereon?* ‖ Heb. *clothes of the naked.* ¶ Heb. *man of arm.* * Heb. *eminent*, or *accepted for countenance.* [f] ch. 18:8–10; Psa. 11:6. † Heb. *head.*

happen to the wicked more than to the righteous. But see note to chap. 27:13.

21. *What pleasure hath he in his house after him;* when the wicked man's days are ended, he can have no more interest in the lot of his children. If they be cut off, that does not affect him.

26. *They shall lie down alike;* God does not deal with them here according to their character, but treats them in many respects alike.

28. *Where is the house of the prince?* meaning, of me, Job, who once lived as a prince.

29. *Them that go by the way?* travellers, who have had the opportunity of extended observation. *Their tokens;* the indications which they give of the course of God's providence.

30. *Is reserved to the day of destruction;* now he is suffered to prosper, being reserved for destruction hereafter.

31. *Who shall repay him;* no one in this world; but God shall reward him in the world to come.

32. *And shall remain in the tomb;* literally, and shall watch over the mound, meaning the sepulchral mound. Some render this clause impersonally: "and one shall watch over the mound;" that is, the sepulchral mound of this powerful and prosperous sinner shall be carefully guarded. Others understand it as a poetical description, by which he is represented as watching, through his monumental inscription, over his grave.

33. *Every man;* shall in like manner go to the grave.

INSTRUCTIONS.

4. In our trials and distresses we should look not so much to men for help, as to God; and feel that whoever or whatever may be the instrument, he is the only source of relief.

7. The wicked are sometimes prospered in this world, and receive more outward blessings than their pious neighbors. They may live longer, and die in less distress. The reason of this is to men not known, and it sometimes occasions them great perplexity. Psa. 73:2–17.

17. However prosperous may be the condition of the wicked in this world, or however adverse that of the righteous, in the future world it will be reversed; the righteous will be comforted, and the wicked tormented. Luke 16:24, 25.

30. The fact that men are not treated according to their character in this world, is evidence of a coming judgment, when a just discrimination will be made, and each one receive according to his works. Mal. 3:16–18.

CHAPTER XXII.

3. *Any pleasure—that thou art righteous?* that is, any pleasure in view of the profit he shall derive from thy righteousness.

4. *For fear of thee?* lest thy sin should bring damage to him. The meaning of Eliphaz is, that God has no private interests to be promoted by our righteousness, or damaged by our wickedness. He is therefore infinitely above all those influences which among men produce partial and unjust conduct.

8. *He had the earth;* Eliphaz here falsely charges Job with favoring the mighty and honorable, and oppressing the poor and needy.

13 And thou sayest, How doth God know?[a] can he judge through the dark cloud?

14 Thick clouds *are* a covering to him, that he seeth not; and he walketh in the circuit of heaven.

15 Hast thou marked the old way which wicked men have trodden?

16 Which were cut down out of time, whose foundation was overflown with a flood:†

17 Which said unto God, Depart from us:[b] and what can the Almighty do for‡ them?

18 Yet he filled their houses with good *things:*[c] but the counsel of the wicked is far from me.

19 The righteous see *it,* and are glad: and the innocent laugh them to scorn.

20 Whereas our substance§ is not cut down, but the remnant of them‖ the fire consumeth.

21 Acquaint now thyself with him,¶ and be at peace:[d] thereby good shall come unto thee.

22 Receive, I pray thee, the law from his mouth, and lay up his words in thy heart.[e]

23 If thou return to the Almighty,[f] thou shalt be built up, thou shalt put away iniquity far from thy tabernacles.[g]

24 Then shalt thou lay up gold as dust,* and the *gold* of Ophir as the stones of the brooks.

25 Yea, the Almighty shall be thy defence,† and thou shalt have plenty of silver.‡

26 For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God.

27 Thou shalt make thy prayer unto him,[h] and he shall hear thee, and thou shalt pay thy vows.

28 Thou shalt also decree a thing,[i] and it shall be established unto thee: and the light shall shine upon thy ways.

29 When *men* are cast down, then thou shalt say, *There is* lifting up; and he shall save the humble person.§[j]

30 He shall deliver the island of the innocent:‖ and it is delivered by the pureness of thy hands.

* Or, *What.* a Psa. 10:11; 73:11. † Or, *a flood was poured upon their foundation;* Gen. 7:10, etc.; 2 Pet. 2:5. b ch. 21:14. ‡ Or, *to.* c Acts 14:15, 17. § Or, *estate.* ‖ Or, *their excellency.* ¶ That is, *God.* d Isa. 27:5; Phil. 4:7. e Psa. 119:11. f Hos. 14:1, 2. g 2 Tim. 2:19. * Or, *on the dust.* † Or, *gold.* ‡ Heb. *silver of strength.* h Psa. 66:17–20. i Matt. 21:22.

CHAPTER XXIII. A. M. 2484. B. C. about 1520.

1 Job longeth to appear before God, 6 in confidence of his mercy. 8 God, who is invisible, observeth our ways. 11 Job's innocency. 13 God's decree is immutable.

THEN Job answered and said,

2 Even to-day *is* my complaint bitter;[k] my stroke¶ is heavier than my groaning.

3 Oh that I knew where I might find him![l] *that* I might come *even* to his seat!

4 I would order *my* cause before him,[m] and fill my mouth with arguments.

5 I would know the words *which* he would answer me, and understand what he would say unto me.

6 Will he plead against me with *his* great power?[n] No; but he would put *strength* in me.

7 There the righteous might dispute with him; so should I be delivered for ever from my judge.

8 Behold, I go forward, but he *is* not *there;* and backward, but I cannot perceive him:

9 On the left hand, where he doth work, but I cannot behold *him:* he hideth himself on the right hand, that I cannot see *him:*

10 But he knoweth the way that I take:* *when* he hath tried me, I shall come forth as gold.[o]

11 My foot hath held his steps, his way have I kept, and not declined:

12 Neither have I gone back from the commandment of his lips; I have esteemed† the words of his mouth more than my necessary *food.*‡[p]

13 But he *is* in one *mind,* and who can turn him? and *what* his soul desireth, even *that* he doeth.

14 For he performeth *the thing that is* appointed for me:[q] and many such *things are* with him.

15 Therefore am I troubled at his presence: when I consider, I am afraid of him.[r]

16 For God maketh my heart soft, and the Almighty troubleth me:

17 Because I was not cut off before the darkness, *neither* hath he covered the darkness from my face.

§ Heb. *him that hath low eyes.* j 1 Pet. 5:5. ‖ Or, *The innocent shall deliver the island;* Gen. 18:26. k Psa. 77:2–9. ¶ Heb. *hand.* l Isa. 26:8; 55:6, 7. m Isa. 43:26. n Isa. 57:16. * Heb. is *with me.* o 1 Pet. 1:7. † Heb. *hid,* or *laid up.* ‡ Or, *appointed portion.* p Psa. 19:9, 10; Jer. 15:16. q 1 Thess. 3:3. r Psa. 119:120.

16. *Out of time;* before their time; in the prime of life, when they had not lived out the ordinary period of human life. Psa. 55:23. *With a flood;* the reference seems to be to the deluge of Noah.

20. *Whereas—fire consumeth;* this verse may be thus rendered: "Has not our adversary been cut off? and their excellency [that of the ungodly] the fire has consumed." It is then the language of "the righteous" and "the innocent," mentioned in the preceding verse.

21. *Acquaint now thyself with him;* Eliphaz speaks as if Job were unacquainted with God, and at enmity with him.

24. *Lay up gold;* a man's piety, in the estimation of Job's friends, might be measured by the amount of his worldly prosperity, and his guilt by his calamities.

29. *When men are cast down;* when wicked men are cast down for their impiety. *There is lifting up;* that is, of the righteous.

30. *The innocent;* the innocent shall deliver or save the island or country for which they intercede.

INSTRUCTIONS.

15. The history of past generations, both of the righteous and the wicked, is full of instruction to the children of men.

21. All men who have the Bible may become acquainted with God, and by cordial reconciliation to him may have that peace which passeth all understanding, which the world can neither give nor take away.

26. Delight in the character of God and in the keeping of his commands will secure all needful good to those who exercise it, and make them great blessings both to themselves and their fellow-men.

CHAPTER XXIII.

3. *Him;* God.

6. *Put strength in me;* or, as some render, attend to me; that is, graciously listen to my words.

7. *From my judge;* from God, who would not condemn me.

10. *Come forth as gold;* be justified as righteous, and accepted.

15. *Troubled at his presence;* because instead of allowing me to plead with him, as a man with his friend, he comes with terrible majesty, and overwhelms me with continually new calamities. These, as Job maintains, come from his unsearchable and unalterable decree, the grounds of which no man can understand or explain. See chap. 9:34, 35, and introductory note to chap. 9.

17. *Because I was not cut off before the darkness;* because I was not taken away by death before these calamities came upon me.

A. M. 2484.
B. C. about 1520.

CHAPTER XXIV.

1 Wickedness goeth often unpunished. 17 There is a secret judgment for the wicked.

WHY, seeing times are not hidden from the Almighty, do they that know him not see his days?

2 *Some* remove the landmarks; they violently take away flocks, and feed *thereof*.*

3 They drive away the ass of the fatherless, they take the widow's ox for a pledge.[a]

4 They turn the needy out of the way: the poor of the earth hide themselves together.

5 Behold, *as* wild asses in the desert, go they forth to their work; rising betimes for a prey: the wilderness *yieldeth* food for them *and* for *their* children.

6 They reap *every one* his corn† in the field: and they gather the vintage of the wicked.‡

7 They cause the naked to lodge without clothing, that *they have* no covering in the cold.

8 They are wet with the showers of the mountains, and embrace the rock for want of a shelter.[b]

9 They pluck the fatherless from the breast, and take a pledge of the poor.

10 They cause *him* to go naked without clothing, and they take away the sheaf *from* the hungry;

11 *Which* make oil within their walls, *and* tread *their* wine-presses, and suffer thirst.

12 Men groan from out of the city, and the soul of the wounded crieth out: yet God layeth not folly *to them*.

13 They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof.

14 The murderer rising with the light killeth the poor and needy, and in the night is as a thief.[c]

15 The eye also of the adulterer waiteth for the twilight,[d] saying, No eye shall see me: and disguiseth *his* face.§

16 In the dark they dig through houses, *which* they had marked for themselves in the daytime: they know not the light.[e]

17 For the morning *is* to them even as the shadow of death: if *one* know *them, they are in* the terrors of the shadow of death.[f]

18 He *is* swift as the waters; their portion is cursed in the earth: he beholdeth not the way of the vineyards.

19 Drought and heat consume‖ the snow-waters: *so doth* the grave *those which* have sinned.

20 The womb shall forget him; the worm shall feed sweetly on him; he shall be no more remembered;[g] and wickedness shall be broken as a tree.

21 He evil entreateth the barren *that* beareth not, and doeth not good to the widow.

22 He draweth also the mighty with his power: he riseth up, and no *man* is sure of life.¶

23 *Though* it be given him *to be* in safety, whereon he resteth; yet his eyes *are* upon their ways.[h]

24 They are exalted for a little while,[i] but are gone* and brought low; they are taken† out of the way as all *others*, and cut off as the tops of the ears of corn.

25 And if *it be* not *so* now, who will make me a liar, and make my speech nothing worth?

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* Or, them. [a] Deut. 24:6, 17. † Heb. *mingled corn*, or *dredge*. ‡ Heb. *the wicked gather the vintage*. [b] Lam. 4:5. [c] Psa. 10:8–11. [d] Prov. 7:8, 9. § Heb. *setteth* his *face in secret*. [e] John 3:20. [f] Psa. 73:18, 19. ‖ Heb. *violently take*. [g] Prov. 10:7; Isa. 26:14. ¶ Or, *he trusteth not* his own *life*. [h] Prov. 5:21–23. [i] Psa. 37:35, 36. * Heb. *not*. † Heb. *closed up*.

INSTRUCTIONS.

3. In our distress, we should look away from man and seek that help which cometh from God only. If we cannot at once find him, we should still wait upon him in humble, believing, affectionate prayer, till he arise and have mercy upon us.

10. Though God may not at once give relief to his distressed people, he is never unmindful of their sorrows; nor will he continue them a moment longer than his glory, their good, and the good of his kingdom require.

15. Even the children of God sometimes exercise that fear of him which hath torment; and which nothing but the manifestation of his grace and an increase of faith and love can cast out.

CHAPTER XXIV.

1. *See his days;* of righteous retribution on the just and unjust.

6. *The wicked;* gather the vintage of the poor.

8. *They;* those whom they have robbed.

9. *They;* the freebooters or robbers. *Pluck the fatherless;* seize little children to use them as slaves.

11. *Which make oil;* the oppressed and hungry, spoken of in the preceding verse, make oil and wine for their rich oppressors. *Within their walls;* within the inclosure of their houses. *And suffer thirst;* they compel the poor to tread their wine-presses without compensation, or suffering them to drink of the wine.

12. *Layeth not folly;* doth not punish them.

13. *Rebel against the light;* the light they have; they shun the light of day, and perform their deeds in darkness. John 3:20.

16. *Which they had marked for themselves in the daytime;* or, as some render, "They shut themselves up in the daytime," being afraid of the light. *Know not the light;* carefully avoid it.

18. *He is swift as the waters;* literally, "he is swift upon the face of the waters." The whole verse is variously interpreted. Some understand it as a description of the wicked man's life. He glides away with his booty, as a swift boat on the surface of a stream, or as a floating body is carried off by the current; his portion is cursed, because gotten by rapine and wickedness. *He beholdeth not the way of the vineyards;* that is, hath nothing to do with the way of industry and diligence in lawful business. Others understand the verse as describing the wicked man's end. After he has enjoyed his day of prosperity, he passes away suddenly from his ill-gotten portion on which God's curse rests, to see his former possessions no more. See chap. 21:13, and note to the following verse.

19. *So doth the grave;* these notoriously wicked persons die and are buried and forgotten like others; there are no judgments here in the course of providence to distinguish them from the rest of mankind.

23. *His eyes;* the eyes of God. He sees all their iniquities, if he does not now punish them.

24. *As all;* men in this life, whatever be their character, are in many respects treated alike; and you cannot from their present condition determine their character. This was the doctrine which Job contended was taught by facts.

25. *Who will make me a liar;* disprove the facts, and the truth which I have maintained.

INSTRUCTIONS.

2. Though God sometimes bears long with atrocious offenders, and continues to pour blessings upon them to the end of life, yet he marks all their transgressions, and will in due time treat them according to their works.

CHAPTER XXV.

Bildad showeth that man cannot be justified before God.

THEN answered Bildad the Shuhite, and said,
2 Dominion and fear *are* with him;[a] he maketh peace in his high places.
3 Is there any number of his armies? and upon whom doth not his light arise?[b]
4 How then can man be justified with God?[c] or how can he be clean *that is* born of a woman?[d]
5 Behold even to the moon, and it shineth not: yea, the stars are not pure in his sight.
6 How much less man, *that is* a worm? and the son of man, *which is* a worm?

CHAPTER XXVI.

1 Job, reproving the uncharitable spirit of Bildad, 5 acknowledgeth the power of God to be infinite and unsearchable.

BUT Job answered and said,
2 How hast thou helped *him that is* without power?[e] *how* savest thou the arm *that hath* no strength?
3 How hast thou counselled *him that hath* no wisdom? and *how* hast thou plentifully declared the thing as it is?
4 To whom hast thou uttered words? and whose spirit came from thee?[f]
5 Dead *things* are formed from under the waters, and* the inhabitants thereof.
6 Hell *is* naked before him, and destruction hath no covering.[g]
7 He stretcheth out the north over the empty place, *and* hangeth the earth upon nothing.[h]
8 He bindeth up the waters in his thick clouds;[i] and the cloud is not rent under them. A. M. 2484. B. C. about 1520.
9 He holdeth back the face of his throne, *and* spreadeth his cloud upon it.[j]
10 He hath compassed the waters with bounds,[k] until the day and night come to an end.†
11 The pillars of heaven tremble, and are astonished at his reproof.[l]
12 He divideth the sea with his power,[m] and by his understanding he smiteth through the proud.‡[n]
13 By his Spirit he hath garnished the heavens;[o] his hand hath formed the crooked serpent.
14 Lo, these *are* parts of his ways;[p] but how little a portion is heard of him? but the thunder of his power who can understand?

CHAPTER XXVII.

1 Job protesteth his sincerity. 8 The hypocrite is without hope. 11 The blessings which the wicked have are turned into curses.

MOREOVER Job continued§ his parable, and said,
2 *As* God liveth, *who* hath taken away my judgment; and the Almighty, *who* hath vexed my soul;‖
3 All the while my breath *is* in me, and the spirit of God¶ is in my nostrils;
4 My lips shall not speak wickedness, nor my tongue utter deceit.
5 God forbid that I should justify you: till I die I will not remove mine integrity from me.[q]
6 My righteousness I hold fast, and will not let it go: my heart shall not reproach *me* so long as I live.*[r]

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a Dan. 4:3, 34; Jude 25. b Matt. 5:45. c ch. 4:17, etc.; 15:14, etc.; Psa. 143:2, etc.; Rom. 5:1, 21. d Zech. 13:1; 1 Cor. 6:11; 1 John 1:9; Rev. 1:5. e Isa. 40:14. f Eccl. 12:7. * Or, *with.* g Psa. 139:8, 11; Prov. 15:11; Heb. 4:13. h Psa. 104:2. i Gen. 1:6, 7; Prov. 30:4. j Psa. 97:2. k Prov. 8:29. † Heb. *end of light with darkness.* l Heb. 12:26. m Exod. 14:21; Isa. 51:15. ‡ Heb. *pride.* n Dan. 4:37. o Psa. 33:6, 7. p 1 Cor. 13:9, 12. § Heb. *added to take up.* ‖ Heb. *made my soul bitter;* Ruth 1:20. ¶ That is, *the breath which God gave him;* Gen. 2:7. q ch. 2:3, 9. * Heb. *from my days.* r Acts 24:16; 1 John 3:19–21.

13. The wicked rebel against the light of their own minds, as well as the light of day and the light of divine truth; they seek darkness as a covering for their evil deeds, and hasten on to the time when they will sink self-condemned into the blackness of darkness for ever.

24. Though the difference between the righteous and the wicked may not be seen in their condition in this life, the time is at hand when all will discern between them; and the difference of condition between him that served God and him that served him not, will then be as great as that between heaven and hell.

CHAPTER XXV.

2. *In his high places;* among the heavenly hosts, the "armies" mentioned in the following verses.

INSTRUCTIONS.

4. None who have just views of the holiness of God and the sinfulness of men, will attempt to justify themselves in his sight, or expect acceptance and salvation except through his rich grace in Jesus Christ.

CHAPTER XXVI.

2. *Helped him that is without power?* spoken ironically, implying that what Bildad had said was not to the point, and of no avail.

5. *Dead things—the inhabitants thereof;* rather, the dead tremble; the waters underneath and their inhabitants. The dead are, as the original word implies, the spirits of the dead in Sheol, or the world of spirits. These, as well as the inhabitants of the deep, feel God's almighty power and tremble before it. The world of spirits and the deep abysses of the sea are named as the places farthest removed from human vision.

8. *Bindeth up the waters;* the clouds convey vast masses of waters through the heavens, as if treasured up in bottles, chap. 38:37, without being rent by their weight.

9. *Holdeth back;* covereth, or rendereth invisible.

13. *Garnished the heavens;* with sun, moon, and stars. *The crooked serpent;* generally understood of the northern constellation, which has been known from remote antiquity by the name of the serpent or dragon. The book of Job contains other references to the heavenly constellations, chap. 9:9; 38:31, 32.

14. *Parts of his ways;* the ways of God; only a small part of which are known by men.

INSTRUCTIONS.

6. All things are naked and open to the all-seeing eye of God; and the kingdoms of nature, providence, and grace are entirely under his control.

14. What we know or can know of the ways of God is but little, very little, compared with what remains to be known, and which will be unfolded with greater and greater clearness and glory for ever.

CHAPTER XXVII.

1. *Parable;* a representation from which moral instruction may be drawn.

2. *Taken away my judgment;* refused to justify him, or appear to do so, by removing his calamities.

4. *Not speak wickedness;* by condemning himself as a hypocrite, or approving the doctrine of his friends.

5. *Will not remove mine integrity;* the same as, I will hold fast my righteousness, ver. 6. Job means that, as he is conscious of having led an upright life, and of being still determined to do so, he will never acknowledge the justice of the accusations which his friends bring against him.

A. M. 2484. B. C. about 1520.

7 Let mine enemy be as the wicked, and he that riseth up against me as the unrighteous.

8 For what *is* the hope of the hypocrite, though he hath gained, when God taketh away his soul?[a]

9 Will God hear his cry when trouble cometh upon him?[b]

10 Will he delight himself in the Almighty? will he always call upon God?[c]

11 I will teach you by[*] the hand of God; *that* which *is* with the Almighty will I not conceal.

12 Behold, all ye yourselves have seen *it;* why then are ye thus altogether vain?

13 This *is* the portion of a wicked man with God, and the heritage of oppressors, *which* they shall receive of the Almighty.

14 If his children be multiplied,[d] *it is* for the sword: and his offspring shall not be satisfied with bread.

15 Those that remain of him shall be buried in death: and his widows shall not weep.[e]

16 Though he heap up silver as the dust, and prepare raiment as the clay;

17 He may prepare *it*, but the just shall put *it* on, and the innocent shall divide the silver.[f]

18 He buildeth his house as a moth, and as a booth *that* the keeper maketh.

19 The rich man shall lie down, but he shall not be gathered:[g] he openeth his eyes, and he *is* not.

20 Terrors take hold on him as waters, a tempest stealeth him away in the night.

21 The east wind carrieth him away, and he departeth: and as a storm hurleth him out of his place.[h]

22 For *God* shall cast upon him, and not spare: he would fain flee[†] out of his hand.

23 *Men* shall clap their hands at him, and shall hiss him out of his place.

CHAPTER XXVIII.

1 There is a knowledge of natural things. 12 But wisdom is an excellent gift of God.

SURELY there is a vein[‡] for the silver, and a place for gold *where* they fine *it*.

2 Iron is taken out of the earth,[§] and brass *is* molten *out of* the stone.

3 He setteth an end to darkness, and searcheth out all perfection: the stones of darkness, and the shadow of death.

4 The flood breaketh out from the inhabitant; *even the waters* forgotten of the foot: they are dried up, they are gone away from men.

5 *As for* the earth, out of it cometh bread: and under it is turned up as it were fire.

6 The stones of it *are* the place of sapphires: and it hath dust of gold.[‖]

7 *There is* a path which no fowl knoweth, and which the vulture's eye hath not seen:[i]

8 The lion's whelps have not trodden it, nor the fierce lion passed by it.

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a Matt. 16:26. b Prov. 1:28. c Matt. 13:21. * Or, being *in*. d Deut. 28:41; 2 Kings 10:7, 8; Hos. 9:13. e Psa. 78:64. f Eccl. 2:26. g Luke 16:22, 23. h Psa. 58:9. † Heb. *in fleeing he would flee*. ‡ Or, *mine*. § Or, *dust*. ‖ Or, *gold ore*. i ch. 11:6.

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7. *As the wicked—as the unrighteous;* Job by no means approved of the wicked; though he contended, in opposition to his friends, that they were sometimes prosperous in this world.

8. *Though he hath gained;* the reputation of being pious, or ever so much worldly good. But some render, "when he shall be cut off," which agrees with the following clause.

11. *I will teach you;* teach you the true doctrine concerning the wicked. *By the hand of God;* or, concerning the hand of God.

12. *Seen it;* seen illustrations of the truth in the facts of divine Providence.

13. *This is the portion of a wicked man;* at first sight, the description of Job, ver. 13–22, seems to agree altogether with that of the three friends. Hence many interpreters have understood it as spoken in their name, thus: "Why then are ye thus altogether vain, [saying,] 'This is the portion of a wicked man,'" etc. But Job undertakes, ver. 11, to teach his friends concerning God's providence, and these verses appear to contain his doctrine. It differs from that of his friends in this important respect, that according to them, calamity always speedily overtakes the wicked, and is sent only as a punishment for wickedness; while Job's position is, that good and bad men are both alike subject to calamities; and yet the final end of the ungodly must be destruction, while the good man, after he is tried, shall come forth as gold, chap. 23:10. If at times he speaks as if he were sinking down under his sorrows, without the hope of ever again seeing good, we must remember that this is the language of impatience and unbelief, to which all believers are liable in the hour of severe trial.

19. *Shall lie down;* in death. *Be gathered;* by an honorable funeral. It is of a man who has gained his riches by wickedness that he speaks. *Openeth his eyes, and he is not;* perishes in the twinkling of an eye. This seems to be a proverbial expression.

22. *God shall cast upon him, and not spare;* visit him with calamities. This is often the case in this world, and always in the world to come.

INSTRUCTIONS.

5. Conscious integrity will give confidence in God, and support the soul under the sorest trials; but the want of it will deprive one of rest and peace. 1 John 3:20, 21.

10. Delight in the Almighty will be manifested by habitual communion with him; while neglect of communion with God, is evidence of want of love to him and to his ways.

CHAPTER XXVIII.

The train of thought in this chapter is the following: Man can penetrate the dark recesses of the earth, as the miner does, and bring out to light its hidden treasures. But wisdom, that wisdom which consists in the knowledge of God's secret counsels and the reasons of his providential dealings with men, is hid from the eyes of all living. God alone understands such wisdom. The wisdom which he proposes to men lies not in their searching into the mysteries of his dealings with them, but in their fearing and obeying him.

3. *Setteth an end to darkness;* the miner with his lamp enlightens the dark places underground.

4. *The flood breaketh out—gone away from men;* this obscure and difficult verse has been variously interpreted. The following rendering gives its probable meaning: "He [the miner] breaketh a channel [down] from the inhabitant [of the surface;] they [the miners] who are forgotten of the foot [above,] dwindle [from view,] they wander [far] from man." They are said to be forgotten of the foot, because they who walk over the earth's surface above them perceive nothing of them.

5. *Bread;* grain, of which bread is made. *Fire;* sparkling stones resembling fire.

7. *A path;* that which is made by miners deep under ground.

9 He putteth forth his hand upon the rock;* he overturneth the mountains by the roots.
10 He cutteth out rivers among the rocks;[a] and his eye seeth every precious thing.
11 He bindeth the floods from overflowing;†[b] and *the thing that is* hid bringeth he forth to light.[c]
12 But where shall wisdom be found? and where *is* the place of understanding?[d]
13 Man knoweth not the price thereof;[e] neither is it found in the land of the living.
14 The depth saith, It *is* not in me; and the sea saith, *It is* not with me.
15 It cannot be gotten for gold,‡ neither shall silver be weighed *for* the price thereof.[f]
16 It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire.
17 The gold and the crystal cannot equal it: and the exchange of it *shall not be for* jewels§ of fine gold.
18 No mention shall be made of coral,‖ or of pearls: for the price of wisdom *is* above rubies.
19 The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.
20 Whence then cometh wisdom? and where *is* the place of understanding?[g]
21 Seeing it is hid from the eyes of all living, and kept close from the fowls of the air.¶
22 Destruction and death say, We have heard the fame thereof with our ears.
23 God understandeth the way thereof, and he knoweth the place thereof:[h]
24 For he looketh to the ends of the earth, *and* seeth under the whole heaven;[i]
25 To make the weight for the winds; and he weigheth the waters by measure.[j]
26 When he made a decree for the rain, and a way for the lightning of the thunder; A. M. 2484. B. C. about 1520.
27 Then did he see it, and declare* it; he prepared it, yea, and searched it out.
28 And unto man he said, Behold, the fear of the Lord,[k] that *is* wisdom;[l] and to depart from evil *is* understanding.

CHAPTER XXIX.

Job bemoaneth himself of his former prosperity and honor.

MOREOVER Job continued† his parable, and said,
2 Oh that I were as *in* months past, as *in* the days *when* God preserved me;
3 When his candle‡ shined upon my head, *and when* by his light I walked *through* darkness;[m]
4 As I was in the days of my youth, when the secret of God *was* upon my tabernacle;[n]
5 When the Almighty *was* yet with me, *when* my children *were* about me;
6 When I washed my steps with butter,[o] and the rock poured me§ out rivers of oil;
7 When I went out to the gate through the city, *when* I prepared my seat in the street!
8 The young men saw me, and hid themselves: and the aged arose, *and* stood up.
9 The princes refrained talking, and laid *their* hand on their mouth.
10 The nobles held their peace,‖ and their tongue cleaved to the roof of their mouth.
11 When the ear heard *me*, then it blessed me;[p] and when the eye saw *me*, it gave witness to me:
12 Because I delivered the poor that cried, and the fatherless, and *him that had* none to help him.[q]

* Or, *flint.* a Hab. 3:9. † Heb. *weeping.* b ch. 26:8. c 1 Cor. 4:5. d Eccl. 7:24. e Prov. 3:13–15. ‡ Heb. *Fine gold shall not be given for it.* f Prov. 8:11, 19; 16:16. § Or, *vessels.* ‖ Or. *Ramoth.* g ver. 12; Jas. 1:5, 17. ¶ Or, *heaven.* h Prov. 2:6. i Prov. 15:3. j Psa. 135:7. * Or, *number.*

k Deut. 4:6; Psa. 111:10; Prov. 1:7; 9:10; Eccl. 12:13. l Jas. 3:17. † Heb. *added to take up.* ‡ Or, *lamp.* m Psa. 23:4. n Psa. 25:14. o Deut. 33:24. § Heb. *with me.* ‖ Heb. *The voice of the nobles was hid.* p Luke 4:22; 11:27. q Psa. 72:12; Prov. 21:13; 24:11, 12.

9. *The rock;* he cuts it through, undermines, breaks, and removes it, in search of gold and precious stones.
11. *From overflowing;* weeping or dripping down, so as to annoy him in working his mine. *The thing that is hid;* the precious treasure.
12. *Wisdom;* the reasons of God's dispensations; or the wisdom which he exercises in the government of the world.
13. *The price;* value, or way to obtain it.
16. *Gold of Ophir;* the most valuable kind. *Onyx;* a precious gem.
18. *Coral—rubies;* precious stones.
19. *Topaz of Ethiopia;* a most precious gem.
25, 26. *To make the weight for the winds—weigheth the waters—a decree for the rain—a way for the lightning;* the argument is, that He who made the world, and established all its laws, must know how to administer its affairs.
27. *See it;* that high wisdom by which he governs the world.
28. *That is wisdom;* wisdom for man, in distinction from the divine wisdom which belongs to God alone.

INSTRUCTIONS.

1. The goodness of God in storing the earth with all needful treasures, which may be obtained by human skill, industry, and perseverance, should be devoutly acknowledged by all, and lead them gratefully to adore and serve him.
9. Should men seek for heavenly wisdom as sincerely, earnestly, and perseveringly as miners do for silver, and search for it as they do for hidden treasures, they might all possess that fear of the Lord which is true wisdom, and that knowledge of God and of his ways which is life to the soul.
13. True wisdom is to be found neither in searching the recesses of the earth and ransacking the bowels of nature, nor in vain endeavors to penetrate the mysteries of God's being and providence. It consists rather in humbly receiving the revelation of his will which he has been pleased to make known to us, and conforming our lives to it.
23. God, who understands all wisdom, will communicate to the humble and teachable, who look to him by hearty prayer in connection with the diligent study of his word, the wisdom which they need to make them blessed here, and to prepare them for everlasting blessedness in his presence hereafter.
28. Heavenly wisdom if it prevails will lead a person, so far as he understands what is right, to make it his great object heartily to do it as unto the Lord; and so far as he understands what is wrong, to avoid it, and thus strive habitually to perfect holiness in the fear of God.

CHAPTER XXIX.

2. *In months past;* in the time of his prosperity.
6. *Butter, and—oil;* evidences of great prosperity and abundance.
7. *I prepared my seat;* as a magistrate or judge.
8. *Stood up;* as a token of respect.
10. *And their tongue cleaved to the roof of their mouth;* they were overawed and held their peace.
11. *Gave witness to me;* to his integrity and usefulness.

A. M. 2484. B. C. about 1520.

13 The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy.

14 I put on righteousness, and it clothed me:[a] my judgment *was* as a robe and a diadem.

15 I was eyes to the blind,[b] and feet *was* I to the lame.

16 I *was* a father to the poor: and the cause *which* I knew not I searched out.[c]

17 And I brake the jaws* of the wicked, and plucked† the spoil out of his teeth.

18 Then I said, I shall die in my nest, and I shall multiply *my* days as the sand.[d]

19 My root *was* spread‡ out by the waters, and the dew lay all night upon my branch.

20 My glory *was* fresh§ in me, and my bow was renewed‖ in my hand.[e]

21 Unto me *men* gave ear, and waited, and kept silence at my counsel.

22 After my words they spake not again; and my speech dropped upon them.

23 And they waited for me as for the rain; and they opened their mouth wide *as* for the latter rain.

24 *If* I laughed on them, they believed *it* not; and the light of my countenance they cast not down.

25 I chose out their way, and sat chief, and dwelt as a king in the army, as one *that* comforteth the mourners.

CHAPTER XXX.

1 Job's honor is turned into extreme contempt. 15 His prosperity into calamity.

BUT now *they that are* younger¶ than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock.

2 Yea, whereto *might* the strength of their hands *profit* me, in whom old age was perished?

3 For want and famine *they were* solitary;* fleeing into the wilderness in former time† desolate and waste:

4 Who cut up mallows by the bushes, and juniper-roots *for* their meat.

5 They were driven forth from among *men,* (they cried after them as *after* a thief,)

6 To dwell in the clefts of the valleys, *in* caves‡ of the earth, and *in* the rocks.

7 Among the bushes they brayed; under the nettles they were gathered together.

8 *They were* children of fools, yea, children of base men:§[f] they were viler than the earth.

9 And now am I their song,[g] yea, I am their byword.[h]

10 They abhor me, they flee far from me, and spare not to spit in‖ my face.[i]

11 Because he hath loosed my cord, and afflicted me, they have also let loose the bridle before me.

12 Upon *my* right *hand* rise the youth; they push away my feet, and they raise up against me the ways of their destruction.

13 They mar my path, they set forward my calamity, they have no helper.

14 They came *upon me* as a wide breaking in *of waters:* in the desolation they rolled themselves *upon me.*

15 Terrors are turned upon me: they pursue my soul¶ as the wind: and my welfare passeth away as a cloud.

16 And now my soul is poured out upon me;[j] the days of affliction have taken hold upon me.

17 My bones are pierced in me in the night season: and my sinews take no rest.

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[a] Isa. 61:10; Eph. 6:14. [b] Num. 10:31. [c] Prov. 29:7. * Heb. *jaw teeth,* or *grinders.* † Heb. *cast.* [d] Psa. 30:6. ‡ Heb. *opened.* § Heb. *new.* ‖ Heb. *changed.* [e] Gen. 49:24. ¶ Heb. *of fewer days.* * Or, *dark as the night.*

† Heb *yesternight.* ‡ Heb. *holes.* § Heb. *men of no name.* [f] Psa. 49:10–13. [g] Psa. 69:12; Lam. 3:14, 63. [h] ch. 17:6. ‖ Heb. *withhold not spittle from.* [i] Isa. 50:6; Matt. 26:67; 27:30. ¶ Heb. *principal one.* [j] Psa. 42:4.

14. *It clothed me;* uprightness was that by which he was known. It was his covering and ornament.

16. *I searched out;* he inquired into and examined with impartiality the cause of the stranger, as well as that of his acquaintance.

17. *Brake the jaws;* overcame the oppressors, and delivered the oppressed.

18. *Die in my nest;* not meet with reverses, but live long, and go to the grave in peace.

19. *My root was spread out;* he flourished like a tree by a fountain of water.

20. *My bow was renewed;* the bow is an emblem of strength, and a means of defence. The meaning is, he was kept constantly strong.

22. *They spake not again;* men were satisfied with his decisions.

23. *They waited for me;* to speak and settle their difficulties.

24. *Laughed;* smiled, kindly. *Believed it not;* for joy. Psa. 126:1.

INSTRUCTIONS.

2. Prosperity is the gift of God. He grants as much of it to his people, and continues it as long, as he sees best; but no one should feel that it will certainly be continued to the end of life, or forget that it may soon and suddenly be taken away.

18. Confidence in the continuance of peace and prosperity is dangerous, and often followed by disappointment and sorrow. If the Lord will, we shall live; and we shall be in this condition or that, in prosperity or adversity, as seemeth good in his sight.

CHAPTER XXX.

2. *Old age was perished;* they were prematurely old and feeble on account of their poverty.

3. *Fleeing into the wilderness;* they were vagabonds, shunning the society of their fellow-men.

4. *Mallows;* a plant like spinach, the leaves of which are used by the poor, both cooked and raw, as a relish for their bread. *Juniper-roots;* the Hebrew word denotes a species of broom, the roots of which are very bitter, and are used for making charcoal. Compare Psa. 120:4. *For their meat;* that is, for their living or sustenance. The roots were probably not eaten, but either used for cooking their food, or sold to obtain food.

5. *They were driven forth;* on account of their crimes.

7. *Brayed;* uttered their cries.

8. *Viler than the earth;* or driven out from the earth; that is, from the habitable earth into the desert.

11. *He;* God. *Loosed my cord;* taken away my former authority, by which they were overawed and restrained. *Let loose the bridle;* cast off all restraint in afflicting me.

12. *Raise up against me;* this is a figure taken from military operations. They cast up their mounds against me as a besieging army against a fortress. *The ways of their destruction;* ways, that is, embankments, that have for their object to destroy me.

13. *They have no helper;* they need no one either to incite them, or help them complete their work of destruction.

17. *My bones are pierced;* expressive of the keenest and most aggravated pain.

18 By the great force *of my disease* is my garment changed: it bindeth me about as the collar of my coat.

19 He hath cast me into the mire, and I am become like dust and ashes.[a]

20 I cry unto thee, and thou dost not hear me: I stand up, and thou regardest me *not.*

21 Thou art become* cruel to me: with thy strong hand† thou opposest thyself against me.

22 Thou liftest me up to the wind; thou causest me to ride *upon it,* and dissolvest my substance.‡

23 For I know *that* thou wilt bring me *to* death, and *to* the house appointed for all living.[b]

24 Howbeit he will not stretch out *his* hand to the grave,§ though they cry in his destruction.

25 Did not I weep for him that was in trouble?‖ was *not* my soul grieved for the poor?

26 When I looked for good, then evil came *unto me:*[c] and when I waited for light, there came darkness.

27 My bowels boiled, and rested not: the days of affliction prevented me.

28 I went mourning without the sun: I stood up, *and* I cried in the congregation.

29 I am a brother to dragons, and a companion to owls.¶

30 My skin is black upon me, and my bones are burned with heat.[d]

31 My harp also is *turned* to mourning, and my organ into the voice of them that weep.

CHAPTER XXXI. A. M. 2484. B. C. about 1120.

Job maketh a solemn protestation of his integrity in several duties.

I MADE a covenant with mine eyes;[e] why then should I think upon a maid?[f]

2 For what portion of God *is there* from above? and *what* inheritance of the Almighty from on high?

3 *Is* not destruction to the wicked? and a strange *punishment* to the workers of iniquity?

4 Doth not he see my ways, and count all my steps?[g]

5 If I have walked with vanity, or if my foot hath hasted to deceit;[h]

6 Let me be weighed in an even balance,* that God may know mine integrity.

7 If my step hath turned out of the way, and my heart walked after mine eyes,[i] and if any blot hath cleaved to my hands;

8 *Then* let me sow, and let another eat; yea, let my offspring be rooted out.

9 If my heart have been deceived by a woman, or *if* I have laid wait at my neighbor's door;

10 *Then* let my wife grind unto another, and let others bow down upon her.

11 For this *is* a heinous crime; yea, it *is* an iniquity *to be punished by* the judges.[j]

12 For it *is* a fire *that* consumeth to destruction,[k] and would root out all mine increase.

13 If I did despise the cause of my man-servant or of my maid-servant, when they contended with me;

14 What then shall I do when God riseth up? and when he visiteth, what shall I answer him?

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a Ch. 9:31. * Heb. *turned to be.* † Heb. *the strength of thy hand.* ‡ Or, *wisdom.* b Gen. 3:19. § Heb. *heap.* ‖ Heb. *hard of day.* c Jer. 8:15. ¶ Or, *ostriches.* d Lam. 4:8; 5:10. e Matt. 5:28. f Prov. 6:25. g Jer. 32:19; John 1:48. h Psa. 44:20, 21. * Heb. *him weigh me in balances of justice.* i Ezek. 14:3–7. j Lev. 20:10. k Mal. 3:5; Heb. 13:4.

18. *My garment changed;* defiled and made stiff from my running sores. But some understand the word garment to refer to his skin, which is disfigured and made stiff by his sores.

20. *Thee;* God. *Dost not hear;* dost not remove my distress.

24. *Howbeit—in his destruction;* the meaning of this verse is uncertain. Some propose to render it thus: Surely there can be no prayer [prayer can avail nothing] when he [God] stretcheth out his hand: in his calamity [when God sends calamity upon a man] shall there then be a cry? [can a cry to God avail any thing?]

25. *Did not I weep;* at the calamities of others, when he was in prosperity.

26. *I looked for good;* in connection with his charitable deeds.

27. *Prevented;* went before, came upon me.

29. *Dragons;* the original word means beasts of the desert, like jackals, that are noted for their mournful cry. *Owls;* or ostriches, also well known as raising a loud cry, which much resembles the roar of the lion.

INSTRUCTIONS.

1. Great prosperity may speedily be followed by great afflictions. None, therefore, should be unduly lifted up by the one, or cast down by the other. Both are under the control of God; and in both, the great object of all should be to know him.

9. To be the song of the drunkard and the jest of the vilest of mankind has often been the lot of the virtuous; especially of those who have been active in bringing punishment upon the vicious.

17. Bodily diseases are often more distressing, and the pains which they occasion are harder to bear, than any can realize, except those who endure them; and when such are neglected and reviled by those who ought to pity and relieve them, the evil is greatly increased. Ch. 16:1–5; 19:20, 21.

20. When good men in distress cry unto God, though he hears and will eventually answer, and do exceeding abundantly above all that they ask, yet he may not, and often does not, at once relieve them; but calls them to let patience have its perfect work, that thus they may be perfect and entire, wanting nothing.

23. The nearness and certainty of death should lead all to be habitually prepared for it; and though deeds of mercy for Christ's sake will not secure uninterrupted prosperity in this world, not even the giving of a cup of cold water to his disciples will fail of an abundant reward in the life to come.

CHAPTER XXXI.

1. *Made a covenant with mine eyes;* that they should look upon nothing that could excite impure desire.

2. *What portion of God;* what portion to one who transgresses his law.

4. *He;* God.

5. *Hasted to deceit;* to execute a deceitful or fraudulent purpose.

6. *Let me be weighed in an even balance;* be righteously judged.

7. *If any blot hath cleaved to my hands;* if he had committed any crime.

9. *Laid wait;* to commit adultery with his neighbor's wife.

11. *Punished by the judges;* it is an offence not only against individuals but against society, and as such to be punished by the magistrates.

13. *If I did despise the cause of my man-servant or—maid-servant;* if he had not been strictly impartial and just towards them, as well as towards his equals.

14. *Riseth up;* to judgment.

A. M. 2484. B. C. about 1520.

15 Did not he that made me in the womb make him?[a] and did not one fashion us in the womb?*

16 If I have withheld the poor from *their* desire, or have caused the eyes of the widow to fail;

17 Or have eaten my morsel myself alone, and the fatherless hath not eaten thereof;

18 (For from my youth he was brought up with me, as *with* a father, and I have guided her† from my mother's womb;)

19 If I have seen any perish for want of clothing, or any poor without covering;

20 If his loins have not blessed me,[b] *and* if he were *not* warmed with the fleece of my sheep;

21 If I have lifted up my hand against the fatherless, when I saw my help in the gate:

22 *Then* let mine arm fall from my shoulder-blade, and mine arm be broken from the bone.‡

23 For destruction *from* God *was* a terror to me,[c] and by reason of his highness I could not endure.[d]

24 If I have made gold my hope, or have said to the fine gold, *Thou art* my confidence;[e]

25 If I rejoiced because my wealth *was* great, and because my hand had gotten§ much;

26 If I beheld the sun‖ when it shined, or the moon walking *in* brightness;¶

27 And my heart hath been secretly enticed, or my mouth hath kissed my hand:*

28 This also *were* an iniquity *to be punished by* the judge;[f] for I should have denied the God *that is* above.

29 If I rejoiced at the destruction of him that hated me, or lifted up myself when evil found him;

30 Neither have I suffered my mouth† to sin by wishing a curse to his soul.[g]

31 If the men of my tabernacle said not, Oh that we had of his flesh! we cannot be satisfied.

32 The stranger did not lodge in the street:[h] *but* I opened my doors to the traveller.‡

33 If I covered my transgressions as Adam,§[i] by hiding mine iniquity in my bosom:

34 Did I fear a great multitude,[j] or did the contempt of families terrify me, that I kept silence, *and* went not out of the door?

35 Oh that one would hear me! behold, my desire *is, that* the Almighty would answer me,‖ and *that* mine adversary had written a book.

36 Surely I would take it upon my shoulder, *and* bind it *as* a crown to me.

37 I would declare unto him the number of my steps; as a prince would I go near unto him.

38 If my land cry against me, or that the furrows likewise thereof complain;¶

39 If I have eaten the fruits* thereof without money, or have caused the owners thereof to lose their life:†[k]

40 Let thistles grow instead of wheat, and cockle‡ instead of barley. The words of Job are ended.

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[a] Prov. 22:2. * Or, *did he not fashion us in one womb?* † That is, *the widow.* [b] Deut. 24:13 ‡ Or, *the channel bone.* [c] Psa. 119:120. [d] Psa. 76:7. [e] 1 Tim. 6:17. § Heb. *found.* ‖ Heb. *light.* ¶ Heb. *bright.* * Heb. *my hand hath kissed my mouth.* [f] Deut. 17:2–7. † Heb. *palate.* [g] Eccl. 5:6. [h] Isa. 58:7; Heb. 13:2. ‡ Or, *way.* § Or, *after the manner of men.* [i] Gen. 3:8, 12. [j] Exod. 23:2. ‖ Or, *my sign* is that *the Almighty will answer me.* ¶ Heb. *weep.* * Heb. *strength.* † Or, *the soul of the owners thereof to expire,* or *breathe out.* [k] 1 Kings 21:13. ‡ Or, *noisome weeds.*

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15. *Make him;* we had one common Creator, have one common nature, and are brethren.

16. *Their desire;* what they ought to desire and might reasonably expect.

18. *Her;* the widow. *From my mother's womb;* from his earliest years.

21. *Saw my help in the gate;* saw those ready to aid and abet me before the magistrate in any course I might take. The gate is mentioned as the place where courts were held.

23. *Could not endure;* to oppress the fatherless; he was kept from it by the fear of God.

27. *Secretly enticed;* to worship any of the heavenly bodies. *Kissed my hand;* a form of idolatrous worship.

29. *Lifted up myself;* been elated, and rejoiced when evil came upon his enemy.

31. *Oh that we had of his flesh!—cannot be satisfied;* or, as some render, "Where is one who was not satisfied from his flesh?"

33. *Hiding mine iniquity;* from men, and trying to hide it from God.

34. *That I kept silence;* when he should have spoken. *Went not out;* from fear of the contempt of his neighbors. Some have supposed the meaning of this verse to be, Let me be confounded before the multitude, let the contempt of families follow me, let me be silent and not go abroad, if I have covered my transgressions, or committed any of the crimes above-mentioned.

35. *Written a book;* written out the charges against him, that he might understand and answer them; have a fair trial, and be acquitted.

36. *Take it upon my shoulder;* sustain his innocence, and in such a manner that all might see it. He would even wear the disproved accusation as an ornament.

37. *As a prince would I go;* with confidence to be acquitted and approved; not as a criminal to be condemned.

38. *If my land cry against me;* for having wrongfully obtained it, or not justly rewarding those who have cultivated it.

39. *Without money;* without fully paying for it, or for the labor bestowed upon it. *Caused—to lose their life;* by taking away their means of support.

40. *Thistles—and cockle;* noisome weeds. *The words of Job are ended;* his discussion with his friends. He speaks afterwards only in two short prayers and confessions to God.

INSTRUCTIONS.

2. True religion leads those who have it to feel that the eye of God is upon them, and strive to regulate their appetites and passions, and all their thoughts and feelings, as well as their outward conduct, according to his will.

5. Piety towards God will lead to justice, impartiality, and kindness towards men; to honesty, chastity, diligence, sobriety, and all those virtues which promote the welfare of individuals and of the community.

11. Infidelity to the marriage covenant is a great crime, and those who are guilty of it are among the basest and most mischievous of men.

13. Servants and masters have the same heavenly Parent, and are brethren; and they are bound to treat each other as such, doing, each to the other, as they ought to wish that the other should do to them.

16. True religion is compassionate, and leads those who have it to assist the widow and the fatherless, the poor, the sick, and the destitute, and in various ways, as they have opportunity and ability, to help the needy.

21. Piety in magistrates will lead to fidelity in the discharge of official duties; will secure the weak and helpless against the encroachments of the strong and overbearing; and will afford protection to the just rights of all.

24. The increase of riches increases the danger of setting the heart on them; and men are often secretly idolaters, without publicly bowing down to idols. They deny to God the homage of their hearts, and live without loving or obeying him.

32. It is exceedingly difficult for a man to recount his

CHAPTER XXXII.

1 Elihu is angry with Job and his three friends. 6 Because wisdom cometh not from age, he excuseth the boldness of his youth. 11 He reproveth them for not satisfying of Job. 16 His zeal to speak.

SO these three men ceased to answer* Job, because he *was* righteous in his own eyes.

2 Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of Ram: against Job was his wrath kindled, because he justified himself† rather than God.

3 Also against his three friends was his wrath kindled, because they had found no answer, and *yet* had condemned Job.

4 Now Elihu had waited till Job had spoken,‡ because they *were* elder§ than he.

5 When Elihu saw that *there was* no answer in the mouth of *these* three men, then his wrath was kindled.

6 And Elihu the son of Barachel the Buzite answered and said, I *am* young,‖ and ye *are* very old;[a] wherefore I was afraid, and durst not¶ show you mine opinion.

7 I said, Days should speak, and multitude of years should teach wisdom.

8 But *there is* a spirit in man;[b] and the inspiration of the Almighty giveth them understanding.[c]

9 Great men are not *always* wise;[d] neither do the aged understand judgment.

10 Therefore I said, Hearken to me; I also will show mine opinion.

11 Behold, I waited for your words; I gave ear to your reasons,* whilst ye searched out what to say.†

12 Yea, I attended unto you, and behold, *there was* none of you that convinced Job, *or* that answered his words:

13 Lest ye should say, We have found out wisdom:[e] God thrusteth him down, not man. A. M. 2484. B. C. about 1520.

14 Now he hath not directed‡ *his* words against me: neither will I answer him with your speeches.

15 They were amazed, they answered no more: they left off speaking.§

16 When I had waited, (for they spake not, but stood still, *and* answered no more,)

17 *I said,* I will answer also my part; I also will show mine opinion.

18 For I am full of matter;‖ the spirit within me¶ constraineth me.

19 Behold, my belly *is* as wine *which* hath no vent;* it is ready to burst like new bottles.

20 I will speak, that I may be refreshed;† I will open my lips and answer.

21 Let me not, I pray you, accept any man's person; neither let me give flattering titles unto man.

22 For I know not to give flattering titles;[f] *in so doing* my Maker would soon take me away.[g]

CHAPTER XXXIII.

1 Elihu offereth himself instead of God, with sincerity and meekness, to reason with Job. 8 He excuseth God from giving man an account of his ways, by his greatness. 14 God calleth man to repentance by visions, 19 by afflictions, 23 and by his ministry. 31 He inciteth Job to attention.

WHEREFORE, Job, I pray thee, hear my speeches, and hearken to all my words.

2 Behold, now I have opened my mouth, my tongue hath spoken in my mouth.‡

3 My words *shall be of* the uprightness of my heart:[h] and my lips shall utter knowledge clearly.[i]

4 The Spirit of God hath made me, and the breath of the Almighty hath given me life.

5 If thou canst answer me, set *thy words* in order before me, stand up.

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* Heb. *from answering.* † Heb. *his soul.* ‡ Heb. *expected Job in words.* § Heb. *elder for days.* ‖ Heb. *few of days.* ¶ Heb. *feared.* [a] ch. 15:10. [b] Prov. 20:27. [c] Prov. 2:6; Dan. 2:21. [d] Matt. 11:25; 1 Cor. 1:27. * Heb. *understandings.* † Heb. *words.* [e] Jer. 9:23. ‡ Or, *ordered.* § Heb. *removed speeches from themselves.* ‖ Heb. *words.* ¶ Heb. *of my belly.* * Heb. *is not opened.* † Heb. *breathe.* [f] Gal. 1:10. [g] Psa. 12:2, 3. ‡ Heb. *palate.* [h] Prov. 8:6–9. [i] Tit. 2:7, 8.

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virtues and not be elated, and it is ordinarily not best to attempt it; yet sometimes it is proper, and if done with a right spirit, may be useful; but much grace is needful to prevent being so lifted up with pride as to fall into the condemnation of the devil.

39. To withhold a just reward from the laborer, or eat the fruit of his toil without compensation, is a heinous sin; and though it may be hidden from men, it will be brought to light by God, and be visited with his sore displeasure.

CHAPTER XXXII.

1. *Was righteous in his own eyes;* maintained that he was no hypocrite, but a pious and benevolent man.

8. *A spirit in man;* that is, not in old men alone, but in all men. They are enlightened by God to discern between what is right and what is wrong. Elihu uses this as an argument why he, a young man, should speak.

13. *Lest ye should say;* they had not been permitted to convince Job or settle the controversy, lest they should attribute it to their own wisdom and be lifted up with pride. God, and not man, must convince Job of his errors.

14. *With your speeches;* in the manner which they attempted.

15. *They;* Job's three friends.

19. *Is as wine which hath no vent;* he was so full of the subject that he could not refrain from speaking. *New bottles;* leathern bottles filled with new wine in a state of fermentation. Compare Matt. 9:17.

21. *Accept any man's person;* use any partiality.

22. *I know not;* it was not his character, or habit.

INSTRUCTIONS.

2. In earnest controversies, an impartial bystander may often see much to disapprove and condemn in both parties; and when they have finished their arguments, he may to advantage, in a plain, kind, and friendly manner, point out their mistakes. But it is generally not best to attempt this, till the heat of the controversy is over, and they are prepared to receive his suggestions with attention and candor.

8. All true wisdom is from above, and comes down from the Father of lights; and he sometimes imparts more of it to the young than to the aged, and makes those who are taught wiser than their teachers.

13. Sometimes the errors of men are such that none but God can convince them, or lead them to embrace the truth; and in our attempts to do it we should look up to him without whose influence all human efforts will fail.

21. Impartiality in the treatment of disputants is essential to mutual conviction; and a deep sense of accountability to God, before whom all must shortly appear, should ever pervade our minds when we undertake to point out the errors and correct the mistakes of our fellow-men.

CHAPTER XXXIII.

3. *Clearly;* purely, with sincerity, as the original word implies.

4. *Hath made—given me life;* hath made me a man endowed with reason. See note to chap. 32:8.

A. M. 2484. B. C. about 1520.

6 Behold, I *am* according to thy wish* in God's stead:[a] I also am formed† out of the clay.

7 Behold, my terror shall not make thee afraid,[b] neither shall my hand be heavy upon thee.

8 Surely thou hast spoken in my hearing,‡ and I have heard the voice of *thy* words,[c] *saying,*

9 I am clean without transgression, I *am* innocent; neither *is there* iniquity in me.

10 Behold, he findeth occasions against me, he counteth me for his enemy;[d]

11 He putteth my feet in the stocks, he marketh all my paths.[e]

12 Behold, *in* this thou art not just: I will answer thee, that God is greater than man.

13 Why dost thou strive against him?[f] for he giveth not account§ of any of his matters.[g]

14 For God speaketh once, yea, twice,[h] *yet man* perceiveth it not.

15 In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed;

16 Then he openeth‖ the ears of men, and sealeth their instruction,

17 That he may withdraw man *from his* purpose,¶[i] and hide pride from man.[j]

18 He keepeth back his soul from the pit, and his life from perishing by* the sword.

19 He is chastened also with pain upon his bed, and the multitude of his bones with strong *pain:*[k]

20 So that his life abhorreth bread, and his soul dainty meat.†

21 His flesh is consumed away, that it cannot be seen; and his bones *that* were not seen stick out.

22 Yea, his soul draweth near unto the grave, and his life to the destroyers.

23 If there be a messenger with him, an interpreter, one among a thousand, to show unto man his uprightness;

24 Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom.‡

25 His flesh shall be fresher than a child's:§ he shall return to the days of his youth:

26 He shall pray unto God, and he will be favorable unto him: and he shall see his face with joy; for he will render unto man his righteousness.

27 He looketh upon men, and *if any* say, I have sinned,‖ and perverted *that which was* right,[l] and it profited me not;

28 He will deliver his soul from going into the pit, and his life¶ shall see the light.

29 Lo, all these *things* worketh God oftentimes* with man,

30 To bring back his soul from the pit,[m] to be enlightened with the light of the living.[n]

31 Mark well, O Job, hearken unto me: hold thy peace, and I will speak.

32 If thou hast any thing to say, answer me: speak, for I desire to justify thee.

33 If not, hearken unto me: hold thy peace, and I shall teach thee wisdom.

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* Heb. *mouth.* [a] ch. 9:32, 33. † Heb *cut.* [b] ch. 9:34 ‡ Heb. *ears.* [c] ch. 10:7; 16:17; 23:11, 12; 27:5, 6; 29:14. [d] ch. 19:11. [e] ch. 13:27. [f] Isa. 45:9. § Heb. *answereth not.* [g] Dan. 4:35. [h] Psa. 62:11. ‖ Heb. *revealeth,* or *uncovereth.* ¶ Heb. *work.* [i] ch. 17:11. [j] Isa. 23:9. * Heb. *passing by.* [k] Psa. 107:17. † Heb. *meat of desire.* ‡ Or, *an atonement.* § Heb. *childhood.* ‖ Or, *He shall look upon men, and say, I have sinned.* [l] 1 John 1:9. ¶ Or, *He hath delivered my soul, etc., and my life.* * Heb. *twice* and *thrice.* [m] Psa. 40:1, 2; Isa. 38:17. [n] Psa. 56:13; Acts 26:18.

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6. *In God's stead;* he would speak for God, and attempt to justify him in his dealings with Job.

7. *My terror—my hand;* he refers to Job's words, chap. 9:32–35; 13:20–22.

9. *I am innocent;* Job meant, that he was innocent of the crimes with which his friends charged him; but Elihu interpreted what he had said, to mean that he was free from all sin.

10. *He;* God.

11. *He putteth my feet in the stocks;* shuts me up to great calamities.

12. *Thou art not just;* in thus speaking of God as if he were unjust and cruel.

14. *For God speaketh;* though God will not allow himself to be arraigned for his dealings at any human tribunal, yet he graciously reveals his will to the humble and teachable, by night visions, ver. 15–18; and by fatherly chastisement, ver. 19–22. They who will attend to these admonitions shall be restored to God's favor and their former prosperity, ver. 23–30. Such is the course of Elihu's argument.

16. *Sealeth their instruction;* impresses instruction upon their minds and hearts, as to the consequences of virtue and vice.

17. *His purpose;* his purpose of committing iniquity. *Hide pride from man;* make him humble.

18. *He keepeth back;* or, that he may keep back; for this verse expresses the end for which God instructs men in visions of the night.

19. *He is chastened;* Elihu here names the second way in which God impresses instruction upon man, namely, by visiting him with sickness, and in various ways afflicting him, not for his destruction, but for his profit.

22. *To the destroyers;* the ministers of death, whether in the form of diseases or of destroying angels.

23. *A messenger—an interpreter;* a messenger sent to the man in his affliction to interpret to him its meaning, and show him his duty in regard to it. Some understand here a heavenly messenger, that is, an angel; others, an earthly messenger. The last interpretation is favored by the words, "one among a thousand," which imply that among men such a wise expounder of God's will is rarely to be found. *To show unto man his uprightness;* to show him the uprightness or righteousness of God in his afflictions, that they are designed to lead him to repentance, and thus prepare him for a renewal and increase of blessings.

24. *Then he is gracious;* then, when he repents and acknowledges God's uprightness, God will be gracious to the penitent, and deliver him from death through the ransom or atonement he has provided.

25. *His flesh shall be fresher than a child's;* he shall be restored to perfect health, and put on again the freshness and vigor of youth.

27, 28. *He looketh upon men—shall see the light;* of this passage there are two readings, one given by our translators in the text, the other in the margin, thus: "He [the restored penitent] shall look upon men, and say, I have sinned, and perverted right, and it profited me not. He hath delivered my soul from going into the pit, and my life sees the light." *If any say, I have sinned;* repent of and forsake his sins. *See the light;* be visited with prosperity.

30. *To bring back his soul from the pit;* the general doctrine of Elihu was, that the Lord sends afflictions to bring men to repentance, and thus to save them from death and fit them for the blessings of his grace.

INSTRUCTIONS.

5. If we cannot justify ourselves before frail sinful men like ourselves, much less can we before the omniscient, heart-searching, rein-trying God; and we should not attempt it, but confess and forsake our sins and turn heartily to him, that we may find mercy.

CHAPTER XXXIV.

1 Elihu accuseth Job for charging God with injustice. 10 God omnipotent cannot be unjust. 31 Man must humble himself unto God. 34 Elihu reproveth Job.

FURTHERMORE Elihu answered and said,
2 Hear my words, O ye wise *men;* and give ear unto me, ye that have knowledge.
3 For the ear trieth words, as the mouth* tasteth meat.
4 Let us choose to us judgment: let us know among ourselves what *is* good.
5 For Job hath said, I am righteous; and God hath taken away my judgment.[a]
6 Should I lie against my right? my wound† *is* incurable without transgression.
7 What man *is* like Job, *who* drinketh up scorning like water;
8 Which goeth in company with the workers of iniquity, and walketh with wicked men?
9 For he hath said, It profiteth a man nothing that he should delight himself with God.[b]
10 Therefore hearken unto me, ye men of understanding:‡ far be it from God, *that he should do* wickedness; and *from* the Almighty, *that he should commit* iniquity.
11 For the work of a man shall he render unto him, and cause every man to find according to *his* ways.[c]
12 Yea, surely God will not do wickedly, neither will the Almighty pervert judgment.
13 Who hath given him a charge over the earth? or who hath disposed the whole world?§
14 If he set his heart upon man,‖ *if* he gather unto himself his spirit and his breath;
15 All flesh shall perish together, and man shall turn again unto dust.
16 If now *thou hast* understanding, hear this: hearken to the voice of my words.
17 Shall even he that hateth right govern?¶[d] and wilt thou condemn him that is most just?
18 *Is it fit* to say to a king, *Thou art* wicked? *and* to princes, *Ye are* ungodly?[e] A. M. 2484. B. C. about 1520.
19 *How much less to him* that accepteth not the persons of princes,[f] nor regardeth the rich more than the poor?[g] for they all *are* the work of his hands.
20 In a moment shall they die, and the people shall be troubled at midnight, and pass away: and the mighty shall be taken away* without hand.
21 For his eyes *are* upon the ways of man,[h] and he seeth all his goings.[i]
22 *There is* no darkness,[j] nor shadow of death, where the workers of iniquity may hide themselves.[k]
23 For he will not lay upon man more *than right;*[l] that he should enter† into judgment with God.
24 He shall break in pieces mighty men without number,‡ and set others in their stead.
25 Therefore he knoweth their works, and he overturneth *them* in the night, so that they are destroyed.§
26 He striketh them as wicked men in the open sight of others;‖[m]
27 Because they turned back from¶ him, and would not consider any of his ways:[n]
28 So that they cause the cry of the poor to come unto him, and he heareth the cry of the afflicted.[o]
29 When he giveth quietness, who then can make trouble?[p] and when he hideth *his* face,[q] who then can behold him? whether *it be done* against a nation, or against a man only:
30 That the hypocrite reign not, lest the people be ensnared.[r]
31 Surely it is meet to be said unto God, I have borne *chastisement,* I will not offend *any more:*[s]
32 *That which* I see not teach thou me:[t] if I have done iniquity, I will do no more.[u]
33 *Should it be* according to thy mind?* he will recompense it, whether thou refuse, or whether

* Heb. *palate.* [a] ch. 27:2. † Heb. *arrow,* ch. 6:4. [b] ch. 9:22, 23. ‡ Heb. *heart.* [c] Rev. 22:12. § Heb. *all of it.* ‖ Heb. *him.* ¶ Heb. *bind.* [d] 2 Sam. 23:3. [e] Exod. 22:28. [f] Heb. 12:23. [g] 1 Pet. 1:17. * Heb. *they shall take away the mighty.* [h] 2 Chr. 16:9. [i] Psa. 139:2, 3. [j] Amos 9:2, 3; Heb. 4:13. [k] Rev. 6:15, 16. [l] Isa. 42:3; 1 Cor. 10:13. † Heb. *go.* ‡ Heb. *searching out.* § Heb. *crushed.* ‖ Heb. *place of beholders.* [m] 1 Tim. 5:24. ¶ Heb. *from after.* [n] Prov. 1:29, 30. [o] Exod. 22:27. [p] Rom. 8:31–34. [q] Psa. 143:7. [r] 1 Kings 12:28. [s] Dan. 9:7–14. [t] Psa. 32:5. [u] Eph. 4:22. * Heb. *from with thee?*

10. Great care should be taken, that in our distresses we do not seem to reflect upon the righteousness, wisdom, or goodness of God; or attribute to him, even in thought or feeling, any thing derogatory to his holy and perfect character.

17. God addresses men in a great variety of ways, sometimes in mercies and sometimes in trials; but his object is to humble them for their sins, lead them to repentance, and thus prepare them for his everlasting love.

23. The great and effectual teacher as to the righteousness of God in all his dispensations, and the sinfulness of men, is the Holy Spirit; and if a man receives his teaching and obeys it, God will be gracious to him, overrule his trials for his good, and through the ransom which He has provided, save him with an everlasting salvation.

26. The humble and penitent soul has access to God by prayer and supplication; and he receives gracious answers of peace, and is ripening, under all the dispensations of Providence, for complete deliverance from sin, and an entrance into that rest which remaineth for the people of God.

CHAPTER XXXIV.

4. *Judgment;* that which is right.

5. *Taken away my judgment;* afflicts me without cause.

8. *Walketh with wicked men;* pursues the same course of argument as they do in reasoning about the government of God.

13. *Who hath given him a charge;* He is independent and reigns of right over all. Here, again, the argument is, that He who made the world has a right to govern it according to the counsel of his own will.

14. *If he set his heart upon man;* if God direct his thoughts towards man in anger, for his destruction. *Gather unto himself his spirit;* recall the breath of life which he has given him. Gen. 2:7. The argument is, that man is absolutely dependent on God for life and breath and all things, and should not presume to call in question the rectitude of his ways.

16. *Thou;* Job.

17. *Shall even he that hateth right govern?* that God is the absolute and independent governor of the world, all must admit. Can it then be reasonable to charge him with hatred of right? The argument is the same as that used by Abraham: "Shall not the Judge of all the earth do right?" Gen. 18:25. *Him that is most just?* or, "the just mighty One."

20. *Shall they die;* rich men and princes, if God so wills it.

33. *Should it be according to thy mind?* God will not change his plans to meet the views of men. *He will recom-*

A. M. 2484. B. C. about 1520.

thou choose; and not I: therefore speak what thou knowest.

34 Let men of understanding* tell me, and let a wise man hearken unto me.

35 Job hath spoken without knowledge,[a] and his words *were* without wisdom.

36 My desire *is that* Job may be tried† unto the end, because of *his* answers for wicked men.

37 For he addeth rebellion unto his sin, he clappeth *his hands* among us, and multiplieth his words against God.

CHAPTER XXXV.

1 Comparison is not to be made with God, because our good or evil cannot extend unto him. 9 Many cry in their afflictions, but are not heard for want of faith.

ELIHU spake moreover, and said,

2 Thinkest thou this to be right, *that* thou saidst, My righteousness *is* more than God's?[b]

3 For thou saidst, What advantage will it be unto thee?[c] *and,* What profit shall I have, *if I be cleansed* from my sin?‡

4 I will answer thee,§ and thy companions with thee.

5 Look unto the heavens, and see; and behold the clouds *which* are higher than thou.

6 If thou sinnest, what doest thou against him? or *if* thy transgressions be multiplied, what doest thou unto him?[d]

7 If thou be righteous, what givest thou him? or what receiveth he of thy hand?[e]

8 Thy wickedness *may hurt* a man as thou *art;* and thy righteousness *may profit* the son of man.

9 By reason of the multitude of oppressions they make *the oppressed* to cry: they cry out by reason of the arm of the mighty.

10 But none saith, Where *is* God my maker, who giveth songs in the night;

11 Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven?

12 There they cry, but none giveth answer, because of the pride of evil men.

13 Surely God will not hear vanity,[f] neither will the Almighty regard it.

14 Although thou sayest thou shalt not see him, *yet* judgment *is* before him;[g] therefore trust thou in him.

15 But now, because *it is* not *so,* he‖ hath visited in his anger; yet he¶ knoweth *it* not in great extremity:[h]

16 Therefore doth Job open his mouth in vain; he multiplieth words without knowledge.

CHAPTER XXXVI.

1 Elihu showeth how God is just in his ways. 16 How Job's sins hinder God's blessings. 24 God's works are to be magnified.

ELIHU also proceeded, and said,

2 Suffer me a little, and I will show thee that *I have* yet to speak on God's behalf.*

3 I will fetch my knowledge from afar, and will ascribe righteousness to my Maker.

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* Heb. *heart.* [a] ch. 38:2. † Or, *My father, let Job be tried.* [b] ch. 9:17, 34; 16:12–17; 27:2–6. [c] ch. 31:2, etc. ‡ Or, by it *more than by my sin.* § Heb. *return to thee words.* [d] Jer. 7:19. [e] Psa. 16:2; Prov. 9:12. [f] Isa. 1:15. [g] Psa. 77:5–10. ‖ That is, *God.* ¶ That is, *Job.* [h] Hos. 11:8, 9. * Heb. there are *yet words for God.*

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pense; treat every man in the end according to his character. *Whether thou refuse, or—choose;* to submit to, and obey him.

36. *His answers for wicked men;* because he had seemed to justify them.

37. *Multiplieth his words against God;* in seeming to speak of him as if he were unjust.

INSTRUCTIONS.

2. It is wise to address respectfully, and attempt to conciliate those whom we would convince of their errors and lead to embrace the truth.

7. Men in controversy are apt to put the worst construction upon the language of their opponents, and to charge them with what they do not admit, and with consequences which they deny.

13. God is independent, and will govern the world according to his pleasure. All men are dependent on him for life and its enjoyments, and when he sees fit they instantly die.

20. The great and the mighty are equally dependent on God with the small and the feeble, and all their interests are equally at his disposal.

27. Want of consideration is a fruitful reason why men often turn from the ways of the Lord, and by oppression and cruelty draw down his judgments upon themselves and their fellow-men.

CHAPTER XXXV.

3. *Thou saidst;* Job had said that from which Elihu drew the conclusion which he here states.

6. *What doest thou against him?* for the meaning of this and the two following verses, see note to ch. 22:3, 4.

9. *They;* the oppressors.

10. *But none saith;* none of those who cry out by reason of oppressions. They do not look to God for deliverance from their troubles, and therefore these are not removed. It is a prominent thought with Elihu that trouble is sent upon men as a discipline to bring them to repentance, and that when they repent and call upon God, he saves them. *Giveth songs in the night;* giveth deliverance, and thus songs of praise in the night of sorrow.

12. *They cry;* the oppressed cry out in their calamity, but not in a proper manner, and therefore they are not heard. *Because of the pride of evil men;* these words are probably to be connected with the first clause, "There they cry." Compare ver. 9.

13. *Not hear vanity;* not heed vain, empty, formal, hypocritical prayers.

14. *Judgment is before him;* he will do only what is right.

15. *Because it is not so;* Elihu says, that because Job did not so trust in God, his afflictions were continued. *He knoweth it not;* he says, Job did not know the cause of his calamities, nor did he take the right way to remove them.

INSTRUCTIONS.

3. Men in great trials should be careful not only that they do not say what is not true, but also that they do not so express themselves as shall be misunderstood and do mischief to their fellow-men.

6. The conduct of men may injure or benefit themselves, but cannot add to or diminish the essential glory of God.

10. Many continue in affliction because they do not in a proper manner, and with a right spirit, cry unto God for relief.

14. Though God is invisible, yet he is perfectly acquainted with the wants of all the children of men, and gives them the most abundant reason at all times to trust in him.

CHAPTER XXXVI.

3. *From afar;* from without and beyond the range of common thought.

4 For truly my words *shall* not *be* false: he that is perfect in knowledge *is* with thee.

5 Behold, God *is* mighty, and despiseth not *any:* *he is* mighty in strength *and* wisdom.*[a]

6 He preserveth not the life of the wicked: but giveth right to the poor.†

7 He withdraweth not his eyes from the righteous:[b] but with kings *are they* on the throne; yea, he doth establish them for ever, and they are exalted.

8 And if *they be* bound in fetters, *and* be holden in cords of affliction;[c]

9 Then he showeth them their work, and their transgressions that they have exceeded.

10 He openeth also their ear to discipline, and commandeth that they return from iniquity.

11 If they obey and serve *him,* they shall spend their days in prosperity, and their years in pleasures.

12 But if they obey not, they shall perish‡ by the sword, and they shall die without knowledge.

13 But the hypocrites in heart heap up wrath:[d] they cry not when he bindeth them.

14 They die§ in youth,[e] and their life *is* among the unclean.‖

15 He delivereth the poor¶ in his affliction, and openeth their ears in oppression.

16 Even so would he have removed thee out of the strait *into* a broad place,[f] where *there is* no straitness; and that which should be set on thy table* *should be* full of fatness.[g]

17 But thou hast fulfilled the judgment of the wicked: judgment and justice take hold *on thee.*†

18 Because *there is* wrath, *beware* lest he take thee away with *his* stroke: then a great ransom cannot deliver thee.‡ A. M. 2484. B. C. about 1520.

19 Will he esteem thy riches?[h] *no,* not gold, nor all the forces of strength.

20 Desire not the night, when people are cut off in their place.

21 Take heed, regard not iniquity: for this hast thou chosen rather than affliction.

22 Behold, God exalteth by his power:[i] who teacheth like him?[j]

23 Who hath enjoined him his way? or who can say, Thou hast wrought iniquity?

24 Remember that thou magnify his work, which men behold.[k]

25 Every man may see it; man may behold *it* afar off.

26 Behold, God *is* great, and we know *him* not, neither can the number of his years be searched out.[l]

27 For he maketh small the drops of water: they pour down rain according to the vapor thereof;[m]

28 Which the clouds do drop *and* distil upon man abundantly.

29 Also can *any* understand the spreadings of the clouds, *or* the noise of his tabernacle?

30 Behold, he spreadeth his light upon it,[n] and covereth the bottom§ of the sea.

31 For by them judgeth he the people;[o] he giveth meat in abundance.[p]

32 With clouds he covereth the light; and commandeth it *not to shine* by *the cloud* that cometh betwixt.

33 The noise thereof showeth concerning it,[q] the cattle also concerning the vapor.‖

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* Heb *heart.* [a] Jer. 32:19. † Or, *afflicted.* [b] Heb. 13:5. [c] Psa. 107:10. ‡ Heb. *pass away.* [d] Rom. 2:5. § Heb. *Their soul dieth.* [e] Psa. 55:23. ‖ Or, *sodomites;* Deut. 23:17. ¶ Or, *afflicted.* [f] Psa. 31:8. * Heb. *the rest of thy table.* [g] Psa. 23:5. † Or, *should uphold* thee. ‡ Heb. *turn thee aside.*

[h] Prov. 11:4. [i] Dan. 4:25, 32. [j] Psa. 94:12 [k] Psa. 111:2-8. [l] Psa. 102:24. [m] Psa. 147:8, 9. [n] Luke 17:24. § Heb. *roots.* [o] Deut. 8:2, 15. [p] Psa. 136:25; Acts 14:17. [q] 1 Kings 18:41, 45. ‖ Heb. *that which goeth up.*

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4. *Perfect in knowledge;* this Elihu applies to himself. He uses the word perfect in the sense of upright or sincere, meaning that he is one who will utter what he knows in sincerity, avoiding all sophistry and false reasoning.

9. *He showeth them their work;* their evil work: this Elihu states as the object of their affliction. *Exceeded;* that their transgressions have been great.

12. *Without knowledge;* that is, from want of knowledge. Because they did not understand and make a right use of God's discipline.

13. *They cry not;* they do not call upon God in affliction.

14. *Their life is among the unclean;* their life perishes by a premature and base death, like that of the unclean. The word rendered "unclean" means Sodomites.

15. *Openeth their ears;* to the instructions which his dealings are suited to impart. *In oppression;* in a time of affliction and by means of it.

17. *Fulfilled the judgment of the wicked;* had acted as they do, and been afflicted accordingly. Elihu does not mean to charge Job with having been a hypocrite addicted to gross sins, as his three friends had done, but rather with behaving like the wicked under his afflictions, and therefore failing to receive deliverance.

20. *The night;* the night of death. Chap. 3:20–23. *When people are cut off in their place;* when the successive generations of men vanish each from their place.

21. *Regard not iniquity;* indulge not thyself in it. It is the iniquity of impatience and rebellion against God's dealings with him, that Elihu charges upon Job. *This;* iniquity. *Rather than affliction;* thou preferrest to spend thy time in murmuring against God, rather than in patient submission to his rod.

23. *Who hath enjoined him;* pointed out to God what he should do.

24. *Which men behold;* or, which men celebrate; namely, all righteous men.

27. *Maketh small;* or draweth up, that is, in vapor, that he may pour them down again in rain. *Vapor;* this word here signifies the mass of clouds out of which the rain falls.

29. *The spreadings of the clouds;* the way in which God spreads forth his clouds in the firmament above. *The noise of his tabernacle;* the thunder that comes from his tabernacle in the clouds.

30. *His light;* lightning. *Upon it;* the cloud. *The bottom of the sea;* he covereth with water.

31. *By them;* the things mentioned above, the clouds, rain, thunder, and lightning.

32. *With clouds—cometh betwixt;* this verse may be thus rendered: He covereth his hands with light, [lightning;] and gives it a charge upon its mark, [the object it shall strike;] or, as some prefer, gives it a charge against the opposer; that is, the man that is rebellious against God.

33. *The noise thereof showeth concerning it;* or, his noise [thunder] shows concerning him; that is, announces his approach in a tempest. *The cattle also;* the cattle also, by their actions, give signs. *The vapor;* the mass of rising clouds.

INSTRUCTIONS.

9. In speaking for God, men should be careful to declare only his truth, and in such a manner as shall honor him and be useful to their fellow-men.

10. The design of God in afflictions, is to lead men to forsake their sins and obey him. If they do this, he will in due time remove their trials and bestow upon them the

A. M. 2484.
B. C. about 1520.

CHAPTER XXXVII.

1 God is to be feared because of his great works. 15 His wisdom is unsearchable in them.

AT this also my heart trembleth, and is moved out of his place.[a]

2 Hear attentively* the noise of his voice, and the sound *that* goeth out of his mouth.

3 He directeth it under the whole heaven, and his lightning† unto the ends‡ of the earth.

4 After it a voice roareth:[b] he thundereth with the voice of his excellency;[c] and he will not stay them when his voice is heard.

5 God thundereth marvellously with his voice; great things doeth he, which we cannot comprehend.[d]

6 For he saith to the snow, Be thou *on* the earth; likewise to the small rain, and to the great rain of his strength.§

7 He sealeth up the hand of every man; that all men may know his work.[e]

8 Then the beasts go into dens,[f] and remain in their places.

9 Out of the south‖ cometh the whirlwind: and cold out of the north.¶

10 By the breath of God frost is given:[g] and the breadth of the waters is straitened.

11 Also by watering he wearieth the thick cloud: he scattereth his bright cloud:*

12 And it is turned round about by his counsels: that they may do whatsoever he commandeth them upon the face of the world in the earth.[h]

13 He causeth it to come, whether for correction,†[i] or for his land,[j] or for mercy.[k]

14 Hearken unto this, O Job: stand still, and consider the wondrous works of God.

15 Dost thou know when God disposed them, and caused the light of his cloud to shine?

16 Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge?

17 How thy garments *are* warm, when he quieteth the earth by the south *wind?*

18 Hast thou with him spread out the sky,[l] *which is* strong, *and* as a molten looking-glass?

19 Teach us what we shall say unto him; *for* we cannot order *our speech* by reason of darkness.

20 Shall it be told him that I speak? if a man speak, surely he shall be swallowed up.

21 And now *men* see not the bright light which *is* in the clouds: but the wind passeth, and cleanseth them.

22 Fair‡ weather cometh out of the north: with God *is* terrible majesty.

23 *Touching* the Almighty, we cannot find him out:[m] *he is* excellent in power,[n] and in judgment,[o] and in plenty of justice:[p] he will not afflict.[q]

24 Men do therefore fear him:[r] he respecteth not any *that are* wise of heart.[s]

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[a] Dan. 10:7, 8; Matt. 28:2–4; Acts 16:26–29. * Heb. *Hear in hearing.* † Heb. *light.* ‡ Heb. *wings.* [b] Psa. 68:33. [c] Psa. 29:3. [d] Eccl. 3:11; Rom. 11:33. § Heb. *and to the shower of rain, and to the showers of rain of his strength.* [e] Psa. 109:27. [f] Psa. 104:22. ‖ Heb *chamber.* ¶ Heb. *scattering* winds. [g] Psa. 147:17, 18. * Heb. *the cloud of his light.* [h] Psa. 148:8. † Heb. *a rod.* [i] 1 Sam. 12:18; Ezra 10:9. [j] 1 Kings 18:45. [k] Joel 2:23. [l] Isa. 40:22; 44:24. ‡ Heb. *Gold.* [m] 1 Tim. 6:16. [n] Psa. 62:11; 66:3. [o] Psa. 99:4. [p] Isa. 45:21. [q] Lam. 3:33. [r] Matt. 10:28. [s] Matt. 11:25; 1 Cor. 1:26.

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riches of his mercy; if they do not, they will treasure up wrath and perish without hope.

18. When men have once passed the boundaries of probation, they are unalterably fixed in their final unchanging state.

26. The character and ways of God are in many respects unsearchable, past finding out. It is our wisdom and duty to bow submissively before him, feeling that though clouds and darkness are round about him, justice and judgment, righteousness and truth are the habitation of his throne.

CHAPTER XXXVII.

1. *At this;* the tempest mentioned in the preceding and following verses.

2. *The noise of his voice;* the thunder.

4. *After it;* after the lightning. *He will not stay them;* he will not hold back his lightnings; or, as others prefer, his treasures of rain, hail, and wind.

7. *He sealeth up the hand;* by the approach of the storm he stops the laborer in his work.

9. *The north;* the original word seems to mean scattering winds; that is, winds coming from the north, scattering the clouds, and bringing cold weather.

10. *The breadth of the waters is straitened;* by being frozen up.

11. *He wearieth the thick cloud;* exhausts it, by causing it to pour out its contents of rain upon the earth. Some prefer to render, Also he ladeth his thick cloud with moisture.

13. *It;* the rain, or storm.

15. *Disposed them;* the clouds, rain, thunder, etc.

16. *The balancings of the clouds;* see note to chap. 36:29.

17. *Quieteth the earth by the south wind;* by the sultry sirocco, which overpowers every thing by its heat, and produces universal languor.

19. *Him;* God, when we think to arraign him for his doings.

20. *Swallowed up;* overwhelmed with the greatness, majesty, and glory of God.

21. *And now—cleanseth them;* the meaning, according to our version, is that the bright light of the sun is hid from men's view by the clouds, till the wind cleanses them away. Some propose to render thus: "And now men cannot look upon the bright light which is in the clouds, when the wind passeth and cleanseth them;" that is, it is too dazzling to behold.

23. *He will not afflict;* improperly, or without good reasons.

24. *Wise of heart;* He receives no assistance from the most intelligent; but forms and preserves his own plans, without asking counsel or receiving aid from any of his creatures.

From the twenty-seventh verse of the preceding chapter to the close of the present, Elihu is occupied with the description of God's majesty and power as manifested in "fire and hail, snow and vapor; stormy wind, fulfilling his word." Psa. 148:8. Many suppose that the tempest out of which God soon spoke, ch. 38:1, was seen approaching, and that this gave to Elihu's words their peculiar turn.

INSTRUCTIONS.

5. All the operations of nature are under the control of God. He orders the seasons and all things with regard to them as seemeth good in his sight; as is best suited to promote his glory and the good of those who trust in him.

13. Storms are sometimes sent, and property to a great amount swept away or destroyed, for the correction of those who have sought it as their chief good; to show them the uncertainty of earthly things, and lead them to seek durable riches and righteousness, a treasure in heaven which will never be taken away.

16. As men by doing their duty may enjoy all the benefits of the seasons without being able to explain the reasons of them, so the believer in revelation may have all its benefits without being able to explain its mysteries, or understand the reasons of divine dispensations.

20. Suitable views of God will always inspire reverence and awe, humility and holy fear, as well as affection, confidence, and joy.

CHAPTER XXXVIII.

1 God challengeth Job to answer. 4 God, by his mighty works, convinceth Job of ignorance, 31 and of imbecility.

THEN the LORD answered Job out of the whirlwind, and said,

2 Who *is* this that darkeneth counsel by words without knowledge?[a]

3 Gird up now thy loins like a man; for I will demand of thee, and answer thou me.*

4 Where wast thou when I laid the foundations of the earth?[b] declare, if thou hast understanding.†

5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

6 Whereupon are the foundations‡ thereof fastened?§ or who laid the corner-stone thereof;

7 When the morning-stars sang together,[c] and all the sons of God shouted for joy?

8 Or *who* shut up the sea with doors, when it brake forth, *as if* it had issued out of the womb?

9 When I made the cloud the garment thereof, and thick darkness a swaddling band for it,

10 And brake up for it my decreed *place*,‖ and set bars and doors,

11 And said, Hitherto shalt thou come, but no further; and here shall thy proud waves¶ be stayed?[d]

12 Hast thou commanded the morning since thy days; *and* caused the day-spring to know his place;

13 That it might take hold of the ends* of the earth, that the wicked might be shaken out of it?

14 It is turned as clay *to* the seal; and they stand as a garment.

15 And from the wicked their light is withholden, and the high arm shall be broken.[e]

16 Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth?

17 Have the gates of death been opened unto thee?[f] or hast thou seen the doors of the shadow of death?

18 Hast thou perceived the breadth of the earth? declare if thou knowest it all. A. M. 2484. B. C. about 1520.

19 Where *is* the way *where* light dwelleth? and *as for* darkness, where *is* the place thereof,

20 That thou shouldest take it to† the bound thereof, and that thou shouldest know the paths *to* the house thereof?

21 Knowest thou *it*, because thou wast then born? or *because* the number of thy days *is* great?

22 Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail,

23 Which I have reserved against the time of trouble, against the day of battle and war?[g]

24 By what way is the light parted, *which* scattereth the east wind upon the earth?

25 Who hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder;

26 To cause it to rain on the earth,[h] *where* no man *is; on* the wilderness, wherein *there is* no man;

27 To satisfy the desolate and waste *ground;*[i] and to cause the bud of the tender herb to spring forth?

28 Hath the rain a father? or who hath begotten the drops of dew?

29 Out of whose womb came the ice? and the hoary frost of heaven, who hath gendered it?[j]

30 The waters are hid as *with* a stone, and the face of the deep is frozen.‡

31 Canst thou bind the sweet influences of Pleiades,§ or loose the bands of Orion?‖[k]

32 Canst thou bring forth Mazzaroth¶ in his season? or canst thou guide* Arcturus with his sons?

33 Knowest thou the ordinances of heaven?[l] canst thou set the dominion thereof in the earth?

34 Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?

35 Canst thou send lightnings, that they may go, and say unto thee, Here we *are?*†

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[a] Ch. 34:35; 35:16. * Heb. *make me know.* [b] Prov. 8:22–30 † Heb. *knowest.* ‡ Heb. *sockets.* § Heb. *made to sink.* [c] Rev. 2:28. ‖ Heb. *established my decree upon it.* ¶ Heb. *the pride of thy waves.* [d] Psa. 89:9. * Heb. *wings.* [e] Psa. 10:15. [f] Psa. 9:13. † Or, *at.* [g] Exod. 9:18, 24; Josh. 10:11; Isa. 30:30; Rev. 16:21. [h] Psa. 147:8; Jer. 14:22. [i] Psa. 107:35. [j] ch. 37:10. ‡ Heb. *taken.* § Or, *the seven stars;* Heb. *Cimah.* ‖ Heb. *Cecil.* [k] ch. 9:9; Amos 5:8. ¶ Or, *the twelve signs.* * Heb. *guide them.* [l] Jer. 31:35, 36. † Heb. *Behold us.*

CHAPTER XXXVIII.

3. *Gird up now thy loins;* summon up all thy courage, resolution, and wisdom.

5. *Stretched the line upon it?* as a carpenter in building a house.

7. *Sons of God;* the angelic hosts.

8. *Shut up the sea;* set bounds to it, that it cannot pass over.

13. *Take hold of the ends of the earth;* shine upon every part of it. *Might be shaken out of it;* driven away by the light from their deeds of darkness.

14. *It is turned;* the whole earth assumes a fresh, new form; like the wax under the seal. *And they stand as a garment;* all things on the earth's surface stand forth like a new and beauteous robe.

15. *From the wicked their light is withholden;* because the darkness of night is their light; that is, it furnishes their opportunity to do evil deeds: the coming of the morning is to them the shadow of death. Chap. 24:17. *The high arm shall be broken;* their power to do mischief is prevented by the approaching light of day.

17. *The gates of death;* the passage to the invisible world, the world of spirits.

19. *Light—and—darkness;* could Job explain their origin, nature, and effects?—things which existed and operated long before he was born.

23. *Against the time of trouble—battle and war?* against the day when I come forth as a warrior to fight against my enemies with great hail-stones. Exod. 9:22–25; Josh. 10:11; Isa. 30:30, etc.

24. *Which scattereth the east wind;* or, By what way is the east wind scattered?

25. *Divided a watercourse for the overflowing of waters;* distributed the overflowing waters of the clouds into their proper channels. This is a figurative description of the distribution of rain, borrowed from the manner in which the eastern husbandman irrigates his land by distributing the water through it in proper channels.

30. *Are hid;* beneath their icy covering.

31. *The sweet influences of Pleiades;* the sweet influences of Spring which accompany the rising of Pleiades. Pleiades is the seven stars which rise in the spring of the year. Some render this clause, "Canst thou bind the hands of Pleiades?" Loosing and binding the constellations means making their movements and influences subject to our will. *Orion;* a constellation of stars on the equinoctial.

32. *Mazzaroth;* the twelve signs of the zodiac. *Arcturus with his sons;* a constellation of stars now called the Great Bear, and revolving around the North star.

33. *The ordinances of heaven?* the laws which govern the heavenly bodies. *The dominion;* the influence they have upon the earth.

A. M. 2484. B. C. about 1520.

36 Who hath put wisdom in the inward parts?[a] or who hath given understanding to the heart?

37 Who can number the clouds in wisdom? or who can stay* the bottles of heaven,

38 When the dust groweth into hardness,† and the clods cleave fast together?

39 Wilt thou hunt the prey for the lion?[b] or fill the appetite‡ of the young lions,

40 When they couch in *their* dens, *and* abide in the covert* to lie in wait?

41 Who provideth for the raven his food?[c] when his young ones cry unto God, they wander for lack of meat.

CHAPTER XXXIX.

1 Of the wild goats and hinds. 5 Of the wild ass. 9 The unicorn. 13 The peacock, stork, and ostrich. 19 The horse. 26 The hawk. 27 The eagle.

KNOWEST thou the time when the wild goats of the rock bring forth? *or* canst thou mark when the hinds do calve?[d]

2 Canst thou number the months *that* they fulfil? or knowest thou the time when they bring forth?

3 They bow themselves, they bring forth their young ones, they cast out their sorrows.

4 Their young ones are in good liking, they grow up with corn; they go forth, and return not unto them.

5 Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass?[e]

6 Whose house I have made the wilderness,[f] and the barren land§ his dwellings.

7 He scorneth the multitude of the city, neither regardeth he the crying of the driver.‖

8 The range of the mountains *is* his pasture, and he searcheth after every green thing.

9 Will the unicorn be willing to serve thee, or abide by thy crib?[g]

10 Canst thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee?

11 Wilt thou trust him, because his strength *is* great? or wilt thou leave thy labor to him?

12 Wilt thou believe him, that he will bring home thy seed, and gather *it into* thy barn?

13 *Gavest thou* the goodly wings unto the peacocks? or wings and feathers unto the ostrich?¶

14 Which leaveth her eggs in the earth, and warmeth them in the dust,

15 And forgetteth that the foot may crush them, or that the wild beast may break them.

16 She is hardened against her young ones,[h] as though *they were* not hers: her labor is in vain without fear;

17 Because God hath deprived her of wisdom, neither hath he imparted to her understanding.[i]

18 What time she lifteth up herself on high, she scorneth the horse and his rider.

19 Hast thou given the horse strength? hast thou clothed his neck with thunder?

20 Canst thou make him afraid as a grasshopper? the glory of his nostrils *is* terrible.*

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[a] Psa. 51:6. * Heb. *cause to lie down.* † Or, *is turned into mire;* Heb. *is poured.* [b] Psa. 104:21. ‡ Heb. *life.* [c] Psa. 147:9; Matt. 6:26. [d] Psa. 29:9. [e] Jer. 2:24; Hos. 8:9. [f] ch. 24:5. § Heb. *salt places.* ‖ Heb. *exactor,* ch. 3:18. [g] Deut. 33:17; Psa. 92:10. ¶ Or, *the feathers of the stork and ostrich.* [h] Lam. 4:3. [i] ch. 35:11. * Heb. *terrors.*

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37. *Stay the bottles of heaven;* or, as the margin, cause to lie down as a bottle, in emptying it; that is, pour forth rain from the clouds.

38. *When the dust—cleave fast together;* as in a time of drought. But the margin gives another rendering: "When the dust is melted into mire, and the clods cleave fast together;" that is, are reduced by rain to a mass of cohering clay. This is then to be regarded as the effect of emptying the bottles of heaven.

INSTRUCTIONS.

2. When men undertake to sit in judgment on the works and ways of God, or to explain the reasons of all his dealings, they generally darken their own minds and the minds of others by words without knowledge.

6. The works and ways of God in creating and governing the world, though ordered in infinite wisdom and goodness, are far above and beyond the most enlarged and exalted conceptions of men, and call for adoring gratitude, admiration, and praise.

12. The regularity of day and night, and the benefits they impart to the human family, are constant evidences of the goodness of God; and lay men under ever new obligations to acknowledge, trust in, and obey him.

16. The greatness, wisdom, power, and goodness of God, are seen in the sea, in the inexhaustible treasures it contains, and in the facilities it affords for the intercourse, health, prosperity, and happiness of man.

22. The snow and the hail, the storm and the tempest, the lightning, thunder, rain, dew, and sunshine—all governed by exact and immutable laws, which no man can control or evade—proclaim the omnipotence, and show forth the presence of an all-surrounding God.

31. The nature, number, courses, and influences of the stars, though perfectly known to Him who calleth them all by their names and employs them to accomplish his purposes, can be but very imperfectly comprehended by the most intelligent and wisest of the children of men.

36. All the knowledge and wisdom which men possess, above the beasts of the field, or the fowls of the air, come from God. Let not the wise man glory in his wisdom, neither let the mighty man glory in his might; let not the rich man glory in his riches; but let him that glorieth, glory in the Lord.

CHAPTER XXXIX.

1. *Wild goats of the rock—hinds;* those that live in the mountains, far away from the abodes of men.

3. *They bring forth their young;* dependent only on the care of God.

4. *With corn;* or, in the open field; that is, far away from all human care.

7. *Neither regardeth;* literally, heareth not. He is far removed from the driver.

9. *Unicorn;* according to some, the eastern buffalo; according to others, the rhinoceros, an immensely strong animal with one horn a little above its nose, or some other wild animal of great strength. See note to Num. 23:22.

13. *Gavest thou—the ostrich?* the exact rendering of this verse is difficult. Some propose to translate as follows: "The wing of the ostriches exulteth: are its plumage and feathers those of the stork?" meaning, does the ostrich have the tender disposition of a stork towards its young?

16. *She is hardened against her young;* treats her young as if she had no natural affection.

18. *She lifteth up herself;* to escape her pursuers, running by the help of her wings with great swiftness.

20. *Canst thou make him afraid?* or, cause him to leap. Is it from thee that he receives the agility of a locust in leaping?

21 He paweth* in the valley, and rejoiceth in *his* strength: he goeth on to meet the armed men.†[a]
22 He mocketh at fear, and is not affrighted; neither turneth he back from the sword.
23 The quiver rattleth against him, the glittering spear and the shield.
24 He swalloweth the ground with fierceness and rage: neither believeth he that *it is* the sound of the trumpet.
25 He saith among the trumpets, Ha, ha! and he smelleth the battle afar off, the thunder of the captains, and the shouting.
26 Doth the hawk fly by thy wisdom, *and* stretch her wings toward the south?
27 Doth the eagle mount up at thy command,‡ and make her nest on high?[b]
28 She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place.
29 From thence she seeketh the prey, *and* her eyes behold afar off.
30 Her young ones also suck up blood: and where the slain *are*, there *is* she.[c]

CHAPTER XL.

1 Job humbleth himself to God. 6 God stirreth him up to show his righteousness, power, and wisdom. 15 Of the behemoth.

MOREOVER the LORD answered Job, and said,
2 Shall he that contendeth with the Almighty instruct *him?*[d] he that reproveth God, let him answer it.
3 ¶ Then Job answered the LORD, and said,
4 Behold, I am vile;[e] what shall I answer thee? I will lay my hand upon my mouth.[f]
5 Once have I spoken; but I will not answer: yea, twice; but I will proceed no further.
6 ¶ Then answered the LORD unto Job out of the whirlwind,[g] and said,
7 Gird up thy loins now like a man: I will demand of thee, and declare thou unto me. A. M. 2484. B. C. about 1520.
8 Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous?
9 Hast thou an arm like God? or canst thou thunder with a voice like him?[h]
10 Deck thyself now *with* majesty and excellency; and array thyself with glory and beauty.[i]
11 Cast abroad the rage of thy wrath: and behold every one *that is* proud, and abase him.
12 Look on every one *that is* proud, *and* bring him low;[j] and tread down the wicked in their place.
13 Hide them in the dust together; *and* bind their faces in secret.
14 Then will I also confess unto thee that thine own right hand can save thee.
15 Behold now behemoth,§ which I made with thee; he eateth grass as an ox.
16 Lo now, his strength *is* in his loins, and his force *is* in the navel of his belly.
17 He moveth‖ his tail like a cedar: the sinews of his stones are wrapped together.
18 His bones *are as* strong pieces of brass; his bones *are* like bars of iron.
19 He *is* the chief of the ways of God: he that made him can make his sword to approach *unto him.*
20 Surely the mountains bring him forth food,[k] where all the beasts of the field play.
21 He lieth under the shady trees, in the covert of the reed, and fens.
22 The shady trees cover him *with* their shadow; the willows of the brook compass him about.
23 Behold, he drinketh up¶ a river, *and* hasteth not: he trusteth that he can draw up Jordan into his mouth.
24 He taketh it with his eyes: *his* nose pierceth through snares.*

* Or, His feet *dig.* † Heb. *armor.* [a] Jer. 8:6. ‡ Heb. *by thy mouth.* [b] Jer. 49:16; Obad. 4. [c] Matt. 24:28; Luke 17:37. [d] ch. 33:13; Isa. 27:4. [e] Ezra 9:6; ch. 42:6; Psa. 51:4; Isa. 6:5; 64:6; Dan. 9:5, 7; Luke 18:13. [f] ch. 29:9; Mic. 7:16; Zech. 2:13; Rom. 3:19. [g] ch. 38:1, etc. [h] Psa. 29:3, 4. [i] Psa. 93:1; 104:1. [j] Exod. 18:11; Prov. 15:25; Isa. 2:12; Dan. 4:37. § Or, *the elephant*, as some think. ‖ Or, *setteth up.* [k] Psa. 104:14. ¶ Heb. *oppresseth.* * Or, *Will* any *take him in his sight*, or *bore* his *nose with a gin?* ch. 41:1, 2.

24. *Neither believeth he;* that is, for joy. But many prefer to render, "neither will he stand still when there is the sound of the trumpet."

INSTRUCTIONS.

3. Creatures that are dependent only on the providence of God, are by him provided for, as really as those whose wants are supplied by human instrumentality; while in both he equally shows his wisdom, power, and love.

9. It is not enough for usefulness to have great strength, or superior natural qualities; there must also be the ability and the disposition rightly to use them.

16. To all classes of creatures God gives just the kind and degree of wisdom which they need to accomplish the ends for which he made them; what would only be a useless annoyance to them, he has wisely and mercifully withheld.

19. The courage, agility, and strength of the horse, his affection and docility, his readiness to labor, his patience even under hardship and abuse, and his subserviency to the various wants of men, are all evidences of the goodness of God, in which his hand should be gratefully recognized.

30. The most rapacious and savage of the feathered tribes, who teach their young to revel in blood, do not take the life of their own species; this is the sin of the abused understandings and depraved hearts and bloody hands of men.

CHAPTER XL.

4. *Lay my hand upon my mouth;* be silent.
8. *Disannul;* make void, or reverse.
13. *Bind their faces in secret;* thrust them bound into dungeons, where they shall no more be seen nor heard of.
15. *Behemoth;* supposed by some to be the elephant; by others, the hippopotamus.
19. *The chief;* one of the most wonderful beasts that God has made.
24. *He taketh it with his eyes;* or, Can one take him in his sight, or pierce his nose with a hook or ring?

INSTRUCTIONS.

2. Complaining of the ways of God is finding fault with him, as if we were wiser than he, and could instruct him as to the best way of governing the world; and all must one day answer to him for all the hard speeches which they have uttered against him.

4. Right views of God will silence objections to his providence, and lead us humbly to submit to all his dispensations; saying, It is the Lord; let him do as seemeth good in his sight.

9. The character, works, and ways of God, show that he alone is fitted to govern the world; and that all creatures are, and for ever must be, at his disposal.

15. The greatest and most formidable of creatures on the land or in the water, are dependent on God; and he

A. M. 2484.
B. C. about 1520.

CHAPTER XLI.

Of God's great power in the leviathan.

CANST thou draw out leviathan* with a hook?[a] or his tongue with a cord *which* thou lettest down?†

2 Canst thou put a hook into his nose?[b] or bore his jaw through with a thorn?

3 Will he make many supplications unto thee? will he speak soft *words* unto thee?

4 Will he make a covenant with thee? wilt thou take him for a servant for ever?

5 Wilt thou play with him as *with* a bird? or wilt thou bind him for thy maidens?

6 Shall the companions make a banquet of him? shall they part him among the merchants?

7 Canst thou fill his skin with barbed irons? or his head with fish-spears?

8 Lay thy hand upon him, remember the battle, do no more.

9 Behold, the hope of him is in vain: shall not *one* be cast down even at the sight of him?

10 None *is so* fierce that dare stir him up; who then is able to stand before me?

11 Who hath prevented me, that I should repay *him?*[c] *whatsoever is* under the whole heaven is mine.[d]

12 I will not conceal his parts, nor his power, nor his comely proportion.

13 Who can discover the face of his garment? *or* who can come *to him* with‡ his double bridle?

14 Who can open the doors of his face? his teeth *are* terrible round about.

15 *His* scales§ *are his* pride, shut up together *as with* a close seal.

16 One is so near to another, that no air can come between them.

17 They are joined one to another, they stick together, that they cannot be sundered.

18 By his neesings a light doth shine, and his eyes *are* like the eyelids of the morning.

19 Out of his mouth go burning lamps, *and* sparks of fire leap out.

20 Out of his nostrils goeth smoke, as *out* of a seething pot or caldron.

21 His breath kindleth coals, and a flame goeth out of his mouth.

22 In his neck remaineth strength, and sorrow is turned into joy‖ before him.

23 The flakes¶ of his flesh are joined together: they are firm in themselves; they cannot be moved.

24 His heart is as firm as a stone; yea, as hard as a piece of the nether *millstone.*

25 When he raiseth up himself, the mighty are afraid: by reason of breakings they purify themselves.

26 The sword of him that layeth at him cannot hold: the spear, the dart, nor the habergeon.*

27 He esteemeth iron as straw, *and* brass as rotten wood.

28 The arrow cannot make him flee: sling-stones are turned with him into stubble.

29 Darts are counted as stubble: he laugheth at the shaking of a spear.

30 Sharp stones† *are* under him: he spreadeth sharp-pointed things upon the mire.

31 He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment.

32 He maketh a path to shine after him: *one* would think the deep *to be* hoary.

33 Upon earth there is not his like, who is made without fear.‡

34 He beholdeth all high *things:* he *is* a king over all the children of pride.

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* That is, *a whale*, or *a whirlpool.* [a] Psa. 104:26; Isa. 27:1. † Heb. *drownest.* [b] Isa. 37:29. [c] Rom. 11:35. [d] Exod. 19:5; Deut. 10:14; Psa. 24:1; 50:12; 1 Cor. 10:26, 28. ‡ Or, *within.* § Heb. *strong pieces of shields.*

‖ Heb. *rejoiceth.* ¶ Heb. *fallings.* * Or, *breastplate.* † Heb. *pieces of potsherd.* ‡ Or, *behave themselves without fear.*

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can control them with as much ease as he does the smallest and weakest, and dispose of them at his pleasure.

CHAPTER XLI.

1. *Leviathan;* supposed by some to be the whale, by others, the crocodile, with which latter animal the description best agrees.

6. *The companions;* the companies of fishermen.

7. *Canst thou fill his skin with barbed irons?—with fish-spears?* the bony armor or scales of the crocodile's skin make it impenetrable to spears, or even musket-balls, except in particular parts.

8. *Remember the battle;* think of the conflict that would ensue should you attempt to take him, and refrain from it.

9. *The hope of him;* the hope of taking him; or, the hope of him who would take him.

11. *Prevented me;* gone before me in the bestowment of favors, and laid me under obligation to repay them.

13. *Discover the face of his garment?* strip off his skin. *Come to him with his double bridle?* or, as the margin, Come within his double bridle, a figurative expression for his two rows of teeth.

14. *The doors of his face?* his jaws.

18. *Neesings;* sneezing, or violent breathing, as when he comes to the surface after being some time under the water. *A light doth shine;* the reference here, and in the following verses, seems to be to the white spray glittering in the sun, which he throws with violence from his mouth and nostrils.

22. *Sorrow is turned into joy;* this some have translated, terror danceth before him.

25. *By reason of breakings they purify themselves;* or, they lose themselves with terror.

26. *Cannot hold;* see note to verse 7. *Habergeon;* coat of mail.

30. *Sharp stones;* rather, as the margin, sharp pieces of potsherd. These, and the "sharp pointed things," refer to the sharp protuberances on his belly.

32. *He maketh a path to shine after him;* makes the deep white with foam.

34. *The children of pride;* the most strong and courageous of the animal creation.

INSTRUCTIONS.

1. The principal superiority of man above many of the beasts consists not in his size or strength of body, but in the faculties and powers of his mind; and the cultivation and right use of these should be his chief concern. Gen. 1:26–29; Acts 17:26–29.

11. None can devote any thing to God which He has not first given to them, or lay him under obligations to bestow any good upon them; but all must depend on his goodness, mercy, and grace.

25. The fear of man which is impressed upon most of the animal tribes, and which adds so much to his safety and comfort, is a striking evidence of the goodness of God; and lays men under obligations to employ the influence he has given them for the good of all.

CHAPTER XLII.

1 Job submitteth himself unto God. 7 God, preferring Job's cause, maketh his friends submit themselves, and accepteth him. 10 He magnifieth and blesseth Job. 16 Job's age and death.

THEN Job answered the LORD, and said,
2 I know that thou canst do every *thing*,[a] and *that* no thought can be withholden from thee.*
3 Who *is* he that hideth counsel without knowledge?[b] therefore have I uttered that I understood not; things too wonderful for me, which I knew not.[c]
4 Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me.[d]
5 I have heard of thee by the hearing of the ear; but now mine eye seeth thee:
6 Wherefore I abhor *myself*,[e] and repent in dust and ashes.[f]
7 ¶ And it was *so*, that after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me *the thing that is* right,[g] as my servant Job *hath*.
8 Therefore take unto you now seven bullocks and seven rams,[h] and go to my servant Job, and offer up for yourselves a burnt-offering; and my servant Job shall pray for you:[i] for him† will I accept: lest I deal with you *after your* folly, in that ye have not spoken of me *the thing which is* right, like my servant Job.
9 So Eliphaz the Temanite and Bildad the Shuhite *and* Zophar the Naamathite went, and did according as the LORD commanded them: the LORD also accepted Job.‡[j] A. M. 2434. B. C. about 1520.
10 And the LORD turned the captivity of Job,[k] when he prayed for his friends: also the LORD gave Job twice as much as he had before.§
11 Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before,[l] and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the Lord had brought upon him: every man also gave him a piece of money, and every one an ear-ring of gold.
12 So the LORD blessed the latter end of Job more than his beginning:[m] for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses.[n]
13 He had also seven sons and three daughters.
14 And he called the name of the first, Jemima; and the name of the second, Kezia; and the name of the third, Keren-happuch.
15 And in all the land were no women found *so* fair as the daughters of Job: and their father gave them inheritance among their brethren.
16 After this lived Job a hundred and forty years, and saw his sons, and his sons' sons, *even* four generations.
17 So Job died, *being* old and full of days.[o]

[a] Gen. 18:14; Isa. 43:13; Matt. 19:26. * Or, *of thine can be hindered.* [b] ch. 38:2. 3. [c] Psa. 131:1; 139:6. [d] ch. 40:7. [e] Ezra 9:6; ch. 40:4; Psa. 51:17; Jer. 31:19; Jas. 4:10. [f] Dan. 9:3; Matt. 11:21. [g] Psa. 51:4. [h] Num. 23:1. [i] Jas. 5:16; 1 John 5:16. † Heb. *his face*, or *person;* 1 Sam. 25:35; Mal. 1:9. ‡ Heb. *the face of Job.* [j] Prov. 3:11, 12. [k] Gen. 20:17; Psa. 14:7; 126:1. § Heb. *added all that* had been *to Job unto the double.* [l] ch. 19:13. [m] Deut. 8:16; ch. 8:7; Jas. 5:11. [n] ch. 1:3. [o] ch. 5:26.

CHAPTER XLII.

4. *Hear, I beseech thee;* Job humbly asks God to listen to his inquiries, and teach him the truth concerning Himself and his ways.

5. *I have heard of thee;* he had had dark and indistinct views of God. *Now mine eye seeth thee;* his views of God were more clear and distinct.

6. *Wherefore I abhor myself;* on account of my sins.

7. *As my servant Job hath;* Job's general doctrine concerning God and his providence, though maintained with much impatience and infirmity of spirit, was yet correct; and it was more honorable to God than the doctrine of his friends.

10. *Turned the captivity of Job;* removed his calamities, and restored his prosperity.

11. *Did eat bread with him;* a token of restored kindness and friendship.

INSTRUCTIONS.

3. Men know very little about the character and ways of God, except as he reveals them; and when they attempt to go beyond his revelation, they darken counsel by words without knowledge.

5. Closer views of the character and will of God, and right feelings towards him, will lead men to abhor their sins, and heartily to turn from them to him, whose favor is life, and whose loving-kindness is better than life.

7. The Lord will in due time vindicate his servants from the aspersions which men have wrongfully cast upon them, and bring forth their righteousness as the light, and their integrity as the noonday.

10. The end of a good man is more blessed than his beginning; and the darkness and distress of the night will be followed by the light, the joy, and the glory of a cloudless and eternal day.

11. Many who neglect a man, or stand aloof from him in adversity, will return to him and be very friendly and kind in prosperity.

16. Let a man be patient under trials: if reviled, not revile again; hold fast his integrity, commit himself to Him that judgeth righteously, and justify God in all his ways, and his end will be peace and his eternity blessed.

THE

BOOK OF PSALMS.

The book of Psalms is a collection of sacred lyrics; that is, of poems expressive of religious feeling, designed to be sung in the worship of God. In respect to subjects, the Psalms exhibit a wonderful diversity, thus covering a wide field of religious experience, and furnishing to the churches an inexhaustible treasury of sacred song for all ages. Seventy-two of the Psalms are expressly ascribed to David, and the whole book, as referred to in the New Testament, bears his name. As to the authorship of many of the Psalms, or the date of their composition, learned commentators are not agreed. The ninetieth is explicitly ascribed to Moses, and some appear from their contents to have been written as late as the era of the captivity and restoration.

In regard to the external arrangement of the Psalms, which is generally attributed to Ezra, they are divided in the Hebrew Bible into five books, each closing with a doxology, except the last, to which, as well as to the whole collection, the closing psalm serves as a doxology. This division is as follows:

Book I. contains psalms 1 to 41; book II., psalms 42 to 72; book III., psalms 73 to 89; book IV., psalms 90 to 106; book V., psalms 107 to 150.

One psalm occurs twice, with small variations, Psalms 14 and 53; some occur as parts of other psalms, and some are found also in the historical books. See notes to Psalms 18, 70, 96, 105.

Besides the name of the author, or the occasion of their composition, many of the psalms bear other inscriptions. Of these the principal are the following:

1. The dedicatory title, *to the chief musician*, which is prefixed to fifty-three psalms, signifies that the psalm is assigned to him, as the leader of the choir at the tabernacle or temple, to be used in the public worship of God. Here some place the title, *for the sons of Korah;* while others render it, *by the sons of Korah*, and regard it as indicating that the psalm was written by one of their number.

2. Titles relating to the character of the composition. Of these the most common and general is *Psalm*, a lyric poem to be sung. The title, *Song*, is borne by sixteen psalms, generally in connection with the word psalm, where it should be translated, "a psalm, a song;" or "a song, a psalm." All the psalms thus designated, with the exception of 83 and 88, are of a joyous character, that is, songs of praise. The title, *Song of degrees*, however, is to be explained upon another principle. See note to Psalm 120. The titles *Prayer*, Psalms 17, 90, 102, 142, and *Praise*, Psalm 145, require no explanation.

Besides these titles there are several others left untranslated in our version, as *Maschil, teaching*, that is, a didactic psalm; *Michtam*, Psalms 16 and 56 to 60, either simply *a writing*, namely, a poem, or *a golden psalm.*

3. Titles indicating the manner of the musical performance. Of these the most common is *Selah*, a much disputed word. It is generally agreed, however, that it signifies *a rest*, either in singing, for the purpose of an instrumental interlude, or an entire rest in the performance, whereby effect is added to the words immediately preceding it. As a general rule this title closes a division or clause of a psalm in respect to the sense.

Of the titles supposed to indicate either musical instruments or modes of musical performance, the following are examples. *Neginath*, Psalm 61, or more commonly *Neginoth, stringed instruments; Gittith*, Psalms 8, 81, 84, from the word *Gath*, which denotes either a city of the Philistines or a wine-press. Accordingly it has been taken to signify, first, an instrument of music brought from Gath, or resembling a wine-press in its shape; secondly, an air or melody brought from Gath, or one used in treading the wine-press; *Shoshannim, lilies*, Psalms 45, 69; *Shushan-eduth, lily of the testimony*, Psalm 60; *Shoshannim-eduth, lilies of the testimony*, Psalm 80, either a musical instrument so named from its shape, or a particular melody, or, as some think, an emblematic term referring to the contents of the psalm. See notes to Psalms 45, 60. To the above may be added *Sheminith*, Psalms 6, 12, *the eighth*, or octave, which is possibly an indication of a musical key. To Psalms 57, 58, 59, 75, is prefixed the title, *Al-taschith*, that is, *destroy not*, perhaps as the name of an air taken from a well-known poem, though some regard it as indicating the contents of the psalm. See note to the title of Psalm 57.

Other titles, occurring but once or twice, will be considered in their place.

PSALM I.

1 The happiness of the godly. 4 The unhappiness of the ungodly.

BLESSED *is* the man that walketh not in the counsel of the ungodly,* nor standeth in the way of sinners,[a] nor sitteth in the seat of the scornful:[b]

2 But his delight *is* in the law of the LORD;[c] and in his law doth he meditate day and night.[d]

3 And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season;[e] his leaf also shall not wither;[†] and whatsoever he doeth shall prosper.

4 The ungodly *are* not so: but *are* like the chaff which the wind driveth away.[f]

5 Therefore the ungodly shall not stand in the judgment,[g] nor sinners in the congregation of the righteous.

6 For the LORD knoweth the way of the righteous;[h] but the way of the ungodly shall perish.[i]

PSALM II.

1 The kingdom of Christ. 10 Kings are exhorted to accept it.

WHY do the heathen rage,[‡j] and the people imagine[§] a vain thing?[k]

2 The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed,[l] *saying*,

3 Let us break their bands asunder, and cast away their cords from us.[m]

4 He that sitteth in the heavens shall laugh: the Lord shall have them in derision.[n]

5 Then shall he speak unto them in his wrath, and vex[‖] them in his sore displeasure.

6 Yet have I set[*] my king upon my holy hill of Zion.[¶o]

7 I will declare the[†] decree: the LORD hath said unto me, Thou *art* my Son; this day have I begotten thee.[p]

8 Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession.

9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.[q]

10 Be wise now therefore, O ye kings: be instructed, ye judges of the earth.

11 Serve the LORD with fear,[r] and rejoice with trembling.

12 Kiss the Son,[s] lest he be angry, and ye perish

* Or, *wicked*. a Prov. 4:14, 15. b Jer. 15:17. c Job 23:12. d Psa. 119:97. e Jer. 17:8. † Heb. *fade*. f Matt. 3:12. g Matt. 25:41, 46. h Job 23:10. i Prov. 15:9. ‡ Or, *tumultuously assemble*. j Psa. 46:6. § Heb. *meditate*.

k Acts 4:25, 26. l Psa. 45:7. m Luke 19:14. n Prov. 1:26. ‖ Or, *trouble*. ¶ Heb. *anointed*. * Heb. *Zion the hill of my holiness*. o Acts 5:31. † Or, *for a*. p Matt. 3:17; 17:5; Acts 13:33. q Rev. 2:27. r Heb. 12:28. s John 5:23.

PSALM I.

The theme of this psalm is the permanent prosperity and happiness of the righteous, and the certain destruction of the wicked. It stands as an appropriate introduction to the whole book. The righteous man is described here, as often elsewhere, in absolute terms; that is, without any notice of his infirmities and failures in duty; and the promise is made to him in the same absolute way. The meaning of such a promise, when applied to a good man in covenant with God, yet not free from sin, is that God will withhold from him no good thing, Psa. 84:11; that he will chasten him, as a father his child, for his instruction and profit, that he may purify him from sin, and thus prepare him for greater prosperity and happiness, Psa. 94:12, 13; Prov. 3:11; 1 Cor. 11:32; Heb. 12:6–12; and that he will support him under his trials, Psa. 37:24, grant him a perfect deliverance from them, Psa. 34:17–19, and everlasting blessedness in his presence, Psa. 16:11; 17:15; 73:24–26; Rev. 14:13. Upon this broad principle are to be interpreted all those psalms which describe the prosperity and blessedness of the righteous in unqualified terms; as, for example, Psa. 112, 115, 121, 125, 128.

1. *Walketh not in the counsel of the ungodly;* does not embrace their principles, adopt their maxims, or encourage their practices.

2. *In the law of the Lord;* in learning and doing his will.

3. *Like a tree planted by the rivers;* his excellence, usefulness, and blessedness shall habitually increase, and he shall go from one degree of holiness to another for ever. *Shall prosper;* the Lord shall bless him in all his ways.

4. *The ungodly;* those who are not governed by the will of God. *Like the chaff;* worthless; and all their blessings of short continuance.

5. *Not stand in the judgment;* not be approved, but condemned and separated for ever from the righteous. The judgment here spoken of includes all the ways in which God purifies his people from the wicked here and hereafter. What we see of God's judgment in this world, however, is only a foreshadowing of that great day when the separation between the righteous and the wicked will be perfect and eternal.

6. *Knoweth;* sees and approves the course of the righteous, and will for ever bless them. *Shall perish;* leads to destruction.

INSTRUCTIONS.

1. All needless intercourse with the wicked should be avoided, as it tends to make us more and more like them.

2. Supreme devotion to God is the way not only of duty, but of safety, prosperity, and happiness.

4. Whatever may be the condition here of those who regard not God, they are in his sight worthless; and their blessings being abused, will soon all be taken away.

6. The righteous and the wicked here live together, and are often connected in bonds of social intercourse and affection; but the Lord is perfectly acquainted with their different ways, and in the future world will make an everlasting separation between them.

PSALM II.

David was the divinely constituted head of Israel, the visible church of God, and was an eminent type of Christ. The assaults made upon him by the surrounding nations were assaults upon God's church, and his victories over them were victories in her behalf; and were also types and pledges of the future victories of the Messiah over all his enemies. The promises contained in this and similar psalms were fulfilled in David's time and person only in a lower and imperfect sense. Their high and absolute fulfilment is in Christ, the everlasting King of David's line, who "must reign till he hath put all enemies under his feet." 1 Cor. 15:25. The dramatic character of this psalm is remarkable. The following is the order of speakers: verses 1, 2, the psalmist; verse 3, the ungodly kings and rulers; verses 4, 5, the psalmist; verse 6, Jehovah; verses 7 to 9, the Messiah; verses 10 to 12, the psalmist.

1. *The heathen—and the people;* all who are opposed to being governed by God and his Son Jesus Christ.

3. *Break their bands asunder;* refuse to be governed by God's revealed will.

4. *Shall laugh—have them in derision;* shall look down from heaven upon them in serene majesty, unmoved by their impotent malice.

6. *My king;* the Messiah, and David as his type.

7. *The decree;* constituting Christ Mediator and universal King. *Begotten thee;* manifested thee as the Messiah, the Son of God.

9. *Them;* his opposers.

12. *Kiss the Son;* submit to, trust in, and obey him. The kiss is here, in accordance with oriental usage, a sign of

from the way, when his wrath is kindled but a little. Blessed *are* all they that put their trust in him.[a]

PSALM III.

The security of God's protection.

¶ A Psalm of David, when he fled from Absalom his son.[b]

LORD, how are they increased that trouble me! many *are* they that rise up against me.

2 Many *there be* which say of my soul, *There is* no help for him in God.[c] Selah.

3 But thou, O LORD, *art* a shield for[*] me; my glory, and the lifter up of my head.

4 I cried unto the LORD with my voice, and he heard me out of his holy hill. Selah.

5 I laid me down and slept;[d] I awaked; for the LORD sustained me.

6 I will not be afraid of ten thousands of people, that have set *themselves* against me round about.[e]

7 Arise, O LORD; save me, O my God: for thou hast smitten all mine enemies *upon* the cheek bone; thou hast broken the teeth of the ungodly.

8 Salvation *belongeth* unto the LORD:[f] thy blessing *is* upon thy people.[g] Selah.

PSALM IV.

1 David prayeth for audience. 2 He reproveth and exhorteth his enemies. 6 Man's happiness is in God's favor.

¶ To the chief[†] Musician on Neginoth, A Psalm of David.

HEAR me when I call, O God of my righteousness: thou hast enlarged me *when I was* in distress; have mercy upon[‡] me, and hear my prayer.

2 O ye sons of men, how long *will ye turn* my glory into shame? *how long* will ye love vanity, *and* seek after leasing? Selah.

3 But know that the LORD hath set apart him that is godly for himself: the LORD will hear when I call unto him.

4 Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah.

5 Offer the sacrifices of righteousness,[h] and put your trust in the LORD.

6 *There be* many that say, Who will show us *any* good? LORD, lift thou up the light of thy countenance upon us.

7 Thou hast put gladness in my heart, more than in the time *that* their corn and their wine increased.

8 I will both lay me down in peace, and sleep: for thou, LORD, only makest me dwell in safety.[i]

PSALM V.

1 David prayeth and professeth his constancy in prayer. 4 God favoreth not the wicked. 7 David, professing his faith, prayeth unto God to guide him, 10 to destroy his enemies, 11 and to preserve the godly.

¶ To the chief Musician upon Nehiloth, A Psalm of David.

GIVE ear to my words, O LORD; consider my meditation.

2 Hearken unto the voice of my cry, my King, and my God: for unto thee will I pray.

3 My voice shalt thou hear in the morning, O LORD; in the morning will I direct *my prayer* unto thee, and will look up.

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a Psa. 84:12. b 2 Sam. ch. 15–18. c Psa. 71:11. * Or, *about.* d Psa. 127:2. e Psa. 27:1, etc. f Isa. 43:11. g Psa. 115:13. † Or, *overseer;* Hab. 3:19. ‡ Or, *be gracious unto.* h Deut. 33:19. i Psa. 3:5.

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submission and allegiance. *Him;* the Son of God, the Messiah.

INSTRUCTIONS.

1. It is natural for rulers and people, when left by God to themselves, to be opposed to his reigning in and over them, and to refuse to submit to him as their rightful Lord and King; but their opposition will injure themselves only.

7. The decree which constituted Christ Mediator and gave him the ownership of all the earth, as a reward for his sufferings unto death, secures the salvation of all who submit to and trust in him, and renders certain the destruction of all who continue to oppose and rebel against him.

PSALM III.

Title, *From Absalom his son;* at the time of his rebellion. 2 Sam. chap. 15–18.

3. *Shield;* protection. *My glory;* here, probably, the maintainer of my glory; that is, of my kingly dignity.

4. *His holy hill;* alluding to Zion, where God dwelt between the cherubim, and whence he is represented as sending succor to his servants. Psa. 20:2; 80:1. *Selah;* see introductory remarks to the book of Psalms.

5. *Slept;* in peace and safety.

6. *I will not be afraid;* because he had God for his protector.

INSTRUCTIONS.

1. The enemies of the righteous may be numerous, malignant, and powerful, but the Lord will take care of his people, and in due time deliver them from all their troubles.

4. The grand means of deliverance and safety to the righteous is prayer, and having committed themselves and their cause in humble believing supplication to God, they may rest in quietness, knowing that he and he only can make them dwell in peace.

8. The people of God know that the Author of their salvation is the Lord; they acknowledge him as the source of all their blessings, and to him give the glory.

PSALM IV.

This psalm was probably written on the same occasion as the preceding.

2. *My glory;* my kingly dignity conferred upon me by God. *Leasing;* lies.

3. *Set apart him that is godly;* David doubtless refers immediately to himself, as the anointed king of Israel; but the language applies to all who are doing their duty in the sphere to which God has called them.

4. *In awe;* of God. *Be still;* cease from your attacks upon me, and quietly submit yourselves to God, who has appointed me to be your king.

6. *Any good;* real, substantial happiness.

7. *Put gladness in my heart;* through loving, trusting in, and obeying thee, while thou liftest upon me the light of thy countenance.

INSTRUCTIONS.

1. The gracious answers which God in times past has granted to the prayers of his people, encourage them to continue to call upon him, especially in distress, expecting that he will hear and relieve them.

4. Acquaintance with one's own heart is essential to a right understanding of our wants as sinners, and of the way of life by faith in Jesus Christ.

6. Satisfying enjoyment can be found only in doing the will of God, and in his love.

PSALM V.

Title, *Upon Nehiloth;* probably wind instruments of some kind.

2. *My King;* to whom he would yield obedience.

4 For thou *art* not a God that hath pleasure in wickedness:[a] neither shall evil dwell with thee.

5 The foolish shall not stand in thy sight:[*] thou hatest all workers of iniquity.

6 Thou shalt destroy them that speak leasing: the LORD will abhor the bloody and deceitful man.[†]

7 But as for me, I will come *into* thy house in the multitude of thy mercy: *and* in thy fear will I worship toward thy holy temple.[‡]

8 Lead me, O LORD, in thy righteousness because of mine enemies;[§] make thy way straight before my face.

9 For *there is* no faithfulness[‖] in their mouth;[¶] their inward part *is* very wickedness;[*] their throat *is* an open sepulchre; they flatter with their tongue.

10 Destroy thou them,[†] O God; let them fall by their own counsels;[‡] cast them out in the multitude of their transgressions; for they have rebelled against thee.

11 But let all those that put their trust in thee rejoice:[b] let them ever shout for joy, because thou defendest[§] them: let them also that love thy name be joyful in thee.

12 For thou, LORD, wilt bless the righteous; with favor wilt thou compass him as *with* a shield.

PSALM VI.

1 David's complaint in his sickness. 8 By faith he triumpheth over his enemies.

¶ To the chief Musician on Neginoth upon Sheminith,[‖c] A Psalm of David.

O LORD, rebuke me not in thine anger,[d] neither chasten me in thy hot displeasure.[e]

2 Have mercy upon me, O LORD; for I *am* weak: O LORD, heal me; for my bones are vexed.[f]

3 My soul is also sore vexed: but thou, O LORD, how long?

4 Return, O LORD, deliver my soul: Oh save me for thy mercies' sake.[g]

5 For in death *there is* no remembrance of thee;[h] in the grave who shall give thee thanks?[i]

6 I am weary with my groaning; all the[¶] night make I my bed to swim; I water my couch with my tears.[j]

7 Mine eye is consumed because of grief; it waxeth old because of all mine enemies.

8 Depart from me, all ye workers of iniquity;[k] for the LORD hath heard the voice of my weeping.[l]

9 The LORD hath heard my supplication; the LORD will receive my prayer.

10 Let all mine enemies be ashamed and sore vexed: let them return *and* be ashamed suddenly.

PSALM VII.

1 David prayeth against the malice of his enemies, professing his innocency. 10 By faith he seeth his defence, and the destruction of his enemies.

¶ Shiggaion of David,[m] which he sang unto the LORD, concerning the words[*] of Cush the Benjamite.[n]

O LORD my God, in thee do I put my trust: save me from all them that persecute me, and deliver me:

2 Lest he tear my soul like a lion, rending *it* in pieces, while *there is* none to deliver.[†]

3 O LORD my God, if I have done this; if there be iniquity in my hands;

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a Hab. 1:13. * Heb. *before thine eyes.* † Heb. *man of bloods and deceit.* ‡ Heb. *the temple of thy holiness.* § Heb. *those which observe me;* Psa. 27:11. ‖ Or, *steadfastness.* ¶ Heb. *his,* that is, *in the mouth of any of them.* * Heb. *wickednesses.* † Or, *make them guilty.* ‡ Or, *from their counsels.* b Isa. 65:13–16. § Heb. *coverest over,* or *protectest.* ‖ Or, *the eighth.* c 1 Chr. 15:21; Psa. 12, title. d Jer. 10:24. e Psa. 2:5. f Psa. 51:8. g Eph. 2:7, 8. h Isa. 38:18. i Psa. 88:11. ¶ Or, *every.* j Job 7:3. k Psa. 119:115; 139:19. l Psa. 145:18. m Hab. 3:1. * Or, *business.* n 2 Sam. 16. † Heb. *not a deliverer.*

5. *The foolish;* wicked. *Not stand;* not be approved, but condemned.

7. *Thy house—thy temple;* for the public worship of Jehovah.

8. *Make thy way straight before my face;* open before me a plain and safe path, in which I may walk without stumbling. God's way is here the way in which he leads the psalmist. It is a way of protection as well as of obedience.

9. *Their mouth;* the mouth of my enemies, who are also the enemies of God and righteousness. *An open sepulchre;* ready to swallow up and destroy. Compare Jer. 5:16.

10. *Destroy thou them;* if they turn not from their sins thou wilt destroy them, and all thy people will approve of thy judgments.

INSTRUCTIONS.

1. Meditation and prayer should be united, and the early part of each day spent in communion with God, and in supplication for his presence and blessing in all its duties and enjoyments.

6. To be abhorred by the Lord of hosts is one of the greatest evils that can come upon the children of men, and one which, by repentance of sin and faith in Jesus Christ, they should all be most anxious to avoid.

8. When the righteous man is surrounded by enemies he has peculiar need of earnest prayer to be kept from any false step that shall give them an occasion to blaspheme.

11. Those who have chosen God as their portion, and who put their trust in him, have cause for habitual and ever-increasing joy.

PSALM VI.

Written by David under the pressure of deep and long-continued suffering, which had its origin in the persecutions to which he was exposed, ver. 7, 8, 10, but which seems to have reduced his body to a weak and languishing state.

1. *Rebuke me not in thine anger;* though David's enemies are persecuting him wrongfully, he yet humbly acknowledges the hand of God chastening him through them for his sins.

2. *My bones;* my whole frame. *Are vexed;* filled with great distress.

3. *How long?* wilt thou continue to afflict me?

5. *For in death there is no remembrance of thee;* at death all our opportunities of praising God on earth cease.

7. *Waxeth old;* becomes dim.

9. *Receive my prayer;* hear, and answer me in mercy.

INSTRUCTIONS.

1. The righteous, as well as the wicked, are in this world exposed to great and sore troubles; but to God they look for help, and place their hope in his mercy.

5. The friends of God value life mainly for the opportunities it affords of honoring him and laboring in his cause.

8. Great trials, borne with submission, and removed in answer to prayer, are often followed by gladness and exceeding joy.

PSALM VII.

Title, *Shiggaion;* a word of uncertain meaning. According to some, it is a lyric ode of a bold character; according to others, a bold style of musical performance. Its plural, *Shigionoth*, occurs Hab. 3:1. *The words of Cush the Benjamite;* a slanderous accusation brought by him against David, probably that he sought to take the life of Saul.

2. *He;* the persecutor of God's people.

3. *This;* the evil afterwards mentioned.

4 If I have rewarded evil unto him that was at peace with me; (yea, I have delivered him that without cause is mine enemy;)

5 Let the enemy persecute my soul, and take *it;* yea, let him tread down my life upon the earth, and lay mine honor in the dust. Selah.

6 Arise, O LORD, in thine anger,[a] lift up thyself because of the rage of mine enemies: and awake for me *to* the judgment *that* thou hast commanded.[b]

7 So shall the congregation of the people compass thee about: for their sakes therefore return thou on high.

8 The LORD shall judge the people: judge me, O LORD, according to my righteousness,[c] and according to mine integrity *that is* in me.

9 Oh let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth the hearts and reins.[d]

10 My defence *is* of* God,[e] which saveth the upright in heart.

11 God judgeth the righteous,† and God is angry *with the wicked* every day.

12 If he turn not, he will whet his sword; he hath bent his bow, and made it ready.[f]

13 He hath also prepared for him the instruments of death; he ordaineth his arrows against the persecutors.[g]

14 Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood.

15 He made a pit,‡ and digged it, and is fallen into the ditch *which* he made.[h]

16 His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate.

17 I will praise the LORD according to his righteousness: and will sing praise to the name of the LORD most high.

a Psa. 94:1, 2. b Psa. 44:23; 73:20; Isa. 51:9. c Psa. 18:20. d Rev. 2:23. * Heb. *buckler* is *upon.* e Psa. 89:18. † Or, *is a righteous judge.* f Matt. 3:10. g Deut. 32:23; Psa. 45:5. ‡ Heb. *hath digged a pit.* h Esth. 9:25;

5. *Mine honor;* here, as in some other passages, a poetical word for soul, or life. Gen. 49:6; Psa. 16:9; 57:8; 108:1.

6. *Commanded;* ordained, or appointed.

7. *Compass thee about;* to hear thy righteous judgments and praise thee for them. *Return thou on high;* to thy judgment-seat, to execute justice upon the wicked.

12. *If he turn not;* if the wicked turn not from his sin. This condition is to be understood where evil is threatened against the wicked. *He will whet;* God will whet.

14. *He;* the persecutor. *Travaileth with iniquity—brought forth falsehood;* his plans are all mischievous, and they end in bringing mischief upon himself. What he sows for others, he reaps for himself. See note to Job 15:35.

INSTRUCTIONS.

1. Confidence in God, and a disposition to look to him for help, are the grand safeguards in persecution and in all kinds of trouble, and the sure means of ultimate deliverance and triumph.

4. True piety towards God and sincere benevolence towards men are essential to acceptance with Him who searches the heart, and will render to every one according to his work.

9. True religion will lead those who have it earnestly to desire that the wickedness of the wicked may come to an end, and the righteous be established and prospered over all the earth.

14. The wicked are often the means of their own destruction; and their efforts to ruin others bring ruin upon themselves.

PSALM VIII.

God's glory is magnified by his works, and by his love to man.

¶ To the chief Musician upon Gittith,[i] A Psalm of David.

O LORD our Lord, how excellent *is* thy name in all the earth![j] who hast set thy glory above the heavens.

2 Out of the mouth of babes and sucklings hast thou ordained§ strength because of thine enemies,[k] that thou mightest still the enemy and the avenger.[l]

3 When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

4 What is man, that thou art mindful of him? and the son of man, that thou visitest him?[m]

5 For thou hast made him a little lower than the angels, and hast crowned him with glory and honor.

6 Thou madest him to have dominion over the works of thy hands; thou hast put all *things* under his feet:[n]

7 All sheep and oxen,‖ yea, and the beasts of the field;

8 The fowl of the air, and the fish of the sea, *and whatsoever* passeth through the paths of the seas.

9 O LORD our Lord, how excellent *is* thy name in all the earth!

PSALM IX.

1 David praiseth God for executing judgment. 11 He inciteth others to praise him. 13 He prayeth that he may have cause to praise him.

¶ To the chief Musician upon Muth-labben, A Psalm of David.

I WILL praise *thee,* O LORD, with my whole heart; I will show forth all thy marvellous works.[o]

2 I will be glad and rejoice in thee: I will sing praise to thy name, O thou Most High.[p]

3 When mine enemies are turned back, they shall fall and perish at thy presence.

Eccl. 10:8. i Psa. 81, 84, title. j Psa. 148:13. § Heb. *founded.* k Matt. 11:25; 21:16; 1 Cor. 1:27. l Psa. 44:16. m Psa. 144:3; Heb. 2:6–9. n 1 Cor. 15:27. ‖ Heb. *flocks and oxen, all of them.* o Psa. 139:14. p Psa. 83:18.

PSALM VIII.

1. *Excellent is thy name;* glorious are the manifestations of thy character.

2. *Ordained strength;* literally, founded strength; that is, an impregnable fortress of strength against thine enemies. This he does by leading little children to proclaim his praise, and thus put to silence his enemies. *Avenger;* the man whose heart and lips are full of impious rage against God.

5. *A little lower than the angels;* in his nature and condition. *Crowned him with glory and honor;* these words, and those which follow, have their highest fulfilment in Christ, who as Lord of all in our nature is crowned with glory and honor. Heb. 2:6–9.

6. *Under his feet;* in subjection to him.

INSTRUCTIONS.

1. The manifestations of the divine perfections in the works of creation and providence are in all respects glorious, and such as should call forth devout and admiring praises from intelligent beings throughout the universe.

5. The goodness of God to man, in making him head of this lower creation, in taking his nature upon himself in the person of his Son, and giving his life as a ransom, thus opening the way for our deliverance from sin and our preparation for celestial glory, is worthy of grateful celebration to all eternity.

PSALM IX.

Title, *Upon Muth-labben;* Muth-labben signifies death to

4 For thou hast maintained my right* and my cause; thou satest in the throne judging right.†
5 Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever.[a]
6 O thou enemy, destructions are come to a perpetual end: and thou hast destroyed cities;‡ their memorial is perished with them.[b]
7 But the LORD shall endure for ever:[c] he hath prepared his throne for judgment.
8 And he shall judge the world in righteousness,[d] he shall minister judgment to the people in uprightness.
9 The LORD also will be a refuge§ for the oppressed, a refuge in times of trouble.
10 And they that know thy name will put their trust in thee:[e] for thou, LORD, hast not forsaken them that seek thee.
11 Sing praises to the LORD, which dwelleth in Zion: declare among the people his doings.
12 When he maketh inquisition for blood, he remembereth them: he forgetteth not the cry of the humble.‖
13 Have mercy upon me, O LORD; consider my trouble *which I suffer* of them that hate me, thou that liftest me up from the gates of death:
14 That I may show forth all thy praise in the gates of the daughter of Zion: I will rejoice in thy salvation.
15 The heathen are sunk down in the pit *that* they made: in the net which they hid is their own foot taken.
16 The LORD is known *by* the judgment *which* he executeth: the wicked is snared in the work of his own hands. Higgaion.¶[f] Selah.
17 The wicked shall be turned into hell, *and* all the nations that forget God.[g]
18 For the needy shall not always be forgotten:[h] the expectation of the poor shall *not* perish for ever.
19 Arise, O LORD; let not man prevail: let the heathen be judged in thy sight.
20 Put them in fear, O LORD:[i] *that* the nations may know themselves *to be but* men. Selah.

PSALM X.

1 David complaineth to God of the outrage of the wicked. 12 He prayeth for remedy. 16 He professeth his confidence.

WHY standest thou afar off, O LORD? *why* hidest thou *thyself* in times of trouble?
2 The wicked in *his* pride doth* persecute the poor: let them be taken in the devices that they have imagined.[j]
3 For the wicked boasteth of his heart's† desire, and blesseth the covetous, *whom* the LORD abhorreth.‡
4 The wicked, through the pride of his countenance, will not seek *after God:* God *is* not in all his thoughts.§[k]
5 His ways are always grievous; thy judgments *are* far above out of his sight: *as for* all his enemies, he puffeth at them.
6 He hath said in his heart, I shall not be moved: for *I shall* never‖ *be* in adversity.
7 His mouth is full of cursing and deceit¶ and fraud: under his tongue *is* mischief and vanity.*
8 He sitteth in the lurking places of the villages: in the secret places doth he murder the innocent: his eyes are privily set† against the poor.
9 He lieth in wait secretly‡ as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his net.
10 He croucheth,§ *and* humbleth himself, that the poor may fall by his strong ones.‖

* Heb. *made my judgment.* † Heb. *in righteousness.* [a] Prov. 10:7. ‡ Or, *the destructions of the enemy are come to a perpetual end; and* their *cities hast thou destroyed.* [b] 2 Kings 19:25, etc. [c] Psa. 102:26. [d] Rev. 20:12, 13. § Heb. *a high place.* [e] Prov. 18:10. ‖ Heb. *afflicted.* ¶ Heb. that is, *meditation.* [f] Psa. 19:14; 92:3. [g] Psa. 50:22. [h] Isa. 41:17. [i] Psa. 83:15, 16. * Heb. *In the pride of the wicked he doth.* [j] Prov. 5:22. † Heb. *soul's.* ‡ Or, *the covetous blesseth* himself, *he abhorreth the LORD.* § Or, *all his thoughts* are, There is *no God;* Psa. 14:1. [k] Eph. 2:12. ‖ Heb. *unto generation and generation.* ¶ Heb. *deceits.* * Or, *iniquity.* † Heb. *hide themselves.* ‡ Heb. *in the secret places.* § Heb. *breaketh himself.* ‖ Or, *into his strong parts.*

the son; and is perhaps the name of an air, so called from the subject of the song to which it originally belonged.

5. *Thou hast rebuked the heathen;* the nations that know not God. These words are spoken by prophetic anticipation. They describe the final issue of God's judgments upon his enemies.

6. *Destructions;* those caused by the wicked; they and their works perish together. But we may better render, As to the enemy, [his] destructions are completed for ever; that is, he is completely destroyed for ever. *And thou;* Jehovah.

9. *A refuge;* a sure defence.

10. *Know thy name;* are acquainted with the manifestations which thou hast made of thyself.

11. *In Zion;* in his sanctuary, or among his redeemed people.

12. *Them;* the humble.

15. *In the net which they hid;* for the purpose of taking the righteous.

16. *The judgment which he executeth;* on the wicked. *Higgaion;* this word is rendered "solemn sound," Psa. 92:3. It seems to denote an instrumental interlude of some kind, while the voices of the singers rested.

20. *Put them;* that is, the wicked persecutors spoken of in the preceding verses.

INSTRUCTIONS.

1. Praises and all divine worship, to be acceptable to God, must flow from the heart, and be the offspring of sincere and upright devotion to his holy service.

6. Though the wicked may flourish for a time, and succeed in their projects against the righteous, they are destined to complete and everlasting disappointment.

10. Those who are acquainted with the manifestations of God, especially in the person and work of his Son, will in all times of trouble flee to him as their refuge; and in seeking him as their chief good, they will not want any good thing.

14. The righteous desire salvation, that the praise of their deliverance from Satan, sin, and death, and of their preparation for heavenly glory, may be given to God.

18. The poor and the needy may for a time seem to be forgotten, and may be called to exercise long patience; but let them trust in the Lord, and in the end they will see that they have always been remembered, and their highest hopes will be more than realized.

PSALM X.

3. *Blesseth the covetous—abhorreth;* or, blesseth the covetous, [and] abhorreth the Lord.

4. *God is not;* the wicked feel and act as if there were no God. Ver. 11–13.

5. *Far above out of his sight;* he has no faith in God's word, and because he sees not His threatened judgments, which are reserved in heaven against the appointed time, he utterly disregards them.

10. *He croucheth, and humbleth himself;* like a lion preparing to spring on his prey. But many render, "He [the poor man] is crushed, he sinketh down; and the poor

11 He hath said in his heart, God hath forgotten: he hideth his face; he will never see *it*.[a]

12 Arise, O LORD; O God, lift up thy hand: forget not the humble.*

13 Wherefore doth the wicked contemn God? he hath said in his heart, Thou wilt not require *it*.

14 Thou hast seen *it;* for thou beholdest mischief and spite, to requite *it* with thy hand: the poor committeth† himself unto thee; thou art the helper of the fatherless.

15 Break thou the arm of the wicked and the evil *man:*[b] seek out his wickedness *till* thou find none.[c]

16 The LORD *is* King for ever and ever:[d] the heathen are perished out of his land.

17 LORD, thou hast heard the desire of the humble:[e] thou wilt prepare‡ their heart, thou wilt cause thine ear to hear:

18 To judge the fatherless and the oppressed,[f] that the man of the earth may no more oppress.§

PSALM XI.

1 David encourageth himself in God against his enemies. 4 The providence and justice of God.

¶ To the chief Musician, *A Psalm* of David.

IN the LORD put I my trust: how say ye to my soul, Flee *as* a bird to your mountain?

2 For lo, the wicked bend *their* bow, they make ready their arrow upon the string, that they may privily‖ shoot at the upright in heart.[g]

3 If the foundations be destroyed,[h] what can the righteous do?

4 The LORD *is* in his holy temple,[i] the LORD'S throne *is* in heaven: his eyes behold, his eyelids try, the children of men.

5 The LORD trieth the righteous: but the wicked and him that loveth violence his soul hateth.

6 Upon the wicked he shall rain snares,¶ fire and brimstone,[j] and a horrible* tempest: *this shall be* the portion of their cup.

7 For the righteous LORD loveth righteousness; his countenance doth behold the upright.

PSALM XII.

1 David destitute of human comfort, craveth help of God. 3 He comforteth himself with God's judgments on the wicked; his confidence in God's promises.

¶ To the chief Musician upon Sheminith,† A Psalm of David.

HELP, LORD; for the godly man ceaseth; for the faithful fail from among the children of men.

2 They speak vanity every one with his neighbor: *with* flattering lips *and* with a double heart‡ do they speak.

3 The LORD shall cut off all flattering lips, *and* the tongue that speaketh proud§ things:[k]

4 Who have said, With our tongue will we prevail; our lips *are* our own:‖ who *is* lord over us?

5 For the oppression of the poor, for the sighing of the needy, now will I arise, saith the LORD; I will set *him* in safety *from him that* puffeth at him.¶

6 The words of the LORD *are* pure words;[l] *as* silver tried in a furnace of earth, purified seven times.

7 Thou shalt keep them, O LORD, thou shalt preserve them* from this generation for ever.

8 The wicked walk on every side, when the vilest men† are exalted.

PSALM XIII.

1 David complaineth of delay in help. 3 He prayeth for preventing grace. 5 He boasteth of divine mercy.

¶ To the chief‡ Musician, A Psalm of David.

HOW long wilt thou forget me, O LORD? for ever? how long wilt thou hide thy face from me?[m]

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a Eccl. 8:11. * Or, *afflicted.* † Heb. *leaveth.* b Psa. 37:17. c 2 Kings 21:12–15. d 1 Tim. 6:15, 16. e Isa. 65:24. ‡ Or, *establish.* f Isa. 11:4. § Or, *terrify.* ‖ Heb. *in darkness.* g Psa. 64:2–4. h 2 Tim. 2:19. i Hab. 2:20. ¶ Or, *quick-burning coals.* j Gen. 19:24. * Or, *burning.* † Or, *the eighth;* Psa. 6, title. ‡ Heb. *a heart and a heart.* § Heb. *great.* k 1 Sam. 2:3; Dan. 7:8, 25. ‖ Heb. *with us.* ¶ Or, *would ensnare him.* l Psa. 119:140. * Heb. *him;* that is, *every one of them.* † Heb. *of the sons of men.* ‡ Or, *overseer.* m Psa. 88:14.

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fall." *By his strong ones;* probably, by his strong limbs or jaws, the enemy being compared to a lurking lion.

15. *Till thou find none;* that remains unpunished.

INSTRUCTIONS.

4. Pride leads the wicked to forsake God, and to act as if he had no existence, and as if no one would ever call them to an account for their sins.

12. God is perfectly acquainted with the doings both of the righteous and the wicked, and in due time will appear and render to all according to their works.

PSALM XI.

This psalm seems to have been written at a time when law and order were prostrate, and the wicked triumphed over the righteous.

1. *Ye;* addressed to David's timid and unbelieving friends, who counselled flight. *Flee as a bird;* from here to the end of verse 3, we have the counsel of those friends.

3. *The foundations;* of social order, truth, and piety.

4. *His eyelids try;* he sees the whole conduct of men, and will protect and save his friends and destroy his enemies. The psalmist's reply to his unbelieving friends.

INSTRUCTIONS.

1. Without firm confidence in God a man will be liable to desert the post of duty, and expose himself to the rebukes of the Almighty, and to the triumphs of his foes.

4. However adverse may be the present state of the righteous, or prosperous that of the wicked, the end of the one will be joy and triumph, of the other defeat and ruin.

PSALM XII.

1. *The faithful fail;* they are removed by death, and others are not raised up to fill their places.

2. *They;* the wicked. *A double heart;* making different representations to different persons, or saying one thing and meaning another.

4. *Our lips are our own;* we will use them as we please.

6. *The words of the Lord are pure words;* all faithfulness and truth, like pure gold or silver that has no dross in it.

7. *Them;* the poor and needy. Ver. 5. *This generation;* the generation of the wicked.

INSTRUCTIONS.

1. When pious men die and none are raised up to fill their places, but they are succeeded by the thoughtless, wicked, and profane, the times look dark to the people of God, and lead them to cry with peculiar earnestness to him for help.

5. In answer to the prayers of those who cry to him, God will arise and plead his own cause, save his people from their oppressors, increase the number of his friends, and cause them to sing for joy.

PSALM XIII.

1. *Forget me;* forbear to deliver me.

2 How long shall I take counsel in my soul, *having* sorrow in my heart daily? how long shall mine enemy be exalted over me?

3 Consider *and* hear me, O LORD my God: lighten mine eyes, lest I sleep the *sleep of* death;[a]

4 Lest mine enemy say, I have prevailed against him; *and* those that trouble me rejoice when I am moved.

5 But I have trusted in thy mercy; my heart shall rejoice in thy salvation.

6 I will sing unto the LORD, because he hath dealt bountifully with me.

PSALM XIV.

1 David describeth the corruption of wicked men. 4 He convinceth the wicked by the light of their conscience. 7 He glorieth in the salvation of God.

¶ To the chief Musician, *A Psalm* of David.

THE fool hath said in his heart, *There is* no God. They are corrupt, they have done abominable works, *there is* none that doeth good.

2 The LORD looked down from heaven upon the children of men, to see if there were any that did understand, *and* seek God.

3 They are all gone aside, they are *all* together become filthy:* *there is* none that doeth good, no, not one.

4 Have all the workers of iniquity no knowledge? who eat up my people *as* they eat bread, and call not upon the LORD.

5 There were they in great fear;†[b] for God *is* in the generation of the righteous.

6 Ye have shamed the counsel of the poor, because the LORD *is* his refuge.

7 Oh that‡ the salvation of Israel *were come* out of Zion![c] when the LORD bringeth back the captivity of his people, Jacob shall rejoice, *and* Israel shall be glad.

PSALM XV.

David describeth a citizen of Zion.

¶ A Psalm of David.

LORD, who shall abide§ in thy tabernacle? who shall dwell in thy holy hill?[d]

2 He that walketh uprightly,[e] and worketh righteousness, and speaketh the truth in his heart.

3 *He that* backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up‖ a reproach against his neighbor.[f]

4 In whose eyes a vile person is contemned;[g] but he honoreth them that fear the LORD. *He that* sweareth to *his own* hurt, and changeth not.

5 *He that* putteth not out his money to usury,[h] nor taketh reward against the innocent. He that doeth these *things* shall never be moved.[i]

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a Jer. 51:39. * Heb. *stinking.* † Heb. *they feared a fear.* b Psa. 53:5. ‡ Heb. *Who will give.* c Rom. 11:26. § Heb. *sojourn.* d Psa. 24:3–6.

e Isa. 33:15, 16. ‖ Or, *receiveth*, or *endureth.* f Exod. 23:1. g Esth. 3:2 h Ezek. 18:8, 17; 22:12. i 2 Pet. 1:10.

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2. *Take counsel in my soul;* as to the way and means of deliverance from his troubles.

3. *Lighten mine eyes;* remove from them the darkness of approaching death.

4. *When I am moved;* overcome by his enemies.

6. *Dealt bountifully with me;* in delivering him from trouble, and bestowing upon him his salvation.

INSTRUCTIONS.

1. The believer may for a time seem to be forgotten, and fear that he shall be cast off for ever; but let him wait upon God, pleading his promises and trusting his grace, and in due time he shall sing of salvation.

6. In answer to the prayers of his people, God not only delivers them from troubles, but often does exceeding abundantly above their expectations, causing them to rejoice with joy unspeakable and full of glory.

PSALM XIV.

This psalm occurs again as psalm fifty-three, with some variations.

1. *They are corrupt;* the practical atheists mentioned in the preceding words, who feel and act as if there were no God.

2. *Did understand, and seek God;* had any true knowledge of God, or desire for communion with him. This is to be understood as referring to men's natural state.

3. *Not one;* that naturally does any thing spiritually good.

4. *Eat up my people;* plunder and destroy them.

5. *There;* in the midst of their wicked oppression of the righteous. *Were they in great fear;* the judgment of God overtook them, and put them in great fear.

6. *Shamed;* held up to contempt.

7. *Out of Zion;* the dwelling-place of God; where he manifested his presence.

INSTRUCTIONS.

1. The man who wishes that there were no God, or who feels and acts as if there were none, is in the most emphatic sense a fool.

2. The atheism of the heart is the fruitful source of every crime. They who give themselves up to the practice of sin, banish the thoughts of God; and having done this, have nothing to restrain them from every iniquity.

3. All the good that is done or experienced in this apostate world, is the fruit of the grace of God.

5. Persecutors of God's people often have fearful forebodings of coming wrath.

6. Though the poor may be derided for their confidence in God, he will not disappoint them, but in due time will appear to their everlasting joy.

PSALM XV.

1. *Who shall abide in thy tabernacle?* be admitted, as an acceptable worshipper, to thine earthly temple, and be qualified to dwell with thee in glory.

2. *Walketh uprightly;* conducts according to the will of God, in sincerity and righteousness and truth.

3. *Backbiteth not—nor doeth evil;* does not injure another in word or deed.

4. *Vile;* wicked. *Changeth not;* keeps his word, though it causes him great sacrifices.

5. *To usury;* the Hebrew was not allowed to receive interest for money lent to his brother Hebrew. Exod. 22:25; Lev. 25:36, 37; Deut. 23:19, 20. The spirit of these words forbids our taking unlawful or extravagant pay for the use of money, and requires us to employ our property in the service of God and to his glory. *Reward against the innocent;* a bribe offered to induce him to condemn the innocent. *Never be moved;* he shall have true prosperity and happiness on earth, and an everlasting abode with God in heaven.

INSTRUCTIONS.

2. Sincerity, honesty, and truthfulness in feeling and conduct; kindness and benevolence towards others; abhorrence of wickedness in every form, and delight in the holiness and happiness of them that fear and love the Lord; fidelity to all lawful engagements, and a disposition to use property in relieving the needy and in doing good, are evidences of devotion to God and preparation to dwell with him in his heavenly kingdom.

PSALM XVI.

1 David, in distrust of himself, and hatred of idolatry, fleeth to God for preservation. 5 He showeth the hope of his calling, of the resurrection, and life everlasting.

¶ Michtam* of David.

PRESERVE me, O God: for in thee do I put my trust.

2 *O my soul,* thou hast said unto the LORD, Thou *art* my Lord: my goodness *extendeth* not to thee;[a]

3 *But* to the saints that *are* in the earth, and *to* the excellent, in whom *is* all my delight.[b]

4 Their sorrows shall be multiplied *that* hasten *after* another† *god;* their drink-offerings of blood will I not offer, nor take up their names into my lips.[c]

5 The LORD *is* the portion of mine inheritance‡ and of my cup:[d] thou maintainest my lot.

6 The lines are fallen unto me in pleasant *places;* yea, I have a goodly heritage.

7 I will bless the LORD, who hath given me counsel: my reins also instruct me in the night seasons.

8 I have set the LORD always before me:[e] because *he is* at my right hand, I shall not be moved.[f]

9 Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.§

10 For thou wilt not leave my soul in hell; neither wilt thou suffer thy Holy One to see corruption.[g]

11 Thou wilt show me the path of life:[h] in thy presence *is* fulness of joy;[i] at thy right hand[j] *there are* pleasures for evermore.[k]

* Or, *A golden* Psalm; Psa. 56 to 60. [a] Job 35:7, 8. [b] Mal. 3:17. † Or, *give gifts to another.* [c] Hos. 2:17. ‡ Heb. *my part.* [d] Lam. 3:24. [e] Acts 2:25, etc. [f] Psa. 73:23–26. § Heb. *dwell confidently.* [g] Acts 3:15. [h] Matt. 7:14. [i] Jude 24. [j] Matt. 25:33. [k] Psa 36:8. ‖ Heb. *justice.* ¶ Heb. *without lips of deceit.* [l] Psa. 139:23. [m] Psa. 39:1, 2; Prov. 13:3. [n] Prov.

PSALM XVII.

1 David, in confidence of his integrity, craveth defence of God against his enemies. 10 He showeth their pride, craft, and eagerness. 18 He prayeth against them in confidence of his hope.

¶ A Prayer of David.

HEAR the right,‖ O LORD, attend unto my cry; give ear unto my prayer, *that goeth* not out of feigned lips.¶

2 Let my sentence come forth from thy presence; let thine eyes behold the things that are equal.

3 Thou hast proved my heart;[l] thou hast visited *me* in the night; thou hast tried me, *and* shalt find nothing: I am purposed *that* my mouth shall not transgress.[m]

4 Concerning the works of men, by the word of thy lips I have kept *me from* the paths of the destroyer.[n]

5 Hold up my goings in thy paths, *that* my footsteps slip not.*

6 I have called upon thee, for thou wilt hear me, O God: incline thine ear unto me, *and* hear my speech.

7 Show thy marvellous loving-kindness, O thou that savest by thy right hand them which put their trust *in thee* from those that rise up *against them.*†

8 Keep me as the apple of the eye; hide me under the shadow of thy wings,

9 From the wicked that oppress‡ me, *from* my deadly enemies,§ *who* compass me about.

10 They are inclosed in their own fat: with their mouth they speak proudly.

11 They have now compassed us in our steps: they have set their eyes bowing down to the earth;

12 Like as a lion *that* is greedy of his prey,‖ and as it were a young lion lurking¶ in secret places.

2:10–15. * Heb. *be not moved.* † Or, *them which trust* in thee *from those that rise up against thy right hand.* ‡ Heb. *waste.* § Heb. *enemies against the soul.* ‖ Heb. *The likeness of him,* that is, *of every one of them,* is *as a lion that desireth to raven.* ¶ Heb. *sitting.*

PSALM XVI.

2. *Extendeth not to;* doth not profit.

4. *Their drink-offerings of blood;* such as were offered to idols.

6. *The lines;* measuring lines used in the distribution of land; put here for the heritage measured out by them. The whole of this verse is to be understood not literally of David's earthly heritage in the land of Canaan, but figuratively of God himself, as his all-satisfying portion.

7. *My reins also instruct me;* his midnight meditations united with the word and providences of God in affording him instruction as to his duty.

9. *My glory;* his most glorious spiritual part, his soul. *My flesh;* his body.

10. *In hell;* in the Old Testament, the word hell is often used for the invisible world, or place of the dead, without describing their condition. *To see corruption;* Christ's body arose from the grave without seeing corruption, Acts 2:25–28, 31; and the bodies of believers shall be delivered from corruption by virtue of their union with him.

11. *Life;* the eternal life of both soul and body in God's presence. Christ has received eternal life for himself and for all that believe in him. John 14:19.

INSTRUCTIONS.

1. Though we cannot, by our best services, merit any good at the hand of God, or be profitable to him, we may thus benefit ourselves and our fellow-men; and if we delight in doing good, especially to the friends of God for his sake, we shall have evidence that he is our portion and that it will never be taken away.

7. The meditations of believers, by night and by day, concur with the word and the providences of God in giving them a knowledge of his will.

10. The victory of our Lord Jesus Christ over death and hell was a victory for himself the head, and for his body the church. Because God has shown him the path of life, he will show it to them also that are united to him by faith. Though their bodies go down to the grave, they will not be left there for ever. When Christ shall appear the second time, all who have died in him shall be raised up incorruptible and glorious. "For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15:52–55.

PSALM XVII.

1. *Feigned;* insincere.

3. *In the night;* when the mind is free from outward occupations, and its true bent is manifested most clearly.

4. *The works of men;* their evil works. *By the word of thy lips;* by giving heed to it. Psa. 119:9. *From the paths of the destroyer;* from walking in his paths; that is, imitating his ways. The destroyer is the wicked and bloody oppressor of his fellow-men, who makes himself rich and great by violence and falsehood.

8. *As the apple of the eye;* in perfect safety.

10. *They are inclosed in their own fat;* or, they have shut up their fat, that is, their fat heart. They have pampered themselves by self-indulgence, and thus become hard-hearted and insensible in respect to both God and man.

11. *They have set their eyes bowing down to the earth;* as a beast of prey before he springs upon his victim. But we may better render, "They have set their eyes [upon the righteous] to cast [him] down to the earth."

13 Arise, O LORD, disappoint him,* cast him down: deliver my soul from the wicked, *which is* thy† sword:[a]

14 From men *which are* thy‡ hand, O LORD, from men of the world, *which have* their portion in *this* life,[b] and whose belly thou fillest with thy hid *treasure:* they are full of children,§ and leave the rest of their *substance* to their babes.

15 As for me, I will behold thy face in righteousness:[c] I shall be satisfied, when I awake, with thy likeness.

PSALM XVIII.

David praiseth God for his manifold and marvellous blessings.

¶ To the chief Musician, *A Psalm* of David, the servant of the LORD,[d] who spake unto the LORD the words of this song in the day *that* the LORD delivered him from the hand of all his enemies, and from the hand of Saul:[e] And he said,

I WILL love thee, O LORD,[f] my strength.

2 The LORD *is* my rock, and my fortress, and my deliverer; my God, my strength,‖ in whom I will trust; my buckler, and the horn of my salvation, *and* my high tower.

3 I will call upon the LORD, *who is worthy* to be praised;[g] so shall I be saved from mine enemies.[h]

4 The sorrows of death compassed me, and the floods of ungodly¶ men made me afraid.

5 The sorrows* of hell compassed me about: the snares of death prevented me.

6 In my distress I called upon the LORD, and cried unto my God: he heard my voice out of his temple, and my cry came before him, *even* into his ears.[i]

7 Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth.

8 There went up a smoke out of† his nostrils, and fire out of his mouth devoured: coals were kindled by it.

9 He bowed the heavens also, and came down:[j] and darkness *was* under his feet.

10 And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind.

11 He made darkness his secret place; his pavilion[k] round about him *were* dark waters *and* thick clouds of the skies.[l]

12 At the brightness *that was* before him his thick clouds passed, hail-*stones* and coals of fire.

13 The LORD also thundered in the heavens, and the Highest gave his voice;[m] hail-*stones* and coals of fire.

14 Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them.

15 Then the channels of waters were seen,[n] and the foundations of the world were discovered at thy rebuke, O LORD, at the blast of the breath of thy nostrils.

16 He sent from above, he took me, he drew me out of many‡ waters.

17 He delivered me from my strong enemy, and from them which hated me: for they were too strong for me.

18 They prevented me in the day of my calamity: but the LORD was my stay.[o]

19 He brought me forth also into a large place; he delivered me, because he delighted in me.

20 The LORD rewarded me according to my righteousness;[p] according to the cleanness of my hands hath he recompensed me.

21 For I have kept the ways of the LORD, and have not wickedly departed from my God.

22 For all his judgments *were* before me, and I did not put away his statutes from me.

23 I was also upright before§ him, and I kept myself from mine iniquity.[q]

24 Therefore hath the LORD recompensed me according to my righteousness, according to the cleanness of my hands in his eyesight.‖

25 With the merciful thou wilt show thyself merciful; with an upright man thou wilt show thyself upright;

26 With the pure thou wilt show thyself pure; and with the froward thou wilt show¶ thyself froward.[r]

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* Heb. *prevent his face.* † Or, *by thy.* [a] Isa. 10:5. ‡ Or, by *thy.* [b] Luke 16:25. § Or, their *children are full.* [c] 1 John 3:2. [d] Psa. 36, title. [e] 2 Sam. 22. [f] 1 John 4:19. ‖ Heb. *rock.* [g] Rev. 5:11–13. [h] Psa. 50:15. ¶ Heb. *Belial.* * Or, *cords.* [i] 2 Chr. 30:27. † Heb. *by.* [j] Psa. 144:5, etc. [k] Psa. 27:5. [l] Psa. 97:2. [m] 1 Sam. 7:10. [n] Psa. 106:9. ‡ Or, *great.* [o] 1 Sam. 30:6; Psa. 3:1–5. [p] 1 Sam. 24:17, 20. § Heb. *with.* [q] Psa. 37:27. ‖ Heb. *before his eyes.* ¶ Or, *wrestle.* [r] Prov. 3:34.

13. *Thy sword;* the instrument by which God punishes his people.

14. *Hid treasure;* earthly good.

15. *When I awake;* in the world to come. *With thy likeness;* with beholding thy likeness. To behold the likeness of God, is to behold God himself. So Num. 12:8, where the original word is the same.

INSTRUCTIONS.

1. Sincerity of soul in our prayers is essential to acceptance with God. He searches the heart and tries the reins of the children of men, and those who worship him must worship him in spirit and in truth.

4. The words of the Lord are the great means of keeping his people from those paths of iniquity which end in ruin.

8. Confidence in God is the grand means of security, and those who trust in him shall be kept in perfect safety.

15. As the beatific vision of God in heaven is reserved for all the righteous, they have no occasion to envy rich and prosperous sinners who have their portion in this life. Luke 16:25.

PSALM XVIII.

This psalm is nearly the same as 2 Sam. chap. 22.

2. *My rock, and my fortress;* source of support and security.

4, 5. *Sorrows of death—sorrows of hell;* or, as the margin, Cords of death, cords of hell; that is, snares set to take away his life and bring him down to hell, the word hell being here used, as in Psa. 16:10, for the place of the dead. *Prevented me;* met me and stopped my way, wherever I turned.

9. *Bowed the heavens;* bent them aside as a curtain.

10. *Cherub;* the cherubim are represented as the bearers of God's throne, Ezek. chap. 10.

12. *At the brightness that was before him;* literally, From the brightness before him. Jehovah is represented as dwelling in light unapproachable, whence proceed thick clouds with tempests of hail and lightning.

14. *Scattered them;* my enemies.

15. *Channels of waters—foundations of the world;* the deep abysses of the sea. These are made bare by the convulsions of nature.

16. *Many waters;* numerous and great troubles.

18. *Prevented me;* thrust themselves before me and intercepted my escape.

26. *Show thyself froward;* be opposed to those who oppose thee.

27 For thou wilt save the afflicted people; but wilt bring down high looks.[a]
28 For thou wilt light my candle:*[b] the LORD my God will enlighten my darkness.
29 For by thee I have run† through a troop; and by my God have I leaped over a wall.
30 *As for* God, his way *is* perfect: the word of the LORD is tried:‡[c] he *is* a buckler to all those that trust in him.[d]
31 For who *is* God save the LORD? or who *is* a rock save our God?
32 *It is* God that girdeth me with strength, and maketh my way perfect.[e]
33 He maketh my feet like hinds' *feet*, and setteth me upon my high places.
34 He teacheth my hands to war, so that a bow of steel is broken by mine arms.
35 Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up, and thy gentleness hath made me great.§
36 Thou hast enlarged my steps under me, that my feet‖ did not slip.[f]
37 I have pursued mine enemies, and overtaken them: neither did I turn again till they were consumed.
38 I have wounded them that they were not able to rise:[g] they are fallen under my feet.
39 For thou hast girded me with strength unto the battle: thou hast subdued under me¶ those that rose up against me.
40 Thou hast also given me the necks of mine enemies; that I might destroy them that hate me.
41 They cried, but *there was* none to save *them: even* unto the LORD, but he answered them not.[h]
42 Then did I beat them small as the dust before the wind: I did cast them out as the dirt in the streets.
43 Thou hast delivered me from the strivings of the people; *and* thou hast made me the head of the heathen: a people *whom* I have not known shall serve me.[i]
44 As soon as they hear of me,* they shall obey me: the strangers† shall submit themselves‡ unto me.
45 The strangers shall fade away, and be afraid out of their close places.
46 The LORD liveth; and blessed *be* my Rock; and let the God of my salvation be exalted.
47 *It is* God that avengeth me,§ and subdueth‖ the people under me.
48 He delivereth me from mine enemies; yea, thou liftest me up above those that rise up against me: thou hast delivered me from the violent man.¶
49 Therefore will I give* thanks unto thee, O LORD, among the heathen, and sing praises unto thy name.
50 Great deliverance giveth he to his king; and showeth mercy to his anointed, to David, and to his seed for evermore.[j]

PSALM XIX.

1 The creation showeth God's glory. 7 The excellency of his law. 12 David prayeth for grace.

¶ To the chief Musician, A Psalm of David.

THE heavens declare the glory of God; and the firmament showeth his handywork.[k]
2 Day unto day uttereth speech, and night unto night showeth knowledge.
3 *There is* no speech nor language, *where* their voice is not heard.†
4 Their line‡ is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,
5 Which *is* as a bridegroom coming out of his chamber, *and* rejoiceth as a strong man to run a race.

a Prov. 6:16, 17. * Or, *lamp:* Job 29:3. b Prov. 20:27. † Or, *broken.* ‡ Or, *refined.* c Psa. 12:6. d Prov. 30:5. e 2 Cor. 3:5. § Or, *with thy meekness thou hast multiplied me.* ‖ Heb. *ancles.* f Prov. 4:12. g 2 Sam. 5:20. ¶ Heb. *caused to bow.* h Jer. 11:11. i Isa. 55:5. * Heb. *At the hearing of the ear.* † Heb. *sons of the stranger.* ‡ Heb. *lie,* or *yield feigned obedience.* § Heb. *giveth avengements for me.* ‖ Or, *destroyeth.* ¶ Heb. *man of violence.* * Or, *confess.* j Rom. 11:29. k Rom. 1:19, 20. † Heb. *without their voice heard,* or *without* these *their voice is heard.* ‡ Or, *rule,* or *direction.*

28. *Light my candle;* grant him light in darkness.
29. *By my God;* by his help. *Leaped over a wall;* surmounted the wall of the enemy's fortress, and thus taken it by storm.
30. *Buckler;* shield, protection.
33. *Like hinds' feet;* the hind is celebrated for its fleetness. *Upon my high places;* where I am safe from my enemies.
34. *Is broken;* or, is bent. The bending of a bow of steel represents the strength he has received from Jehovah.
40. *The necks of mine enemies;* caused my enemies to turn their backs before me. Exod. 23:27.
42. *Beat them small;* utterly destroy them.
45. *Their close places;* their fortresses.
50. *To his seed;* to whom God had confirmed the kingdom for ever. 2 Sam. 7:12, 16. The seed of David is, in a special sense, Christ; and, in Christ, all who have like precious faith with David.

INSTRUCTIONS.

2. The Lord is the safeguard and protector of his people, and supplication to him in all times of trouble is the grand means of deliverance.
9. At the appearance of God all the elements do him homage, and as his servants are entirely under his control. He uses them and disposes of them as seemeth good in his sight.
18. In times of calamity the Lord is the support of his people, and he will deliver and save all who put their trust in him.
25. The Lord will treat men, in many respects, as they treat their fellow-men. Matt. 6:14, 15.
32. For all their successes the people of God are indebted to him, and to him they give the glory.
41. The wicked may call upon God when he will not answer; they may seek him early and not find him. If they hate knowledge, and do not choose the fear of the Lord, they must eat the fruit of their own way, and be filled with their own devices. Prov. 1:23–32.

PSALM XIX.

The subject of the first six verses of this psalm is the revelation which God makes of himself in the heavens; of the five following, the revelation which he has given in his word, with its blessed effect on those who receive and obey it. Then follows a prayer that God would help the psalmist to be conformed, inwardly and outwardly, to this perfect rule, that he may be accepted and not put to shame before his Maker.

2. *Day unto day—night unto night;* each day and night delivers over to the succeeding day and night the work of declaring God's glory, so that the testimony of the heavens is uninterrupted from age to age.
3. *No speech—their voice is not heard;* they do not speak in words to the ear, but to the understanding and the feelings.
4. *Their words;* in silence speak to the hearts of those who attend to them.

6 His going forth *is* from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

7 The law* of the LORD *is* perfect, converting† the soul: the testimony of the LORD *is* sure, making wise the simple.

8 The statutes of the LORD *are* right, rejoicing the heart: the commandment of the LORD *is* pure, enlightening the eyes.

9 The fear of the LORD *is* clean, enduring for ever: the judgments of the LORD *are* true,‡ *and* righteous altogether.

10 More to be desired *are they* than gold, yea, than much fine gold: sweeter also than honey and the honey-comb.§

11 Moreover by them is thy servant warned: *and* in keeping of them *there is* great reward.

12 Who can understand *his* errors? cleanse thou me from secret *faults*.

13 Keep back thy servant also from presumptuous *sins;* let them not have dominion over me:[a] then shall I be upright, and I shall be innocent from the great‖ transgression.

14 Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength,¶ and my redeemer.

PSALM XX.

1 The church blesseth the king in his exploits. 7 Her confidence in God's succor.

¶ To the chief Musician, A Psalm of David.

THE LORD hear thee in the day of trouble; the name of the God of Jacob defend thee;*

2 Send thee help† from the sanctuary, and strengthen‡ thee out of Zion;

3 Remember all thy offerings, and accept§ thy burnt-sacrifice; Selah.

4 Grant thee according to thine own heart, and fulfil all thy counsel.

5 We will rejoice in thy salvation, and in the name of our God we will set up *our* banners: the LORD fulfil all thy petitions.

6 Now know I that the LORD saveth his anointed; he will hear him from his holy heaven‖ with the saving strength of¶ his right hand.

7 Some *trust* in chariots, and some in horses: but we will remember the name of the LORD our God.

8 They are brought down and fallen: but we are risen, and stand upright.

9 Save, LORD: let the King hear us when we call.

PSALM XXI.

1 A thanksgiving for victory. 7 Confidence of further success.

¶ To the chief Musician, A Psalm of David.

THE king shall joy in thy strength, O LORD; and in thy salvation how greatly shall he rejoice!

2 Thou hast given him his heart's desire, and hast not withholden the request of his lips. Selah.

3 For thou preventest him with the blessings of goodness: thou settest a crown of pure gold on his head.

4 He asked life of thee, *and* thou gavest *it* him, *even* length of days for ever and ever.

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* Or, *doctrine.* † Or, *restoring.* ‡ Heb. *truth.* § Heb. *the dropping of honey-combs.* [a] Rom. 6:12–14. ‖ Or, *much.* ¶ Heb. *rock.* * Heb. *set thee on a high place.* † Heb. *thy help.* ‡ Heb. *support.* § Heb. *turn to ashes,* or *make fat;* 1 Kings 18:38; 2 Chr. 7:1. ‖ Heb. *heaven of his holiness.* ¶ Heb *by the strength of the salvation of.*

7. *The law of the Lord;* the doctrine or truth which he has revealed. *Converting the soul;* that believes and obeys it. *Making wise;* all who embrace it.

8. *The statutes of the Lord;* what he has ordained. *The commandment of the Lord;* his requirements.

9. *Clean;* pure and purifying. *Judgments;* decisions, especially judicial decisions.

10. *More to be desired—than gold;* because true and right; making wise, excellent, useful, and happy all who follow them.

12. *His errors;* as seen in the light of the perfect and all-comprehensive law of God. *Secret faults;* those which escape his own notice.

13. *Presumptuous sins;* committed against light and knowledge. *From the great transgression;* more literally, as the margin, from much transgression, such as must be the certain result of ignorance of God's law, or inattention to it.

INSTRUCTIONS.

1. In the creation and government of the world, the invisible things of God, even his eternal power and Godhead, may be so clearly seen, that all who do not render him spiritual homage will be without excuse. Rom. 1:20.

7. The written word of God is perfect as a rule of faith and practice, making all who follow it wise unto salvation; by being led to renounce all dependence upon their own righteousness, to trust alone for acceptance with God upon the atonement, righteousness, and intercession of Christ, and to seek to please him by keeping his commandments.

12. The more men become acquainted with the Bible, and the more they are in the habit of comparing their hearts and lives with its requirements, the greater will be their conviction of the number and aggravations of their sins, and of their need of the grace, strength, and salvation of the Redeemer.

PSALM XX.

1. *Defend thee;* by the manifestation of his power and grace. In these words the church prays for her divinely appointed head.

2. *From the sanctuary—out of Zion;* where God dwelt between the cherubim.

5. *In thy salvation;* in the salvation granted to thee, our king, by God.

6. *His anointed;* David was the Lord's anointed, and as such was a type of the Messiah.

7. *The name of the Lord;* his manifestations of himself in behalf of his people.

8. *They are brought down;* those who trust in earthly help, ver. 7.

9. *The King;* King of heaven, Jehovah.

INSTRUCTIONS.

1. The manifestations of the perfections of God are a sure protection of his people, and those who trust in him will find him an habitual and all-sufficient defence. 2 Chr. 20:8, 9; Prov. 18:10.

5. Those who form their plans and undertake their enterprises in the name of the Lord, and for the purpose of honoring him, will find in him a ground of dependence more safe and more efficacious than fleets and armies, or any aid that mere creatures can afford.

PSALM XXI.

3. *Preventest him;* meetest him as a friend and helper.

4. *He asked life of thee;* the life here spoken of seems not to be simply David's life as a man, but to include the life of his successors upon the throne which was to be perpetuated "for ever and ever" in Christ.

5 His glory *is* great in thy salvation: honor and majesty hast thou laid upon him.

6 For thou hast made him most blessed* for ever: thou hast made him exceeding glad† with thy countenance.[a]

7 For the king trusteth in the LORD,[b] and through the mercy of the Most High he shall not be moved.

8 Thy hand shall find out all thine enemies: thy right hand shall find out those that hate thee.[c]

9 Thou shalt make them as a fiery oven in the time of thine anger:[d] the LORD shall swallow them up in his wrath, and the fire shall devour them.[e]

10 Their fruit shalt thou destroy from the earth, and their seed from among the children of men.[f]

11 For they intended evil against thee: they imagined a mischievous device, *which* they are not able *to perform.*[g]

12 Therefore shalt thou make them turn their back,‡ *when* thou shalt make ready *thine arrows* upon thy strings against the face of them.

13 Be thou exalted, LORD, in thine own strength:[h] *so* will we sing and praise thy power.

PSALM XXII.

1 David complaineth in great discouragement. 9 He prayeth in great distress. 23 He praiseth God.

¶ To the chief Musician upon Aijeleth Shahar,§ A Psalm of David.

MY God, my God, why hast thou forsaken me?[i] *why art thou so* far from helping me,‖ *and from* the words of my roaring?[j]

2 O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent.¶

3 But thou *art* holy, *O thou* that inhabitest the praises of Israel.[k]

4 Our fathers trusted in thee: they trusted, and thou didst deliver them.

5 They cried unto thee, and were delivered: they trusted in thee, and were not confounded.

6 But I *am* a worm,[l] and no man; a reproach of men, and despised of the people.[m]

7 All they that see me laugh me to scorn:[n] they shoot out* the lip, they shake the head,[o] *saying,*

8 He trusted† on the LORD *that* he would deliver him: let him deliver him,[p] seeing he delighted in him.‡

9 But thou *art* he that took me out of the womb: thou didst make me hope§ *when I was* upon my mother's breasts.

10 I was cast upon thee from the womb: thou *art* my God from my mother's belly.[q]

11 Be not far from me; for trouble *is* near; for *there is* none to help.‖

12 Many bulls have compassed me: strong *bulls* of Bashan have beset me round.

13 They gaped upon me *with* their mouths,¶ *as* a ravening and a roaring lion.

14 I am poured out like water, and all my bones are out of joint:* my heart is like wax; it is melted in the midst of my bowels.

15 My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.

16 For dogs have compassed me:[r] the assembly of the wicked have inclosed me; they pierced my hands and my feet.[s]

17 I may tell all my bones: they look *and* stare upon me.[t]

18 They part my garments among them, and cast lots upon my vesture.

19 But be not thou far from me, O LORD: O my strength, haste thee to help me.

20 Deliver my soul from the sword; my darling† from the power‡ of the dog.

21 Save me from the lion's mouth:[u] for thou hast heard me from the horns of the unicorns.[v]

22 I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.[w]

23 Ye that fear the LORD,[x] praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel.

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* Heb. *set him* to be *blessings;* Gen. 12:2. † Heb. *gladdened him with joy.* a Psa. 4:6, 7; 16:11. b 1 Sam. 30:6; Psa. 26:1. c Amos 9:2, 3. d Mal. 4:1. e Isa. 26:11. f Psa. 37:28. g Psa. 2:1, 4. ‡ Or, *set them as a butt;* Heb. *shoulder.* h Job 9:19. § Or, *the hind of the morning.* i Matt. 27:46; Luke 24:44. ‖ Heb. *my salvation.* j Heb. 5:7. ¶ Heb. there is *no silence to me.* k Psa. 65:1. l Isa. 41:14. m Isa. 53:3. n Mark 15:29, etc.; Luke 23:35, etc. * Heb. *open.* o Psa. 109:25. † Heb. *rolled* himself. p Psa. 91:14. ‡ Or, *if he delight in him.* § Or, *keptest me in safety.* q Isa. 46:3; 49:1. ‖ Heb. *not a helper.* ¶ Heb. *opened their mouths against me.* * Or, *sundered.* r Rev. 22:15. s John 19:23; 20:25–27. t Isa. 52:14. † Heb. *only one.* ‡ Heb. *hand.* u 2 Tim. 4:17. v Isa. 34:7. w Psa. 40:9; Heb. 2:11, 12. x Psa. 115:11, 13.

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5. *Honor and majesty hast thou laid upon him;* by establishing the throne of his kingdom for ever. 2 Sam. 7:13, 16.

9. *As a fiery oven;* utterly consuming them.

INSTRUCTIONS.

1. The Lord's salvation is the joy and rejoicing of his people. They glory in it, as the ground of all their present blessings, and all their future hopes.

8. However long God may bear with the wicked, and however numerous the blessings which he may bestow upon them, if his blessings do not lead them to repentance, but are abused, they will only be the means of ripening them for a more aggravated destruction.

PSALM XXII.

This psalm has its chief fulfilment in Christ. It is fulfilled in all his followers, so far as they constitute his body and suffer with him.

1. *My God, my God;* the language of Christ on the cross. Matt. 27:46.

2. *Thou hearest not;* God did not answer in the removal of David's sufferings.

6. *I am a worm;* exceedingly weak and despised, and treated with contempt.

7. *They shoot out the lip;* expressive of the manner in which the multitude treated the Saviour.

8. *Let him deliver him;* the ironical language of his opposers. *Seeing he delighted in him;* seeing God delighted in this sufferer, who is the Messiah.

9. *Thou art he;* the language of the Saviour, expressive of his holy confidence in God the Father.

12. *Many bulls;* his numerous, fierce, and strong enemies. *Bulls of Bashan;* the fiercest and strongest.

14. *Poured out like water;* expressive of extreme weakness, the most exhausting sufferings.

16. *They pierced my hands and my feet;* Matt. 27:35–44; John 19:23, 24.

20. *My darling;* an expression for his soul or life, as his most precious possession, and one that could not be replaced when destroyed.

21. *The horns of the unicorns;* the power and malice of his mightiest and most cruel opposers.

22. *My brethren;* the redeemed, whom Christ made his brethren by taking upon himself their nature. Heb. 2:11–14.

24 For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard.[a]

25 My praise *shall be* of thee in the great congregation:[b] I will pay my vows before them that fear him.[c]

26 The meek shall eat and be satisfied:[d] they shall praise the LORD that seek him: your heart shall live for ever.

27 All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee.

28 For the kingdom *is* the LORD'S: and he *is* the governor among the nations.

29 All *they that be* fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul.

30 A seed shall serve him; it shall be accounted to the Lord for a generation.

31 They shall come, and shall declare his righteousness unto a people that shall be born,[e] that he hath done *this*.

PSALM XXIII.

David's confidence in God's grace.

¶ A Psalm of David.

THE LORD *is* my shepherd;[f] I shall not want.[g]
2 He maketh me to lie down in green pastures:* he leadeth me beside the still waters.†
3 He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.
4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou *art* with me;[h] thy rod and thy staff they comfort me.
5 Thou preparest a table before me in the presence of mine enemies: thou anointest‡ my head with oil; my cup runneth over.
6 Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the LORD for ever.§

PSALM XXIV.

1 God's lordship in the world. 3 The citizens of his spiritual kingdom. 7 An exhortation to receive him.

¶ A Psalm of David.

THE earth *is* the LORD'S, and the fulness thereof; the world, and they that dwell therein.

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a Heb. 5:7. b Psa. 66:13, 16. c Psa. 116:14; Eccl. 5:4, 5. d Matt. 5:5. e Rom. 3:21–26. f Isa. 40:11; John 10:11, 14. g Psa. 84:11. * Heb. *pastures of tender grass* † Heb. *waters of quietness.* h Isa. 43:2. ‡ Heb. *makest fat.* § Heb. *to length of days.*

The victory over his enemies, which the Saviour here anticipates, is shared by all his followers.

25. *I will pay my vows;* the vows made in the time of my trouble. According to Hebrew usage, they consisted of thank-offerings, which were a form of peace-offering, and were paid publicly at the tabernacle or temple in the presence of the congregation. Psa. 116:14–19. After certain prescribed portions had been burned on the altar, the offerer and his friends feasted on the remainder. Lev. chaps. 3 and 7. When, on occasions of great joy, kings offered peace-offerings, they made a feast for the whole people. 2 Sam. 6:18, 19; 1 Kings 8:62–66. In allusion to these sacrificial vows of the ancient Hebrews, the mighty sufferer of this psalm, who is David in the type but Christ in the antitype, promises, when he has obtained deliverance, to spread a feast for "all the kindreds of the nations," ver. 26–29. Compare Isa. 25:6; 55:1, 2.

26. *Shall eat;* of the feast provided by the Redeemer, when he pays his vows for deliverance. The allusion is to the sacrificial vows of the ancient Hebrews.

27. *All the ends of the world;* people of all countries. This shall be the fruit of the Saviour's sufferings. Isa. 53:10, 11.

28. *He is the governor among the nations;* the rightful King of all people.

29. *All they that be fat upon earth;* the rich, great, and powerful. *They that go down to the dust;* the poor, afflicted, and despised. All classes must partake of his salvation, or perish.

30. *A generation;* a posterity that shall serve the Lord.

31. *Declare his righteousness;* they shall declare to those who come after them the righteousness of the Lord as the ground of human hope, and what he has done for the lost children of men.

INSTRUCTIONS.

1. We should never forget that all the sufferings of the Saviour were for our sakes, that we might be saved from the pangs of the second death, and inherit everlasting life and glory. John 3:16.

8. The exactness with which the circumstances of our Saviour's crucifixion were foretold more than a thousand years before it took place, is evidence that the Bible is inspired, and that holy men in preparing it wrote as they were moved by the Holy Ghost; so that what they wrote is the testimony of God.

16. The wicked, in crucifying the Lord of glory, did, without intending it or thinking of it, precisely what God declared a thousand years before that they would do. Acts 2:23.

22. The Scriptures were fulfilled not only in the crucifixion of our Lord, but also in his resurrection and the events which followed.

29. The Scriptures will yet be fulfilled in the universal spread of the gospel, and in all people's bowing in cheerful and willing obedience to the Saviour; owning him as the Lord their righteousness and salvation, and giving united, hearty, and everlasting thanks to his great and holy name.

PSALM XXIII.

1. *My shepherd;* to feed, guide, and protect him. Compare John 10:10–16.

2. *Green pastures;* expressive of the refreshment and support which by his ordinances the Lord grants his people.

3. *His name's sake;* the display of his perfections.

4. *Thy rod and thy staff;* the shepherd's badges, and the symbols of his presence.

5. *My cup;* of blessings.

6. *Dwell in the house of the Lord;* be admitted to the membership of God's holy family, enjoy communion with him, and dwell in his presence for ever. Compare Psa. 16:11; 49:15; 73:24; and especially Psa. 36:7–9.

INSTRUCTIONS.

1. Those who have Jehovah to protect and provide for them, will not want any good thing. He will guide them by his counsel while on earth, and afterwards receive them to glory.

4. To the believer, even the valley of the shadow of death will be illuminated with the presence and favor of Jehovah, so that he shall fear no evil, but when absent from the body, shall be present with the Lord and rejoice for ever in the fulness of his love.

PSALM XXIV.

There is much in the character of this psalm to favor the ancient supposition that it was sung on the occasion of the transfer of the ark to the tabernacle which David had pitched for it on Zion. 2 Sam. 6:12–19.

2 For he hath founded it upon the seas, and established it upon the floods.

3 Who shall ascend into the hill of the LORD? or who shall stand in his holy place?[a]

4 He that hath clean hands,* and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

5 He shall receive the blessing from the LORD, and righteousness from the God of his salvation.[b]

6 This *is* the generation of them that seek him, that seek thy face, O Jacob.† Selah.

7 Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in.

8 Who *is* this King of glory? The LORD strong and mighty, the LORD mighty in battle.

9 Lift up your heads, O ye gates; even lift *them* up, ye everlasting doors; and the King of glory shall come in.

10 Who is this King of glory? The LORD of hosts, he *is* the King of glory. Selah.

PSALM XXV.

1 David's confidence in prayer. 7 He prayeth for remission of sins, 16 and for help in affliction.

¶ *A Psalm* of David.

UNTO thee, O LORD, do I lift up my soul.

2 O my God, I trust in thee: let me not be ashamed, let not mine enemies triumph over me.[c]

3 Yea, let none that wait on thee be ashamed: let them be ashamed which transgress without cause.

4 Show me thy ways, O LORD; teach me thy paths.[d]

5 Lead me in thy truth, and teach me: for thou *art* the God of my salvation; on thee do I wait all the day.

6 Remember, O LORD, thy tender mercies‡ and thy loving-kindnesses; for they *have been* ever of old.

7 Remember not the sins of my youth,[e] nor my transgressions: according to thy mercy remember thou me for thy goodness' sake, O LORD.[f]

8 Good and upright *is* the LORD: therefore will he teach sinners in the way.

9 The meek will he guide in judgment: and the meek will he teach his way.

10 All the paths of the LORD *are* mercy and truth unto such as keep his covenant and his testimonies.[g]

11 For thy name's sake, O LORD, pardon mine iniquity;[h] for it *is* great.[i]

12 What man *is* he that feareth the LORD? him shall he teach in the way *that* he shall choose.[j]

13 His soul shall dwell at ease;§ and his seed shall inherit the earth.[k]

14 The secret of the LORD *is* with them that fear him;[l] and he will show them his covenant.‖

15 Mine eyes *are* ever toward the LORD; for he shall pluck¶ my feet out of the net.[m]

16 Turn thee unto me, and have mercy upon me;[n] for I *am* desolate and afflicted.

17 The troubles of my heart are enlarged:[o] *oh* bring thou me out of my distresses.

18 Look upon mine affliction and my pain; and forgive all my sins.

19 Consider mine enemies; for they are many; and they hate me with cruel hatred.*

20 Oh keep my soul, and deliver me: let me not be ashamed; for I put my trust in thee.

21 Let integrity and uprightness preserve me; for I wait on thee.

22 Redeem Israel, O God, out of all his troubles.[p]

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[a] Psa. 15. * Heb. *The clean of hands.* [b] Isa. 33:15–17. † Or, O God of *Jacob.* [c] Psa. 22:4, 5; Isa. 49:23. [d] Isa. 2:3; Jer. 50:5. ‡ Heb. *bowels;* Isa. 63:15. [e] Job 13:26. [f] Psa. 51:1. [g] Hos. 14:9. [h] Psa. 79:9; Ezek. 36:22, 32; 1 John 2:12. [i] Rom. 5:15–21. [j] Psa. 32:8; 37:23. § Heb. *lodge in goodness.* [k] Psa. 37:11, 22. [l] Prov. 3:32; John 7:17; Eph. 1:9, 18. ‖ Or, *his covenant to make them know* it. ¶ Heb. *bring forth.* [m] Psa. 124:7, 8. [n] Mic. 7:19. [o] Hab. 3:17–19. * Heb. *hatred of violence.* [p] Psa. 130:8.

2. *Founded it upon the seas—established it upon the floods;* the allusion is to the fact that the dry land rises out of the depths of the ocean, as if it had this for its foundation. Psa. 136:6.

3. *Who shall ascend—who shall stand;* whom will God admit there as an acceptable worshipper? See note to Psa. 15:1. *His holy place;* the place of his immediate presence on mount Zion.

4. *Lifted up his soul unto vanity;* given to vanity his love and confidence. Vanity includes all earthly confidences, but especially trust in false gods.

6. *Him;* the God of salvation.

7. *Lift up your heads;* sung, it is supposed, when the ark, the symbol of God's presence, entered the gates of mount Zion. They are called everlasting because the true Zion, which the literal earthly Zion represented in David's day, is everlasting. In the same way the symbolical entrance of God into the earthly Zion through the ark of the covenant, may be regarded as prefiguring the entrance of Christ, the King of glory, into the heavenly Zion.

INSTRUCTIONS.

1. As Jehovah is the creator and preserver, so he is the owner of the world and all things therein; and he has a perfect right to govern and dispose of all as seemeth good in his sight.

4. Purity of heart and of life is essential to our enjoying the presence and favor of Jehovah, and is the evidence of our being interested in his salvation.

8. The King of glory is mighty to save and mighty to destroy; his friends through his grace will be saved with an everlasting salvation, and his enemies be utterly and for ever destroyed.

PSALM XXV.

This is the first of the *alphabetic* psalms; that is, psalms where the verses correspond to the twenty-two letters of the Hebrew alphabet, each beginning with one of its letters in regular order. As the natural result of their structure, such psalms consist rather of collections of pious thoughts and sentiments, than of connected trains of discourse.

8. *In the way;* the way of truth and of duty God will teach to all sinners who feel their need of being taught, and are disposed to learn of him. Matt. 11:28–30.

10. *The paths of the Lord;* the ways in which he deals with his people are wise, faithful, and gracious, however trying and mysterious they may sometimes be.

14. *The secret of the Lord;* his intimate friendship, with the blessedness and prosperity which it gives.

15. *Out of the net;* deliver him from his enemies.

18. *My sins;* the cause of his troubles.

22. *Israel;* the people of God.

INSTRUCTIONS.

4. Right views of ourselves will lead us to feel our need of being taught of God, and habitually to seek help from him.

7. Sins committed in youth may, even when repented of, greatly imbitter the comforts of age, and be felt in their effects to the end of life.

PSALM XXVI.

David resorteth unto God in confidence of his integrity.

¶ *A Psalm* of David.

JUDGE me, O LORD; for I have walked in mine integrity: I have trusted also in the LORD; *therefore* I shall not slide.

2 Examine me, O LORD, and prove me;[a] try my reins and my heart.[b]

3 For thy loving-kindness *is* before mine eyes: and I have walked in thy truth.

4 I have not sat with vain persons, neither will I go in with dissemblers.[c]

5 I have hated the congregation of evil-doers; and will not sit with the wicked.

6 I will wash my hands in innocency:[d] so will I compass thine altar, O LORD:

7 That I may publish with the voice of thanksgiving, and tell of all thy wondrous works.

8 LORD, I have loved the habitation of thy house,[e] and the place where thine honor dwelleth.*

9 Gather not† my soul with sinners, nor my life with bloody men:‡

10 In whose hands *is* mischief, and their right hand is full of§ bribes.

11 But as for me, I will walk in mine integrity: redeem me, and be merciful unto me.

12 My foot standeth in an even place:[f] in the congregations will I bless the LORD.

PSALM XXVII.

1 David sustaineth his faith by the power of God, 4 by his love to the service of God, 9 and by prayer.

¶ *A Psalm* of David.

THE LORD *is* my light and my salvation;[g] whom shall I fear? the LORD *is* the strength of my life; of whom shall I be afraid?

2 When the wicked, *even* mine enemies and my foes, came upon‖ me to eat up my flesh, they stumbled and fell.

3 Though a host should encamp against me, my heart shall not fear; though war should rise against me, in this *will* I *be* confident.

4 One *thing* have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life,[h] to behold the beauty¶ of the LORD,[i] and to inquire in his temple.

5 For in the time of trouble he shall hide me in his pavilion; in the secret of his tabernacle shall he hide me; he shall set me up upon a rock.[j]

6 And now shall my head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy;* I will sing, yea, I will sing praises unto the LORD.

7 Hear, O LORD, *when* I cry with my voice: have mercy also upon me, and answer me.

8 *When thou saidst*, Seek ye my face,† my heart said unto thee, Thy face, LORD, will I seek.

9 Hide not thy face *far* from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation.

10 When my father and my mother forsake me, then the LORD will take me up.‡

11 Teach me thy way, O LORD, and lead me in a plain path,§ because of mine enemies.‖

12 Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty.

13 *I had fainted*, unless I had believed to see the goodness of the LORD in the land of the living.[k]

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a Psa. 139:23. b Zech. 13:9. c Psa. 1:1. d Ex. 30:19, 20. e Psa. 27:4; 84:1, 2. * Heb. *of the tabernacle of thine honor.* † Or, *Take not away.* ‡ Heb. *men of blood.* § Heb. *filled with.* f Psa. 40:2. g Mic. 7:7, 8. ‖ Heb. *approached against.* h Psa. 65:4. ¶ Or, *delight.* i Psa. 63:2. j Isa. 4:5, 6. * Heb. *shouting.* † Or, *My heart said unto thee, Let my face seek thy face.* ‡ Heb. *gather me;* Isa. 40:11. § Heb. *way of plainness;* Psa. 26:12. ‖ Heb. *those which observe me;* Psa. 5:8. k Eph. 2:8.

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11. The greatness of one's iniquities is no insuperable barrier to their being pardoned, and may, in some cases, be pleaded as a reason why the Lord, to the honor of his abounding grace, should show mercy. Rom. 5:20.

14. The blessedness of serving God is known only by being experienced, and can be known in no other way.

18. Sin is viewed by the penitent soul as the cause of all his troubles; and he is more anxious to be delivered from it than from all outward distresses.

22. The benevolent soul desires and prays for the choicest of heaven's blessings not only on itself, but on all who love and serve the Lord, throughout the earth.

PSALM XXVI.

4. *Vain persons;* persons of falsehood. *Dissemblers;* hypocrites.

6. *Wash my hands;* avoid all impurity. *Compass thine altar;* that I may there offer sacrifices to thee.

9. *Gather not my soul with sinners;* take not away my soul with sinners.

12. *Even place;* on firm, solid ground.

INSTRUCTIONS.

2. The humble and penitent believer will not trust to his own heart, but knowing its deceitfulness he will habitually apply to God to search him and try him, to show him what wickedness there may be in him, and to lead him in the way everlasting.

6. An indispensable preparation for worshipping God acceptably, is the putting away of iniquity in heart and life. Matt. 5:23, 24.

8. The dwelling-place of God is peculiarly dear to his people, and their joy in the manifestations of his presence gives them reason to hope that they shall dwell with him for ever.

11. While the people of God are careful to be sincere, upright, and honest in their lives, and trust for salvation only in the mercy of God in Christ Jesus, they stand on firm ground, and may walk in safety through all the snares and dangers of life.

PSALM XXVII.

1. *My salvation;* Saviour, author of salvation.

2. *Eat up my flesh;* destroy me.

3. *In this;* even in this situation. *Be confident;* that God will be my salvation.

4. *May dwell in the house of the Lord;* as one of his household, ver. 5. It is not merely the public worship of God in his sanctuary which the psalmist desires, but also that inward union and communion with God, of which this is the visible earthly embodiment.

5. *His pavilion;* where he himself dwells, and where I shall be safe from all the assaults of my foes. *Secret;* hiding-place, as the original word is elsewhere rendered. Psa. 32:7; 91:1.

8. *Thy face, Lord, will I seek;* his inclinations corresponded with his duty.

10. *When my father and my mother forsake me;* in times of the most complete desertion. He mentions father and mother, because they are the last to forsake one.

11. *Thy way;* the way of thine appointment, the same

14 Wait on the LORD: be of good courage, and he shall strengthen thy heart: wait, I say, on the LORD.

PSALM XXVIII.

1 David prayeth earnestly against his enemies. 6 He blesseth God. 9 He prayeth for the people.

¶ *A Psalm* of David.

UNTO thee will I cry, O LORD, my rock; be not silent to* me: lest, *if* thou be silent to me, I become like them that go down into the pit.

2 Hear the voice of my supplications, when I cry unto thee, when I lift up my hands toward thy holy oracle.†[a]

3 Draw me not away with the wicked, and with the workers of iniquity,[b] which speak peace to their neighbors, but mischief *is* in their hearts.

4 Give them according to their deeds, and according to the wickedness of their endeavors: give them after the work of their hands; render to them their desert.

5 Because they regard not the works of the LORD, nor the operation of his hands, he shall destroy them, and not build them up.[c]

6 Blessed *be* the LORD, because he hath heard the voice of my supplications.

7 The LORD *is* my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him.

8 The LORD *is* their‡ strength, and he *is* the saving strength§ of his anointed.

9 Save thy people, and bless thine inheritance:[d] feed‖ them also, and lift them up for ever.

PSALM XXIX.

1 David exhorteth princes to give glory to God, 3 by reason of his power, 11 and protection of his people.

¶ A Psalm of David.

GIVE unto the LORD, O ye mighty,¶ give unto the LORD glory and strength.[e]

2 Give unto the LORD the glory due unto his name;* worship the LORD in the beauty of holiness.†[f]

3 The voice of the LORD *is* upon the waters: the God of glory thundereth: the LORD *is* upon many‡ waters.

4 The voice of the LORD *is* powerful;§ the voice of the LORD *is* full of majesty.‖

5 The voice of the LORD breaketh the cedars; yea, the LORD breaketh the cedars of Lebanon.

6 He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn.

7 The voice of the LORD divideth¶ the flames of fire.

8 The voice of the LORD shaketh the wilderness; the LORD shaketh the wilderness of Kadesh.

9 The voice of the LORD maketh the hinds to calve,* and discovereth the forests: and in his temple doth every one speak of† *his* glory.[g]

10 The LORD sitteth upon the flood;[h] yea, the LORD sitteth King for ever.[i]

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* Heb. *from.* † Or, *the oracle of thy sanctuary.* [a] Psa. 138:2. [b] Psa. 125:5. [c] Job 34:26, 27. ‡ Or, *his.* § Heb. *strength of salvations.* [d] 1 Kings 8:51, 53. ‖ Or, *rule;* Mic. 7:14. ¶ Heb. *sons of the mighty;* Psa. 89:6. [e] 1 Chr. 16:28, 29; Psa. 96:7–9; Rev. 5:11–14. * Heb. *honor of his name.*

† Or, his *glorious sanctuary.* [f] 2 Chr. 20:21; Psa. 90:17. ‡ Or, *great.* § Heb. *in power.* ‖ Heb. *in majesty.* ¶ Heb. *cutteth out.* * Or, *be in pain.* † Or, *every whit of it uttereth.* [g] Psa. 63:2. [h] Gen. 8:1, 2. [i] Psa. 2:6–9.

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as the "plain path" mentioned in the next clause. It is both the way of duty, and the way of divine protection and safety. *Plain path;* that is, as the original denotes, a level path, where there is no danger of stumbling.

14. *Wait on the Lord;* by prayer and supplication, and in the use of all the appointed means of grace.

INSTRUCTIONS.

1. Those who have God for their Saviour, Protector, and Guide, have no reason to fear, but may walk through life and through the valley of the shadow of death unmoved by the enemies and dangers that may surround them.

5. God's favor and friendship constitute a more effectual protection than all earthly resources. The man whose feet God sets upon a rock cannot be cast down by the assaults of his enemies.

6. Though the believer will come off conqueror and more than conqueror over all his foes, yet it will be wholly through the grace of God, and to Him he will give all the glory.

10. Though the believer should be forsaken of all earthly friends, and even have not where to lay his head, God will befriend him, provide for him, and bestow upon him all which he needs and which will promote his highest good.

11. The believer who is surrounded by powerful and crafty foes has especial need to pray for divine guidance, that he may be preserved from every false step and kept in the path of duty.

14. Waiting upon the Lord in the way of his appointment, his people will renew their strength, will mount up on wings as eagles, run and not be weary, walk and not faint.

PSALM XXVIII.

1. *My rock;* my firm and unfailing support.

2. *Thy holy oracle;* the inner sanctuary, where God dwelt between the cherubim.

3. *Draw me not away;* take me not away to punishment.

8. *Their strength;* the strength of his people. *His anointed;* David, as the anointed head of God's people, representing Christ, who is in a higher sense the anointed of God.

INSTRUCTIONS.

1. Nothing but the grace of God and constant help from him, can keep even believers from falling away to their own destruction.

5. Disregard of God and his ways is the means of destruction to those who continue in it.

7. Trust in the Lord is the sure means of defence from all enemies, and a preparation for everlasting joy and praise.

PSALM XXIX.

This psalm describes the majesty of God, especially as manifested in storms of thunder and lightning.

1. *Give;* ascribe. *Ye mighty;* or, as the margin, Ye sons of the mighty; these words are most naturally understood of the holy angels. Compare Psa. 103:20; 148:2.

3. *The voice of the Lord;* as in a storm of lightning and thunder.

6. *Sirion;* the Zidonian name of Hermon, a summit of Anti-Lebanon.

7. *Divideth the flames of fire;* parteth the lightnings.

8. *Kadesh;* a wilderness on the southern boundary of Palestine.

9. *Discovereth the forests;* strips them bare by tempests. *In his temple;* his heavenly temple, or his palace in the skies, where he sits as king upon the flood.

10. *The flood;* the waters above the firmament. Compare Psa. 104:3. But as the original word is everywhere else applied to the deluge of Noah, we may perhaps better render the clause, "Jehovah sat upon the deluge;"

11 The LORD will give strength unto his people;[a] the LORD will bless his people with peace.[b]

PSALM XXX.

1 David praiseth God for his deliverance. 4 He exhorteth others to praise him by example of God's dealing with him.

¶ A Psalm *and* Song *at* the dedication of the house of David.

I WILL extol thee, O LORD; for thou hast lifted me up, and hast not made my foes to rejoice over me.

2 O LORD my God, I cried unto thee, and thou hast healed me.

3 O LORD, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit.[c]

4 Sing unto the LORD, O ye saints of his, and give thanks at the remembrance* of his holiness.

5 For his anger *endureth but* a moment:† in his favor *is* life: weeping may endure for a night,‡ but joy§ *cometh* in the morning.

6 And in my prosperity I said, I shall never be moved.

7 LORD, by thy favor thou hast made my mountain to stand strong:‖[d] thou didst hide thy face, *and* I was troubled.

8 I cried to thee, O LORD; and unto the LORD I made supplication.[e]

9 What profit *is there* in my blood, when I go down to the pit? Shall the dust praise thee? shall it declare thy truth?

10 Hear, O LORD, and have mercy upon me: LORD, be thou my helper.

11 Thou hast turned for me my mourning into dancing; thou hast put off my sackcloth, and girded me with gladness;[f]

12 To the end that *my* glory* may sing praise to thee, and not be silent. O LORD my God, I will give thanks unto thee for ever.

PSALM XXXI.

1 David showing his confidence in God craveth his help. 7 He rejoiceth in his mercy. 9 He prayeth in his calamity. 19 He praiseth God for his goodness.

¶ To the chief Musician, A Psalm of David.

IN thee, O LORD, do I put my trust;[g] let me never be ashamed: deliver me in thy righteousness.[h]

2 Bow down thine ear to me; deliver me speedily: be thou my strong rock,† for a house of defence to save me.

3 For thou *art* my rock and my fortress; therefore for thy name's sake lead me, and guide me.

4 Pull me out of the net that they have laid privily for me: for thou *art* my strength.

5 Into thy hand I commit my spirit:[i] thou hast redeemed me, O LORD God of truth.

6 I have hated them that regard lying vanities:[j] but I trust in the LORD.

7 I will be glad and rejoice in thy mercy: for thou hast considered my trouble; thou hast known my soul in adversities:[k]

8 And hast not shut me up into the hand of the enemy: thou hast set my feet in a large room.[l]

9 Have mercy upon me, O LORD, for I am in trouble: mine eye is consumed with grief, *yea*, my soul and my belly.

10 For my life is spent with grief, and my years with sighing: my strength faileth because of mine iniquity, and my bones are consumed.[m]

11 I was a reproach among all mine enemies, but especially among my neighbors, and a fear to mine acquaintance:[n] they that did see me without fled from me.

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a Isa. 40:29–31. b Psa. 85:8, 10. c Isa. 38:17. * Or, *to the memorial.* † Heb. there is but *a moment in his anger.* ‡ Heb. *in the evening.* § Heb. *singing.* ‖ Heb. *settled strength for my mountain.* d Psa. 18:35, 36. e Psa. 34:6. f Psa. 126:1, 2; Isa. 61:3. * That is, *tongue,* or *soul;* Psa. 16:9.

g Psa. 71:1–4. h Psa. 143:1. † Heb. *to me for a rock of strength.* i Luke 23:46; Acts 7:59. j Jonah 2:8. k Psa. 142:3. l Psa. 18:19. m Psa. 102:3, etc. n Job 19:13.

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that is, he presided, as the Judge of all the earth, over that mighty catastrophe. The connection of thought between a tempest of thunder and lightning and the deluge is easy and natural.

INSTRUCTIONS.

2. All the blessings which are enjoyed even by the most mighty of God's creatures, come from God, and lay them under peculiar obligations to love and adore him.

4. The voice of the Lord in thunder, lightning, earthquakes, and tempests is omnipotent; nothing can stand before it. He speaks, and it is done; accomplishing his pleasure in heaven, on earth, and throughout all places of his vast dominion. None can stay his power, or say to him, What doest thou?

10. Amidst all the convulsions of nature, the Lord reigns, King over all; giving strength, security, and joy to his people, and overruling all to work out for them an exceeding and an eternal weight of glory.

PSALM XXX.

Title: others render this title thus: *A Psalm, a Song of dedication for the house, by David;* and they suppose the reference to be to the threshing-floor of Ornan the Jebusite, which David purchased upon the occasion of the pestilence with which Israel was visited for his sin in numbering the people. Of this David said, "This is the house of the Lord God," 1 Chron. 22:1, and it seems probable, from the verses that follow, that he then dedicated that spot as the site of the future temple. With this supposition the contents of the psalm well agree.

7. *Made my mountain to stand strong;* given me steadfast prosperity.

12. *My glory;* my soul, as the word is elsewhere used. See note to Psa. 7:5, where the word in the original is the same as here.

INSTRUCTIONS.

2. Prayer is the grand means of deliverance from trouble; and when deliverance is granted, devout praises should be rendered to God, the author and giver of all good.

6. Continued prosperity often leads men to forget their dependence on God, and makes affliction needful to teach them that all their blessings come from him.

11. God brings his people out of trouble, that they may unite in praising and adoring him.

PSALM XXXI.

4. *They;* his enemies.

7. *Known my soul;* acknowledged and delivered me.

8. *A large room;* a place where he might enjoy freedom and safety.

10. *Because of mine iniquity;* though the persecutions to which he was subjected by his enemies were unjust, he yet humbly acknowledges in them God's hand chastising him for his sins. *My bones are consumed;* decayed, waxed old, and worn out with distresses.

11. *Fled from me;* lest they should be involved in his ruin.

12 I am forgotten as a dead man out of mind: I am like a broken vessel.*

13 For I have heard the slander of many: fear *was* on every side: while they took counsel together against me, they devised to take away my life.

14 But I trusted in thee, O LORD: I said, Thou *art* my God.

15 My times *are* in thy hand: deliver me from the hand of mine enemies, and from them that persecute me.

16 Make thy face to shine upon thy servant:[a] save me for thy mercies' sake.

17 Let me not be ashamed, O LORD; for I have called upon thee: let the wicked be ashamed, *and* let them be silent in† the grave.

18 Let the lying lips be put to silence; which speak grievous things‡ proudly and contemptuously against the righteous.

19 *Oh* how great *is* thy goodness, which thou hast laid up for them that fear thee; *which* thou hast wrought for them that trust in thee before the sons of men![b]

20 Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues.[c]

21 Blessed *be* the LORD: for he hath showed me his marvellous kindness in a strong§ city.

22 For I said in my haste, I am cut off from before thine eyes:[d] nevertheless thou heardest the voice of my supplications when I cried unto thee.

23 Oh love the LORD, all ye his saints: *for* the LORD preserveth the faithful, and plentifully rewardeth the proud doer.

24 Be of good courage, and he shall strengthen your heart, all ye that hope in the LORD.

* Heb. *vessel that perisheth.* a Num. 6:25, 26. † Or, *cut off for.* ‡ Heb. *a hard thing.* b Isa. 64:4. c Job 5:21. § Or, *fenced.* d Job 35:14. ‖ Or, *giving instruction.* e Rom. 4:6, 8. f 2 Cor. 5:19. g 1 John 1:9. ¶ Heb. *of finding.* h Isa. 55:6. i Isa. 43:2; 1 Tim. 1:16. j Psa. 143:9. k Exod. 15:1, etc.; Rev. 15:2, 3. * Heb. *counsel* thee, *mine eye* shall be *upon thee.* l Prov. 26:3. m Psa. 16:4; 1 Tim. 6:10. n Jer. 17:7, 8.

15. *My times;* the trials and changes of life and the hour of death. Though surrounded with enemies who sought his life, they could do nothing except what God suffered them.

20. *A pavilion;* a secure hiding-place. *The strife of tongues;* the war which their enemies make upon them by the weapons of calumny and falsehood.

21. *In a strong city;* by placing me in a fenced city, or by giving me protection like that which a fenced city furnishes.

INSTRUCTIONS.

3. For the display of his own perfections, believers beseech God to deliver them from their troubles, and daily they commit themselves, their lives, and all their interests to his disposal.

9. Sin is the cause of every sorrow, and the penitent soul desires deliverance from this more than from outward troubles; and for this mercy he looks to the rich grace of God in Jesus Christ.

19. Confidence in God, manifested under great trials, honors him and inspires hope in his mercy. Those who experience it, wish to have all unite in praising and adoring him for his wonderful love to the children of men.

PSALM XXXII.

The probable occasion of this psalm was the season of anguish and remorse through which David passed in consequence of his sin in the matter of Uriah the Hittite. 2 Sam. 11.

1. *Covered;* blotted out, pardoned.

3. *Kept silence;* refused to confess his sins. *Waxed old;* through the greatness of his distress.

4. *My moisture is turned into the drought of summer;* he became emaciated and dried up under the burden of his iniquities.

6. *For this;* on account of God's readiness to pardon.

9. *The horse—the mule;* which refuse to be governed except by force.

10. *The wicked;* those who refuse to yield obedience to the divine will.

INSTRUCTIONS.

1. Forgiveness of sins is essential to happiness here or hereafter, and those who receive it may be pronounced truly blessed, both in this world and the world to come.

5. Ingenuous confession of sin and hearty turning from it are essential to forgiveness; and those who will not confess and forsake it, must suffer its dreadful consequences for ever.

8. Those who by repentance of sin and faith in Jesus Christ have turned to God and found pardoning mercy, are exceedingly anxious that others should take the same blessed way, and thus obtain rest, peace, and joy to their souls.

PSALM XXXII.

1 Blessedness consisteth in remission of sins. 3 Confession of sins giveth ease to the conscience. 8 God's promises bring joy.

¶ *A Psalm* of David, Maschil.‖

BLESSED *is he whose* transgression *is* forgiven, *whose* sin *is* covered.[e]

2 Blessed *is* the man unto whom the LORD imputeth not iniquity, and in whose spirit *there is* no guile.[f]

3 When I kept silence, my bones waxed old through my roaring all the day long.

4 For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah.

5 I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin.[g] Selah.

6 For this shall every one that is godly pray unto thee in a time when thou mayest be found;¶[h] surely in the floods of great waters they shall not come nigh unto him.[i]

7 Thou *art* my hiding-place;[j] thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance.[k] Selah.

8 I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye.*

9 Be ye not as the horse, *or* as the mule, *which* have no understanding:[l] whose mouth must be held in with bit and bridle, lest they come near unto thee.

10 Many sorrows *shall be* to the wicked:[m] but he that trusteth in the LORD, mercy shall compass him about.[n]

11 Be glad in the LORD, and rejoice, ye righteous: and shout for joy, all *ye that are* upright in heart.

PSALM XXXIII.

1 God is to be praised for his goodness, 6 for his power, 12 and for his providence. 20 Confidence is to be placed in God.

REJOICE in the LORD, O ye righteous:[a] *for* praise is comely for the upright.

2 Praise the LORD with harp: sing unto him with the psaltery *and* an instrument of ten strings.[b]

3 Sing unto him a new song;[c] play skilfully with a loud noise.

4 For the word of the LORD *is* right; and all his works *are done* in truth.

5 He loveth righteousness and judgment: the earth is full of the goodness* of the LORD.[d]

6 By the word of the LORD were the heavens made;[e] and all the host of them by the breath of his mouth.[f]

7 He gathereth the waters of the sea together as a heap:[g] he layeth up the depth in storehouses.[h]

8 Let all the earth fear the LORD:[i] let all the inhabitants of the world stand in awe of him.

9 For he spake, and it was *done;* he commanded, and it stood fast.[j]

10 The LORD bringeth† the counsel of the heathen to naught: he maketh the devices of the people of none effect.[k]

11 The counsel of the LORD standeth for ever,[l] the thoughts of his heart to all generations.‡

12 Blessed *is* the nation whose God *is* the LORD; *and* the people *whom* he hath chosen for his own inheritance.[m]

13 The LORD looketh from heaven; he beholdeth all the sons of men.[n]

14 From the place of his habitation he looketh upon all the inhabitants of the earth.

15 He fashioneth their hearts alike;[o] he considereth all their works.

16 There is no king saved by the multitude of a host: a mighty man is not delivered by much strength.[p]

17 A horse *is* a vain thing for safety:[q] neither shall he deliver *any* by his great strength.

18 Behold, the eye of the LORD *is* upon them that fear him, upon them that hope in his mercy;[r]

19 To deliver their soul from death, and to keep them alive in famine.[s]

20 Our soul waiteth for the LORD: he *is* our help and our shield.[t]

21 For our heart shall rejoice in him,[u] because we have trusted in his holy name.[v]

22 Let thy mercy, O LORD, be upon us, according as we hope in thee.

PSALM XXXIV.

1 David praiseth God, and exhorteth others thereto by his experience. 8 They are blessed that trust in God. 11 He exhorteth to the fear of God. 15 The privileges of the righteous.

¶ *A Psalm* of David, when he changed his behavior before Abimelech;§ who drove him away, and he departed.

I WILL bless the LORD at all times: his praise *shall* continually *be* in my mouth.[w]

2 My soul shall make her boast in the LORD:[x] the humble shall hear *thereof,* and be glad.[y]

3 Oh magnify the LORD with me, and let us exalt his name together.[z]

4 I sought the LORD, and he heard me, and delivered me from all my fears.[a]

5 They looked‖ unto him, and were lightened: and their faces were not ashamed.

6 This poor man cried, and the LORD heard *him,*[b] and saved him out of all his troubles.[c]

7 The angel of the LORD encampeth round about them that fear him, and delivereth them.[d]

8 Oh taste and see that the LORD *is* good:[e] blessed *is* the man *that* trusteth in him.[f]

9 Oh fear the LORD, ye his saints: for *there is* no want to them that fear him.

10 The young lions do lack, and suffer hunger: but they that seek the LORD shall not want any good *thing.*

11 Come, ye children, hearken unto me: I will teach you the fear of the LORD.

12 What man *is he that* desireth life, *and* loveth *many* days, that he may see good?[g]

13 Keep thy tongue from evil, and thy lips from speaking guile.

14 Depart from evil, and do good;[h] seek peace, and pursue it.[i]

15 The eyes of the LORD *are* upon the righteous, and his ears *are open* unto their cry.

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a Psa. 97:12; Phil. 4:4. b Psa. 150:3, 4. c Psa. 144:9; Rev. 5:9. * Or, *mercy.* d Psa. 119:64 e Heb. 11:3. f Gen. 2:1. g Job 26:10. h Job 38:8–11. i Jer. 10:7. j Gen. 1:3, etc. † Heb. *maketh frustrate.* k Isa. 44:25. l Isa. 46:10. ‡ Heb. *generation and generation.* m Psa. 65:4. n Prov. 15:3. o Prov. 22:2. p Psa. 44:3–7. q Prov. 21:31; Hos. 14:3. r 1 Pet. 3:12.

s Psa. 37:19. t Psa. 115:9–11. u Zech. 10:7; John 16:22. v Isa. 25:9. § Or, *Achish;* 1 Sam. 21:13. w Eph. 5:20. x 1 Cor. 1:31. y Psa. 119:74. z Luke 1:46, etc. a Luke 11:9. ‖ Or, *flowed.* b Psa. 3:4. c 2 Sam. 22:1. d Heb. 1:14. e 1 Pet. 2:3. f Psa. 2:12. g 1 Pet. 3:10, etc. h 2 Tim. 2:19. i Matt. 5:9.

PSALM XXXIII.

7. *Layeth up the depth;* restraineth the waters in their places.

9. *It was done;* the earth was created.

10. *The heathen;* the nations that know not God.

15. *Fashioneth their hearts alike;* that is, as the original means, the heart of one as well as of another. As he is the former of the hearts of all, so he knows the thoughts of all.

18. *Upon them;* for their good.

INSTRUCTIONS.

4. The Lord is worthy of universal praise and adoration, not only for what he is in himself, but for what he has manifested of himself to the children of men. All his works praise him, and his saints bless him.

8. The manifestations of God in creation and in providence show that he is infinite, and lay men under obligations to worship him with reverence and holy fear.

12. Those who choose God as their portion, his service as their employment, and his favor as their reward, will be truly and for ever blessed.

19. No reliance can be placed on creatures for safety, without the protecting care and kindness of Jehovah. He taketh pleasure in those that fear him and that hope in his mercy.

PSALM XXXIV.

Title, *changed his behavior;* or, more literally, changed his understanding, that is, feigned himself mad. 1 Sam. 21:13.

2. *Make her boast in the Lord;* glory in him as my all-sufficient good.

5. *They;* who seek the Lord as their chief good.

6. *This poor man;* David, who had been delivered from great and sore distresses.

7. *The angel of the Lord;* the minister of God's will, sent to deliver all who trust in him.

9. *No want;* of any thing which will conduce to their highest good.

15. *Upon the righteous;* for their benefit.

16 The face of the LORD *is* against them that do evil,[a] to cut off the remembrance of them from the earth.

17 *The righteous* cry, and the LORD heareth, and delivereth them out of all their troubles.[b]

18 The LORD *is* nigh unto them that are of a broken heart;* and saveth such as be of a contrite spirit.†

19 Many *are* the afflictions of the righteous: but the LORD delivereth him out of them all.

20 He keepeth all his bones: not one of them is broken.

21 Evil shall slay the wicked: and they that hate the righteous shall be desolate.‡

22 The LORD redeemeth the soul of his servants: and none of them that trust in him shall be desolate.[c]

PSALM XXXV.

1 David prayeth for his own safety, and his enemies' confusion. 11 He complaineth of their wrongful dealing, 22 and pleadeth with God for deliverance.

¶ *A Psalm* of David.

PLEAD *my cause*, O LORD, with them that strive with me: fight against them that fight against me.[d]

2 Take hold of shield and buckler, and stand up for my help.

3 Draw out also the spear, and stop *the way* against them that persecute me: say unto my soul, I *am* thy salvation.

4 Let them be confounded and put to shame that seek after my soul:[e] let them be turned back and brought to confusion that devise my hurt.

5 Let them be as chaff before the wind:[f] and let the angel of the LORD chase *them*.

6 Let their way be dark and slippery:§ and let the angel of the LORD persecute them.

7 For without cause have they hid for me their net *in* a pit, *which* without cause they have digged for my soul.

8 Let destruction come upon him at unawares;‖[g] and let his net that he hath hid catch himself: into that very destruction let him fall.

9 And my soul shall be joyful in the LORD: it shall rejoice in his salvation.

10 All my bones shall say, LORD, who *is* like unto thee, which deliverest the poor from him that is too strong for him, yea, the poor and the needy from him that spoileth him?[h]

11 False witnesses¶ did rise up;[i] they laid to my charge* *things* that I knew not.

12 They rewarded me evil for good,[j] *to* the spoiling† of my soul.

13 But as for me, when they were sick, my clothing *was* sackcloth: I humbled‡ my soul with fasting; and my prayer returned into mine own bosom.

14 I behaved myself§ as though *he had been* my friend *or* brother:‖ I bowed down heavily, as one that mourneth *for his* mother.

15 But in mine adversity¶ they rejoiced, and gathered themselves together: *yea*, the abjects gathered themselves together against me,[k] and I knew *it* not; they did tear *me*, and ceased not:

16 With hypocritical mockers in feasts, they gnashed upon me with their teeth.[l]

17 Lord, how long wilt thou look on? rescue my soul from their destructions, my darling* from the lions.[m]

18 I will give thee thanks in the great congregation: I will praise thee among much† people.

19 Let not them that are mine enemies wrongfully‡ rejoice over me: *neither* let them wink with the eye that hate me without a cause.[n]

20 For they speak not peace: but they devise deceitful matters against *them that are* quiet in the land.[o]

21 Yea, they opened their mouth wide against me, *and* said, Aha, aha, our eye hath seen *it*.[p]

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a Ezek. 14:7, 8. b Isa. 65:24. * Heb. *to the broken of heart.* † Heb. *the contrite of spirit.* ‡ Or, *guilty.* c Psa. 84:11, 12. d Lam. 3:58. e Psa. 71:24. f Psa. 1:4. § Heb. *darkness and slipperiness.* ‖ Heb. which *he knoweth not of.* g 1 Thess. 5:3 h Prov. 22:22, 23. ¶ Heb. *Witnesses of wrong.* i Psa. 27:12; Matt. 26:59–61. * Heb. *asked me.* j John 10:32.

† Heb. *depriving.* ‡ Or, *afflicted.* § Heb. *walked.* ‖ Heb. *as a friend, as a brother to me.* ¶ Heb. *halting.* k Job 30:1, 8, etc. l Lam. 2:16; Acts 7:54. * Heb. *only one.* m Psa. 22:20. † Heb. *strong.* ‡ Heb. *falsely.* n John 15:25. o Matt. 12:24. p Psa. 40:15.

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18. *Of a broken heart;* humbled and penitent for sin, and turned from the love and practice of it to God.

20. *Not one of them is broken;* the meaning of this and other like promises is, that God continually watches over the bodies of his saints, as well as over their souls, so that no real evil can befall them. Whatever discipline he sees good to lay upon their bodies, he will make conducive to their highest welfare; so that though it be in respect to its outward form an evil, it is turned by his providence and grace into a blessing. See introductory note to Psa. 1.

21, 22. *Be desolate;* the word in the original means, be held guilty, and, as such, be destroyed.

INSTRUCTIONS.

1. We always have reason to bless God, whatever may be our present condition; our mercies are great and multiplied, and our sufferings less than we deserve.

4. Jehovah can deliver his people not only from evil, but also from the fear of it; so that in seeking him they shall not want any good, but be kept in perfect peace and filled with joy unspeakable, their minds being stayed on him.

11. Those who know the blessedness of fearing, loving, and obeying God, are desirous that all others, especially the young, should experience the same benefit; and the earlier in life they become devoted to him, the greater ordinarily will be their excellence, usefulness, and happiness in future years.

17. Supplication to God in trouble is the unfailing resource of his people, and they have blessed experience from time to time of his willingness and power to save.

PSALM XXXV.

4. *Let them be confounded;* this form of expression is a prediction of what will take place with regard to those who continue in wickedness, and also implies denunciation uttered by inspired men against the enemies of God.

5. *As chaff;* driven by the wind and utterly destroyed. *The angel of the Lord;* the minister of God's will, sent to destroy his enemies.

8. *Him;* the chief persecutor, who had excited others to the same diabolical work.

10. *All my bones;* the bones are here put for the whole man.

11. *I knew not;* was ignorant of, because I had not committed them.

13. *Returned into mine own bosom;* he experienced the benefit of his prayers, though they did not benefit his enemies.

17. *My darling;* my soul. Psa. 22:20.

19. *Wink with the eye;* in malicious triumph.

20. *Them that are quiet in the land;* the meek and peaceable servants of God.

21. *Aha;* an expression of triumph and contempt.

22 *This* thou hast seen, O LORD: keep not silence:[a] O Lord, be not far from me.

23 Stir up thyself, and awake to my judgment, *even* unto my cause, my God and my Lord.[b]

24 Judge me,[c] O LORD my God, according to thy righteousness;[d] and let them not rejoice over me.

25 Let them not say in their hearts, Ah,* so would we have it: let them not say, We have swallowed him up.

26 Let them be ashamed and brought to confusion together that rejoice at my hurt: let them be clothed with shame and dishonor that magnify *themselves* against me.[e]

27 Let them shout for joy, and be glad, that favor my righteous cause:† yea, let them say continually, Let the LORD be magnified, which hath pleasure in the prosperity of his servant.[f]

28 And my tongue shall speak of thy righteousness *and* of thy praise all the day long.[g]

PSALM XXXVI.

1 The grievous estate of the wicked. 5 The excellency of God's mercy. 10 David prayeth for God's favor to the upright in heart.

¶ To the chief Musician, *A Psalm* of David the servant of the LORD.

THE transgression of the wicked saith within my heart, *that there is* no fear of God before his eyes.

2 For he flattereth himself in his own eyes, until his iniquity be found to be hateful.‡

3 The words of his mouth *are* iniquity and deceit: he hath left off to be wise, *and* to do good.[h]

4 He deviseth mischief§ upon his bed;[i] he setteth himself in a way *that is* not good; he abhorreth not evil.[j]

5 Thy mercy, O LORD, *is* in the heavens; *and* thy faithfulness *reacheth* unto the clouds.

6 Thy righteousness *is* like the great mountains;‖ thy judgments *are* a great deep:[k] O LORD, thou preservest man and beast.

7 How excellent¶ *is* thy loving-kindness, O God! therefore the children of men put their trust under the shadow of thy wings.

8 They shall be abundantly satisfied* with the fatness of thy house;[l] and thou shalt make them drink of the river of thy pleasures.[m]

9 For with thee *is* the fountain of life:[n] in thy light shall we see light.[o]

10 Oh continue† thy loving-kindness unto them that know thee; and thy righteousness to the upright in heart.

11 Let not the foot of pride come against me, and let not the hand of the wicked remove me.

12 There are the workers of iniquity fallen: they are cast down, and shall not be able to rise.

PSALM XXXVII.

David persuadeth to patience and confidence in God, by the different estate of the godly and the wicked.

¶ *A Psalm* of David.

FRET not thyself because of evil-doers,[p] neither be thou envious against the workers of iniquity.[q]

a Psa. 50:21; Isa. 65:6. b Psa. 80:2. c 1 Pet. 2:23. d 2 Thess. 1:6. * Heb. *Ah, ah, our soul.* e Psa. 132:18. † Heb. *righteousness.* f Psa. 70:4. g Psa. 34:1. ‡ Heb. *to find his iniquity to hate.* h Jer. 4:22. § Or, *vanity.* i Prov. 4:16. j Psa. 97:10. ‖ Heb. *mountains of God.* k Rom. 11:33.

¶ Heb. *precious;* 1 Pet. 2:7. * Heb. *watered.* l Psa. 65:4. m Rev. 22:1, 17. n Jer. 2:13; John 4:10, 14. o 2 Cor. 4:6. † Heb. *draw out at length.* p 1 Sam. 1:6; Prov. 24:19. q Psa. 73:3.

INSTRUCTIONS.

4. Those who perseveringly oppose God and his people will be confounded and put to shame. They will be cast away as worthless and be destroyed.

8. Leaders in persecution will be distinguished in their punishment, and the destruction which they sought to bring upon others will come on themselves.

13. The people of God should never be overcome of evil, but endeavor to overcome evil with good; and in this way, if they do not benefit others, they will greatly benefit themselves.

18. The friends of God desire his salvation, not only on account of its effects on themselves, but that God may be honored, and increasing multitudes be led to glorify him.

26. The destruction of the people of God would bring great dishonor on him, while their deliverance and salvation will be greatly to his glory.

PSALM XXXVI.

1. *Saith within my heart;* is conclusive evidence to me.

2. *He flattereth himself;* that he is good, notwithstanding all his iniquities.

8. *Fatness of thy house;* its abundant spiritual provisions. The meaning of the psalmist is, that he shall be admitted, as a member of God's spiritual family, to dwell in his presence, and be filled with joy from the light of his countenance. Of this, communion with God in his earthly sanctuary is an earnest and a pledge.

9. *The fountain;* God is the author of life, and all its blessings flow from him. *In thy light shall we see light;* God is the uncreated source of light; when he shines upon the souls of his people, they see light. Light is here put for salvation in the widest sense.

10. *Know thee;* in such a manner as to trust in and obey thee.

INSTRUCTIONS.

1. The conduct of wicked men shows the state of their hearts, and none are the friends of God who do not make it their great object habitually to obey him.

2. Wicked men live in constant self-flattery and self-delusion. Thus they keep themselves ignorant of their true character, and encourage themselves in a life of sin, till they perish without remedy.

3. When men neglect to do what they know to be right, they deliberately do what they know to be evil; and unless restrained by the grace of God, will grow worse and worse till they perish.

5. The glorious perfections of God infinitely surpass every thing in nature; and are a sure foundation of confidence to all who trust in him.

7. By the loving kindness of God many are led to trust in him, and thus to learn that in the keeping of his commands there is great reward. In his presence there is fulness of joy, and at his right hand there are pleasures for evermore.

PSALM XXXVII.

This psalm is throughout an expansion of the original promise of God to his covenant people, that, so long as they obeyed him, he would give them quiet possession and enjoyment of the promised land. Lev. 26:3–13; Deut. 28:1–14. But the earthly inheritance of Canaan foreshadowed a far higher and more spiritual inheritance; namely, the possession of God himself as the soul's everlasting portion. They who have God for their inheritance, inherit with him the earth and all things in it, in the sense that he will make all things work together for their present and everlasting welfare. Rom. 8:28; 1 Cor. 3:21–23; Rev. 21:7. In this high spiritual sense our Lord has interpreted the eleventh verse of this psalm. See Matt. 5:5.

1. *Because of evil-doers—workers of iniquity;* because they prosper in their sinful ways, ver. 7.

2 For they shall soon be cut down like the grass, and wither as the green herb.

3 Trust in the LORD, and do good; *so* shalt thou dwell in the land, and verily* thou shalt be fed.

4 Delight thyself also in the LORD; and he shall give thee the desires of thy heart.[a]

5 Commit thy way unto† the LORD; trust also in him; and he shall bring *it* to pass.

6 And he shall bring forth thy righteousness as the light, and thy judgment as the noonday.[b]

7 Rest in‡ the LORD, and wait patiently for him:[c] fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.

8 Cease from anger, and forsake wrath: fret not thyself in any wise to do evil.

9 For evil-doers shall be cut off: but those that wait upon the LORD, they shall inherit the earth.

10 For yet a little while, and the wicked *shall* not *be:* yea, thou shalt diligently consider his place, and it *shall* not *be.*

11 But the meek shall inherit the earth;[d] and shall delight themselves in the abundance of peace.

12 The wicked plotteth§ against the just, and gnasheth upon him with his teeth.

13 The Lord shall laugh at him: for he seeth that his day is coming.

14 The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, *and* to slay such as be of upright conversation.‖

15 Their sword shall enter into their own heart, and their bows shall be broken.

16 A little that a righteous man hath *is* better than the riches of many wicked.[e]

17 For the arms of the wicked shall be broken:[f] but the LORD upholdeth the righteous.

18 The LORD knoweth the days of the upright: and their inheritance shall be for ever.[g]

19 They shall not be ashamed in the evil time: and in the days of famine they shall be satisfied.

20 But the wicked shall perish, and the enemies of the LORD *shall be* as the fat¶ of lambs: they shall consume; into smoke shall they consume away.

21 The wicked borroweth, and payeth not again: but the righteous showeth mercy, and giveth.

22 For *such as be* blessed of him shall inherit the earth; and *they that be* cursed of him shall be cut off.

23 The steps of a *good* man are ordered* by the LORD:[i] and he delighteth in his way.

24 Though he fall, he shall not be utterly cast down: for the LORD upholdeth *him with* his hand.[j]

25 I have been young, and *now* am old; yet have I not seen the righteous forsaken, nor his seed begging bread.[j]

26 *He is* ever† merciful, and lendeth; and his seed *is* blessed.

27 Depart from evil, and do good; and dwell for evermore.

28 For the LORD loveth judgment, and forsaketh not his saints;[k] they are preserved for ever;[l] but the seed of the wicked shall be cut off.[m]

29 The righteous shall inherit the land, and dwell therein for ever.

30 The mouth of the righteous speaketh wisdom,[n] and his tongue talketh of judgment.

31 The law of his God *is* in his heart;[o] none of his steps‡ shall slide.

32 The wicked watcheth the righteous, and seeketh to slay him.

33 The LORD will not leave him in his hand,[p] nor condemn him when he is judged.[q]

34 Wait on the LORD,[r] and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see *it.*

35 I have seen the wicked in great power, and spreading himself like a green bay-tree.§[s]

36 Yet he passed away, and lo, he *was* not: yea, I sought him, but he could not be found.

37 Mark the perfect *man,* and behold the upright: for the end of *that* man *is* peace.[t]

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* Heb. *in truth,* or *stableness.* [a] Isa. 58:14. † Heb. *Roll thy way upon;* Psa. 22:8. [b] Mic. 7:8, 9. ‡ Heb. *Be silent to.* [c] Prov. 20:22; Lam. 3:25, 26. [d] Matt. 5:5. § Or, *practiseth.* ‖ Heb. *the upright of way.* [e] Prov. 15:16. [f] Ezek. 30:21, etc. [g] 1 Pet. 1:3, 4. ¶ Heb. *preciousness.* * Or, *established.* [h] Prov. 16:9. [i] Mic. 7:8. [j] Isa. 33:16; Heb. 13:5, 6. † Heb. *all the day.* [k] Isa. 30:18. [l] 1 Pet. 1:5. [m] Isa. 14:20. [n] Matt. 12:35. [o] Deut. 6:6; Isa. 51:7. ‡ Or, *goings.* [p] 2 Pet. 2:9. [q] Rom. 8:1, 34. [r] ver. 7. § Or, *tree that groweth in his own soil.* [s] Job 5:3; Isa. 14:14–19. [t] Prov. 14:32.

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3. *Dwell in the land;* be supplied with all needed good. *Verily thou shalt be fed;* or, thou shalt feed on truth; that is, God's truth and faithfulness shall be thy support.

5. *He shall bring it to pass;* accomplish, in the best way, the most desirable ends for thy welfare.

6. *Bring forth thy righteousness—thy judgment;* shall vindicate thy character, and deliver thee from the oppression of the wicked, in the most open and public way.

9. *Wait upon the Lord;* in humble dependence on him, and diligent use of the means of his appointment. Ver. 34. *Shall inherit the earth;* for this, and verses 11, 22, 29, 34, see the introductory note.

13. *His day;* the sinner's day of ruin.

15. *Enter into their own heart;* their efforts to destroy others shall ruin themselves.

18. *Their inheritance shall be for ever;* see introductory note.

20. *As the fat of lambs;* which is burned upon the altar and goes up in smoke. Others render, "As the glory of the pastures;" that is, as the grass, which withers and crumbles to dust under the summer's heat.

21. *The wicked borroweth—showeth mercy, and giveth;* to the righteous, who has the disposition to do good, God gives the means; from the wicked, who wants the disposition, he takes away the means also.

22. *Him;* God.

26. *Merciful, and lendeth;* see note to ver. 21.

27. *Dwell for evermore;* in God's presence and under his protection. See introductory note.

31. *None of his steps shall slide;* he shall not fall into sin, and therefore not into calamity.

35. *A green bay-tree;* rather, as the margin, a tree growing in its native soil, and therefore vigorous and strong.

INSTRUCTIONS.

1. Uneasiness at the prosperity of others is rebellion against the providence of God, and a source of sin and misery to him who indulges it.

4. Delight in the character, will, and ways of God is a means of increasing excellence, usefulness, and enjoyment.

10. The prosperity of the wicked, however great, is of short continuance, and will soon come to a perpetual end.

16. The blessing of God as a portion is more valuable than the possession of all earthly good, and it will continue for ever.

25. Devotion to God is the best way to secure not only one's own good, but the good of his children and of his most distant posterity.

34. Perseverance in the path of duty will in due time be honored, and meet with an abundant reward.

38 But the transgressors shall be destroyed together: the end of the wicked shall be cut off.[a]

39 But the salvation of the righteous *is* of the LORD: *he is* their strength in the time of trouble.

40 And the LORD shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him.[b]

PSALM XXXVIII.

David imploreth God to take compassion on his pitiful case.

¶ A Psalm of David, to bring to remembrance.[c]

O LORD, rebuke me not in thy wrath: neither chasten me in thy hot displeasure.

2 For thine arrows stick fast in me,[d] and thy hand presseth me sore.

3 *There is* no soundness in my flesh because of thine anger; neither *is there any* rest* in my bones because of my sin.[e]

4 For mine iniquities are gone over my head:[f] as a heavy burden they are too heavy for me.

5 My wounds stink *and* are corrupt because of my foolishness.[g]

6 I am troubled;† I am bowed down greatly; I go mourning all the day long.

7 For my loins are filled with a loathsome *disease:* and *there is* no soundness in my flesh.

8 I am feeble and sore broken: I have roared by reason of the disquietness of my heart.[h]

9 Lord, all my desire *is* before thee; and my groaning is not hid from thee.[i]

10 My heart panteth, my strength faileth me: as for the light of mine eyes,[j] it also is gone from‡ me.

11 My lovers and my friends stand aloof from my sore;§[k] and my kinsmen‖ stand afar off.[l]

12 They also that seek after my life lay snares *for me;* and they that seek my hurt speak mischievous things, and imagine deceits all the day long.

13 But I, as a deaf *man,* heard not;[m] and *I was* as a dumb man *that* openeth not his mouth.

14 Thus I was as a man that heareth not, and in whose mouth *are* no reproofs.

15 For in thee, O LORD, do I hope:¶ thou wilt hear,* O Lord my God.

16 For I said, *Hear me,* lest *otherwise* they should rejoice over me: when my foot slippeth, they magnify *themselves* against me.

17 For I *am* ready to halt,† and my sorrow *is* continually before me.

18 For I will declare mine iniquity; I will be sorry for my sin.[n]

19 But mine enemies *are* lively, *and* they are strong:‡ and they that hate me wrongfully are multiplied.

20 They also that render evil for good are mine adversaries; because I follow *the thing that* good *is.*

21 Forsake me not, O LORD: O my God, be not far from me.

22 Make haste to help me,§ O Lord my salvation.

PSALM XXXIX.

1 David's care for his thoughts. 4 He prayeth for a sense of the brevity and vanity of life, 7 for pardon, 10 and for deliverance from God's judgments.

¶ To the chief Musician, *even* to Jeduthun,° A Psalm of David.

I SAID, I will take heed to my ways, that I sin not with my tongue:[p] I will keep my mouth with a bridle,‖ while the wicked is before me.[q]

2 I was dumb with silence; I held my peace, *even* from good; and my sorrow was stirred.¶

3 My heart was hot within me; while I was musing the fire burned: *then* spake I with my tongue,

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a Matt. 13:30. b Dan. 3:17, 28. c Psa. 70, title. d Job 6:4. * Heb. *peace,* or *health.* e Psa. 51:8. f Ezra 9:6. g Isa. 1:5, 6. † Heb. *wearied.* h Psa. 32:3. i John 1:48. j Lam. 5:16, 17. ‡ Heb. *not with.* § Heb. *stroke.* k Matt. 26:56; Luke 10:31, 32. ‖ Or, *my neighbors.* l Luke 23:49. m 2 Sam. 16:10, etc.; Isa. 42:19, 20. ¶ Heb. *thee do I wait for.* * Or, *answer.* † Heb. *for halting.* n 2 Cor. 7:9, 10. ‡ Heb. being *living, are strong.* § Heb. *for my help.* ° 1 Chr. 16:41. p Prov. 21:23; James 3:2, etc. ‖ Heb. *a bridle,* or *muzzle for my mouth.* q Col. 4:5. ¶ Heb. *troubled.*

40. Trust in God through Christ is the grand means of peace and safety, and will secure eternal life.

PSALM XXXVIII.

Title, *to bring to remembrance;* to bring himself to remembrance before God by recounting to Him his sorrows, and pleading before Him His promises. David wrote this psalm under a great pressure of suffering, arising from the persecution of his enemies and the desertion of his friends. To this, in the opinion of some, was added a distressing disease; but others understand verses 3, 5, 7, 11, as a figurative description of the calamities brought upon him by the persecution of his enemies.

2. *Thine arrows;* the afflictions which God sent upon him.

5. *My wounds;* those made by the arrows of the Almighty, ver. 2.

11. *Sore;* more literally, stroke, the suffering which God had inflicted on him. While his enemies took advantage of his distresses, his friends kept at a distance from him.

13. *Heard not;* he was silent, as though he heard not. A description of meekness and patience.

16. *Slippeth;* falls into calamity. So also the words "to halt," in the following verse.

18. *Declare mine iniquity;* confess it.

INSTRUCTIONS.

3. The righteous view their sins as the cause of all their calamities, and however great their distresses, they feel that they suffer less than their iniquities deserve.

9. God is perfectly acquainted with all the afflictions of his people, and lays no more upon them than he will enable them by his grace to bear and will overrule for their sanctification and salvation.

13. Silent and hearty submission to the will of God as manifested in his providence honors him, and prepares the way for deliverance from all evil and the enjoyment of great and everlasting good. The Lord Jesus Christ, who was brought as a lamb to the slaughter, opened not his mouth.

18. Penitence for sin, ingenuous confession of it, and hearty application to the blood of Christ for pardon, are essential to forgiveness with God, and to the experience of his salvation.

PSALM XXXIX.

1. *Keep my mouth;* be silent. *While the wicked is before me;* under the pressure of present suffering, the psalmist was greatly tempted to impatient complaints respecting God's dealings with him. See ver. 9–11. To guard against these, he resolved to impose upon himself entire silence in the presence of the wicked.

2. *Even from good;* from the fear of saying something wrong, he refrained from uttering any thing, even that which was right, and might have been profitable.

3. *While I was musing;* in silence. The suppression of his feelings within his own bosom only made him more vehement, till he could no longer refrain, but spoke to God as in the following verses.

4 LORD, make me to know mine end, and the measure of my days, what it *is; that* I may know how frail I *am.**

5 Behold, thou hast made my days *as* a handbreadth; and mine age *is* as nothing before thee:[a] verily every man at his best state† *is* altogether vanity. Selah.

6 Surely every man walketh in a vain show:‡ surely they are disquieted in vain: he heapeth up *riches*, and knoweth not who shall gather them.[b]

7 And now, Lord, what wait I for? my hope *is* in thee.

8 Deliver me from all my transgressions: make me not the reproach of the foolish.

9 I was dumb, I opened not my mouth; because thou didst *it*.

10 Remove thy stroke away from me: I am consumed by the blow§ of thy hand.

11 When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth:‖ surely every man *is* vanity. Selah.

12 Hear my prayer, O LORD, and give ear unto my cry; hold not thy peace at my tears: for I *am* a stranger with thee, *and* a sojourner, as all my fathers *were*.

13 Oh spare me, that I may recover strength, before I go hence, and be no more.

PSALM XL.

1 The benefit of confidence in God. 6 Obedience is the best sacrifice. 11 David's sense of evils exciteth him to prayer.

¶ To the chief Musician, A Psalm of David.

I WAITED¶ patiently for the LORD; and he inclined unto me, and heard my cry.

2 He brought me up also out of a horrible pit,* out of the miry clay, and set my feet upon a rock, *and* established my goings.

3 And he hath put a new song in my mouth, *even* praise unto our God: many shall see *it*, and fear, and shall trust in the LORD.

4 Blessed *is* that man that maketh the LORD his trust, and respecteth not the proud,[c] nor such as turn aside to lies.[d]

5 Many, O LORD my God, *are* thy wonderful works *which* thou hast done,[e] and thy thoughts *which are* to us-ward:[f] they cannot be reckoned up in order unto thee:† *if* I would declare and speak *of them*, they are more than can be numbered.

6 Sacrifice and offering thou didst not desire;[g] mine ears hast thou opened:‡ burnt-offering and sin-offering hast thou not required.

7 Then said I, Lo, I come: in the volume of the book *it is* written of me,[h]

8 I delight to do thy will, O my God:[i] yea, thy law *is* within my heart.§

9 I have preached righteousness in the great congregation:[j] lo, I have not refrained my lips, O LORD, thou knowest.

10 I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy loving-kindness and thy truth from the great congregation.[k]

11 Withhold not thou thy tender mercies from me, O LORD: let thy loving-kindness and thy truth continually preserve me.[l]

12 For innumerable evils have compassed me about:[m] mine iniquities have taken hold upon me,[n] so that I am not able to look up;[o] they are more than the hairs of my head: therefore my heart faileth‖ me.

13 Be pleased, O LORD, to deliver me: O LORD, make haste to help me.

14 Let them be ashamed and confounded together that seek after my soul to destroy it; let

* Or, *what time I have* here. [a] Psa. 90:4, etc. † Heb. *settled*. ‡ Heb. *an image*. [b] Eccl. 2:18, etc.; Luke 12:20, 21. § Heb. *conflict*. ‖ Heb. *that which is to be desired in him to melt away*. ¶ Heb. *In waiting I waited*. * Heb. *a pit of noise*. [c] Psa. 15:4. [d] Psa. 125:5. [e] Job 9:10. [f] Jer. 29:11.

† Or, *none can order them unto thee*. [g] Psa. 51:16; Heb. 10:4–10. ‡ Heb. *digged*; Exod. 21:6. [h] Luke 24:44; John 5:39. [i] John 4:34. § Heb. *in the midst of my bowels*. [j] Luke 4:16–22. [k] Acts 20:20, 27. [l] Psa. 85:10. [m] Heb. 4:15. [n] Psa. 38:1, etc. [o] Luke 18:13, 14. ‖ Heb. *forsaketh*.

6. *They;* who seek this world as their chief good.

9. *Thou didst it;* his afflictions were sent by God.

11. *Like a moth;* as a moth destroys a garment, so health and beauty are consumed by the afflicting hand of God.

12. *A stranger—a sojourner;* one on a pilgrimage; passing quickly through this to the eternal world.

INSTRUCTIONS.

2. Great circumspection in conversation, especially in the presence of the wicked, is a duty; but neither fear nor favor should hinder us from speaking that which is good, or making known our wants and offering our requests in prayer and supplication to God.

6. Those who seek the world as their chief good, find that it leaves them when they most need support; while it may be the ruin of those who come after them.

12. As the continuance of man upon the earth is like a vapor which appeareth for a little time and then vanisheth away, his treasure should be laid up in heaven and his affections should be there; then, when absent from the body he will be present with the Lord, and the God whom he has served will be his inheritance and his portion for ever.

PSALM XL.

This psalm has its fulfilment in the sufferings and deliverances of all God's people; but more especially of those who are set over them, as was David, and thus act in their behalf. And since God has made our Lord Jesus Christ "head over all things to the church, which is his body," it is fulfilled in him in the highest sense, and is accordingly applied to him in the New Testament.

2. *Horrible pit—miry clay;* great difficulties and distresses.

3. *A new song;* for new deliverance. *See it;* his deliverance and subsequent blessings.

6. *Sacrifice and offering;* such external services as the law prescribed. *Mine ears hast thou opened;* to hearken to and obey the Father's will. See Exod. 21:6; Heb. 10:5.

7. *Lo, I come;* that is, to do thy will. These words apply in their highest sense to the Saviour.

9. *Preached righteousness;* declared divine truth to the people.

12. *Mine iniquities have taken hold upon me;* these words apply, in their proper sense, only to the chastisements which God inflicts upon his people for their sins. In the Lord Jesus they are fulfilled only in the sense that God laid upon him the iniquities of us all, so that, though guiltless, he suffered for us.

INSTRUCTIONS.

1. Those who continue to wait upon God by humble prayer and supplication, and in the diligent use of all the appointed means of grace, will find in the end that the Lord hears and answers, and does exceeding abundantly for them according to all their wants.

them be driven backward and put to shame that wish me evil.

15 Let them be desolate for a reward of their shame that say unto me, Aha, aha.

16 Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The LORD be magnified.

17 But I *am* poor and needy; *yet* the Lord thinketh upon me;[a] thou *art* my help and my deliverer; make no tarrying, O my God.

PSALM XLI.

1 The blessedness of the man who careth for the poor. 4 David complaineth of his enemies' treachery. 10 He fleeth to God for succor.

¶ To the chief Musician, A Psalm of David.

BLESSED *is* he that considereth the poor;[*b] the LORD will deliver him in time of trouble.[†]

2 The LORD will preserve him, and keep him alive; *and* he shall be blessed upon the earth: and thou wilt not[‡] deliver him unto the will of his enemies.[c]

3 The LORD will strengthen him upon the bed of languishing: thou wilt make[§] all his bed in his sickness.

4 I said, LORD, be merciful unto me:[d] heal my soul;[e] for I have sinned against thee.

5 Mine enemies speak evil of me, When shall he die, and his name perish?

6 And if he come to see *me*, he speaketh vanity:[f] his heart gathereth iniquity to itself; *when* he goeth abroad, he telleth *it*.

7 All that hate me whisper together against me: against me do they devise my hurt.[‖]

8 An evil disease,[¶] *say they*, cleaveth fast unto him; and *now* that he lieth he shall rise up no more.

9 Yea, mine own familiar friend,[*] in whom I trusted, which did eat of my bread, hath lifted up[†] *his* heel against me.[g]

10 But thou, O LORD, be merciful unto me, and raise me up, that I may requite them.

11 By this I know that thou favorest me, because mine enemy doth not triumph over me.

12 And as for me, thou upholdest me in mine integrity, and settest me before thy face for ever.

13 Blessed *be* the LORD God of Israel from everlasting, and to everlasting. Amen, and Amen.

PSALM XLII.

1 David's zeal to serve God in the temple. 5 He encourageth his soul to trust in God.

¶ To the chief Musician, Maschil, for the sons[‡] of Korah.

AS the hart panteth[§] after the water-brooks, so panteth my soul after thee, O God.

2 My soul thirsteth for God, for the living God:[h] when shall I come and appear before God?[i]

3 My tears have been my meat day and night, while they continually say unto me, Where *is* thy God?

4 When I remember these *things*, I pour out my soul in me: for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holyday.[j]

5 Why art thou cast down,[‖] O my soul? and *why* art thou disquieted in me? hope thou in God: for I shall yet praise him[¶] *for* the help of his countenance.[*]

a Ver. 5; 1 Peter 5:7. * Heb. *weak*, or *sick*. b Prov. 14:21; Heb. 6:10. † Heb. *the day of evil*. ‡ Or, *do not thou*. c Psa. 37:32,33. § Heb. *turn*. d Psa. 32:5. e Psa. 147:3; Hos. 6:1. f Prov. 26:24, 25. ‖ Heb. *evil to me*. ¶ Heb. *A thing of Belial*. * Heb. *the man of my peace*. † Heb. *magnified*.

g Job 19:19; John 13:18. ‡ Or, A Psalm *giving instruction to the sons*, etc. § Heb. *brayeth*. h Psa. 63:1; John 7:37. i Job 23:3. j Psa. 122:1. ‖ Heb. *bowed down*. ¶ Or, *give thanks*. * Or, *his presence* is *salvation*.

3. The blessings which God bestows upon his people in answer to prayer, encourage many to pray and to put their trust in him.

8. External service is nothing in the sight of God, without obedience of heart to his revealed will.

12. The number and aggravations of our sins are such as would for ever shut us out from the favor of God, and prevent our ever seeking him, were it not for his mercy and grace in Christ Jesus.

17. The kind thoughts of God towards the poor and needy keep them from sinking into despair, lead them to hope for deliverance, and prepare them to magnify the riches of his grace in their salvation.

PSALM XLI.

This psalm is best explained upon the supposition that David wrote it when he was lying upon a bed of sickness, ver. 8. This encouraged his enemies to form mischievous plots against him, ver. 7; though at the same time they paid him hypocritical visits of pretended friendship, ver. 6.

1. *Considereth;* has compassion upon the poor, and assists them. David's own condition of distress and weakness seems to have been the occasion of this reflection.

3. *Make all his bed;* comfort and support him.

9. *Mine own familiar friend;* these words refer to the conduct of Ahithophel towards David, but had their most perfect fulfilment in the treachery of Judas, and were applied to him by the Saviour himself. John 13:18.

10. *May requite them;* in these words David, and in David Christ, speaks as the head and representative of God's church. It is no private revenge which he desires, but the deliverance of God's people from their malicious foes, who in seeking his destruction seek theirs also.

12. *Settest me before thy face;* makest me blessed in thy presence.

13. *Amen, and Amen;* this doxology marks the conclusion of the first of the five books, or rolls, into which the Psalms have been from ancient times divided. See introductory remarks to the book of Psalms.

INSTRUCTIONS.

1. Compassion to the poor and needy, and readiness to assist them for the Lord's sake and in imitation of his example, is an evidence of love to him and preparation for the reception of his mercies.

4. The pardon of sin and deliverance from its guilt and power are more to be desired than deliverance from temporal suffering, or the possession of all earthly good.

9. Confidence in creatures may be sadly disappointed; but trust in the Lord, and expectation of good from him in the keeping of his commands, will be fully realized and meet an abundant reward.

11. God's faithfulness to his covenant-people makes the destruction of their incorrigible enemies necessary and certain. Though they may triumph for a season, he will manifest his everlasting loving-kindness towards his church in their final overthrow.

PSALM XLII.

1. *Hart;* deer.

2. *Appear before God;* in the place of his worship; from which the psalmist was manifestly exiled when he wrote this and the following psalm.

3. *They;* his unbelieving enemies.

5. *Help of his countenance;* to see the light of God's countenance is to enjoy his presence and favor; and that is salvation. Num. 6:25, 26; Psa. 4:6. The psalmist has

6 O my God, my soul is cast down within me;[a] therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar.*

7 Deep calleth unto deep at the noise of thy water-spouts: all thy waves and thy billows are gone over me.[b]

8 *Yet* the LORD will command his loving-kindness in the daytime, and in the night his song *shall be* with me, *and* my prayer unto the God of my life.

9 I will say unto God my rock, Why hast thou forgotten me? why go I mourning because of the oppression of the enemy?

10 *As* with a sword† in my bones, mine enemies reproach me; while they say daily unto me, Where *is* thy God?

11 Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, *who is* the health of my countenance, and my God.

PSALM XLIII.

1 David, praying to be restored to the temple, promiseth to serve God joyfully. 5 He encourageth his soul to trust in God.

JUDGE me, O God, and plead my cause against an ungodly‡ nation: Oh deliver me from the deceitful and unjust man.§

2 For thou *art* the God of my strength: why dost thou cast me off? why go I mourning because of the oppression of the enemy?

3 Oh send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles.

4 Then will I go unto the altar of God, unto God my exceeding joy:‖ yea, upon the harp will I praise thee, O God my God.

5 Why art thou cast down, O my soul? and why art thou disquieted within me?[c] hope in God: for I shall yet praise him, *who is* the health of my countenance, and my God.

PSALM XLIV.

1 The church, in memory of former favors, 7 complaineth of her present evils. 17 Professing her integrity, 24 she fervently prayeth for succor.

¶ To the chief Musician for the sons of Korah, Maschil.

WE have heard with our ears, O God, our fathers have told us, *what* work thou didst in their days, in the times of old.

2 *How* thou didst drive out the heathen with thy hand, and plantedst them; *how* thou didst afflict the people, and cast them out.

3 For they got not the land in possession by their own sword, neither did their own arm save them:[d] but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favor unto them.[e]

4 Thou art my King, O God: command deliverances for Jacob.

5 Through thee will we push down our enemies: through thy name will we tread them under that rise up against us.

6 For I will not trust in my bow, neither shall my sword save me.[f]

7 But thou hast saved us from our enemies, and hast put them to shame that hated us.[g]

8 In God we boast all the day long, and praise thy name for ever. Selah.

9 But thou hast cast off and put us to shame;[h] and goest not forth with our armies.

10 Thou makest us to turn back from the enemy:[i] and they which hate us spoil for themselves.

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a Psa. 77:3–10. * Or, *the little hill;* Psa. 133:3. b Psa. 88:7. † Or, *killing.* ‡ Or, *unmerciful.* § Heb. *a man of deceit and iniquity.* ‖ Heb. *the gladness of my joy.* c Psa. 42:5, 11. d Josh. 24:12. e Deut. 4:37. f Hos. 1:7. g Psa. 132:18. h Psa. 74:1; Lam. 3:31, 32. i Lev. 26:17; Deut. 28:25, 64.

reference to those manifestations of God's presence which he had enjoyed in the sanctuary. Psa. 63:2.

6. *The Hermonites;* the country north-east of Palestine. *The hill Mizar;* a little hill in the land of Hermon. Even if there, far away from mount Zion, he would still trust in God.

7. *Thy water-spouts;* the troubles with which David was afflicted.

9. *Forgotten me;* delayed to deliver me.

10. *A sword in my bones;* expressive of intense distress.

11. *The health of my countenance;* his deliverer, and restorer to health, prosperity, gladness, and joy.

INSTRUCTIONS.

1. Piety will lead those who have it to desire the presence and favor of God more than all earthly good.

2. A characteristic of true religion is strong attachment to the public worship of God. They who undervalue and neglect the sanctuary, are unlike the believers described in God's word.

5. The scriptural way of finding relief from anxiety of spirit, is to pray, and trust in God's promises.

9. Though God may long delay to answer the prayers of his people, or appear for their deliverance from trouble, they will not despair, but continue to call upon him, to hope in his mercy, and expect that in due time he will grant them complete and enduring relief.

PSALM XLIII.

This short psalm is entirely in the strain of the preceding, and seems to form a sort of supplement to it.

3. *Thy holy hill;* Zion. *Thy tabernacles;* the tabernacle which David pitched on Zion when he transferred the ark to that place. The plural "tabernacles" is elsewhere used, perhaps with reference to its various divisions into the court, the holy place, and the holy of holies. Psa. 84:1.

INSTRUCTIONS.

1. The piety or usefulness of any one, however great, will not in this world save him from trouble.

3. The greatest desire of a pious man is to be led in the path of truth and duty, and to enjoy the ordinances and favor of God. In these he rejoices more than in all earthly good.

5. In his greatest distresses the good man still trusts in God, and is supported by the hope that he shall in due time be delivered from all trouble, and prepared to praise and enjoy Him for ever.

PSALM XLIV.

This psalm is eminently national in its character, having been written in behalf of the suffering covenant people at a time when their enemies were triumphant over them. On the title, see the general introduction to the book of Psalms.

3. *The land;* the land of Canaan.

4. *Jacob;* the children of Israel.

5. *Through thy name;* through thy perfections. The name of God expresses the sum of his revealed attributes.

8. *Boast;* acknowledge thee as our only deliverer, and glory not in our strength, but in thine alone.

10. *Spoil for themselves;* for their own pleasure and aggrandizement.

11 Thou hast given us like sheep *appointed* for meat;* and hast scattered us among the heathen.
12 Thou sellest thy people for naught,† and dost not increase *thy wealth* by their price.[a]
13 Thou makest us a reproach to our neighbors, a scorn and a derision to them that are round about us.
14 Thou makest us a byword among the heathen, a shaking of the head among the people.[b]
15 My confusion *is* continually before me, and the shame of my face hath covered me,
16 For the voice of him that reproacheth and blasphemeth; by reason of the enemy and avenger.[c]
17 All this is come upon us;[d] yet have we not forgotten thee, neither have we dealt falsely in thy covenant.
18 Our heart is not turned back,[e] neither have our steps‡ declined from thy way;
19 Though thou hast sore broken us in the place of dragons,[f] and covered us with the shadow of death.[g]
20 If we have forgotten the name of our God, or stretched out our hands to a strange god;[h]
21 Shall not God search this out? for he knoweth the secrets of the heart.
22 Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter.[i]
23 Awake, why sleepest thou, O Lord? arise, cast *us* not off for ever.[j]
24 Wherefore hidest thou thy face, *and* forgettest our affliction and our oppression?
25 For our soul is bowed down to the dust: our belly cleaveth unto the earth.
26 Arise for our help,§ and redeem us for thy mercies' sake.

* Heb. *as sheep of meat.* † Heb. *without riches.* a Deut. 32:30. b Jer. 24:9. c Psa. 8:2. d Dan. 9:13. e Job 23:11, 12; Psa. 119:157. ‡ Or, *goings.* f Isa. 35:7. g Psa. 23:4. h Job 31:26–28. i Rom. 8:36. j ver. 9. § Heb. *a help for us.* k Psa. 69, 80, title. ‖ Or, *of instruction.* ¶ Heb. *boileth, or bubbleth up.* l Song 5:9–15. m Luke 4:22. n Heb. 4:12; Rev. 1:16. * Heb. *prosper thou, ride thou.* o Rev. 6:2. p Psa. 65:5. q Psa. 38:2. r Psa. 93:2; Heb. 1:8. † Or, *O God.* s 1 Kings 1:39, 40; Isa. 61:1. t Song 1:3. u Song 6:8. v 1 Kings 2:19. w Deut. 33:9; Matt. 10:37.

PSALM XLV.

1 The majesty and grace of Christ's kingdom. 10 The duty of the church, and the benefits thereof.

¶ To the chief Musician upon Shoshannim,[k] for the sons of Korah, Maschil,‖ A Song of loves.

MY heart is inditing¶ a good matter: I speak of the things which I have made touching the king: my tongue *is* the pen of a ready writer.
2 Thou art fairer than the children of men:[l] grace is poured into thy lips:[m] therefore God hath blessed thee for ever.
3 Gird thy sword upon *thy* thigh,[n] O *most* mighty, with thy glory and thy majesty.
4 And in thy majesty ride prosperously,*[o] because of truth and meekness *and* righteousness; and thy right hand shall teach thee terrible things.[p]
5 Thine arrows *are* sharp in the heart of the king's enemies;[q] *whereby* the people fall under thee.
6 Thy throne, O God, *is* for ever and ever: the sceptre of thy kingdom *is* a right sceptre.[r]
7 Thou lovest righteousness, and hatest wickedness: therefore God,† thy God, hath anointed thee with the oil of gladness above thy fellows.[s]
8 All thy garments *smell* of myrrh, and aloes, *and* cassia,[t] out of the ivory palaces, whereby they have made thee glad.
9 King's daughters *were* among thy honorable women:[u] upon thy right hand did stand the queen in gold of Ophir.[v]
10 Hearken, O daughter, and consider, and incline thine ear;[w] forget also thine own people, and thy father's house;

14. *Byword—shaking of the head;* a subject of contempt.
17. *Not forgotten thee;* not apostatized from God.
19. *Place of dragons;* desolate place where wild animals dwell. The word here rendered "dragons" does not mean sea-monsters, which the Hebrew expresses by a different word. *Shadow of death;* great and dreadful darkness.
22. *Killed all the day long;* continually exposed to murderous persecution. These words, in which the ancient church expressed her bitter experience, are applied by the apostle Paul to the sufferings of Christians under the new dispensation.
23. *Why sleepest thou;* God is represented as sleeping when he allows the enemies of his people to prevail against them.
24. *Forgettest our affliction;* delayest to remove it.

INSTRUCTIONS.

1. The history of God's dealings with his people is full of instruction, and a knowledge of it should be communicated from parents to their children.
3. The mercies which men enjoy come not through their own power and goodness, but through the power and goodness of God.
9. In the discipline of his people, God sometimes forsakes them "for a small moment." Isa. 54:8, 9. Then their enemies triumph over them. But no evil can come upon them except by his permission, and for the purpose of purifying them from sin. By this discipline he prepares his visible earthly church for greater enlargement and strength in this world, and the true spiritual members of it for glory everlasting.
17. Whatever evils may come on the true people of God, they will not forsake his service.
21. All things are naked and open to the all-seeing eye of God, and the great concern of his people is to approve themselves to him; in their deepest troubles they feel that their help must come from him.

PSALM XLV.

The theme of this psalm is Jesus Christ the King of kings, and the espousal of his church to him. In the Old Testament, God is often represented as the husband of Zion, that is, of his church. Isa. 54:4–6; 62:4, 5. In like manner the New Testament church is called "the bride, the Lamb's wife," and she is "arrayed in fine linen, clean and white," for the day of her marriage. Eph. 5:23; Rev. 19:7, 8; 21:9. The espousal of the Saviour to his church is here represented under imagery borrowed from the marriage customs of eastern nations.

1. *Inditing;* meditating in preparation to speak. *The king;* Jesus Christ. *The pen of a ready writer;* the fulness of his feelings makes his tongue fervent and rapid in its utterance, like the pen of a ready writer.
2. *Grace is poured into thy lips;* he received the Holy Spirit without measure.
5. *The king's enemies;* the enemies of Christ. Compare Isa. 11:1; Rev. 19:21.
6. *O God;* this is applied by the Holy Spirit to Jesus Christ. Heb. 1:8, 9.
8. *Myrrh, and aloes, and cassia;* put for sweet odors generally. The aloes here spoken of are the *lign-aloes,* mentioned Num. 24:6; Prov. 7:17; Song 4:14. It is a species of fragrant wood.
9. *Gold of Ophir;* Ophir is here mentioned as emphatically the gold-land of the ancient Hebrews. For its situation see note to 1 Kings 9:28.
10. *Forget—thine own people;* be wholly devoted to Jesus Christ, and love him more than father, mother, or any earthly friend.

11 So shall the king greatly desire thy beauty:[a] for he *is* thy Lord; [b] and worship thou him.[c]

12 And the daughter of Tyre *shall be there* with a gift; [d] *even* the rich among the people shall entreat thy favor.[*e]

13 The king's daughter *is* all glorious within: her clothing *is* of wrought gold.[f]

14 She shall be brought unto the king in raiment of needlework:[g] the virgins her companions that follow her shall be brought unto thee.

15 With gladness and rejoicing shall they be brought;[h] they shall enter into the king's palace.

16 Instead of thy fathers shall be thy children,[i] whom thou mayest make princes in all the earth.[j]

17 I will make thy name to be remembered in all generations:[k] therefore shall the people praise thee for ever and ever.

PSALM XLVI.

1 The confidence which the church hath in God. 8 An exhortation to behold the works of the Lord.

¶ To the chief Musician for[†] the sons of Korah, A Song[‡] upon Alamoth.[m]

GOD *is* our refuge and strength, a very present help in trouble.

2 Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea;[‡]

3 *Though* the waters thereof roar *and* be troubled, *though* the mountains shake with the swelling thereof. Selah.

4 *There is* a river, the streams whereof shall make glad the city of God,[n] the holy *place* of the tabernacles of the Most High.[o]

5 God *is* in the midst of her; she shall not be moved: God shall help her, *and that* right early.[§]

6 The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted.

7 The LORD of hosts *is* with us; the God of Jacob *is* our refuge.[‖] Selah.

8 Come, behold the works of the LORD, what desolations he hath made in the earth.

9 He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire.[p]

10 Be still, and know that I *am* God; I will be exalted among the heathen, I will be exalted in the earth.[q]

11 The LORD of hosts *is* with us; the God of Jacob *is* our refuge. Selah.

PSALM XLVII.

The nations are exhorted cheerfully to entertain the kingdom of Christ.

¶ To the chief Musician, A Psalm for[¶] the sons of Korah.

OH clap your hands, all ye people; shout unto God with the voice of triumph.

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a Song 4:9, etc. b Isa. 54:5. c Psa. 95:6. d Isa. 23:18; Acts 21:3–6. * Heb. *face.* e Isa. 60:3. f Isa. 61:10; Rev. 19:7, 8. g Song 1:4. h Isa. 35:10; Jude 24. i Psa. 22:30. j Rev. 1:6. k Mal. 1:11. † Or, *of.* ‡ Psa. 48, 66. m 1 Chr. 15:20. ‡ Heb. *heart of the seas.* n Rev. 21:2, 3. o Ezek. 47:1–12. § Heb. *when the morning appeareth;* Exod. 14:24, 27; Psa. 30:5. ‖ Heb. *a high place for us.* p Ezek. 39:9, 10. q Isa. 2:11, 17. ¶ Or, *of.*

11. *Thy beauty;* the holiness and spiritual beauty of his church.

12. *The daughter of Tyre;* that is, Tyre herself, represented as a princely female. The Tyrians were celebrated for their extensive commerce and great wealth. The general idea is, that the rich and mighty should contribute their offerings to Christ and his bride the church.

13. *The king's daughter;* Christ's redeemed and sanctified church. *Within;* within the king's palace. Her glorious apparel represents her spiritual beauty.

16. *Thy children;* the children of the King: the church of Christ is here, as elsewhere, represented as the mother of a numerous and honorable offspring.

INSTRUCTIONS.

1. The thoughts of true believers are very much occupied about Christ and his cause.

3. Since God has given to Christ all power in heaven and in earth, and made him "most mighty" in behalf of the church, they who love the prosperity of his kingdom shall see their utmost desires fulfilled.

6. Jesus Christ is God over all; he is so addressed by the Father, and his works prove him to be divine.

10. Those who would partake of Christ's salvation must love him supremely, and be ready, when called, to forsake all for his sake.

13. Divine grace changes the heart and makes it meet to be a habitation for God through his Spirit.

16. Death is continually removing the fathers from Christ's church; but the number and strength of Christ's spiritual offspring on earth shall be increased, till they shall inherit the world. In that happy day the righteous shall be "princes in all the earth."

PSALM XLVI.

The occasion of the present psalm seems to have been some remarkable triumph of God's people over their enemies; perhaps their deliverance from the Assyrian army in the days of Hezekiah. 2 Kings 19:35; Isa. 37:36. In it the church rises above all human trust to simple faith in God's almighty power and unchangeable love. The two following psalms are in the same general strain.

Title, *upon Alamoth;* Alamoth, that is, *virgins,* probably denotes that the song was to be sung with treble voices.

1. *A very present help;* found by experience to be ever ready and all-powerful to help his people.

2. *Though the earth be removed;* the figures employed in this and the following verse denote violent commotions and changes of every kind, physical and political.

4. *A river;* the river of the water of life proceeding from God's throne. Ezek. 47:1; Rev. 22:1. This is the symbol of his life-giving presence and power. *The city of God;* Jerusalem, the place of God's special presence under the Mosaic economy. This city of God is now his true church.

5. *Right early;* in due season; when help is most needed.

6. *The earth melted;* showing its dependence on God, and that all things are entirely under his control.

9. *He maketh wars to cease;* by the destruction of the hostile forces. This is the final issue of all assaults upon his people; and while the conflict rages, he governs in the midst of it, and overrules it for his glory and their good.

10. *Be still;* desist from your vain assaults upon my people.

11. *Us;* the people of God.

INSTRUCTIONS.

1. Those who have God for their defender need fear no evil.

5. The presence and favor of God are at all times the security, support, and comfort of his people.

9. In the midst of wars and tumults, it is a consolation to God's people to know that the issues of them are in his hand, and that he will in the end make them subservient to their peace and prosperity.

10. One great design of God in all his dispensations is to manifest his true character, and make himself known to all people as the one only living and true Jehovah.

PSALM XLVII.

1. *All ye people;* that is, as the original word means, all ye

2 For the LORD most high *is* terrible; *he is* a great King over all the earth.

3 He shall subdue the people under us, and the nations under our feet.

4 He shall choose our inheritance for us, the excellency of Jacob whom he loved. Selah.

5 God is gone up with a shout,[a] the LORD with the sound of a trumpet.

6 Sing praises to God, sing praises: sing praises unto our King, sing praises.

7 For God *is* the King of all the earth:[b] sing ye praises with understanding.*[c]

8 God reigneth over the heathen: God sitteth upon the throne of his holiness.

9 The princes of the people are gathered together, *even* the people of† the God of Abraham: for the shields of the earth *belong* unto God:[d] he is greatly exalted.

PSALM XLVIII.

The ornaments and privileges of the church.

¶ A Song *and* Psalm for‡ the sons of Korah.

GREAT *is* the LORD, and greatly to be praised in the city of our God, *in* the mountain of his holiness.[e]

2 Beautiful for situation, the joy of the whole earth, *is* mount Zion,[f] *on* the sides of the north,[g] the city of the great King.[h]

3 God is known in her palaces for a refuge.

4 For lo, the kings were assembled,[i] they passed by together.

5 They saw *it, and* so they marvelled; they were troubled, *and* hasted away.

6 Fear took hold upon them there, *and* pain, as of a woman in travail.[j]

7 Thou breakest the ships of Tarshish with an east wind.[k]

8 As we have heard, so have we seen in the city of the LORD of hosts, in the city of our God: God will establish it for ever.[l] Selah.

9 We have thought of thy loving-kindness, O God, in the midst of thy temple.

10 According to thy name,[m] O God, so *is* thy praise unto the ends of the earth: thy right hand is full of righteousness.

11 Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments.

12 Walk about Zion, and go round about her: tell the towers thereof.

13 Mark ye well§ her bulwarks, consider‖ her palaces; that ye may tell *it* to the generation following.

14 For this God *is* our God for ever and ever: he will be our guide, *even* unto death.[n]

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[a] Psa. 68:18, 33; Acts 1:5–11. [b] Zech. 14:9. * Or, every one *that hath understanding.* [c] 1 Cor. 14:15; Col. 3:16. † Or, *The voluntary of the people are gathered* unto *the people of*, etc.; 2 Cor. 8:5. [d] Prov. 30:5. ‡ Or, *of.*

[e] Psa. 65:1. [f] Psa. 50:2; Lam. 2:15. [g] Isa. 14:13. [h] Matt. 5:35. [i] 2 Sam. 10:6–19. [j] Exod. 15:14–16. [k] Ezek. 27:25. [l] Isa. 2:2. [m] Josh. 7:9; Psa. 113:3. § Heb. *Set your heart to.* ‖ Or, *raise up.* [n] Psa. 73:24; Isa. 58:11.

nations. Here, as often elsewhere in the Psalms, the gentile nations are called upon to rejoice in God, in anticipation of their reception, through faith, into the church.

3. *Under us;* under his covenant people. The victories of ancient Israel over the surrounding heathen nations foreshadowed the spiritual subjection of the nations to the church through faith in Christ.

4. *Our inheritance—the excellency of Jacob;* designations of the goodly heritage which God conferred upon his ancient people.

5. *God is gone up;* from the conquest of his enemies to heaven. *A shout—the sound of a trumpet;* the signs of rejoicing.

7. *All the earth;* God is not a local deity, but a universal monarch.

8. *God reigneth over the heathen;* they will one day all be brought to acknowledge and adore him as their King.

9. *Gathered together;* to worship God and acknowledge him as their Lord. These are the princes of the heathen mentioned in the preceding verse. *The people of the God of Abraham;* who had become such by their submission to him. *The shields of the earth;* the same as the "princes of the people," Hosea 4:8.

INSTRUCTIONS.

1. God is the joy of his people. In him they glory as their righteousness, wisdom, and strength.

4. The condition of each individual is chosen for him by God, and with it he should be content, and thus by his conduct say, Not my will, but thine be done.

6. Those who from the heart offer praises to God, glorify him. In this, the high and the low, the rich and the poor, persons of all descriptions may unite, and thus secure his approbation and blessing.

8. The prophets of the Old Testament foresaw and predicted the day when all heathen nations shall be brought to acknowledge and glorify God, and he shall be greatly exalted throughout the whole earth.

PSALM XLVIII.

1. *The city of our God;* Jerusalem.

2. *The joy of the whole earth;* as the seat of the true worship of Jehovah, which was appointed to extend itself over the whole earth. Isa. 2:2–4. *Mount Zion, on the sides of the north;* "the sides of the north" seem to include not only the northern slope of the hill of Zion, but also Moriah, which lay to the north-east, and upon which the temple was built.

5. *They were troubled, and hasted away;* the enemies of Jerusalem that had come up against it, were scattered and dispersed.

7. *Thou breakest the ships of Tarshish;* a particular instance of God's power, to represent his universal sovereignty. *With an east wind;* compare Acts 27:14.

8. *As we have heard, so have we seen;* the wonderful doings of God in past ages, of which we have heard, have been repeated before our eyes.

10. *So is thy praise;* or, so be thy praise. The name of God is the sum of his perfections, as manifested to men. With this the praises rendered to him by men ought to correspond.

11. *Thy judgments;* the retributions of God, especially with reference to his enemies.

12. *Tell the towers thereof;* count the towers of Jerusalem, that ye may see her impregnable strength.

INSTRUCTIONS.

2. The true spiritual Zion is the light and glory of the whole earth. God administers the government of the world for her good, and he will make her a blessing to all nations.

5. The enemies of God, in their assaults upon his people, bring ruin upon themselves. God is with those who love him, and they must prevail.

13. It is the privilege and duty of God's people, in each successive generation, to record his glorious interpositions in their behalf, for the comfort and encouragement of those who come after them.

14. God will never forsake those who trust in him, but will guide them by his counsel, and afterwards receive them to glory.

PSALM XLIX.

1 An earnest persuasion to build the faith of resurrection not on worldly power, but on God. 16 Worldly prosperity is not to be admired.

¶ To the chief Musician, A Psalm for* the sons of Korah.

HEAR this, all *ye* people; give ear, all *ye* inhabitants of the world:

2 Both low and high, rich and poor, together.

3 My mouth shall speak of wisdom; and the meditation of my heart *shall be* of understanding.

4 I will incline mine ear to a parable: I will open my dark saying upon the harp.

5 Wherefore should I fear in the days of evil,[a] *when* the iniquity of my heels shall compass me about?[b]

6 They that trust in their wealth, and boast themselves in the multitude of their riches;

7 None *of them* can by any means redeem his brother, nor give to God a ransom for him:[c]

8 (For the redemption of their soul *is* precious, and it ceaseth for ever:)

9 That he should still live for ever, *and* not see corruption.[d]

10 For he seeth *that* wise men die, likewise the fool and the brutish person perish, and leave their wealth to others.[e]

11 Their inward thought *is*, *that* their houses *shall continue* for ever, *and* their dwelling-places to all generations;† they call *their* lands after their own names.[f]

12 Nevertheless man *being* in honor abideth not:[g] he is like the beasts *that* perish.

13 This their way *is* their folly: yet their posterity approve their sayings.‡ Selah.

14 Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning;[h] and their beauty§ shall consume in the grave from their dwelling.‖

15 But God will redeem my soul from the power¶ of the grave:* for he shall receive me. Selah.

16 Be not thou afraid when one is made rich, when the glory of his house is increased;

17 For when he dieth he shall carry nothing away:[i] his glory shall not descend after him.

18 Though while he lived† he blessed his soul: and *men* will praise thee, when thou doest well to thyself:

19 He shall go‡ to the generation of his fathers; they shall never see light.

20 Man *that is* in honor, and understandeth not, is like the beasts *that* perish.[j]

PSALM L.

1 The majesty of God in the church. 5 His order to gather his saints. 7 The pleasure of God is not in ceremonies, 14 but in sincerity of obedience.

¶ A Psalm of§ Asaph.

THE mighty God,[k] *even* the LORD, hath spoken, and called the earth from the rising of the sun unto the going down thereof.

2 Out of Zion, the perfection of beauty, God hath shined.[l]

3 Our God shall come,[m] and shall not keep silence: a fire shall devour before him,[n] and it shall be very tempestuous round about him.

4 He shall call to the heavens from above, and to the earth, that he may judge his people.

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* Or, *of*. a Rom. 8:33, 34. b Hos. 7:2. c Job 36:18. d Acts 13:33–37. e Eccl. 2:16–21. † Heb. *generation and generation*. f 2 Sam. 18:18. g Psa. 39:5. ‡ Heb. *delight in their mouth*. h Dan. 7:22; Rev. 2:26, 27. § Or, *strength*. ‖ Or, *the grave* being *a habitation to every one of them*. ¶ Heb. *hand*. * Or, *hell*. i Luke 12:20. † Heb. *in his life*. ‡ Heb. The soul *shall go*. j Eccl. 3:18, 19. § Or, *for*. k Isa. 9:6. l Psa. 68:24. m Rev. 22:20. n Dan. 7:10.

PSALM XLIX.

The theme of this psalm is the vanity of all earthly honors and possessions, in contrast with the righteous man's portion, which is everlasting life, honor, and blessedness in God's presence.

3. *Wisdom;* that course which it is proper for frail man to pursue.

4. *Incline mine ear;* in the attitude of earnest attention, as I sing my song with the accompaniment of the harp. The psalmist receives from God the instructions which he communicates to others, and he, as well as his hearers, must reverently attend to them. *A parable—dark saying;* here used of instruction communicated in a figurative and sententious style.

5. *The iniquity of my heels;* his past offences; but some render the words, the iniquity of my oppressors, who followed him with their persecutions.

7. *Redeem his brother;* save him from the grave.

8. *Redemption of their soul;* preservation of their life. *Precious;* it exceeds all price which men can pay for it. This is true alike of the redemption of the natural life and of the immortal spirit.

12. *Abideth not;* he must soon die.

13. *Approve their sayings;* imitate their example.

14. *The morning;* soon, in the morning of the resurrection.

15. *God will redeem my soul from the power of the grave;* he will preserve the lives of his saints from dangers of every kind until their appointed time comes; and will finally raise them from the dead, and receive them, soul and body, to himself.

19. *They shall never see light;* the wicked have all their good things in this life.

20. *Understandeth not;* understandeth not his duty as a rational being, mortal and yet immortal.

INSTRUCTIONS.

1. That wisdom which is from above, and that understanding which consists in the fear of the Lord, are equally essential to all classes of people.

5. They that fear God and trust him for what they need, have no reason to fear any one else.

8. No earthly treasures, however costly and abundant, can save the possessor or his friends from the stroke of death.

13. Multitudes imitate the folly and wickedness of those who have gone before them, in living for earth, and not for heaven.

16. No one should be fearful or envious at the prosperity and wealth of others, for they will soon die, and go hence as destitute as if they had lived in poverty.

18. Those who live only to gratify their appetites and passions, sink themselves in infamy; men may applaud, but God will condemn them.

PSALM L.

In this psalm God is represented as coming forth in majesty and glory from his dwelling-place in mount Zion, and summoning his covenant people to judgment for their hypocrisy and wickedness.

2. *The perfection of beauty;* Zion, as the royal abode of Jehovah, was to the pious Israelite the sum of all excellence and beauty. Psa. 48:2.

3. *Shall come;* from Zion to judge his people.

4. *Call to the heavens—to the earth;* to heaven and earth with all their inhabitants, to be present as witnesses.

5 Gather my saints together unto me;[a] those that have made a covenant with me by sacrifice.[b]

6 And the heavens shall declare his righteousness: for God *is* judge himself.[c] Selah.

7 Hear,[d] O my people, and I will speak; O Israel, and I will testify against thee: I *am* God, *even* thy God.

8 I will not reprove thee for thy sacrifices or thy burnt-offerings, *to have been* continually before me.

9 I will take no bullock out of thy house, *nor* he-goats out of thy folds:[e]

10 For every beast of the forest *is* mine, *and* the cattle upon a thousand hills.

11 I know all the fowls of the mountains: and the wild beasts of the field *are* mine.

12 If I were hungry, I would not tell thee: for the world *is* mine, and the fulness thereof.

13 Will I eat the flesh of bulls, or drink the blood of goats?

14 Offer unto God thanksgiving; and pay thy vows unto the Most High.

15 And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.[f]

16 But unto the wicked God saith, What hast thou to do to declare my statutes, or *that* thou shouldest take my covenant in thy mouth?[g]

17 Seeing thou hatest instruction, and castest my words behind thee.[h]

18 When thou sawest a thief, then thou consentedst with him, and hast been partaker[†] with adulterers.

19 Thou givest[‡] thy mouth to evil, and thy tongue frameth deceit.

20 Thou sittest *and* speakest against thy brother; thou slanderest thine own mother's son.

21 These *things* hast thou done, and I kept silence;[i] thou thoughtest that I was altogether *such a one* as thyself: *but* I will reprove thee, and set *them* in order before thine eyes.

22 Now consider this, ye that forget God, lest I tear *you* in pieces, and *there be* none to deliver.[j]

23 Whoso offereth praise glorifieth me:[k] and to him that ordereth *his* conversation[§] *aright* will I show the salvation of God.[l]

PSALM LI.

1 David prayeth for remission of sins, whereof he maketh a deep confession. 6 He prayeth for sanctification. 16 God delighteth not in sacrifice, but in sincerity. 18 He prayeth for the church.

¶ To the chief Musician, A Psalm of David, when Nathan the prophet came unto him,[m] after he had gone in to Bath-sheba.[n]

HAVE mercy upon me, O God, according to thy loving-kindness: according unto the multitude of thy tender mercies blot out my transgressions.[o]

2 Wash me thoroughly from mine iniquity, and cleanse me from my sin.[p]

3 For I acknowledge my transgressions:[q] and my sin *is* ever before me.

4 Against thee,[r] thee only, have I sinned and done *this* evil in thy sight:[s] that thou mightest be justified when thou speakest, *and* be clear when thou judgest.

5 Behold, I was shapen in iniquity; and in sin did my mother conceive[‖] me.[t]

6 Behold, thou desirest truth in the inward parts: and in the hidden *part* thou shalt make me to know wisdom.

7 Purge me with hyssop, and I shall be clean:[u] wash me, and I shall be whiter than snow.[v]

8 Make me to hear joy and gladness, *that* the bones *which* thou hast broken may rejoice.[w]

9 Hide thy face from my sins, and blot out all mine iniquities.

10 Create in me a clean heart, O God;[y] and renew a right[¶] spirit within me.

11 Cast me not away from thy presence; and take not thy Holy Spirit from me.[z]

a Matt. 24:31. b Heb. 12:24. c Rev. 20:12. d Mic. 6:1–8. e Acts 17:25; Heb. 10:4, 6. * Heb. *with me.* f Psa. 107:6, etc. g Isa. 1:11–15; John 4:24. h Prov. 5:12, 13. † Heb. *thy portion* was. ‡ Heb. *sendest.* i Eccl. 8:11, 12; Rom. 2:4; 2 Pet. 3:9. j Psa. 9:17. k 1 Pet. 2:9. § Heb. *disposeth* his *way.*

l Phil. 1:27. m 2 Sam. 12:1, etc. n 2 Sam. 11:2, 4. o Isa. 43:25; 44:22; Acts 3:19. p Rev. 1:5. q Prov. 28:13. r 2 Sam. 12:13. s Luke 15:21. ‖ Heb. *warm.* t Eph. 2:3. u Lev. 14:4–9; Num. 19:18; Heb. 9:19. v Isa. 1:18. w Matt. 5:4. x Jer. 16:17. y Acts 15:9. ¶ Or, *constant.* z Luke 11:13.

5. *My saints;* my visible, professed worshippers. Israel, as the peculiar people of God, and consecrated to his service, is called "a holy nation," Exod. 19:6. *By sacrifice;* the national covenant with Israel was originally ratified by sacrifices and the sprinkling of blood, Exod. 24:5–8; and the stated sacrifices appointed under the law, may be regarded as a perpetual renewing of this covenant.

6. *His righteousness;* the correctness of his decisions.

9. *I will take no bullock;* God does not require sacrifices, or any other services which men can render, for his own sake, "as though he needed any thing," nor will he accept them unless offered in faith and love. Acts 17:25.

14. *Thanksgiving;* a spiritual service: not that thanksgiving should be substituted for sacrifice, but that these should be an expression of thanksgiving.

16. *The wicked;* the open violators of God's law.

21. *Such a one as thyself;* one who would connive at wickedness, and suffer it to go unpunished.

22. *Tear you in pieces;* suddenly and utterly destroy you.

23. *Offereth praise;* offers sacrifices of thanksgiving. See ver. 14. *Conversation;* conduct and life.

INSTRUCTIONS.

3. A day is coming when all shall discern between him that serveth God in truth, and him that serveth him not.

8. External service merely, without the heart being engaged, will be of no avail in the sight of God.

15. Humble, believing, affectionate prayer will always be heard, and in God's own way and time be abundantly answered.

16. God will not accept any service at the hand of the habitual violators of his law.

22. God often waits upon sinners with much long-suffering, but will finally call them to account, and punish them according to their deserts.

23. Without an upright life, all professions of godliness, and all claims to true religion and salvation are vain. Matt. 7:15–23; James 1:26; 1 John 3:7.

PSALM LI.

1. *My transgressions;* especially his sins in the matter of Uriah, with which he was charged by the prophet Nathan, and of which he was now deeply sensible.

4. *Against thee, thee only;* his sin was principally, or especially against God, and most aggravated in his sight. *Be justified—and be clear when thou judgest;* clear from all wrong in condemning him.

6. *Truth in the inward parts;* purity, sincerity, and uprightness of soul.

7. *Hyssop;* a plant or shrub used in external cleansing, an emblem of internal purity.

8. *The bones which thou hast broken;* that the distresses brought upon him might be removed.

12 Restore unto me the joy of thy salvation; and uphold me *with thy* free Spirit.[a]

13 *Then* will I teach transgressors thy ways;[b] and sinners shall be converted unto thee.

14 Deliver me from bloodguiltiness,* O God, thou God of my salvation: *and* my tongue shall sing aloud of thy righteousness.[c]

15 O Lord, open thou my lips; and my mouth shall show forth thy praise.

16 For thou desirest not sacrifice; else would I† give *it:* thou delightest not in burnt-offering.[d]

17 The sacrifices of God *are* a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.[e]

18 Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifices of righteousness,[f] with burnt-offering and whole burnt-offering: then shall they offer bullocks upon thine altar.

PSALM LII.

1 David, condemning the spitefulness of Doeg, prophesieth his destruction. 6 The righteous shall rejoice at it. 8 David, upon his confidence in God's mercy, giveth thanks.

¶ To the chief Musician, Maschil, *A Psalm* of David, when Doeg the Edomite[g] came and told Saul,[h] and said unto him, David is come to the house of Ahimelech.

WHY boastest thou thyself in mischief, O mighty man? the goodness of God *endureth* continually.[i]

2 Thy tongue deviseth mischiefs; like a sharp razor, working deceitfully.

3 Thou lovest evil more than good; and lying rather than to speak righteousness.[j] Selah.

4 Thou lovest all devouring words, O *thou*‡ deceitful tongue.

5 God shall likewise destroy thee§ for ever,[k] he shall take thee away, and pluck thee out of *thy* dwelling-place, and root thee out of the land of the living.[l] Selah.

6 The righteous also shall see, and fear, and shall laugh at him:

7 Lo, *this is* the man *that* made not God his strength; but trusted in the abundance of his riches,[m] *and* strengthened himself in his wickedness.[t]

8 But I *am* like a green olive-tree in the house of God:[n] I trust in the mercy of God for ever and ever.

9 I will praise thee for ever, because thou hast done *it:* and I will wait on thy name;[o] for *it is* good before thy saints.[p]

PSALM LIII.

1 David describeth the corruption of a natural man. 4 He convinceth the wicked by the light of their own conscience. 6 He glorieth in the salvation of God.

¶ To the chief Musician upon Mahalath, Maschil, *A Psalm* of David.

THE fool hath said in his heart, *There is* no God.[q] Corrupt are they,[r] and have done abominable iniquity:[s] *there is* none that doeth good.

2 God looked down from heaven upon the children of men, to see if there were *any* that did understand, that did seek God.[t]

3 Every one of them is gone back: they are altogether become filthy; *there is* none that doeth good, no, not one.

4 Have the workers of iniquity no knowledge? who eat up my people *as* they eat bread: they have not called upon God.

5 There were they in great fear,¶ *where* no fear was:[u] for God hath scattered the bones of him

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a 2 Cor. 3:17. b Zech. 3:1–8. * Heb. *bloods.* c Psa. 71:23, 24. † Or, *that I should.* d Hos. 6:6; Mic. 6:7, 8; Heb. 10:4–10. e Isa. 66:2. f Psa. 4:5; Rom. 12:1. g 1 Sam. 21:7; 22:9. h Ezek. 22:9. i Psa. 136:1, 2. j Jer. 9:4, 5. ‡ Or, and *thee.* § Heb. *beat thee down.* k Prov. 19:5, 9. l Prov. 2:22. m 1 Tim. 6:17. ‖ Or, *substance.* n Psa. 1:3; 92:12. o Lam. 3:25, 26. p Psa. 73:28. q Psa. 14:1, etc. r Gen. 6:5, 12. s Eph. 5:12. t Psa. 11:4. ¶ Heb. *they feared a fear.* u Prov. 28:1.

12. *The joy of thy salvation;* which he had lost by his sins. *Uphold me;* without this he would again fall into sin.

14. *Bloodguiltiness;* in procuring the death of Uriah.

17. *The sacrifices of God;* the offerings which are pleasing to him and which he will accept.

18. *Zion;* the church of God.

19. *Sacrifices of righteousness;* such as God requires.

INSTRUCTIONS.

1. All the hope of the true penitent is in the free mercy and rich grace of God, and these form his only plea before him.

4. However greatly any one injures his fellow-men by his sins, their chief guilt is in being committed against God.

7. Purification from sin is the work of the Holy Spirit, and to him the believer looks for this inestimable blessing.

11. Without the constant aid of the Holy Spirit, even the most eminent believers will be in constant danger of falling into the most aggravated sins.

13. It is only when we have the joy of God's salvation in our own hearts, that we are qualified to guide sinners to repentance. The believer desires God's presence and the light of his countenance, not for his own sake alone, but for the sake of his fellow-men.

15. For a heart to praise God men are dependent on him, and they should continually look up to him for this inestimable blessing.

18. The sincere penitent desires spiritual blessings not only for himself but for others, especially for the people of God in every part of the world.

PSALM LII.

Title, *when Doeg the Edomite came;* see the narrative in 1 Sam. 21:1–7; 22:9–23.

1. *Mighty man;* Doeg the Edomite. *Endureth continually;* as much as to say, It will protect me from thy mischievous designs.

2. *Like a sharp razor;* wounding deep and suddenly.

4. *Devouring words;* words that injure and destroy. They occasioned the death of all Ahimelech's house, with the exception of Abiathar.

6. *Fear;* fear to sin. *Laugh at him;* rejoice at his ruin.

8. *Like a green olive-tree;* prosperous and flourishing.

9. *I will wait on thy name;* adore God for the manifestations of his character, and expect from him all needed good.

INSTRUCTIONS.

1. To boast in iniquity is the way to perdition.

5. Slander and calumny are exceedingly heinous in God's sight. He will sooner or later destroy all who practise them; and will permit his servants to rejoice in his righteous judgments.

7. Ungodly men who trust in their power and wealth, will have speedy and sore disappointment.

8. The righteous, who put their trust in God, will never be disappointed; they shall be like trees planted by the waters, ever green and fruitful.

PSALM LIII.

This psalm is, for substance, the same as Psalm 14. See the notes on that psalm.

5. *Where no fear was;* no external cause of fear.

that encampeth *against* thee: thou hast put *them* to shame, because God hath despised them.[a]

6 Oh that the salvation of Israel *were come** out of Zion! When God bringeth back the captivity of his people, Jacob shall rejoice, *and* Israel shall be glad.[b]

PSALM LIV.

1 David, complaining of the Ziphim, prayeth for salvation. 4 Upon his confidence in God's help he promiseth sacrifice.

¶ To the chief Musician on Neginoth, Maschil, *A Psalm* of David, when the Ziphim came and said to Saul, Doth not David hide himself with us?[c]

SAVE me, O God, by thy name, and judge me by thy strength.

2 Hear my prayer, O God; give ear to the words of my mouth.

3 For strangers are risen up against me, and oppressors seek after my soul:[d] they have not set God before them. Selah.

4 Behold, God *is* my helper: the Lord *is* with them that uphold my soul.[e]

5 He shall reward evil unto mine enemies:† cut them off in thy truth.

6 I will freely sacrifice unto thee: I will praise thy name, O LORD; for *it is* good.

7 For he hath delivered me out of all trouble:[f] and mine eye hath seen *his desire* upon mine enemies.

PSALM LV.

1 David in his prayer complaineth of his fearful case. 9 He prayeth against his enemies, of whose wickedness and treachery he complaineth. 16 He comforteth himself in God's preservation of him, and confusion of his enemies.

¶ To the chief Musician on Neginoth, Maschil, *A Psalm* of David.

GIVE ear to my prayer, O God; and hide not thyself from my supplication.

2 Attend unto me, and hear me: I mourn in my complaint, and make a noise;

3 Because of the voice of the enemy, because of the oppression of the wicked: for they cast iniquity upon me,[g] and in wrath they hate me.

4 My heart is sore pained within me: and the terrors of death are fallen upon me.[h]

5 Fearfulness and trembling are come upon me, and horror hath overwhelmed‡ me.

6 And I said, Oh that I had wings like a dove! *for then* would I fly away, and be at rest.

7 Lo, *then* would I wander far off, *and* remain in the wilderness. Selah.

8 I would hasten my escape from the windy storm *and* tempest.

9 Destroy, O Lord, *and* divide their tongues: for I have seen violence and strife in the city.[i]

10 Day and night they go about it upon the walls thereof: mischief also and sorrow *are* in the midst of it.

11 Wickedness *is* in the midst thereof: deceit and guile depart not from her streets.

12 For *it was* not an enemy *that* reproached me; then I could have borne *it:* neither *was it* he that hated me *that* did magnify *himself* against me; then I would have hid myself from him:

13 But *it was* thou,[j] a man mine equal,§ my guide, and mine acquaintance.[k]

14 We took sweet counsel‖ together, *and* walked unto the house of God in company.[l]

15 Let death seize upon them, *and* let them go down quick into hell;¶[m] for wickedness *is* in their dwellings, *and* among them.

16 As for me, I will call upon God;[n] and the LORD shall save me.

17 Evening, and morning, and at noon, will I pray, and cry aloud:[o] and he shall hear my voice.

18 He hath delivered my soul in peace from the

[a] Jer. 6:30. * Heb. *Who will give salvations*, etc. [b] Psa. 126:1–3. [c] 1 Sam. 23:19. [d] Psa. 36:1. [e] Psa. 118:7. † Heb. *those that observe me;* Psa. 5:8. [f] 1 Sam. 26:24. [g] 2 Sam. 16:7, 8. [h] Psa. 116:3. ‡ Heb. *covered.* [i] Jer. 6:7. [j] Psa. 41:9. § Heb. *according to my rank.* [k] 2 Sam. 15:12. ‖ Heb. *Who sweetened counsel.* [l] Psa. 42:4. ¶ Or, *the grave.* [m] Num. 16:30–32. [n] Psa. 73:28. [o] Dan. 6:10; Acts 3:1.

6. *Bringeth back the captivity of his people;* delivers them from trouble, and bestows upon them prosperity.

INSTRUCTIONS.

1. Those who say, There is no God, even in their hearts, are dupes of their own wickedness and folly.

2. None naturally seek after God, nor will any ever do it without the influences of his grace.

5. God can fill the wicked with trembling and consternation in the absence of all external appearances of danger; and in the end, more and greater evils than they feared will come upon them.

6. Let the righteous wait patiently upon God, and their highest expectations will be more than realized.

PSALM LIV.

Title, *when the Ziphim came;* the Ziphim are the same as the Ziphites, 1 Sam. 23:19.

1. *By thy name;* by thy glorious perfections; for these, as manifested to men, constitute God's name.

3. *Strangers;* the Ziphites, as having the spirit of strangers, that is, foreign enemies; unless the reference be to foreigners in the service of Saul, such as Doeg the Edomite, who were among the foremost in persecuting David.

4. *Them that uphold my soul;* those in Israel who adhered to the cause of David.

INSTRUCTIONS.

2. Prayer is the refuge of God's people. In every time of trouble they look to him, and find him to be a very present and all sufficient helper.

5. The enemies of God are destined to destruction, while his people will behold and acquiesce in his judgments.

PSALM LV.

This psalm probably refers to the rebellion of Absalom.

3. *Cast iniquity upon me;* overwhelm me with their wickedness.

5. *Horror hath overwhelmed me;* his horror was in view of the plans devised by enemies for his destruction; but it was aggravated by the consciousness of his own sinfulness.

8. *Windy storm and tempest;* the trouble which surrounded him.

9. *Divide their tongues;* distract their counsels. This was strikingly fulfilled in the case of Ahithophel's counsel. *The city;* Jerusalem.

10. *They go about it upon the walls;* violence and strife are, as it were, the watchmen of the city night and day.

12. *An enemy;* that is, open and avowed. *Then I would have hid myself from him;* guarded myself against his assaults.

13. *Thou, a man mine equal;* Ahithophel. *My guide;* or, my friend, as the original word is elsewhere rendered. Prov. 16:28; 17:9.

14. *In company;* with the festive throng.

15. *Go down quick into hell;* go down alive into the place of the dead, like Korah and his company. Num. 16:33.

battle *that was* against me: for there were many with me.[a]

19 God shall hear, and afflict them, even he that abideth of old. Selah. Because they have no changes, therefore they* fear not God.[b]

20 He hath put forth his hands against such as be at peace with him: he hath broken† his covenant.

21 *The words* of his mouth were smoother than butter, but war *was* in his heart: his words were softer than oil, yet *were* they drawn swords.

22 Cast thy burden‡ upon the LORD, and he shall sustain thee:[c] he shall never suffer the righteous to be moved.[d]

23 But thou, O God, shalt bring them down into the pit of destruction: bloody and deceitful men§ shall not live out half‖ their days;[e] but I will trust in thee.

PSALM LVI.

1 David, praying to God in confidence of his word, complaineth of his enemies. 9 He professeth his confidence in God's word, and promiseth to praise him.

¶ To the chief Musician upon Jonath-elem-rechokim, Michtam of David,¶ when the Philistines took him in Gath.[f]

BE merciful unto me, O God, for man would swallow me up:[g] he fighting daily oppresseth me.

2 Mine enemies* would daily swallow *me* up: for *they be* many that fight against me, O thou Most High.

3 What time I am afraid, I will trust in thee.[h]

4 In God I will praise his word, in God I have put my trust; I will not fear what flesh can do unto me.[i]

5 Every day they wrest my words:[j] all their thoughts *are* against me for evil.

6 They gather themselves together, they hide themselves, they mark my steps,[k] when they wait for my soul.

7 Shall they escape by iniquity?[l] in *thine* anger cast down the people, O God.

8 Thou tellest my wanderings: put thou my tears into thy bottle: *are they* not in thy book?[m]

9 When I cry *unto thee,* then shall mine enemies turn back: this I know; for God *is* for me.[n]

10 In God will I praise *his* word: in the LORD will I praise *his* word.

11 In God have I put my trust: I will not be afraid what man can do unto me.

12 Thy vows *are* upon me, O God: I will render praises unto thee.

13 For thou hast delivered my soul from death: *wilt* not *thou deliver* my feet from falling, that I may walk before God in the light of the living?

PSALM LVII.

1 David in prayer fleeing unto God complaineth of his dangerous case. 7 He encourageth himself to praise God.

¶ To the chief Musician, Al-taschith, Michtam† of David, when he fled from Saul in the cave.°

BE merciful unto me, O God, be merciful unto me, for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until *these* calamities be overpast.[p]

2 I will cry unto God most high; unto God that performeth *all things* for me.

3 He shall send from heaven, and save me *from* the reproach of‡ him that would swallow me up. Selah. God shall send forth his mercy and his truth.

4 My soul *is* among lions: *and* I lie *even among* them that are set on fire, *even* the sons of men, whose teeth *are* spears and arrows, and their tongue a sharp sword.[q]

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[a] 2 Chron. 32:7, 8; 1 John 4:4. * Or, *With whom* also there be *no changes, yet they.* [b] Psa. 73:5, etc. † Heb. *profaned.* ‡ Or, *gift.* [c] Matt. 6:25, 30; 1 Pet. 5:7. [d] Psa. 121:3. § Heb. *men of blood and deceit.* ‖ Heb. *halve.* [e] Prov. 10:27. ¶ Or, *A golden* Psalm *of David;* Psa. 16, title. [f] 1 Sam. 21:11; 29:4. [g] Hos. 8:8. * Heb. *observers.* [h] 1 Sam. 30:6. [i] Luke 12:4, 5. [j] Luke 11:54. [k] Psa. 37:32. [l] Eccl. 8:8. [m] Mal. 3:16. [n] Rom. 8:31. † Or, *Destroy not, A golden* Psalm. ° 1 Sam. 22:1; Psa. 142, title. [p] Psa. 63:7. ‡ Or, *he reproacheth.* [q] Psa. 52:2.

20. *He;* the wicked man spoken of, verse 13.

22. *Cast thy burden upon the Lord;* depend entirely on him for all needed good.

23. *Half their days;* half the natural term of life: a prophecy of the premature death of David's enemies.

INSTRUCTIONS.

4. A conviction of sin as the cause of all our trouble fills the soul with anguish which is more distressing than any external trials.

5. It is the lot of those whom God appoints to eminent stations in his church to endure great suffering in her behalf, both from inward conflicts and outward opposition.

9. The hearts of the wicked, as well as the righteous, are in the hands of God, and he can at any time divide their counsels and bring their projects to naught.

12. The defection of former friends is harder to bear than the opposition of those who have been open enemies.

17. Regularity and constancy in prayer are essential to peace of conscience, and that joy in the Holy Ghost which is a safeguard and support in trouble.

22. Dependence on God will keep the soul in peace: when the wicked are cut off, the righteous will stand unmoved.

PSALM LVI.

Title, *Jonath-elem-rechokim;* "the dumb dove of distant ones," most probably an enigmatical designation of David, as an innocent, defenceless man, in the hands of distant ones, that is, foreigners.

4. *In God;* by God's mercy and gracious assistance. *His word;* his word of promise, as fulfilled to me in my preservation in the midst of enemies.

5. *Wrest;* pervert.

8. *Tellest;* numberest. *Into thy bottle—in thy book;* the meaning is, Carefully treasure them up in thy memory.

12. *Thy vows are upon me;* the psalmist here anticipates his approaching deliverance, and promises to render to God the thank-offerings which he has vowed.

INSTRUCTIONS.

1. The only hope for man in trouble is in the mercy of God; to this his people look, and on it they depend for all they need.

3. Trust in God is the grand support in adversity, and is one of the things which distinguish the righteous from the wicked.

8. The various removals of the people of God are all ordered by him, and he never forgets their sufferings for his sake, but will give a gracious and an abundant reward.

11. Confidence in God is a safeguard against the fear of man.

PSALM LVII.

4. *Lions;* fierce and cruel men who sought to destroy him. *Set on fire;* inflamed by their passions, and inflaming others. *Spears and arrows;* instruments of destruction.

5 Be thou exalted, O God, above the heavens; *let* thy glory *be* above all the earth.

6 They have prepared a net for my steps;[a] my soul is bowed down: they have digged a pit before me, into the midst whereof they are fallen *themselves.* Selah.

7 My heart is fixed,* O God, my heart is fixed: I will sing and give praise.

8 Awake up, my glory; awake, psaltery and harp: I *myself* will awake early.[b]

9 I will praise thee, O Lord, among the people: I will sing unto thee among the nations.

10 For thy mercy *is* great unto the heavens, and thy truth unto the clouds.

11 Be thou exalted, O God, above the heavens: *let* thy glory *be* above all the earth.

PSALM LVIII.

1 David reproveth wicked judges, 3 describeth the nature of the wicked, 6 devoteth them to God's judgments, 10 whereat the righteous shall rejoice.

¶ To the chief Musician, Al-taschith, Michtam of David.†

DO ye indeed speak righteousness, O congregation? do ye judge uprightly, O ye sons of men?

2 Yea, in heart ye work wickedness;[c] ye weigh the violence of your hands in the earth.

3 The wicked are estranged from the womb: they go astray as soon as they be born,‡ speaking lies.

4 Their poison *is* like the poison of§ a serpent:[d] *they are* like the deaf adder‖ *that* stoppeth her ear;

5 Which will not hearken to the voice of charmers, charming never so wisely.¶

6 Break their teeth, O God, in their mouth: break out the great teeth of the young lions, O LORD.

7 Let them melt away as waters *which* run continually:[e] *when* he bendeth *his bow to shoot* his arrows, let them be as cut in pieces.

8 As a snail *which* melteth, let *every one of them* pass away: *like* the untimely birth of a woman, *that* they may not see the sun.

9 Before your pots can feel the thorns, he shall take them away as with a whirlwind,[f] both living, and in *his* wrath.*

10 The righteous shall rejoice when he seeth the vengeance:[g] he shall wash his feet in the blood of the wicked.[h]

11 So that a man shall say, Verily *there is* a reward for† the righteous: verily he is a God that judgeth in the earth.[i]

PSALM LIX.

1 David prayeth to be delivered from his enemies. 6 He complaineth of their cruelty. 8 He trusteth in God. 11 He prayeth against them. 16 He praiseth God.

¶ To the chief Musician, Al-taschith, Michtam of David: j when Saul sent, and they watched the house to kill him.[k]

DELIVER me from mine enemies,[l] O my God: defend me‡ from them that rise up against me.

2 Deliver me from the workers of iniquity, and save me from bloody men.[m]

3 For lo, they lie in wait for my soul: the mighty are gathered against me; not *for* my transgression, nor *for* my sin, O LORD.[n]

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a Mic. 7:2. * Or, *prepared.* b Psa. 108:1-5. † Or, *Destroy not, A golden* Psalm *of David.* c Psa. 21:11. ‡ Heb. *from the belly.* § Heb. *according to the likeness of.* d Rom. 3:13. ‖ Or, *asp* ¶ Or, be *the charmer never so cunning.* e Exod. 15:15. f Prov. 10:25. * Heb. *as living as wrath.* g Rev. 11:17, 18. h Psa. 68:23. † Heb. *fruit of;* Isa. 3:10. i Psa. 9:16. j Psa. 57, title. k 1 Sam. 19:11, etc. l Psa. 18:48. ‡ Heb. *set me on high.* m Psa. 139:19. n 1 Sam. 24:11, 17.

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5. *Be thou exalted, O God;* for the deliverance vouchsafed to me; which the psalmist here anticipates.

7. *Fixed;* settled on the foundation of the everlasting covenant; determined, in the strength and by the grace of God, to trust in and praise him.

8. *My glory;* the same as, *my soul,* see note to Psa. 16:9.

10. *Great unto the heavens;* immeasurably great.

INSTRUCTIONS.

1. The mercy of God forms the never-failing plea of his people; to him as a refuge they apply in every season of calamity, and patiently wait for his salvation.

4. However numerous the enemies, and however great the danger of God's people, he will protect them, and at length deliver them from all their troubles.

6. The efforts of the wicked to destroy the righteous often prove the means of their own ruin.

9. The godly not only praise God themselves, but desire that he may be praised by all people throughout the earth.

PSALM LVIII.

1. *Do ye judge uprightly;* the reference is to the decisions of wicked rulers who were the enemies and persecutors of David.

2. *Ye weigh the violence of your hands;* dispense violence instead of justice.

3. *As soon as they be born;* at the commencement of their course of moral action, they naturally depart from God. Gen. 8:21.

4. *Like the deaf adder;* as this is insensible to all the words of the charmer, so are they to all attempts to recall them from their wicked ways.

6. *Break their teeth;* disable them from doing mischief.

7. *Them;* the arrows. *As cut in pieces;* broken, or blunted, so that they can do no execution.

8. *Which melteth;* probably an allusion to the slime secreted from its own body which the snail leaves in its path.

9. *Feel the thorns;* feel their heat. Kindling a fire of thorns under their pots is a figure for plotting wicked schemes, which God will carry away as with a tempest, before their accomplishment. *Shall take them away;* shall sweep away the thorns with a tempest, as the original word implies, and thus put an end, so to speak, to the cooking of their mischievous plots. *Both living, and in his wrath;* the literal meaning of the original, as expressed in the margin, seems to be that God's wrath will take away the thorns while yet living, that is, yet green and unburned, before the pots have felt the heat from their flame. Others prefer to render, Whether raw, or cooked; in other words, whether their schemes are immature, or now complete and ripening to accomplishment.

10. *Wash his feet in the blood of the wicked;* in token of triumph.

INSTRUCTIONS.

1. No iniquity is more hateful than that which is practised under the cover of law.

3. Men are from the beginning of their moral existence prone to evil as the sparks to fly upward, or the waters to run downward.

9. The destruction of the ungodly will be sudden and complete; they will be taken away in the midst of their wicked plans.

PSALM LIX.

Title, *when Saul sent;* see 1 Sam. 19:11.

3. *Not for my transgression;* the opposition of the wicked to him was not caused by his sins against them.

4 They run and prepare themselves without *my* fault: awake to help* me, and behold.

5 Thou therefore, O LORD God of hosts, the God of Israel, awake to visit all the heathen: be not merciful to any wicked transgressors. Selah.

6 They return at evening: they make a noise like a dog, and go round about the city.

7 Behold, they belch out with their mouth: swords *are* in their lips:[a] for who, *say they*, doth hear?

8 But thou, O LORD, shalt laugh at them;[b] thou shalt have all the heathen in derision.

9 *Because of* his strength will I wait upon thee: for God *is* my defence.†

10 The God of my mercy shall prevent me:[c] God shall let me see *my desire* upon mine enemies.‡

11 Slay them not,[d] lest my people forget: scatter them by thy power; and bring them down, O Lord our shield.

12 *For* the sin of their mouth *and* the words of their lips let them even be taken in their pride; and for cursing and lying *which* they speak.[e]

13 Consume *them* in wrath, consume *them*, that they *may* not *be:* and let them know that God ruleth in Jacob unto the ends of the earth.[f] Selah.

14 And at evening let them return; *and* let them make a noise like a dog, and go round about the city.

15 Let them wander up and down for meat,§ and grudge if they be not satisfied.‖

16 But I will sing of thy power; yea, I will sing aloud of thy mercy in the morning: for thou hast been my defence and refuge in the day of my trouble.[g]

17 Unto thee, O my strength,[h] will I sing: for God *is* my defence, *and* the God of my mercy.

PSALM LX.

1 David, complaining to God of former judgment, 4 now, upon better hope, prayeth for deliverance. 6 Comforting himself in God's promises, he craveth that help whereon he trusteth.

¶ To the chief Musician upon Shushan-eduth,[i] Michtam¶ of David, to teach; when he strove with Aram-naharaim and with Aram-zobah, when Joab returned, and smote of Edom in the valley of salt twelve thousand.[j]

O GOD, thou hast cast us off,[k] thou hast scattered* us, thou hast been displeased; O turn thyself to us again.[l]

2 Thou hast made the earth to tremble; thou hast broken it: heal the breaches thereof;[m] for it shaketh.

3 Thou hast showed thy people hard things:[n] thou hast made us to drink the wine of astonishment.[o]

4 Thou hast given a banner to them that fear thee,[p] that it may be displayed because of the truth. Selah.

5 That thy beloved may be delivered:[q] save *with* thy right hand, and hear me.

6 God hath spoken in his holiness; I will rejoice: I will divide Shechem, and mete out the valley of Succoth.

7 Gilead *is* mine, and Manasseh *is* mine; Ephraim also *is* the strength of my head; Judah *is* my lawgiver;

8 Moab *is* my washpot; over Edom will I cast out my shoe: Philistia, triumph thou because of me.†

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* Heb. *meet.* a Prov. 12:18. b Psa. 2:4. † Heb. *high place.* c Psa. 21:3. ‡ Heb. *observer:* ; Psa. 56:2. d Gen. 4:12, 15; Rev. 9:6. e Prov. 12:13. f Psa. 46:10, 11. § Heb. *to eat;* Isa. 65:13. ‖ Or, *if they be not satisfied, then they will stay all night.* g Psa. 30:5. h Psa. 18:1. i Psa. 80, title.

¶ Or, *A golden* Psalm. j 2 Sam. 8:3–13; 1 Chron. 18:3–12. k Psa. 44:9. * Heb. *broken.* l Lam. 3:31, 32; Zech. 10:6. m 2 Chron. 7:14; Jer. 30:17. n Psa. 71:20. o Isa. 51:17, 22. p Song 2:4. q Psa. 108:6, etc. † Or, *over me:* (by an irony.)

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4. *They run;* that is, run upon me as enemies.

5. *The heathen;* the enemies of God and his people.

6. This verse, in the original, is the same as the fourteenth, word for word; and may, like it, be considered as either a prediction or a prayer. *Return;* like hungry dogs that have taken no prey. *Make a noise;* howl from hunger. *Go round about the city;* in search of food.

9. *Because of his strength;* because of the strength of my enemy, who seeks my life.

10. *Prevent me;* go before me and give me the victory over all my foes.

11. *Slay them not;* but preserve them in such a way as to be a warning to all others against continuing in sin.

12. *Taken;* as by a net.

13. *In Jacob;* among his people.

14. See verse six.

INSTRUCTIONS.

3. However numerous or mighty their enemies, God will protect his people, and eventually deliver them from all harm.

7. The wicked often flatter themselves that no one takes notice of their transgressions, or will call them to account for their sins. But there is nothing covered that shall not be revealed, neither is there any thing hid, which is not seen, and shall not be made known.

11. The condition of the wicked in this world is often a standing monument of their transgressions, and of the anger of God against them.

13. God ruleth in all places throughout the earth, and especially among his chosen people, and will cause all things to work for good to those who love him.

PSALM LX.

Title, *Aram-naharaim;* Syria of the two rivers; that is, Mesopotamia. *Aram-zobah;* that is, Syria Zobah. This country probably lay north-east of Damascus, on the west side of the Euphrates. *Returned;* from the expedition against Syria. *Of Edom in the valley of salt;* probably the valley at the south end of the Dead sea, which is at the present day bordered on the west by a salt mountain. For the events referred to in this title, see notes on 1 Chron. 18:12. Compare also 2 Sam. 8:11–14.

1. *Thou hast cast us off;* the first three verses of the psalm refer to the period before the victories celebrated in the remaining verses.

3. *Thou hast showed thy people hard things;* afflictions, especially reverses in war. *Drink the wine of astonishment;* wine that produces giddiness and reeling; a frequent scriptural metaphor to express the amazement and perplexity produced by God's heavy judgments. Jer. 25:15, 16, 27.

4. *A banner;* as a signal and pledge of God's presence. The allusion is to a military standard elevated on the top of a mountain as a rallying point in time of war. Here God himself furnishes the banner, and thus pledges his presence and help.

6. *Shechem—Succoth;* two places of the land of Israel, the former on the west side of Jordan, the latter on the east. They stand here as representatives of all the cities of Israel.

7. *Gilead—Manasseh—Ephraim;* three regions put to represent the whole land which should be subjected to David's power. *The strength of my head;* my helmet, that is, my defence. *My lawgiver;* the seat of my kingdom. Gen. 49:10.

8. *My washpot;* put to dishonorable service as a conquered people. *Cast out my shoe;* probably in token of possession.

9 Who will bring me *into* the strong city?* who will lead me into Edom?

10 *Wilt* not thou, O God, *which* hadst cast us off? and *thou*, O God, *which* didst not go out with our armies?

11 Give us help from trouble: for vain *is* the help† of man.

12 Through God we shall do valiantly: for he *it is that* shall tread down our enemies.[a]

PSALM LXI.

1 David fleeth to God upon his former experience. 4 He voweth perpetual service unto him, because of his promises.

¶ To the chief Musician upon Neginah, *A Psalm* of David.

HEAR my cry, O God; attend unto my prayer.

2 From the end of the earth will I cry unto thee, when my heart is overwhelmed:[b] lead me to the rock *that* is higher than I.

3 For thou hast been a shelter for me, *and* a strong tower from the enemy.[c]

4 I will abide in thy tabernacle for ever: I will trust‡ in the covert of thy wings. Selah.

5 For thou, O God, hast heard my vows: thou hast given *me* the heritage of those that fear thy name.

6 Thou wilt prolong the king's life:§ *and* his years as many generations.‖

7 He shall abide before God for ever: Oh prepare mercy and truth,[d] *which* may preserve him.

8 So will I sing praise unto thy name for ever, that I may daily perform my vows.

PSALM LXII.

1 David professing his confidence in God discourageth his enemies. 5 In the same confidence he encourageth the godly. 9 No trust is to be put in worldly things. 11 Power and mercy belong to God.

¶ To the chief Musician, to Jeduthun,[e] A Psalm of David.

TRULY¶ my soul waiteth* upon God: from him *cometh* my salvation.

2 He only *is* my rock and my salvation; *he is* my defence;† I shall not be greatly moved.[f]

3 How long will ye imagine mischief against a man? ye shall be slain all of you: as a bowing wall *shall ye be, and as* a tottering fence.

4 They only consult to cast *him* down from his excellency: they delight in lies: they bless with their mouth, but they curse inwardly.‡ Selah.

5 My soul, wait thou only upon God; for my expectation *is* from him.

6 He only *is* my rock and my salvation: *he is* my defence; I shall not be moved.

7 In God *is* my salvation and my glory: the rock of my strength, *and* my refuge, *is* in God.

8 Trust in him at all times; ye people, pour out your heart before him:[g] God *is* a refuge for us. Selah.

9 Surely men of low degree *are* vanity, *and* men of high degree *are* a lie: to be laid in the balance, they *are* altogether§ *lighter* than vanity.

10 Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart *upon them.*

11 God hath spoken once; twice have I heard this; that power‖ *belongeth* unto God.[h]

12 Also unto thee, O Lord, *belongeth* mercy: for thou renderest to every man according to his work.[i]

PSALM LXIII.

1 David's thirst for God. 4 His manner of blessing God. 9 His confidence of his enemies' destruction, and his own safety.

¶ A Psalm of David, when he was in the wilderness of Judah.[j]

O GOD, thou *art* my God; early will I seek thee:[k] my soul thirsteth for thee,[l] my flesh longeth for thee in a dry and thirsty¶ land, where no water is;*

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* Heb. *city of strength.* † Heb. *salvation.* [a] Isa. 63:3. [b] Isa. 54:11. [c] Prov. 18:10. ‡ Or, *make my refuge.* § Heb. *shalt add days to the days of the king.* ‖ Heb. *generation and generation.* [d] Psa. 43:3. [e] 1 Chr. 25:1, 3. ¶ Or, *Only.* * Heb. *is silent;* Psa. 65:1. † Heb. *high place.* [f] Psa. 37:24; Mic. 7:8. ‡ Heb. *in their inward parts.* [g] 1 Sam. 1:15 § Or, *alike.* ‖ Or, *strength.* [h] Rev. 19:1. [i] 2 Cor. 5:10. [j] 1 Sam. 22:5; 23:14–16. [k] Prov. 8:17; Song 3:1–3. [l] Psa. 42:2; John 7:37. ¶ Heb. *weary.* * Heb. *without water;* Isa. 41:17.

9. *The strong city;* Petra, the capital of Edom.

12. *Tread down our enemies;* enable us to overcome them.

INSTRUCTIONS.

1. Trials are the consequences of sin, and should lead us to self-examination, repentance, and hearty turning unto the Lord.

3. Even the people of God, if they sin against him, are often visited with great and sore troubles, from which nothing but his grace can deliver them.

7. Jehovah is king over all, and the rightful proprietor of all the kingdoms and nations of the earth.

11. God is the only effectual helper in trouble, and to him alone men should look as their deliverer.

PSALM LXI.

2. *From the end of the earth;* this psalm was probably written when David was an exile from the sanctuary. Separation from God's presence seemed to him like banishment to the ends of the earth.

3. *A strong tower;* place and means of defence.

4. *I will abide in thy tabernacle;* or, let me abide in thy tabernacle. To abide in God's tabernacle is to be admitted to communion with him as a member of his household. Of this the visible tabernacle service was a sign and a pledge. See notes to Psa. 15:1; 27:4.

5. *The heritage of those that fear thy name;* the presence and blessing of God.

7. *He shall abide before God for ever;* probably an allusion to the promise made by God to David through Nathan: "Thy house and thy kingdom shall be established for ever before thee." 2 Sam. 7:16.

8. *My vows;* his engagements to serve the Lord.

INSTRUCTIONS.

2. God is a sure refuge, in all times of trouble, to those who pray to and put their trust in him.

5. God witnesses the engagements and hears the supplications of his people, and none truly seek him in vain.

7. However great or long continued their trials, the people of God are ripening for heaven and preparing to dwell with him for ever.

PSALM LXII.

Title, *to Jeduthun;* or, over Jeduthun; that is, over the company of singers belonging to his family.

4. *They;* the wicked who persecuted David. *His excellency;* his kingly dignity.

9. *A lie;* given to deception, they cannot be trusted in. *To be laid in the balance;* the meaning is, that if they be weighed in the balances of truth, they will be found lighter than vanity.

11. *That power;* to raise up, or cast down

INSTRUCTIONS.

1. To wait upon God by prayer and supplication, submission to his will, and devotion to his service, is the way to experience his salvation.

5. Expectations from men will be disappointed, while expectations from God will be abundantly more than realized.

10. Riches, when idolized, become a curse to the possessor.

PSALM LXIII.

Title, *in the wilderness of Judah;* this wilderness lay along the eastern border of Judah.

1. *A dry and thirsty land;* at a distance from the taber-

2 To see thy power and thy glory,[a] so *as* I have seen thee in the sanctuary.[b]
3 Because thy loving-kindness *is* better than life,[c] my lips shall praise thee.
4 Thus will I bless thee while I live: I will lift up my hands in thy name.
5 My soul shall be satisfied as *with* marrow* and fatness;[d] and my mouth shall praise *thee* with joyful lips:
6 When I remember thee upon my bed,[e] *and* meditate on thee in the *night* watches.
7 Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.
8 My soul followeth hard after thee: thy right hand upholdeth me.[f]
9 But those *that* seek my soul, to destroy *it*, shall go into the lower parts of the earth.
10 They shall fall by the sword:† they shall be a portion for foxes.[g]
11 But the king shall rejoice in God; every one that sweareth by him shall glory:[h] but the mouth of them that speak lies shall be stopped.

PSALM LXIV.

1 David prayeth for deliverance, complaining of his enemies. 7 He promiseth himself to see such an evident destruction of his enemies, as the righteous shall rejoice at it.

¶ To the chief Musician, A Psalm of David.

HEAR my voice, O God, in my prayer: preserve my life from fear of the enemy.
2 Hide me from the secret counsel of the wicked;[i] from the insurrection of the workers of iniquity:
3 Who whet their tongue like a sword, *and* bend *their bows to shoot* their arrows, *even* bitter words:[j]
4 That they may shoot in secret at the perfect; suddenly do they shoot at him, and fear not.
5 They encourage themselves *in* an evil matter:‡[k] they commune of laying snares privily;[§] they say, Who shall see them?
6 They search out iniquities; they accomplish a diligent search:‖ both the inward *thought* of every one *of them*, and the heart, *is* deep.
7 But God shall shoot at them *with* an arrow; suddenly shall they be wounded.¶
8 So they shall make their own tongue to fall upon themselves: all that see them shall flee away.
9 And all men shall fear, and shall declare the work of God; for they shall wisely consider of his doing.
10 The righteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory.

PSALM LXV.

1 David praiseth God for his grace. 4 The blessedness of God's chosen by reason of benefits.

¶ To the chief Musician, A Psalm *and* Song of David.

PRAISE waiteth* for thee, O God, in Zion: and unto thee shall the vow be performed.
2 O thou that hearest prayer, unto thee shall all flesh come.
3 Iniquities† prevail against me: *as for* our transgressions, thou shalt purge them away.[l]
4 Blessed *is the man whom* thou choosest, and causest to approach *unto thee, that* he may dwell in thy courts: we shall be satisfied with the goodness of thy house, *even* of thy holy temple.[m]
5 *By* terrible things in righteousness wilt thou answer us,[n] O God of our salvation; *who art* the confidence of all the ends of the earth, and of them that are afar off *upon* the sea:
6 Which by his strength setteth fast the mountains; *being* girded with power:

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[a] Psa. 27:4. [b] Psa. 84:2, 11; Isa. 60:13. [c] Psa. 30:5; 1 John 3:2. * Heb. *fatness.* [d] Song 1:4. [e] Song 5:2. [f] Psa. 18:35. † Heb. *make him run out* like water *by the hands of the sword.* [g] Song 2:15. [h] Isa. 65:16. Gen. 49:6. [i] Jer. 9:3. ‡ Or, *speech.* [k] Prov. 1:11–13. § Heb. *to hide.* ‖ Or, *we are consumed by that which they have thoroughly searched;* Heb. *a search searched.* ¶ Heb. *their wound shall be.* * Heb. *is silent;* Psa. 62:1. † Heb. *Words,* or *Matters of iniquities.* [l] 1 John 1:7, 9. [m] Psa. 63:5. [n] Psa. 45:4.

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nacle and ordinances of God. The meaning of the psalmist is, that separation from the place where God manifests his presence is to his soul what a dry and thirsty wilderness is to the body.

4. *Lift up my hands;* the attitude of prayer.

5. *Be satisfied;* with communion with thee, as the all-satisfying portion of my soul.

10. *A portion for foxes;* the Hebrew includes, under one word, foxes and jackals. Jackals are numerous in Palestine, and prey on dead bodies. To be a portion for jackals, is to be left unburied on the battle-field as the food of jackals.

11. *The king;* David. *Sweareth by him;* by the name of God, as a sign of allegiance to him. *Shall glory;* glory in the salvation that God bestows upon him.

INSTRUCTIONS.

1. To be deprived of the privileges of the sanctuary is a great calamity, and one which is severely felt by all who love God.

5. No joys are so elevated, pure, and satisfying as those which spring from the service and enjoyment of God.

9. The people of God are his peculiar treasure, and those who seek to destroy them will themselves be destroyed.

11. Lying tongues shall be put to silence, and none but the lovers of truth and righteousness shall inherit the divine favor.

PSALM LXIV.

4. *Shoot at him;* speak violent and bitter words against him.

6. *They search out iniquities;* devise wicked plans.

8. *Their own tongue;* their bitter words.

9. *Shall fear;* fear the judgments of God.

10. *Shall glory;* glory or rejoice in God, who has delivered them.

INSTRUCTIONS.

5. The wicked encourage each other in sin, and flatter themselves and one another that their evil deeds will never be brought to light.

8. The evils which the wicked seek to bring upon the righteous often fall upon themselves.

10. Uprightness of heart is essential to joy in a holy God.

PSALM LXV.

Title, *A Psalm and Song;* or, "A Psalm, a Song;" that is, a psalm which is also a song of praise. See the general introduction to the book. This psalm is properly named a song, for it celebrates God's majesty, greatness, and forgiving love; especially his goodness, as manifested in the gift of "rain from heaven and fruitful seasons."

2. *Shall all flesh come;* all flesh is dependent on God for life and breath and all things; and shall come to God in prayer, in the day when all nations shall be enlightened by his word and Spirit.

3. *Purge them away;* forgive their sins and purify their souls through the great atonement.

5. *Terrible things;* those which God accomplishes for the destruction of his enemies and the salvation of his people.

7 Which stilleth the noise of the seas, the noise of their waves,[a] and the tumult of the people.

8 They also that dwell in the uttermost parts are afraid at thy tokens: thou makest the outgoings of the morning and evening to rejoice.[*]

9 Thou visitest the earth, and waterest it:[†] thou greatly enrichest it with the river of God, *which* is full of water: thou preparest them corn, when thou hast so provided for it.

10 Thou waterest the ridges thereof abundantly, thou settlest[‡] the furrows thereof: thou makest it soft[§] with showers, thou blessest the springing thereof.

11 Thou crownest the year with[‖] thy goodness; and thy paths drop fatness.

12 They drop *upon* the pastures of the wilderness: and the little hills rejoice on every side.[¶]

13 The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing.[b]

PSALM LXVI.

1 David exhorteth to praise God, 5 to observe his great works, 8 to bless him for his gracious benefits. 12 He voweth for himself religious service to God. 16 He declareth God's special goodness to himself.

¶ To the chief Musician, A Song *or* Psalm.

MAKE a joyful noise unto God, all ye lands:[*] 2 Sing forth the honor of his name: make his praise glorious.

3 Say unto God, How terrible *art thou in* thy works! through the greatness of thy power shall thine enemies submit themselves[†] unto thee.

4 All the earth shall worship thee, and shall sing unto thee; they shall sing *to* thy name. Selah.

5 Come and see the works of God: *he is* terrible *in his* doing toward the children of men.

6 He turned the sea into dry *land:*[c] they went through the flood on foot: there did we rejoice in him.

7 He ruleth by his power for ever; his eyes behold the nations: let not the rebellious exalt themselves. Selah.

8 Oh bless our God, ye people, and make the voice of his praise to be heard:

9 Which holdeth[‡] our soul in life, and suffereth not our feet to be moved.

10 For thou, O God, hast proved us: thou hast tried us, as silver is tried.[d]

11 Thou broughtest us into the net:[e] thou laidst affliction upon our loins.

12 Thou hast caused men to ride over our heads; we went through fire and through water: but thou broughtest us out into a wealthy[§] *place.*

13 I will go into thy house with burnt-offerings: I will pay thee my vows,

14 Which my lips have uttered,[‖] and my mouth hath spoken, when I was in trouble.

15 I will offer unto thee burnt-sacrifices of fatlings,[¶] with the incense of rams: I will offer bullocks with goats. Selah.

16 Come *and* hear, all ye that fear God, and I will declare what he hath done for my soul.[f]

17 I cried unto him with my mouth, and he was extolled with my tongue.

18 If I regard iniquity in my heart, the Lord will not hear *me:*[g]

19 *But* verily God hath heard *me;* he hath attended to the voice of my prayer.

20 Blessed *be* God, which hath not turned away my prayer, nor his mercy from me.

PSALM LXVII.

1 A prayer for the enlargement of God's kingdom, 3 to the joy of the people, 6 and the increase of God's blessings.

¶ To the chief Musician on Neginoth, A Psalm *or* Song.

GOD be merciful unto us, and bless us;[h] *and* cause his face to shine upon[*] us;[i] Selah.

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[a] Matt. 8:26. [*] Or, *sing.* [†] Or, *after thou hadst made it to desire* rain. [‡] Or, *causest* rain *to descend* into. [§] Heb. *dissolvest it.* [‖] Heb. *of.* [¶] Heb. *are girded with joy.* [b] Isa. 55:12. [*] Heb. *the earth.* [†] Heb. *lie,* or *yield feigned obedience;* Psa. 81:15. [c] Exod. 14:21. [‡] Heb. *putteth.* [d] Isa. 48:10; 1 Pet. 1:7. [e] Hos. 7:12. [§] Heb. *moist.* [‖] Heb. *opened.* [¶] Heb. *marrow.* [f] Psa. 34:2–11. [g] Prov. 28:9. [h] Num. 6:25. [*] Heb. *with.* [i] Psa. 4:6.

8. *Thy tokens;* the signs of God's presence and almighty power in nature.

9. *The river of God;* God's inexhaustible store of waters, from which he sends upon the earth refreshing showers.

11. *Thy paths drop fatness;* that is, wherever thou goest thou scatterest fatness around thee. Fatness stands here, as often elsewhere, for a rich abundance of the best gifts.

12. *They drop;* drop fatness. But we may render more literally, "the pastures of the wilderness drop," that is, with fatness, in consequence of God's visit to them.

INSTRUCTIONS.

4. No blessedness is so great as that which results from being chosen of God to salvation, through the sanctification of the Spirit, and belief of his truth.

7. God rules in the kingdoms of nature and of providence, as well as of grace, and controls all things according to the wise and good counsels of his own perfect will.

9. All the blessings of this life come from God, and are the fruit of his kindness, mercy, and grace to the children of men.

13. All the works of God praise him, and his saints bless him for the mercies of this life and of that which is to come.

PSALM LXVI.

In this psalm the writer takes occasion, from a personal deliverance vouchsafed to him by God—or, as some think, a deliverance granted to God's people, in whose name he speaks—to celebrate the wonderful dealings of God with his covenant people in all past ages.

3. *Submit themselves unto thee;* be forced to profess subjection and obedience to thee.

6. *He turned the sea into dry land;* at the time the children of Israel crossed the Red sea.

10. *Proved us;* by afflictions.

12. *Through fire and through water;* fiery trials and floods of temptation. *Into a wealthy place;* into circumstances of prosperity.

18. *Iniquity in my heart;* such as he was charged with, or any known sin.

INSTRUCTIONS.

1. The friends of God are desirous that all in every land may know, acknowledge, praise, and adore him.

9. The preservation of our bodies and souls is the work of God, and the fruit of his kindness; they should therefore be devoted to his service.

13. Deliverance from special troubles calls for special thanksgiving to God, and the promises which we made in affliction should be conscientiously fulfilled.

17. Jehovah is a God who hears prayer, and supplications offered to him in spirit and in truth will be abundantly answered.

PSALM LXVII.

This psalm breathes throughout the true missionary spirit. The psalmist, in the exercise of lively faith and ardent love, anticipates the conversion of all nations to God, and calls upon them all to praise him for his gracious guidance.

1. *Unto us;* that is, unto us his covenant people; for it

2 That thy way may be known upon earth, thy saving health among all nations.[a]

3 Let the people praise thee, O God; let all the people praise thee.

4 Oh let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern* the nations upon earth. Selah.

5 Let the people praise thee, O God; let all the people praise thee.

6 *Then* shall the earth yield her increase; *and* God, *even* our own God, shall bless us.[b]

7 God shall bless us; and all the ends of the earth shall fear him.[c]

PSALM LXVIII.

1 A prayer at the removing of the ark. 4 An exhortation to praise God for his mercies, 7 for his care of the church, 19 for his great works.

¶ To the chief Musician, A Psalm *or* Song of David.

LET God arise, let his enemies be scattered:[d] let them also that hate him flee before him.†

2 As smoke is driven away, *so* drive *them* away:[e] as wax melteth before the fire, *so* let the wicked perish at the presence of God.[f]

3 But let the righteous be glad; let them rejoice before God:[g] yea, let them exceedingly rejoice.‡

4 Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name JAH, and rejoice before him.

5 A father of the fatherless, and a judge of the widows, *is* God in his holy habitation.[h]

6 God setteth the solitary in families:§ he bringeth out those which are bound with chains:[i] but the rebellious dwell in a dry *land.*

7 O God, when thou wentest forth before thy people, when thou didst march through the wilderness; Selah:

8 The earth shook,[j] the heavens also dropped at the presence of God: *even* Sinai itself *was moved* at the presence of God, the God of Israel.[k]

9 Thou, O God, didst send‖ a plentiful rain,[l] whereby thou didst confirm thine inheritance,¶ when it was weary.

10 Thy congregation hath dwelt therein: thou, O God, hast prepared of thy goodness for the poor.[m]

11 The Lord gave the word: great *was* the company* of those that published *it.*

12 Kings of armies did flee apace:† and she that tarried at home divided the spoil.

13 Though ye have lain among the pots,[n] *yet shall ye be as* the wings of a dove covered with silver, and her feathers with yellow gold.

a Matt. 28:19. * Heb. *lead.* b Lev. 26:4; Ezek. 34:27; Hos. 2:21, 22. c Psa. 22:27. d Num. 10:35; Isa. 33:3. † Heb. *from his face.* e Hos. 13:3. f Mic. 1:4. g 1 Thess. 5:16. ‡ Heb. *rejoice with gladness.* h Jer. 49:11.

§ Heb. *a house.* i Psa. 107:10. j Hab. 3:10. k Exod. 19:16. ‖ Heb. *shake out.* l Deut. 11:11–14. ¶ Heb. *it.* m Matt. 11:5. * Heb. *army.* † Heb. *did flee, did flee.* n Psa. 81:6.

is from Zion, as blessed by Jehovah, that salvation is to go forth to all the gentile nations. Isa. 2:3; 25:6.

2. *Thy way;* thy way of salvation, in which all thy glorious attributes are manifested.

3. *Let the people praise thee;* "all nations" spoken of in the preceding verse. This is the effect of their knowing God's salvation.

4. *Govern the nations;* rather, as in the margin, lead the nations, that is, into the way of salvation.

6. *Shall bless us;* with all needed temporal and spiritual good.

7. *All the ends of the earth shall fear him;* the effect of God's blessing his own people.

INSTRUCTIONS.

1. The light of God's countenance and the joys of his salvation, when granted to his people, tend to spread the knowledge of his name and lead all to praise him.

4. The government of God is a subject of great joy to his people, and they earnestly desire that all the nations of the earth should submit themselves to it, and be happy under it.

7. The prophets of the Old Testament were animated by the same spirit as the apostles under the New Testament. They earnestly desired and prayed for the conversion and salvation of all nations; and they foresaw, with exceeding joy, the extension of the knowledge of God over all the earth.

PSALM LXVIII.

The remarkable character of this psalm is best explained upon the supposition that it was written to be sung when the ark was carried in solemn procession to Jerusalem, either upon the occasion of its removal from the house of Obed-edom to Zion, 2 Sam. 6:12–19, or, as some think, at a later period, when it was brought back at the head of David's victorious army, whom it had accompanied in one of his wars. The ark was the divinely appointed symbol of God's presence. Its entrance into Jerusalem, in triumphal procession, naturally recalled to the psalmist's mind the time when God came down from heaven to deliver his covenant-people, Exod. 3:7, 8, went before them by the way of Sinai and the Arabian wilderness to the promised land, overthrew their enemies, and put them in possession of it. All this he celebrates in the loftiest strains of lyric poetry, with some marked allusions to the song of Deborah and Barak; and, at the close, anticipates the day when this mighty God shall receive the homage of all nations.

The writers of the New Testament regard God's descent from heaven for the salvation of his ancient people, as a prophetic type of the higher salvation which Jesus Christ wrought for his people, when he was made flesh and dwelt among men. See note to verse 18.

1. *Let God arise;* these are the words employed by Moses when the ark set forward, Num. 10:35. They contain both a prayer and a prediction.

4. *Upon the heavens;* rather, through the deserts; in allusion to God's guidance of the covenant people through the wilderness of Arabia. *Jah;* an abbreviation of the word Jehovah.

6. *Setteth the solitary in families;* provides a home for the desolate and outcast. *Dwell in a dry land;* where they are destitute of the comforts which he gives those who love and obey him.

7. *Wentest forth before thy people;* in bringing them out of Egypt. In this and the following verse the sacred writer agrees very closely with the words of Deborah and Barak's song. Judg. 5:4, 5.

8. *Dropped;* as in a storm of thunder and lightning.

9. *A plentiful rain;* most probably an allusion to the manna and quails, which are elsewhere described under the figure of rain. Psa. 78:24, 27. *Thine inheritance;* Israel, as the heritage of God.

10. *Therein;* in the promised land, to which the Israelites were brought through God's sustaining power in the wilderness.

11. *Gave the word;* the word of victory, when Israel took possession of Canaan. *Those that published it;* the female singers that celebrated it. The allusion is to the choral songs of the Israelitish women with which they celebrated the victories of God's people. Exod. 15:20; Judg. 11:34; 1 Sam. 18:6.

12. *Did flee;* the enemies of Israel.

13. *Lain among the pots;* wrought in brick and mortar

14 When the Almighty scattered kings in it,[a] it was* *white* as snow in Salmon.

15 The hill of God *is as* the hill of Bashan; a high hill *as* the hill of Bashan.

16 Why leap ye, ye high hills? *this is* the hill *which* God desireth to dwell in; yea, the LORD will dwell *in it* for ever.[b]

17 The chariots of God *are* twenty thousand, *even* thousands† of angels:[c] the Lord *is* among them, *as in* Sinai, in the holy *place.*

18 Thou hast ascended on high, thou hast led captivity captive:[d] thou hast received gifts for men;‡[e] yea, *for* the rebellious also,[f] that the LORD God might dwell *among them.*[g]

19 Blessed *be* the Lord, *who* daily loadeth us *with benefits, even* the God of our salvation. Selah.

20 *He that is* our God *is* the God of salvation; and unto GOD the Lord *belong* the issues from death.[h]

21 But God shall wound the head of his enemies, *and* the hairy scalp of such a one as goeth on still in his trespasses.[i]

22 The Lord said, I will bring again from Bashan,[j] I will bring *my people* again from the depths of the sea:[k]

23 That thy foot may be dipped§ in the blood of *thine* enemies,[l] *and* the tongue of thy dogs in the same.

24 They have seen thy goings, O God; *even* the goings of my God, my King, in the sanctuary.

25 The singers went before, the players on instruments *followed* after;[m] among *them were* the damsels playing with timbrels.

26 Bless ye God in the congregations, *even* the Lord, from‖ the fountain of Israel.

27 There *is* little Benjamin *with* their ruler, the princes of Judah *and* their council,¶ the princes of Zebulun, *and* the princes of Naphtali.

28 Thy God hath commanded thy strength: strengthen, O God, that which thou hast wrought for us.[n]

29 Because of thy temple at Jerusalem shall kings bring presents unto thee.

30 Rebuke the company of spearmen,* the multitude of the bulls, with the calves of the people, *till every one* submit himself with pieces of silver: scatter thou† the people *that* delight in war.

31 Princes shall come out of Egypt;[o] Ethiopia shall soon stretch out her hands unto God.[p]

32 Sing unto God, ye kingdoms of the earth; Oh sing praises unto the Lord; Selah:

33 To him that rideth upon the heavens of heavens, *which were* of old; lo, he doth send‡ out his voice, *and that* a mighty voice.

34 Ascribe ye strength unto God: his excellency *is* over Israel, and his strength *is* in the clouds.§

35 O God, *thou art* terrible out of thy holy places:[q] the God of Israel *is* he that giveth strength and power unto *his* people.[r] Blessed be God.

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a Josh. 12:1, etc. * Or, *for her, she was.* b 1 Kings 9:3. † Or, *many thousands.* c Deut. 33:2. d Acts 1:2–9; Eph. 4:8. ‡ Heb. *in the man.* e Acts 2:4, 33. f 1 Cor. 6:9–11; 1 Tim. 1:13, 15. g Rev. 21:3. h Deut. 32:39; Rev. 1:18. i Hab. 3:13. j Num. 21:33. k Exod. 14:22. § Or, *red.* l Isa. 63:1–6. m Rev. 15:2, 3. ‖ Or, ye that are *of.* ¶ Or, *with their company.* n Isa. 40:31. * Or, *the beasts of the reeds;* Jer. 51:32. † Or, *he scattereth.* o Isa. 19:18–25. p Zeph. 3:10; Acts 8:27. ‡ Heb. *give.* § Or, *heavens.* q Exod. 15:11. r Isa. 45:24.

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in Egypt. But some render the words, "when ye lie down among your folds;" that is, rest in peace, after the conquest of the land.

14. *In it;* in the promised land. *White as snow;* according to some, the meaning is, that the fields were white with the bones of God's enemies. But the more probable reference is to the splendor of God's presence.

15. *The hill of God—hill of Bashan;* or, as we may render, "A hill of God is the hill of Bashan; a hill of [lofty] peaks is the hill of Bashan." A hill of God means a very great and majestic hill. The meaning of the psalmist is, that though Bashan may excel Zion in outward height and splendor, God has honored the latter by making it his peculiar abode.

16. *Leap ye;* or, look askance; from envy at the honor conferred on the hill of Zion.

17. *Twenty thousand;* put for a vast multitude. The reference is to the angelic hosts who were present at the giving of the law on Sinai. Acts 7:53; Gal. 3:19.

18. *Received gifts;* applied by the apostle Paul to the ascension gifts bestowed by Christ upon his church. Eph. 4:8.

20. *Issues;* deliverance.

22. *I will bring again;* according to some, I will bring my people home again from their dispersion. But the connection favors the idea that the reference is rather to God's enemies, thus: Though they hide themselves from me in Bashan, or in the depths of the sea, thence will I bring them, that I may inflict upon them the punishment of their sins. Compare Amos 9:2–4, where a similar figure is used.

23. *Dipped in the blood of thine enemies;* that they might utterly overcome them.

24. *They have seen;* thy people. *Thy goings;* in triumphal procession. See the introductory note. *In the sanctuary;* or, into the sanctuary on mount Zion.

26. *From the fountain of Israel;* ye that come from the fountain of Israel, that is, the descendants of Israel.

27. *Little Benjamin;* the youngest of Jacob's sons, and also the smallest of the tribes present at the triumphal procession. *Judah—Zebulun—Naphtali;* tribes by which they had been principally delivered, here put to represent the whole nation.

30. *The multitude of the bulls, with the calves;* the great, strong, and powerful; young and old.

31. *Egypt; Ethiopia;* representatives of the heathen world, especially Africa.

33. *Heavens of heavens;* the highest heavens.

35. *Out of thy holy places;* literally, out of thy sanctuaries. The plural is used here, and in Psa. 73:17, (in the Hebrew,) and Lev. 21:23, in reference to the various divisions of the sanctuary.

INSTRUCTIONS.

1. Though God delay for a season to appear to his people, in due time he will arise and have mercy upon them, and will confound and destroy those who rise up against them.

7. The deliverance of God's people and his mercies to them in times past, are foretastes and earnests of what he will do for them in time to come.

11. The words of truth and love which God gives to his people encourage them to go forward in duty, putting their trust in him and expecting that he will finally give them the victory over all their foes.

13. Whatever may have been their former character or employment, when made partakers of divine mercy and adorned with the graces of the Holy Spirit, saints become beautiful and lovely in the eyes of the Lord of hosts and of all good beings.

17. God has multitudes which no man can number, who at his call are ready to engage in his cause and fight against his foes.

23. Utter destruction is before the wicked; except they repent, their ruin will be awful and sure.

29. The hearts of kings and rulers are in the hands of

PSALM LXIX.

1 David complaineth of his affliction. 13 He prayeth for deliverance. 22 He devoteth his enemies to destruction. 30 He praiseth God with thanksgiving.

¶ To the chief Musician upon Shoshannim,[a] *A Psalm* of David.

SAVE me, O God; for the waters are come in unto *my* soul.

2 I sink in deep mire,* where *there is* no standing: I am come into deep† waters, where the floods overflow me.

3 I am weary of my crying: my throat is dried: mine eyes fail while I wait for my God.

4 They that hate me without a cause are more than the hairs of my head:[b] they that would destroy me, *being* mine enemies wrongfully, are mighty: then I restored *that* which I took not away.

5 O God, thou knowest my foolishness; and my sins‡ are not hid from thee.

6 Let not them that wait on thee, O Lord GOD of hosts, be ashamed for my sake: let not those that seek thee be confounded for my sake, O God of Israel.

7 Because for thy sake I have borne reproach; shame hath covered my face.

8 I am become a stranger unto my brethren, and an alien unto my mother's children.[c]

9 For the zeal of thy house hath eaten me up;[d] and the reproaches of them that reproached thee are fallen upon me.[e]

10 When I wept, *and chastened* my soul with fasting, that was to my reproach.[f]

11 I made sackcloth also my garment: and I became a proverb to them.

12 They that sit in the gate speak against me; and I *was* the song of the drunkards.§

13 But as for me, my prayer *is* unto thee, O LORD, *in* an acceptable time:[g] O God, in the multitude of thy mercy hear me, in the truth of thy salvation.[h]

14 Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters.

15 Let not the water-flood overflow me,[i] neither let the deep swallow me up, and let not the pit shut her mouth upon me.[j]

16 Hear me, O LORD; for thy loving-kindness *is* good: turn unto me according to the multitude of thy tender mercies.[k]

17 And hide not thy face from thy servant; for I am in trouble: hear me speedily.‖

18 Draw nigh unto my soul, *and* redeem it: deliver me because of mine enemies.

19 Thou hast known my reproach, and my shame, and my dishonor:[l] mine adversaries *are* all before thee.

20 Reproach hath broken my heart; and I am full of heaviness: and I looked *for some* to take pity,¶[m] but *there was* none; and for comforters, but I found none.[n]

21 They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.[o]

22 Let their table become a snare before them:[p] and *that which should have been* for *their* welfare, *let it become* a trap.

23 Let their eyes be darkened, that they see not;[q] and make their loins continually to shake.

24 Pour out thine indignation upon them, and let thy wrathful anger take hold of them.[r]

25 Let their habitation* be desolate;[s] *and* let none dwell† in their tents.

26 For they persecute‡ *him* whom thou hast smitten;[u] and they talk to the grief of those whom thou hast wounded.‡

27 Add iniquity§ unto their iniquity: and let them not come into thy righteousness.

28 Let them be blotted out of the book of the living, and not be written with the righteous.[v]

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[a] Psa. 45, title. * Heb. *the mire of the depth.* † Heb. *depth of.* [b] John 15:25. ‡ Heb. *guiltiness.* [c] John 7:5. [d] John 2:17. [e] Rom. 15:3. [f] Psa. 35:13, etc. § Heb. *drinkers of strong drink.* [g] Isa. 49:8; 2 Cor. 6:2. [h] Heb. 5:7. [i] Isa. 43:1, 2. [j] Psa. 16:10; Acts 2:24, etc. [k] Psa. 86:16; Mic. 7:19. ‖ Heb. *make haste to hear me.* [l] Psa. 22:6, 7; Isa. 53:3; Heb. 12:2. ¶ Heb. *lament* with me. [m] Isa. 63:5. [n] Mark 14:50. [o] Matt. 27:34, 48; John 19:29, 30. [p] Rom. 11:8–10. [q] 2 Cor. 3:14. [r] 1 Thess. 2:15, 16. * Heb. *palace.* [s] Matt. 23:38. † Heb. *there not be a dweller.* ‡ Zech. 1:15. [u] Isa. 53:4. ‡ Heb. *thy wounded.* § Or, *punishment of iniquity;* Matt. 23:36. [v] Rev. 13:8.

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the Lord; and when he inclines them, they favor his people and become nursing fathers and mothers to his church.

31. The dark and polluted places of the earth, which are now full of the habitations of wickedness and cruelty, shall one day all be enlightened and purified, and become a habitation for God through his Spirit.

35. The God of salvation to his people will be the God of vengeance to those who continue to rebel against him. He is a light and glory to those who serve him, but to his persevering enemies a consuming fire.

PSALM LXIX.

This psalm is often quoted in the New Testament, and applied to our Saviour. It does not refer exclusively to Christ's person, as is manifest from the fifth verse; but rather to the church of God in Christ her Head. It describes the great conflict between the kingdom of God and the kingdom of Satan. In this conflict Christ, as the Head of the church, is the principal sufferer, but each of his members also suffers with him. In an especial manner were the sufferings of David, the divinely constituted head of God's covenant people, typical of Christ's sufferings.

1. *The waters;* an emblem of great troubles. *Unto my soul;* so that they are ready to destroy my life.

2. *In deep mire;* distressing affliction.

4. *More than the hairs;* very numerous. *Then I restored that which I took not away;* this psalm might literally apply to David, but more fully in its spiritual meaning to Christ.

6. *For my sake;* the highest application of these words is to Christ. Had he been overcome in the conflict with Satan, all the hopes of his followers must have been for ever put to shame. In a lower, and yet a true sense, they apply to all the faithful servants of God, and more especially to those who are, like David, intrusted with important offices in her behalf.

8. *A stranger unto my brethren;* they treated him with neglect and scorn.

9. *The zeal of thy house;* zeal for the honor of thy house. Applied to Jesus Christ, John 2:17. *Hath eaten me up;* consumed me.

12. *Speak against me;* on account of his devotion to God.

21. *They gave me vinegar;* see Matt. 27:34.

22. *Let their table become a snare;* the prayer contained in this and the six following verses, is also a prophecy of the doom that should overtake the incorrigible enemies of God's people. It was fulfilled upon David's enemies, such as Ahithophel, but it has its highest fulfilment in the case of Christ's enemies. Compare Rom. 11:9–10.

25. See Matt. 23:38.

27. *Add iniquity;* punishment. *Come into thy righteousness;* be numbered among the righteous, or share in the blessings of their salvation.

29 But I *am* poor and sorrowful: let thy salvation, O God, set me up on high.

30 I will praise the name of God with a song, and will magnify him with thanksgiving.

31 *This* also shall please the LORD better than an ox *or* bullock that hath horns and hoofs.

32 The humble* shall see *this, and* be glad: and your heart shall live that seek God.

33 For the LORD heareth the poor, and despiseth not his prisoners.

34 Let the heaven and earth praise him, the seas, and every thing that moveth† therein.

35 For God will save Zion, and will build the cities of Judah,[a] that they may dwell there, and have it in possession.

36 The seed also of his servants shall inherit it: and they that love his name shall dwell therein.[b]

PSALM LXX.

David soliciteth God to the speedy destruction of the wicked, and preservation of the godly.

¶ To the chief Musician, *A Psalm* of David, to bring to remembrance.[c]

MAKE haste, O God, to deliver me;[d] make haste to help me,‡ O LORD.

2 Let them be ashamed and confounded that seek after my soul: let them be turned backward, and put to confusion, that desire my hurt.

3 Let them be turned back for a reward of their shame that say, Aha, aha.

4 Let all those that seek thee[e] rejoice and be glad in thee:[f] and let such as love thy salvation say continually, Let God be magnified.

5 But I *am* poor and needy; make haste unto me, O God: thou *art* my help and my deliverer: O LORD, make no tarrying.

PSALM LXXI.

1 David, in confidence of faith, and experience of God's favor, prayeth both for himself, and against the enemies of his soul. 14 He promiseth constancy. 17 He prayeth for perseverance. 19 He praiseth God, and promiseth to do it cheerfully.

IN thee, O LORD, do I put my trust:[g] let me never be put to confusion.

2 Deliver me in thy righteousness, and cause me to escape: incline thine ear unto me, and save me.[h]

3 Be thou my strong habitation,§ whereunto I may continually resort:[i] thou hast given commandment to save me; for thou *art* my rock and my fortress.

4 Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man.

5 For thou *art* my hope, O Lord GOD: *thou art* my trust from my youth.[j]

6 By thee have I been holden up from the womb:[k] thou art he that took me out of my mother's bowels: my praise *shall be* continually of thee.[l]

7 I am as a wonder unto many;[m] but thou *art* my strong refuge.

8 Let my mouth be filled *with* thy praise *and with* thy honor all the day.

9 Cast me not off in the time of old age; forsake me not when my strength faileth.

10 For mine enemies speak against me; and they that lay wait‖ for my soul take counsel together,[n]

11 Saying, God hath forsaken him: persecute and take him; for *there is* none to deliver *him*.

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* Or, *meek*. † Heb. *creepeth*. [a] Ezek. 36:35, 36. [b] John 14:23; Rev. 21:27. [c] Psa. 38, title. [d] Psa. 40:13–17. ‡ Heb. *my help*. [e] Lam. 3:25. [f] Psa. 97:12; Isa. 61:10. [g] Psa. 31:1–3. [h] Psa. 34:15. § Heb. *to me for a rock of habitation*. [i] Prov. 18:10. [j] Jer. 17:7, 17. [k] Psa. 22:9, 10; Isa. 46:3, 4. [l] Psa. 145:1, 2. [m] Zech. 3:8. ‖ Heb. *watch*, or *observe*. [n] 2 Sam. 17:1, etc.; Matt. 27:1.

32. *The humble shall see this, and be glad;* the cause of Christ is the cause of the humble; they sympathize with him in his sufferings, and rejoice with him in his triumphs.

35. *God will save Zion;* the deliverance of Christ, who is the chief subject of this psalm, includes in itself the deliverance of Zion also; that is, his church universal.

INSTRUCTIONS.

1. In the great conflict between Christ and Satan, all the true members of Christ's body have a part. They cannot reign with him till they have suffered with him. When for his sake they sink in deep waters, they will, in imitation of his example, earnestly cry to God for help, and wait upon him till he is pleased to appear for their salvation.

6. The people of God are anxious not to dishonor him, or be the occasion of injury to their fellow-men, especially to such as love his salvation.

9. God is very dear to his people, and leads them to show much zeal, make great sacrifices, and perform numerous labors to promote his honor.

12. Piety and drunkenness are in direct opposition to each other, and as one prevails the other will be done away.

21. The minuteness with which the treatment of the Saviour was foretold in the Old Testament, and the exact fulfilment of the description in him, is proof that it was given by inspiration, and that holy men of old wrote and spoke as they were directed by the Holy Ghost.

31. The offerings of the heart, as manifested in prayer and praise, are more precious in the sight of God than any external service, and are essential to true religion.

35. The deliverance of Christ in the hour of his trial, is a pledge of the deliverance of all who put their trust in him. Since he was victorious over Satan, none of his true disciples can fail of victory. He conquered the powers of hell for himself, and for all his followers.

PSALM LXX.

See notes to Psalm 40:13–17, with which this psalm substantially agrees.

3. *Aha;* an expression of contemptuous exultation.

INSTRUCTIONS.

3. The end of all who persist in persecuting God's servants, shall be "shame and everlasting contempt." But they who seek God in sincerity and truth shall be, through grace, rewarded with everlasting glory and blessedness.

5. The unworthiness and poverty of sinners forms no barrier against their acceptance with God: when their wants are duly felt, and they apply to God for help, he is glorified in bestowing it upon them.

PSALM LXXI.

In its general character, this psalm agrees with Psalms 22, 40, 69, and is to be interpreted upon the same principles.

7. *I am as a wonder unto many;* an object of astonishment from the intensity of my sufferings. These words were strikingly fulfilled in the person of our Lord, the great Head of the church. Isa. 52:14. They are fulfilled also in each of his members, according to the measure of "the afflictions of Christ," which God has appointed him to "fill up." Col. 1:24.

11. *God hath forsaken him;* this they concluded from his distresses.

12 O God, be not far from me: O my God, make haste for my help.

13 Let them be confounded *and* consumed that are adversaries to my soul; let them be covered *with* reproach and dishonor that seek my hurt.

14 But I will hope continually, and will yet praise thee more and more.

15 My mouth shall show forth thy righteousness *and* thy salvation all the day; for I know not the numbers *thereof*.[a]

16 I will go in the strength of the Lord GOD: I will make mention of thy righteousness, *even* of thine only.[b]

17 O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works.

18 Now also when I am old and gray-headed,* O God, forsake me not;[c] until I have showed thy strength† unto *this* generation, *and* thy power to every one *that* is to come.

19 Thy righteousness also, O God, *is* very high,[d] who hast done great things: O God, who *is* like unto thee!

20 *Thou*, which hast showed me great and sore troubles, shalt quicken me again,[e] and shalt bring me up again from the depths of the earth.

21 Thou shalt increase my greatness, and comfort me on every side.

22 I will also praise thee with the psaltery,‡[f] *even* thy truth, O my God: unto thee will I sing with the harp,[g] O thou Holy One of Israel.

23 My lips shall greatly rejoice when I sing unto thee; and my soul, which thou hast redeemed.

24 My tongue also shall talk of thy righteousness all the day long: for they are confounded, for they are brought unto shame, that seek my hurt.

a Psa. 139:17. b Isa. 45:24, 25; Phil. 3:9. * Heb. *unto old age and grey hairs.* c Isa. 46:4. † Heb. *thine arm.* d Isa. 55:9. e Hos. 6:1, 2. ‡ Heb. *instrument of psaltery.* f Psa. 150:3. g Psa. 92:3. § Or, *of;* Psa. 127, title. h 1 Kings 1:36, 37. i Isa. 11:2-5; 32:1, 17. j Psa. 85:11. k Isa. 51:12, 13; Rev. 12:10. l 2 Sam. 23:4; Hos. 6:3. ‖ Heb. *till* there be *no moon.* m 1 Kings 4:20-24; Psa. 89:25, 36; Zech. 9:10. n Mic. 7:17. o 2 Chr. 9:21; Matt. 2:11. p Isa. 49:7, 23. q Isa. 41:17; Heb. 7:25.

PSALM LXXII.

1 David, praying for Solomon, showeth the goodness and glory of his, in type, and in truth of Christ's kingdom. 18 He blesseth God.

¶ *A Psalm* for§ Solomon

GIVE the king thy judgments, O God, and thy righteousness unto the king's son.[h]

2 He shall judge thy people with righteousness, and thy poor with judgment.[i]

3 The mountains shall bring peace to the people, and the little hills, by righteousness.[j]

4 He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.[k]

5 They shall fear thee as long as the sun and moon endure, throughout all generations.

6 He shall come down like rain upon the mown grass: as showers *that* water the earth.[l]

7 In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.‖[l]

8 He shall have dominion also from sea to sea, and from the river unto the ends of the earth.[m]

9 They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.[n]

10 The kings of Tarshish and of the isles shall bring presents:[o] the kings of Sheba and Seba shall offer gifts.

11 Yea, all kings shall fall down before him: all nations shall serve him.[p]

12 For he shall deliver the needy when he crieth; the poor also, and *him* that hath no helper.[q]

13 He shall spare the poor and needy, and shall save the souls of the needy.

14 He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight.

13. *Let them be confounded;* see note to Psa. 69:22.

15. *The numbers;* the number of his mercies.

20. *Shalt quicken me again;* grant him deliverance from trouble and give him prosperity. *From the depths of the earth;* from the deep waters of the earth, put here as a symbol of great distress. Psa. 69:2; 130:1.

22. *Psaltery;* a stringed instrument of music.

INSTRUCTIONS.

1. Trust in the Lord is the sure means of safety to his people, and their habitual resort in time of trouble.

6. God is our maker, our preserver, and the giver of all our mercies. On him we ever have been and must be dependent for all good, and to him we should be habitually devoted.

9. Old age is a time when men peculiarly need the presence and favor of God, and he will not cast off any who truly trust in him.

15. The mercies of God are innumerable, and call for habitual thanksgiving.

20. However great the present trials of God's people, they may rejoice in the anticipation of being one day delivered, and made conquerors and more than conquerors over all their foes.

PSALM LXXII.

1. *Thy judgments;* thy righteous decisions. *The king's son;* literally, Solomon, so called as the son of David and his successor on the throne, in correspondence with the original promise of God to David, "He shall build a house for my name, and I will stablish the throne of his kingdom for ever," 2 Sam. 7:13; the words include the entire line of Solomon's successors, which is perpetuated for ever in Christ. Thus Christ himself is the main subject of the psalm. In Solomon it has only an incipient fulfilment.

3. *The mountains shall bring peace—by righteousness;* the mountains and hills shall, as it were, bring forth a harvest of peace to God's people, as the effect of righteousness. Peace includes in itself all prosperity, temporal and spiritual. Righteousness is here the righteous government of the king whom this psalm celebrates, producing righteousness among the people.

6. *He shall come down;* the effect of his righteous administration shall be like that of rain on meadows newly mown. Compare 2 Sam. 23:3, 4. The happy effects of Solomon's just and peaceable reign were typical of the nobler influences of Christ's spiritual reign over his people.

8. *From sea to sea;* over all the earth. Ver. 11, 17.

9. *Lick the dust;* be utterly subdued.

10, 11. *Tarshish—the isles—Sheba and Seba;* Tarshish was a celebrated mart of trade in the south-west of Spain. The isles are, in general, the sea-coasts and islands of the Mediterranean. Sheba was a country of Southern Arabia, celebrated for its gold, spices, and precious stones. 1 Kings 10:10. Seba is generally supposed to have been Meröe, a province of Ethiopia. These countries stand here to represent all the nations of the earth, which shall in due time give their wealth and homage to Christ. Compare the sixtieth chapter of Isaiah.

12, 13. *He shall deliver the needy;* the protection which Solomon as a righteous king gave to the poor and needy, represented the higher spiritual protection which Christ gives to all the poor in spirit, who feel their need of him

15 And he shall live,[a] and to him shall be given* of the gold of Sheba:[b] prayer also shall be made for him continually; *and* daily shall he be praised.[c]

16 There shall be a handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and *they* of the city shall flourish like grass of the earth.[d]

17 His name shall endure† for ever: his name shall be continued as long as the sun:‡ and *men* shall be blessed in him:[e] all nations shall call him blessed.

18 Blessed *be* the LORD God, the God of Israel, who only doeth wondrous things.[f]

19 And blessed *be* his glorious name for ever:[g] and let the whole earth be filled *with* his glory.[h] Amen, and Amen.

20 The prayers of David the son of Jesse are ended.

PSALM LXXIII.

1 The prophet, prevailing in a temptation, 2 showeth the occasion thereof, the prosperity of the wicked. 13 The wound given thereby, diffidence. 15 The victory over it, knowledge of God's purpose, in destroying of the wicked, and sustaining the righteous.

¶ A Psalm of§ Asaph.

TRULY‖ God *is* good to Israel, *even* to such as are of a clean heart.¶

2 But as for me, my feet were almost gone; my steps had well-nigh slipped.

3 For I was envious at the foolish, *when* I saw the prosperity of the wicked.[i]

4 For *there are* no bands in their death: but their strength *is* firm.*

5 They *are* not in trouble *as*† *other* men; neither are they plagued like‡ *other* men.

6 Therefore pride compasseth them about as a chain; violence covereth them *as* a garment.[j]

7 Their eyes stand out with fatness: they have more than heart could wish.§

8 They are corrupt, and speak wickedly *concerning* oppression: they speak loftily.[k]

9 They set their mouth against the heavens, and their tongue walketh through the earth.

10 Therefore his people return hither: and waters of a full *cup* are wrung out to them.

11 And they say, How doth God know? and is there knowledge in the Most High?[l]

12 Behold, these *are* the ungodly, who prosper in the world; they increase *in* riches.

13 Verily I have cleansed my heart *in* vain, and washed my hands in innocency.[m]

14 For all the day long have I been plagued, and chastened‖ every morning.

15 If I say, I will speak thus; behold, I should offend *against* the generation of thy children.

16 When I thought to know this, it *was* too painful for me;¶

17 Until I went into the sanctuary of God; *then* understood I their end.[n]

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a Rev. 1:18. * Heb. one *shall give.* b 2 Chr. 9:1. c Jude 25. d Hos. 14:5–7. † Heb. *be.* ‡ Heb. *as a son to continue his father's name for ever.* e Eph. 1:3. f Exod. 15:11. g Rev. 5:13. h Num. 14:21; Hab. 2:14. § Or, *for.* ‖ Or, *Yet.* ¶ Heb. *clean of heart;* Psa. 18:26; Matt. 5:8. i Psa. 37:1; Jas. 4:5. * Heb. *fat.* † Heb. *the trouble of.* ‡ Heb. *with.* § Psa. 109:18. § Heb. *pass the thoughts of the heart.* k Jude 16. l Job 22:13; Psa. 94:7. m Job 9:27–31. ‖ Heb. *my chastisement* was. ¶ Heb. *labor in mine eyes.* n Psa. 37:38.

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and come to him for help and salvation. Compare Matt. 11:28–30.

15. *For him;* for the extension of his blessed kingdom in the world, and in the heart of him who offers the prayer.

16. *Upon the top of the mountains;* upon the most unlikely places, as well as others, the gospel shall take deep root and produce abundant fruits.

20. *Are ended;* this is the close of the second of the books into which the Psalms were anciently divided.

INSTRUCTIONS.

1. All wise decisions and all righteous conduct proceed from God their author; and to him all should look that he would grant them the influence of his grace, and thus fit them for the various duties to which they are called.

4. The kingdom of Christ, with the salvation which it brings to the soul, is the heritage of none but the poor in spirit. The proud and self-sufficient are excluded from it, and must stumble and fall into perdition.

7. Since the cause of the righteous is the cause of Christ, it must increase and prosper until it becomes triumphant over the whole earth; and, during its conflict with the kingdom of Satan, all that are spiritually united to Christ, enjoy, in the midst of their outward trials, the peace of God which passeth all understanding.

12. Whatever may be the outward worldly condition of Christ's disciples, he will give them all needful protection, help, and comfort here, and eternal deliverance from all oppression and sorrow hereafter.

15. All the true members of Christ's body are animated by his spirit, which is the spirit of love and self-denial. They continually pray for his honor and the enlargement of his kingdom among men; and to this end give liberally of that which God has intrusted to them.

PSALM LXXIII.

The psalmist relates through what a severe inward conflict he has passed in view of the prosperity of the wicked and the afflictions of the righteous, and how he has overcome it by a revelation in God's sanctuary of the different ends that await the two classes of men.

1. *To such as are of a clean heart;* by these words he limits his declaration concerning Israel to such as are Israelites indeed.

4. *No bands;* no peculiar terrors or distresses.

5. *Not in trouble;* as many pious men are.

6. *As a chain;* that is, a chain worn for ornament. Gen. 41:42; Prov. 1:9; Dan. 5:16, 29.

7. *More;* of this world.

9. *Walketh through the earth;* is used without restraint.

10. *Therefore;* because of this disagreement between the character of men and their present lot. *His people return hither;* of this clause the original admits of two readings, and it is otherwise of difficult explanation. Our English version follows one reading, the other is thus: "He maketh his people to return hither." Of the various interpretations that have been proposed, the following is perhaps as probable as any: God makes his people, after all their wanderings this way and that in search of an explanation of this mystery, to come back hither, namely, to the point whence they set out—that good men are afflicted, and bad men prospered. *Waters of a full cup are wrung out to them;* they drink to the dregs a bitter cup in witnessing the prosperity of the wicked, while they are themselves filled with trouble, and their sufferings are aggravated by the temptation to distrust God's justice.

11. *They;* the wicked.

13. *I have cleansed my heart in vain;* this was what the psalmist was tempted to say, that his piety was useless.

14. *Plagued;* visited with distresses.

15. *I should offend;* such doctrines expressed would grieve the people of God, as being contrary to their experience, contrary to truth, and adapted to do mischief.

16. *To know this;* the reasons of the prosperity of the wicked and the adversity of the righteous.

18 Surely thou didst set them in slippery places: thou castedst them down into destruction.

19 How are they *brought* into desolation, as in a moment! they are utterly consumed with terrors.

20 As a dream when *one* awaketh;[a] *so,* O Lord, when thou awakest, thou shalt despise their image.

21 Thus my heart was grieved, and I was pricked in my reins.

22 So foolish *was* I, and ignorant:* I was *as* a beast before† thee.

23 Nevertheless I *am* continually with thee: thou hast holden *me* by my right hand.

24 Thou shalt guide me with thy counsel, and afterward receive me *to* glory.[b]

25 Whom have I in heaven *but thee?* and *there is* none upon earth *that* I desire besides thee.

26 My flesh and my heart faileth: *but* God *is* the strength‡ of my heart, and my portion for ever.[c]

27 For lo, they that are far from thee shall perish: thou hast destroyed all them that go a whoring from thee.

28 But *it is* good for me to draw near to God: I have put my trust in the Lord GOD, that I may declare all thy works.

PSALM LXXIV.

1 The prophet complaineth of the desolation of the sanctuary. 10 He moveth God to help in consideration of his power, 18 of his reproachful enemies, of his children, and of his covenant.

¶ Maschil of Asaph.§

O GOD, why hast thou cast *us* off for ever? *why* doth thine anger smoke against the sheep of thy pasture?

2 Remember thy congregation, *which* thou hast purchased of old; the rod‖ of thine inheritance, *which* thou hast redeemed; this mount Zion, wherein thou hast dwelt.

3 Lift up thy feet unto the perpetual desolations; *even* all *that* the enemy hath done wickedly in the sanctuary.

4 Thine enemies roar in the midst of thy congregations; they set up their ensigns *for* signs.[d]

5 *A man* was famous according as he had lifted up axes upon the thick trees.

6 But now they break down the carved work thereof at once with axes and hammers.

7 They have cast fire into thy sanctuary,¶ they have defiled *by casting down* the dwelling-place of thy name to the ground.

8 They said in their hearts, Let us destroy* them

[a] Isa. 29:7, 8. * Heb. *I knew not.* † Heb. *with.* [b] Psa. 48:14 ‡ Heb. *rock.* [c] Lam. 3:24. § Or, A Psalm *for Asaph to give instruction.* ‖ Or, *tribe.* [d] Lam. 2:7, etc. ¶ Heb. *sent thy sanctuary into the fire.* * Heb. *break.*

18. *In slippery places;* where, notwithstanding their present prosperity, they are on the brink of perdition.

19. *Brought into desolation;* perish at death.

20. *When thou awakest;* when God leaves the wicked for a season to triumph over the good, he is said to sleep. Psa. 44:23. *Their image;* their vain show of happiness, which is as unsubstantial and fleeting as a night-vision.

21. *Thus my heart was grieved;* before I understood the end of the wicked. The psalmist reviews his former feelings with deep repentance.

23. *Thou hast holden me;* kept him from utter apostasy and ruin.

24. *Afterward;* after the trials of the present life. *Receive me to glory;* the consciousness of union by faith and love with the eternal God, brings to the psalmist the assurance of a blessed immortality to be spent in God's presence.

25. *But thee;* none in comparison with God.

26. *My flesh and my heart faileth;* these words describe his mortal body as subject to decay and death. *Strength of my heart;* the supporter of my soul. He uses the word "heart" here of his spiritual and immortal nature.

INSTRUCTIONS.

3. Envy is as the rottenness of the bones. He who indulges in it, whether saint or sinner, will be wretched.

6. The pride of the wicked is increased by their prosperity, which may be given them in wrath as a punishment for sins, and be the occasion of ripening them for ruin.

10. Great afflictions are no certain sign of peculiar wickedness; they may be sent in mercy, as fatherly chastisements, and be designed to wean men from the world, quicken them in duty, and fit them for heaven.

16. The ways of Providence with men often appear unaccountable, and the reasons of them will not be known in this world. We must keep in view the end of the righteous and the wicked, and act with habitual reference to the closing scenes of life.

22. To envy the wicked on account of their worldly prosperity is foolish and sinful. It is finding fault with the providence of God, and exposes those who indulge in it to his wrath.

23. God holds up his people and keeps them, notwithstanding their follies and sins; and in drawing near to him in humble repentance and obedient faith, they find not only their greatest safety, but also their highest joy.

PSALM LXXIV.

Title, *of Asaph;* as this psalm must be referred to the destruction of the temple by the Chaldeans, many understand "Asaph" as standing for Asaph's family; as several psalms are, according to one interpretation, ascribed to "the sons of Korah," that is, to some one of his descendants.

1. *The sheep of thy pasture;* Israel, as the peculiar people of God, and especially the pious among this people.

2. *The rod of thine inheritance;* or, as the margin, the tribe of thine inheritance, the word tribe being used collectively for the whole people.

3. *Lift up thy feet;* that is, march forth from thy hiding-place and look upon the desolations caused by the enemy.

4. *Thy congregations;* rather, thy places of assembly. The Hebrew word is the same that is rendered "synagogues," in verse 8, where see note. *Their ensigns for signs;* they have set up their own heathenish ensigns, as tokens of their dominion, where once the symbol of God's presence and power stood. *Ensigns;* tokens of authority.

5. *A man was famous—thick trees;* the meaning of this and the following verse, according to our version, seems to be, that once men showed their power and skill in cutting down forest-trees for useful purposes, such as building; but now they make themselves famous as destroyers. We may, however, render literally thus: "He [the enemy] makes himself known as one who lifts up axes upon thick trees. And now they break down," etc. That is, he proceeds with the cedar-work of the temple as one does with the common trees of the forest, destroying without thought or care.

6. *Carved work;* with which the place of worship was adorned.

8. *All the synagogues of—the land;* or, all the places of assembly in the land. See notes to ver. 4. There is no necessity of understanding this of the Jewish synagogues, which were first built at a later date. None of the ancient versions so translate it.

together: they have burned up all the synagogues of God in the land.

9 We see not our signs: *there is* no more any prophet: neither *is there* among us any that knoweth how long.

10 O God, how long shall the adversary reproach? shall the enemy blaspheme thy name for ever?

11 Why withdrawest thou thy hand, even thy right hand? pluck *it* out of thy bosom.

12 For God *is* my King of old,[a] working salvation in the midst of the earth.

13 Thou didst divide* the sea by thy strength:[b] thou brakest the heads of the dragons† in the waters.[c]

14 Thou brakest the heads of leviathan in pieces, *and* gavest him *to be* meat to the people inhabiting the wilderness.[d]

15 Thou didst cleave the fountain and the flood:[e] thou driedst up mighty rivers.‡[f]

16 The day *is* thine, the night also *is* thine: thou hast prepared the light and the sun.

17 Thou hast set all the borders of the earth: thou hast made summer and winter.§

18 Remember this, *that* the enemy hath reproached, O LORD, and *that* the foolish people have blasphemed thy name.[g]

19 Oh deliver not the soul of thy turtledove unto the multitude *of the wicked:*[h] forget not the congregation of thy poor for ever.

20 Have respect unto the covenant:[i] for the dark places of the earth are full of the habitations of cruelty.

21 Oh let not the oppressed return ashamed: let the poor and needy praise thy name.

22 Arise, O God, plead thine own cause: remember how the foolish man reproacheth thee daily.

23 Forget not the voice of thine enemies: the tumult of those that rise up against thee increaseth‖ continually.

PSALM LXXV.

1 The prophet praiseth God. 2 He promiseth to judge uprightly. 4 He rebuketh the proud by consideration of God's providence. 9 He praiseth God, and promiseth to execute justice.

¶ To the chief Musician, Al-taschith,¶ A Psalm *or* Song of* Asaph.[j]

UNTO thee, O God, do we give thanks, *unto thee* do we give thanks: for *that* thy name is near thy wondrous works declare.

2 When I shall receive the congregation† I will judge uprightly.[k]

3 The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it. Selah.

4 I said unto the fools, Deal not foolishly: and to the wicked, Lift not up the horn:

5 Lift not up your horn on high: speak *not* with a stiff neck.[l]

6 For promotion *cometh* neither from the east, nor from the west, nor from the south.‡

7 But God *is* the judge; he putteth down one, and setteth up another.[m]

8 For in the hand of the LORD *there is* a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring *them* out, *and* drink *them*.[n]

9 But I will declare for ever; I will sing praises to the God of Jacob.

10 All the horns of the wicked also will I cut off;° *but* the horns of the righteous shall be exalted.

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[a] Psa. 44:4. * Heb. *break.* [b] Exod. 14:21. † Or, *whales.* [c] Isa. 51:9, 10; Ezek. 29:3. [d] Num. 14:9. [e] Exod. 17:5, 6; Num. 20:11. ‡ Heb. *rivers of strength.* [f] Josh. 3:13, etc. § Heb. *them.* [g] Psa. 94:7, 8. [h] Song 2:14. [i] Gen. 17:7, 8; Lev. 26:45; 2 Sam. 23:5; Psa. 106:45; Jer. 33:20, 21; Heb. 8:10. ‖ Heb. *ascendeth;* Jon. 1:2. ¶ Or, *Destroy not.* * Or, *for.* [j] Psa. 57, title. † Or, *When I shall take a set time.* [k] 2 Sam. 23:3, 4. [l] Zech. 1:21. ‡ Heb. *desert.* [m] 1 Sam. 2:7, 8. [n] Rev. 14:9, 10. ° Psa. 101:8.

9. *Our signs;* tokens of God's presence, especially as manifested in the gift of prophecy. *How long;* how long our troubles will continue.

11. *Withdrawest thou thy hand;* delaying to deliver them.

12. *Working salvation;* in the deliverance of Israel from Egypt and from all their enemies.

13. *Dragons;* monsters of the deep; representing the great and powerful opposers of divine truth. So also leviathan in the following verse.

19. *Thy turtledove;* an appellation of endearment, showing God's tender regard for his people.

20. *The covenant;* that he made with Abraham and his posterity, especially with reference to the coming of the Messiah. *The dark places of the earth;* those not enlightened by revelation. The psalmist means that the cruelty of these dark places is exercised against God's covenant-people, which is a reason why he should remember his covenant with them.

INSTRUCTIONS.

1. The fatherly corrections which God inflicts on his people, and which are indications of his love, may sometimes be mistaken by them for expressions of anger; but in the end they will see that it was in kindness to their souls.

8. Men may be so blinded and hardened by sin as to attempt the utter destruction of the Lord's people; but in due time he will arise, plead his own cause, and bring destruction upon those who continue to oppose it.

13. Past deliverances of God's people encourage them to expect his interposition in future, and to look to him for the aid which they need.

16. The vicissitudes of the seasons are all ordered by God, and he who can make day and night, summer and winter, can do all things which the good of his people requires.

20. The covenant which God made with his people, with reference to the Redeemer and the blessings of his universal reign, is ordered in all things and sure; and not one jot or tittle of it will fail till it is all completely accomplished.

PSALM LXXV.

God's people praise him for his promised interposition in a time of great trouble and confusion, occasioned by their subjection to the insolence and oppression of the wicked.

1. *Thy name is near;* thou art coming forth to display thy glorious perfections in the protection and deliverance of thy people.

2. *When I shall receive the congregation;* or, as the margin, When I shall take a set time. In this and the following verse Jehovah is the speaker.

3. *Are dissolved;* order and equity are overthrown by the triumph of the ungodly. *I bear up the pillars of it;* I who have established and now maintain the pillars of the earth, will reëstablish order in it.

4. *I said unto the fools;* this is the psalmist's admonition to the wicked, in view of God's promised interposition. *Lift not up the horn;* indulge not in pride or haughtiness.

8. *A cup—full of mixture;* a cup drugged with spices to increase its intoxicating effect. This is a common scriptural figure to represent the effects of God's judgments upon the wicked.

PSALM LXXVI.

1 A declaration of God's majesty in the church. 11 An exhortation to serve him reverently.

¶ To the chief Musician on Neginoth, A Psalm *or* Song of* Asaph.

IN Judah *is* God known:[a] his name *is* great in Israel.[b]

2 In Salem also is his tabernacle, and his dwelling-place in Zion.[c]

3 There brake he the arrows of the bow, the shield, and the sword, and the battle.[d] Selah.

4 Thou *art* more glorious *and* excellent than the mountains of prey.

5 The stout-hearted are spoiled,[e] they have slept their sleep:[f] and none of the men of might have found their hands.

6 At thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep.[g]

7 Thou, *even* thou, *art* to be feared:[h] and who may stand in thy sight when once thou art angry?[i]

8 Thou didst cause judgment to be heard from heaven;[j] the earth feared, and was still,

9 When God arose to judgment, to save all the meek of the earth. Selah.

10 Surely the wrath of man shall praise thee:[k] the remainder of wrath shalt thou restrain.[l]

11 Vow, and pay unto the LORD your God: let all that be round about him bring presents unto him that ought to be feared.†

12 He shall cut off the spirit of princes: *he is* terrible to the kings of the earth.[m]

* Or, *for.* [a] Psa. 48:1, etc. [b] Deut. 4:7, 8. [c] Psa. 132:13. [d] Isa. 37:35, 36. [e] Isa. 46:12. [f] Jer. 51:39. [g] Zech. 12:4. [h] Jer. 10:7. [i] Nah. 1:6. [j] Exod. 19:10, etc. [k] Dan. 3:19, 28. [l] Psa. 65:7. † Heb. *to fear.* [m] Psa. 2:5, 10. [n] Psa. 62, title. ‡ Or, *for.* § Heb. *hand.* [o] Psa. 143:4, 5; Lam. 3:17, etc. [p] Deut. 32:7; Isa. 63:11. [q] Psa. 42:8. [r] Psa. 4:4. [s] Lam. 3:40. [t] Psa. 74:1; Lam. 3:31, 32. ‖ Heb. *to generation and generation.* [u] Isa. 49:15. [v] Psa. 31:22. [w] Psa. 111:4.

INSTRUCTIONS.

1. The works of Jehovah, especially his protection of his people and the blessings he bestows upon them, manifest the perfections of his character and show forth his glory.

3. The earth and all things therein are dependent upon God, and are entirely under his control.

6. No one is elevated to office or influence among men except such as God appoints.

10. A great and eternal distinction will be witnessed between the righteous and the wicked, between him that serveth God and him that serveth him not.

PSALM LXXVI.

The reference of this psalm to the overthrow of Sennacherib's army cannot be mistaken. See the history, 2 Kings chap. 18, 19; Isa. chap. 36, 37. As to the title Asaph, see introductory note to Psa. 74.

2. *Salem;* the ancient name, as is generally believed, of Jerusalem, signifying *peace.* Gen. 14:18.

3. *The arrows of the bow;* weapons of war.

4. *Than the mountains of prey;* mountains inhabited by beasts of prey, here used figuratively to represent the warlike heathen nations. Compare Dan. 7:3.

5. *They have slept their sleep;* the sleep of death; as was the case with the Assyrians, when a hundred and eighty-five thousand were killed in a night. *Found their hands;* been able to use them.

6. *A dead sleep;* the sleep of death.

8. *The earth feared;* on account of the wrath of Jehovah, as displayed in the salvation of his people and the destruction of their enemies.

10. *Praise thee;* be made the occasion of his praise. *The remainder of wrath shalt thou restrain;* or, more literally, with the remainder of wrath shalt thou gird thyself; that is, that thou mayest use it as a weapon against those who indulge in it.

PSALM LXXVII.

1 The psalmist showeth what fierce combat he had with diffidence. 10 The victory which he had by consideration of God's great and gracious works.

¶ To the chief Musician, to Jeduthun,[n] A Psalm of‡ Asaph.

I CRIED unto God with my voice, *even* unto God with my voice; and he gave ear unto me.

2 In the day of my trouble I sought the Lord: my sore§ ran in the night, and ceased not: my soul refused to be comforted.

3 I remembered God, and was troubled: I complained, and my spirit was overwhelmed.[o] Selah.

4 Thou holdest mine eyes waking: I am so troubled that I cannot speak.

5 I have considered the days of old, the years of ancient times.[p]

6 I call to remembrance my song in the night:[q] I commune with mine own heart:[r] and my spirit made diligent search.[s]

7 Will the Lord cast off for ever?[t] and will he be favorable no more?

8 Is his mercy clean gone for ever? doth *his* promise fail for evermore?‖

9 Hath God forgotten to be gracious?[u] hath he in anger shut up his tender mercies? Selah.

10 And I said, This *is* my infirmity:[v] *but I will remember* the years of the right hand of the Most High.

11 I will remember the works of the LORD: surely I will remember thy wonders of old.[w]

INSTRUCTIONS.

1. God is known only in those lands which are enlightened by revelation; all others are veiled in darkness and the shadow of death. Hence, those who are blessed with the word of God should communicate it to all people.

6. Without the sustaining care of Jehovah no one can live, and when he ceases to support them his enemies sleep the sleep of death.

10. God will not suffer any more of human wrath to exist than he can overrule for the advancement of his glory and the good of his people.

12. Before the power of God, kings and princes are as helpless as the feeblest among their subjects. At his rebuke they perish with all their hosts.

PSALM LXXVII.

The psalmist, in deep distress, encourages himself by the remembrance of God's goodness and wonderful dealings towards his people in times past. According to the opinion of some, he speaks in the name of the afflicted people of God.

Title, see note to the title of Psalm 62.

2. *My sore ran;* rather, my hand, as the margin, was spread out; that is, in prayer. *In the night;* his troubles continued while others were refreshed with sleep.

5. *The days of old;* when God appeared for the salvation of his people.

9. *Forgotten to be gracious;* this the psalmist was tempted to believe.

10. *This is my infirmity;* that is, as the original word implies, my affliction, laid upon me by God, and therefore to be borne with faith and patience. Accordingly the tone of the psalm here changes from the spirit of despondency to that of hope. *The years of the right hand of the Most High;* when he wrought wonders for the deliverance of his people.

12 I will meditate also of all thy work, and talk of thy doings.

13 Thy way, O God, *is* in the sanctuary:[a] who *is so* great a God as *our* God![b]

14 Thou *art* the God that doest wonders: thou hast declared thy strength among the people.

15 Thou hast with *thine* arm redeemed thy people, the sons of Jacob and Joseph. Selah.

16 The waters saw thee, O God, the waters saw thee; they were afraid: the depths also were troubled.[c]

17 The clouds poured out water:* the skies sent out a sound: thine arrows also went abroad.

18 The voice of thy thunder *was* in the heaven:[d] the lightnings lightened the world: the earth trembled and shook.

19 Thy way *is* in the sea, and thy path in the great waters, and thy footsteps are not known.

20 Thou leddest thy people like a flock by the hand of Moses and Aaron.[e]

PSALM LXXVIII.

1 An exhortation both to learn and to preach the law of God. 9 The story of God's wrath against the incredulous and disobedient. 67 The Israelites being rejected, God chose Judah, Zion, and David.

¶ Maschil of Asaph.[f]

GIVE ear, O my people, *to* my law:[g] incline your ears to the words of my mouth.

2 I will open my mouth in a parable: I will utter dark sayings of old:[h]

3 Which we have heard and known, and our fathers have told us.

4 We will not hide *them* from their children,[i] showing to the generation to come the praises of the LORD, and his strength, and his wonderful works that he hath done.

5 For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children:[j]

6 That the generation to come might know *them, even* the children *which* should be born;[k] *who* should arise and declare *them* to their children:

7 That they might set their hope in God, and not forget the works of God, but keep his commandments:

8 And might not be as their fathers,[l] a stubborn and rebellious generation;[m] a generation *that* set not their heart aright,† and whose spirit was not steadfast with God.

9 The children of Ephraim, *being* armed, *and* carrying‡ bows, turned back in the day of battle.[n]

10 They kept not the covenant of God, and refused to walk in his law;[o]

11 And forgat his works, and his wonders that he had showed them.[p]

12 Marvellous things did he in the sight of their fathers, in the land of Egypt,[q] *in* the field of Zoan.[r]

13 He divided the sea, and caused them to pass through;[s] and he made the waters to stand as a heap.[t]

14 In the daytime also he led them with a cloud, and all the night with a light of fire.[u]

15 He clave the rocks in the wilderness, and gave *them* drink as *out of* the great depths.[v]

16 He brought streams also out of the rock, and caused waters to run down like rivers.[w]

17 And they sinned yet more against him by provoking the Most High in the wilderness.[x]

18 And they tempted God in their heart by asking meat for their lust.[y]

19 Yea, they spake against God; they said, Can God furnish§ a table in the wilderness?

20 Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people?

21 Therefore the LORD heard *this,* and was wroth:[z] so a fire was kindled against Jacob, and anger also came up against Israel;

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a Psa. 68:24. b Exod. 15:11, etc. c Hab. 3:8, etc. * Heb. *were poured forth with water.* d 2 Sam. 22:14. . Isa. 63:11. f Psa. 74, title. g Isa. 51:4. h Matt. 13:13, 35. i Exod. 13:8, 14. j Deut. 6:7; 11:19 k Psa. 102:18. l Ezek. 20:18. m Ezek. 2:3–8. † Heb. *prepared not their heart;* 2 Chr. 20:33. ‡ Heb. *throwing forth.* n Deut. 1:41–44. o 2 Kings 17:15.

p Psa. 106:13. q Exod. ch. 7–12. r Isa. 19:11–13. s Exod. 14:21. t Exod. 15:8. u Exod. 13:21. v Exod. 17:6; Num. 20:11; 1 Cor. 10:3, 4. w Psa. 105:41. x Deut. 9:22; Heb. 3:16–19. y Exod. 16:2, etc. § Heb. *order.* z Num. 11:1, etc.

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13. *In the sanctuary;* the place where God is worshipped, and where his character and the reasons of his dealings are best learned.

16. *The waters saw thee;* alluding to his wonders at the Red sea.

19. *Thy footsteps are not known;* the works and ways of God are inscrutable, and surpass finite comprehension.

INSTRUCTIONS.

1. While men of the world in their troubles look to creatures for help, or sink down in discouragement, the people of God cry unto him, and he in due time delivers them.

5. A consideration of the mercies of God in times past is well suited to raise the expectation of his help in time to come.

10. Despair of the mercy of God is highly sinful, and a temptation of the devil for the purpose of ruining the souls of men.

13. The house of God is the place where he especially manifests himself to his people, and enables them so to cast their cares upon him as to find that he careth for them.

16. No obstructions will hinder the salvation of God's people when he appears for their deliverance. He can open the way for them through the sea, raise up leaders, and guide them safely to his heavenly rest.

PSALM LXXVIII.

A historic psalm, for the instruction of God's covenant-people. It was probably written in David's day, and ends with his elevation to the throne.

2. *Parable—dark sayings;* see note to Psa. 49:4.

5. *Make them known;* the testimony and law just spoken of.

8. *Set not their heart aright;* did not heartily obey God.

9. *The children of Ephraim;* here representing the whole people. They seem to be specially named because they were the leading tribes before the time of the kings. *Turned back;* the reference is not probably to any particular recorded event, but to their general unbelief and unfaithfulness.

12. *Zoan;* one of the principal cities of Egypt. Num. 13:22.

13. *He divided the sea;* at the time of the deliverance of Israel from Egypt.

18. *They tempted God;* by distrusting his power, truth, and love.

21. *A fire was kindled;* see Num. 11:1.

22 Because they believed not in God, and trusted not in his salvation:
23 Though he had commanded the clouds from above, and opened the doors of heaven,[a]
24 And had rained down manna upon them to eat, and had given them of the corn of heaven.
25 Man did eat angels' food:* he sent them meat to the full.
26 He caused an east wind to blow† in the heaven: and by his power he brought in the south wind.
27 He rained flesh also upon them as dust,[b] and feathered fowls‡ like as the sand of the sea:
28 And he let *it* fall in the midst of their camp, round about their habitations.
29 So they did eat, and were well filled: for he gave them their own desire;[c]
30 They were not estranged from their lust: but while their meat *was* yet in their mouths,
31 The wrath of God came upon them, and slew the fattest of them, and smote down§ the chosen‖ *men* of Israel.
32 For all this they sinned still, and believed not for his wondrous works.
33 Therefore their days did he consume in vanity, and their years in trouble.
34 When he slew them,[d] then they sought him: and they returned and inquired early after God.
35 And they remembered that God *was* their rock,[e] and the high God their redeemer.
36 Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues.[f]
37 For their heart was not right with him, neither were they steadfast in his covenant.
38 But he, *being* full of compassion, forgave *their* iniquity, and destroyed *them* not:[g] yea, many a time turned he his anger away, and did not stir up all his wrath.[h]
39 For he remembered that they *were but* flesh;[i] a wind that passeth away, and cometh not again.[j]
40 How oft did they provoke¶ him in the wilderness, *and* grieve him in the desert![k]
41 Yea, they turned back and tempted God, and limited the Holy One of Israel.[l]
42 They remembered not his hand, *nor* the day when he delivered them from the enemy:*
43 How he had wrought† his signs in Egypt, and his wonders in the field of Zoan:[m]
44 And had turned their rivers into blood;[n] and their floods, that they could not drink.
45 He sent divers sorts of flies among them, which devoured them; and frogs, which destroyed them.[o]
46 He gave also their increase unto the caterpillar, and their labor unto the locust.[p]
47 He destroyed‡ their vines with hail,[q] and their sycamore-trees with frost.§
48 He gave up‖ their cattle also to the hail, and their flocks to hot thunderbolts.¶
49 He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels *among them.*
50 He made a way* to his anger; he spared not their soul from death, but gave their life over to the pestilence;†
51 And smote all the first-born in Egypt;[r] the chief of *their* strength in the tabernacles of Ham:
52 But made his own people to go forth like sheep, and guided them in the wilderness like a flock.
53 And he led them on safely, so that they feared not:[s] but the sea overwhelmed‡ their enemies.
54 And he brought them to the border of his sanctuary, *even to* this mountain, *which* his right hand had purchased.
55 He cast out the heathen also before them, and divided them an inheritance by line,† and made the tribes of Israel to dwell in their tents.
56 Yet they tempted and provoked the most high God, and kept not his testimonies:
57 But turned back, and dealt unfaithfully like their fathers: they were turned aside like a deceitful bow.
58 For they provoked him to anger with their high places, and moved him to jealousy with their graven images.[u]
59 When God heard *this,* he was wroth, and greatly abhorred Israel:
60 So that he forsook the tabernacle of Shiloh, the tent *which* he placed among men;
61 And delivered his strength into captivity, and his glory into the enemy's hand.
62 He gave his people over also unto the sword;[v] and was wroth with his inheritance.
63 The fire consumed their young men; and their maidens were not given to marriage.§

a Mal. 3:10. * Or, *Every one did eat the bread of the mighty;* Psa. 103:20. † Heb. *go.* b Num 11:18. ‡ Heb. *fowl of wing.* c Psa. 106:15. § Heb. *made to bow.* ‖ Or, *young;* Isa. 40:30, 31. d Isa. 26:16; Hos. 5:15. e Deut. 32:4, 15. f Deut. 5:28, 29. g Num. 14:18, 20. h Isa. 48:9. i Psa. 103:14. j Jas. 4:14. ¶ Or, *rebel against.* k Psa. 95:8–10. l ver. 19, 20. * Or, *affliction.* † Heb. *set.* m ver. 12. n Exod. 7:20. o Exod. 8:6, 24. p Exod. 10:13 ‡ Heb. *killed.* q Exod. 9:23–25. § Or, *great hailstones.* ‖ Heb. *shut up.* ¶ Or, *lightnings.* * Heb. *weighed a path.* † Or, *beasts to the murrain;* Exod. 9:3–6. r Exod. 12:29. s Exod. ch. 14, 15. ‡ Heb. *covered.* † Josh. 19:51. u Judg. 2:12, 20. v 1 Sam. 4:10, 11. § Heb. *praised.*

24. *Corn of heaven;* manna, which came from above.
25. *Angels' food;* the manna is so called from its excellence as coming from heaven.
33. *Their days did he consume in vanity, and their years in trouble;* the reference is to the wearisome sojourn of forty years in the wilderness, during which time all the men who came out of Egypt were wasted away. Compare Psa. 90:7–9.
34. *Slew them;* many of them; and visited others with sore calamities.
36. *They lied;* by an insincere profession of love and obedience.
41. *Limited the Holy One;* by ascribing bounds to his power.
43. *The field of Zoan;* the region about the city. Ver. 12.
47. *With frost;* rather, as in the margin, with hailstones.
51. *The tabernacles of Ham;* the dwelling-places of the Egyptians, his descendants.
54. *The border of his sanctuary;* the boundary of the holy land. *This mountain;* Zion, as now the central point of the nation. See ver. 68.
57. *Like a deceitful bow;* not accomplishing the end for which they were made.
60. *Shiloh;* a place in the tribe of Ephraim in which had been kept the ark of God, the symbol of his presence.
61. *His strength—his glory;* the ark, which was the emblem of these, and which was taken captive by the Philistines. 1 Sam. 4:11.
63. *Not given to marriage;* literally, not praised, that is, in nuptial songs, according to the custom of the age.

64 Their priests fell by the sword; and their widows made no lamentation.

65 Then the Lord awaked as one out of sleep,[a] *and* like a mighty man that shouteth by reason of wine.[b]

66 And he smote his enemies in the hinder parts:[c] he put them to a perpetual reproach.

67 Moreover he refused the tabernacle of Joseph, and chose not the tribe of Ephraim:

68 But chose the tribe of Judah,[d] the mount Zion which he loved.[e]

69 And he built his sanctuary like high *palaces*, like the earth which he hath established[*] for ever.

70 He chose David also his servant, and took him from the sheepfolds:[f]

71 From following[†] the ewes great with young he brought him to feed Jacob his people, and Israel his inheritance.[g]

72 So he fed them according to the integrity of his heart;[h] and guided them by the skilfulness of his hands.

PSALM LXXIX.

[*] 1 The psalmist complaineth of the desolation of Jerusalem. 8 He prayeth for deliverance, 13 and promiseth thankfulness.

¶ A Psalm of[‡] Asaph.

O GOD, the heathen are come into thine inheritance;[i] thy holy temple have they defiled;[j] they have laid Jerusalem on heaps.[k]

2 The dead bodies of thy servants have they given *to be* meat unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth.

3 Their blood have they shed like water round about Jerusalem; and *there was* none to bury *them*.[l]

4 We are become a reproach to our neighbors, a scorn and derision to them that are round about us.[m]

5 How long, LORD? wilt thou be angry for ever? shall thy jealousy burn like fire?[n]

6 Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name.[o]

7 For they have devoured Jacob, and laid waste his dwelling-place.

8 Oh remember not against us former iniquities:[§p] let thy tender mercies speedily prevent us; for we are brought very low.[q]

9 Help us, O God of our salvation, for the glory of thy name; and deliver us, and purge away our sins, for thy name's sake.

10 Wherefore should the heathen say, Where *is* their God? Let him be known among the heathen in our sight *by* the revenging[‖] of the blood of thy servants *which is* shed.

11 Let the sighing of the prisoner come before thee;[r] according to the greatness of thy power[¶] preserve thou those that are appointed to die;[*]

12 And render unto our neighbors sevenfold into their bosom their reproach, wherewith they have reproached thee, O Lord.[s]

13 So we thy people and sheep of thy pasture will give thee thanks for ever: we will show forth thy praise to all generations.[††]

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a Psa. 7:6. b Isa. 42:13. c 1 Sam. 5:6, 12. d Gen. 49:10. e Psa. 87:2.
* Heb. *founded.* f 2 Sam. 7:8. † Heb. *after.* g Isa. 40:11. h 1 Kings 9:4.
‡ Or, *for.* i Lam. 1:10. j Psa. 74:2-7. k 2 Kings 25:9, 10; Mic. 3:12.
l Jer. 16:4; 34:20. m Deut. 28:37. n Zeph 1:18. o Jer. 10:25; Rev. 16:1.

§ Or, *the iniquities of them that were before us.* p Psa. 130:3; Isa. 64:9.
q Deut. 28:43. ‖ Heb. *vengeance.* r Psa. 102:20. ¶ Heb. *thine arm.* * Heb. *reserve the children of death.* s Psa. 74:18. † Heb. *generation and generation.* †† Isa. 43:21.

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64. *Their widows made no lamentation;* the meaning seems to be, that the bodies of the slain were left to perish on the field of battle, so that their widows could not mourn over them, as was done at a regular funeral. Compare Jer. 16:6, 7; 25:33; and especially 22:18, 19.

65. *The Lord awaked;* arose for the deliverance of his people.

67. *Refused the tabernacle of Joseph;* refused to have his descendants, the tribe of Ephraim, longer govern the people.

68. *Chose the tribe of Judah;* to have the preëminence, as furnishing the royal family. *The mount Zion;* as the site of the tabernacle, and afterwards of the temple. Moriah was reckoned as a part of Zion.

69. *His sanctuary;* the temple, or place of public worship.

INSTRUCTIONS.

2. Many of the instructions and truths of the Bible are dark sayings to those who reject them, while they are plain and highly useful to those who believe and obey them.

4. A knowledge of the past dealings of God should be communicated by parents to their children, as a means of leading them to adore him, and preparing them to transmit the knowledge of his perfections to those who come after them.

8. Men must keep their hearts with all diligence, if they would have their lives directed according to his precepts.

12. No displays of the mercies or judgments of God will lead men to love and obey him; but whatever may be the manifestations of himself, without his grace they will continue to rebel against him.

21. Unbelief of divine testimony is a great sin, and God is angry with those who indulge it. They treat him as if he were a liar, and cut themselves off from the blessings of his salvation.

27. Blessings greatly desired may be given in judgment, and be the occasion of ruin to those who receive them.

33. Continuance in sin causes continuance of trouble, and though great afflictions may produce external reformation, yet if the heart be not turned to God, the outward profession of love to him will be hypocrisy.

38. God shows his compassion by waiting long even upon flagrant transgressors, and often by removing from them temporal calamities and continuing to bless them, notwithstanding their sins, in proof that he desires not their death, but that they should turn and live.

52. God will make a way for his chosen people, and grant them deliverance; but his enemies, however numerous and powerful, will be destroyed.

60. The withdrawal of God's presence from a people on account of their sins, is a forerunner of dreadful calamities, and often of approaching ruin.

66. God may permit the wicked to triumph for a time, as a punishment of his people; but their triumph will be short, and their punishment without end.

68. Civil power is the gift of God. He takes it from one and gives it to another, as seemeth good in his sight; and holds all who receive it accountable to him for its use.

PSALM LXXIX.

A psalm belonging to the same period as the seventy-fourth; that is, the Babylonish invasion and captivity.

4. *To our neighbors;* to the surrounding heathen nations, who rejoiced in their calamities. Psa. 137:7; Obad. 12–14.

7. *Devoured Jacob;* overcome the Israelites and slain them, or carried them away captive.

9. *Purge away our sins;* forgive them for Christ's sake.

10. *Revenging of the blood of thy servants;* punishing those who slew them.

INSTRUCTIONS.

1. For the sins of God's people, they are often brought into trouble; and they cannot obtain deliverance till, by repentance and reformation, they forsake their iniquities and turn to him.

PSALM LXXX.

1 The psalmist in his prayer complaineth of the miseries of the church. 8 God's former favors are turned into judgments. 14 He prayeth for deliverance.

¶ To the chief Musician upon Shoshannim-Eduth,[a] A Psalm of[*] Asaph.

GIVE ear, O Shepherd of Israel, thou that leadest Joseph like a flock;[b] thou that dwellest *between* the cherubim,[c] shine forth.[d]

2 Before Ephraim and Benjamin and Manasseh stir up thy strength,[e] and come *and* save us.[†]

3 Turn us again,[f] O God, and cause thy face to shine;[g] and we shall be saved.

4 O LORD God of hosts, how long wilt thou be angry[‡] against the prayer of thy people?

5 Thou feedest them with the bread of tears;[h] and givest them tears to drink in great measure.

6 Thou makest us a strife unto our neighbors:[i] and our enemies laugh among themselves.

7 Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved.

8 Thou hast brought a vine out of Egypt:[j] thou hast cast out the heathen, and planted it.

9 Thou preparedst *room* before it, and didst cause it to take deep root, and it filled the land.

10 The hills were covered with the shadow of it, and the boughs thereof *were like* the goodly cedars.[§]

11 She sent out her boughs unto the sea, and her branches unto the river.

12 Why hast thou *then* broken down her hedges, so that all they which pass by the way do pluck her?[k]

13 The boar out of the wood doth waste it, and the wild beast of the field doth devour it.

14 Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine;[l]

15 And the vineyard which thy right hand hath planted, and the branch *that* thou madest strong for thyself.[m]

16 *It is* burned with fire, *it is* cut down: they perish at the rebuke of thy countenance.[n]

17 Let thy hand be upon the man of thy right hand, upon the son of man *whom* thou madest strong for thyself.[o]

18 So will not we go back from thee: quicken us,[p] and we will call upon thy name.

19 Turn us again, O LORD God of hosts, cause thy face to shine; and we shall be saved.

PSALM LXXXI.

1 An exhortation to a solemn praising of God. 4 God challengeth that duty by reason of his benefits. 8 God, exhorting to obedience, complaineth of their disobedience, which proveth their own hurt.

¶ To the chief Musician upon Gittith,[q] *A Psalm* of[‖] Asaph.

SING aloud unto God our strength: make a joyful noise unto the God of Jacob.

2 Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery.

3 Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day.

4 For this *was* a statute for Israel, *and* a law of the God of Jacob.[r]

5 This he ordained in Joseph *for* a testimony, when he went out through[¶] the land of Egypt: *where* I heard a language *that* I understood not.[s]

6 I removed his shoulder from the burden: his hands were delivered[*] from the pots.[t]

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a Psa. 69, title. * Or, *for.* b Psa. 23:2; 77:20. c Exod. 25:20, 22; 2 Sam. 6:2. d Deut. 33:2. e Num. 2:18–24. † Heb. *for salvation to us.* f ver. 7, 19; Lam. 5:21. g Num. 6:25. ‡ Heb *smoke;* Psa. 74:1. h Psa. 42:3; Isa. 30:20. i Psa. 79:4. j Isa. 5:1–7; Jer. 2:21. § Heb. *cedars of God.*

k Nah. 2:2. l Isa. 63:15. m Isa. 11:1, etc.; Zech. 3:8. n Psa. 76:7. o Isa. 53:5. p Eph. 2:1, 5. q Psa. 8, title. ‖ Or, *for.* r Lev. 23:24, 26. ¶ Or, *against.* s Psa. 114:1. * Heb. *passed away.* t Exod. 1:14.

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8. The only hope of sinners is in the mercy of God through our Lord Jesus Christ, and to him they should look for pardon, salvation, and all needed good.

12. While the Lord delivers his servants, he brings deserved punishment upon his enemies. To the one he is a kind and merciful shepherd, and to the other a consuming fire.

PSALM LXXX.

A prayer of God's people in deep distress occasioned by the oppression of foreign enemies, in which the transfer of Israel from Egypt to Canaan is beautifully set forth under the allegory of a vine. It belongs apparently to the later period before the Babylonish captivity. In the opinion of many, its occasion was the overthrow of the kingdom of Israel by the Assyrians.

1. *Joseph;* the Israelites.

2. *Before Ephraim and Benjamin and Manasseh;* during the sojourn of the Israelites in the wilderness of Arabia, these three tribes encamped together on the west side of the tabernacle, Num. 2:18–22; and in the order of march, they followed the Kohathites who bore the ark of the covenant, the symbol of God's presence, Num. 10:21, 22; thus having "the ark of the covenant of the Lord of hosts, which dwelleth between the cherubim," immediately before them. Exod. 25:20, 22; 2 Sam. 6:2.

5. *Bread of tears;* deep afflictions, causing many to weep.

8. *A vine;* the church, as embodied in the nation of Israel.

10. *And the boughs thereof were like the goodly cedars;* or, and with the boughs thereof, the cedars of God [were covered.]

11. *The sea;* the Mediterranean. *The river;* Euphrates.

13. *The boar—and the wild beast;* representing the heathen by whom the Israelites were overcome.

17. *The son of man;* the Messiah, for whose advent God's people looked to deliver them from their troubles.

INSTRUCTIONS.

3. The light of God's countenance is the greatest blessing that any can enjoy, and is most earnestly desired and sought by his obedient people.

8. For all her prosperity the church is dependent on the grace of God, while her sins are the cause of all her sorrows.

15. Help for the guilty is laid upon One who is mighty to save, who came to take away sin by the sacrifice of himself, and who ever lives to make intercession for all who come unto God through him.

PSALM LXXXI.

A song for the festival of the passover. See note to verse 5.

3. *In the new moon;* this was done at the beginning of every month, Num. 10:10. But the beginning of the month Abib, being also the beginning of the year, Exod. 12:2, would naturally be observed with peculiar solemnities. *In the time appointed;* or, at the full moon, as the Hebrew word seems to signify. The passover was eaten on the fourteenth day of the month Abib, consequently at the full moon.

5. *This;* the solemn feast spoken of above, the feast of the passover. *In Joseph;* among the Israelites. *Testimony;* a perpetual witness of the deliverance of Israel. *A language that I understood not;* the language of a foreign people, the Egyptians.

6. *The burden—the pots;* the hard service in brick and mortar.

7 Thou calledst in trouble, and I delivered thee; I answered thee in the secret place of thunder: I proved thee at the waters of Meribah.*[a] Selah.

8 Hear, O my people, and I will testify unto thee: O Israel, if thou wilt hearken unto me;

9 There shall no strange god be in thee; neither shalt thou worship any strange god.

10 I *am* the LORD thy God, which brought thee out of the land of Egypt:[b] open thy mouth wide, and I will fill it.[c]

11 But my people would not hearken to my voice; and Israel would none of me.[d]

12 So I gave them up unto their own hearts' lust:†[e] *and* they walked in their own counsels.

13 Oh that my people had hearkened unto me, *and* Israel had walked in my ways![f]

14 I should soon have subdued their enemies, and turned my hand against their adversaries.

15 The haters of the LORD should have submitted themselves‡ unto him: but their time should have endured for ever.

16 He should have fed them also with the finest§ of the wheat: and with honey out of the rock should I have satisfied thee.[g]

PSALM LXXXII.

1 The psalmist, having exhorted the judges, 5 and reproved their negligence, 8 prayeth God to judge.

¶ A Psalm of‖ Asaph.

GOD standeth in the congregation of the mighty; he judgeth among the gods.[h]

2 How long will ye judge unjustly, and accept the persons of the wicked? Selah.

3 Defend¶ the poor and fatherless: do justice to the afflicted and needy.[i]

4 Deliver the poor and needy: rid *them* out of the hand of the wicked.

5 They know not, neither will they understand; they walk on in darkness:[j] all the foundations of the earth are out of course.*[k]

6 I have said, Ye *are* gods;[l] and all of you *are* children of the Most High.

7 But ye shall die like men, and fall like one of the princes.

8 Arise, O God, judge the earth: for thou shalt inherit all nations.[m]

PSALM LXXXIII.

1 A complaint to God of the enemies' conspiracies. 9 A prayer against them that oppress the church.

¶ A Song *or* Psalm of† Asaph.

KEEP not thou silence, O God: hold not thy peace, and be not still, O God.

2 For lo, thine enemies make a tumult:[n] and they that hate thee have lifted up the head.

3 They have taken crafty counsel against thy people, and consulted against thy hidden ones.[o]

4 They have said, Come, and let us cut them off from *being* a nation; that the name of Israel may be no more in remembrance.[p]

5 For they have consulted together with one consent:‡[q] they are confederate against thee:

6 The tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes;[r]

7 Gebal, and Ammon, and Amalek; the Philistines with the inhabitants of Tyre;

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* Or, *Strife.* [a] Exod. 17:2-7. [b] Exod. 20:2. [c] John 15:7. [d] Deut. 32:15, 18. † Or, *to the hardness of their own hearts,* or *imaginations.* [e] Acts 7:42. [f] Isa. 48:18; Deut. 32:29. ‡ Heb. *lied,* or *yielded feigned obedience;* Psa. 66:3. § Heb. *fat.* [g] Deut. 32:13. ‖ Or, *for.* [h] 2 Chr. 19:6, 7. ¶ Heb. *Judge.* [i] Jer. 22:3. [j] John 12:35. * Heb. *moved.* [k] Psa. 75:3; 2 Tim. 2:19. [l] John 10:34, 35. [m] Rev. 11:15. † Or, *for.* [n] Isa. 37:29. [o] Psa. 31:20. [p] Esth. 3:6, 9. ‡ Heb. *heart.* [q] Psa. 2:2. [r] 2 Chr. 20:10.

7. *The secret place of thunder;* the cloud which encompasses God's throne, whence proceed thunderings and lightnings.

10. *Open thy mouth;* enlarge thy desires. *I will fill it;* give abundance of blessings.

15. *Their time;* the time of his people's prosperity.

16. *Fed them—with the finest of the wheat;* given them the richest blessings.

INSTRUCTIONS.

1. The praise of God forms an important part of the business of his people, and while it honors him, it enlivens, invigorates, and sanctifies their own souls.

7. God is ever ready to hear and answer those who in sincerity and truth call upon him, and to grant them the blessings which they need. Let them hearken unto him, and they shall not want any good thing.

12. The reason why any are ever left of God to hardness of heart and blindness of mind, to follow their own inclination to their ruin, is, they choose not to walk in his ways.

13. God sincerely and earnestly desires the salvation of men, and is greatly dishonored and grieved when they refuse to obey him, and thus cut themselves off from his blessing, when by obedience they might through grace secure all needed good for this life and the life to come.

PSALM LXXXII.

A psalm in which unjust rulers and judges are rebuked, and their duties set forth.

1. *The gods;* rulers; called gods on account of their having received from God authority to act as his representatives and in his behalf. Exod. 22:28.

2. *Accept the persons;* be guilty of partiality and injustice.

5. *Walk on in darkness;* continue to pervert justice in their administration. *Out of course;* society is disorganized by their ignorance and iniquity.

6. *Ye are gods;* the representatives of God. See note to ver. 1; also note to John 10:35.

7. *Like men;* like other men, they must die and give an account of their stewardship.

INSTRUCTIONS.

1. Although rulers are elevated to a resemblance in authority and power to the Most High, yet they are dependent upon God for their influence, and to him must render an account for the manner in which they employ it.

4. One great object of civil government is to defend the poor, weak, and defenceless against the encroachments of the rich and the strong, and to award equal justice to all.

7. It becomes rulers as well as ruled to keep in view their sins, and act with an habitual reference to the time when all will stand on a level before God, and receive a retribution according to their works.

PSALM LXXXIII.

A prayer in view of a formidable combination of the enemies of God's people to destroy them. Some refer it to the combination of the Moabites, Ammonites, Edomites, and others against Jehoshaphat, which is recorded in 2 Chron. 20.

3. *Thy hidden ones;* thy people, whom thou hidest in thy pavilion from the assaults of their enemies. Psa. 27:5; 31:20.

6. *Hagarenes;* a people driven from their own lands by the tribe of Simeon, in the days of Saul.

7. *Gebal;* supposed to have been a part of Idumea.

8 Assur also is joined with them: they have holpen* the children of Lot. Selah.

9 Do unto them as *unto* the Midianites;[a] as *to* Sisera,[b] as *to* Jabin, at the brook of Kishon:

10 *Which* perished at En-dor: they become *as* dung for the earth.

11 Make their nobles like Oreb, and like Zeeb:[c] yea, all their princes as Zebah, and as Zalmunna:[d]

12 Who said, Let us take to ourselves the houses of God in possession.

13 O my God, make them like a wheel; as the stubble before the wind.[e]

14 As the fire burneth the wood, and as the flame setteth the mountains on fire;

15 So persecute them with thy tempest, and make them afraid with thy storm.

16 Fill their faces with shame; that they may seek thy name, O LORD.

17 Let them be confounded and troubled for ever; yea, let them be put to shame, and perish:

18 That *men* may know that thou, whose name alone *is* JEHOVAH,[f] *art* the Most High over all the earth.

PSALM LXXXIV.

1 The prophet, longing for the communion of the sanctuary, 4 showeth how blessed they are that dwell therein. 8 He prayeth to be restored unto it.

¶ To the chief Musician upon Gittith,[g] A Psalm for† the sons of Korah.

HOW amiable *are* thy tabernacles, O LORD of hosts!

2 My soul longeth, yea, even fainteth for the courts of the LORD:[h] my heart and my flesh crieth out for the living God.

3 Yea, the sparrow hath found a house, and the swallow a nest for herself, where she may lay her young, *even* thine altars, O LORD of hosts, my King, and my God.

4 Blessed *are* they that dwell in thy house:[i] they will be still praising thee. Selah.

5 Blessed *is* the man whose strength *is* in thee; in whose heart *are* the ways *of them.*

6 *Who* passing through the valley of Baca make it a well;‡ the rain also filleth§ the pools.

7 They go from strength to strength,‖[j] *every one of them* in Zion appeareth before God.[k]

8 O LORD God of hosts, hear my prayer: give ear, O God of Jacob. Selah.

9 Behold, O God our shield,[l] and look upon the face of thine anointed.

10 For a day in thy courts *is* better than a thousand. I had rather be a door-keeper¶ in the house of my God, than to dwell in the tents of wickedness.

11 For the LORD God *is* a sun and shield:[m] the LORD will give grace and glory: no good *thing* will he withhold from them that walk uprightly.[n]

12 O LORD of hosts, blessed *is* the man that trusteth in thee.

PSALM LXXXV.

1 The psalmist, out of the experience of former mercies, prayeth for the continuance thereof. 8 He promiseth to wait thereon, out of confidence of God's goodness.

¶ To the chief Musician, A Psalm for* the sons of Korah.

LORD, thou hast been favorable unto† thy land: thou hast brought back the captivity of Jacob.

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* Heb. *been an arm to.* a Num. 31:1–12. b Judg. 4:15, 24. c Judg. 7:25. d Judg. 8, 12, 21. e Isa. 17:13, 14; Matt. 3:12. f Isa. 42:8. g Psa. 8, title. † Or, *of.* h Psa. 27:4. i Psa. 65:4. ‡ Or, *mulberry-trees make him a well;* 2 Sam. 5:23. § Heb. *covereth.* ‖ Or, *company to company.* j Job 17:9; Prov. 4:18. k John 10:28. l Gen. 15:1. ¶ Heb. *I would choose rather to sit at the threshold.* m Isa. 60:19. n Phil. 4:19. * Or, *of;* Psa. 42, title. † Or, *well pleased with;* Psa. 77:7.

8. *Assur;* Assyria. *Children of Lot;* Moab and Ammon.

9. *Midianites—Sisera—Jabin;* Judg. chap. 4, 5, 7.

10. *Endor;* near to mount Tabor, in the north part of Canaan.

13. *Like a wheel;* whirling like stubble or chaff before the wind.

14. *The mountains;* their productions.

16. *With shame;* that is, dishonor, that by this chastisement they may be brought to seek thy name. But some, in view of the following words, supply in the last clause of this verse the word "men," as is done in the eighteenth verse, and render thus: "Fill their faces with shame; that men may seek thy name, O Lord."

INSTRUCTIONS.

3. The wicked have often sought the destruction of the righteous, but their plans have been defeated, and the ruin which they thought to bring upon others came upon themselves.

10. However numerous or formidable the enemies of the church, or however extensive the combinations formed against her, in answer to her prayers they will be overcome, scattered, and destroyed.

16. The Lord will be known by the judgments which he executes, and the destruction of the wicked will be an eternal monument of his truth, his justice, and his power.

PSALM LXXXIV.

1. *Amiable;* lovely. *Thy tabernacles;* the place where Jehovah was worshipped.

5. *In whose heart are the ways;* whose hearts are set on the ways that lead to the house, worship, and service of God.

6. *The valley of Baca;* a barren, desolate valley; put here as the emblem of suffering and want. *Make it a well;* turn it into a fountain of water. The meaning is, that God's accompanying blessing opens a fountain for their refreshment, as was done for Israel of old, in the wilderness. Compare Isa. 43:19, 20.

7. *From strength to strength;* from one stage to another with increasing energy and vigor, through the refreshment they obtain.

9. *Thine anointed;* Christ, or David as the representative and type of Christ.

10. *Better;* more desirable and precious.

11. *Sun and shield;* protector, benefactor, and source of all good. *Grace and glory;* one as a preparation for the other.

INSTRUCTIONS.

1. The worship and service of God are inexpressibly dear to his people. His ordinances are as food to their souls; and when deprived of them they become enfeebled and faint for want of spiritual food.

5. Men must depend upon God and draw their support and strength from him, in order successfully to walk in his ways, or find that consolation which his service is suited to afford.

6. When God requires any service of his people, he will give them the strength and the means necessary for its performance.

10. In the spiritual worship of God is greater enjoyment to the spiritually minded, than in all the pleasures of sin. It is the fruit of divine grace, and a sure preparation for endless glory.

PSALM LXXXV.

This psalm is referred by many to the time when the

2 Thou hast forgiven the iniquity of thy people; thou hast covered all their sin.[a] Selah.

3 Thou hast taken away all thy wrath: thou hast turned *thyself* from the fierceness of thine anger.*

4 Turn us, O God of our salvation, and cause thine anger toward us to cease.

5 Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations?

6 Wilt thou not revive us again: that thy people may rejoice in thee?

7 Show us thy mercy, O LORD, and grant us thy salvation.

8 I will hear what God the LORD will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly.[b]

9 Surely his salvation *is* nigh them that fear him; that glory may dwell in our land.

10 Mercy and truth are met together; righteousness and peace have kissed *each other*.[c]

11 Truth shall spring out of the earth; and righteousness shall look down from heaven.

12 Yea, the LORD shall give *that which is* good;[d] and our land shall yield her increase.

13 Righteousness shall go before him;[e] and shall set *us* in the way of his steps.[f]

PSALM LXXXVI.

1 David strengtheneth his prayer by the conscience of his religion, 5 by the goodness and power of God. 11 He desireth the continuance of former grace. 14 Complaining of the proud, he craveth some token of God's goodness.

¶ A prayer of† David.

BOW down thine ear, O LORD, hear me: for I *am* poor and needy.

2 Preserve my soul; for I *am* holy:‡ O thou my God, save thy servant that trusteth in thee.[g]

3 Be merciful unto me, O Lord: for I cry unto thee daily.§

4 Rejoice the soul of thy servant: for unto thee, O Lord, do I lift up my soul.

5 For thou, Lord, *art* good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.[h]

6 Give ear, O LORD, unto my prayer; and attend to the voice of my supplications.

7 In the day of my trouble I will call upon thee:[i] for thou wilt answer me.

8 Among the gods *there is* none like unto thee, O Lord:[j] neither *are there any works* like unto thy works.[k]

9 All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name.[l]

10 For thou *art* great, and doest wondrous things: thou *art* God alone.[m]

11 Teach me thy way, O LORD;[n] I will walk in thy truth: unite my heart to fear thy name.[o]

12 I will praise thee, O Lord my God, with all my heart: and I will glorify thy name for evermore.[p]

13 For great *is* thy mercy toward me:[q] and thou hast delivered my soul from the lowest hell.‖[r]

14 O God, the proud are risen against me, and the assemblies of violent¶ *men* have sought after my soul; and have not set thee before them.[s]

15 But thou, O Lord, *art* a God full of compassion, and gracious, long-suffering,[t] and plenteous in mercy and truth.[u]

16 O turn unto me, and have mercy upon me; give thy strength unto thy servant, and save the son of thy handmaid.[v]

17 Show me a token for good;[w] that they which hate me may see *it*, and be ashamed: because thou, LORD, hast holpen me, and comforted me.

a Col. 2:13. * Or, *thine anger from waxing hot;* Deut. 13:17. b Psa. 130:4. c Isa. 32:17. d Psa. 84:11. e Psa. 89:14. f Psa. 119:35. † Or, being a Psalm *of*. ‡ Or, *one whom thou favorest*. g Isa. 26:3. § Or, *all the day*. h Joel 2:13. i Psa. 50:15. j Isa. 40:18, 25. k Deut. 3:24. l Rev. 15:4.

m Deut. 32:39; 1 Cor. 8:4. n Psa. 119:33. o John 17:20, 21; 1 Cor. 6:17. p Psa. 145:1, 2. q Psa. 103:11. ‖ Or, *grave*. r 1 Thess. 1:10. ¶ Heb. *terrible*. s Psa. 10:4. t Neh. 9:17. u Psa. 85:10. v Isa. 45:24. w 2 Cor. 5:5.

restoration of the Jewish state after the Babylonish captivity was in progress, but not yet completed, and many trials and difficulties remained to be encountered. The writer first thanks God for the good work which he has begun, and then prays that he would remove the present severe pressure of trouble.

2. *Covered;* that is, by forgiveness.

4. *Turn us;* restore us to our former prosperity. In the mind of a pious Israelite, such restoration always included the idea of repentance and reformation.

6. *Revive us again;* by thy life-giving presence and favor. The reviving for which the psalmist prays, includes both the spiritual and the temporal prosperity of Israel, which were inseparably connected with each other.

8. *To folly;* especially to idolatry and its vices.

10. *Mercy and truth are met together;* they harmonize in the dealings of God, especially in his method of forgiving sin and saving sinners through the Redeemer.

11. *Spring out of the earth;* like an abundant harvest. *Righteousness shall look down from heaven;* as a friend and helper. The reference is to God's truth and righteousness, as manifested in the fulfilment of his engagements to his covenant people.

13. *The way of his steps;* lead us to imitate his example.

INSTRUCTIONS.

2. All needed blessings are through grace connected with the forgiveness of sin, without which nothing will avail to salvation.

6. God is the source of all prosperity, national and individual, spiritual and temporal. Men are dependent upon him for "every good and perfect gift;" especially for the beginning and increase of true religion and the salvation connected with it.

8. God will not spare the sins of his covenant people. If they would receive a gracious answer to their prayers, they must repent of their folly and return to it no more.

10. All the attributes of God harmonize in his dealings with men, especially in the way in which he delivers them from hell and prepares them for heaven.

PSALM LXXXVI.

1. *Poor and needy;* this, in a spiritual sense, is the case with all men.

2. *Holy;* one consecrated to God.

3. *Daily;* literally, all the day.

8. *Gods;* such as were worshipped among the heathen.

9. *All nations—shall come and worship before thee;* in the days of millennial glory.

11. *Unite my heart;* bring my affections and all my powers into sweet accordance with thy will.

INSTRUCTIONS.

2. Consciousness of devotion to God gives great encouragement to pray and to trust in him, with the expectation of receiving all needed good.

7. Prayer is the unfailing resource of God's people in time of trouble, and the sure means of help.

9. However small the number of those who now worship God in spirit and in truth, the time is coming when

PSALM LXXXVII.

1 The nature and glory of the church. 4 The increase, honor, and comfort of the members thereof.

¶ A Psalm *or* Song for * the sons of Korah.

HIS foundation *is* in the holy mountains.[a]
2 The LORD loveth the gates of Zion more than all the dwellings of Jacob.[b]
3 Glorious things are spoken of thee, O city of God.[c] Selah.
4 I will make mention of Rahab and Babylon to them that know me:[d] behold Philistia,[e] and Tyre, with Ethiopia;[f] this *man* was born there.
5 And of Zion it shall be said, This and that man was born in her:[g] and the Highest himself shall establish her.
6 The LORD shall count, when he writeth up the people,[h] *that* this *man* was born there. Selah.
7 As well the singers as the players on instruments *shall be there:*[i] all my springs *are* in thee.[j]

PSALM LXXXVIII.

A prayer containing a grievous complaint.

¶ A Song *or* Psalm for† the sons of Korah, to the chief Musician upon Mahalath Leannoth, Maschil of Heman the Ezrahite.‡[k]

O LORD God of my salvation, I have cried day *and* night before thee:[l]
2 Let my prayer come before thee: incline thine ear unto my cry;
3 For my soul is full of troubles: and my life draweth nigh unto the grave.
4 I am counted with them that go down into the pit: I am as a man *that hath* no strength:
5 Free among the dead, like the slain that lie in the grave, whom thou rememberest no more: and they are cut off from§ thy hand.
6 Thou hast laid me in the lowest pit, in darkness, in the deeps.
7 Thy wrath lieth hard upon me, and thou hast afflicted *me* with all thy waves.[m] Selah.
8 Thou hast put away mine acquaintance far from me;[n] thou hast made me an abomination unto them: *I am* shut up, and I cannot come forth.[o]
9 Mine eye mourneth by reason of affliction: LORD, I have called daily upon thee, I have stretched out my hands unto thee.
10 Wilt thou show wonders to the dead?[p] shall the dead arise *and* praise thee? Selah.
11 Shall thy loving-kindness be declared in the grave? *or* thy faithfulness in destruction?
12 Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?
13 But unto thee have I cried, O LORD; and in the morning shall my prayer prevent thee.
14 LORD, why castest thou off my soul? *why* hidest thou thy face from me?
15 I *am* afflicted and ready to die from *my* youth up: *while* I suffer thy terrors I am distracted.[q]
16 Thy fierce wrath goeth over me; thy terrors have cut me off.[r]

* Or, *of.* a Psa. 48:1. b Psa. 78:67, 68. c Isa. 54:2, etc.; Rev. 21:2, etc. d Isa. 51:9. e Isa. 19:23–25. f Psa. 68:31; Acts 8:27. g Isa. 60:1–9. h Ezek. 13:9. i 1 Chr. 23:5. j Jas. 1:17. † Or, *of.* ‡ Or, A Psalm *of Heman the Ezrahite, giving instruction.* k 1 Kings 4:31. l Luke 18:7. § Or, *by.* m 1 Pet. 2:24. n Job 19:13, etc. o Job 12:14. p Isa. 38:18. q Job 6:4. r Rev. 6:17.

the whole family of man shall unite in this blessed employment.

13. Deliverance from hell and preparation for heaven is a blessing which God in his rich mercy and grace grants to his people, and for which they are bound, and will be disposed, to adore and praise him for ever.

PSALM LXXXVII.

A psalm which predicts the conversion of all nations to Christ under the beautiful figure of their birth in Zion.

1. *His foundation;* God's foundation, that is, the temple which he has founded.

2. *Zion;* Zion, as the centre of the ancient Jewish theocracy, is put by the inspired writers to represent that theocracy. Of this the Christian church is the true heir and successor, Rom. 4:16, so that all the promises made by God to Zion belong to her.

4. *I will make mention of Rahab and Babylon;* I will name them as nations that have been converted to God, and thus become spiritually the children of Zion. *Rahab;* a name for Egypt. *This man;* in the Hebrew, simply *this,* referring to the various nations just enumerated.

5. *Was born in her;* has become spiritually her offspring. The reference is still to the conversion of the nations to Zion.

6. *When he writeth up the people;* when he enrolls the nations.

7. *Springs;* sources of salvation in the widest sense. Psa. 46:4. *In thee;* in Zion, as of the residence of God.

INSTRUCTIONS.

2. The place of public worship is dear not only to the people of God, but to God himself.

5. To be born under the gospel, and to be spiritually a partaker of its salvation, is a greater honor and blessedness than to have descended from the greatest kings, or be a partaker of all earthly good.

6. God has given to his Son all nations, as his inheritance; and in due time he will enroll them all as the spiritual citizens of Zion.

7. God's presence and the light of his countenance fill the true Zion with joy and gladness; and through her he dispenses to all nations the blessings of his salvation.

PSALM LXXXVIII.

Whether this psalm describes the sufferings of an afflicted believer, or of the Jewish nation under the figure of an individual, is a question upon which commentators are not agreed. Upon the latter supposition, it belongs, with the following psalm, to the later period of the Jewish kingdom. The ancient interpreters refer it to Christ. This agrees with the New Testament view, which considers the afflictions of Christ's servants, before and after his advent, as parts of one great conflict, in which he, as the Head of his church, is the central and chief sufferer; so that the sorrows of David and other ancient believers who lived before Christ, are conformed to his sorrows, as types to their antitype.

Title, *upon Mahalath Leannoth;* meaning, according to some, upon, that is, concerning a sickness that afflicts; according to others, upon the flute for [public] singing. *Heman;* see note on the title of Psalm 89.

5. *Free among the dead;* commonly understood to mean, discharged from all the affairs of life, like the dead. But some prefer to render the words, prostrate among the dead. *Cut off from thy hand;* separated from the care and protection of thy hand, the care which God bestows upon men as inhabitants of this world, which ceases when they are laid in the grave. Ver. 10–12.

7. *Thy waves;* the troubles that God brought upon him.

12. *In the dark;* the grave.

13. *Prevent thee;* meet thee, as one that goes before another in the way. This is the ancient meaning of the word.

15. *Ready to die;* in view of the distress that he feared was coming upon him.

17 They came round about me daily* like water; they compassed me about together.

18 Lover and friend hast thou put far from me, *and* mine acquaintance into darkness.

PSALM LXXXIX.

1 The psalmist praiseth God for his covenant, 5 for his wonderful power, 15 for the care of his church, 19 for his favor to the kingdom of David. 38 Then complaining of contrary events, 46 he expostulateth, prayeth, and blesseth God.

¶ Maschil of Ethan the Ezrahite.†[a]

I WILL sing of the mercies of the LORD for ever: with my mouth will I make known thy faithfulness to all generations.‡

2 For I have said, Mercy shall be built up for ever: thy faithfulness shalt thou establish in the very heavens.

3 I have made a covenant with my chosen, I have sworn unto David my servant,[b]

4 Thy seed will I establish for ever, and build up thy throne to all generations. Selah.

5 And the heavens shall praise thy wonders, O LORD:[c] thy faithfulness also in the congregation of the saints.

6 For who in the heaven can be compared unto the LORD? *who* among the sons of the mighty can be likened unto the LORD?

7 God is greatly to be feared in the assembly of the saints, and to be had in reverence of all *them that are* about him.

8 O LORD God of hosts, who *is* a strong LORD like unto thee?[d] or to thy faithfulness round about thee?

9 Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them.[e]

10 Thou hast broken Rahab§ in pieces, as one that is slain; thou hast scattered thine enemies with thy strong arm.‖

11 The heavens *are* thine, the earth also *is* thine: *as for* the world and the fulness thereof, thou hast founded them.

12 The north and the south thou hast created them: Tabor[f] and Hermon[g] shall rejoice in thy name.

13 Thou hast a mighty arm:¶ strong is thy hand, *and* high is thy right hand.

14 Justice and judgment *are* the habitation* of thy throne:[h] mercy and truth shall go before thy face.

15 Blessed *is* the people that know the joyful sound:[i] they shall walk, O LORD, in the light of thy countenance.[j]

16 In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted.[k]

17 For thou *art* the glory of their strength: and in thy favor our horn shall be exalted.

18 For the LORD *is* our defence; and the Holy One of Israel *is* our King.†[l]

19 Then thou spakest in vision to thy holy one, and saidst, I have laid help upon *one that is* mighty;[m] I have exalted *one* chosen out of the people.

20 I have found David my servant;[n] with my holy oil have I anointed him:

21 With whom my hand shall be established: mine arm also shall strengthen him.[o]

22 The enemy shall not exact upon him; nor the son of wickedness afflict him.

23 And I will beat down his foes before his face, and plague them that hate him.

24 But my faithfulness and my mercy *shall be* with him: and in my name shall his horn be exalted.

25 I will set his hand also in the sea,[p] and his right hand in the rivers.

26 He shall cry unto me, Thou *art* my Father, my God, and the Rock of my salvation.

27 Also I will make him *my* first-born,[q] higher than the kings of the earth.[r]

28 My mercy will I keep for him for evermore,[s] and my covenant shall stand fast with him.[t]

29 His seed also will I make *to endure* for ever, and his throne as the days of heaven.

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* Or, *all the day.* † Or, A Psalm *for Ethan the Ezrahite, to give instruction.* [a] 1 Chr. 2:6. ‡ Heb. *generation and generation;* so ver. 4; Psa. 119:90. [b] 2 Sam. 7:11, etc. [c] Psa. 19:1. [d] 1 Sam. 2:2. [e] Job 38:11; Mark 4:39, 41. § Or, *Egypt.* ‖ Heb. *the arm of thy strength.* [f] Judg. 4:6, 12. [g] Josh. 12:1. ¶ Heb. *an arm with might.* * Or, *establishment;* Isa. 16:5. [h] Psa. 97:2. [i] Lev. 25:9; Psa. 98:6; Rom. 10:18. [j] Num. 6:26. [k] 1 Cor. 1:30. † Or, *our shield* is *of the LORD, and our king* is *of the Holy One of Israel;* Psa. 47:9. [l] Isa. 33:22 [m] Isa. 9:6. [n] 1 Sam. 16:1, 12. [o] 2 Sam. 7:8–16. [p] Psa. 72:8. [q] Col. 1:15, 16. [r] Rev. 19:16. [s] Isa. 55:3. [t] 2 Sam. 23:5.

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17. *They;* the terrors of the Lord with which he was afflicted.

INSTRUCTIONS.

3. Man is born to trouble, as the sparks fly upward, or as the waters run downward. Happy they who improve it in such a manner that their sufferings shall be in this life only, and perfect felicity be their portion in the life to come.

8. To be deserted by friends and acquaintances in time of trouble adds greatly to calamities, and shows that no dependence can safely be placed upon any but the Lord, who will never forsake those who put their trust in him.

15. The terrors of the Lord on account of sin may be such as to destroy reason, and even life itself; and there is no security from them but in Christ, who died, the just for the unjust, and will save from sin and its consequences all who put their trust in him.

PSALM LXXXIX.

This psalm may be viewed as an amplification of the ancient promise of God to David by Nathan, 2 Samuel 7:12–17, with a prayer that God would conform his dealings with his covenant people to it. It plainly belongs to the later period of the Jewish history, when calamity upon calamity befell the kings of David's line, and with them the nation.

2. *Mercy—faithfulness;* God's mercy and faithfulness to David and his seed. *Establish;* make as permanent as the heavens.

3. *My chosen;* applied to David, and through him to the Messiah, in whom the predictions of this psalm and many other psalms have their full accomplishment.

10. *Rahab;* Egypt, as a representative of the persecuting heathen powers.

12. *Tabor;* a mountain and city on the confines of Zebulun, in the north-east part of the plain of Esdraelon. *Hermon;* a mountain on the northern border of Palestine.

15. *The joyful sound;* calling the people to the worship of God.

19. *To thy holy one;* to David, and in David to Christ, in whom alone the promise has its perfect fulfilment.

20. *Anointed him;* the holy oil by which David was consecrated to the kingly office was a symbol of the Holy Spirit, who came upon him from the day of his anointing, 1 Sam. 16:13; and who was given to Christ without measure at his baptism. John 3:34.

25. *His hand;* his ruling hand.

30 If his children forsake my law, and walk not in my judgments;[a]
31 If they break* my statutes, and keep not my commandments;
32 Then will I visit their transgression with the rod, and their iniquity with stripes.
33 Nevertheless my loving-kindness will I not utterly take from† him, nor suffer my faithfulness to fail.‡[b]
34 My covenant will I not break, nor alter the thing *that is* gone out of my lips.[c]
35 Once have I sworn by my holiness that I will not lie§ unto David.
36 His seed shall endure for ever, and his throne as the sun before me.
37 It shall be established for ever as the moon, and *as* a faithful witness in heaven. Selah.
38 But thou hast cast off and abhorred, thou hast been wroth with thine anointed.[d]
39 Thou hast made void the covenant of thy servant: thou hast profaned his crown *by casting it* to the ground.
40 Thou hast broken down all his hedges;[e] thou hast brought his strong-holds to ruin.
41 All that pass by the way spoil him: he is a reproach to his neighbors.
42 Thou hast set up the right hand of his adversaries; thou hast made all his enemies to rejoice.
43 Thou hast also turned the edge of his sword, and hast not made him to stand in the battle.
44 Thou hast made his glory‖ to cease, and cast his throne down to the ground.
45 The days of his youth hast thou shortened: thou hast covered him with shame. Selah.
46 How long, LORD? wilt thou hide thyself for ever?[f] shall thy wrath burn like fire?
47 Remember how short my time is: wherefore hast thou made all men in vain?
48 What man *is he that* liveth, and shall not see death?[g] shall he deliver his soul from the hand of the grave? Selah.
49 Lord, where *are* thy former loving-kindnesses, which thou swarest unto David in thy truth?[h]
50 Remember, Lord, the reproach of thy servants; *how* I do bear in my bosom *the reproach of* all the mighty people;
51 Wherewith thine enemies have reproached, O LORD; wherewith they have reproached the footsteps of thine anointed.
52 Blessed *be* the LORD for evermore.[i] Amen, and Amen.

PSALM XC.

1 Moses setting forth God's providence, 3 complaineth of human fragility, 7 divine chastisements, 10 and brevity of life. 12 He prayeth for the knowledge and sensible experience of God's good providence.

¶ A Prayer of¶ Moses the man of God.[j]

LORD, thou hast been our dwelling-place in all generations.*[k]
2 Before the mountains were brought forth,[l] or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou *art* God.
3 Thou turnest man to destruction; and sayest, Return, ye children of men.[m]
4 For a thousand years in thy sight *are but* as yesterday when it is past,† and *as* a watch in the night.
5 Thou carriest them away as with a flood; they are *as* a sleep: in the morning *they are* like grass *which* groweth up.‡[n]

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[a] Jer. 9:13–16. * Heb. *profanc.* † Heb. *I will not make void from.* ‡ Heb. *lie.* [b] Lam. 3:31, 32. [c] Jer. 33:20. § Heb. *if I lie.* [d] 1 Chr. 28:9; Psa. 60:1, 10; Hos. 9:17. [e] Isa. 5:5, 6. ‖ Heb. *brightness.* [f] Psa. 85:5. [g] Heb. 9:27. [h] ver. 35. [i] Hab. 3:17–19. ¶ Or, being a Psalm *of.* [j] Deut. 33:1. * Heb. *generation and generation.* [k] Psa. 71:3; Ezek. 11:16. [l] Prov. 8:25, 26. [m] Gen. 3:19. † Or, *he hath passed* them. ‡ Or, *is changed.* [n] Isa. 40:6.

30. *His children;* David's children, who occupied the earthly throne *on Zion.*

33. *Utterly take from him;* by rejecting his house, as he did the house of Saul. 2 Sam. 7:15.

36. *His seed shall endure for ever, and his throne as the sun;* this is true of Christ and his people.

39. *Made void the covenant;* as it seemed to the psalmist, but not in reality; for God's present dealings with the family of David were in accordance with the threatening contained in the original promise, 2 Sam. 7:14, repeated afterwards by David in his last charge to Solomon, 1 Chr. 28:9, and by God himself in a vision of Solomon, 2 Chron. 7:19, 20.

40. *His hedges;* the hedges which God had built around David and his kingdom.

47. *How short my time is;* in view of the shortness of life and the approach of death, he beseeches God to manifest his loving-kindness, that life may not be filled with trouble and sorrow. This thought is prominent in the book of Job.

52. *Amen, and Amen;* this doxology closes the third ancient division of the Psalms.

INSTRUCTIONS.

1. The children of God, even in the deepest trials, have cause to sing of the mercies of the Lord, and praise him for his kindness to the sons of men.

7. God is to be adored with reverence and holy fear, as well as with confidence and filial affection.

9. He who rules the waves of the sea is engaged for the protection of his people, and is able with perfect ease to control the movements of his and their enemies, and cause even their wrath to praise him and advance the good of his chosen.

16. If sinners are ever exalted, it must be, not on account of their own righteousness, but through the righteousness of God, which is unto and upon all that believe.

27. No earthly kings can be compared in excellence, dignity, honor, and glory with the Son of God. He is the chief among ten thousand, altogether lovely, the brightness of Jehovah's glory, and the express image of his person, in whom dwells the fulness of the godhead bodily.

36. The covenant of God with Christ, and through him with his people, is an everlasting covenant, ordered in all things and sure. Those who become interested in it, though they may be in trouble, will nevertheless be kept by the mighty power of God through faith unto salvation.

48. The time of man's continuance upon the earth must be short. He should therefore do the work assigned him with fidelity, and in such a manner that when absent from the body he may be present with the Lord.

PSALM XC.

This psalm is as peculiar in its character as in its authorship. Its theme is the brevity of human life, and the sorrow that attends it, both being considered as the fruit of sin. It is very appropriate to the closing period of Israel's sojourn in the wilderness of Arabia, where Moses saw the evil generation which he had led out of Egypt continually wasting away before his eyes; while he and Aaron his brother were doomed to die in the same wilderness.

1. *Dwelling-place;* place of refuge, rest, and comfort.

4. *A thousand years;* God does not estimate time as we do. To him no duration can be long. 2 Pet. 3:8.

6 In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.[a]

7 For we are consumed by thine anger, and by thy wrath are we troubled.

8 Thou hast set our iniquities before thee, our secret *sins* in the light of thy countenance.[b]

9 For all our days are passed* away in thy wrath: we spend our years as a tale† *that is told.*

10 The days of our years *are* threescore years and ten;‡ and if by reason of strength *they be* fourscore years, yet *is* their strength labor and sorrow; for it is soon cut off, and we fly away.[c]

11 Who knoweth the power of thine anger? even according to thy fear, *so is* thy wrath.

12 So teach *us* to number our days, that we may apply§ *our* hearts unto wisdom.[d]

13 Return, O LORD, how long? and let it repent thee concerning thy servants.

14 Oh satisfy us early with thy mercy; that we may rejoice and be glad all our days.

15 Make us glad according to the days *wherein* thou hast afflicted us, *and* the years *wherein* we have seen evil.

16 Let thy work appear unto thy servants, and thy glory unto their children.

17 And let the beauty of the LORD our God be upon us:[e] and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.[f]

a Job 14:2. b Jer. 2:22. * Heb. *turned.* † Or, *meditation.* ‡ Heb. As for *the days of our years, in them* are *seventy years.* c Jas. 4:14. § Heb. *cause to come.* d Prov. 4:7. e Psa. 110:3. f Job 22:28; Prov. 16:3.

PSALM XCI.

1 The state of the godly. 3 Their safety. 9 Their habitation. 11 Their servants. 14 Their friends; with the effects of them all.

HE that dwelleth in the secret place of the Most High[g] shall abide‖ under the shadow of the Almighty.[h]

2 I will say of the LORD, *He is* my refuge and my fortress: my God; in him will I trust.

3 Surely he shall deliver thee from the snare of the fowler,[i] *and* from the noisome pestilence.

4 He shall cover thee with his feathers, and under his wings shalt thou trust: his truth *shall be thy* shield and buckler.

5 Thou shalt not be afraid for the terror by night;[j] *nor* for the arrow *that* flieth by day;

6 *Nor* for the pestilence *that* walketh in darkness; *nor* for the destruction *that* wasteth at noonday.

7 A thousand shall fall at thy side, and ten thousand at thy right hand; *but* it shall not come nigh thee.

8 Only with thine eyes shalt thou behold and see the reward of the wicked.[k]

9 Because thou hast made the LORD, *which is* my refuge, *even* the Most High, thy habitation;

10 There shall no evil befall thee,[l] neither shall any plague come nigh thy dwelling.

11 For he shall give his angels charge over thee, to keep thee in all thy ways.[m]

12 They shall bear thee up in *their* hands, lest thou dash thy foot against a stone.

g Heb. *lodge.* h Psa. 57:1. i Psa. 124:7. j Psa. 121:5, 6. k Prov. 3:25, 26. l Prov. 12:21. m Matt. 4:6.

8. *In the light of thy countenance;* our sins are all seen and duly appreciated by God.

9. *As a tale that is told;* or, as a thought which flits through the mind and then is gone.

11. *Who knoweth—thy wrath;* this verse may be literally rendered, "Who knoweth the power of thine anger; and, according to thy fear, thy wrath?" that is, Who knoweth thy wrath, as true reverence for thine awful majesty demands? It is greater than all men's fears; they can never comprehend its terribleness nor extent.

12. *Wisdom;* from above, and that will avail to salvation.

13. *Return, O Lord;* cease from afflicting us, and visit us anew with prosperity.

16. *Thy work;* of love and mercy.

17. *The beauty of the Lord;* the light of his countenance and the joys of his presence. *Establish thou the work of our hands;* cause it to be continued and to prosper.

INSTRUCTIONS.

1. The eternity and unchangeableness of Jehovah, and the freeness, richness, and abundance of his grace, are an unfailing refuge, support, and comfort to his people.

7. Death is sent by Jehovah, and is an expression of his anger against the sins of men. Dust thou art, and unto dust shalt thou return, is the decision of the Almighty, and all generations have been an illustration of its truth.

12. Divine teaching alone can give that wisdom which is essential to true happiness in this world, and to blessedness in the world to come. All should, therefore, habitually and earnestly seek it.

17. God is the author and finisher of all good works. With his presence and blessing they will continue to prosper. Men must die, and leave many things unfinished; but God lives. His cause will extend, and by such instruments as he shall raise up, will ultimately triumph.

PSALM XCI.

The present is the first of ten anonymous psalms which seem to belong to the same age. They are all of a joyous character, anticipating, in the language of faith and hope, the triumph of God's people over all evil. Their general character gives them a peculiar adaptation to the public worship of God in all ages.

The change of persons in the psalm now before us is remarkable. The writer announces as his theme the safety of the believer who dwells under God's protection, verse 1; he speaks of himself as such a believer, verse 2, (and in the original, verse 9, first clause;) he addresses such a believer, verses 3–13; and finally, verses 14–16, God addresses the believer.

1. *Secret place of the Most High;* his pavilion, in which he hides his friends from all harm. Psa. 27:5; 31:20. We dwell in the secret place of the Most High by faith in him and habitual communion with him.

3. *The snare of the fowler;* the plots of crafty foes. Psa. 124:7. *Noisome;* destructive.

5. *Terror;* danger that causes terror. *By night—by day;* they whom God protects shall be safe from every danger.

7. *A thousand—ten thousand;* a definite for an indefinite number.

9. *Because thou hast made—habitation;* this verse may be literally rendered thus: "For thou, Lord, art my refuge; thou hast made the Most High thy habitation." As in verses 2, 3, he first speaks of himself as a believer, and then addresses the believer. We make the Lord our dwelling-place, by habitually resorting to him for comfort and protection.

10. *There shall no evil befall thee;* this promise is not inconsistent with the chastisement wherewith God visits his people for their profit, that they may be "partakers of his holiness;" this, though for the present "not joyous, but grievous," is no evil, but a rich blessing.

12. *Dash;* stumble by striking. To be kept from stumbling, is to be kept in the way of truth and safety. Prov. 3:23. These words contain no promise of protection when we tempt God by needlessly exposing ourselves to danger. Matt. 4:5–7.

13 Thou shalt tread upon the lion and adder;* the young lion and the dragon shalt thou trample under feet.[a]

14 Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.

15 He shall call upon me, and I will answer him:[b] I *will be* with him in trouble;[c] I will deliver him, and honor him.

16 With long life† will I satisfy him,[d] and show him my salvation.

PSALM XCII.

1 The prophet exhorteth to praise God, 4 for his great works, 6 for his judgments on the wicked, 10 and for his goodness to the godly.

¶ A Psalm *or* Song for the Sabbath-day.

IT *is a* good *thing* to give thanks unto the LORD,[e] and to sing praises unto thy name, O Most High:

2 To show forth thy loving-kindness in the morning,[f] and thy faithfulness every night,‡

3 Upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound.§

4 For thou, LORD, hast made me glad through thy work: I will triumph in the works of thy hands.

5 O LORD, how great are thy works! *and* thy thoughts are very deep.[g]

6 A brutish man knoweth not; neither doth a fool understand this.

7 When the wicked spring as the grass, and when all the workers of iniquity do flourish; *it is* that they shall be destroyed for ever:[h]

8 But thou, LORD, *art most* high for evermore.

9 For lo, thine enemies, O LORD, for lo, thine enemies shall perish; all the workers of iniquity shall be scattered.[i]

10 But my horn shalt thou exalt like *the horn of* a unicorn: I shall be anointed with fresh oil.[j]

11 Mine eye also shall see *my desire* on mine enemies, *and* mine ears shall hear *my desire* of the wicked that rise up against me.

12 The righteous shall flourish like the palm-tree:[k] he shall grow like a cedar in Lebanon.

13 Those that be planted in the house of the LORD shall flourish in the courts of our God.

14 They shall still bring forth fruit in old age; they shall be fat and flourishing;‖

15 To show that the LORD *is* upright: *he is* my rock,[l] and *there is* no unrighteousness in him.[m]

PSALM XCIII.

The majesty, power, and holiness of Christ's kingdom.

THE LORD reigneth,[n] he is clothed with majesty; the LORD is clothed with strength, *wherewith* he hath girded himself: the world also is established, that it cannot be moved.

2 Thy throne *is* established of old:¶ thou *art* from everlasting.[o]

3 The floods have lifted up, O LORD, the floods

* Or, *asp.* [a] Job 5:23. [b] Isa. 65:24. [c] Isa. 43:2. † Heb. *length of days.* [d] Prov. 3:2; 22:4. [e] Psa. 147:1. [f] Lam. 3:23. ‡ Heb. *in the nights.* § Or, *upon the solemn sound with the harp;* Heb. *Higgaion;* Psa. 9:16. [g] Isa. 55:9; Rom. 11:33. [h] Psa. 73:18–20; Mal. 4:1. [i] Matt. 7:23. [j] 2 Cor. 1:21; 1 John 2:20. [k] Psa. 52:8; Hos. 14:5, 6. ‖ Heb. *green.* [l] Deut. 32:4. [m] Zeph. 3:5. [n] Isa. 52:7; Rev. 19:6. ¶ Heb. *from them.* [o] Psa. 45:6.

13. *Tread upon;* overcome. *Lion—adder—young lion—dragon;* enemies of all classes, the strong and the subtle, the fierce and the malignant.

14. *Known my name;* been acquainted with my character, and confided in my care.

INSTRUCTIONS.

1. Habitual access to God is a source of perpetual and perfect security.

5. From the numerous evils by night and by day to which the wicked are exposed, those who trust in the Lord shall be delivered.

11. To the heirs of salvation, angels are ministering spirits; in the path of duty God will protect them from all evil, or sanctify his dispensations to their highest good.

15. God's people are not exempt from trouble; but they have his promise that in all their trials he will be with them and deliver them and make them partakers of his everlasting salvation.

PSALM XCII.

4. *Thy work;* thy providential dealings with the righteous and the wicked, as shown in this psalm.

6. *A brutish man—a fool;* one who is ignorant of God and estranged from him. Such men are short-sighted, and make the enjoyment of this world their chief good, not foreseeing the destruction which God is about to bring upon them. *This;* God's works and thoughts, especially as manifested in the salvation of the righteous, and the destruction of the wicked.

7. *Spring as the grass;* have great present prosperity.

10. *My horn;* my power and influence. *Anointed with fresh oil;* as was done on festive occasions. This is to be understood spiritually of the strength, comfort, and prosperity which God imparts to the righteous through his providence, word, and Spirit.

11. *Mine eye—shall see;* the destruction of my enemies.

12. *The palm-tree;* a tree which becomes very large, affords a refreshing shade, and bears abundance of fruit. *A cedar in Lebanon;* the most majestic and enduring of trees.

13. *Planted in the house of the Lord;* the righteous are figuratively described as planted in God's house, because they derive their strength and fruitfulness from communion with him.

14. *Be fat and flourishing;* be blessed with great prosperity.

INSTRUCTIONS.

5. The righteous understand God's government, and triumph with holy gladness in the everlasting protection and salvation which it secures to them.

6. The wicked understand not the ways of God's providence, and are not aware that the present prosperity which they abuse will be the occasion of their ruin.

10. They who put their trust in God shall continually receive from him new strength for the performance of the new services which he requires of them.

11. Since God will, in his own time and way, destroy his enemies, the righteous have no occasion to envy their present greatness and power, or to be disquieted by the wicked devices which they bring to pass.

14. Continued fruitfulness, extending into old age, is one of the "exceeding great and precious promises" which God gives to those who put their trust in him and are faithful in his service.

15. The righteous and the wicked here dwell together, and appear in many respects alike; but in the end, God will make such a difference between them as shall manifest to all his uprightness in the administration of his government.

PSALM XCIII.

1. *Established;* the idea is, that He who has by his omnipotence established the world and made it immovable, can sustain his people in all trials and dangers, and make them victorious over all their foes.

3. *The floods;* the waters of the great deep, here representing the tumultuous and angry resistance of the nations to God's authority. Psa. 2:1.

have lifted up their voice; the floods lift up their waves.

4 The LORD on high *is* mightier than the noise of many waters, *yea, than* the mighty waves of the sea.[a]

5 Thy testimonies are very sure: holiness becometh thy house,[b] O LORD, for ever.*

PSALM XCIV.

1 The prophet, calling for justice, complaineth of tyranny and impiety. 8 He teacheth God's providence. 12 He showeth the blessedness of affliction. 16 God is the defender of the afflicted.

O LORD God, to whom vengeance belongeth;†[c] O God, to whom vengeance belongeth, show thyself.‡

2 Lift up thyself, thou judge of the earth: render a reward to the proud.

3 LORD, how long shall the wicked, how long shall the wicked triumph?[d]

4 *How long* shall they utter *and* speak hard things?[e] *and* all the workers of iniquity boast themselves?

5 They break in pieces thy people, O LORD, and afflict thy heritage.

6 They slay the widow and the stranger, and murder the fatherless.

7 Yet they say, The LORD shall not see, neither shall the God of Jacob regard *it*.

8 Understand, ye brutish among the people;[f] and *ye* fools, when will ye be wise?

9 He that planted the ear, shall he not hear? he that formed the eye, shall he not see?[g]

10 He that chastiseth the heathen, shall not he correct?[h] he that teacheth man knowledge, *shall not he know?*[i]

11 The LORD knoweth the thoughts of man, that they *are* vanity.[j]

12 Blessed *is* the man whom thou chastenest, O LORD, and teachest him out of thy law;[k]

13 That thou mayest give him rest from the days of adversity, until the pit be digged for the wicked.

14 For the LORD will not cast off his people, neither will he forsake his inheritance.[l]

15 But judgment shall return unto righteousness: and all the upright in heart shall follow§ it.

16 Who will rise up for me against the evildoers? *or* who will stand up for me against the workers of iniquity?

17 Unless the LORD *had been* my help,[m] my soul had almost‖ dwelt in silence.

18 When I said, My foot slippeth;[n] thy mercy, O LORD, held me up.

19 In the multitude of my thoughts within me thy comforts delight my soul.[o]

20 Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?[p]

21 They gather themselves together against the soul of the righteous, and condemn the innocent blood.[q]

22 But the LORD is my defence; and my God *is* the rock of my refuge.

23 And he shall bring upon them their own iniquity, and shall cut them off in their own wickedness;[r] *yea*, the LORD our God shall cut them off.

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a Psa. 89:9. b Heb. 12:14; Rev. 21:27. * Heb. *to length of days;* Psa. 23:6. † Heb. *God of revenges.* c Deut. 32:35; Nah. 1:2. ‡ Heb. *shine forth;* Psa. 80:1. d Job 20:5; Jer. 12:1, 2. e Psa. 73:8, etc.; Jude 15. f Psa. 92:6; Rom. 3:11. g Exod. 4:11. h Ezek. 39:21; Hab. 3:12. i Prov. 2:6. j 1 Cor. 3:19, 20. k Job 5:17; Prov. 3:11; Heb. 12:5, etc. l 1 Sam. 12:22; Rom. 11:1, 2. § Heb. be *after.* m Psa. 124:1, 2. ‖ Or, *quickly.* n Psa. 38:16. o Psa. 63:5, 6; 2 Cor. 1:3, 4. p Isa. 10:1. q Prov. 1:11, 16; Matt. 27:1. r Prov. 5:22.

4. *Mightier than—many waters;* able to control alike the raging billows of the sea, and the angry passions of men, for the accomplishment of his own glorious designs.

5. *Thy testimonies;* the declarations of thy word.

INSTRUCTIONS.

2. God is unchangeable; the same yesterday, to-day, and for ever. Those who trust in him will never be disappointed.

4. God's control over the angry passions of men is as absolute as over the fiercest elements of nature. He overrules them as he does "fire and hail, snow and vapor," and "stormy wind," for the accomplishment of his glorious purposes.

5. As Jehovah is holy, he requires his people to be holy; and without holiness no man can worship him acceptably in this world, or be prepared for his presence in the world to come.

PSALM XCIV.

1. *Show thyself;* as the protector of thy people, able and ready to save them and punish those who rise up against them.

5. *Thy heritage;* Israel, as "a peculiar treasure" unto God "above all people." Exod. 19:5.

8. *Brutish—fools;* the persons mentioned in the preceding verse, whose ignorance of God leads them to feel and act as though he did not see them or their works.

12. *Chastenest;* the immediate reference is to the chastisement which God administers through the agency of the wicked spoken of in the preceding verses; but the words apply to chastisement in the widest sense. *Teachest—out of thy law;* in connection with thy chastening hand.

14. *His inheritance;* his people.

15. *Judgment shall return unto righteousness;* from which it seemed for a time to have departed. Whatever present appearances may be, all the dealings of God will in the end appear to be righteous. *Shall follow it;* shall welcome the return of God's righteous judgment, and follow its path with joy.

17. *Almost dwelt in silence;* would soon have died and been silent in the grave.

19. *Thoughts;* anxious and distracting thoughts. *Thy comforts;* the consolations which thou givest. These come in to cheer and tranquillize my spirit.

20. *The throne of iniquity;* of wicked rulers who enact unjust and cruel laws.

23. *Their own iniquity;* its destructive effects.

INSTRUCTIONS.

1. Jehovah is a God of justice as well as mercy, and in the end will treat every man according to his work.

7. The wicked act as if there were no God, or as if he did not regard them or their doings.

12. When God chastens his people, he teaches them by his Spirit out of his word. The teaching of his Spirit with his chastening rod makes them wise unto eternal life, and thus most blessed for evermore.

13. They who meekly submit themselves to God's chastisement, and learn the rich lessons of heavenly wisdom which it offers, shall find in God a sure resting-place from trouble, and shall see the overthrow of the wicked who sought their destruction.

17. The pious ascribe the continuance of all their blessings to the grace of God, and give him the glory.

19. Communion with God is a sure relief from anxious and distracting cares.

20. Laws of mischief and thrones of iniquity, though having transient power by God's permission, are offensive to him, and must receive his frown.

22. The Lord will defend his people, and bring upon their enemies the evils which they thought to bring upon others; and though for a time the wicked may seem to prosper, they will finally perish, and have none to help them.

PSALM XCV.

1 An exhortation to praise God, 3 for his greatness, 6 and for his goodness, 8 and not to tempt him.

OH come, let us sing unto the LORD: let us make a joyful noise[a] to the rock of our salvation.[b]

2 Let us come before his presence* with thanksgiving, and make a joyful noise unto him with psalms.

3 For the LORD *is* a great God,[c] and a great King above all gods.[d]

4 In his† hand *are* the deep places of the earth: the strength of the hills *is* his‡ also.

5 The sea *is* his,§ and he made it:[e] and his hands formed the dry *land*.

6 Oh come, let us worship and bow down: let us kneel before the LORD our maker.[f]

7 For he *is* our God; and we *are* the people of his pasture, and the sheep of his hand. To-day if ye will hear his voice,[g]

8 Harden not your heart, as in the provocation,‖ *and* as *in* the day of temptation in the wilderness:[h]

9 When your fathers tempted me,[i] proved me, and saw my work.

10 Forty years long was I grieved with *this* generation, and said, It *is* a people that do err in their heart, and they have not known my ways:

11 Unto whom I sware in my wrath that they should not enter¶ into my rest.[j]

PSALM XCVI.

1 An exhortation to praise God, 4 for his greatness, 8 for his kingdom, 11 for his general judgment.

OH sing unto the LORD a new song:[k] sing unto the LORD, all the earth.

2 Sing unto the LORD, bless his name; show forth his salvation from day to day.

3 Declare his glory among the heathen, his wonders among all people.

4 For the LORD *is* great, and greatly to be praised:[l] he *is* to be feared above all gods.

5 For all the gods of the nations *are* idols:[m] but the LORD made the heavens.[n]

6 Honor and majesty *are* before him: strength and beauty *are* in his sanctuary.[o]

7 Give unto the LORD, O ye kindreds of the people, give unto the LORD glory and strength.[p]

8 Give unto the LORD the glory *due unto** his name: bring an offering,[q] and come into his courts.

9 Oh worship the LORD in the beauty of holiness:† fear before him, all the earth.

10 Say among the heathen *that* the LORD reigneth;[r] the world also shall be established that it shall not be moved: he shall judge the people righteously.[s]

11 Let the heavens rejoice, and let the earth be glad;[t] let the sea roar, and the fulness thereof.

12 Let the field be joyful, and all that *is* therein: then shall all the trees of the wood rejoice

13 Before the LORD: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.[u]

PSALM XCVII.

1 The majesty of God's kingdom. 7 The church rejoiceth at God's judgments upon idolaters. 10 An exhortation to godliness and gladness.

THE LORD reigneth;[v] let the earth rejoice;[w] let the multitude of‡ isles be glad *thereof*.[x]

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a Psa. 100:1. b 2 Sam. 22:47. * Heb. *prevent his face.* c Psa. 97:9. d Mal. 1:14. † Heb. *whose.* ‡ Or, *heights of the hills* are *his.* § Heb. *Whose the sea* is. e Gen. 1:9, 10. f Acts 21:5; Phil. 2:10. g Heb. 3:7, 15. ‖ Heb. *contention.* h Exod. 17:2, 7; Num. 14:2, etc.; Deut. 6:16. i 1 Cor. 10:9.

¶ Heb. *if they enter.* j Heb. 4:3, 5. k 1 Chr. 16:23–33. l Psa. 18:3. m Jer. 10:11, 12. n Isa. 42:5. o Psa. 63:2. p Jude 25. * Heb. *of.* q Heb. 13:15. † Or, *glorious sanctuary.* r Rev. 19:6. s Psa. 46:6, 10. t Psa. 69:34. u Rev. 19:11; 20:13. v Psa. 99:1. w Psa. 2:11. ‡ Heb. *many*, or *great.* x Isa. 60:9.

PSALM XCV.

4. *Deep places;* inmost recesses.

7. *People of his pasture;* whom he guides, guards, and nourishes. *Hear his voice;* obey his commands.

8. *Provocation—temptation;* in the Hebrew, these words are Meribah and Massah, the same as in Exod. 17:7, which mean "chiding," and "temptation." The conduct of the Israelites at Massah and Meribah is mentioned as an example of their spirit of unbelief and rebellion.

10. *Err in their heart;* err from the path of duty through an unbelieving heart.

11. *My rest;* the land of Canaan, an emblem of heaven.

INSTRUCTIONS.

1. The service of God should be the employment, and the praises of God the joy of every heart.

7. Nothing should hinder us from devoting the present time to God, lest, if we procrastinate, life should end, and all opportunity and inclination to serve him be lost for ever.

11. Though God waits upon the wicked with much long-suffering and patience, if they continue in sin he will at last exclude them for ever from the rest of heaven, and punish them according to their deserts.

PSALM XCVI.

We have here another of those noble psalms in which the writer, under the illumination of the Holy Ghost, anticipates and predicts the conversion of all the nations to God. It constitutes, with slight variations, a part of the psalm that David delivered to Asaph to sing, when the ark was removed to Zion. 1 Chron. 16:23–33.

1. *A new song;* for new displays of his glory.

5. *The nations;* heathen nations.

6. *Strength and beauty are in his sanctuary;* it is there that he dwells and reveals himself to his worshippers in his strength and beauty. Psa. 63:2.

9. *Fear before him, all the earth;* exhortations like this, given by the spirit of prophecy, contain in themselves a pledge of the future conversion of all nations.

10. *The world also shall be established;* this includes both the right ordering of nature, and the right government of human affairs. As the powers of nature obey God from age to age, so will he finally bring all nations into a state of permanent obedience to his authority.

13. *To judge the earth;* by saving the righteous and destroying the wicked.

INSTRUCTIONS.

2. The great business of all should be to embrace and make known the salvation which God has provided for lost and guilty men.

4. They who love God earnestly desire that their fellowmen should know and serve him.

8. The glory of all the good done or enjoyed in this world belongs to God, and should be publicly given to him.

10. By the extension of true piety over the whole earth, God will finally establish all that is good upon an enduring and unchangeable basis.

13. The coming of God to save his people and judge the world in righteousness and truth, is anticipated with great joy by those that love him.

PSALM XCVII.

In this and the following psalm God's sovereignty over all the earth is set forth, with special reference to the overthrow of his enemies.

2 Clouds and darkness *are* round about him:[a] righteousness and judgment *are* the habitation* of his throne.[b]

3 A fire goeth before him, and burneth up his enemies round about.[c]

4 His lightnings enlightened the world: the earth saw, and trembled.

5 The hills melted like wax at the presence of the LORD, at the presence of the Lord of the whole earth.[d]

6 The heavens declare his righteousness, and all the people see his glory.[e]

7 Confounded be all they that serve graven images, that boast themselves of idols: worship him, all *ye* gods.[f]

8 Zion heard, and was glad; and the daughters of Judah rejoiced because of thy judgments, O LORD.

9 For thou, LORD, *art* high above all the earth: thou art exalted far above all gods.

10 Ye that love the LORD, hate evil:[g] he preserveth the souls of his saints; he delivereth them out of the hand of the wicked.[h]

11 Light is sown for the righteous, and gladness for the upright in heart.

12 Rejoice in the LORD, ye righteous;[i] and give thanks at the remembrance† of his holiness.

PSALM XCVIII.

1 The psalmist exhorteth the Jews, 4 the Gentiles, 7 and all the creatures to praise God.

¶ A Psalm.

O SING unto the LORD a new song; for he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory.[j]

2 The LORD hath made known his salvation:[k] his righteousness hath he openly showed‡ in the sight of the heathen.

3 He hath remembered his mercy and his truth toward the house of Israel:[l] all the ends of the earth have seen the salvation of our God.[m]

4 Make a joyful noise unto the LORD, all the earth: make a loud noise, and rejoice, and sing praise.

5 Sing unto the LORD with the harp; with the harp, and the voice of a psalm.

6 With trumpets and sound of cornet make a joyful noise before the LORD, the King.

7 Let the sea roar, and the fulness thereof; the world, and they that dwell therein.

8 Let the floods clap *their* hands: let the hills be joyful together

9 Before the LORD; for he cometh to judge the earth:[n] with righteousness shall he judge the world, and the people with equity.

PSALM XCIX.

1 The prophet, setting forth the kingdom of God in Zion, 5 exhorteth all, by the example of forefathers, to worship God at his holy hill.

THE LORD reigneth;[o] let the people tremble:[p] he sitteth *between* the cherubim; let the earth be moved.[§]

2 The LORD *is* great in Zion; and he *is* high above all the people.

3 Let them praise thy great and terrible name;[q] *for* it *is* holy.

4 The king's strength also loveth judgment; thou dost establish equity, thou executest judgment and righteousness in Jacob.[r]

5 Exalt ye the LORD our God, and worship at his footstool;[s] *for* he‖ is holy.

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a 1 Kings 8:12. * Or, *establishment.* b Psa. 89:14. c Dan. 7:10; Heb. 12:29. d Judg. 5:5; Mic. 1:4. e Num. 14:21; Matt. 25:31. f Heb. 1:6. g Prov. 3:7; Rom. 12:9. h Dan. 3:28. i Phil. 4:4. † Or, *to the memorial.*

j Exod. 15:6; Isa. 59:16. k Isa. 52:10. ‡ Or, *revealed.* l Luke 1:54, 72. m Rom. 10:12, 18. n Rev. 1:7. o Psa. 93:1. p Jer. 5:22. § Heb. *stagger.* q Deut. 28:58. r Job 36:5–7. s 1 Chr. 28:2. ‖ Or, *it.*

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2. *Clouds and darkness are round about him;* the allusion is to the manifestation of Jehovah when he gave the law, Deut. 5:22. The clouds and darkness and devouring fire were symbols of God's awful holiness, and of the destruction that awaited the violators of his law. Compare Heb. 12:29, and verse 3 of the present Psalm. *The habitation of his throne;* the home where it continually dwells. Some render, "the basis of his throne." The idea will then be, that it is built on righteousness and judgment.

7. *All ye gods;* applied in the New Testament to the angels, as the psalm itself is to Christ. Heb. 1:6.

8. *Daughters of Judah;* the people of Judah, as representing God's church.

9. *All gods;* heathen gods.

11. *Light is sown;* as seed destined to produce an abundant harvest.

INSTRUCTIONS.

1. The universal and perfect government of God is a source of unspeakable joy to all who love him.

2. Whatever may be the present appearance to us short-sighted mortals, all the ways of God are true and righteous altogether.

3. The government of God is a source of terror and destruction to his enemies.

5. When God appears, to fulfil his promises and execute his threatenings, all opposition vanishes before him and all difficulties disappear.

6. Though a great portion of the earth is still ignorant of God and his ways, the time is coming when all shall behold his glory and rejoice in his love.

10. Though surrounded with enemies and exposed to numerous dangers, God will keep all who trust in him through faith unto salvation.

11. As the seed which is sown with toil springs up from beneath the clods and yields an abundant harvest; so labor performed in the night of trouble is often, to the righteous, the beginning of great prosperity and joy.

12. The holiness of God is a terror to the wicked, but to the righteous a source of great joy.

PSALM XCVIII.

2. *Made known his salvation: his righteousness;* manifested his righteousness in the salvation of his people. These words are fulfilled in every interposition of God for his people, especially in the mission of his Son.

3. *Remembered his mercy and his truth;* in the fulfilment of his promises.

INSTRUCTIONS.

1. The people of God praise him for his victory over sin and death, while they embrace and rejoice in his salvation.

3. The places most distant from Judea, including the remotest heathen nations, shall one day hear of and experience the salvation of God.

9. The coming of God to judge the world by Jesus Christ, is an event to which the righteous look forward with unspeakable joy.

PSALM XCIX.

Jehovah, as the King who reigns in Zion, is to be feared and obeyed by all.

1. *Let the people tremble;* let all nations tremble before his majesty, and submit themselves to him. *Between the cherubim;* that overshadowed the ark. This was the most holy place, from which God manifested his glory.

3. *Name;* to praise God's name, is to praise his infinite perfections as manifested to men; all these his name comprehends.

5. *His footstool;* his earthly tabernacle. 1 Chron. 28:2.

6 Moses and Aaron among his priests, and Samuel among them that call upon his name; they called upon the LORD,[a] and he answered them.

7 He spake unto them in the cloudy pillar:[b] they kept his testimonies, and the ordinance *that* he gave them.

8 Thou answeredst them, O LORD our God: thou wast a God that forgavest them, though thou tookest vengeance of their inventions.[c]

9 Exalt the LORD our God, and worship at his holy hill;[d] for the LORD our God *is* holy.

PSALM C.

1 An exhortation to praise God cheerfully, 3 for his greatness, 4 and for his power.

¶ A Psalm of praise.*

MAKE a joyful noise unto the LORD, all ye lands.†
2 Serve the LORD with gladness: come before his presence with singing.

3 Know ye that the LORD he *is* God: *it is* he *that* hath made us,[e] and not we ourselves;‡ *we are* his people,[f] and the sheep of his pasture.[g]

4 Enter into his gates with thanksgiving, *and* into his courts with praise:[h] be thankful unto him, *and* bless his name.

5 For the LORD *is* good: his mercy *is* everlasting; and his truth *endureth* to all generations.§

PSALM CI.

David maketh a vow and profession of godliness.

¶ A Psalm of David.

I WILL sing of mercy and judgment: unto thee, O LORD, will I sing.

2 I will behave myself wisely in a perfect way.[i] Oh when wilt thou come unto me? I will walk within my house with a perfect heart.[j]

3 I will set no wicked thing‖ before mine eyes:[k] I hate the work of them that turn aside;[l] *it* shall not cleave to me.

4 A froward heart shall depart from me: I will not know a wicked *person*.[m]

5 Whoso privily slandereth his neighbor, him will I cut off: him that hath a high look and a proud heart will not I suffer.

6 Mine eyes *shall be* upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way,¶ he shall serve me.

7 He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry* in my sight.[n]

8 I will early destroy all the wicked of the land;[o] that I may cut off all wicked doers from the city of the LORD.

PSALM CII.

1 The prophet in his prayer maketh a grievous complaint. 12 He taketh comfort in the eternity and mercy of God. 18 The mercies of God are to be recorded. 23 He sustaineth his weakness by the unchangeableness of God.

¶ A Prayer of† the afflicted, when he is overwhelmed,[p] and poureth out his complaint before the LORD.[q]

HEAR my prayer, O LORD, and let my cry come unto thee.

2 Hide not thy face from me in the day *when* I am in trouble;[s] incline thine ear unto me: in the day *when* I call answer me speedily.

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a Exod. 15:25; 1 Sam. 7:9. b Exod. 33:9. c Psa. 89:33; Jer. 33:25, 26. d Psa. 2:6. * Or, *thanksgiving;* Psa. 145. title. † Heb. *the earth.* e Psa. 149:2. ‡ Or, *his we are.* f Isa. 63:19. g Ezek. 34:11, etc.; 1 Pet. 2:25. h Psa. 65:1; Isa. 35:10. § Heb. *generation and generation;* Psa. 89:1.

i 1 Sam. 18:14. j 1 Kings 9:4. ‖ Heb. *thing of Belial.* k Isa. 33:15. l Psa. 125:5. m 1 Cor. 15:33. ¶ Or, *perfect in the way;* Psa. 119:1. * Heb *be established.* n Rev. 21:27. o Jer. 21:12. † Or, *for.* p Psa. 61:2. q Psa. 62:8. r Psa. 145:19. s Isa. 43:2; 1 Cor. 10:13.

6. *Moses—among his priests;* Moses was of the family which God selected for the priesthood, and in the institution of the Jewish ritual he performed some priestly functions, as that of consecrating Aaron and his sons with sacrifices. Lev. chap. 8. *Samuel among them that call upon his name;* the meaning of this verse is, Moses and Aaron and Samuel among his priests who called on his name. All three belonged to the priestly order, and are mentioned as eminent examples of men who called on God in intercessory prayer for his people.

8. *Inventions;* sinful deeds, as that of making the golden calf.

INSTRUCTIONS.

3. The holiness of God forms a just ground for loving, worshipping, and obeying him. Ver. 5, 9.

4. All God's attributes are in harmony with each other. His omnipotence is the omnipotence of infinite righteousness.

6. Jehovah has in every age been a prayer-hearing God, and all who call upon him in spirit and in truth receive a gracious answer.

8. Though Jehovah forgives the penitent, he often chastises them for their sins.

PSALM C.

All nations are called upon to praise Jehovah as their creator, preserver, and benefactor. This psalm contains, like many others, a prophetic anticipation of the conversion of all the gentile nations.

3. *Not we;* men must not take to themselves the glory of their own powers, or privileges.

4. *His gates;* the place in which he is worshipped.

INSTRUCTIONS.

1. As the Lord is good to all, all should unite in praising and adoring him.

3. The grace of God is the cause of all the distinctions among the children of men, whereby one has richer blessings and is more favored than another.

5. Jehovah is the same yesterday, to-day, and for ever; none who put their trust in him will be disappointed.

PSALM CI.

1. *Mercy and judgment;* God's mercy and judgment in exalting David's family to the throne in the place of Saul's. The psalmist then proceeds to show how he will execute his high office.

2. *Come unto me;* as my helper in the discharge of my duties. He is conscious that he cannot execute his good intentions without God's aid.

4. *Know;* regard with favor.

6. *The faithful of the land;* men who are trustworthy, and can be relied on to do their duty. *Dwell with me;* as my servants.

8. *Early;* literally, morning by morning, that is, with promptness and vigilance.

INSTRUCTIONS.

1. They whom God has exalted to high stations, should ascribe to him the praise of all their influence and opportunities to do good.

2. Pious rulers will endeavor, both in the family and in public life, to set a holy example which may be safely and usefully followed by all.

6. Righteous magistrates will choose only the good and faithful for their councillors and helpers.

8. It is the aim of every good ruler to favor righteousness and put down iniquity.

PSALM CII.

Title. The affliction which exhausts the psalmist's strength, and threatens to shorten his days, is not simply

3 For my days are consumed like* smoke, and my bones are burned as a hearth.
4 My heart is smitten, and withered like grass; so that I forget to eat my bread.
5 By reason of the voice of my groaning my bones cleave to my skin.†
6 I am like a pelican of the wilderness: I am like an owl of the desert.
7 I watch, and am as a sparrow alone upon the house-top.
8 Mine enemies reproach me all the day; *and* they that are mad against me are sworn against me.[a]
9 For I have eaten ashes like bread, and mingled my drink with weeping.
10 Because of thine indignation and thy wrath: for thou hast lifted me up, and cast me down.[b]
11 My days *are* like a shadow that declineth;[c] and I am withered like grass.[d]
12 But thou, O LORD, shalt endure for ever;[e] and thy remembrance unto all generations.
13 Thou shalt arise, *and* have mercy upon Zion: for the time to favor her,[f] yea, the set time, is come.[g]
14 For thy servants take pleasure in her stones, and favor the dust thereof.
15 So the heathen shall fear the name of the LORD, and all the kings of the earth thy glory.
16 When the LORD shall build up Zion, he shall appear in his glory.
17 He will regard the prayer of the destitute, and not despise their prayer.[h]
18 This shall be written for the generation to come:[i] and the people which shall be created shall praise the LORD.
19 For he hath looked down from the height of his sanctuary; from heaven did the LORD behold the earth;
20 To hear the groaning of the prisoner;[j] to loose those that are appointed to death;‡
21 To declare the name of the LORD in Zion, and his praise in Jerusalem;[k]
22 When the people are gathered together, and the kingdoms, to serve the LORD.
23 He weakened§ my strength in the way; he shortened my days.
24 I said, O my God, take me not away in the midst of my days:‖ thy years *are* throughout all generations.
25 Of old hast thou laid the foundations of the earth: and the heavens *are* the work of thy hands.[m]
26 They shall perish, but thou shalt endure:‖ yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed:
27 But thou *art* the same, and thy years shall have no end.[n]
28 The children of thy servants shall continue, and their seed shall be established before thee.

PSALM CIII.

1 An exhortation to bless God for his mercy, 15 and for the constancy thereof.

¶ *A Psalm* of David.

BLESS the LORD, O my soul; and all that is within me, *bless* his holy name.
2 Bless the LORD, O my soul, and forget not all his benefits:
3 Who forgiveth all thine iniquities;[o] who healeth all thy diseases;[p]
4 Who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies;
5 Who satisfieth thy mouth with good *things; so that* thy youth is renewed like the eagle's.[q]
6 The LORD executeth righteousness and judgment for all *that are* oppressed.
7 He made known his ways unto Moses, his acts unto the children of Israel.

* Or, as some read, *into.* † Or. *flesh.* [a] Acts 23:12. [b] Psa. 30:7. [c] Eccl. 6:12. [d] Jas. 1:10. [e] Lam. 5:19. [f] Isa. 60:1, etc.; Zech. 1:12, 13. [g] Isa. 40:2. [h] Neh. 1:6, 11; 2:1–8. [i] Rom. 15:4; 1 Cor. 10:11. [j] Psa. 146:7.
‡ Heb. *the children of death.* [k] 1 Pet. 2:9. § Heb. *afflicted.* ‖ Psa. 39:13; Isa. 38:10. [m] Heb. 1:10–12. ‖ Heb. *stand.* [n] Mal. 3:6; Heb. 13:8. [o] Matt. 9:2–6; Eph. 1:7. [p] Exod. 15:26. [q] Isa. 40:31.

personal suffering from sickness, but suffering which he shares in common with Zion, and which is caused, in part at least, by the reproaches that he endures for her sake. This explains why he connects his own restoration with the enlargement of God's people.

3. *Burned;* with inward heat.

5. *My bones cleave to my skin;* a description of extreme emaciation.

6. *Of the desert;* or, dwelling in desolate places.

7. *A sparrow;* the Hebrew word is often used for the smaller birds generally. *Alone;* sitting solitary, as when deprived of its mate or its young.

10. *Lifted me up, and cast me down;* lifted me up from the ground, that thou mightest dash me against it.

11. *Like a shadow that declineth;* that is stretched out at evening, a sign that it is soon to disappear in the darkness of night.

14. *Take pleasure in her stones;* an affectionate interest in Zion, even in her desolations.

15. *So;* as the effect of God's having mercy upon Zion.

20. *Those that are appointed to death;* the prisoners whom their enemies had appointed to death. These words have their highest fulfilment in the redemption which Christ brings to men from the spiritual bondage of sin and death eternal; and to him, as one with the Father, this psalm is applied in the New Testament. Heb. 1:10–12.

27. *Thou art the same;* the unchangeable God.

INSTRUCTIONS.

1. Prayer is the unfailing resource of God's people in trouble, and by it they obtain from God the support and comfort which they need.

10. Trials as well as mercies come from God, and his hand is to be acknowledged in both.

14. Zion is dear to the friends of God, and when they truly mourn her low estate, the time of her deliverance is near.

15. The prosperity of the church glorifies God and brings salvation to men.

18. It is God's design that his dealings with his people in one age, should be recorded for the admonition and encouragement of all coming generations.

22. God is moved with compassion in view of the sorrows which sin has brought upon the human race, and he will one day break the yoke of Satan and set the world free from his dominion. Then His service shall be the joyful employment of all men.

28. The unchangeableness of God insures the fulfilment of all his promises, and will perpetuate the blessings of his people for ever.

PSALM CIII.

5. *Is renewed like the eagle's;* so that thou art made continually vigorous and active, like the eagle, even to old age.

7. *His ways;* his ways of dealing with his people.

8 The LORD *is* merciful and gracious, slow to anger, and plenteous in* mercy.
9 He will not always chide: neither will he keep *his anger* for ever.[a]
10 He hath not dealt with us after our sins; nor rewarded us according to our iniquities.
11 For as the heaven is high† above the earth, *so* great is his mercy toward them that fear him.
12 As far as the east is from the west, *so* far hath he removed our transgressions from us.[b]
13 Like as a father pitieth *his* children, *so* the LORD pitieth them that fear him.
14 For he knoweth our frame; he remembereth that we *are* dust.[c]
15 *As for man,* his days *are* as grass: as a flower of the field, so he flourisheth.[d]
16 For the wind passeth over it, and it is gone;‡ and the place thereof shall know it no more.[e]
17 But the mercy of the LORD *is* from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;
18 To such as keep his covenant, and to those that remember his commandments to do them.[f]
19 The LORD hath prepared his throne in the heavens;[g] and his kingdom ruleth over all.[h]
20 Bless the LORD, ye his angels, that excel in§ strength,[i] that do his commandments, hearkening unto the voice of his word.
21 Bless ye the LORD, all *ye* his hosts; *ye* ministers of his that do his pleasure.[j]
22 Bless the LORD, all his works in all places of his dominion:[k] bless the LORD, O my soul.

PSALM CIV.

1 A meditation upon the mighty power, 7 and wonderful providence of God. 31 God's glory is eternal. 33 The prophet voweth perpetually to praise God.

BLESS the LORD, O my soul. O LORD my God, thou art very great; thou art clothed with honor and majesty:[l]
2 Who coverest *thyself* with light as *with* a garment:[m] who stretchest out the heavens like a curtain:[n]
3 Who layeth the beams of his chambers in the waters:[o] who maketh the clouds his chariot:[p] who walketh upon the wings of the wind:[q]
4 Who maketh his angels spirits;[r] his ministers a flaming fire:[s]
5 *Who* laid the foundations of the earth,‖ *that* it should not be removed for ever.
6 Thou coveredst it with the deep as *with* a garment: the waters stood above the mountains.[t]
7 At thy rebuke they fled;[u] at the voice of thy thunder they hasted away.
8 They go up by the mountains; they go down by the valleys¶ unto the place which thou hast founded for them.
9 Thou hast set a bound that they may not pass over; that they turn not again to cover the earth.[v]
10 He* sendeth the springs into the valleys, *which* run† among the hills.
11 They give drink to every beast of the field; the wild asses quench‡ their thirst.
12 By them shall the fowls of the heaven have their habitation, *which* sing§ among the branches.
13 He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works.
14 He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth;
15 And wine *that* maketh glad the heart of man,[w] *and* oil to make *his* face to shine,‖ and bread *which* strengtheneth man's heart.
16 The trees of the LORD are full *of sap;* the cedars of Lebanon, which he hath planted;[x]
17 Where the birds make their nests: *as for* the stork, the fir-trees *are* her house.

* Heb. *great of.* [a] Isa. 57:16; Mic. 7:18, 19. † Heb. *according to the height of heaven.* [b] Jer. 50:20. [c] Gen. 3:19. [d] Isa. 40:6–8; Jas. 1:10, 11. ‡ Heb. *not.* [e] Job 20:9. [f] Exod. 20:6; Deut. 7:9. [g] Psa. 11:4. [h] Dan. 4:34, 35. § Heb. *mighty in.* [i] Joel 2:11. [j] Dan. 7:10; Heb. 1:14. [k] Psa. 145:10. [l] Rev. 1:13, etc. [m] Dan. 7:9; 1 Tim. 6:16. [n] Isa. 40:22. [o] Amos 9:6. [p] Isa. 19:1. [q] Psa. 18:10. [r] Heb. 1:7. [s] 2 Kings 2:11; 6:17. ‖ Heb. *He hath founded the earth upon her bases.* [t] Gen. 7:19. [u] Gen. 8:1–5. ¶ Or, *The mountains ascend, the valleys descend.* [v] Job 38:10, 11. * Heb. *Who.* † Heb. *walk.* ‡ Heb. *break.* § Heb. *give a voice.* [w] Prov. 31:6, 7. ‖ Heb. *to make* his *face shine with oil,* or *more than oil.* [x] Psa. 92:12.

16. *The wind;* the scorching wind from the Arabian desert. Gen. 41:6; Ezek. 17:10.

INSTRUCTIONS.

2. The benefits which God bestows are daily renewed, and should be acknowledged with daily thanksgiving.

10. Should the Lord deal with us according to our sins, and reward us according to our iniquities, all our blessings would be taken from us, and our souls be visited with indignation and wrath, tribulation and anguish for ever.

15. The uncertainty and shortness of human life should lead us to place our affections on things above, and seek the durable riches and righteousness which shall never pass away.

17. We must soon disappear and be known no more among men; but God's mercy and grace to his church shall endure for ever, and through her ministrations a multitude which no man can number shall be fitted for glory everlasting.

19. The government of God extends over all the works of his hands; nothing is so high as to be above his control, or so small and obscure as to escape his notice.

22. Since all places of God's dominion are full of his glorious power and goodness, they ought to be filled with his praises.

PSALM CIV.

In this psalm the majesty and goodness of God, as manifested in creation and providence, are set forth for the comfort and encouragement of his people.

2. *Light;* the emblem of knowledge, truth, wisdom, purity, and blessedness.

3. *The waters;* the waters above, that constitute the clouds.

4. *Spirits;* or, winds; that is, God makes his ministering angels strong and mighty, like winds and lightning, to execute his will. So the Greek version, which is followed by the apostle, Heb. 1:7. But many prefer to render the Hebrew, "Who maketh the winds his messengers, and the flaming fire his ministers."

6. *The waters stood above the mountains;* at the creation and at the deluge.

8. *They go up—go down;* or, as the margin, The mountains ascend, the valleys descend. The reference will then be to the separation of the dry land from the sea, when, by God's command, the mountains and valleys took their appointed places.

9. *They;* the waters.

13. *His chambers;* his heavenly chambers in the clouds. *Satisfied;* abundantly supplied, and made fruitful.

16. *Trees of the Lord;* of God's own planting.

18 The high hills *are* a refuge for the wild goats; *and* the rocks for the conies.

19 He appointed the moon for seasons: the sun knoweth his going down.

20 Thou makest darkness, and it is night: wherein all the beasts of the forest do creep *forth*.*

21 The young lions roar after their prey, and seek their meat from God.[a]

22 The sun ariseth, they gather themselves together, and lay them down in their dens.

23 Man goeth forth unto his work and to his labor until the evening.[b]

24 O LORD, how manifold are thy works! in wisdom hast thou made them all:[c] the earth is full of thy riches.

25 *So is* this great and wide sea,[d] wherein *are* things creeping innumerable, both small and great beasts.

26 There go the ships: *there is* that leviathan,[e] *whom* thou hast made† to play therein.

27 These wait all upon thee; that thou mayest give *them* their meat in due season.

28 *That* thou givest them they gather: thou openest thy hand, they are filled with good.[f]

29 Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust.

30 Thou sendest forth thy Spirit,[g] they are created: and thou renewest the face of the earth.

31 The glory of the LORD shall endure‡ for ever: the LORD shall rejoice in his works.[h]

32 He looketh on the earth, and it trembleth;[i] he toucheth the hills, and they smoke.[j]

33 I will sing unto the LORD as long as I live: I will sing praise to my God while I have my being.

34 My meditation of him shall be sweet:[k] I will be glad in the LORD.[l]

35 Let the sinners be consumed out of the earth,[m] and let the wicked be no more.[n] Bless thou the LORD, O my soul. Praise ye the LORD.

* Heb. *thereof do trample on the forest.* a Job 38:39. b Gen. 3:19. c Prov. 3:19. d Psa. 95:5. e Job 41:1, etc. † Heb. *formed.* f Psa. 145:16. g Isa. 32:14, 15; Ezek. 37:9. ‡ Heb. *be.* h Gen. 1:31; Isa. 62:5. i Hab. 3:10. j Exod. 19:18. k Psa. 63:5, 6. l Psa. 32:11; Hab. 3:17, 18. m Prov. 2:22.

PSALM CV.

1 An exhortation to praise God, and to seek out his works. 7 The story of God's providence over Abraham, 16 over Joseph, 23 over Jacob in Egypt, 26 over Moses delivering the Israelites, 37 over the Israelites brought out of Egypt, fed in the wilderness, and planted in Canaan.

OH give thanks unto the LORD;[o] call upon his name: make known his deeds among the people.[p]

2 Sing unto him, sing psalms unto him: talk ye of all his wondrous works.

3 Glory ye in his holy name: let the heart of them rejoice that seek the LORD.

4 Seek the LORD,[q] and his strength: seek his face evermore.[r]

5 Remember his marvellous works that he hath done; his wonders, and the judgments of his mouth;

6 O ye seed of Abraham his servant, ye children of Jacob his chosen.

7 He *is* the LORD our God: his judgments *are* in all the earth.[s]

8 He hath remembered his covenant for ever,[t] the word *which* he commanded to a thousand generations.

9 Which *covenant* he made with Abraham,[u] and his oath unto Isaac;[v]

10 And confirmed the same unto Jacob for a law, *and* to Israel *for* an everlasting covenant:[w]

11 Saying, Unto thee will I give the land of Canaan, the lot‖ of your inheritance:

12 When they were *but* a few men in number;[x] yea, very few, and strangers in it.

13 When they went from one nation to another, from *one* kingdom to another people;

14 He suffered no man to do them wrong: yea, he reproved kings for their sakes;

15 *Saying*, Touch not mine anointed, and do my prophets no harm.

16 Moreover he called for a famine upon the land:[y] he brake the whole staff of bread.[z]

17 He sent a man before them, *even* Joseph,[a] *who* was sold for a servant:[b]

n Psa. 1:4. o 1 Chr. 16:8–22. p Isa. 12:4. q Amos 5:4, 6. r Psa. 27:8. s Isa. 26:9. t Luke 1:73. u Gen. 17:2. v Gen. 26:3. w Gen. 28:13–15. ‖ Heb. *cord.* x Deut. 7:7. y Gen. 41:53. z Isa. 3:1. a Gen. 45:5. b Gen. 39:1, 20.

21. *Seek their meat from God;* are dependent upon him, and are supported by his care.

24. *Thy riches;* the products of thy power and kindness.

27. *These wait all upon thee;* look to thee for the supply of their wants.

30. *Thy Spirit;* the author of natural and spiritual life.

32. *It trembleth;* before the power of God, as in volcanoes, earthquakes, and tempests. *They smoke;* as mount Sinai at the giving of the law.

INSTRUCTIONS.

5. The perfections of God as displayed in the works of his hands, call for the united and unceasing praises of all intelligent creatures, and will be the theme of adoring gratitude for ever.

8. The sources and supply of water with which the earth abounds, are a manifestation of the wisdom, goodness, and power of God, which calls for the grateful and devout acknowledgments of all his people.

14. The daily food and constant support of all creatures comes from God. He openeth his hand and supplieth the wants of every living thing.

19. In the control and order of the elements and of the heavenly bodies, and in the instincts of animals which adapt them to the use and service of man, God shows his wisdom, power, and love, and lays men under special obligations to praise him.

31. The works of the Lord are perfect and glorious, and a source of joy, not only to his people, but to himself. All his works praise him, and his saints bless him.

35. The same glorious attributes of God which have furnished the world to be a residence for man, and provided so richly for the wants of all its inhabitants, will be manifested in the destruction of the wicked who oppose themselves to his righteous government.

PSALM CV.

This psalm contains an enumeration of God's wonderful dealings in behalf of his people, from Abraham till their settlement in the land of Canaan. The first fifteen verses of it occur in the psalm sung on the removal of the ark to mount Zion. 1 Chron. 16:8–22.

8. *His covenant;* in which he promised to give to the seed of Abraham the land of Canaan.

14. *Reproved kings;* Gen. 12:17; 20:6, 7.

15. *Mine anointed;* set apart, endowed with special gifts to qualify them for their office. *Prophets;* Gen. 20:7.

16. *Brake the whole staff;* cut off the means of support. The reference is to the famine which occasioned the descent of Jacob and his family into Egypt. Gen. 41:53, etc.

18 Whose feet they hurt with fetters: he was laid in* iron:
19 Until the time that his word came: the word of the LORD tried him.
20 The king sent and loosed him; *even* the ruler of the people, and let him go free.[a]
21 He made him lord of his house, and ruler of all his substance:†
22 To bind his princes at his pleasure; and teach his senators wisdom.
23 Israel also came into Egypt; and Jacob sojourned in the land of Ham.[b]
24 And he increased his people greatly; and made them stronger than their enemies.[c]
25 He turned their heart to hate his people, to deal subtilely with his servants.
26 He sent Moses his servant; *and* Aaron whom he had chosen.[d]
27 They showed his signs‡ among them, and wonders in the land of Ham.[e]
28 He sent darkness, and made it dark;[f] and they rebelled not against his word.
29 He turned their waters into blood, and slew their fish.[g]
30 Their land brought forth frogs in abundance, in the chambers of their kings.[h]
31 He spake, and there came divers sorts of flies, *and* lice in all their coasts.[i]
32 He gave them hail for rain,§ *and* flaming fire in their land.[j]
33 He smote their vines also and their fig-trees; and brake the trees of their coasts.
34 He spake, and the locusts came, and caterpillars, and that without number,[k]
35 And did eat up all the herbs in their land, and devoured the fruit of their ground.
36 He smote also all the first-born in their land,[l] the chief of all their strength.[m]
37 He brought them forth also with silver and gold:[n] and *there was* not one feeble *person* among their tribes.
38 Egypt was glad when they departed: for the fear of them fell upon them.[o]
39 He spread a cloud for a covering; and fire to give light in the night.[p]
40 *The people* asked,[q] and he brought quails,[r] and satisfied them with the bread of heaven.
41 He opened the rock, and the waters gushed out;[s] they ran in the dry places *like* a river.
42 For he remembered his holy promise,[t] *and* Abraham his servant.
43 And he brought forth his people with joy, *and* his chosen with gladness:‖
44 And gave them the lands of the heathen:[u] and they inherited the labor of the people;
45 That they might observe his statutes, and keep his laws.[v] Praise ye the LORD.[w]

PSALM CVI.

1 The psalmist exhorteth to praise God. 4 He prayeth for pardon of sin, as God did with the fathers. 7 The story of the people's rebellion, and God's mercy. 47 He concludeth with prayer and praise.

PRAISE ye the LORD.* Oh give thanks unto the LORD; for *he is* good: for his mercy *endureth* for ever.[w]
2 Who can utter the mighty acts of the LORD?[x] *who* can show forth all his praise?
3 Blessed *are* they that keep judgment,[y] *and* he that doeth righteousness at all times.[z]
4 Remember me,[a] O LORD, with the favor *that thou bearest unto* thy people: O visit me with thy salvation;
5 That I may see the good of thy chosen,[b] that I may rejoice in the gladness of thy nation,[c] that I may glory with thine inheritance.[d]
6 We have sinned with our fathers, we have committed iniquity, we have done wickedly.[e]
7 Our fathers understood not thy wonders in

* Heb. *his soul came into.* a Gen. 41:14, 40. † Heb. *possession.* b Gen. 46:6, 7. c Exod. 1:7, etc. d Exod. 4:12, etc. ‡ Heb. *words of his signs.* e Exod. ch. 7–12. f Exod. 10:21–23. g Exod. 7:20, 21. h Exod. 8:5, 6. i Exod. 8:17, 24. § Heb. *their rain hail.* j Exod. 9:23–25. k Exod. 10:12–14. l Exod. 12:29. m Gen. 49:3. n Exod. 12:35. o Exod. 12:33. p Exod. 13:21; Neh. 9:12. q Psa. 78:18. r Exod. 16:13, 14. s Exod. 17:6; Num. 20:11; 1 Cor. 10:4. t Gen. 15:14. ‖ Heb. *singing.* u Josh. 21:43. v Deut. 4:1, 40; 6:21, 25. ¶ Heb. *Hallelujah.* * Heb. *Hallelujah.* w 1 Chr. 16:34. x Psa. 40:5. y Psa. 15:2. z Gal. 6:9. a Psa. 119:132. b Eph. 1:4. c Isa. 35:10; John 16:22. d Eph. 1:18. e Dan. 9:5.

19. *His word;* that is, according to some, the effect of Joseph's word in interpreting the dreams of Pharaoh's butler and baker. Gen. 41:9–14. But others understand by "his word," God's word of promise to Joseph in his early dreams. *The word of the Lord tried him;* God's promise to Joseph tried him by its long delay.

23. *The land of Ham;* Egypt, which was peopled with the descendants of Ham, one of the sons of Noah.

28. *They rebelled not;* according to some, Moses and Aaron rebelled not, but executed God's commands punctually. But it is better to understand these words of the Egyptians, who when the plague came relented, as usual, and promised obedience. Exod. 10:24.

38. *The fear of them;* the Israelites. *Fell upon them;* the Egyptians.

40. *The bread of heaven;* given miraculously from above.

42. *His holy promise;* to give their descendants the land of Canaan.

44. *The labor of the people;* the riches accumulated by their labor. Deut. 6:10, 11.

INSTRUCTIONS.

3. The Lord is the source of all excellence and bliss, and those who seek him as their chief good have cause for perpetual gladness and joy.

10. Jehovah is unchangeable, and when the word hath gone out of his mouth it standeth for ever. Heaven and earth may pass away, but his word will never pass away.

17. God raises up deliverers for his people, such as from time to time they need, and sends them to fulfil his promises and accomplish his purposes of love and mercy to his chosen.

25. The condition of nations, as well as of individuals, is ordered by the Lord; he sends prosperity or adversity according to his infinitely wise and good pleasure, and as will promote his own glory and the good of his people.

37. When God would fulfil his purposes of love and mercy, it is vain for men to oppose him. They may destroy themselves, but they cannot withstand the power of God.

44. The earth is the Lord's, and the fulness thereof, and when he takes any part of it away from one people on account of their sins, and gives it to another, he wrongs no one, but does what he will with his own.

PSALM CVI.

This psalm differs from the preceding in being principally occupied with an enumeration of the sins of God's people. It is supposed to refer especially to the Babylonish captivity, when the hope of speedy restoration had begun to animate the people. See ver. 47.

Egypt; they remembered not the multitude of thy mercies; but provoked *him* at the sea, *even* at the Red sea.[a]

8 Nevertheless he saved them for his name's sake,[b] that he might make his mighty power to be known.[c]

9 He rebuked the Red sea also, and it was dried up:[d] so he led them through the depths, as through the wilderness.

10 And he saved them from the hand of him that hated *them*, and redeemed them from the hand of the enemy.

11 And the waters covered their enemies:[e] there was not one of them left.

12 Then believed they his words; they sang his praise.[f]

13 They soon forgat* his works;[g] they waited not for his counsel:

14 But lusted† exceedingly in the wilderness, and tempted God in the desert.[h]

15 And he gave them their request; but sent leanness into their soul:[i]

16 They envied Moses also in the camp, *and* Aaron the saint of the LORD.[j]

17 The earth opened and swallowed up Dathan, and covered the company of Abiram.

18 And a fire was kindled in their company; the flame burned up the wicked.

19 They made a calf in Horeb, and worshipped the molten image.[k]

20 Thus they changed their glory into the similitude of an ox that eateth grass.[l]

21 They forgat God their saviour, which had done great things in Egypt;

22 Wondrous works in the land of Ham, *and* terrible things by the Red sea.

23 Therefore he said that he would destroy them,[m] had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy *them*.

24 Yea, they despised the pleasant land,‡[n] they believed not his word:

25 But murmured in their tents, *and* hearkened not unto the voice of the LORD.

26 Therefore he lifted up his hand against them, to overthrow them in the wilderness:

27 To overthrow their seed§ also among the nations, and to scatter them in the lands.

28 They joined themselves also unto Baal-peor,[o] and ate the sacrifices of the dead.

29 Thus they provoked *him* to anger with their inventions: and the plague brake in upon them.

30 Then stood up Phinehas, and executed judgment: and *so* the plague was stayed.

31 And that was counted unto him for righteousness unto all generations for evermore.

32 They angered *him* also at the waters of strife,[p] so that it went ill with Moses for their sakes:

33 Because they provoked his spirit, so that he spake unadvisedly with his lips.

34 They did not destroy the nations, concerning whom the LORD commanded them:[q]

35 But were mingled among the heathen, and learned their works.

36 And they served their idols:[r] which were a snare unto them.

37 Yea, they sacrificed their sons and their daughters unto devils,[s]

38 And shed innocent blood, *even* the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood.[t]

39 Thus were they defiled with their own works,[u] and went a whoring with their own inventions.[v]

40 Therefore was the wrath of the LORD kindled against his people,[w] insomuch that he abhorred his own inheritance.[x]

41 And he gave them into the hand of the heathen; and they that hated them ruled over them.

42 Their enemies also oppressed them, and they were brought into subjection under their hand.

43 Many times did he deliver them; but they provoked *him* with their counsel, and were brought low‖ for their iniquity.

44 Nevertheless he regarded their affliction, when he heard their cry:[y]

45 And he remembered for them his covenant, and repented according to the multitude of his mercies.

46 He made them also to be pitied of all those that carried them captives.[z]

47 Save us,[a] O LORD our God, and gather us from among the heathen, to give thanks unto thy holy name, *and* to triumph in thy praise.

48 Blessed *be* the LORD God of Israel from everlasting to everlasting:[b] and let all the people say, Amen. Praise ye the LORD.¶

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a Exod. 14:11, 12. b Ezek. 20:14. c Exod. 9:16. d Exod. 14:21, etc. e Exod. 15:5. f Exod. 15:1, etc. * Heb. *made haste, they forgat.* g Exod. ch. 15–17. † Heb. *lusted a lust.* h Num. 11:4, 33; Psa. 78:18. i Isa. 10:16. j Num. 16:1, etc. k Exod. 32:4. l Jer. 2:11. m Ezek. 20:13. ‡ Heb. *a land of desire.* n Deut. 8:7. § Heb. *make them fall.* o Num. 25:2, etc.

p Num. 20:3, etc. q Judg. 1:21, etc. r Judg. 2:3, etc. s Ezek. 16:20. t Num. 35:33. u Ezek. 20:18. v Lev. 17:7; Jer. 3:6–9. w Judg. 2:14, etc.; Neh. 9:27, etc.; Psa. 78:59. x Lam. 2:7. ‖ Or, *impoverished*, or *weakened.* y Lev. 26:40–42. z Ezra 9:9. a 1 Chr. 16:35. b Psa. 41:13. ¶ Heb. *Hallelujah.*

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8. *His name's sake;* the display of his perfections.

9. *The depths;* the depths of the sea.

13. *Waited not for his counsel;* did not quietly wait for God to send them help in his own time and way; but when any trial came, as the want of water or food, were very impatient and rebellious.

14. *Lusted;* as when they desired flesh. Exod. 16:3; Num. 11:4.

18. *A fire was kindled;* see Num. 16:35.

20. *Their glory;* for Jehovah, their real glory, they substituted a calf, the Egyptian idol, a shame to all who worshipped it.

23. *Stood—in the breach;* as a soldier stands in the breach to keep back the enemy. See Moses' intercessory prayer to prevent the destruction of Israel. Exod. 32:30–34.

24. *Despised the pleasant land;* upon the return of the spies. Num. 14:1–5.

28. *Baal-peor;* one of the idol-gods of Moab. *The dead;* dead idols as opposed to the living God. See the narrative, Num. 25:3, etc.

30. *Executed judgment;* by slaying the transgressors, Num. 25:6–8.

37. *Devils;* demons, "unclean spirits," such as the idols of the heathen represented. 1 Cor. 10:20.

45. *His covenant;* which he made with Abraham, to give his posterity the land of Canaan.

48. *Amen;* so be it, or let it be. This doxology marks the close of the fourth book into which the Psalms were anciently divided. See the introductory note to the book of Psalms.

PSALM CVII.

1 The psalmist exhorteth the redeemed, in praising God, to observe his manifold providence, 4 over travellers, 10 over captives, 17 over sick men, 23 over seamen, 33 and in divers varieties of life.

OH give thanks unto the LORD, for *he is* good: for his mercy *endureth* for ever.[a]

2 Let the redeemed of the LORD say *so*, whom he hath redeemed from the hand of the enemy;[b]

3 And gathered them out of the lands,[c] from the east, and from the west, from the north, and from the south.*

4 They wandered in the wilderness in a solitary way;[d] they found no city to dwell in.

5 Hungry and thirsty, their soul fainted in them.

6 Then they cried unto the LORD in their trouble,[e] *and* he delivered them out of their distresses.

7 And he led them forth by the right way,[f] that they might go to a city of habitation.

8 Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!

9 For he satisfieth the longing soul, and filleth the hungry soul with goodness.[g]

10 Such as sit in darkness and in the shadow of death, *being* bound in affliction and iron;[h]

11 Because they rebelled against the words of God,[i] and contemned the counsel of the Most High:[j]

12 Therefore he brought down their heart with labor; they fell down, and *there was* none to help.[k]

13 Then they cried unto the LORD in their trouble, *and* he saved them out of their distresses.

14 He brought them out of darkness and the shadow of death,[l] and brake their bands in sunder.

15 Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!

16 For he hath broken the gates of brass, and cut the bars of iron in sunder.[m]

17 Fools, because of their transgression, and because of their iniquities, are afflicted.[n]

18 Their soul abhorreth all manner of meat; and they draw near unto the gates of death.

19 Then they cry unto the LORD in their trouble,[o] *and* he saveth them out of their distresses.

20 He sent his word,[p] and healed them,[q] and delivered *them* from their destructions.

21 Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men![r]

22 And let them sacrifice the sacrifices of thanksgiving,[s] and declare his works with rejoicing.[t]

23 They that go down to the sea in ships, that do business in great waters;

24 These see the works of the LORD, and his wonders in the deep.

25 For he commandeth, and raiseth[‡] the stormy wind, which lifteth up the waves thereof.[t]

26 They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble.[u]

27 They reel to and fro, and stagger like a drunken man, and are at their wit's end.[§]

28 Then they cry unto the LORD in their trouble, and he bringeth them out of their distresses.

29 He maketh the storm a calm,[v] so that the waves thereof are still.

30 Then are they glad because they be quiet; so he bringeth them unto their desired haven.

31 Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!

32 Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders.[w]

33 He turneth rivers into a wilderness, and the water-springs into dry ground;[x]

34 A fruitful land into barrenness,[‖y] for the wickedness of them that dwell therein.

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a Psa. 119:68; Matt. 19:17. b Psa. 106:10. c Isa. 43:5, 6; Ezek. 39:25, etc. * Heb. *sea.* d Deut. 32:10. e ver. 13, 19, 28; Psa. 50:15; Hos. 5:15. f Ezra 8:21; Isa. 30:21. g Luke 1:53, 79. h Job 36:8, 9. i Lam. 3:42; 5:16, 17. j Luke 7:30. k Job 9:13. l Psa. 146:7. m Isa. 45:2. n Psa. 38:3, 5 o Job 33:19, etc. p 2 Kings 20:4, 5; Matt. 8:8. q Psa. 30:2, 3. r Psa. 66:5. s Lev. 7:12; Heb. 13:15. t Heb. *singing.* ‡ Heb. *maketh to stand.* t Jon. 1:4, etc. u Nah. 2:10. § Heb. *all their wisdom is swallowed up.* v Psa. 89:9; Matt. 8:26. w Psa. 22:22; 66:16; 111:1. x 1 Kings 17:1, 7. ‖ Heb. *saltness.* y Gen. 13:10; 19:25.

INSTRUCTIONS.

3. Whatever may be the state of the wicked, it will be well with those who fear the Lord and delight themselves in his commandments.

8. God deals with his people not according to their deserts, but according to the greatness of his mercy in Jesus Christ.

11. In the end men will return, and see the difference between the righteous and the wicked; between him that serveth God, and him that serveth him not.

15. What wicked men desire, God may give them in anger as well as in mercy; his gifts may be perverted or abused to bring leanness into the soul.

20. No absurdity, wickedness, or folly is so great that wicked men, when left to themselves, may not fall into it.

26. The wickedness of men is the cause of their calamities, and God in this life punishes men less than their iniquities deserve.

33. The most meek and patient of men may be provoked to feel, speak, and act wrong, so as to bring distress upon themselves and others.

39. Men are prone to follow their own inventions, rather than the revealed will of God.

45. The covenant of God standeth sure, and though men may despise its blessings God remembers it, and in due time will fulfil all its promises.

48. All the hope of God's people is in him, and it is for his glory that their hope in his mercy and grace should not be disappointed.

PSALM CVII.

The theme of this psalm is God's goodness in delivering the afflicted of various classes. It may have special reference to the restoration of God's people from captivity; but is manifestly designed for general application.

3. *Gathered them;* from the lands in which they had been dispersed on account of their sins.

10. *Darkness and—shadow of death;* imprisoned in dark dungeons. *Bound in affliction and iron;* afflicted by being bound in iron fetters; referring to men whom God has given over to imprisonment as a chastisement for their sins.

12. *Labor;* the original word denotes sorrowful toil.

17. *Fools;* in the scriptural sense; that is, transgressors of God's law. *Are afflicted;* with sickness, ver. 18, 20. The holy Scriptures regarded sickness, as well as all other suffering, as the fruit of sin.

33. *Turneth rivers into a wilderness;* the psalm closes with God's providential dealings with nations.

35 He turneth the wilderness into a standing water, and dry ground into water-springs.[a]
36 And there he maketh the hungry to dwell, that they may prepare a city for habitation:
37 And sow the fields, and plant vineyards, which may yield fruits of increase.
38 He blesseth them also, so that they are multiplied greatly; and suffereth not their cattle to decrease.
39 Again, they are minished and brought low through oppression, affliction, and sorrow.[b]
40 He poureth contempt upon princes,[c] and causeth them to wander in the wilderness,[*] *where there is* no way.
41 Yet setteth he the poor on high from[†] affliction,[d] and maketh *him* families like a flock.
42 The righteous shall see *it*, and rejoice:[e] and all iniquity shall stop her mouth.
43 Whoso *is* wise, and will observe these things,[f] even they shall understand the loving-kindness of the LORD.

PSALM CVIII.

1 David encourageth himself to praise God. 5 He prayeth for God's assistance according to his promise. 11 His confidence in God's help.

¶ A Song *or* Psalm of David.

O GOD, my heart is fixed;[g] I will sing and give praise, even with my glory.
2 Awake, psaltery and harp: I *myself* will awake early.
3 I will praise thee, O LORD, among the people: and I will sing praises unto thee among the nations.
4 For thy mercy *is* great above the heavens: and thy truth *reacheth* unto the clouds.[‡]
5 Be thou exalted, O God, above the heavens: and thy glory above all the earth;
6 That thy beloved may be delivered:[h] save *with* thy right hand, and answer me.
7 God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth.
8 Gilead *is* mine; Manasseh *is* mine; Ephraim also *is* the strength of my head; Judah *is* my lawgiver;[i]
9 Moab *is* my washpot; over Edom will I cast out my shoe; over Philistia will I triumph.
10 Who will bring me into the strong city? who will lead me into Edom?
11 *Wilt* not *thou*, O God, *who* hast cast us off? and wilt not thou, O God, go forth with our hosts?
12 Give us help from trouble: for vain *is* the help of man.[j]
13 Through God we shall do valiantly:[k] for he *it is that* shall tread down our enemies.[l]

PSALM CIX.

1 David, complaining of his slanderous enemies, under the person of Judas devoteth them. 16 He showeth their sin. 21 Complaining of his own misery, he prayeth for help. 29 He promiseth thankfulness.

¶ To the chief Musician, A Psalm of David.

HOLD not thy peace,[m] O God of my praise;[n]
2 For the mouth of the wicked and the mouth of the deceitful[§] are opened[‖] against me: they have spoken against me with a lying tongue.[o]
3 They compassed me about also with words of hatred; and fought against me without a cause.[p]
4 For my love they are my adversaries: but I *give myself unto* prayer.[q]

[a] Psa. 114:8; Isa. 41:18. [b] 2 Kings 10:32. [c] Job 12:21, 24. [*] Or, *void places*. [†] Heb. *after*. [d] 1 Sam. 2:5–8; Psa. 113:7–9. [e] Job 5:15, 16; 22:19. [f] Jer. 9:12; Hos. 14:9. [g] Psa. 57:7–11. [‡] Or, *skies*. [h] Psa. 60:5, etc. [i] Gen. 49:10. [j] Job 16:2; Isa. 2:22. [k] 2 Chr. 20:12; Isa. 45:24. [l] Rom. 16:20; 2 Cor. 2:14. [m] Psa. 83:1. [n] Jer. 17:14. [§] Heb. *deceit*. [‖] Heb. *have opened* themselves. [o] Matt. 26:60; Acts 6:13. [p] John 15:25. [q] Luke 6:11, 12.

43. *These things;* the course of God's providence. *The loving-kindness of the Lord;* towards those who truly repent of sin, and seek him with the whole heart.

INSTRUCTIONS.

2. All deliverances should be acknowledged with devout thanksgiving; but they whom the Lord has redeemed from sin and death eternal, have the most abundant cause to bless him for his goodness, and for his wonderful works to the children of men.

11. Sin is the cause of all the troubles with which men are afflicted, and their deliverance from it is often designed by Jehovah in bringing calamities upon them.

16. No calamities of men in this life are so great that the Lord cannot deliver them, even should they be like those of Manasseh in chains, or Daniel in the dungeon, or Jonah in the whale's belly.

22. The blessings which God bestows should be acknowledged with devout thanksgiving, and bind the soul in sweet and hearty obedience to his service.

28. The deliverance of seamen and such as do business on the sea, should inspire them especially with a conviction of the goodness of God, their dependence on him, and their obligations to love and obey him.

30. Men may be glad without being grateful, and rejoice in the gift without giving glory to the Giver.

35. National, not less than individual prosperity depends upon God's blessing, which will rest only upon the people who acknowledge his supremacy and obey his word.

38. The increase of worldly substance and of the comfort derived from it is of the Lord, and lays the possessor under increasing obligations to learn and do his will.

43. A careful attention to the dealings of God with men will show his loving-kindness and tender mercy to all who put their trust in him.

PSALM CVIII.

This psalm is a combination, with some variations, of Psa. 57:7–11, and Psa. 60:5–12. See the notes on these passages.

INSTRUCTIONS.

1. The most exalted employment of the tongue is in singing God's praises and showing forth his wondrous works.

7. The providential dealings of God in enlarging a people, call for devout acknowledgment and thanksgiving.

11. Prosperity and adversity are both the servants of God. They go and come at his bidding, and accomplish his infinitely wise and benevolent designs.

PSALM CIX.

The full application of this psalm is to Christ. To David, as the earthly head of God's people, acting in their behalf and persecuted for their sake, it had a real but subordinate application. The imprecations which it contains were uttered by David in the full consciousness that he spoke by God's Spirit. 2 Sam. 23:2; Acts 2:30. They are the denunciation of God's vengeance upon the persecutors of his people, whose cause David represented in a lower sense, and which was to be afterwards represented in the fullest sense in the person of the promised Messiah.

5 And they have rewarded me evil for good, and hatred for my love.[a]

6 Set thou a wicked man over him: and let Satan* stand at his right hand.

7 When he shall be judged, let him be condemned:† and let his prayer become sin.[b]

8 Let his days be few; *and* let another take his office.‡[c]

9 Let his children be fatherless, and his wife a widow.[d]

10 Let his children be continually vagabonds, and beg: let them seek *their bread* also out of their desolate places.

11 Let the extortioner catch all that he hath;[e] and let the strangers spoil his labor.

12 Let there be none to extend mercy unto him: neither let there be any to favor his fatherless children.

13 Let his posterity be cut off;[f] *and* in the generation following let their name be blotted out.[g]

14 Let the iniquity of his fathers be remembered with the LORD;[h] and let not the sin of his mother be blotted out.[i]

15 Let them be before the LORD continually, that he may cut off the memory of them from the earth.

16 Because that he remembered not to show mercy, but persecuted the poor and needy man, that he might even slay the broken in heart.

17 As he loved cursing, so let it come unto him:[j] as he delighted not in blessing, so let it be far from him.

18 As he clothed himself with cursing like as with his garment, so let it come into his bowels§ like water,[k] and like oil into his bones.

19 Let it be unto him as the garment *which* covereth him, and for a girdle wherewith he is girded continually.

20 *Let* this *be* the reward of mine adversaries from the LORD, and of them that speak evil against my soul.

21 But do thou for me, O GOD the Lord, for thy name's sake:[l] because thy mercy *is* good, deliver thou me.

22 For I *am* poor and needy, and my heart is wounded within me.

23 I am gone like the shadow when it declineth:[m] I am tossed up and down as the locust.

24 My knees are weak through fasting;[n] and my flesh faileth of fatness.

25 I became also a reproach unto them:[o] *when* they looked upon me they shaked their heads.[p]

26 Help me, O LORD my God: Oh save me according to thy mercy:

27 That they may know that this *is* thy hand;[q] *that* thou, LORD, hast done it.

28 Let them curse,[r] but bless thou: when they arise, let them be ashamed; but let thy servant rejoice.[s]

29 Let mine adversaries be clothed with shame;[t] and let them cover themselves with their own confusion, as with a mantle.

30 I will greatly praise the LORD with my mouth; yea, I will praise him among the multitude.[u]

31 For he shall stand at the right hand of the poor,[v] to save *him* from those that condemn‖ his soul.

PSALM CX.

1 The kingdom, 4 the priesthood, 5 the conquest, 7 and the passion of Christ.

¶ A Psalm of David.

THE LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.[w]

a Psa. 35:7, 12. * Or, *an adversary;* Zech. 3:1. † Heb. *go out guilty,* or *wicked.* b Prov. 28:9. ‡ Or, *charge.* c Acts 1:20. d Exod. 22:24. e Job 18:9, 19. f Psa. 37:28; Isa. 14:20. g Prov. 10:7. h Exod. 20:5. i Isa. 43:25. j Ezek. 35:6. § Heb. *within him.* k Num. 5:22. l Psa. 25:11.

m Psa. 102:11; 144:4. n Heb. 12:12. o Psa. 22:6, 7. p Matt. 27:39. q Psa. 17:13, 14. r 2 Sam. 16:11, 12. s Isa. 65:14. t Psa. 35:26. u Psa. 111:1. v Psa. 73:23. ‖ Heb. *the judges of.* w Matt. 22:44; Acts 2:34; 1 Cor. 15:25; Heb. 1:13.

6. *Him;* probably referring to Ahithophel, whose treachery foreshadowed that of Judas, to whom the words are applied in the New Testament. Acts 1:16–20. *At his right hand;* as an enemy and accuser. Zech. 3:1. The meaning is, that the traitor shall be given over to the power of Satan. The curses enumerated in this and the following verses, are those threatened in the law against the wicked and their posterity.

14. *The iniquity of his fathers;* compare Exod. 20:5, and our Saviour's words, Matt. 23:34–36; Luke 11:49–51. It is by consenting to and imitating the evil deeds of their fathers, that the children bring their iniquities upon themselves.

23. *When it declineth;* is stretched out at evening, and ready to vanish. *As the locust;* when driven before the wind.

27. *That this is thy hand;* that this deliverance for which I pray comes from thee.

30. *Among the multitude;* when I pay my vows for thy deliverance before the great congregation. See notes on Psa. 22:25–29.

INSTRUCTIONS.

4. The unfailing resource of God's people in trouble is prayer. However they may be treated by men, his ears are ever open to their cry.

5. The Saviour's love was rewarded with hatred and persecution, and his disciples should not be surprised or dismayed if they are called to suffer in like manner.

6. The hatred and malice which men show towards Christ's faithful servants he will consider as shown towards himself, and will recompense accordingly; and as there is no sin so great as that of persecuting Christ, whether in his own person or that of his followers, so there is no sin which brings upon men such a terrible retribution.

9. The rejection of Christ by one generation has often been a source of dreadful misery to many following generations. This applies alike to families and nations.

16. Persecution of the poor and needy is highly displeasing to God, and brings down his curse on those who inflict it.

21. The necessities of sinners furnish an occasion for God's glorifying himself in the display of his mercy and grace; and this may be pleaded as a reason why he should interpose in their behalf.

26. All the hope of the penitent is in the mercy of God through Jesus Christ, and to him they apply for the blessings which they need.

28. When God blesses us the curses of the wicked can do us no harm.

PSALM CX.

1. *The Lord;* Jehovah. *My Lord;* Jesus Christ, of whom this psalm is a remarkable prediction. *Sit thou at my right hand;* to sit at God's right hand, is to be invested by God with universal dominion. Matt. 28:18.

2 The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.[a]

3 Thy people *shall be* willing in the day of thy power,[b] in the beauties of holiness from* the womb of the morning:[c] thou hast† the dew of thy youth.

4 The LORD hath sworn, and will not repent, Thou *art* a priest for ever after the order of Melchizedek.[d]

5 The Lord at thy right hand shall strike through kings in the day of his wrath.[e]

6 He shall judge among the heathen, he shall fill *the places* with the dead bodies; he shall wound the heads over many‡ countries.[f]

7 He shall drink of the brook in the way:[g] therefore shall he lift up the head.

PSALM CXI.

1 The psalmist by his example inciteth others to praise God for his glorious, 5 and gracious works. 10 The fear of God breedeth true wisdom.

PRAISE ye the LORD.§ I will praise the LORD with *my* whole heart, in the assembly of the upright, and *in* the congregation.[h]

2 The works of the LORD *are* great,‖ sought out of all them that have pleasure therein.

3 His work *is* honorable and glorious: and his righteousness endureth for ever.

4 He hath made his wonderful works to be remembered: the LORD *is* gracious and full of compassion.

5 He hath given meat¶ unto them that fear him:[j] he will ever be mindful of his covenant.

6 He hath showed his people the power of his works, that he may give them the heritage of the heathen.

7 The works of his hands *are* verity and judgment; all his commandments *are* sure.[k]

8 They stand fast¶ for ever and ever, *and are* done in truth and uprightness.

9 He sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend *is* his name.[l]

10 The fear of the LORD *is* the beginning of wisdom:[m] a good understanding* have all they that do *his commandments:*† his praise endureth for ever.

PSALM CXII.

1 Godliness hath the promises of this life, 4 and of the life to come. 10 The prosperity of the godly shall be an eyesore to the wicked.

PRAISE ye the LORD.‡ Blessed *is* the man *that* feareth the LORD, *that* delighteth greatly in his commandments.[n]

2 His seed shall be mighty upon earth: the generation of the upright shall be blessed.

3 Wealth and riches *shall be* in his house: and his righteousness endureth for ever.

4 Unto the upright there ariseth light in the darkness:[o] *he is* gracious, and full of compassion, and righteous.

5 A good man showeth favor, and lendeth:[p] he will guide his affairs with discretion.§[q]

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a Psa. 45:5. b Judg. 5:2; Gal. 1:15, 16. * Heb *more than* c Psa. 96:9. † Heb. *shalt have.* d Heb. 5:6; 6:20; 7:17, 21. e Rom. 2:5; Rev. 6:17. ‡ Or, *great.* f Hab 3:13. g Judg. 7.5, 6. § Heb *Hallelujah.* h Psa. 109:30. ‖ Job 38:41; Psa. 92:5; Rev. 15:3. ¶ Heb. *prey.* j Matt. 6:26, 33.

k Psa. 19:7. ¶ Heb. *are established.* l Deut. 28:58. m Job 28:28; Prov. 1:7; 9:10; Eccl. 12:13. * Or, *good success;* Prov. 3:4. † Heb. *them.* ‡ Heb. *Hallelujah* n Psa 1:1–3; 119:16. o Psa. 97:11; Isa. 58:10. p Luke 6:35. § Heb. *judgment* q Eph. 5:15.

2. *The rod of thy strength;* the rod by which thou exercisest thy strength. *Out of Zion;* the residence of God. Compare Psa. 20:2. When the Father invests the Son with universal dominion, he also gives him "all power in heaven and in earth."

3. *Be willing;* willing to enlist under thy banner. *From the womb of the morning;* like dewdrops that spring out of the womb of the morning. *Dew of my youth;* youthful vigor perpetuated from age to age like the morning dew. The perpetual youth of Christ manifests itself in the perpetual succession of his followers.

4. *Hath sworn;* see Heb. 7:20–22. *The order of Melchizedek;* who was both king and priest without regard to priestly genealogy, and without any one like him to precede or succeed him. See on the priesthood of Christ, as compared with that of Aaron's family, Hebrews chap. 7 throughout.

5. *Strike through kings;* destroy those who continue to oppose thee.

7. *Drink of the brook;* probably, as the warrior drinks without halting and renews his strength. *Lift up the head;* in immortal vigor.

INSTRUCTIONS.

1. Christ is both "the root and the offspring of David." He unites in himself a proper human with a proper divine nature, and is thus qualified to be the "one Mediator between God and men."

2. As God has invested the Messiah with universal dominion and almighty power, no opposition can prevail against him.

3. The perpetuation of Christ's church from age to age, depends not on the will of man, but on the power of God, who has promised his Son that he "shall see his seed," and "shall justify many."

4. In the Lord Jesus we have a Priest to make expiation for our sins, as well as a King to conquer sin within us and around us.

5. The dominion of Christ is as terrible to his enemies as it is glorious to his friends.

7. Since the power of Christ can never fail, they that wait upon him shall continually renew their strength.

PSALM CXI.

This and the eight following psalms probably belong to the earlier days of the restoration from the Babylonish captivity.

2. *Sought out;* carefully investigated and pondered, on account of the wisdom, power, faithfulness, and love displayed in them.

7. *Sure;* trustworthy; commandments which we can obey with full confidence in their truth and equity.

10. *The beginning of wisdom;* that which constitutes the foundation of all true wisdom.

INSTRUCTIONS.

2. In order duly to appreciate the works of God, their wisdom, excellence, and love must be sought out.

5. The Lord will ever be mindful of and supply the wants of his people.

9. The redemption of Israel from their bondage in Egypt and in Babylon was an emblem of the deliverance of God's people from the slavery of sin, and their introduction to the liberty of the sons of God.

10. The sum and substance of true wisdom is to fear God and keep his commandments.

PSALM CXII.

4. *Light in the darkness;* help and deliverance in distress.

5. *Discretion;* in the original, judgment, that is, equity,

6 Surely he shall not be moved for ever:[a] the righteous shall be in everlasting remembrance.
7 He shall not be afraid of evil tidings:[b] his heart is fixed, trusting in the LORD.
8 His heart *is* established, he shall not be afraid, until he see *his desire* upon his enemies.
9 He hath dispersed, he hath given to the poor;[c] his righteousness endureth for ever;[d] his horn shall be exalted with honor.
10 The wicked shall see *it*, and be grieved; he shall gnash with his teeth,[e] and melt away: the desire of the wicked shall perish.[f]

PSALM CXIII.

1 An exhortation to praise God for his excellency, 6 for his mercy.

PRAISE ye the LORD.* Praise, O ye servants of the LORD, praise the name of the LORD.
2 Blessed be the name of the LORD from this time forth and for evermore.
3 From the rising of the sun unto the going down of the same the LORD's name *is* to be praised.[g]
4 The LORD *is* high above all nations, *and* his glory above the heavens.
5 Who *is* like unto the LORD our God, who dwelleth on high,†
6 Who humbleth *himself* to behold *the things that are* in heaven, and in the earth![h]
7 He raiseth up the poor out of the dust, *and* lifteth the needy out of the dunghill;[i]
8 That he may set *him* with princes, *even* with the princes of his people.[j]
9 He maketh the barren woman to keep‡ house, *and to be* a joyful mother of children. Praise ye the LORD.

a Psa. 15:5. b Prov. 3:25, 26. c Deut. 24:13. d Rev. 22:11. e Luke 13:28. f Prov. 11:7. * Heb. *Hallelujah.* g Isa. 59:19; Mal. 1:11. † Heb. *exalteth* himself *to dwell* h Isa. 57:15. i 1 Sam. 2:8. j Psa. 45:16. ‡ Heb. *dwell in a.* k Exod. 12:41. l Psa. 81:5. m Deut. 27:9, 12. n Exod. 25:8.

6. *Shall not be moved for ever;* shall have prosperity that is immovable and perpetual. For the principle upon which such declarations concerning the righteous are to be interpreted, see introductory remarks to Psalm 1.
8. *Shall not be afraid;* of the evils which threaten the wicked.
9. *His horn shall be exalted;* his prosperity shall be increased.
10. *The wicked shall see it;* the salvation of the righteous.

INSTRUCTIONS.

2. The blessed effects of obeying God may descend to many and even to all generations.
4. Light is sown for the righteous, and gladness for the upright in heart. Weeping may endure for a night, but light cometh in the morning.
5. A good man will be conscientious and faithful in the discharge of his secular as well as religious duties.
8. Trust in God keeps the souls of his people in peace, while others are quaking with apprehension of evils that are coming upon them.
10. The end will show the difference between the righteous and the wicked, between him that serveth God and him that serveth him not.

PSALM CXIII.

3. *The Lord's name;* his perfections, by the displays of which he is known.
6. *Who humbleth himself to behold;* or, as the original seems to mean, who looketh down deep upon; that is, who, though he is exalted so high above heaven and earth, yet with his omnipotent glance beholds every thing in them. Compare Psa. 33:13, 14.

PSALM CXIV.

An exhortation, by the example of the dumb creatures, to fear God in his church.

WHEN Israel went out of Egypt,[k] the house of Jacob from a people of strange language;[l]
2 Judah was his sanctuary,[m] *and* Israel his dominion.[n]
3 The sea saw *it*, and fled:[o] Jordan was driven back.[p]
4 The mountains skipped like rams, *and* the little hills like lambs.[q]
5 What *ailed* thee, O thou sea, that thou fleddest? thou Jordan, *that* thou wast driven back?
6 Ye mountains, *that* ye skipped like rams; *and* ye little hills, like lambs?
7 Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob;[r]
8 Which turned the rock *into* a standing water, the flint into a fountain of waters.[s]

PSALM CXV.

1 Because God is truly glorious, 4 and idols are vanity, 9 he exhorteth to confidence in God. 12 God is to be blessed for his blessings.

NOT unto us, O LORD, not unto us, but unto thy name give glory,[t] for thy mercy, *and* for thy truth's sake.
2 Wherefore should the heathen say, Where *is* now their God?[u]
3 But our God *is* in the heavens:[v] he hath done whatsoever he hath pleased.
4 Their idols *are* silver and gold, the work of men's hands.[w]
5 They have mouths, but they speak not: eyes have they, but they see not:

o Exod. 14:21. p Josh. 3:13, 16. q Hab. 3:6, 8. r Mic. 6:1, 2. s Exod. 17:6; Num. 20:11. t Isa. 48:11; Ezek. 36:32. u Joel 2:17. v Dan. 4:35. w Psa. 135:15–18; Isa. 40:19; Jer. 10:3–7.

7. *The dunghill;* from the deepest depression and distress.

INSTRUCTIONS.

3. The time is coming when all nations shall worship and adore the Lord for what he is, and for what he has done among the children of men.
7. The deliverance and enlargement which God grants to his afflicted servants in this world, are foretastes and pledges of the perfect salvation which he will bestow on them in the world to come.

PSALM CXIV.

2. *His sanctuary;* the place where God dwelt and was worshipped. *His dominion;* the people over whom he ruled in a special sense.
3. *Fled;* became dry.
4. *Skipped;* leaped, that is, quaked. Exod. 19:18; Psa. 29:6.
8. *Turned the rock into a standing water;* as was the case in the wilderness.

INSTRUCTIONS.

3. All nature is under the control of Jehovah, and is obedient to his will.
7. Creation feels the presence of Jehovah, and is dependent on him for its existence and condition.
8. The miraculous provision which God made for the wants of Israel in the wilderness, is an emblem of the inexhaustible supplies of grace which he has in store for all who put their trust in him.

PSALM CXV.

4. *Their idols;* the idols of the heathen

6 They have ears, but they hear not: noses have they, but they smell not:

7 They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat.

8 They that make them are like unto them; *so is* every one that trusteth in them.

9 O Israel, trust thou in the LORD: he *is* their help[a] and their shield.[b]

10 O house of Aaron, trust in the LORD: he is their help and their shield.

11 Ye that fear the LORD, trust in the LORD: he *is* their help and their shield.

12 The LORD hath been mindful of us:[c] he will bless *us;* he will bless the house of Israel; he will bless the house of Aaron.

13 He will bless them that fear the LORD,[d] *both* small and* great.

14 The LORD shall increase you more and more, you and your children.

15 Ye *are* blessed of the LORD which made heaven and earth.[e]

16 The heaven, *even* the heavens, *are* the LORD'S: but the earth hath he given to the children of men:

17 The dead praise not the LORD, neither any that go down into silence.[f]

18 But we will bless the LORD from this time forth and for evermore.[g] Praise the LORD.

PSALM CXVI.

1 The psalmist professeth his love and duty to God for his deliverance.
12 He studieth to be thankful.

I LOVE the LORD, because he hath heard my voice *and* my supplications.[h]

2 Because he hath inclined his ear unto me, therefore will I call upon *him* as long as I live.†

3 The sorrows of death compassed me, and the pains of hell gat hold upon me:‡[i] I found trouble and sorrow.

4 Then called I upon the name of the LORD:[j] O LORD, I beseech thee, deliver my soul.

5 Gracious *is* the LORD,[k] and righteous;[l] yea, our God *is* merciful.

6 The LORD preserveth the simple: I was brought low, and he helped me.

7 Return unto thy rest,[m] O my soul; for the LORD hath dealt bountifully with thee.

8 For thou hast delivered my soul from death, mine eyes from tears, *and* my feet from falling.[n]

9 I will walk before the LORD in the land of the living.

10 I believed,[o] therefore have I spoken: I was greatly afflicted:

11 I said in my haste, All men *are* liars.

12 What shall I render unto the LORD *for* all his benefits toward me?

13 I will take the cup of salvation, and call upon the name of the LORD.

14 I will pay my vows unto the LORD now in the presence of all his people.[p]

15 Precious in the sight of the LORD *is* the death of his saints.[q]

16 O LORD, truly I *am* thy servant; I *am* thy servant, *and* the son of thy handmaid: thou hast loosed my bonds.

17 I will offer to thee the sacrifice of thanksgiving,[r] and will call upon the name of the LORD.

18 I will pay my vows unto the LORD now in the presence of all his people,[s]

19 In the courts of the LORD'S house,[t] in the midst of thee, O Jerusalem. Praise ye the LORD.

PSALM CXVII.

An exhortation to praise God for his mercy and truth.

O PRAISE the LORD, all ye nations: praise him, all ye people,[u]

2 For his merciful kindness is great toward us: and the truth of the LORD *endureth* for ever.[v] Praise ye the LORD.

a Psa. 33:20. b Psa. 84:11; Prov. 30:5. c Isa. 44:21. d Psa. 29:11. * Heb. *with.* e Psa 3:8; Eph. 1:3, 4. f Psa. 88:10–12; Isa. 38:18, 19. g Dan. 2:20. h Psa. 18:1–6. † Heb *in my days.* ‡ Heb. *found me.* i Jon. 2:2, etc. j Psa. 34:6. k Psa. 103:8. l Ezra 9:15; Neh. 9:8; Dan. 9:7.

m Jer 6:16; Matt. 11:29; Heb. 4:3. n Jude 24. o 2 Cor. 4:13. p Jon. 2:9. q Psa. 72:14. r Lev. 7:12. s Eccl. 5:5. t Psa. 96:8; 100:4. u Rom. 15:11. v Isa. 25:1; John 14:6; 1 John 5:6.

8. *Like unto them;* stupid and senseless as the objects of their worship.

INSTRUCTIONS.

1. Mercies are bestowed upon the people of God, not on account of their own merits, but for the sake of his own glory through Jesus Christ.

8. The stupidity and folly of idolatry are exceeding great, and its universality among nations unenlightened by God's word, is a terrible evidence of the desperate blindness and perverseness of the natural heart.

13. Those who fear the Lord and put their trust in him will receive from him all needed good, whatever may be their condition in life.

17. As the dead cannot praise the Lord on earth, we should diligently employ life and health in his service.

PSALM CXVI.

2. *Inclined his ear;* heard my supplications.

3. *Sorrows of death—pains of hell;* the anguish occasioned by deadly perils.

6. *Simple;* those who feel their ignorance and need of divine teaching.

10. *I believed;* in the promised faithfulness of God. *Have I spoken;* of the deliverance and preservation which God has vouchsafed to me. Ver. 6–8.

11. *In my haste;* in my dismay occasioned by the sorrows of death and the pains of hell. Psa. 31:22. *Liars;* undeserving of my confidence. In his trouble he turned away from all human help to God.

13. *The cup of salvation;* which commemorated his deliverance from trouble.

16. *Loosed my bonds;* his bonds of affliction.

INSTRUCTIONS.

1. The goodness of God in hearing and answering prayer lays us under special obligations to love and adore him, and to continue to call upon him as long as we live.

7. Jehovah is the only sure and permanent rest of the soul, and those who reject him will remain restless for ever.

10. Faith in God as a prayer-hearing and sin-forgiving God, affords great encouragement to continue to call upon him.

15. The death of God's people, as well as their life, is under his control and an object of his special care.

18. Those who in time of trouble have vowed unto the Lord, should be careful when he delivers them to acknowledge him with praise.

PSALM CXVII.

In this short psalm all the gentile nations are called

PSALM CXVIII.

1 An exhortation to praise God for his mercy. 5 The psalmist by his experience showeth how good it is to trust in God. 19 Under the type of the psalmist the coming of Christ in his kingdom is expressed.

OH give thanks unto the LORD;[a] for *he is* good: because his mercy *endureth* for ever.[b]

2 Let Israel now say, that his mercy *endureth* for ever.[c]

3 Let the house of Aaron now say, that his mercy *endureth* for ever.

4 Let them now that fear the LORD say, that his mercy *endureth* for ever.

5 I called upon the LORD in distress:*[d] the LORD answered me, *and set me* in a large place.

6 The LORD *is* on my side;†[e] I will not fear: what can man do unto me?

7 The LORD taketh my part with them that help me: therefore shall I see *my desire* upon them that hate me.

8 *It is* better to trust in the LORD than to put confidence in man.[f]

9 *It is* better to trust in the LORD than to put confidence in princes.[g]

10 All nations compassed me about: but in the name of the LORD will I destroy them.‡

11 They compassed me about; yea, they compassed me about: but in the name of the LORD I will destroy them.

12 They compassed me about like bees;[h] they are quenched as the fire of thorns:[i] for in the name of the LORD I will destroy them.§

13 Thou hast thrust sore at me that I might fall: but the LORD helped me.[j]

14 The LORD *is* my strength and song, and is become my salvation.[k]

15 The voice of rejoicing and salvation *is* in the tabernacles of the righteous: the right hand of the LORD doeth valiantly.

16 The right hand of the LORD is exalted: the right hand of the LORD doeth valiantly.

17 I shall not die, but live,[l] and declare the works of the LORD.[m]

18 The LORD hath chastened me sore:[n] but he hath not given me over unto death.

19 Open to me the gates of righteousness:[o] I will go into them, *and* I will praise the LORD:

20 This gate of the LORD, into which the righteous shall enter.

21 I will praise thee: for thou hast heard me, and art become my salvation.

22 The stone *which* the builders refused is become the head-*stone* of the corner.[p]

23 This is the LORD's doing;‖ it *is* marvellous in our eyes.

24 This *is* the day *which* the LORD hath made; we will rejoice and be glad in it.

25 Save now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity.

26 Blessed *be* he that cometh in the name of the LORD:[q] we have blessed you out of the house of the LORD.

27 God *is* the LORD, which hath showed us light:[r] bind the sacrifice with cords, *even* unto the horns of the altar.

28 Thou *art* my God, and I will praise thee: *thou art* my God, I will exalt thee.[s]

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a 1 Chr. 16:8, 34. b Psa. 103:17. c Psa. 115:9, etc. * Heb. *out of distress.* d Psa. 120:1. † Heb. *for me.* e Psa. 27:1; Heb. 13:6. f Jer. 17:5, 7. g Psa. 146:3. ‡ Heb. *cut them off.* h Deut. 1:44. i 2 Sam. 23:6; Nah. 1:10 § Heb. *cut down.* j Mic. 7:8. k Exod. 15:2, 6; Isa. 12:2. l Hab. 1:12. m Psa. 73:28. n 2 Cor. 6:9. o Isa. 26:2; Rev. 22:14. p Matt. 21:42; Acts 4:11; Eph. 2:20; 1 Pet. 2:4, 7. ‖ Heb. *from the LORD.* q Matt. 21:9; 23:39. r Esth. 8:16; 1 Pet. 2:9. s Isa. 25:1.

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upon to praise God for his goodness to his covenant people. They all have an interest in the welfare of Israel, since it is from Israel that the knowledge of God is to go forth through all the earth. See note to Psa. 67:1.

INSTRUCTIONS.

2. The unchangeable goodness and truth of Jehovah are a just foundation for confidence in him; the greatness of his mercy towards those who embrace it is beyond all finite comprehension, and calls for unceasing gratitude and praise.

PSALM CXVIII.

This psalm was evidently composed to be sung on the occasion of some national festivity, apparently in connection with a solemn procession to the sanctuary; but the period to which it belongs cannot be certainly determined. Many refer it to the solemnities connected with the foundation of the second temple. Ezra 3:10–13. It might, perhaps, with still more propriety be referred to the dedication of the second temple. Ezra 6:16–18.

5. *I called;* the psalmist speaks here in the name of God's people, and so throughout the psalm. *Set me in a large place;* delivered me from restraints and embarrassments.

7. *See;* the destruction of my enemies.

10. *Me;* the psalmist, as the representative of God's people.

12. *The fire of thorns;* which is soon extinguished.

13. *Thou;* the enemy of Israel.

20. *This gate of the Lord;* which led into the sanctuary, the place of his worship; supposed to have been said as the solemn procession reached the sanctuary.

21. *My salvation;* his deliverer from death.

22. *The stone which the builders refused;* originally applied to Israel as despised and rejected by the heathen nations, but chosen of God and exalted by him to the most honorable office: afterwards applied by Christ to himself as rejected by the Jewish builders, but exalted by God to be head over all things to his body the church. The first application includes the second, since Christ is the head and representative of the true Israel. *The head-stone;* which unites the building together.

23. *This;* which is done in the head-stone.

24. *This is the day;* the day of salvation to Israel.

26. *He that cometh in the name of the Lord;* applied by the multitude to Christ with his approbation, when he entered Jerusalem as the King of Israel. Matt. 21:9, 15, 16.

27. *Bind the sacrifice;* preparatory to offering it as a token of gratitude to God.

28. *My God;* he not only had a God, but by the spirit of adoption could say, My God.

INSTRUCTIONS.

9. It is better to trust in the Lord than to put confidence in men, however honorable or exalted.

12. The assaults of the wicked upon God's people, however formidable they may appear in the beginning, will end in their own overthrow.

14. God is the source of defence and of joy to his people, and will not disappoint any who put their trust in him.

18. God afflicts his people, not for their destruction, but for their profit: however great their sufferings, he will in the end deliver them.

22. In selecting the means and instruments of establishing his kingdom in the world, God acts in a manner very contrary to human wisdom, "that no flesh should glory in his presence."

29 Oh give thanks unto the LORD;[a] for *he is* good: for his mercy *endureth* for ever.

PSALM CXIX.

This psalm containeth sundry prayers, praises, and professions of obedience.

ALEPH.

BLESSED *are* the undefiled* in the way, who walk in the law of the LORD.[b]

2 Blessed *are* they that keep his testimonies, *and that* seek him with the whole heart.[c]

3 They also do no iniquity: they walk in his ways.[d]

4 Thou hast commanded *us* to keep thy precepts diligently.[e]

5 Oh that my ways were directed to keep thy statutes!

6 Then shall I not be ashamed, when I have respect unto all thy commandments.[f]

7 I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments.†[g]

8 I will keep thy statutes: Oh forsake me not utterly.

BETH.

9 Wherewithal shall a young man cleanse his way?[h] by taking heed *thereto* according to thy word.

10 With my whole heart have I sought thee:[i] Oh let me not wander from thy commandments.

11 Thy word have I hid in my heart,[j] that I might not sin against thee.

12 Blessed *art* thou, O LORD: teach me thy statutes.[k]

13 With my lips have I declared all the judgments of thy mouth.

14 I have rejoiced in the way of thy testimonies, as *much as* in all riches.

15 I will meditate in thy precepts,[l] and have respect unto thy ways.

16 I will delight myself in thy statutes: I will not forget thy word.

GIMEL.

17 Deal bountifully with thy servant,[m] *that* I may live, and keep thy word.

18 Open‡ thou mine eyes, that I may behold wondrous things out of thy law.

19 I *am* a stranger in the earth:[n] hide not thy commandments from me.

20 My soul breaketh for the longing *that it hath* unto thy judgments at all times.[o]

21 Thou hast rebuked the proud *that are* cursed,[p] which do err from thy commandments.

22 Remove from me reproach and contempt; for I have kept thy testimonies.

23 Princes also did sit *and* speak against me: *but* thy servant did meditate in thy statutes.

24 Thy testimonies also *are* my delight,[q] *and* my counsellors.§[r]

DALETH.

25 My soul cleaveth unto the dust: quicken thou me according to thy word.

26 I have declared my ways, and thou heardest me: teach me thy statutes.

27 Make me to understand the way of thy precepts: so shall I talk of thy wondrous works.

28 My soul melteth‖ for heaviness: strengthen thou me according unto thy word.

29 Remove from me the way of lying:[s] and grant me thy law graciously.

30 I have chosen the way of truth: thy judgments have I laid *before me*.

31 I have stuck unto thy testimonies: O LORD, put me not to shame.[t]

32 I will run the way of thy commandments, when thou shalt enlarge my heart.[u]

HE.

33 Teach me, O LORD, the way of thy statutes; and I shall keep it *unto* the end.[v]

34 Give me understanding,[w] and I shall keep thy law;[x] yea, I shall observe it with *my* whole heart.

35 Make me to go in the path of thy commandments; for therein do I delight.

36 Incline my heart unto thy testimonies,[y] and not to covetousness.[z]

37 Turn¶ away mine eyes from beholding vanity;[a] *and* quicken thou me in thy way.

38 Stablish thy word unto thy servant,[b] who *is devoted* to thy fear.

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a Ver. 1. * Or, *perfect*, or *sincere*. b Psa. 128:1. c Prov. 23:26; 1 John 3:20. d 1 John 3:9; 5:18. e Deut. 6:17; 11:13, 32. f 1 John 2:28. † Heb. *judgments of thy righteousness*. g ver. 171. h Prov. 1:4. i 2 Chr. 15:15. j Psa. 1:2. k Psa. 25:4; ver. 26, etc. l Psa. 1:2. m Psa. 116:7. ‡ Heb. *Reveal*. n Psa. 39:12; Heb. 11:13; 1 Pet. 2:11. o Psa. 63:1. p 1 Pet. 5:5.

q ver. 77, 92. § Heb. *men of counsel*. r Prov. 7:1–4. ‖ Heb. *droppeth*. s Prov. 30:8. t Isa. 49:23. u Isa. 60:5; 1 Cor. 6:11. v Rev. 2:26. w Prov. 2:6. x Deut. 4:6. y Ezek. 33:31. z Luke 12:15; 1 Tim. 6:10; Heb. 13:5. ¶ Heb. *Make to pass*. a Isa. 33:15. b 2 Sam. 7:25; 2 Cor. 1:20.

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29. The goodness of God in hearing and answering the prayers of his people should ever be acknowledged with gratitude, thanksgiving, and praise.

PSALM CXIX.

This is an alphabetic psalm of peculiar structure. The first eight verses begin each with the first letter of the Hebrew alphabet, the next eight with the second letter, and so on. It is wholly occupied with the commendation of God's word under various titles, expressive of the various aspects in which it may be viewed. Thus it is called his *word*, as that which he has spoken to us; his *law*, given as the rule of our life; his *commandments* and *precepts*, laid upon us to be kept; his *statutes*, established as the laws of his kingdom; his *judgments*, as his decisions concerning our duty and destiny; his *testimonies*, as to his authoritative declaration of truth; and his *way*, in which we are to walk.

1. *Undefiled;* sincere, upright. *In the law;* according to its requirements.

3. *Do no iniquity;* allow themselves in no known sin.

9. *Taking heed;* regulating his life according to the Scriptures.

11. *Hid;* as a precious treasure to be carefully kept.

19. *A stranger in the earth;* as a stranger has no inheritance in the land of his pilgrimage, so I am as a stranger on the earth, having no inheritance but thy word. Therefore take not away from me this precious treasure, but let it be before my eyes continually as my comforter, ver. 54.

25. *Cleaveth unto the dust;* lies prostrate; a description of deep depression. Psa. 44:25.

26. *Have declared;* recounted before thee. *My ways;* my goings out and comings in; my whole course of life, with all its cares and sorrows.

28. *Melteth;* pineth away.

37. *Beholding;* beholding with delight. *Vanity;* put

39 Turn away my reproach which I fear: for thy judgments *are* good.
40 Behold, I have longed after thy precepts: quicken me in thy righteousness.[a]

VAU.

41 Let thy mercies come also unto me, O LORD, *even* thy salvation, according to thy word.
42 So shall I have wherewith to answer him that reproacheth me:* for I trust in thy word.
43 And take not the word of truth utterly out of my mouth;[b] for I have hoped in thy judgments.
44 So shall I keep thy law continually for ever and ever.
45 And I will walk at liberty:† for I seek thy precepts.[c]
46 I will speak of thy testimonies also before kings, and will not be ashamed.[d]
47 And I will delight myself in thy commandments, which I have loved.
48 My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes.

ZAIN.

49 Remember the word unto thy servant, upon which thou hast caused me to hope.[e]
50 This *is* my comfort in my affliction: for thy word hath quickened me.
51 The proud have had me greatly in derision: *yet* have I not declined from thy law.[f]
52 I remembered thy judgments of old, O LORD; and have comforted myself.
53 Horror hath taken hold upon me because of the wicked that forsake thy law.[g]
54 Thy statutes have been my songs in the house of my pilgrimage.
55 I have remembered thy name, O LORD, in the night,[h] and have kept thy law.
56 This I had, because I kept thy precepts.

CHETH.

57 *Thou art* my portion, O LORD:[i] I have said that I would keep thy words.
58 I entreated thy favor‡ with *my* whole heart:[j] be merciful unto me according to thy word.
59 I thought on my ways, and turned my feet unto thy testimonies.[k]
60 I made haste, and delayed not to keep thy commandments.
61 The bands§ of the wicked have robbed me; *but* I have not forgotten thy law.
62 At midnight I will rise to give thanks unto thee because of thy righteous judgments.
63 I *am* a companion of all *them* that fear thee, and of them that keep thy precepts.[l]
64 The earth, O LORD, is full of thy mercy: teach me thy statutes.

TETH.

65 Thou hast dealt well with thy servant, O LORD, according unto thy word.
66 Teach me good judgment and knowledge:[m] for I have believed thy commandments.
67 Before I was afflicted I went astray:[n] but now have I kept thy word.
68 Thou *art* good, and doest good:[o] teach me thy statutes.
69 The proud have forged a lie against me: *but* I will keep thy precepts with *my* whole heart.
70 Their heart is as fat as grease: *but* I delight in thy law.
71 *It is* good for me that I have been afflicted;[p] that I might learn thy statutes.
72 The law of thy mouth *is* better unto me than thousands of gold and silver.[q]

JOD.

73 Thy hands have made me and fashioned me: give me understanding,[r] that I may learn thy commandments.
74 They that fear thee will be glad when they see me;[s] because I have hoped in thy word.
75 I know, O LORD, that thy judgments *are* right, and *that* thou in faithfulness hast afflicted me.[t]
76 Let, I pray thee, thy merciful kindness be for my comfort,¶ according to thy word unto thy servant.
77 Let thy tender mercies come unto me, that I may live: for thy law *is* my delight.
78 Let the proud be ashamed; for they dealt perversely with me without a cause:[u] *but* I will meditate in thy precepts.
79 Let those that fear thee turn unto me, and those that have known thy testimonies.
80 Let my heart be sound in thy statutes;[v] that I be not ashamed.[w]

CAPH.

81 My soul fainteth for thy salvation:[x] *but* I hope in thy word.

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[a] John 10:10. * Or, *answer him that reproacheth me in a thing.* [b] Isa 59:21. † Heb. *large.* [c] John 8:32, 36; Gal. 5:1, 13. [d] Matt. 10:18, 19; Acts 26:1, etc. [e] 1 Pet. 1:13, 21. [f] Job 23:11; Isa. 38:3. [g] Ezra 9:3. [h] Psa 63:6; 77:6. [i] Jer. 10:16; Lam. 3:24. ‡ Heb. *face;* Job 11:19. [j] Heb. 10:22. [k] Lam. 3:40, 41; Luke 15:17, 18. § Or, *companies.* [l] Prov. 13:20. [m] Jer. 3:15. [n] Jer. 31:18, 19; Heb. 12:11. [o] Psa. 25:8; Matt. 19:17. [p] ver. 67. [q] Psa. 19:10; Prov. 8:11, 19. [r] Psa. 111:10; ver. 34, 144. [s] Psa. 34:2. ‖ Heb. *righteousness.* [t] Rev. 3:19. ¶ Heb. *to comfort me.* [u] 1 Pet. 2:20. [v] Deut. 26:16; Ezek. 11:19. [w] ver 6. [x] Psa. 84:2.

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here for all the vain objects of time and sense to which men look, instead of God, for happiness.

43. *Take not the word of truth utterly out of my mouth;* deal not with me in such a way that I shall be unable to glory in thy word of truth before my enemies, as I have done heretofore.

45. *At liberty;* literally, in a wide place, where I can walk safely and prosperously.

48. *My hands also will I lift up;* as a token of affectionate desire.

49. *The word;* the word of promise.

50. *This;* trust in thy word of promise.

53. *Horror;* vehement disapprobation.

56. *This I had;* the comfort mentioned above, ver. 54. But some render the verse thus: "This I have, that I keep thy precepts;" meaning, "This I have as my heritage, or the portion of my soul, that I keep thy precepts." Compare ver. 111.

59. *My ways;* comparing them with thy law.

61. *The bands of the wicked have robbed me;* or, the snares of the wicked have encompassed me.

64. *Full of thy mercy: teach;* do thou, whose goodness fills the earth, show thy goodness to me by teaching me thy statutes. Compare ver. 68.

70. *Fat;* pampered in worldly pleasures, and insensible to spiritual good.

79. *Turn unto me;* in love and confidence. This is the effect of their witnessing God's bountiful dealings with him.

82 Mine eyes fail for thy word, saying, When wilt thou comfort me?
83 For I am become like a bottle in the smoke; *yet* do I not forget thy statutes.
84 How many *are* the days of thy servant? when wilt thou execute judgment on them that persecute me?[a]
85 The proud have digged pits for me,[b] which *are* not after thy law.
86 All thy commandments are faithful:*[c] they persecute me wrongfully; help thou me.
87 They had almost consumed me upon earth; but I forsook not thy precepts.
88 Quicken me after thy loving-kindness; so shall I keep the testimony of thy mouth.

LAMED.

89 For ever, O LORD, thy word is settled in heaven.[d]
90 Thy faithfulness *is* unto all generations:† thou hast established the earth, and it abideth.‡
91 They continue this day according to thine ordinances:[e] for all *are* thy servants.
92 Unless thy law *had been* my delights, I should then have perished in mine affliction.
93 I will never forget thy precepts: for with them thou hast quickened me.
94 I *am* thine, save me;[f] for I have sought thy precepts.
95 The wicked have waited for me to destroy me: *but* I will consider thy testimonies.
96 I have seen an end of all perfection: *but* thy commandment *is* exceeding broad.

MEM.

97 Oh how love I thy law! it *is* my meditation all the day.[g]
98 Thou through thy commandments hast made me wiser than mine enemies: for they *are*§ ever with me.
99 I have more understanding than all my teachers:[h] for thy testimonies *are* my meditation.
100 I understand more than the ancients,[i] because I keep thy precepts.
101 I have refrained my feet from every evil way,[j] that I might keep thy word.
102 I have not departed from thy judgments: for thou hast taught me.
103 How sweet are thy words unto my taste![‖k] *yea, sweeter* than honey to my mouth.
104 Through thy precepts I get understanding: therefore I hate every false way.[l]

NUN.

105 Thy word *is* a lamp¶ unto my feet, and a light unto my path.[m]
106 I have sworn, and I will perform *it*, that I will keep thy righteous judgments.[n]
107 I am afflicted very much: quicken me, O LORD, according unto thy word.
108 Accept, I beseech thee, the freewill-offerings of my mouth,[o] O LORD, and teach me thy judgments.
109 My soul *is* continually in my hand:[p] yet do I not forget thy law.
110 The wicked have laid a snare for me:[q] yet I erred not from thy precepts.
111 Thy testimonies have I taken as a heritage for ever: for they *are* the rejoicing of my heart.[r]
112 I have inclined my heart to perform* thy statutes always,[s] *even unto* the end.[t]

SAMECH.

113 I hate *vain* thoughts:[u] but thy law do I love.
114 Thou *art* my hiding-place and my shield:[v] I hope in thy word.
115 Depart from me, ye evil-doers:[w] for I will keep the commandments of my God.
116 Uphold me according unto thy word, that I may live: and let me not be ashamed of my hope.[x]
117 Hold thou me up, and I shall be safe: and I will have respect unto thy statutes continually.
118 Thou hast trodden down all them that err from thy statutes:[y] for their deceit *is* falsehood.[z]
119 Thou puttest away† all the wicked of the earth *like* dross:[a] therefore I love thy testimonies.
120 My flesh trembleth for fear of thee;[b] and I am afraid of thy judgments.

AIN.

121 I have done judgment and justice: leave me not to mine oppressors.[c]
122 Be surety for thy servant for good:[d] let not the proud oppress me.
123 Mine eyes fail for thy salvation, and for the word of thy righteousness.
124 Deal with thy servant according unto thy mercy,[e] and teach me thy statutes.
125 I *am* thy servant;[f] give me understanding, that I may know thy testimonies.

a 2 Thess. 1:6; Rev. 6:10. b Psa. 35:7. * Heb. *faithfulness.* c ver. 138. d Matt. 24:34, 35. † Heb. *to generation and generation;* Psa. 89:1. ‡ Heb. *standeth.* e Jer. 33:25. f Zeph. 3:17. g Psa. 1:2. § Heb. *it is.* h Deut. 4:6, 8; 2 Tim. 3:15. i Job 32:7–9. j Prov. 1:15. ‖ Heb. *palate.* k Job 23:12; Psa. 19:10. l Prov. 8:13. ¶ Or, *candle.* m Prov. 6:23. n Neh. 10:29. o Heb. 13:15. p Job 13:14. q Prov. 1:11, 12. r Jer. 15:16. * Heb. *do.* s 2 Chr. 19:3. t Rev. 2:10. u Jer. 4:14. v Psa. 32:7. w Psa. 139:19; 1 Cor. 15:33. x Rom. 5:5. y Mal. 4:3. z 1 John 2:21. † Heb. *causest to cease.* a Ezek. 22:18. b Hab. 3:16. c Psa. 37:32, 33. d Heb. 7:22. e Psa. 103:10. f Psa. 116:16.

82. *Fail for thy word;* pine away in looking for the fulfilment of thy word of promise.
83. *Bottle in the smoke;* dried up and withered.
84. *How many are the days of thy servant?* the meaning of this question in the original seems to be, To what do his days amount? He pleads the shortness of life as a reason why God should speedily deliver him. Compare Job 10:20.
89. *Settled in heaven;* established in God's presence beyond the possibility of change.
90. *Abideth;* remaineth unmoved. The stability of the earth is the effect of God's unchangeableness, and the same unchangeableness is shown in the fulfilment of his word.
96. *An end of all perfection;* of human excellence. *Exceeding broad;* searching the heart and motives, and requiring every thing that is excellent.
105. *A lamp unto my feet;* showing the way in which I should go.
109. *My soul is continually in my hand;* my life is constantly in danger.
113. *Vain thoughts;* the original word, which occurs only here, seems to denote divided, or inconstant thoughts, now inclining to obedience, and now to disobedience. Compare 1 Kings 18:21; James 1:8.
122. *Be surety for thy servant for good;* be surety for me, that in the cause between me and my adversaries I shall receive justice. See note to Job 17:3.

126 *It is* time for *thee*, LORD, to work: *for* they have made void thy law.
127 Therefore I love thy commandments above gold; yea, above fine gold.[a]
128 Therefore I esteem all *thy* precepts *concerning* all *things to be* right; *and* I hate every false way.

PE.

129 Thy testimonies *are* wonderful:[b] therefore doth my soul keep them.
130 The entrance of thy words giveth light;[c] it giveth understanding unto the simple.[d]
131 I opened my mouth, and panted: for I longed for thy commandments.
132 Look thou upon me, and be merciful unto me, as thou usest to do unto* those that love thy name.
133 Order my steps in thy word:[e] and let not any iniquity have dominion over me.[f]
134 Deliver me from the oppression of man: so will I keep thy precepts.
135 Make thy face to shine upon thy servant;[g] and teach me thy statutes.
136 Rivers of waters run down mine eyes,[h] because they keep not thy law.

TZADDI.

137 Righteous *art* thou, O LORD, and upright *are* thy judgments.[i]
138 Thy testimonies *that* thou hast commanded *are* righteous† and very faithful.‡
139 My zeal hath consumed me,§[j] because mine enemies have forgotten thy words.
140 Thy word *is* very pure:‖ therefore thy servant loveth it.
141 I *am* small and despised: *yet* do not I forget thy precepts.
142 Thy righteousness *is* an everlasting righteousness, and thy law *is* the truth.[k]
143 Trouble and anguish have taken hold on me:¶ *yet* thy commandments *are* my delights.
144 The righteousness of thy testimonies *is* everlasting: give me understanding, and I shall live.[l]

KOPH.

145 I cried with *my* whole heart; hear me, O LORD: I will keep thy statutes.
146 I cried unto thee; save me, and I shall* keep thy testimonies.
147 I prevented the dawning of the morning,[m] and cried: I hoped in thy word.
148 Mine eyes prevent the *night* watches, that I might meditate in thy word.
149 Hear my voice according unto thy lovingkindness: O LORD, quicken me according to thy judgment.
150 They draw nigh that follow after mischief: they are far from thy law.
151 Thou *art* near, O LORD;[n] and all thy commandments *are* truth.
152 Concerning thy testimonies, I have known of old that thou hast founded them for ever.[o]

RESH.

153 Consider mine affliction, and deliver me:[p] for I do not forget thy law.
154 Plead my cause, and deliver me:[q] quicken me according to thy word.
155 Salvation *is* far from the wicked:[r] for they seek not thy statutes.
156 Great† *are* thy tender mercies, O LORD: quicken me according to thy judgments.
157 Many *are* my persecutors and mine enemies; *yet* do I not decline from thy testimonies.
158 I beheld the transgressors, and was grieved; because they kept not thy word.
159 Consider how I love thy precepts: quicken me, O LORD, according to thy loving-kindness.
160 Thy word *is* true *from* the beginning:‡ and every one of thy righteous judgments *endureth* for ever.

SCHIN.

161 Princes have persecuted me without a cause:[s] but my heart standeth in awe of thy word.
162 I rejoice at thy word,[t] as one that findeth great spoil.
163 I hate and abhor lying: *but* thy law do I love.
164 Seven times a day do I praise thee, because of thy righteous judgments.
165 Great peace have they which love thy law:[u] and nothing shall offend them.§
166 LORD, I have hoped for thy salvation, and done thy commandments.
167 My soul hath kept thy testimonies; and I love them exceedingly.
168 I have kept thy precepts and thy testimonies: for all my ways *are* before thee.[v]

TAU.

169 Let my cry come near before thee, O LORD: give me understanding according to thy word.[w]
170 Let my supplication come before thee: deliver me according to thy word.
171 My lips shall utter praise, when thou hast taught me thy statutes.
172 My tongue shall speak of thy word: for all thy commandments *are* righteousness.

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[a] Psa. 19:10; Prov. 8:11. [b] ver. 18; Isa. 25:1. [c] 2 Cor. 4:4, 6. [d] Prov. 1:4; 9:4–6. * Heb. *according to the custom toward.* [e] Psa. 17:5. [f] Psa. 19:13; Rom. 6:12, 14. [g] Num. 6:25, 26. [h] Jer. 13:17; 14:17; Ezek. 9:4. [i] Dan. 9:7. † Heb. *righteousness.* ‡ Heb. *faithfulness.* § Heb. *cut me off.* [j] Psa. 69:9. ‖ Heb. *tried*, or *refined.* [k] John 17:17. ¶ Heb. *found me.* [l] Prov. 10:21. * Or, *that I may.* [m] Psa. 130:6. [n] Psa. 139:2, etc. [o] Luke 21:33. [p] Lam. 5:1. [q] Mic. 7:9; 1 John 2:1. [r] Luke 16:24. † Or, *Many.* ‡ Heb. *The beginning of thy word* is *true.* [s] 1 Sam. 24:11, 17; 26:21, 23. [t] ver. 111. [u] Prov. 3:2; Isa. 32:17; John 14:27; Phil. 4:7. § Heb. *they shall have no stumbling-block;* 1 Pet. 2:8; 1 John 2:10. [v] Psa. 139:3; Prov. 5:21. [w] Prov. 2:6, 7; Jas. 1:5.

127, 128. *Therefore;* because of the excellence of thy word, which the psalmist has been setting forth throughout the whole psalm. See ver. 129.

130. *The entrance of thy words;* more literally, the opening of thy words, that is, the unfolding of Scripture to my soul through the illumination of thy Spirit.

147. *I prevented the dawning of the morning;* cried unto God during the night season and before the dawn of day.

160. *Thy word is true from the beginning;* or, the sum of thy word is true; that is, the whole of it taken as a body.

164. *Seven times;* many times, often.

165. *Nothing shall offend them;* they shall have no stumbling-blocks, their way shall be safe and prosperous.

168. *All my ways are before thee;* thine omniscient eye is upon all my ways, so that if in any thing I depart from thy commands, thou seest it, and wilt treat me accordingly.

173 Let thy hand help me; for I have chosen thy precepts.[a]

174 I have longed for thy salvation, O LORD; and thy law *is* my delight.[b]

175 Let my soul live, and it shall praise thee; and let thy judgments help me.

176 I have gone astray like a lost sheep:[c] seek thy servant; for I do not forget thy commandments.

PSALM CXX.

1 David prayeth against Doeg, 3 reproveth his tongue, 5 complaineth of his necessary conversation with the wicked.

¶ A Song of degrees.

IN my distress I cried unto the LORD, and he heard me.[d]

2 Deliver my soul, O LORD, from lying lips, *and* from a deceitful tongue.

3 What shall be given unto thee? or what shall be done* unto thee, thou false tongue?†

4 Sharp arrows of the mighty,‡ with coals of juniper.

5 Woe is me, that I sojourn in Mesech,[e] *that* I dwell in the tents of Kedar![f]

6 My soul hath long dwelt with him that hateth peace.

7 I *am for* peace:§ but when I speak, they *are* for war.

a Josh. 24:22; Prov. 1:29; Luke 10:42. b Psa. 1:2. c Isa. 53:6; Luke 15:4, etc.; 1 Pet. 2:25. d Jon. 2:2. * Heb. *added.* † Or. *What shall* the deceitful tongue *give unto thee?* or *What shall it profit thee?* ‡ Or, It is as *the sharp arrows of the mighty* man. e Gen. 10:2 f Gen. 25:13. § Or, *a* man of *peace.*

PSALM CXXI.

The great safety of the godly, who put their trust in God's protection.

¶ A Song of degrees.

I WILL lift up mine eyes unto the hills, from whence cometh my help.‖

2 My help *cometh* from the LORD,[g] which made heaven and earth.

3 He will not suffer thy foot to be moved:[h] he that keepeth thee will not slumber.[i]

4 Behold, he that keepeth Israel shall neither slumber nor sleep.

‖ Or, *Shall I lift up mine eyes to the hills? whence should my help come?* Jer. 3:23. g Hos. 13:9. h 1 Sam. 2:9; Prov. 3:25, 26. i Isa. 27:3.

175. *Thy judgments;* by which thou sustainest the righteous and overthrowest the wicked. See above in verses 149, 156.

176. *Gone astray;* wandered from the fold, and thus become exposed to misery and ruin. Ezek. 34:6.

INSTRUCTIONS.

3. The best way to be kept from all iniquity is to be diligently employed in learning and doing the whole will of God.

6. They who have respect to all God's commandments have the approbation of conscience, and their hope shall never be disappointed.

9. He who takes the Bible for his guide will walk in safety, purity, and love; and will be preserved from manifold dangers to which he would otherwise be exposed.

15. Meditation upon the word and ways of God is a great safeguard to youth, and to those of riper years.

18. The mind needs to be spiritually enlightened in order to behold the spiritual meaning, beauty, and excellence of the Scriptures.

24. Those who take counsel of the statutes of God will be likely to be made wise to salvation.

30. Men must make their duty their delight, or they will not be likely to perform it.

46. Those who love God will not be afraid to speak of him before the great and honorable of the earth.

53. Pious men are grieved when the wicked break God's law.

55. Serious thought and contemplation on the works and ways of God, and on our relations to him and obligations to obey him, are essential to the hearty turning of the soul to his service.

67. Afflictions are often made the means of reclaiming the soul from backsliding, and thus promoting its highest good.

72. No earthly good is so precious or useful as the keeping of the divine commands.

74. The deliverance of a pious soul from trouble gives great joy to the people of God.

83. By great and long-continued afflictions the soul may be deprived of rest, peace, and joy; yet it will still cleave to God's service.

88. The effect of God's grace bestowed upon the righteous is an increase of the fruits of obedience.

96. Nothing merely human is perfect; perfection is attained only by perfect obedience to the revealed will of God.

103. The law of God is the delight of his people, and shows them the path of duty, safety, and blessedness.

117. The only safety of believers is in being kept by the mighty power of God through faith unto salvation.

130. The reception of divine truth illuminates and purifies the soul.

147. The way to the throne of mercy is always open, and God sees the wants of his people amidst the darkness of midnight, as well as in the splendors of noonday.

155. Without seeking for the pearl of great price we shall not be likely to obtain it.

164. The righteous pray with all prayer and supplication in the Spirit, and watch thereunto with all perseverance.

165. Obedience to God's law is the only way of peace and safety.

PSALM CXX.

Title, *A Song of degrees;* or, *A Song of ascents,* the title of this and the fourteen following psalms: probably so called because they were arranged to be sung on the occasion of the ascent of the Israelites to Jerusalem to keep the yearly festivals. Deut. 16:15.

3. *What shall be given unto thee?* what reward shall God give unto thee for thy wickedness.

4. *Sharp arrows—coals;* God will give these to the false tongue. As it has wounded others like sharp arrows, and burned them like coals of fire, so will God do to it. *Arrows of the mighty;* such as the mighty warrior shoots. *Juniper;* a shrub, different from our juniper, from the roots of which charcoal was made anciently, as it is at the present day.

5. *Mesech;* a barbarous people east of the Black sea. *Kedar;* an Arabian tribe. Mesech and Kedar are put generally for foreign and hostile nations.

INSTRUCTIONS.

2. When the slander of false tongues is directed against the faithful servants of God, they ought to bear it patiently, remembering that he will in due time deliver them, and punish their calumniators.

7. The friends of God are friends of peace, and it is a great grief to them to be compelled to dwell with persons of a contentious spirit.

PSALM CXXI.

1. *I will lift up mine eyes;* an expression of longing desire and faith. *Unto the hills;* the hills of Jerusalem, where God had his earthly abode. Lifting up the eyes to these hills, was lifting them up to God. Psa. 20:2.

5 The LORD *is* thy keeper: the LORD *is* thy shade upon thy right hand.[a]
6 The sun shall not smite thee by day, nor the moon by night.[b]
7 The LORD shall preserve thee from all evil:[c] he shall preserve thy soul.
8 The LORD shall preserve thy going out and thy coming in from this time forth, and even for evermore.[d]

PSALM CXXII.

1 David professeth his joy for the church, 6 and prayeth for the peace thereof.

¶ A Song of degrees of David.

I WAS glad when they said unto me, Let us go into the house of the LORD.[e]
2 Our feet shall stand within thy gates, O Jerusalem.
3 Jerusalem is builded as a city that is compact together:
4 Whither the tribes go up, the tribes of the LORD, unto the testimony of Israel, to give thanks unto the name of the LORD.
5 For there are set* thrones of judgment,[f] the thrones of the house of David.
6 Pray for the peace of Jerusalem: they shall prosper that love thee.
7 Peace be within thy walls, *and* prosperity within thy palaces.
8 For my brethren and companions' sakes, I will now say, Peace *be* within thee.
9 Because of the house of the LORD our God I will seek thy good.[g]

PSALM CXXIII.

1 The godly profess their confidence in God, 3 and pray to be delivered from contempt.

¶ A Song of degrees.

UNTO thee lift I up mine eyes,[h] O thou that dwellest in the heavens.
2 Behold, as the eyes of servants *look* unto the hand of their masters, *and* as the eyes of a maiden unto the hand of her mistress; so our eyes *wait* upon the LORD our God, until that he have mercy upon us.
3 Have mercy upon us, O LORD, have mercy upon us: for we are exceedingly filled with contempt.
4 Our soul is exceedingly filled with the scorning of those that are at ease, *and* with the contempt of the proud.

PSALM CXXIV.

The church blesseth God for a miraculous deliverance.

¶ A Song of degrees of David.

IF *it had* not *been* the LORD who was on our side,[i] now may Israel say;
2 If *it had* not *been* the LORD who was on our side, when men rose up against us:

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[a] Isaiah 25:4. [b] Isaiah 49:10; Rev. 7:16. [c] 2 Timothy 4:18. [d] Deut. 28:6; Proverbs 2:8. [e] Isaiah 2:2, 3; Jer. 50:5; Zech. 8:21. * Hebrew, *do sit.* [f] Deut. 17:8, 9; 2 Chron. 19:8. [g] Neh. 2:10. [h] Psalm 121:1. [i] Exodus 15:1, etc.

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5. *Thy shade;* thy protection. Isa. 25:4.
6. *The sun shall not smite thee by day, nor the moon by night;* no hurtful influence of the day, which the sun rules, nor of the night, which the moon rules, shall harm thee.
8. *Thy going out and thy coming in;* all the daily employments of life, in the pursuit of which we go out and in.

INSTRUCTIONS.

1. Looking to God for help is a mark which distinguishes the true believer from all other men.
6. When God grants us his protection, we are safe in the midst of the greatest dangers.
8. The righteous have an almighty Friend and Keeper ever present to help them in trouble, support them in temptation, guide them in perplexity, and defend them from all injury. For this reason it is both their privilege and their duty to be always cheerful and tranquil.

PSALM CXXII.

1. *Into the house of the Lord;* into the courts of the temple; for into the temple itself none but the priests could enter.
3. *Compact together;* having its fortifications and houses closely joined together. This describes its strength and populousness, and the close identification of interests among its inhabitants.
4. *Whither the tribes go up;* to keep the annual festivals. *Unto the testimony of Israel;* more literally, [which is] a testimony for Israel; that is, an ordinance which God gave to Israel, Deut. 16:16.
5. *Thrones of judgment;* seats where judges dispensed justice. These are called *the thrones of the house of David,* because the judges who sat in them acted under David, or under the kings of his family who succeeded him.
8. *For my brethren and companions' sakes;* all the pious Israelites, whose peace lay in the peace of Jerusalem.
9. *Because of the house of the Lord our God;* because Jerusalem contained the house of the Lord, that is, because it was the seat of God's worship.

INSTRUCTIONS.

1. All good men love the church of God and her ordinances, and will not fail to be found in their place in his sanctuary whenever he gives them an opportunity.
4. The public worship of God is expressly commanded in the Bible, and no family, community, or nation that neglects it can expect permanent prosperity, either temporal or spiritual.
6. They who pray for and seek the peace of God's church always have true prosperity.
8. In the welfare of God's church is included the welfare of each one of God's children. For his own sake, then, and for the sake of his brethren and companions, he should seek her peace.
9. The institutions of religion are to every city or nation its most precious and valuable possession.

PSALM CXXIII.

2. *Unto the hand of their masters—unto the hand of her mistress;* because it is the hand upon which they are dependent; the hand which supplies, governs, and protects them.

INSTRUCTIONS.

1. When affliction leads us to seek help and comfort from God, it has the effect for which it is sent.
2. Since all our trials come upon us by God's appointment for our profit, we should look to him alone for deliverance, and use no means to this end but such as are consistent with his revealed will.
4. "The Lord seeth not as man seeth." They whom he most loves and honors are very often the objects of scorn and derision to the proud and luxurious.

PSALM CXXIV.

2. *When men rose up against us;* the men here spoken of are the enemies of Israel, the true visible church of God; the men who sought to destroy the nation, and with it the institutions of religion.

3 Then they had swallowed us up quick, when their wrath was kindled against us:
4 Then the waters had overwhelmed us, the stream had gone over our soul:
5 Then the proud waters had gone over our soul.
6 Blessed *be* the LORD, who hath not given us *as* a prey to their teeth.
7 Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped.
8 Our help *is* in the name of the LORD, who made heaven and earth.

PSALM CXXV.

1 The safety of such as trust in God. 4 A prayer for the godly, and against the wicked.

¶ A Song of degrees.

THEY that trust in the LORD *shall be* as mount Zion, *which* cannot be removed, *but* abideth for ever.
2 *As* the mountains *are* round about Jerusalem, so the LORD *is* round about his people from henceforth even for ever.
3 For the rod of the wicked* shall not rest upon the lot of the righteous;[a] lest the righteous put forth their hands unto iniquity.
4 Do good, O LORD, unto *those that be* good, and to *them that are* upright in their hearts.
5 As for such as turn aside unto their crooked ways, the LORD shall lead them forth with the workers of iniquity: *but* peace *shall be* upon Israel.[b]

PSALM CXXVI.

1 The church, celebrating her incredible return out of captivity, 4 prayeth for, and prophesieth the good success thereof.

¶ A Song of degrees.

WHEN the LORD turned again† the captivity of Zion,[c] we were like them that dream.
2 Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The LORD hath done great things for them.‡
3 The LORD hath done great things for us; *whereof* we are glad.
4 Turn again our captivity, O LORD, as the streams in the south.
5 They that sow in tears shall reap in joy.§[d]
6 He that goeth forth and weepeth, bearing precious seed,‖ shall doubtless come again with rejoicing,[e] bringing his sheaves *with him.*

PSALM CXXVII.

1 The virtue of God's blessing. 3 Good children are his gift.

¶ A Song of degrees for¶ Solomon.

EXCEPT the LORD build the house, they labor in vain that build it:* except the LORD keep the city, the watchman waketh *but* in vain.[f]
2 *It is* vain for you to rise up early, to sit up late, to eat the bread of sorrows:[g] *for* so he giveth his beloved sleep.

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* Heb *wickedness.* [a] Isa. 14:5, 6. [b] Gal. 6:16 † Heb. *returned the returning.* [c] Psa. 53:6; 85:1. ‡ Heb. *magnified to do with them.* § Or, *singing.* [d] Jer. 31:9–14. ‖ Or, *seed-basket.* [e] Psa. 30:5. ¶ Or, *of;* Psa. 72, title. * Heb. that are *builders of it in it.* [f] 1 Cor. 3:6, 7. [g] Gen. 3:17, 19.

3. *Quick;* alive, as men are devoured by wild beasts, or swallowed up by earthquakes. Num. 16:33.
5. *Proud waters;* swelling waters, but with an allusion to the pride of Israel's enemies.
7. *Our soul;* our life; that is, we have escaped alive.

INSTRUCTIONS.

5. God's church hath no power of her own to withstand the assaults of Satan and wicked men. Were it not for his continual presence and protection, these would soon utterly destroy her.
7. God can easily break all the snares which wicked men spread for the feet of his people; and he will do so, for the sake of his own glory and their good.
8. Since God who made heaven and earth is the Helper of his people, their cause must prosper, until the whole world shall be brought to the knowledge and obedience of the gospel.

PSALM CXXV.

2. *As the mountains are round about Jerusalem;* Jerusalem is surrounded by hills higher than itself. *Round about his people;* protects them on every side.
3. *The rod of the wicked;* the sceptre of wicked rulers. *The lot of the righteous;* the inheritance which God has given to them.
5. *Lead them forth;* to destruction.

INSTRUCTIONS.

1. God always rewards the confidence of his people, and will in due time deliver them. They whose faith in him is unshaken, cannot be moved by any assaults of the wicked.
2. It is impossible that any scheme for the overthrow of God's church should prosper; for his omnipotence is round about her from age to age.
3. God will not allow the wicked perpetually to oppress the righteous, lest, through despair of his mercy, they should be driven into sin.
5. They who choose to go with the wicked in life, must have their portion with them in death.

PSALM CXXVI.

1. *The captivity of Zion;* her captivity in Babylon. *We were like them that dream;* our deliverance was so surprising that it seemed to us a dream, and not a reality.
4. *Turn again our captivity;* the work of restoring the captive Jews to their home had been begun, (ver. 1,) and here the psalmist prays that it may be completed. *As the streams in the south;* the south of Palestine, bordering on the desert. These are, as in other hot and desert regions, dry during the summer; but when the rainy season returns, they are again filled with water. The psalmist prays that God would work a like change in the condition of his people.

INSTRUCTIONS.

1. It is an easy thing for God to grant to his people great and surprising deliverances, and he has often done so in the hour of their deepest distress.
2. God will so order his dealings with his church that ungodly men shall be compelled to see and acknowledge his presence with her, and his wonderful interpositions in her behalf.
4. God's past favors should encourage us to hope and pray for more.
6. The most successful undertakings have often been commenced in the midst of great difficulties and with much weeping. The spiritual seed that is abundantly watered with godly tears, will bring forth a rich harvest of golden sheaves.

PSALM CXXVII.

2. *The bread of sorrows;* bread earned by hard and painful toil. Gen. 3:17. *So;* by aiding in building the house and keeping the city. *His beloved;* the man whom he loves and takes under his protection. The meaning is, that they whom God loves and helps, accomplish easily and successfully the business of the day, and enjoy quiet sleep after it.

3 Lo, children *are* a heritage of the LORD:[a] *and* the fruit of the womb *is his* reward.
4 As arrows *are* in the hand of a mighty man; so *are* children of the youth.
5 Happy *is* the man that hath his quiver full of[*] them: they shall not be ashamed, but they shall speak with[†] the enemies in the gate.[b]

PSALM CXXVIII.

The sundry blessings which follow them that fear God.

¶ A Song of degrees.

BLESSED *is* every one that feareth the LORD:[c] that walketh in his ways.
2 For thou shalt eat the labor of thy hands:[d] happy *shalt* thou *be*, and *it shall be* well with thee.
3 Thy wife *shall be* as a fruitful vine by the sides of thy house:[e] thy children like olive-plants round about thy table.[f]
4 Behold, that thus shall the man be blessed that feareth the LORD.
5 The LORD shall bless thee out of Zion:[g] and thou shalt see the good of Jerusalem all the days of thy life.
6 Yea, thou shalt see thy children's children,[h] *and* peace upon Israel.[i]

PSALM CXXIX.

1 An exhortation to praise God for saving Israel in their great afflictions. 5 The haters of the church are cursed.

¶ A Song of degrees.

MANY a time[‡] have they afflicted me from my youth,[j] may Israel now say:

[a] Gen. 33:5; 1 Sam. 2:5. [*] Heb. *filled his quiver with.* [†] Or. *subdue*, as Psa. 18:47, or *destroy.* [b] Job 5:4. [c] Psa. 112:1. [d] Isa. 3:10. [e] Ezek. 19:10. [f] Psa. 144:12. [g] Psa. 134:3. [h] Gen. 50:23; Job 42:16. [i] Psa. 125:5. [‡] Or, *Much.* [j] Exod. 1:13, 14; Lam. 1:3. [k] John 16:33. [l] 1 Cor. 16:22.

2 Many a time have they afflicted me from my youth: yet they have not prevailed against me.[k]
3 The ploughers ploughed upon my back: they made long their furrows.
4 The LORD *is* righteous: he hath cut asunder the cords of the wicked.
5 Let them all be confounded and turned back that hate Zion.[l]
6 Let them be as the grass *upon* the house-tops, which withereth afore it groweth up:[m]
7 Wherewith the mower filleth not his hand; nor he that bindeth sheaves his bosom.
8 Neither do they which go by say, The blessing of the LORD *be* upon you:[n] we bless you in the name of the LORD.

PSALM CXXX.

1 The psalmist professeth his hope in prayer, 5 and his patience in hope. 7 He exhorteth Israel to hope in God.

¶ A Song of degrees.

OUT of the depths have I cried unto thee, O LORD.[o]
2 Lord, hear my voice: let thine ears be attentive to the voice of my supplications.[p]
3 If thou, LORD, shouldest mark iniquities, O Lord, who shall stand?[q]
4 But *there is* forgiveness with thee,[r] that thou mayest be feared.[s]
5 I wait for the LORD, my soul doth wait, and in his word do I hope.
6 My soul *waiteth* for the Lord more than they that watch for the morning: *I say, more than* they that watch for the morning.[§]

[m] Matt. 13:6, 21. [n] Ruth 2:4. [o] Lam. 3:55; Jon. 2:2. [p] 2 Chr. 6:40. [q] Psa. 143:2; Rom. 3:20–24. [r] Exod. 34:7; Dan. 9:9; Rom. 8:1. [s] Jer. 33:8, 9; 2 Tim. 2:19. [§] Or, *which watch unto the morning.*

3. *A heritage of the Lord;* an inheritance given by the Lord.
4. *Children of the youth;* born in the youth of the parents, and consequently of sufficient maturity and vigor to defend them in their old age.
5. *They shall not be ashamed;* the children, when they defend their parents; for they shall be successful. *In the gate;* where causes were heard and decided by the judges.

INSTRUCTIONS.

1. In all our undertakings it is our duty to use with diligence and prudence the means of success; but unless God add his blessing, our labor will be in vain.
2. Unbelief and practical atheism, by filling the mind with distracting anxiety, unfit it for wise effort; true faith in God has a tranquillizing influence, which is equally conducive to comfort and success.
5. Well-trained and virtuous children are the best earthly defence and comfort of old age.

PSALM CXXVIII.

2. *For thou shalt eat the labor of thy hands;* what is earned by the labor of thy hands, thou shalt thyself enjoy; others shall not plunder thee of it.
3. *By the sides of thy house;* in the inner apartments. 1 Sam. 24:3; Jonah 1:5.
5. *Out of Zion;* the earthly residence of God. Psa. 20:2.

INSTRUCTIONS.

1. God withholds no real good from them that fear and obey him. With all spiritual blessings, he gives also every earthly comfort that is consistent with their highest welfare.
3. A numerous offspring is one of the many temporal blessings promised to the righteous in the Old Testament. When God withholds this or any other earthly good from his faithful servants, or takes it away after it has been enjoyed, he does so for the trial of their faith and patience.
6. To the "Israelite indeed," God can promise no higher good, apart from his own favor and friendship, than to see "the good of Jerusalem" and "peace upon Israel."

PSALM CXXIX.

1. *My youth;* the youth of the nation.
3. *Ploughed upon my back;* furrowed my back with stripes.
4. *The cords of the wicked;* the cords with which the wicked, the enemies of Israel, bound him. The figure in this and the preceding verse is that of a captive bound and scourged.
6. *Upon the house-tops;* the flat roofs, which in the East are often covered with earth. Isa. 37:27. *Afore it groweth up;* or, afore one plucks it; before it is fit to be gathered for use.
8. *Say;* to the reapers, according to the custom of the age. See Ruth 2:4.

INSTRUCTIONS.

2. The history of God's church from the beginning is a continuous fulfilment of the primitive prophecy, "It shall bruise thy head, and thou shalt bruise his heel." She is always afflicted by her enemies, and always prevailing against them.
6. The prosperity of the enemies of God's people is always short-lived.

PSALM CXXX.

1. *Out of the depths;* of affliction.
3. *Mark iniquities;* for the purpose of punishing them.
4. *That thou mayest be feared;* that is, with holy filial fear. Without the assurance that God will forgive the penitent, no man could approach him with such fear.

7 Let Israel hope in the LORD:[a] for with the LORD *there is* mercy, and with him *is* plenteous redemption.[b]

8 And he shall redeem Israel from all his iniquities.[c]

PSALM CXXXI.

1 David professing his humility, 3 exhorteth Israel to hope in God.

¶ A Song of degrees of David.

LORD, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself* in great matters, or in things too high† for me.

2 Surely I have behaved and quieted myself,‡ as a child that is weaned of his mother: my soul *is* even as a weaned child.[d]

3 Let Israel hope in the LORD from henceforth§ and for ever.

PSALM CXXXII.

1 David in his prayer commendeth unto God the religious care he had for the ark. 8 His prayer at the removing of the ark, 11 with a repetition of God's promises.

¶ A Song of degrees.

LORD, remember David, *and* all his afflictions: 2 How he sware unto the LORD, *and* vowed unto the mighty *God* of Jacob;[e]

3 Surely I will not come into the tabernacle of my house, nor go up into my bed;

4 I will not give sleep to mine eyes, *or* slumber to mine eyelids,

5 Until I find out a place for the LORD, a habitation‖ for the mighty *God* of Jacob.

6 Lo, we heard of it at Ephratah: we found it in the fields of the wood.

7 We will go into his tabernacles:[f] we will worship at his footstool.[g]

8 Arise, O LORD, into thy rest; thou, and the ark of thy strength.[h]

9 Let thy priests be clothed with righteousness; and let thy saints shout for joy.[i]

10 For thy servant David's sake turn not away the face of thine anointed.

11 The LORD hath sworn *in* truth unto David; he will not turn from it; Of the fruit of thy body¶ will I set upon thy throne.[j]

12 If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore.

13 For the LORD hath chosen Zion; he hath desired *it* for his habitation.

14 This *is* my rest for ever:[k] here will I dwell; for I have desired it.

15 I will abundantly* bless her provision: I will satisfy her poor with bread.[l]

16 I will also clothe her priests with salvation: and her saints shall shout aloud for joy.[m]

17 There will I make the horn of David to bud: I have ordained a lamp† for mine anointed.[n]

18 His enemies will I clothe with shame: but upon himself shall his crown flourish.

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[a] Psa. 71:5; Rom. 8:24; Heb. 10:35. [b] Psa. 103:8. [c] Matt. 1:21. * Heb. *walk.* † Heb. *wonderful;* Job 42:3. ‡ Heb. *my soul.* [d] Matt. 18:3. § Heb *from now.* [e] 2 Sam. 7:1, etc. ‖ Heb. *habitations.* [f] Psa. 122:1. [g] Psa. 99:5. [h] Psa. 78:61. [i] Isa. 65:14. ¶ Heb. *belly.* [j] 1 Kings 8:25. [k] Psa. 68:16. * Or, *surely.* [l] Luke 1:53. [m] ver. 9. † Or, *candle.* [n] 2 Chr. 21:7.

8. *From all his iniquities;* from sin and the suffering that follows sin.

INSTRUCTIONS.

1. The right effect of distress, whether outward or inward, is to produce sincere and earnest prayer to God, and such prayer will always be heard and answered.

3. No man can stand before God on the ground of his innocency. His only hope is in God's forgiving mercy.

6. When deliverance is long delayed, it is good to wait upon God in quiet submission and humble obedience. When the right time has come, he will cause the morning to shine.

8. God's work in behalf of his people will not be complete till he has abolished sin in their souls, and all the consequences of sin in their souls, bodies, and estate.

PSALM CXXXI.

1. *Exercise myself in;* employ myself about.

2. *Behaved;* composed. *As a child that is weaned of his mother;* as a weaned child lies quietly upon its mother's bosom.

INSTRUCTIONS.

1. Contentment in a humble sphere is a high attainment, and one peculiarly pleasing to God. 1 Pet. 5:6.

2. When God withholds or takes from us comforts of any kind, it is good to lean our souls upon him in quiet faith and submission, and let him do with us as seems good in his sight.

PSALM CXXXII.

5. *A place for the Lord;* a place for the ark of the Lord, the symbol of his presence. David transferred the ark from Kirjath-jearim to Zion, and had in mind to build a temple for it there.

6. *We heard of it;* of the ark. These words are supposed to have been spoken by David and his associates when the ark, of which formerly they had only heard, was now with them on mount Zion. *Ephratah;* either Bethlehem Ephratah, Micah 5:2, the place of the hearers, or Ephraim, to which tribe belonged Shiloh, the place of the ark in Eli's day. *In the fields of the wood;* in Kirjath-jearim, which signifies, "City of woods."

8. *Arise, O Lord, into thy rest;* thy resting-place on mount Zion. This verse and the two following coincide with Solomon's prayer at the dedication of the temple. The psalmist prays for a renewal of God's presence and power on mount Zion.

10. *Turn not away the face of thine anointed;* refuse not his request. *Anointed;* a common term for David, as anointed by God's appointment.

17. *There will I make the horn of David to bud;* to make the horn of David to bud, is to continue the strength and prosperity of his kingdom. *Ordained a lamp for mine anointed;* given him always a successor on the throne. 1 Kings 11:36; 15:4; 2 Kings 8:19.

The recital of God's promise to David, ver. 11–18, is in reality a prayer for its fulfilment.

INSTRUCTIONS.

1. Good men prefer the glory of God and the welfare of his people to their own personal ease and emolument.

11. God is well pleased with the recital of his promises, and when we comply with the conditions annexed to them, he will certainly fulfil them to us and our children.

16. In the institutions of the gospel, God has made abundant provision for all the wants of his people, and he would have them always happy and joyful in his service.

18. In the Lord Jesus, the last and greatest of David's line, all the promises made to David's house are fulfilled in their highest sense. His enemies God will clothe with shame, but upon himself shall his crown flourish.

PSALM CXXXIII.

The benefit of the communion of saints.

¶ A Song of degrees of David.

BEHOLD, how good and how pleasant *it is* for brethren to dwell together in unity![*]

2 *It is* like the precious ointment upon the head, that ran down upon the beard, *even* Aaron's beard:[a] that went down to the skirts of his garments;

3 As the dew of Hermon,[b] *and as the dew* that descended upon the mountains of Zion: for there the LORD commanded the blessing, *even* life for evermore.

PSALM CXXXIV.

An exhortation to bless God.

¶ A Song of degrees.

BEHOLD, bless ye the LORD, all *ye* servants of the LORD, which by night stand in the house of the LORD.

2 Lift up your hands *in* the sanctuary,[†c] and bless the LORD.

3 The LORD that made heaven and earth bless thee out of Zion.

PSALM CXXXV.

1 An exhortation to praise God for his mercy, 5 for his power. 8 for his judgments. 15 The vanity of idols. 19 An exhortation to bless God.

PRAISE ye the LORD. Praise ye the name of the LORD;[d] praise *him*, O ye servants of the LORD.

2 Ye that stand in the house of the LORD,[e] in the courts of the house of our God,

3 Praise the LORD; for the LORD *is* good: sing praises unto his name; for *it is* pleasant.[f]

4 For the LORD hath chosen Jacob unto himself, *and* Israel for his peculiar treasure.[g]

5 For I know that the LORD *is* great, and *that* our Lord *is* above all gods.

6 Whatsoever the LORD pleased, *that* did he in heaven, and in earth, in the seas, and all deep places.[h]

7 He causeth the vapors to ascend from the ends of the earth;[i] he maketh lightnings for the rain;[j] he bringeth the wind out of his treasuries.

8 Who smote the first-born of Egypt,[k] both of man and[‡] beast.

9 *Who* sent tokens and wonders into the midst of thee, O Egypt, upon Pharaoh, and upon all his servants.[l]

10 Who smote great nations, and slew mighty kings;[m]

11 Sihon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan:

12 And gave their land *for* a heritage, a heritage unto Israel his people.[n]

13 Thy name, O LORD, *endureth* for ever;[o] *and* thy memorial, O LORD, throughout all generations.[§]

14 For the LORD will judge his people,[p] and he will repent himself concerning his servants.

15 The idols of the heathen *are* silver and gold, the work of men's hands.[q]

16 They have mouths, but they speak not; eyes have they, but they see not;

17 They have ears, but they hear not; neither is there *any* breath in their mouths.

18 They that make them are like unto them: *so is* every one that trusteth in them.

19 Bless the LORD, O house of Israel: bless the LORD, O house of Aaron:

20 Bless the LORD, O house of Levi: ye that fear the LORD, bless the LORD.

21 Blessed be the LORD out of Zion, which dwelleth at Jerusalem. Praise ye the LORD.

PSALM CXXXVI.

An exhortation to give thanks to God for particular mercies.

O H give thanks unto the LORD; for *he is* good:[r] for his mercy *endureth* for ever.[s]

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[*] Heb. *even together.* [a] Exod. 30:25, 30. [b] Deut. 4:48. [†] Or, *holiness;* 1 Chr. 16:29. [c] 1 Tim. 2:8. [d] Neh. 9:5; Psa. 145:1. [e] Psa. 92:13. [f] Psa. 147:1. [g] Exod. 19:5; Deut. 7:6, 7; 1 Pet. 2:9. [h] Psa. 33:9, 11; Dan. 4:35. [i] Jer. 14:22; Zech. 10:1. [j] Jer. 10:13. [k] Exod. 12:29. [‡] Heb. *from man unto.* [l] Exod. 7, etc. [m] Num. 21:24–35; Psa. 136:17, etc. [n] Josh. 12:7; Psa. 44:1–3; 78:55. [o] Exod. 3:15. [§] Heb. *to generation and generation.* [p] Deut. 32:36. [q] Psa. 115:4, etc.; Isa. 44:12, etc. [r] Psa. 119:68. [s] 1 Chr. 16:34; 2 Chr. 20:21.

PSALM CXXXIII.

2. *The precious ointment;* used at Aaron's consecration as high-priest. Lev. 8:12.

3. *Hermon;* the high southern part of the range of mountains that runs east of Lebanon and nearly parallel with it. It lies around the sources of the Jordan.

INSTRUCTION.

In all the relations of life, harmony is equally pleasant and promotive of strength and prosperity. In the household of God, it is the indispensable condition of his presence and blessing.

PSALM CXXXIV.

In this last of the songs of degrees, the people call upon the priests who minister in the temple at night to bless God, verses 1, 2; and the priests, in their turn, bless the people, verse 3.

INSTRUCTION.

The worship of God in the various forms of adoration, thanksgiving, confession, and supplication, is the most excellent employment in which a reasonable being can be engaged, and brings into the soul the divine presence and blessing.

PSALM CXXXV.

11. *The Amorites—Bashan;* these kingdoms lay on the east of the Jordan, and are therefore not reckoned to Canaan.

13. *Thy memorial;* the remembrance of thee; thy mighty deeds will always be remembered and mentioned with praise and thanksgiving.

INSTRUCTIONS.

4. God's church is peculiarly dear to him, because it is in her that he displays his glory, and through her that he overthrows the kingdom of Satan.

7. Since God is the author of nature, all the powers of nature are under his control, and through them he does whatsoever he pleases.

12. The destruction of God's enemies always tends to the enlargement and comfort of his people.

18. The folly of idolaters consists in their trusting for salvation to the work of their own hands. All who rely on their riches, wisdom, or alliances with the great and powerful, are guilty of the same folly with idolaters, and will come to the same end.

19. A heart full of praise and thanksgiving towards God is most excellent and becoming in all his servants.

PSALM CXXXVI.

The present psalm is peculiar in its structure, the last half of each verse consisting of the burden or refrain, "for his mercy endureth for ever."

2 Oh give thanks unto the God of gods:[a] for his mercy *endureth* for ever.
3 Oh give thanks to the Lord of lords: for his mercy *endureth* for ever.
4 To him who alone doeth great wonders:[b] for his mercy *endureth* for ever.
5 To him that by wisdom made the heavens:[c] for his mercy *endureth* for ever.
6 To him that stretched out the earth above the waters:[d] for his mercy *endureth* for ever.
7 To him that made great lights: for his mercy *endureth* for ever:
8 The sun to rule* by day: for his mercy *endureth* for ever:
9 The moon and stars to rule by night: for his mercy *endureth* for ever.
10 To him that smote Egypt in their first-born:[e] for his mercy *endureth* for ever:
11 And brought out Israel from among them: for his mercy *endureth* for ever.
12 With a strong hand, and with a stretched out arm: for his mercy *endureth* for ever.
13 To him which divided the Red sea into parts:[f] for his mercy *endureth* for ever:
14 And made Israel to pass through the midst of it: for his mercy *endureth* for ever:
15 But overthrew† Pharaoh and his host in the Red sea: for his mercy *endureth* for ever.
16 To him which led his people through the wilderness:[g] for his mercy *endureth* for ever.
17 To him which smote great kings: for his mercy *endureth* for ever:
18 And slew famous kings:[h] for his mercy *endureth* for ever:
19 Sihon king of the Amorites:[i] for his mercy *endureth* for ever:
20 And Og the king of Bashan: for his mercy *endureth* for ever:
21 And gave their land for a heritage:[j] for his mercy *endureth* for ever:
22 *Even* a heritage unto Israel his servant: for his mercy *endureth* for ever.
23 Who remembered us in our low estate:[k] for his mercy *endureth* for ever:
24 And hath redeemed us from our enemies: for his mercy *endureth* for ever.
25 Who giveth food to all flesh:[l] for his mercy *endureth* for ever.
26 Oh give thanks unto the God of heaven: for his mercy *endureth* for ever.

PSALM CXXXVII.

1 The constancy of the Jews in captivity. 7 The prophet curseth Edom and Babel.

BY the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion.
2 We hanged our harps upon the willows in the midst thereof.
3 For there they that carried us away captive required of us a song;‡ and they that wasted us§ *required of us* mirth,[m] *saying*, Sing us *one* of the songs of Zion.
4 How shall we sing the LORD's song in a strange land?‖
5 If I forget thee, O Jerusalem, let my right hand forget *her cunning*.[n]
6 If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.¶[o]
7 Remember, O LORD, the children of Edom in the day of Jerusalem; who said, Rase* *it*, rase *it*, *even* to the foundation thereof.
8 O daughter of Babylon, who art to be destroyed;†[p] happy *shall he be*, that rewardeth thee as thou hast served us.‡
9 Happy *shall he be*, that taketh and dasheth thy little ones against the stones.§

PSALM CXXXVIII.

1 David praiseth God for the truth of his word. 4 He prophesieth that the kings of the earth shall praise God. 7 He professeth his confidence in God.

¶ *A Psalm* of David.

I WILL praise thee with my whole heart: before the gods will I sing praise unto thee.

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[a] Deut. 10:17; Psa. 82:1. [b] Psa 72:18. [c] Prov. 3:19. [d] Gen. 1:9, etc.; Jer. 10:12. * Heb. *for the rulings*. [e] Exod. 12:29; Psa. 135:8, etc. [f] Exod. 14:21, 22; Psa. 78:13. † Heb. *shaked off*. [g] Exod. 13:18; Deut. 8:15. [h] Deut. 29:7. [i] Num. 21:21, 23. [j] Josh. 12:1, etc. [k] Deut. 32:36; Luke 1:48

[l] Psa. 145:15. ‡ Heb. *the words of a song*. § Heb. *laid us on heaps*. [m] Psa. 79:1. ‖ Heb. *land of a stranger*. [n] Dan. 6:10, 11. ¶ Heb. *the head of my joy*. [o] Psa. 84:10. * Heb. *Make bare*. † Heb. *wasted*. [p] Isa. 13:1, etc.; Rev. 18:6. ‡ Heb. *recompenseth unto thee thy deed which thou didst to us*. § Heb. *rock*.

23. *In our low estate;* when we were captives in Babylon.
24. *From our enemies;* from those who carried us captive.

INSTRUCTIONS.

1. "God is love." All his acts are done in mercy and loving-kindness; and they all work together for the good of those who love him.
15. God's mercy insures the overthrow of his enemies, not less than the salvation of his friends.

PSALM CXXXVII.

5. *Cunning;* skill to act.
7. *In the day of Jerusalem;* in the day of her overthrow. The sin here laid to the charge of the Edomites is that of rejoicing in and helping forward the destruction of Jerusalem. Obad. 10–15.
8. *Daughter of Babylon;* the people of Babylon represented under the figure of a woman. *Happy shall he be;* because he has executed God's purpose. Ezek. 29:18–20. *That rewardeth thee as thou hast served us;* a prophetic announcement from God of the coming doom of Edom. See Obad. 15.

INSTRUCTIONS.

1. When God punishes a nation for its sins, good men share in its calamities.
6. The true children of God prefer the welfare of his people above their chief joy; and are more grieved for the calamities that come upon his church, than for any private losses and sufferings of their own.
9. God is displeased with all who rejoice in the affliction of his servants, and will recompense their iniquity into their own bosom.

PSALM CXXXVIII.

We have here the first of eight psalms composed by David and arranged together near the close of the book of Psalms. The first two celebrate the glorious attributes of God as manifested in his dealings with the psalmist; the next four are prayers for deliverance in the midst of deep distress; then follow two closing psalms, in the first of which he anticipates, in the language of triumph, a complete victory over all his foes, and in the second celebrates the goodness of God after this victory is now achieved.

In the psalm now before us David anticipates, as the result of God's merciful dealings with him and the covenant people of whom he is king, the conversion of all nations to God, verses 4, 5.

1. *Before the gods;* probably, in the face of all false gods.

2 I will worship toward thy holy temple, and praise thy name for thy loving-kindness and for thy truth: for thou hast magnified thy word above all thy name.[a]

3 In the day when I cried thou answeredst me, *and* strengthenedst me *with* strength in my soul.

4 All the kings of the earth shall praise thee, O LORD, when they hear the words of thy mouth.

5 Yea, they shall sing in the ways of the LORD: for great *is* the glory of the LORD.

6 Though the LORD *be* high, yet hath he respect unto the lowly: but the proud he knoweth afar off.[b]

7 Though I walk in the midst of trouble, thou wilt revive me:[c] thou shalt stretch forth thy hand against the wrath of mine enemies, and thy right hand shall save me.

8 The LORD will perfect *that which* concerneth me:[d] thy mercy, O LORD, *endureth* for ever: forsake not the works of thine own hands.

PSALM CXXXIX.

1 David praiseth God for his all-seeing providence, 17 and for his infinite mercies. 19 He defieth the wicked. 23 He prayeth for sincerity.

¶ To the chief Musician, A Psalm of David.

O LORD, thou hast searched me, and known *me*.[e]

2 Thou knowest my downsitting and mine uprising;[f] thou understandest my thought afar off.[g]

3 Thou compassest* my path and my lying down, and art acquainted *with* all my ways.

4 For *there is* not a word in my tongue, *but* lo, O LORD, thou knowest it altogether.[h]

5 Thou hast beset me behind and before, and laid thy hand upon me.

6 *Such* knowledge *is* too wonderful for me; it is high, I cannot *attain* unto it.

7 Whither shall I go from thy spirit? or whither shall I flee from thy presence?[i]

8 If I ascend up into heaven, thou *art* there:[j] if I make my bed in hell, behold, thou *art there*.[k]

9 *If* I take the wings of the morning, *and* dwell in the uttermost parts of the sea;

10 Even there shall thy hand lead me, and thy right hand shall hold me.

11 If I say, Surely the darkness shall cover me; even the night shall be light about me.

12 Yea, the darkness hideth† not from thee;[l] but the night shineth as the day: the darkness and the light *are* both alike *to thee*.‡

13 For thou hast possessed my reins: thou hast covered me in my mother's womb.

14 I will praise thee; for I am fearfully *and* wonderfully made: marvellous *are* thy works; and *that* my soul knoweth right well.§

15 My substance‖ was not hid from thee, when I was made in secret, *and* curiously wrought in the lowest parts of the earth.[m]

16 Thine eyes did see my substance, yet being unperfect; and in thy book all *my members*¶ were written, *which* in continuance were fashioned,* when *as yet there was* none of them.

17 How precious also are thy thoughts unto me, O God! how great is the sum of them![n]

18 *If* I should count them, they are more in number than the sand: when I awake, I am still with thee.

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a Isa. 42:21. b Isa. 57:15; 66:1, 2; 1 Pet. 5:5. c Mic. 7:8, 9. d Phil. 1:6; 1 Thess. 2:24. e Jer. 17:10; Rev. 2:23. f 2 Kings 6:12; 19:27. g Matt. 9:4; John 2:24, 25. * Or, *winnowest*. h Heb. 4:13. i Jer. 23:24; Jon. 1:3. j Amos 9:2–4. k Job 26:6; Prov. 15:11. † Heb. *darkeneth*. l Dan. 2:22. ‡ Heb. *as* is *the darkness, so* is *the light*. § Heb. *greatly*. ‖ Or, *strength*, or *body*. m Job 10:8, 9. ¶ Heb. *all of them*. * Or, what *days they should be fashioned*. n Psa. 40:5.

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2. *Thy word;* thy word of promise. *Above all thy name;* above all hitherto known of thy perfections. The name of God is the sum of his perfections as they are manifested to us.

8. *Forsake not the works of thine own hands;* the works of mercy which thou hast begun in my behalf, carry on to completion.

INSTRUCTIONS.

1. Every new mercy should excite us to new gratitude and praise; and on all suitable occasions we should publicly acknowledge God's goodness to us. Psa. 66:16.

2. God will more than fulfil the highest expectations of all who put their trust in him.

3. God's servants never ask help from him in vain.

5. The Old Testament prophets rightly anticipated the conversion of all nations as the final result of what God did for his ancient people.

6. Nothing brings us so near to God as humility; nothing removes us so far from him as pride.

7. Though God often suffers his people to be troubled by their enemies, he does not allow them to be destroyed. He will interpose at the right time for their salvation and for the shame of their persecutors.

8. God would have us urge his past mercies towards us as an argument why he should bestow more.

PSALM CXXXIX.

In this remarkable psalm the divine omniscience and omnipresence are set forth with wonderful vividness and power; not, however, as abstract truths, but with particular reference to the psalmist's own case. The all-seeing God, who formed him in the womb, has watched over and shaped his course every moment, verses 13–18. He knows his servant's uprightness of heart, and will distinguish between him and the wicked, verses 19–22. He knows his servant's weaknesses and failings also; David therefore prays that God will reveal them to him, and lead him in the way everlasting, verses 23, 24.

2. *Afar off;* to God's omniscience there is no limit of distance or time.

3. *Compassest;* or, as in the margin, *winnowest;* narrowly examinest, as one examines wheat by sifting it.

9. *If I take the wings of the morning;* fly westward on the beams of the morning sun. *The uttermost parts of the sea;* the most remote regions of the west, the same as "the islands of the sea." Isa. 11:11. From the position of the Mediterranean, the Hebrews were accustomed to speak of the west as the sea. Thus in Gen. 13:14, where the four cardinal points are enumerated, the last mentioned is *seaward*, that is, westward.

13. *Hast possessed my reins;* hast them in thy knowledge and control, as their Maker.

14. *Fearfully and wonderfully;* in a manner adapted to excite astonishment and awe.

15. *My substance;* my frame. *Curiously wrought;* literally, embroidered; a description of the delicate and complicated tissue of the human body. *In the lowest parts of the earth;* hid from view, as if in the depths of the earth; the same as "in secret," and "in my mother's womb." Ver. 13.

16. *Yet being unperfect;* before my birth. *Written;* as an architect has before him a written description and plan of the house which he is building. *Which in continuance were fashioned;* were fashioned by a continuous growth that went on day after day.

18. *I am still with thee;* I am with thee, in thy care, and in my meditations

19 Surely thou wilt slay the wicked, O God: depart from me therefore, ye bloody men.
20 For they speak against thee wickedly, *and* thine enemies take *thy name* in vain.
21 Do not I hate them, O LORD, that hate thee?[a] and am not I grieved with those that rise up against thee?
22 I hate them with perfect hatred: I count them mine enemies.
23 Search me, O God, and know my heart: try me, and know my thoughts:
24 And see if *there be any* wicked way* in me, and lead me in the way everlasting.

PSALM CXL.

1 David prayeth to be delivered from Saul and Doeg. 8 He prayeth against them. 12 He comforteth himself by confidence in God.

¶ To the chief Musician, A Psalm of David.

DELIVER me, O LORD, from the evil man: preserve me from the violent man;†
2 Which imagine mischiefs in *their* heart; continually are they gathered together *for* war.
3 They have sharpened their tongues like a serpent; adders' poison *is* under their lips.[b] Selah.
4 Keep me, O LORD, from the hands of the wicked; preserve me from the violent man; who have purposed to overthrow my goings.
5 The proud have hid a snare for me, and cords; they have spread a net by the way-side; they have set gins for me.[c] Selah.
6 I said unto the LORD, Thou *art* my God: hear the voice of my supplications, O LORD.
7 O GOD the Lord, the strength of my salvation, thou hast covered my head in the day of battle.
8 Grant not, O LORD, the desires of the wicked: further not his wicked device; *lest* they exalt themselves.‡ Selah.
9 *As for* the head of those that compass me about, let the mischief of their own lips cover them.
10 Let burning coals fall upon them:[d] let them be cast into the fire; into deep pits, that they rise not up again.
11 Let not an evil speaker be established in the earth: evil shall hunt the violent man to overthrow *him*.§
12 I know that the LORD will maintain the cause of the afflicted, *and* the right of the poor.[e]
13 Surely the righteous shall give thanks unto thy name: the upright shall dwell in thy presence.

PSALM CXLI.

1 David prayeth that his suit may be acceptable, 3 his conscience sincere, 7 and his life safe from snares.

¶ A Psalm of David.

LORD, I cry unto thee: make haste unto me; give ear unto my voice, when I cry unto thee.
2 Let my prayer be set forth‖ before thee *as* incense;[f] *and* the lifting up of my hands *as* the evening sacrifice.
3 Set a watch, O LORD, before my mouth; keep the door of my lips.
4 Incline not my heart to *any* evil thing, to practise wicked works with men that work iniquity: and let me not eat of their dainties.[g]

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a 2 Chr. 19:2. * Heb. *way of pain*, or *grief;* 1 Chr. 4:10. † Heb. *man of violences.* b Rom. 3:13. c Jer. 18:22. ‡ Or, *let them* not *be exalted.* d Psa. 11:6. § Heb. *a man of tongue*, or *an evil speaker, a wicked man of violence, be established in the earth: let him be hunted to* his *overthrow.* e 1 Kings 8:45. ‖ Heb. *directed.* f Rev. 5:8. g Prov. 23:6.

24. *The way everlasting;* the old way appointed by God from ancient times; the same as "the old paths, where is the good way." Jer. 6:16.

INSTRUCTIONS.

4. With God concealment and hypocrisy can have no place. All within us and around us is "naked and opened unto the eyes of Him with whom we have to do."

10. God's power over us is as absolute as his knowledge of us. His omnipotence and omniscience alike compass us about, so that there is no escape from either.

14. Our bodies are such a wonderful exhibition of God's incomprehensible skill, power, and goodness, as should inspire us with the deepest feelings of admiration and awe.

17. Meditation on God's wonderful dealings with themselves and others, is one of the sweet and blessed employments of the righteous.

22. God hates the character and ways of the wicked, and the feelings of all righteous men are in harmony with his.

24. Wicked men love self-delusion, and willingly remain ignorant of themselves. But the good man earnestly desires and prays that God would search his heart, show him all his hidden faults, and help him to repent of them and forsake them.

PSALM CXL.

2. *Imagine mischiefs;* devise wicked plans.

7. *Covered my head;* protected it as with a shield.

9. *Let the mischief of their own lips cover them;* let the mischief which their lips have done to me fall upon their own heads, and cover them with shame.

10. *Burning coals—fire—pits;* the tokens of divine wrath. Psa. 11:6.

11. *Shall hunt;* as an avenging enemy.

INSTRUCTIONS.

3. The kingdom of Satan began in this world by falsehood and guile, and it is perpetuated by the same means. The men whom God raises as he did David, to eminent stations in his church, must be prepared to encounter calumny and crafty assaults of every kind. But if they put their trust in God, and go straight forward in the path of duty, he will defend and deliver them.

8. If we commit our cause to God in true humility and faith, he will not suffer the wicked ultimately to triumph over us: his glory is concerned in the exaltation of the humble and the overthrow of the proud.

10. Slander and malice fall at last, like burning coals, upon the head of their authors, and consume them. When the righteous man falls, he rises again; but the wicked fall into deep pits, to rise no more.

13. Though for a season the course of events may seem to favor the cause of the proud and violent, God's afflicted servants have only to wait in faith and patience till his time comes, and he will deliver them, and fill their lips with songs of praise.

PSALM CXLI.

2. *As incense—the evening sacrifice;* sweet incense was burned every morning and evening on the altar of incense. Exod. 30:7, 8. The evening sacrifice was, like the morning sacrifice, which it seems here to include, a daily offering. The psalmist beseeches God that his prayer may be like the daily incense and offering, in both permanency and acceptableness.

4. *Eat of their dainties;* eating of the dainties of the wicked would imply that he had been seduced by them, and was in fellowship with them.

5 Let the righteous smite me; *it shall be* a kindness: and let him reprove me; *it shall be* an excellent oil, *which* shall not break my head:* for yet my prayer also *shall be* in their calamities.

6 When their judges are overthrown in stony places, they shall hear my words; for they are sweet.[a]

7 Our bones are scattered at the grave's mouth, as when one cutteth and cleaveth *wood* upon the earth.

8 But mine eyes *are* unto thee, O GOD the Lord: in thee is my trust; leave† not my soul destitute.‡

9 Keep me from the snares *which* they have laid for me, and the gins of the workers of iniquity.[b]

10 Let the wicked fall into their own nets, whilst that I withal escape.[§]

PSALM CXLII.

David showeth that in his trouble all his comfort was in prayer unto God.

¶ Maschil of David;‖ A Prayer when he was in the cave.[c]

I CRIED unto the LORD with my voice; with my voice unto the LORD did I make my supplication.

2 I poured out my complaint before him;[d] I showed before him my trouble.

3 When my spirit was overwhelmed within me,[e] then thou knewest my path. In the way wherein I walked have they privily laid a snare for me.[f]

4 I looked on *my* right hand, and beheld,¶ but *there was* no man that would know me:[g] refuge failed me;* no man cared for† my soul.

5 I cried unto thee, O LORD: I said, Thou *art* my refuge[h] *and* my portion in the land of the living.[i]

6 Attend unto my cry; for I am brought very low: deliver me from my persecutors; for they are stronger than I.[j]

7 Bring my soul out of prison, that I may praise thy name:[k] the righteous shall compass me about; for thou shalt deal bountifully with me.[l]

PSALM CXLIII.

1 David prayeth for favor in judgment. 3 He complaineth of his griefs. 5 He strengtheneth his faith by meditation and prayer. 7 He prayeth for grace, 9 for deliverance, 10 for sanctification, 12 for destruction of his enemies.

¶ A Psalm of David.

HEAR my prayer, O LORD, give ear to my supplications: in thy faithfulness answer me, *and* in thy righteousness.

2 And enter not into judgment with thy servant:[m] for in thy sight shall no man living be justified.[n]

3 For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness, as those that have been long dead.

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* Or, *kindly, and reprove me: let not* their *precious oil break my head.* [a] 2 Sam. 23:1. † Heb. *make.* ‡ Heb. *bare* [b] Prov. 13:14. § Heb. *pass over.* ‖ Or, A Psalm *of David, giving instruction.* [c] 1 Sam. 22:1. [d] Psa. 62:8; 102, title. [e] Psa. 143:4. [f] Psa. 140:5. ¶ Or, *Look on the right hand, and see.* [g] Psa. 69:20. * Heb. *perished from me.* † Heb. *sought after.* [h] Psa. 46:1. [i] Psa. 73:26; Lam. 3:24. [j] Rom. 8:33, 37. [k] Psa. 146:7; Isa. 61:1. [l] Psa. 13:6; 119:17. [m] Job 14:3. [n] Exod. 34:7; Job 9:2, 3; Psa. 130:3; Eccl. 7:20; Rom. 3:20; Gal. 2:16.

5. *Which shall not break my head;* many prefer to render this clause, *My head shall not refuse it;* that is, the reproof of the righteous, which is compared to oil.

6. *Their judges;* the judges of David's enemies, their leaders. *Overthrown in stony places;* cast down among rocky precipices, and so destroyed. This is probably a figurative way of describing their destruction. *They shall hear my words;* my enemies shall then listen to my words. *For they are sweet;* pleasant to all the upright in heart, because they are conformed to truth and righteousness. The general idea is, that the overthrow of the leaders among David's persecutors shall bring them to reflection and a better state of mind.

7. *Our bones are scattered;* by the persecution of the wicked.

INSTRUCTIONS.

2. It was an ordinance of the Levitical law, that sweet incense and sacrifices should be offered every morning and evening. By this God teaches us that we should worship him daily and at stated seasons; and that our prayers, offered through faith in the atonement of his Son, are fragrant and pleasant to him, like the incense offered by Aaron and his sons.

4. To keep our lips from wicked words, and our hearts from the seduction of wicked men, are two very difficult undertakings. That we may be successful in them, constant watchfulness is necessary, with a plenteous supply of divine grace.

5. Reproof administered by righteous men is most excellent and precious in its effects. The Christian who receives it will remember and requite it with his prayers, and if God gives him the opportunity, with his benefactions also.

6. The overthrow of ringleaders in wickedness is often made the means of bringing those whom they had seduced and misled to reflection and repentance.

PSALM CXLII.

Title, *when he was in the cave;* probably the cave of Adullam, to which he fled from Achish king of Gath in a friendless condition. It was there that he began to collect a band. 1 Sam. 22:1, 2.

3. *Knewest my path;* knewest it as a friend, able and willing to direct, defend, and help.

4. *I looked on my right hand—cared for my soul;* or, adopting the marginal rendering of the first clause, Look thou on [my] right hand, and see; for there is no man who will know me: refuge has failed me; no man careth for my soul. He mentions his right hand, because it is there that a helper should naturally stand. Psa. 16:8; 110:5.

7. *Out of prison;* David was so hemmed in by his enemies that he was like a man in prison. *The righteous shall compass me about;* as my sympathizing friends.

INSTRUCTIONS.

2. The more our troubles are multiplied, the more earnest and importunate should we be in our prayers. God loves to have us bring before his throne all our sorrows, perplexities, and dangers.

5. When all earthly succor fails, we are called to stay our souls upon God, who always cares for us and will help us.

6. God's help makes the weakest of his servants stronger than the mightiest among their foes.

7. When God delivers a righteous man from trouble, all the good rejoice with him.

PSALM CXLIII.

1. *In thy faithfulness—in thy righteousness;* God had entered into covenant engagements with David as his servant; his faithfulness and righteousness bound him to fulfil these in delivering him from his persecutors.

2. *In thy sight shall no man living be justified;* the best of God's servants are sinners, and can hope for acceptance and salvation only on the ground of Christ's atonement.

3. *Hath persecuted my soul;* pursued me with the intention of taking my life. *Hath smitten my life down to the ground;* as a wounded roe is smitten down by the hunter, and lies bleeding and ready to be destroyed. *In darkness;* in caves and desolate places, if the words are to be taken

4 Therefore is my spirit overwhelmed within me; my heart within me is desolate.

5 I remember the days of old:[a] I meditate on all thy works; I muse on the work of thy hands.

6 I stretch forth my hands unto thee: my soul *thirsteth* after thee, as a thirsty land.[b] Selah.

7 Hear me speedily, O LORD; my spirit faileth: hide not thy face from me, lest I be* like unto them that go down into the pit.

8 Cause me to hear thy loving-kindness in the morning:[c] for in thee do I trust: cause me to know the way wherein I should walk;[d] for I lift up my soul unto thee.

9 Deliver me, O LORD, from mine enemies: I flee unto thee to hide me.†

10 Teach me to do thy will; for thou *art* my God:[e] thy spirit *is* good:[f] lead me into the land of uprightness.[g]

11 Quicken me, O LORD, for thy name's sake:[h] for thy righteousness' sake bring my soul out of trouble.

12 And of thy mercy cut off mine enemies, and destroy all them that afflict my soul: for I *am* thy servant.

PSALM CXLIV.

1 David blesseth God for his mercy both to him and to man. 5 He prayeth that God would powerfully deliver him from his enemies. 9 He promiseth to praise God. 11 He prayeth for the happy state of the kingdom.

¶ *A Psalm* of David.

BLESSED *be* the LORD my strength,‡[i] which teacheth my hands to war,§ *and* my fingers to fight:

2 My goodness,‖ and my fortress; my high tower, and my deliverer; my shield, and *he* in whom I trust; who subdueth my people under me.

3 LORD, what *is* man, that thou takest knowledge of him! *or* the son of man, that thou makest account of him![j]

4 Man is like to vanity:[k] his days *are* as a shadow that passeth away.

5 Bow thy heavens, O LORD, and come down: touch the mountains, and they shall smoke.[l]

6 Cast forth lightning, and scatter them: shoot out thine arrows, and destroy them.

7 Send thy hand¶ from above; rid me, and deliver me out of great waters, from the hand of strange children;

8 Whose mouth speaketh vanity, and their right hand *is* a right hand of falsehood.

9 I will sing a new song unto thee, O God: upon a psaltery *and* an instrument of ten strings will I sing praises unto thee.

10 *It is he* that giveth salvation* unto kings: who delivereth David his servant from the hurtful sword.

11 Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand *is* a right hand of falsehood:

12 That our sons *may be* as plants grown up in their youth;[m] *that* our daughters *may be* as corner-stones, polished† *after* the similitude of a palace:

13 *That* our garners *may be* full, affording all manner of store;‡ *that* our sheep may bring forth thousands and ten thousands in our streets:

14 *That* our oxen *may be* strong to labor;§ *that there be* no breaking in, nor going out; that *there be* no complaining in our streets.

a Psa. 77:5, 11. b Psa. 63:1. * Or, *for I am become;* Psa. 88:4. c Psa. 30:5. d Psa. 73:24. † Heb. *hide me with thee.* e Mic. 4:2; 1 John 2:27. f Neh. 9:20. g Isa. 26:10. h Hab. 3:2; Eph. 2:1. ‡ Heb. *rock;* Psa. 18:2, 31. i Isa. 45:24. § Heb. *the war.* ‖ Or, *mercy.* j Psa. 8:4. k Psa. 39:5. l Isa. 64:1. ¶ Heb. *hands.* * Or, *victory.* m Psa. 128:3. † Heb. *cut.* ‡ Heb. *from kind to kind.* § Heb. *able to bear burdens,* or *laden* with flesh.

literally; but perhaps he put darkness for a desolate, lonely, and sorrowful condition.

5. *The days of old;* when God displayed his saving power.

7. *Into the pit;* the grave.

8. *In the morning;* early, in good time.

10. *Into the land of uprightness;* or, *in a level land,* where my feet shall not stumble. Compare Psa. 27:11, "Lead me in a *plain* path," where the original word is the same as here.

11. *Quicken me;* make me live both spiritually and temporally.

12. *For I am thy servant;* sincere and upright: since David was by God's appointment the head of his visible church, and was acting in her behalf, the destruction of his enemies was the destruction of her enemies.

INSTRUCTIONS.

2. The true servants of God in all ages have been deeply conscious of both past and present sinfulness, and have rested their hope of acceptance and salvation, not on their own goodness, but on God's forgiving mercy, which he bestows through Christ's atoning sacrifice. To be destitute of this feeling is to be without grace.

5. When our spirit is overwhelmed within us, it is good to encourage ourselves by the remembrance of what God has done for us and for others in the days of old. What he was then, he is now—a God able and willing to hear and answer prayer.

10. Two principal marks of the true believer are prayerful anxiety to learn the will of God, and dependence on God's Spirit for strength to perform it.

11. God's own glory and faithfulness are concerned in delivering his people from trouble. Prayers that lay hold on these always sooner or later prevail.

12. The persecutors of God's servants place themselves in a dreadful situation; remaining such, they make it necessary that he should manifest his mercy in their destruction.

PSALM CXLIV.

This psalm was probably composed near the time of the eighteenth psalm, with which the first part of it has a striking agreement.

2. *My people;* all the people subject to David, both Israelites and foreigners.

3. *Takest knowledge of him—makest account of him;* by bestowing upon him such wonderful mercies as I have received. Compare 2 Sam. 7:18.

5. *Bow thy heavens;* bend them aside like a curtain, Psa. 104:2, to make way for thy descent. The same as "rend the heavens," Isa. 64:1.

7. *Strange children;* people of foreign nations.

8. *Vanity;* words destitute of righteousness and truth. *A right hand of falsehood;* whose oaths, made by raising the right hand, and pledges made by striking the hand with another, are false.

9. *A new song;* for new mercies received.

12. *That our sons may be;* in this and the remaining verses of this psalm he draws a beautiful picture of a peaceful and well-ordered state, such as Israel shall be when God has granted to David its king deliverance from all his foes. *Grown up;* grown up strong and vigorous.

14. *Breaking in;* of the enemy. *Going out;* into captivity. *Complaining;* literally, *cry,* that is, of distress.

INSTRUCTIONS.

2. All the success of kings and military leaders is from the Lord, and he would have them acknowledge his hand in it.

15 Happy *is that* people, that is in such a case:[a] *yea,* happy *is that* people, whose God *is* the LORD.[b]

PSALM CXLV.

1 David praiseth God for his fame, 8 for his goodness, 11 for his kingdom, 14 for his providence, 17 for his saving mercy.

¶ David's *Psalm* of praise.

I WILL extol thee, my God, O king; and I will bless thy name for ever and ever.

2 Every day will I bless thee; and I will praise thy name for ever and ever.

3 Great *is* the LORD, and greatly to be praised; and his greatness *is* unsearchable.*[c]

4 One generation shall praise thy works to another, and shall declare thy mighty acts.

5 I will speak of the glorious honor of thy majesty, and of thy wondrous works.†

6 And *men* shall speak of the might of thy terrible acts: and I will declare thy greatness.‡

7 They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.

8 The LORD *is* gracious, and full of compassion;[d] slow to anger, and of great§ mercy.

9 The LORD *is* good to all:[e] and his tender mercies *are* over all his works.

10 All thy works shall praise thee, O LORD; and thy saints shall bless thee.

11 They shall speak of the glory of thy kingdom, and talk of thy power;

12 To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.

13 Thy kingdom is an everlasting kingdom,‖[f] and thy dominion *endureth* throughout all generations.

14 The LORD upholdeth all that fall, and raiseth up all *those that be* bowed down.

15 The eyes of all wait upon¶ thee; and thou givest them their meat in due season.

16 Thou openest thy hand, and satisfiest the desire of every living thing.[g]

17 The LORD *is* righteous in all his ways, and holy* in all his works.

18 The LORD *is* nigh unto all them that call upon him, to all that call upon him in truth.

19 He will fulfil the desire of them that fear him: he also will hear their cry, and will save them.

20 The LORD preserveth all them that love him:[h] but all the wicked will he destroy.

21 My mouth shall speak the praise of the LORD:[i] and let all flesh bless his holy name for ever and ever.

PSALM CXLVI.

1 The psalmist voweth perpetual praises to God. 3 He exhorteth not to trust in man. 5 God, for his power, justice, mercy, and kingdom, is only worthy to be trusted.

PRAISE ye the LORD.† Praise the LORD, O my soul.[j]

2 While I live will I praise the LORD: I will sing praises unto my God while I have any being.[k]

3 Put not your trust in princes, *nor* in the son of man,[l] in whom *there is* no help.‡

4 His breath goeth forth, he returneth to his earth;[m] in that very day his thoughts perish.

5 Happy *is he* that *hath* the God of Jacob for his help, whose hope *is* in the LORD his God:

6 Which made heaven, and earth, the sea, and all that therein *is:*[n] which keepeth truth for ever.

7 Which executeth judgment for the oppressed: which giveth food to the hungry.[o] The LORD looseth the prisoners:[p]

8 The LORD openeth *the eyes of* the blind:[q] the LORD raiseth them that are bowed down:[r] the LORD loveth the righteous:

9 The LORD preserveth the strangers: he relieveth the fatherless and widow:[s] but the way of the wicked he turneth upside down.[t]

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a Deut. 33:29. b Psa. 89:15. * Heb. *of his greatness* there is *no search.* c Rom. 11:33. † Heb. *things,* or *words.* ‡ Heb. *it.* d Num. 14:18. § Heb. *great in.* e Nah. 1:7. ‖ Heb. *a kingdom of all ages.* f Dan. 2:44. ¶ Heb. *look unto.* g Psa. 104:28. * Or, *merciful,* or *bountiful.* h Exod. 20:6.

i Rev. 5:13. † Heb. *Hallelujah.* j Psa. 103:1. k Psa. 104:33. l Isa. 2:22; Jer. 17:6, 7. ‡ Or, *salvation.* m Eccl. 12:7. n Rev. 14:7. o Luke 1:53. p Psa. 68:6; 107:14. q Matt. 9:30; John 9:6, etc.; 1 Pet. 2:9. r Psa. 147:6; Luke 13:13. s Prov. 15:25. t Job 5:12, 13; Prov. 4:19.

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4. The consideration of our littleness and unworthiness enhances our view of God's wonderful loving-kindness towards us.

12. The end which rulers should propose to themselves in all their undertakings, is the good of the people whom God has committed to their care. No victory is worth gaining that has not this for its object and result.

14. The true glory of a nation is to be measured, not by its outward conquests, but by its inward peace and prosperity. The proper business of "kings," and of "all that are in authority," is to take care that their people "may lead a quiet and peaceable life in all godliness and honesty." 1 Tim. 2:2.

15. There is but one way for nations to be prosperous and happy; that way is, to acknowledge and obey God.

PSALM CXLV.

This is one of the alphabetic psalms. See introduction to Psa. 25. The spirit of calm exultation in God's glorious government which pervades it is eminently appropriate to the period when God had "delivered him from the hand of all his enemies, and from the hand of Saul." Psa. 18, title.

INSTRUCTIONS.

1. It is the nature of holy communion with God to fill the soul with a sweet and comforting assurance that God shall be its portion for ever. Thus the Old Testament believers anticipated the clearer revelation of "life and immortality" which Christ made in the gospel.

4. Our lips will soon be silent in death, but the work of praising God on earth will not cease with us. It will be perpetuated from generation to generation, and will increase more and more, till it fills the whole earth as the waters cover the sea.

10. All God's works praise him; but it is the prerogative of rational beings alone to bless him.

16. God, who satisfies the desire of every living thing, is abundantly able to provide for all the wants of his children. He invites them to put unlimited trust in himself, and he never disappoints their confidence.

21. The true friend of God wishes to have all the world join him in praising His holy name; and so far as God gives him the opportunity, he will labor to bring all the world to do so. This is the true missionary spirit, having its foundation in love.

PSALM CXLVI.

4. *His thoughts perish;* his plans and purposes are cut off by his death.

9. *The strangers—the fatherless and widow;* these three classes of persons are mentioned together because they are peculiarly exposed to injury, and are therefore the special objects of God's care.

10 The LORD shall reign for ever, *even* thy God, O Zion, unto all generations. Praise ye the LORD.

PSALM CXLVII.

1 The prophet exhorteth to praise God for his care of the church, 4 his power, 6 and his mercy; to praise him for his providence; 12 to praise him for his blessings upon the kingdom, 15 for his power over the meteors, 19 and for his ordinances in the church.

PRAISE ye the LORD: for *it is* good to sing praises unto our God;[a] for *it is* pleasant; *and* praise is comely.

2 The LORD doth build up Jerusalem: he gathereth together the outcasts of Israel.[b]

3 He healeth the broken in heart,[c] and bindeth up their wounds.*

4 He telleth the number of the stars; he calleth them all by *their* names.

5 Great *is* our Lord, and of great power: his understanding *is* infinite.†[d]

6 The LORD lifteth up the meek: he casteth the wicked down to the ground.[e]

7 Sing unto the LORD with thanksgiving; sing praise upon the harp unto our God:

8 Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains.

9 He giveth to the beast his food, *and* to the young ravens which cry.[f]

10 He delighteth not in the strength of the horse: he taketh not pleasure in the legs of a man.

11 The LORD taketh pleasure in them that fear him, in those that hope in his mercy.[g]

12 Praise the LORD, O Jerusalem; praise thy God, O Zion.

13 For he hath strengthened the bars of thy gates; he hath blessed thy children within thee.[h]

14 He maketh peace *in* thy borders,‡ *and* filleth thee with the finest of the wheat.§

15 He sendeth forth his commandment *upon* earth:[i] his word runneth very swiftly.

16 He giveth snow like wool: he scattereth the hoar frost like ashes.

17 He casteth forth his ice like morsels: who can stand before his cold?

18 He sendeth out his word, and melteth them: he causeth his wind to blow, *and* the waters flow.

19 He showeth his word‖ unto Jacob,[j] his statutes and his judgments unto Israel.[k]

20 He hath not dealt so with any nation:[l] and *as for his* judgments, they have not known them. Praise ye the LORD.

PSALM CXLVIII.

1 The psalmist exhorteth the celestial, 7 the terrestrial, 11 and the rational creatures to praise God.

PRAISE ye the LORD.¶ Praise ye the LORD from the heavens: praise him in the heights.

2 Praise ye him, all his angels: praise ye him, all his hosts.[m]

3 Praise ye him, sun and moon: praise him, all ye stars of light.

4 Praise him, ye heavens of heavens,[n] and ye waters that *be* above the heavens.

5 Let them praise the name of the LORD: for he commanded, and they were created.[o]

6 He hath also stablished them for ever and ever: he hath made a decree which shall not pass.

7 Praise the LORD from the earth, ye dragons,[p] and all deeps:

8 Fire, and hail; snow, and vapor; stormy wind fulfilling his word:

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a Psa. 92:1. b Deut. 30:3, 4. c Isa. 61:1. * Heb. *griefs.* † Heb. *of his understanding* there is *no number.* d Isa. 40:28. e Psa. 25:9; Matt. 5:5; 1 Pet. 3:4. f Job 38:41; Matt. 6:26. g Isa. 62:4; Mal. 3:16, 17. h Psa. 115:14. ‡ Heb. *Who maketh thy border peace.* § Heb. *fat of wheat;* Deut. 32:14; Psa. 81:16. i Psa. 107:20. ‖ Heb. *words.* j Deut. 33:3, 4; Rom. 3:2. k Mal. 4:4. l Deut. 4:32–34. ¶ Heb. *Hallelujah.* m Psa. 103:20. n 1 Kings 8:27; 2 Cor. 12:2. o Gen. 1:1, etc. p Isa. 43:20.

INSTRUCTIONS.

5. The mightiest earthly patrons often fail us in the time of our greatest need; but they who put their trust in God, have a friend who will never disappoint their confidence. All the resources of heaven and earth are at his disposal, and he will provide for the wants of his servants.

9. The poor, afflicted, and defenceless are the objects of God's special regard. Herein we ought to imitate our heavenly Father.

PSALM CXLVII.

4. *Telleth;* counteth.

10. *The strength of the horse;* the war-horse. *The legs of a man;* the strong and active legs of the warrior. Jehovah delights not in military forces, whether of cavalry or foot, because he has no need of their help. Compare Psa. 33:16, 17, which may serve as a commentary on this verse.

13. *The bars of thy gates;* by which they are defended against the assaults of enemies.

15. *His word runneth very swiftly;* God's word is a swift messenger sent forth to the elements, and the commands which it bears to them from God, they execute immediately.

17. *Ice;* hailstones. *Like morsels;* in bits, or small pieces, like morsels of food.

18. *And melteth them;* the snow, frost, and ice. *His wind;* the warm south wind, which melts the ice, and causes it to flow off in streams.

20. *They have not known them;* that is, the other nations of the earth.

INSTRUCTIONS.

1. When our hearts are right, there is no employment so pleasant as praising God. That men so generally neglect this most excellent service, is a proof of their exceeding wickedness.

2. Though the Lord may suffer his people to be for a time persecuted and scattered, he will gather them together again and comfort them.

3. The afflicted can always find in God a gracious and almighty Comforter.

4. He who gives names to all the stars will not overlook any of his servants.

9. The bounty of God provides for the beasts and the young ravens; how much more for his own children.

11. Outward pomp and power are vain in the sight of God; he looks to the state of the heart.

20. The greatest blessing which God can confer on any nation is a knowledge of himself.

PSALM CXLVIII.

1. *In the heights;* the heavenly heights.

4. *Ye heavens of heavens;* the highest heavens. *Ye waters that be above the heavens;* the same as the waters "above the firmament," Gen. 1:7.

6. *Shall not pass;* pass away, be abolished.

7. *Dragons;* large sea-animals.

8. *Fire;* lightning.

9 Mountains, and all hills; fruitful trees, and all cedars:

10 Beasts, and all cattle; creeping things, and flying fowl:*

11 Kings of the earth, and all people; princes, and all judges of the earth:

12 Both young men, and maidens; old men, and children:

13 Let them praise the name of the LORD: for his name alone is excellent;†[a] his glory *is* above the earth and heaven.

14 He also exalteth the horn of his people, the praise of all his saints; *even* of the children of Israel, a people near unto him.[b] Praise ye the LORD.

PSALM CXLIX.

1 The prophet exhorteth to praise God for his love to the church, 5 and for that power which he hath given to the church.

PRAISE ye the LORD.‡ Sing unto the LORD a new song, *and* his praise in the congregation of saints.

2 Let Israel rejoice in him that made him:[c] let the children of Zion be joyful in their King.

3 Let them praise his name in the dance:§ let them sing praises unto him with the timbrel and harp.

4 For the LORD taketh pleasure in his people:[d] he will beautify the meek with salvation.

5 Let the saints be joyful in glory: let them sing aloud upon their beds.

6 *Let* the high *praises* of God *be* in their mouth,‖ and a two-edged sword in their hand;[e]

7 To execute vengeance upon the heathen, *and* punishments upon the people;

8 To bind their kings with chains, and their nobles with fetters of iron;

9 To execute upon them the judgment written: this honor have all his saints. Praise ye the LORD.

PSALM CL.

1 An exhortation to praise God, 3 with all kind of instruments.

PRAISE ye the LORD.¶ Praise God in his sanctuary: praise him in the firmament of his power.

2 Praise him for his mighty acts: praise him according to his excellent greatness.

3 Praise him with the sound of the trumpet:* praise him with the psaltery and harp.[f]

4 Praise him with the timbrel and dance:† praise him with stringed instruments and organs.

5 Praise him upon the loud cymbals: praise him upon the high sounding cymbals.[g]

6 Let every thing that hath breath praise the LORD.[h] Praise ye the LORD.

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* Heb. *birds of wing.* † Heb. *exalted.* a Psa. 8:1; Isa. 12:4. b Eph. 2:13, 17. ‡ Heb. *Hallelujah.* c Psa. 100:3. § Or, *with the pipe.* d Psa. 147:11. ‖ Heb. *throat.* e Heb. 4:12. ¶ Heb. *Hallelujah.* * Or, *cornet;* Psa. 98:6. f Dan. 3:5, etc. † Or, *pipe;* Psa. 149:3. g 1 Chr. 15:16, etc. h Rev. 5:13.

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14. *The horn of his people;* horn is here a symbol for strength. *The praise of all his saints;* supply from the preceding clause, "*he exalteth.*" To exalt the praise of his saints, is to give them still higher reasons for praising him. *A people near unto him;* whom he has taken into peculiar relations to himself.

INSTRUCTION.

To those who love God and live in habitual communion with him, every part of creation is full of his glory, and they see, with holy admiration and gladness, his wisdom, power, and goodness, in all the operations of nature. But of all his works, none are so precious to them, and so full of grace and truth, as his dealings with his own children—"a people near unto him."

PSALM CXLIX.

2. *In him that made him;* God made Israel, not only as all men are his creatures, but also as "a people near unto him."

3. *In the dance—with the timbrel and harp;* with sacred songs, accompanied, after the manner of the Hebrews, with musical instruments and dancing.

4. *Beautify;* adorn. Salvation is here compared to a beauteous robe. Isa. 61:10.

5. *Upon their beds;* a place for pious meditation. Psa. 63:6.

6. *And a two-edged sword in their hand;* when God's church had, by his appointment, a national form, conflicts sword in hand with surrounding enemies were a part of the duty of his people. So when the Jews were rebuilding the walls of Jerusalem under Nehemiah, "the builders, every one had his sword girded by his side, and so builded." Neh. 4:18.

9. *Written;* appointed by God. *This honor;* the honor of accomplishing the will of God upon his enemies.

INSTRUCTIONS.

2. "The Israel of God" have for their King one to whom all power is given in heaven and in earth. Under his government they are always safe, and have always abundant reason for rejoicing.

4. The meek, who are conscious of their own weakness and unworthiness, and quietly commit their cause to God, always find that salvation of which the proud and self-sufficient, who rely on themselves, are sure to fail.

9. The greatest honor which a man can receive, is to be employed by God as an instrument of advancing his cause in the world. "This honor have all his saints," each in his proper station, and according to the measure of the gifts bestowed upon him by God.

PSALM CL.

1. *In his sanctuary;* his earthly abode. *In the firmament of his power;* his heavenly abode. The whole family of God, in heaven and on earth, is here called upon to praise him.

INSTRUCTION.

Amid the varied experience of God's servants recorded in the Psalms, their sufferings hold a conspicuous place. But the book ends with songs of praise. Such shall be the final issue of all the trials through which his earthly church is passing. The Lord shall "extend peace to her like a river, and the glory of the Gentiles like a flowing stream;" and all her sons and daughters shall shout "as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia, for the Lord God omnipotent reigneth." Such also shall be the history of individual believers. Their tears and groans and prayers shall end in everlasting gladness. God shall bring them home, each at the appointed time, to the heavenly Zion, "with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

THE PROVERBS.

In respect to outward form, the book of Proverbs may be divided into five parts. Of these the first nine chapters, consisting of exhortations addressed to the young in the form of discourse more or less connected, constitute one part. The second part, introduced by the title "The proverbs of Solomon," extends from the beginning of the tenth chapter through the sixteenth verse of the twenty-second. This consists of proverbs strictly so called, each verse constituting a separate maxim of heavenly wisdom for the regulation of the heart and life. Then follows, to the end of the twenty-fourth chapter, what may be called the third part, in which the method of exhortation in discourse more or less connected is resumed. The fourth part, beginning with the twenty-fifth chapter, bears the title, "These are also the proverbs of Solomon, which the men of Hezekiah king of Judah copied out:" see note to chap. 25 : 1. Finally, the fifth part, which may be considered as a sort of appendix, contains "the words of Agur," chap. 30, and of "king Lemuel," chap. 31.

This book contains a complete code of practical rules for the regulation of life—rules that will make men wise for time and for eternity. The truths which they contain admit of endlessly new applications. The study of a life cannot exhaust them. The more they are pondered and prayed over, and reduced to practice, the more will their divine fulness appear. They are adapted to the actual world, not to some imaginary state of things; and they contain those broad principles of practical wisdom which meet the wants of all men in all circumstances and conditions of life. Whoever gives himself to the study of these proverbs, and conforms his life to the principles which they set forth, will be a truly happy and prosperous man. Whoever shapes his conduct by different principles will be compelled in the end to acknowledge his folly. They are affectionately commended to the young as their constant manual of action.

CHAPTER I.

1 The use of the proverbs. 7 An exhortation to fear God, and believe his word. 10 To avoid the enticings of sinners. 20 Wisdom complaineth of her contempt. 24 She threateneth her contemners.

THE Proverbs of Solomon the son of David, king of Israel;[a]

2 To know wisdom and instruction; to perceive the words of understanding;

3 To receive the instruction of wisdom, justice, and judgment, and equity;[*b]

4 To give subtilty to the simple,[c] to the young man knowledge and discretion.[†d]

5 A wise *man* will hear, and will increase learning; and a man of understanding shall attain unto wise counsels:

6 To understand a proverb, and the interpretation;[‡] the words of the wise, and their dark sayings.[e]

7 The fear of the Lord *is* the beginning[§] of knowledge:[f] *but* fools despise wisdom and instruction. A. M. 3004. B. C. 1000.

8 ¶ My son, hear the instruction of thy father, and forsake not the law of thy mother:

9 For they *shall be* an ornament[‖] of grace unto thy head, and chains about thy neck.

10 ¶ My son, if sinners entice thee, consent thou not.[g]

11 If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause:

12 Let us swallow them up alive as the grave; and whole, as those that go down into the pit:

13 We shall find all precious substance, we shall fill our houses with spoil:

14 Cast in thy lot among us; let us all have one purse:

15 My son, walk not thou in the way with them; refrain thy foot from their path:[h]

[a] 1 Kings 4:32; Eccl. 12:9. [*] Heb. *equities*. [b] ch. 2:1, 9. [c] ch. 9:4, etc. [†] Or, *advisement*. [d] Psa. 119:9. [‡] Or, *an eloquent speech*. [e] Psa. 49:4; 78:2. [§] Or, *principal part*. [f] Psa. 111:10. [‖] Heb. *adding*. [g] Eph. 5:11. [h] Psa. 1:1. [i] Psa. 119:101.

CHAPTER I.

2–4. *To know—to perceive—to receive;* written that those who read them may know, perceive, and receive. *To give;* written that they may give. *Wisdom—instruction, etc.;* these are all different terms for describing true wisdom and righteousness, which consist in knowing and doing the will of God, and can never be separated. *To receive—justice, and judgment, and equity;* to learn in what they consist, and to conform our life to them. *Subtilty—discretion;* a quick discernment between what is wise and foolish.

5. *A wise man—a man of understanding;* one who understands the worth of knowledge. *Shall attain;* by hearing and learning.

6. *Dark sayings;* sayings expressed in an enigmatical or obscure way, and requiring study to understand their meaning.

7. *The beginning of knowledge;* lying at its foundation. *Fools;* who have no fear of God.

9. *Chains about thy neck;* worn as badges of honor. Chains of gold were common as decorations of princes. Gen. 41:42; Dan. 5:29.

A. M. 3004. B. C. 1000.

16 For their feet run to evil, and make haste to shed blood.

17 Surely in vain the net is spread in the sight of any bird.*

18 And they lay wait for their *own* blood; they lurk privily for their *own* lives.

19 So *are* the ways of every one that is greedy of gain;[a] *which* taketh away the life of the owners thereof.

20 ¶ Wisdom† crieth without;[b] she uttereth her voice in the streets:

21 She crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, *saying,*

22 How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge?

23 Turn you at my reproof: behold, I will pour out my spirit unto you,[c] I will make known my words unto you.

24 ¶ Because I have called, and ye refused; I have stretched out my hand, and no man regarded;

25 But ye have set at naught all my counsel, and would none of my reproof:[d]

26 I also will laugh at your calamity; I will mock when your fear cometh;[e]

27 When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you.

28 Then shall they call upon me, but I will not answer;[f] they shall seek me early, but they shall not find me:

29 For that they hated knowledge, and did not choose the fear of the LORD:[g]

30 They would none of my counsel: they despised all my reproof.[h]

31 Therefore shall they eat of the fruit of their own way, and be filled with their own devices.[i]

32 For the turning away of the simple shall slay them, and the prosperity‡ of fools shall destroy them.

33 But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.

CHAPTER II.

1 Wisdom promiseth godliness to her children, 10 and safety from evil company, 20 and direction in good ways.

MY son, if thou wilt receive my words, and hide my commandments with thee;[j]

2 So that thou incline thine ear unto wisdom, *and* apply thy heart to understanding;[k]

3 Yea, if thou criest after knowledge, *and* liftest§ up thy voice for understanding;

4 If thou seekest her as silver, and searchest for her as *for* hid treasures;[l]

5 Then shalt thou understand the fear of the LORD, and find the knowledge of God.

6 For the LORD giveth wisdom: out of his mouth *cometh* knowledge and understanding.[m]

7 He layeth up sound wisdom for the righteous: *he is* a buckler to them that walk uprightly.

8 He keepeth the paths of judgment, and preserveth the way of his saints.[n]

9 Then shalt thou understand righteousness, and judgment, and equity;[o] *yea,* every good path.

10 ¶ When wisdom entereth into thy heart, and knowledge is pleasant unto thy soul;

11 Discretion shall preserve thee, understanding shall keep thee:

12 To deliver thee from the way of the evil *man,* from the man that speaketh froward things;

* Heb. *eyes of every thing that hath a wing.* a Hab. 2:9–12; 1 Tim. 6:10.
† Heb. *Wisdoms,* that is, *Excellent wisdom.* b ch. 8:1, etc.; John 7:37.
c Joel 2:28; Luke 11:13. d Isa. 65:12; 66:4; Zech. 7:11–14. e Luke 14:24.
f Gen. 6:3; Job 27:9; Isa. 1:15; Jer. 11:11; 14:12; Ezek. 8:18; Mic. 3:4.
g Job 21:14. h ch 6:23. i Jer. 2:19; 6:19. ‡ Or, *ease.* j Psa. 119:11. k Isa. 55.3. § Heb. *givest.* l Matt. 13:44. m 1 Kings 3:9, 12; Jas. 1:5. n 1 Sam. 2:9; Jude 24. o Psa. 119:99.

17, 18. *Surely in vain the net is spread;* the fowler does not expect a bird to be caught in a snare which he sees; but these sinners, and all who go with them, are spreading a net for their own souls. The young should imitate the prudence of the birds in avoiding it.

19. *So are the ways;* such is the issue to which they lead. *Greedy of gain;* unlawfully desires gain, and seeks it by unlawful means. *Taketh away the life;* by leading them into a snare. Ver. 18.

20. *Wisdom;* the wisdom of God addressing men. It includes all the revelations of himself which God has made to men. And since these are all made through Christ, who spoke before his advent by the prophets, and afterwards by the apostles, we may say that wisdom speaks here as the eternal Word, who is the only revealer of God to men. John 1:18.

21. *Chief place of concourse—the gates—the city;* she cries in the most public and frequented places.

23. *I will pour out my spirit unto you;* she speaks in God's name, and her spirit is God's Spirit. Compare Luke 11:49.

24. *Stretched out my hand;* the gesture of earnest entreaty.

31. *The fruit of their own way;* terror and destruction, the proper recompense of setting at naught the counsels of wisdom.

INSTRUCTIONS.

5. They who have wisdom understand the worth of knowledge, and earnestly seek it; but fools despise all instruction.

7. They who would be truly wise must begin by devoting themselves to God's service, and making his word the rule of their life.

9. Reverence for parental instruction in the child makes the man prosperous and honored.

10. They who choose the wicked for their companions become like them in character and end.

19. Unrighteous gain has destroyed millions; but has never made one man permanently prosperous and happy.

20. God urges upon men his lessons of heavenly wisdom in so many ways, that none can remain ignorant of them but those who obstinately refuse to hear.

28. There is a point in rebellion against God and neglect of his warnings, beyond which the sinner's destruction is certain and irremediable.

31. The sinner is responsible for his own ruin. The destruction which comes upon him is the proper result of his perverseness in refusing to hear and obey God.

CHAPTER II.

1. *Hide;* as a precious possession.

2. *Incline thine ear unto wisdom;* listen to her voice.

5. *Understand the fear of the Lord;* by duly seeking, thou shalt know it, and appropriate it to thyself as a heavenly treasure. This includes the comprehension of its nature, and the experience of the blessedness and safety which it gives.

6. *Giveth wisdom;* to all who thus earnestly seek it.

12. *Froward things;* perverse things, contrary "to righteousness, and judgment, and equity."

13 Who leave the paths of uprightness, to walk in the ways of darkness;[a]
14 Who rejoice to do evil, *and* delight in the frowardness of the wicked;[b]
15 Whose ways *are* crooked,[c] and *they* froward in their paths:
16 To deliver thee from the strange woman, *even* from the stranger *which* flattereth with her words;[d]
17 Which forsaketh the guide of her youth, and forgetteth the covenant of her God.[e]
18 For her house inclineth unto death, and her paths unto the dead.
19 None that go unto her return again, neither take they hold of the paths of life.[f]
20 That thou mayest walk in the way of good *men*, and keep the paths of the righteous.
21 For the upright shall dwell in the land, and the perfect shall remain in it.
22 But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.*

CHAPTER III.

1 An exhortation to obedience, 5 to faith, 7 to mortification. 9 to devotion, 11 to patience. 13 The happy gain of wisdom. 19 The power, 21 and the benefits of wisdom. 27 An exhortation to charitableness, 30 peaceableness, 31 and contentedness. 33 The cursed state of the wicked.

MY son, forget not my law; but let thy heart keep my commandments:[g]
2 For length of days,[h] and long† life, and peace, shall they add to thee.
3 Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thy heart:[i]
4 So shalt thou find favor and good understanding‡ in the sight of God and man.
5 ¶ Trust in the LORD with all thy heart; A. M. 3004. B. C. 1000.
and lean not unto thine own understanding.[j]
6 In all thy ways acknowledge him, and he shall direct thy paths.
7 ¶ Be not wise in thine own eyes: fear the LORD, and depart from evil.
8 It shall be health§ to thy navel, and marrow‖ to thy bones.
9 Honor the LORD with thy substance, and with the first-fruits of all thine increase:[k]
10 So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.[l]
11 ¶ My son, despise not the chastening of the LORD:[m] neither be weary of his correction:
12 For whom the LORD loveth he correcteth; even as a father the son *in whom* he delighteth.
13 ¶ Happy *is* the man *that* findeth wisdom,[n] and the man *that* getteth¶ understanding:
14 For the merchandise of it *is* better than the merchandise of silver,[o] and the gain thereof than fine gold.[p]
15 She *is* more precious than rubies:[q] and all the things thou canst desire are not to be compared unto her.
16 Length of days *is* in her right hand; *and* in her left hand riches and honor.[r]
17 Her ways *are* ways of pleasantness, and all her paths *are* peace.[s]
18 She *is* a tree of life to them that lay hold upon her:[t] and happy *is every one* that retaineth her.
19 The LORD by wisdom hath founded the earth:[u] by understanding hath he established* the heavens.
20 By his knowledge the depths are broken up,[v] and the clouds drop down the dew.[w]

a John 12:35. b Rom. 1:32. c Psa. 125:5. d ch. 5:20. e Mal. 2:14. f Eccl. 7:26. * Or, *plucked up.* g Isa. 51:7; Jer. 31:33. h Deut. 30:16, 20; 1 Tim. 4:8. † Heb. *years of.* i 2 Cor. 3:3. ‡ Or, *success.* j Jer. 10:23; Rom. 12:16. § Heb. *medicine.* ‖ Heb. *watering.* or *moistening.* k Exod. 22:29; Mal. 3:10–12. l Eccl. 11:1, 2; Matt. 10:42. m Heb. 12:5, 6; Rev. 3:19. n ch. 8:35, 36. ¶ Heb. *draweth out.* o Phil. 3:8, 9. p Psa. 19:10. q Job 28:13, etc. r ch. 8:18, etc. s Psa. 119:165; Matt. 11:29. t Gen. 3:22, 24; Rev. 22:2. u Jer. 51:15. * Or, *prepared.* v Gen. 7:11. w Job 36:27.

16. *Strange woman—stranger;* adulterous woman.
17. *The guide of her youth;* husband of her youth. *Covenant of her God;* the marriage covenant, of which God is the witness, and to which he requires fidelity.
18. *Inclineth;* sinketh down with her and all who frequent it. *Death;* utter ruin, here and hereafter.
19. *Neither take they hold of the paths of life;* they cannot regain the paths of life, because they have sunk down with her to the dead.
20. This verse is immmediately connected with ver. 10, 11.
22. *Cut off;* suddenly and prematurely. Psa. 55:23.

INSTRUCTIONS.

4. No man can expect to find the true knowledge of God and eternal life who does not seek them with supreme desire, and hold himself ready to part with every thing for their sake.
5. God gives true wisdom to all who ask it of him in sincerity.
11. The only effectual safeguard from the ways of sin and ruin is the knowledge and fear of God.
19. Impurity in all its forms has a deadly influence upon both body and soul. The house of the strange woman has been in all ages the highway to hell.
22. The violent destruction of the wicked in this world is an earnest of the everlasting destruction of their souls in the world to come.

CHAPTER III.

3. *Mercy and truth;* these include all true goodness. *Bind them about thy neck;* as the noblest ornament. *Write them upon the table of thy heart;* that they may always remain there.
4. *In the sight of God and man;* thy good understanding shall be manifest to God and man, and gain for thee their favor.
6. *Acknowledge him;* feel thy dependence upon him and seek his direction.
8. *Navel—bones;* put for the whole body. *Marrow to thy bones;* making them strong and vigorous. Bodily health is here put for prosperity of every kind, temporal and spiritual.
9. *Honor the Lord with thy substance;* by giving to his service the due portion. *First-fruits;* which the Israelites were required to offer to God. Exod. 23:19; Lev. 2:12; 19:23, 24; Deut. 18:4.
14. *The merchandise of it;* the gaining of it by traffic. Wisdom is here regarded as a precious treasure, to be gained at whatever cost. Compare Matt. 13:44–46.
16. *Her right hand—her left hand;* she dispenses blessings to her followers from both hands.
18. *A tree of life;* she gives life to them that receive her instruction.
19. *Hath founded—the heavens;* the crowning praise of wisdom: by her God hath created the world.
20. *Depths;* subterranean abysses. *Broken up;* made to gush forth. Some understand these words of the division of the great deep, into the waters under the firmament, and the waters above the firmament. Gen. 1:7.

A. M. 3004. B. C. 1000. 21 ¶ My son, let not them depart from thine eyes: keep sound wisdom and discretion:

22 So shall they be life unto thy soul, and grace to thy neck.

23 Then shalt thou walk in thy way safely, and thy foot shall not stumble.

24 When thou liest down, thou shalt not be afraid:[a] yea, thou shalt lie down, and thy sleep shall be sweet.[b]

25 Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh.[c]

26 For the LORD shall be thy confidence, and shall keep thy foot from being taken.[d]

27 ¶ Withhold not good from them to whom it is due,*[e] when it is in the power of thy hand to do *it*.[f]

28 Say not unto thy neighbor, Go, and come again, and to-morrow I will give; when thou hast it by thee.[g]

29 Devise not† evil against thy neighbor, seeing he dwelleth securely by thee.

30 ¶ Strive not with a man without cause, if he have done thee no harm.[h]

31 ¶ Envy thou not the oppressor,‡ and choose none of his ways.

32 For the froward *is* abomination to the LORD: but his secret *is* with the righteous.[i]

33 ¶ The curse of the LORD *is* in the house of the wicked:[j] but he blesseth the habitation of the just.[k]

34 Surely he scorneth the scorners: but he giveth grace unto the lowly.

35 The wise shall inherit glory:[l] but shame shall be the promotion of fools.[§]

a Lev. 26:6. b Psa. 127:2 c Psa. 112:7. d 1 Sam. 2:9. * Heb. *the owners thereof.* e Rom. 13:7. f Gal. 6:10. g Lev. 19:13. † Or, *practise no evil.* h ch. 25:8. ‡ Heb. *a man of violence.* i Psa. 25:14. j Zech. 5:4.

25. *Be not afraid;* that is, when thou keepest sound wisdom and discretion. Ver. 21. *Sudden fear;* sudden destruction from God, which overwhelms the wicked with fear.

31. *The oppressor;* because of his present success in sinful practices.

32. *Secret;* intimate friendship.

35. *Shame shall be the promotion of fools;* while the wise are promoted to true glory, the only promotion of fools shall be shame; that is, they shall have shame instead of glory.

INSTRUCTIONS.

2. A prosperous and happy life is the reward of obeying God's commandments.

4. The possession of true wisdom secures the permanent favor of God and all good men.

6. They who feel their need of God's protection and guidance, and humbly commit themselves to him in the way of duty, shall not be left to perplexity or error. He will mark out their path for them, and make them truly prosperous and useful.

8. True health of soul and body lies in fearing God and departing from evil.

9. When we honor God with our property, he will bless us in the possession and use of it.

12. God chastens his children because he loves them, and purposes to make them meet for eternal glory. Heb. 12:5–14.

15. The smallest measure of true wisdom is better than all the kingdoms of the world and the glory of them; for it makes us blessed here, and prepares us for eternal blessedness hereafter.

CHAPTER IV.

1 Solomon, to persuade obedience, 3 showeth what instruction he had of his parents, 5 to study wisdom, 14 and to shun the path of the wicked. 20 He exhorteth to faith, 23 and sanctification.

HEAR, ye children, the instruction of a father, and attend to know understanding.

2 For I give you good doctrine,[m] forsake ye not my law.

3 For I was my father's son, tender and only *beloved* in the sight of my mother.[n]

4 He taught me also, and said unto me, Let thy heart retain my words: keep my commandments, and live.[o]

5 Get wisdom, get understanding: forget *it* not; neither decline from the words of my mouth.

6 Forsake her not, and she shall preserve thee: love her, and she shall keep thee.

7 Wisdom *is* the principal thing; *therefore* get wisdom: and with all thy getting get understanding.

8 Exalt her, and she shall promote thee: she shall bring thee to honor, when thou dost embrace her.

9 She shall give to thy head an ornament of grace: a crown of glory shall she deliver to thee.‖

10 Hear, O my son, and receive my sayings; and the years of thy life shall be many.

11 I have taught thee in the way of wisdom; I have led thee in right paths.

12 When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble.

13 Take fast hold of instruction; let *her* not go: keep her; for she *is* thy life.

14 ¶ Enter not into the path of the wicked, and go not in the way of evil *men*.[p]

k Job 8:6, 7. l Dan. 12:3. § Heb. *exalteth the fools.* m Deut. 32:2. n 1 Chr. 29:1. o 1 Chr. 28:9. ‖ Or, *she shall compass thee with a crown of glory.* p Psa. 1:1.

25. It is not only the privilege, but the duty of the righteous to be composed and free from fear amidst those judgments which destroy God's enemies. Psa. 46:1–3; Hab. 3:10–19.

27. All who need our help have a claim upon us from God for it. We should give it promptly and cheerfully, and thank him for the opportunity.

33. They who provide for their families wealth and power by wicked practices, lay up for them a curse instead of a blessing. God's favor bestowed upon the children of the righteous is better than houses full of silver and gold.

34. It is the unchangeable purpose of God to abase the proud and exalt the humble; and he is abundantly able to accomplish it in respect to nations, families, and individuals.

CHAPTER IV.

3. *My father's son;* in an emphatic sense, a son tenderly beloved and cherished. *Only beloved;* loved like an only son, that is, very tenderly; for Solomon was not literally the only son of his mother. See 1 Chron. 3:5.

4. *He taught me also;* Solomon commends his instructions to the young as those which he had received from his father in childhood, and obedience to which had made him prosperous and honored.

7. *With all thy getting get understanding;* either, Among all thy other acquisitions be sure to get wisdom first; or better thus: Employ all thy worldly gain to get wisdom: part with it all, if need be, for her sake. Matt. 13:44–46.

12. *Shall not be straitened;* thou shalt have a wide and plain path in which thou canst go safely. Psa. 18:36.

15 Avoid it, pass not by it, turn from it, and pass away.

16 For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause *some* to fall.

17 For they eat the bread of wickedness, and drink the wine of violence.

18 But the path of the just *is* as the shining light, that shineth more and more unto the perfect day.[a]

19 The way of the wicked *is* as darkness: they know not at what they stumble.[b]

20 ¶ My son, attend to my words; incline thine ear unto my sayings.

21 Let them not depart from thine eyes; keep them in the midst of thy heart.

22 For they *are* life unto those that find them, and health* to all their flesh.

23 ¶ Keep thy heart with all diligence;† for out of it *are* the issues of life.

24 Put away from thee a froward mouth, and perverse lips put far from thee.‡

25 Let thine eyes look right on, and let thine eyelids look straight before thee.

26 Ponder the path of thy feet, and let all thy ways be established.§

27 Turn not to the right hand nor to the left: remove thy foot from evil.

CHAPTER V.

1 Solomon exhorteth to the study of wisdom. 3 He showeth the mischief of whoredom and riot. 15 He exhorteth to contentedness, liberality, and chastity. 22 The wicked are overtaken with their own sins.

MY son, attend unto my wisdom, *and* bow thine ear to my understanding:

2 That thou mayest regard discretion, A. M. 3004. B. C. 1000. and *that* thy lips may keep knowledge.

3 ¶ For the lips of a strange woman drop *as* a honey-comb,[c] and her mouth‖ *is* smoother than oil:

4 But her end is bitter as wormwood,[d] sharp as a two-edged sword.[e]

5 Her feet go down to death; her steps take hold on hell.[f]

6 Lest thou shouldest ponder the path of life, her ways are movable, *that* thou canst not know *them.*

7 Hear me now therefore, O ye children, and depart not from the words of my mouth.

8 Remove thy way far from her, and come not nigh the door of her house:

9 Lest thou give thine honor unto others, and thy years unto the cruel:

10 Lest strangers be filled with thy wealth;¶ and thy labors *be* in the house of a stranger;

11 And thou mourn at the last, when thy flesh and thy body are consumed,[g]

12 And say, How have I hated instruction,[h] and my heart despised reproof;[i]

13 And have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me!

14 I was almost in all evil in the midst of the congregation and assembly.

15 ¶ Drink waters out of thine own cistern, and running waters out of thine own well.[j]

16 Let thy fountains be dispersed abroad, *and* rivers of waters in the streets.

17 Let them be only thine own, and not strangers' with thee.

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[a] Psa. 84:7; Phil. 2:15. [b] John 12:35. * Heb. *medicine.* † Heb. *above all keeping.* ‡ Heb. *frowardness of mouth, and perverseness of lips.* § Or, *all thy ways shall be ordered aright.* [c] ch. 6:24. ‖ Heb. *palate.* [d] Eccl. 7:26. [e] Psa. 55:21. [f] ch. 7:27. ¶ Heb. *strength.* [g] Heb. 13:4. [h] Zech. 7:11–14. [i] ch. 1:25; 6:23; 12:1. [j] 1 Cor. 7:2.

15. *Avoid it—pass away;* the accumulation of admonitions shows the extreme danger of the way.

18. *The shining light;* of the morning sun. *Perfect day;* noon. Light is here the emblem of knowledge, holiness, and happiness.

19. *Know not at what they stumble;* they cannot see the stumbling-blocks that lie in their way, and they fall over them unawares.

23. *Issues;* fountains: when the heart is well kept, and stored with heavenly wisdom, it sends forth life-giving streams.

25. *Right on—straight before thee;* as one looks who is intent upon pursuing a straight path, the path of God's commandments.

INSTRUCTIONS.

4. They who, by precept and example, teach their children to value heavenly wisdom above all earthly possessions, may hope to see them made by God's grace useful and honorable, and the instructors of the following generation.

7. That men so universally prefer wealth to wisdom, shows the blindness of the natural heart; but they whom God's Spirit has enlightened, understand well that the knowledge of the truth is better than all riches.

16. Sin has a dreadful power to perpetuate itself. They who enter upon a course of transgression proceed from bad to worse, till their life becomes one continuous series of sins.

18. How glorious is the just man's course. In this life he is increasing in knowledge, holiness, and usefulness; and he has before him an eternity of light and bliss. "The ungodly are not so." They walk in darkness and self-delusion, and stumble unawares into perdition.

23. If men bestowed upon their hearts that care which they give to their estates, they would be rewarded with peace and prosperity, instead of disappointment and consuming anxiety.

25. Straightforward integrity lies at the foundation of all true excellence and permanent success. When men rely on crooked artifices, they and their plans will in the end be carried headlong.

26. They who earnestly and prayerfully ponder their path, shall be guided in the right way; but inconsiderateness always ends in shame and misery.

CHAPTER V.

2. *Thy lips;* when the heart is stored with knowledge it dwells also on the lips, and is communicated to others.

4. *Her end;* the final end of yielding to her enticements.

5. *Go down to death—take hold on hell;* compare chap. 2:18.

6. *Movable;* changeable; she cunningly alters her demeanor so as to retain her hold on those whom she has enticed. Or the verse may be rendered thus: Lest she should ponder the path of life, her ways wander, she knows not where. Compare chap. 4:19.

9. *Honor—years;* the prime and vigor of thy life. *Others—the cruel;* these words probably refer to the husband of the adulteress, who had a right, by the Levitical law, to demand the death of the offender, but might content himself with the exaction of heavy fines and hard servitude.

10, 11. *Filled with thy wealth—are consumed;* these words refer to all the ways in which illicit indulgence wastes the estate of the transgressor, destroys his health and character, and exposes him to ignominious penalties.

14. *The congregation and assembly;* the public assembly before which the adulterer was arraigned.

15. *Drink waters;* be content with the wife of thy youth.

16. *Fountains—rivers of waters;* flowing from the well

A. M. 3004. B. C. 1000.

18 Let thy fountain be blessed: and rejoice with the wife of thy youth.[a]

19 *Let her be as* the loving hind and pleasant roe;[b] let her breasts* satisfy thee at all times; and be thou ravished always with† her love.

20 And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger?

21 For the ways of man *are* before the eyes of the LORD, and he pondereth all his goings.[c]

22 ¶ His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins.†

23 He shall die without instruction;[d] and in the greatness of his folly he shall go astray.

CHAPTER VI.

1 Against suretyship, 6 idleness, 12 and mischievousness. 16 Seven things hateful to God. 20 The blessings of obedience. 25 The mischeifs of whoredom.

MY son, if thou be surety for thy friend, *if* thou hast stricken thy hand with a stranger,[e]

2 Thou art snared with the words of thy mouth, thou art taken with the words of thy mouth.

3 Do this now, my son, and deliver thyself, when thou art come into the hand of thy friend; go, humble thyself, and make sure§ thy friend.

4 Give not sleep to thine eyes, nor slumber to thine eyelids.

5 Deliver thyself as a roe from the hand *of the hunter*, and as a bird from the hand of the fowler.

6 ¶ Go to the ant, thou sluggard;[f] consider her ways, and be wise:

7 Which having no guide, overseer, or ruler,

8 Provideth her meat in the summer, *and* gathereth her food in the harvest.

9 How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep?

10 *Yet* a little sleep, a little slumber, a little folding of the hands to sleep:[g]

11 So shall thy poverty come as one that travelleth, and thy want as an armed man.

12 ¶ A naughty person, a wicked man, walketh with a froward mouth.

13 He winketh with his eyes,[h] he speaketh with his feet, he teacheth with his fingers;

14 Frowardness *is* in his heart, he deviseth mischief continually;[i] he soweth‖ discord.[j]

15 Therefore shall his calamity come suddenly;[k] suddenly shall he be broken[l] without remedy.[m]

16 ¶ These six *things* doth the LORD hate; yea, seven *are* an abomination unto him:¶

17 A proud look,*[n] a lying tongue,[o] and hands that shed innocent blood,[p]

18 A heart that deviseth wicked imaginations,[q] feet that be swift in running to mischief,[r]

19 A false witness *that* speaketh lies,[s] and he that soweth discord among brethren.[t]

20 ¶ My son, keep thy father's commandment, and forsake not the law of thy mother:[u]

21 Bind them continually upon thy heart, *and* tie them about thy neck.

22 When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and *when* thou awakest, it shall talk with thee.[v]

23 For the commandment *is* a lamp;† and the law *is* light;[w] and reproofs of instruction *are* the way of life:

24 To keep thee from the evil woman, from the flattery of the tongue of a strange woman.‡

25 Lust not after her beauty in thy heart;[x] neither let her take thee with her eyelids.

26 For by means of a whorish woman *a man is brought* to a piece of bread:[y] and the adulteress§ will hunt[z] for the precious life.[a]

27 Can a man take fire in his bosom, and his clothes not be burned?

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a Mal. 2:14. b Song 2:9; 7:3–8. * Heb. *water.* † Heb. *err thou always in.* c 2 Chr. 16:9; Job 31:4; Jer. 16:17; 32:19; Hos. 7:2; Heb. 4:13. ‡ Heb. *sin.* d ch. 10:21; Job 36:12. e ch. 11:15; 17:18; 22:26. § Or, *so shalt thou prevail with.* f Job 12:7. g ch. 24:33, 34. h Job 15:12. i Isa. 57:20; Mic. 2:1. ‖ Heb. *casteth forth.* j Rom. 16:17. k ch. 1:27. l Jer. 19:11. m 2 Chr. 36:16. ¶ Heb. *of his soul.* * Heb. *Haughty eyes.* n Psa. 18:27. o Psa. 120:3, 4; Rev. 22:15. p 2 Kings 24:3, 4; Isa. 1:15. q Mic. 2:1. r Isa. 59:7. s ch. 19:9. t 3 John 9, 10. u Eph. 6:1. v Dan. 1:18–21. † Or, *candle.* w Psa. 119:105. ‡ Or. *the strange tongue.* x Matt. 5:28. y ch. 29:3. § Heb. *woman of a man*, or *a man's wife.* z Ezek. 13:18. a Gen. 39:14, etc.

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mentioned in the preceding verse. These may denote either the pure enjoyment which he has in her society, or their mutual offspring.

INSTRUCTIONS.

4. When we are tempted to sinful indulgence, we should consider well its consequences. It is a sad exchange to give property, health, character, peace of conscience, the favor of God, and everlasting life, for a little momentary pleasure.

8. The only safety of the young lies in avoiding the beginnings of impurity in word, thought, and deed, and all solicitations thereto. He who needlessly places himself in the way of temptation, is in imminent danger of falling. And when he once yields, he gives sinful passion the mastery over himself, and his course is rapidly downward, till it ends in the destruction of soul, body, and estate.

12. They who will not listen in youth to the admonitions of wisdom, must pay a dreadful penalty for their heedlessness in old age.

15. God has ordained marriage for the holiness, comfort, and purity of the human family; and all who in any way dishonor it, by precept or example, are among the worst enemies of mankind. Eph. 5:5, 6; Heb. 13:4.

21. We can neither conceal from God any crime, nor prevent his exposing and punishing it. As certainly as he reigns in heaven, every iniquity, unless it be repented of and forgiven through the blood of Christ, will take the sinner in its fatal cords, and hold him fast bound to all eternity.

CHAPTER VI.

1. *Stricken thy hand;* it was thus that a person pledged himself to be responsible for the debt of another.

3. *Into the hand of thy friend;* into his power.

11. *One that travelleth;* a traveller that comes unexpectedly, as an enemy or assailant.

12–15. These verses describe a cunning deceiver, who accomplishes his mischievous plans by hidden artifices. *Winketh—speaketh—teacheth;* the secret signs which he gives to his accomplices.

16. *Six things—yea, seven;* it is a frequent custom of the Hebrew writers, in making enumerations, to begin with one less than the whole number. Compare Job 5:19; Prov. 30:18, 21, 29; Eccl. 11:2; Amos 1:3, 6, 9, 11, 13; 2:1, 4, 6. Thus force and emphasis are added to their discourse.

18. *Imaginations;* plots, plans of mischief.

23. *Are the way of life;* they guide men into the way of life.

28 Can one go upon hot coals, and his feet not be burned?

29 So he that goeth in to his neighbor's wife; whosoever toucheth her shall not be innocent.

30 *Men* do not despise a thief, if he steal to satisfy his soul when he is hungry;

31 But *if* he be found, he shall restore sevenfold; he shall give all the substance of his house.

32 *But* whoso committeth adultery with a woman lacketh understanding:* he *that* doeth it destroyeth his own soul.[a]

33 A wound and dishonor shall he get; and his reproach shall not be wiped away.

34 For jealousy *is* the rage of a man:[b] therefore he will not spare in the day of vengeance.

35 He will not regard† any ransom; neither will he rest content, though thou givest many gifts.

CHAPTER VII.

1 Solomon persuadeth to a sincere and kind familiarity with wisdom. 6 In an example of his own experience, he showeth 10 the cunning of a whore, 22 and the desperate simplicity of a young wanton. 24 He exhorteth from such wickedness.

MY son, keep my words, and lay up my commandments with thee.[c]

2 Keep my commandments, and live;[d] and my law as the apple of thine eye.[e]

3 Bind them upon thy fingers, write them upon the table of thy heart.[f]

4 Say unto wisdom, Thou *art* my sister; and call understanding *thy* kinswoman:

5 That they may keep thee from the strange woman, from the stranger *which* flattereth with her words.

6 ¶ For at the window of my house I looked through my casement,

7 And beheld among the simple ones, I discerned among the youths,‡ a young man void of understanding,[g]

8 Passing through the street near her corner; and he went the way to her house,[h]

9 In the twilight, in the evening,§ in the black and dark night: A. M. 3004. B. C. 1000.

10 And, behold, there met him a woman *with* the attire of a harlot, and subtile of heart.

11 She *is* loud[i] and stubborn;[j] her feet abide not in her house:[k]

12 Now *is she* without, now in the streets, and lieth in wait at every corner.

13 So she caught him, and kissed him, *and* with an impudent face said unto him,‖

14 *I have* peace-offerings with me;¶ this day have I paid my vows.

15 Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee.

16 I have decked my bed with coverings of tapestry, with carved *works*, with fine linen of Egypt.[l]

17 I have perfumed my bed with myrrh, aloes, and cinnamon.

18 Come, let us take our fill of love until the morning: let us solace ourselves with loves.

19 For the goodman *is* not at home, he is gone a long journey:

20 He hath taken a bag of money with him,* *and* will come home at the day appointed.†

21 With her much fair speech she caused him to yield,[m] with the flattering of her lips she forced him.[n]

22 He goeth after her straightway,‡ as an ox goeth to the slaughter, or as a fool to the correction of the stocks;

23 Till a dart strike through his liver; as a bird hasteth to the snare,[o] and knoweth not that it *is* for his life.

24 ¶ Hearken unto me now therefore, O ye children, and attend to the words of my mouth.

25 Let not thy heart decline to her ways, go not astray in her paths.

26 For she hath cast down many wounded: yea, many strong *men* have been slain by her.[p]

27 Her house *is* the way to hell, going down to the chambers of death.[q]

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* Heb. *heart.* [a] Heb. 13:4. [b] Song 8:6. † Heb. *accept the face of.* [c] ch. 2:1, 7. [d] Lev. 18:5; Isa. 55:3. [e] Deut. 32:10. [f] ch. 6:21; Deut. 6:8. ‡ Heb *sons.* [g] ch. 6:32; 9:4, 16. [h] ch. 5:8. § Heb. *evening of the day.* [i] ch. 9:13. [j] Jer. 3:3. [k] 1 Tim. 5:13; Tit. 2:5. ‖ Heb. *she strengthened her face, and said.* ¶ Heb. *Peace-offerings are upon me.* [l] Isa. 19:9. * Heb. *in his hand.* † Or, *new moon.* [m] ch. 5:3. [n] Psa. 12:2. ‡ Heb. *suddenly.* [o] Eccl. 9:12. [p] Judg. 16:19–30; Neh. 13:26. [q] ch. 5:5.

30. *Despise;* generally interpreted to mean, to overlook, to connive at. But we may retain the ordinary meaning of the word. Though men feel the necessity of punishing a thief who has stolen to satisfy his hunger, yet they do not look upon him with such contempt and abhorrence as upon the adulterer.

32. *He that doeth it destroyeth his own soul;* more literally, The destroyer of his own soul, he will do it; as much as to say, The man who is bent on ruining himself, he will commit this sin.

34. *The rage of a man;* in an emphatic sense, jealousy excites his fiercest rage.

INSTRUCTIONS.

1. He who easily allows himself to become surety for others, is likely to become the prey of weak or designing men, who make false representations of their circumstances. To make suretyship lawful and proper, we must be fully able to meet the sum pledged without injury to others.

11. Indolent procrastination is the parent of poverty and misery in things temporal and spiritual. The divine law is, that wealth of every kind comes by toil.

15. The man who relies for success upon crooked and deceitful practices, is alike odious to God and man, and his end will be remediless ruin.

16. God estimates men, not from their outward circumstances, but from their character. All whose hearts and lives are defiled with wicked practices are abominable in his sight, however high their reputation among men.

27. The penalty of sin is as certain as the laws of nature, and far more terrible in its power. The youth who enters upon a course of impurity, throws himself into a consuming fire, which will destroy both soul and body.

CHAPTER VII.

14. *Peace-offerings;* offered, as she pretends, in fulfilment of her vows. A portion only of the peace-offering was burned upon the altar. Upon the rest, the offerer and his friends feasted. She means, that she has a sumptuous feast provided in her house, and has come out to seek him to share it with her.

26. *Wounded;* mortally wounded, as on the field of battle.

INSTRUCTION.

The way of all seducers is to inflame the imagination of the young with glowing representations of the pleasures of sinful indulgence, while they carefully keep out of view its guilt and misery, and flatter them with the hope of impunity. All books, discourses, and representations of every kind, that follow the method of this adulteress, are

A. M. 3004.
B. C. 1000.

CHAPTER VIII.

1 The fame, 6 and evidence of wisdom. 10 The excellency, 12 the nature, 15 the power, 18 the riches, 22 and the eternity of wisdom. 32 Wisdom is to be desired for the blessedness it bringeth.

DOTH not wisdom cry?[a] and understanding put forth her voice?

2 She standeth in the top of high places, by the way in the places of the paths.

3 She crieth at the gates, at the entry of the city, at the coming in at the doors:

4 Unto you, O men, I call; and my voice *is* to the sons of man.

5 O ye simple, understand wisdom:[b] and, ye fools, be ye of an understanding heart.[c]

6 Hear; for I will speak of excellent things; and the opening of my lips *shall be* right things.[d]

7 For my mouth shall speak truth;[e] and wickedness *is* an abomination to* my lips.

8 All the words of my mouth *are* in righteousness; *there is* nothing froward† or perverse in them.[f]

9 They *are* all plain to him that understandeth, and right to them that find knowledge.[g]

10 Receive my instruction, and not silver; and knowledge rather than choice gold.[h]

11 For wisdom *is* better than rubies;[i] and all the things that may be desired are not to be compared to it.[j]

12 I wisdom dwell with prudence,‡ and find out knowledge of witty inventions.

13 The fear of the LORD *is* to hate evil:[k] pride, and arrogancy, and the evil way, and the froward mouth, do I hate.

14 Counsel *is* mine, and sound wisdom: I *am* understanding; I have strength.[l]

15 By me kings reign, and princes decree justice.[m]

16 By me princes rule, and nobles, *even* all the judges of the earth.

17 I love them that love me;[n] and those that seek me early shall find me.[o]

18 Riches and honor *are* with me; *yea*, durable riches and righteousness.[p]

19 My fruit *is* better than gold, yea, than fine gold; and my revenue than choice silver.

20 I lead§ in the way of righteousness, in the midst of the paths of judgment:

21 That I may cause those that love me to inherit substance; and I will fill their treasures.

22 The LORD possessed me in the beginning of his way, before his works of old.[q]

23 I was set up from everlasting, from the beginning, or ever the earth was.[r]

24 When *there were* no depths, I was brought forth; when *there were* no fountains abounding with water.

25 Before the mountains were settled, before the hills was I brought forth:[s]

26 While as yet he had not made the earth, nor the fields,‖ nor the highest¶ part of the dust of the world.

27 When he prepared the heavens, I *was* there:[t] when he set a compass* upon the face of the depth:

28 When he established the clouds above: when he strengthened the fountains of the deep:

29 When he gave to the sea his decree, that the waters should not pass his commandment:[u] when he appointed the foundations of the earth:

30 Then I was by him, *as* one brought up *with him:* and I was daily *his* delight,[v] rejoicing always before him;

31 Rejoicing in the habitable part of his earth; and my delights *were* with the sons of men.

32 Now therefore hearken unto me, O ye children: for blessed *are they that* keep my ways.

33 Hear instruction, and be wise, and refuse it not.

34 Blessed *is* the man that heareth me, watching daily at my gates, waiting at the posts of my doors.[w]

35 For whoso findeth me findeth life, and shall obtain† favor of the LORD.

36 But he that sinneth against me wrongeth his own soul: all they that hate me love death.

a Ch. 1:20; 9:3, etc. b Isa. 55:1–3. c 1 Cor. 1:27; 6:9–11. d ch. 22:20; Psa. 19:7–11. e John 17:17. * Heb. *the abomination of.* † Heb. *wreathed.* f Psa. 12:6. g Mic. 2:7. h ch. 23:23. i ch. 3:14, 15; 16:16. j Phil. 3:8, 9. ‡ Or, *subtilty.* k ch. 16:6; Psa. 97:10; Rom. 12:9; 1 Thess. 5:22; 2 Tim. 2:19. l Eccl. 7:19. m Dan. 2:21; Rom. 13:1. n 1 Sam. 2:30; John 14:21.

o Isa. 45:19. p Matt. 6:33. § Or, *walk.* q John 1:1, etc. r Psa. 2:6. s Job 15:7, 8. ‖ Or, *open places.* ¶ Or, *chief.* t Heb. 1:2. * Or, *circle.* u Job 38:10, 11; Jer. 5:22. v Matt. 3:17; Col. 1:13. w Matt. 7:24; Luke 11:28. † Heb. *bring forth.*

justly to be regarded as her accomplices in the work of corruption and ruin; and their influence in a community is more to be dreaded than "the pestilence that walketh in darkness." Let all the young who hope to enjoy in this life, comfort, honor, and usefulness, and God's favor in the life to come, keep themselves at the greatest distance from unchaste solicitations of every kind, and labor to maintain purity, in thought, speech, and behavior.

CHAPTER VIII.

1. In striking contrast with the strange woman described in the preceding chapter, heavenly Wisdom now addresses men, and invites them to receive at her hand the richest blessings. It is the essential Wisdom of God, which dwelt with him from eternity, or, the Word, by whom his wisdom is manifested, that speaks. See note on chap. 1:20.

2, 3. *In the top of high places—at the coming in at the doors;* in all the most public and frequented places. She continually forces herself upon men's attention.

9. *Plain to him that understandeth;* the words of wisdom are all right and plain of apprehension; but it requires an understanding heart to receive them. Fools derive no benefit from them. Compare our Saviour's words, "Wisdom is justified of all her children." Luke 7:35.

12. *Witty inventions;* wise counsels.

15, 16. *By me kings reign—princes rule;* she commends herself to men as the counsellor and guide of all rulers.

18–21. *Riches and honor are with me—fill their treasures;* she further commends herself as the only source of true riches and righteousness.

22. *The Lord possessed me;* the crowning commendation of wisdom: she is the eternal companion of God, his delight, rejoicing always before him, and present at all his works.

26. *The highest part of the dust;* the mountain tops; or, as the marginal reading, The chief part of the dust.

27. *Set a compass;* formed the circular vault of heaven, or exactly framed all parts of the universe.

30, 31. *Then I was by him—delights were with the sons of men;* see note on chap. 1:20.

34. *My gates—posts of my doors;* waiting at her royal palace to receive instruction. Compare chap. 9:1.

INSTRUCTIONS.

1. God is exceedingly earnest in his endeavors to recall men from sin and folly to heavenly wisdom. His calls to them are so many, so loud, and so varied, that none can fail to hear but those who wilfully neglect them.

CHAPTER IX.

1 The discipline, 4 and doctrine of wisdom. 13 The custom, 16 and error of folly.

WISDOM hath builded her house,[a] she hath hewn out her seven pillars:

2 She hath killed her beasts,* she hath mingled her wine; she hath also furnished her table.[b]

3 She hath sent forth her maidens:[c] she crieth upon the highest places of the city,

4 Whoso *is* simple, let him turn in hither: *as for* him that wanteth understanding, she saith to him,

5 Come, eat of my bread,[d] and drink of the wine *which* I have mingled.

6 Forsake the foolish, and live; and go in the way of understanding.

7 He that reproveth a scorner getteth to himself shame: and he that rebuketh a wicked *man getteth* himself a blot.

8 Reprove not a scorner, lest he hate thee:[e] rebuke a wise man, and he will love thee.

9 Give *instruction* to a wise *man*, and he will be yet wiser:[f] teach a just *man*, and he will increase in learning.

10 The fear of the LORD *is* the beginning of wisdom:[g] and the knowledge of the Holy *is* understanding. A. M. 3004. B. C. 1000.

11 For by me thy days shall be multiplied, and the years of thy life shall be increased.[h]

12 If thou be wise, thou shalt be wise for thyself:[i] but *if* thou scornest, thou alone shalt bear *it*.

13 ¶ A foolish woman *is* clamorous:[j] *she is* simple, and knoweth nothing.

14 For she sitteth at the door of her house, on a seat in the high places of the city,

15 To call passengers who go right on their ways:

16 Whoso *is* simple, let him turn in hither: and *as for* him that wanteth understanding, she saith to him,

17 Stolen waters are sweet, and bread *eaten* in secret† is pleasant.

18 But he knoweth not that the dead *are* there;[k] *and that* her guests *are* in the depths of hell.

CHAPTER X.

From this chapter to the five and twentieth are sundry observations of moral virtues, and their contrary vices.

THE Proverbs of Solomon. A wise son maketh a glad father:[l] but a foolish son *is* the heaviness of his mother.

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a Eph. 2:20–22. * Heb. *her killing*. b Matt. 22:3, etc. c Rom. 10:15. d John 6:27. e Matt. 7:6. f Hos. 6:3; Matt. 13:12. g ch. 1:7; Job 28:28; Psa. 111:10. h ch. 10:27. i Job 35:6, 7; Ezek. 18:20. j ch. 7:11. † Heb. *of secrecies*. k ch. 2:18. l ch. 15:20; 23:15, 16; 29:3, 15.

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8. The holy Scriptures, in which the wisdom of God addresses men, contain the revelation of truth unmixed with error; and all who commit themselves to their guidance shall be led in the ways of peace, knowledge, holiness, and eternal life.

9. The plainest and best instructions are of no avail unless there be an understanding heart to receive them. The doctrine of Christ was an offence to the scribes and Pharisees; but all who had an humble and obedient spirit received it gladly.

17. God has a tender love for all who earnestly seek the truth; and if they persevere, his grace will make them successful.

21. Wisdom is the most excellent of all possessions, having the promise of this life and that which is to come.

22. In all God's revelations eternal wisdom addresses men, but in the Lord Jesus Christ, who is the Word made flesh, he has given us a full manifestation of that infinite and uncreated wisdom which he possessed "from everlasting, from the beginning, or ever the earth was." To hear and obey Christ, is to receive heavenly wisdom, and with her, eternal life.

31. The love of God for men equals his almighty power to do them good. He earnestly desires that they should listen to his voice, that he may make them most blessed for ever.

CHAPTER IX.

1. *Her seven pillars;* which adorn her palace and give it stability.

2. *Killed her beasts—mingled her wine;* that is, she has prepared a sumptuous feast. Compare Isa. 25:6; 55:1, 2; Matt. 22:4.

7–9. *He that reproveth a scorner—increase in learning;* wisdom continues her address to men, reminding them that it is only the wise who will be benefited by her calls, while scorners and wicked men will reject them. This is not inconsistent with the fourth verse, in which she addresses "the simple," and "him that wanteth understanding;" for such may be conscious of their ignorance, and this is the beginning of true wisdom.

10. *The Holy;* God.

12. *Wise for thyself—thou alone shalt bear it;* in an emphatic sense. Though our wisdom and folly affect others, the principal harvest from them must be reaped by ourselves.

13. *A foolish woman;* the foolish woman described in the preceding chapters.

15. *Right on their ways;* who are attending to their lawful employments.

17. *Stolen waters—bread eaten in secret;* unlawful pleasures.

18. *The dead are there;* in her house. Those who have entered it are as good as dead, because "none that go unto her return again, neither take they hold of the paths of life." Chap. 2:19.

INSTRUCTIONS.

1. They who listen to the wisdom of God, shall receive from her an abundance of all good things; but they who refuse to hear her voice, must perish in the greatness of their folly.

4. The beginning of wisdom is to know our ignorance, and come to God for knowledge.

7. They who most need instruction are least ready to receive it; because they understand not their own folly, and therefore hate and despise reproof.

9. One of the blessed qualities of true wisdom is, that a little of it prepares men to seek and obtain more. Matt. 13:12.

19. The foundation of all true wisdom is the knowledge and fear of God. A wicked heart separates men from God, and keeps them in darkness and self-delusion.

12. Personal responsibility is always recognized in God's moral government. The counsels of the good cannot benefit us, nor the seductions of the wicked injure us, without our own free consent. Our wisdom and folly are our own, and we must reap their fruits here and hereafter.

17. Unlawful pleasures promise much good, but their end is bitterness and death.

CHAPTER X.

1. *The Proverbs of Solomon;* here begins the second division of this book, extending to the sixteenth verse of the twenty-second chapter. See the introduction to the book. *A wise son;* in this proverb, as in many of the following, the two clauses must be mutually supplied, each from the other, thus: A wise son maketh glad both father and mother; but a foolish son is the heaviness of both.

A. M. 3004. B. C. 1000.

2 Treasures of wickedness profit nothing:[a] but righteousness delivereth from death.[b]

3 The LORD will not suffer the soul of the righteous to famish:[c] but he casteth away the substance of the wicked.*

4 He becometh poor that dealeth *with* a slack hand:[d] but the hand of the diligent maketh rich.[e]

5 He that gathereth in summer *is* a wise son: *but* he that sleepeth in harvest *is* a son that causeth shame.

6 Blessings *are* upon the head of the just: but violence covereth the mouth of the wicked.[f]

7 The memory of the just *is* blessed:[g] but the name of the wicked shall rot.[h]

8 The wise in heart will receive commandments: but a prating fool† shall fall.‡

9 He that walketh uprightly walketh surely:[i] but he that perverteth his ways shall be known.

10 He that winketh with the eye causeth sorrow:[j] but a prating fool shall fall.§

11 The mouth of a righteous *man is* a well of life:[k] but violence covereth the mouth of the wicked.

12 Hatred stirreth up strifes: but love covereth all sins.[l]

13 In the lips of him that hath understanding wisdom is found: but a rod *is* for the back of him that is void of understanding.‖[m]

14 Wise *men* lay up knowledge:[n] but the mouth of the foolish *is* near destruction.

15 The rich man's wealth *is* his strong city:[o] the destruction of the poor *is* their poverty.

16 The labor of the righteous *tendeth* to life: the fruit of the wicked to sin.

17 He *is in* the way of life that keepeth instruction:[p] but he that refuseth reproof erreth.¶[q]

18 He that hideth hatred *with* lying lips, and he that uttereth a slander, *is* a fool.

19 In the multitude of words there wanteth not sin:[r] but he that refraineth his lips *is* wise.

20 The tongue of the just *is as* choice silver: the heart of the wicked *is* little worth.

21 The lips of the righteous feed many: but fools die for want of wisdom.*

22 The blessing of the LORD, it maketh rich, and he addeth no sorrow with it.[s]

23 *It is* a sport to a fool to do mischief: but a man of understanding hath wisdom.

24 The fear of the wicked, it shall come upon him: but the desire of the righteous shall be granted.[t]

25 As the whirlwind passeth, so *is* the wicked no *more:* but the righteous *is* an everlasting foundation.[u]

26 As vinegar to the teeth, and as smoke to the eyes, so *is* the sluggard to them that send him.

27 The fear of the LORD prolongeth† days:[v] but the years of the wicked shall be shortened.[w]

28 The hope of the righteous *shall be* gladness: but the expectation of the wicked shall perish.

29 The way of the LORD *is* strength to the upright: but destruction *shall be* to the workers of iniquity.

30 The righteous shall never be removed: but the wicked shall not inhabit the earth.

31 The mouth of the just bringeth forth wisdom: but the froward tongue shall be cut out.

32 The lips of the righteous know what is ac-

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[a] Luke 12:19–21. [b] Dan. 4:27; Phil. 3:9. [c] Psa. 37:25. * Or, *wicked for* their *wickedness.* [d] ch. 11:24. [e] ch. 13:4; 19:15. [f] Esth. 7:8. [g] Psa. 112:6. [h] Eccl. 8:10. † Heb. *fool of lips.* ‡ Or, *be beaten.* [i] Isa. 33:15, 16. [j] ch. 6:13. § Or, *be beaten.* [k] Psa. 37:30. [l] 1 Cor. 13:4–7; 1 Pet. 4:8. ‖ Heb. *heart.* [m] ch. 26:3. [n] Matt. 12:35; 13:52. [o] Psa. 52:7; Eccl. 7:12. [p] 2 Pet. 1:5–11. ¶ Or, *causeth to err.* [q] ch. 1:25, 30. [r] Eccl. 5:2, 3; Jas. 3:2. * Heb. *heart.* [s] Gen. 24:35; Psa. 37:22. [t] Psa. 145:19; Matt. 5:6; John 5:14, 15. [u] Matt. 7:24, 25. † Heb. *addeth.* [v] ch. 9:11. [w] Eccl. 7:17.

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2. *Treasures of wickedness;* wealth wrongfully gotten. *Delivereth from death;* from violent and premature death, which is often threatened as the punishment of the wicked, verse 27. The words also include the promise of deliverance from eternal death, of which all less deliverances are but pledges and earnests.

6. *Covereth the mouth of the wicked;* that is, his mouth is filled with violence, by which he brings upon himself the curses of his fellow-men.

8. *Will receive commandments—shall fall;* here, as often in these proverbs, the first clause gives the character of a wise man; the second, the end of a fool. Fill out the two clauses thus: The wise in heart will receive commandments, therefore he shall stand firm; but a prating fool will not hear advice, therefore he shall fall.

9. *Shall be known;* exposed and punished.

10. *Winketh with the eye;* a sign of malicious cunning.

14. *Lay up knowledge;* which keeps them from speaking unadvisedly. *Near destruction;* constantly exposes them to destruction.

15. *Destruction of the poor;* that which exposes them to much injury from wicked men. This is not inconsistent with the promise, that God will protect the pious poor who put their trust in him.

20. *As choice silver;* from the rich treasury of his heart he brings forth words that are as choice silver. *Heart—is little worth;* and therefore his words also are destitute of worth.

23. *Hath wisdom;* which leads him to abhor mischief.

25. *Is an everlasting foundation;* his blessedness rests on the immovable foundation of God's promises. Psalm 15:5.

29. *The way of the Lord;* either God's way of acting, or the way which he prescribes to men. In the former sense the meaning will be, that God's providence protects the upright; in the latter, that obedience to God secures his protection.

30. *Inhabit the earth;* in its original meaning, dwell securely in the promised land. Exod. 20:12. But the words contain a general promise of peace and prosperity to the righteous. See note to Psa. 37:11.

31. *Bringeth forth wisdom—shall be cut out;* fill out the two clauses thus: bringeth forth wisdom, and therefore is acceptable to God and man; speaketh folly, and therefore shall be cut out. See note to verse 8 above.

INSTRUCTIONS.

1. Since the happiness or misery of parents depends so much upon the character and conduct of their children, this should be an incitement to them diligently to train them up in the nurture and admonition of the Lord.

2. The curse of God rests upon all unrighteous gain. It can confer upon its owners no true happiness in this world, and it exposes them to his everlasting displeasure in the world to come.

4. The general law of God's moral government is, industry and plenty, poverty and want.

5. A principal part of wisdom lies in discerning and improving passing opportunities.

7. A permanent good name can be gained only by righteousness.

8. He who is more ready to talk than to take advice is near destruction.

9. All crooked practices will in the end be detected and punished.

12. Love is the great principle of harmony; it disposes men to cover the faults of their neighbors, and deal leniently with them.

ceptable:[a] but the mouth of the wicked *speaketh* frowardness.*

CHAPTER XI.

Sundry Proverbs.

A FALSE balance† *is* abomination to the LORD:[b] but a just weight‡ *is* his delight.

2 *When* pride cometh, then cometh shame:[c] but with the lowly *is* wisdom.

3 The integrity of the upright shall guide them:[d] but the perverseness of transgressors shall destroy them.

4 Riches profit not in the day of wrath:[e] but righteousness delivereth from death.[f]

5 The righteousness of the perfect shall direct§ his way: but the wicked shall fall by his own wickedness.

6 The righteousness of the upright shall deliver them: but transgressors shall be taken in *their own* naughtiness.

7 When a wicked man dieth, *his* expectation shall perish: and the hope of unjust *men* perisheth.

8 The righteous is delivered out of trouble, and the wicked cometh in his stead.

9 A hypocrite with *his* mouth destroyeth his neighbor: but through knowledge shall the just be delivered.

10 When it goeth well with the righteous, the city rejoiceth:[g] and when the wicked perish, *there is* shouting.

11 By the blessing of the upright the city is exalted:[h] but it is overthrown by the mouth of the wicked.

12 He that is void of wisdom‖ despiseth his neighbor: but a man of understanding holdeth his peace.

13 A talebearer revealeth secrets:¶ but he that is of a faithful spirit concealeth the matter.

14 Where no counsel *is*, the people fall: but in the multitude of counsellors *there is* safety.

15 He that is surety for a stranger shall smart* *for it:* and he that hateth suretyship† is sure. A. M. 3004. B. C. 1000.

16 A gracious woman retaineth honor: and strong *men* retain riches.[i]

17 The merciful man doeth good to his own soul:[j] but *he that is* cruel troubleth his own flesh.

18 The wicked worketh a deceitful work: but to him that soweth righteousness *shall be* a sure reward.[k]

19 As righteousness *tendeth* to life; so he that pursueth evil *pursueth it* to his own death.

20 They that are of a froward heart *are* abomination to the LORD: but *such as are* upright in *their* way *are* his delight.[l]

21 *Though* hand *join* in hand, the wicked shall not be unpunished:[m] but the seed of the righteous shall be delivered.

22 *As* a jewel of gold in a swine's snout, *so is* a fair woman which is without‡ discretion.

23 The desire of the righteous *is* only good: *but* the expectation of the wicked *is* wrath.[n]

24 There is that scattereth, and yet increaseth; and *there is* that withholdeth more than is meet, but *it tendeth* to poverty.[o]

25 The liberal soul§ shall be made fat: and he that watereth shall be watered also himself.[p]

26 He that withholdeth corn, the people shall curse him: but blessing *shall be* upon the head of him that selleth *it*.[q]

27 He that diligently seeketh good procureth favor: but he that seeketh mischief, it shall come unto him.

28 He that trusteth in his riches shall fall:[r] but the righteous shall flourish as a branch.

29 He that troubleth his own house shall inherit the wind: and the fool *shall be* servant to the wise of heart.

30 The fruit of the righteous *is* a tree of life; and he that winneth‖ souls *is* wise.[s]

31 Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner.[t]

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a Eccl. 12:9–11; Tit. 2:8. * Heb. *frowardnesses.* † Heb. *Balances of deceit* b Deut. 25:13–16. ‡ Heb. *perfect stone.* c Dan. 4:30, 31. d ch. 13:6. e Ezek. 7:19; Zeph. 1:18. f Gen. 7:1. § Heb. *rectify.* g Esth. 8:15. h ch. 14:31. ‖ Heb. *destitute of heart.* ¶ Heb. *He that walketh*, being *a talebearer.* * Heb. *be sore broken.* † Heb. *those that strike* hands; ch. 6:1. i ch. 31:30. j Matt. 5:7; 25:34, etc. k Hos. 10:12; Gal. 6:8, 9; Jas. 3:18. l Psa. 11:7. m Isa. 27:4. ‡ Heb. *departeth from.* n Rom. 2:8, 9; Heb. 10:27. o 2 Cor. 9:6. § Or, *soul of blessing.* p Isa. 32:8. q Job 29:13. r Mark 10:24; 1 Tim. 6:9. ‖ Heb. *taketh.* s Matt. 4:19; Jas. 5:20. t Jer. 25:29; 1 Pet. 4:17, 18.

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13. He who will not be corrected by God's word must feel his rod.

17. The unteachable are in the road to certain ruin.

19. Wisdom is shown not less in what we forbear to utter, than in what we say.

22. True prosperity flows from God's presence and blessing. Without this all apparent success will but multiply our troubles.

24. Under the righteous government of God, the highest hopes of the righteous and the worst fears of the wicked shall be more than realized.

CHAPTER XI.

4. *In the day of wrath;* of God's wrath.

5. *Shall direct his way;* shall make his way plain, so that he shall have no occasion of stumbling.

8. *Cometh in his stead;* cometh into trouble in his place. Luke 16:25.

12. *Despiseth his neighbor;* not only feels contempt in his heart, but expresses it in his words and actions.

16. *A gracious woman;* literally, a woman of grace, that is, a winning and attractive woman. Her attractiveness includes mental as well as bodily accomplishments. She is a woman of discretion, for "a fair woman without discretion" does not retain honor; ver. 22. *Retaineth;* gains and keeps. There is here a tacit comparison: As strong men gain riches, so a gracious woman gains honor.

18. *A deceitful work;* a work which deceives and disappoints his hopes.

21. *Though hand join in hand;* though every combination and effort to escape punishment be resorted to.

22. *In a swine's snout;* that is, very much out of place.

23. *Only good;* in its issue. His hopes of good are all realized. *Is wrath;* ends in wrath. Instead of the good for which he hoped, he receives wrath from God.

24. *Scattereth;* distributes his wealth in deeds of kindness.

26. *Withholdeth corn;* hoards it up in time of famine, in order to sell it at a high price.

27. *Seeketh good;* occupies himself in doing good. *Procureth favor;* from God and man.

29. *Troubleth his own house;* involves his family in misery by his misconduct. *The wind;* emptiness and disappointment.

30. *Fruit of the righteous;* the results which he produces.

31. *Recompensed;* chastised for his sins. The Greek version of the Seventy renders this verse thus: "If the right-

A. M. 3004.
B. C. 1000.

CHAPTER XII.

Sundry Proverbs.

WHOSO loveth instruction loveth knowledge: but he that hateth reproof *is* brutish.

2 A good *man* obtaineth favor of the LORD: but a man of wicked devices will he condemn.

3 A man shall not be established by wickedness:[a] but the root of the righteous shall not be moved.

4 A virtuous woman *is* a crown to her husband:[b] but she that maketh ashamed *is* as rottenness in his bones.

5 The thoughts of the righteous *are* right: *but* the counsels of the wicked *are* deceit.

6 The words of the wicked *are* to lie in wait for blood: but the mouth of the upright shall deliver them.

7 The wicked are overthrown, and *are* not:[c] but the house of the righteous shall stand.

8 A man shall be commended according to his wisdom: but he that is of a perverse heart* shall be despised.

9 *He that is* despised, and hath a servant, *is* better than he that honoreth himself, and lacketh bread.

10 A righteous *man* regardeth the life of his beast: but the tender mercies† of the wicked *are* cruel.

11 He that tilleth his land shall be satisfied with bread:[d] but he that followeth vain *persons is* void of understanding.[e]

12 The wicked desireth the net‡ of evil *men*:[f] but the root of the righteous yieldeth *fruit*.

13 The wicked is snared by the transgression of *his* lips:§ but the just shall come out of trouble.[g]

14 A man shall be satisfied with good by the fruit of *his* mouth: and the recompense of a man's hands shall be rendered unto him.[h]

15 The way of a fool *is* right in his own eyes: but he that hearkeneth unto counsel *is* wise.[i]

16 A fool's wrath is presently‖ known: but a prudent *man* covereth shame.

17 *He that* speaketh truth showeth forth righteousness: but a false witness deceit.

18 There is that speaketh like the piercings of a sword:[j] but the tongue of the wise *is* health.

19 The lip of truth shall be established for ever: but a lying tongue *is* but for a moment.

20 Deceit *is* in the heart of them that imagine evil: but to the counsellors of peace *is* joy.

21 There shall no evil happen to the just:[k] but the wicked shall be filled with mischief.

22 Lying lips *are* abomination to the LORD:[l] but they that deal truly *are* his delight.

23 A prudent man concealeth knowledge:[m] but the heart of fools proclaimeth foolishness.[n]

24 The hand of the diligent shall bear rule: but the slothful¶ shall be under tribute.

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a Eccl. 8:8. b 1 Sam. 25:33; 1 Cor. 11:7. c Matt. 7:24–27. * Heb. *perverse of heart.* † Or. *bowels.* d Psa. 128:2. e Jon. 2:8. ‡ Or. *fortress.* f Hab. 1:15, 16. § Heb. *The snare of the wicked is in the transgression of lips.* g 2 Pet. 2:9. h Isa. 3:10, 11. i ch. 3:7. ‖ Heb *in that day.* j Psa. 57:4. k 1 Pet. 3:13. l ch. 6:16, 17; Rev. 22:15. m ch. 15:2; Eccl. 10:12–14. n Eccl. 10:3. ¶ Or, *deceitful.*

eous scarcely be saved, where shall the ungodly and the sinner appear?" which gives the same general sense, and is followed by the apostle, 1 Pet. 4:18.

INSTRUCTIONS.

1. Dishonest practices in trade are so prevalent, that multitudes have but a feeble apprehension of their great wickedness. But God regards them all with abhorrence; and unless repented of and forsaken, they will bring upon men his righteous indignation in this world, and will exclude them from heaven.

2. A haughty spirit is a sure precursor of an ignominious fall; but humility is the highway to permanent honor.

3. Integrity is a sure guide; it leads men by a safe path, and brings them out in a safe place.

9. All slanderers are hypocrites; under the pretence of rebuking their neighbor's faults, they are gratifying their own envy and malice.

11. Righteous men are the best defence of a city, and wicked men its most imminent peril.

12. True self-knowledge makes us forbearing in speaking of the faults of others. The man who busies himself in publishing his neighbor's failings, thereby proclaims his own folly.

14. When God would destroy a nation, he takes away its wise counsellors, and gives it up to the control of wicked and weak men.

17. The principal harvest of mercy and cruelty is reaped by those who exercise them.

22. Beauty without discretion is a calamity instead of a blessing.

24. True Christian liberality is the road to prosperity. It secures God's blessing upon our gain, and makes it profitable to ourselves and to others.

26. The worst extortioner is he who takes advantage of a public calamity to fill his own coffers at the expense of the poor.

31. The severity with which God punishes his offending children, is a solemn warning to the wicked of the awful destruction which awaits them.

CHAPTER XII.

4. *A virtuous woman;* a woman of worth, one who possesses both moral goodness and mental vigor. *She that maketh ashamed;* by her baseness and worthlessness. *As rottenness in his bones;* very painful and offensive.

6. *Deliver them;* from the wicked, who lie in wait for them.

9. *Despised, and hath a servant;* occupying a humble station, yet living in a state of independence and comfort.

10. *Regardeth the life;* treats it kindly, and supplies it with needful food and rest. *Are cruel;* consists of cruelty; that is, in his heart cruelty takes the place of tender mercies.

11. *Vain persons;* as Abimelech, Judges 9:4, Absalom, 2 Sam. 15:1, and others, who promise their followers plenty without toil.

12. *The net of evil men;* the net which evil men use, for the sake of the prey which it takes.

13. *Shall come out of trouble;* his upright words shall deliver him.

14. *Fruit of his mouth;* the result of his wise and prudent discourse.

16. *Presently;* immediately. He vents his indignation upon the spot in passionate words and deeds. *Covereth shame;* passes by shameful treatment in silence.

17. *He that speaketh truth;* the man of truthful character. *Showeth forth righteousness;* makes truthful statements, such as are in accordance with righteousness. The proverb shows the agreement between men's character and their testimony.

18. *Is health;* heals instead of wounds.

20. *Imagine evil;* devise mischievous plans. It is implied that their mischievous plans bring them into trouble. See note to chap. 10:8.

23. *Concealeth knowledge;* does not vauntingly display himself, or publish all he knows. *Proclaimeth foolishness;* they have nothing in their heart to exhibit but folly, and they proclaim it everywhere, as if it were true wisdom.

25 Heaviness in the heart of man maketh it stoop: but a good word maketh it glad.[a]

26 The righteous *is* more excellent* than his neighbor: but the way of the wicked seduceth them.[b]

27 The slothful *man* roasteth not that which he took in hunting: but the substance of a diligent man *is* precious.

28 In the way of righteousness *is* life; and *in* the pathway *thereof there is* no death.

CHAPTER XIII.

Sundry Proverbs.

A WISE son *heareth* his father's instruction: but a scorner heareth not rebuke.[c]

2 A man shall eat good by the fruit of *his* mouth: but the soul of the transgressors *shall eat* violence.[d]

3 He that keepeth his mouth keepeth his life:[e] *but* he that openeth wide his lips shall have destruction.

4 The soul of the sluggard desireth, and *hath* nothing:[f] but the soul of the diligent shall be made fat.

5 A righteous *man* hateth lying:[g] but a wicked *man* is loathsome, and cometh to shame.

6 Righteousness keepeth *him that is* upright in the way:[h] but wickedness overthroweth the sinner.†

7 There is that maketh himself rich, yet *hath* nothing:[i] *there is* that maketh himself poor, yet *hath* great riches.[j]

8 The ransom of a man's life *are* his riches: but the poor heareth not rebuke. A. M. 3004. B. C. 1000.

9 The light of the righteous rejoiceth: but the lamp‡ of the wicked shall be put out.[k]

10 Only by pride cometh contention: but with the well advised *is* wisdom.

11 Wealth *gotten* by vanity shall be diminished:[l] but he that gathereth by labor§ shall increase.[m]

12 Hope deferred maketh the heart sick: but *when* the desire cometh, *it is* a tree of life.

13 Whoso despiseth the word shall be destroyed:[n] but he that feareth the commandment shall be rewarded.‖[o]

14 The law of the wise *is* a fountain of life,[p] to depart from the snares of death.[q]

15 Good understanding giveth favor: but the way of transgressors *is* hard.

16 Every prudent *man* dealeth with knowledge: but a fool layeth open¶ *his* folly.

17 A wicked messenger falleth into mischief: but a faithful ambassador* *is* health.

18 Poverty and shame *shall be to* him that refuseth instruction: but he that regardeth reproof shall be honored.[r]

19 The desire accomplished is sweet to the soul:[s] but *it is* abomination to fools to depart from evil.

20 He that walketh with wise *men* shall be wise: but a companion of fools shall be destroyed.††

21 Evil pursueth sinners:[u] but to the righteous good shall be repaid.

22 A good *man* leaveth an inheritance to his

a Ch. 15:23. * Or, *abundant*. b ver. 13. c Isa. 28:14, 15. d Psa. 75:8; Jer 25:27–31. e Jas. 3:2, etc. f ch. 10:4. g Psa. 119:163. h ch. 11:5, 6 † Heb. *sin*. i ver. 11. j Eccl. 11:1, 2. ‡ Or, *candle*. k Job 18:5, 6. l ch. 20:21. § Heb. *with the hand*. m Psa. 128:2. n 2 Chr. 36:16; Luke 16.31.

‖ Or, *in peace*. o Psa. 115:13. p ch. 14:27. q 2 Sam. 22:6, 7. ¶ Heb. *spreadeth*. * Heb. *an ambassador of faithfulness*. r ch. 15:5. s ver. 12. † Heb. *broken*. †† 1 Cor. 15:33. u Psa. 32:10; 140:11.

27. *That which he took in hunting;* that is, he takes nothing in hunting to roast.

INSTRUCTIONS.

1. True wisdom disposes men to seek instruction; and the want of wisdom leads them to hate reproof.

8. Wisdom and folly will in the end find each its proper level.

9. None are more foolish and miserable than they who sacrifice comfort and independence to vain ostentation. The affectation of wealth and rank makes men hypocritical and dishonest, and its end is ignominy and contempt.

10. Kindness to animals is a characteristic of good men, as cruelty is of the wicked.

11. The divine ordinance is, that he who would have bread must earn it by the sweat of his brow; and it cannot be set aside by any ingenuity of man.

15. They who most need counsel are often least ready to receive it.

16. When a wise man receives an injury, he pauses and considers the matter well before he speaks.

18. No wounds are more painful than those which the calumniator inflicts upon his neighbor's good name. He is an object of just abhorrence to God and man; but blessed is the tongue that is employed in healing strife.

19. Falsehood and duplicity promise ready success; but in the end they overthrow all who employ them.

23. They who have the least wisdom are often the most forward to express their opinion.

24. It is an ordinance of heaven which none can reverse, that the idle shall be subject to the industrious.

25. The best medicine for soul and body is inward composure and cheerfulness; and this it is the Christian's duty and privilege to maintain; for in the midst of all his troubles and sorrows his heavenly Father has always "a good word" for him.

CHAPTER XIII.

1. *Scorner;* a child who is "wise in his own eyes," and therefore despises his father's admonitions and counsels.

2. *The fruit of his mouth;* his wise words. *Eat violence;* be violently destroyed.

3. *Openeth wide his lips;* utters all his thoughts inconsiderately.

6. *Keepeth him that is upright;* is his guardian and guide.

7. *Maketh himself rich—maketh himself poor;* some understand these words of the affectation of wealth, or poverty; but they rather contrast with the vain show of wealth its opposite virtue, an humble and unostentatious spirit.

8. *Are his riches;* he is often compelled to buy his life by giving up his riches to his oppressors. *Heareth not rebuke;* his poverty exempts him from the threats and spoliations to which the rich are subjected. This proverb is peculiarly applicable to the despotic governments of the East.

10. *Wisdom;* to avoid contention.

11. *Vanity;* dishonest practices of every kind. *Labor;* honest industry.

13. *The word;* of divine admonition.

14. *Law;* instructions and counsels. *To depart;* teaching men to depart.

15. *Hard;* bringing upon them misery and ruin.

17. *A wicked messenger;* one unfaithful to him who sends him. *Health;* gives prosperity and joy.

19. *Desire;* the holy desire of the good. *It is abomination to fools to depart from evil;* evil is all their delight. They have no holy desires whose accomplishment can make them blessed.

21. *Pursueth;* as an avenger.

22. *To his children's children;* which shall descend to them by God's blessing. *Is laid up for the just;* God will take it from them and give it to the just.

A. M. 3004. B. C. 1000. children's children: and the wealth of the sinner *is* laid up for the just.[a]

23 Much food *is in* the tillage of the poor: but there is *that is* destroyed for want of judgment.

24 He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.[b]

25 The righteous eateth to the satisfying of his soul: but the belly of the wicked shall want.[c]

CHAPTER XIV.

Sundry Proverbs.

EVERY wise woman buildeth her house:[d] but the foolish plucketh it down with her hands.

2 He that walketh in his uprightness feareth the LORD:[e] but *he that is* perverse in his ways despiseth him.[f]

3 In the mouth of the foolish *is* a rod of pride: but the lips of the wise shall preserve them.

4 Where no oxen *are*, the crib *is* clean: but much increase *is* by the strength of the ox.

5 A faithful witness will not lie: but a false witness will utter lies.

6 A scorner seeketh wisdom, and *findeth it* not: but knowledge *is* easy unto him that understandeth.[g]

7 Go from the presence of a foolish man, when thou perceivest not *in him* the lips of knowledge.

8 The wisdom of the prudent *is* to understand his way: but the folly of fools *is* deceit.

9 Fools make a mock at sin:[h] but among the righteous *there is* favor.

10 The heart knoweth his own bitterness;* and a stranger doth not intermeddle with his joy.

11 The house of the wicked shall be overthrown:[i] but the tabernacle of the upright shall flourish.

12 There is a way which seemeth right unto a man; but the end thereof *are* the ways of death.[j]

13 Even in laughter the heart is sorrowful; and the end of that mirth *is* heaviness.[k]

14 The backslider in heart shall be filled with his own ways:[l] and a good man *shall be satisfied* from himself.

15 The simple believeth every word: but the prudent *man* looketh well to his going.[m]

16 A wise *man* feareth, and departeth from evil:[n] but the fool rageth, and is confident.

17 *He that is* soon angry dealeth foolishly:[o] and a man of wicked devices is hated.

18 The simple inherit folly: but the prudent are crowned with knowledge.

19 The evil bow before the good;[p] and the wicked at the gates of the righteous.

20 The poor is hated even of his own neighbor:[q] but the rich *hath* many friends.[†]

21 He that despiseth his neighbor sinneth: but he that hath mercy on the poor, happy *is* he.[r]

22 Do they not err that devise evil? but mercy and truth *shall be* to them that devise good.

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a Eccl. 2:26. b ch. 19:18; 22:15; 23:13; 29:15, 17. c 2 Thess. 3:10. d ch. 24:3; Ruth 4:11. e Psa. 25:21. f Rom. 2:4. g ch. 8:9. h ch. 10:23. * Heb. *the bitterness of his soul.* i Job 8:15; Matt. 7:26, 27. j Rom. 6:21. k Eccl. 2:2. l ch. 1:31; Jer. 2:19. m ch. 4:26. n ch. 16:6. o Jas. 1:19. p Psa. 49:14; Mal. 4:3. q ch. 19:7. † Heb. *many* are *the lovers of the rich.* r Psa. 41:1–3; Matt. 25:34, etc.; Heb. 6:12.

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23. *Tillage of the poor—want of judgment;* the poor man that tills the soil with patient industry shall have plenty of food; but he who despises honest labor, and seeks to live by unrighteous means, shall come to poverty and ruin.

INSTRUCTIONS.

3. Our comfort and prosperity in this world, and our eternal welfare after death, are greatly dependent upon the use we make of the gift of speech.

4. All riches, spiritual and temporal, are the price of industry: they who will not toil for them must remain poor.

5. False and deceitful men generally come to shame in the present life, and their reward hereafter must be "shame and everlasting contempt."

6. Righteousness is a sure guide. She leads the soul to God and blessedness. But sin flatters men only to reward them with disappointment and ruin.

10. Pride is the root of all contentions.

11. Valuable possessions are gained by labor. They who seek wealth, place, or influence by cunning and dishonesty, will in the end be disappointed.

12. It is good to set our hearts on God's promises, and not on this world; for he will fulfil the highest desires of those who put their trust in him.

17. He who has proved himself worthy of being trusted will be trusted again, and thus he will rise to honor and influence; but they who betray the confidence reposed in them must come to speedy ruin.

18. When we see an ignorant, self-conceited youth making light of God's words, and the counsels of his parents, we may know that he is on the road to a miserable and ignominious end.

20. A great part of wisdom lies in the choice of our companions; for what they are, they will make us also.

22. The best provision that a man can make for his family is to fear the Lord always, and to train them up in his fear. An estate gotten by wickedness has the curse of God upon it, and cannot be expected to benefit those who inherit it.

24. Neglect of timely chastisement is cruelty to a child, for the want of early discipline ends in profligacy and misery.

CHAPTER XIV.

1. *Buildeth her house;* figuratively; she advances the welfare of her household by her good management.

2. *Feareth the Lord—despiseth him;* uprightness and perverseness are here referred each to its true cause; the former to the fear of the Lord, the latter to contempt of his authority.

3. *A rod of pride;* a rod to chastise his own pride. Others explain it thus: an insolent scourge with which he smites his fellow-men.

4. *Clean;* empty of fodder. An empty crib implies an empty barn. *Much increase is by the strength of the ox;* he requires a full crib for his nourishment. But he gives back to his owner more than he receives.

6. *Findeth it not;* because he neither understands what it is, nor how to gain it.

8. *The folly of fools is deceit;* instead of occupying themselves with understanding their way, which is true wisdom, they are engrossed with plans of deceit, and this is their folly.

9. *Make a mock at sin;* by which they incur God's wrath. *Favor;* God's favor.

10. *His own bitterness—his joy;* our joys and sorrows are our own, in an emphatic sense—matters of our own experience.

13. *Laughter;* the noisy mirth of the light-minded and vicious.

16. *Feareth;* God. *Rageth, and is confident;* he is under the control of passion and self-conceit, and resents reproof. Hence he rushes on headlong to ruin.

19. *Bow before the good;* this proverb expresses the final issue of righteousness and wickedness, which is often foreshadowed in this life by God's providential dealings with men, as well as by the involuntary homage which conscience compels the wicked to pay to virtue.

21. *Despiseth his neighbor;* treats with neglect and contempt his poor neighbor who needs his services.

23 In all labor there is profit: but the talk of the lips *tendeth* only to penury.

24 The crown of the wise *is* their riches: *but* the foolishness of fools *is* folly.

25 A true witness delivereth souls: but a deceitful *witness* speaketh lies.

26 In the fear of the LORD *is* strong confidence:[a] and his children shall have a place of refuge.

27 The fear of the LORD *is* a fountain of life, to depart from the snares of death.[b]

28 In the multitude of people *is* the king's honor: but in the want of people *is* the destruction of the prince.

29 *He that is* slow to wrath *is* of great understanding:[c] but *he that is* hasty of spirit* exalteth folly.

30 A sound heart *is* the life of the flesh: but envy the rottenness of the bones.

31 He that oppresseth the poor reproacheth his Maker:[d] but he that honoreth him hath mercy on the poor.

32 The wicked is driven away in his wickedness: but the righteous hath hope in his death.[e]

33 Wisdom resteth in the heart of him that hath understanding: but *that which is* in the midst of fools is made known.[f]

34 Righteousness exalteth a nation: but sin *is* a reproach to any people.†

35 The king's favor *is* toward a wise servant:[g] but his wrath is *against* him that causeth shame.

CHAPTER XV.

Sundry Proverbs.

A SOFT answer turneth away wrath:[h] but grievous words stir up anger.

2 The tongue of the wise useth knowledge aright: but the mouth of fools poureth‡ out foolishness. A. M. 3004. B. C. 1000.

3 The eyes of the LORD *are* in every place, beholding the evil and the good.[i]

4 A wholesome tongue§ *is* a tree of life:[j] but perverseness therein *is* a breach in the spirit.

5 A fool despiseth his father's instruction: but he that regardeth reproof is prudent.[k]

6 In the house of the righteous *is* much treasure: but in the revenues of the wicked is trouble.

7 The lips of the wise disperse knowledge: but the heart of the foolish *doeth* not so.

8 The sacrifice of the wicked *is* an abomination to the LORD:[l] but the prayer of the upright *is* his delight.

9 The way of the wicked *is* an abomination unto the LORD: but he loveth him that followeth after righteousness.[m]

10 Correction‖ *is* grievous unto him that forsaketh the way: *and* he that hateth reproof shall die.[n]

11 Hell and destruction *are* before the LORD:[o] how much more then the hearts of the children of men?[p]

12 A scorner loveth not one that reproveth him:[q] neither will he go unto the wise.[r]

13 A merry heart maketh a cheerful countenance: but by sorrow of the heart the spirit is broken.[s]

14 The heart of him that hath understanding seeketh knowledge: but the mouth of fools feedeth on foolishness.

15 All the days of the afflicted *are* evil: but he that is of a merry heart *hath* a continual feast.

a Eccl. 7:18. b Isa. 33:6. c ch. 16:32. * Heb. *short of spirit.* d ch. 22:2. e Psa. 23:4. f ch. 29:11. † Heb. *nations.* g Matt. 24:45. h Judg. 8:1–3; 1 Sam. 25:24, etc. ‡ Heb. *beicheth,* or *bubbleth.* i Job 34:21; Jer. 32:19; Heb. 4:13. § Heb. *The healing of the tongue.* j 1 Tim. 6:3. k ch. 13:18. l ch. 28:9; Isa. 1:11; 61:8; Jer. 6:20; Amos 5:22; John 4:24. m Isa. 26:7. ‖ Or, *Instruction.* n ch. 5:11, 12. o Job 26:6; Psa. 139:8. p 2 Chr. 6:30; Psa. 7:9; John 21:17; Acts 1:24. q Amos 5:10; 2 Tim. 4:3. r Job 21:14. s ch. 12:25.

24. *Their riches;* their ornament and honor; because they make a wise use of them. *Is folly;* remains folly under all circumstances. Riches and honor are thrown away upon them.

25. *Speaketh lies;* by which he destroys souls.

29. *Exalteth folly;* makes his folly conspicuous.

30. *A sound heart;* a contented and tranquil heart, free from the disquietudes of envy.

31. *Reproacheth his Maker;* God, who made the poor man and ordered his condition.

32. *Hath hope in his death;* hope respecting the life to come, resting on the continuance of God's favor. These words show that believers under the Old Testament had a true hope of future blessedness.

33. *That which is in the midst of fools;* their boasted wisdom, which is only folly.

INSTRUCTIONS.

1. The capacity to manage well the affairs of her household the holy Scriptures uniformly represent as one of the chief ornaments of woman, and a principal part of her wisdom. No outward accomplishments can save a wasteful and improvident woman from the charge of folly; she cannot be wise who does not understand the duties that peculiarly belong to her.

2. The fear of God is the only sure foundation of an upright character.

4. In religion, as well as in secular affairs, all outlays are wise that bring "much increase" to those who make them.

6. An humble and teachable spirit is an indispensable qualification for gaining true knowledge.

7. They who would be wise must avoid the company of the foolish.

9. There is no surer mark of folly than a disposition to make light of sin. They who turn wickedness into a jest, will certainly practise it to their everlasting ruin.

12. Self-conceit has a dreadfully blinding influence; it has led thousands to mistake the way to hell for the road to heaven.

13. The noisy mirth of the ungodly but poorly conceals a heart troubled with the consciousness of guilt, and the apprehension of wrath to come.

15. In this world of imposture and error, no man can walk safely who does not try the opinions which he hears by God's word, and receive or reject them accordingly.

16. He who will not consider the dangers and temptations that surround him, must soon be destroyed by them.

19. Since God is on the side of the righteous, they must in the end triumph over the wicked.

20. The false importance which men so universally attach to wealth is a sad proof of their depravity and folly.

29. The passionate man proclaims his own folly.

30. A cheerful and contented heart, free from pride and envy, is the best medicine for soul and body.

34. Righteousness is the only foundation of permanent national prosperity. No outward greatness can save a wicked people from ruin.

CHAPTER XV.

4. *A breach in the spirit;* inflicting upon it grievous wounds.

8. *The sacrifice of the wicked;* the sacrifice which he offers to God, put here for all his religious services.

10. *The way;* the way of uprightness.

11. *Hell and destruction;* the invisible world. Job 26:6.

15. *The afflicted;* the man who, under the pressure of outward trouble, yields to despondency and gloom. *Merry;* cheerful and contented.

A. M. 3004. B. C. 1000. 16 Better *is* little with the fear of the LORD, than great treasure and trouble therewith.[a]

17 Better *is* a dinner of herbs where love is, than a stalled ox and hatred therewith.

18 A wrathful man stirreth up strife: but *he that is* slow to anger appeaseth strife.

19 The way of the slothful *man is* as a hedge of thorns:[b] but the way of the righteous *is* made plain.*[c]

20 A wise son maketh a glad father: but a foolish man despiseth his mother.

21 Folly *is* joy to *him that is* destitute of wisdom:† but a man of understanding walketh uprightly.[d]

22 Without counsel purposes are disappointed: but in the multitude of counsellors they are established.

23 A man hath joy by the answer of his mouth: and a word *spoken* in due season,‡ how good *is it!*

24 The way of life *is* above to the wise,[e] that he may depart from hell beneath.

25 The LORD will destroy the house of the proud: but he will establish the border of the widow.

26 The thoughts of the wicked *are* an abomination to the LORD:[f] but *the words* of the pure *are* pleasant words.§[g]

27 He that is greedy of gain troubleth his own house;[h] but he that hateth gifts shall live.

28 The heart of the righteous studieth to answer:[i] but the mouth of the wicked poureth out evil things.

29 The LORD *is* far from the wicked: but he heareth the prayer of the righteous.

30 The light of the eyes rejoiceth the heart: *and* a good report maketh the bones fat.

31 The ear that heareth the reproof of life[j] abideth among the wise.[k]

32 He that refuseth instruction‖ despiseth his own soul: but he that heareth¶ reproof getteth understanding.*

33 The fear of the LORD *is* the instruction of wisdom: and before honor *is* humility.[l]

CHAPTER XVI.

Sundry Proverbs.

THE preparations† of the heart in man,[m] and the answer of the tongue,[n] *is* from the LORD.

2 All the ways of a man *are* clean in his own eyes; but the LORD weigheth the spirits.

3 Commit‡ thy works unto the LORD, and thy thoughts shall be established.

4 The LORD hath made all *things* for himself: yea, even the wicked for the day of evil.[o]

5 Every one *that is* proud in heart *is* an abomination to the LORD:[p] *though* hand *join* in hand, he shall not be unpunished.§

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a 1 Tim. 6:6. b ch. 22:5, 13. * Heb. *raised up as a causeway.* c Psa. 27:11; Isa. 35:8. † Heb. *void of heart.* d Eph. 5:15. ‡ Heb. *his season.* e John 14:6. f ch. 6:16, 18. § Heb. *words of pleasantness.* g Psa. 37:30. h Isa. 5:8; Hab. 2:9, 10. i 1 Pet. 3:15. j ver. 5. k John 15:3, 4. ‖ Or, *correction.* ¶ Or, *obeyeth.* * Heb. *possesseth a heart;* ch. 17:16. l Jas. 4:10. † Or, *disposings.* m ch. 20:24; Jer. 10:23. n Matt. 10:19, 20. ‡ Heb. *Roll;* Psa. 37:5. o Rom. 9:22. p ch. 8:13. § Heb. *held innocent.*

16. *Great treasure;* the reference is to the treasures of the wicked.

17. *Stalled ox;* fatted in the stall.

19. *As a hedge of thorns;* he meets with perpetual difficulty and trouble. *Made plain;* it is a highway on which he can walk without impediment.

20. *Despiseth his mother;* and thus fills her heart with heaviness.

24. *Is above;* leads upward to God and blessedness.

26. *Pleasant;* acceptable to God and men.

27. *Gifts;* bribes given to pervert justice.

30. *The light of the eyes;* either what is bright and pleasant to behold, or a friendly look. Chap. 16:15. *A good report;* good tidings.

33. *Is the instruction of wisdom;* it guides men into the possession of wisdom. Chap. 1:7.

INSTRUCTIONS.

1. Mild and conciliatory words often win those whom harsh and irritating language would only have driven farther from us.

4. An ungoverned tongue is the source of misery and ruin to its possessor and to others.

6. The blessing of God makes the possessions of the righteous man, be they great or small, a source of comfort and usefulness to him; but a wicked man's troubles increase with his riches.

7. "Out of the abundance of the heart the mouth speaketh," whether it be wisdom or folly.

10. All presumptuous transgressors hate reproof, and for this reason they are in imminent danger of persisting in sin till it ends in their destruction.

11. We may flatter and deceive our fellow-sinners, but with God hypocrisy and dissimulation can have no place.

12. Since scorners are unwilling to receive correction from the wise, they must remain fools, and the companions of fools.

13. Cheerfulness is both the privilege and duty of every Christian; it contributes alike to his own comfort and usefulness, and to the welfare of those around him.

15. Since affliction is the lot of all men, we should place our happiness rather in a contented and believing spirit, than in the possession of outward good.

18. He who would "live peaceably with all men," must first learn to govern his own spirit.

19. God has so ordered the course of things in this world, that the industrious alone can enjoy life: the slothful meet with difficulties and troubles on every side.

22. The beginning of success is deliberation and wise counsels.

23. In the timely and right use of speech lies an important part of our influence and usefulness.

25. God's almighty power is as terrible to the proud oppressor and his house, as it is glorious to the poor and defenceless who put their trust in him.

27. Unrighteous gain brings trouble and misery to its owner and his family.

CHAPTER XVI.

1. *The preparations of the heart—the answer of the tongue;* both the inward disposing of our thoughts and the outward expression of them. So according to our version. But the literal rendering of the verse is, "To man [belong] the orderings of the heart: but from Jehovah is the answer of the tongue." "The orderings of the heart" are the plans which it forms: "the answer of the tongue" is the granting of the heart's desire in respect to these plans when expressed in words: that is, according to some, in words of prayer to God; according to others, in arguments of persuasion addressed to men.

4. *Yea, even the wicked for the day of evil;* "God cannot be tempted of evil, neither tempteth he any man." James 1:13. But he appoints the wicked, who are "drawn away of their own lusts and enticed" to sin, to "the day of evil," for his own glory and the welfare of his everlasting kingdom. Most interpreters prefer to render the first clause of this verse thus: The Lord has made every thing for its corresponding end; which gives substantially the same sense.

6 By mercy and truth iniquity is purged:[a] and by the fear of the LORD *men* depart from evil.[b]

7 When a man's ways please the LORD, he maketh even his enemies to be at peace with him.[c]

8 Better *is* a little with righteousness, than great revenues without right.

9 A man's heart deviseth his way: but the LORD directeth his steps.[d]

10 A divine sentence* *is* in the lips of the king: his mouth transgresseth not in judgment.

11 A just weight and balance *are* the LORD'S:[e] all the weights† of the bag *are* his work.

12 *It is* an abomination to kings to commit wickedness: for the throne is established by righteousness.[f]

13 Righteous lips *are* the delight of kings; and they love him that speaketh right.

14 The wrath of a king *is as* messengers of death: but a wise man will pacify it.

15 In the light of the king's countenance *is* life; and his favor *is* as a cloud of the latter rain.

16 How much better *is it* to get wisdom than gold! and to get understanding rather to be chosen than silver![g]

17 The highway of the upright *is* to depart from evil: he that keepeth his way preserveth his soul.[h]

18 Pride *goeth* before destruction, and a haughty spirit before a fall.[i]

19 Better *it is to be* of an humble spirit with the lowly, than to divide the spoil with the proud.

20 He that handleth a matter wisely‡ shall find good: and whoso trusteth in the LORD, happy *is* he. A. M. 3004. B. C. 1000.

21 The wise in heart shall be called prudent: and the sweetness of the lips increaseth learning.

22 Understanding *is* a wellspring of life unto him that hath it: but the instruction of fools *is* folly.

23 The heart of the wise teacheth§ his mouth, and addeth learning to his lips.

24 Pleasant words *are as* a honey-comb,[j] sweet to the soul, and health to the bones.

25 There is a way that seemeth right unto a man; but the end thereof *are* the ways of death.[k]

26 He that‖ laboreth laboreth for himself; for his mouth craveth it of¶ him.

27 An ungodly man* diggeth up evil: and in his lips *there is* as a burning fire.

28 A froward man soweth† strife: and a whisperer separateth chief friends.

29 A violent man enticeth his neighbor, and leadeth him into the way *that is* not good.

30 He shutteth his eyes to devise froward things: moving his lips he bringeth evil to pass.

31 The hoary head *is* a crown of glory, *if* it be found in the way of righteousness.

32 *He that is* slow to anger *is* better than the mighty; and he that ruleth his spirit than he that taketh a city.

33 The lot is cast into the lap;[l] but the whole disposing thereof *is* of the LORD.

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a Psa. 85:10. b ch. 14:27. c Rom. 8:31. d ch. 19:21. * Heb. *Divination;* Gen. 44:15. e Lev. 19:36. † Heb. *stones.* f ch. 29:14. g ch. 8:11, 19. h ch. 10:9. i Esth. 6:6, etc.; Dan. 4:31. ‡ Or, *understandeth a matter.* § Heb. *maketh wise.* j Psa. 19:10. k ch. 12:26. ‖ Heb. *The soul of him that.* ¶ Heb. *boweth unto.* * Heb. *A man of Belial.* † Heb. *sendeth forth.* l Jonah 1:7.

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6. *Mercy and truth;* exercised by penitent sinners. *Purged;* expiated. The meritorious ground of forgiveness is not here considered, but the character to which God gives pardon and salvation. Compare Matt. 25:34–46; Rom. 2:10.

7. *To be at peace with him;* that is, as far as his best good and that of the church of God require. 1 Pet. 3:13. God sometimes allows his servants to be persecuted for righteousness' sake.

10. *A divine sentence;* God has appointed him to administer justice in his behalf. *Transgresseth not;* or, should not transgress. Here and in the thirteenth verse the king is described according to the true nature of his office. When he acts in character, his mouth transgresseth not in judgment.

11. *The Lord's—his work;* he has ordained them as the means of justice, and requires that they be true. *The bag;* in which travelling merchants anciently carried their weights.

15. *As a cloud of the latter rain;* acceptable and refreshing. The descriptions in this and the preceding verse are peculiarly applicable to the governments of the East, where the power of the monarch is well-nigh unlimited.

17. *Highway of the upright;* in which they walk securely.

21. *Lips;* the teacher's lips. *Learning;* the learning of those whom he instructs.

22. *The instruction of fools is folly;* if they undertake to teach, they can communicate nothing but folly.

26. *Craveth it of him;* men's bodily wants urge them on to hard toil.

27. *Diggeth up evil;* industriously toils at his mischievous plans.

30. *Shutteth his eyes—moving his lips;* signs of secret mischief.

33. *Cast into the lap—the whole disposing thereof;* man casts the lot, but God decides the issue of it.

INSTRUCTIONS.

2. Self-flattery is the universal sin of fallen man. The best preservative against its power is, to remember that God sees us as we are, and that he will decide our eternal destiny not according to our opinion of ourselves, but according to his own infallible judgment.

3. God gives permanent success to all who, in the diligent use of the appointed means, humbly commit their labors to him.

6. Though no good works can merit forgiveness of sin, God will bestow it only upon those who diligently practise them, for they are the certain fruits of repentance and faith.

7. The good man's enemies are entirely in God's power. He has only to do his duty, and God will either turn their hatred into love, or overrule it for his good and that of his church.

9. Our plans accomplish not what we intend, but what God sees to be best for us and his cause.

11. Uprightness in our dealings with each other is a matter not of human convenience, but of divine requirement, and God will punish the want of it by exclusion from heaven.

12. There is but one law for rulers and private persons—righteousness and prosperity, or wickedness and ruin.

13. Upright rulers will surround themselves with men of truth.

19. The conqueror who enriches himself by the spoils of nations is great in the eyes of sinners, but the meek and lowly Christian is great in the eyes of God.

21. A pleasant and winning manner, not less than soundness of doctrine, is the duty of every teacher, for his success depends mainly upon it.

28. No person is more abhorred and avoided than the slanderer and whisperer, whose course is marked by the creation of strife and dissension among brethren.

32. The mighty conqueror who has not learned to rule his own spirit leads a miserable life, and will come to a miserable end.

A. M. 3004.
B. C. 1000.

CHAPTER XVII.

Sundry Proverbs.

BETTER *is* a dry morsel, and quietness therewith, than a house full of sacrifices* *with* strife.

2 A wise servant shall have rule over a son that causeth shame, and shall have part of the inheritance among the brethren.

3 The fining pot *is* for silver, and the furnace for gold: but the LORD trieth the hearts.[a]

4 A wicked doer giveth heed to false lips; *and* a liar giveth ear to a naughty tongue.

5 Whoso mocketh the poor reproacheth his Maker:[b] *and* he that is glad at calamities shall not be unpunished.†[c]

6 Children's children *are* the crown of old men;[d] and the glory of children *are* their fathers.

7 Excellent speech‡ becometh not a fool: much less do lying lips§ a prince.

8 A gift *is as* a precious stone‖ in the eyes of him that hath it: whithersoever it turneth, it prospereth.

9 He that covereth a transgression seeketh¶ love: but he that repeateth a matter separateth *very* friends.

10 A reproof entereth more into a wise man than a hundred stripes into a fool.*[e]

11 An evil *man* seeketh only rebellion: therefore a cruel messenger shall be sent against him.

12 Let a bear robbed of her whelps meet a man, rather than a fool in his folly.[f]

13 Whoso rewardeth evil for good, evil shall not depart from his house.[g]

14 The beginning of strife *is as* when one letteth out water: therefore leave off contention, before it be meddled with.[h]

15 He that justifieth the wicked, and he that condemneth the just, even they both *are* abomination to the LORD.[i]

16 Wherefore *is there* a price in the hand of a fool to get wisdom, seeing *he hath* no heart *to it?*

17 A friend loveth at all times, and a brother is born for adversity.[j]

18 A man void of understanding† striketh hands, *and* becometh surety in the presence of his friend.

19 He loveth transgression that loveth strife:[k] *and* he that exalteth his gate seeketh destruction.

20 He that hath a froward heart‡ findeth no good: and he that hath a perverse tongue falleth into mischief.

21 He that begetteth a fool *doeth it* to his sorrow: and the father of a fool hath no joy.

22 A merry heart doeth good *like*§ a medicine: but a broken spirit drieth the bones.[l]

23 A wicked *man* taketh a gift out of the bosom to pervert the ways of judgment.

24 Wisdom *is* before him that hath understanding;[m] but the eyes of a fool *are* in the ends of the earth.

25 A foolish son *is* a grief to his father, and bitterness to her that bare him.

26 Also to punish the just *is* not good, *nor* to strike princes for equity.

27 He that hath knowledge spareth his words:[n] *and* a man of understanding is of an excellent‖ spirit.

28 Even a fool, when he holdeth his peace, is counted wise: *and* he that shutteth his lips *is esteemed* a man of understanding.

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* Or, *good cheer.* [a] Jer. 17:10. [b] ch. 14:31. † Heb. *held innocent.* [c] Job 31:29; Obad. 11-16. [d] Psa. 127:5. ‡ Heb. *A lip of excellency.* § Heb. *a lip of lying.* ‖ Heb. *stone of grace.* ¶ Or, *procureth.* * Or, *aweth more a wise man, than to strike a fool a hundred times.* [e] ch. 15:5. [f] Hos. 13:8. [g] Psa. 55:12-15. [h] ch. 20:3. [i] Exod. 23:7; Isa. 5:23, 24. [j] ch. 18:24. † Heb. *heart.* [k] Jas. 3:16. ‡ Heb. *The froward of heart.* § Or, *to.* [l] ch. 18:14. [m] Eccl. 2:14. [n] Jas. 1:19. ‖ Or, *a cool.*

CHAPTER XVII.

1. *Sacrifices;* sumptuous fare from the flesh of slain beasts.

2. *Shall have part of the inheritance;* his master will give him a share with his own sons.

7. *Excellent speech;* such speech as belongs to men in eminent stations. He is not fit for a high place, and cannot adapt his language to it.

8. *A gift;* given to secure influence. *Him that hath it;* its receiver. *Whithersoever it turneth it prospereth;* as a precious stone reflects its lustre in every way, so a gift is successful in influencing men, whithersoever it is directed.

9. *Covereth a transgression—repeateth a matter;* he who covers a transgression which he has witnessed in another, seeks the peace and harmony of the community, but he who repeats an ill report separates friends.

11. *Rebellion;* contumacy and sedition towards the magistrate. *A cruel messenger;* a messenger sent by the ruling power to execute vengeance upon him. Chap. 16:14. The proverb finds its most awful fulfilment in the case of those who rebel against God's righteous government.

12. *Fool in his folly;* that is, a fool acting out his folly in a paroxysm of rage.

16. *A price;* an opportunity afforded by God.

17. *Loveth at all times;* in adversity, as well as prosperity; the character of a true friend.

19. *Exalteth his gate;* the gate to his mansion: a lofty gate implies a sumptuous edifice, the product of ambition and vain-glory.

22. *A merry heart;* a cheerful heart, full of peace and joy.

23. *A wicked man;* privily receives a bribe from the bosom of him whose cause is pending.

24. *Before him that hath understanding;* so that he readily discerns it. *In the ends of the earth;* pursuing folly, so that he never sees true wisdom. Eccl. 2:14.

26. *For equity;* because of their equity.

INSTRUCTIONS.

1. Domestic comfort depends not on outward abundance, but on inward harmony and love.

2. Wisdom is better than high birth to give influence and honor.

4. Wicked and corrupt men choose the wicked and corrupt for their companions and accomplices.

6. It is the ordinance of God that in well-trained families the parents and children shall be a mutual comfort and honor to each other.

9. Peace and harmony can be maintained only by mutual kindness and forbearance; a tale-bearer may embroil a whole community in strife.

10. Since fools can never learn from experience, their life must be one of perpetual disappointment and trouble, and their end destruction.

12. Nothing is so unreasonable as folly.

14. It is easier to maintain peace in a family or community, than to restore it.

15. Rulers and judges act in God's behalf, and for the perversion of justice he will call them to an account.

16. Since men remain ignorant of God and his salvation, not from the want of opportunities to learn, but because they have no heart for it, the justice of God in their destruction will be made manifold to all at the last great day.

CHAPTER XVIII.

Sundry Proverbs.

THROUGH desire a man, having separated himself, seeketh *and* intermeddleth with all wisdom.*

2 A fool hath no delight in understanding, but that his heart may discover itself.

3 When the wicked cometh, *then* cometh also contempt, and with ignominy reproach.

4 The words of a man's mouth *are as* deep waters, *and* the wellspring of wisdom *as* a flowing brook.[a]

5 *It is* not good to accept the person of the wicked, to overthrow the righteous in judgment.[b]

6 A fool's lips enter into contention, and his mouth calleth for strokes.

7 A fool's mouth *is* his destruction, and his lips *are* the snare of his soul.[c]

8 The words of a talebearer† *are* as wounds,‡[d] and they go down into the innermost parts§ of the belly.

9 He also that is slothful in his work is brother to him that is a great waster.

10 The name of the LORD *is* a strong tower:[e] the righteous runneth into it, and is safe.‖

11 The rich man's wealth *is* his strong city, and as a high wall in his own conceit.

12 Before destruction the heart of man is haughty; and before honor *is* humility.[f]

13 He that answereth a matter¶ before he heareth *it*,[g] it *is* folly and shame unto him.

14 The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?[h] A. M. 3004. B. C. 1000.

15 The heart of the prudent getteth knowledge;[i] and the ear of the wise seeketh knowledge.

16 A man's gift maketh room for him, and bringeth him before great men.

17 *He that is* first in his own cause *seemeth* just; but his neighbor cometh and searcheth him.

18 The lot causeth contentions to cease, and parteth between the mighty.

19 A brother offended *is harder to be won* than a strong city:[j] and *their* contentions *are* like the bars of a castle.

20 A man's belly shall be satisfied with the fruit of his mouth; *and* with the increase of his lips shall he be filled.

21 Death and life *are* in the power of the tongue:[k] and they that love it shall eat the fruit thereof.[l]

22 *Whoso* findeth a wife findeth a good *thing*, and obtaineth favor of the LORD.[m]

23 The poor useth entreaties; but the rich answereth roughly.

24 A man *that hath* friends must show himself friendly; and there is a friend *that* sticketh closer than a brother.

CHAPTER XIX.

Sundry Proverbs.

BETTER *is* the poor that walketh in his integrity, than *he that is* perverse in his lips, and is a fool.[n]

* Or, *He that separateth himself, seeketh according to* his *desire*, and *intermeddleth in every business.* a ch. 10:14. b Lev. 19:15; Deut. 16:19. c Eccl. 10:12. † Or, *whisperer.* ‡ Or, *like as when men are wounded.* d ch. 12:18. § Heb. *chambers.* e Psa. 18:2. ‖ Heb. *set aloft.* f Luke 14:11. ¶ Heb. *returneth a word.* g John 7:51. h Psa. 147:3. i ch. 15:14. j Gen. 27:41. k Matt. 12:37. l Isa. 57:19. m ch. 19:14. n ch. 28:6.

22. "A merry heart" is alike honorable to God, in whose righteous government we have always abundant reason to rejoice, and profitable to ourselves; it strengthens the body, and invigorates the powers of the soul. By indulging ourselves in despondency and discontent we reproach our Maker, impair our physical health, and wither up the noblest faculties of the soul.

27. A great part of wisdom lies in forbearing to speak, except when we have something important to say.

CHAPTER XVIII.

1. *Having separated himself;* from society, that he may give himself to study. But many render this verse thus: He who separateth himself from his fellow-men, seeketh after his own desire; he opposeth himself to all wisdom.

3. *Cometh;* into power and influence. *Contempt, and with ignominy reproach;* contempt and reproach heaped by him upon his fellow-men.

4. *A man's mouth;* that is, a wise man's mouth. *Wellspring of wisdom;* which gushes forth from his heart, and is inexhaustible.

5. *To overthrow;* in order to overthrow.

6. *Calleth for strokes;* provokes men to inflict stripes upon him.

8. *Into the innermost parts of the belly;* inflicting mortal wounds.

13. *Answereth a matter;* gives his opinion on a matter.

14. *The spirit of a man—a wounded spirit;* the meaning is, that a courageous spirit will enable a man to bear up under the pressure of grief and pain; but a broken and desponding spirit, that has lost the power of endurance, is an intolerable evil.

17. *First in his own cause;* first in telling his own story. *His neighbor;* his antagonist.

21. *They that love it shall eat the fruit thereof;* they that will exercise the gift of speech must reap the consequences, be they good or evil.

INSTRUCTIONS.

2. They who have least wisdom are most fond of uttering their opinions.

3. When the wicked come into power they fill society with abuse and contumely.

6. The words of a foolish man are as calamitous to himself as to others. They fill society with contentions, and bring upon him condign punishment.

9. Sloth and prodigality lead to the same end, want and misery.

11. It is natural to fallen man to trust in uncertain riches, rather than in the living God. This makes the salvation of the rich exceedingly difficult—harder than for a camel to go through the eye of a needle.

12. A man's spirit is a sure indication of the lot that awaits him: if he be humble, honor; if haughty, ruin. Luke 18:14.

13. It is a good rule not to express an opinion till we have had a full opportunity to hear both sides. He who pursues the opposite course proclaims his folly, and brings upon himself perpetual mortification.

14. By courage and faith all evils are made tolerable. A pusillanimous spirit, that faints at the approach of trouble, is as distressing as it is sinful.

22. God has ordained the marriage relation for the purity, comfort, and usefulness of man. Notwithstanding all the evils which human depravity has introduced into it, it is, in general, better than to be alone; and he who finds a wise and virtuous wife, receives from God the richest earthly blessing.

23. The tendency of wealth to foster pride and haughtiness of spirit, is great. To be rich, and at the same time truly humble, is the fruit of divine grace.

A. M. 3004. B. C. 1000.

2 Also, *that* the soul *be* without knowledge, *it is* not good; and he that hasteth with *his* feet sinneth.

3 The foolishness of man perverteth his way: and his heart fretteth against the LORD.

4 Wealth maketh many friends; but the poor is separated from his neighbor.

5 A false witness shall not be unpunished;* and *he that* speaketh lies shall not escape.

6 Many will entreat the favor of the prince: and every man *is* a friend to him that giveth gifts.†

7 All the brethren of the poor do hate him: how much more do his friends go far from him? he pursueth *them with* words, *yet* they *are* wanting *to him.*

8 He that getteth wisdom‡ loveth his own soul:[a] he that keepeth understanding shall find good.

9 A false witness shall not be unpunished; and *he that* speaketh lies shall perish.

10 Delight is not seemly for a fool; much less for a servant to have rule over princes.

11 The discretion§ of a man deferreth his anger; and *it is* his glory to pass over a transgression.[b]

12 The king's wrath *is* as the roaring of a lion; but his favor *is* as dew upon the grass.[c]

13 A foolish son *is* the calamity of his father: and the contentions of a wife *are* a continual dropping.[d]

14 House and riches *are* the inheritance of fathers:[e] and a prudent wife *is* from the LORD.[f]

15 Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger.[g]

16 He that keepeth the commandment keepeth his own soul;[h] *but* he that despiseth his ways shall die.

17 He that hath pity upon the poor lendeth unto the LORD;[i] and that which he hath given‖ will he pay him again.

18 Chasten thy son while there is hope, and let not thy soul spare for his crying.¶[j]

19 A man of great wrath shall suffer punishment: for if thou deliver *him,* yet thou must do it* again.

20 Hear counsel, and receive instruction, that thou mayest be wise in thy latter end.[k]

21 *There are* many devices in a man's heart; nevertheless the counsel of the LORD, that shall stand.[l]

22 The desire of a man *is* his kindness: and a poor man *is* better than a liar.

23 The fear of the LORD *tendeth* to life:[m] and *he that hath it* shall abide satisfied; he shall not be visited with evil.

24 A slothful *man* hideth his hand in *his* bosom, and will not so much as bring it to his mouth again.

25 Smite a scorner, and the simple will beware:† and reprove one that hath understanding, *and* he will understand knowledge.

26 He that wasteth *his* father, *and* chaseth away *his* mother, *is* a son that causeth shame, and bringeth reproach.

27 Cease, my son, to hear the instruction *that causeth* to err from the words of knowledge.

28 An ungodly witness‡ scorneth judgment: and the mouth of the wicked devoureth iniquity.[n]

29 Judgments are prepared for scorners, and stripes for the back of fools.[o]

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* Heb. *held innocent.* † Heb. *a man of gifts.* ‡ Heb. *a heart.* [a] ch. 2:10-12. § Or, *prudence.* [b] ch. 16:32. [c] Hos. 14:5. [d] ch. 27:15. [e] 2 Cor. 12:14. [f] ch. 18:22. [g] 2 Thess. 3:10. [h] Luke 10:28. [i] Eccl. 11:1; 2 Cor. 9:6-9. ‖ Or, *his deed.* ¶ Or, *to his destruction,* or *to cause him to die.* [j] ch. 23:13, 14. * Heb. *add.* [k] Deut. 32:29; Psa. 90:12, 14. [l] ch. 16:1, 9; 21:30; Job 23:13; Psa. 33:10, 11; Isa. 14:26, 27; 46:10; Acts 5:39. [m] 1 Tim. 4:8. † Heb. *be cunning.* ‡ Heb. *A witness of Belial.* [n] Job 15:16; Hos. 4:8. [o] Isa. 29:20.

CHAPTER XIX.

2. *Hasteth with his feet;* is rash and inconsiderate in his actions—a common result of the soul's being without knowledge.

10. *Delight;* dainty living, which implies ease and affluence. *Much less for a servant to have rule over princes;* that is, a servant retaining a low and servile spirit, which often happens through the favoritism of Eastern monarchs.

11. *Deferreth his anger;* makes him slow to anger.

13. *A continual dropping;* of water through the roof in a rainy day; which is very common in oriental houses, and very annoying.

14. *The inheritance of fathers;* received from fathers. *From the Lord;* the gift of his providence. She cannot, like houses and riches, be inherited.

16. *Despiseth his ways;* despiseth attention to his ways, because he does not consider himself in danger of going astray. Chap. 14:16.

18. *Hope;* of his being reclaimed. *And let not thy soul spare for his crying;* the original might be rendered, Desire not to slay him; that is, act not as if it were your desire to destroy him, which you will do if you withhold needed chastisement.

22. *The desire of a man is his kindness;* a man's kindness is that which makes him an object of affectionate regard, to whom the afflicted and destitute look with longing desire. *A poor man is better than a liar;* that is, a poor man of kindness is better than a rich liar destitute of all goodness.

24. *In his bosom;* or, in the dish; a figurative way of saying he is too indolent to attend to his own wants.

28. *Scorneth judgment;* has no concern to give his testimony according to truth and equity. *Devoureth iniquity;* feeds upon it as upon a sweet morsel. Job 20:12, 13.

INSTRUCTIONS.

1. The true worth of a man should be measured by his character, and not by his outward circumstances. A poor man of truth and wisdom is more honorable in the sight of God, and more useful to his fellow-men, than one of great rank and wealth whose life is made up of perverseness and folly.

2. Hasty and inconsiderate action comes from the want of true knowledge, and leads to sin.

3. Men too frequently lay to the account of God's providence the calamities which their own perverseness brings upon them, and thus foolishly fret against the Lord.

4. The unreasonable deference which is everywhere paid to wealth, is a sad proof of human selfishness and blindness. The mass of mankind prefer riches without either wisdom or righteousness, to the neglect which attends virtuous poverty.

10. When wealth and patronage fall into the hands of the foolish, and the base are exalted above the excellent, the true order of society is perverted, and confusion and misery ensue.

11. Slowness to anger and a forgiving spirit are true marks of a noble soul.

16. The man who thinks himself in no danger is near destruction.

17. The best investment of our property is in deeds of loving-kindness.

18. The rod is God's appointment; and the parent who uses it early and discreetly, manifests the truest kindness to his children.

19. He that is under the control of his angry passions cannot be saved from ruin, either by his own discretion or by the advice and help of his friends.

21. The subordination of all our plans to the wise com-

CHAPTER XX.

Sundry Proverbs.

WINE *is* a mocker, strong drink *is* raging:[a] and whosoever is deceived thereby is not wise.

2 The fear of a king *is* as the roaring of a lion: *whoso* provoketh him to anger sinneth *against* his own soul.

3 *It is* an honor for a man to cease from strife:[b] but every fool will be meddling.

4 The sluggard will not plough by reason of the cold;* *therefore* shall he beg in harvest, and *have* nothing.[c]

5 Counsel in the heart of man *is like* deep water; but a man of understanding will draw it out.

6 Most men will proclaim every one his own goodness:†[d] but a faithful man who can find?[e]

7 The just *man* walketh in his integrity: his children *are* blessed after him.

8 A king that sitteth in the throne of judgment scattereth away all evil with his eyes.[f]

9 Who can say, I have made my heart clean, I am pure from my sin?[g]

10 Divers weights,‡ *and* divers measures,§ both of them *are* alike abomination to the LORD.[h]

11 Even a child is known by his doings, whether his work *be* pure, and whether *it be* right.

12 The hearing ear, and the seeing eye, the LORD hath made even both of them.[i]

13 Love not sleep, lest thou come to poverty:[j] open thine eyes, *and* thou shalt be satisfied with bread.

14 *It is* naught, *it is* naught, saith the buyer: but when he is gone his way, then he boasteth. A. M. 3004. B. C. 1000.

15 There is gold, and a multitude of rubies: but the lips of knowledge *are* a precious jewel.[k]

16 Take his garment that is surety *for* a stranger: and take a pledge of him for a strange woman.

17 Bread of deceit‖ *is* sweet to a man; but afterwards his mouth shall be filled with gravel.

18 *Every* purpose is established by counsel: and with good advice make war.[l]

19 He that goeth about *as* a talebearer revealeth secrets: therefore meddle not with him that flattereth¶ with his lips.

20 Whoso curseth his father or his mother, his lamp* shall be put out in obscure darkness.

21 An inheritance *may be* gotten hastily at the beginning; but the end thereof shall not be blessed.

22 Say not thou, I will recompense evil; *but* wait on the LORD, and he shall save thee.

23 Divers weights *are* an abomination unto the LORD; and a false balance† *is* not good.

24 Man's goings *are* of the LORD;[m] how can a man then understand his own way?

25 *It is* a snare to the man *who* devoureth *that which is* holy, and after vows to make inquiry.

26 A wise king scattereth the wicked, and bringeth the wheel over them.

27 The spirit of a man *is* the candle‡ of the LORD, searching all the inward parts of the belly.

28 Mercy and truth preserve the king: and his throne is upholden by mercy.

29 The glory of young men *is* their strength: and the beauty of old men *is* the gray head.

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a Isa. 28:7; Hos. 4:11. b ch. 16:32. * Or, *winter*. c ch. 19:15 † Or, *bounty*. d Matt. 6:2. e Luke 18:8, 11. f 2 Sam. 23:4. g 2 Chr 6:36; 1 John 1:8. ‡ Heb *A stone and a stone*. § Heb. *an ephah and an ephah*.

h Deut. 25:13. i Psa. 94:9. j Rom. 12:11. k ch. 8:19. ‖ Heb. *lying* or, *falsehood*. l ch. 24:6; Luke 14:31. ¶ Or, *enticeth*. * Or, *candle*. † Heb. *balances of deceit*. m Jer. 10:23. ‡ Or, *lamp*.

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sel of God, constitutes the only sure foundation for peace and tranquillity of spirit. It is only when we make God's will our will, that we can avoid perpetual disquietude and disappointment.

22. None but the truly good can gain the true love of their fellow-men.

25. Scorners are smitten for the good of others; men of understanding are reproved for their own benefit.

26. No course of conduct brings greater disgrace upon a young man, than to be guilty of squandering his father's estate, and making his mother homeless.

27. One of the most deadly perils to which the young are exposed, is false doctrine in respect to the principles of religion and morals. It meets them everywhere, in unprincipled associates, public teachers of error, and corrupt publications. Without constant vigilance and prayerfulness, they cannot escape its fatal influence.

CHAPTER XX.

2. *Fear of a king;* his wrath, which is an object of fear to his subjects.

3. *Meddling;* embroiling himself in contentions. But we may better render, "Every fool will be angry;" that is, by giving way to a passionate spirit, will involve himself in strife.

5. *Man;* that is, a wise man; his heart is an inexhaustible reservoir of knowledge, from which the skilful can draw at all times.

8. *With his eyes;* by his vigilance and sagacity in detecting iniquity.

12. *The Lord hath made even both of them;* "He that planted the ear, shall he not hear? he that formed the eye, shall he not see?" Psa. 94:9.

14. *Naught;* that is, bad in quality. *Boasteth;* of his good bargain.

15. *Gold, and a multitude of rubies—a precious jewel;* gold and precious gems are comparatively plenty, but the lips of knowledge are a much rarer and more valuable possession.

16. *Take his garment—a stranger;* as much as to say, If one is so foolish as to become surety for a stranger, he will have to pledge his garment to you for money to meet the obligation thus incurred; and you will have to take his garment, for he will be unable to redeem it himself. *Take a pledge—strange woman;* nothing better can be expected of the same foolish man, than that he should pledge his garment to you for money to be used by him as the hire of a strange woman, and with the same result as before.

17. *Shall be filled with gravel;* the bread will, as it were, turn to gravel in his mouth; his fraud will end in sorrow.

19. *Flattereth with his lips;* literally, openeth wide his lips, that is, as a talebearer, for he will reveal your secrets also.

21. *Gotten hastily;* that is, more hastily than it could have been by righteous means. Chap. 28:20.

25. *Who devoureth that which is holy;* appropriates to his own use that which, by the law, should have been consecrated to God's service. But it may be rendered, who rashly makes vows of consecration. *To make inquiry;* whether they shall be kept.

26. *Bringeth the wheel;* of the threshing-wagon; that is, he destroys them.

27. *The candle of the Lord;* a candle which God has placed within him. *Searching all the inward parts;* taking cognizance of his most secret thoughts. 1 Cor. 2:11.

A. M. 3004. B. C. 1000. 30 The blueness of a wound cleanseth away evil:* so *do* stripes the inward parts of the belly.[a]

CHAPTER XXI.

Sundry Proverbs.

THE king's heart *is* in the hand of the LORD, *as* the rivers of water: he turneth it whithersoever he will.

2 Every way of a man *is* right in his own eyes: but the LORD pondereth the hearts.

3 To do justice and judgment *is* more acceptable to the LORD than sacrifice.[b]

4 A high look,† and a proud heart, *and* the ploughing‡ of the wicked, *is* sin.

5 The thoughts of the diligent *tend* only to plenteousness; but of every one *that is* hasty only to want.

6 The getting of treasures by a lying tongue *is* a vanity tossed to and fro of them that seek death.[c]

7 The robbery of the wicked shall destroy§ them; because they refuse to do judgment.

8 The way of man *is* froward and strange: but *as for* the pure, his work *is* right.

9 *It is* better to dwell in a corner of the housetop, than with a brawling woman‖ in a wide house.¶

10 The soul of the wicked desireth evil: his neighbor findeth no favor* in his eyes.

11 When the scorner is punished, the simple is made wise: and when the wise is instructed, he receiveth knowledge.

12 The righteous *man* wisely considereth the house of the wicked:[d] *but God* overthroweth the wicked for *their* wickedness.

13 Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.[e]

14 A gift in secret pacifieth anger: and a reward in the bosom, strong wrath.

15 *It is* joy to the just to do judgment: but destruction *shall be* to the workers of iniquity.[f]

16 The man that wandereth out of the way of understanding shall remain in the congregation of the dead.[g]

17 He that loveth pleasure† *shall be* a poor man: he that loveth wine and oil shall not be rich.

18 The wicked *shall be* a ransom for the righteous, and the transgressor for the upright.[h]

19 *It is* better to dwell in the wilderness,‡ than with a contentious and an angry woman.

20 *There is* treasure to be desired and oil in the dwelling of the wise;[i] but a foolish man spendeth it up.[j]

21 He that followeth after righteousness and mercy findeth life, righteousness, and honor.[k]

22 A wise *man* scaleth the city of the mighty, and casteth down the strength of the confidence thereof.[l]

23 Whoso keepeth his mouth and his tongue, keepeth his soul from troubles.

24 Proud *and* haughty scorner *is* his name, who dealeth in proud wrath.§

25 The desire of the slothful killeth him; for his hands refuse to labor.

26 He coveteth greedily all the day long: but the righteous giveth and spareth not.

27 The sacrifice of the wicked *is* abomination:[m]

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* Heb. *is a purging medicine against evil.* a Heb. 12:10. b 1 Sam. 15:22. † Heb. *Haughtiness of eyes.* ‡ Or, *light.* c 2 Pet. 2:3. § Heb. *saw*, or *dwell with.* ‖ Heb. *woman of contentions.* ¶ Heb. *a house of society.* * Heb. *is not favored.* d Psa. 107:43; Hos. 14:9. e Matt. 18:33, 34; 25:41–46; Jas. 2:13. f Matt. 7:23. g ch. 13:20. † Or, *sport.* h ch. 11:8; Isa. 43:3, 4. ‡ Heb. *land of the desert.* i Matt. 25:3, 4. j Luke 6:45. k Rom. 2:7. l Eccl. 9:14–16. § Heb. *the wrath of pride.* m Isa. 1:11–15.

30. *Blueness;* the reference is to the scars made by severe blows. We may paraphrase the verse thus: Severe blows inflicted upon the transgressor cleanse his soul from evil; and stripes, his inward spirit.

INSTRUCTIONS.

1. Since wine and strong drink darken the reason, bring the soul under the control of excitement and passion, and thus prepare it for folly and wickedness of every sort, no wise man will give himself up to their power.

6. They who make the largest professions of goodness and love, are in general the least worthy of confidence in any work that requires patient and self-denying toil.

7. The best inheritance which a man can leave to his children is his own holy life.

9. The best men are most deeply conscious of their sinfulness. It is only the blinding power of sin that leads any to claim that they are free from it.

14. The habit of buyers to depreciate, and of sellers to exaggerate the worth of articles of traffic, is a species of dishonesty as base and degrading as it is common.

17. It is only in anticipation that dishonest gain is pleasant; its end is bitterness and vexation of spirit.

19. The man who reveals to us the secrets of others, proves himself unworthy to be intrusted with our own.

20. God returns the injurious conduct of children upon their own heads. Filial ingratitude is the direct road to ruin, temporal and spiritual. Lev. 20:9.

21. As "he that maketh haste to be rich shall not be innocent," so neither shall his prosperity be permanent.

22. We always do well to leave vengeance in the hands of God, to whom it belongs.

25. Rash vows, by which men bind themselves to certain outward actions under the name of religion, are highly pernicious in their influence. When the young and inexperienced take upon themselves vows of celibacy and exclusion from society, they only spread a snare for their souls.

30. That chastisement which cleanses the soul from sin is a rich blessing, however severe it may be.

CHAPTER XXI.

4. *The ploughing of the wicked;* their tillage; put here for all their plans, pursuits, and pleasures. The marginal reading, "the light of the wicked," means that in which they glory.

5. *The diligent;* who seek wealth by honest industry. *Hasty;* impatient to amass wealth, and therefore employing unlawful means.

6. *A vanity tossed to and fro;* an empty and unstable possession. Some render, A fleeting breath, which gives the same idea. *Seek death;* take the way to death.

8. *Strange;* alienated from God. *The pure;* in contrast with the mass of mankind, whose way is froward and strange.

12. *Wisely considereth;* derives lessons of instruction from God's dealings with it.

16. *Remain in the congregation of the dead;* be numbered and dwell with the dead. Compare chap. 2:22.

18. *Shall be a ransom for the righteous;* God will make the destruction of the wicked a means of salvation to the righteous, as is illustrated in the deliverance of Israel from Egypt. Isa. 43:3, 4.

25. *The desire of the slothful;* his longing desire for good that cannot be obtained without labor.

26. *The righteous;* who has gained an abundance by honest toil. Compare ver. 20.

how much more, *when* he bringeth it with a wicked mind!*

28 A false witness† shall perish: but the man that heareth speaketh constantly.

29 A wicked man hardeneth his face: but *as for* the upright, he directeth‡ his way.

30 *There is* no wisdom nor understanding nor counsel against the LORD.[a]

31 The horse *is* prepared against the day of battle: but safety§ *is* of the LORD.

CHAPTER XXII.

Sundry Proverbs. 17 The words of the wise.

A *GOOD* name *is* rather to be chosen than great riches, *and* loving favor rather‖ than silver and gold.

2 The rich and poor meet together:[b] the LORD *is* the maker of them all.

3 A prudent *man* foreseeth the evil, and hideth himself: but the simple pass on, and are punished.

4 By humility¶ *and* the fear of the LORD *are* riches, and honor, and life.

5 Thorns *and* snares *are* in the way of the froward:[c] he that doth keep his soul shall be far from them.

6 Train up* a child in the† way he should go: and when he is old, he will not depart from it.[d]

7 The rich ruleth over the poor, and the borrower *is* servant to the lender.‡

8 He that soweth iniquity shall reap vanity:[e] and the rod of his anger shall fail.§

9 He that hath a bountiful eye‖ shall be blessed;[f] for he giveth of his bread to the poor. A. M. 3004. B. C. 1000.

10 Cast out the scorner, and contention shall go out; yea, strife and reproach shall cease.

11 He that loveth pureness of heart, *for* the grace of his lips¶ the king *shall be* his friend.[g]

12 The eyes of the LORD preserve knowledge;[h] and he overthroweth the words* of the transgressor.

13 The slothful *man* saith, *There is* a lion without, I shall be slain in the streets.

14 The mouth of strange women *is* a deep pit: he that is abhorred of the LORD shall fall therein.[i]

15 Foolishness *is* bound in the heart of a child; *but* the rod of correction shall drive it far from him.

16 He that oppresseth the poor to increase his *riches*,[j] *and* he that giveth to the rich, *shall* surely *come* to want.

17 ¶ Bow down thine ear, and hear the words of the wise, and apply thy heart unto my knowledge:[k]

18 For *it is* a pleasant thing if thou keep them within thee;† they shall withal be fitted in thy lips.

19 That thy trust may be in the LORD, I have made known to thee this day, even to thee.‡

20 Have not I written to thee excellent things in counsels and knowledge,

21 That I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?§[l]

22 Rob not the poor, because he *is* poor: neither oppress the afflicted in the gate:

* Heb. *in wickedness!* † Heb. *Witness of lies.* ‡ Or, *considereth;* Psa. 119:59. [a] Isa. 8:9, 10; Acts 5:39. § Or, *victory.* ‖ Or, *favor is better.* [b] 1 Cor. 12:22, etc. ¶ Or, *The reward of humility.* [c] Job 18:8. * Or, *Catechize.* † Heb. *his.* [d] Eph. 6:4. ‡ Heb. *man that lendeth.* [e] Job 4:8. § Or, *with the rod of his anger he shall be consumed.* ‖ Heb *Good of eye.* [f] 2 Cor. 9:6. ¶ Or, and hath *grace in his lips.* [g] Matt. 5:8. [h] Isa. 59:19–21. * Or, *matters.* [i] Eccl. 7:26. [j] Mic. 2:2–5. [k] ch. 2:2, etc.; Psa. 90:12. † Heb. *in thy belly.* ‡ Or, trust *thou also.* § Or, *those that send thee.* [l] 1 Pet. 3:15.

28. *Heareth;* has an obedient and teachable spirit, which includes in itself the love of truth. *Speaketh constantly;* while "the mouth of them that speak lies shall be stopped," he shall speak constantly with favor and credit.

29. *Hardeneth his face;* rejects all counsel, and obstinately follows his own corrupt desires. *Directeth his way;* bestows serious consideration upon it, that it may be conformed to God's law.

INSTRUCTIONS.

1. God overrules all the plans of earthly rulers, be they righteous or wicked, for the accomplishment of his own wise and good designs.

3. God will not accept the outward forms of religion as a substitute for its inward spirit, "judgment, mercy, and faith."

6. Treasures obtained by fraud and falsehood conduct their owner down to perdition, and there forsake him.

10. A wicked man cannot be trusted where his own private interests are concerned; for he will not scruple for his own ends to sacrifice his neighbor's property, comfort, reputation, morality, and everlasting welfare.

13. We all need mercy at the hand of God: but we shall not obtain it unless we show pity to our fellow-men; for with the merciful, God will show himself merciful.

17. Luxurious living is the highway to poverty.

20. When poverty comes from prodigality it is as ignominious as sinful.

26. The righteous man values property and labors for it chiefly because of the means which it furnishes of doing good to his fellow-men.

30. The Lord has all the resources of heaven and earth at his disposal, and he can with infinite ease accomplish his own purposes in the face of all opposition from wicked men and fallen spirits; nay more, he can make their efforts to defeat his counsels the direct means of fulfilling them.

31. Without God's favor the most formidable warlike preparations will be of no avail.

CHAPTER XXII.

2. *Meet together;* come into contact in the various relations of life. *The Lord is the maker of them all;* he is their common Lord, has placed them together in this world, and will call them to an account for their treatment of each other.

8. *Vanity;* disappointment and misery. *The rod of his anger;* the rod wherewith he smote his fellow-men in anger.

11. *The grace of his lips;* his pleasant and well-timed words.

12. *Preserve knowledge;* watch over and protect knowledge, by protecting those who possess it and use it for the good of their fellow-men.

14. *Mouth of strange women;* their "much fair speech," chap. 7:21. *Abhorred of the Lord;* because he turns aside from the right way.

16. *Giveth to the rich;* from selfish motives, to purchase their favor.

17. Here begins another division of the book, extending to the end of the twenty-fourth chapter. It has a general resemblance to the first nine chapters.

19. *Made known;* that is, these words.

20. *In counsels and knowledge;* containing counsels and words of knowledge.

21. *To them that send unto thee;* to ask counsel of thee. Or, as the marginal reading, "To those that send thee;" that is, mayest make a true report to them of the business intrusted to thee.

22. *In the gate;* where courts were anciently held, and public business was transacted.

INSTRUCTIONS.

1. Our comfort and usefulness depend on our character, rather than on our outward possessions.

A. M. 3004. B. C. 1000.

23 For the LORD will plead their cause,[a] and spoil the soul of those that spoiled them.

24 Make no friendship with an angry man; and with a furious man thou shalt not go;

25 Lest thou learn his ways, and get a snare to thy soul.

26 Be not thou *one* of them that strike hands, *or* of them that are sureties for debts.

27 If thou hast nothing to pay, why should he take away thy bed from under thee?

28 Remove not the ancient landmark,* which thy fathers have set.

29 Seest thou a man diligent in his business? he shall stand before kings;[b] he shall not stand before mean† *men.*

CHAPTER XXIII.

The words of the wise.

WHEN thou sittest to eat with a ruler, consider diligently what *is* before thee:

2 And put a knife to thy throat, if thou *be* a man given to appetite.

3 Be not desirous of his dainties: for they *are* deceitful meat.

4 Labor not to be rich:[c] cease from thine own wisdom.[d]

5 Wilt thou set thine eyes‡ upon that which is not? for *riches* certainly make themselves wings; they fly away as an eagle toward heaven.

6 Eat thou not the bread of *him that hath* an evil eye, neither desire thou his dainty meats:

7 For as he thinketh in his heart, so *is* he: Eat and drink, saith he to thee; but his heart *is* not with thee.

8 The morsel *which* thou hast eaten shalt thou vomit up, and lose thy sweet words.

9 Speak not in the ears of a fool: for he will despise the wisdom of thy words.

10 Remove not the old landmark;§[e] and enter not into the fields of the fatherless:

11 For their redeemer *is* mighty; he shall plead their cause with thee.

12 Apply thy heart unto instruction, and thine ears to the words of knowledge.[f]

13 Withhold not correction from the child: for *if* thou beatest him with the rod, he shall not die.

14 Thou shalt beat him with the rod, and shalt deliver his soul from hell.[g]

15 My son, if thy heart be wise,[h] my heart shall rejoice, even mine.‖

16 Yea, my reins shall rejoice, when thy lips speak right things.

17 Let not thy heart envy sinners;[i] but *be thou* in the fear of the LORD all the day long.

18 For surely there is an end;¶ and thine expectation shall not be cut off.

19 Hear thou, my son, and be wise, and guide thy heart in the way.[j]

20 Be not among winebibbers;[k] among riotous eaters of flesh:*

21 For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe *a man* with rags.

22 Hearken unto thy father that begat thee, and despise not thy mother when she is old.[l]

23 Buy the truth, and sell *it* not;[m] *also* wisdom, and instruction, and understanding.[n]

24 The father of the righteous shall greatly rejoice: and he that begetteth a wise *child* shall have joy of him.[o]

25 Thy father and thy mother shall be glad, and she that bare thee shall rejoice.

26 My son, give me thy heart, and let thine eyes observe my ways.[p]

27 For a whore *is* a deep ditch; and a strange woman *is* a narrow pit.[q]

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[a] Mal. 3:5. * Or, *bound* [b] ch. 12:24. † Heb *obscure.* [c] 1 Tim. 6:9, 10. [d] ch. 26:12. ‡ Heb. *cause thine eyes to fly.* § Or, *bound.* [e] ch. 22:28. [f] ch. 22:17. [g] 1 Cor. 5:5. [h] ch. 29:3. ‖ Or, *even I* will rejoice. [i] Psa. 37:1–3; 73:3, 17. ¶ Or, *reward.* [j] ch. 4:23. [k] Luke 21:34; Rom. 13:13. * Heb. *their flesh.* [l] ch. 30:17; Eph. 6:1, 2. [m] Isa. 55:1; Matt. 13:44; Rev. 3:18. [n] ch. 4:5, 7. [o] ch. 10:1; 15:20. [p] Psa. 119:2. [q] ch. 22:14.

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3. In the gospel of his Son, God has provided a refuge from the evil that is coming upon all sinners. The highest wisdom of men is to hide themselves in this refuge; to neglect it, is their folly and ruin.

5. The way of those who oppose themselves to God's government must be filled with "thorns and snares." It is in the path of duty that we find comfort and safety.

6. In committing to parents the training of their children, God has, in a very important sense, committed to them the formation of their future character, and he will hold them responsible for the influence they exert.

7. To contract debts beyond our ability to pay, is to rob ourselves of that manly independence which belongs to the righteous man's character, and to expose ourselves to innumerable temptations as well as annoyances. For this reason, as well as from regard to our own reputation and the rights of others, it is a cardinal Christian virtue to "owe no man any thing, but to love one another."

8. They who occupy themselves with devising mischief to others, are preparing for themselves a harvest of shame and trouble.

13. The slothful exaggerate the difficulties that lie in the way of duty.

23. The more destitute one is of human protection, the greater is the guilt and the danger of wronging him; the Lord is the patron of the defenceless, and will avenge the injuries done to them.

29. Diligence in business leads to preferment and honor.

CHAPTER XXIII.

1. *With a ruler;* who has invited thee to a sumptuous entertainment.

2. *Put a knife to thy throat;* to prevent excess in eating; a figurative way of saying, Restrain thine appetite at all costs.

3. *Deceitful meat;* they promise much pleasure, but end in pain and shame. The reference is to the immoderate indulgence of appetite at the tables of the great, which not only injures the guest, but degrades him in the eyes of all present.

4. *Thine own wisdom;* the wisdom which makes riches the chief good, and thinks by prudent management to get and keep them.

6. *That hath an evil eye;* the grudging man, or the crafty and malicious man, who invites the unwary to his table only to deceive and ensnare them.

8. *Vomit up;* that is, it will end in bitterness. *Sweet words;* addressed by him to thee.

11. *Their redeemer;* God, who defends the cause of the poor and fatherless.

13. *Shall not die;* shall be reclaimed from sin, and so saved from death.

18. *An end;* that is, in the present connection, a prosperous end; or, as in the margin, a reward, namely, to those that fear God. Compare Job 6:11, note; 42:12; James 5:11.

28 She also lieth in wait as *for* a prey,*[a] and increaseth the transgressors among men.

29 Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?

30 They that tarry long at the wine; they that go to seek mixed wine.[b]

31 Look not thou upon the wine when it is red, when it giveth his color in the cup, *when* it moveth itself aright.

32 At the last it biteth like a serpent, and stingeth like an adder.†

33 Thine eyes shall behold strange women, and thy heart shall utter perverse things.

34 Yea, thou shalt be as he that lieth down in the midst‡ of the sea, or as he that lieth upon the top of a mast.

35 They have stricken me,[c] *shalt thou say, and* I was not sick; they have beaten me, *and* I felt§ *it* not: when shall I awake? I will seek it yet again.[d]

CHAPTER XXIV.

The words of the wise.

BE not thou envious against evil men,[e] neither desire to be with them:

2 For their heart studieth destruction, and their lips talk of mischief.[f]

3 Through wisdom is a house builded;[g] and by understanding it is established:

4 And by knowledge shall the chambers be filled with all precious and pleasant riches.[h]

5 A wise man *is* strong:‖[i] yea, a man of knowledge increaseth strength.¶

6 For by wise counsel thou shalt make thy war: and in multitude of counsellors *there is* safety. A. M. 3004. B. C. 1000.

7 Wisdom *is* too high for a fool:[j] he openeth not his mouth in the gate.

8 He that deviseth to do evil shall be called a mischievous person.[k]

9 The thought of foolishness *is* sin:[l] and the scorner *is* an abomination to men.

10 *If* thou faint in the day of adversity,[m] thy strength *is* small.*

11 If thou forbear to deliver *them that are* drawn unto death, and *those that are* ready to be slain;[n]

12 If thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider *it?* and he that keepeth thy soul, doth *not* he know *it?* and shall *not* he render to *every* man according to his works?[o]

13 My son, eat thou honey, because *it is* good; and the honey-comb, *which is* sweet to thy taste:†

14 So *shall* the knowledge of wisdom *be* unto thy soul:[p] when thou hast found *it*, then there shall be a reward, and thy expectation shall not be cut off.[q]

15 Lay not wait, O wicked *man*, against the dwelling of the righteous; spoil not his resting place:

16 For a just *man* falleth seven times, and riseth up again:[r] but the wicked shall fall into mischief.[s]

17 Rejoice not when thine enemy falleth, and let not thy heart be glad when he stumbleth:[t]

18 Lest the LORD see *it*, and it displease him,‡ and he turn away his wrath from him.

19 Fret not thyself because of evil *men*,§ neither be thou envious at the wicked;

20 For there shall be no reward to the evil *man;* the candle‖ of the wicked shall be put out.

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* Or, *a robber.* [a] ch. 7:12. [b] Isa. 5:11, 22; Hab. 2:5. † Or, *a cockatrice.* ‡ Heb. *heart.* [c] Jer. 5:3. § Heb. *knew.* [d] Isa. 56:12. [e] ch. 23:17; ver. 19. [f] Psa. 10:7. [g] ch. 14:1. [h] ch. 20:15. ‖ Heb. *in strength.* [i] ch. 21:22. ¶ Heb. *strengtheneth might.* [j] Psa. 10:5. [k] ch. 14:22. [l] Matt. 5:28. [m] Heb. 12:5. * Heb. *narrow.* [n] Psa. 82:4; Isa. 58:6, 7. [o] Jer. 32:19. † Heb. *upon thy palate.* [p] Psa. 19:10; 119:103. [q] Jer. 15:16. [r] Mic. 7:8. [s] Amos 8:14. [t] Job 31:29. ‡ Heb. *be evil in his eyes.* § Or, *Keep not company with the wicked.* ‖ Or, *lamp.*

31. *Moveth itself aright;* goes down smoothly.

34. *Lieth down;* to sleep on the deck of a ship, or at the mast's head; representing the disordered condition of the drunkard in soul and body, which causes him to reel, and makes all around and within him a troubled and heaving sea.

35. *Was not sick;* was not pained from the blows, because of my insensibility. *It;* the intoxicating cup.

INSTRUCTIONS.

1. When tempted to the immoderate indulgence of appetite, we should lay a severe restraint upon ourselves; for it impairs the faculties of soul and body, stupefies the conscience, and degrades us in our own estimation and that of our fellow-men.

5. The consideration of the uncertainty of all earthly possessions, leads every wise and considerate man to provide for himself "a treasure in the heavens that faileth not."

6. It is a common device of crafty dissemblers to flatter and bestow favors only that they may ensnare and plunder. Against the hospitality of such men the young should guard as against thieves and burglars.

9. The man who treats with contempt the counsels of the wise, releases them from the obligation of further admonition, and makes his own ruin certain.

13. Our heavenly Father prefers that we should weep now under his chastising rod, rather than perish at last through want of timely discipline. Herein every wise parent will imitate God's example in his dealings with his children.

29. The imbecility and loathsome disease which the habit of using intoxicating drinks produces, and the dreadful power of this habit to perpetuate itself; the poverty, contention, and wretchedness with which it fills the family circle; the quarrels, murders, debaucheries, and crimes that follow in its train, are well understood at the present day. Whoever allows himself in this debasing habit, or furnishes to others the intoxicating cup, is without excuse.

CHAPTER XXIV.

1. *Envious against evil men—desire to be with them;* because of their present success.

6. *For by wise counsel thou shalt make thy war;* that is, with success; an illustration of the declaration in the preceding verse, that wisdom and knowledge give strength.

7. *In the gate;* where causes are tried and deliberations held on weighty matters.

9. *The thought of foolishness;* the plans and pursuits of foolish men. Fill out the two clauses thus: The thoughts and actions of fools and scorners are sinful, and therefore an abomination to men.

11. *Drawn unto death—ready to be slain;* unjustly seized and dragged to a violent death. This precept applies primarily to magistrates, and also to private persons according to their ability to help the oppressed and unjustly condemned.

13, 14. *Eat thou honey—so shall the knowledge of wisdom be unto thy soul;* that is, I commend thee for eating honey, because it is good; much more, then, do thou gain the knowledge of wisdom, which is better than honey.

16. *The wicked shall fall into mischief;* out of which he shall never rise again.

A. M. 3004. B. C. 1000.

21 My son, fear thou the LORD and the king:[a] *and* meddle not with them that are given to change:*

22 For their calamity shall rise suddenly; and who knoweth the ruin of them both?

23 These *things* also *belong* to the wise. *It is* not good to have respect of persons in judgment.[b]

24 He that saith unto the wicked, Thou *art* righteous; him shall the people curse, nations shall abhor him:

25 But to them that rebuke *him* shall be delight, and a good blessing† shall come upon them.

26 *Every man* shall kiss *his* lips that giveth a right answer.‡

27 Prepare thy work without, and make it fit for thyself in the field; and afterwards build thy house.

28 Be not a witness against thy neighbor without cause; and deceive *not* with thy lips.

29 Say not, I will do so to him as he hath done to me: I will render to the man according to his work.[c]

30 I went by the field of the slothful, and by the vineyard of the man void of understanding;

31 And lo, it was all grown over with thorns, *and* nettles had covered the face thereof, and the stone wall thereof was broken down.

32 Then I saw, *and* considered *it* well:§ I looked upon *it, and* received instruction.

33 *Yet* a little sleep, a little slumber, a little folding of the hands to sleep:

34 So shall thy poverty come *as* one that travelleth; and thy want as an armed man.‖

CHAPTER XXV.

1 Observations about kings, 8 and about avoiding causes of quarrels, and sundry causes thereof.

THESE *are* also proverbs of Solomon, which the men of Hezekiah king of Judah copied out.

2 *It is* the glory of God to conceal a thing:[d] but the honor of kings *is* to search out a matter.[e]

3 The heaven for height, and the earth for depth, and the heart of kings *is* unsearchable.¶

4 Take away the dross from the silver, and there shall come forth a vessel for the finer.

5 Take away the wicked *from* before the king, and his throne shall be established in righteousness.

6 Put not forth thyself* in the presence of the king, and stand not in the place of great *men:*[f]

7 For better *it is* that it be said unto thee, Come up hither; than that thou shouldest be put lower in the presence of the prince whom thine eyes have seen.

8 Go not forth hastily to strive,[g] lest *thou know not* what to do in the end thereof, when thy neighbor hath put thee to shame.

9 Debate thy cause with thy neighbor *himself;*[h] and discover not a secret to another:†

10 Lest he that heareth *it* put thee to shame, and thine infamy turn not away.

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[a] 1 Pet. 2:13–17. * Heb. *changers.* [b] Lev. 19:15. † Heb. *blessing of good.* ‡ Heb. *answereth right words.* [c] Matt. 5:39, 44; Rom. 12:17, 19 § Heb. *set my heart.* ‖ Heb. *a man of shield.* [d] Deut. 29:29. [e] Job 29:16.

¶ Heb. there is *no searching.* * Heb. *Set not out thy glory.* [f] Luke 14:8–10. [g] ch. 17:14. [h] Matt. 5:25; 18:15. † Heb. *the secret of another.*

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21. *Them that are given to change;* seditious men, like Absalom, who seek to change the established order of government.

22. *The ruin of them both;* the ruin which will come upon such men from both God and the king, whose wrath they have incurred.

23. *These things also;* the maxims that follow to the end of the chapter. *Belong to the wise;* either, should be observed by the wise, or, are sayings of the wise. In either case, these words introduce a short appendix to this part of the book.

25. *Him;* the "wicked" man mentioned in verse 24. *Delight;* the pleasant favor of the good.

27. *Thy work without;* thy work which lies out of doors; that is, thy work of agriculture. *Make it fit for thyself;* or, prepare for thyself. *Afterwards build thy house;* a house for elegance and luxury seems to be intended, which should be postponed till other more important work is done. In the warm climate of Palestine a very slight structure serves for the necessary wants of a family. Another interpretation, Get the materials of thy house ready before thou buildest, is not favored by the original words.

34. *One that travelleth;* a traveller who comes as an enemy.

INSTRUCTIONS.

1. Since the prosperity of the ungodly leads only to ruin, no wise man will envy them, or wish to cast in his lot with them.

4. Success comes not by chance, but by prudent counsels and actions.

10. God sends upon men adversity for the purpose of exercising their faith and fortitude, and thus increasing these graces; but he who faints under the discipline loses the benefit of it, and becomes weaker instead of stronger.

12. It is the duty of all men, as they have opportunity, to succor and relieve the oppressed. And since the worst bondage is that of sin and ignorance, no man may on any ground excuse himself from doing what lies in his power for the rescue of the millions who are held under its thraldom.

14. No possession yields so precious a revenue as wisdom. It makes men rich for time and for eternity.

16. The just man falls for his discipline, and God will raise him up again; but the wicked falls for his destruction.

17. Joy at the calamity of an enemy is a heinous sin, and one which God will visit with condign punishment.

21. They who follow discontented innovators, do it to their destruction.

27. The wise man will postpone works of mere elegance and luxury till he has attended to his more necessary business.

30. In things spiritual and temporal, the slothful procrastinator may be known by the disordered and decaying condition of what is committed to his care.

CHAPTER XXV.

1. *Copied out;* here begins the fourth part of the book, containing a selection of proverbs collected and arranged from the writings of Solomon, probably by Hezekiah's command and for his use. It repeats a number of proverbs that have already appeared.

2. *To conceal a thing;* he manifests his infinite perfections by the unsearchableness of his ways in both nature and providence. *To search out a matter;* they show their qualification for their high office by sagacity in searching out and understanding every thing that concerns the administration of their government.

3. *The heart of kings;* their secret counsels.

4. *A vessel for the finer;* a vessel of pure silver to reward the finer's labor.

7. *Come up hither;* see Luke 14:7–11.

11 A word fitly spoken* *is like* apples of gold in pictures of silver.

12 *As* an earring of gold, and an ornament of fine gold, *so is* a wise reprover upon an obedient ear.[a]

13 As the cold of snow in the time of harvest, *so is* a faithful messenger to them that send him: for he refresheth the soul of his masters.

14 Whoso boasteth himself[b] of a false gift† *is like* clouds and wind without rain.[c]

15 By long forbearing is a prince persuaded, and a soft tongue breaketh the bone.

16 Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it.

17 Withdraw thy foot from‡ thy neighbor's house; lest he be weary§ of thee, and *so* hate thee.

18 A man that beareth false witness against his neighbor *is* a maul, and a sword, and a sharp arrow.[d]

19 Confidence in an unfaithful man in time of trouble *is like* a broken tooth, and a foot out of joint.

20 *As* he that taketh away a garment in cold weather, *and as* vinegar upon nitre, so *is* he that singeth songs to a heavy heart.

21 If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink:[e]

22 For thou shalt heap coals of fire upon his head, and the LORD shall reward thee.[f]

23 The north wind driveth away rain: so *doth* an angry countenance a backbiting tongue.‖

24 *It is* better to dwell in the corner of the house-top, than with a brawling woman and in a wide house. A. M. 3304. B. C. 700.

25 *As* cold waters to a thirsty soul, so *is* good news from a far country.

26 A righteous man falling down before the wicked *is as* a troubled fountain, and a corrupt spring.

27 *It is* not good to eat much honey: so *for men* to search their own glory *is not* glory.

28 He that *hath* no rule over his own spirit *is like* a city *that is* broken down, *and* without walls.

CHAPTER XXVI.

1 Observations about fools, 13 about sluggards, 17 and about contentious busybodies.

AS snow in summer, and as rain in harvest, so honor is not seemly for a fool.

2 As the bird by wandering, as the swallow by flying, so the curse causeless shall not come.[g]

3 A whip for the horse, a bridle for the ass, and a rod for the fool's back.

4 Answer not a fool according to his folly, lest thou also be like unto him.

5 Answer a fool according to his folly,[h] lest he be wise in his own conceit.¶

6 He that sendeth a message by the hand of a fool cutteth off the feet, *and* drinketh damage.*

7 The legs of the lame are not equal:† so *is* a parable in the mouth of fools.

8 As he that bindeth a stone in a sling,‡ so *is* he that giveth honor to a fool.

9 *As* a thorn goeth up into the hand of a drunkard, so *is* a parable in the mouth of fools.

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* Heb. *spoken upon his wheels.* [a] ch. 1:8, 9. [b] Luke 18:10, etc. † Heb. *in a gift of falsehood.* [c] Jude 12. ‡ Or, *Let thy foot be seldom in.* § Heb. *full.* [d] Psa. 57:4. [e] Exod. 23:4, 5; Matt. 5:44; Rom. 12:20

[f] 2 Sam. 16:12. ‖ Or, *bringeth forth rain; so doth a backbiting tongue an angry countenance.* [g] Num. 23:8. [h] Matt. 21:24. ¶ Heb. *eyes.* * Or, *violence.* † Heb. *lifted up.* ‡ Or, *putteth a* precious *stone in a heap of stones.*

11. *Apples of gold in pictures of silver;* golden apples embroidered in picture-work of silver. Some render, Apples of gold in baskets of silver network.

13. *Snow;* brought from the mountains and used for cooling drinks.

14. *Boasteth himself of a false gift;* makes a vain show of liberality, but gives nothing.

16. *Eat so much as is sufficient;* make a moderate use of every privilege that falls to your lot—as, for example, a neighbor's hospitality, ver. 17—and do not spoil it by excess.

20. *Vinegar upon nitre;* Egyptian nitre, which effervesces with an acid, and loses its strength. The incongruity of singing songs to a heavy heart is illustrated by two comparisons.

22. *Heap coals of fire upon his head;* fill him with shame, and thus bring him to repentance.

26. *Falling down before the wicked;* either voluntarily, from fear or interest; or, falling under his power. *Troubled—corrupt;* spoiled by the trampling of cattle.

INSTRUCTIONS.

5. If rulers would have permanent prosperity, they must banish the corrupt from their councils, and surround themselves with righteous men.

6. Modesty is the road to true preferment. Those who ambitiously thrust themselves above their true position, will be, in the end, cast down to the lowest place.

8. The wise man will not engage in controversy till he is sure of his ground, and can see his way through it.

12. Reproof wisely administered to the wise is most precious in its results.

13, 19. Fidelity in the execution of a trust is a virtue which men are quick to perceive, and ready to reward; the unfaithful man, on the contrary, is with good reason dreaded and shunned, for he is the ruin of all who put confidence in him.

15. Wise discourse, tempered by mildness and forbearance, is a more effectual weapon than implements of war.

17. To abuse a neighbor's hospitality is the way to lose it.

20. An ill-timed act is unseemly, if not offensive.

22. He who overcomes an enemy by kindness, gains a victory which makes both parties blessed.

26. When the righteous yield to the wicked, the very fountains of virtue are corrupted.

28. As a city without walls is exposed to every assault of the enemy, so a spirit without self-government is the prey of every corrupt passion.

CHAPTER XXVI.

2. *As the bird by wandering—so the curse causeless shall not come;* God's curse will not come upon men at random, like the flight of birds.

4. *Answer not a fool according to his folly;* with such foolish words as he uses.

5. *Answer a fool according to his folly;* in a manner adapted to rebuke it.

6. *Cutteth off the feet;* his own feet, and thus cripples himself in respect to the business on hand.

7. *Are not equal;* so that he has a limping gait. Others render, "hang down;" that is, as a useless weight. *So is a parable in the mouth of fools;* they have not skill to make a discreet use of it.

8. *Bindeth a stone in a sling;* performs an absurd and useless act. The marginal reading is, "Putteth a precious stone in a heap of stones," among which it will be lost.

9. *Into the hand of a drunkard;* a reeling drunkard, who lays hold of it to support himself. *A parable in the mouth*

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10 The great *God* that formed all *things* both rewardeth the fool, and rewardeth transgressors.*

11 As a dog returneth to his vomit,[a] *so* a fool returneth to† his folly.

12 Seest thou a man wise in his own conceit?[b] *there is* more hope of a fool than of him.

13 The slothful *man* saith, *There is* a lion in the way; a lion *is* in the streets.

14 *As* the door turneth upon his hinges, so *doth* the slothful upon his bed.

15 The slothful hideth his hand in *his* bosom; it grieveth him‡ to bring it again to his mouth.

16 The sluggard *is* wiser in his own conceit than seven men that can render a reason.

17 He that passeth by, *and* meddleth§ with strife *belonging* not to him, *is like* one that taketh a dog by the ears.

18 As a mad *man* who casteth firebrands,‖ arrows, and death,

19 So *is* the man *that* deceiveth his neighbor, and saith, Am not I in sport?

20 Where no wood is,¶ *there* the fire goeth out: so where *there is* no talebearer,* the strife ceaseth.†

21 *As* coals *are* to burning coals, and wood to fire; so *is* a contentious man to kindle strife.

22 The words of a talebearer *are* as wounds, and they go down into the innermost parts‡ of the belly.

23 Burning lips and a wicked heart *are like* a potsherd covered with silver dross.

24 He that hateth dissembleth§ with his lips, and layeth up deceit within him;

25 When he speaketh fair,‖ believe him not: for *there are* seven abominations in his heart.

26 *Whose* hatred is covered by deceit,¶ his wickedness shall be showed before the *whole* congregation.

27 Whoso diggeth a pit shall fall therein:[c] and he that rolleth a stone, it will return upon him.

28 A lying tongue hateth *those that are* afflicted by it; and a flattering mouth worketh ruin.

CHAPTER XXVII.

1 Observations of self-love, 5 of true love, 11 of care to avoid offences, 23 and of the household care.

BOAST not thyself of to-morrow;*[d] for thou knowest not what a day may bring forth.

2 Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.[e]

3 A stone *is* heavy,† and the sand weighty; but a fool's wrath *is* heavier than them both.

4 Wrath *is* cruel,‡ and anger *is* outrageous;§ but who *is* able to stand before envy?‖[f]

5 Open rebuke *is* better than secret love.[g]

6 Faithful *are* the wounds of a friend;[h] but the kisses of an enemy *are* deceitful.¶

7 The full soul loatheth* a honey-comb; but to the hungry soul every bitter thing is sweet.[i]

8 As a bird that wandereth from her nest, so *is* a man that wandereth from his place.

9 Ointment and perfume rejoice the heart: so *doth* the sweetness of a man's friend by hearty counsel.†

10 Thine own friend, and thy father's friend, forsake not; neither go into thy brother's house in the day of thy calamity: *for* better *is* a neighbor *that is* near than a brother far off.[j]

11 My son, be wise, and make my heart glad,[k] that I may answer him that reproacheth me.

12 A prudent *man* foreseeth the evil, *and* hideth himself;[l] *but* the simple pass on, *and* are punished.

13 Take his garment that is surety for a stranger, and take a pledge of him for a strange woman.

14 He that blesseth his friend with a loud voice,

* Or, *A great* man *grieveth all, and he hireth the fool. he hireth also transgressors.* [a] 2 Pet. 2:22. † Heb. *iterateth.* [b] Rev. 3:17. ‡ Or, *he is weary.* § Or, *is enraged.* ‖ Heb. *flames,* or *sparks.* ¶ Heb. *without wood.* * Or, *whisperer.* † Heb. *is silent.* ‡ Heb. *chambers.* § Or, *is known.* ‖ Heb. *maketh his voice gracious.* ¶ Or. *hatred is covered in secret.* [c] Psa. 7:15, 16.

* Heb. *to-morrow day.* [d] Luke 12:19; Jas. 4:13-16. [e] ch. 25:27. † Heb. *heaviness.* ‡ Heb. *cruelty.* § Heb. *an overflowing.* ‖ Or, *jealousy?* ch. 6:34. [f] 1 John 3:12. [g] ch. 28:23. [h] Psa. 141:5. ¶ Or, *earnest,* or *frequent.* * Heb. *treadeth under foot.* [i] Job 6:7. † Heb. *from the counsel of the soul.* [j] ch. 18:24. [k] ch. 23:15, 24. [l] Psa. 57.1–3.

of fools; by perverting it, they make it an injury to themselves.

16. *A reason;* a good reason for a wise course of action. The sluggard's course is foolish and ruinous, yet he thinks himself wiser than all his advisers.

17. *By the ears;* to his own hurt.

21. *Coals—to burning coals;* coals added to a heap of burning coals, which makes the fire hotter.

23. *Burning lips;* lips that make warm professions of love. *Silver dross;* glittering, yet worthless.

27. *Rolleth;* in order that it may overwhelm others. *Return upon him;* fall back upon him by the slipping of his hands. By some unforeseen turn of events, the mischief which he was preparing for others shall fall upon himself.

INSTRUCTIONS.

4, 5. In dealing with the ignorant and self-conceited, great wisdom is necessary, lest, on the one side, we make ourselves like them, or, on the other, fail to put to silence their foolish words.

8. All preferment is thrown away upon the foolish.

9. It is the part of folly to pervert to its own injury that which was designed for its profit.

16. They who have no good reason to give for their conduct, are most inclined to despise the counsels of the wise.

17. Intermeddlers always bring themselves into trouble.

19. Falsehood and deception do not become either innocent or harmless because practised in sport; the deceiver who excuses himself on this ground, will find that at God's bar these are treated as heinous offences.

20. Since talebearers exist in every community, the best way is to rebuke them, and close our ears to their words. Where the people have wisdom to do this, strife will cease.

21. The contentious man's tongue is "set on fire of hell;" and he sets on fire the whole community in which he dwells.

24–26. The weapons of malice are flattery, hypocrisy, and deceit, but God's providence will strip off its disguises and expose its wickedness before the world.

CHAPTER XXVII.

5. *Secret love;* love allowed to lie hid in the bosom through false tenderness and fear of giving offence, and not manifesting itself, as it should, in reproving and correcting the faults of a friend.

9. *The sweetness of a man's friend;* his sweet words of friendship.

10. *Neither go into thy brother's house;* that is, as the preceding and following words show, forsake not a tried family friend who is near at hand, for a brother who is far off.

13. *Take his garment;* see note to chap. 20:16.

14. *A curse to him;* to the man who blesses his friend. Such praise will be suspected as insincere and selfish, and therefore reckoned as bad as a curse.

rising early in the morning, it shall be counted a curse to him.

15 A continual dropping in a very rainy day and a contentious woman are alike.[a]

16 Whosoever hideth her hideth the wind, and the ointment of his right hand, *which* bewrayeth *itself.*

17 Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.

18 Whoso keepeth the fig-tree shall eat the fruit thereof:[b] so he that waiteth on his master shall be honored.[c]

19 As in water face *answereth* to face, so the heart of man to man.

20 Hell and destruction are never* full;[d] so the eyes of man are never satisfied.[e]

21 *As* the fining-pot for silver, and the furnace for gold; so *is* a man to his praise.

22 Though thou shouldest bray a fool in a mortar among wheat with a pestle, *yet* will not his foolishness depart from him.[f]

23 Be thou diligent to know the state of thy flocks, *and* look well† to thy herds:

24 For riches‡ *are* not for ever:[g] and doth the crown *endure* to every generation?[§]

25 The hay appeareth, and the tender grass showeth itself, and herbs of the mountains are gathered.[h]

26 The lambs *are* for thy clothing, and the goats *are* the price of the field.

27 And *thou shalt have* goats' milk enough for thy food, for the food of thy household, and *for* the maintenance‖ for thy maidens.

a Ch. 19:13. b 1 Cor. 9:7, 13. c Mark 10:43; Col. 3:22; 1 Pet. 2:18–21. * Heb. *not.* d ch. 30:16. e Eccl. 1:8. f Isa. 1:5; Jer. 5:3. † Heb. *set thy heart.* ‡ Heb. *strength.* g Jas. 1:10, 11. § Heb. *generation and generation.* h Psa. 104:14. ‖ Heb. *life.* i Lev. 26:17, 36; Psa. 53:5. ¶ Or, *men of understanding and wisdom shall they likewise be.* * Heb. *without food.* j Matt. 18:28–30. k Psa. 10:3. l Eph. 5:11. m Psa. 92:6. n John 7:17; 1 Cor. 2:15; 1 John 2:20, 27. † Or, *feedeth gluttons.* ‡ Heb. *by increase.* o Job 27:16. p Zech. 7:11. § Heb. *his eyes.*

15. *A continual dropping;* see chap. 19:13.

16. *Hideth her;* seeks to conceal within doors her unseemly behavior. *Hideth the wind;* that is, tries to hide it, which is a vain undertaking. *Bewrayeth itself;* betrays itself, proclaims its presence by its odor. His effort to conceal her folly is like attempting to conceal the fragrant ointment upon his right hand.

17. *Sharpeneth the countenance of his friend;* a sharpened countenance implies a sharpened mind, that is, a mind made more active and vigorous.

21. *A man to his praise;* praise is the crucible in which a man's character is tried and truly appears.

22. *Bray;* pound.

24. *Are not for ever;* are an uncertain possession, requiring vigilance and industry for their preservation. *Doth the crown endure;* even regal dignity is liable to be lost through want of vigilance and wise management.

25. *Are gathered;* by the prudent husbandman.

26. *The price of the field;* thou canst give them, or the produce that comes from them, in pay for a field purchased.

27. *Shalt have goat's milk enough;* that is, by complying with the precept given above, ver. 23.

INSTRUCTIONS.

1. He who makes confident plans for the future, forgets his dependence on divine providence, and prepares himself for bitter disappointment.

2. The blinding influence of self-love makes us poor judges of our own good qualities. For this reason self-commendation is always unseemly.

3. A wise man's wrath is under the control of reason; but a fool's rage has no bounds.

4. Mere anger is temporary; but envy, like a poisonous serpent, is ever watching for an opportunity to strike its victim.

CHAPTER XXVIII.

A. M. 3304. B. C. 700.

General observations of impiety and religious integrity.

THE wicked flee when no man pursueth:[i] but the righteous are bold as a lion.

2 For the transgression of a land many *are* the princes thereof: but by a man of understanding *and* knowledge the state *thereof* shall be¶ prolonged.

3 A poor man that oppresseth the poor *is like* a sweeping rain which leaveth no food.*[j]

4 They that forsake the law praise the wicked:[k] but such as keep the law contend with them.[l]

5 Evil men understand not judgment:[m] but they that seek the LORD understand all *things.*[n]

6 Better *is* the poor that walketh in his uprightness, than *he that is* perverse *in his* ways, though he *be* rich.

7 Whoso keepeth the law *is* a wise son: but he that is a companion of riotous *men*† shameth his father.

8 He that by usury and unjust gain‡ increaseth his substance, he shall gather it for him that will pity the poor.[o]

9 He that turneth away his ear from hearing the law, even his prayer *shall be* abomination.[p]

10 Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit: but the upright shall have good *things* in possession.

11 The rich man *is* wise in his own conceit;[§] but the poor that hath understanding searcheth him out.

6. True love, properly exercised, will not withhold timely reproof through fear of giving offence. Lev. 19:17.

7. A deep sense of want makes men ready to accept help upon any terms. The highest illustration of this is in the case of lost sinners, to whom Christ's salvation is offered, through repentance, faith, and daily self-denial.

11. The wisdom of children is the best defence of their parents.

17. It is only by the contact of mind with mind that it can attain to its highest vigor and strength, as it respects either the intellect or the affections.

19. Since all hearts answer to each other as face to face in water, the foundation of a true knowledge of human nature is the knowledge of ourselves.

22. Nothing is so incorrigible as human folly.

23–27. The price of an honorable and comfortable competency is diligence and good management.

CHAPTER XXVIII.

2. *For;* because of. *Many are the princes thereof;* it is continually changing rulers, as we see illustrated in the history of Israel after the revolt of the ten tribes: which is a sore calamity to a nation.

3. *A poor man;* in eastern countries avaricious men, destitute alike of property and principle, often obtain the government of provinces, which they plunder at pleasure.

8. *For him that will pity the poor;* God will take it from him, and give it to him that will pity the poor.

10. *Causeth the righteous to go astray;* seeks to lead him astray. *The upright;* whom he sought to mislead.

11. *Searcheth him out;* finds out his folly.

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12 When righteous *men* do rejoice, *there is* great glory: but when the wicked rise, a man is hidden.*

13 He that covereth his sins shall not prosper: but whoso confesseth and forsaketh *them* shall have mercy.[a]

14 Happy *is* the man that feareth always: but he that hardeneth his heart shall fall into mischief.[b]

15 *As* a roaring lion, and a ranging bear; *so is* a wicked ruler over the poor people.

16 The prince that wanteth understanding *is* also a great oppressor: *but* he that hateth covetousness shall prolong *his* days.

17 A man that doeth violence to the blood of *any* person shall flee to the pit; let no man stay him.

18 Whoso walketh uprightly shall be saved:[c] but *he that is* perverse *in his* ways shall fall at once.

19 He that tilleth his land shall have plenty of bread: but he that followeth after vain *persons* shall have poverty enough.

20 A faithful man shall abound with blessings: but he that maketh haste to be rich shall not be innocent.†

21 To have respect of persons *is* not good: for, for a piece of bread *that* man will transgress.

22 He that hasteth to be rich *hath* an evil eye,‡ and considereth not that poverty shall come upon him.[d]

23 He that rebuketh a man, afterwards shall find more favor than he that flattereth with the tongue.

24 Whoso robbeth his father or his mother, and saith, *It is* no transgression; the same *is* the companion of a destroyer.§

25 He that is of a proud heart stirreth up strife: but he that putteth his trust in the LORD shall be made fat.

26 He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered.

27 He that giveth unto the poor shall not lack: but he that hideth his eyes *shall have* many a curse.

28 When the wicked rise, men hide themselves: but when they perish, the righteous increase.

CHAPTER XXIX.

1 Observations of public government, 15 and of private. 22 Of anger, pride, thievery, cowardice, and corruption.

HE, that being often reproved,‖ hardeneth *his* neck, shall suddenly be destroyed, and that without remedy.[e]

2 When the righteous are in authority,¶ the people rejoice:[f] but when the wicked beareth rule, the people mourn.[g]

3 Whoso loveth wisdom rejoiceth his father:[h] but he that keepeth company with harlots spendeth *his* substance.[i]

4 The king by judgment establisheth the land: but he that receiveth gifts* overthroweth it.

5 A man that flattereth his neighbor spreadeth a net for his feet.

6 In the transgression of an evil man *there is* a snare:[j] but the righteous doth sing and rejoice.

7 The righteous considereth the cause of the poor: *but* the wicked regardeth not to know *it*.

8 Scornful men bring a city into a snare:† but wise *men* turn away wrath.[k]

9 *If* a wise man contendeth with a foolish man, whether he rage or laugh, *there is* no rest.

10 The bloodthirsty‡ hate the upright:[l] but the just seek his soul.

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* Or, *sought for.* a Psa. 32:3, 5; 1 John 1:8–10. b Rom. 2:5. c Psa. 84:11. † Or, *unpunished.* ‡ Or, *hath an evil eye hasteth to be rich.* d 1 Tim. 6:9. § Heb. *man destroying.* ‖ Heb. *a man of reproofs.* e 1 Sam. 2:34.

¶ Or, *increased.* f Esth. 8:15. g Esth. 3:15. h ch. 10:1. i Luke 15:13, 30. * Heb. *a man of oblations.* j Job 18:8, 10. † Or, *set a city on fire.* k Ezek. 22:30. ‡ Heb. *Men of blood.* l 2 Chr. 18:7; 1 John 3:12, 13.

12. *Great glory;* the state is prosperous and honored. *A man is hidden;* a good man is driven into obscurity.

14. *Feareth;* God. *Hardeneth his heart;* against God's authority.

16. *A great oppressor;* it is implied that he shall also come to a violent end.

17. *Doeth violence to the blood of any person;* is laden with the guilt of shedding human blood. *Shall flee to the pit;* shall go down speedily to the dead. *Stay him;* prevent his going to the pit.

22. *Hasteth to be rich;* is greedy of gain, and uses unlawful means to procure it.

24. *A destroyer;* a dissolute spendthrift.

26. *Wisely;* with circumspection and self-distrust.

27. *Hideth his eyes;* from their wants. *Many a curse;* from God and man.

28. *Rise;* to power. *Men hide themselves;* good men retire into obscurity, that they may avoid the persecution of the wicked.

INSTRUCTIONS.

1. Guilt is timorous, and innocence bold.

2. God punishes wicked and corrupt nations by giving them up to frequent and violent changes of government, with all the confusion and misery that follow in their train.

4. Wicked men are naturally inclined to take part with those who are, like themselves, against the righteous. Hence there must be a perpetual conflict between the two classes.

12. Upright rulers are the glory and strength of a nation; and wicked men its shame and ruin.

13. There is but one way to escape the ruinous consequences of sin, which is by confessing and forsaking it.

16. The highest wisdom of a prince is to seek the welfare of the people committed to his care, for in their prosperity lie his own quiet and security.

17. That the murderer shall die, is a divine ordinance. All who seek to set it aside, oppose themselves alike to the wisdom of God and the welfare of the community.

21. The elevation of selfish and unprincipled men to office is a great public calamity; they will pervert justice and sacrifice the highest interests of the people for private emolument.

22. The avaricious man, who scruples not to use unjust means for the increase of his estate, is on the highway to final poverty and ruin.

23. Honest dealing with offenders is the way to secure their respect.

26. The absence of self-distrust is a certain sign of folly and approaching destruction.

CHAPTER XXIX.

4. *Gifts,* bribes to pervert judgment.

6. *A snare;* to take his own feet. *Doth sing and rejoice;* because his path is free from snares.

8. *Bring a city into a snare;* or, as the marginal reading, set it on fire; fill it with strife and faction. *Turn away wrath;* appease the angry passions of the people, and avert God's anger.

9. *No rest;* to the wise man. He will find it a bootless and uncomfortable contest.

10. *Seek his soul;* love him, and protect his life and interests.

11 A fool uttereth all his mind: but a wise *man* keepeth it in till afterwards.

12 If a ruler hearken to lies, all his servants *are* wicked.

13 The poor and the deceitful man* meet together: the LORD lighteneth both their eyes.[a]

14 The king that faithfully judgeth the poor, his throne shall be established for ever.[b]

15 The rod and reproof give wisdom: but a child left *to himself* bringeth his mother to shame.

16 When the wicked are multiplied, transgression increaseth: but the righteous shall see their fall.

17 Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul.

18 Where *there is* no vision, the people perish:†[c] but he that keepeth the law, happy *is* he.[d]

19 A servant will not be corrected by words: for though he understand he will not answer.

20 Seest thou a man *that is* hasty in his words?‡ *there is* more hope of a fool than of him.

21 He that delicately bringeth up his servant from a child shall have him become *his* son at the length.

22 An angry man stirreth up strife, and a furious man aboundeth in transgression.

23 A man's pride shall bring him low:[e] but honor shall uphold the humble in spirit.

24 Whoso is partner with a thief hateth his own soul: he heareth cursing, and bewrayeth *it* not.

25 The fear of man bringeth a snare:[f] but whoso putteth his trust in the LORD shall be safe.§[g]

26 Many seek the ruler's favor;‖ but *every* man's judgment *cometh* from the LORD.[h] A. M. 3304. B. C. 700.

27 An unjust man *is* an abomination to the just: and *he that is* upright in the way *is* abomination to the wicked.

CHAPTER XXX.

1 Agur's confession of his faith. 7 The two points of his prayer. 10 The meanest are not to be wronged. 11 Four wicked generations. 15 Four things insatiable. 17 Parents are not to be despised. 18 Four things hard to be known. 21 Four things intolerable. 24 Four things exceeding wise. 29. Four things stately. 32 Wrath is to be prevented.

THE words of Agur the son of Jakeh, *even* the prophecy: the man spake unto Ithiel, even unto Ithiel and Ucal,

2 Surely I *am* more brutish than *any* man, and have not the understanding of a man.[i]

3 I neither learned wisdom, nor have¶ the knowledge of the holy.

4 Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what *is* his name, and what *is* his son's name,[j] if thou canst tell?

5 Every word of God *is* pure:* he *is* a shield unto them that put their trust in him.[k]

6 Add thou not unto his words,[l] lest he reprove thee, and thou be found a liar.

7 Two *things* have I required of thee; deny me *them* not† before I die:

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* Or, *usurer;* Matt. 9:9; 1 Cor. 6:10. a Eph. 2:1. b Psa. 89:2. † Or, *is made naked.* c 1 Sam. 3:1; Amos 8:11-13. d Psa. 119:2. ‡ Or, *matters.* e Dan. 5:20, 21; Matt. 23:12; Acts 12:23; Jas. 4:10. f Gen. 12:12; 20:11.

§ Heb. *set on high.* g Eccl. 7:18. ‖ Heb. *face of a ruler.* h Psa. 62:12. i Psa. 73:22. ¶ Heb. *know.* j Isa. 53:8. * Heb. *purified;* Psa. 12:6. k Psa. 84:11; 115:9-11. l Rev. 22:18, 19. † Heb. *withhold not from me.*

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13. *Deceitful man;* or as the marginal reading, "usurer;" who loans to the poor. See chap. 22:2. *Lighteneth both their eyes;* Matt. 5:45. Since they both share God's common bounty, they are bound to regard and treat each other as brethren.

18. *Vision;* revelation of divine truth. *Perish;* or as the Hebrew may be rendered, are made dissolute. *Keepeth the law;* this implies that he lives where there is a "vision."

19. *Words;* that is, mere words. *Though he understand;* the commands and reproofs of his master. *He will not answer;* in a dutiful spirit; that is, he will not render prompt obedience. The proverb inculcates the necessity of timely chastisement.

21. *Delicately bringeth up;* spoils by indulgence. *Become his son at the length;* the servant will, in the issue, claim to be treated as a son. But we may understand this proverb of the careful training of a servant of superior worth, so that in the end he takes the place of a son to his master. Compare chap. 17:2.

24. *Heareth cursing, and bewrayeth it not;* is privy to or conceals the false oaths of his companion, and thus shares with him the guilt of perjury.

25. *The fear of man bringeth a snare;* leads us in many ways into sin.

26. *Every man's judgment cometh from the Lord;* it is to him alone that we can confidently look for justice and deliverance.

INSTRUCTIONS.

1. Obstinate resistance to reproof is an alarming indication of approaching ruin.

2. Since the welfare of a state depends upon the character of its rulers, it is the duty of all who exercise the elective franchise to prefer the righteous above the wicked, and to elevate to office able men, such as fear God, men of truth, hating covetousness.

4. No government or community can prosper in which the administration of justice is corrupted by bribery.

9. No controversy is more profitless than that which is carried on with one who cannot feel the force of sound arguments.

15. No child becomes wise and virtuous by pursuing his own inclinations, but only by faithful instruction and discipline.

18. The faithful dispensation of divine truth is the only hope of a nation. Where this is wanting the people will sink into ignorance and corruption, till their destruction becomes inevitable.

25. He who is swayed by the opinions of his fellow-men, rather than by God's word, will be betrayed into innumerable sins and errors, which will prove a snare to his soul. It is only by faith in God that we can overcome the fear of man, and pursue with steadfastness a course of integrity.

27. The whole history of the world from the beginning, is but a fulfilment of the original declaration in Eden: "I will put enmity between thee and the woman, and between thy seed and her seed."

CHAPTER XXX.

1. *The words of Agur;* this and the following chapter constitute an appendix to the book of Proverbs.

3. *The holy;* God.

4. *Ascended up into heaven, or descended—established all the ends of the earth;* these are descriptions of the various operations of God. *What is his name;* to know God's name is to know God himself, for his name expresses the sum of his attributes. *What is his son's name;* a very remarkable expression, in which the Spirit of prophecy seems to point to the future revelation of God's only begotten Son. John 3:13; Eph. 4:9, 10.

6. *Found a liar;* in thy additions to his words.

7. *Before I die;* that is, until I die.

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8 Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me:*

9 Lest I be full, and deny† *thee*, and say, Who *is* the LORD? or lest I be poor, and steal, and take the name of my God *in vain*.[a]

10 Accuse not‡ a servant unto his master, lest he curse thee, and thou be found guilty.

11 *There is* a generation *that* curseth their father, and doth not bless their mother.

12 *There is* a generation *that are* pure in their own eyes, and *yet* is not washed from their filthiness.[b]

13 *There is* a generation, Oh how lofty are their eyes! and their eyelids are lifted up.

14 *There is* a generation, whose teeth *are as* swords, and their jaw teeth *as* knives, to devour the poor from off the earth, and the needy from *among* men.[c]

15 The horseleech hath two daughters, *crying*, Give, give. There are three *things that* are never satisfied, *yea*, four *things* say not, *It is* enough:§

16 The grave;[d] and the barren womb; the earth *that* is not filled with water; and the fire *that* saith not, *It is* enough.

17 The eye *that* mocketh at *his* father, and despiseth to obey *his* mother, the ravens of the valley‖ shall pick it out, and the young eagles shall eat it.[e]

18 There be three *things which* are too wonderful for me, yea, four which I know not:

19 The way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the midst¶ of the sea; and the way of a man with a maid.

20 Such *is* the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, I have done no wickedness.[f]

21 For three *things* the earth is disquieted, and for four *which* it cannot bear:

22 For a servant when he reigneth;[g] and a fool when he is filled with meat;

23 For an odious *woman* when she is married; and a handmaid that is heir to her mistress.

24 There be four *things which are* little upon the earth, but they *are* exceeding wise:*

25 The ants *are* a people not strong, yet they prepare their meat in the summer;[h]

26 The conies *are but* a feeble folk, yet make they their houses in the rocks;[i]

27 The locusts have no king, yet go they forth all of them by bands;†

28 The spider taketh hold with her hands, and is in kings' palaces.

29 There be three *things* which go well, yea, four are comely in going:

30 A lion, *which is* strongest among beasts, and turneth not away for any;

31 A greyhound;‡ a he-goat also; and a king, against whom *there is* no rising up.

32 If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, *lay* thy hand upon thy mouth.[j]

33 Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood: so the forcing of wrath bringeth forth strife.[k]

CHAPTER XXXI.

1 Lemuel's lesson of chastity and temperance. 6 The afflicted are to be comforted and defended. 10 The praises and properties of a good wife.

THE words of king Lemuel, the prophecy that his mother taught him.[l]

2 What, my son? and what, the son of my womb? and what, the son of my vows?

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* Heb. *of my allowance.* † Heb. *belie.* [a] Neh. 9:25, 26. ‡ Heb. *hurt not with thy tongue.* [b] Luke 18:11, etc. [c] Amos 8:4; Hab. 3:14. § Heb. *Wealth.* [d] Hab. 2:5. ‖ Or, *brook.* [e] ch. 20:20; Gen. 9:22, 25; Lev. 20:9. ¶ Heb. *heart.* [f] ch. 7:14. [g] 2 Kings 8:12 * Heb. *wise made wise;* Job 39:1, etc. [h] ch. 6:6, 7. [i] Psa. 104:18. † Heb. *gathered together.* ‡ Or, *horse;* Heb. *girt in the loins.* [j] Job 40:4; Rom. 3:19. [k] ch. 17:14. [l] 2 Tim. 1:5; 3:15.

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8. *Vanity;* folly and wickedness.

9. *Take the name of my God in vain;* by false oaths intended to cover the sin of stealing.

10. *He;* the servant. *Guilty;* of calumny, and so suffer punishment.

11–14. *Generation;* class of persons. Through the remainder of this chapter the number four prevails. Here we have four classes of sinners: the undutiful towards their parents, the self-righteous, the proud, and the avaricious.

15. *Two daughters;* put here to represent her entire race. The mention of the horseleech introduces four other insatiable things.

17. *Pick it out—eat it;* a thing which happens to bodies that have been gibbeted, or left unburied on the battle-field.

18. *Too wonderful for me;* that is, whose way I cannot trace, because they leave no mark behind.

20. *Eateth;* spoken figuratively of her sinful enjoyment. *Wipeth her mouth;* so that none can discern the fact that she has been eating. The meaning is, that she hides all the marks of her guilt, and passes herself for an innocent person.

26. *Conies;* a small animal different from our coney, living among the rocks, and distinguished for sagacity.

28. *The spider;* or house-lizard, which is very frequent in Palestine.

32. *In lifting up thyself;* with a haughty and contentious spirit. This seems to be a caution against the spirit of self aggrandizement, which is contentious and prone to evil devices. *Lay thy hand upon thy mouth;* be silent and humble thyself.

33. *The forcing of wrath;* in a struggle for place and power. *Bringeth forth strife;* in which the ambitious man will be involved to his injury. Here we have a dissuasive from the sin mentioned in the preceding verse.

INSTRUCTIONS.

3. Those best qualified to instruct others are most humble and diffident in respect to their own attainments.

6. They who add to God's word, under whatever pretext, substitute human wisdom for divine truth, and God will call them to an account for their folly and wickedness.

8. The most desirable outward condition is that of a moderate competency, free alike from the temptations of wealth and of poverty.

18. There are innumerable deeds of darkness which elude all human vigilance; but God will expose and punish them at the last day.

32. The spirit of ambition and self-aggrandizement is as foolish as it is wicked. It involves men in angry contention, hypocrisy, falsehood, and dishonest artifices, often to their ruin, both for this world and eternity.

CHAPTER XXXI.

2. *What, my son?* this exclamation of Lemuel's mother implies apprehension in respect to the sins against which she warns him, if not remonstrance against the present practice of them. *Son of my vows;* 1 Sam. 1:27, 28.

3 Give not thy strength unto women, nor thy ways to that which destroyeth kings.[a]

4 *It is* not for kings, O Lemuel, *it is* not for kings to drink wine; nor for princes strong drink:

5 Lest they drink, and forget the law,[b] and pervert* the judgment of any of the afflicted.†

6 Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts.‡

7 Let him drink, and forget his poverty, and remember his misery no more.

8 Open thy mouth for the dumb in the cause of all such as are appointed to§ destruction.

9 Open thy mouth, judge righteously, and plead the cause of the poor and needy.[c]

10 ¶ Who can find[d] a virtuous woman?[e] for her price *is* far above rubies.

11 The heart of her husband doth safely trust in her, so that he shall have no need of spoil.

12 She will do him good and not evil all the days of her life.

13 She seeketh wool, and flax, and worketh willingly with her hands.

14 She is like the merchants' ships; she bringeth her food from afar.

15 She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens.

16 She considereth a field, and buyeth‖ it: with the fruit of her hands she planteth a vineyard.

17 She girdeth her loins with strength, A. M. 2989. B. C. 1015. and strengtheneth her arms.

18 She perceiveth¶ that her merchandise *is* good: her candle goeth not out by night.

19 She layeth her hands to the spindle, and her hands hold the distaff.

20 She stretcheth* out her hand to the poor; yea, she reacheth forth her hands to the needy.[f]

21 She is not afraid of the snow for her household: for all her household *are* clothed with scarlet.†

22 She maketh herself coverings of tapestry; her clothing *is* silk and purple.

23 Her husband is known in the gates, when he sitteth among the elders of the land.

24 She maketh fine linen, and selleth *it;* and delivereth girdles unto the merchant.

25 Strength and honor *are* her clothing; and she shall rejoice in time to come.

26 She openeth her mouth with wisdom; and in her tongue *is* the law of kindness.[g]

27 She looketh well to the ways of her household, and eateth not the bread of idleness.

28 Her children arise up, and call her blessed; her husband *also,* and he praiseth her.

29 Many daughters have done virtuously,‡ but thou excellest them all.

30 Favor *is* deceitful, and beauty *is* vain: *but* a woman *that* feareth the LORD, she shall be praised.[h]

31 Give her of the fruit of her hands; and let her own works praise her in the gates.[i]

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[a] Hos. 4:11. [b] Hab. 2:5. * Heb. *alter.* † Heb. *all the sons of affliction.* ‡ Heb. *bitter of soul;* 1 Sam. 1:10. § Heb. *the sons of.* [c] Job 29:15, 16; Isa. 1:17; Jer. 22:16. [d] Eccl. 7:28. [e] ch. 12:4. ‖ Heb. *taketh.* ¶ Heb. *tasteth.* * Heb. *spreadeth.* [f] Psa. 41:1; Heb. 13:16. † Or, *double garments.* [g] 1 Pet. 3:1–6. ‡ Or, *gotten riches.* [h] Eccl. 7:18; 12:13. [i] Matt. 7:16, 20.

18. *Perceiveth;* well understands from her own experience.

20. *Stretcheth out her hand to the poor;* her industry has for its object not simply the accumulation of wealth, but the means of doing good.

23. *Known in the gates;* where courts are held, and public business is transacted. Her worth confers honor upon him.

29. *Many daughters—excellest them all;* these are the words of her husband.

30. *Favor;* outward grace.

INSTRUCTIONS.

3–5. Excessive indulgence is always unseemly and ruinous to both health and intellect; but it is especially unbecoming in magistrates, whom God has appointed to administer justice in his name, and to whom the people naturally look for an example of sobriety and uprightness.

6. The use of wine and other intoxicating drinks as a beverage, may well be given up, as a measure of safety to ourselves and benefit to others, on the principle stated by Paul in Rom. 14:21.

10–31. In the closing passage of the book of Proverbs, the pen of inspiration has given, for the instruction of all ages, the character of a "virtuous woman," such as every wise man will choose for his companion in life. It consists not in the fascination of outward accomplishments, which are too often united with idleness, prodigality, and a selfish, contentious spirit; but rather in industry, good management, authority over her household, and the spirit of love and kindness. Such a woman will confer honor upon her husband, and make him prosperous and happy, however she may be undervalued by those who are too ignorant to understand in what female worth consists.

ECCLESIASTES;

OR,

THE PREACHER.

THE book of ECCLESIASTES is commonly supposed to have been written by Solomon in his old age, when he had made full trial of all that earth is able to give, and had found all empty and unsatisfying. His theme is the vanity of this world considered as a satisfying portion of the soul. He has tried it in all its forms, but has found in none of them a permanent and satisfying good, and comes to the conclusion that the cheerful enjoyment of God's present gifts is the part of wisdom, for thus we make the most of them; but this enjoyment must be in the fear of God, who will bring all our works into judgment. He explicitly asserts a judgment to come; but speaks of life as our Saviour does in the words, "The night cometh, when no man can work;" implying, that God's service on earth, and the enjoyment of his earthly gifts, close at death. This is not a denial of the future life, as some have wrongly maintained, but rather implies a less full revelation of its glory than is given us in the New Testament.

With the discussion of his great theme, the Preacher intersperses various directions for the right conduct of life, so as to lessen as far as possible its evils, and gain the greatest benefit from its blessings.

A. M. 3027.
B. C. 977.

CHAPTER I.

1 The Preacher showeth that all human courses are vain: 4 because the creatures are restless in their courses, 9 they bring forth nothing new, and all old things are forgotten, 12 and because he hath found it so in the studies of wisdom.

THE words of the Preacher,[a] the son of David, king in Jerusalem.

2 Vanity of vanities, saith the Preacher, vanity of vanities; all *is* vanity.[b]

3 What profit hath a man of all his labor which he taketh under the sun?

4 *One* generation passeth away, and *another* generation cometh: but the earth abideth for ever.

5 The sun also ariseth,[c] and the sun goeth down, and hasteth* to his place where he arose.

6 The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits.[d]

7 All the rivers run into the sea;[e] yet the sea *is* not full: unto the place from whence the rivers come, thither they return again.†

8 All things *are* full of labor; man cannot utter *it:* the eye is not satisfied with seeing, nor the ear filled with hearing.[f]

9 The thing that hath been, it *is that* which shall be; and that which is done *is* that which shall be done: and *there is* no new *thing* under the sun.[g]

10 Is there *any* thing whereof it may be said, See, this *is* new? It hath been already of old time, which was before us.

11 *There is* no remembrance of former *things;* neither shall there be *any* remembrance of *things* that are to come with *those* that shall come after.

12 ¶ I the Preacher was king over Israel in Jerusalem.[h]

13 And I gave my heart to seek and search out by wisdom concerning all *things* that are done under heaven: this sore travail hath God given to the sons of man to be exercised therewith.‡[i]

a Ch. 12:8–10. b Psa. 39:5, 6; 144:4; Mark 8:36, 37. c Psa. 19:5, 6. * Heb. *panteth.* d John 3:8. e Psa. 104:8, 9. † Heb. *to go.* f Prov. 27:20.

g ch. 7:10. h 1 Kings 4:1, etc. ‡ Or, *afflict them.* i Gen. 3:19.

CHAPTER I.

2. *Vanity of vanities;* utter vanity. So "holy of holies," as it is in the original, means most holy, Exod. 30:36; and "revolters of revolters," grievous revolters. Jer. 6:28.

3. *Profit;* solid and permanent good. *Under the sun;* an expression applied in this book to all earthly objects.

4–7. *One generation passeth—return again;* all things run the same unvarying round from age to age; so that the experience of one generation is the experience of all.

8. *All things;* all things in this unvarying round. It is a round of wearisome and unsatisfying toil. *The eye—the ear;* these represent all the human faculties, which are constantly occupied with the pursuit of good, but without being satisfied.

9. *There is no new thing;* in science and art there may be many new discoveries and inventions; but in the course of human experience, which is the Preacher's theme, there is nothing new.

11. *No remembrance of former things;* if any thing appears new, it is because the former things are forgotten: forgetfulness of the past is a characteristic of the human family.

13. *By wisdom;* by philosophic inquiry, a sense in which the word wisdom is often used in this book. *Sore travail;* wearisome and unsatisfying toil. The reference is to "all the works that are done under the sun" by men. Ver. 14.

14 I have seen all the works that are done under the sun; and behold, all *is* vanity and vexation of spirit.

15 *That which is* crooked cannot be made straight:[a] and that which is wanting* cannot be numbered.[b]

16 I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten more wisdom than all *they* that have been before me in Jerusalem:[c] yea, my heart had great experience† of wisdom and knowledge.

17 And I gave my heart to know wisdom, and to know madness and folly:[d] I perceived that this also is vexation of spirit.

18 For in much wisdom *is* much grief: and he that increaseth knowledge increaseth sorrow.[e]

CHAPTER II.

1 The vanity of human courses in the works of pleasure. 12 Though the wise be better than the fool, yet both have one event. 18 The vanity of human labor, in leaving it they know not to whom. 24 Nothing better than joy in our labor; but that is God's gift.

I SAID in my heart, Go to now,[f] I will prove thee with mirth;[g] therefore enjoy pleasure:[h] and behold, this also *is* vanity.

2 I said of laughter, *It is* mad; and of mirth, What doeth it?[i]

3 I sought in my heart to give myself unto‡ wine,[j] yet acquainting my heart with wisdom; and to lay hold on folly, till I might see what *was* that good for the sons of men, which they should do under the heaven all the days§ of their life.

4 I made me great works; I builded me houses; I planted me vineyards:

5 I made me gardens and orchards, and I planted trees in them of all *kind of* fruits: A. M. 3027. B. C. 977.

6 I made me pools of water, to water therewith the wood that bringeth forth trees:

7 I got *me* servants and maidens, and had servants born in my house;‖ also I had great possessions of great and small cattle above all that were in Jerusalem before me:

8 I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces:[k] I gat me men-singers and women-singers, and the delights of the sons of men, *as* musical instruments, and that of all sorts.¶[l]

9 So I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me.

10 And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labor: and this was my portion of all my labor.[m]

11 Then I looked on all the works that my hands had wrought, and on the labor that I had labored to do:[n] and behold, all *was* vanity and vexation of spirit,[o] and *there was* no profit under the sun.[p]

12 ¶ And I turned myself to behold wisdom, and madness, and folly:[q] for what *can* the man *do* that cometh after the king? *even* that which hath* been already done.

13 Then I saw that wisdom excelleth† folly,[r] as far as light excelleth darkness.

14 The wise man's eyes *are* in his head;[s] but the fool walketh in darkness: and I myself perceived also that one event happeneth to them all.[t]

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a Ch. 7:13. * Heb. *defect.* b Job 11:6. c 1 Kings 4:29–31; 10:23, 24. † Heb. *seen much.* d ch. 7:23, 25; 1 Thess. 5:21. e ch. 12:12. f Luke 12:19, 20. g ch. 8:15. h Tit. 3:3. i Prov. 14:13. ‡ Heb. *draw my flesh with.* j Prov. 20:1. § Heb. *the number of the days.* ‖ Heb. *sons of my house.* k 1 Kings 9:28; 10:10, etc. ¶ Heb. *instrument and instruments.*

l 2 Chr. 9:11. m ch. 3:22. n 1 John 2:16, 17. o ch. 11:8. p 1 Tim. 6:6. q ch. 7:25. * Or, *in those things which have.* † Heb. *there is an excellency in wisdom more than in.* r ch. 7:12; Mal. 3:18; 4:1, 2. s Prov. 17:24. t Psa. 49:10.

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14. *Vexation of spirit;* or, "feeding on the wind." Compare Hosea 12:1.

15. *Crooked;* in the course of human affairs. *Numbered;* supplied, so as to be counted among the things that are. The vanity of life, growing out of what is crooked and wanting in human affairs, is without remedy.

17. *To know wisdom—madness and folly;* to understand their nature and effects.

18. *He that increaseth knowledge increaseth sorrow;* he learns how many and great are the evils of life, without finding on earth any remedy for them. Thus ended the Preacher's first experiment to find satisfaction in the pursuit of wisdom.

INSTRUCTIONS.

2. God has exhibited to us the vanity of all earthly pursuits, that we may make him, and not this world, our portion, and may place our happiness in learning and doing his will.

8. Christ alone can give rest to the soul. To weary ourselves and waste our day of grace in the vain endeavor to find in the world what he only can bestow, is an unspeakable folly.

9. The errors and follies of the present day are but a repetition of the errors and follies of past ages. One generation after another gives itself up to the same vain undertaking, that of gaining from this world solid peace and happiness, and meets with the same bitter disappointment. The way of salvation remains also the same in all ages; a way of holy watchfulness, prayerfulness, and self-denial. Thus the history of the past, recorded in God's word, becomes a lamp to all succeeding generations.

18. The mere knowledge of human character and life, however deep and full, cannot make men blessed. It can only show the desperate malady of sin, without providing any remedy for it. True happiness comes only from faith and communion with God.

CHAPTER II.

1. *Enjoy pleasure;* the Preacher here records his next experiment, which was to find good in the pleasures of sense.

3. *Yet acquainting my heart with wisdom;* chap. 1:13; that is, as he says in the ninth verse following, "my wisdom remained with me." He pursued pleasure with discretion, as an earnest man who was seeking to find what is the true good. *To lay hold on folly;* by folly he means the pleasures of sense. On these he laid hold, that he might learn what good they had to bestow.

8. *The peculiar treasure of kings and of the provinces;* that is, treasure contributed by kings and by the provinces. 1 Kings 4:21; Exod. 19:5.

12. *To behold wisdom, and madness, and folly;* to compare them together. The Preacher had found both earthly wisdom and folly to be vanity, and he now inquires what advantage the former has over the latter. *For what can the man do;* as much as to say, None can be more competent to make this comparison; for who that comes after me in this inquiry will be able to add any thing new to my experience? *Cometh after the king;* cometh after a king like me in this investigation.

13. *Wisdom excelleth folly;* in its proper nature.

14. *Are in his head;* where he can use them to good purpose. This is the superiority of wisdom over folly. *One event happeneth to them all;* wise men and fools are alike subject to suffering and death; so that here, wisdom has no advantage over folly. We must carefully remember

A. M. 3027. B. C. 977. 15 Then said I in my heart, As it happeneth to the fool, so it happeneth even to me;* and why was I then more wise? Then I said in my heart, that this also *is* vanity.

16 For *there is* no remembrance of the wise more than of the fool for ever;[a] seeing that which now *is* in the days to come shall all be forgotten. And how dieth the wise *man?*[b] as the fool.

17 Therefore I hated life; because the work that is wrought under the sun *is* grievous unto me: for all *is* vanity and vexation of spirit.

18 ¶ Yea, I hated all my labor which I had taken† under the sun: because I should leave it unto the man that shall be after me.

19 And who knoweth whether he shall be a wise *man* or a fool? yet shall he have rule over all my labor wherein I have labored, and wherein I have showed myself wise under the sun.[c] This *is* also vanity.

20 Therefore I went about to cause my heart to despair of all the labor which I took under the sun.

21 For there is a man whose labor *is* in wisdom, and in knowledge, and in equity; yet to a man that hath not labored therein shall he leave‡ it *for* his portion. This also *is* vanity and a great evil.

22 For what hath man of all his labor, and of the vexation of his heart, wherein he hath labored under the sun?[d]

23 For all his days *are* sorrows, and his travail grief;[e] yea, his heart taketh not rest in the night.[f] This is also vanity.

24 ¶ *There is* nothing better for a man, *than* that he should eat and drink, and *that* he should make his soul enjoy good§ in his labor. This also I saw, that it *was* from the hand of God.[g]

25 For who can eat, or who else can hasten *hereunto,* more than I?

26 For *God* giveth to a man that *is* good in his sight‖ wisdom, and knowledge, and joy: but to the sinner he giveth travail, to gather and to heap up, that he may give to *him that is* good before God.[h] This also *is* vanity and vexation of spirit.

CHAPTER III.

1 By the necessary change of times, vanity is added to human travail. 11 There is an excellency in God's works. 16 But as for man, God shall judge his works there, and here he shall be like a beast.

TO every *thing there is* a season, and a time to every purpose under the heaven:

2 A time to be born,¶ and a time to die;[i] a time to plant, and a time to pluck up *that which is* planted;

3 A time to kill, and a time to heal: a time to break down, and a time to build up;

4 A time to weep, and a time to laugh;[j] a time to mourn, and a time to dance;[k]

5 A time to cast away stones, and a time to gather stones together; a time to embrace,[l] and a time to refrain* from embracing;[m]

6 A time to get,† and a time to lose; a time to keep, and a time to cast away;

7 A time to rend, and a time to sew; a time to keep silence,[n] and a time to speak;[o]

8 A time to love, and a time to hate;[p] a time of war, and a time of peace.

9 What profit hath he that worketh in that wherein he laboreth?

10 I have seen the travail, which God hath given to the sons of men to be exercised in it.

11 He hath made every *thing* beautiful in his time: also he hath set the world in their heart,

* Heb. *to me, even to me.* [a] Exod. 1:6, 8. [b] Heb. 9:27. † Heb. *labored.* [c] 1 Kings 12:8, etc. ‡ Heb. *give.* [d] Matt. 16:26. [e] Job 5:7; 14:1; Acts 14:22. [f] Psa. 127:2; ch. 8:16. § Or, *delight his senses.* [g] ch. 5:18, 19. ‖ Heb. *before him;* Gen. 7:1; Luke 1:6. [h] Job 27:16, 17; Prov. 13:22; 28:8. ¶ Heb. *bear.* [i] Heb. 9:27. [j] Rom. 12:15. [k] Psa. 150:4. [l] 1 Cor. 7:3–5. * Heb. *be far from.* [m] Exod. 19:15; Joel 2:16. † Or, *seek.* [n] Amos 5:13. [o] Job 32:4, etc. [p] Psa. 139:21; Luke 14:26; Rev. 2:2.

that he is speaking of the earthly advantages of wisdom. Compare the words of the apostle: "If in this life only we have hope in Christ, we are of all men most miserable." 1 Cor. 15:19.

18. *Labor;* estate accumulated by labor. *Because I should leave it;* another sad disadvantage under which the wise man labors. He must leave all his estate to his successor, who may be a fool—as Rehoboam, Solomon's son, actually was in comparison with his father.

24. *Nothing better for a man;* that is, nothing better to be gained from his earthly toil. When he enjoys it with a cheerful and contented spirit, he makes the most of it. *This also;* the capacity thus to enjoy the fruits of our labor.

25. *Can hasten hereunto;* can ardently engage in the enjoyment of worldly good. He confirms what he has just said by an appeal to his own experience, which was as full as any man's could be.

26. *This also is vanity;* what has been said of enjoying one's labor. It is the most that one can gain from it, yet it is unsatisfying.

INSTRUCTIONS.

11. God gave to Solomon all of this world that heart could wish, with wisdom to enjoy it in the highest degree. Yet, after a full experience, he pronounced the whole to be "vanity and vexation of spirit." From this we learn the folly of hoping to gain from this world a satisfying good, and the true wisdom of going to God for blessedness.

15. Since wisdom, the most excellent of all earthly possessions, cannot exempt men from suffering, disappointment, and death, which are also the lot of fools, it is manifest that God designs this world to be a place of trial for men, and not their final portion. It is only when we thus regard and use it, that it ceases to be vanity.

24. It is our duty and privilege to receive with glad and thankful hearts the gifts of God's providence, and to enjoy them without anxious thought for the morrow. Thus we gain from them all the good which they are capable of yielding. But unless we lift our hearts upwards from the gifts to God the infinite Giver, we shall find that "this also is vanity and vexation of spirit."

CHAPTER III.

1–9. *To every thing there is a season—wherein he laboreth;* in human affairs there is, by God's appointment, a constant alternation of opposite events, lying beyond the control of men. For the purposes of probation, this is a wise and good arrangement. But for the enjoyment of this world, which is what the Preacher has in view, it is an evil; for it makes all present good uncertain and transient. *To cast away stones;* either to mar a field by casting abroad stones upon it, 2 Kings 3:19, 25, or to cast away stones in demolishing a building. *To gather stones together;* the opposite work.

11. *Also he hath set the world in their heart;* words of difficult interpretation. A preferable rendering would be: "Also he hath set the world in their heart, because that no man can find out," etc. The meaning would then be that God, understanding the inability of men to attain, by

so that no man can find out the work that God maketh from the beginning to the end.[a]

12 I know that *there is* no good in them, but for *a man* to rejoice, and to do good in his life.[b]

13 And also that every man should eat and drink, and enjoy the good of all his labor, it *is* the gift of God.[c]

14 I know that, whatsoever God doeth, it shall be for ever:[d] nothing can be put to it, nor any thing taken from it:[e] and God doeth *it*, that *men* should fear before him.

15 That which hath been is now;[f] and that which is to be hath already been; and God requireth that which is past.*

16 ¶ And moreover I saw under the sun the place of judgment, *that* wickedness *was* there;[g] and the place of righteousness, *that* iniquity *was* there.

17 I said in my heart, God shall judge the righteous and the wicked:[h] for *there is* a time there for every purpose and for every work.

18 I said in my heart concerning the estate of the sons of men, that God might manifest them, and that they might see† that they themselves are beasts.[i]

19 For that which befalleth the sons of men befalleth beasts; even one thing befalleth them as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preëminence above a beast: for all *is* vanity.

20 All go unto one place; all are of the dust, and all turn to dust again.[j] A. M. 3027. B. C. 977.

21 Who knoweth the spirit of man‡ that goeth§ upward,[k] and the spirit of the beast that goeth downward to the earth?

22 Wherefore I perceive that *there is* nothing better, than that a man should rejoice in his own works;[l] for that *is* his portion: for who shall bring him to see what shall be after him?

CHAPTER IV.

1 Vanity is increased unto men by oppression, 4 by envy, 5 by idleness, 7 by covetousness, 9 by solitariness, 13 by wilfulness.

SO I returned, and considered all the oppressions that are done under the sun: and behold the tears of *such as were* oppressed, and they had no comforter; and on the side‖ of their oppressors *there was* power; but they had no comforter.

2 Wherefore I praised the dead which are already dead, more than the living which are yet alive.

3 Yea, better *is he* than both they, which hath not yet been, who hath not seen the evil work that is done under the sun.[m]

4 ¶ Again, I considered all travail, and every right¶ work, that for this a man is envied of* his neighbor.[n] This *is* also vanity and vexation of spirit.

5 The fool foldeth his hands together,[o] and eateth his own flesh.

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a Job 11:7, 8; Rom. 11:33. b Psa. 37:3 c ch. 2:24. d Jas. 1:17. e Prov. 30:6. f ch. 1:9. * Heb. *driven away.* g ch 5:8; Jer. 5:1, 2. h Matt. 25:32; Rom. 2:6–8; 2 Cor. 5:10; 2 Thess. 1:6–10. † Or, *they might clear God and see;* Psa. 51:4. i Psa. 49:12, 20; 73:22. j Gen. 3:19. ‡ Heb. *of the sons of man.* § Heb. *is ascending.* k ch. 12:7. l ch. 2:24. ‖ Heb. *hand.* m Job 3:11, etc.; ch. 6:3. ¶ Heb. *all the rightness of.* * Heb. *this is the envy of a man from.* n Gen. 37:4, 11. o Prov. 6:10.

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philosophic inquiry, to a full comprehension of his works and ways, has wisely set the world in their heart; that is, has occupied them to a large extent with its cares and labors, as a discipline that is good in its place and for the ends of probation. Their wisdom and happiness lie, then, not in vain endeavors to comprehend what is incomprehensible, but rather in submitting themselves in faith and patience to the appointments of their heavenly Father. Our version gives the same idea in the form of a result instead of a reason: "He hath set the world in their heart, so that no man can find out," etc.

14. *Whatsoever God doeth;* in ordering the course of human affairs. His arrangements are unchangeable, and above human control. *Should fear before him;* in view of his supremacy over them.

15. *Requireth that which is past;* looks it up, as it were, for the purpose of causing it to exist again. This includes both the natural succession of creatures, fruits, and seasons, and the general course of human events.

17. *There;* at God's tribunal. *For every purpose and for every work;* that is, for bringing them into judgment.

18. *Concerning the estate of the sons of men;* or, It is in behalf of the sons of men; namely, that God deals with them as stated above, ver. 16. *That God might manifest them;* that is, try them, and make them known to themselves.

19–21. *That which befalleth—turn to dust again;* the simple meaning of these words is, that men and beasts alike suffer bodily death. Psa. 49:20. The "one thing" that befalls both, is the death of the body; the "one breath" of both, is the breath of animal life; the "one place" to which both go is the dust. *Who knoweth;* who can discern by his outward senses? At death the spirit of a man goes upward to God who gave it, chap. 12:7, while the spirit of a beast goes downward to the earth. But this is something beyond the sphere of human observation. So far as this world is concerned, "as the one dieth so dieth the other."

22. *To see what shall be after him;* in the future of this world. Since no man can foresee what shall be after him, he should with a cheerful spirit enjoy the present gifts of God's providence. The Preacher does not mean a dissolute enjoyment of this world, without the fear of God, but an enjoyment which is in his fear. Chap. 11:9; 12:13.

INSTRUCTIONS.

1. Since it is God's plan that men should be subjected to constant changes in this world, and should have no permanent and sure possession of earthly good, we ought to bear with cheerful resignation the vicissitudes of life, while we look to the future world for "a city which hath foundations, whose builder and maker is God."

19. Sin has brought death upon our bodies and placed them on a level with the bodies of beasts. But from this deep humiliation Christ will deliver all his people, for he will raise them up at the last day, and present them before his Father's throne, made perfect in soul and body, with everlasting joy.

22. We can know no more of the future than what God has been pleased to reveal in his word. While then we faithfully perform the duties of the present hour, we can safely leave in his hands all that awaits us here and hereafter.

CHAPTER IV.

1. *Returned, and considered;* considered again; took a second view.

2, 3. *Wherefore I praised the dead—done under the sun;* the Preacher is looking at this life simply as a scene of vanity and oppression, without reference to its connection with the life to come. Thus regarded, it seems to his earnest spirit an evil and not a good, so that the best thing is to have no experience of it.

4. *Right work;* skilful and successful undertaking. *Is envied of his neighbor;* this is the trouble connected with successful activity.

5. *Eateth his own flesh;* wastes his estate, without renewing it by industry: one of the troubles of indolence.

A. M. 3027. B. C. 977. 6 Better *is* a handful *with* quietness, than both the hands full *with* travail and vexation of spirit.[a]

7 ¶ Then I returned, and I saw vanity under the sun.

8 There is one *alone*, and *there is* not a second; yea, he hath neither child nor brother: yet *is there* no end of all his labor; neither is his eye satisfied with riches;[b] neither *saith he*, For whom do I labor, and bereave my soul of good?[c] This *is* also vanity, yea, it *is* a sore travail.

9 ¶ Two *are* better than one; because they have a good reward for their labor.

10 For if they fall, the one will lift up his fellow: but woe to him *that is* alone when he falleth; for *he hath* not another to help him up.

11 Again, if two lie together, then they have heat: but how can one be warm *alone?*

12 And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.

13 ¶ Better *is* a poor and a wise child, than an old and foolish king, who will no more be* admonished.

14 For out of prison he cometh to reign; whereas also *he that is* born in his kingdom becometh poor.

15 I considered all the living which walk under the sun, with the second child that shall stand up in his stead.

16 *There is* no end of all the people, *even* of all that have been before them: they also that come after shall not rejoice in him. Surely this also *is* vanity and vexation of spirit.

a Prov. 15:16, 17. b Prov. 27:20; 1 John 2:16. c Psa. 39:6. * Heb. *knoweth not to be.* d Exod. 3:5; 2 Chr. 26:16. e 1 Sam. 15:22; Prov. 21:27; Hos. 6:6. † Or, *word.* f Prov. 10:19; Matt. 6:7. g Num. 30:2; Deut.

6. *Both the hands full with travail;* these words imply, that the increase of one's estate is usually the increase of his trouble.

7. *I returned, and I saw vanity;* I considered another example of vanity, that of the miser who toils for wealth without an heir.

9–12. *Two are better than one—a threefold cord is not quickly broken;* examples to show the advantages of union in human affairs. *They have a good reward for their labor;* because by union they are able to accomplish it successfully.

14. *He cometh;* the poor and wise child. His wisdom elevates him from a prison to the throne of the old king.

15. *The living which walk;* walk with the king as his subjects. *With the second child;* with the wise child already named, who is called second, because he reigns next after the old king, in his stead.

16. *That have been before them;* before these two kings as their subjects. *Shall not rejoice in him;* because death has removed him from the throne; or because the next generation shall be alienated from him, so that to himself the final issue of his wisdom shall be trouble.

INSTRUCTIONS.

4. Although industry is better than idleness, yet we ought not to set our heart upon present enjoyment from the successful accomplishment of our worldly enterprises; for prosperity brings in its train envy, opposition, and many other annoyances.

9. In all human labors union is a chief source of strength and comfort.

16. It is the high prerogative of wisdom to raise men from obscurity to eminent stations. Yet their greatness cannot continue by reason of death, and besides, it gener-

CHAPTER V.

1 Vanities in divine service, 8 in murmuring against oppression, 9 and in riches. 18 Joy in riches is the gift of God.

KEEP thy foot when thou goest to the house of God,[d] and be more ready to hear, than to give the sacrifice of fools: [e] for they consider not that they do evil.

2 Be not rash with thy mouth, and let not thy heart be hasty to utter *any* thing† before God: for God *is* in heaven, and thou upon earth: therefore let thy words be few.[f]

3 For a dream cometh through the multitude of business; and a fool's voice *is known* by multitude of words.

4 When thou vowest a vow unto God, defer not to pay it; [g] for *he hath* no pleasure in fools: [h] pay that which thou hast vowed.

5 Better *is it* that thou shouldest not vow, than that thou shouldest vow and not pay.[i]

6 Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel,[j] that it *was* an error: wherefore should God be angry at thy voice, and destroy the work of thy hands?

7 For in the multitude of dreams and many words *there are* also *divers* vanities: but fear thou God.[k]

8 ¶ If thou seest the oppression of the poor,[l] and violent perverting of judgment and justice in a province, marvel not at the matter: ‡ for *he that is* higher than the highest regardeth; [m] and *there be* higher than they.[n]

9 ¶ Moreover the profit of the earth is for all: the king *himself* is served by the field.

10 He that loveth silver shall not be satisfied

23:21–23; Psa. 66:13, 14. h Heb. 10:38. i Prov. 20:25; Acts 5:4. j 1 Cor. 11:10; Heb. 1:14. k ch. 12:13. l ch. 3:16. ‡ Heb. *will,* or *purpose.* m Psa. 12:5; 58:11. n Psa. 95:3.

ally brings to them more personal trouble than comfort; so that they, in common with all other men, must place their final hope in the rest that remaineth for the people of God.

CHAPTER V.

1. *Keep thy foot;* this and the six following verses contain a warning against inconsiderateness in God's service, in respect to sacrifices, prayers, and vows. *To hear, than to give the sacrifice of fools;* compare 1 Sam. 15:22.

2. *To utter any thing;* in prayer. The thought of his majesty should make our words few and well pondered. Matt. 6:7, 8.

3. *A dream cometh—and a fool's voice is known;* that is, As a dream cometh, so a fool's voice is known. A fool's words poured out at random are like the confused images of a troubled dream.

6. *Cause thy flesh to sin;* bring guilt and trouble upon thee by a hasty vow that will not be fulfilled. *Before the angel;* the word angel means messenger. Here we are probably to understand the priest, as appointed by God to expound to men the Levitical law. *It was an error;* the matter of vowing. By saying this, he attempts to excuse himself from paying it.

8. *There be higher than they;* the reference is plainly to God's tribunal. Chap. 12:14. If there were no judgment to come, we might well wonder at the violence and oppression with which the earth is filled. The only adequate explanation is that which the Preacher himself gives at the close of the book: "God shall bring every work into judgment."

10–12. *Shall not be satisfied with silver—they are increased that eat them—will not suffer him to sleep;* three of the van-

with silver; nor he that loveth abundance with increase.[a] This *is* also vanity.

11 When goods increase, they are increased that eat them: and what good *is there* to the owners thereof, saving the beholding *of them* with their eyes?

12 The sleep of a laboring man *is* sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep.

13 There is a sore evil *which* I have seen under the sun, *namely*, riches kept for the owners thereof to their hurt.[b]

14 But those riches perish by evil travail: and he begetteth a son, and *there is* nothing in his hand.

15 As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labor, which he may carry away in his hand.[c]

16 And this also *is* a sore evil, *that* in all points as he came, so shall he go: and what profit hath he that hath labored for the wind?[d]

17 All his days also he eateth in darkness, and *he hath* much sorrow and wrath with his sickness.[e]

18 ¶ Behold *that* which I have seen: *it is* good and comely* *for one* to eat and to drink, and to enjoy the good of all his labor that he taketh under the sun all† the days of his life, which God giveth him:[f] for it *is* his portion.

19 Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labor; this *is* the gift of God.[g]

20 For he shall not much remember‡ the days of his life; because God answereth *him* in the joy of his heart. A. M. 3027. B. C. 977.

CHAPTER VI.

1 The vanity of riches without use. 3 Of children, 6 and old age without riches. 9 The vanity of sight and wandering desires. 11 The conclusion of vanities.

THERE is an evil which I have seen under the sun, and it *is* common among men:

2 A man to whom God hath given riches, wealth, and honor, so that he wanteth nothing for his soul of all that he desireth,[h] yet God giveth him not power to eat thereof, but a stranger eateth it.[i] This *is* vanity, and it *is* an evil disease.

3 ¶ If a man beget a hundred *children*, and live many years, so that the days of his years be many, and his soul be not filled with good, and also *that* he have no burial;[j] I say, *that* an untimely birth *is* better than he.

4 For he cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness.

5 Moreover he hath not seen the sun,[k] nor known *any thing:* this hath more rest than the other.

6 Yea, though he live a thousand years twice *told*, yet hath he seen no good: do not all go to one place?

7 All the labor of man *is* for his mouth,[l] and yet the appetite§ is not filled.

8 For what hath the wise more than the fool? what hath the poor, that knoweth to walk before the living?

9 ¶ Better *is* the sight of the eyes than the wandering of the desire.‖ This *is* also vanity and vexation of spirit.

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a Matt. 6:19, 24. b 1 Tim. 6:9; Jas. 5:1, 2. c Job 1:21; Psa. 49:17. d Prov. 11:29; Hos. 8:7. e Prov. 1:27–29. * Heb. there is *a good which is comely.* † Heb. *the number of.* f 1 Tim. 6:17. g ch. 2:24; 3:12, 13. ‡ Or, *though* he give *not much*, yet *he remembereth.* h Job 21:10, etc.; Psa. 73:7. i Luke 12:20. j 2 Kings 9:35–37; Isa. 14:19, 20; Jer. 22:19. k Psa. 58:8. l Prov. 16:26. § Heb. *soul.* ‖ Heb. *walking of the soul.*

ities of wealth: it does not satisfy; it brings an increase of retinue and expenditure; it deprives its owners of sleep.

13–17. *There is a sore evil—wrath with his sickness;* a fourth double vanity of wealth: after a life of toil and care in accumulating it, it is liable to be all lost to both the owner and his heirs, and must at all events be left behind at death. *To their hurt;* to their final sorrow and vexation by the loss of them. *Evil travail;* misfortune. *Naked shall he return;* the loss of wealth by "evil travail" leads the Preacher's thoughts to its final and inevitable loss at death.

18. *It is good and comely for one to eat and to drink;* in view of the vanity of wealth, the Preacher again recommends the contented and cheerful enjoyment of God's present gifts.

20. *The days of his life;* the evils that attend them. *Answereth him in the joy of his heart;* answers his desire in the joy with which he fills his heart. The thankful and contented enjoyment of God's present gifts causes him to forget the ills with which life is checkered.

INSTRUCTIONS.

1. An obedient and teachable spirit is more acceptable to God than all outward services, which are often performed in an inconsiderate and presumptuous way.

2. Many a prayer which men call eloquent is abominable in God's sight, because it comes from a spirit of levity and self-complacency. True reverence for him will check the vain flow of words.

6. God will not allow men to mock him by vain promises. For this reason hasty vows are to be discouraged, lest they who make them should repent of them, and neglect their fulfilment, and thus bring guilt upon their souls.

18. Since riches are unsatisfying, uncertain, attended with an increase of trouble and anxiety, and must all be left behind at death, the wise man will be contented with the supply of his daily wants, and will lay up his treasure in heaven.

CHAPTER VI.

1. *There is an evil;* the Preacher has shown that the power to enjoy good aright is the gift of God, and is the sum of earthly blessings. Chap. 5:18–20. He now considers the opposite case.

2. *Giveth him not power to eat thereof;* either through the influence of tormenting passions, as avarice and envy; or through sickness and other calamities. *A stranger;* another than himself.

3. *Be not filled with good—have no burial;* live without enjoying life, and come to a disgraceful end.

4. *Name shall be covered with darkness;* none shall hear of it.

5. *This;* the untimely birth. For the thought, compare chap. 4:3.

6. *Do not all go to one place?* that is, since in his long life he has seen no good, what is the profit of living long, as in the end the aged must with all others go to the grave?

7. *For his mouth;* to satisfy his bodily wants. *Is not filled;* is ever craving more.

8. *What hath the wise more than the fool?* that is, in respect to what has just been named. In their bodily wants, wise men and fools stand on a level. *The poor;* the poor wise man. *Knoweth to walk;* to walk wisely.

9. *The sight of the eyes;* the sight and enjoyment of present good. *The wandering of the desire;* after absent good.

A. M. 3027. B. C. 977. 10 That which hath been is named already, and it is known that it *is* man: neither may he contend with him that is mightier than he.[a]

11 ¶ Seeing there be many things that increase vanity,[b] what *is* man the better?

12 For who knoweth what *is* good for man in *this* life,[c] all the days of his vain life* which he spendeth as a shadow?[d] for who can tell a man what shall be after him under the sun?

CHAPTER VII.

1 Remedies against vanity are, a good name, 2 mortification, 7 patience, 11 wisdom. 23 The difficulty of wisdom.

A GOOD name *is* better than precious ointment;[e] and the day of death than the day of one's birth.

2 ¶ *It is* better to go to the house of mourning, than to go to the house of feasting: for that *is* the end of all men; and the living will lay *it* to his heart.

3 Sorrow† *is* better than laughter: for by the sadness of the countenance the heart is made better.[f]

4 The heart of the wise *is* in the house of mourning; but the heart of fools *is* in the house of mirth.

5 *It is* better to hear the rebuke of the wise,[g] than for a man to hear the song of fools:

6 For as the crackling‡ of thorns under a pot, so *is* the laughter of a fool. This also *is* vanity.

7 ¶ Surely oppression maketh a wise man mad; and a gift destroyeth the heart.[h]

8 Better *is* the end of a thing than the beginning thereof: *and* the patient in spirit *is* better than the proud in spirit.[i]

9 Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools.

10 Say not thou, What is *the cause* that the former days were better than these? for thou dost not inquire wisely§ concerning this.

11 ¶ Wisdom *is* good with an inheritance:‖ and *by it there is* profit to them that see the sun.

12 For wisdom *is* a defence,¶ *and* money *is* a defence: but the excellency of knowledge *is, that* wisdom giveth life to them that have it.[j]

13 Consider the work of God: for who can make *that* straight, which he hath made crooked?[k]

14 In the day of prosperity be joyful, but in the day of adversity consider: God also hath set* the one over against the other,[l] to the end that man should find nothing after him.

15 All *things* have I seen in the days of my vanity: there is a just *man* that perisheth in his righteousness,[m] and there is a wicked *man* that prolongeth *his life* in his wickedness.[n]

16 Be not righteous overmuch, neither make thyself overwise:[o] why shouldest thou destroy thyself?†[p]

17 Be not overmuch wicked, neither be thou foolish: why shouldest thou die before‡ thy time?[q]

18 *It is* good that thou shouldest take hold of this; yea, also from this withdraw not thy hand: for he that feareth God shall come forth of them all.[r]

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[a] Job 40:2; Isa. 45:9. [b] Psa. 73:6. [c] Psa. 47:4. * Heb. *the number of the days of the life of his vanity.* [d] Psa. 102:11; Jas. 4:14. [e] Prov. 22:1. † Or, *Anger.* [f] 2 Cor. 7:10. [g] Psa. 141:5. ‡ Heb. *sound.* [h] Deut. 16:19. [i] Prov. 14:29. § Heb. *out of wisdom.* ‖ Or, *as good as an inheritance, yea, better too.* ¶ Heb. *shadow.* [j] Prov. 8:35. [k] Isa. 14:27. * Heb. *made.* [l] John 16:33; Acts 11:22. [m] ch. 8:14; John 16:2; Acts 7:59. [n] Isa. 65:20. [o] Rom. 10:2. † Heb. *be desolate.* [p] ch. 12:12. ‡ Heb. *not in.* [q] Psa. 55:23. [r] ch. 8:12, 13; Mal. 4:2.

10. *That which hath been is named already;* or, that which is hath been named already. Compare chap. 1:9; 3:15. *Known;* from all past experience. *That it is man: neither may he contend with him that is mightier than he;* that is, weak, frail, and perishing man, who occupies this world subject to the sovereign appointment of God, and unable to change the course of human affairs which He has established.

11. *What is man the better?* literally, "What profit is there to man?" that is, what satisfying good has he?

12. *In this life—what shall be after him;* two reasons are given why there is no profit to man: first, no one can show any satisfying good; secondly, no one can understand the future.

INSTRUCTION.

It is easy for God to imbitter to men all their earthly possessions, so that while they are surrounded by wealth their souls shall be in the deepest poverty. The true enjoyment of life lies not in the abundance of outward good, but rather in a cheerful and contented spirit; especially in a humble resignation of ourselves to his all-powerful disposal, with unwavering faith in him for the present and the future.

CHAPTER VII.

2. *That is the end of all men;* that is, the end of all men is seen in the house of mourning. *Will lay it to his heart;* will meditate there on the vanity of life, and be thus led to prepare himself for death.

5. *The rebuke of the wise;* another painful thing which is better than mirth and flattery.

6. *The crackling of thorns;* their flame is noisy and fierce, but soon over.

7. *Oppression;* suffered. *Maketh a wise man mad;* it tends to this result. The verse notices two opposite temptations to which the wise are exposed in this world of vanity and crookedness.

8. *The end of a thing;* its successful accomplishment, which requires patience and perseverance. We must wait till an undertaking is through, before we can speak confidently of it. *The patient in spirit—the proud in spirit;* the proud are properly contrasted with the patient, since pride is the root of anger.

10. *What is the cause;* the Preacher forbids a complaining spirit, which is always contrasting the evils of the present with the good of the past. This is a work of impatience and folly.

11. *Wisdom is good with an inheritance;* the marginal reading, "as good as an inheritance," seems to contain the true idea, which the following verse confirms.

13. *Consider the work of God;* his sovereign ordering of human affairs. *That which he hath made crooked;* see chap. 1:15.

14. *Find nothing after him;* find out nothing that shall be after him. God has so mingled prosperity and adversity, that no man can find out what awaits him in the future of this life.

15. *Perisheth in his righteousness;* for righteousness' sake. *Prolongeth his life in his wickedness;* through his wickedness.

16, 17. *Be not righteous overmuch, neither make thyself overwise—be not overmuch wicked;* be cautious against a false righteousness, on the one hand, which is corrupted by pride and self-conceit; and on the other, against the outbreakings of wickedness and folly, since both lead to destruction.

18. *Take hold of this;* namely, my counsel. *Withdraw not thy hand;* do not let it go; the opposite of taking hold upon it. *Come forth of them all;* of the dangers above referred to.

19 Wisdom strengtheneth the wise more than ten mighty *men* which are in the city.

20 For *there is* not a just man upon earth, that doeth good, and sinneth not.[a]

21 Also take no heed* unto all words that are spoken;[b] lest thou hear thy servant curse thee:

22 For oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others.

23 ¶ All this have I proved by wisdom: I said, I will be wise; but it *was* far from me.[c]

24 That which is far off, and exceeding deep, who can find it out?

25 I applied my heart† to know, and to search, and to seek out wisdom, and the reason *of things*, and to know the wickedness of folly, even of foolishness *and* madness:

26 And I find more bitter than death the woman, whose heart *is* snares and nets, *and* her hands *as* bands:[d] whoso pleaseth‡ God shall escape from her;[e] but the sinner shall be taken by her.

27 Behold, this have I found, saith the Preacher, *counting* one by one, to find out the account;§

28 Which yet my soul seeketh, but I find not: one man among a thousand have I found; but a woman among all those have I not found.

29 Lo, this only have I found, that God hath made man upright;[f] but they have sought out many inventions.[g]

CHAPTER VIII.

A. M. 3027. B. C. 977.

1 Kings are greatly to be respected. 6 The divine providence to be observed. 12 It is better with the godly in adversity, than with the wicked in prosperity. 16 The work of God is unsearchable.

WHO *is* as the wise *man?* and who knoweth the interpretation of a thing?[h] a man's wisdom maketh his face to shine, and the boldness‖ of his face shall be changed.

2 I *counsel thee* to keep the king's commandment, and *that* in regard of the oath of God.[i]

3 Be not hasty to go out of his sight:[j] stand not in an evil thing; for he doeth whatsoever pleaseth him.

4 Where the word of a king *is, there is* power: and who may say unto him, What doest thou?[k]

5 Whoso keepeth the commandment shall feel¶ no evil thing:[l] and a wise man's heart discerneth both time and judgment.

6 ¶ Because to every purpose there is time and judgment, therefore the misery of man *is* great upon him.

7 For he knoweth not that which shall be: for who can tell him when* it shall be?

8 *There is* no man that hath power over the spirit to retain the spirit;[m] neither *hath he* power in the day of death: and *there is* no discharge† in *that* war; neither shall wickedness deliver those that are given to it.[n]

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a 2 Chr. 6:36; 1 John 1:8. * Heb. *give not thy heart.* b Isa. 29:21. c Rom. 1:22; 1 Cor. 1:20. † Heb. *I and my heart compassed.* d Prov. 5:3–5. ‡ Heb. he that *is good before.* e Prov. 22:14. § Or, weighing *one thing after another, to find out the reason.* f Gen. 1:27. g Gen. 3:6, etc. h Prov. 1:5, 6. ‖ Heb. *strength.* i Rom. 13:1–6. j ch. 10:4. k Job 34:18; Prov. 30:31. ¶ Heb. *know.* l Psa. 119:6; 1 Pet. 3:13. * Heb. *how.* m Psa. 49:6, 7. † Or, *casting off* weapons. n Psa. 73:18, etc.

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20. *For there is not a just man—and sinneth not;* he has just said, verse 19, "Wisdom strengtheneth the wise." He now shows why such strengthening is needed. It is because, in a world of universal frailty and sinfulness, wisdom alone guides us aright.

21, 22. *All words that are spoken;* words of reproach uttered against thyself. Trouble not thyself about finding them out, since thou art in the like condemnation with respect to others.

23. *All this;* what the Preacher has recorded of his search after good. He had found out that "all is vanity;" but wisdom itself, that is, a comprehension of God's works and ways, remained far from him.

24. *Far off—exceeding deep;* as are the works and ways of God. Compare chap. 3:11; 8:17.

27. *Counting one by one;* adding the result of one trial to that of another.

28. *A woman;* a woman of true wisdom. *Among all those;* among all this number, that is, among a thousand. The reference seems to be to Solomon's experience of the women who belonged to his royal establishment. Among such a thousand, selected for their personal charms, and many of them from among the heathen nations, nourished in idleness and luxury, and intriguing with each other for the monarch's favor, no better result could have been expected. Here was not the place to find Ruths and Hannahs.

INSTRUCTIONS.

2. God is continually opening to the living the house of mourning, that they may enter and consider what awaits them. The heart of the wise willingly dwells there. It is only the foolish who seek by noisy mirth to exclude from their minds all thoughts of death and judgment to come.

6. The enjoyment of those who make earthly pleasure their chief good is turbulent and short-lived, and ends in darkness and sorrow.

8. We should not be too much elated with the prosperous beginning of an enterprise, but rather wait to see the final issue; since many a work commenced with gladness ends in sorrow, while "they that sow in tears shall reap in joy."

13. To fret ourselves on account of those evils which God has made irremediable, is both foolish and wicked. They should be quietly borne, as a part of the discipline which he has laid upon us as sinners, for our spiritual good.

21. We should never go in search of uncharitable rumors concerning ourselves, but rather pass them by unheeded, remembering how often we have spoken uncharitably of others.

29. All that is excellent in man is from God; his sinfulness and folly are his own.

CHAPTER VIII.

1. *Who knoweth the interpretation of a thing?* that is, as the wise man. *The boldness of his face shall be changed;* his bold air shall be changed to the serenity and dignity of wisdom. Some render this clause thus: "The strength of his countenance," that is, his firm and assured look, "shall be doubled."

3. *Be not hasty to go out of his sight;* do not hastily withdraw thyself from his service. Chap. 10:4. To stand before a king, is to serve him, 1 Kings 12:6; hence, to leave his presence, is to quit his service. *Stand not;* be not engaged. *He doeth whatsoever pleaseth him;* and will therefore punish all evil deeds.

5. *Feel no evil thing;* or, as the marginal reading, "know no evil thing;" that is, will not suffer for disobedience. Ver. 3. *Time and judgment;* the right time and way of doing a thing.

6. *Because to every purpose—great upon him;* more literally thus: "For to every purpose there is time and judgment; for the evil of man is great upon him;" that is, time and judgment are necessary to every purpose, because of the evil and uncertainty which belong to human life, and make every good undertaking difficult.

8. *Deliver those that are given to it;* namely, from death.

A. M. 3027. B. C. 977. 9 All this have I seen, and applied my heart unto every work that is done under the sun: *there is* a time wherein one man ruleth over another to his own hurt.

10 And so I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done.[a] This *is* also vanity.

11 Because sentence against an evil work is not executed speedily,[b] therefore the heart of the sons of men is fully set in them to do evil.[c]

12 ¶ Though a sinner do evil a hundred times, and his *days* be prolonged,[d] yet surely I know that it shall be well with them that fear God, which fear before him:[e]

13 But it shall not be well with the wicked, neither shall he prolong *his* days, *which are* as a shadow; because he feareth not before God.

14 There is a vanity which is done upon the earth; that there be just *men*, unto whom it happeneth according to the work of the wicked;[f] again, there be wicked *men*, to whom it happeneth according to the work of the righteous. I said that this also *is* vanity.

15 Then I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry:[g] for that shall abide with him of his labor the days of his life, which God giveth him under the sun.

16 ¶ When I applied my heart to know wisdom, and to see the business that is done upon the earth: for also *there is that* neither day nor night seeth sleep with his eyes:

17 Then I beheld all the work of God, that a man cannot find out the work that is done under the sun:[h] because though a man labor to seek *it* out, yet he shall not find *it;* yea, further; though a wise *man* think to know *it*, yet shall he not be able to find *it*.

CHAPTER IX.

1 Like things happen to good and bad. 4 There is a necessity of death unto man. 7 Comfort is all their portion in this life. 11 God's providence ruleth over all. 13 Wisdom is better than strength.

FOR all this I considered in* my heart even to declare all this, that the righteous, and the wise, and their works, *are* in the hand of God:[i] no man knoweth either love or hatred *by* all *that is* before them.

2 All *things come* alike to all:[j] *there is* one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not:[k] as *is* the good, so *is* the sinner; *and* he that sweareth, as *he* that feareth an oath.

3 This *is* an evil among all *things* that are done under the sun, that *there is* one event unto all: yea, also the heart of the sons of men is full of evil,[l] and madness *is* in their heart while they live, and after that *they go* to the dead.

4 ¶ For to him that is joined to all the living there is hope: for a living dog is better than a dead lion.

5 For the living know that they shall die: but the dead know not any thing,[m] neither have they any more a reward; for the memory of them is forgotten.[n]

6 Also their love, and their hatred, and their

[a] Jer. 17:13; Heb. 10:38. [b] Psa. 10:6; 50:21; 2 Pet. 3:3, 4. [c] Isa. 26:10. [d] ch. 7:15. [e] Psa. 37:18, 19; Isa. 3:10, 11. [f] Job 21:7, etc.; Psa. 73:14; Mal. 3:15. [g] ch. 5:18; 9:7; 1 Tim. 4:3, 4; 6:17. [h] Job 5:9; Psa. 40:5; Rom. 11:33. * Heb. *gave, or set to.* [i] ch. 12:9, 10. [j] ch. 8:14. [k] Mal. 3:18. [l] Gen. 6:5; Jer. 17:9; Matt. 15:19. [m] Job 14:21; Isa. 63:16. [n] Job 7:8–10; Isa. 26:14.

10. *And so I saw the wicked buried;* the wicked who had been in power, ver. 9, and trusted in their wickedness, ver. 8, the Preacher sees buried and forgotten. *From the place of the holy;* probably from Jerusalem, the place of those consecrated to God's service. *So done;* been given to wickedness, ver. 8, and ruled over men to their own harm, ver. 9.

11. *Is not executed speedily;* in noticing the final end of the wicked, the Preacher also notices the delay of God's judgment, and its abuse by men.

14. *There is a vanity;* though it will in the end be well with the righteous and ill with the wicked, yet, in respect to the course of events in this world, "there is one event to the righteous, and to the wicked." Chap. 9:2. Both are alike subject to "the sufferings of this present time," and to death itself. The only possible reconciliation of this verse with the two preceding, is the doctrine of a judgment to come. This the Preacher asserts at the close of the book.

15. *Then I commended mirth;* see chap. 2:24; 3:22.

17. *Cannot find out the work;* the vanity of earthly wisdom is shown from the impossibility of its accomplishing what it undertakes, namely, to comprehend God's ways and works. See chap. 7:23.

INSTRUCTIONS.

2. Obedience to the civil magistrate is a matter not of human expediency, but of divine authority. We are released from it only when he requires what God forbids.

7. Since it is the plan of God's providence that we should be ignorant of the future, and subject to disappointment in all our undertakings, we ought to unite, with the wise selection of times and means, a spirit of humble dependence upon him and patient submission to his sovereign will.

8. The great and the small are alike helpless in the day of death; and ought therefore to be alike humble and diligent in preparing to meet God.

11. Nowhere does the desperate wickedness of men show itself more clearly, than in the encouragement which they take from God's gracious forbearance, to harden themselves in iniquity. Thus they turn to their deeper damnation what he gave them for their salvation.

17. Since God's judgments are unsearchable, and his ways past finding out, true wisdom lies not in endeavoring to comprehend that which is incomprehensible, but in the cheerful resignation of ourselves to his will with a believing, loving, and obedient spirit.

CHAPTER IX.

1. *Are in the hand of God;* at the close of the preceding chapter it is said, "No man can find out the work that is done under the sun." The reason is now given: All is controlled by God, whose ways are unsearchable. *Knoweth either love or hatred by all that is before them;* or more literally thus: "No man knoweth either love or hatred: all is before them." He cannot tell, from mere outward things, whether love or hatred is to be his lot: all is in the unknown future.

2. *Sweareth;* that is, profanely.

3. *They go to the dead;* where there is no more hope. Ver. 4.

4–6. *Reward;* enjoyment of their earthly toil. *Neither have they any more a portion;* these words contain the clue to the Preacher's meaning: The dead have done with earth and all its concerns; they lie in the grave unconscious and

envy, is now perished;[a] neither have they any more a portion for ever in any *thing* that is done under the sun.

7 ¶ Go thy way, eat thy bread with joy,[b] and drink thy wine with a merry heart;[c] for God now accepteth thy works.

8 Let thy garments be always white;[d] and let thy head lack no ointment.[e]

9 Live joyfully* with the wife whom thou lovest all the days of the life of thy vanity,[f] which he hath given thee under the sun, all the days of thy vanity:[g] for that *is* thy portion in *this* life, and in thy labor which thou takest under the sun.

10 Whatsoever thy hand findeth to do, do *it* with thy might;[h] for *there is* no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.[i]

11 ¶ I returned, and saw under the sun, that the race *is* not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favor to men of skill;[j] but time and chance happeneth to them all.

12 For man also knoweth not his time: as the fishes that *are* taken in an evil net, and as the birds that *are* caught in the snare; so *are* the sons of men snared in an evil time, when it falleth suddenly upon them.[k]

13 ¶ This wisdom have I seen also under the sun, and it *seemed* great unto me:

14 *There was* a little city, and few men within it;[l] and there came a great king against it, and besieged it, and built great bulwarks against it.

15 Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man.

16 Then said I, Wisdom *is* better than strength:[m] nevertheless the poor man's wisdom is despised, and his words are not heard.[n]

17 The words of wise *men are* heard in quiet more than the cry of him that ruleth among fools.[o] A. M. 3027. B. C. 927.

18 Wisdom *is* better than weapons of war: but one sinner destroyeth much good.[p]

CHAPTER X.

1 Observations of wisdom and folly. 16 Of riot, 18 slothfulness, 19 and money. 20 Men's thoughts of kings ought to be reverent.

DEAD flies† cause the ointment of the apothecary to send forth a stinking savor: *so doth* a little folly him that is in reputation for wisdom *and* honor.[q]

2 A wise man's heart *is* at his right hand; but a fool's heart at his left.

3 Yea also, when he that is a fool walketh by the way, his wisdom‡ faileth *him*, and he saith to every one *that* he *is* a fool.[r]

4 If the spirit of the ruler rise up against thee, leave not thy place;[s] for yielding pacifieth great offences.[t]

5 There is an evil *which* I have seen under the sun, as an error *which* proceedeth from§ the ruler:

6 Folly is set in great dignity,‖[u] and the rich sit in low place.

7 I have seen servants upon horses,[v] and princes walking as servants upon the earth.

8 He that diggeth a pit shall fall into it;[w] and whoso breaketh a hedge, a serpent shall bite him.

9 Whoso removeth stones shall be hurt therewith; *and* he that cleaveth wood shall be endangered thereby.

10 If the iron be blunt, and he do not whet the edge, then must he put to more strength: but wisdom is profitable to direct.[x]

11 Surely the serpent will bite without enchantment; and a babbler¶ is no better.

12 The words of a wise man's mouth *are* gra-

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a Exod. 1:8; Matt. 2:20. b ch. 8:15. c ch. 10:19. d Rev. 16:15. e Matt. 6:17. * Heb. *See*, or *Enjoy life.* f Prov. 5:15–19. g ch. 5:18. h 1 Cor. 9:24–26. i ch. 11:3; Job 14:7–12. j Psa. 75:6, 7; Jer. 9:23; Amos 2:14, 15. k Luke 21:34; 1 Thess. 5:3. l 2 Sam. 20:16. m Prov. 21:22; 24:5, 6.

n Mark 6:2, 3. o Prov. 28:23. p Josh. 7:1, etc. † Heb. *Flies of death.* q Matt. 5:13. ‡ Heb. *heart.* r Prov. 13:16. s ch. 8:3. t 1 Sam. 25:24, etc. § Heb. *from before.* ‖ Heb. *heights.* u Esth. 3:1. v Prov. 30:22. w Psa. 7:15. x 1 Chr. 12:32. ¶ Heb. *the master of the tongue.*

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forgotten. He confines what he here says to the present life, not following the soul to the world of spirits. Compare our Saviour's words, John 9:4.

7–10. *Now accepteth thy works;* smiles upon thee, and gives thee the enjoyment of them. This implies that they are done in his fear. In view of the truth that "the dead have no portion" in this life, the living are exhorted to a cheerful enjoyment of God's gifts and diligence in God's service.

11. *Returned, and saw;* took another view of God's sovereignty over men and their works.

16. *The poor man's wisdom is despised;* his past manifestation of wisdom does not secure present regard to his counsels.

17. *In quiet;* in the quiet counsels of the wise. "Wisdom is justified of her children." Matt. 11:19. *More than the cry—among fools;* the counsels of wisdom are more regarded, and produce more salutary results. Yet a foolish multitude will follow the boisterous cry of a foolish leader, and despise the counsels of the poor wise man.

18. *One sinner destroyeth;* by his folly, the effects of which are here opposed to those of wisdom.

INSTRUCTION.

Our highest wisdom lies in conforming to the plan of God's providence, and making his will the law of our being. As the righteous and the wicked are alike subject to suffering, misfortune, and death, we should not set our hearts on the uninterrupted enjoyment of earthly good; but cheerfully enjoy God's present gifts, while we hold ourselves ready to part with them at his bidding. The result of all our labors is at his disposal, and we ought to unite, with the diligent use of means, a spirit resigned to his will and prepared for disappointment. In this world, labor for the good of others, however well-directed, is not always appreciated, and we ought not to expect from our fellow-men too much for our services. We must soon be done with time, and it becomes us to do the work which God puts into our hands with our might, and lay up for ourselves a treasure in heaven.

CHAPTER X.

2. *At his right hand;* he uses it skilfully.

3. *Walketh by the way;* appears in public. *Saith to every one;* by his actions.

5. *As an error which proceedeth;* that is, an error such as proceedeth. The error consists in exalting the mean and unworthy to office, a common evil in the despotic governments of the East.

6. *The rich;* the same as "princes" in the following verse, who unite wealth with nobleness and intelligence.

8–10. *He that diggeth a pit shall fall into it—wisdom is profitable to direct;* general meaning: the dangers and difficulties of life are many; but wisdom is profitable to direct in them all.

12. *Gracious;* acceptable and useful.

A. M. 3027. B. C. 977. cious;*[a] but the lips of a fool will swallow up himself.[b]

13 The beginning of the words of his mouth *is* foolishness: and the end of his talk† *is* mischievous madness.

14 A fool also is full of‡ words: a man cannot tell what shall be; and what shall be after him, who can tell him?

15 The labor of the foolish wearieth every one of them, because he knoweth not how to go to the city.

16 ¶ Woe to thee, O land, when thy king *is* a child,[c] and thy princes eat in the morning!

17 Blessed *art* thou, O land, when thy king *is* the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness!

18 ¶ By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through.

19 ¶ A feast is made for laughter, and wine maketh merry:§[d] but money answereth all *things*.

20 ¶ Curse not the king, no, not in thy thought;‖[e] and curse not the rich in thy bedchamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter.[f]

CHAPTER XI.

1 Directions for charity. 7 Death in life, 9 and the day of judgment in the days of youth, are to be thought on.

CAST thy bread upon¶ the waters:[g] for thou shalt find it after many days.[h]

2 Give a portion to seven, and also to eight;[i] for thou knowest not what evil shall be upon the earth.

3 If the clouds be full of rain, they empty *themselves* upon the earth: and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be.

4 He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap.

5 As thou knowest not what *is* the way of the spirit,[j] *nor* how the bones *do grow* in the womb of her that is with child:[k] even so thou knowest not the works of God who maketh all.

6 In the morning sow thy seed, and in the evening withhold not thy hand: for thou knowest not whether shall prosper,* either this or that, or whether they both *shall be* alike good.[l]

7 ¶ Truly the light *is* sweet, and a pleasant *thing it is* for the eyes to behold the sun:

8 But if a man live many years, *and* rejoice in them all; yet let him remember the days of darkness;[m] for they shall be many.[n] All that cometh *is* vanity.

9 ¶ Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes:[o] but know thou, that for all these *things* God will bring thee into judgment.[p]

10 Therefore remove sorrow† from thy heart, and put away evil from thy flesh:[q] for childhood and youth *are* vanity.

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* Heb. *grace;* Col. 4:6. [a] Prov. 15:2. [b] Prov. 18:7. † Heb. *mouth.* ‡ Heb. *multiplieth.* [c] Isa. 3:4, 12. § Heb. *glad the life.* [d] Psa. 104:15. ‖ Or, *conscience.* [e] Exod. 22:28; Acts 23:5. [f] Luke 19:40. ¶ Heb. *upon the face of.* [g] Isa. 32:20. [h] Deut. 15:10; Psa. 41:1, 2; Prov. 11:25; 19:17; Isa. 32:8; Matt. 10:42; 2 Cor. 9:7; Heb. 6:10, 11. [i] Mic. 5:5. [j] John 3:8. [k] Psa. 139:15. * Heb. *be right.* [l] 1 Cor. 3:7. [m] John 12:35. [n] Job 14:10. [o] Num. 15:39; Deut. 29:19, 20. [p] ch. 12:14; Heb. 9:27. † Or, *anger.* [q] 2 Tim. 2:22.

15. *How to go to the city;* a particular instance of his ignorance, which stands to represent all other cases. As much as to say, when he undertakes the simplest enterprise, he knows not how and where to find the means of success.

18. *The house droppeth through;* lets water drop through the roof. Here, again, we have a particular case to illustrate a general principle.

INSTRUCTIONS.

1. The higher a man's standing and reputation, the more injurious to himself and others is the exhibition of folly. A little foolishness may overshadow great wisdom.

3. When folly appears in public it always betrays itself.

6. The elevation of unworthy men to offices of power and trust is a heavy calamity to the people. Whether it proceed from their rulers, or, as in the case of free governments, from themselves, the result will be corruption, misrule, and misery.

14. It is often the case, that the less men have to say that will benefit themselves or others, the more they abound in words. "A wise head makes a short tongue," is the true Arabic proverb.

16. The primary qualification for ruling others is ability to rule ourselves. They who destroy themselves by self-indulgence, will destroy also the people committed to their care.

20. Vain is the hope of escaping punishment by the secrecy of our evil deeds. God is able, in numberless unforeseen ways to bring them to light here, and he will expose them all hereafter in the presence of men and angels.

CHAPTER XI.

1. *Cast thy bread upon the waters;* either bread given in alms, or seed-corn, in allusion to the practice of sowing upon land that has been overflowed. Labor and give cheerfully without any present prospect of reward, knowing that in due time the gracious recompense will come.

2. *To seven, and also to eight;* to all who need thy charity. See Prov. 6:16. *What evil shall be;* evil that shall make the charity of others needful for thee. Compare Prov. 21:13.

3. *If the clouds be full—where the tree falleth;* in nature, and in the course of human history, there are fixed tendencies which the wise will regard.

5. *The way of the spirit;* the mode of its union with the body. Some render, "the way of the wind." Compare John 3:8. In Hebrew, "wind" and "spirit" are expressed by the same word.

7. *The light is sweet;* light and seeing the sun are here emblems of life.

9. *Rejoice, O young man—God will bring thee into judgment;* let thy pursuit of happiness and all thy youthful enjoyments be in the fear of God, and with a constant remembrance of the account thou must give of them at his tribunal. Compare chap. 9:7–9.

INSTRUCTIONS.

1. The best provision that we can make for the future is, not to hoard up our property and withhold it from the needy, but to give liberally to all; for "he that hath pity upon the poor, lendeth unto the Lord; and that which he hath given will he pay him again."

2. The uncertainty hanging over the future, which some men give as a reason for getting and holding all they can, is truly a reason for bestowing freely.

4, 6. We should keep diligently at work in God's service, disregarding present inconveniences and unfavorable appearances. The duty is ours; the reward God will give when and in what measure he pleases.

5. When we meet with so many mysteries in nature, we should not be offended with mysteries in God's providence and the work of redemption.

9. A deep sense of God's presence, and habitual reverence for his authority, are the great security to the young

CHAPTER XII.

1 The Creator is to be remembered in due time. 8 The Preacher's care to edify. 13 The fear of God is the chief antidote of vanity.

REMEMBER now thy Creator in the days of thy youth,[a] while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;[b]

2 While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:

3 In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few,* and those that look out of the windows be darkened,

4 And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low;

5 Also *when* they shall be afraid of *that which is* high, and fears *shall be* in the way, and the almond-tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets:

6 Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. A. M. 3017. B. C. 977.

7 Then shall the dust return to the earth as it was:[c] and the spirit shall return unto God who gave it.[d]

8 ¶ Vanity of vanities, saith the Preacher; all *is* vanity.

9 And moreover, because the Preacher was wise,† he still taught the people knowledge; yea, he gave good heed, and sought out, *and* set in order many proverbs.

10 The Preacher sought to find out acceptable words:‡ and *that which was* written *was* upright, *even* words of truth.

11 The words of the wise *are* as goads, and as nails fastened *by* the masters of assemblies, *which* are given from one shepherd.

12 And further, by these, my son, be admonished: of making many books *there is* no end; and much study§ *is* a weariness of the flesh.

13 ¶ Let us hear the conclusion of the whole matter:‖ Fear God, and keep his commandments:[e] for this *is* the whole *duty* of man.

14 For God shall bring every work into judgment, with every secret thing, whether *it be* good, or whether *it be* evil.[f]

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a Isa. 26:8. b 2 Sam. 19:35. * Or, *fail, because they* grind *little.* c Gen. 3:19; Psa. 146:4. d Isa. 57:16. † Or, *The more wise the Preacher was.*

‡ Heb. *words of delight.* § Or, *reading.* ‖ Or, *the end of the matter,* even *all that hath been heard,* is. e Deut. 10:12. f Acts 17:31; 2 Cor. 5:10.

against the pursuit of sinful pleasure. They who fear God, and make him their portion, will enjoy all that this world is capable of giving, and be prepared for the higher enjoyments of eternity.

CHAPTER XII.

1–6. These verses continue the admonition to the young begun in the preceding chapter, and add a figurative description of the sorrows of old age. *Be not darkened, nor the clouds return after the rain;* old age is represented as a season of clouds and rain, in which the light of the heavenly bodies is darkened. *Keepers of the house—strong men;* the human body is compared to a mansion, of which the limbs are the keepers. *The grinders cease;* the teeth, compared to the women who daily grind at the mill in all eastern countries. *Those that look out of the windows;* the eyes, represented as females looking out at the windows. *The doors shall be shut—the sound of the grinding is low;* as the sound of the grinding gradually sinks into silence, the doors also that lead into the street are shut; that is, old age is inactive and keeps at home. *Rise up at the voice of the bird;* early rise up in his couch; the slightest sound shall break his slumbers. *Daughters of music;* singing women, who represent here the organs of speech and hearing. *Afraid of that which is high—fears shall be in the way;* on account of their feebleness and liability to fall. *The almond-tree;* generally understood as an emblem of grey hairs. *The grasshopper;* alighting on them; that is, the smallest weight. Lev. 11:22. *Desire;* the animal appetites. *Or ever;* before. *Silver cord—golden bowl;* of the hall lamp, as an emblem of life; or the allusion may be to the cord and bucket used in drawing water. *The pitcher—the wheel;* the means of drawing and carrying water: the drawing of water represents the activity of life.

7. *To God who gave it;* it returns to its Creator, that its deeds done in the body may be brought into judgment. Ver. 14. Thus the Preacher teaches the conscious existence of the spirit after death, as a subject of rewards and penalties.

11. *Goads;* stimulating to right action. *Nails fastened;* they make a deep impression upon the memory and conscience, and serve for the regulation of life. Compare Isa. 22:23, 24. *Masters of assemblies;* teachers of the people. *Which are given;* namely, the words of the wise. *From one shepherd;* from God, the one great Shepherd.

13. *The conclusion;* the final result to which the Preacher's observation and experience have brought him.

14. *Every work—every secret thing;* since no such judgment takes place in the present life, it must be that which awaits men when "the spirit shall return unto God who gave it." All parts of the book must be interpreted in harmony with this its final declaration.

INSTRUCTIONS.

1. They who devote to God's service the vigorous and joyful days of youth, will not be forsaken by him when they are old and grey-headed; but they who forget God in their youthful prime, and give themselves up to sinful pleasures, must, if not cut off prematurely in their transgressions, come to a comfortless old age, and, continuing as they have lived, must die under God's wrath and curse.

13. The way of happiness here and salvation hereafter is exceedingly plain and simple. It consists in fearing God and keeping his commandments, the chief of which is, that we believe on Jesus Christ his Son.

14. Since God shall bring every secret thing into judgment, vain are all attempts to hide our sins from ourselves, or from our fellow-men. To those who repent and believe in Christ, his blood will be a covering, and this covering we all need.

GENERAL INSTRUCTION.

In this book the Spirit of inspiration was manifestly preparing the church for the fuller revelations of the gospel. God's promise to Abraham, and in him to all his seed, was, "I am thy exceeding great reward." This promise cannot, as the Preacher shows, be fulfilled in God's earthly gifts. Its fulfilment must be reserved for the world to come.

THE

SONG OF SOLOMON.

THE title of this book, THE SONG OF SONGS, that is, the most excellent of songs, indicates its spiritual application to the heavenly Solomon, and his spouse the church. So Jews, from the most ancient times, have interpreted it. The ground-idea of the song is, "Thy Maker is thy husband;" or, what is identical with this, "the bride, the Lamb's wife." The germ of this idea exists in the Pentateuch, in those passages which represent idolatry as spiritual adultery, Exod. 34:15; Deut. 31:16; and we find it fully developed in Psalm 45, which probably belongs to Solomon's age, and which is expressly quoted in the epistle to the Hebrews as a description of the Messiah. The same figure occurs in many passages of the prophets that followed. Isa. 54:5; 62:5; Jer. 2:2; 3:14; Hos. 2:16, 19, 20. In the book of Revelation this imagery is repeated and amplified.

This song is not a dramatic representation, in which the action constantly advances to the end, but a series of descriptive pictures, the great theme of which is, the separation of the bride from the Bridegroom for her sins, and her reunion with him by repentance. In the spiritual application of its rich images we should confine ourselves to the main scope, without dwelling too much on particulars. Thus the fruitfulness of the church is set forth under the image of a garden filled with spices and precious fruits. But we need not seek for a hidden meaning in each particular fruit, the pomegranate, the apple, the nut, the saffron, the spikenard, the myrrh; and the same is true in respect to the descriptions of the bride and bridegroom with which the book abounds.*

A. M. 2990.
B. C. 1014.

CHAPTER I.

1 The church's love unto Christ. 5 She confesses her deformity, 7 and prayeth to be directed to his flock. 8 Christ directeth her to the shepherd's tents, 9 and showing his love to her, 11 giveth her gracious promises. 12 The church and Christ congratulate one another.

THE Song of songs, which *is* Solomon's.[a]

2 Let him kiss me with the kisses of his mouth:[b] for thy love* *is* better than wine.

3 Because of the savor of thy good ointments[c] thy name *is as* ointment poured forth,[d] therefore do the virgins love thee.

4 Draw me,[e] we will run after thee: the king hath brought me into his chambers:[f] we will be glad and rejoice in thee, we will remember thy love more than wine: the upright love thee.†

5 I *am* black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.

6 Look not upon me, because I *am* black, because the sun hath looked upon me: my mother's children were angry with me;[g] they made me the keeper of the vineyards; *but* mine own vineyard have I not kept.

7 Tell me, O thou whom my soul loveth, where thou feedest, where thou makest *thy flock* to rest at noon:[h] for why should I be as one that turneth aside‡ by the flocks of thy companions?

a 1 Kings 4:32. b Psalm 2:12. * Hebrew. *loves.* c Proverbs 27:9. d Psalm 45:17; 119:55. e John 6:44. f Ephesians 2:6. † Hebrew, *they love thee uprightly.* g Matthew 10:22, 25. h Psalm 23:2, 3. ‡ Or, *is veiled.*

2. *Let him kiss me;* the spouse speaks of the king.

3, 4. *The virgins;* the bride's "companions that follow her." Psa. 45:14. These are brought in with her into the king's palace. The bride is the church in her unity; the retinue of honorable virgins that follow her, seems to represent the multiplicity of her members.

5. *Black;* scorched by the sun. Ver. 6. Blackness is an emblem of adversity and persecution. Job 30:30; Lam. 4:8. *Daughters of Jerusalem;* these are in reality the same as the virgins that follow the bride, but under another figure; Jerusalem representing the church as a mother, and the "daughters of Jerusalem" as her members. *As the tents of Kedar, as the curtains of Solomon;* that is, black, like the tents of Kedar, which were made of black goat's hair; but comely, as the curtains of Solomon. Kedar was an Arabian tribe.

6. *Look not upon me;* with amazement and abhorrence. *The sun hath looked upon me;* hath scorched me. Isa. 49:10. *My mother's children;* Edom, Moab, and Ammon, who here represent all the gentile nations. These were the brethren of the Israelites by descent, and so sprung from the bride's mother. See note on chap. 3:4. *The vineyards;* of her brethren. She has been in servitude to the Gentiles as a punishment for her sins.

7. *O thou whom my soul loveth;* the bride to the king, in her separation from him. *One that turneth aside;* or, one

* In the explanatory notes much has been taken from the Commentary of Hengstenberg, but with free variations from him.

8 ¶ If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents.[a]

9 I have compared thee, O my love, to a company of horses in Pharaoh's chariots.[b]

10 Thy cheeks are comely with rows *of jewels*, thy neck with chains *of gold*.[c]

11 We will make thee borders of gold with studs of silver.

12 ¶ While the king *sitteth* at his table, my spikenard sendeth forth the smell thereof.

13 A bundle of myrrh *is* my well beloved unto me; he shall lie all night betwixt my breasts.

14 My beloved *is* unto me *as* a cluster of camphire* in the vineyards of En-gedi.

15 Behold, thou *art* fair, my love;† behold, thou *art* fair; thou *hast* doves' eyes.

16 Behold, thou *art* fair, my beloved, yea, pleasant: also our bed *is* green.

17 The beams of our house *are* cedar, *and* our rafters‡ of fir.

CHAPTER II.

1 The mutual love of Christ and his church. 8 The hope, 10 and calling of the church. 14 Christ's care of the church. 16 The profession of the church, her faith and hope.

I *AM* the rose of Sharon, *and* the lily of the valleys.[d]

2 As the lily among thorns, so *is* my love among the daughters.[e]

3 As the apple-tree among the trees of the wood, so *is* my beloved among the sons. I sat down under his shadow with great delight,§ and his fruit *was* sweet to my taste.‖[f] A. M. 2990. B. C. 1014.

4 He brought me to the banqueting house,¶ and his banner over me *was* love.[g]

5 Stay me with flagons, comfort me* with apples; for I *am* sick of love.

6 His left hand *is* under my head, and his right hand doth embrace me.[h]

7 I charge† you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake *my* love, till he please.

8 ¶ The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills.

9 My beloved is like a roe or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, showing‡ himself through the lattice.[i]

10 My beloved spake, and said unto me, Rise up, my love, my fair one, and come away.

11 For lo, the winter is past,[j] the rain is over *and* gone;

12 The flowers appear on the earth; the time of the singing *of birds* is come, and the voice of the turtle is heard in our land;

13 The fig-tree putteth forth her green figs, and the vines *with* the tender grape give a *good* smell. Arise, my love, my fair one, and come away.

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a Heb. 6:12. b 2 Chr. 1:16-17. c Ezek. 16:11-13; 2 Pet. 1:3, 4. * Or, *cypress*, ch. 4:13. † Or, *companion*. ‡ Or, *galleries*. d John 15:1. e Matt. 10:16; Phil. 2:15. § Heb. *I delighted and sat down*. ‖ Heb. *palate*. f Rev. 22:1, 2. ¶ Heb. *house of wine*. g John 15:9-15. * Heb. *strew me*. h ch. 8:3-5. † Heb. *adjure*. ‡ Heb. *flourishing*. i Luke 24:35. j Eph. 5:8.

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that is veiled. The veil is a sign of mourning and depression. *Thy companions;* the friends of the bridegroom, who are, spiritually considered, not different from the companions of the bride, being all who love Christ.

8. *Go thy way forth;* the chief Shepherd walks among the under-shepherds. If the spouse would find him, she must seek him in the discharge of her duty, where he is to be found.

9. *I have compared thee;* the spouse has now found the king. What follows, to the end of chap. 2:7, is a mutual discourse between the two. She calls him her "beloved," and he addresses her as his "love." This distinction is observed throughout the book. *To a company of horses;* she is compared to the cavalry of Egypt, on account of her invincible might. Compare chap. 6:10.

10, 11. *Rows—chains—studs;* the bride's ornaments are her spiritual graces. Psa. 45:13, 14; Rev. 19:8.

12. *Sitteth at his table;* to sup with his bride, a symbol of spiritual communion. Chap. 5:1; Isa. 25:6; Rev. 3:20.

14. *Camphire;* a shrub with large clusters of fragrant whitish flowers, very grateful to oriental women. *En-gedi;* a fountain on the western shore of the Dead sea, where were gardens in ancient times. 1 Sam. 24:1.

17. *Cedar—fir;* the costliness of the palace which the king has provided for his spouse, represents her glory and excellence.

INSTRUCTIONS.

3. God has given to Jesus "a name which is above every name." To all who have had a true discovery of their own emptiness and his infinite fulness, it is "as ointment poured forth;" and it draws them to Christ in sweet confidence and love.

5. "The bride, the Lamb's wife," is comely in the eyes of God, even in her deepest humiliation. Though others may despise her, he will still honor her and have mercy upon her.

6. The strength of the church lies in her union with Christ. When she forsakes him, he leaves her for a season to the oppression of the wicked, without any power to deliver herself.

8. If we would find God, we must seek him in the ways of his appointment.

9–17. The graces with which Christ has invested his people he regards with delight; and they rest with unspeakable satisfaction in his infinite uncreated excellence. Hence springs a blessed communion between the Redeemer and his redeemed.

CHAPTER II.

1. *Rose of Sharon—lily;* emblems of loveliness.

3. *The apple-tree among the trees of the wood;* the apple-tree is commended for its precious fruit, in contrast with the barren forest-trees. It probably includes the citron, and other trees with fragrant fruits.

4. *His banner over me;* the church is compared to an army, and the love of Christ is the banner under which she marches. Compare chap. 6:10.

5. *Sick of love;* overpowered with the longing desires of love. For the spiritual meaning, compare Psa. 42:1, 2, and Psa. 63.

7. *By the roes, and by the hinds;* by all that is lovely. *Till he please;* or, according to the Hebrew text, "till she please," as in the early English versions. It will then be the bridegroom's charge that his love, the church, be undisturbed. These words, which occur twice afterwards, always form the close of a scene.

8. *The voice of my beloved;* a new scene opens. The bride, in her winter retreat, hears the voice of her beloved coming in exultation to call her forth. Winter, like the scorching of the sun, is a symbol of adversity and depression; and spring, of returning prosperity.

9. *Behind our wall;* behind the wall of the house where the bride and her companions are. Christ comes to comfort his church. *Looketh forth;* rather, "looketh in." He calls to his bride from without.

A. M. 2990. B. C. 1014. 14 ¶ O my dove, *that art* in the clefts of the rock, in the secret *places* of the stairs, let me see thy countenance, let me hear thy voice; for sweet *is* thy voice, and thy countenance *is* comely.[a]

15 Take us the foxes, the little foxes, that spoil the vines:[b] for our vines *have* tender grapes.

16 ¶ My beloved *is* mine,[c] and I *am* his:[d] he feedeth among the lilies.

17 Until the day break, and the shadows flee away,[e] turn, my beloved, and be thou like a roe or a young hart upon the mountains of Bether.*[f]

CHAPTER III.

1 The church's fight and victory in temptation. 6 The church glorieth in Christ.

BY night on my bed I sought him whom my soul loveth:[g] I sought him, but I found him not.[h]

2 I will rise now, and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth: I sought him, but I found him not.

3 The watchmen that go about the city found me:[i] *to whom I said,* Saw ye him whom my soul loveth?

4 *It was* but a little that I passed from them,[j] but I found him whom my soul loveth:[k] I held him,[l] and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me.

5 I charge you,[m] O ye daughters of Jerusalem,[n] by the roes, and by the hinds of the field, that ye stir not up, nor awake *my* love, till he please.

6 ¶ Who *is* this that cometh out of the wilderness like pillars of smoke,[o] perfumed with myrrh and frankincense,[p] with all powders of the merchant?

7 Behold his bed, which *is* Solomon's; threescore valiant men *are* about it, of the valiant of Israel.[q]

8 They all hold swords, *being* expert in war: every man *hath* his sword upon his thigh[r] because of fear in the night.[s]

9 King Solomon made himself a chariot[t] of the wood of Lebanon.

10 He made the pillars thereof *of* silver, the bottom thereof *of* gold, the covering of it *of* purple, the midst thereof being paved *with* love, for the daughters of Jerusalem.

11 Go forth, O ye daughters of Zion, and behold king Solomon[t] with the crown[u] wherewith his mother crowned him in the day of his espousals,[v] and in the day of the gladness of his heart.[w]

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a Prov. 15:8; Rev. 5:8. b Ezek. 13:4. c Psa. 63:1. d 1 Cor. 3:23. e 2 Pet. 1:19. * Or, *division.* f ch. 8:14. g Isa. 26:9. h Job 23:8, 9. i ch. 5:7; Ezek. 3:17. j ch. 6:12. k Isa. 45:19; Jer. 29:12, 13. l Rev. 3:11, 12.

m ch. 2:7; 3:4, 5. n Mic. 4:8. o Deut. 8:2; Isa. 43:19. p Phil. 4:18; Rev. 5:8 q 2 Kings 6:17; Heb. 1:14. r Psa. 45:3. s Isa. 27:3. t Or, *bed.* t Rev. 1:7. u Heb. 2:9. v John 3:29; Rev. 21:9, 10. w Isa. 62:5.

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14. *Secret places;* crevices, or holes, where she hides. *Stairs;* shelving rocks, which are climbed like stairs. He compares his bride, in her retreat, to a dove that has taken refuge in the clefts of the rocks. Jer. 48:28.

15. *Take us the foxes;* the bride has listened to the call of the bridegroom, and come forth to active service. She now visits with him their common vineyard. Chap. 7:12. This must be cleared of every thing that can injure it. In other words, all hinderances to the fruitfulness of Zion must be removed.

16. *Feedeth among the lilies;* delights himself with the graces of his bride.

17. *Until the day break;* literally, "breathe." Chap. 4:6, marginal reading. This should, according to many, be understood of the cool evening breeze. Gen. 3:8. *Shadows flee away;* disappear at sunset. Psa. 102:11; 109:23. *Turn, my beloved;* return to the mountains whence thou camest. Verse 8. She consents to his departure till the evening.

INSTRUCTIONS.

5. He who has once tasted the sweetness of God's love in Christ, can be satisfied with nothing short of its continued manifestation. In its absence, his soul "longeth, yea, even fainteth" for its renewal; and his heart and flesh "crieth out for the living God."

7. The welfare of Zion is as the holiness of her individual members. The Saviour tenderly adjures all who love him and his church, not to do any thing which shall hinder her union and communion with himself, wherein lie her strength, comfort, and usefulness.

8. After the winter of adversity, God always appears for the relief of his people.

11–13. Christ's presence with his church fills her with the voice of gladness and singing, and makes every thing within her borders green and fruitful.

15. If God's people would enjoy his presence and blessing, they must put away every iniquity and stumbling-block.

CHAPTER III.

1. *I sought him, but I found him not;* the first five verses of this chapter describe the bride's longing desire after her beloved in his absence, and her successful search for him. Jer. 29:12–14.

4. *Her that conceived me;* spiritually interpreted, the bride's mother is not essentially different from the bride herself. The one is the church viewed spiritually, in her power to produce and perpetuate a holy seed, and the other, the church viewed as that seed.

5. *Till he please;* see note to chap. 2:7.

6. *Who is this;* a new picture. The bride comes out of the wilderness to meet the heavenly Bridegroom, gloriously arrayed in wedding attire and fragrant with perfumes. *The wilderness;* into which she has been banished. This is a symbol of persecution and distress, Rev. 12:6, 14; the same as the winter season, chap. 2:11. *Like pillars of smoke;* surrounded with clouds of fragrant incense. Her graces are a sweet savor to God.

8. *Because of fear in the night;* to guard against fear in the night.

9. *A chariot;* this is for his bride and her companions, the daughters of Jerusalem. Its precious materials represent the dignity and excellence of those who ride in it.

10. *For the daughters of Jerusalem;* more literally, "from the daughters of Jerusalem." The midst of it is paved with their love for the King.

11. *His mother crowned him;* the church is the mother of the heavenly Solomon, the greatest of all her sons, and also his bride. Compare Isa. 62:5. In the same way the church, viewed in one aspect, is the bride's mother; in another, the bride herself. See note on chap. 3:4. The Bridegroom and bride are also brother and sister. This blending of figures in allegory is both natural and beautiful.

INSTRUCTIONS.

4. Christ will be found of all who earnestly seek him in the ways of his appointment.

6. The church never appears so glorious as in her return to God by hearty repentance and faith, after the night of affliction and chastisement.

8. The church is safe in communion with her omnipotent Redeemer. Zech. 2:5; 9:8.

11. In his espousals to the church, Christ appears in heavenly glory, the object of unbounded love and admiration to all who belong to the household of faith.

CHAPTER IV.

1 Christ setteth forth the graces of the church. 8 He showeth his love to her. 16 The church prayeth to be made fit for his presence.

BEHOLD, thou *art* fair,[a] my love; behold, thou *art* fair; thou *hast* doves' eyes within thy locks: thy hair *is* as a flock of goats, that appear from* mount Gilead.

2 Thy teeth *are* like a flock *of sheep that are even* shorn, which came up from the washing; whereof every one bear twins, and none *is* barren among them.

3 Thy lips *are* like a thread of scarlet, and thy speech *is* comely:[b] thy temples *are* like a piece of a pomegranate within thy locks.

4 Thy neck *is* like the tower of David builded for an armory, whereon there hang a thousand bucklers, all shields of mighty men.

5 Thy two breasts *are* like two young roes that are twins,[c] which feed among the lilies.

6 Until the day break,† and the shadows flee away,[d] I will get me to the mountain of myrrh, and to the hill of frankincense.

7 Thou *art* all fair, my love; *there is* no spot in thee.[e]

8 ¶ Come with me from Lebanon, *my* spouse,[f] with me from Lebanon: look from the top of Amana, from the top of Shenir and Hermon,[g] from the lions' dens, from the mountains of the leopards.

9 Thou hast ravished‡ my heart, my sister, *my* spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck.

10 How fair is thy love, my sister, *my* spouse! how much better is thy love than wine! and the smell of thine ointments than all spices!

11 Thy lips, O *my* spouse, drop *as* the honey-comb: honey and milk *are* under thy tongue;[h] and the smell of thy garments *is* like the smell of Lebanon.[i]

12 A garden inclosed§ *is* my sister, *my* spouse; a spring shut up, a fountain sealed.

13 Thy plants *are* an orchard of pomegranates, with pleasant fruits; camphire,‖ with spikenard,

14 Spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices:[j]

15 A fountain of gardens, a well of living waters,[k] and streams from Lebanon.

16 ¶ Awake, O north wind; and come, thou south; blow upon my garden, *that* the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits.

CHAPTER V.

1 Christ awaketh the church with his calling. 2 The church having a taste of Christ's love is sick of love. 9 A description of Christ by his graces.

I AM come into my garden, my sister, *my* spouse:[l] I have gathered my myrrh with my spice; I have eaten my honey-comb with my honey; I have drunk my wine with my milk: eat,[m] O friends;[n] drink, yea, drink abundantly, O beloved.¶[o]

2 ¶ I sleep, but my heart waketh: *it is* the voice of my beloved that knocketh,[p] *saying*, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, *and* my locks with the drops of the night.

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a Ezek. 16:14. * Or, *eat of*. b Prov. 31:26; Col. 4:6. c ch. 7:3; Prov. 5:19. † Heb. *breathe*. d ch. 2:17. e Eph. 5:27. f Isa. 54:5; Hos. 2:19, 20. g Deut. 3:9. ‡ Or, *taken away*. h ch. 5:1; Prov. 24:13, 14. i Gen. 27:27; Hos. 14:6, 7. § Heb. *barred*. ‖ Or, *cypress*, ch. 1:14. j ch. 5:1. k John 4:10, 14; 7:38. l ch. 4:11, 16. m Isa. 55:1, 2. n John 3:29; 15:13–15. ¶ Or, *and be drunken with loves*. o Rev. 22:17. p Rev. 3:20.

CHAPTER IV.

In this chapter the heavenly Solomon sets forth the beauty and majesty of his bride.

1. *As a flock of goats;* the comparison respects the hair. *Gilead;* a region east of the Jordan, celebrated for the excellence of its pasture-grounds.

2. *Like a flock of sheep;* in whiteness. What follows is added to show their soundness and vigor.

4. *Like the tower of David;* for strength and majesty.

6. *Until the day break;* see note on chapter 2:17. From the mountains of myrrh and the hill of frankincense he gathers perfumes for his love, that she may be "perfumed with myrrh and frankincense." Chap. 3:6.

8. Here begins a new representation, in which, for the first time, the bride is addressed by the title of "spouse." *Come with me from Lebanon;* these words seem to be spoken on the top of Lebanon, where Solomon, who represents the heavenly Bridegroom, has been showing his bride the glory of his kingdom. He calls her to take a like survey of it from the top of Amana and Hermon. Deut. 34:1; Rev. 21:10. The ridge of Hermon lies east of Lebanon. It was called Shenir by the Amorites. Deut. 3:9. Amana was probably a peak of the same range, from which the river of the same name flowed. *From the lions' dens;* that is, from the tops of the mountains, that abound in lions' dens. In showing his bride these goodly possessions, the king gives her a pledge that she shall share with him dominion over them.

12. *Inclosed—shut up—sealed;* guarded from intrusion, and reserved for the king's enjoyment. For the spiritual meaning, compare 2 Cor. 11:2.

15. *A fountain of gardens;* lying among gardens and watering them. *Streams from Lebanon;* cool and refreshing. Jer. 18:14.

16. *Awake, O north wind;* the wind is a symbol of the quickening and life-giving power of the Holy Spirit. Ezek. 37:9, 10. *My garden;* in ver. 12, the spouse was herself a garden, and its precious fruits her graces. Here she has charge of a garden. The meaning is the same.

INSTRUCTIONS.

7. The heavenly bride, the Lamb's wife, is "the perfection of beauty, the joy of the whole earth." She embraces in herself all the true excellence that is found among men.

12. Christ will not share with others the affections of his people. If they would have him dwell in their garden, its fruits must be consecrated to him alone.

16. The fruitfulness of God's people depends upon the presence and life-giving power of the Holy Spirit, by whom alone they can be made meet for communion with their Redeemer.

CHAPTER V.

1. *I am come into my garden;* this is the King's answer to the invitation of his bride in the last verse of the preceding chapter, from which it should not have been separated. *Eat, O friends;* the friends of the bridegroom. See note on chap. 1:7.

2. A new picture begins here. The bride, for her sinful indolence, is forsaken of her beloved, and seeks him sorrowing. *I sleep, but my heart waketh;* the sleep of God's people is never total, like that of the world. Though the bride is asleep, yet her heart is awake to hear the call of her beloved. *Open to me;* compare Rev. 3:20. *My head is filled with dew;* he pleads what he has undergone for her sake. The dews of Palestine are very heavy.

A. M. 2990. B. C. 1014. 3 I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?

4 My beloved put in his hand by the hole *of the door*, and my bowels were moved for him.*

5 I rose up to open to my beloved; and my hands dropped *with* myrrh, and my fingers with sweet-smelling† myrrh, upon the handles of the lock.

6 I opened to my beloved; but my beloved had withdrawn himself, *and* was gone: my soul failed when he spake: I sought him, but I could not find him;[a] I called him, but he gave me no answer.

7 The watchmen that went about the city found me, they smote me,[b] they wounded me;[c] the keepers of the walls took away my veil from me.

8 I charge you, O daughters of Jerusalem, if ye find my beloved, that‡ ye tell him that I *am* sick of love.

9 ¶ What *is* thy beloved more than *another* beloved, O thou fairest among women?[d] what *is* thy beloved more than *another* beloved, that thou dost so charge us?

10 My beloved *is* white and ruddy, the chiefest§ among ten thousand.

11 His head *is as* the most fine gold: his locks *are* bushy,‖ *and* black as a raven:

12 His eyes *are* as *the eyes* of doves by the rivers of waters,[e] washed with milk, *and* fitly set: ¶

13 His cheeks *are* as a bed of spices, *as* sweet flowers:* his lips *like* lilies, dropping sweet smelling myrrh:

14 His hands *are as* gold rings set with the beryl: his belly *is as* bright ivory overlaid *with* sapphires:

15 His legs *are as* pillars of marble, set upon sockets of fine gold: his countenance *is* as Lebanon, excellent as the cedars.[f]

16 His mouth† *is* most sweet: yea, he *is* altogether lovely. This *is* my beloved, and this *is* my friend, O daughters of Jerusalem.

CHAPTER VI.

1 The church professeth her faith in Christ. 4 Christ showeth the graces of the church, 10 and his love towards her.

WHITHER is thy beloved gone, O thou fairest among women? whither is thy beloved turned aside?[g] that we may seek him with thee.

2 My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies.[h]

3 I *am* my beloved's, and my beloved *is* mine:[i] he feedeth among the lilies.

4 ¶ Thou *art* beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as *an army* with banners.[j]

5 Turn away thine eyes from me, for they have overcome me:‡ thy hair *is* as a flock of goats that appear from Gilead:[k]

6 Thy teeth *are* as a flock of sheep which go up from the washing, whereof every one beareth twins, and *there is* not one barren among them.[l]

7 As a piece of a pomegranate *are* thy temples within thy locks.

8 There are threescore queens, and fourscore concubines, and virgins[m] without number.[n]

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* Or, as some read, *in me.* † Heb. *passing*, or *running about.* a ch. 3:1, 3. b Psa. 141:5. c Hos. 6:5. ‡ Heb. *what.* d ch. 1:8; Psa. 45:13. § Heb. *a standard-bearer.* ‖ Or, *curled.* e ch. 4:1. ¶ Heb. *sitting in fulness;* that is, *fully placed, and set as a precious stone in the foil of a ring.* * Or, *towers of perfumes.* f Rev. 1:14–16. † Heb. *palate.* g Jer. 14:8. h Matt. 18:20. i ch. 2:16; 7:10. j ver. 10. ‡ Or, *puffed me up.* k ch. 4:1–3. l Matt. 21:19; 25:30. m Psa. 45:14. n Rev. 7:9.

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3. *I have put off my coat;* the church sunk in carnal ease and security, is reluctant to open to the Saviour.

4. *Put in his hand;* an earnest token of his desire to enter. In its spiritual application, it denotes all the ways in which Christ arouses his slumbering people.

5. *Dropped with myrrh;* her penitence is a sweet savor to God.

6. *Failed when he spake;* spoke a reproving word in withdrawing.

9. *What is thy beloved;* this question of the daughters of Zion gives the bride occasion to set forth the excellences of her beloved.

12. *By the rivers of waters;* which doves love to frequent. *Washed with milk;* this denotes the whiteness of their plumage. The dove is an emblem of innocence, guilelessness, and purity.

INSTRUCTIONS.

1. Christ is prompt to answer the invitations of his friends, when they are made in sincerity; and his communion with them is "sweeter than honey and the honeycomb." It is a feast "of fat things, full of marrow, of wines on the lees well refined." Isa. 25:6.

3. Spiritual slothfulness has its foundation in the want of fervent love towards Christ, and is therefore exceedingly guilty and offensive in his sight.

4. Christ is too faithful to leave his church slumbering in sinful inaction. By mingled judgments and mercies, accompanying his word and Spirit, he will arouse her to a sense of her duty, and bring her to repentance.

5. The fingers of penitent believers drop with sweet-smelling myrrh. Their tears and confessions of sin and works meet for repentance, are most precious in God's sight, and will in due time be rewarded with his returning presence and favor.

6. Those who have backslidden from God are often left for a season in darkness, that they thus may feel more deeply the evil of sin, seek Christ more earnestly, and set a higher value upon his love.

7. When for their sins the Redeemer withdraws his presence from his people, they are helpless, and exposed to injuries and insults from the world that lies in wickedness.

8. Nothing can compensate the true believer for the loss of Christ's comforting presence, and he will not rest till he has recovered it.

10–16. In our Redeemer all excellences meet: he is "the chiefest among ten thousand;" "yea, he is altogether lovely."

CHAPTER VI.

2. *Is gone down into his garden;* the spouse in union with her beloved is herself "a garden inclosed," full of the precious fruits of righteousness. Chap. 4:12. Or, she stands in the midst of her garden and calls her beloved to partake of its fruits. Chap. 4:16. But, in leaving her beloved, she has left the heavenly garden also, and there she must seek him again.

3. *I am my beloved's;* the separation is now ended, and in the following verses the bridegroom sets forth the excellences of his bride.

4. *Tirzah;* a pleasant city, for a time the capital of the kingdom of Israel. 1 Kings 14:17; 15:21; 2 Kings 15:14. *Terrible as an army with banners;* see note on chap. 1:9.

8. *Queens—concubines—virgins;* here, as in Psalm 45, the queen is represented as preëminent above all her attendants. In the spiritual application, the words mean, that "the bride, the Lamb's wife," is loved and honored by all her members.

9 My dove, my undefiled is *but* one; she *is* the *only* one of her mother, she *is* the choice *one* of her that bare her. The daughters saw her, and blessed her; *yea*, the queens and the concubines, and they praised her.

10 ¶ Who *is* she *that* looketh forth as the morning, fair as the moon, clear as the sun,[a] *and* terrible as *an army* with banners?[b]

11 I went down into the garden of nuts to see the fruits of the valley,[c] *and* to see whether the vine flourished, *and* the pomegranates budded.[d]

12 Or ever I was aware,* my soul made me *like* the chariots of Amminadib.†

13 Return, return, O Shulamite; return, return, that we may look upon thee. What will ye see in the Shulamite? As it were the company of two armies.‡[e]

CHAPTER VII.

1 A further description of the church's graces. 10 The church professeth her faith and desire.

HOW beautiful are thy feet with shoes,[f] O prince's daughter![g] the joints of thy thighs *are* like jewels, the work of the hands of a cunning workman.

2 Thy navel *is like* a round goblet, *which* wanteth not liquor:§ thy belly *is like* a heap of wheat set about with lilies.

3 Thy two breasts *are* like two young roes *that are* twins.[h]

4 Thy neck *is* as a tower of ivory; thine eyes *like* the fish-pools in Heshbon, by the gate of Bath-rabbim: thy nose *is* as the tower of Lebanon which looketh toward Damascus. A. M. 2990. B. C. 1014.

5 Thy head upon thee *is* like Carmel,‖[i] and the hair of thy head like purple; the king *is* held¶ in the galleries.[j]

6 How fair and how pleasant art thou, O love, for delights!

7 This thy stature is like to a palm-tree,[k] and thy breasts to clusters *of grapes*.

8 I said, I will go up to the palm-tree, I will take hold of the boughs thereof: now also thy breasts shall be as clusters of the vine, and the smell of thy nose like apples;

9 And the roof of thy mouth like the best wine for my beloved, that goeth *down* sweetly,* causing the lips of those that are asleep† to speak.

10 ¶ I *am* my beloved's,[l] and his desire *is* toward me.[m]

11 Come, my beloved, let us go forth into the field; let us lodge in the villages.

12 Let us get up early to the vineyards; let us see if the vine flourish, *whether* the tender grape appear,‡ *and* the pomegranates bud forth: there will I give thee my loves.[n]

13 The mandrakes give a smell, and at our gates *are* all manner of pleasant *fruits*, new and old, *which* I have laid up for thee, O my beloved.[o]

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a Rev. 21:10, 11. b ver. 4; Psa. 14:5. c John 15:16. d ch. 7:12. * Heb. *I knew not.* † Or, *set me on the chariots of my willing people;* Psa. 110:3 ‡ Or. *Mahanaim;* Gen. 32:2. e Gal. 5:17. f Eph. 6:15. g Psa. 45:10, 13. § Heb. *mixture.* h ch. 4:5 ‖ Or, *crimson* i Isa. 35:2; Mic. 7:14. ¶ Heb. *bound.* j Psa. 68:24. k Eph. 4:13. * Heb. *straightly.* † Or, *the ancient.* l ch. 2:16; 6:3. m Psa. 45:11. ‡ Heb. *open.* n Exod. 25:22; Psa. 122:5; Heb. 4:16. o 1 Cor. 2:9.

11. *I went down;* this is probably the beginning of a new representation. The bridegroom has gone down into his garden, as in chap. 6:2. There he is seized with longing affection for his absent spouse, and calls upon her to return, that he may behold her beauty.

12. *Like the chariots of Amminadib;* or, "the chariots of my willing people." In either case, the reference is to their rapid and impetuous motion, which is here a symbol of vehement affection.

13. *Return, O Shulamite;* Shulamite seems to be a symbolic name of the bride, having a designed resemblance to that of Solomon, who represents the heavenly Bridegroom, in both form and meaning. This is more manifest in the Hebrew, thus: *Shelomoh*, Solomon, that is, the Peaceful, 1 Chron. 22:9; *Shulammith*, Shulamite, that is, the Peaceful, or the Reconciled. *That we may look;* the king and his friends. Compare chap. 5:1. *What will ye see;* the words of the spouse, expressing a sense of her unworthiness. *As it were the company of two armies;* or, "As it were the dances of Mahanaim;" that is, the exulting bands of angels that met Jacob on his return from Padanaram. Gen. 32:1, 2. This is the response of the bridegroom. Mahanaim means, two hosts.

INSTRUCTIONS.

2. Christ dwells in his garden amid the fruits of holiness; and they who seek him there shall find him.

3. Christ's love for his people remains strong even in their departure from him; and when they return to him with all their heart, he will graciously receive them, and restore them to their former union and communion with himself.

4–10. However men may despise Christ's church, she is most precious in his eyes, and he will make her, by the gifts of his Spirit, "fair as the moon, clear as the sun," and to all her enemies, "terrible as an army with banners."

13. When the believer has the deepest sense of his unworthiness, he is most excellent and honorable in the sight of God.

CHAPTER VII.

1. *How beautiful;* in the first part of this chapter the praises of the bride are repeated. *With shoes;* compare Ezek. 16:10. These, like all her other ornaments, are the gift of her heavenly Bridegroom. *O prince's daughter;* she is of royal lineage, a "king's daughter." Psa. 45:13. This is a symbol of her dignity.

4. *Fish-pools;* for clearness and purity. *Heshbon;* a city east of the Jordan.

5. *Like Carmel;* which was filled with beautiful trees and fragrant plants. *Held;* fast bound with love. *Galleries;* of their common palace. Chap. 1:17. But some render the word "locks."

7. *Like to a palm-tree;* majestic in height, and also fruitful.

8. *Go up to the palm-tree;* ascend it to gather its fruits, according to the oriental custom. The palm-tree is very lofty, with clusters of leaves and fruit at the top.

9. *And the roof—best wine;* up to this point the king speaks, then the bride takes up and completes the comparison which he has begun, and she continues her discourse to the end of the chapter. The term "beloved" is applied only to the bridegroom. *Causing the lips—to speak;* through the loveliness of their dreams. This is said to show its enlivening power. Spiritually applied, it denotes the quickening and animating nature of the mutual love that exists between Christ and his people.

11. *The field—the villages;* where our gardens and vineyards lie. They go forth to attend to their welfare, that is, to cultivate together the fruits of righteousness.

INSTRUCTIONS.

8–13. The excellence and glory of God's people lie in their fruitfulness. When they abound in the inward graces and outward works of righteousness, they have blessed communion with their Lord, and are safe under the banner of his love. But when they neglect his vineyard, he will take it from them and give it to others; for he must see that it is under good culture.

A. M. 2990.
B. C. 1014.

CHAPTER VIII.

1 The love of the church to Christ. 6 The vehemency of love. 8 The calling of the Gentiles. 14 The church prayeth for Christ's coming.

O THAT thou *wert* as my brother,[a] that sucked the breasts of my mother! *when* I should find thee without, I would kiss thee; yea, I should not be despised.*

2 I would lead thee, *and* bring thee into my mother's house, *who* would instruct me: I would cause thee to drink of spiced wine of the juice of my pomegranate.[b]

3 His left hand *should be* under my head, and his right hand should embrace me.

4 I charge you, O daughters of Jerusalem, that ye stir not up, nor† awake *my* love, until he please.

5 Who *is* this that cometh up from the wilderness, leaning upon her beloved? I raised thee up under the apple-tree: there thy mother brought thee forth; there she brought thee forth *that* bare thee.

6 ¶ Set me as a seal upon thy heart, as a seal upon thine arm:[c] for love *is* strong as death; jealousy *is* cruel‡ as the grave:[d] the coals thereof *are* coals of fire, *which hath* a most vehement flame.

7 Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned.

8 ¶ We have a little sister,[e] and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for?

9 If she *be* a wall, we will build upon her a palace of silver: and if she *be* a door, we will inclose her with boards of cedar.

10 I *am* a wall, and my breasts like towers: then was I in his eyes as one that found favor.§

11 Solomon had a vineyard at Baal-hamon;[f] he let out the vineyard unto keepers; every one for the fruit thereof was to bring a thousand *pieces* of silver.

12 My vineyard, which *is* mine, *is* before me: thou, O Solomon, *must have* a thousand, and those that keep the fruit thereof two hundred.

13 Thou that dwellest in the gardens, the companions hearken to thy voice: cause me to hear *it*.

14 ¶ Make haste,‖ my beloved,[g] and be thou like to a roe or to a young hart upon the mountains of spices.

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a Heb. 2:11, 12. * Heb. *they should not despise me.* b Prov. 9:2, 5. † Heb. *why should ye stir up*, or *why*, etc. c Isa. 49:16; Hag. 2:23; 2 Tim. 2:19. ‡ Heb. *hard.* d Prov. 6:34, 35. e Ezek. 23:33. § Heb. *peace.* f Matt. 21:33. ‖ Heb. *Flee away.* g Rev. 22:17, 20.

CHAPTER VIII.

1. *As my brother;* the bride expresses in these words her desire for the most intimate union with her beloved. *Should not be despised;* as when separated from thee. Chap. 5:7. The presence and favor of her beloved would protect her from insult and injury.

2. *Into my mother's house;* compare chap. 3:4. *Who would instruct me;* or, "Thou wouldest instruct me;" her beloved is also her teacher.

5. *Cometh up from the wilderness;* a new scene here opens. The bride is again seen coming out of the wilderness, that is, out of a state of weakness, barrenness, and depression. *I raised thee up;* roused thee up, called forth thy love. Here the spouse begins an address to her beloved, as is plain in the original Hebrew. *Under the apple-tree;* the apple-tree in the spiritual garden of Zion. One of its choice trees here represents the whole garden. By a beautiful allegory the heavenly Bridegroom is represented as born in the garden of the church, and there also the bride wins his love. See note on chap. 3:11.

6. *A seal;* a signet-ring, which is the symbol of inseparable union and solicitous care. Jer. 22:24; Hag. 2:23. *For love is strong as death;* she pleads for this on the ground of his unconquerable and jealous love towards her.

8. *We have a little sister;* this seems not to be the Shulamite, who has all along been represented as in full maturity, but her younger sister. She corresponds to the "younger brother," Luke 15:12, and the "other sheep which are not of this fold," John 10:16; that is, the Gentiles who are to be called into the fold of Zion. *She hath no breasts;* they are not yet grown to maturity; she is not yet ready for her espousals.

9. *If she be a wall—if she be a door;* the meaning seems to be, To whatever she be likened, we will strengthen and ornament her accordingly. In other words, Christ will see that the gentile church is in due time adorned and strengthened with all the graces of his Spirit. The reference is to a city wall, and to the door of a palace.

10. *I am a wall;* the speaker is probably the gentile church anticipating her maturity, through what Christ shall do for her. *Like towers;* upon the city wall. *Then;* when she had reached maturity.

11. *Solomon;* the heavenly Solomon. Compare Isaiah 5:1, 2; Matt. 21:33. *Unto keepers;* those to whom Christ commits the interests of his church, are the keepers. These are to bring to their Lord the worth of the fruit in money. Compare Matt. 21:34, 43.

12. *My vineyard;* the vineyard of the spouse. Spiritually applied, she is the same as the keepers in the preceding verse. *A thousand—two hundred;* while the keepers render to their Lord the appointed tribute, he grants them a reward for their services.

13. *Dwellest in the gardens;* the words of the bridegroom to his spouse. *The companions;* his fellows. See note on chap. 5:1.

14. *Make haste;* the bride's parting response. See note on chap. 2:17.

INSTRUCTIONS.

1. Christ's presence in his church makes her secure from injury, and honorable in the eyes of the world.

5. God's people have no strength of their own, but their strength is in Christ. "While they by faith lean upon him, they are confirmed against all doubts, fears, dangers, difficulties, and temptations, and by union with him made partakers of all grace and comfort."

6. Nothing is so strong as the love of Christ for his people. It overcomes all hinderances, and brings them safe home to heaven through floods of temptation within, and distress and persecution without. Rom. 8:35–39.

8. Jewish saints prayed by anticipation for the gathering of the Gentiles to Christ. Gentile Christians should, in turn, pray for the restoration of Israel to their own Messiah.

12. While we render to God the fruits of his vineyard in their season, he will abundantly refresh our own souls by his grace, and make them "like a watered garden," full of the precious fruits of righteousness.

THE BOOK
OF
THE PROPHET ISAIAH.

THAT we may have a clear understanding of the arrangement of the prophetical books, a brief survey of the Hebrew canon is necessary. The Jews divided the sacred Scriptures into three parts: the *Law*, including the five books of Moses; the *Prophets;* and the *Hagiographa*, or sacred writings. The prophets they again distributed into the former, consisting of the historical books of Joshua, Judges, Samuel, and Kings; and the latter, or prophets in the proper sense of the word. The latter prophets once more they divided, according to quantity of matter, into two classes: the greater, containing Isaiah, Jeremiah, and Ezekiel, arranged according to the order of time; and the less, or the twelve minor prophets, also arranged according to their judgment of the order of time. The book of Daniel they reckoned to the Hagiographa, which comprises all the remaining books not above enumerated.

Hence it happens that the book of Isaiah holds the first place among the prophets, although Hosea, Amos, and Jonah, and in all probability Joel also, entered upon their prophetical office before him. See the introductions to these books. Isaiah was contemporary with Micah. If, with many, we suppose him to have entered upon his office in the last year of Uzziah—see note to Isa. 6:1—from this time to the fifteenth year of Hezekiah, gives a period of about forty-eight years. So long he certainly exercised the prophetical office, and probably through several, if not all of the remaining fourteen years of Hezekiah. The Jewish tradition is, that he was sawn asunder under the reign of Manasseh, to which it has been supposed that Heb. 11:37 refers. But this is uncertain.

The book of Isaiah naturally falls into two great divisions. The first consists of chapters 1–39, and contains a variety of prophetic messages delivered on special occasions. The second, comprising the remaining twenty-seven chapters, seems to have had no special occasion, but to have been written, probably in the old age of the prophet, after the overthrow of Sennacherib's army, for the comfort and encouragement of God's people in all coming ages. Its great theme is well expressed in the introductory verse, "Comfort ye, comfort ye my people, saith your God." See the introduction to chap. 40.

Isaiah is distinguished for the rich variety of his themes, and especially for the fulness of his revelations respecting the glory of "the last days." No one of the ancient prophets foretold so much respecting the future kingdom of Christ, and no one is so frequently quoted in the New Testament. For this reason he has been well called the evangelical prophet.*

CHAPTER I.

1 Isaiah complaineth of Judah for her rebellion. 5 He lamenteth her judgments. 10 He upbraideth their whole service. 16 He exhorteth to repentance, with promises and threatenings. 21 Bewailing their wickedness, he denounceth God's judgments. 25 He promiseth grace, 28 and threateneth destruction to the wicked.

THE vision of Isaiah the son of Amoz,[a] which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, *and* Hezekiah, kings of Judah.[b] A. M. 3244. B. C. about 760.

2 Hear, O heavens, and give ear, O earth:[c] for the LORD hath spoken; I have nourished and brought up children, and they have rebelled against me.[d]

3 The ox knoweth his owner, and the ass his master's crib: *but* Israel doth not know, my people doth not consider.[e]

a Numbers 12:6. b 2 Chronicles, chapters 26–32. c Deuteronomy 32:1; Jeremiah 2:12; Micah 6:1, 2. d chapter 63:16. e Jeremiah 8:7.

1. *The vision of Isaiah—kings of Judah;* this is the general title of the whole book. Particular titles are prefixed to many of its sections, but it is not probable that these are arranged in exact chronological order. *Vision;* prophetic revelation, with which are mingled historical descriptions of the past and reproofs for present sins. *Judah and Jerusalem;* these are the great theme of the book. Other nations come into the view only as their history is connected with that of God's people. In "Judah and Jerusalem" was embosomed the true church of God, which had the promise of perpetual and universal dominion under the sceptre of David and his seed; and a large part of these prophecies have their complete fulfilment only in

* In the prophetical books many passages of difficult interpretation occur, and here the best commentators of this and other countries have been consulted as auxiliary guides to a correct judgment. This general acknowledgment will supersede the necessity of reference, in particular passages, to the authors whose opinions have been followed, which indeed the brevity of this commentary will not allow.

A. M. 3244. B. C. about 760. 4 Ah sinful nation, a people laden with iniquity,*[a] a seed of evil-doers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward.†

5 ¶ Why should ye be stricken any more?[b] ye will revolt more and more:‡ the whole head is sick, and the whole heart faint.

6 From the sole of the foot even unto the head *there is* no soundness in it; *but* wounds, and bruises, and putrefying sores: they have not been closed, neither bound up, neither mollified with ointment.§

7 Your country *is* desolate, your cities *are* burned with fire:[c] your land, strangers devour it in your presence, and *it is* desolate, as overthrown by‖ strangers.

8 And the daughter of Zion is left as a cottage in a vineyard,[d] as a lodge in a garden of cucumbers, as a besieged city.

9 Except the LORD of hosts had left unto us a very small remnant,[e] we should have been as Sodom, *and* we should have been like unto Gomorrah.[f]

10 ¶ Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.

11 To what purpose *is* the multitude of your sacrifices unto me?[g] saith the LORD: I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats.¶

12 When ye come to appear before me,* who hath required this at your hand, to tread my courts?

13 Bring no more vain oblations;[h] incense is an abomination unto me; the new-moons and sabbaths, the calling of assemblies, I cannot away with; *it is* iniquity,† even the solemn meeting.

14 Your new-moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear *them*.

15 And when ye spread forth your hands, I will hide mine eyes from you;[i] yea, when ye make many prayers,‡ I will not hear: your hands are full of blood.§

16 ¶ Wash ye, make you clean;[j] put away the evil of your doings from before mine eyes; cease to do evil;

17 Learn to do well;[k] seek judgment, relieve[l] the oppressed, judge the fatherless, plead for the widow.

18 Come now, and let us reason together,[l] saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.[m]

19 If ye be willing and obedient, ye shall eat the good of the land:

20 But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken *it*.[n]

21 ¶ How is the faithful city become a harlot![o] it was full of judgment; righteousness lodged in it; but now murderers.

22 Thy silver is become dross, thy wine mixed with water:

23 Thy princes *are* rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them.

24 Therefore saith the Lord, the LORD of hosts, the Mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies.[p]

25 And I will turn my hand upon thee, and purely¶ purge away thy dross, and take away all thy tin:[q]

26 And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city.

27 Zion shall be redeemed with judgment, and her converts* with righteousness.[r]

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* Heb *of heaviness.* [a] Matt. 11:28. † Heb. *alienated*, or *separated;* Psa. 58:3. [b] Jer. 2:30. ‡ Heb. *increase revolt.* § Or, *oil.* [c] Deut. 28:51. ‖ Heb. *the overthrow of.* [d] Lam. 2:6. [e] Lam. 3:22; Rom. 9:29. [f] Gen. 19:24. [g] Psa. 50:8, etc.; Amos 5:21, 22. ¶ Heb. *great he-goats.* * Heb. *be seen.*

[h] Luke 11:42. † Or, *grief.* [i] Mic. 3:4. ‡ Heb. *multiply prayer.* § Heb. *bloods.* [j] Jer. 4:14. [k] 1 Pet. 3:11. ‖ Or, *righten.* [l] ch. 43:26 [m] Psa. 51:7. [n] Lev. 26:33. [o] Jer. 2:20, 21. [p] Deut. 28:63; Ezek. 5:13 ¶ Heb. *according to pureness.* [q] Mal. 3:3. * Or, *they that return of her.* [r] 1 Cor. 1:30.

her history under Christ the Son of David. *Uzziah;* he reigned fifty-two years, from about 810 to 758 before Christ. *Jotham, Ahaz, and Hezekiah;* the reign of these three kings includes a period of sixty-one years.

4. *Corrupters;* of themselves, Judg. 2:19, or of their way, Gen. 6:12.

5. *Why should ye be stricken;* of what avail would it be? *Ye will revolt;* notwithstanding all the stripes inflicted upon you. *Head—heart;* of the nation compared to a person. *Sick—faint;* from the blows already inflicted to no purpose. This idea is amplified in the following verse. The number of stripes inflicted shows the desperate wickedness of the people.

8. *The daughter of Zion;* Zion herself, as the metropolis of the kingdom. Chap. 37:22. *Left;* left remaining amid the desolation. *Cottage—lodge;* a temporary hut or booth, built to shelter a keeper. The point of resemblance is its loneliness.

9. *A very small remnant;* of pious persons.

11. *I delight not in the blood of bullocks, or of lambs;* God has no pleasure in sacrifices, except as they express the faith and obedience of the offerers.

12. *To tread my courts;* literally to trample—to profane them by hollow and hypocritical services.

13. *Bring no more vain oblations;* God forbids not the offerings prescribed in the law, but the bringing of them with hearts full of iniquity and hands full of blood. *I cannot away—the solemn meeting;* or, "I cannot bear iniquity and a solemn meeting," that is, together.

16. *Wash ye, make you clean;* in all such precepts we are to understand an inward cleansing of the heart, with a corresponding outward cleansing of the life.

17. *Seek judgment;* diligently pursue justice.

18. *Shall be as white as snow;* that is, if you will thus repent and amend your ways. The cleansing of the soul from sin includes both forgiveness and sanctification, which can never be separated from each other.

22. *Mixed with water;* adulterated with water by those who sell it. They had degenerated from the piety of their forefathers.

23. *Come unto them;* come before them; they refuse to hear it.

25. *Purge away thy dross—take away all thy tin;* from the adulterated silver, and thus restore it to its original purity. The meaning is explained in the following verse.

27. *With judgment—with righteousness;* by the manifestation of God's righteous judgments upon the wicked. This is the constant doctrine of the prophets. The reference here is to the wicked in Zion. *Her converts;* the remnant who survive these judgments and turn to God.

28 ¶ And the destruction* of the transgressors and of the sinners *shall be* together,[a] and they that forsake the LORD shall be consumed.[b]

29 For they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen.

30 For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water.

31 And the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench *them*.

CHAPTER II.

1 Isaiah prophesieth the coming of Christ's kingdom. 6 Wickedness is the cause of God's forsaking. 10 He exhorteth to fear, because of the powerful effects of God's majesty.

THE word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

2 And it shall come to pass in the last days, *that* the mountain of the LORD'S house shall be established† in the top of the mountains, and shall be exalted above the hills;[c] and all nations shall flow unto it.[d]

3 And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob;[e] and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.[f] A. M. 3244. B. C. about 760.

4 And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruning-hooks:‡ nation shall not lift up sword against nation, neither shall they learn war any more.[g]

5 O house of Jacob, come ye, and let us walk in the light of the LORD.[h]

6 ¶ Therefore thou hast forsaken thy people the house of Jacob, because they be replenished from§ the east, and *are* soothsayers like the Philistines,[i] and they please‖ themselves in the children of strangers.[j]

7 Their land also is full of silver and gold,[k] neither *is there any* end of their treasures; their land is also full of horses, neither *is there any* end of their chariots:

8 Their land also is full of idols;[l] they worship the work of their own hands, that which their own fingers have made:

9 And the mean man boweth down, and the great man humbleth himself: therefore forgive them not.

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* Heb. *breaking*. [a] Psa. 125:5; Luke 12:45, 46. [b] Zeph. 1:6. † Or, *prepared*. [c] Mic. 4:1, etc. [d] Psa. 2:8. [e] Jer. 31:6; 50:5; Zech. 8:21, 23. [f] Luke 24:47. ‡ Or, *scythes*. [g] Psa. 46:9; Hos. 2:18. [h] Eph 5:8. § Or, *more than*. [i] Deut. 18:14. ‖ Or, *abound with*. [j] Neh. 13:23. [k] Deut. 17:17. [l] Jer. 2:28.

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29. *Oaks—gardens;* where idolatrous rites were practised. Chap. 57:5; 65:3.

30. *Ye shall be as an oak—as a garden;* since the people have sinned against God under oaks and in gardens, he will make them like withered oaks and parched gardens.

31. *The strong;* the man of rank and power. *The maker of it;* rather, as in the margin, "his work;" that is, the idol which he has made, and in which he puts his trust. This shall set him on fire and destroy him. *Both;* the strong man and his work.

INSTRUCTIONS.

2. Our obligations to God our heavenly Father, are infinitely higher than to earthly parents. For this reason, rebellion and ingratitude towards him are more heinous than the same sins committed against them.

5. When repeated and heavy judgments fail to reform nations or individuals, their wickedness is desperate and their destruction near.

9. God often spares wicked nations from utter destruction, for the sake of the pious remnant that is found in them.

10. When men in high places sin openly, it is the duty of God's ministers to rebuke them in a bold and fearless manner.

11–17. God abhors the multiplication of outward services, when the heart is full of wickedness, and the life of rebellion and iniquity. All who would render to him acceptable offerings must begin by putting away their sins and bringing forth fruits meet for repentance.

18. To those who sincerely repent of their sins and come to God through Christ, his grace and mercy have no limits. He will pardon the most guilty, and sanctify the most polluted. "Thanks be unto God for his unspeakable gift!"

19, 20. God's almighty power and truth are pledged to give prosperity to the righteous, and to destroy the wicked. The welfare of his friends and the destruction of his enemies are as certain as his own existence.

21–24. Wicked rulers, who oppress and rob the people, and pervert justice for gain, may be above all human power, but God will hold them responsible at his tribunal, and punish them in such a way that it shall be seen and acknowledged that he is "the Judge of all the earth."

25–28. The terrible judgments of God, by which he destroys the wicked, conduce to the purification and renewed prosperity of the true "Israel of God."

29–31. The earthly objects to which sinners give their confidence, and for the sake of which they depart from the living God, not only disappoint them, but prove the occasion of their destruction.

CHAPTER II.

1. *The word that Isaiah—saw;* the prophecy revealed to him in vision. This is the title of a particular section, extending through chap. 4.

2–4. *And it shall come to pass;* these verses are found in Micah 4:1–3, with but little variation. The two prophets lived at the same time. Micah 1:1. In Micah, this prophecy stands in connection with the preceding and following context. Here it stands by itself, a bright picture before a dark scene, which however ends in glory. Chap. 4:2–6. *In the last days;* an indefinite indication of the distant future. *The mountain of the Lord's house;* Zion, including Moriah, on which the temple stood. *In the top of the mountains—above the hills;* where all the earth can behold it. *Shall go forth the law;* God shall sit in Zion as a lawgiver for all nations. *Judge among—rebuke;* judge between them as umpire. Thus wars will become unnecessary. The passage is a prophecy of the extension of the true religion, from Jerusalem as a centre, over all the earth. It plainly belongs to the Christian dispensation, but is veiled under the form of Judaism, according to which the people of God literally went up from all quarters to worship God in Jerusalem.

5. *O house of Jacob;* in this exhortation the prophet adds, as it were, his "Amen" to the glorious prediction.

6. *Replenished from the east;* filled with superstitious and idolatrous practices coming from the east. Syria and Assyria seem to be especially intended. Compare 2 Kings 16:10. *Please themselves;* or, "abound," as in the margin. *Children of strangers;* foreigners whom they have willingly introduced, and whose idolatrous practices they follow.

7. *Horses—chariots;* a foreign custom forbidden to the Hebrew kings. Deut. 17:16. Some understand the horses and chariots of their eastern allies.

9. *Boweth down—humbleth himself;* before his idols. But the same words are, in verse 11, translated, "shall be

A. M. 3244. B. C. about 760. 10 ¶ Enter into the rock, and hide thee in the dust, for fear of the LORD, and for the glory of his majesty.[a]

11 The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down;[b] and the LORD alone shall be exalted in that day.[c]

12 For the day of the LORD of hosts *shall be* upon every *one that is* proud and lofty, and upon every *one that is* lifted up; and he shall be brought low:

13 And upon all the cedars of Lebanon, *that are* high and lifted up, and upon all the oaks of Bashan,[d]

14 And upon all the high mountains, and upon all the hills *that are* lifted up,

15 And upon every high tower, and upon every fenced wall,

16 And upon all the ships of Tarshish, and upon all pleasant pictures.*

17 And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low;[e] and the LORD alone shall be exalted in that day.

18 And the idols he shall utterly abolish.†

19 And they shall go into the holes of the rocks, and into the caves of the earth,‡ for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.[f]

20 In that day a man shall cast his idols of silver,§ and his idols of gold, which they made *each one* for himself‖ to worship, to the moles and to the bats;

21 To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.

22 Cease ye from man, whose breath *is* in his nostrils:[g] for wherein is he to be accounted of?

CHAPTER III.

1 The great confusion which cometh by sin. 9 The impudency of the people. 12 The oppression and covetousness of the rulers. 16 The judgments which shall be for the pride of the women.

FOR, behold, the Lord, the LORD of hosts, doth take away from Jerusalem and from Judah the stay and the staff,[h] the whole stay of bread, and the whole stay of water,[i]

2 The mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient,

3 The captain of fifty, and the honorable man,¶ and the counsellor, and the cunning artificer, and the eloquent orator.*[j]

4 And I will give children *to be* their princes, and babes shall rule over them.[k]

5 And the people shall be oppressed, every one by another, and every one by his neighbor: the child shall behave himself proudly against the ancient, and the base against the honorable.

6 When a man shall take hold of his brother of the house of his father, *saying*, Thou hast clothing, be thou our ruler, and *let* this ruin *be* under thy hand:

7 In that day shall he swear,† saying, I will not be a healer;‡ for in my house *is* neither bread nor clothing: make me not a ruler of the people.

8 For Jerusalem is ruined, and Judah is fallen:[l] because their tongue and their doings *are* against the LORD,[m] to provoke the eyes of his glory.[n]

9 The show of their countenance doth witness against them;[o] and they declare their sin as Sodom, they hide *it* not. Woe unto their soul! for they have rewarded evil unto themselves.

10 Say ye to the righteous, that *it shall be* well *with him*:[p] for they shall eat the fruit of their doings.

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[a] Ver. 19, 21; Rev. 6:15, 16. [b] ver. 17; ch. 5:16; Psa. 18:27. [c] Zeph. 3:11, 16; Zech. 9:16. [d] Ezek. 31:3; Zech. 11:1, 2. * Heb. *pictures of desire.* [e] ver. 11. † Or, *shall utterly pass away.* ‡ Heb. *dust.* [f] Hag. 2:6, 21; Heb. 12:26, 27. § Heb. *the idols of his silver.* ‖ Or, *for him.* [g] Psa. 146:3, 4; Jer. 17:5. [h] Lev. 26:26. [i] ch. 36:12; Jer. 38:9. ¶ Heb. *a man eminent in countenance.* * Or, *skilful of speech.* [j] 2 Kings 24:14. [k] Eccl. 10:16. † Heb. *lift up* the hand; Gen. 14:22. ‡ Heb. *binder up.* [l] Mic. 3:12. [m] Lam. 5:16, 17. [n] 1 Cor. 10:22. [o] Jer. 3:3. [p] Eccl. 8:12, 13.

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bowed down," "shall be humbled," and so in verse 17. The verse may be rendered, The man of low rank shall be bowed down, and the man of high rank shall be humbled; and do not thou forgive them.

10. *The rock—the dust;* clefts of the rocks and caverns, to which the people were accustomed to flee before an invading army. The words contain a prophecy of impending judgments.

11. *In that day;* the day of God's vengeance upon the wicked; the same as "the day of the Lord," in the following verse.

13–16. *Cedars—pictures;* the various objects enumerated in these verses denote generally all that in which the people put their delight and confidence.

20. *Cast his idols;* cast them away in his flight into dark holes.

22. *From man;* from confidence in man. *Breath is in his nostrils;* who is frail and short-lived.

INSTRUCTIONS.

2. God's infinite power, faithfulness, and love are pledged to give to his Son "the heathen for his inheritance, and the uttermost parts of the earth for his possession;" so that in the darkest times his servants can labor for his cause with the assurance of final and complete success.

4. In its spirit and principles the gospel is opposed to war, injustice, and oppression of every kind; and its universal prevalence will bring to all nations perpetual peace, harmony, and blessedness.

6. When God's people seek deliverance from the troubles which their own sins have brought upon them, by allying themselves to the men of this world, and following their evil ways, they only involve themselves in deeper misery and ruin.

10–17. Before God's judgments, the mightiest nations are weak as a little child. Upon the high in power and place, who have been leaders in rebellion against God, they fall with irresistible force, and grind them to powder.

18. The end of all God's judgments is the purification of his people from their sins, and their restoration to communion with himself and fruitfulness in his service.

22. They who trust for deliverance and salvation to man, instead of God, meet with speedy and utter disappointment.

CHAPTER III.

1. *For behold, the Lord—doth take away;* the reason is here given why the people should cease from confidence in man. *The stay and the staff;* every kind of stay, including men and means in the widest sense.

4. *Children—babes;* unworthy and incompetent men.

5. *The people shall be oppressed;* this verse describes the confusion that follows from having for their rulers children and babes.

6. *When;* in the time of this confusion and distress. *Thou hast clothing;* decent raiment, such as a ruler is required to wear. These words show how deep and general is the prevailing poverty.

7. *A healer;* a binder up of the state, in its broken and ruined condition.

9. *The show of their countenance;* its bold and shameless look.

11 Woe unto the wicked! *it shall be* ill *with him:* for the reward of his hands shall be given* him.

12 ¶ *As for* my people, children *are* their oppressors, and women rule over them. O my people, they which lead thee cause *thee* to err,† and destroy‡ the way of thy paths.

13 The LORD standeth up to plead,[a] and standeth to judge the people.

14 The LORD will enter into judgment with the ancients of his people, and the princes thereof: for ye have eaten§ up the vineyard;[b] the spoil of the poor *is* in your houses.

15 What mean ye *that* ye beat my people to pieces,[c] and grind the faces of the poor? saith the Lord GOD of hosts.

16 ¶ Moreover the LORD saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes,‖ walking and mincing¶ *as* they go, and making a tinkling with their feet:

17 Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the LORD will discover* their secret parts.

18 In that day the Lord will take away the bravery of *their* tinkling ornaments *about their feet,* and *their* cauls,† and *their* round tires like the moon,

19 The chains,‡ and the bracelets, and the mufflers,§

20 The bonnets, and the ornaments of the legs, and the headbands, and the tablets,‖ and the ear-rings, A. M. 3244. B. C. about 760.

21 The rings, and nose-jewels,

22 The changeable suits of apparel, and the mantles, and the wimples, and the crisping-pins,

23 The glasses, and the fine linen, and the hoods, and the veils.

24 And it shall come to pass, *that* instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well set hair baldness;[d] and instead of a stomacher a girding of sackcloth; *and* burning instead of beauty.

25 Thy men shall fall by the sword, and thy mighty¶ in the war.

26 And her gates shall lament and mourn;[e] and she *being* desolate* shall sit upon the ground.[f]

CHAPTER IV.

In the extremity of evils, Christ's kingdom shall be a sanctuary.

AND in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel; only let us be called by thy name,† to take away‡ our reproach.

2 In that day shall the branch of the LORD be beautiful and glorious,§[g] and the fruit of the earth *shall be* excellent and comely for them that are escaped of Israel.‖

* Heb. *done to.* † Or, *call thee blessed.* ‡ Heb. *swallow up.* [a] Mic. 6:2. § Or, *burnt.* [b] Matt. 21:33. [c] ch. 58:4. ‖ Heb. *deceiving with their eyes.* ¶ Or, *tripping nicely.* * Heb. *make naked.* † Or, *net-works.* ‡ Or, *sweet balls.* § Or, *spangled ornaments.* ‖ Heb. *houses of the soul.* [d] Mic. 1:16

¶ Heb. *might.* [e] Lam. 1:4. * Or, *emptied;* Heb. *cleansed;* 2 Kings 21:13. [f] Lam. 2:10. † Heb. *thy name be called upon us.* ‡ Or, *take thou away.* § Heb. *beauty and glory.* [g] Jer. 23:4, 6; Zech. 6:12, 13. ‖ Heb. *the escaping of Israel.*

12. *They which lead thee—destroy the way of thy paths;* place in it, as it were, stumbling-blocks and pitfalls; that is, hinder the people from walking in the right way, and thus destroy them.

14. *Ancients;* elders, that is, rulers. *Vineyard;* put figuratively for the Lord's people committed to their care.

15. *Grind the faces of the poor;* either, grind their persons, that is, crush them; or, grind their faces upon the ground, by trampling them under foot.

16. *Making a tinkling;* with the ankle-bands attached to their feet. Ver. 18. These were perhaps set with small bells.

18–24. *Bravery;* show or splendor. *Round tires;* ornaments for the head resembling the moon in shape. *Chains;* or pendants. *Mufflers;* a species of veil consisting of two parts, the one thrown back over the head, the other hanging down in front, with a space between for the eyes. *Ornaments of the legs;* ankle-chains, passing from one ankle-band to the other, so as to produce a short, mincing step. They are still used in the East. *Tablets;* or, smelling-boxes. *Wimples;* that is, hoods or veils; better, perhaps, robes. *Crisping-pins;* for the hair. Most commentators render the original word purses. *Glasses;* portable mirrors. *Burning;* from exposure to the sun, or perhaps from disease. Some of the terms in these verses are of uncertain meaning, nor is it essential that we should know their exact form and use. They all pertained to female luxury and vanity.

25. *Thy men;* Jerusalem is addressed.

INSTRUCTIONS.

1. When God would chastise a nation for its sins, he very commonly takes away its able and faithful men, and gives it up to the dominion of the weak and the wicked.

6–8. Sin long persisted in, amidst God's warnings and judgments, will bring the mightiest nation to degradation and distress.

12–15. All rulers, civil and spiritual, are entrusted with authority for the good of the people. When they abuse their power by leading the people into error, and by oppressing and spoiling the weak, God himself will execute judgment upon them.

16–26. Female vanity and luxury are offensive to God. They contribute largely to the corruption of morals and the decline of vital religion, and God will punish them with exemplary severity.

CHAPTER IV.

1. *In that day;* in the day of the calamities foretold at the close of the preceding chapter. *Seven women—our reproach;* the men have fallen in war, chap. 3:25, so that the surviving women cannot find husbands. Seven women ask from one man the privilege of being called each his wife, and voluntarily offer to resign all the usual advantages of that relation. *Take away our reproach;* the reproach of being unmarried and childless, which the Hebrew women regarded as a great calamity. Gen. 29:32; 30:1; 1 Sam. 1:6–8; Psa. 113:9.

2. *In that day;* in the day of these judgments, including also the period that follows them. We are not to inquire here after a simple exact date. The prophecy belongs to that class which have a progressive fulfilment. Its immediate reference probably was to the Babylonish captivity, which ended in the purification of the people from idolatry, and their restoration under Ezra, Nehemiah, and others. But it covered also "the great and terrible day of the Lord," Joel 2:31, when Jerusalem was destroyed by the Romans, as well as the mighty judgments yet to come, the final issue of which shall be the triumph of Christ's kingdom over all the earth. *The Branch of the Lord;* the Messiah. See note on chap. 11:1; and Jer. 23:5; 33:15; Zech. 3:8; 6:12. It is not, however, the person of the Messiah alone, apart from his body the church; but the Messiah in his church as her Head, and the author of all her fruitfulness, both before and after his advent. For this reason God calls the church herself, as united to Christ, "the branch of my planting." Chap. 60:21; compare John 15:1–7. *The fruit of the earth;* that is, of the promised land where the Messiah should appear. *Them that are escaped;* that escaped these judgments.

A. M. 3244. B. C. about 760. 3 And it shall come to pass, *that he that is* left in Zion, and *he that* remaineth in Jerusalem, shall be called holy,[a] *even* every one that is written among the living* in Jerusalem:

4 When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.[b]

5 And the LORD will create upon every dwelling-place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night:[c] for upon† all the glory *shall be* a defence.‡

6 And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.[d]

CHAPTER V.

1 Under the parable of a vineyard God excuseth his severe judgment. 8 His judgments upon covetousness, 11 upon lasciviousness, 13 upon impiety, 20 and upon injustice. 26 The executioners of God's judgments.

NOW will I sing to my well beloved a song of my beloved touching his vineyard. My well beloved hath a vineyard in a very fruitful hill:[§e]

2 And he fenced it,‖ and gathered out the stones thereof, and planted it with the choicest vine,[f] and built a tower in the midst of it, and also made¶ a wine-press therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.

3 And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard.

4 What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

5 And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up;[g] *and* break down the wall thereof, and it shall be trodden down:*

6 And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it.

7 For the vineyard of the LORD of hosts *is* the house of Israel, and the men of Judah his pleasant plant:† and he looked for judgment, but behold oppression;‡ for righteousness, but behold a cry.

8 ¶ Woe unto them that join house to house, *that* lay field to field,[h] till *there be* no place, that they[§] may be placed alone in the midst of the earth!

9 In mine ears‖ *said* the LORD of hosts, Of a truth¶ many houses shall be desolate, *even* great and fair, without inhabitant.

10 Yea, ten acres of vineyard shall yield one bath, and the seed of a homer shall yield an ephah.[i]

11 ¶ Woe unto them that rise up early in the morning, *that* they may follow strong drink; that continue until night, *till* wine inflame them!*

12 And the harp and the viol, the tabret and pipe and wine, are in their feasts:[j] but they regard not the work of the LORD, neither consider the operation of his hands.[k]

13 ¶ Therefore my people are gone into captivity, because *they have* no knowledge:[l] and their honorable men *are* famished,† and their multitude dried up with thirst.

14 Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.

15 And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled:

16 But the LORD of hosts shall be exalted in judgment, and God that is holy‡ shall be sanctified in righteousness.

17 Then shall the lambs feed after their manner,

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[a] Ch. 60:21; Heb. 12:14. * Or, *to life;* Rev. 21:27. [b] Zech. 13:1. [c] Zech. 2:5. † Or, *above.* ‡ Heb. *covering.* [d] ch. 25:4. § Heb. *the horn of the son of oil.* [e] Luke 20:9, etc. ‖ Or, *made a wall about it.* [f] Jer. 2:21. ¶ Heb. *hewed.* [g] Psa. 80:12, 13. * Heb *for a treading.* † Heb. *plant of his pleasures.* ‡ Heb. *a scab.* [h] Mic. 2:2. § Heb. *ye.* ‖ Or, *This is in mine ears.* ¶ Heb. *If not.* [i] Hag. 1:9-11. * Or, *pursue them.* [j] Amos 6:5, 6. [k] Psa. 28:5. [l] Hos. 4:6; Luke 19:44. † Heb. *their glory* are *men of famine.* ‡ Or, *the holy God;* Heb. *the God the holy.*

3. *Written among the living;* the living, are the "escaped of Israel." Ver. 2. To be written among them is to belong to their number.

4. *Blood of Jerusalem;* blood-guiltiness. *Spirit of judgment—burning;* the Holy Spirit, operating in and through judgments which, like fire, purify while they destroy.

5. *A cloud and smoke by day—fire by night;* as of old, when Israel came out of Egypt. Exod. 13:21. *Upon all the glory;* over all Zion, now rendered glorious in holiness. Ver. 3. *A defence;* the defence of the cloud by day and fire by night.

INSTRUCTION.

God governs the world for the good of his church, and his most terrible judgments have for their end her purification and enlargement. In the darkest times we should not despond, but rather comfort ourselves with the assurance that they will in due time usher in a bright and joyous day for all that love Christ.

CHAPTER V.

1. *Will I;* the prophet. *My well beloved;* God, or, which is the same, Christ the Lord of the vineyard. Chap. 27:2; Psa. 80:8; Jer. 2:21; Matt. 21:33. *A song of my beloved;* of his inditing.

3. *Inhabitants of Jerusalem—men of Judah;* they are themselves the vineyard, and thus he calls upon them to pass sentence on themselves.

4. *More;* in the way of care and cultivation.

8. *That join house to house;* after a general denunciation of God's judgments upon the people for their degeneracy, the prophet proceeds to rebuke particular abounding sins. *No place;* no place more, not possessed by them; so that the poor are crowded out.

9. *In mine ears;* see chap. 22:14. *Many houses;* the houses of these avaricious men.

10. *One bath;* of wine; the bath contained between eight and nine gallons. *A homer;* about eight bushels. *An ephah;* about one bushel. Their punishment shall correspond with their sins.

12. *Work of the Lord—operation of his hands;* his judgments upon the ungodly. Compare chap. 28:21; Hab. 1:5.

16. *Exalted in judgment—sanctified in righteousness;* his power and holiness shall be gloriously displayed in his righteous judgments. Chap. 1:27.

17. *After their manner;* at pleasure from the abundance of pasture. *The fat ones;* the rich sinners mentioned in verse 8. The prophet threatens a general devastation which shall convert Judah into pasture-ground for the surrounding people.

and the waste places of the fat ones shall strangers eat.

18 Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope:

19 That say, Let him make speed, *and* hasten his work, that we may see *it;* and let the counsel of the Holy One of Israel draw nigh and come, that we may know *it!*[a]

20 ¶ Woe unto them that call evil good, and good evil;* that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

21 Woe unto *them that are* wise in their own eyes, and prudent in their own sight![†b]

22 Woe unto *them that are* mighty to drink wine, and men of strength to mingle strong drink:

23 Which justify the wicked for reward, and take away the righteousness of the righteous from him!

24 Therefore as the fire[‡] devoureth the stubble, and the flame consumeth the chaff,[c] *so* their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel.

25 Therefore is the anger of the LORD kindled against his people, and he hath stretched forth his hand against them, and hath smitten them: and the hills did tremble,[d] and their carcasses *were* torn[§] in the midst of the streets. For all this his anger is not turned away, but his hand *is* stretched out still.[e]

26 ¶ And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and behold, they shall come with speed swiftly: A. M. 3244. B. C. about 760.

27 None shall be weary nor stumble among them;[f] none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken:

28 Whose arrows *are* sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind:

29 Their roaring *shall be* like a lion, they shall roar like young lions; yea, they shall roar, and lay hold of the prey, and shall carry *it* away safe, and none shall deliver *it.*

30 And in that day they shall roar against them like the roaring of the sea: and if *one* look unto the land, behold darkness *and* sorrow;[‖] and the light is darkened in the heavens thereof.[¶]

CHAPTER VI.

1 Isaiah, in a vision of the Lord in his glory, 5 being terrified, is confirmed for his message. 9 He showeth the obstinacy of the people unto their desolation. 13 A remnant shall be saved.

IN the year that king Uzziah died[g] I saw also the Lord sitting upon a throne,[h] high and lifted up, and his train* filled the temple.

2 Above it stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.[i]

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[a] 2 Pet. 3:3, 4. * Heb. *say concerning evil,* It is *good.* [†] Heb. *before their face.* [b] Prov. 26:12. [‡] Heb. *tongue of fire.* [c] Matt. 3:12. [d] Hab. 3:6. [§] Or, *as dung.* [e] Lev. 26:14, etc. [f] Joel 2:3–11. [‖] Or, *distress.* [¶] Or, *when it is light, it shall be dark in the destructions thereof.* [g] 2 Kings 15:7. [h] 1 Kings 22:19. * Or, *the skirts thereof.* [i] Ezek. 1:11.

18. *Draw iniquity;* laboriously urge on their wicked schemes. *Cords of vanity;* cords of wickedness; that is, wicked means and measures. *A cart rope;* a strong rope, implying great exertion.

19. *His work—counsel;* the threatened judgments of God. They are scorners, and say this in ridicule.

20. *Call evil good, and good evil;* pervert all moral distinctions.

23. *Take away the righteousness of the righteous;* condemn him when his cause is righteous.

24. *Go up as dust;* wither and ascend like dust into the air.

25. *Did tremble;* at the presence of God. *For all this;* notwithstanding all these judgments. *Stretched out still;* in wrath, because they still persist in sin.

26. *Lift up an ensign;* on a mountain as a rallying point, in accordance with the custom of ancient warfare. *To the nations;* to the heathen nations, that they may come for the punishment of his people. *Hiss unto them;* call them as bees were anciently called, by a hissing or whistling noise.

27. *Loosed—broken;* nothing shall interrupt their march.

28. *Counted like flint;* in ancient times horses were not shod: hence, hardness of hoof was an essential quality of the war horse.

30. *If one look unto the land;* by a sudden change of figure, alluding to "the roaring of the sea," they who were just now regarded as the helpless prey of roaring lions, are compared to tempest-tossed mariners, who look to the land for light and hope, but all is darkness.

INSTRUCTIONS.

2. The best religious culture will not of itself preserve nations, churches, or families from degeneracy; a painful demonstration of the deep corruption and desperate wickedness of the human heart.

4. The barrenness and positive sinfulness of God's visible people are not chargeable to any neglect on his part. He has bestowed upon them abundant labor, and has a right to expect from them an abundant harvest of righteousness.

5, 6. Nations and churches that despise and abuse their religious privileges will be given up to spiritual desolation, often accompanied with heavy outward judgments; and the kingdom of God will be taken from them and given to others. Matt. 21:43.

8–10. Rich and powerful oppressors are not above the reach of God's judgments. With infinite ease he can take from them all their possessions, or turn them into barrenness by his curse.

12, 23. Indulgence in strong drink is naturally connected with forgetfulness of God and wickedness of every kind.

13. Want of religious instruction is the ruin of nations and churches.

18–21. Perverse scoffers, who in their pride and self-complacency mock at God's threatenings and confound sin with holiness, are past reproof. They must learn their folly by feeling the power of that wrath which they have dared to challenge.

24–30. God has an infinite storehouse of judgments at his disposal. At his bidding they come forth armed with irresistible power, and fall upon the mightiest nations as devouring fire upon dry stubble. When he visits men to punish them for their iniquities, there is no deliverance from his almighty hand. Repentance or ruin must be the certain issue.

CHAPTER VI.

1. *In the year that king Uzziah died;* many regard this vision as the prophet's inauguration to his office. This is probable, though not altogether certain. *The Lord;* Jehovah: applied to Christ, John 12:41; and to the Holy Ghost, Acts 28:25, etc. *His train;* a wide train is the emblem of kingly dignity.

2. *Seraphim;* "burning ones:" here they represent the angelic host. *Covered his face;* before the majesty of the

A. M. 3244. B. C. about 760. 3 And one cried unto another,* and said, Holy, holy, holy, *is* the LORD of hosts: the whole earth *is* full of his glory.†

4 And the posts of the door‡ moved at the voice of him that cried, and the house was filled with smoke.

5 ¶ Then said I, Woe *is* me! for I am undone;§ because I *am* a man of unclean lips,[a] and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.

6 Then flew one of the seraphim unto me, having a live coal in his hand,‖ *which* he had taken with the tongs from off the altar:[b]

7 And he laid *it* upon¶ my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

8 ¶ Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here *am* I;* send me.

9 And he said, Go, and tell this people, Hear ye indeed,† but understand not, and see ye indeed,‡ but perceive not.

10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

11 Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate,§

12 And the LORD have removed men far away, and *there be* a great forsaking in the midst of the land.[c]

13 ¶ But yet in it *shall be* a tenth, and *it* shall return, and shall be eaten:‖ as a teil-tree, and as an oak, whose substance¶ *is* in them, when they cast *their leaves: so* the holy seed *shall be* the substance thereof.

CHAPTER VII.

1 Ahaz, being troubled with fear of Rezin and Pekah, is comforted by Isaiah. 10 Ahaz having liberty to choose a sign, and refusing it, hath for a sign, Christ promised. 17 His judgment is prophesied to come by Assyria.

AND it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, *that* Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it.[d]

2 And it was told the house of David, saying, Syria is confederate with* Ephraim. And his

* Heb. *this cried to this.* † Heb. *his glory is the fulness of the whole earth.* ‡ Heb. *thresholds.* § Heb *cut off.* [a] Zech. 3:1-7. ‖ Heb *and in his hand a live coal.* [b] Rev. 8:3. ¶ Heb. *caused* it *to touch.* * Heb. *Behold me.*

† Or, *without ceasing;* Heb. *in hearing.* ‡ Heb. *in seeing.* § Heb. *desolate with desolation* [c] 2 Kings 25:21. ‖ Or, *when* it *is returned, and hath been browsed.* ¶ Or, *stock,* or *stem.* [d] 2 Kings 16:5. * Heb. *resteth on.*

Lord. *Covered his feet;* as a sign of reverence. *Did fly;* to execute the Lord's commands.

3. *Holy, holy, holy;* the threefold repetition denotes intensity. Jer. 22:29; Ezek. 21:27. Some suppose an allusion to the Trinity.

4. *Moved at the voice—filled with smoke;* the trembling and the smoke were symbols of God's presence. Exod. 19:18; 40:34, 35; 1 Kings 8:10–12; Rev. 15:8.

5. *A man of unclean lips—people of unclean lips;* unfit to join in these lofty praises, or to utter God's holy name.

6. *The altar;* the altar of burnt-offering, which stood in the court of the temple, on which fire was kept continually burning. Lev. 6:12, 13.

7. *Taken away—purged;* his sin is pardoned, and he is now prepared both to join in the praises of the seraphim, and to deliver God's messages to the people.

10. *Make the heart of this people fat;* the prophet makes the heart of the people fat, because, through their perverseness, this is the effect of his labor. *Lest they see with their eyes—and be healed;* these words express the result of their hardness and blindness as entering into God's universal plan, yet so that they are left free and responsible. These awful words are repeatedly quoted in the New Testament, and applied to the Jews of our Saviour's day: Matt. 13:14, 15; Mark 4:12; Luke 8:10; John 12:40; Acts 28:26, 27; Rom. 11:8; but this does not exclude their previous fulfilment in the days of Isaiah and his successors. See note on chap. 4:2.

11, 12. *Until the cities be wasted—a great forsaking;* fulfilled in the Babylonish captivity, and more awfully in the destruction of Jerusalem by the Romans, and the present condition of the Jews to this day.

13. *In it;* in the desolated land. *A tenth;* a small remnant. *Shall return, and shall be eaten;* shall again be eaten, that is, shall be wasted by new judgments. *Teil-tree;* terebinth, a large tree common in Palestine. *Substance;* that is, stock, or living root. *Cast their leaves;* rather, "are cast down." *The holy seed;* the surviving remnant of pious Israelites. *The substance thereof;* the living stock of the land. As the life of a tree, when cut down, is perpetuated in its root and may produce a new tree, so the holy seed shall survive all these judgments and again replenish the land. Compare Dan. 4:15, 26.

INSTRUCTIONS.

5. A view of God's infinite majesty and holiness brings a deep and humbling sense of our own vileness. It is only they who remain ignorant of God, that are ignorant of their own wickedness.

7. God discloses to us our exceeding sinfulness, that he may prepare the way for our pardon and sanctification through the blood of Christ; and we generally find that the cleansing power of his Spirit follows his convicting power. A deep experience of guiltiness, and a corresponding experience of God's pardoning mercy, are especially necessary to those who are called to preach Christ crucified to their fellow-men.

8. True humility, however deep, will not hinder God's servants from undertaking the most arduous and responsible service to which he plainly calls them.

9. God's ministers are responsible only for the faithful delivery of his message to their fellow-men. To many of them this may become the occasion of increased hardness and deeper condemnation; but such a result can only be through their own wilful blindness and cherished obduracy of heart.

10. The most dreadful calamity which can befall men is, that God should give them up to their own hearts' lusts, and leave them to walk in their own counsels. They then go on hardening themselves in sin, under all the means of grace which he has appointed, and make themselves "vessels of wrath fitted to destruction." Psa. 81:12; Rom. 9:22.

11, 12. As no nation ever enjoyed privileges like those conferred upon God's covenant people, so none ever suffered such terrible judgments for the abuse of these privileges. Herein they are set forth as an example to the rest of mankind.

13. Amid the most desolating judgments, God spares a "holy seed" for the perpetuation and increase of his church in coming ages.

CHAPTER VII.

1. *Syria;* this kingdom, of which Damascus was the capital, lay to the north-east of Israel, and east of Hermon. For this invasion, see 2 Kings 16:5–9; 2 Chron. 28:5–8.

heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.

3 Then said the LORD unto Isaiah, Go forth now to meet Ahaz, thou, and Shear-jashub* thy son, at the end of the conduit of the upper pool, in the highway† of the fuller's field;

4 And say unto him, Take heed, and be quiet; fear not, neither be fainthearted‡ for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah.

5 Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying,

6 Let us go up against Judah, and vex§ it, and let us make a breach therein for us, and set a king in the midst of it, *even* the son of Tabeal:

7 Thus saith the Lord GOD, It shall not stand, neither shall it come to pass.

8 For the head of Syria *is* Damascus, and the head of Damascus *is* Rezin; and within threescore and five years shall Ephraim be broken, that it be not a‖ people.

9 And the head of Ephraim *is* Samaria, and the head of Samaria *is* Remaliah's son. If ye will not believe, surely ye shall not be established.¶

10 ¶ Moreover the LORD spake again* unto Ahaz, saying,

11 Ask thee a sign of the LORD thy God;[a] ask it either in the depth,† or in the height above.

12 But Ahaz said, I will not ask, neither will I tempt the LORD.

13 And he said, Hear ye now, O house of David; *Is it* a small thing for you to weary men, but will ye weary my God also?

14 Therefore the Lord himself shall give A. M. 3262. B. C. about 742. you a sign; Behold, a virgin shall conceive,[b] and bear a son, and shall‡ call his name Immanuel.[c]

15 Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

16 For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.

17 ¶ The LORD shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that Ephraim departed from Judah; *even* the king of Assyria.

18 And it shall come to pass in that day, *that* the LORD shall hiss for the fly that *is* in the uttermost part of the rivers of Egypt, and for the bee that *is* in the land of Assyria.

19 And they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks,[d] and upon all thorns, and upon all bushes.§

20 In the same day shall the Lord shave with a razor that is hired, *namely*, by them beyond the river, by the king of Assyria, the head, and the hair of the feet: and it shall also consume the beard.

21 And it shall come to pass in that day, *that* a man shall nourish a young cow and two sheep;

22 And it shall come to pass, for the abundance of milk *that* they shall give, he shall eat butter: for butter and honey shall every one eat that is left in‖ the land.

23 And it shall come to pass in that day, *that* every place shall be, where there were a thousand vines at a thousand silverlings, it shall *even* be for briers and thorns.

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* That is, *The remnant shall return;* ch. 10:21. † Or, *causeway.* ‡ Heb. *let not thy heart be tender.* § Or, *weaken.* ‖ Heb. *from a.* ¶ Or, *Do ye not believe?* it is *because ye are not stable.* * Heb. *And the LORD added to speak.* [a] ch. 38:7, 22. † Or, *make thy petition deep.* [b] Luke 1:31–35. ‡ Or, *thou*, O Virgin, shalt. [c] Matt. 1:23. [d] Jer. 16:16. § Or, *commendable trees.* ‖ Heb. *in the midst of.*

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3. *The upper pool;* on the west of Jerusalem, at the head of the valley of Hinnom.

4. *Two tails of these smoking firebrands;* these two ends of smoking firebrands. The language implies that their fire was well-nigh spent; that is, that they could do little further injury.

5. *Ephraim;* put here for the ten tribes, of which it was the most important.

6. *Son of Tabeal;* nothing further is known of him.

8. *The head of Syria is Damascus;* Damascus is and shall remain the head of Syria alone. So Rezin shall be the head of Damascus alone, and not of Jerusalem also. *Shall Ephraim be broken;* by the power of Assyria. The subjugation of Ephraim, or the ten tribes, began soon after this prophecy, and was completed by Esar-haddon, 2 Kings 17:24, about sixty-five years after.

12. *I will not ask;* the language of unbelief and worldly confidence under the form of reverence.

13. *He;* the prophet. *Weary my God;* by refusing the offered sign, in addition to all your other provocations.

14. *The Lord himself;* the word "himself" is emphatic; the Lord will do this without being asked, for his own glory. *Shall give you a sign;* Ahaz had refused a sign addressed to sight. God now promises the people a sign addressed to faith; a sign therefore for the believing portion of the people. *A virgin shall conceive;* compare Matt. 1:23; Luke 1:34, 35.

15. *Butter and honey shall he eat;* he shall live on the products of the untilled soil. See note on ver. 20. *That he may know;* or, "until he know." See ver. 16.

16. *To refuse the evil—choose the good;* to exercise discretion; that is, within a few years. This plainly refers to Immanuel. The prophet in vision sees the child already born, and makes his infancy the measure of the time that is to elapse before the promised deliverance from Syria and Israel. But some suppose a double reference, first to some well-known virgin, probably already betrothed, the birth of whose son should be a pledge of deliverance to Israel; and then to the Messiah, who should be literally born of a virgin. *The land;* Ephraim and Syria, considered as one hostile confederacy. *Shall be forsaken of both her kings;* or, "before whose kings thou art afraid shall be forsaken;" that is, desolated.

17. *Shall bring upon thee;* the present fear was groundless; but greater distress should come from the Assyrians, in whom Ahaz put his confidence, and whom he hired to defend him against the kings of Syria and Israel. 2 Kings 16:5–9; 2 Chron. 28:16–21. *Days;* days of calamity. The Assyrians reduced Ahaz to a state of vassalage, and this led to the invasion of Judah by Sennacherib, in Hezekiah's day. 2 Kings 18:7, 13–16.

18. *Hiss for the fly—the bee;* see note on chap. 5:26. The fly, which abounds in the marshes of Egypt, is the symbol for the Egyptian, and the bee for the Assyrian armies, both of which distressed Judah in its decline. The figure intimates the great number of the enemy.

19. *Desolate valleys—upon all bushes;* the common resting-places of these insects. The meaning is, that they shall fill the land.

20. *A razor that is hired;* employed by God as the instrument of his wrath. The figure is here changed. *Beyond the river;* the Euphrates. *Head—hair of the feet—beard;* Judah shall be completely shorn, that is, desolated.

21, 22. *A man shall nourish—shall eat butter;* that is, if a man have but a young cow and a couple of sheep, he shall from the abundance of milk eat butter, etc. In other words, the whole land shall be left untilled, and shall become luxuriant pasture-ground. *Butter and honey shall every one eat;* he shall live on the products of the untilled soil, which few are left to consume.

A. M. 3262. B. C. about 742. 24 With arrows and with bows shall *men* come thither; because all the land shall become briers and thorns.

25 And *on* all hills that shall be digged with the mattock, there shall not come thither the fear of briers and thorns: but it shall be for the sending forth of oxen, and for the treading of lesser cattle.

CHAPTER VIII.

1 In Maher-shalal-hash-baz, he prophesieth that Syria and Israel shall be subdued by Assyria. 5 Judah likewise for her infidelity. 9 God's judgment shall be unresistible. 11 Comfort shall be to them that fear God. 19 Great afflictions to idolaters.

MOREOVER the LORD said unto me, Take thee a great roll, and write in it with a man's pen concerning Maher-shalal-hash-baz.*

2 And I took unto me faithful witnesses to record, Uriah the priest,[a] and Zechariah the son of Jeberechiah.

3 And I went† unto the prophetess; and she conceived, and bare a son. Then said the LORD to me, Call his name Maher-shalal-hash-baz.

4 For before the child shall have knowledge to cry, My father, and my mother,[b] the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria.‡[c]

5 ¶ The LORD spake also unto me again, saying,

6 Forasmuch as this people refuseth the waters of Shiloah that go softly,[d] and rejoice in Rezin and Remaliah's son;

7 Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, *even* the king of Assyria, and all his glory:[e] and he shall come up over all his channels, and go over all his banks:

8 And he shall pass through Judah; he shall overflow and go over, he shall reach *even* to the neck; and the stretching out of his wings shall fill the breadth of thy land,§ O Immanuel.[f]

9 ¶ Associate yourselves, O ye people, and‖ ye shall be broken in pieces;[g] and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces.

10 Take counsel together, and it shall come to naught: speak the word, and it shall not stand: for God *is* with us.[h]

11 ¶ For the LORD spake thus to me with a strong¶ hand, and instructed me that I should not walk in the way of this people,[i] saying,

12 Say ye not, A confederacy, to all *them to* whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid.[j]

13 Sanctify the LORD of hosts himself; and *let* him *be* your fear, and *let* him *be* your dread.[k]

14 And he shall be for a sanctuary;[l] but for a stone of stumbling,[m] and for a rock of offence,[n] to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.

15 And many among them shall stumble, and fall, and be broken, and be snared, and be taken.

16 Bind up the testimony,[o] seal the law among my disciples.[p]

* Heb. *In making speed to the spoil, he hasteneth the prey*, or *Make speed*, etc. [a] 2 Kings 16:10. † Heb. *approached*. [b] ch. 7:16. ‡ Or, he that is *before the king of Assyria shall take away the riches*, etc. [c] ch. 17:3; 2 Kings 15:29; 16:9. [d] Neh. 3:15; John 9:7. [e] ch. 7:16, 17. § Heb. *fulness of the breadth of thy land shall be the stretching out of his wings*. [f] ch. 36:1, etc. ‖ Or, *yet*. [g] ch. 37:36. [h] Psa. 46:1, 7. ¶ Heb. *in strength of*. [i] Prov. 1:15. [j] 1 Pet. 3:14, 15. [k] Luke 12:5. [l] Ezek. 11:6. [m] 1 Pet. 2:8. [n] Matt. 13:57. [o] Rev. 5:1, 5. [p] Prov. 8:8, 9; Matt. 13:11.

24. *With arrows and with bows;* to hunt wild game.

25. *Hills that shall be digged—there shall not come thither the fear;* or, As to the hills now digged, or cultivated, men shall not come thither, for fear, etc.

INSTRUCTIONS.

4. Confidence in God's presence and help is always the privilege of those who are in the way of duty; and this ought to give them steadfastness and composure in the midst of the greatest dangers.

7. The mightiest preparations for war avail nothing when they are contrary to God's purposes.

12. They who, like Ahaz, reject God's proffered aid, and put their trust in earthly resources, are near destruction.

14. While God punishes the unbelief and rebellion of his people, he will, for his own glory, fulfil all his promises to Zion, the sum of which is Jesus Christ, born of a virgin for our redemption.

17. Alliances with the wicked may promise much at the beginning, but they end in disappointment and ruin.

CHAPTER VIII.

1. *A great roll;* or, tablet to be publicly exhibited. *With a man's pen;* in common characters, which all might read. *Maher-shalal-hash-baz;* "hasten spoil, hurry plunder;" this is the inscription on the tablet, prophetic of the speedy spoiling of Syria and Israel.

2. *Faithful witnesses;* probably of the date of this prophetic inscription, that its agreement with the event might be undeniable.

3. *Call his name;* the inscription and the name make a double prophecy of the same event.

4. *Before the king of Assyria;* 2 Kings 16:7–9

6. *Shiloah;* a pool in the southern part of Jerusalem, called in the New Testament Siloam. *Go softly;* their gentle flow was an emblem of the tranquil reign of Jehovah, exercised through David's family. *Rejoice in Rezin and Remaliah's son;* a difficult passage. Some include in the words "this people," all the twelve tribes; others render, "rejoice concerning Rezin," etc., that is, rejoice in the prospect of their speedy destruction by the Assyrians. In either case God rebukes the worldly confidence of his people.

7. *The river;* the Euphrates, whose waters are here an emblem of the hosts of Assyria.

8. *His wings;* his wide-spread armies.

9. *Associate yourselves;* addressed to this invading host, and predicting the failure of all attempts to destroy God's chosen people.

11. *With a strong hand;* with his hand strong upon me. Ezek. 3:14. The hand of the Lord denotes the constraining power of his Spirit.

12. *Say ye not, A confederacy;* talk not with terror of a confederacy among your enemies. *Their fear;* the fear of this people.

13. *Sanctify the Lord;* regard him with holy reverence and confidence.

14. *For a sanctuary;* to such as thus sanctify him. *To both the houses of Israel;* to the great mass of the people, who refuse to sanctify him. Compare 1 Pet. 2:6–8, where Christ is at once "a tried corner-stone," and "a stone of stumbling." This prophecy had its fulfilment in the whole history of the seed of Abraham, but especially in their treatment of Christ.

16. *Bind up the testimony;* the speaker is either Immanuel, who is distinctly referred to, verses 8 and 10, or the prophet as his type and representative. "The law" and "the testimony" are God's messages. The binding up and sealing of these, as a roll, among his disciples, has a twofold significancy: that they were to be hid from the apprehension of the people at large, chap. 6–10, and that they

17 And I will wait upon the LORD,[a] that hideth his face from the house of Jacob,[b] and I will look for him.

18 Behold, I and the children whom the LORD hath given me *are* for signs and for wonders in Israel from the LORD of hosts,[c] which dwelleth in mount Zion.

19 ¶ And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter: should not a people seek unto their God? for the living to the dead?

20 To the law and to the testimony:[d] if they speak not according to this word, *it is* because *there is* no light* in them.

21 And they shall pass through it, hardly bestead and hungry: and it shall come to pass, that when they shall be hungry they shall fret themselves,[e] and curse their king and their God,[f] and look upward.

22 And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and *they shall be* driven to darkness.

a Ch. 50:10; 54:8. b Hab. 2:3. c Heb. 2:13. d Luke 16:29; John 5:39. * Heb. *morning.* e Prov. 19:3 f Rev. 16:11.

CHAPTER IX.

A. M. 3264. B. C. about 740.

1 What joy shall be in the midst of afflictions, by the kingdom and birth of Christ. 8 The judgments upon Israel for their pride, 13 for their hypocrisy, 18 and for their impenitency.

NEVERTHELESS the dimness *shall* not *be* such as *was* in her vexation, when at the first he lightly afflicted the land of Zebulun, and the land of Naphtali, and afterward did more grievously afflict *her by* the way of the sea, beyond Jordan, in Galilee of the nations.†

2 The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.[g]

3 Thou hast multiplied the nation, *and* not‡ increased the joy: they joy before thee according to the joy in harvest, *and* as *men* rejoice when they divide the spoil.

4 For thou hast broken§ the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.[h]

5 For every‖ battle of the warrior *is* with confused noise, and garments rolled in blood; but *this* shall be¶ with burning *and* fuel* of fire.

4:15, 16. † Or, *to him.* § Or, *When thou breakest.* h Judg. 7:21, etc. ‖ Or *When the whole.* ¶ Or, *and it was.* * Heb. *meat.*

should be carefully treasured up and preserved among God's true worshippers.

18. *Behold, I and the children;* applied to the Messiah, Heb. 2:13. It may perhaps apply typically to Isaiah and his children also, because their relation to the unbelieving Jews shadowed forth the relation of Christ and his disciples to the unbelieving world. The prophet's two children, moreover, bore typical names by God's appointment, namely, "Shear-jashub," "the remnant shall return," and "Maher-shalal-hash-baz," explained above, ver. 1.

19. *Unto you;* the disciples mentioned verse 16. *That have familiar spirits;* that pretend to have intercourse with the spirits of the dead, that they may learn from them coming events. *Peep—mutter;* the reference is to the low slender voice in which the spirits were supposed to give their responses. See note on chap. 29:4. *For the living to the dead?* shall one consult the dead on behalf of the living?

20. *If they speak not;* the wizards, or any other persons. *It is because there is no light in them;* or, as some render, "there shall be no morning to them;" that is, no light of prosperity and salvation.

21. *And they;* those who seek to wizards. *Shall pass through it;* through the land of Judea; shall wander about in it or shall pass through it in fleeing from their enemies. *Hardly bestead;* hard pressed with evil. *Their king and their God;* that is, God their King. Psa. 84:3. Their afflictions lead them to blasphemy instead of repentance. Rev. 16:9, 11, 21.

22. *Look unto the earth;* this is the opposite of looking upward. They look in vain to heaven and earth for relief.

INSTRUCTIONS.

6–8. They who withdraw their confidence from God and give it to his enemies, are preparing for themselves speedy and irremediable destruction.

9, 10. All combinations, however formidable in numbers or resources, that have for their end the destruction of God's church, shall be broken in pieces and come to naught.

13. They who have no living apprehension of God's presence and power, are liable to the two extremes of presumption and despondency; now defying all danger in a vain reliance on earthly friends, and now trembling and dismayed in view of their enemies. But true faith stays the soul on God, and keeps it in a holy composure, alike removed from foolish elation in prosperity, and undue anxiety in times of danger.

14. The Lord Jesus is at once a sanctuary for the salvation of those who believe in him, and a stone of stumbling for the destruction of his enemies.

16. In every age of the world the spiritual truths of religion have remained unknown to "the natural man," but have been understood and treasured up in the hearts of all who are taught of God.

17. In times of darkness and spiritual declension we ought to stay ourselves upon God's promises, and not give way to despondency.

19. The Bible forbids application in any form to the spirits of the dead for a knowledge of future events. The practice has its ground in "an evil heart of unbelief in departing from the living God;" and they who resort to it "shall eat of the fruit of their own ways, and be filled with their own devices."

21. Affliction has not in itself any sanctifying power. When not accompanied by the subduing influence of the Holy Ghost, it only stirs up in men's hearts the spirit of rebellion, and leads them to blaspheme the author of their sufferings.

CHAPTER IX.

1. *Nevertheless—Galilee of the nations;* another rendering of this verse, preferred by many, is the following: "Nevertheless the dimness shall not remain to her who is afflicted. As the former time debased the land of Zebulun and the land of Naphtali, so the latter has honored the way of the sea beyond Jordan, Galilee of the nations." This must be immediately connected with the close of chapter 8. *Beyond Jordan;* or, on the side of Jordan, in the region bordering on the Jordan. *Galilee of the nations;* so called because bordering on the gentile nations.

2. *Have seen a great light;* see Matt. 4:16.

3. *Not increased the joy;* or, as in the margin, "the joy to it." *They joy before thee;* the principal reference is to the spiritual joy of God's people under the reign of the Messiah.

4. *The yoke of his burden;* the yoke laid upon Israel as a burden. *The staff of his shoulder;* with which his shoulder was smitten. Israel here represents God's church. *Day of Midian;* Judg. 7:22, 23.

5. *Battle;* or, "equipment." *But this shall be with burning;* rather, "it shall even be for burning." We may render the verse thus: "For as to the whole equipment of the warrior, and the garment rolled in blood, it shall even be for burning, fuel for the fire." All the implements and

A. M. 3264. B. C. about 740. 6 For unto us a child is born, unto us a son is given:[a] and the government shall be upon his shoulder:[b] and his name shall be called Wonderful, Counsellor, The mighty God,[c] The everlasting Father, The Prince of Peace.[d]

7 Of the increase of *his* government and peace *there shall be* no end,[e] upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

8 ¶ The Lord sent a word into Jacob, and it hath lighted upon Israel.

9 And all the people shall know, *even* Ephraim and the inhabitant of Samaria, that say in the pride and stoutness of heart,

10 The bricks are fallen down, but we will build with hewn stones: the sycamores are cut down, but we will change *them into* cedars.

11 Therefore the LORD shall set up the adversaries of Rezin against him, and join* his enemies together;

12 The Syrians before, and the Philistines behind; and they shall devour Israel with open† mouth. For all this his anger is not turned away, but his hand *is* stretched out still.

13 ¶ For the people turneth not unto him that smiteth them, neither do they seek the LORD of hosts.

14 Therefore the LORD will cut off from Israel head and tail, branch and rush, in one day.

15 The ancient and honorable, he *is* the head; and the prophet that teacheth lies, he *is* the tail.

16 For the leaders of this people‡ cause *them* to err; and *they that are* led of them§ *are* destroyed.‖

17 Therefore the LORD shall have no joy in their young men, neither shall have mercy on their fatherless and widows: for every one *is* a hypocrite and an evil-doer, and every mouth speaketh folly.¶ For all this his anger is not turned away, but his hand *is* stretched out still.

18 ¶ For wickedness burneth as the fire:[f] it shall devour the briars and thorns, and shall kindle in the thickets of the forest, and they shall mount up *like* the lifting up of smoke.

19 Through the wrath of the LORD of hosts is the land darkened,[g] and the people shall be as the fuel* of the fire: no man shall spare his brother.[h]

20 And he shall snatch† on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied:[i] they shall eat every man the flesh of his own arm:

21 Manasseh, Ephraim; and Ephraim, Manasseh: *and* they together *shall be* against Judah. For all this his anger is not turned away, but his hand *is* stretched out still.

CHAPTER X.

1 The woe of tyrants. 5 Assyria, the rod of hypocrites, for his pride shall be broken. 20 A remnant of Israel shall be saved. 24 Israel is comforted with promise of deliverance from Assyria.

WOE unto them that decree unrighteous decrees,[j] and that‡ write grievousness *which* they have prescribed;

2 To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and *that* they may rob the fatherless!

3 And what will ye do in the day of visitation,[k] and in the desolation *which* shall come from far?

a Luke 2:11. b Matt. 28:18. c Heb. 1:8. d Eph. 2:14. e Dan. 2:44; 1 Cor. 15:25. * Heb. *mingle.* † Heb. *whole.* ‡ Or, *they that call them blessed.* § Or, *called blessed.* ‖ Heb. *swallowed up.* ¶ Or, *villany.* f Mal. 4:1. g Acts 2:20. * Heb. *meat.* h Mic. 7:2, 6. † Heb. *cut.* i Lev. 26:26; Jer. 19:9. j Psa. 94:20. ‡ Or, *to the writers that.* k Job 31:14; Hos. 9:7; Rev. 6:17.

symbols of war shall be burned up in the days of the Messiah, and universal peace shall prevail. Chap. 2:4.

7. *Upon the throne of David;* compare Luke 1:32, 33.

8. *Jacob—Israel;* that is, the ten tribes: the prophet returns to the subject of their punishment.

9. *Shall know;* shall know the word; shall feel its power.

10. *Bricks—hewn stones—sycamores—cedars;* they boast that they can more than repair the calamities which have befallen them. Sycamore-wood was used for building, but was less valuable than cedar.

11. *The adversaries of Rezin;* the Assyrians. *Against him;* Ephraim. After destroying Syria, they shall desolate Ephraim.

12. *The Syrians;* now compelled to assist their conquerors against their former ally. *Before;* on the east, which to the Hebrews is always the front. *Behind;* on the west. *For all this;* see note, chap. 5:25.

14. *Branch and rush;* more literally, "palm-branch and bullrush," that is, noble and base.

18. *Wickedness burneth as the fire;* the wickedness of the people consumes them as fire consumes briars and thorns. *They shall mount up;* the thickets, in columns of flame and smoke.

20. *And he;* each man. In their famine and distress, the people shall plunder each other. *The flesh of his own arm;* figuratively, each shall, as it were, devour his own flesh, that is, despoil his kindred.

21. *Manasseh, Ephraim;* Manasseh shall devour Ephraim.

INSTRUCTIONS.

2. God has often visited the most ignorant and despised people with remarkable religious privileges, and the day is coming when he will fill all the dark regions of the earth with the light and salvation of his gospel.

3–5. The hearty reception of the gospel by any family or nation, brings to it peace, prosperity, and blessedness; and universal obedience to it will put an end to all tyranny, oppression, and war, and fill the earth with holiness and joy.

6. He who is "born of a woman" must be man; he whose name is "Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of peace," must be "equal with God." Thus the union of a divine with a human nature, in the person of the Messiah, was clearly revealed to the prophets of the Old Testament.

7. The divine character of Him whom God has made "Head over all things to the church," is a pledge that "of the increase of his government and peace there shall be no end." In the darkest days of adversity, the triumph of his kingdom is still certain.

8–12. Before God's wrath, all the vain boasting of sinners vanishes like stubble in the devouring fire.

13–17. They who are incorrigible under God's chastisements, will soon be destroyed by his judgments.

20. Extreme distress only stirs up the wickedness of hardened transgressors, and makes them as unfeeling towards their fellow-men as they are rebellious towards God.

CHAPTER X.

1–4. *Woe unto them—his hand is stretched out still;* the first four verses of this chapter are a continuation of the preceding discourse, and should not be separated from it.

3. *Come from far?* from a distant nation, meaning the Assyrians. *Leave your glory?* deposit it for safe-keeping.

to whom will ye flee for help? and where will ye leave your glory?

4 Without me they shall bow down under the prisoners, and they shall fall under the slain. For all this his anger is not turned away, but his hand *is* stretched out still.

5 ¶ O Assyrian,* the rod of mine anger,[a] and† the staff in their hand is mine indignation.

6 I will send him against a hypocritical nation, and against the people of my wrath will I give him a charge,[b] to take the spoil, and to take the prey, and to tread them down‡ like the mire of the streets.[c]

7 Howbeit he meaneth not so, neither doth his heart think so;[d] but *it is* in his heart to destroy and cut off nations not a few.

8 For he saith, *Are* not my princes altogether kings?

9 *Is* not Calno as Carchemish?[e] *is* not Hamath as Arpad?[f] *is* not Samaria as Damascus?[g]

10 As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria;

11 Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?[h]

12 Wherefore it shall come to pass, *that*, when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish§ the fruit of the stout heart‖ of the king of Assyria,[i] and the glory of his high looks.[j]

13 For he saith, By the strength of my hand I have done *it*, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant *man:*¶

14 And my hand hath found as a nest the riches of the people: and as one gathereth eggs *that are* left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped.

15 Shall the axe boast itself against him that heweth therewith? *or* shall the saw magnify itself against him that shaketh it? as if the rod should shake *itself* against them* that lift it up, *or* as if the staff should lift up *itself, as if it were* no wood.† A. M. 3291. B. C. about 713.

16 Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness;[k] and under his glory he shall kindle a burning like the burning of a fire.[l]

17 And the light of Israel shall be for a fire, and his Holy One for a flame:[m] and it shall burn and devour his thorns and his briars in one day;[n]

18 And shall consume the glory of his forest, and of his fruitful field, both soul and body:‡ and they shall be as when a standard-bearer fainteth.

19 And the rest of the trees of his forest shall be few,§ that a child may write them.

20 ¶ And it shall come to pass in that day, *that* the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them;[o] but shall stay upon the LORD, the Holy One of Israel, in truth.[p]

21 The remnant shall return, *even* the remnant of Jacob, unto the mighty God.[q]

22 For though thy people Israel be as the sand of the sea, *yet* a remnant of‖ them shall return:[r] the consumption decreed shall overflow with¶ righteousness.[s]

23 For the Lord GOD of hosts shall make a consumption, even determined, in the midst of all the land.

24 ¶ Therefore thus saith the Lord GOD of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian;[t] he shall smite thee with a rod, and shall* lift up his staff against thee, after the manner of Egypt.

25 For yet a very little while, and the indignation shall cease,[u] and mine anger in their destruction.[v]

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* Or, *Woe to the Assyrian;* Heb. *Ashur.* a Jer 51:20, 21. † Or, *though.* b Jer. 47:6, 7. ‡ Heb. *lay them a treading.* c ch. 37:26. d Mic 4:12. e 2 Chr. 35:20. f Amos 6:2. g 2 Kings 16:9. h 2 Kings 18:33; 19.12, 13. § Heb. *visit upon.* ‖ Heb. *greatness of the heart.* i Jer. 50:18. j Psa. 18:27. ¶ Or, *many people.* * Or, *a rod should shake them.* † Or, that which is *not wood.* k Psa. 106:15. l Acts 12:23 m Heb. 12:29. n ch. 37:36. ‡ Heb. *from the soul, and even to the flesh.* § Heb. *number.* o 2 Chr. 28:20. p Hos. 14:3. q ch 6.13; 65·8, 9 ‖ Heb *in.* or *among.* r Rom. 9:27, 28. ¶ Or, *in.* s ch. 28.22; Dan. 9:27. t ch. 37:6. * Or, *but he shall.* u Dan. 11:36. v 2 Kings 19:35.

4. *Without me;* forsaken by me. *Under the prisoners—fall under the slain;* under their condition, that is, among them.

5. *O Assyrian;* or, "Woe to the Assyrian," as in the margin. Here a new prophecy begins. *Rod of mine anger;* rod which I use in my anger. *Is mine indignation;* while they use it, I direct it for the execution of my vengeance upon the wicked. The judgments threatened in the preceding chapter were executed mainly by the Assyrians.

9. *Is not Calno as Carchemish?* have I not destroyed both alike? *Calno;* Ctesiphon of the Greeks, on the eastern bank of the river Tigris. *Carchemish;* Cercusium, on an island in the Euphrates, at the mouth of the river Chebar. *Hamath;* a large city of Syria on the river Orontes, called by the Greeks Epiphania. *Arpad;* another city of Syria.

10. *Found;* found and plundered, as one finds a nest. Ver. 14. *Graven images did excel;* their guardian deities were stronger than those of Jerusalem and Samaria, yet they could not resist my power.

12. *Fruit of the stout heart;* proud actions proceeding from it.

14. *Moved the wing—opened the mouth—peeped;* made any show of resistance.

15. *Lift up—no wood;* the marginal reading, "lift up that which is not wood," means, lift up the rational man; that is, as if the staff should wield the man, instead of the man the staff.

16. *Fat ones;* strong warriors.

17. *The light of Israel;* that is, God. *His Holy One;* Israel's Holy One.

18. *His forest—fruitful field;* all his pomp and power. *Both soul and body;* utterly. *As when a standard-bearer fainteth;* which is the signal for flight to the whole army. But we may better render, "as when a sick man pines away."

19. *Write them;* write their number.

21. *The remnant shall return;* in the original, "Shear-Jashub," an allusion to the prophetic name of Isaiah's son. Chap. 7:3.

22. *The consumption;* the destruction of the wicked in Israel.

24. *Therefore;* since God's purpose is to use the Assyrian not to destroy, but to purify his people. *After the manner of Egypt;* as the Egyptian taskmasters smote the Israelites of old.

25. *The indignation—and mine anger in their destruction;* in the destruction of the Assyrians. Compare chapter 37:32–38.

A. M. 3291. B. C. about 713. 26 And the LORD of hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb:[a] and *as* his rod *was* upon the sea, so shall he lift it up after the manner of Egypt.

27 And it shall come to pass in that day, *that* his burden shall be taken away* from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing.[b]

28 He is come to Aiath, he is passed to Migron; at Michmash he hath laid up his carriages:

29 They are gone over the passage: they have taken up their lodging at Geba; Ramah is afraid;[c] Gibeah of Saul is fled.

30 Lift up† thy voice, O daughter of Gallim: cause it to be heard unto Laish, O poor Anathoth.

31 Madmenah is removed; the inhabitants of Gebim gather themselves to flee.

32 As yet shall he remain at Nob that day: he shall shake his hand *against* the mount of the daughter of Zion, the hill of Jerusalem.

33 Behold, the Lord, the LORD of hosts, shall lop the bough with terror: and the high ones of stature *shall be* hewn down, and the haughty shall be humbled.

34 And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one.‡

[a] Judg. 7:25. * Heb. *remove.* [b] Dan. 9:24. [c] Jer. 31:15 † Heb. *Cry shrill with.* ‡ Or, *mightily.* [d] ch. 53:2. [e] Acts 13:23; Rev. 22:16. [f] Zech. 6:12. [g] Matt. 3:16; John 3:34. [h] 1 Cor. 1:30. § Heb. *scent,* or *smell.*

CHAPTER XI.

1 The peaceable kingdom of the Branch out of the root of Jesse. 10 The victorious restoration of Israel, and vocation of the Gentiles.

AND there shall come forth a rod[d] out of the stem of Jesse,[e] and a branch shall grow out of his roots:[f]

2 And the Spirit of the LORD shall rest upon him,[g] the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;[h]

3 And shall make him of quick understanding§ in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

4 But with righteousness shall he judge the poor,[i] and reprove‖ with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth,[j] and with the breath of his lips shall he slay the wicked.

5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.[k]

6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.[l]

[i] Psa. 72:2, 4; Rev. 19:11. ‖ Heb. *argue.* [j] Rev. 2:16; 19:15. [k] Eph. 6:14. [l] ch. 65:25.

26. *Rock of Oreb;* Judg. 7:25. *Upon the sea;* when Israel came out of Egypt, first to divide it, and then to overwhelm Pharaoh's host in its waters. Exod. 14:21, 26.

27. *Because of the anointing;* of the Messiah to the office of King over God's people, chap. 9:6; which implies their deliverance from the yoke of their enemies. But some render, "because of fatness;" that is, of Israel's renewed vigor.

28–32. *He is come to Aiath;* the prophet in vision sees the Assyrian approaching Jerusalem from the north, where all the places here mentioned were situated. *Michmash;* a city lying near Gibea, on the edge of a narrow passage or defile running east and west. *Hath laid up his carriages;* as unable to transport them across the passage. Carriages is equivalent to the modern word "baggage." *Nob;* a city of priests. 1 Sam. 22:11. It probably lay in sight of Zion.

33. *The bough;* the pride and glory of the Assyrian king, who is compared to a lofty tree. *High ones of stature;* his strong warriors, represented in this and the following verse under the figure of a forest of tall cedars.

34. *A mighty one;* a mighty hewer, probably the angel who smote the Assyrian camp. Chap. 37:36.

INSTRUCTIONS.

4. The strength of nations, as of individuals, depends on God's presence and help. When he forsakes them they are without power, and fall an easy prey to their enemies.

7. God overrules the actions of wicked men for the accomplishment of his wise and good purposes, in such a way that they are left free to follow their own inclinations. Thus he glorifies himself and advances the interests of his kingdom, while their responsibility and guilt are in no way diminished.

12. The mighty conqueror who makes the world tremble at the sound of his name, receives all his strength from above; and when God has through him accomplished his whole work of chastisement, he humbles him as easily as he had exalted him, and gives him up a helpless captive to the power of his enemies.

20–24. It has been true of God's church in all ages, that "they are not all Israel, which are of Israel." She has needed and received from the hand of God many sore judgments; but the effect of these has always been, not her destruction, but her purification and increased prosperity.

26. Every interposition of God for his people in past time, is a pledge of like interpositions in time to come, so far as needful for their safety and welfare.

33, 34. In the history of this world, God has often arrested the proud conqueror in the very zenith of his power, and sent him back with shame to his own land; and he will do so again, whenever the interests of his church shall require it.

CHAPTER XI.

1. *The stem of Jesse—his roots;* the royal family of David the son of Jesse, which was, for centuries before the advent of Christ, like a tree hewn down, with only the roots remaining alive in the earth. While the Assyrian bough shall be lopped, this shall flourish.

Here it is important to notice, that since all the parts of the plan of redemption are connected as one whole, of which Christ is the centre, it is the custom of the prophets, 1. To connect the present deliverances which God vouchsafes to his people, like that from the Assyrians in Hezekiah's day, with the great future deliverance of Christ's redemption; 2. To pass immediately from the former to the latter, as in this chapter, making no account of the intervening ages; 3. To exhibit the future glories of Christ's kingdom in its entire progress and final triumph.

2. *The Spirit of the Lord shall rest upon him;* chap. 61:1; Matt. 3:16; Luke 4:1; John 1:32; 3:34; Acts 10:38.

3. *Not judge after the sight of his eyes—hearing of his ears;* from outward appearances and reports. He shall have an immediate and infallible knowledge of men's hearts and actions.

4. *With the rod of his mouth—the breath of his lips;* by the divine power of his word. His word includes his doctrines, commands, and judicial decisions.

6–9. *The wolf—dwell with the lamb—not hurt nor destroy;* the various noxious animals here enumerated represent wicked and rapacious men, as is plain from verse 9. *My holy mountain;* mount Zion, which here represents the kingdom of Christ.

7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's* den.

9 They shall not hurt nor destroy in all my holy mountain:[a] for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.[b]

10 ¶ And in that day there shall be a root of Jesse,[c] which shall stand for an ensign of the people; to it shall the Gentiles seek:[d] and his rest shall be glorious.†[e]

11 And it shall come to pass in that day, *that* the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria,[f] and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

12 And he shall set up an ensign for the nations,[g] and shall assemble the outcasts of Israel,[h] and gather together the dispersed of Judah from the four corners‡ of the earth.[i]

13 The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.[j]

14 But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them§ of the east together: they shall lay their hand upon Edom and Moab;‖ and the children of Ammon shall obey them.¶[k] A. M. 3291. B. C. about 713.

15 And the LORD shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make *men* go over dryshod.*

16 And there shall be a highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.[l]

CHAPTER XII.

A joyful thanksgiving of the faithful for the mercies of God.

AND in that day thou shalt say, O LORD, I will praise thee:[m] though thou wast angry with me, thine anger is turned away, and thou comfortedst me.[n]

2 Behold, God *is* my salvation: I will trust, and not be afraid: for the LORD JEHOVAH *is* my strength and *my* song; he also is become my salvation.[o]

3 Therefore with joy[p] shall ye draw water out of the wells of salvation.[q]

4 And in that day shall ye say, Praise the LORD,[r] call upon† his name, declare his doings among the people, make mention that his name is exalted.

5 Sing unto the LORD;[s] for he hath done excellent things: this *is* known in all the earth.

6 Cry out and shout,[t] thou inhabitant‡ of Zion: for great *is* the Holy One of Israel in the midst of thee.[u]

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* Or, *adder's.* a ch. 35:9; Job 5:23; Rev 21:27. b Psa. 72:19; Hab. 2:14. c ver. 1. d Rom. 15:9–12. † Heb. *glory.* e Matt. 11:28; Heb. 4:1, etc. f Zech. 10:10, 11. g ch. 18:3. h ch. 27:13; 56:8; Psa. 147:2. ‡ Heb. *wings.* i John 7:35; Jas. 1:1. j Jer. 3.18; Ezek 37:17, 22; Hos. 1:11. § Heb. *the children.* ‖ Heb. *Edom and Moab* shall be *the laying on of their hand;* Dan. 11:41 ¶ Heb. *their obedience.* k ch. 60:14. * Heb. *in shoes.* l Exod. 14:29. m Psa. 34:1, etc. n ch. 54:7, 8; Psa. 30.5; Hos 6:1. o Psa. 118:14. p Cant. 2:3. q John 4:10, 14. r Psa. 145:4–6. † Or, *proclaim.* s Exod. 15:1, 21, Psa. 98:1. t Zeph. 3:14. ‡ Heb. *inhabitress.* u Psa. 89:18.

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10. *Root of Jesse;* the branch which grows out of his root, ver. 1. *An ensign;* a standard around which the people may rally. *To it;* to this ensign, that is, the Messiah. *His rest;* his resting-place, his residence. Chap. 66:1; Psa. 132:8, 14.

11. *A second time;* with reference to their first deliverance from Egypt. *Pathros;* Upper Egypt. Jer. 44:1, 15; Ezek. 29:14. The word means, "region of the south." *Cush;* Ethiopia. *Elam;* Elymais, a region of Persia. *Shinar;* the plain of Babylon. *Hamath;* a region of Syria north of Palestine, so called from its chief city.

13. *Ephraim;* put here for the kingdom of the ten tribes, which had frequent wars with the kingdom of Judah. Judah and Ephraim here represent God's visible kingdom; and their reconciliation, the harmony that is to prevail throughout all its parts in the glorious era of which the prophet speaks. Compare ver. 9.

14. *They shall fly;* Judah and Ephraim acting together. The ancient enemies of Israel enumerated in this verse represent the kingdom of Satan, as opposed to the kingdom of Christ.

15. *Shall utterly destroy the tongue of the Egyptian sea;* shall interpose for the redemption of his people, as when he brought them out of Egypt. "The tongue of the Egyptian sea" is that arm of it which the Israelites crossed. *The river;* the Euphrates. *Shall smite it in the seven streams;* or, "smite it into seven streams;" that is, divide it, by smiting, into seven streams, so that each shall be easily passed. The meaning is, that God will remove all hinderances to the redemption of his people.

16. *A highway;* a safe and easy way. Compare chap. 35:8.

INSTRUCTIONS.

1. The preservation of David's royal line, after it had ceased to reign through a period of almost six hundred years from Zedekiah to Christ, is a wonderful instance of God's faithfulness to his promises, and a pledge of faithfulness in respect to all that remain to be fulfilled.

3. In Christ's visible kingdom, hypocrites are so mingled with sincere believers, that it is impossible to separate the former class from the latter; but at his judgment-seat there will be no concealment or deception. There the righteous will all be gathered into the heavenly garner, and every tare cast into the fire and burned. Matt. 13:38–43.

6–9. The gospel has power to subdue the fiercest hearts, and tame the most savage. When all nations shall have submitted themselves to its power, violence of every kind will cease, and the whole human family live together in harmony and blessedness.

11, 12. Though "blindness in part is happened to Israel," the day is drawing near when "all Israel shall be saved;" and their ingathering shall be "life from the dead" to the gentile world. Rom. 11.

13. In the millennial era, all the members of Christ's family shall dwell together in harmony and love.

15, 16. The wonderful interpositions of God for his people in ancient days, are earnests and pledges of more glorious deliverances in time to come.

CHAPTER XII.

1. *And in that day thou shalt say;* this chapter contains the millennial song of the church.

3. *The wells of salvation;* which God has opened for his people. Chap. 41:17, 18; 43:20; John 7:37–39.

INSTRUCTIONS.

The final issue of all the sufferings and conflicts of God's church shall be universal victory over her enemies, and

A. M. 3292.
B. C. about 712.

CHAPTER XIII.

1 God mustereth the armies of his wrath. 6 He threateneth to destroy Babylon by the Medes. 19 The desolation of Babylon.

THE burden of Babylon,[a] which Isaiah the son of Amoz did see.

2 Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles.

3 I have commanded my sanctified ones, I have also called my mighty ones for mine anger,[b] *even* them that rejoice in my highness.

4 The noise of a multitude in the mountains, like as* of a great people; a tumultuous noise of the kingdoms of nations gathered together: the LORD of hosts mustereth the host of the battle.

5 They come from a far country, from the end of heaven, *even* the LORD, and the weapons of his indignation, to destroy the whole land.

6 ¶ Howl ye; for the day of the LORD *is* at hand;[c] it shall come as a destruction from the Almighty.

7 Therefore shall all hands be faint,† and every man's heart shall melt:

8 And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed‡ one at another;[§] their faces *shall be as* flames.‖

9 Behold, the day of the LORD cometh,[d] cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.

10 For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.

11 And I will punish the world for *their* evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.

12 I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.

13 Therefore I will shake the heavens,[e] and the earth shall remove out of her place,[f] in the wrath of the LORD of hosts, and in the day of his fierce anger.

14 And it shall be as the chased roe, and as a sheep that no man taketh up: they shall every man turn to his own people, and flee every one into his own land.

15 Every one that is found shall be thrust through; and every one that is joined *unto them* shall fall by the sword.

16 Their children also shall be dashed to pieces before their eyes;[g] their houses shall be spoiled, and their wives ravished.

17 Behold, I will stir up the Medes against them,[h] which shall not regard silver; and *as for* gold, they shall not delight in it.

18 *Their* bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children.

19 ¶ And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew¶ Sodom and Gomorrah.[i]

20 It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there.[j]

21 But wild beasts of the desert* shall lie there; and their houses shall be full of doleful creatures;† and owls‡ shall dwell there, and satyrs shall dance there.

22 And the wild beasts of the islands[§] shall cry in their desolate houses,‖ and dragons in *their* pleasant palaces: and her time *is* near to come, and her days shall not be prolonged.[k]

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[a] Ch. 21:47; Jer. ch. 50, 51. [b] Joel 2:11. * Heb. *the likeness.* [c] Zeph. 1:7; Rev. 6:17. † Or, *fall down.* ‡ Heb. *wonder.* § Heb. *every man at his neighbor.* ‖ Heb. *faces of the flames.* [d] Mal. 4:1. [e] Hag. 2:6. [f] 2 Pet. 3:10, 11. [g] Psa. 137:8, 9. [h] Dan. 5:28, 31. ¶ Heb. *the overthrowing of.*

[i] Gen. 19:24. [j] Jer. 50:3, 39; 51:29, 62; Rev. 18:2, etc. * Heb. *Ziim.* † Heb. *Ochim.* ‡ Or, *ostriches;* Heb. *daughters of the owl.* § Heb. *Iim.* ‖ Or, *palaces.* [k] Deut. 32:35, 36.

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permanent tranquillity and peace; "for great is the Holy One of Israel in the midst of her." Chap. 54.

CHAPTER XIII.

This chapter and the one following contain a remarkable prophecy of the overthrow of Babylon by the Medes and Persians, under the guidance of Cyrus, about five hundred and thirty-six years before Christ; but the prophecy includes the subsequent complete desolation that was to come upon that city and empire, and make it to the end of time an example of the punishment that awaits all the persecutors of God's people.

1. *Burden;* divine oracle, generally of a threatening character.

2. *A banner;* as a signal for calling the nations together. *Unto them;* the Medes and Persians. *Shake the hand;* beckon them onwards. *The nobles;* of Babylon.

3. *My sanctified ones;* those whom I have appointed to this work. *For mine anger;* for the purpose of executing mine anger. *Them that rejoice in my highness;* literally, "the exulting ones of my highness;" that is, the exulting warriors who execute my high purposes.

5. *The Lord, and the weapons of his indignation;* Jehovah is represented as marching at the head of these hosts, and using them to execute his vengeance upon Babylon.

6. *A destruction from the Almighty;* one that comes with resistless power. Joel 1:15.

8. *Their faces shall be as flames;* shall burn with anguish.

10. *The stars of heaven—shall not give their light;* the darkening of the heavens is a symbol of great and general calamity, as the shaking of the heavens, in verse 13, is of revolution and overthrow. Chap. 24:19, 20, 23; 34:4; Ezek. 32:7, 8; Joel 2:10; 3:15, 16; Amos 8:9; Matt. 24:29; Rev. 6:12–14.

11. *The world;* here, the Babylonian empire.

14. *It shall be;* the reference is to the terror and flight that prevail in Babylon. *They shall every man turn to his own people;* the reference is to the multitude of foreigners, especially of merchants, that abounded in Babylon. Chap. 47:15; Jer. 50:16, 37; 51:9.

17. *Silver—gold;* offered by the captive Babylonians as a ransom for their lives.

21. *Doleful creatures;* animals or birds uttering doleful sounds. *Satyrs;* the satyr of the ancients was a demon in the form of a he-goat. The word in the original means "hairy," and some understand by it here, shaggy animals.

22. *Wild beasts of the islands;* better, "howling animals." *Dragons;* probably jackals. *Her time—her days;* the time of her punishment. *Prolonged;* deferred to a remote period.

The ruins of Babylon, lying on both sides of the Euphrates, present at the present day a scene of complete desolation, answering with terrible accuracy to this picture, drawn almost twenty-three hundred years ago by the pencil of inspiration. They are at once a perpetual evidence of the truth of prophecy, and a solemn symbol of the destruction that awaits all the ungodly.

INSTRUCTIONS.

3. God has all the movements of kings and armies under

CHAPTER XIV.

1 God's merciful restoration of Israel. 4 Their triumphant insultation over Babel. 24 God's purpose against Assyria. 29 Palestina is threatened.

FOR the LORD will have mercy on Jacob,[a] and will yet choose Israel, and set them in their own land:[b] and the strangers shall be joined with them, and they shall cleave to the house of Jacob.

2 And the people shall take them, and bring them to their place:[c] and the house of Israel shall possess them in the land of the LORD for servants and handmaids: and they shall take them captives, whose captives they were;* and they shall rule over their oppressors.

3 ¶ And it shall come to pass in the day that the LORD shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve,[d]

4 That thou shalt take up this proverb† against the king of Babylon,[e] and say, How hath the oppressor ceased, the golden city‡ ceased![f]

5 The LORD hath broken the staff of the wicked, *and* the sceptre of the rulers.

6 He who smote the people in wrath with a continual stroke,§ he that ruled the nations in anger,[g] is persecuted, *and* none hindereth.

7 The whole earth is at rest, *and* is quiet: they break forth into singing.

8 Yea, the fir-trees rejoice at thee, *and* the cedars of Lebanon,[h] *saying*, Since thou art laid down, no feller is come up against us.

9 Hell‖ from beneath is moved for thee to meet *thee* at thy coming:[i] it stirreth up the dead for thee, *even* all the chief ones¶ of the earth; it hath raised up from their thrones all the kings of the nations. A. M. 3292. B. C. about 712.

10 All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us?

11 Thy pomp is brought down to the grave, *and* the noise of thy viols: the worm is spread under thee, and the worms cover thee.

12 How art thou fallen from heaven, O Lucifer,* son of the morning! *how* art thou cut down to the ground, which didst weaken the nations!

13 For thou hast said in thy heart, I will ascend into heaven, I will exalt my throne above the stars of God:[j] I will sit also upon the mount of the congregation, in the sides of the north:[k]

14 I will ascend above the heights of the clouds; I will be like the Most High.[l]

15 Yet thou shalt be brought down to hell, to the sides of the pit.[m]

16 They that see thee shall narrowly look upon thee, *and* consider thee, *saying*, *Is* this the man that made the earth to tremble, that did shake kingdoms?

17 *That* made the world as a wilderness, and destroyed the cities thereof; *that* opened not the house of his prisoners?†

18 All the kings of the nations, *even* all of them, lie in glory, every one in his own house.

19 But thou art cast out of thy grave like an abominable branch, *and as* the raiment of those that are slain, thrust through with a sword, that

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a Psa. 102:13. b Zech. 1:17; 2:12. c ch. 18:7; 60:4, etc.; 66:20. * Heb. *that had taken them captives.* d Ezek. 28:24. † Or, *taunting speech.* e Hab. 2:6. ‡ Or, *Exactress of gold.* f Rev. 18:16. § Heb. *a stroke without remoning.* g ch. 33:1. h Ezek. 31:16. ‖ Or, *The grave.* i Ezek. 32:21. ¶ Heb. *leaders;* or, *great goats.* * Or, *O daystar.* j Dan. 8:10. k Psa. 48:2. l 2 Thess. 2:4. m Matt. 11:23. † Or, *did not let his prisoners loose homeward?*

his own wise control, and he overrules them for the accomplishment of his purposes of mercy towards his people.

6–8. When God appoints one nation to be the executioner of his vengeance upon another, he arms the former with invincible strength, and takes from the latter all power of effectual resistance.

11. In the terrible judgments which God inflicts upon haughty transgressors in this world, we see as through a glass the heinous nature of sin, and the awful punishment that awaits the finally impenitent in the world to come.

14. God is able in a moment to change the strength of the mightiest empire to weakness, and compel all who have relied on its protection to seek safety in flight.

15–18. War in its mildest forms is exceedingly cruel; but when we consider the severities of ancient warfare, we have reason to be thankful for the mitigation which Christianity has brought to its horrors. We ought, moreover, earnestly to labor and pray for the reformation and holiness of our own country, lest its iniquities should provoke God to visit it with desolating judgments like those here described.

19–22. The awful fulfilment of this prophecy against Babylon, before the eyes of all nations, is both an earnest and a pledge of the fulfilment of all the other promises and threatenings that are written in God's word.

CHAPTER XIV.

This chapter brings to view the end of God's judgments upon Babylon, which is the deliverance of his chosen people.

1, 2. *Set them in their own land—shall rule over their oppressors;* these words had their incipient fulfilment in the return of the captive Jews to Palestine under the proclamation of Cyrus; but they also foreshadow still more glorious deliverances in the future. *Strangers;* Gentiles. The first fruits of this promise were the proselytes before Christ's coming; but the full harvest can be no other than the conversion of all the gentile nations to Christ. *The people;* the gentile people. *Them;* the house of Jacob, which here represents the church of God in her entire history and final triumph over all her enemies. *Shall possess them—for servants and handmaids;* these words were fulfilled to the exiles who returned from Babylon only in a very limited sense. Their full meaning is, that the church shall be finally exalted above all her oppressors, and all nations shall minister to her welfare. Compare chap. 49:22, 23, and chap. 60, which may be regarded as an inspired exposition of the present passage.

8. *The fir-trees—cedars of Lebanon;* mentioned as among the most conspicuous objects included in "the whole earth," ver. 7. Compare Psa. 97:11–13.

9. *Hell from beneath is moved for thee;* by a striking figure the nations of the dead, with their kings and heroes, are represented as filled with amazement at the arrival of the king of Babylon among them. It is not simply his death that astonishes them, but the fall of his mighty empire in and with him.

13. *I will sit also upon the mount of the congregation;* mount Zion, which included Moriah, where "the tabernacle of the congregation," and afterwards the temple, was located. To "sit upon the mount of the congregation" means, to fix his throne there, as one who has triumphed over the God of Israel. *In the sides of the north;* probably on Moriah, which lay on the north-east of Zion. See note on Psa. 48:2.

18. *His own house;* his sepulchre. The ancient kings built for their sepulchres vast and magnificent structures.

19. *Cast out of thy grave;* denied a burial, the greatest ignominy that could befall a man after his death. *An abominable branch;* branch is probably used here, as in chap. 11:1, to denote offspring. He is cast out without burial as an abominable branch of the royal family. *As the raiment of those that are slain;* stained with blood, and

A. M. 3292. B. C. about 712. go down to the stones of the pit; as a carcass trodden under feet.

20 Thou shalt not be joined with them in burial, because thou hast destroyed thy land, *and* slain thy people: the seed of evil-doers shall never be renowned.[a]

21 Prepare slaughter for his children for the iniquity of their fathers;[b] that they do not rise, nor possess the land, nor fill the face of the world with cities.

22 For I will rise up against them, saith the LORD of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the LORD.

23 I will also make it a possession for the bittern, and pools of water: and I will sweep it with the besom of destruction, saith the LORD of hosts.

24 ¶ The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, *so* shall it stand:

25 That I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders.[c]

26 This *is* the purpose that is purposed upon the whole earth: and this *is* the hand that is stretched out upon all the nations.

27 For the LORD of hosts hath purposed, and who shall disannul *it?* and his hand *is* stretched out, and who shall turn it back?[d]

28 In the year that king Ahaz died was this burden.[e]

29 ¶ Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken:[f] for out of the serpent's root shall come forth a cockatrice,* and his fruit *shall be* a fiery flying serpent.[g]

30 And the first-born of the poor shall feed, and the needy shall lie down in safety: and I will kill thy root with famine, and he shall slay thy remnant.

31 Howl, O gate; cry, O city; thou, whole Palestina, *art* dissolved: for there shall come from the north a smoke, and none *shall*† *be* alone in his appointed times.‡

32 What shall *one* then answer the messengers of the nation? That the LORD hath founded Zion,[h] and the poor of his people shall trust in it.§[i]

CHAPTER XV.

The lamentable state of Moab.

THE burden of Moab.[j] Because in the night Ar of Moab is laid waste, *and* brought to silence; because in the night Kir of Moab is laid waste, *and* brought to silence:

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[a] Job 18:16; Psa. 37:28. [b] Exod. 20:5. [c] ch. 10:27. [d] 2 Chr. 20:6; Job 23:13; Prov. 21:30; Dan. 4:35. [e] 2 Kings 16:20. [f] 2 Chr. 26:6. * Or, *adder.* [g] 2 Kings 18:8. † Or, he shall *not.* ‡ Or, *assemblies.* [h] Psa. 87:1–6. § Heb. *betake themselves unto it.* [i] Zeph. 3:12. [j] Jer. 48:1, etc.; Ezek. 25:8–11; Amos 2:1–3. ‖ Or, *cut off.*

therefore cast away as polluted. Many render, "As one covered with the slain;" that is, covered in burial beneath a heap of slain. *Go down to the stones of the pit;* probably a description of indiscriminate burial in a pit, which was afterwards covered with stones. Some understand sepulchres hewn in the rock.

21. *For the iniquity of their fathers;* Exod. 20:5.

25. *I will break the Assyrian;* in the mind of the prophet, the overthrow of Assyria and of Babylon are connected as parts of one great deliverance. Hence he naturally passes from the latter event to the former, which had been already predicted. Chap. 10:5, etc.

28. *In the year—this burden;* this verse introduces a new prophecy, the first of a series of prophecies against foreign nations, extending through several chapters.

29. *Palestina;* the land of the Philistines. *The rod of him that smote thee;* probably the rod of David's royal line; that is, the power of Judah. From this rod the Philistines had received many severe blows; but in Ahaz's time it was broken for his sins, so that the Philistines invaded and plundered Judah. 2 Chron. 28:18. *The serpent's root;* the stock of David, which was to the Philistines as a destroying serpent. *A cockatrice;* an adder, that is, a still more formidable enemy. This prophecy had its incipient fulfilment in Hezekiah, 2 Kings 18:8, but its complete accomplishment is in Christ, who shall destroy all the enemies of his people, of whom the Philistines are here the representatives.

30. *The first-born of the poor;* the preëminently poor. The allusion is to the poor among God's people. Ver. 32.

31. *From the north;* Philistia lay on the south-western extremity of Palestine. *A smoke;* the smoke of God's wrath. Psa. 18:8. *Shall be alone;* or shall wander out of his ranks. *His appointed times;* or, as in the margin, "his assemblies," the assemblies of God's hosts.

32. *Messengers of the nation;* more literally, "messengers of a nation"—of any nation that may be sent to Jerusalem. *Founded Zion;* firmly established her. Such a declaration as this cannot be limited to any one outward deliverance. It contains a promise of God's continual presence and protection through all ages. See note on verses 1, 2.

INSTRUCTIONS.

4. Though God may chastise his people for their sins, he will never forsake them, nor give them over to the final dominion of the wicked; but will make their present distresses the means of their purification and future enlargement.

3. The omnipotent power of Christ the church's Head, is a pledge of her final and complete triumph over all her foes.

7. The overthrow of persecuting powers brings joy and thanksgiving to all the righteous.

11. The mightiest monarchs must soon make their couch in the grave, with worms for their covering; and this is but an emblem of the more terrible destruction that awaits haughty sinners beyond the tomb, "where their worm dieth not, and the fire is not quenched."

15. It is the revealed purpose of God to humble all the proud; and he can execute it as easily upon mighty empires as upon an individual.

20. The efforts of evil-doers to establish their families in permanent power and honor, end in disappointment.

24–27. The counsels of earthly kingdoms are continually changing and coming to naught; but amid all their revolutions and convulsions, God is irresistibly carrying forward his high purposes of love and mercy towards his people.

29. To nations persevering in iniquity, the removal of one calamity only prepares the way for another and a heavier.

32. The Lord always has an answer of peace for his true Israel.

CHAPTER XV.

The country of Moab lay on the east of the Dead sea. Originally it included a large territory north of the river Arnon, but in Moses' day this belonged to Sihon king of the Amorites, who had taken it from Moab. Moses conquered Sihon, and gave all his possessions, including this territory, to the Israelites. Num. 21:24–26. Of the cities mentioned in this and the following chapter, Dibon, Nebo, Medeba, Heshbon, Elealeh, Nimrim, Sibmah, and Jazer, lay north of the Arnon, and were given by Moses to the tribes of Reuben and Gad. Num. 32:34–38; Josh. 13:15–27. But in the decline of the kingdom of Israel, the Moabites seem to have recovered all this region.

1. *Ar;* the ancient capital of Moab on the south side of the Arnon, now in ruins. *Kir;* the modern Kerak, six or eight miles south of Ar. It is a strong fortress.

2 He is gone up to Bajith, and to Dibon, the high places, to weep: Moab shall howl over Nebo, and over Medeba: on all their heads *shall be* baldness, *and* every beard cut off.

3 In their streets they shall gird themselves with sackcloth: on the tops of their houses, and in their streets, every one shall howl, weeping abundantly.*

4 And Heshbon shall cry, and Elealeh; their voice shall be heard *even* unto Jahaz: therefore the armed soldiers of Moab shall cry out; his life shall be grievous unto him.

5 My heart shall cry out for Moab;[a] his fugitives *shall flee* unto Zoar, a heifer† of three years old: for by the mounting up of Luhith with weeping shall they go it up; for in the way of Horonaim they shall raise up a cry of destruction.‡

6 For the waters of Nimrim shall be desolate:§ for the hay is withered away, the grass faileth, there is no green thing.

7 Therefore the abundance they have gotten, and that which they have laid up, shall they carry away to the brook of the willows.‖

8 For the cry is gone round about the borders of Moab; the howling thereof unto Eglaim, and the howling thereof unto Beer-elim.

9 For the waters of Dimon shall be full of blood: for I will bring more¶ upon Dimon, lions upon him that escapeth of Moab, and upon the remnant of the land.[b]

* Heb. *descending into weeping;* or, *coming down with weeping.* [a] ch. 16:11. † Or, *to the borders thereof, even to Zoar,* as *a heifer.* ‡ Heb. *breaking.* § Heb. *desolations.* ‖ Or, *valley of the Arabians.* ¶ Heb. *additions.* [b] 2 Kings 17:25. * Or, *Petra;* Heb. *a rock.* [c] 2 Kings 3:4 † Or, *a nest*

2. *He;* Moab. *Bajith—Dibon;* high places where there were temples. *To weep;* before his gods and supplicate their favor.

4. *Jahaz;* perhaps the same as Jahaza, which lay north of the Arnon. Josh. 13:18. But some understand by it Jahaz, south of the Arnon, where Moses smote Sihon. Num. 21:23. It is here named as lying in the very extremity of Moab.

5. *Zoar;* on the south-eastern border of the Dead sea. *A heifer of three years old;* like a heifer of three years, strong and untamed. *The mounting up;* the ascent. *Luhith—Horonaim;* cities in the southern part of Moab.

6. *Shall be desolate;* either because they have been stopped by the enemy, 2 Kings 3:19, or from drought added to the desolations of war.

7. *Therefore;* because they can no longer remain in their own land. *Brook of the willows;* on the southern border. They take refuge in the land of Edom, on the south.

8. *Eglaim—Beer-elim;* on the southern border of Moab.

9. *Dimon;* some suppose this to be a stream in the south of Moab; others, that it is the same as Dibon, north of the Arnon. *Full of blood;* from the slain of Moab. *More;* additional calamities. *Lions;* probably new and fierce enemies.

INSTRUCTIONS.

1–6. God can in a moment turn the prosperity of any people into lamentation and mourning; and he will visit with his judgments all who persist in despising his law, whether it be the law of revelation written in his word, or the law of nature written in men's consciences.

7. The quiet possession and enjoyment of wealth is God's gift. When he chooses, he can with infinite ease take it away from families and from nations.

9. When one chastisement fails to reclaim a nation, more and heavier judgments are in reserve for it.

CHAPTER XVI.

A. M. 3278. B. C. about 726.

1 Moab is exhorted to yield obedience to Christ's kingdom. 6 Moab is threatened for her pride. 9 The prophet bewaileth her. 12 The judgment of Moab.

SEND ye the lamb to the ruler of the land from Sela* to the wilderness, unto the mount of the daughter of Zion.[c]

2 For it shall be, *that,* as a wandering bird cast out of the nest,† *so* the daughters of Moab shall be at the fords of Arnon.[d]

3 Take‡ counsel, execute judgment; make thy shadow as the night in the midst of the noonday; hide the outcasts; bewray not him that wandereth.

4 Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler: for the extortioner§ is at an end, the spoiler ceaseth, the oppressors‖ are consumed out of the land.

5 And in mercy shall the throne be established:¶ and he shall sit upon it in truth in the tabernacle of David,[e] judging, and seeking judgment, and hasting righteousness.[f]

6 ¶ We have heard of the pride of Moab;[g] *he is* very proud; *even* of his haughtiness, and his pride, and his wrath: *but* his lies *shall* not *be* so.

7 Therefore shall Moab howl for Moab, every one shall howl: for the foundations of Kir-hareseth shall ye mourn;* surely *they are* stricken.[h]

8 For the fields of Heshbon languish, *and* the vine of Sibmah: the lords of the heathen have broken down the principal plants thereof, they

forsaken. [d] Num. 21:13. ‡ Heb. *Bring.* § Heb. *wringer.* ‖ Heb. *treaders down.* ¶ Or, *prepared.* [e] Dan. 7:14, 27; Mic. 4:7; Luke 1:32, 33. [f] Psa. 72:2. [g] Zeph. 2:10. * Or, *mutter.* [h] 2 Kings 3:25.

kings of Israel; but which, after the death of Ahab, they refused longer to pay. 2 Kings 3:4, 5. *The ruler of the land;* the ruler of Judea. *Sela;* now Petra, a celebrated place in the desert south of the Dead sea, whose ruins attest its former magnificence. *To the wilderness;* to and through the intervening wilderness.

2. *For it shall be;* the reason of the advice contained in the preceding verse is now given; Moab's fugitives shall soon need the protection of Judah. *A wandering bird cast out of the nest;* better, "a wandering bird, a nest" of young birds cast out of its place. *At the fords of Arnon;* on the northern border of Moab, as it existed in Moses' day.

3–5. Some regard these verses as the supplicating words of Moab addressed to the Jews, thus: *Take counsel;* or, as the margin, "Bring counsel" to us in our distress. *Thy shadow;* thy protection. *The outcasts;* of Moab. *Bewray not;* betray not. *Let mine outcasts dwell with thee, Moab;* or, considering Moab as the speaker, "Let the outcasts of me, Moab, dwell with thee." *The extortioner is at an end;* the oppressor of Judah, so that he can now give the required help to Moab. *In mercy;* through the exercise of mercy. *The throne;* of David's family. *Hasting righteousness;* zealously executing it.

Others regard these words as addressed by Judah to the Moabites, thus: *Take counsel;* take good counsel with respect to the Jewish exiles in thy land. *The extortioner is at an end;* the oppressor of us, the Jews, will soon be at an end, and David's throne be established. This is a reason why the Moabites should fear the anger of the Jews, and conciliate their favor by deeds of kindness.

6. *We have heard of the pride of Moab;* the prophet returns to the description of Moab's sin and punishment. *His lies shall not be so;* not be established.

7. *For the foundations of Kir-hareseth;* for their destruction. Kir-hareseth is probably the same as Kir-Moab, chap. 15:1.

8. *They are come;* or, which had come; that is, the plants or boughs of the vine of Sibmah, a place celebrat-

A. M. 3278. B. C. about 726.

are come *even* unto Jazer, they wandered *through* the wilderness: her branches are stretched out,* they are gone over the sea.

9 Therefore I will bewail with the weeping of Jazer the vine of Sibmah:[a] I will water thee with my tears, O Heshbon, and Elealeh: for the shouting for† thy summer fruits and for thy harvest is fallen.

10 And gladness is taken away, and joy out of the plentiful field;[b] and in the vineyards there shall be no singing, neither shall there be shouting: the treaders shall tread out no wine in *their* presses; I have made *their vintage* shouting to cease.

11 Wherefore my bowels shall sound like a harp for Moab, and mine inward parts for Kir-haresh.[c]

12 ¶ And it shall come to pass, when it is seen that Moab is weary on the high place, that he shall come to his sanctuary to pray;[d] but he shall not prevail.[e]

13 This *is* the word that the LORD hath spoken concerning Moab since that time.

14 But now the LORD hath spoken, saying, Within three years, as the years of a hireling,[f] and the glory of Moab shall be contemned, with all that great multitude; and the remnant *shall be* very small *and* feeble.‡

CHAPTER XVII.

1 Syria and Israel are threatened. 6 A remnant shall forsake idolatry. 9 The rest shall be plagued for their impiety. 12 The woe of Israel's enemies.

THE burden of Damascus.[g] Behold, Damascus is taken away from *being* a city, and it shall be a ruinous heap.[h]

2 The cities of Aroer *are* forsaken: they shall be for flocks, which shall lie down, and none shall make *them* afraid.[i]

3 The fortress also shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Syria: they shall be as the glory of the children of Israel, saith the LORD of hosts.

4 And in that day it shall come to pass, *that* the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean.[j]

5 And it shall be as when the harvest-man gathereth the corn, and reapeth the ears with his arm; and it shall be as he that gathereth ears in the valley of Rephaim.[k]

6 ¶ Yet gleaning grapes shall be left in it, as the shaking of an olive-tree, two *or* three berries in the top of the uppermost bough, four *or* five in the outmost fruitful branches thereof, saith the LORD God of Israel.

7 At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel.[l]

8 And he shall not look to the altars, the work of his hands, neither shall respect *that* which his fingers have made, either the groves, or the images.§

9 ¶ In that day shall his strong cities be as a forsaken bough, and an uppermost branch, which they left because of the children of Israel: and there shall be desolation.

10 Because thou hast forgotten the God of thy salvation,[m] and hast not been mindful of the rock of thy strength, therefore shalt thou plant pleasant plants, and shall set it with strange slips:

* Or, *plucked up.* a Jer. 48:32, etc. † Or, *the alarm is fallen upon.* b ch. 24:8. c ch. 63:15. d ch. 26:16. e Prov. 1:28. f ch. 21:16. ‡ Or, *not many*

g Jer. 49:23, etc.; Amos 1:3–5; Zech. 9:1, fulfilled. h 2 Kings 16:9. i Jer. 7:33. j ch. 10:16. k Jer. 51:33 l Mic. 7:7. § Or, *sun images.* m Jer. 17:13.

ed for its wine. The luxuriant growth of this vine is here a symbol of the prosperity of the people, as the breaking of its boughs is of their destruction. Compare Psa. 80:10–13.

9. *With the weeping of Jazer;* with such a weeping as Jazer employs. The prophet will unite his lamentations with those of Jazer over the vine of Sibmah. *The shouting—is fallen;* or, as the margin, "the alarm," battle-shout, has fallen upon thy summer fruits and upon thy harvest.

11. *My bowels;* regarded by the ancients as the seat of compassion. Compare chap. 63:15; Gen. 43:30; 1 Kings 3:26. *Sound like a harp;* be agitated like the strings of a harp when struck by the player; be disquieted, as the same word in the original is rendered. Psa. 42:6, 11. *Kir-haresh;* the same as Kir-hareseth.

12. *On the high place;* where he is gone to make supplication to his gods. This verse may be literally rendered thus: "And it shall come to pass that Moab shall appear, shall weary himself upon the high place; and shall come to his sanctuary to pray, and shall not prevail."

13. *Since that time;* or, "of old."

14. *But now the Lord hath spoken;* an addition made by the prophet at a later date. *As the years of a hireling;* computed with exactness.

INSTRUCTIONS.

1. They who would enjoy the favor and protection of God must be at peace with his people.

3. Cruelty and treachery towards those whom war, or oppression of any kind, has driven from their own homes, and reduced to a state of poverty and dependence, is a heinous sin, and one which God will severely punish.

5. Mercy and righteousness, having their foundation in the fear and love of God, are the only true prosperity and stability of a nation.

6–11. It is true of nations as of individuals, that "pride goeth before destruction, and a haughty spirit before a fall."

12. The idols in which the heathen put their trust cannot help them in the day of their calamity; none but the living God can save; and he demands repentance, and works meet for repentance.

CHAPTER XVII.

2. *They shall be for flocks;* desolated and converted into common pasture-ground.

3. *Ephraim* is joined with *Damascus* in this prophecy, because the two kingdoms were confederate against Judah. Chap. 7:2. *They shall be as the glory of the children of Israel;* their glory shall be brought low, like that of the children of Israel. Ver. 4.

5. *It shall be;* with Israel and his glory. *As when the harvest-man—he that gathereth ears;* his enemies shall reap him as one reaps grain. *In the valley of Rephaim;* a plain near Jerusalem on the south-west. It is probably mentioned here because of its luxuriant fields of grain.

6. *Gleaning grapes;* literally, gleanings; here, gleanings of olive-berries. *Shall be left in it—in the outmost fruitful branches;* a remnant only of Israel shall be left, like the scattered berries on the topmost boughs of an olive-tree after the fruit has been gathered.

7. *Look to his Maker;* in faith and obedience, the fruit of the chastisement inflicted by God on his people.

8. *Groves;* or, "images of Ashtoreth," a female goddess worshipped by the Zidonians and other heathen nations.

9. *A forsaken bough;* or, "the remnant of a forest." Chap. 10:19. *An uppermost branch;* on which a few berries are left. *Because of the children of Israel;* or, "As the ruins in forests and on hills which they," the Canaanites, "left," in fleeing "before the face of the children of Israel."

10. *Pleasant plants—strange slips;* a figurative descrip-

11 In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish: *but* the harvest *shall be* a heap in the day of grief and of desperate sorrow.*[a]

12 ¶ Woe to the multitude† of many people, *which* make a noise like the noise of the seas; and to the rushing of nations, *that* make a rushing like the rushing of mighty‡ waters!

13 The nations shall rush like the rushing of many waters: but *God* shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing§ before the whirlwind.[b]

14 And behold at evening-tide trouble; *and* before the morning he *is* not. This *is* the portion of them that spoil us, and the lot of them that rob us.[c]

CHAPTER XVIII.

1 God in care of his people will destroy the Ethiopians. 7 An access thereby shall grow unto the church.

WOE to the land shadowing with wings, which *is* beyond the rivers of Ethiopia:[d]
2 That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, *saying*, Go, ye swift messengers, to a nation scattered and peeled,‖ to a people terrible from their beginning hitherto; a nation meted out and trodden down,¶ whose land the rivers have spoiled!* A. M. 3290. B. C. about 714.

3 All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains;[e] and when he bloweth a trumpet, hear ye.

4 For so the LORD said unto me, I will take my rest, and I will consider in my dwelling-place† like a clear heat upon herbs,‡ *and* like a cloud of dew in the heat of harvest.

5 For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning-hooks, and take away *and* cut down the branches.

6 They shall be left together unto the fowls of the mountains, and to the beasts of the earth; and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them.

7 ¶ In that time shall the present be brought unto the LORD of hosts of a people scattered and peeled,§ and from a people terrible from their be-

* Or, *removed in the day of inheritance, and* there shall be *deadly sorrow.*
a Jer. 5:31. † Or, *noise.* ‡ Or, *many.* § Or, *thistle down.* b Psa. 9:5.
c Jer. 2:3. d ch. 20:3-5; Ezek. 30:4-9; Zeph. 2:12; 3:10. ‖ Or, *outspread and polished.* ¶ Or, *that meteth out and treadeth down;* Heb. *of line, line, and treading under foot.* * Or, *despise.* e ch. 5:26. † Or, *regard my set dwelling.* ‡ Or, *after rain.* § Or, *outspread and polished,* ver. 2.

tion of idolatrous practices, as arising from forgetfulness of God. "Strange slips," are slips from "a strange vine." Jer. 2:21.

11. *A heap;* a ruinous heap; that is, their idolatrous observances shall bring to them "grief and desperate sorrow."

12. *The multitude of many people;* gathered against Zion. From the confederacy of Syria and Ephraim the prophet passes to a general denunciation of God's wrath upon the persecutors of his people.

14. *Trouble;* consternation falling upon the host of Zion's enemies. *He is not;* he has perished. This prophecy was strikingly fulfilled upon Sennacherib's army, but should not be restricted to that overthrow.

INSTRUCTIONS.

3. They who are united in persecuting God's people, must also be in the destruction which he brings upon their enemies.

5, 6. The mightiest among God's enemies are utterly feeble and helpless in his hands. They fall before his wrath like the ears of corn before the reaper, and like olive-berries before the gatherer.

7, 8. God's chastisements are adapted and designed to withdraw the confidence of his people from the vain objects in which worldly men put their trust; and in respect to the "remnant according to the election of grace," they always accomplish this result.

10, 11. They who forget the living God, and seek prosperity and salvation from their own worldly devices, reap in the end a harvest of "grief and of desperate sorrow."

12–14. Since God dwells among his people, they have no reason to fear the power of their foes, however formidable it may seem. He can destroy in a moment all their combined hosts, as stubble is blown before the whirlwind.

CHAPTER XVIII.

Of this difficult chapter two different views are held by commentators: first, that it is an *annunciation* to the Ethiopians of the destruction of their enemies the Assyrians under Sennacherib, to which reference is made at the close of the preceding chapter; secondly, that it is a *denunciation* of the overthrow of their own warlike preparations.

1. *Woe to the land;* the word rendered "woe," may also be translated "ho," as in chap. 55:1. Those who adopt the former of the abovenamed views, render, "Ho, land." *Shadowing with wings;* or, "rustling with wings." By wings, armies seem to be intended. *The rivers of Ethiopia;* the rivers which border it on the north, being branches of the Nile. Ethiopia lay south of Egypt.

2. *The sea;* the Nile, which anciently, as in modern times, was called the sea. Some suppose the Red sea to be intended; but "vessels of bulrushes" would be more appropriate to the Nile. *Vessels of bulrushes;* light boats, made of the Egyptian papyrus. *Saying;* this word is not in the original, and it is better to omit it, and understand the prophet as addressing the messengers. *Go, ye swift messengers;* according to the first of the above views, to bear tidings to Ethiopia of the overthrow of Sennacherib; according to the second, to bear to them the prophet's denunciation. *Scattered and peeled;* or, "spread abroad and smooth," that is, close shaven: see margin. *A nation meted out and trodden down;* or, as the margin, a nation "of line, line, and treading under foot;" a nation that stretches out its measuring line over one conquered nation after another, and treads its enemies under foot. *The rivers;* the Nile and its branches. *Have spoiled;* by inundating it. But we may better render, "divide."

3. *When he lifteth up an ensign;* according to one view, the Assyrian, to muster his forces against Jerusalem; according to the other, the Ethiopian king, to prepare for some formidable warlike expedition, probably against Judea.

4. *Will take my rest—consider;* will look on in quietness. Compare Psalm 2:4. *Like a clear heat—a cloud of dew;* serene as the clear and warm sunshine, and calm as the dew-distilling cloud; perhaps with the idea, also, that this inaction allows God's enemies to mature their plans against his people.

5. *Afore the harvest;* the harvest of their plans; before they can accomplish what they have undertaken. *The sour grape is ripening in the flower;* or, "the flower is becoming a ripening grape." *Cut off the sprigs—cut down the branches;* shall destroy all their assembled armies.

6. *They shall be left;* their slaughtered hosts. The literal now takes the place of the figurative. *Fowls—beasts;* fowls and beasts of prey.

7. *Shall the present be brought;* from the Ethiopians. According to one view, it is a present sent to Jerusalem on the occasion of Sennacherib's overthrow; according to the other, their own overthrow by the power of Jehovah

A. M. 3290. B. C. about 714. ginning hitherto;[a] a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the LORD of hosts, the mount Zion.

CHAPTER XIX.

1 The confusion of Egypt. 11 The foolishness of their princes. 18 The calling of Egypt to the church. 23 The covenant of Egypt, Assyria, and Israel.

THE burden of Egypt.[b] Behold, the LORD rideth upon a swift cloud,[c] and shall come into Egypt: and the idols of Egypt shall be moved at his presence,[d] and the heart of Egypt shall melt in the midst of it.

2 And I will set† the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbor; city against city, *and* kingdom against kingdom.

3 And the spirit of Egypt shall fail‡ in the midst thereof;[e] and I will destroy§ the counsel thereof: and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards.[f]

4 And the Egyptians will I give over‖ into the hand of a cruel lord;[g] and a fierce king shall rule over them, saith the Lord, the LORD of hosts.

5 And the waters shall fail from the sea, and the river shall be wasted and dried up.

6 And they shall turn the rivers far away; *and* the brooks of defence shall be emptied and dried up:[h] the reeds and flags shall wither.

7 The paper reeds by the brooks, by the mouth of the brooks, and every thing sown by the brooks, shall wither, be driven away, and be no *more*.¶

8 The fishers also shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish.

9 Moreover they that work in fine flax,[i] and they that weave networks,* shall be confounded.

10 And they shall be broken in the purposes† thereof, all that make sluices *and* ponds for fish.‡

11 ¶ Surely the princes of Zoan *are* fools,[j] the counsel of the wise counsellors of Pharaoh is become brutish: how say ye unto Pharaoh, I *am* the son of the wise, the son of ancient kings?

12 Where *are* they? where *are* thy wise *men*?[k] and let them tell thee now, and let them know what the LORD of hosts hath purposed upon Egypt.[l]

13 The princes of Zoan are become fools,[m] the princes of Noph are deceived;[n] they have also seduced Egypt, *even they that are* the stay§ of the tribes thereof.

14 The LORD hath mingled a perverse spirit‖ in the midst thereof:[o] and they have caused Egypt to err in every work thereof, as a drunken *man* staggereth in his vomit.

15 Neither shall there be *any* work for Egypt, which the head or tail, branch or rush, may do.

16 In that day shall Egypt be like unto women:[p] and it shall be afraid and fear because of the shaking of the hand of the LORD of hosts, which he shaketh over it.

17 And the land of Judah shall be a terror unto Egypt, every one that maketh mention thereof shall be afraid in himself, because of the counsel of the LORD of hosts, which he hath determined against it.

18 ¶ In that day shall five cities in the land of Egypt speak the language¶ of Canaan,[q] and swear to the LORD of hosts; one shall be called, The city of destruction.*

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a Psa. 68:31; 72:10; ch. 16:1. b Jer. 46:13; Ezek. ch. 29, 30. c Psa. 18:10; 104:3. d Exod. 12:12; Jer. 43:12. † Heb. *mingle.* ‡ Heb. *be emptied.* e Ezek. 22:14. § Heb. *swallow up* f ch. 8:19; 47:12. ‖ Or, *shut up.* g ch. 20:4. h 2 Kings 19:24. ¶ Heb. *shall not be.* i 1 Kings 10:28. * Or, *white works.* † Heb. *foundations.* ‡ Heb. *of living things.* j Num. 13:22. k 1 Cor. 1:20. l ch. 44:7, 8. m Rom. 1:22. n Jer. 2:16. § Or, *governors;* Heb. *the corners.* ‖ Heb. *spirit of perverseness.* o 1 Kings 22:22, 23. p Jer. 51:30; Nah. 3:13. ¶ Heb. *lip.* q Zeph. 3:9. * Or, *Heres,* or *the sun.*

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brings them thus to acknowledge his authority. In either case the present is to be regarded as an earnest of their future spiritual conversion to Christ.

INSTRUCTIONS.

4, 5. God sometimes leaves his enemies for a season to carry forward their plans against his church without interruption, until they seem to be on the point of triumphing over her, in order that his power and glory may be more conspicuously manifested in their final overthrow.

7. God has given to Christ for his inheritance all nations of the earth, and he will, in his own time and manner, whether by mercies or judgments, bring them all to render to him willing obedience and homage.

CHAPTER XIX.

This chapter contains a prophecy of the downfall of Egypt, and its subsequent conversion to God.

1. *Rideth upon a swift cloud;* compare Psalm 18:10, 11; 104:3.

3. *The spirit of Egypt;* that is, of the Egyptians; all the resources of their own wisdom and counsel. *They shall seek to the idols;* in their perplexity, they shall go to their magicians and false gods for counsel and help, but shall find none.

4. *A cruel lord—a fierce king;* this prophecy may have had its incipient fulfilment in some oppressive king, like Psammetichus, who ascended the throne of Egypt during the reign of Manasseh; but it manifestly covers the whole history of Egypt till the time of its final conversion to God.

5–10. *The waters shall fail—all that make sluices;* a figurative description of the fall of Egypt, borrowed from the failure of the Nile. It cannot be the mere physical desolation of the country that is intended, since it is to endure till the conversion of the nation to God. *The sea;* the Nile. See note on chap. 18:2. *They shall turn the rivers far away; and the brooks of defence;* or better, "the rivers," canals of the Nile, "shall stink; the streams of Egypt." *They shall be broken in the purposes thereof;* or, as the margin, "her foundations shall be broken." *All that make sluices and ponds for fish;* or, as many prefer, "all the hired laborers shall be heavy of heart."

11. *Zoan;* Tanis, a city lying in the eastern part of Lower Egypt, on one of the branches of the Nile.

13. *Noph;* Memphis, an ancient and splendid city of Egypt.

14. *Hath mingled a perverse spirit in the midst thereof;* hath mixed with the counsels of Egypt a perverse spirit, so that her rulers mislead her.

15. *Head or tail, branch or rush;* men of high or low degree. Chap. 9:14. *May do;* that is, with success. All undertakings by men of all ranks shall come to naught.

16. *The shaking of the hand;* as a gesture of threatening.

17. *The land of Judah;* not simply as an earthly kingdom, but as containing in itself the kingdom of God, to which perpetuity and universal dominion are promised. To the literal Judah, this prophecy was fulfilled only in a very limited measure. Its complete fulfilment must be to the Israel of God. Compare chap. 60:14.

18. *Five cities—speak the language of Canaan;* the lan-

19 In that day shall there be an altar to the LORD in the midst of the land of Egypt, and a pillar at the border thereof to the LORD.[a]

20 And it shall be for a sign and for a witness unto the LORD of hosts in the land of Egypt: [b] for they shall cry unto the LORD because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them.

21 And the LORD shall be known to Egypt, and the Egyptians shall know the LORD in that day, and shall do sacrifice and oblation; [c] yea, they shall vow a vow unto the LORD, and perform *it*.

22 And the LORD shall smite Egypt: he shall smite and heal *it:* and they shall return *even* to the LORD, and he shall be entreated of them, and shall heal them.

23 ¶ In that day shall there be a highway out of Egypt to Assyria,[d] and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians.

24 In that day shall Israel be the third with Egypt and with Assyria, *even* a blessing in the midst of the land:

25 Whom the LORD of hosts shall bless, saying, Blessed *be* Egypt my people,[e] and Assyria the work of my hands,[f] and Israel mine inheritance.

a Gen. 28:18; Exod. 24:4. b Josh. 4:20. c Mal. 1:11. d ch. 11:16. e 1 Pet. 2:10. f Eph. 2:10.

guage of God's people. *The city of destruction;* doomed to destruction; or, as the margin, "The city of the sun;" that is, Heliopolis, one of the chief cities of Egypt. This difficult verse is variously interpreted. Some suppose the prophet to mean, that where five cities of Egypt shall be converted to the true religion, and thus saved, one shall, for its unbelief, be doomed to destruction; in other words, that five out of six of the Egyptian cities shall be converted to the true faith. Others suppose that the five cities include that called "the city of the sun;" and these find the fulfilment of the prophecy in the settlement of large colonies of Jews in Egypt before the Christian era. If this latter interpretation be adopted, we must not regard the fulfilment before our Lord's advent as final, but only as an earnest of a higher fulfilment under the Christian dispensation, to which the prophecy as a whole manifestly refers.

19. *An altar to the Lord;* an altar for offering sacrifices to the Lord. *A pillar;* as a memorial of God's interposition. Compare Gen. 28:18; 35:14. The meaning is, that the true God shall be worshipped in Egypt.

20. *A saviour—a great one;* the Messiah. If human deliverers are included, it is only as ministers under Christ.

22. *Shall smite and heal it;* heal it after he has smitten it.

23. *A highway;* denoting alliance and peaceful intercourse. *The Egyptians shall serve with the Assyrians;* both nations shall serve God together.

24. *The third;* the third party. Egypt and Assyria shall be in alliance with each other, and both with Israel, as the third in the confederacy. *The land;* the united land of Israel, Egypt, and Assyria.

25. *Whom;* the united people of these three lands. The most prominent of the gentile powers in Isaiah's day were Egypt and Assyria, both of them hostile alike to God's covenant people and to each other. Under this prophecy of their conversion and union with Israel, is foretold the gathering of Jews and Gentiles into the one fold of Christ. John 10:16.

INSTRUCTIONS.

1. The favor and protection of God are the only real bulwarks of a nation. When he visits a people in wrath for their sins, all counsels fail before him, and the stoutest hearts melt with terror.

CHAPTER XX.

A. M. 3290. B. C. about 714.

A type prefiguring the shameful captivity of Egypt and Ethiopia.

IN the year that Tartan came unto Ashdod,[g] (when Sargon the king of Assyria sent him,) and fought against Ashdod, and took it;

2 At the same time spake the LORD by * Isaiah the son of Amoz, saying, Go and loose the sackcloth from off thy loins, and put off thy shoe from thy foot. And he did so, walking naked and barefoot.

3 And the LORD said, Like as my servant Isaiah hath walked naked and barefoot three years *for* a sign and wonder upon Egypt and upon Ethiopia;

4 So shall the king of Assyria lead away the Egyptians prisoners,† and the Ethiopians captives, young and old, naked and barefoot, even with *their* buttocks uncovered, to the shame‡ of Egypt.

5 And they shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory.

6 And the inhabitant of this isle§ shall say in that day, Behold, such *is* our expectation,[h] whither we flee for help to be delivered from the king of Assyria: and how shall we escape?

g 2 Kings 18:17. * Heb. *by the hand of.* † Heb. *captivity of Egypt.* ‡ Heb. *nakedness.* § Or, *country;* Jer. 47:4. h Job 6:20.

2–14. One way in which God punishes nations and communities for their perverseness and rebellion against him is by giving them up to discord, confusion, and the infatuation of foolish counsellors. Thus the mightiest empires have often been broken in pieces, and have become an easy prey to their enemies.

17. Since it is the counsel of the Lord of hosts that his church shall stand firm to the end of time, and triumph over all opposition, they who love her may comfort themselves in the darkest hours of adversity with the assurance that her enemies shall, in the end, be confounded, and led to seek her favor and friendship.

23–25. God has appointed the true Israel to be the mediator and bond of union between the nations of the earth. The tendency of the gospel is to unite them all in mutual friendly intercourse. When the kingdoms of this world shall become the kingdoms of Christ, all war and oppression will cease, and the whole earth be at rest and break forth into singing.

CHAPTER XX.

1. *Tartan;* a general that served under both Sargon and Sennacherib. 2 Kings 18:17. *Sargon;* probably the immediate successor of Sennacherib. *Ashdod;* a strong fortress in Philistia. It lay on the road to Egypt, and its capture opened the way for an attack on that country.

2. *Sackcloth;* probably a coarse garment which was worn as a badge of the prophetic office. Zech. 13:4. *Naked;* that is, comparatively naked, without his garment of sackcloth and shoes. John 21:7. This was a sign of the condition in which the Egyptian and Ethiopian captives should be led away. Ver. 4.

5. *They;* the Jews, who are often rebuked for putting their trust in Egypt. Chap. 30:2; 31:1; 36:6.

6. *This isle;* or as the margin, "this country," or coast; the Mediterranean coast, which included the land of Judea. *Such is our expectation;* such is its issue; it has ended in disappointment. *Whither we flee for help;* that is, from Egypt, whither we have fled for help.

INSTRUCTION.

The expectations of all who forsake the living God, and the way of salvation which he has provided, to put their trust in man or any thing that man can do, shall end in disappointment and ruin.

A. M. 3290.
B. C. about 714.

CHAPTER XXI.

1 The prophet, bewailing the captivity of his people, seeth in a vision the fall of Babylon by the Medes and Persians. 11 Edom, scorning the prophet, is moved to repentance. 13 The set time of Arabia's calamity.

THE burden of the desert of the sea. As whirlwinds in the south pass through;[a] *so* it cometh from the desert, from a terrible land.

2 A grievous* vision is declared unto me: The treacherous dealer dealeth treacherously,[b] and the spoiler spoileth. Go up, O Elam: besiege, O Media:[c] all the sighing thereof have I made to cease.

3 Therefore are my loins filled with pain:[d] pangs have taken hold upon me, as the pangs of a woman that travaileth: I was bowed down at the hearing *of it;* I was dismayed at the seeing *of it.*

4 My heart panted,† fearfulness affrighted me: the night of my pleasure hath he turned‡ into fear unto me.[e]

5 Prepare the table, watch in the watch-tower, eat, drink: arise, ye princes, *and* anoint the shield.

6 For thus hath the Lord said unto me, Go, set a watchman, let him declare what he seeth.

7 And he saw a chariot *with* a couple of horsemen, a chariot of asses, *and* a chariot of camels; and he hearkened diligently, with much heed:

8 And he cried, A lion:§ My lord, I stand continually upon the watch-tower in the daytime,[f] and I am set in my ward whole nights:‖

9 And behold, here cometh a chariot of men, *with* a couple of horsemen. And he answered and said, Babylon is fallen, is fallen;[g] and all the graven images of her gods he hath broken unto the ground.[h]

10 O my threshing, and the corn¶ of my floor: that which I have heard of the LORD of hosts, the God of Israel, have I declared unto you.[i]

11 ¶ The burden of Dumah.[j] He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night?

12 The watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye: return, come.

13 ¶ The burden upon Arabia. In the forest in Arabia shall ye lodge, O ye travelling companies of Dedanim.

14 The inhabitants of the land of Tema brought* water to him that was thirsty, they prevented with their bread him that fled.

15 For they fled from† the swords,[k] from the drawn sword, and from the bent bow, and from the grievousness of war.

16 For thus hath the Lord said unto me, Within a year, according to the years of a hireling,[l] and all the glory of Kedar shall fail:[m]

17 And the residue of the number of archers,‡ the mighty men of the children of Kedar, shall be diminished: for the LORD God of Israel hath spoken *it.*

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[a] Zech. 9:14. * Heb. *hard.* [b] ch. 33:1. [c] ch. 13:17; Jer. 49:34. [d] ch. 15:5. † Or, *My mind wandered.* ‡ Heb. *put.* [e] Dan. 5:5, etc. § Or, *as a lion.* [f] Hab. 2:1. ‖ Or, *every night.* [g] Jer. 51:8, etc.; Rev. 14:8. [h] Jer. 50:2. ¶ Heb. *son.* [i] Ezek. 3:17–19; Acts 20:26, 27 [j] 1 Chr. 1:30; Jer. 49:7, etc.; Ezek. 35:2, etc.; Obad. 1, etc. * Or, *bring ye.* † Or, *for fear of;* Heb. *from the face of.* [k] Job 6:19, 20. [l] Job 7:1. [m] ch. 60:7. ‡ Heb. *bows.*

CHAPTER XXI.

1. *The desert of the sea;* an enigmatical name for Babylon, probably meaning that the plain of Babylon is destined to become what it was before the building of the city, an inundated marsh; "a possession for the bittern, and pools of water." Chap. 14:23. "The sea," is here the Euphrates. *Whirlwinds in the south;* the southern desert is mentioned as the region whence violent whirlwinds come. *From the desert;* according to many, the desert mountainous tract between Persia and Babylon. Or we may render, "As whirlwinds in the south rush from the desert, so it," the calamity, "cometh," etc.

2. *Grievous vision;* vision of grievous evil coming upon Babylon. *The treacherous dealer;* or "the deceiver," that is, Cyrus, who took Babylon by stratagem. *Elam;* Persia. Cyrus governed the united empire of Media and Persia. Daniel 8:3, 20. *The sighing thereof;* the sighing which Babylon has caused.

3, 4. *Are my loins filled with pain;* in these verses the prophet speaks in the name of Babylon. Compare ver. 4. *The night of my pleasure;* these words were remarkably fulfilled in the capture of Babylon during a night of festivity. Dan. 5:1, 30.

5. *Prepare the table;* the words of the Babylonians. They set their watch, and then give themselves up to revelling. *Arise, ye princes;* the cry of alarm which comes to the king and his nobles at the banquet. *Anoint the shield;* to prepare it for battle. Shields were covered with skins, which needed frequent anointings.

6. *Go, set a watchman;* this is represented to the prophet in a vision.

7. *And he saw—chariot of camels;* or, "And he saw riders, pairs of horsemen, riders of asses, riders of camels." These are the invaders of Babylon, seen in vision.

8. *He cried, A lion;* or, as the margin, "as a lion." Compare Rev. 10:3.

9. *And behold—horsemen;* or, as above, "men riding, horsemen in pairs." *He answered;* the watchman answered, giving the meaning of this vision of an invading army.

10. *My threshing, and the corn of my floor;* that is, O my crushed and afflicted people. This is Isaiah's address to his people anticipating their captivity in Babylon, and promising them deliverance from it.

11. *Dumah;* by some supposed to be a district in the south of Edom; by others, Edom itself. *Seir;* the same as Edom, a mountainous tract extending south from the Dead sea to the eastern arm of the Red sea. *What of the night?* how much of it is passed?

12. *The morning cometh, and also the night;* the morning comes to God's people, but the night to their enemies. *If ye will inquire—come;* the prophet encourages them that earnest inquiry, in which repentance is implied, will gain for them a comfortable answer.

13. *Arabia;* in the restricted sense, including the region bordering on the south and east of Palestine, that is, the north-western part of the great Arabian peninsula. *Forest;* the Arabs give this name to rugged tracts, such as the caravans of Dedan would naturally seek for safety. Forests, in our sense of the word, are not found in Arabia. *Shall ye lodge;* they shall flee to them, from fear of the invading enemy.

14. *Tema;* this, as well as the Dedanim, was a neighboring Arabian tribe. *To him that was thirsty;* to the thirsty fugitives of Arabia. *Prevented;* met in a friendly way.

16. *Years of a hireling;* see note on chapter 16:14. *Kedar;* a tribe of the desolated region, put here for the whole country.

INSTRUCTIONS.

5. Sinful security is the forerunner of sudden destruction to nations, as well as to families and individuals.

9. The utter and final overthrow of all persecuting powers that oppose themselves to the kingdom of heaven is written among the counsels of Jehovah; and at the appointed hour he will find abundant means to execute his judgments upon them.

CHAPTER XXII.

1 The prophet lamenteth the invasion of Jewry by the Persians. 8 He reproveth their human wisdom and worldly joy. 15 He prophesieth Shebna's deprivation, 20 and Eliakim, prefiguring the kingdom of Christ, his substitution.

THE burden of the valley of vision. What aileth thee now, that thou art wholly gone up to the house-tops?[a]

2 Thou that art full of stirs, a tumultuous city, a joyous city:[b] thy slain *men are* not slain with the sword, nor dead in battle.

3 All thy rulers are fled together,[c] they are bound by the archers:* all that are found in thee are bound together, *which* have fled from far.

4 Therefore said I, Look away from me; I will weep bitterly,†[d] labor not to comfort me, because of the spoiling of the daughter of my people.

5 For *it is* a day of trouble, and of treading down, and of perplexity by the Lord GOD of hosts in the valley of vision, breaking down the walls, and of crying to the mountains.

6 And Elam bare the quiver with chariots of men *and* horsemen,[e] and Kir uncovered‡ the shield.

7 And it shall come to pass, *that* thy choicest§ valleys shall be full of chariots, and the horsemen shall set themselves in array at‖ the gate.

8 ¶ And he discovered the covering of Judah, and thou didst look in that day to the armor of the house of the forest.[f]

9 Ye have seen also the breaches of the city of David, that they are many:[g] and ye gathered together the waters of the lower pool.

10 And ye have numbered the houses of Jerusalem, and the houses have ye broken down to fortify the wall. A. M. 3292. B. C. about 712.

11 Ye made also a ditch between the two walls for the water of the old pool: but ye have not looked unto the maker thereof, neither had respect unto him that fashioned it long ago.

12 And in that day did the Lord GOD of hosts call to weeping, and to mourning,[h] and to baldness,[i] and to girding with sackcloth:

13 And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink;[j] for to-morrow we shall die.

14 And it was revealed in mine ears by the LORD of hosts, Surely this iniquity shall not be purged from you till ye die, saith the Lord GOD of hosts.

15 ¶ Thus saith the Lord GOD of hosts, Go, get thee unto this treasurer, *even* unto Shebna,[k] which *is* over the house, *and say*,

16 What hast thou here, and whom hast thou here, that thou hast hewed thee out a sepulchre here, *as* he¶ that heweth him out a sepulchre on high, *and* that graveth a habitation for himself in a rock?

17 Behold, the LORD will carry thee away with a mighty captivity,* and will surely† cover thee.

18 He will surely violently turn and toss thee *like* a ball into a large country:‡ there shalt thou die, and there the chariots of thy glory *shall be* the shame of thy lord's house.

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[a] Deut. 22:8. [b] ch. 32:13. [c] 2 Kings 25:5, 11. * Heb. *of the bow.* † Heb. *be bitter in weeping.* [d] Jer. 4:19; 9:1; Lam. 1:2. [e] Jer. 49:35. ‡ Heb. *made naked.* § Heb. *the choice of thy.* ‖ Or, *toward.* [f] 1 Kings 7:2; 10:17. [g] 2 Chr. 32:4. [h] Joel 1:13. [i] Job 1:20; Mic. 1:16. [j] ch. 56:12. [k] 2 Kings 18:37. ¶ Or, *O he.* * Heb. *the captivity of a man.* † Or, *who covered thee with an excellent covering, and clothed thee gorgeously, shall surely;* ver. 18. ‡ Heb. *land large of spaces.*

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10. The threatenings recorded in God's word against the enemies of his people, are all pledges of their deliverance and salvation.

12. To those who ask counsel of God in the spirit of obedience and faith, he will, in the end, return an answer of peace; but the unbelieving and rebellious shall have no share in the good which he bestows upon his friends.

13–17. Neither numbers, nor bodily strength, nor security of position, can secure any people against the judgments of God. He sent of old desolation and destruction into the rough deserts of Arabia, as well as into the mighty cities of Nineveh and Babylon.

CHAPTER XXII.

1. *The valley of vision;* Jerusalem, as being surrounded by hills higher than itself, and also the place where God in a special manner revealed himself. If, as is most natural, we assume that this prophecy was uttered in immediate connection with that which follows against Shebna, ver. 15–25, its date must be placed before Sennacherib's invasion. See note to ver. 15. It may refer not only to that invasion, but also to the one that followed in Manasseh's day, 2 Chron. 33:11. *Gone up to the house-tops;* to make observation, as was customary in the case of sudden alarms. The roofs of oriental cities are nearly flat.

2. *Thou that art full;* that is, customarily. *Not slain with the sword—dead in battle;* they perish from famine and pestilence accompanying the siege.

3. *Bound;* taken captive and bound.

5. *Crying to the mountains;* the cry of distress resounding to the neighboring mountains.

6. *Elam;* Persia. *Kir;* the modern Georgia, lying between the Black and the Caspian seas. These two countries are named as subject to the king of Assyria and furnishing troops for his service.

7. *Shall be full of chariots—at the gate;* this may have been in Sennacherib's day, or when the king of Assyria took Manasseh captive and carried him to Babylon. 2 Chron. 33:11.

8. *He discovered;* literally, "he uncovered." *The covering of Judah;* her defences. *Thou didst look;* the king with his princes. *The house of the forest;* "the house of the forest of Lebanon," built by Solomon, 1 Kings 7:2, and used as an armory. 1 Kings 10:17.

9. *Seen also;* examined, for the purpose of repairing. *Gathered together the waters;* to cut them off from the enemy. 2 Chron. 32:3, 4. *The lower pool;* lying in the valley of Hinnom, south-west of Zion.

11. *A ditch;* rather, "a reservoir." This was to shut off the water from the enemy. *The old pool;* the upper pool of Gihon, lying west of the city, towards the head of the valley of Hinnom. *The maker thereof—him that fashioned it;* that is, God, who of old ordained this calamity. Chap. 37:26.

12. *Baldness;* the shaving of the hair as a sign of grief.

13. *Let us eat and drink; for to-morrow we shall die;* the words of the besieged, hardening themselves in carnal mirth against the approaching calamity.

14. *Purged from you;* expiated and forgiven.

15. *Shebna;* in the account of Sennacherib's invasion, we find Shebna already superseded by Eliakim, as "over the house." Isa. 36:3; 2 Kings 18:18, 37, etc. Hence this prophecy must have been uttered before that invasion. *Over the house;* over the king's household.

16. *What hast thou—whom hast thou;* what right—what man of thy kindred? The prophet reminds Shebna that he has no right to a sepulchre at Jerusalem, and that his vanity shall be punished by disgrace and exile. The ancients expended large sums upon their sepulchres, which were generally hewn out of rocks.

18. *The shame of thy lord's house;* or, "thou shame of thy lord's house."

A. M. 3292. B. C. about 712. 19 And I will drive thee from thy station, and from thy state shall he pull thee down.

20 ¶ And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiah:[a]

21 And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah.

22 And the key of the house of David will I lay upon his shoulder;[b] so he shall open, and none shall shut: and he shall shut, and none shall open.[c]

23 And I will fasten him *as* a nail in a sure place;[d] and he shall be for a glorious throne to his father's house.

24 And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons.*

25 In that day, saith the LORD of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that *was* upon it shall be cut off: for the LORD hath spoken *it*.

CHAPTER XXIII.

1 The miserable overthrow of Tyre. 17 Their unhappy return.

THE burden of Tyre.[e] Howl, ye ships of Tarshish; for it is laid waste, so that there is no house, no entering in: from the land of Chittim it is revealed to them.[f]

2 Be still,† ye inhabitants of the isle; thou whom the merchants of Zidon, that pass over the sea, have replenished.

3 And by great waters the seed of Sihor, the harvest of the river, *is* her revenue; and she is a mart of nations.

4 Be thou ashamed, O Zidon: for the sea hath spoken, *even* the strength of the sea, saying, I travail not, nor bring forth children, neither do I nourish up young men, *nor* bring up virgins.

5 As at the report concerning Egypt,[g] *so* shall they be sorely pained at the report of Tyre.

6 Pass ye over to Tarshish; howl, ye inhabitants of the isle.

7 *Is* this your joyous *city*, whose antiquity *is* of ancient days? her own feet shall carry her afar off‡ to sojourn.

8 Who hath taken this counsel against Tyre, the crowning *city*, whose merchants *are* princes, whose traffickers *are* the honorable of the earth?

9 The LORD of hosts hath purposed it, to stain§ the pride of all glory, *and* to bring into contempt all the honorable of the earth.[h]

10 Pass through thy land as a river, O daughter of Tarshish: *there is* no more strength.‖

11 He stretched out his hand over the sea, he shook the kingdoms: the LORD hath given a commandment against the merchant *city*,¶ to destroy the strong-holds* thereof.

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[a] 2 Kings 18:18. [b] ch. 9:6. [c] Job 12:14; Rev. 3:7. [d] Ezra 9:8. * Or, *instruments of viols.* [e] Jer 25:22; 47:4; Ezek. ch. 26–28; Amos 1:9, 10; Zech. 9:2–4. [f] ver. 12; Jer. 2:10. † Heb. *silent.* [g] ch. 19:16. ‡ Heb. *from afar off.* § Heb. *pollute.* [h] 1 Cor. 1:28, 29. ‖ Heb. *girdle.* ¶ Or, *concerning a merchantman;* Heb. *Canaan.* * Heb. *strengths.*

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21. *Thy robe;* the robe of office.

22. *Key;* here used as a symbol of authority. *Shall open—none shall shut;* shall have uncontrolled power.

23. *Fasten him—in a sure place;* firmly fix him in his station. *A glorious throne;* a seat where all the members of his father's family may find honorable repose.

24. *They shall hang upon him;* he shall support them, as a nail or pin supports the vessel hung upon it. *The offspring and the issue;* the noble and the base of his family, who are compared, in the remainder of the verse, to vessels of different sorts and sizes.

25. *The nail that is fastened;* that is, Shebna, who is now as a nail fastened.

INSTRUCTIONS.

1. Special religious privileges lay men under corresponding obligations to holiness, and the abuse of them will be punished with exemplary severity.

4. Good men bitterly grieve over the calamities which befall God's people.

11. All outward means should be used in humble dependence upon God. When forgetting him, we give to these our chief confidence, we dishonor his almighty power and supremacy, and he will make us feel that vain is the help of man.

12–14. When God's judgments, instead of bringing men to repentance, become the occasion of their hardening themselves in sin, they are reprobate, and their destruction is at hand.

16–19. All ostentation is offensive to God, but that which respects the resting-place of our ashes is in a peculiar degree foolish and wicked. They who indulge themselves in such vanity, may expect an ignominious instead of an honorable end.

20–23. God will, in his own time and way, advance his humble and faithful servants to places of trust and honor, so far as he shall see it to be for their own welfare and that of his people.

24. When a righteous man is prospered and honored he becomes a stay and support, not only to the good generally, but in a special sense to those of his own household.

CHAPTER XXIII.

1. *Tyre;* the capital city of Phœnicia, and a celebrated emporium of trade. It lay on a rocky island about half a mile from the coast of the Mediterranean. *Tarshish;* a celebrated commercial city and region, generally supposed to have been situated in the south of Spain, north-west of the straits of Gibraltar. It was a colony of Phœnicia. *The land of Chittim;* Cyprus; but "the land of Chittim" seems to have been used as an indefinite expression for the islands and coasts of the Mediterranean lying west of Palestine. *It is revealed to them;* the desolation of Tyre revealed to the ships of Tarshish on their homeward voyage.

2. *Still;* dumb from amazement and grief. *The isle;* according to some, Tyre itself; according to others, the western coast of the Mediterranean with its islands, which had been enriched by the trade of Tyre.

3. *The seed of Sihor, the harvest of the river;* "Sihor" and "the river" are both names for the Nile; and the "seed" and "harvest" are the produce of Egypt, occasioned by its fertilizing waters.

4. *The sea—the strength of the sea;* the strong-hold of Tyre, lying in the sea. *I travail not, nor—bring up virgins;* she represents herself as childless, that is, desolate.

5. *Concerning Egypt;* when God overthrew Egypt before Israel.

6. *Pass ye over;* in flight from the enemy.

8. *The crowning city;* the city that dispensed crowns to the rulers of her colonies.

10. *As a river;* freely, without constraint. *Strength;* literally, "girdle," that is, band of authority, by which Tarshish was kept in subjection to Tyre.

11. *He;* Jehovah.

12 And he said, Thou shalt no more rejoice,[a] O thou oppressed virgin, daughter of Zidon: arise, pass over to Chittim;[b] there also shalt thou have no rest.

13 Behold the land of the Chaldeans; this people was not, *till* the Assyrian founded it for them that dwell in the wilderness:[c] they set up the towers thereof, they raised up the palaces thereof; *and* he brought it to ruin.

14 Howl, ye ships of Tarshish: for your strength is laid waste.

15 And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king: after the end of seventy years shall Tyre sing as* a harlot.

16 Take a harp, go about the city, thou harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered.

17 ¶ And it shall come to pass after the end of seventy years, that the LORD will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth.[d]

18 And her merchandise and her hire shall be holiness to the LORD:[e] it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the LORD, to eat sufficiently, and for durable† clothing.

CHAPTER XXIV.

1 The doleful judgments of God upon the land. 13 A remnant shall joyfully praise him. 16 God in his judgments shall advance his kingdom.

BEHOLD, the LORD maketh the earth empty, and maketh it waste, and turneth it upside down,‡ and scattereth abroad the inhabitants thereof. A. M. 3292. B. C. about 712.

2 And it shall be, as with the people, so with the priest;§[f] as with the servant, so with his master;[g] as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.

3 The land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word.

4 The earth mourneth *and* fadeth away, the world languisheth *and* fadeth away, the haughty‖ people of the earth do languish.

5 The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.[h]

6 Therefore hath the curse devoured the earth,[i] and they that dwell therein are desolate: therefore the inhabitants of the earth are burned,[j] and few men left.

7 The new wine mourneth, the vine languisheth,[k] all the merry-hearted do sigh.

8 The mirth of tabrets ceaseth,[l] the noise of them that rejoice endeth, the joy of the harp ceaseth.

9 They shall not drink wine with a song; strong drink shall be bitter to them that drink it.

10 The city of confusion is broken down: every house is shut up, that no man may come in.

11 *There is* a crying for wine in the streets; all joy is darkened, the mirth of the land is gone.

12 In the city is left desolation,[m] and the gate is smitten with destruction.[n]

13 ¶ When thus it shall be in the midst of the

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[a] Rev. 18:22. [b] ver. 1. [c] Psa. 72:9. * Heb. *it shall be unto Tyre as the song of.* [d] Rev. 17:2. [e] Zech. 14:20, 21. † Heb. *old.* ‡ Heb. *perverteth the face thereof.* § Or, *prince;* Gen. 41:45. [f] Hos. 4:9. [g] Eph. 6:8, 9.

‖ Heb. *height of the.* [h] Gen. 3:17; Num. 35:33. [i] Mal. 4:6. [j] 2 Pet. 3:10. [k] ch. 16:8, 9; Joel 1:10, 12. [l] Jer. 7:34; Hos. 2:11; Rev. 18:22. [m] Lam. 1:1. [n] Lam. 2:9.

12. *Arise, pass over to Chittim;* in flight from the enemy. See note, verse 1.

13. *This people;* the Chaldeans, here named as the nation which God employed to destroy Tyre. This city was taken by the Chaldean monarch Nebuchadnezzar, after a severe siege, Ezek. 29:18. *Founded it;* the Chaldean land. *For them that dwell in the wilderness;* the Assyrians seem to have planted a colony of rude mountaineers in the plain of Babylon, who afterwards made themselves masters of the whole region and founded the Chaldean empire. *Set up the towers—raised up the palaces thereof;* some refer these words to Babylon, others to Tyre. The latter render the clause thus: "they," the Chaldeans, "have set up their" besieging "towers;" "they have made naked her palaces." *He brought it;* the Chaldeans brought Tyre.

15. *According to the days of one king;* the days of his natural life, Psa. 90:10; here taken as a measure of the duration of the Babylonian kingdom till its overthrow by Cyrus. Compare Jer. 25:11, 12. *Shall Tyre sing as a harlot;* because she is restored to her former prosperity. The commerce of Tyre with the nations is represented in this and the following verses under the figure of harlotry.

18. *Holiness to the Lord;* the Lord will make her gains subservient to the welfare of his own people. *Laid up;* without use, as a hoarded treasure.

INSTRUCTIONS.

8. When God intrusts to men princely wealth, he requires them to use it in his fear and to his glory. If they make it the minister of luxury and ostentation, he will either take it from them, as he did from the merchants of Tyre, or in other ways make it a curse to them instead of a blessing.

9. The tendency of long-continued success is to nourish the spirit of pride and self-sufficiency. Thus the prosperity of cities and nations is often the occasion of lifting them up to their destruction.

13. God has often raised a feeble and despised people to power and dominion, and made it the minister of his vengeance upon wicked nations.

18. The wealth of all nations is the Lord's; and he will, in one way or another, make it subservient to the advancement of his kingdom among men.

CHAPTER XXIV.

This chapter is intimately connected with the three following. Though it relates to God's covenant people, verse 5, its application should not be restricted to the literal Israel. In the desolations which God brought upon his chosen people for their sins, it had only its incipient fulfilment. It covers all the judgments by which he purifies his church from sin, and thus prepares the way for her future enlargement and peace, as foretold in the succeeding chapters.

1. *The earth;* or the land, here the land of Palestine, as the residence of God's covenant people. Compare ver. 5.

5. *Changed the ordinance;* violated the ordinance of God. *The everlasting covenant;* the covenant made with Abraham and his seed for ever. Gen. 17:7.

10. *The city of confusion;* or, "of emptiness;" that is, Jerusalem, so called because she is to be made desolate.

11. *Crying for wine;* on account of the failure of wine. The failure of wine represents a general famine.

13. *As the shaking of an olive-tree—the gleaning grapes;* that is, a small remnant. Compare chap. 17:5, 6.

A. M. 3292. B. C. about 712. land among the people, *there shall be* as the shaking of an olive-tree, *and* as the gleaning grapes when the vintage is done.[a]

14 They shall lift up their voice,[b] they shall sing for the majesty of the LORD, they shall cry aloud from the sea.

15 Wherefore glorify ye the LORD in the fires,*[c] *even* the name of the LORD God of Israel in the isles of the sea.[d]

16 ¶ From the uttermost part† of the earth have we heard songs, *even* glory to the righteous. But I said, My leanness, my leanness, woe unto me![‡] the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously.[e]

17 Fear, and the pit, and the snare, *are* upon thee, O inhabitant of the earth.[f]

18 And it shall come to pass, *that* he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open,[g] and the foundations of the earth do shake.[h]

19 The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly.[i]

20 The earth shall reel to and fro like a drunkard,[j] and shall be removed like a cottage;[k] and the transgression thereof shall be heavy upon it;[l] and it shall fall, and not rise again.

21 And it shall come to pass in that day, *that* the LORD shall punish[§] the host of the high ones *that are* on high, and the kings of the earth upon the earth.[m]

22 And they shall be gathered together, *as* prisoners are gathered‖ in the pit,¶ and shall be shut up in the prison, and after many days shall they be visited.*

23 Then the moon shall be confounded, and the sun ashamed,[n] when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.†

[a] Ch. 6:13; 17:5, 6; Mic. 2:12. [b] Zeph. 2:14, 15. * Or, *valleys*. [c] 1 Pet. 3:15 [d] Zeph. 2:11. † Heb. *wing*. ‡ Heb. *Leanness to me;* or, *My secret to me*. [e] ch. 48:8; Jer. 5:11. [f] Jer. 48:43, 44. [g] Gen. 7:11. [h] Psa. 18:7. [i] Jer. 4:23. [j] ch. 19:14. [k] Rev. 21:1. [l] Zech. 5:5–8. § Heb. *visit upon*.

[m] Psa. 76:12. ‖ Heb. *with the gathering of prisoners*. ¶ Or, *dungeon*. * Or, *found wanting*. [n] Ezek. 32:7. † Or, there shall be *glory before his ancients*. [o] Psa. 46:10. [p] Num. 23:19. [q] Jer. 51:37. [r] Rev. 11:13.

CHAPTER XXV.

1 The prophet praiseth God for his judgments, 6 for his saving benefits, 9 and for his victorious salvation.

O LORD, thou *art* my God; I will exalt thee,[o] I will praise thy name; for thou hast done wonderful *things; thy* counsels of old *are* faithfulness *and* truth.[p]

2 For thou hast made of a city a heap; *of* a defenced city a ruin:[q] a palace of strangers to be no city; it shall never be built.

3 Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee.[r]

4 For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones *is* as a storm *against* the wall.

5 Thou shalt bring down the noise of strangers,

14. *They;* this remnant that is left, after God's judgments.

15. *The fires;* or, "the sunrisings," that is, the east, as opposed to "the isles of the sea," in the west. The remnant of God's people are called upon to praise him from the different regions of their abode, because the mighty judgments described in this chapter are preparing the way for their redemption.

16. *We heard songs;* the songs of the ransomed remnant. *My leanness;* the words of Jerusalem, contrasting her desolate condition with this "glory to the righteous." Then follows a new picture of her desolateness, with new threatenings of God's judgments.

18. *The windows from on high;* as at the deluge, to pour down God's wrath.

20. *Removed;* literally, "shaken," made to swing to and fro.

21. *The host of the high ones—kings of the earth;* all the host of heaven in a figurative sense; wicked powers, that abuse the authority which God has intrusted to them for the good of his church.

22. *Visited;* having been for "many days" humbled on account of their sins, they shall be again visited in mercy. This promise is fulfilled, not to them personally, but to their successors in office. The honor and authority conferred upon Ezra, Nehemiah, Zerubbabel, and others, after the captivity, were only an earnest of its complete accomplishment in Christ, and those whom he appoints to administer the affairs of his kingdom in his name. Compare chap. 60:17.

23. *Confounded—ashamed;* their splendor shall be lost in the glory of God on mount Zion.

INSTRUCTIONS.

1-12. God has many times brought upon his people for their sins such desolations as seemed to threaten their utter destruction. But these have all been overruled for the purification and enlargement of the true Zion. Thus she has been from age to age steadily advancing, through fiery trials, towards that permanent peace and prosperity which awaits her in the latter-day glory.

13–15. The terrible judgments which consume hypocrites and sinners in Zion, bring salvation to "the Israel of God."

18. How vain are all the efforts of wicked men to escape God's righteous judgments. When they flee from one calamity, he can easily plunge them into another and a deeper; and if they persist in impenitence, they must fall at last into the bottomless pit, whence they shall not rise again for ever.

21, 22. When men persist in abusing the power which God has intrusted to them for the good of his church, he will take from them their authority and give it to others. So he dealt with the Jewish rulers at the Babylonian captivity, and at our Lord's advent; and so he will continue to deal in all ages.

CHAPTER XXV.

1. *I will exalt thee;* the prophet, in the name of the true Israel, praises God for the glorious issue of his judgments recorded in the preceding chapter.

2. *A city;* Babylon, in the primary application of the words. This city represents here, as often elsewhere, every great persecuting power. *Strangers;* foreigners and heathen.

3. *Therefore;* in view of thy judgments on Babylon. *City of the terrible nations;* a metropolis, like Nineveh, Babylon, or Rome, that rules over terrible nations.

4. *A shadow from the heat;* in the burning desert, where such a shadow is rarely found. Chap. 4:6; 32:2. *The blast of the terrible ones;* an invasion of fierce enemies, compared to a violent storm.

5. *Bring down;* make quiet. *The noise of strangers;* their battle-shout. *The branch;* the power of the enemy, compared, as in chap. 10:33, to a stately bough; but we may better render, "the song."

as the heat in a dry place; *even* the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low.

6 ¶ And in this mountain shall the LORD of hosts make unto all people a feast of fat things,[a] a feast of wines on the lees,[b] of fat things full of marrow, of wines on the lees well refined.[c]

7 And he will destroy* in this mountain the face of the covering cast† over all people, and the veil that is spread over all nations.[d]

8 He will swallow up death in victory;[e] and the Lord GOD will wipe away tears from off all faces;[f] and the rebuke of his people shall he take away from off all the earth:[g] for the LORD hath spoken *it*.

9 ¶ And it shall be said in that day, Lo, this *is* our God; we have waited for him, and he will save us: this *is* the LORD; we have waited for him, we will be glad, and rejoice in his salvation.[h]

10 For in this mountain shall the hand of the LORD rest, and Moab shall be trodden down‡ under him, even as straw is trodden down for the dunghill.§

11 And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth *his hands* to swim: and he shall bring down their pride together with the spoils of their hands.

12 And the fortress of the high fort of thy walls shall he bring down, lay low, *and* bring to the ground, *even* to the dust.

CHAPTER XXVI. A. M. 3292. B. C. about 712.

1 A song, inciting to confidence in God, 5 for his judgments, 12 and for his favor to his people. 20 An exhortation to wait on God.

IN that day shall this song be sung in the land of Judah: We have a strong city;[i] salvation will *God* appoint *for* walls and bulwarks.[j]

2 Open ye the gates,[k] that the righteous nation which keepeth the truth‖ may enter in.

3 Thou wilt keep *him* in perfect peace,¶[1] *whose* mind* *is* stayed *on thee:* because he trusteth in thee.

4 Trust ye in the LORD for ever:[m] for in the LORD JEHOVAH *is* everlasting strength.†

5 ¶ For he bringeth down them that dwell on high; the lofty city, he layeth it low; he layeth it low, *even* to the ground; he bringeth it *even* to the dust.

6 The foot shall tread it down, *even* the feet of the poor, *and* the steps of the needy.[n]

7 The way of the just *is* uprightness:[o] thou, most upright, dost weigh the path of the just.[p]

8 Yea, in the way of thy judgments, O LORD, have we waited for thee;[q] the desire of *our* soul *is* to thy name, and to the remembrance of thee.[r]

9 With my soul have I desired thee in the night;[s] yea, with my spirit within me will I seek thee early: for when thy judgments *are* in the earth, the inhabitants of the world will learn righteousness.[t]

10 Let favor be showed to the wicked, *yet* will he not learn righteousness:[u] in the land of up-

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[a] Matt. 22:2. etc. [b] Song 5:1. [c] ch. 2:2, 3. * Heb. *swallow up.* † Heb. *covered.* [d] 2 Cor. 3:16, 18. [e] Hos. 13:14; 1 Cor. 15:54. [f] Rev. 21:4. [g] Mal. 3:17, 18. [h] Tit. 2:13. ‡ Heb. *threshed.* § Or, *threshed in Madmenah.* [i] Psa. 31:21. [j] ch. 60:18. [k] Psa. 118:19. ‖ Heb. *truths.* ¶ Heb. *peace,* *peace.* [l] Phil. 4:7. * Or, *thought,* or *imagination.* [m] Psa. 62:8; 125:1. † Heb. *the rock of ages.* [n] Mal. 4:3. [o] Eph. 2:10. [p] Psa. 37:23. [q] ch. 64:4, 5. [r] Psa. 63:1, 6. [s] Song 3:1. [t] Psa. 58:11. [u] Eccl. 8:11; Rev. 2:21.

6–8. *This mountain;* Zion, which here represents the church of Christ. *Wines on the lees;* wines that have been left to stand on their lees have a richer flavor. *Face of the covering;* the veil of ignorance with its attendant sin and wretchedness. *In victory;* literally, "for ever." *Rebuke of his people;* to which his people have been subject. The swallowing up of death is its abolition in the widest sense. The prophet's vision extends not only into, but beyond the era of millennial glory. He has a view of the final issue of Christ's redemption in this world and in eternity.

10. *The hand of the Lord;* his omnipotent power. *Moab;* named as a prominent enemy of God's people in the prophet's day, representing every hostile power.

11. *He shall spread forth his hands in the midst of them;* Jehovah, to execute vengeance upon his enemies. *As he that swimmeth;* widely and on all sides. *Spoils;* or "plots."

12. *Thy walls;* Moab's walls.

INSTRUCTIONS.

1. All God's counsels towards his covenant people are "faithfulness and truth." It is only the narrowness of our vision that prevents our discerning his loving-kindness in the discipline to which he subjects his church, as well as in the deliverance and enlargement which he from time to time vouchsafes to her.

2. The efforts of mighty principalities and powers to destroy God's kingdom, end in their own utter and final overthrow.

3. God will inflict upon the persecutors of his people such terrible judgments as shall compel all nations to fear him and acknowledge his almighty power. Exod. 9:16; Rev. 11:13.

4. In all times of distress God is a sure refuge to his people. Under the shadow of his protection, they can pass unharmed through the burning desert of affliction and persecution.

6. The power of the gospel to bless men passes all human comprehension. It fills the heart that receives it with light and peace and joy; it makes every nation that obeys it prosperous and happy; it will one day unite all the families of the earth in harmony and blessedness.

7. The covenant made with Abraham was from the beginning designed to bless all nations; and this design Christ will gloriously accomplish. He will make the light of his gospel shine from mount Zion into every land, till the earth is filled with the knowledge of the Lord as the waters cover the sea. Chap. 11:9.

8. In the coming millennial age, a more glorious order of society awaits the world than our darkened understandings are able to conceive of; and this will be but an earnest of the perfect redemption of heaven, where God will in the fullest sense of the words swallow up death for ever, and wipe away tears from off all faces.

10. The day is coming when the persecutors of God's church, who were once so terrible to her, shall be known and remembered only by the record of the judgments which have destroyed them.

CHAPTER XXVI.

1. *In that day;* in the day referred to at the close of the preceding chapter. *A strong city;* Zion, in contrast with the fortress of the enemy that has been destroyed.

2. *The gates;* of this strong city.

8. *In the way of thy judgments;* God's judgments are here, as in the following verse, the judgments by which he destroys his enemies and saves his own people. To wait for him in the way of these judgments, is to wait in earnest expectation and prayer for their manifestation, since thus the "inhabitants of the world will learn righteousness."

9. *Have I desired thee;* desired thee to manifest thyself in thy judgments.

A. M. 3292. B. C. about 712

rightness will he deal unjustly,[a] and will not behold the majesty of the LORD.[b]

11 LORD, *when* thy hand is lifted up, they will not see:[c] *but* they shall see,[d] and be ashamed for *their* envy at the* people; yea, the fire of thine enemies shall devour them.[e]

12 LORD, thou wilt ordain peace for us:[f] for thou also hast wrought all our works in† us.

13 O LORD our God, *other* lords besides thee have had dominion over us;[g] *but* by thee only will we make mention of thy name.[h]

14 *They are* dead, they shall not live; *they are* deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish.

15 Thou hast increased the nation, O LORD, thou hast increased the nation; thou art glorified: thou hadst removed *it* far *unto* all the ends of the earth.

16 LORD, in trouble have they visited thee;[i] they poured out a prayer‡ *when* thy chastening *was* upon them.

17 Like as a woman with child, *that* draweth near the time of her delivery, is in pain, *and* crieth out in her pangs; so have we been in thy sight, O LORD.

18 We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth; neither have the inhabitants of the world fallen.

19 Thy dead *men* shall live, *together with* my dead body shall they arise. Awake and sing, ye that dwell in dust:[j] for thy dew *is as* the dew of herbs, and the earth shall cast out the dead.

20 ¶ Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.

21 For behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity:[k] the earth also shall disclose her blood,§ and shall no more cover her slain.

CHAPTER XXVII.

1 The care of God over his vineyard. 7 His chastisements differ from judgments. 12 The church of Jews and Gentiles.

IN that day the LORD with his sore and great and strong sword shall punish leviathan the piercing serpent,‖ even leviathan that crooked serpent;[l] and he shall slay the dragon that *is* in the sea.

2 In that day sing ye unto her, A vineyard of red wine.[m]

3 I the LORD do keep it;[n] I will water it every moment: lest *any* hurt it, I will keep it night and day.

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a Eccl. 3:16. b ch. 2:10. c Jer. 5:3. d Rev. 1:7. * Or. *toward* thy. e Dan. 3:22, 25. f ver. 3. † Or, *for*. g 2 Chr. 28:5, 6; Rom. 6:16–18. h Psa. 71:15, 16. i Hos. 5:15. ‡ Heb. *secret speech*. j Dan. 12:2. k Jude 14, 15.

§ Heb. *bloods*. ‖ Or, *crossing like a bar*. l Psa. 74:14. m Luke 20:9, etc. n Psa. 121:4, 5.

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11. *The fire of thine enemies;* the fire with which thou consumest thine enemies.

12. *In us;* rather, as the margin, "for us;" thou hast helped us, and given us success in all our works. The prophet teaches that salvation is from God's hand.

13. *Other lords;* the heathen rulers, with the additional idea, that they have also worshipped their false gods. *By thee only;* by calling upon thee alone. *Make mention;* in the way of divine worship.

14. *They are dead;* the "other lords." Ver. 13.

15. *The nation;* Israel. *Thou hadst removed—the ends of the earth;* many prefer to render, "thou hast removed far off all the bounds of the land," that is, enlarged it on every side.

18. *Brought forth wind—not wrought any deliverance;* God's people confess the vanity of all their endeavors to save themselves. *Inhabitants of the world;* the gentile nations that have oppressed us.

19. *Thy dead;* the dead of God's people. The life-giving power of Jehovah is now set in strong contrast with the impotence of man. *Together with my dead body shall they arise;* or, "my dead bodies shall arise," God's people being the speaker. *Thy dew;* the dew, that is, the quickening power that descends upon God's people. *Is as the dew of herbs;* has, like the dew falling on herbs, a life-giving power.

Some understand this verse of a spiritual resurrection, compare Ezek. 37:1–14; others, of the resurrection of the body, and this seems to have been the interpretation of the ancient Jews. We may reasonably believe that the Spirit of prophecy intended to give here an intimation of this great doctrine, which contains in itself the pledge of all needful previous help and deliverance.

20, 21. *Come, my people—until the indignation be overpast—the Lord cometh out of his place;* the prophet intimates that a season of affliction must first be passed through, while God is executing his judgments upon the earth. From these he exhorts the people of God to hide themselves in their chambers, by a submissive and patient waiting upon him in faith and obedience.

INSTRUCTIONS.

1. The same almighty power which overthrows the enemies of Zion, is to her an impregnable bulwark of defence.

3. True faith in God brings assurance and peace to the soul in all circumstances of prosperity or adversity.

6. The poor and needy who put their trust in God shall eventually triumph over their persecutors, however mighty the power which they array against them.

10, 11. So incorrigible is the human heart, that God often sees it needful to employ many and sore judgments, with the power of his Spirit, to bring it to consideration and repentance.

12–15. If God's people cleave to him in faith and patience, he will in due time destroy their foes, and make even their memory to perish from among men.

16. It is a most blessed fruit of God's chastening hand, that it makes his children more frequent and earnest in their visits to his mercy-seat, and thus brings them into nearer communion with him.

18. God sometimes leaves his people for a season to the spirit of self-reliance, that they may learn how vain are all efforts to obtain deliverance without his presence and power.

19. As Christ triumphed over death and hell in his own resurrection, and will at the last day make all his people triumphant over both, he must be able to grant them all needed help and deliverance in their present conflict with the powers of darkness.

20. When God's church makes herself a partaker with the wicked in their sins, she must also share the judgments which God sends upon them. But all who hide themselves in the chamber of obedient and submissive faith, are safe in times of calamity.

CHAPTER XXVII.

1. *Leviathan;* in the primary application of the prophecy, Babylon, under the similitude of a sea-dragon. But Babylon stands here as the representative of all great persecuting powers.

2. *Unto her;* unto Zion.

4 Fury *is* not in me: who would set the briers *and* thorns against me in battle? I would go through* them, I would burn them together.

5 Or let him take hold of my strength,[a] *that* he may make peace with me; *and* he shall make peace with me.[b]

6 He shall cause them that come of Jacob to take root:[c] Israel shall blossom and bud, and fill the face of the world with fruit.[d]

7 ¶ Hath he smitten him, as he smote† those that smote him? *or* is he slain according to the slaughter of them that are slain by him?

8 In measure, when it shooteth forth,‡ thou wilt debate with it: he stayeth his rough wind§ in the day of the east wind.[e]

9 By this therefore shall the iniquity of Jacob be purged;[f] and this *is* all the fruit to take away his sin: when he maketh all the stones of the altar as chalk-stones that are beaten in sunder, the groves and images‖ shall not stand up.

10 Yet the defenced city *shall be* desolate, *and* the habitation forsaken, and left like a wilderness: there shall the calf feed, and there shall he lie down, and consume the branches thereof.

11 When the boughs thereof are withered, they shall be broken off: the women come, *and* set them on fire; for it *is* a people of no understanding: [g] therefore he that made them will not have mercy on them, and he that formed them will show them no favor. A. M. 3292. B. C. about 712.

12 ¶ And it shall come to pass in that day, *that* the LORD shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one,[h] O ye children of Israel.

13 And it shall come to pass in that day, *that* the great trumpet shall be blown,[i] and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem.

CHAPTER XXVIII.

1 The prophet threateneth Ephraim for their pride and drunkenness. 5 The residue shall be advanced in the kingdom of Christ. He rebuketh their error. 9 Their untowardness to learn, 14 and their security. 16 Christ the sure foundation is promised. 18 Their security shall be tried. 23 They are incited to the consideration of God's discreet providence.

WOE to the crown of pride, to the drunkards of Ephraim, whose glorious beauty *is* a fading flower, which *are* on the head of the fat valleys of them that are overcome¶ with wine!

2 Behold, the Lord hath a mighty and strong one, *which* as a tempest of hail *and* a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.[j]

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* Or, *march against.* [a] ch. 45:24. [b] Job 22:21. [c] Psa. 92:13–15; Hos. 14:5, 6. [d] Rom. 11:12. † Heb. *according to the stroke of.* ‡ Or, *thou sendest it forth.* § Or, *when he removeth it.* [e] ch. 57:16. [f] Heb. 12:6. ‖ Or, *sun images.* [g] Deut. 32:28; Hos 4:6. [h] John 6:37. [i] Matt. 24:31; 1 Thess. 4:16; Rev. 11:15. ¶ Heb. *broken.* [j] Ezek. 13:11.

4. *Fury is not in me;* my anger toward Zion is over. Compare chap. 54:8. *Who would set;* or "who will set:" in these words God challenges his and Zion's foes to the combat.

5. *Or let him take hold of my strength;* that is, if the enemy, represented under the similitude of briars and thorns, would escape my vengeance, let him take hold of my strength. To take hold of God's strength, is to submit ourselves to his almighty power in faith and obedience.

7. *Hath he smitten him—smote him?* hath God smitten Israel as he smote those that smote Israel? *Is he slain;* is Israel slain? *Them that are slain by him?* literally, "his slain," which seems to mean those whom God has slain in Israel's behalf.

8. *In measure;* in moderation. *When it shooteth forth;* or, as the margin, "when thou sendest it," thy wrath, "forth." *Debate with it;* rebuke it, as it were; check it, lest it should be too severe. *Stayeth;* moderateth. Many prefer to render this verse thus: "In measure when he sendeth her," Zion, "away, will he contend with her: he taketh her away with his hard wind in the day of his east wind."

9. *By this;* by the chastisements described in the preceding verse. *Maketh all the stones—beaten in sunder;* demolishes the idolatrous altar of Jacob. "Chalk-stones," or "stones of lime," which easily crumble. *Groves;* rather, images of Ashtoreth. *Images;* the original word properly denotes images of Baal.

10. *Yet;* in the original, "for." *The defenced city;* Jerusalem. The prophet continues his account of God's purifying judgments upon his people. *The branches thereof;* of Judah, represented under the similitude of a tree. There is here a blending of the literal with the figurative.

11. *Set them on fire;* burn them for fuel.

12. *Beat off;* beat off olive-berries; that is, glean, as it were, his people, by gathering them one by one from their dispersion. *The river;* the Euphrates.

13. *The great trumpet shall be blown;* to call together God's people from their dispersion. How far this prophecy shall be literally fulfilled to "Israel after the flesh," cannot be known beforehand. But it covers a promise to the spiritual Israel of complete deliverance and salvation.

INSTRUCTIONS.

1. All principalities and powers that oppose themselves to God's kingdom are contending against omnipotence, and their end must be utter destruction.

3. Since God is himself the founder of the church, and has promised to her his presence and protection to the end of the world, his honor and faithfulness are pledged to guard her from all injury.

5. The alternative which God presents alike to individuals and to nations is, that they may make their peace with him, or be destroyed by his judgments.

7–11. God's incorrigible enemies shall have judgment without mercy, to their destruction; but his covenant people he chastises in measure, for their purification and future enlargement.

12, 13. The final result of God's judgments in this world shall be the establishment of Christ's kingdom over all the earth, and the deliverance of his people from violence and oppression of every kind. But this will be only preparatory to a higher triumph "at the resurrection of the just," when Christ "shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other," to worship the Lord in the new Jerusalem for ever.

CHAPTER XXVIII.

1. *To the drunkards of Ephraim;* rather, "of the drunkards of Ephraim;" and so in verse 3. *Which are on the head;* for "are," which is supplied by the translators, we may better put "is," making the clause refer to the "glorious beauty," and not to "the drunkards of Ephraim." Compare ver. 4. "The crown of pride" and the "glorious beauty" of "the drunkards of Ephraim," is Samaria, the capital of the kingdom of Israel. This city was "on the head of the fat valleys" of these drunkards, as it lay on the summit of a hill surrounded by fertile valleys.

2. *A mighty and strong one;* a mighty conqueror whom he will send against Samaria. *With the hand;* with a violent hand. 2 Kings 18:10, 11.

A. M. 3279. B. C. about 725. 3 The crown of pride, the drunkards of Ephraim, shall be trodden under* feet:

4 And the glorious beauty, which *is* on the head of the fat valley, shall be a fading flower, *and* as the hasty fruit before the summer;[a] which *when* he that looketh upon it seeth, while it is yet in his hand he eateth† it up.

5 ¶ In that day shall the LORD of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people,

6 And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate.

7 ¶ But they also have erred through wine,[b] and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink;[c] they err in vision, they stumble *in* judgment.

8 For all tables are full of vomit *and* filthiness, *so that there is* no place *clean*.

9 ¶ Whom shall he teach knowledge?[d] and whom shall he make to understand doctrine?‡ *them that are* weaned from the milk, *and* drawn from the breasts.

10 For precept *must be*§ upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little:

11 For with stammering‖ lips and another tongue will he speak¶ to this people.

12 To whom he said, This *is* the rest *wherewith* ye may cause the weary to rest; and this *is* the refreshing: yet they would not hear.

13 But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little;[e] that they might go, and fall backward, and be broken, and snared, and taken.[f]

14 ¶ Wherefore hear the word of the LORD, ye scornful men, that rule this people which *is* in Jerusalem.

15 Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us:[g] for we have made lies our refuge, and under falsehood have we hid ourselves:

16 ¶ Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-*stone*, a sure foundation:[h] he that believeth shall not make haste.[i]

17 Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place.

18 ¶ And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.*[j]

19 From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only *to* understand the report.†

20 For the bed is shorter than that *a man* can stretch himself *on it:* and the covering narrower than that he can wrap himself *in it*.

21 For the LORD shall rise up as *in* mount Perazim,[k] he shall be wroth as *in* the valley of Gibeon,[l] that he may do his work, his strange work;[m] and bring to pass his act, his strange act.

22 Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord GOD of hosts a consumption,[n] even determined upon the whole earth.

23 ¶ Give ye ear, and hear my voice; hearken, and hear my speech.

24 Doth the ploughman plough all day to sow? doth he open and break the clods of his ground?

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* Heb. *with*. [a] Psa. 73:19, 20. † Heb. *swalloweth*. [b] Hos. 4:11. [c] ch. 56:10–12. [d] Jer. 6:10. ‡ Heb. *the hearing*. § Or, hath been. ‖ Heb. *stammerings of*. ¶ Or, *he hath spoken*. [e] Hos. 6:5; 8:12. [f] Matt. 13:14. [g] Eccl 8:8 [h] Psa. 118:22; Matt. 21:42; Acts 4:11; Rom. 9:33; Eph. 2:20. [i] Rom. 10:11. * Heb. *a treading down to it*. [j] Mal. 4:3. † Or, when *he shall make* you *to understand doctrine*. [k] 2 Sam. 5:20. [l] Josh. 10:10, etc.; 1 Chr. 14:16. [m] Lam. 3:33. [n] Dan. 9:27.

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4. *Hasty fruit;* the early figs, which were esteemed a great delicacy.

5. *Unto the residue of his people;* while Ephraim's "crown of pride" is destroyed, God will be himself "a crown of glory" and "a diadem of beauty," to the remnant of his people in Jerusalem.

6. *To the gate;* back to the gate of the enemy.

7. *But they also have erred;* the people of Judah, as well as of Ephraim.

9, 10. *Whom shall he teach—there a little;* it is generally agreed that these are the scoffing words of the Jews, complaining that the prophet multiplies his precepts to them as if they were babes.

11. *With stammering lips;* this is God's answer to the scoffers. Since they stammer, that is, scoff at the prophet's message, God will teach them by stammering lips, that is, by giving them up to the power of stammering foreigners. In the Hebrew, to stammer, to scoff, and to speak in a foreign tongue, are all expressed by the same verb. Compare chap. 33:19.

12. *This is the rest;* faith in God and obedience to his law.

13. *The word of the Lord was unto them;* God has indeed multiplied his precepts to them as to children, but with no other result than their increased wickedness and more aggravated ruin. Compare chap. 6:9, 10; 18:14, 15.

15. *Covenant with death—with hell—at agreement;* the covenant is, that death and hell shall not injure them. This they say not in word, but in spirit and action. They are confident that their lying devices will save them.

16. *A sure foundation;* the Messiah, who is here contrasted with the vain refuges of these scoffers. *Make haste;* flee in terror, as the wicked must from their refuges of lies. 2 Pet. 2:6.

17. *Judgment—to the line—righteousness to the plummet;* proceed with exact justice, not sparing the guilty.

19. *From the time that it goeth forth;* or "as often as it," the scourge, "passeth over."

20. *The bed—the covering;* their lying devices, to which they trusted for deliverance.

21. *Mount Perazim;* see 2 Sam. 5:20; 1 Chron. 14:11. *The valley of Gibeon;* the reference is either to Josh. 10:12, or to 1 Chron. 14:16. *Strange;* unheard of, extraordinary. What the "strange work" is, the following verse explains.

22. *The whole earth;* the whole land of Judea. The original word means both "earth" and "land."

24–28. *Doth the ploughman plough—bruise it with his horsemen;* the husbandman does not always plough, he also sows; his different seeds he arranges each in the right place; in threshing he pursues different modes according to the nature of the grain: much more, then, must God, who gives to the husbandman all his skill, adapt his dealings

25 When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat and the appointed barley and the rye* in their place?†‡

26 For his God doth instruct him to discretion, *and* doth teach him.§

27 For the fitches are not threshed with a threshing instrument, neither is a cart-wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod.

28 Bread-*corn* is bruised; because he will not ever be threshing it, nor break *it with* the wheel of his cart, nor bruise it *with* his horsemen.

29 This also cometh forth from the LORD of hosts, *which* is wonderful in counsel, *and* excellent in working.[a]

CHAPTER XXIX.

1 God's heavy judgment upon Jerusalem. 7 The unsatiableness of her enemies. 9 The senselessness, 13 and deep hypocrisy of the Jews. 18 A promise of sanctification to the godly.

WOE to Ariel,‖ to Ariel, the city¶ *where* David dwelt![b] add ye year to year; let them kill sacrifices.*

2 Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel.

3 And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee.[c]

4 And thou shalt be brought down,[d] *and* shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper† out of the dust. A. M. 3292. B. C. about 712.

5 Moreover the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones *shall be* as chaff that passeth away:[e] yea, it shall be at an instant suddenly.[f]

6 Thou shalt be visited of the LORD of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire.[g]

7 And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition,[h] and that distress her, shall be as a dream of a night vision.[i]

8 It shall even be as when a hungry *man* dreameth, and behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty *man* dreameth, and behold, he drinketh; but he awaketh, and behold, *he is* faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion.

9 ¶ Stay yourselves, and wonder; cry ye out, and cry:‡ they are drunken, but not with wine;[j] they stagger, but not with strong drink.

10 For the LORD hath poured out upon you the spirit of deep sleep,[k] and hath closed your eyes: the prophets and your rulers,§ the seers hath he covered.[l]

* Or, *spelt.* † Heb. *border.* ‡ Or, *the wheat in the principal* place, *and the barley in the appointed* place. § Or, *And he bindeth it in such sort as his God doth teach him.* [a] Psa. 92:5; Jer. 32:19; Rom. 11:33 ‖ Or, *O Ariel;* that is, *the lion of God.* ¶ Or, *of the city.* [b] 2 Sam. 5:9. * Heb. *cut off the heads.* [c] 2 Kings 25:1, etc. [d] Lam. 1:9. † Heb. *peep,* or *chirp.* [e] Job 21:18. [f] 1 Thess. 5:3. [g] ch. 30:30. [h] ch. 41:11, 12. [i] ch. 37:36. ‡ Or, *take your pleasure and riot.* [j] ch. 51:21. [k] Rom. 11:8. § Heb. *heads;* ch. 1:5. [l] 1 Sam. 9:9.

with men to their different characters and circumstances, as the case may demand. The inference from this is, that the righteous will be finally saved, and the incorrigibly wicked in due time destroyed.

29. *This also;* this wisdom of the husbandman. How much deeper, then, must be the wisdom of God himself.

INSTRUCTIONS.

1, 3, 7. Crimes and abuses of every kind follow in the train of drunkenness. When the rulers of a people are addicted to this sin, they will pervert truth and righteousness, and bring upon themselves and their country the just judgments of God.

15. In nothing does the desperate wickedness of men more clearly manifest itself than in the delusions which they practise upon themselves in respect to escaping the punishment of their sins. Every transgressor has some "refuge of lies" in which he hopes to be saved, though he neglects the only way of salvation which God has provided for him.

16–20. Jesus Christ is the one foundation which God has laid in Zion for sinners. They who build upon him their hopes for eternity shall never be put to shame; but the hail and tempest of the last day shall sweep away every hiding-place of man's invention.

22. They who scoff at God's judgments will soon find themselves entangled in them, with no power either to escape or endure them.

CHAPTER XXIX.

This chapter contains prophecies of heavy judgments upon Jerusalem, mingled with promises of final sanctification and deliverance. These are arranged in two series, the first terminating with verse 8. Its immediate occasion seems to have been the invasion of Sennacherib; but it looks beyond that event to the general course and final issue of God's dealings with his covenant people. Hence both our Saviour and the apostle Paul apply its words to their own times.

1. *Ariel,* a symbolical name for Jerusalem. According to some, "the lion of God," as denoting the invincible might with which God endowed her so long as she continued faithful to him; according to others, "the altar of God," as in Ezek. 43:15—compare the marginal reading—with a double allusion to the altar of burnt-offering and the consuming fire of God's wrath. The latter view is to be preferred. *Add ye year to year;* go on with your round of formal services. Ver. 13. *Let them kill sacrifices;* or, "let the feasts go their round."

2. *It shall be unto me as Ariel;* an altar on which I will consume the wicked.

4. *Brought down—whisper out of the dust;* the allusion seems to be to the necromancers, who claimed that their call to the spirits of the dead was answered out of the ground in a low whispering tone. This was probably the voice of the necromancers themselves, through the art of ventriloquism. The prophet means, that Jerusalem shall be greatly humbled, and shall whisper in the tones of weakness and fear.

5–8. These verses describe the sudden dispersion of the enemy and the disappointment of their hopes. *Thy strangers;* the foreign armies arrayed against thee. *Like small dust—as chaff;* suddenly scattered. *Visited of the Lord of hosts;* the visitation is for Jerusalem's deliverance. *As a dream of a night vision;* the hopes of Zion's enemies shall vanish like the dreams of the hungry and thirsty.

9. *Stay yourselves;* stand fixed in amazement at the calamities which shall soon come upon you. The prophet returns to his denunciations upon the people of Jerusalem. *Cry ye out, and cry;* from terror and anguish. Or, according to many, "take your pleasure, and be blind." *But not with wine;* it is a spiritual drunkenness.

10. *Hath he covered;* blinded.

A. M. 3292. B. C. about 712. 11 And the vision of all is become unto you as the words of a book* that is sealed,[a] which *men* deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it *is* sealed:

12 And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.

13 ¶ Wherefore the Lord said, Forasmuch as this people draw near *me* with their mouth, and with their lips do honor me,[b] but have removed their heart far from me, and their fear toward me is taught by the precept of men:[c]

14 Therefore, behold, I will proceed† to do a marvellous work among this people, *even* a marvellous work and a wonder:[d] for the wisdom of their wise *men* shall perish, and the understanding of their prudent *men* shall be hid.[e]

15 Woe unto them that seek deep to hide their counsel from the LORD,[f] and their works are in the dark, and they say, Who seeth us? and who knoweth us?[g]

16 Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?[h]

17 ¶ *Is* it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?[i]

18 And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.[j]

19 The meek also shall increase‡ *their* joy in the LORD,[k] and the poor among men shall rejoice in the Holy One of Israel.[l]

20 For the terrible one is brought to naught,[m] and the scorner is consumed, and all that watch for iniquity are cut off:[n]

21 That make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of naught.[o]

22 Therefore thus saith the LORD, who redeemed Abraham,[p] concerning the house of Jacob, Jacob shall not now be ashamed,[q] neither shall his face now wax pale.

23 But when he seeth his children, the work of my hands,[r] in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.

24 They also that erred in spirit shall come to understanding,[s] and they that murmured shall learn doctrine.[s]

CHAPTER XXX.

1 The prophet threateneth the people for their confidence in Egypt, 8 and contempt of God's word. 18 God's mercies towards his church. 27 God's wrath, and the people's joy, in the destruction of Assyria.

WOE to the rebellious children, saith the LORD, that take counsel, but not of me;[t] and that cover with a covering, but not of my Spirit,[u] that they may add sin to sin:[v]

2 That walk to go down into Egypt,[w] and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt!

3 Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt *your* confusion.

* Or, *letter.* a Dan. 12:4, 9; Rev. 5:1–9. b Ezek. 33:31; Matt. 15:6–9, c Col. 2:22. † Heb. *add.* d Hab. 1:5. e Jer. 49:7; Obad. 8; 1 Cor. 1:19. f Psa. 139:7, etc.; ch. 30:1. g Psa. 94:7. h ch. 45:9; Rom. 9:20. i ch. 32:15; Matt. 19:30. j ch. 35:5; Luke 7:22. ‡ Heb. *add.* k ch. 61:1. l Jas. 2:5. m ch. 51:13; Rev. 12:10. n Psa. 64:6; Jer. 20:10. o Amos 5:10, 12. p Josh. 24:3. q ch. 51:4. r ch. 60:21; Eph. 2:10. § Heb. *know understanding.* s 1 Cor. 6:11. t Deut. 29:19:20. u ch. 29:15. v Rom. 2:5. w ch. 31:1.

11,12. *The vision of all;* all the revelations of God through his prophets. *Is sealed—I am not learned;* that is, none, whether learned or unlearned, can understand and interpret God's messages.

13. *Fear toward me;* worship of me. *Taught by the precept of men;* regulated by human authority. Compare Matt. 15:7–9; Mark 7:6, 7.

14. *A marvellous work—shall be hid;* marvellous judgments, such as shall make the wisdom of man of no avail.

15. *Seek deep to hide their counsel;* seek to hide their counsel as it were in deep recesses, thinking that God does not see them. These are the men who make lies their refuge, and falsehood their hiding-place. Chap. 28:15.

16. *Surely your turning—shall the work say;* or, "your perverseness! Shall the potter be esteemed as clay, that the work should say," etc.

17. *Lebanon shall be turned—esteemed as a forest;* that is, the high shall be abased and the lowly exalted, as explained in the verses following. Matt. 20:16.

18. *The eyes of the blind shall see;* compare Matt. 4:16; John 9:39.

20. *Watch for iniquity;* for the opportunity of doing wrong.

21. *Make a man an offender for a word;* or, "condemn a man," that is, a righteous man, "in a cause." *Turn aside the just;* deprive him of justice.

22–24. *Jacob;* the "Israel of God." *They shall sanctify;* Jacob and his children; that is, the church and her spiritual offspring.

INSTRUCTIONS.

1–8. God controls the movements of all nations for the good of his church. He can with equal ease subject her to their power, for her chastisement and purification, or make her victorious over them for her enlargement and the glory of his own name.

9–12. When the teachers and rulers of the church are blind, the people will be sunk in vice and ignorance. Matt. 15:14.

13. God alone has the right to prescribe the way in which he is to be worshipped. All systems of religion that rest on human authority and tradition are empty and formal; they lead to hypocrisy and wickedness, and bring upon men God's displeasure instead of his favor.

14. Human wisdom is alike impotent to deliver men from God's judgments in this world, and to provide for them a way of justification and eternal life.

16. Since God is the author of human reason, his wisdom cannot be arraigned at its bar, any more than the potter can be called to an account by the clay which he fashions.

17–24. The desolating judgments of God work together with his word and Spirit for the enlargement and peace of Zion. Amid the overthrow of empires without her borders, and the destruction of hypocrites within, the kingdom of Christ is steadily advancing towards universal dominion.

CHAPTER XXX.

In this and the following chapter, the prophet rebukes the Jews for resorting to Egypt, rather than to the living God, for help against the Assyrians. The occasion was the invasion of Sennacherib; but here, as in the preceding chapter, he looks far beyond that event to the final issue of God's dealings with his covenant people.

1. *Cover with a covering;* protect themselves against their foes. Some render, "make a league."

4 For his princes were at Zoan, and his ambassadors came to Hanes.

5 They were all ashamed of a people *that* could not profit them, nor be a help nor profit, but a shame, and also a reproach.[a]

6 The burden of the beasts of the south. Into the land of trouble and anguish, from whence *come* the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people *that* shall not profit *them.*

7 For the Egyptians shall help in vain, and to no purpose:[b] therefore have I cried concerning this,* Their strength *is* to sit still.[c]

8 ¶ Now go, write it before them in a table, and note it in a book, that it may be for the time to come† for ever and ever:

9 That this *is* a rebellious people,[d] lying children, children *that* will not hear the law of the LORD:

10 Which say to the seers, See not;[e] and to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits:[f]

11 Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.

12 Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression‡ and perverseness,[g] and stay thereon;

13 Therefore this iniquity shall be to you as a breach ready to fall,[h] swelling out in a high wall, whose breaking cometh suddenly at an instant.

14 And he shall break it as the breaking of the potters' vessel§ that is broken in pieces;[i] he shall not spare: so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water *withal* out of the pit.

15 For thus saith the Lord GOD, the Holy One of Israel: In returning and rest shall ye be saved;[j] in quietness and in confidence shall be your strength: and ye would not. A. M. 3291. B. C. about 713.

16 But ye said, No; for we will flee upon horses; therefore shall ye flee: and, We will ride upon the swift; therefore shall they that pursue you be swift.[k]

17 One thousand *shall flee* at the rebuke of one;[l] at the rebuke of five shall ye flee: till ye be left as a beacon‖ upon the top of a mountain, and as an ensign on a hill.

18 ¶ And therefore will the LORD wait,[m] that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the LORD *is* a God of judgment: blessed *are* all they that wait for him.[n]

19 For the people shall dwell in Zion at Jerusalem:[o] thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee.[p]

20 And *though* the Lord give you the bread of adversity,[q] and the water of affliction,¶ yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers:[r]

21 And thine ears shall hear a word behind thee, saying, This *is* the way, walk ye in it,[s] when ye turn to the right hand, and when ye turn to the left.

22 Ye shall defile also the covering of thy graven images of silver,* and the ornament of thy molten images of gold: thou shalt cast† them away as a menstruous cloth; thou shalt say unto it, Get thee hence.‡

23 Then shall he give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plenteous: in that day shall thy cattle feed in large pastures.

24 The oxen likewise and the young asses that ear the ground shall eat clean‡ provender, which hath been winnowed with the shovel and with the fan.

25 And there shall be upon every high moun-

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a Jer. 2:36. b Jer. 37:7. * Or, *to her.* c ver. 15. † Heb. *latter day.* d Deut. 32:20. e Jer. 11:21; Amos 2:12; 7:13; Mic. 2:6, 11. f 1 Kings 22:13. ‡ Or, *fraud.* g Psa. 62:10. h Psa. 62:3. § Heb. *bottle of potters.* i Psa. 2:9; Jer. 19:11. j ver. 7. k 2 Kings 25:5. l Deut. 32:30. ‖ Or, *a tree bereft of branches,* or *boughs;* or, *a mast.* m Hos. 5:15. n Psa. 34:8. o ch. 65:9, 24. p Jer. 29:12–14. q Psa. 80:5. ¶ Or, *oppression.* r Psa. 74:9; Amos 8:11, 12. s Psa. 32:8. * Heb. *the graven images of thy silver.* † Heb. *scatter.* ‡ Hos. 14:8. ‡ Or, *savory;* Heb. *leavened.*

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4. *His princes—ambassadors;* Judah's princes and ambassadors. *Zoan;* in lower Egypt. *Hanes;* in middle Egypt.

5. *They were all ashamed;* Judah's ambassadors.

6. *The burden of the beasts of the south;* "the beasts of the south" are the beasts which carry the treasures of Judah into the south, that is, into Egypt, for the purpose of securing the alliance and help of the Egyptians. In the word "burden" there is a double allusion, first to the load of treasures, secondly to the threatened wrath of God upon the undertaking. *The land of trouble—fiery flying serpent;* a description of the southern desert, through which the road to Egypt lies.

7. *Their strength is to sit still;* their boasted help ends in their doing nothing.

11. *Cause the Holy One of Israel to cease;* let us hear no more concerning him.

13. *This iniquity;* the iniquity described in the preceding verses, the root of which is an unbelieving spirit. *Shall be to you as a breach—in a high wall;* this sin shall make Judah like a falling wall, which swells out gradually more and more, and at last falls suddenly. The "breach" here is the broken part of the wall.

14. *He shall break it;* God shall break the wall, which represents the Jewish state. *A sherd;* a broken piece of the vessel. *To take fire—to take water;* large enough for these purposes.

15. *Returning and rest;* returning to God and resting in his promises.

16. *We will flee;* will escape from the enemy. *Shall ye flee;* fly before the enemy.

17. *A beacon—ensign;* standing solitary and desolate.

18. *Therefore;* because in God is salvation, verse 15, and in man's help is only disappointment and ruin, verses 1–7. *Wait, that he may be gracious—be exalted, that he may have mercy;* God's long-suffering, and the manifestation of his greatness, both have for their end to bring men, through repentance, to the enjoyment of his forgiving love. *Judgment;* righteousness and faithfulness.

19. *The people;* the pious remnant. The prophet, after his usual manner, turns from threatenings to promises.

21. *A word behind thee;* the voice of God following them in their wanderings from duty.

22. *Covering—ornament;* the overlaying of silver or gold, which is mentioned as the most valuable part of the idol. They defile them by casting them away with abhorrence as unclean things.

24. *Ear;* plough. *Clean;* or, as the margin, "savory." The abundance and good quality of the provender are an emblem of the universal plenty that prevails.

25. *Rivers and streams;* filling them with verdure and fruitfulness. *In the day of the great slaughter;* here, as elsewhere, this golden age of the church is represented as

A. M. 3291. B. C. about 713.

tain, and upon every high* hill, rivers *and* streams of waters in the day of the great slaughter, when the towers fall.

26 Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound.[a]

27 ¶ Behold, the name of the LORD cometh from far, burning *with* his anger, and the burden† *thereof is* heavy:‡ his lips are full of indignation, and his tongue as a devouring fire:[b]

28 And his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity:[c] and *there shall be* a bridle in the jaws of the people,[d] causing *them* to err.

29 Ye shall have a song, as in the night *when* a holy solemnity is kept;[e] and gladness of heart, as when one goeth with a pipe to come into the mountain of the LORD, to the Mighty One§ of Israel.

30 And the LORD shall cause his glorious voice‖ to be heard, and shall show the lighting down of his arm, with the indignation of *his* anger, and *with* the flame of a devouring fire, *with* scattering, and tempest, and hailstones.

31 For through the voice of the LORD shall the Assyrian be beaten down, *which* smote with a rod.

32 And *in* every place where the grounded staff¶ shall pass, which the LORD shall lay* upon him, *it* shall be with tabrets and harps: and in battles of shaking will he fight with it.†

33 For Tophet *is* ordained of old;‡[f] yea, for the king it is prepared; he hath made *it* deep *and* large: the pile thereof *is* fire and much wood; the breath of the LORD, like a stream of brimstone,[g] doth kindle it.

CHAPTER XXXI.

1 The prophet showeth the cursed folly in trusting to Egypt, and forsaking of God. 6 He exhorteth to conversion. 8 He showeth the fall of Assyria.

WOE to them that go down to Egypt for help; and stay on horses, and trust in chariots, because *they are* many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the LORD![h]

2 Yet he also *is* wise, and will bring evil, and will not call back§ his words; but will arise against the house of the evil-doers, and against the help of them that work iniquity.

3 Now the Egyptians *are* men, and not God; and their horses flesh, and not spirit. When the LORD shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together.

4 For thus hath the LORD spoken unto me, Like as the lion and the young lion roaring on his prey,[i] when a multitude of shepherds is called forth against him, *he* will not be afraid of their voice, nor abase himself for the noise‖ of them: so shall the LORD of hosts come down to fight for mount Zion, and for the hill thereof.

5 As birds flying, so will the LORD of hosts de-

* Heb. *lifted up.* a ch. 60:19, 20. † Or, *grievousness of flame.* ‡ Heb. *heaviness* b Zeph. 3:8. c Luke 22:31. d ch. 37:29. e Psa. 42:3, 4. § Heb *rock.* ‖ Heb. *the glory of his voice.* ¶ Heb. *every passing of the rod founded.* * Heb. *cause to rest.* † Or, *against them.* ‡ Heb. *from yesterday.* f Jer. 7:31. g Rev. 14:9, 10. h Hos. 7:7. § Heb. *remove.* i Hos. 11:10. ‖ Or, *multitude.*

introduced by the slaughter of God's foes. *Towers;* of the enemy.

26. *As the light of the sun—sevenfold;* this is the era of millennial glory, perhaps also with a reference to the perfect blessedness of heaven. Compare chap. 60:19–22.

28. *His breath;* his anger, which is compared to an overflowing stream. *Reach to the midst of the neck;* a proverbial expression for imminent danger. Chap. 8:8. *The sieve of vanity;* the sieve of perdition. *A bridle—causing them to err;* the bridle is the delusions which lead them astray, here represented as a judgment proceeding from God. Compare 2 Thess. 2:11.

29. *Ye shall have a song;* God's people, when he thus destroys their foes. *Into the mountain of the Lord;* to celebrate there the yearly festivals.

31. *The Assyrian;* Sennacherib. See introductory note to this chapter.

32. *The grounded staff;* the ordained rod. *Shall pass;* upon the Assyrian. *With tabrets and harps;* on the part of God's people. *Battles of shaking;* tumultuous battles. *He fight with it;* God, against Assyria.

33. *Tophet;* the funeral pile for God's enemies, in allusion to Tophet, where the idolatrous Jews offered their children as burnt-sacrifices to Moloch. 2 Kings 23:10. *For the king;* for Jehovah. Under this terrible image is represented the final vengeance of God upon his foes, of which their temporal destruction is but the beginning. Compare Matt. 5:22; Mark 9:43–48.

INSTRUCTIONS.

1–7. "An evil heart of unbelief in departing from the living God," is the great sin of the human race. This has in all ages led nations and families, as well as individuals, to seek help in trouble from man rather than from God, and always to their disappointment and ruin.

8–14. Wicked men desire to hear not what is true, but what will flatter them in their sins. Thus they reject the only way of salvation, and bring upon themselves irremediable ruin.

15. They who, in times of trouble and danger, honor God with the full confidence of their souls, shall receive from him inward peace and comfort, and also outward deliverance, so far as their highest welfare requires it.

16. When men refuse to give God their confidence, he makes their devices for obtaining deliverance the means of their destruction.

20. The most prosperous days of God's people have often been those of great temporal suffering. It is far better to have spiritual life and health with outward affliction, than worldly prosperity with spiritual darkness and deadness.

21. They who faithfully attend to the monitions of God's word and providence, will not fall into dangerous error.

22, 23. Repentance, and fruits worthy of repentance, bring a return of God's favor.

26. The universal prevalence of the gospel among men will fill the world with such light and gladness as we are unable to conceive of, and all this will be but a foretaste of the eternal blessedness of heaven.

27–32. The same divine judgments which destroy the wicked, bring gladness and salvation to the righteous.

32. The terrible effects of God's wrath in this world are a solemn foreshadowing of its power in that prison of despair "where their worm dieth not, and the fire is not quenched."

CHAPTER XXXI.

4. *So shall the Lord of hosts come down;* having declared the vanity of all reliance on human aid, God now promises to defend Jerusalem by his own almighty power.

5. *As birds flying;* hovering over and protecting their young in the nest. Deut. 32:11.

fend Jerusalem;[a] defending also he will deliver *it; and* passing over he will preserve *it.*

6 ¶ Turn ye unto *him*[b] *from* whom the children of Israel have deeply revolted.[c]

7 For in that day every man shall cast away his idols of silver, and his idols of gold,* which your own hands have made unto you *for* a sin.

8 Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him:[d] but he shall flee from† the sword, and his young men shall be discomfited.‡

9 And he shall pass over to his strong-hold§ for fear,‖ and his princes shall be afraid of the ensign, saith the LORD, whose fire *is* in Zion, and his furnace in Jerusalem.

CHAPTER XXXII.

1 The blessings of Christ's kingdom. 9 Desolation is foreshown. 15 Restoration is promised to succeed.

BEHOLD, a king shall reign in righteousness, and princes shall rule in judgment.[e]

2 And a man shall be as a hiding-place from the wind, and a covert from the tempest;[f] as rivers of water in a dry place,[g] as the shadow of a great¶ rock in a weary land.

3 And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken.

4 The heart also of the rash* shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.†

5 The vile person shall be no more called liberal, nor the churl said *to be* bountiful.

6 For the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the LORD, to make empty the soul of the hungry; and he will cause the drink of the thirsty to fail.[h]

7 The instruments also of the churl *are* evil: he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right.‡ A. M. 3291. B. C. about 713.

8 But the liberal deviseth liberal things; and by liberal things shall he stand.§

9 ¶ Rise up, ye women that are at ease;[i] hear my voice, ye careless daughters; give ear unto my speech.

10 Many days and years‖ shall ye be troubled, ye careless women: for the vintage shall fail, the gathering shall not come.

11 Tremble, ye women that are at ease; be troubled, ye careless ones: strip you, and make you bare, and gird *sackcloth* upon *your* loins.

12 They shall lament for the teats, for the pleasant fields,¶ for the fruitful vine.

13 Upon the land of my people shall come up thorns *and* briers;[j] yea, upon* all the houses of joy *in* the joyous city:

14 Because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers† shall be for dens for ever, a joy of wild asses, a pasture of flocks;

15 Until the Spirit be poured upon us from on high,[k] and the wilderness be a fruitful field, and the fruitful field be counted for a forest.[l]

16 Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.

17 And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever.[m]

18 And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places;[n]

19 When it shall hail, coming down on the forest;[o] and the city shall be low in a low place.‡

20 Blessed *are* ye that sow beside all waters,[p] that send forth *thither* the feet of the ox and the ass.

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[a] Psa. 46:5. [b] Jer. 3:12. [c] Hos. 9:9. * Heb. *the idols of his gold.* [d] ch. 37:36. † Or, *for fear of.* ‡ Or, *tributary;* Heb. *for melting,* or *tribute.* § Or, *strength.* ‖ Heb. *his rock shall pass away for fear.* [e] Psa. 45:6, 7; Jer. 23:5, 6; Zech. 9:9; Rom. 5:21. [f] ch. 4:6. [g] ch 44:3. ¶ Heb. *heavy.* * Heb. *hasty.* † Or, *elegantly.* [h] Jer. 13:23. ‡ Or, *he speaketh* against *the poor in judgment.* § Or, *be established.* [i] Amos 6:1. ‖ Heb. *Days above a year.* ¶ Heb *fields of desire* [j] Hos. 10:8. * Or, *burning upon.* † Or, *cliffs and watch-towers.* [k] Joel 2:28. [l] Psa. 107:33, etc. [m] Psa. 85:10; Jas. 3:18. [n] Heb. 4:9. [o] ch. 30.30. ‡ Or, *utterly abased.* [p] Eccl. 11:1, 2.

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8. *Not of a mighty man—not of a mean man;* by the immediate stroke of God. Chap. 37:36. *From the sword;* before Jehovah's wrath, represented as a destroying sword.

9. *To his strong-hold;* to his own city, Nineveh. *The ensign;* Jehovah's ensign, the symbol of his presence. Compare chap. 5:26. *Fire—furnace;* see note on chap. 29:1.

INSTRUCTION.

God deals with his covenant people in such a manner as to manifest at once the vanity of all earthly resources, and his own omnipotent power and immutable faithfulness. When he has withdrawn their confidence from every arm of flesh, he sends them salvation from his own presence.

CHAPTER XXXII.

In this and the three following chapters promises and threatenings are mingled together. Mighty judgments are coming upon sinners in Zion, and upon her enemies without; but amid all these, Christ's kingdom shall advance to its final establishment over all the earth. Though the immediate occasion of these prophecies may have been the invasion of Sennacherib, they cannot be restricted to that event. They cover the whole history of the church.

1. *A king;* the Messiah. The word applies to earthly rulers of the church, such as Hezekiah, only so far as they have Christ's spirit, and exercise their authority under him. *Princes;* under the king.

2. *A man;* the king spoken of in the preceding verse.

3–8. *Shall not be dim—shall he stand;* the general meaning is, that knowledge shall take the place of ignorance, and men shall no longer "call evil good and good evil." Chap. 5:20. *The rash—the stammerers;* those who are rash and stammer in their judgment of spiritual things. *The churl;* a man destitute alike of truth and mercy, as is plain from the prophet's description of him.

9–12. *Rise up, ye women—the fruitful vine;* a threatening against "the daughters of Zion" similar to that in chap. 3:16–24. *The vintage shall fail;* because of the invasion of the enemy. Compare ver. 13, 14. *They shall lament for the teats;* literally, "for the breasts," that is, the full breasts which have supplied nourishment to their infants. Food shall be wanting for mother and offspring.

13. *Thorns and briers;* because it is left desolate and untilled. Compare chap. 7:23.

14. *Forts and towers;* literally, "Ophel and tower," that is, Ophel and its tower. Ophel is a ridge extending south from the ancient temple area. *For ever;* not absolutely, but through a long period of time, as the next verse shows.

15. *Wilderness—a forest,* see note on chap. 29:17.

19 *Coming down on the forest;* or, "in the fall of the forest." "The forest" represents the pride and strength of the enemy. Compare chap. 10:18, 19, 33, 34. *The city;* the city of the enemy—Nineveh, Babylon, and all like persecuting powers to the end of time.

20. *Blessed are ye;* that is, "my people." Ver. 18. The

A. M. 3291.
B. C. about 713.

CHAPTER XXXIII.

1 God's judgments against the enemies of the church. 13 The privileges of the godly.

WOE to thee that spoilest,[a] and thou *wast* not spoiled; and dealest treacherously, and they dealt not treacherously with thee! when thou shalt cease to spoil, thou shalt be spoiled;[b] *and* when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.

2 O LORD, be gracious unto us; we have waited for thee: be thou their arm every morning, our salvation also in the time of trouble.

3 At the noise of the tumult the people fled; at the lifting up of thyself the nations were scattered.

4 And your spoil shall be gathered *like* the gathering of the caterpillar: as the running to and fro of locusts shall he run upon them.

5 The LORD is exalted;[c] for he dwelleth on high: he hath filled Zion with judgment and righteousness.[d]

6 And wisdom and knowledge shall be the stability of thy times, *and* strength of salvation:[*] the fear of the LORD *is* his treasure.[e]

7 Behold, their valiant ones[†] shall cry without: the ambassadors of peace shall weep bitterly.

8 The highways lie waste, the wayfaring man ceaseth: he hath broken the covenant, he hath despised the cities, he regardeth no man.

9 The earth mourneth *and* languisheth: Lebanon is ashamed *and* hewn down:[‡] Sharon is like a wilderness; and Bashan and Carmel shake off *their fruits.*

10 Now will I rise, saith the LORD; now will I be exalted; now will I lift up myself.[f]

11 Ye shall conceive chaff, ye shall bring forth stubble: your breath, *as* fire, shall devour you.

12 And the people shall be *as* the burnings of lime: *as* thorns cut up shall they be burned in the fire.

13 ¶ Hear, ye *that are* far off, what I have done; and, ye *that are* near, acknowledge my might.

14 The sinners in Zion are afraid; fearfulness hath surprised the hypocrites.[g] Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?

15 He that walketh righteously,[§] and speaketh uprightly;[‖h] he that despiseth the gain of oppressions,[¶] that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood,[*] and shutteth his eyes from seeing evil;[i]

16 He shall dwell on high;[†] his place of defence *shall be* the munitions of rocks: bread shall be given him; his waters *shall be* sure.

17 Thine eyes shall see the king in his beauty:[j] they shall behold the land that is very far off.[‡]

18 Thy heart shall meditate terror. Where *is*

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a Ch. 21:2; Hab. 2:8. b Rev. 13:10. c Psa. 97:9. d Rom. 3:26. * Heb. *salvations.* e Prov. 14:27. † Or, *messengers.* ‡ Or, *withered away.* f Psa. 46:10. g Matt. 22:12. § Heb. *in righteousnesses.* ‖ Heb. *in uprightnesses.*

h Psa. 15:2. ¶ Or, *deceits.* * Or, *bloods.* i Psa. 119:37. † Heb. *heights,* or *high places.* j John 17:24. ‡ Heb. *of far distances.*

quiet and peaceful pursuit of agriculture is here a symbol for prosperity, temporal and spiritual.

INSTRUCTIONS.

1. From the beginning to the end of time, Christ is to his church the source of life and strength and wisdom and holiness. From him alone are her rulers replenished with grace, and enabled to administer her affairs "in judgment," for the glory of God and her edification.

3–5. The religion of Christ, by purifying the affections of the heart, removes the great source of error, and enables men to judge correctly of moral principles and actions. In this way the general prevalence of the gospel corrects public sentiment, and maintains it in a healthful condition. But whenever irreligion prevails, perverse opinions and wicked practices go hand in hand.

9–12. Luxury, idleness, and prodigality in females are heinous sins in the sight of God. They exert a powerful influence to corrupt public morals, and thus bring upon nations and families those heavy judgments in which woman has so large a share of suffering.

13–18. The downward tendency of human nature manifests itself in the church of Christ, as well as in the world. But among his own people, God will not allow error and corruption to gain the victory. In the midst of his judgments he will from time to time pour upon them his Spirit from on high, renovating their faith, and producing a new and abundant harvest of the fruits of righteousness.

19–20. The destruction of Satan's power, and the establishment of Christ's kingdom, are inseparably connected in God's plan, and shall be effected by the same instrumentalities. As the one falls the other must rise.

CHAPTER XXXIII.

1. *To thee;* Assyria, as the representative of all persecuting powers. See introductory note to the preceding chapter.

2. *Unto us—their arm;* the prophet's prayer for his people in view of the coming trouble. In the second clause he passes, as is common with the prophets, from the first to the third person.

3. *The tumult;* caused by God's appearance in behalf of his people.

4. *Your spoil shall be gathered;* the spoil of the Assyrian host by the Jews. *Like the gathering of the caterpillar;* as locusts gather and devour every thing. *Shall he run upon them;* more literally, "shall one run upon it;" that is, upon the spoil of the Assyrians.

6. *Thy times—his treasure;* the reference is to the Jewish people. Compare note on verse 2.

7. *Shall cry without;* the reference probably is to the event recorded in 2 Kings 18:37.

8. *He;* the Assyrian. *The covenant;* 2 Kings 18:14–16. *Despised the cities;* 2 Kings 18:34, 35.

9. *Lebanon is ashamed—shake off their fruits;* a figurative description of the desolation caused by the Assyrian invasion.

11. *Ye;* the Assyrians. *Your breath;* your proud and impious spirit.

12. *The people;* the nations assembled against God's people. *As the burnings of lime;* consumed as by the intense fire of a brick-kiln.

13. *What I have done;* what I, Jehovah, have done in the destruction of my enemies. The immediate reference is to the destruction of Sennacherib's host. But this represents the vengeance that shall fall on all God's enemies to the end of time.

14. *Are afraid;* the terrible judgment of God on their enemies fills them with awe. *Who among us shall dwell;* or, can dwell; the words of the hypocrites and sinners. If such be the power of God's wrath, who can endure its fierce flame for ever?

16. *He shall dwell on high;* the same almighty power that has overthrown the enemies of God's people, and filled sinners in Zion with amazement, shall be to the righteous a munition of rocks.

17. *The king in his beauty;* the King of Zion in his divine beauty and majesty. *They shall behold—far off;* the probable meaning is, that the righteous, no longer shut up and straitened, shall behold distant regions added to God's kingdom. Psa. 2:8.

18. *Shall meditate terror. Where is the scribe?* shall call to mind the former days of terror, exultingly asking, Where is the scribe? etc. The scribe—weigher, margin—and counter of the towers, are those of the Assyrian army.

the scribe? where *is* the receiver?* where *is* he that counted the towers?

19 Thou shalt not see a fierce people, a people of a deeper speech than thou canst perceive; of a stammering† tongue, *that thou canst* not understand.

20 Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle *that* shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.[a]

21 But there the glorious LORD *will be* unto us a place of broad rivers *and* streams;‡ wherein shall go no galley with oars, neither shall gallant ship pass thereby.

22 For the LORD *is* our judge, the LORD *is* our lawgiver,§ the LORD *is* our king; he will save us.

23 Thy tacklings are loosed;‖ they could not well strengthen their mast; they could not spread the sail: then is the prey of a great spoil divided; the lame take the prey.[b]

24 And the inhabitant shall not say, I am sick:[c] the people that dwell therein *shall be* forgiven *their* iniquity.[d]

CHAPTER XXXIV.

1 The judgments wherewith God revengeth his church. 11 The desolation of her enemies. 16 The certainty of the prophecy.

COME near, ye nations, to hear; and hearken, ye people:[e] let the earth hear,[f] and all that is therein;¶ the world, and all things that come forth of it.

2 For the indignation of the LORD *is* upon all nations, and *his* fury upon all their armies:[g] he hath utterly destroyed them, he hath delivered them to the slaughter. A. M. 3291. B. C. about 713.

3 Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood.

4 And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll;[h] and all their host shall fall down, as the leaf falleth off from the vine, and as a falling *fig* from the fig-tree.

5 For my sword shall be bathed in heaven: behold, it shall come down upon Idumea,[i] and upon the people of my curse, to judgment.

6 The sword of the LORD is filled with blood, it is made fat with fatness, *and* with the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD hath a sacrifice in Bozrah,[j] and a great slaughter in the land of Idumea.

7 And the unicorns* shall come down with them, and the bullocks with the bulls; and their land shall be soaked† with blood, and their dust made fat with fatness.

8 For *it is* the day of the LORD's vengeance,[k] *and* the year of recompenses for the controversy of Zion.[l]

9 And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.[m]

10 It shall not be quenched night nor day; the smoke thereof shall go up for ever:[n] from generation to generation it shall lie waste; none shall pass through it for ever and ever.

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* Heb. *weigher.* † Or, *ridiculous.* a Rev. 3:12. ‡ Heb. *broad of spaces,* or *hands.* § Heb. *statute-maker.* ‖ Or, *they have forsaken thy tacklings.* b 1 Cor. 1:27. c Rev. 21:4. d Jer. 50:20. e Psa. 49:1. f Deut. 32:1. ¶ Heb. *the fulness thereof.* g Zeph. 3:8. h Psa. 102:26; Ezek. 32:7, 8; Joel 2:31; 3:15, 16; Matt. 24:29; 2 Pet. 3:10; Rev. 6:13, 14. i Jer. 49:7. j ch. 63:1, etc. * Or, *rhinoceroses.* † Or, *drunken.* k Jer. 46:10. l Mic. 6:1. m Deut. 29:23. n Rev. 19:2, 3.

19. *Shalt not see;* shalt no longer see. *A stammering tongue;* a foreign language.

20. *Shall ever be removed;* this promise has its complete fulfilment to the spiritual Jerusalem, the church of God, of which the earthly Jerusalem was the representative.

21. *Will be unto us a place of broad rivers;* which give fertility and strength. *Galley with oars—gallant ship;* that is, galley or ship of the enemy. It shall be a safe river.

23. *Thy tacklings are loosed;* the enemy are addressed under the figure of a dismantled ship. *A great spoil;* the spoil of the Assyrian host. *The lame;* among God's people; so powerless are their once victorious enemies.

24. *Inhabitant;* of the spiritual Zion. *Shall be forgiven their iniquity;* this promise was fulfilled to the Jews of Hezekiah's day only in a very imperfect sense. It manifestly looks to the final issue of all God's interpositions in behalf of his church, of which the overthrow of Sennacherib was an illustrious example.

INSTRUCTIONS.

1. God uses wicked nations, like Assyria and Babylon, as "the rod of his anger," to chastise his people for their sins. But when he has accomplished this work, he destroys them as easily as he had before raised them to power.

2. The repentance and supplication of God's people is the signal of his interposition in their behalf.

3. The only stability of a nation is the prevalence among its citizens and in its counsels of wisdom, knowledge, and the fear of the Lord.

14. The terrible judgments of God upon the wicked in this world, are such an earnest of the awful retributions of eternity as ought to fill all sinners with amazement and terror.

15, 16. The man who makes God his confidence, and obeys his law, is safe amid the most fearful convulsions and revolutions of nations.

18, 19. Every present deliverance which God vouchsafes to his people is a pledge of all needful future help; and as such it should be remembered with devout thanksgiving and gladness.

20–24. Whatever future trials await God's church, the final issue of them all shall be her establishment in perpetual holiness and tranquillity.

CHAPTER XXXIV.

God is about to execute judgments upon the enemies of his people. Among these Edom is specified by name, because of its peculiar enmity to Judah. Psalm 137:7; Ezek. 25:12; Obad. 10–14. Its doom, like that of Moab, chap. 25:10, and that of Philistia, Edom, Moab, and Ammon, chap. 11:14, stands as a type of the destruction which awaits all the foes of Zion.

2. *He hath utterly destroyed them;* the prophet speaks of the future desolation as already past, because God had decreed it.

4. *The host of heaven shall be dissolved;* see note on chap. 13:10.

5. *Bathed;* with the blood of Edom. *In heaven;* because God who wields it is in heaven.

6. *Lambs—goats—rams;* like "unicorns" and "bullocks" in the next verse, representing the Idumeans under the figure of animals slaughtered for a sacrifice.

7. *Unicorns;* probably wild buffaloes; that is, the most fierce and mighty among the people. *Come down;* to the slaughter.

9, 10. *Thereof;* of Edom. *Shall be turned into pitch—shall go up for ever;* a figurative description of complete desolation, drawn from the overthrow of Sodom and Gomorrah.

A. M. 3291. B. C. about 713. 11 But the cormorant* and the bittern shall possess it;[a] the owl also and the raven shall dwell in it: and he shall stretch out upon it the line of confusion,[b] and the stones of emptiness.

12 They shall call the nobles thereof to the kingdom, but none *shall be* there, and all her princes shall be nothing.

13 And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof: and it shall be a habitation of dragons, *and* a court for owls.†

14 The wild beasts of the desert‡ shall also meet with the wild beasts of the island,§ and the satyr shall cry to his fellow; the screech-owl‖ also shall rest there, and find for herself a place of rest.

15 There shall the great owl make her nest, and lay, and hatch, and gather under her shadow: there shall the vultures also be gathered, every one with her mate.

16 ¶ Seek ye out of the book of the LORD, and read:[c] no one of these shall fail,[d] none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them.

17 And he hath cast the lot for them, and his hand hath divided it unto them by line: they shall possess it for ever, from generation to generation shall they dwell therein.

CHAPTER XXXV.

1 The joyful flourishing of Christ's kingdom. 3 The weak are encouraged by the virtues and privileges of the gospel.

THE wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.[e]

2 It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it,[f] the excellency of Carmel and Sharon; they shall see the glory of the LORD, *and* the excellency of our God.

3 ¶ Strengthen ye the weak hands, and confirm the feeble knees.[g]

4 Say to them *that are* of a fearful¶ heart, Be strong, fear not:[h] behold, your God will come *with* vengeance, *even* God *with* a recompense; he will come and save you.[i]

5 Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.[j]

6 Then shall the lame *man* leap as a hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.[k]

7 And the parched ground shall become a pool, and the thirsty land springs of water:[l] in the habitation of dragons, where each lay, *shall be* grass with reeds and rushes.*

8 And a highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it;[m] but it *shall be* for those:† the wayfaring men, though fools, shall not err *therein.*

9 No lion shall be there, nor *any* ravenous beast shall go up thereon, it shall not be found there;[n] but the redeemed shall walk *there:*

10 And the ransomed of the LORD shall return,[o] and come to Zion with songs[p] and everlasting joy upon their heads:[q] they shall obtain joy and gladness, and sorrow and sighing shall flee away.[r]

CHAPTER XXXVI.

1 Sennacherib invadeth Judah. 4 Rabshakeh sent by Sennacherib, by blasphemous persuasions soliciteth the people to revolt. 22 His words are told to Hezekiah.

NOW it came to pass in the fourteenth year of king Hezekiah, *that* Sennacherib king of As-

* Or, *pelican.* [a] Zeph. 2:14; Rev. 18:2. [b] 2 Kings 21:13. † Or, *ostriches;* Heb. *daughters of the owl;* ch. 13:21, 22. ‡ Heb. *Ziim.* § Heb. *Ijim.* ‖ Or, *night monster.* [c] ch. 8:20; John 5:39; 2 Pet. 1:19. [d] Matt. 5:18; Luke 21:33. [e] ch. 55:12, 13. [f] Hos. 14:5, 6. [g] Heb. 12:12. ¶ Heb. *hasty.*

[h] ch. 41:2. [i] ch. 25:9; Luke 21:28. [j] Matt. 11:5. [k] ch. 41:18; 43:19. [l] John 4:14; 7:38. * Or, *a court for reeds.* [m] ch. 52:1; Joel 3:17; Rev. 21:27. † Or, *for he* shall be *with them.* [n] Ezek. 34:25. [o] ch. 51:11. [p] Rev. 5:9. [q] Jude 24. [r] Rev. 7:17; 21:4.

11–15. *The cormorant—the vultures;* compare notes on chap. 13:21, 22. *He shall stretch out—the stones of emptiness;* he shall measure it with line and plummet for utter desolation. *To the kingdom;* that is, to defend and maintain it.

16. *Seek ye out of the book of the Lord;* God challenges his people to compare the prophecy with its fulfilment. *No one of these;* these inhabitants of desolated places.

17. *Cast the lot for them—divided it—by line;* hath allotted it to them for their habitation.

INSTRUCTION.

The utter and perpetual desolation of the nations that anciently opposed themselves to God's covenant people, is at once a standing memorial of the truth of prophecy, and a terrible type of the destruction that awaits all the enemies of his church. If such be the power of God's anger in this world, who can endure that "furnace of fire" which "shall not be quenched night nor day," and whose smoke "shall go up for ever?"

CHAPTER XXXV.

1. *For them;* for the judgments inflicted on the enemies of Zion, which prepare the way for her restoration to fertility and beauty. *The desert shall rejoice, and blossom;* under this imagery is foretold the restoration of spiritual prosperity and fruitfulness to Zion. Ver. 7; chap. 41:17, 19; 43:19, 20; 55:13. Compare also chap. 44:3–5, where the prophet gives the spiritual meaning of the figure.

5, 6. *The eyes of the blind shall be opened—the tongue of the dumb sing;* these words have their highest fulfilment in the healing of men's spiritual maladies; they include our Lord's miracles only as parts of his whole work of redemption.

8. *There;* in the wilderness, heretofore barren and pathless. *For those;* for "the redeemed," ver. 10.

10. *Shall return, and come to Zion;* shall return from their captivity by this highway, and come to their home on mount Zion. The return of God's people from captivity is here an emblem of all the deliverances which he vouchsafes to them in this world, and of their final introduction to the heavenly Zion.

INSTRUCTIONS.

1–7. Egypt, Assyria, Babylon, and Rome, the ancient persecutors of God's church, were once in great power, and spreading themselves on every side. But they have passed away for ever. So shall it be with all her enemies, while she shall be built up on their ruins, and shall extend her borders more and more, till the whole earth is, through her, filled with the fruits of righteousness.

8–10. The highway of salvation, cast up by prophets and apostles under God's direction, is both plain and safe. No honest inquirer after truth can fail to find it, or go astray after he has entered upon it. It is guarded on both sides by God's presence and power, and all who walk in it shall finally enter the heavenly Jerusalem "with songs and everlasting joy upon their heads."

CHAPTER XXXVI.

1. *Sennacherib—came up;* the occasion of this invasion was Hezekiah's refusal to serve the king of Assyria. 2 Kings 18:7, compared with 2 Kings 16:7–9.

syria came up against all the defenced cities of Judah, and took them.[a]

2 And the king of Assyria sent Rabshakeh from Lachish to Jerusalem unto king Hezekiah with a great army. And he stood by the conduit of the upper pool in the highway of the fuller's field.

3 Then came forth unto him Eliakim, Hilkiah's son, which *was* over the house, and Shebna the scribe,* and Joah, Asaph's son, the recorder.

4 ¶ And Rabshakeh said unto them, Say ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence *is* this wherein thou trustest?

5 I say, *sayest thou,* (but *they are but* vain words,†) *I have* counsel and strength for war:‡ now on whom dost thou trust, that thou rebellest against me?

6 Lo, thou trustest in the staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it: so *is* Pharaoh king of Egypt to all that trust in him.

7 But if thou say to me, We trust in the LORD our God: *is it* not he, whose high places and whose altars Hezekiah hath taken away,[b] and said to Judah and to Jerusalem, Ye shall worship before this altar?

8 Now therefore give pledges,§ I pray thee, to my master the king of Assyria, and I will give thee two thousand horses,[c] if thou be able on thy part to set riders upon them.

9 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?[d]

10 And am I now come up without the LORD against this land to destroy it? the LORD said unto me, Go up against this land, and destroy it.[e]

11 ¶ Then said Eliakim and Shebna and Joah unto Rabshakeh, Speak, I pray thee, unto thy servants in the Syrian language; for we understand *it:* and speak not to us in the Jews' language, in the ears of the people that *are* on the wall.

12 But Rabshakeh said, Hath my master sent me to thy master and to thee to speak these words?[f] *hath he* not *sent me* to the men that sit upon the wall, that they may eat their own dung, and drink their own piss with you?

13 ¶ Then Rabshakeh stood, and cried with a loud voice in the Jews' language,[g] and said, Hear ye the words of the great king, the king of Assyria.[h]

14 Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you.

15 Neither let Hezekiah make you trust in the LORD,[i] saying, The LORD will surely deliver us: this city shall not be delivered into the hand of the king of Assyria. A. M. 3294. B. C. about 710.

16 Hearken not to Hezekiah: for thus saith the king of Assyria, Make *an agreement* with me *by* a present,‖ and come out to me: and eat ye every one of his vine, and every one of his fig-tree,[j] and drink ye every one the waters of his own cistern;

17 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards.[k]

18 *Beware* lest Hezekiah persuade you, saying, The LORD will deliver us.[l] Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria?

19 Where *are* the gods of Hamath and Arpad? where *are* the gods of Sepharvaim? and have they delivered Samaria out of my hand?[m]

20 Who *are they* among all the gods of these lands, that have delivered their land out of my hand, that the LORD should deliver Jerusalem out of my hand?[n]

21 But they held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.[o]

22 ¶ Then came Eliakim, the son of Hilkiah, that *was* over the household, and Shebna the scribe, and Joah, the son of Asaph, the recorder, to Hezekiah with *their* clothes rent, and told him the words of Rabshakeh.

CHAPTER XXXVII.

1 Hezekiah mourning sendeth to Isaiah to pray for them. 6 Isaiah comforteth them. 8 Sennacherib, going to encounter Tirhakah, sendeth a blasphemous letter to Hezekiah. 14 Hezekiah's prayer. 21 Isaiah's prophecy of the pride and destruction of Sennacherib, and the good of Zion. 36 An angel slayeth the Assyrians. 37 Sennacherib is slain at Nineveh by his own sons.

AND it came to pass, when king Hezekiah heard *it,*[p] that he rent his clothes, and covered himself with sackcloth,[q] and went into the house of the LORD.[r]

2 And he sent Eliakim, who *was* over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth,[s] unto Isaiah the prophet the son of Amoz.

3 And they said unto him, Thus saith Hezekiah, This day *is* a day of trouble,[t] and of rebuke,[u] and of blasphemy:¶ for the children are come to the birth, and *there is* not strength to bring forth.[v]

4 It may be the LORD thy God will hear the words of Rabshakeh, whom the king of Assyria

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[a] 2 Kings 18:13, etc.; 2 Chr. 32:1, etc. * Or, *secretary.* † Heb. *a word of lips.* ‡ Or, but *counsel and strength* are *for the war.* [b] 2 Kings 18:4. § Or, *hostages.* [c] Psa. 20:7, 8; Hos. 14:3. [d] Jer. 2:36. [e] ch. 37:28; Amos 3:6. [f] Psa. 31:18. [g] Psa. 17:10–13. [h] Psa. 82:6, 7; Dan. 4:37. [i] Psa. 71:10, 11.

‖ Or, *Seek my favor by a present;* Heb. *Make with me a blessing.* [j] Zech. 3:10. [k] Prov. 12:10. [l] Dan. 3:15. [m] 2 Kings 18:10. [n] ch. 37:18, 19; 45:16, 17. [o] Prov. 26:4. [p] 2 Kings 19:1, etc. [q] Job 1:20. [r] ver. 14. [s] Joel 1:13. [t] Psa. 50:15. [u] ch. 25:8; Rev. 3:19. ¶ Or, *provocation.* [v] ch. 66:9.

2. *The king of Assyria sent Rabshakeh;* between this invasion and that recorded in the previous verse, Hezekiah had endeavored to conciliate the king of Assyria, as recorded 2 Kings 18:14–16. Tartan and Rabsaris accompanied Rabshakeh. 2 Kings 18:17. *Lachish;* in the south of Judah. *The upper pool;* see note on chap. 7:3.

7. *Whose high places—Hezekiah hath taken away;* he confounds, either ignorantly or designedly, the high places and altars of the false gods with those of Jehovah. See note to 2 Kings 18:22.

8. *Pledges;* hostages, as security against another rebellion.

9. *How then;* that is, if thou canst hardly place riders upon two thousand horses.

19. *Hamath—Arpad;* see note on chap. 10:9. *Sepharvaim;* lying on the eastern bank of the Euphrates, above Babylon.

For Instructions on this and the following chapter, see 2 Kings chapters 18, 19, where the same narrative is recorded.

CHAPTER XXXVII.

4. *The remnant that is left;* the remnant of Judah whose cities Sennacherib was now ravaging.

A. M. 3294. B. C. about 710. his master hath sent to reproach the living God,[a] and will reprove the words which the LORD thy God hath heard: wherefore lift up *thy* prayer for the remnant that is left.*[b]

5 So the servants of king Hezekiah came to Isaiah.

6 ¶ And Isaiah said unto them, Thus shall ye say unto your master, Thus saith the LORD, Be not afraid of the words that thou hast heard,[c] wherewith the servants of the king of Assyria have blasphemed me.

7 Behold, I will send a blast upon him,† and he shall hear a rumor, and return to his own land; and I will cause him to fall by the sword in his own land.

8 ¶ So Rabshakeh returned, and found the king of Assyria warring against Libnah:[d] for he had heard that he was departed from Lachish.[e]

9 And he heard say concerning Tirhakah king of Ethiopia, He is come forth to make war with thee. And when he heard *it*, he sent messengers to Hezekiah, saying,

10 Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God, in whom thou trustest, deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria.

11 Behold, thou hast heard what the kings of Assyria have done to all lands by destroying them utterly;[f] and shalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have destroyed, *as* Gozan,[g] and Haran,[h] and Rezeph, and the children of Eden which *were* in Telassar?[i]

13 Where *is* the king of Hamath, and the king of Arpad,[j] and the king of the city of Sepharvaim, Hena, and Ivah?

14 ¶ And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up unto the house of the LORD, and spread it before the LORD.[k]

15 And Hezekiah prayed unto the LORD, saying,

16 O LORD of hosts, God of Israel, that dwellest *between* the cherubim,[l] thou *art* the God,[m] *even* thou alone,[n] of all the kingdoms of the earth: thou hast made heaven and earth.

17 Incline thine ear, O LORD, and hear;[o] open thine eyes, O LORD, and see:[p] and hear all the words of Sennacherib, which hath sent to reproach the living God.

18 Of a truth, LORD, the kings of Assyria have laid waste all the nations,‡ and their countries,

19 And have cast§ their gods into the fire: for they *were* no gods, but the work of men's hands,[q] wood and stone: therefore they have destroyed them.

20 Now therefore, O LORD our God, save us from his hand, that all the kingdoms of the earth may know that thou *art* the LORD, *even* thou only.[r]

21 ¶ Then Isaiah the son of Amoz sent unto Hezekiah, saying, Thus saith the LORD God of Israel, Whereas thou hast prayed to me against Sennacherib king of Assyria:[s]

22 This *is* the word which the LORD hath spoken concerning him: The virgin, the daughter of Zion, hath despised thee, *and* laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.

23 Whom hast thou reproached and blasphemed? and against whom hast thou exalted *thy* voice, and lifted up thine eyes on high? *even* against the Holy One of Israel.[t]

24 By thy‖ servants hast thou reproached the Lord, and hast said, By the multitude of my chariots am I come up to the height of the mountains, to the sides of Lebanon; and I will cut down the tall cedars thereof, and the choice fir-trees thereof:¶ and I will enter into the height of his border, *and* the forest of his Carmel.*

25 I have digged, and drunk water; and with the sole of my feet have I dried up all the rivers of the besieged places.†

26 Hast thou not heard long ago, *how* I have done it; *and* of ancient times, that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste defenced cities *into* ruinous heaps.‡[u]

27 Therefore their inhabitants *were* of small power,§ they were dismayed and confounded: they were *as* the grass of the field, and *as* the green herb, *as* the grass on the housetops, and *as corn* blasted before it be grown up.

28 But I know thy abode,‖ and thy going out, and thy coming in, and thy rage against me.

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a Ver. 23. 24; ch. 51:7. 8. * Heb. *found.* b Rom. 9:27. c ch. 43:1, 2; 51:12, 13. † Or, *put a spirit into him;* 1 Kings 22:23. d Num. 33:20, 21; Josh. 21:13; 2 Chr. 21:10. e Josh. 10:31–34. f ch. 14:17. g 2 Kings 17:6; 18:11. h Gen. 12:4; 28:10. i Amos 1:5. j ch. 10:9; Jer. 49:23. k ver. 1; Joel 2:17–20. l Exod. 25:22; Psa. 80:1; 99:1. m ch. 43:10, 11. n Psa. 86:10. o Dan. 9:18. p Job 36:7. ‡ Heb. *lands.* § Heb. *given.* q ch. 40:19, 20; 41:7; 44:9, etc.; Psa. 115:4, etc. r ch. 42:8; Psa. 46:10. s Prov. 15:29; Luke 18:1. t Psa. 31:18; 46:1, 2. ‖ Heb. *the hand of thy.* ¶ Heb. *tallness of the cedars thereof;* and *the choice of the fir-trees thereof.* * Or, and *his fruitful field.* † Or, *fenced and closed.* ‡ Heb. how *I have made it long ago,* and *formed it of ancient times? should I now bring it to be laid waste,* and *defenced cities* to be *ruinous heaps?* u ch. 10:5, 6. § Heb. *short of hand.* ‖ Or, *sitting.*

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7. *I will send a blast upon him;* a destroying wind; literally, "I will put a spirit within him," that is, probably, a spirit of terror. *He shall hear a rumor;* according to some, the report of the destruction of the host before Jerusalem. But this host seems to have departed with Rabshakeh. Ver. 8. It may have been the report of Tirhakah's preparation to attack him, which, joined with the loss of one hundred and eighty-five thousand men of his own army, hastened his return to Nineveh.

8. *Rabshakeh returned;* apparently with his army, finding his force insufficient to take Jerusalem. *Libnah;* another city in the south of Judah.

9. *When he heard;* this report increased his anxiety to bring Hezekiah to a speedy submission.

12. *Gozan, and Haran;* regions of Mesopotamia, the former lying on the Chebar. 2 Kings 18:11. *Rezeph;* west of the Euphrates.

24. *I will cut down the tall cedars thereof;* the destruction of the forests of Lebanon is put figuratively for the desolation of the nations, with every thing in them that was "high and lifted up." Compare chap. 2:12–16.

25. *I have digged, and drunk water;* where water was wanting for my host, I have provided it. *Dried up all the rivers of the besieged places;* or, "all the rivers of Egypt." I have, as it were, annihilated them with the feet of my armies: they have not been able to oppose to me any resistance.

26. *I have done it—formed it;* appointed in my eternal counsels what I have now brought to pass, namely, "that thou shouldest be to lay waste defenced cities."

29 Because thy rage against me, and thy tumult, is come up into mine ears, therefore will I put my hook in thy nose, and my bridle in thy lips,[a] and I will turn thee back by the way by which thou camest.

30 And this *shall be* a sign unto thee, Ye shall eat *this* year such as groweth of itself; and the second year that which springeth of the same: and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof.

31 And the remnant that is escaped of the house of Judah* shall again take root downward, and bear fruit upward:

32 For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion:† the zeal of the LORD of hosts shall do this.

33 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields,‡ nor cast a bank against it.

34 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

35 For I will defend this city to save it for mine own sake, and for my servant David's sake.[b]

36 Then the angel of the LORD went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they *were* all dead corpses.[c]

37 ¶ So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.

38 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword;[d] and they escaped into the land of Armenia:§ and Esar-haddon his son reigned in his stead.

CHAPTER XXXVIII.

1 Hezekiah, having received a message of death, by prayer hath his life lengthened. 8 The sun goeth ten degrees backward, for a sign of that promise. 9 His song of thanksgiving.

IN those days was Hezekiah sick unto death.[e] And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the LORD, Set thy house in order:‖ for thou shalt die, and not live.

2 Then Hezekiah turned his face toward the wall, and prayed unto the LORD,

3 And said, Remember now, O LORD,[f] I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done *that which is* good in thy sight. And Hezekiah wept sore.¶ A. M. 3292. B. C. about 712.

4 ¶ Then came the word of the LORD to Isaiah, saying,

5 Go, and say to Hezekiah, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years.

6 And I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city.

7 And this *shall be* a sign unto thee from the LORD,[g] that the LORD will do this thing that he hath spoken;

8 Behold, I will bring again the shadow of the degrees, which is gone down in the sun-dial* of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.

9 ¶ The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness:

10 I said in the cutting off of my days, I shall go to the gates of the grave:[h] I am deprived of the residue of my years.

11 I said, I shall not see the LORD, *even* the LORD, in the land of the living:[i] I shall behold man no more with the inhabitants of the world.

12 Mine age is departed, and is removed from me as a shepherd's tent: I have cut off like a weaver my life: he will cut me off with pining sickness:† from day *even* to night wilt thou make an end of me.

13 I reckoned till morning, *that*, as a lion, so will he break all my bones: from day *even* to night wilt thou make an end of me.

14 Like a crane *or* a swallow, so did I chatter: I did mourn as a dove:[j] mine eyes fail *with looking* upward: O LORD, I am oppressed; undertake for me.‡

15 What shall I say? he hath both spoken unto me, and himself hath done *it:* I shall go softly all my years in the bitterness of my soul.

16 O Lord, by these *things men* live,[k] and in all these *things is* the life of my spirit: so wilt thou recover me, and make me to live.

17 Behold, for peace I had§ great bitterness; but thou hast in love to my soul *delivered it* from

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[a] Ch. 30:28; Ezek. 38:4. * Heb *the escaping of the house of Judah that remaineth.* † Heb. *the escaping.* ‡ Heb. *shield.* [b] ch. 37:6; Jer. 17:25, 26. [c] ch. 10:12, etc. [d] ch. 14:9–12. § Heb. *Ararat.* [e] 2 Kings 20:1, etc.; 2 Chr. 32:24. ‖ Heb. *Give charge concerning thy house.* [f] Neh. 13:14; Heb. 6:10.

¶ Heb. *with great weeping.* [g] ch. 7:11, 14. * Heb. *degrees by,* or *with the sun.* [h] Job 7:7, etc.; Psa. 77:3, etc. [i] Psa. 27:13. † Or, *from the thrum.* [j] ch. 59:11. ‡ Or, *ease me.* [k] Matt. 4:4. § Or, *on my peace* came.

29. *Therefore will I put my hook in thy nose, and my bridle in thy lips;* referring to a ring or hook placed in the nose of untamed animals.

30. *A sign unto thee;* unto Hezekiah. *This year;* when tillage had been interrupted by the presence of the enemy; so that there could be no seed-time for the second or following year. *The second year—and in the third year;* the sign seems to have consisted in the extraordinary fertility of the earth during these two years, which should make its uncultivated productions sufficient for the wants of the people.

36. *They arose;* the Jews, and the Assyrians who were spared. *They were all dead corpses;* the Assyrians that were smitten.

CHAPTER XXXVIII.

12. *From day even to night;* day and night, that is, by a sickness that has no intermission. Compare Gen. 6:7, marginal reading.

15. *What shall I say?* this verse refers to God's second message promising him restoration from his present sickness. *In the bitterness of my soul;* in humility and contrition, from the remembrance of this chastisement. Ver. 17.

16. *By these things—in all these things;* by God's forgiving love and healing power.

17. *Cast all my sins behind thy back;* forgiven them. Hezekiah regards his sickness as a chastisement for his sins. Compare verse 15.

A. M. 3291. B. C. about 713. the pit* of corruption:[a] for thou hast cast all my sins behind thy back.

18 For the grave cannot praise thee,[b] death cannot celebrate thee: they that go down into the pit cannot hope for thy truth.

19 The living, the living, he shall praise thee, as I *do* this day: the father to the children shall make known thy truth.[c]

20 The LORD *was ready* to save me: therefore we will sing my songs to the stringed instruments all the days of our life in the house of the LORD.

21 For Isaiah had said, Let them take a lump of figs, and lay *it* for a plaster upon the boil, and he shall recover.

22 Hezekiah also had said, What *is* the sign that I shall go up to the house of the LORD?[d]

CHAPTER XXXIX.

1 Merodach-baladan, sending to visit Hezekiah because of the wonder, hath notice of his treasures. 3 Isaiah, understanding thereof, foretelleth the Babylonian captivity.

AT that time Merodach-baladan, the son of Baladan, king of Babylon, sent letters and a present to Hezekiah:[e] for he had heard that he had been sick, and was recovered.

2 And Hezekiah was glad of them, and showed them the house of his precious things,† the silver, and the gold, and the spices, and the precious ointment, and all the house of his armor,‡ and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah showed them not.

3 ¶ Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country unto me, *even* from Babylon.

4 Then said he, What have they seen in thy house? And Hezekiah answered, All that *is* in my house have they seen: there is nothing among my treasures that I have not showed them.[f]

5 Then said Isaiah to Hezekiah, Hear the word of the LORD of hosts:

6 Behold, the days come, that all that *is* in thy house, and *that* which thy fathers have laid up in store until this day, shall be carried to Babylon:[g] nothing shall be left, saith the LORD.[h]

7 And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.§

8 Then said Hezekiah to Isaiah, Good *is* the word of the LORD which thou hast spoken.[i] He said moreover, For there shall be peace and truth in my days.

CHAPTER XL.

1 The promulgation of the gospel. 3 The preaching of John Baptist. 9 The preaching of the apostles. 12 The prophet by the omnipotency of God, 18 and his incomparableness, 26 comforteth the people.

COMFORT ye, comfort ye my people, saith your God.[j]

2 Speak ye comfortably‖ to Jerusalem, and cry unto her, that her warfare¶ is accomplished, that her iniquity is pardoned: for she hath received of the LORD's hand double for all her sins.[k]

3 ¶ The voice of him that crieth in the wilderness,[l] Prepare ye the way of the LORD, make straight in the desert a highway for our God.[m]

* Heb. *loved my soul from the pit.* a Psa. 40:2 b Psa. 6:5. c Psa. 78:3, 4. d Psa. 84:2 e 2 Kings 20:12, etc.; 2 Chr. 32:31. † Or, *spicery.* ‡ Or, *jewels;* Heb *vessels,* or *instruments.* f Prov. 23:5. g 2 Kings 25:6, etc h Jer. 20.5. § Fulfilled, Dan. 1:2–7. i 1 Sam. 3:18. j Heb. 6:17, 18. ‖ Heb. *to the heart.* ¶ Or, *appointed time.* k ch. 61:7. l Matt. 3:3. m Mal. 3:1.

18. *Cannot praise thee;* see note on Psa. 6:5. *Hope for thy truth;* for the further manifestation of it in this world.

22. *Had said;* see 2 Kings 20:8–11.

INSTRUCTIONS.

12. No age, nor strength, nor station can exempt us from liability to sudden death in the midst of our cherished enterprises. It is our wisdom to hold ourselves always ready to leave this life with all its labors, at God's bidding.

13. The best relief in times of deep anguish, is to pour out our hearts to God in prayer.

15. The remembrance of past afflictions should fill us with humility in view of the sinfulness which made them necessary, and with gratitude in view of God's undeserved goodness in delivering us from them.

18. Good men desire the continuance of life mainly for the opportunities which it gives of glorifying God before their fellow-men.

Further instructions see in commentary on 2 Kings 20:1–11.

CHAPTER XXXIX.

1. *Merodach-baladan;* called also Berodach-baladan, 2 Kings 20:12. *King of Babylon;* Babylon was at this time a dependency of Assyria, and governed by viceroys. But Merodach-baladan, as history informs us, sought to make himself independent. For this reason, probably, he courted the friendship of Hezekiah.

2. *Was glad of them, and showed them;* he was unduly elated in view of the attention shown him by the king of Babylon, as well as of his own power and riches. 2 Chron. 32:25.

7. *Of thy sons—they shall be eunuchs;* this was fulfilled, not in his immediate offspring, but in their posterity. See Dan. 1:3, where by "the king's seed" are meant the descendants of the Jewish kings.

8. *For there shall be peace;* he expresses his gratitude to God for this mitigation of the threatened chastisement.

For Instructions, see 2 Kings 20:12–19.

CHAPTER XL.

This and the remaining chapters of Isaiah were probably written by the prophet at a later period. Their immediate design was to comfort true believers, in view of the heavy calamities with which God had visited his ancient covenant people for their sins, and the still heavier calamities that awaited them in the Babylonish captivity, which he had already foretold. But since that captivity was only one of a series of chastisements designed for the purification of God's church; and her deliverance from it was to be but an earnest of higher deliverances in the more distant future, especially of the great spiritual deliverance from sin through the incarnation and death of Jesus Christ, we must understand this portion of Isaiah, which makes one connected whole, as covering the entire history of the church to the end of time. Its great theme is expressed in the introductory verse: "Comfort ye, comfort ye my people, saith your God."

2. *Double;* double chastisement; that is, according to the ordinary measure of God's dealings with men.

3. *The voice of him that crieth in the wilderness;* see Matt. 3:3; Mark 1:3; Luke 3:4; John 1:23. The mission of John the Baptist was a most striking fulfilment of this prophecy in a literal way. It is also fulfilled, more indirectly, in all those movements of God's providence and

4 Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight,* and the rough places plain:†[a]

5 And the glory of the LORD shall be revealed, and all flesh shall see *it* together: for the mouth of the LORD hath spoken *it*.

6 The voice said, Cry. And he said, What shall I cry? All flesh *is* grass, and all the goodliness thereof *is* as the flower of the field:[b]

7 The grass withereth, the flower fadeth; because the spirit of the LORD bloweth upon it: surely the people *is* grass.

8 The grass withereth, the flower fadeth:[c] but the word of our God shall stand for ever.[d]

9 ¶ O Zion, that bringest good tidings,‡ get thee up into the high mountain; O Jerusalem, that bringest good tidings,§ lift up thy voice with strength; lift *it* up, be not afraid; say unto the cities of Judah, Behold your God!

10 Behold, the Lord GOD will come with strong *hand*,‖ and his arm shall rule for him: behold, his reward *is* with him,[e] and his work¶ before him.

11 He shall feed his flock like a shepherd:[f] he shall gather the lambs with his arm, and carry *them* in his bosom, *and* shall gently lead those that are with young.*

12 ¶ Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure,† and weighed the mountains in scales, and the hills in a balance?

13 Who hath directed the Spirit of the LORD,[g] or *being* his counsellor‡ hath taught him?

14 With whom took he counsel, and *who* instructed him,§ and taught him in the path of judgment, and taught him knowledge, and showed to him the way of understanding?‖

15 Behold, the nations *are* as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing.

16 And Lebanon *is* not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering.

17 All nations before him *are* as nothing;[h] and they are counted to him less than nothing, and vanity.[i]

18 ¶ To whom then will ye liken God? or what likeness will ye compare unto him?[j] A. M. 3292. B. C. about 712.

19 The workman melteth a graven image,[k] and the goldsmith spreadeth it over with gold, and casteth silver chains.

20 He that *is* so impoverished that he hath no oblation¶ chooseth a tree *that* will not rot; he seeketh unto him a cunning workman to prepare a graven image, *that* shall not be moved.

21 Have ye not known?[l] have ye not heard? hath it not been told you from the beginning?[m] have ye not understood from the foundations of the earth?

22 *It is* he that sitteth* upon the circle of the earth, and the inhabitants thereof *are* as grasshoppers; that stretcheth out the heavens as a curtain,[n] and spreadeth them out as a tent to dwell in:

23 That bringeth the princes to nothing;[o] he maketh the judges of the earth as vanity.

24 Yea, they shall not be planted; yea, they shall not be sown: yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble.

25 To whom then will ye liken me,[p] or shall I be equal? saith the Holy One.

26 Lift up your eyes on high, and behold who hath created these *things*, that bringeth out their host by number: he calleth them all by names by the greatness of his might,[q] for that *he is* strong in power; not one faileth.

27 Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the LORD, and my judgment is passed over from my God?[r]

28 ¶ Hast thou not known? hast thou not heard, *that* the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary?[s] *there is* no searching of his understanding.†

29 He giveth power to the faint; and to *them that have* no might he increaseth strength.[u]

30 Even the youths shall faint and be weary, and the young men shall utterly fall:

31 But they that wait upon the LORD[v] shall renew† *their* strength;[w] they shall mount up with wings as eagles; they shall run, and not be weary;[x] *and* they shall walk, and not faint.[y]

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* Or, *a straight place.* † Or, *a plain place.* [a] ch. 45:2. [b] Psa. 103:15; Jas. 1:10, 11 [c] 1 Pet. 1:24, 25. [d] Mark 13:31. ‡ Or, *thou that tellest good tidings to Zion;* ch 41:27 § Or, *thou that tellest good tidings to Jerusalem.* ‖ Or, *against the strong* [e] Rev. 22:12. ¶ Or, *recompense for his work;* ch. 49 4 [f] Psa. 23 1; John 10:11. * Or, *give suck.* † Heb. *tierce.* [g] Rom. 11:34. ‡ Heb *man of his counsel.* § Heb. *made him understand.* ‖ Heb. *understandings.* [h] Dan. 4:35. [i] Psa. 62:9. [j] Acts 17:29. [k] ch. 41:6, 7; 44:12, etc.; Jer. 10:3, etc. ¶ Heb. is *poor of oblation.* [l] Psa. 19:1; Acts 14:17; Rom. 1:19, 20. [m] Rom. 3:1, 2. * Or, *Him that sitteth.* [n] Job 9:8. [o] Job 12:21; Psa. 107:40. [p] Deut. 4:23, etc. [q] Psa. 147:4. [r] Psa. 77:7, etc. [s] ch. 59:1. † Psa. 147:5; Rom. 11:33. [u] 2 Cor. 12:9. [v] Psa. 84:7; 92:1, 13. † Heb. *change.* [w] Psa. 103:5. [x] Heb. 12:1. [y] Mic. 4:5.

Spirit, by which he prepares the way for the revival of his cause in regions of spiritual darkness and desolation.

4. *Every valley shall be exalted—the crooked shall be made straight, and the rough places plain;* all obstacles to the redemption of God's people shall be taken out of the way.

6. *The voice said, Cry;* the voice of Jehovah. *He said;* the messenger to whom Jehovah's command was directed. *All flesh is grass;* this, with the two following verses, contains God's answer to the question, "What shall I cry?"

8. *The word of our God;* his word of promise to Zion, which is here contrasted with the frailty of man.

9. *Be not afraid;* to announce the good tidings, for thou shalt not disappoint the hopes of those that hear them.

10. *His work;* or, as the margin, "his recompense for his work;" that is, the recompense which he himself receives in his redeemed people. Compare chap. 53:11, "He shall see of the travail of his soul, and be satisfied."

22. *Upon the circle of the earth;* upon the vault of the heavens extended over the earth.

26. *Not one faileth;* not one of the heavenly host fails to appear in its appointed place.

27. *Why sayest thou, O Jacob;* from God's infinite perfections, the prophet argues that he cannot neglect his people. *My way;* the way in which I go; that is, my situation. *Hid from the Lord;* out of his sight and mind. *My judgment;* my cause, which ought to come before him as "the Judge of all the earth." *Is passed over from my God;* has been neglected by him.

INSTRUCTIONS.

1. God has always a message of comfort for his people, even in times of deep affliction; the end of all his dealings with them is their establishment in holiness and happiness.

3-5. When the set time for Zion's enlargement has come,

A. M. 3292.
B. C. about 712.

CHAPTER XLI.

1 God expostulateth with his people, about his mercies to the church, 10 about his promises, 21 and about the vanity of idols.

KEEP silence before me,[a] O islands; and let the people renew *their* strength: let them come near; then let them speak: let us come near together to judgment.

2 Who raised up the righteous *man** from the east, called him to his foot,[b] gave the nations before him, and made *him* rule over kings?[c] he gave *them* as the dust to his sword, *and* as driven stubble to his bow.

3 He pursued them, *and* passed safely;† *even* by the way *that* he had not gone with his feet.

4 Who hath wrought and done *it*, calling the generations from the beginning? I the LORD, the first, and with the last;[d] I *am* he.

5 The isles saw *it*, and feared; the ends of the earth were afraid, drew near, and came.

6 They helped every one his neighbor; and *every one* said to his brother, Be of good courage.‡

7 So the carpenter encouraged the goldsmith,§[e] *and* he that smootheth *with* the hammer him that smote the anvil,‖ saying, It *is* ready for the soldering:¶ and he fastened it with nails, *that* it should not be moved.

8 But thou, Israel, *art* my servant, Jacob whom I have chosen,[f] the seed of Abraham my friend.[g]

9 *Thou* whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou *art* my servant; I have chosen thee, and not cast thee away.

10 ¶ Fear thou not;[h] for I *am* with thee:[i] be not dismayed; for I *am* thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.[j]

11 Behold, all they that were incensed against thee shall be ashamed and confounded:[k] they shall be as nothing; and they that strive with thee* shall perish.

12 Thou shalt seek them, and shalt not find them, *even* them that contended with thee:† they that war against thee‡ shall be as nothing, and as a thing of naught.

13 For I the LORD thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.[l]

14 Fear not, thou worm Jacob, *and* ye men§ of Israel; I will help thee, saith the LORD, and thy Redeemer, the Holy One of Israel.

15 Behold, I will make thee a new sharp threshing instrument having teeth:‖ thou shalt thresh the mountains, and beat *them* small, and shalt make the hills as chaff.[m]

16 Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them:[n] and thou shalt rejoice in the LORD,[o] *and* shalt glory in the Holy One of Israel.[p]

17 *When* the poor and needy seek water, and *there is* none, *and* their tongue faileth for thirst, I the LORD will hear them, *I* the God of Israel will not forsake them.

18 I will open rivers in high places, and fountains in the midst of the valleys:[q] I will make the wilderness a pool of water, and the dry land springs of water.[r]

19 I will plant in the wilderness the cedar, the shittah-tree, and the myrtle, and the oil-tree; I will set in the desert the fir-tree, *and* the pine, and the box-tree together:[s]

20 That they may see, and know, and consider, and understand together, that the hand of the LORD hath done this, and the Holy One of Israel hath created it.

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[a] Zech. 2:13. * Heb. *righteousness.* [b] ch. 46:11. [c] Ezra 1:2. † Heb. *in peace.* [d] Rev. 1:17; 22:13. ‡ Heb. *strong.* § Or, *the founder.* [e] ch. 40:19. ‖ Or, *the smiting.* ¶ Or, *saying of the solder, It is good.* [f] Psa. 135:4. [g] 2 Chr. 20:7; Jas. 2:23. [h] ver. 13, 14; ch. 43:5. [i] Deut. 31:6, 8

[j] ch. 40:29. [k] ch. 45:24; Zech. 12:3. * Heb. *the men of thy strife.* † Heb. *the men of thy contention.* ‡ Heb. *the men of thy war.* [l] Deut 3':2'-29. § Or, *few men.* ‖ Heb. *mouths.* [m] Mic. 4:13. [n] Matt. 3:12. [o] Rom. 5:11. [p] ch. 45:25. [q] Psa. 105:41. [r] Psa. 107:35. [s] ch. 55:13.

God provides men and means for the work, and removes all obstacles to its accomplishment.

6–8. The successive generations of men pass away like the flowers of spring; but God's promise to his church stands fast for ever, and he will make her "an eternal excellency, a joy of many generations." Chap. 60:15.

11. Our covenant God and Saviour unites with the majesty of an omnipotent King the gentleness and tender care of a shepherd. Chap. 42:3.

12–22, 25–28. God's infinite perfections insure the fulfilment of all his promises to his people. His power is absolute, and can be hindered by no obstacles; his understanding is infinite, and he cannot err or be in perplexity in respect to the means he shall employ; his goodness and truth are eternal, and he will not alter his covenant with those who love him. In the darkest days of adversity they may rest assured that he is doing all things well in their behalf.

23, 24. The plans of men are under God's control, and he establishes or overthrows them according to his own pleasure, without interfering with their freedom and responsibility as the accountable subjects of his government.

29–31. Despondency in God's service is sinful and unreasonable, for he is both able and ready to bestow upon his servants any measure of strength and wisdom which their necessities may demand. 2 Cor. 12:9.

CHAPTER XLI.

1. *O islands;* the coasts and islands of the Mediterranean, and generally the remote regions of the west. *Let the people renew their strength;* God challenges the heathen nations to vindicate before him, if they can, the claims of their deities.

2. *Who raised up—called him to his foot;* the reference is to Cyrus, whom God's righteousness, that is, his faithfulness to his covenant people, called to execute its purposes.

4. *Calling the generations from the beginning;* calling them into being. *With the last;* enduring while creation endures, that is, for ever.

5. *Saw it;* the display of the attributes of God, mentioned in verses 2, 3. *Feared;* for the cause of their idols. *Drew near, and came;* to encourage and help each other in the maintenance of idolatry.

9. *From the chief men thereof;* or, "from the extremities thereof." The reference seems to be to the calling of Abraham.

15. *I will make thee;* in the Hebrew, make thee into; that is, cause thee to be. *A new sharp threshing instrument having teeth;* a threshing sledge, armed with points of iron or stone, which was drawn by oxen over the corn to separate the grain from the ear. The threshing of grain is often, in the Old Testament, a symbol of the destruction of God's enemies.

18, 19. *I will open rivers—plant in the wilderness;* the wilderness is a symbol of adversity and affliction, as its conversion into well-watered and fruitful fields is of returning prosperity and comfort.

21 Produce your cause,* saith the LORD; bring forth your strong *reasons*, saith the King of Jacob.

22 Let them bring *them* forth, and show us what shall happen:[a] let them show the former things, what they *be*, that we may consider† them, and know the latter end of them; or declare us things for to come.

23 Show the things that are to come hereafter, that we may know that ye *are* gods: yea, do good, or do evil, that we may be dismayed, and behold *it* together.

24 Behold, ye *are* of nothing,‡ and your work of naught:§ an abomination *is he that* chooseth you.

25 I have raised up *one* from the north,[b] and he shall come: from the rising of the sun shall he call upon my name: and he shall come upon princes as *upon* mortar, and as the potter treadeth clay.

26 Who hath declared from the beginning, that we may know? and beforetime, that we may say, *He is* righteous? yea, *there is* none that showeth, yea, *there is* none that declareth, yea, *there is* none that heareth your words.

27 The first *shall say* to Zion, Behold, behold them: and I will give to Jerusalem one that bringeth good tidings.[c]

28 For I beheld, and *there was* no man; even among them, and *there was* no counsellor, that, when I asked of them, could answer‖ a word.

29 Behold, they *are* all vanity; their works *are* nothing: their molten images *are* wind and confusion. A. M. 3292. B. C. about 712.

CHAPTER XLII.

1 The office of Christ, graced with meekness and constancy. 5 God's promise unto him. 10 An exhortation to praise God for his gospel. 17 He reproveth the people of incredulity.

BEHOLD my servant, whom I uphold; mine elect,[d] *in whom* my soul delighteth;[e] I have put my Spirit upon him: he shall bring forth judgment to the Gentiles.

2 He shall not cry, nor lift up, nor cause his voice to be heard in the street.

3 A bruised reed shall he not break, and the smoking¶ flax shall he not quench:* he shall bring forth judgment unto truth.

4 He shall not fail nor be discouraged,† till he have set judgment in the earth: and the isles shall wait for his law.[f]

5 ¶ Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein:

6 I the LORD have called thee in righteousness, and will hold thy hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;[g]

* Heb. *Cause to come near.* [a] John 13:19. † Heb. *set our heart* upon. ‡ Or, worse *than nothing.* § Or, worse *than of a viper.* [b] ver. 2. [c] ch. 40:9; Luke 2:10, 11. ‖ Heb. *return.* [d] Eph. 1:4. [e] Matt. 17:5. ¶ Or, *dimly burning.* * Heb. *quench it.* † Heb. *broken.* [f] Gen. 49:10. [g] Luke 2:32; Acts 13:47.

21. *Produce your cause;* another challenge to the worshippers of idols.

22. *The former things;* ancient prophecies. *Know the latter end of them;* compare the issue with the prophecies, so as to judge whether they have been fulfilled. The prophet challenges the votaries of idols either to produce their former prophecies that have been fulfilled, or to foretell the future.

25. *I have raised up;* in purpose: this is a prediction of Cyrus. *From the north—from the rising of the sun;* Cyrus came from the north with respect to Babylon, but his kingdom was eastward with respect to Jerusalem, towards which place his invocation of Jehovah's name must be directed. *Shall he call upon my name;* compare Ezra 1:1–4.

26. *Who hath declared;* the coming of Cyrus. *Righteous;* in his claim to be a true God; or, "it is righteous," that is, true. *Heareth your words;* your words of prophecy; none has ever heard from your lips true prophetic announcements.

27. *The first shall say;* or, "I am the first who has said." *Them;* the predicted events.

28. *Among them;* among the patrons of idolatry.

INSTRUCTIONS.

1. God invites men to the fullest investigation of his claims and the claims of his word. The cause of truth challenges free discussion. It is error that loves darkness and concealment.

2. "Known unto God are all his works from the beginning of the world." To him the victories of Cyrus, and the deliverance of His covenant people through his instrumentality, were as certain in the days of Isaiah as of Zerubbabel; and He therefore spoke of them by the prophet as already existing.

7. Great indeed is the folly of idolaters, who trust for salvation to the gods which smiths and carpenters have made; but it is no greater than that of every worldly man who gives to earthly objects his supreme love and confidence.

15. Of herself the church of Christ is only an earthen vessel, but within her dwells the excellency of divine power. No array of human forces can stand against her, more than chaff can resist the whirlwind.

17. Seasons of deep distress have often been to God's people the dawn of a bright and glorious day; they have thus been withdrawn from every worldly confidence, and led to seek deliverance from God by deep repentance and earnest supplication.

18–20. God is the fountain of life and power. It is easy for him to change the wilderness into a fruitful field for his people, and he will do it for the glory of his own name.

21–29. The numerous prophecies recorded in the Bible which have been fulfilled, or are now in fulfilment, are God's witness to the truth of Christianity—a witness which no other religion is able to produce.

CHAPTER XLII.

1. *My servant;* the Messiah. Matt. 12:18–21. The reference to Cyrus in the preceding chapter naturally prepared the way for the mention of one greater than Cyrus.

2. *Lift up;* his voice; he shall be quiet and unassuming.

3. *A bruised reed;* which the slightest violence might break. *The smoking flax;* the dimly burning wick. He shall deal gently with the ignorant and feeble-minded. Compare chap. 40:11. *Unto truth;* in accordance with truth.

4. *The isles;* see note on chap. 41:1. *Shall wait;* in the spirit of obedience. The general reception of the gospel by the western nations is a striking fulfilment of this prophecy.

5. *He that created—spirit to them that walk therein;* the divine power set forth in this verse is a pledge that the promise contained in the following verse shall be fulfilled.

6. *A covenant of the people;* the mediation of God's new covenant with the people. Jer. 31:31–34, compared with Heb. 8:6–13.

A. M. 3292. B. C. about 712.

7 To open the blind eyes, to bring out the prisoners from the prison,[a] *and* them that sit in darkness out of the prison-house.[b]

8 I *am* the LORD;[c] that *is* my name: and my glory will I not give to another,[d] neither my praise to graven images.

9 Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them.[e]

10 Sing unto the LORD a new song,[f] *and* his praise from the end of the earth, ye that go down to the sea, and all that is therein;* the isles, and the inhabitants thereof.

11 Let the wilderness and the cities thereof lift up *their voice*, the villages *that* Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains.

12 Let them give glory unto the LORD,[g] and declare his praise in the islands.

13 The LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war:[h] he shall cry, yea, roar; he shall prevail† against his enemies.

14 I have long time holden my peace; I have been still, *and* refrained myself: *now* will I cry like a travailing woman;[i] I will destroy and devour‡ at once.

15 I will make waste mountains and hills,[j] and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools.

16 And I will bring the blind by a way *that* they knew not;[k] I will lead them in paths *that* they have not known:[l] I will make darkness light before them, and crooked things straight.§ These things will I do unto them,[m] and not forsake them.[n]

17 ¶ They shall be turned back, they shall be greatly ashamed, that trust in graven images, that say to the molten images, Ye *are* our gods.[o]

18 Hear, ye deaf;[p] and look, ye blind,[q] that ye may see.

19 Who *is* blind, but my servant? or deaf, as my messenger *that* I sent? who *is* blind as *he that is* perfect, and blind as the LORD's servant?

20 Seeing many things, but thou observest not; opening the ears, but he heareth not.

21 The LORD is well pleased for his righteousness' sake;[r] he will magnify the law,[s] and make *it*‖ honorable.

22 But this *is* a people robbed and spoiled;[t] *they are* all of them snared in holes,¶ and they are hid in prison-houses: they are for a prey, and none delivereth; for a spoil,* and none saith, Restore.

23 Who among you will give ear to this? *who* will hearken and hear for the time to come?†

24 Who gave Jacob for a spoil, and Israel to the robbers? did not the LORD, he against whom we have sinned?[u] for they would not walk in his ways, neither were they obedient unto his law.

25 Therefore he hath poured upon him the fury of his anger, and the strength of battle: and it hath set him on fire round about,[v] yet he knew not;[w] and it burned him, yet he laid *it* not to heart.

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a 2 Tim. 2:26. b 1 Pet. 2 9. c Psa 83:18. d ch. 48:11. e Acts 15:18. f Rev. 5:9. * Heb. *the fulness thereof.* g Psa. 117:1. h Exod. 15:3. † Or, *behave himself mightily.* i Job 32:18–20. ‡ Heb. *swallow*, or *sup up.* j ch. 49:11. k Hos. 2:14; Eph. 5:8. l Hos. 2:6. § Heb. *into straightness.* m Ezek. 14:23. n Heb. 13:5. o Psa. 97:7. p ch. 6:10. q John 9:39; Rev. 3:17, 18. r Psa. 71:16, 19; Rom. 10:3, 4; Phil. 3:9. s Matt. 5:17. ‖ Or, him; John 17:1. t ch. 48:2. ¶ Or, *in snaring all the young men of them.* * Heb. *treading.* † Heb. *the after time?* u Judg. 2:14; Neh. 9:26, 27. v Deut. 32:22. w Hos. 7:9.

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7. *To open the blind eyes—out of the prison-house;* he is the Redeemer from spiritual blindness and bondage.

8. *My glory will I not give to another—to graven images;* by allowing the cause of idolatry to triumph. Thus God pledges his own glory for the success of the Messiah and his kingdom.

9. *The former things;* the things formerly predicted.

10. *A new song;* for the new things declared.

11. *Kedar;* see note on chap. 21:16.

13. *Jealousy;* zeal; that is, his own zeal. Compare chap. 9:7; 37:32, where the word in the original is the same.

14. *Holden my peace;* not interposed in behalf of my people.

15. *Will make waste mountains and hills;* will make desolate the enemies of Zion. This is the opposite of what God promises to his own people. See chap. 41:18, 19, and note.

16. *I will bring the blind;* compare verse 7.

19. *My servant;* Israel, the covenant people of God. "The servant of the Lord" signifies, in its widest sense, any minister of his will, though he be ignorant of God as Nebuchadnezzar, Jer. 43:10. Compare Ezek. 29:18–20. In a more special sense it is applied, particularly in this part of Isaiah, (1,) to God's visible covenant people, "Israel after the flesh," as in this verse, chap. 43:22, and often elsewhere; (2,) to the body of true believers, "the Israel of God," contained within the outward Israel, chap. 44:1, 3, etc.; (3,) to Christ the Head of the church, as in the present chapter, ver. 1–7, chap. 52:13–15, with the whole 53d chapter, and elsewhere. And as Christ and his true church are one body—John 15:1–7; 17:21, 23; Eph. 1:23—it is often both difficult and unnecessary to determine whether the words "my servant" apply to Christ alone, or to Christ's body as quickened and sanctified by its union with him. *My messenger;* Israel, whom God appointed to make the Gentiles see and hear his truth, has himself become blind and deaf. *Perfect;* in respect to his privileges and outward relations to God. Compare Matt. 11:23.

20. *Seeing—thou observest not;* compare chap. 6:9, 10.

21. *Is well pleased;* it is his good pleasure to do what is expressed in the last clause of the verse. *For his righteousness' sake;* his covenant people having forfeited all claim to his favor by their sins, he will do this for the glory of his own name and character. *Will magnify the law;* will put honor upon it by all his dealings with his people, and, in a most emphatic sense, by the mission and propitiatory death of his Son.

22–25. These verses describe the character and punishment of the outward Israel. Compare chap. 6:11, 12.

INSTRUCTIONS.

1–4. The kingdom of Christ "cometh not with observation," but by the gentle and quiet influences of his word and Spirit operating within the soul. Great outward changes and revolutions accompany its progress in the world, but amid all these it remains "like leaven which a woman took and hid in three measures of meal, till the whole was leavened." Luke 13:21.

5–8. God's glory is pledged to establish Christ's kingdom over all the earth, and to give deliverance and salvation to every sinner who commits his soul to His hands.

10–16. The same mighty movements of God's providence and Spirit which bring salvation and rejoicing to his church, carry desolation and destruction into the hosts of her enemies. While they weep and wail over the fall of Satan's kingdom, she shouts, "Alleluia," as its smoke rises up for ever and ever. Rev. chap. 18, and 19:1–6.

17–25. The hope of God's people is his zeal for the glory of his own name. He will not give them over to final corruption and ruin, but will, from time to time, purify them by severe judgments, and thus prepare the way for the extension of Christ's kingdom over all the earth.

CHAPTER XLIII.

1 The Lord comforteth the church with his promises. 8 He appealeth to the people for witness of his omnipotency. 14 He foretelleth them the destruction of Babylon. 18 And his wonderful deliverance of his people. 22 He reproveth the people as inexcusable.

BUT now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called *thee* by thy name; thou *art* mine.[a]

2 When thou passest through the waters, I *will be* with thee;[b] and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned;[c] neither shall the flame kindle upon thee.[d]

3 For I *am* the LORD thy God, the Holy One of Israel, thy Saviour: I gave Egypt *for* thy ransom, Ethiopia and Seba for thee.[e]

4 Since thou wast precious in my sight, thou hast been honorable, and I have loved thee: therefore will I give men for thee, and people for thy life.*

5 Fear not; for I *am* with thee: I will bring thy seed from the east, and gather thee from the west:

6 I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth;[f]

7 *Even* every one that is called by my name:[g] for I have created him for my glory, I have formed him; yea, I have made him.[h]

8 ¶ Bring forth the blind people that have eyes, and the deaf that have ears.[i]

9 Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and show us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, *It is* truth.

10 Ye *are* my witnesses,[j] saith the LORD, and my servant whom I have chosen;[k] that ye may know and believe me, and understand that I *am* he: before me there was no God formed,†[l] neither shall there be after me.

11 I, *even* I, *am* the LORD; and besides me *there is* no saviour.[m]

12 I have declared, and have saved, and I have showed, when *there was* no strange *god* among you: therefore ye *are* my witnesses, saith the LORD, that I *am* God. A. M. 3292. B. C. about 712.

13 Yea, before the day *was* I *am* he; and *there is* none that can deliver out of my hand: I will work, and who shall let it?‡[n]

14 ¶ Thus saith the LORD, your Redeemer, the Holy One of Israel: For your sake I have sent to Babylon, and have brought down all their nobles,§ and the Chaldeans, whose cry *is* in the ships.

15 I *am* the LORD, your Holy One, the Creator of Israel, your King.

16 Thus saith the LORD, which maketh a way in the sea, and a path in the mighty waters;[o]

17 Which bringeth forth the chariot and horse, the army and the power; they shall lie down together, they shall not rise: they are extinct, they are quenched as tow.

18 ¶ Remember ye not the former things, neither consider the things of old.

19 Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, *and* rivers in the desert.

20 The beast of the field shall honor me, the dragons and the owls:‖ because I give waters in the wilderness, *and* rivers in the desert, to give drink to my people, my chosen.

21 This people have I formed for myself; they shall show forth my praise.[p]

22 ¶ But thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel.[q]

23 Thou hast not brought me the small cattle¶ of thy burnt-offerings; neither hast thou honored me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense.[r]

24 Thou hast bought me no sweet cane with money, neither hast thou filled* me with the fat of thy sacrifices: but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities.[s]

25 I, *even* I, *am* he that blotteth out thy transgressions[t] for mine own sake,[u] and will not remember thy sins.[v]

26 Put me in remembrance: let us plead togeth-

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a Jer. 33:24–26. b Acts 27:20–25. c Psa. 66:12. d Dan. 3:25, 27. e Prov 21:18. * Or, *person.* f ch. 18:7. g Jas. 2:7. h Eph. 2:10. i Ezek. 12:2. j ch. 44:8. k Phil. 2:7. † Or, *nothing formed of God.* l Col. 1:17. m Hos. 13:4; Acts 4:12. ‡ Heb. *turn it back.* n ch. 46:10; Dan. 4:35. § Heb. *bars.*

o Exod. 14:16, 22; Psa. 77:19. ‖ Or, *ostriches;* Heb. *daughters of the owl.* p Eph. 1:6, 12. q Mal. 1:13. ¶ Heb. *lambs,* or *kids.* r Matt. 11:30. * Heb. *made me drunk,* or *abundantly moistened.* s Mal. 2:17. t Jer. 50:20; Acts 3:19. u Ezek. 36:22, 32. v Jer. 31:34.

CHAPTER XLIII.

1. *O Jacob—Israel;* Jacob and Israel "according to the election of grace." The judgments upon the outward Israel, described at the close of the preceding chapter, had for their end the sanctification and enlargement of the true Israel. Hence the transition from the former to the latter is both natural and beautiful. Such transitions are very frequent in the prophets.

3. *Ethiopia and Seba;* regions adjacent to Egypt on the south. God sacrificed Egypt, at the exodus, to the welfare of his people, and he has often repeated this sacrifice in the case of the nations that have arrayed themselves against his church.

7. *Created him—made him;* in a spiritual sense.

8. *Bring forth;* that they may maintain their cause before God. Compare chap. 41:1. *The blind people that have eyes;* the patrons of idolatry, as the next verse shows.

9. *This;* which I have predicted and brought to pass; that is, who can show like predictions? *Former things;* former prophecies. *Witnesses;* to their prophecies. *Let them hear;* my witnesses to my prophecies.

14. *Sent to Babylon;* by the Persians and Medes. *Brought down;* humbled. *Cry;* the reference is to the shouts or songs of the mariners as they pursue their business.

16, 17. *Maketh a way in the sea—bringeth forth the chariot and horse;* as in the overthrow of Pharaoh. *They shall lie down together;* all the opponents of Israel shall perish as did Pharaoh's host. *Tow;* a flaxen wick. Chap. 42:3.

18. *Remember ye not the former things;* because of the surpassing glory of the new. Compare Jer. 16:14, 15; 2 Cor. 3:10.

20. *Dragons;* in the sense of wild animals, as jackals.

22–25. *Hast not called upon me—for mine own sake;* this great redemption is wholly undeserved. God does it for the glory of his own name.

A. M. 3292. B. C. about 712. er: declare thou, that thou mayest be justified.[a]

27 Thy first father hath sinned, and thy teachers* have transgressed against me.

28 Therefore I have profaned the princes† of the sanctuary, and have given Jacob to the curse, and Israel to reproaches.

CHAPTER XLIV.

1 God comforteth the church with his promises. 7 The vanity of idols, 9 and folly of idol-makers. 21 He exhorteth to praise God for his redemption and omnipotency.

YET now hear, O Jacob my servant; and Israel, whom I have chosen:

2 Thus saith the LORD that made thee, and formed thee from the womb, *which* will help thee:[b] Fear not, O Jacob, my servant; and thou, Jeshurun,[c] whom I have chosen.[d]

3 For I will pour water upon him that is thirsty, and floods upon the dry ground:[e] I will pour my Spirit upon thy seed, and my blessing upon thine offspring:[f]

4 And they shall spring up *as* among the grass, as willows by the water-courses.[g]

5 One shall say, I *am* the LORD's;[h] and another shall call *himself* by the name of Jacob; and another shall subscribe *with* his hand unto the LORD, and surname *himself* by the name of Israel.

6 Thus saith the LORD the King of Israel, and his Redeemer the LORD of hosts;[i] I *am* the first, and I *am* the last;[j] and besides me *there is* no God.[k]

7 And who, as I, shall call, and shall declare it,[l] and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them show unto them.

8 Fear ye not, neither be afraid:[m] have not I told thee from that time, and have declared *it?* ye *are* even my witnesses.[n] Is there a God‡ besides me? yea, *there is* no God; I know not *any*.

9 ¶ They that make a graven image *are* all of them vanity;[o] and their delectable§ things shall not profit; and they *are* their own witnesses; they see not, nor know; that they may be ashamed.

10 Who hath formed a god, or molten a graven image *that* is profitable for nothing?[p]

11 Behold, all his fellows shall be ashamed;[q] and the workmen, they *are* of men: let them all be gathered together, let them stand up; *yet* they shall fear, *and* they shall be ashamed together.

12 The smith with the tongs‖ both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms:[r] yea, he is hungry, and his strength faileth: he drinketh no water, and is faint.

13 The carpenter stretcheth out *his* rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man; that it may remain in the house.

14 He heweth him down cedars, and taketh the cypress and the oak, which he strengtheneth¶ for himself among the trees of the forest: he planteth an ash, and the rain doth nourish *it*.

15 Then shall it be for a man to burn: for he will take thereof, and warm himself; yea, he kindleth *it*, and baketh bread; yea, he maketh a god, and worshippeth *it;* he maketh it a graven image, and falleth down thereto.

16 He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied: yea, he warmeth *himself*, and saith, Aha, I am warm, I have seen the fire:

17 And the residue thereof he maketh a god, *even* his graven image: he falleth down unto it,

a Rom. 8:33. * Heb. *interpreters;* Mal. 2:7, 8. † Or, *holy princes.* b Psa. 46:5; Heb. 4:16. c Deut. 32:15. d Rom. 8:30; Eph. 1:4; 1 Thess. 1:4. e John 7:38. f ch. 59:21. g Acts 2:41. h Jer. 50:5; 2 Cor. 8:5. i ch. 43:14. j Rev. 1:8, 17. k Deut. 4:35, 39; 32:39. l ch. 46:9, 10. m Prov. 3:25, 26. n John 5:10. ‡ Heb. *rock;* Deut. 32:4. o ch. 41:24, 29. § Heb. *desirable.* p Hab. 2:18; 1 Cor. 8:4. q Psa. 97:7. ‖ Or, *an axe.* r ch. 40:19, etc. ¶ Or, *taketh courage.*

27. *Thy first father;* Adam. The meaning is, that Israel's teachers have imitated Adam's apostasy, and led the people also into apostasy.

INSTRUCTIONS.

2. God will not allow any calamity, however great, to overwhelm his true children; but will graciously sustain and comfort them under it, grant them in due time deliverance from it, and make it subservient to their highest welfare.

3, 4. God governs the world for the good of his church. For her, empires rise and fall, and battles are lost and won. Every power that arrays itself against her must perish for her sake. Ver. 14–17.

7. It is for his own glory that God begins and carries forward the work of redemption in men's souls, and he will make every ransomed spirit in heaven an eternal monument of his praise.

11–13. All who give to God their supreme love and confidence receive from him abundant proofs, in their own blessed experience, that he has power to help in every extremity: all who depart from him shall be made to feel that besides him there is no Saviour.

18. The revelation of redemption is "as the shining light, that shineth more and more unto the perfect day." The light under which we live excels in brightness that which was enjoyed by ancient patriarchs and prophets, yet we see but the dawn of the glory which is reserved for the latter days of Zion, and even that glory shall be swallowed up in the everlasting brightness of the new Jerusalem.

22–25. Neither Zion, nor any one of her children, has any thing to mention before God but unfaithfulness, lukewarmness, and iniquities without number. He has mercy upon his people, not for their sake, but for his own name's sake; so that to him belongs all the praise, and to them shame and confusion of face.

26–28. The severest rebukes that come upon God's people are less than their iniquities deserve. They should therefore be borne with humility and submission, and deliverance from them sought by confession and repentance.

CHAPTER XLIV.

2. *Jeshurun;* a term of endearment applied to Israel. Deut. 32:15; 33:5.

7. *Call;* command into being. *Declare it;* announce it beforehand. *Set it in order for me;* that is, as the original implies, state it to me in regular order. Jehovah both ordains and foretells the course of coming events for his people; he challenges the false gods to do the same. *The ancient people;* either the ancestors of the human race or those of the Israelitish people.

8. *Fear ye not;* the idol-gods, which have no power either to do or to foretell. *From that time;* that is, "since I appointed the ancient people." Ver. 7. *Told—declared;* the course of coming events.

9. *Delectable things;* idols in which they delight.

14. *Strengtheneth for himself;* has nourished by culture.

and worshippeth *it*, and prayeth unto it, and saith, Deliver me; for thou *art* my god.

18 They have not known nor understood:[a] for he hath shut* their eyes, that they cannot see; *and* their hearts, that they cannot understand.[b]

19 And none considereth in† his heart,[c] neither *is there* knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten *it:* and shall I make the residue thereof an abomination? shall I fall down to the stock of‡ a tree?

20 He feedeth on ashes: a deceived heart hath turned him aside,[d] that he cannot deliver his soul, nor say, *Is there* not a lie in my right hand?

21 ¶ Remember these, O Jacob and Israel; for thou *art* my servant: I have formed thee; thou *art* my servant: O Israel, thou shalt not be forgotten of me.[e]

22 I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins:[f] return unto me; for I have redeemed thee.[g]

23 Sing, O ye heavens;[h] for the LORD hath done *it:* shout, ye lower parts of the earth: break forth into singing, ye mountains,[i] O forest, and every tree therein: for the LORD hath redeemed Jacob, and glorified himself in Israel.[j]

24 Thus saith the LORD, thy Redeemer,[k] and he that formed thee from the womb,[l] I *am* the LORD that maketh all *things;* that stretcheth forth the heavens alone;[m] that spreadeth abroad the earth by myself;

25 That frustrateth the tokens of the liars,[n] and maketh diviners mad; that turneth wise *men* backward, and maketh their knowledge foolish;

26 That confirmeth the word of his servant, and performeth the counsel of his messengers;[o] that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places§ thereof: A. M. 3292. B. C. about 712.

27 That saith to the deep, Be dry, and I will dry up thy rivers:

28 That saith of Cyrus, *He is* my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, The foundation shall be laid.[p]

CHAPTER XLV.

1 God calleth Cyrus for his church's sake. 5 By his omnipotency he challengeth obedience. 20 He convinceth the idols of vanity by his saving power.

THUS saith the LORD to his anointed, to Cyrus, whose right hand I have holden,‖ to subdue nations before him; and I will loose the loins of kings,[q] to open before him the two-leaved gates; and the gates shall not be shut;

2 I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron:[r]

3 And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the LORD, which call *thee* by thy name,[s] *am* the God of Israel.

4 For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me.

5 ¶ I *am* the LORD, and *there is* none else,[t] *there is* no God besides me:[u] I girded thee,[v] though thou hast not known me;

6 That they may know from the rising of the sun, and from the west, that *there is* none besides me.[w] I *am* the LORD, and *there is* none else.

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a Ch 45:20 * Heb. *daubed.* b ch. 6:9, 10. † Heb. *setteth to.* c Hos. 7:2. ‡ Heb. *that which comes of.* d Hos. 4:12; Rom. 1:21; 2 Thess. 2:11. e ch. 49:14, 15 f ch. 1:18; Psa. 103:12. g 1 Cor. 6:20; 1 Pet. 1:18; Rev. 5:9. h Psa. 96:11, 12; Rev. 18:20. i Ezek. 36:1, 8. j ch. 55:13. k ver. 6.

l Gal. 1:15. m Psa. 104:2. n 2 Chr. 18:11, 34; Jer. 50:36; 1 Cor. 3:19. o Zech. 1:6; 2 Pet. 1:19. § Heb. *wastes.* p Ezra 1:1, etc. ‖ Or, *strengthened.* q Dan. 5:6, 30. r Psa. 107:16. s ch. 48:15. t ver. 14, 18, 22. u Deut. 4:35, 39. v Psa. 18:32, 39. w ch. 37:20; Mal. 1:11.

18. *He hath shut their eyes;* God hath shut them. Chap. 6:10; John 12:40.

20. *Deliver his soul;* from its delusion. *Nor say;* he has not understanding enough to ask himself the question that follows. *In my right hand;* the right hand is mentioned as the instrument of action: to have a lie in the right hand, is to be occupied with a lie; that is, with the service of idols, which are themselves false, and which deceive those who put their trust in them.

21. *These;* these proofs of the vanity of idols.

24. *Formed thee from the womb;* Israel is here spoken of as God's child from the womb, that is from the infancy of the nation.

25. *Tokens;* signs, pretended miracles. *Maketh diviners mad;* shows them to be fools.

26. *His servant;* the prophet with his fellow-messengers.

28. *Cyrus;* who conquered Babylon, and released the Jews from their exile more than a century and a half after this prediction. Ezra 1:1–4.

INSTRUCTIONS.

1–5. The promised outpouring of God's life-giving Spirit is the hope of Zion. In times of deep declension within her borders, and abounding wickedness without, God's faithful servants should not despond, but seek from him this unspeakable gift by repentance, obedience, and earnest intercession, assured that when he bestows it all will again become green and flourishing.

9–20. The idolater fashions silver or wood into the form of a god and then worships it, as if human workmanship could give life to that which is in its own nature dead and powerless. The same folly is manifested by all who think to make worldly objects a permanent and satisfying portion by any labor which they can bestow upon them.

22. It is by the offer of gratuitous pardon that God calls sinners to himself. He commands them to come, that they may receive through Christ the justifying righteousness which he has provided for them; not to establish their own righteousness before coming to him.

23. Christ's redemption is the sum of all blessings. It fills every heart that receives it with gladness and thanksgiving. When all nations shall embrace it, the whole earth will resound with God's praises.

25. The progress of God's kingdom in the world is a perpetual manifestation of his own infinite power and wisdom, and of the folly and weakness of all human systems of religion.

CHAPTER XLV.

1. *Anointed;* as set apart to the work of redeeming God's people. *The gates shall not be shut;* remarkably fulfilled in the conquest of Babylon, the gates of the city having been left open during a night of feasting.

4. *Hast not known me;* when Cyrus took Babylon he was ignorant of Jehovah and of the designs which he purposed to accomplish through him, and was only indulging his own ambitious desires. The knowledge which he afterwards had of God, Ezra 1:2, was doubtless received from the Jews residing in Babylon.

A. M. 3292. B. C. about 712. 7 I form the light, and create darkness:[a] I make peace,[b] and create evil:[c] I the LORD do all these *things*.

8 Drop down, ye heavens, from above, and let the skies pour down righteousness:[d] let the earth open, and let them bring forth salvation, and let righteousness spring up together;[e] I the LORD have created it.

9 Woe unto him that striveth with his Maker! *Let* the potsherd *strive* with the potsherds of the earth.[f] Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?

10 Woe unto him that saith unto *his* father, What begettest thou? or to the woman, What hast thou brought forth?

11 Thus saith the LORD, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons,[g] and concerning the work of my hands command ye me.[h]

12 I have made the earth, and created man upon it: I, *even* my hands have stretched out the heavens, and all their host have I commanded.[i]

13 I have raised him up in righteousness, and I will direct* all his ways: he shall build my city,[j] and he shall let go my captives, not for price nor reward,[k] saith the LORD of hosts.

14 Thus saith the LORD, The labor of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine:[l] they shall come after thee; in chains they shall come over,[m] and they shall fall down unto thee, they shall make supplication unto thee, *saying*, Surely God *is* in thee;[n] and *there is* none else, *there is* no God.

15 Verily thou *art* a God that hidest thyself,[o] O God of Israel, the Saviour.

16 They shall be ashamed, and also confounded, all of them: they shall go to confusion together *that are* makers of idols.[p]

17 *But* Israel shall be saved in the LORD[q] with an everlasting salvation:[r] ye shall not be ashamed[s] nor confounded world without end.[t]

18 For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I *am* the LORD, and *there is* none else.

19 I have not spoken in secret,[u] in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain:[v] I the LORD speak righteousness, I declare things that are right.

20 ¶ Assemble yourselves and come; draw near together, ye *that are* escaped of the nations:[w] they have no knowledge that set up the wood of their graven image, and pray unto a god *that* cannot save.

21 Tell ye, and bring *them* near; yea, let them take counsel together: who hath declared this from ancient time? *who* hath told it from that time? *have* not I the LORD? and *there is* no God else besides me; a just God and a Saviour;[x] *there is* none besides me.

22 Look unto me, and be ye saved, all the ends of the earth:[y] for I *am* God, and *there is* none else.

23 I have sworn by myself,[z] the word is gone out of my mouth *in* righteousness, and shall not return, That unto me every knee shall bow,[a] every tongue shall swear.[b]

24 Surely shall *one* say, In the LORD have I righteousness†[c] and strength:‡[d] *even* to him shall *men* come;[e] and all that are incensed against him shall be ashamed.

25 In the LORD shall all the seed of Israel be justified,[f] and shall glory.

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[a] Gen. 1:3, 4. [b] Psa. 29:11. [c] Amos 3:6. [d] Psa. 85:11. [e] Psa. 72:3. [f] Jer. 18:6. [g] Jer. 31:1; Gal. 3:26. [h] John 16:23. [i] Psa. 102:25; Heb. 11:3. * Or, *make straight*. [j] 2 Chr. 36:22; Ezra 1:1, etc. [k] ch. 52:3. [l] ch. 49:23; 60:9–16; Psa. 68:31; 72:10, 11; Zech. 8:22, 23. [m] Psa. 149:8. [n] 1 Cor. 14:25. [o] ch. 8:17; Psa. 44:24. [p] Psa. 97:7. [q] Rom. 2:28, 29; 11:26. [r] Jer. 31:3. [s] Psa. 25:2, 3 [t] 1 Pet. 2:6. [u] Deut. 29:39; 30:11, etc. [v] Psa 9:10; 69:32. [w] Eph. 2:12–16. [x] Rom. 3:26. [y] Psa. 22:27; John 3:14, 15. [z] Gen. 22:16; Heb. 6:13. [a] Phil. 2:10. [b] Deut. 6:13. † Heb. *righteousnesses;* Rev. 19:8. [c] Jer. 23:6; 1 Cor. 1:30, 31. ‡ Or, *he shall say of me, In the LORD* is *all righteousness and strength*. [d] Zech. 10:6, 12; Eph. 6:10. [e] John 12.32. [f] Rom. 5:1.

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8. *Drop down;* distil. *Open;* open her bosom to send forth a harvest of righteousness and salvation. *Let them bring forth;* that is, the heavens and the skies. God's righteousness and salvation are here compared to refreshing showers, and a harvest of precious fruits.

9, 10. *Woe unto him;* God rebukes his people for arraigning his dealings with them at the bar of their own reason. The primary reference may be their long-continued sufferings during the Babylonish captivity; but the words have a general application to God's treatment of all men in all ages.

11. *Command ye me;* in the way of petitioning, not of prescribing.

14. *Labor;* wealth gained by labor. *Men of stature;* the Ethiopians and Sabeans were celebrated for their tallness. *Shall come after thee—make supplication unto thee;* compare Psa. 72:9–11; chap. 14:2; 49:23; and especially chap. 60. These passages are to be understood in a spiritual sense. The meaning is, that God will give his church, through Christ, universal dominion and honor.

15. *Hidest thyself;* hidest thy counsels in darkness. The prophet has in mind the sore afflictions through which Zion must come to the fulfilment of the promises which he has just recorded.

18. *Not in vain;* as God's purpose in creating the earth shall be fulfilled, so shall all his counsels respecting his chosen people.

19. *In secret, in a dark place of the earth;* not uttering dark responses from caves, like the ancient oracles. *In vain;* as did those who consulted the heathen oracles.

20. *Escaped of the nations;* the remnant of them who have escaped God's judgments.

21. *Tell ye;* recount your arguments. *Them;* the patrons of idols. *Declared this;* the deliverance of my people through Cyrus, which I have foretold. *From that time;* see note on chapter 44:8.

INSTRUCTIONS.

4. God has often employed heathen princes, who were ignorant of him and his counsels, to accomplish wonderful deliverances for his people.

7. Since God is the author of all things, he governs and sets limits to all. The good and bad actions of men and angels are so under his control that he accomplishes through them his own wise counsels, while they are left altogether free and responsible to him for their conduct.

9. All our capacity to reason concerning God's works and ways is his gift. How unspeakable the folly and wickedness of contending against his dealings with us; as if the creature could sit in judgment on the infinite Creator.

19. The many and explicit predictions of God's word constitute a proof of its divine origin, such as no pretended revelation can offer.

23. God possesses absolute authority over all men: and

CHAPTER XLVI.

1 The idols of Babylon could not save themselves. 3 God saveth his people to the end. 5 Idols are not comparable to God for power, 12 or present salvation.

BEL boweth down,[a] Nebo stoopeth;[b] their idols were upon the beasts, and upon the cattle:[c] your carriages *were* heavy-laden; *they are* a burden to the weary *beast.*

2 They stoop, they bow down together; they could not deliver the burden, but themselves* are gone into captivity.

3 ¶ Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne *by me* from the belly, which are carried from the womb:[d]

4 And *even* to *your* old age I *am* he;[e] and *even* to hoar hairs will I carry *you:* I have made, and I will bear; even I will carry, and will deliver *you.*

5 ¶ To whom will ye liken me, and make *me* equal, and compare me, that we may be like?

6 They lavish gold out of the bag, and weigh silver in the balance, *and* hire a goldsmith;[f] and he maketh it a god: they fall down, yea, they worship.

7 They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove: yea, *one* shall cry unto him, yet can he not answer, nor save him out of his trouble.

8 Remember this, and show yourselves men: bring *it* again to mind, O ye transgressors.

9 Remember the former things of old: for I *am* God, and *there is* none else; *I am* God, and *there is* none like me,

10 Declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, saying, My counsel shall stand, and I will do all my pleasure:

11 Calling a ravenous bird from the east, the man that executeth my† counsel from a far country: yea, I have spoken *it,* I will also bring it to pass; I have purposed *it,* I will also do it. A. M. 3292. B. C. about 712.

12 ¶ Hearken unto me, ye stout-hearted,[g] that *are* far from righteousness:

13 I bring near my righteousness;[h] it shall not be far off, and my salvation shall not tarry:[i] and I will place salvation in Zion for Israel my glory.[j]

CHAPTER XLVII.

1 God's judgment upon Babylon and Chaldea, 6 for their unmercifulness, 7 pride, 10 and overboldness, 11 shall be irresistible.

COME down, and sit in the dust, O virgin daughter of Babylon, sit on the ground:[k] *there is* no throne, O daughter of the Chaldeans: for thou shalt no more be called tender and delicate.

2 Take the millstones, and grind meal: uncover thy locks, make bare the leg, uncover the thigh, pass over the rivers.

3 Thy nakedness shall be uncovered, yea, thy shame shall be seen:[l] I will take vengeance, and I will not meet *thee as* a man.

4 *As for* our Redeemer, the LORD of hosts *is* his name, the Holy One of Israel.[m]

5 Sit thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called, The lady of kingdoms.

6 ¶ I was wroth with my people,[n] I have polluted mine inheritance, and given them into thy hand: thou didst show them no mercy;[o] upon the ancient hast thou very heavily laid thy yoke.

7 And thou saidst, I shall be a lady for ever:[p] *so* that thou didst not lay these *things* to thy heart, neither didst remember the latter end of it.

8 Therefore hear now this, *thou that art* given

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[a] Jer. ch. 50, 51. [b] Jer. 48:1, etc. [c] Jer. 10:5. * Heb. *their soul.* [d] Exod. 19:4; Psa. 71:6, 18. [e] Psa. 92:14. [f] ch. 41:7, etc. † Heb. *of my.* [g] Acts 7:51. [h] Rom. 1:17. [i] Psa. 46:1, 5; Hab. 2:3. [j] Psa. 14:7. [k] Psa. 18:27; Jer. 48:18. [l] Jer. 13:22, 26; Nah. 3:5. [m] Jer. 50:34. [n] 2 Chr. 28:9; Zech. 1:15. [o] Obad. 10–16. [p] Rev. 18:7.

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he will exercise it throughout eternity, for their salvation if righteous; but if wicked, for their destruction.

24. It is vain to look for justifying righteousness, or strength to overcome sin, to any thing that we can do, or that our fellow-sinners can do for us. We must receive both from God as his free gift through Jesus Christ.

CHAPTER XLVI.

1. *Bel—Nebo;* Babylonian gods. *Boweth down—stoopeth;* under the conqueror. The gods of Babylon have gone into captivity with their worshippers. *Their idols;* the images of Bel and Nebo. *Carriages;* that is, things carried, loads; the old English sense of the word. *Heavy-laden;* literally, "lifted up," placed upon the beasts. The images of your gods, which you have been accustomed to bear in solemn procession, are now packed upon beasts to be carried away.

2. *They;* the gods. *The burden;* the load consisting of their own images. Bel and Nebo cannot save their own images from this disgrace.

3, 4. *Borne—carried;* the gods of the heathen must be borne by their worshippers, but Jehovah bears and carries his people. *From the womb—to hoar hairs;* from the infancy of Israel to his old age; that is, through his whole existence. See note to chap. 44:24.

8. *This;* the contrast between Jehovah and the idol-gods. *Show yourselves men;* act like men, not like children, as do the worshippers of idols.

9. *The former things of old;* ancient prophecies that have been fulfilled.

11. *A ravenous bird;* Cyrus, represented as a bird of prey.

13. *Righteousness;* as manifested in the deliverance of my people, and the destruction of their enemies.

INSTRUCTIONS.

2. The gods of the heathen need the constant care and protection of their makers. They cannot help themselves, much less their worshippers. So the objects to which worldly men give their supreme love and confidence—riches, honors, titles, pleasures—cannot save their possessors, but must themselves be watched over day and night, lest they "make themselves wings," and "fly away as an eagle toward heaven." Prov. 23:5; Luke 12:19, 20; 1 Tim. 6:17.

3, 4. The salvation of nations, as well as of individual men, comes from God alone. When they depart from him and put their trust in vanity and lies, they must perish.

CHAPTER XLVII.

1. *O virgin daughter of Babylon;* Babylon herself personified as a female. * *No throne;* that is, to thee.

2. *Take the millstones;* grinding, in the East, is a menial office. The mistress of nations must now take the place of a servant. *Uncover thy locks;* remove thy veil; another sign of degradation. *Make bare the leg—pass over the rivers;* she is represented as fording streams in the manner of a woman of the lowest condition.

3. *Will not meet thee as a man;* not as a frail man, but as the omnipotent God. But some prefer to render, "I will meet no man;" that is, no one who can offer me any resistance.

7. *The latter end of it;* of thy pride, luxury, and cruelty; that is, the disgrace to which they would bring thee.

A. M. 3292. B. C. about 712. to pleasures, that dwellest carelessly,[a] that sayest in thy heart, I *am*, and none else beside me; I shall not sit *as* a widow, neither shall I know the loss of children:

9 But these two *things* shall come to thee in a moment in one day, the loss of children, and widowhood: they shall come upon thee in their perfection for the multitude of thy sorceries, *and* for the great abundance of thine enchantments.

10 ¶ For thou hast trusted in thy wickedness:[b] thou hast said, None seeth me.[c] Thy wisdom and thy knowledge, it hath perverted thee;* and thou hast said in thy heart, I *am*, and none else beside me.

11 ¶ Therefore shall evil come upon thee; thou shalt not know from whence it riseth:† and mischief shall fall upon thee; thou shalt not be able to put it off:‡ and desolation shall come upon thee suddenly,[d] *which* thou shalt not know.

12 Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast labored from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail.

13 Thou art wearied in the multitude of thy counsels.[e] Let now the astrologers,§[f] the star-gazers, the monthly prognosticators,‖ stand up, and save thee from *these things* that shall come upon thee.

14 Behold, they shall be as stubble;[g] the fire shall burn them; they shall not deliver themselves¶ from the power of the flame: *there shall* not *be* a coal to warm at, *nor* fire to sit before it.

15 Thus shall they be unto thee with whom thou hast labored, *even* thy merchants, from thy youth: they shall wander every one to his quarter;[h] none shall save thee.

CHAPTER XLVIII.

1 God, to convince the people of their foreknown obstinacy, revealeth his prophecies. 9 He saveth them for his own sake. 12 He exhorteth them to obedience, because of his power and providence. 16 He lamenteth their backwardness. 20 He powerfully delivereth his out of Babylon.

HEAR ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah,[i] which swear by the name of the LORD, and make mention of the God of Israel, *but* not in truth, nor in righteousness.[j]

2 For they call themselves of the holy city,[k] and stay themselves upon the God of Israel:[l] the LORD of hosts *is* his name.

3 I have declared the former things from the beginning; and they went forth out of my mouth, and I showed them; I did *them* suddenly, and they came to pass.

4 Because I knew that thou *art* obstinate,* and thy neck *is* an iron sinew,[m] and thy brow brass;

5 I have even from the beginning declared *it* to thee; before it came to pass I showed *it* thee: lest thou shouldest say, Mine idol hath done them; and my graven image, and my molten image, hath commanded them.

6 Thou hast heard, see all this; and will not ye declare *it?* I have showed thee new things from this time, even hidden things,[n] and thou didst not know them.

7 They are created now, and not from the beginning; even before the day when thou heardest them not; lest thou shouldest say, Behold, I knew them.

8 Yea, thou heardest not; yea, thou knewest not; yea, from that time *that* thine ear was not opened: for I knew[o] that thou wouldest deal very treacherously,[p] and wast called a transgressor from the womb.[q]

9 ¶ For my name's sake will I defer mine anger,[r] and for my praise will I refrain for thee, that I cut thee not off.

10 Behold, I have refined thee,[s] but not with† silver; I have chosen thee in the furnace of affliction.[t]

11 For mine own sake, *even* for mine own sake, will I do *it:* for how should *my name* be polluted?[u] and I will not give my glory unto another.[v]

12 ¶ Hearken unto me, O Jacob and Israel, my called; I *am* he; I *am* the first, I also *am* the last.[w]

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a Zeph. 2:15. b Eccl. 8:8. c Psa. 94:7. * Or, *caused thee to turn away.* † Heb. *the morning thereof.* ‡ Heb. *expiate.* d 1 Thess. 5:3. e Ezek. 24:12. § Heb. *viewers of the heavens.* f Dan 2:2. ‖ Heb. *that give knowledge concerning the months.* g Nah. 1:10. ¶ Heb. *their souls.* h ch. 56:11. i Psa. 68:26. j Deut. 5:28, 29; Jer. 5:2; John 4:24. k ch. 52:1. l Mic. 3:11. * Heb. *hard.* m Deut. 31:27. n 1 Cor. 2:9, 10. o Psa. 139:1–4. p Jer. 5:11; Hos. 5:7; 6:7. q Psa. 51:5. r Psa. 79:9; 106:8; Ezek. 20:9, etc. s Psa. 66:10. † Or, *for;* Ezek. 22:20–22. t Zech. 13:9; 1 Pet. 4:12. u Deut. 32:26, 27. v ch. 42:8. w Rev. 22:13.

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11. *From whence it riseth;* or, as the margin, "its morning." It shall be a night of calamity, without any morning of prosperity. *Shalt not know;* suddenly, and without notice beforehand. Compare Job 9:5.

13. *Monthly prognosticators;* those who pretend to foretell events from the changes of the moon.

14. *Not be a coal—nor fire;* the consumption shall be so complete that nothing shall be left.

15. *Thy merchants;* the merchants whose trade had enriched Babylon. Compare chap. 13:14.

INSTRUCTIONS.

1–5. No present degree of power, wealth, or splendor, can protect wicked and persecuting nations from the wrath of God. He has pledged himself to humble every oppressor of his people, and for the fulfilment of his word all the resources of heaven and earth are at his disposal.

6. It is no excuse to wicked men, that God employs them as the instruments of executing his purposes. They will be judged according to the spirit and intention of their deeds, not according to the use which God's overruling wisdom makes of them.

7–9. A proud, self-sufficient, and contemptuous spirit is the harbinger of ruin to nations not less than to individuals. When a nation thinks itself most secure from danger, it is often nearest to destruction.

10–15. When a nation has cast off the fear of God, and trampled under foot his holy law, no device of human wisdom can save it from speedy and utter ruin.

CHAPTER XLVIII.

1. *Out of the waters of Judah;* from the family of Judah. Compare Psa. 68:26, margin. *Swear by the name of the Lord;* thus acknowledging him as your God.

3. *Former things;* formerly predicted and now fulfilled.

6. *Heard;* the prediction. *See all this;* see the whole accomplished. *Declare it;* be my witnesses to its fulfilment.

7. *Before the day when thou heardest them not;* rather, "before to-day thou heardest them not." Thy idol gave thee no prophetic intimation of them.

8. *From that time;* from of old. *Thine ear was not opened;* it was not revealed to thee. *For I knew that thou wouldest deal very treacherously;* for the meaning, compare ver. 3–5.

10. *Not with silver;* or "for silver," the refining produced no good result. Compare Jer. 6:28–30.

13 My hand also hath laid the foundation of the earth,[a] and my right hand hath spanned* the heavens: *when* I call unto them,[b] they stand up together.

14 All ye, assemble yourselves, and hear; which among them hath declared these *things?* The LORD hath loved him:[c] he will do his pleasure on Babylon, and his arm *shall be on* the Chaldeans.[d]

15 I, *even* I, have spoken; yea, I have called him: I have brought him, and he shall make his way prosperous.[e]

16 ¶ Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there *am* I: and now the Lord GOD, and his Spirit, hath sent me.[f]

17 Thus saith the LORD, thy Redeemer, the Holy One of Israel: I *am* the LORD thy God which teacheth thee to profit,[g] which leadeth thee by the way *that* thou shouldest go.[h]

18 Oh that thou hadst hearkened to my commandments![i] then had thy peace been as a river,[j] and thy righteousness as the waves of the sea:

19 Thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof; his name should not have been cut off nor destroyed from before me.

20 ¶ Go ye forth of Babylon,[k] flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it *even* to the end of the earth; say ye, The LORD hath redeemed his servant Jacob.[l]

21 And they thirsted not *when* he led them through the deserts: he caused the waters to flow out of the rock for them: he clave the rock also, and the waters gushed out.[m]

22 *There is* no peace, saith the LORD, unto the wicked.[n]

[a] Psa. 102:25. * Or, *the palm of my right hand hath spread out.* [b] ch. 40:26. [c] Mark 10:21. [d] ch. 44:28. [e] Ezra 1:2. [f] ch. 61:1; Zech. 2.8-11; Luke 4:18-21. [g] Deut. 8:17, 18; Mic. 4:2. [h] Psa. 32:8; 73:24. [i] Psa. 81:13-16. [j] Psa. 119:165. [k] Jer. 51:6, 45. [l] 2 Sam. 7:23; Rev. 5:9. [m] Exod. 17:6; Num. 20:11. [n] ch. 57:21. [o] Jer. 1:5; Luke 1:15, 31; Gal. 1:15. [p] Hos. 6:5; Heb. 4:12; Rev. 1:16. [q] ch. 51:16. [r] Psa. 45:5. [s] ch. 43:21; John 13:31; 1 Pet. 2:9. † Or, *reward;* ch. 40:10. [t] Matt. 23:37. ‡ Or, *That Israel may be gathered to him, and I may.* § Or, Art thou *lighter than that thou*, etc. ‖ Or, *desolations.* [u] Acts 13:47. ¶ Or, *that is despised in soul.* [v] ch. 53:3. [w] Luke 23:18-23. [x] Psa. 72:10, 11.

CHAPTER XLIX. A. M. 3292. B. C. about 712.

1 Christ, being sent to the Jews, complaineth of them. 5 He is sent to the Gentiles with gracious promises. 13 God's love is perpetual to his church. 18 The ample restoration of the church. 24 The powerful deliverance out of captivity.

LISTEN, O isles, unto me; and hearken, ye people, from far: The LORD hath called me from the womb;[o] from the bowels of my mother hath he made mention of my name.

2 And he hath made my mouth like a sharp sword;[p] in the shadow of his hand hath he hid me,[q] and made me a polished shaft;[r] in his quiver hath he hid me;

3 And said unto me, Thou *art* my servant, O Israel, in whom I will be glorified.[s]

4 Then I said, I have labored in vain, I have spent my strength for naught, and in vain: *yet* surely my judgment *is* with the LORD, and my work† with my God.

5 ¶ And now, saith the LORD that formed me from the womb *to be* his servant, to bring Jacob again to him, Though Israel be not gathered,‡ yet shall I‡ be glorious in the eyes of the LORD, and my God shall be my strength.

6 And he said, It is a light thing that thou§ shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved‖ of Israel: I will also give thee for a light to the Gentiles,[u] that thou mayest be my salvation unto the end of the earth.

7 Thus saith the LORD, the Redeemer of Israel, *and* his Holy One, to him whom man despiseth,¶[v] to him whom the nation abhorreth,[w] to a servant of rulers, Kings shall see and arise,[x] princes also shall worship, because of the LORD that is faithful,

14. *Assemble yourselves;* another challenge to the patrons of idolatry. Compare chap. 41:1. *These things;* concerning the redemption of God's people. *Him;* Cyrus, as the next verse shows. *He will do his pleasure;* God, through Cyrus.

16. *In secret;* my predictions have been open and unambiguous. *From the time that it was;* from the time that these events began. *There am I;* as the doer. *And now—hath sent me;* the Messiah, who may be considered as speaking in God's name through the remainder of the chapter, and who speaks in the beginning of the following chapter. To the Messiah, as God, the whole of the present verse may be referred.

20. *Hath redeemed;* in this and the following verse the deliverance of Israel is spoken of as already accomplished in God's purpose.

21. *They thirsted not—gushed out;* God provides for his people, as of old, when he delivered them from Egypt. Allusions of this kind to the miraculous provision which God made for the wants of his people in the wilderness of Arabia, when on their way to the promised land, abound in this part of Isaiah, and are to be understood not literally but figuratively. See chap. 42:17–19; 43:19, 20; 49:10; 55:13. Their spiritual application is given directly in chap. 44:3–5.

INSTRUCTIONS.

11. God continues to carry forward his work of redemption in the hearts of his people, not from any goodness or faithfulness that he sees in them, but for the glory of his own name. Lest his and their enemies should triumph in their destruction, he bears with their waywardness and folly, disciplines them with much long-suffering, and makes them at last eternal monuments of his almighty power and abounding grace.

17–19. Nothing is more plain than that the happiness and prosperity of God's people lie in whole-hearted obedience and devotion to him; yet nothing is so difficult for them to learn. Sin and suffering make up a large part of their history.

22. In all the glorious promises which God makes to those who love him, the wicked have no share. Not peace but destruction is their portion.

CHAPTER XLIX.

The subject of this chapter is Christ and his body the church. In the former part, Christ the Head is especially exhibited; in the latter, Christ's body.

1. *Made mention of my name;* Matt. 1:21; Luke 1:31; 2:21. The name contains in itself a description of his character.

2. *Like a sharp sword;* this describes the power and energy of Christ's word and doctrine. Compare chap. 11:4; Heb. 4:12; and especially Rev. 1:16; 19:15, 21. *Hid me;* from the power of the enemy. *Polished shaft;* compare Psalm 45:5.

4. *In vain—for naught;* compare chap. 53:1; John 12:38; Rom. 10:16.

5. *Though Israel be not gathered;* that is, "Israel after the flesh," be not gathered for a season. Rom. 11:25. *Glorious;* as "a light to the Gentiles," verse 6. Many prefer the marginal reading, according to which we must understand by *Israel,* "the Israel of God."

7. *Him whom man despiseth;* the Messiah, chap. 53:3; but

A. M. 3292. B. C. about 712. *and* the Holy One of Israel, and he shall choose thee.

8 Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee:[a] and I will preserve thee, and give thee for a covenant of the people, to establish* the earth, to cause to inherit the desolate heritages;

9 That thou mayest say to the prisoners, Go forth;[b] to them that *are* in darkness,[c] Show yourselves. They shall feed in the ways, and their pastures *shall be* in all high places.

10 They shall not hunger nor thirst;[d] neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them,[e] even by the springs of water shall he guide them.

11 And I will make all my mountains a way, and my highways shall be exalted.[f]

12 Behold, these shall come from far: and lo, these from the north and from the west; and these from the land of Sinim.

13 ¶ Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the LORD hath comforted his people, and will have mercy upon his afflicted.

14 But Zion said, The LORD hath forsaken me, and my Lord hath forgotten me.[g]

15 Can a woman forget her sucking child, that she should not have compassion† on the son of her womb? yea, they may forget, yet will I not forget thee.[h]

16 Behold, I have graven thee upon the palms of *my* hands;[i] thy walls *are* continually before me.

17 Thy children shall make haste; thy destroyers and they that made thee waste shall go forth of thee.[j]

18 ¶ Lift up thine eyes round about, and behold: all these gather themselves together, *and* come to thee.[k] *As* I live, saith the LORD, thou shalt surely clothe thee with them all, as with an ornament, and bind them *on thee*, as a bride *doeth*.

19 For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away.

20 The children which thou shalt have, after thou hast lost the other,[l] shall say again in thine ears, The place *is* too strait for me: give place to me that I may dwell.

21 Then shalt thou say in thy heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where *had* they *been?*

22 Thus saith the Lord GOD, Behold, I will lift up my hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in *their* arms,‡ and thy daughters shall be carried upon *their* shoulders.[m]

23 And kings shall be thy nursing fathers,§ and their queens‖ thy nursing mothers: they shall bow down to thee with *their* face toward the earth, and lick up the dust of thy feet;[n] and thou shalt know that I *am* the LORD: for they shall not be ashamed that wait for me.[o]

24 ¶ Shall the prey be taken from the mighty,[p] or the lawful captive¶ delivered?

25 But thus saith the LORD, Even the captives* of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children.

26 And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood,[q] as with sweet† wine: and all flesh shall know that I the LORD *am* thy Saviour and thy Redeemer, the Mighty One of Jacob.

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a Psa. 69:13; 2 Cor. 6:2; Eph. 1:6. * Or, *raise up.* b Zech. 9:12. c 1 Pet. 2:9. d Rev. 7:16. e Psa. 23:2. f Psa. 107:4, 7. g Psa. 77:9, 10. † Heb. *from having compassion.* h ch. 44:21; Matt. 7:11. i Song 8:6. j Ezek. 28:24; Matt. 13:41, 42; Rev. 22:15. k ch. 60:8; Zech. 2:4; 10:10. l Rom. 11:11, etc. ‡ Heb. *bosom.* m ch. 66:20. § Heb. *nourishers.* ‖ Heb. *princesses.* n Psa. 72:9, etc. o Rom. 9:33. p Matt. 12:29. ¶ Heb. *the captivity of the just.* * Heb. *captivity.* q Rev. 16:6. † Or, *new.*

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we need not wholly exclude his members. John 15:20; 1 Peter 2:21. *Shall see;* his exaltation. *Arise;* to do him reverence.

8. *In an acceptable time;* in a time of favor, the appointed time for his exaltation. *A covenant of the people;* see note on chap. 42:6. *To establish the earth;* or, as the margin, "to raise up the earth," that is, to build up its ruins. *To cause to inherit the desolate heritages;* to restore thy people to the possession of their lost and desolate heritages. This is to be understood spiritually of the renovation of the church, and the extension of her borders through Christ.

9. *Say to the prisoners;* see chapter 42:7. *They shall feed;* Christ's flock shall feed.

11. *Exalted;* cast up, so as to afford them a safe way.

12. *Sinim;* these are probably the Chinese, or some nation on their western border.

16. *Upon the palms of my hands;* as an object to be always remembered.

17. *Make haste;* to return from their captivity.

21. *Who hath begotten me these;* there seems to be a reference in these words to the great accession of gentile converts.

23. *Bow down to thee—lick up the dust;* see note on chap. 45:14.

24. *Shall the prey be taken;* mighty conquerors have taken God's people captive: can she hope for deliverance from them? The question suggests a difficulty in the way of Zion's redemption, which the next verse answers.

INSTRUCTIONS.

2. When Christ himself preached, his word was like a sharp sword, piercing men's consciences and revealing their inmost thoughts; and the same power he gives through the Holy Spirit to his gospel, whenever his servants preach it in its simplicity and purity, "commending" themselves "to every man's conscience in the sight of God." But they who think to make it attractive to sinners by clothing it "with enticing words of man's wisdom," destroy its living energy, and make it dead and powerless for the salvation of the soul.

4. The reward of Christ's labors and sufferings, though long delayed, is made sure to him by the promise of his Father; and in like manner, he insures to all his faithful servants the reward of their toil in his cause.

5. Ministerial acceptance depends not on outward success, but on fidelity.

7. Christ's road to exaltation lay through the deepest humiliation. Chap. 50:6. Herein his servants should be content to follow in his footsteps. Rom. 8:17; 2 Tim. 2:12.

10. They who have Christ for their shepherd cannot want any needful provision for soul or for body. Psa. 23:1.

14–17. In times of long-continued suffering, God's people are often tempted to despondency, through "an evil heart of unbelief." But his love for them can never suffer any abatement. In all their sorrows he bears them continually on his heart, and will in due time grant them a glorious deliverance.

CHAPTER L.

1 Christ showeth that the dereliction of the Jews is not to be imputed to him, by his ability to save, 5 by his obedience in that work, 7 and by his confidence in that assistance. 10 An exhortation to trust in God, and not in ourselves.

THUS saith the LORD, Where *is* the bill of your mother's divorcement,[a] whom I have put away? or which of my creditors *is it* to whom I have sold you? Behold, for your iniquities have ye sold yourselves,[b] and for your transgressions is your mother put away.

2 Wherefore, when I came, *was there* no man? when I called, *was there* none to answer? Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh, because *there is* no water, and dieth for thirst.

3 I clothe the heavens with blackness, and I make sackcloth their covering.

4 ¶ The Lord GOD hath given me the tongue of the learned,[c] that I should know how to speak a word in season to *him that is* weary:[d] he wakeneth morning by morning, he wakeneth mine ear to hear as the learned.

5 The Lord GOD hath opened mine ear,[e] and I was not rebellious, neither turned away back.[f]

6 I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.[g]

7 ¶ For the Lord GOD will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed.

8 *He is* near that justifieth me;[h] who will contend with me? let us stand together: who *is* mine adversary?[*i] let him come near to me. A. M. 3292. B. C. about 712.

9 Behold, the Lord GOD will help me; who *is he that* shall condemn me? lo, they all shall wax old as a garment;[j] the moth shall eat them up.[k]

10 ¶ Who *is* among you that feareth the LORD, that obeyeth the voice of his servant, that walketh *in* darkness, and hath no light?[l] let him trust in the name of the LORD, and stay upon his God.[m]

11 Behold, all ye that kindle a fire, that compass *yourselves* about with sparks: walk in the light of your fire, and in the sparks *that* ye have kindled.[n] This shall ye have of my hand; ye shall lie down in sorrow.[o]

CHAPTER LI.

1 An exhortation, after the pattern of Abraham, to trust in Christ, 3 by reason of his comfortable promises, 4 of his righteous salvation, 7 and man's mortality. 9 Christ by his sanctified arm defendeth his from the fear of man. 17 He bewaileth the afflictions of Jerusalem, 21 and promiseth deliverance.

HEARKEN to me,[p] ye that follow after righteousness,[q] ye that seek the LORD: look unto the rock *whence* ye are hewn, and to the hole of the pit *whence* ye are digged.

2 Look unto Abraham your father,[r] and unto Sarah *that* bare you; for I called him alone,[s] and blessed him,[t] and increased him.

3 For the LORD shall comfort Zion:[u] he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein,[v] thanksgiving, and the voice of melody.

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[a] Jer. 3:8; Hos. 2:2. [b] ch. 52:3. [c] Matt. 13:54. [d] Matt. 11:28. [e] Psa. 40:6–8. [f] Matt. 26:39; John 14:31. [g] Matt. 26:67; 27:26. [h] Rom. 8:32–34. [*] Heb. *the master of my cause.* [i] Zech. 3:1, etc.; Rev. 12:10. [j] Job 13:28. [k] ch. 51:8. [l] Psa. 23:4; Mic. 7:8. [m] Job 13:15; Psa. 52:8; Nah. 1:7; Heb. 10:35–37. [n] Eccl. 11:9. [o] Psa. 16:4. [p] ver. 7. [q] Rom. 9:30, 31. [r] Heb. 11:8–12. [s] Gen. 12:1, 2. [t] Gen. 22:17; 24:1, 35. [u] ch. 52:9; Psa. 85:8. [v] 1 Pet. 1:8.

21. The experience of God's church in all ages has been, that every period of sharp conflict and persecution has brought to her a great enlargement of her spiritual offspring.

22–26. The more glorious the triumph which God has promised to Zion, the more terrible must be the overthrow of all who seek to destroy her. Rev. 18:8.

CHAPTER L.

1. *Where is the bill of your mother's divorcement;* produce the bill, and it will show that she, not Jehovah, has been unfaithful. The "mother" of the Jews is the nation itself, that is, the visible church. *Which of my creditors—sold you;* the people are indeed sold into bondage, but it is by their own sinful acts. The allusion is to the custom of a debtor's selling his children to his creditor to satisfy his demands.

2, 3. *When I came;* to call you to repentance and obedience. *Is my hand shortened—sackcloth their covering;* these words show that the divorce and captivity of God's people came from their own unfaithfulness and perverseness, not from want of power in God.

4–9. *Hath given me the tongue of the learned;* the Messiah speaks here. See introductory note to the preceding chapter. "The tongue of the learned" is the tongue of those who, being themselves learned in the ways of God, are able to teach others. This tongue the Messiah has received from Jehovah. This accords with our Lord's constant teaching, that he had received his doctrine from the Father. John 7:15, 16.

10. *His servant;* the Messiah. The address is to afflicted believers.

11. *Kindle a fire—sparks;* these words describe the vain devices of unbelievers to save themselves, instead of seeking salvation from God.

INSTRUCTIONS.

1. God is true to his engagements with his people, and mighty to deliver them. Their sufferings come through their own unfaithfulness.

4. Christ came from the Father, and taught the doctrine the Father committed to him. His word is infallible truth, every way adapted to the wants of perishing sinners, and will save all who receive it in a believing, loving, and obedient spirit.

7–9. God's power and faithfulness are pledged to make his Son Jesus Christ victorious over every foe; and in this victory, all who are united to him by living faith shall share. Because he triumphs, they shall triumph. John 14:19; Rom. 8:34.

10, 11. Quiet confidence in God is the only way to obtain deliverance from darkness. They who in times of distress forsake the mercy-seat, and rely on their own devices, must "lie down in sorrow."

CHAPTER LI.

1. *Hearken to me;* the Messiah seems to be still the speaker. Compare verses 4, 5. The address is to God's people, who are thrice described by their character and relations to God, in verses 1, 4, 7, and thrice encouraged by the promise of God's everlasting faithfulness and love. *The rock—ye are hewn—the hole—ye are digged;* that is, your origin, as explained in the next verse.

2. *I called him alone;* literally, "I called him one;" that is, when he was but one. The power of God was shown by making of one man a great nation.

A. M. 3292. B. C. about 712.

4 ¶ Hearken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me,[a] and I will make my judgment to rest for a light of the people.

5 My righteousness *is* near;[b] my salvation is gone forth, and mine arms shall judge the people;[c] the isles shall wait upon me,[d] and on mine arm shall they trust.

6 Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner:[e] but my salvation shall be for ever, and my righteousness shall not be abolished.[f]

7 ¶ Hearken unto me, ye that know righteousness,[g] the people in whose heart *is* my law;[h] fear ye not the reproach of men, neither be ye afraid of their revilings.[i]

8 For the moth shall eat them up like a garment, and the worm shall eat them like wool:[j] but my righteousness shall be for ever, and my salvation from generation to generation.

9 ¶ Awake, awake; put on strength,[k] O arm of the LORD; awake, as in the ancient days, in the generations of old. *Art* thou not it that hath cut Rahab,[l] *and* wounded the dragon?[m]

10 *Art* thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?[n]

11 Therefore the redeemed of the LORD shall return, and come with singing unto Zion;[o] and everlasting joy *shall be* upon their head:[p] they shall obtain gladness and joy; *and* sorrow and mourning shall flee away.[q]

12 I, *even* I, *am* he that comforteth you:[r] who *art* thou, that thou shouldest be afraid of a man *that* shall die, and of the son of man *which* shall be made *as* grass;

13 And forgettest the LORD thy Maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready* to destroy? and where *is* the fury of the oppressor?[s]

14 The captive exile hasteneth that he may be loosed, and that he should not die in the pit,[t] nor that his bread should fail.

15 But I *am* the LORD thy God, that divided the sea, whose waves roared: The LORD of hosts *is* his name.

16 And I have put my words in thy mouth,[u] and I have covered thee in the shadow of my hand,[v] that I may plant the heavens, and lay the foundations of the earth,[w] and say unto Zion, Thou *art* my people.

17 ¶ Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the LORD the cup of his fury; thou hast drunken the dregs of the cup of trembling, *and* wrung *them* out.[x]

18 *There is* none to guide her among all the sons *whom* she hath brought forth; neither *is there any* that taketh her by the hand of all the sons *that* she hath brought up.

19 These two *things* are come† unto thee; who shall be sorry for thee? desolation, and destruction,‡ and the famine, and the sword: by whom shall I comfort thee?[y]

20 Thy sons have fainted, they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of the LORD, the rebuke of thy God.

21 ¶ Therefore hear now this, thou afflicted, and drunken, but not with wine:[z]

22 Thus saith thy Lord the LORD, and thy God *that* pleadeth the cause of his people,[a] Behold, I have taken out of thy hand the cup of trembling, *even* the dregs of the cup of my fury; thou shalt no more drink it again:[b]

23 But I will put it into the hand of them that afflict thee;[c] which have said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over.[d]

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[a] Rom. 8:2. [b] ch. 56:1. [c] Psa. 98:9. [d] ch. 42:4; 60:9. [e] Heb. 1:11, 12; 2 Pet. 3:10, 12. [f] Dan. 9:24. [g] ver. 1–4. [h] Psa. 37:31. [i] Matt. 10:28. [j] Job 4:19–21. [k] Rev. 11:17. [l] Psa. 89:10. [m] ch. 27:1; Psa. 74:13, 14. [n] Exod. 14:21. [o] ch. 35:10. [p] Jude 24. [q] Rev. 21:4. [r] ver. 3; 2 Cor. 1:3.

* Or, *made* himself *ready*. [s] Job 20:7. [t] Zech. 9:11. [u] John 3:34. [v] ch. 49:2. [w] 2 Pet. 3:13. [x] ver. 22; Psa. 75:8. † Heb. *happened*. ‡ Heb. *breaking*. [y] Lam. 2:11–13; Amos 7:2. [z] Lam. 3:15. [a] Psa. 35:1; Jer. 50:34; Mic. 7:9. [b] ch. 54:7–9. [c] Jer. 25:17–29. [d] Psa. 66:11, 12.

5. *My righteousness;* God's righteousness is manifested in the redemption of his people; hence, it is naturally joined with "my salvation." So also verse 8.

6. *Lift up your eyes to the heavens;* nothing is so stable as the heavens; yet these shall perish, while God's faithfulness to his people shall remain for ever. Compare Matt. 5:18; 24:35; Luke 16:17.

9. *O arm of the Lord;* the prophet calls upon God's arm to work as in ancient days. *Cut;* hewn in pieces by thy plagues. *Rahab;* Egypt. Psa. 87:4; 89:10. *The dragon;* Egypt herself, under the symbol of the crocodile that inhabits the Nile.

11. *Therefore the redeemed of the Lord shall return;* thou shalt repeat thy wondrous works of old in bringing thy redeemed to thyself.

13. *Where is the fury of the oppressor?* what has now become of it? This is said in anticipation of his destruction.

14. *The captive exile hasteneth;* the oppressor having been destroyed, the captive exiles whom he had imprisoned hasten to escape from their dungeon.

16. *Plant the heavens—lay the foundations of the earth;* the same as, "create new heavens and a new earth." Chap. 65:17.

17. *The cup of his fury;* God's judgments are often compared to an intoxicating cup, which causes those who drink to reel. Psa. 75:8; Jer. 25:15, 16; 51:7; Lam. 4:21; Ezek. 23:31–34.

19. *These two things;* famine and the sword, producing desolation and destruction. *Who shall be sorry for thee—comfort thee?* these words imply that Zion's griefs are beyond the reach of human sympathy and comfort. Therefore God himself will interpose to deliver and comfort her, verses 21–23.

INSTRUCTIONS.

1–8. Heaven and earth are not so stable as the prosperity of the righteous: their helper and protector is the unchangeable God, who is faithful to fulfil all his promises to those who put their trust in him.

9. God is well pleased when his children urge his past interpositions for Zion as a reason why he should now deliver her: by every such interposition he has pledged his infinite attributes to be with her, and help her, and give her the victory to the end of time.

12–16. No array of human opposition, however formidable, ought to dismay God's people; they have on their side the Maker of heaven and earth, before whom the mightiest oppressors are but as chaff before the whirlwind.

CHAPTER LII.

1 Christ persuadeth the church to believe his free redemption, 7 to receive the ministers thereof, 9 to joy in the power thereof, 11 and to free themselves from bondage. 13 Christ's kingdom shall be exalted.

AWAKE, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city:[a] for henceforth there shall no more come into thee the uncircumcised and the unclean.[b]

2 Shake thyself from the dust;[c] arise, *and* sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.

3 For thus saith the LORD, Ye have sold yourselves for naught;[d] and ye shall be redeemed without money.

4 For thus saith the Lord GOD, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause.

5 Now therefore, what have I here, saith the LORD, that my people is taken away for naught? they that rule over them make them to howl, saith the LORD; and my name continually every day *is* blasphemed.[e]

6 Therefore my people shall know my name: therefore *they shall know* in that day that I *am* he that doth speak: behold, *it is* I.

7 ¶ How beautiful upon the mountains are the feet of him that bringeth good tidings,[f] that publisheth peace;[g] that bringeth good tidings of good,[h] that publisheth salvation; that saith unto Zion, Thy God reigneth!

8 Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye,[i] when the LORD shall bring again Zion. A. M. 3292. B. C. about 712.

9 ¶ Break forth into joy, sing together, ye waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem.

10 The LORD hath made bare his holy arm in the eyes of all the nations;[j] and all the ends of the earth shall see the salvation of our God.[k]

11 ¶ Depart ye, depart ye, go ye out from thence,[l] touch no unclean *thing;*[m] go ye out of the midst of her; be ye clean, that bear the vessels of the LORD.[n]

12 For ye shall not go out with haste, nor go by flight: for the LORD will go before you; and the God of Israel *will be* your rearward.*

13 Behold, my servant shall deal prudently,† he shall be exalted and extolled, and be very high.

14 As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men:

15 So shall he sprinkle many nations;[o] the kings shall shut their mouths at him: for *that* which had not been told them shall they see; and *that* which they had not heard shall they consider.

CHAPTER LIII.

1 The prophet, complaining of incredulity, excuseth the scandal of the cross, 4 by the benefit of his passion, 10 and the good success thereof.

WHO hath believed our report?‡[p] and to whom is the arm of the LORD revealed?[q]

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[a] Neh. 11:1; Rev. 21:2, 27. [b] Nah. 1:15. [c] Zech. 2:7. [d] Rom. 7:14–25. [e] Rom. 2:24. [f] Song 2:8; ch. 25:6, 7. [g] Nah. 1:15; Rom. 10:15. [h] Luke 2:10, 11. [i] 1 Cor. 13:12. [j] Psa. 98:2, 3. [k] Luke 3:6. [l] Zech. 2:6, 7; 2 Cor. 6:17; Rev. 18:4. [m] Lev. 15:5, etc.; Hag. 2:13. [n] Lev. 22:2, etc.

* Heb. *gather you up.* † Or, *prosper;* ch. 53:10. [o] Ezek. 36:25. ‡ Or, *doctrine;* Heb. *hearing.* [p] John 1:7, 12; Eph. 1:18, 19. [q] John 12:37; Rom. 10:16.

18–20. When God would humble his people for their sins, he takes away from their leaders wisdom and strength, and leaves them no way of deliverance but that of a return to himself by repentance and renewed obedience.

21–23. The sufferings which God inflicts upon his covenant people are designed for their purification, and he will in due time remove them. But their merciless persecutors "shall have judgment without mercy."

CHAPTER LII.

1. *Zion—Jerusalem;* here the representative of the true church. *There shall no more come—the unclean;* the words do not so much promise to the earthly Zion an absolute exemption from the presence of the wicked, as deliverance from their dominion. Matt. 13:24–30, 36–43.

3. *Sold yourselves for naught;* your captors have paid me nothing for you. Compare Psa. 44:12. *Without money;* I will pay your enemies nothing for your redemption. Compare chap. 45:13.

5. *What have I here;* what is this case that comes before me? The question implies that it is a case which demands his interposition for his people.

7. *How beautiful upon the mountains;* the prophet sees in vision messengers running to announce to Zion the deliverance which God has accomplished for his people.

8. *Thy watchmen;* the watchmen of Zion catch the joyful tidings, and shout for joy. *Eye to eye;* "face to face," as the same words are rendered in Num. 14:14. The watchmen of Zion shall see God's glory face to face; that is, in open vision, as one sees a present friend.

11. *Thence;* from Babylon. Compare chap. 48:20. But we must understand deliverance from Babylon as an earnest and pledge of higher deliverences in the distant future.

13. *My servant;* the Messiah. The remaining three verses of this chapter belong to the following, and should not have been separated from it.

14. *Marred;* by suffering, it wore the marks of deep sorrow.

15. *So shall he sprinkle;* as a priest, with the blood of his own propitiatory sacrifice. As his humiliation has been most deep, so shall its results be most glorious.

INSTRUCTIONS.

1. It has ever been the effort of the "wicked one" to introduce into Zion "the uncircumcised and the unclean," and to give them the dominion over her. But though they may greatly afflict and trouble her, God will in the end give her the victory over them.

5–10. The destruction of Christ's church would be a victory of Satan over the Redeemer, such as would fill the mouths of the wicked with exultation and blasphemy. But God will never allow any oppression from without, or corruption from within, to prevail against her. Though her enemies may triumph for a season, he will send to her, as he did to the captive Jews in Babylon, the joyful tidings of deliverance, filling the hearts of her children with gladness and thanksgiving.

15. The precepts of Christ and the living efficacy of his doctrine far transcend the wisdom of earth's most renowned sages; and they are destined to work such a glorious change in the condition of man, as never entered the heart of any heathen philosopher or prince.

CHAPTER LIII.

1. *Our report;* what we have published concerning the Messiah. The prophet, in the name of God's messengers, laments men's rejection of the gospel. *The arm of the Lord;* as manifested in the person and work of Christ. *Revealed;* by the inward teaching of God's Spirit, so as to be understood. Matt. 11:27; 16:17.

A. M. 3292. B. C. about 712. 2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, *there is* no beauty that we should desire him.

3 He is despised and rejected of men;[a] a man of sorrows, and acquainted with grief:[b] and we hid as it were *our* faces from him:* he was despised, and we esteemed him not.

4 ¶ Surely he hath borne our griefs, and carried our sorrows:[c] yet we did esteem him stricken, smitten of God, and afflicted.

5 But he *was* wounded† for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes‡ we are healed.[d]

6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.§[e]

7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

8 He was taken from prison and from judgment:[f] and who‖ shall declare his generation? for he was cut off out of the land of the living:[g] for the transgression of my people was he stricken.*

9 And he made his grave with the wicked, and with the rich in his death;¶[h] because he had done no violence, neither *was any* deceit in his mouth.

10 ¶ Yet it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul† an offering for sin,[i] he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand.[j]

11 He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge[k] shall my righteous servant[l] justify many;[m] for he shall bear their iniquities.

12 Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death:[n] and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.[o]

CHAPTER LIV.

1 The prophet, for the comfort of the Gentiles, prophesieth the amplitude of their church, 4 their safety, 6 their certain deliverance out of affliction, 11 their fair edification, 15 and their sure preservation.

SING, O barren, thou *that* didst not bear; break forth into singing, and cry aloud, thou *that* didst not travail with child:[p] for more *are* the

[a] Luke 23:18, etc. [b] Heb. 4:15. * Or, *he hid as it were* his *face from us;* Heb. *as a hiding of faces from him,* or *from us.* [c] Matt. 26:37. † Or, *tormented.* ‡ Heb. *bruise.* [d] 1 Pet. 2:24, 25. § Heb. *made the iniquities of us all to meet on him.* [e] Rom. 4:25; 1 Pet. 3:18. [f] Acts 8:32–35. ‖ Or, *away by distress and judgment; but who.* [g] Dan. 9:26. ¶ Heb *the stroke upon him.* * Heb. *deaths.* [h] Matt. 27:57. † Heb. *when his soul shall make.* [i] 2 Cor. 5:21; Heb. 9:24–26. [j] 2 Thess. 1:11. [k] John 17:3; 2 Pet 1:2, 3. [l] John 2:1. [m] Rom. 3:24. [n] Heb. 12:2. [o] Heb. 7:25; 1 John 2:1. [p] Zeph. 3:14; Gal. 4:27.

2. *Before him;* before God. The words imply God's deep interest in him. *A tender plant;* literally, "a suckling," that is, a young shoot springing up from an old stock. See Job 14:7, where the same word is rendered "tender branch." *A root;* that is, the root of a decayed tree springing up into a new tree. Compare chap. 11:1. *Out of a dry ground;* whence no "plant of renown" can be expected to spring. The meaning is, that the Messiah shall be of humble origin, John 9:29; of a despised region, John 1:46; 7:41, 52; and that the beginnings of his kingdom shall appear small and contemptible in the eyes of men. Matt. 13:31, 32. *Form—beauty;* the reference is to Christ's spiritual excellence, for which the carnally-minded Jews had no discernment.

5. *The chastisement of our peace;* the chastisement which procures for us peace with God. Rom. 5:1; Eph. 2:13–18.

6. *The iniquity of us all;* Rom. 4:25; 2 Cor. 5:21; Gal. 3:13; 1 Pet. 2:24; 1 John 2:2.

7. *As a lamb to the slaughter;* Acts 8:32–35.

8. *From prison and from judgment;* or, as the margin, "by distress and judgment," that is, by an oppressive and unrighteous judgment. *Who shall declare his generation?* the number of his spiritual offspring. Psa. 22:30. Compare verse 10. Some understand these words of Christ's divine origin.

9. *He made—his death;* or, "he," that is, my people, "appointed his grave with the wicked, but he was with the rich in his death." Our Saviour was crucified as a malefactor, and would, in the natural course of events, have had his grave with the wicked; but God gave him a burial in the tomb of a rich man. Matt. 27:57–60.

10. *He shall see his seed;* his spiritual children. Psalm 22:30; 45:16; 69:36; 102:28; 110:3. *He shall prolong his days;* though slain as a sin-offering, he shall live for ever.

11. *Shall see—of his soul;* shall see the fruits of his toil and sufferings. *By his knowledge;* by the knowledge of himself, as the one who has borne the iniquities of men.

12. *Divide him a portion—the strong;* the "portion" and the "spoil" which God will give to the Messiah, as the reward of his sufferings, is dominion over all nations, Psa. 2:8; 22:27; 72:11; 110:6; and over all the heavenly principalities and powers, Eph. 1:21; Phil. 2:10; Col. 2:10; in a word, all power in heaven and on earth. Matt. 28:18. *Because he hath poured out his soul unto death;* compare chap. 52:14, 15; and Phil. 2:8, 9.

INSTRUCTIONS.

1, 2. The inward illumination of the Holy Spirit, revealing to the soul its lost condition and the all-sufficiency of Christ, can alone enable men to see his infinite excellence and glory. To the eye of natural reason, he must ever appear without comeliness. Matt. 16:17; 1 Cor. 2:14.

3. No one ever came on such an errand of love as the Saviour, and no one ever received such treatment at the hands of sinners. John 1:11.

4–6. The only sinless being who ever endured suffering, ignominy, and death, is the Lord Jesus Christ; and he suffered for our sins, "the just for the unjust, that he might bring us to God." 1 Pet. 3:18.

7. The Redeemer, who knew no sin, bore the ignominy of the cross with perfect meekness and submission to the will of his Father. How does a meek and submissive spirit under injurious treatment become us, who are all defiled with iniquity, and deserve nothing but evil at God's hands. 1 Pet. 2:21.

10. Though the number of Christ's servants has hitherto been small, the day is coming when the earth shall be filled with the knowledge of his salvation. His redeemed shall constitute a "great multitude which no man can number, of all nations, and kindred, and people, and tongues." Chap. 11:9; Jer. 31:34; Rev. 7:9.

11. The knowledge of Christ has a justifying and saving efficacy, because it is the knowledge of an atoning sacrifice for sin. When the doctrine that Christ "bare the sin of many" is left out of the gospel, it becomes "another gospel," and has no longer any power to sanctify and save the soul.

CHAPTER LIV.

This chapter may be regarded as an expansion of the words, "He shall see of the travail of his soul, and shall be satisfied," in the preceding chapter.

1. *The desolate—the married wife;* "the married wife"

children of the desolate than the children of the married wife, saith the LORD.

2 Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations: spare not, lengthen thy cords, and strengthen thy stakes;

3 For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.

4 Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.

5 For thy Maker *is* thy husband;[a] the LORD of hosts *is* his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.

6 For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.

7 For a small moment have I forsaken thee;[b] but with great mercies will I gather thee.

8 In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer.

9 For this *is as* the waters of Noah unto me: for *as* I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.

10 For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee,[c] neither shall the covenant of my peace be removed,[d] saith the LORD that hath mercy on thee.

11 ¶ O thou afflicted, tossed with tempest, *and* not comforted, behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires.[e]

12 And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.

13 And all thy children *shall be* taught of the LORD:[f] and great *shall be* the peace of thy children. A. M. 3292. B. C. about 712.

14 In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee.[g]

15 Behold, they shall surely gather together, *but* not by me: whosoever shall gather together against thee shall fall for thy sake.

16 Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy.[h]

17 ¶ No weapon that is formed against thee shall prosper; and every tongue *that* shall rise against thee in judgment thou shalt condemn.[i] This *is* the heritage of the servants of the LORD, and their righteousness *is* of me,[j] saith the LORD.

CHAPTER LV.

1 The prophet, with the promises of Christ, calleth to faith, 6 and to repentance. 8 The happy success of them that believe.

HO, every one that thirsteth, come ye to the waters,[k] and he that hath no money; come ye, buy,[l] and eat;[m] yea, come, buy wine and milk without money and without price.

2 Wherefore do ye spend* money for *that which is* not bread? and your labor for *that which* satisfieth not? hearken diligently unto me, and eat ye *that which is* good,[n] and let your soul delight itself in fatness.[o]

3 Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you,[p] *even* the sure mercies of David.[q]

4 Behold, I have given him[r] *for* a witness to the people,[s] a leader and commander to the people.[t]

5 Behold, thou shalt call a nation *that* thou knowest not, and nations *that* knew not thee shall run unto thee,[u] because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee.

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a Jer. 3:14. b 2 Cor. 4:17. c Rom. 11:29. d 2 Sam. 23:5. e Rev. 21:18. f John 6:45. g Prov. 3:25, 26. h ch. 37:26, 27. i Rom 8:1, 33. j Psa. 71:16, 19; Phil. 3:9. k John 4:10, 14; 7:37; Rev. 21:6; 22:17. l Matt. 13:44–46; Rev. 3:18. m Song 5:1. * Heb. *weigh.* n Matt. 22:4. o Psa. 63:5. p 2 Sam. 23:5; Jer. 32:40. q Acts 13:34. r Ezek. 34:23. s John 18:37; Rev. 1:5. t Eph. 5:24. u ch. 60:5; Zech. 8:23.

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seems to be the ancient Jewish church in her union with God; "the desolate," the gentile church, which began with the rejection of the Jews, Acts 13:46, 47; Rom. 11:11, 12, 30; but with which the Jews are to be again united. Rom. 11:25, 26.

11. *Thy stones;* the stones of Zion's walls and battlements. *Sapphires;* compare Rev. 21:18–21. The preciousness of the materials shows the excellence and glory of the city.

15. *They shall surely gather together;* the enemies of Zion to seek her hurt. *Not by me;* not only without, but against my authority.

16. *I have created the smith—the waster;* he who created the maker of deadly weapons, and the waster who employs them, can protect his people against all injury from them.

INSTRUCTION.

God's love for his church is infinite. His care over her from the beginning has been unceasing. He has suffered no afflictions to come upon her, but such as were necessary for her purification, and he has made them all subservient to her enlargement and final triumph. He has appointed her to universal dominion over the hearts of men, and her progress is continually onward towards that blessed day when in righteousness she shall be established.

CHAPTER LV.

In the preceding chapter the triumph of Zion over all her foes is exhibited; in the present, all the inhabitants of the world are invited to come and partake of the blessings which God gives to her true members.

1. *Buy—without money and without price;* the blessings of salvation are to be bought, because they must be earnestly sought after, and every thing forsaken for them, Matthew 13:44–46; Luke 14:33; they are to be bought "without money and without price," because they must be received as God's free gift through Christ.

3. *The sure mercies of David;* the sure mercies promised to David. These are the contents of the everlasting covenant. Why they are called "sure" is explained in Psa. 89:34, 35. The promise to David was, "Thy house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever." 2 Sam. 7:16, compared with Psa. 89:19–37. This promise is fulfilled in Christ, Luke 1:32, 33; so that he is the sum of "the sure mercies of David."

4. *Him;* the Messiah. *A witness to the people, a leader and commander;* see John 18:37.

5. *A nation that thou knowest not, and nations that knew not thee;* the Gentiles.

A. M. 3292. B. C. about 712. 6 ¶ Seek ye the LORD while he may be found, call ye upon him while he is near:[a]

7 Let the wicked forsake his way, and the unrighteous man* his thoughts:[b] and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.†[c]

8 For my thoughts *are* not your thoughts, neither *are* your ways my ways, saith the LORD.

9 For *as* the heavens are higher than the earth,[d] so are my ways higher than your ways, and my thoughts than your thoughts.

10 ¶ For as the rain cometh down,[e] and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:

11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void,[f] but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it.

12 For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap *their* hands.

13 Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree:[g] and it shall be to the LORD for a name, for an everlasting sign *that* shall not be cut off.[h]

CHAPTER LVI.

1 The prophet exhorteth to sanctification. 3 He promiseth it shall be general, without respect of persons. 9 He inveigheth against blind watchmen.

THUS saith the LORD, Keep ye judgment,‡ and do justice: for my salvation *is* near to come, and my righteousness to be revealed.

2 Blessed *is* the man *that* doeth this, and the son of man *that* layeth hold on it;[i] that keepeth the sabbath from polluting it,[j] and keepeth his hand from doing any evil.

3 ¶ Neither let the son of the stranger, that hath joined himself to the LORD, speak,[k] saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I *am* a dry tree.[l]

4 For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose *the things* that please me, and take hold of my covenant;

5 Even unto them will I give in my house and within my walls a place and a name better than of sons and of daughters:[m] I will give them an everlasting name, that shall not be cut off.[n]

6 Also the sons of the stranger, that join themselves to the LORD,[o] to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant;

7 Even them will I bring to my holy mountain,[p] and make them joyful in my house of prayer: their burnt-offerings and their sacrifices *shall be* accepted upon mine altar;[q] for my house shall be called a house of prayer for all people.[r]

8 The Lord GOD which gathereth the outcasts of Israel[s] saith, Yet will I gather *others* to him,[t] besides those that are gathered unto him.§

9 ¶ All ye beasts of the field, come to devour, *yea*, all ye beasts in the forest.

10 His watchmen *are* blind: they are all ignorant, they *are* all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber.‖

11 Yea, *they are* greedy¶ dogs *which* can never have enough,* and they *are* shepherds *that* cannot

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a John 7:34; Heb. 2:3. * Heb. *man of iniquity.* b Mark 7:21–23. † Heb. *multiply to pardon.* c Psa. 130:7. d Psa. 103:11. e Deut. 32:2 f Matt. 24:35. g Rom. 6:19. h Jer. 13:11. ‡ Or, *equity.* i Luke 12:43. j ch. 58:13. k Num. 18:4, 7; Acts 10:34, 35. l Acts 8:27, etc. m 1 Tim. 3:15.

n John 1:12. o Jer. 50:5. p Eph. 2:11–13. q 1 Pet. 2:5. r Matt. 21:13. s Psa. 147:2. t John 10:16. § Heb. *to his gathered.* ‖ Or, *dreaming*, or *talking in their sleep.* ¶ Heb. *strong of appetite.* * Heb. *know not to be satisfied.*

12. *Ye shall go out;* from your bondage. The promised redemption is to be taken in the widest sense, and not restricted to deliverance from the Babylonish captivity, which was only one of the bright series of God's interpositions in behalf of his church.

INSTRUCTIONS.

1. God makes a most free and gracious offer of salvation to all men, so that none need despair of his mercy who are willing to receive it as a free gift through Jesus Christ.

2. All who make worldly good their portion, or who seek to save themselves by their own righteousness, are spending "money for that which is not bread," and their spirits must remain empty and unsatisfied. It is only God's salvation that can fill the human soul.

3. God has pledged his own glorious perfections that all who seek salvation through Christ shall find it. Sooner shall heaven and earth pass away, than any soul be put to shame that makes Jesus its confidence.

6. God now tenderly calls sinners to himself, and if they seek him they shall find him. But if they refuse, the day is coming when he will no longer call, and can no longer be found.

7. God has no pleasure in the death of sinners. He waits with much long-suffering for their repentance, that he may pardon them, and receive them into his bosom of infinite love.

10. To God's ministers, who are deeply conscious of their weakness and many infirmities, it is an unspeakable consolation that he has promised that his words shall not return unto him void; so that, in delivering their message to sinners, they can confidently leave with him the results, assured that it shall accomplish that which he pleases.

12, 13. The deliverances which God vouchsafes to his children in this vale of tears, are earnests and pledges of that last perfect redemption when the mountains and the hills shall break forth before them into singing, as their ransomed spirits ascend to the new Jerusalem, there to be for ever with the Lord.

CHAPTER LVI.

3. *The son of the stranger;* the Gentile, whom the Mosaic law did not admit to the full privileges of an Israelite. *The eunuch—dry tree;* Deut. 23:1. These words indicate the approaching abolition of all outward and national distinctions among God's people.

4. *Take hold of my covenant;* embrace its privileges, which belonged to all true believers. Rom. 4:11.

7. *My holy mountain—my house of prayer;* Zion, with the temple, the seat of God's public worship under the old covenant, and the representative of the true church in all ages.

8. *Others to him;* others to Israel than Israelites, that is, Gentiles. *Besides those;* that is, besides those of his own people. The words are a prophecy of the union of Jews and Gentiles in one church. John 10:16.

9. *Come to devour;* to devour Israel, neglected by those whom God has appointed to be his watchmen, ver. 10. Compare Ezek. 34:5; John 10:12, 13. Through the remainder of this chapter and the three following, the prophet rebukes the sins of God's visible church.

10. *Bark;* that is, defend the flock.

understand: they all look to their own way, every one for his gain, from his quarter.

12 Come ye, *say they*, I will fetch wine, and we will fill ourselves with strong drink; and to morrow shall be as this day, *and* much more abundant.

CHAPTER LVII.

1 The blessed death of the righteous. 3 God reproveth the Jews for their whorish idolatry. 13 He giveth evangelical promises to the penitent.

THE righteous perisheth, and no man layeth *it* to heart: and merciful men* *are* taken away, none considering that the righteous is taken away from the evil *to come.*†

2 He shall enter into peace:‡ they shall rest in their beds, *each one* walking *in* his uprightness.§ [a]

3 ¶ But draw near hither, ye sons of the sorceress, the seed of the adulterer and the whore.

4 Against whom do ye sport yourselves? against whom make ye a wide mouth, *and* draw out the tongue? *are* ye not children of transgression, a seed of falsehood,

5 Inflaming yourselves with idols under every green tree,‖ [b] slaying the children in the valleys under the clefts of the rocks? [c]

6 Among the smooth *stones* of the stream *is* thy portion; they, they *are* thy lot: even to them hast thou poured a drink-offering, thou hast offered a meat-offering. Should I receive comfort in these?

7 Upon a lofty and high mountain hast thou set thy bed: even thither wentest thou up to offer sacrifice.

8 Behind the doors also and the posts hast thou set up thy remembrance: for thou hast discovered *thyself to another* than me, [d] and art gone up; thou hast enlarged thy bed, and made thee *a covenant* with them;¶ thou lovedst their bed where thou sawest *it.**

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9 And thou wentest to† the king with ointment, [e] and didst increase thy perfumes, and didst send thy messengers far off, and didst debase *thyself even* unto hell.

10 Thou art wearied in the greatness of thy way; [f] *yet* saidst thou not, There is no hope: thou hast found the life‡ of thy hand; therefore thou wast not grieved.

11 And of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered me, nor laid *it* to thy heart? have not I held my peace even of old, [g] and thou fearest me not?

12 I will declare thy righteousness, and thy works; for they shall not profit thee.

13 ¶ When thou criest, let thy companies deliver thee; but the wind shall carry them all away; vanity shall take *them:* but he that putteth his trust in me shall possess the land, and shall inherit my holy mountain; [h]

14 And shall say, Cast ye up, cast ye up, prepare ye the way, take up the stumbling-block out of the way of my people. [i]

15 For thus saith the high and lofty One that inhabiteth eternity, whose name *is* Holy: I dwell in the high and holy *place,* [j] with him also *that is* of a contrite and humble spirit, [k] to revive the spirit

* Heb. *men of kindness*, or *godliness.* † Or, *that which is evil.* ‡ Or, *go in peace.* § Or, *before him.* ‖ Or, *among the oaks;* ch. 1:29.
[a] Rev. 14:13. [b] 2 Kings 17:10, etc. [c] 2 Kings 16:3, 4. [d] Ezek. 16:25, etc.; 23:2, etc.

¶ Or. *hewed it for thyself* larger *than theirs.* * Or, *thou providest room.* † Or, *respectedst.* ‡ Or, *living.*
[e] Hos. 12:1. [f] Jer. 2:36. [g] Psa. 50:21. [h] Psa. 37:3-9. [i] 1 Cor. 1:23. [j] Zech. 2:13. [k] ch. 66:1, 2; Psa. 34:18; 138:6.

INSTRUCTIONS.

1–7. As no outward privileges can secure to any man the spiritual blessings of God's covenant with Abraham, so no outward disabilities can debar any man from the enjoyment of them. Everywhere, and in all ages of the world, it has been true, that "he that feareth God and worketh righteousness is accepted of him."

8. The union of Jews and Gentiles under Christ in one spiritual fold will be the fulfilment of the original covenant with Abraham, "In thee shall all families of the earth be blessed." Gen. 12:3.

9–11. When the pastors of God's church are ignorant of their duty, indolent, self-indulgent, and devoted to their own private ends, the neglected flock becomes an easy prey to the destroyer. Thus in all ages the unfaithfulness of the watchmen has been the chief cause of the desolations of Zion.

CHAPTER LVII.

1. *Perisheth;* dies. *Taken away from the evil to come;* compare 2 Kings 22:20.

2. *Shall rest in their beds;* that is, in their tombs. Job 3:17. The rest of the body in the grave, is an emblem of the higher rest of the soul in heaven. Rev. 14:13.

3. *Sons of the sorceress—seed of the adulterer;* race of sorcerers and adulterers; as wicked men are called the children of the devil. John 8:44.

4. *Draw out the tongue;* thrust it out in derision.

5. *Slaying the children;* sacrificing them to idols. This sin, as well as sorcery and idolatry, was practised by Manasseh, to whose reign many refer the present description. See 2 Kings 21:3–7; 2 Chron. 33:3–9.

6. *Smooth stones;* these seem to have been stones set up in the valleys as objects of idolatrous worship. *Stream;* that is, torrent-bed, like that of the valley of Hinnom, which was the seat of idolatrous rites. 2 Chron. 28:3; 33:6; Jer. 32:35. *Thy portion—thy lot;* thou hast chosen them and not God for thy portion.

7. *Lofty and high mountain;* high places were selected by the ancients for sacrifices, whether to the true God, 1 Sam. 9:12; 1 Kings 3:2, 4; 18:30; 2 Chron. 33:17; or, as here, to idols, Num. 22:41; 1 Kings 11:7; 2 Kings 17:32. *Set thy bed;* idolatry is described as spiritual adultery; a common figure with the prophets.

8. *Doors—posts;* of thy house. *Thy remembrance;* the image of thy idol. *Gone up;* upon thy bed. Ver. 7.

9. *To the king;* probably the king of Egypt. Chapters 30, 31. The mention of "messengers" shows that a heathen prince is meant, whose alliance Judah sought in an idolatrous spirit. *With ointment;* as a present. Hosea 12:1.

10. *In the greatness of thy way;* in the multitude of thy journeys to obtain foreign aid. *Found the life of thy hand;* found thy hand still strong for further effort. *Grieved;* rather, "weakened," exhausted with toil.

11. *Of whom;* of what foreign foe. The fear of the Jews, which led them to seek help from the worship of false gods and the alliance of heathen kings, was unreasonable; since their covenant God was almighty, and faithful to his engagements. *Lied;* been false to me. *Held my peace;* borne thy waywardness in silence. *Thou fearest me not;* the result of my forbearance is only thy continued sinfulness. Eccl. 8:11; Rom. 2:4, 5.

12. *Thy righteousness;* its true character, showing that it is no righteousness.

13. *Companies;* literally "gatherings," thy idol-gods and foreign alliances.

14. *And shall say;* he shall see the highway for Israel's redemption in preparation, and shall exhort all God's servants to coöperate in the work of completing it. See note on chap. 55:12.

A. M. 3306. B. C. about 698. of the humble, and to revive the heart of the contrite ones.[a]

16 For I will not contend for ever, neither will I be always wroth:[b] for the spirit should fail before me, and the souls *which* I have made.

17 For the iniquity of his covetousness was I wroth,[c] and smote him: I hid me, and was wroth, and he went on frowardly* in the way of his heart.

18 I have seen his ways, and will heal him:[d] I will lead him also, and restore comforts unto him and to his mourners.

19 I create the fruit of the lips;[e] Peace, peace to *him that is* far off, and to *him that is* near,[f] saith the LORD; and I will heal him.

20 But the wicked *are* like the troubled sea, when it cannot rest,[g] whose waters cast up mire and dirt.

21 *There is* no peace,[h] saith my God, to the wicked.

CHAPTER LVIII.

1 The prophet, being sent to reprove hypocrisy, 3 expresseth a counterfeit fast and a true. 8 He declareth what promises are due unto godliness, 13 and to the keeping of the sabbath.

CRY aloud,† spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins.

2 Yet they seek me daily,[i] and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God.

3 ¶ Wherefore have we fasted,[j] *say they*, and thou seest not? *wherefore* have we afflicted our soul,[k] and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labors.‡

4 Behold, ye fast for strife and debate, and to smite with the fist of wickedness:[l] ye shall not fast as *ye do this* day,§ to make your voice to be heard on high.

5 Is it such a fast that I have chosen?[m] a day for a man to afflict his soul?‖ *is it* to bow down his head as a bulrush, and to spread sackcloth and ashes *under him?*[n] wilt thou call this a fast, and an acceptable day to the LORD?

6 *Is* not this the fast that I have chosen? to loose the bands of wickedness,[o] to undo the heavy burdens,¶ and to let the oppressed* go free,[p] and that ye break every yoke?[q]

7 *Is it* not to deal thy bread to the hungry, and that thou bring the poor that are cast out† to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

8 ¶ Then shall thy light break forth as the morning,[r] and thy health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall be thy rearward.‡

9 Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I *am*. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity;

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[a] Matt. 5:4. [b] Psa. 103:9; Mic. 7:18. [c] Jer. 6:13. * Heb. *turning away.* [d] Jer. 30:3; 33:6; Hos. 14:4. [e] Hos. 14:2; Heb. 13:15. [f] Eph. 2:13, 17. [g] Prov. 4:16, 17. [h] 2 Kings 9:22. † Heb. *with the throat.* [i] Deut. 5:28, 29. [j] Mal. 3:14. [k] Lev. 16:29. ‡ Or, *things wherewith ye grieve others;* Heb. *griefs.* [l] 1 Kings 21:12. § Or, *fast not as this day.* [m] Zech. 7:5. ‖ Or, *to afflict his soul for a day.* [n] Dan. 9:3. [o] Jon. 3:5–10. ¶ Heb. *bundles of the yoke.* * Heb. *broken.* [p] Neh. 5:10–12. [q] Jer. 34:8, etc. † Or, *afflicted.* [r] Job 11:17. ‡ Heb. *gather thee up.*

16. *For the spirit should fail before me;* were I to deal with my people after their sins, they could not endure my wrath. Job 9:3; Psalm 78:38, 39.

18. *I have seen his ways;* his ways of perverseness. *Heal him;* convert him, and thus restore him to my favor. The doctrine here taught is, that God will have mercy upon his people for his own name's sake, and not for their sake. Ezek. 36:22, 31, 32.

19. *The fruit of the lips;* thanksgiving and praise for salvation. *Far off—near;* to all the penitent of Israel, at home and abroad.

20. *The wicked;* the wicked in Israel, such as have been described in this chapter. But the words apply to all wicked men.

INSTRUCTIONS.

1. When iniquity abounds in a nation, and the righteous become few, it is a sign that evil days are at hand.

4. God's faithful servants must be content to bear the scorn and derision of the ungodly, for so did they treat the prophets and apostles of old, and Christ himself, the Lord of prophets and apostles.

5–12. The root of idolatry, with all its abominations, is "an evil heart of unbelief in departing from the living God." It is because men have neither love for God's service, nor faith in his presence and power, that they multiply their efforts to find salvation by their own devices—only to sink deeper in misery and ruin.

15. Though heaven and the heaven of heavens cannot contain God, his chosen temple is the soul of the humble and contrite; and his blessed presence fills it with light and peace and strength.

16. The best of men could not endure God's wrath for a moment, were he to deal with them in strict justice. Our only hope is in his mercy through Christ.

17. The shame and guilt of men's wickedness belongs to them; but the glory of their repentance and obedience to God alone.

19–21. God knows how to distinguish between the righteous and the wicked in his visible church. To the former he will give peace and comfort in this life, and in the life to come glory everlasting; but the latter shall have disquietude here, and inherit "shame and everlasting contempt."

CHAPTER LVIII.

3. *Afflicted our soul;* by such mortifications as are mentioned verse 5. *Find pleasure;* indulge your lusts. *Your labors;* the oppressive services which you impose upon your dependents. This is the way of all Pharisees, who "disfigure their faces, that they may appear unto men to fast," and at the same time "devour widows' houses," and practise "extortion and excess." Matt. 6:16; 23:14, 25.

4. *For strife and debate;* their fasting was a cloak for strife and debate. Compare Matt. 23:14. *On high;* in heaven. Such fasting as this will not gain for you acceptance with God.

7. *From thine own flesh;* thy brethren. Gen. 29:14; 37:27; Neh. 5:5. But this must be understood of all who need our help. Compare our Lord's answer to the question, "Who is my neighbor?" Luke 10:29–37.

8. *Thy righteousness shall go before thee;* before Israel, to remove all obstacles from his path. The reference is to the journey from Egypt to the land of Canaan. *The glory of the Lord;* an allusion to the pillar of cloud and fire, which went behind the Israelites in their passage through the Red sea, and protected them from Pharaoh and his host. Exodus 14:19, 20.

9. *The putting forth of the finger;* a sign of scorn, like making a wide mouth, and drawing out the tongue. Chap. 57:4.

10 And *if* thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness *be* as the noonday:

11 And the LORD shall guide thee continually, and satisfy thy soul in drought,* [a] and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.†

12 And *they that shall be* of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.

13 ¶ If thou turn away thy foot from the sabbath, *from* doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own* words:

14 Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken *it*.

CHAPTER LIX.

1 The damnable nature of sin. 3 The sins of the Jews. 9 Calamity is for sin. 16 Salvation is only of God. 20 The covenant of the Redeemer.

BEHOLD, the LORD'S hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear:

2 But your iniquities have separated between you and your God, and your sins have hid‡ his face from you, that he will not hear.

3 For your hands are defiled with blood,[b] and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness.

4 None calleth for justice, nor *any* pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity. A. M. 3306. B. C. about 698.

5 They hatch cockatrice's§ eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper.‖ [c]

6 Their webs shall not become garments, neither shall they cover themselves with their works: their works *are* works of iniquity, and the act of violence *is* in their hands.

7 Their feet run to evil, and they make haste to shed innocent blood:[d] their thoughts *are* thoughts of iniquity; wasting and destruction¶ *are* in their paths.

8 The way of peace they know not; and *there is* no judgment* in their goings: they have made them crooked paths;[e] whosoever goeth therein shall not know peace.

9 ¶ Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, *but* we walk in darkness.[f]

10 We grope for the wall like the blind, and we grope as if *we had* no eyes:[g] we stumble at noonday as in the night;[h] *we are* in desolate places as dead *men*.

11 We roar all like bears, and mourn sore like doves:[i] we look for judgment, but *there is* none; for salvation, *but* it is far off from us.[j]

12 For our transgressions are multiplied before thee, and our sins testify against us:[k] for our transgressions *are* with us; and *as for* our iniquities, we know them;

13 In transgressing and lying against the LORD,[l] and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood.[m]

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* Heb *droughts*. a Psa. 37:19. † Heb. *lie*. or *deceive*. ‡ Or, *made* him *hide*. b ch. 1:15. § Or, *adder's*. ‖ Or, *that which is sprinkled* is as if *there brake out a viper*. c Matt. 3:7; 12:34. d Rom. 3:15, etc. ¶ Heb. *breaking*.

* Or, *right*. e Psa. 125:5; Prov. 28:18. f Lam. 5:16, 17. g Deut. 28:29. h Amos 8:9. i Ezek. 7:16. j Jer. 8:15. k Dan. 9:5, etc. l ch. 48:8; Jer. 2:19–21. m Matt. 12:34.

10. *Draw out thy soul;* let thy compassion go forth in deeds of love.

13. *From the sabbath;* from trespassing upon its sanctity. *The holy of the Lord, honorable;* that is, call the holy day of the Lord an honorable day.

14. *Ride upon the high places of the earth;* have victory and dominion over thine enemies. Deut. 32:13; 33:29. Compare Ezek. 36:2.

INSTRUCTIONS.

1. God's ambassadors must not spare the sins of his people, whatever be the rank and standing of the transgressors, but must rebuke them with all plainness and fidelity.

2. Great exactness and scrupulousness in respect to the outward observances of religion is often connected with great wickedness of heart and life.

3. When men complain that their services are not noticed and rewarded by God, they show clearly that their supposed services are an abomination in his sight, the fruit of formality and self-righteousness.

4–7. The true spirit of fasting lies in inward sorrow for sin, and hearty renunciation of it in every form. Outward mortifications are of no value, except as they express the inward humiliation of the soul before God. When men cleave to their wicked practices, and seek to cover them under the cloak of outward rites and penances, they provoke the wrath of Him who cannot be deceived and will not be mocked. Chap. 1:11, 17; 1 Sam. 15:22; Psa. 50:8–15; Joel 2:12, 13; Amos 5:21–24; Micah 6:6–8; Matt. 6:16–18.

8–12. When God's people truly repent of their sins, and bring forth fruits meet for repentance, he does not delay to hear their prayers, and bless them with his presence and salvation.

13, 14. God has appointed the Sabbath as a day of holy rest, not only from worldly labor, but also from worldly thoughts and conversation. They only call it "a delight" and "honorable" who, with glad and willing hearts, devote its sacred hours to communion with God and spiritual labors for the good of their fellow-men; and all such receive an abundant reward in the light of God's countenance and the rich communications of his grace.

CHAPTER LIX.

5. *Hatch cockatrice's eggs, and weave the spider's web;* form mischievous plans. *Eateth of their eggs;* has any thing to do with their wicked devices. *That which is crushed breaketh out into a viper;* the operation of their plans is like breaking open a cockatrice's egg, by which a venomous serpent is let loose.

6. *Shall not become garments;* their iniquitous schemes shall not profit them.

9. *Judgment—justice;* God's judgment, as manifested in the salvation of his people and the destruction of his foes. Ver. 11.

A. M. 3306. B. C. about 698. 14 And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter.

15 Yea, truth faileth; and he *that* departeth from evil maketh himself a prey:* and the LORD saw *it*, and it displeased him† that *there was* no judgment.

16 ¶ And he saw that *there was* no man,[a] and wondered that *there was* no intercessor: therefore his arm brought salvation unto him;[b] and his righteousness, it sustained him.

17 For he put on righteousness as a breastplate, and a helmet of salvation upon his head;[c] and he put on the garments of vengeance *for* clothing, and was clad with zeal as a cloak.[d]

18 According to *their* deeds,‡ accordingly he will repay, fury to his adversaries, recompense to his enemies;[e] to the islands he will repay recompense.

19 So shall they fear the name of the LORD from the west, and his glory from the rising of the sun.[f] When the enemy shall come in like a flood,[g] the Spirit of the LORD shall lift up a standard against him.§[h]

20 ¶ And the Redeemer shall come to Zion,[i] and unto them that turn from transgression in Jacob,[j] saith the LORD.

21 As for me, this *is* my covenant with them,[k] saith the LORD: My Spirit that *is* upon thee, and my words which I have put in thy mouth, shall not depart out of the mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

CHAPTER LX.

1 The glory of the church in the abundant access of the Gentiles, 15 and the great blessings after a short affliction.

ARISE, shine; for thy light is come,‖[l] and the glory of the LORD is risen upon thee.

2 For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee.[m]

3 And the Gentiles shall come to thy light, and kings to the brightness of thy rising.[n]

4 Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at *thy* side.

5 Then thou shalt see, and flow together, and thy heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee,¶ the forces* of the Gentiles shall come unto thee.[o]

6 The multitude of camels shall cover thee, the dromedaries of Midian and Ephah;[p] all they from Sheba shall come:[q] they shall bring gold and incense;[r] and they shall show forth the praises of the LORD.

7 All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory.[s]

8 Who *are* these *that* fly as a cloud, and as the doves to their windows?

9 Surely the isles shall wait for me,[t] and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them,[u] unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee.

10 And the sons of strangers shall build up thy walls,[v] and their kings shall minister unto thee: for in my wrath I smote thee,[w] but in my favor have I had mercy on thee.

11 Therefore thy gates shall be open continually;[x] they shall not be shut day nor night; that *men* may bring unto thee the forces of the Gentiles, and *that* their kings *may be* brought.

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* Or, *is accounted mad;* Hos. 9:7. † Heb. *was evil in his eyes.* [a] Ezek. 22:30. [b] Psa. 98:1. [c] Eph. 6:14, 17. [d] Isa. 59:17. ‡ Heb. *recompenses.* [e] Luke 19:27. [f] Mal. 1:11. [g] Rev. 12:15, 16. § Heb. *put him to flight.* [h] Isa. 59:19. [i] Rom. 11:26. [j] Heb. 12:14. [k] Heb. 8:8, etc. ‖ Or, *be enlightened; for thy light cometh.* [l] Eph. 5:8. [m] Mal. 4:2; 2 Cor. 4:6. [n] ch. 49:6, 23; Rev. 21:24. ¶ Or, *noise of the sea shall be turned toward thee.* * Or, *wealth;* ver. 11; ch. 61:6. [o] Rom. 11:25. [p] Gen. 25:4, 13. [q] Psa. 72:10. [r] Matt. 2:11. [s] Hag. 2:7, 9. [t] ch. 42:4. [u] Psa. 68:30, 31; Zech. 14:14. [v] Zech. 6:15. [w] ch. 57:17. [x] Rev. 21:25.

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14. *Judgment—justice;* between man and man.

16. *He saw that there was no man;* that is, as immediately explained, no man to intercede in behalf of truth and equity. *Brought salvation unto him;* more exactly, "saved for himself;" that is, saved his people for his own glory. *His righteousness;* which bound him to maintain the cause of truth.

17. *Vengeance;* to be executed upon the wicked. *Zeal;* for his own cause and the glory of his own name.

18. *The islands;* the remote heathen nations that are banded together against him and his Anointed. These words describe the mighty judgments by which the kingdom of Satan is to be destroyed, and the kingdom of Christ established over all the earth, as is plain from the verses that follow. Compare Rev. 19:11–21.

21. *With them;* them that turn from transgression in Jacob, that is, the true people of God. *My Spirit—and my words;* God pledges to his church for all coming ages his word of truth, and his Spirit to give it efficacy. This glorious promise contains the secret of her unconquerable power, and thus the prophet returns again to the latter-day glory of Zion.

INSTRUCTIONS.

1–5. When God withdraws from his people the light of his countenance and leaves them in darkness and affliction, it is not from his unwillingness to hear their prayers, or want of power to save them, but because of their iniquities unrepented of and unforsaken.

6–14. All the devices of transgressors to deliver themselves from trouble without forsaking their sins and returning to God in faith and obedience, are vain. That there shall be no peace to the wicked is his appointment, and men cannot alter it.

15–21. When wickedness comes in like a flood upon God's church, and there is no human arm to stay it, he will interpose for the glory of his own name and the fulfilment of his promises to Zion. By his mighty judgments, working together with his word and Spirit, he will purify her from transgressors, and enlarge her borders until all nations are converted to her.

CHAPTER LX.

1. *Arise, shine;* the address is to Zion, that is, God's church, of which the literal Zion was the representative.

5. *Shall fear;* be filled with awe at this token of God's presence and power. *Be enlarged;* swell with joy.

6. *Midian;* east and south of the Moabites, who occupied the eastern border of the Dead sea southward from the Arnon. *Ephah;* a tribe of the Midianites. *Sheba;* in the south of Arabia.

7. *Kedar—Nebaioth;* northern tribes of Arabia. The different people here mentioned represent all nations.

12 For the nation and kingdom that will not serve thee shall perish; yea, *those* nations shall be utterly wasted.

13 The glory of Lebanon shall come unto thee,[a] the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary;[b] and I will make the place of my feet glorious.[c]

14 The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet;[d] and they shall call thee, The city of the LORD, The Zion of the Holy One of Israel.[e]

15 Whereas thou hast been forsaken and hated,[f] so that no man went through *thee*,[g] I will make thee an eternal excellency,[h] a joy of many generations.

16 Thou shalt also suck the milk of the Gentiles,[i] and shalt suck the breast of kings: and thou shalt know that I the LORD *am* thy Saviour and thy Redeemer,[j] the Mighty One of Jacob.

17 For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness.[k]

18 Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation,[l] and thy gates Praise.

19 The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee:[m] but the LORD shall be unto thee an everlasting light, and thy God thy glory.[n]

20 Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended.[o]

21 Thy people also *shall be* all righteous:[p] they shall inherit[q] the land for ever,[r] the branch[s] of my planting,[t] the work of my hands,[u] that I may be glorified. A. M. 3306. B. C. about 698.

22 A little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in his time.

CHAPTER LXI.

1 The office of Christ. 4 The forwardness, 7 and blessings of the faithful.

THE Spirit of the Lord GOD *is* upon me;[v] because the LORD hath anointed me to preach good tidings unto the meek;[w] he hath sent me to bind up the broken-hearted,[x] to proclaim liberty to the captives,[y] and the opening of the prison to *them that are* bound;[z]

2 To proclaim the acceptable year of the LORD,[a] and the day of vengeance of our God;[b] to comfort all that mourn;[c]

3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness;[d] that they might be called Trees of righteousness, The planting of the LORD,[e] that he might be glorified.

4 ¶ And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.[f]

5 And strangers shall stand and feed your flocks, and the sons of the alien *shall be* your ploughmen and your vine-dressers.

6 But ye shall be named the Priests of the LORD:[g] *men* shall call you the Ministers of our God:[h] ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

7 ¶ For your shame *ye shall have* double;[i] and *for* confusion they shall rejoice in their portion:

a Hos. 14:6, 7. b Psa. 96:6. c Psa. 132:7. d Rev. 3:9. e Heb. 12:22. f Psa. 78:60, 61. g Lam. 1:4. h Rev. 3:12. i ch. 66:11, 12. j ch. 43:3. k 2 Pet. 3:13. l ch. 26:1. m Rev. 21:23; 22:5. n Zech. 2:5. o Rev. 21:4. p ch. 4:3; Rev. 21:27. q Matt. 5:3. r ch. 62:4. s John 15:2. t Psa. 92:13.

u Eph. 2:10. v Luke 4:16–21; John 1:32; 3:34. w Psa. 45:7. x Psa. 147:3. y John 8:31–36. z Rom. 7:23–25. a Lev. 25:9, etc.; 2 Cor. 6:2. b 2 Thess. 1:9. c Matt. 5:4. d John 16:20. e ch. 60:21. f ch. 58:12. g Exod. 19:6; 1 Pet. 2:5, 9; Rev. 1:6. h Ezek. 44:11; Eph. 4:11, 12. i ch. 40:2; Zech. 9:12.

12. *Serve thee;* this is to be understood of a willing spiritual subjection to Christ the Head of the church; not of an outward and forcible subjection, according to the false expectation of the ancient Jews.

13. *To beautify the place of my sanctuary;* the enlargement and glory of God's spiritual temple are here described under an image drawn from Solomon's temple, the wood of which came from Lebanon. 1 Kings 5:1–15.

17. *For brass I will bring gold—for stones iron;* every thing shall be made more excellent. Compare chap. 9:10.

INSTRUCTION.

God's covenant with Zion is, that his word and Spirit shall dwell with her for ever. These are mightier than the powers of darkness; so that in all her conflicts with them it is certain that she will, in the end, prevail. Thus her progress must be onward, until God shall at last bruise Satan under her feet, and give her a complete victory over him. Then will arise upon this world the long-promised day of millennial glory, whose brightness and blessedness shall far exceed what we in our darkness and ignorance are able to conceive.

CHAPTER LXI.

The Messiah, through whom alone the triumphs of Zion described in the preceding chapter are achieved, is now again distinctly brought to view. We must not, however, restrict these words to our Lord's personal ministry. His Spirit dwelt in the prophets before, and in the apostles after his advent; and it dwells now in all his faithful ministers; so that through them instrumentally, not less than by his personal labors when he was on earth, he preaches good tidings to the meek, binds up the broken-hearted, and sets free the captives of Satan.

1. *Anointed me;* Acts 4:27; 10:38.

2. *The acceptable year;* the year of God's favor to Zion; the same as the "year of my redeemed," chap. 63:4, and the "set time to favor Zion," Psa. 102:13. *The day of vengeance;* upon Zion's enemies.

3. *The oil of joy;* the allusion is to the use of oil on festive occasions. 2 Sam. 14:2; Psa. 23:5; Matt. 6:17.

4. *The old wastes;* of Zion. Compare chap. 49:8; 58:12.

5. *Strangers shall stand—vine-dressers;* see note on chap. 14:2.

6. *Priests of the Lord;* as offering to him spiritual sacrifices. The reference is to Exod. 19:6, where the Israelites are called "a kingdom of priests." In this and the preceding verse, the distinction between ancient Israel and the surrounding "strangers" and "sons of the alien," is transferred to the true spiritual Israel and those without her inclosure.

7. *Double;* a double reward. The recompense shall exceed the shame. *They shall rejoice;* the sons of Zion. The address changes, as often elsewhere, from the second to the third person. *In their land;* in their own land after their restoration from captivity. But the deliverance of Israel from captivity represents here the redemption of God's people in the widest sense.

A. M. 3306. B. C. about 698. therefore in their land they shall possess the double: everlasting joy shall be unto them.

8 For I the LORD love judgment, I hate robbery for burnt-offering; and I will direct their work in truth, and I will make an everlasting covenant with them.[a]

9 And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they *are* the seed *which* the LORD hath blessed.

10 I will greatly rejoice in the LORD, my soul shall be joyful in my God; [b] for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness,[c] as a bridegroom decketh *himself** with ornaments, and as a bride adorneth *herself* with her jewels.[d]

11 For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord GOD will cause righteousness and praise to spring forth before all the nations.[e]

CHAPTER LXII.

1 The fervent desire of the prophet to confirm the church in God's promises. 5 The office of the ministers (unto which they are incited) in preaching the gospel, 10 and preparing the people thereto.

FOR Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest,[f] until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp *that* burneth.[g]

2 And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name,[h] which the mouth of the LORD shall name.

3 Thou shalt also be a crown of glory in the hand of the LORD,[i] and a royal diadem in the hand of thy God.

4 Thou shalt no more be termed Forsaken;[j] neither shall thy land any more be termed Desolate: but thou shalt be called Hephzi-bah,† and thy land Beulah:‡ for the LORD delighteth in thee, and thy land shall be married.[k]

5 For *as* a young man marrieth a virgin, *so* shall thy sons marry thee: and *as* the bridegroom rejoiceth§ over the bride, *so* shall thy God rejoice over thee.[l]

6 ¶ I have set watchmen upon thy walls, O Jerusalem, *which* shall never hold their peace day nor night: ye that make mention of the LORD,‖ keep not silence,

7 And give him no rest,¶ till he establish, and till he make Jerusalem a praise in the earth.

8 The LORD hath sworn by his right hand, and by the arm of his strength, Surely I will no more give* thy corn *to be* meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast labored:

9 But they that have gathered it shall eat it, and praise the LORD; and they that have brought it together shall drink it in the courts of my holiness.

10 ¶ Go through, go through the gates; prepare ye the way of the people;[m] cast up, cast up the highway; gather out the stones; lift up a standard for the people.[n]

11 Behold, the LORD hath proclaimed unto the

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[a] Ch. 55:3; Psa. 50:5. [b] Neh. 8:10; Hab. 3:17, 18; Rom. 14:17. [c] Rev. 19:8. * Heb. *as a priest.* [d] Rev. 21:2. [e] Psa. 72:3; 85:11; ch. 62:7. [f] ver. 6, 7. [g] Prov. 4:18. [h] Rev. 2:17. [i] Zech. 9:16. [j] Hos. 1:10; Heb. 13:5. † That is, *My delight* is *in her.* ‡ That is, *Married.* [k] Rev. 21:9, 10.

[§] Heb. *with the joy of the bridegroom.* [l] Jer. 32:41. ‖ Or, *that are the LORD'S remembrancers.* ¶ Heb. *silence.* * Heb. *If I give.* [m] ch. 57:14. [n] Exod. 17:15; ch. 18:3.

8. *Love judgment—burnt-offering;* God's love of righteousness, and hatred of hypocrisy and wickedness, move him to interpose in behalf of his people. *I will direct their work in truth;* rather, "I will give their reward in truth."

10. *I will greatly rejoice;* the speaker seems to be the same as in the first verse of the following chapter, that is, the prophet speaking in the name of Zion's watchman. Compare chap. 62:6.

INSTRUCTIONS.

1–3. The Lord Jesus came "to save that which was lost," and a true apprehension of our lost condition will make him a precious Saviour to our souls. To the self-righteous and worldly-minded, who "have their portion in this life," he has no beauty that they should desire him; but to the sorrowful and broken-hearted, who mourn because of their bondage to sin, and feel that they have no power to deliver themselves, he is "the chiefest among ten thousand," and "altogether lovely." Luke 4:18, 19, compared with chap. 11:4; 57:15; 66:2; and Psa. 51:17; Matt. 5:3–5; 9:13; 18:11; Luke 18:13, 14; John 16:20.

7. The chastisement which God inflicts upon his people is often long-continued. But the harvest of righteousness and peace and joy that springs from it will be so abundant, that the suffering will be forgotten in comparison with the "far more exceeding and eternal weight of glory" that follows.

9. God will not only save his people, but will compel all nations to see and acknowledge that their salvation is from himself.

10. All "our righteousnesses" are loathsome and abominable, but the garment of Christ's righteousness and salvation, wherewith he clothes his people, is excellent and glorious in the view of all beholders; it fills the hearts of its possessors with "the peace of God, which passeth understanding," with "joy unspeakable, and full of glory."

CHAPTER LXII.

1. *Will I not hold my peace—will not rest;* from intercession with God for Zion. Compare verses 6, 7.

2. *A new name;* like that mentioned in verse 4, denoting her new and glorious character and condition. Compare Rev. 2:17.

3. *Crown–diadem;* these figures denote her excellence and dignity. *In the hand of the Lord;* under his safe-keeping.

5. *Thy sons marry thee;* viewed in one aspect, the church is the mother of believers, for in her they are spiritually born; in another, she is their bride, for they have chosen her, and are devoted to her welfare. This blending of figures in metaphor is natural and beautiful.

6. *Watchmen;* the ministers of the church, which is here represented by Jerusalem. *Make mention of the Lord;* rather, as the marginal reading, "put the Lord in remembrance," that is, of his promises to Jerusalem. Chap. 43:26; Jer. 14:21.

10. *Go through the gates;* of Babylon, in escaping from captivity. Compare chap. 48:20; 52:11, 12. But we must not restrict the prophet's words to the literal deliverance from Babylon. This is rather to be considered as an earnest and pledge of greater deliverances in the coming days of the Messiah's kingdom.

INSTRUCTIONS.

1. God will be inquired of by his people for the fulfilment of his glorious promises. It is in answer to their fervent prayers, that he appears for their salvation; and in this work of intercession, Zion's watchmen are called to take the lead. Verses 6, 7.

end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh;[a] behold, his reward *is* with him,[b] and his work* before him.

12 And they shall call them, The holy people, The redeemed of the LORD: and thou shalt be called, Sought out,[c] A city not forsaken.

CHAPTER LXIII.

1 Christ showeth who he is, 2 what his victory over his enemies, 7 and what his mercy toward his church. 10 In his just wrath he remembereth his free mercy. 15 The church in their prayer, 17 and complaint, profess their faith.

WHO *is* this that cometh from Edom, with dyed garments from Bozrah? this *that is* glorious† in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.

2 Wherefore *art thou* red in thine apparel, and thy garments like him that treadeth in the wine-fat?[d]

3 I have trodden the wine-press alone; and of the people *there was* none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.

4 For the day of vengeance *is* in my heart,[e] and the year of my redeemed is come.

5 And I looked, and *there was* none to help; and I wondered that *there was* none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me.

6 And I will tread down the people in mine anger, and make them drunk in my fury,[f] and I will bring down their strength to the earth.

7 ¶ I will mention the loving-kindnesses of the LORD,[g] *and* the praises of the LORD,[h] according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, A. M. 3306. B. C. about 698. which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses.

8 For he said, Surely they *are* my people, children *that* will not lie: so he was their Saviour.

9 In all their affliction he was afflicted,[i] and the Angel of his presence saved them:[j] in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.[k]

10 ¶ But they rebelled, and vexed his Holy Spirit:[l] therefore he was turned to be their enemy, *and* he fought against them.[m]

11 Then he remembered the days of old,[n] Moses, *and* his people, *saying*, Where *is* he that brought them up out of the sea with the shepherd‡ of his flock? where *is* he that put his Holy Spirit within him?[o]

12 That led *them* by the right hand of Moses with his glorious arm, dividing the water before them,[p] to make himself an everlasting name?

13 That led them through the deep, as a horse in the wilderness, *that* they should not stumble?

14 As a beast goeth down into the valley, the Spirit of the LORD caused him to rest; so didst thou lead thy people, to make thyself a glorious name.[q]

15 ¶ Look down from heaven, and behold from the habitation of thy holiness and of thy glory:[r] where *is* thy zeal and thy strength, the sounding§ of thy bowels and of thy mercies toward me?[s] are they restrained?

16 Doubtless thou *art* our Father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O LORD, *art* our Father, our Redeemer; thy name *is* from everlasting.‖

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a Zech. 9:9; John 12:14, 15. b Rev. 22:12. * Or, *recompense.* c Ezek. 34:11–16; John 4:23. † Heb. *decked.* d Rev. 19:13, 15. e Zeph. 3:8. f Jer. 25:26, 27. g Hos. 2:19. h Psa. 63:3. i Judg. 10:16; Zech. 2:8; Matt. 25:40, 45; Acts 9:4. j Exod. 14:19. k Deut. 32:11, 12. l Acts 7:51; Eph. 4:30.

m Lam. 2:5. n Lev. 26:42. ‡ Or, *shepherds;* Psa. 77:20. o Num. 11:17, 25; Neh. 9:20. p Exod. 14:21, etc. q 2 Sam. 7:23. r 2 Chr. 30:27. § Or. *multitude.* s Jer. 31:20; Hos. 11:8. ‖ Or, *our Redeemer, from everlasting* is *thy name.*

5. The true children of Zion prefer her above their chief joy, and are willing to give both their substance and their life to the advancement of her welfare.

8–12. Though all the powers of darkness are combined against Zion to desolate and destroy her, they cannot hinder her triumph. This is made sure to her by the oath of Jehovah; what he has promised he will perform in the eyes of all nations, so that they shall be compelled to acknowledge that she is "the redeemed of the Lord."

CHAPTER LXIII.

1. *Cometh from Edom;* cometh as a conqueror from Edom, where he has inflicted vengeance upon the foes of Zion. The Edomites were among the bitterest enemies of the Jews, and they here represent all the enemies of God's people. *Bozrah;* one of the principal cities of Edom, lying south-east of the Dead sea.

3. *Trodden the wine-press;* destroyed my enemies, who are compared to grapes trodden in the wine-press. The work which Jehovah here performs is elsewhere ascribed to Christ. Rev. 19:15. Compare John 5:19–23. *Their blood;* literally, their juice, in allusion to the juice of trampled grapes, which here represents the blood of God's enemies.

4. *The year of my redeemed;* the year of their deliverance; the same as "the acceptable year of the Lord." Chap. 61:2.

5. *I looked;* compare chap. 59:16.

6. *Their strength;* rather, "their blood," as the same word is rendered verse 3, where see note.

7. *I will mention the loving-kindnesses of the Lord;* throughout the remainder of this and the following chapter the prophet, in the name of the pious remnant among the Jews, acknowledges God's great goodness to his covenant people, confesses their sins, and supplicates the return of his favor.

9. *The Angel of his presence;* the Angel, in whose person Jehovah was present. Exod. 14:19; 23:20–23; 32:34. From a comparison of these passages with Gen. chap. 18; Exod. 33:14; Num. 22:22–35; Josh. 5:13–15; Judges 6:11–23; chap. 13, we learn that the Angel of God's presence was Jehovah himself. And since "no man hath seen God at any time," it must have been he who "was in the beginning with God," and "was God," manifesting himself in vision as he was afterwards "manifest in the flesh."

11. *Then;* in their affliction. *He remembered;* Israel remembered. *Shepherd of his flock;* Moses.

13. *In the wilderness;* that is, in the open desert, which offers no obstruction to the course of the horse.

14. *Down into the valley;* that is, to rest there in a quiet and safe retreat.

15. *Look down;* the prophet speaks in the name of the church. *Sounding;* yearning motion. See note on chap. 16:11.

16. *Abraham be ignorant—acknowledge us not;* though we be not, "according to the flesh," the children of Abraham and Israel. We need not understand these words of Gentiles in contrast with Jews. They are rather the prayer of the whole church, Jewish and Gentile; and they contain an intimation that, in the days of the Messiah, "the

A. M. 3306. B. C. about 698. 17 ¶ O LORD, why hast thou made us to err from thy ways,[a] *and* hardened our heart from thy fear?[b] Return for thy servant's sake,[c] the tribes of thine inheritance.

18 The people of thy holiness have possessed *it* but a little while: our adversaries have trodden down thy sanctuary.[d]

19 We are *thine:* thou never barest rule over them; they were not called by thy name.*

CHAPTER LXIV.

1 The church prayeth for the illustration of God's power. 5 Celebrating God's mercy, it maketh confession of their natural corruptions. 9 It complaineth of their affliction.

OH that thou wouldest rend the heavens,[e] that thou wouldest come down, that the mountains might flow down at thy presence,[f]

2 As *when* the melting fire† burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, *that* the nations may tremble at thy presence!

3 When thou didst terrible things *which* we looked not for,[g] thou camest down, the mountains flowed down at thy presence.[h]

4 For since the beginning of the world *men* have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, *what* he hath prepared for him‡ that waiteth for him.[i]

5 Thou meetest him that rejoiceth and worketh righteousness, *those that* remember thee in thy ways:[j] behold, thou art wroth; for we have sinned: in those is continuance,[k] and we shall be saved.

6 But we are all as an unclean *thing*, and all our righteousnesses *are* as filthy rags;[l] and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

7 And *there is* none that calleth upon thy name,[m] that stirreth up himself to take hold of thee: for thou hast hid thy face from us,[n] and hast consumed§ us, because‖ of our iniquities.

8 But now, O LORD, thou *art* our Father; we *are* the clay, and thou our potter; and we all *are* the work of thy hand.[o]

9 ¶ Be not wroth very sore, O LORD, neither remember iniquity for ever:[p] behold, see, we beseech thee, we *are* all thy people.

10 Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation.

11 Our holy and our beautiful house, where our fathers praised thee, is burned up with fire:[q] and all our pleasant things are laid waste.

12 Wilt thou refrain thyself for these *things*, O LORD? wilt thou hold thy peace, and afflict us very sore?[r]

CHAPTER LXV.

1 The calling of the Gentiles. 2 The Jews, for their incredulity, idolatry, and hypocrisy, are rejected. 8 A remnant shall be saved. 11 Judgments on the wicked, and blessings on the godly. 17 The blessed state of the new Jerusalem.

I AM sought of *them that* asked not *for me;* I am found of *them that* sought me not: I said, Behold me, behold me, unto a nation *that* was not called by my name.[s]

2 I have spread out my hands all the day unto a

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a Psa. 119:10. b ch. 6:10; Rom. 9:17, 18. c Psa. 90:13. d Psa. 74:6–8. * Or, *thy name was not called upon them.* e Psa. 144:5. f Judg. 5:5; Mic. 1:4. † Heb. *the fire of meltings.* g Psa. 65:5. h Hab. 3:3, 6. ‡ Or, *seen a God beside thee* which *doeth so for him.* i 1 Cor. 2:9. j Acts 10:35. k Mal. 3:6. l Phil. 3:9. m Hos. 7:7. n Hos. 5:15. § Heb. *melted.* ‖ Heb. *by the hand;* Job 8:4. o Jer. 18:6. p Psa. 79:8, etc. q Lam. 2:7. r ch. 42:14. s Rom. 9:24, 30.

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children of Abraham" shall no longer be reckoned according to outward descent. Compare Rom. 4:11, 12.

17. *Made us to err—hardened our heart;* compare chap. 6:9, 10; 29:10.

18. *The people—have possessed it;* the promised land.

19. *Over them;* over their enemies.

INSTRUCTIONS.

1–6. God corrects his own people in measure, for their sanctification and future enlargement; but their enemies are crushed and destroyed by his judgments, like grapes beneath the feet of them that tread the wine-press.

7–19. The prayerful review of God's dealings with his covenant people is eminently profitable to believers. While it humbles them in view of man's weakness, waywardness, and inconstancy, it encourages them in view of God's power and faithfulness, and the glorious manifestations he has made of his purpose to destroy the kingdom of Satan, and establish the kingdom of his Son Jesus Christ over all the earth.

CHAPTER LXIV.

1. *Might flow down;* compare Judg. 5:5; Psalm 97:5; Micah 1:4; Nahum 1:5.

4. *Seen, O God, beside thee;* or, as the margin, "seen a God beside thee who doeth so for him that waiteth for him;" that is, doeth wonders. The apostle Paul applies these words to the wisdom of God as manifested in the plan of redemption, "which none of the princes of this world knew." 1 Cor. 2:6–10.

5. *Thou meetest;* with thy favor. *Rejoiceth and worketh righteousness;* worketh righteousness with holy gladness. *In those;* probably, in thy ways. *Continuance;* permanency; that is, firm prosperity. *Shall be saved;* by continuing in them.

7. *Calleth upon thy name—to take hold of thee;* earnestly intercedes with thee in behalf of thy people.

INSTRUCTIONS.

1–4. Every deliverance which God has vouchsafed to his people is not only a manifestation of his power to save, but a pledge that he will exert that power to make the cause of truth and righteousness triumphant.

6. To see and acknowledge our own utter vileness, emptiness, and weakness, is an indispensable preparation for receiving the righteousness "which is through the faith of Christ, the righteousness which is of God by faith."

7. The want of a fervent spirit of intercessory prayer is one of the saddest proofs of God's absence from his people, and its return is a sure token that he is again among them and preparing to bless them.

8. We have a right to plead our entire dependence upon God as a reason why he should interpose for our salvation; but this must always be done in the spirit of repentance and active obedience.

9–12. The depressed and desolate condition of Zion is a valid argument with God why he should interpose for her salvation. He has promised to make her "an eternal excellency, a joy of many generations." Chap. 60:15.

CHAPTER LXV.

1, 2. *Them that asked not for me;* the Gentiles. *A rebellious people;* Israel. See the apostle Paul's explanation of these two verses, Rom. 10:20, 21. The prophet then proceeds to rebuke the Jews for their sins, and to show them that the kingdom of God shall be taken from them and given to others.

rebellious people,[a] which walketh in a way *that was* not good, after their own thoughts;

3 A people that provoketh me to anger continually to my face;[b] that sacrificeth in gardens,[c] and burneth incense upon altars of brick;[*]

4 Which remain among the graves, and lodge in the monuments; which eat swine's flesh, and broth[†] of abominable *things is in* their vessels;

5 Which say, Stand by thyself, come not near to me; for I am holier than thou. These *are* a smoke in my nose,[‡] a fire that burneth all the day.

6 Behold, *it is* written before me: I will not keep silence, but will recompense, even recompense into their bosom,

7 Your iniquities, and the iniquities of your fathers together, saith the LORD, which have burned incense upon the mountains, and blasphemed me upon the hills: therefore will I measure their former work into their bosom.

8 ¶ Thus saith the LORD, As the new wine is found in the cluster, and *one* saith, Destroy it not; for a blessing *is* in it: so will I do for my servants' sake, that I may not destroy them all.

9 And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it,[d] and my servants shall dwell there.

10 And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me.

11 ¶ But ye *are* they that forsake the LORD, that forget my holy mountain, that prepare a table for that troop,[§] and that furnish the drink-offering unto that number.[‖]

12 Therefore will I number you to the sword, and ye shall all bow down to the slaughter: [e] because when I called, ye did not answer;[f] when I spake, ye did not hear; but did evil before mine eyes, and did choose *that* wherein I delighted not.

13 Therefore thus saith the Lord GOD, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed: A M 3306. B C about 698.

14 Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart,[g] and shall howl for vexation[¶] of spirit.

15 And ye shall leave your name for a curse unto my chosen: [h] for the Lord GOD shall slay thee, and call his servants by another name:

16 That he who blesseth himself in the earth shall bless himself in the God of truth;[i] and he that sweareth in the earth shall swear by the God of truth;[j] because the former troubles are forgotten, and because they are hid from mine eyes.

17 ¶ For, behold, I create new heavens and a new earth: [k] and the former shall not be remembered, nor come into mind.[*]

18 But be ye glad and rejoice for ever *in that* which I create: [l] for, behold, I create Jerusalem a rejoicing, and her people a joy.

19 And I will rejoice in Jerusalem, and joy in my people: [m] and the voice of weeping shall be no more heard in her, nor the voice of crying.[n]

20 There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die a hundred years old; but the sinner *being* a hundred years old shall be accursed.[o]

21 And they shall build houses, and inhabit *them;* and they shall plant vineyards, and eat the fruit of them.[p]

22 They shall not build, and another inhabit; they shall not plant, and another eat: [q] for as the days of a tree *are* the days of my people,[r] and mine elect shall long enjoy[†] the work of their hands.

23 They shall not labor in vain, nor bring forth for trouble; for they *are* the seed of the blessed of the LORD, and their offspring with them.[s]

24 And it shall come to pass, that before they

[a] Rom. 10:21. [b] Deut. 32:21. [c] Lev. 17:5. [*] Heb. *bricks.* [†] Or, *pieces.* [‡] Or, *anger.* [d] Rom. 11:5, 7. [§] Or, *Gad.* [‖] Or, *Meni.* [e] Zeph. 1:4–6. [f] 2 Chr. 36:15; Prov. 1:24, etc. [g] Matt. 8:12. [¶] Heb. *breaking.* [h] Zech. 8:13. [i] Jer. 4:2. [j] Deut. 6:13; Psa. 63:11. [k] 2 Pet. 3:13; Rev. 21:1. [*] Heb. *upon the heart.* [l] ch. 51:11; 1 Thess. 5:16. [m] ch. 62:5. [n] Rev. 7:17. [o] Eccl. 8:12, 13. [p] Amos 9:14. [q] Lev. 26:16; Deut. 28:30. [r] Psa. 92:12. [†] Heb. *make them continue long,* or *wear out.* [s] ch. 61:9; Rom. 9:7, 8.

3. *Sacrificeth;* to idols. *In gardens;* which were a common resort for idolaters. *Upon altars of brick;* literally, "upon bricks." Some suppose an allusion to the command given, Exod. 20:24, 25, that God's altars should be made of earth or unhewn stone. But it is more probable that the bricks themselves contained images or symbols of their gods.

4. *Among the graves—in the monuments;* they used sepulchral caves for their idolatrous rites. The word rendered "monuments" rather signifies recesses, caverns in the rocky cliffs. *Eat swine's flesh;* which was forbidden by the law of Moses, Lev. 11:7, and was undoubtedly connected with idolatrous observances.

5. *A smoke in my nose, a fire;* they excite my wrath. Compare Psa. 18:8.

8. *New wine;* that is, juice from which new wine can be made. *The cluster;* probably a good cluster among a mass of corrupt clusters which the vintagers are destroying. *A blessing is in it;* God has blessed it, and thus made it valuable. Here, as often elsewhere, the prophet foretells the preservation of a pious remnant amid the general destruction of the people. Chap. 4:3; 6:13; 10:20–23; 11:11; 17:6–8; 24:13; 30:17.

11. *Ye;* the mass of the Jewish people. *That troop—that number;* in the margin, "Gad" and "Meni," names of false gods.

14. *My servants;* the true worshippers of Jehovah, mentioned in verses 9, 10.

15. *Shall slay thee;* the outward Israel. *His servants;* the true Israel; the same as the seed which God will bring forth out of Jacob. Ver. 9. *By another name;* the church of God shall no longer be named from Israel, but from Christ, without respect to outward descent.

17. *New heavens and a new earth;* the new and glorious order of things under the Messiah. There is no necessity for limiting this promise to the beginning of the Christian dispensation, or even to this world. It includes the whole history of Christ's kingdom, to its final consummation in heaven. Compare Rev. 21:1.

20. *An infant of days;* whose life is only a few days. *An old man that hath not filled his days;* one who, though he has reached an advanced age, yet dies prematurely. *The child shall die a hundred years old;* one who dies at that age shall be considered as dying in childhood. *The sinner being a hundred years old shall be accursed;* shall be accursed by being prematurely cut off at the age of a hundred years. Compare ver. 22. But we need not interpret the words of this verse literally. They may be understood as a promise of great spiritual vigor under the figure of extreme longevity.

22. *As the days of a tree;* such as an oak, which is supposed to live a thousand years and longer.

A. M. 3306. B. C. about 698. call, I will answer; and while they are yet speaking, I will hear.[a]

25 The wolf and the lamb shall feed together,[b] and the lion shall eat straw like the bullock: and dust *shall be* the serpent's meat.[c] They shall not hurt nor destroy in all my holy mountain, saith the LORD.

CHAPTER LXVI.

1 The glorious God will be served in humble sincerity. 5 He comforteth the humble with the marvellous generation, 10 and with the gracious benefits of the church. 15 God's severe judgments against the wicked. 19 The Gentiles shall have a holy church, 24 and see the damnation of the wicked.

THUS saith the LORD, The heaven *is* my throne, and the earth *is* my footstool:[d] where *is* the house that ye build unto me? and where *is* the place of my rest?

2 For all those *things* hath my hand made, and all those *things* have been, saith the LORD: but to this *man* will I look, *even* to *him that is* poor[e] and of a contrite spirit,[f] and trembleth at my word.[g]

3 He that killeth an ox *is as if* he slew a man; he that sacrificeth a lamb,* *as if* he cut off a dog's neck; he that offereth an oblation, *as if he offered* swine's blood; he that burneth incense, *as if* he blessed† an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations.

4 I also will choose their delusions,‡[h] and will bring their fears upon them; because when I called, none did answer;[i] when I spake, they did not hear: but they did evil before mine eyes, and chose *that* in which I delighted not.

5 ¶ Hear the word of the LORD, ye that tremble at his word:[j] Your brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed.

6 A voice of noise from the city, a voice from the temple, a voice of the LORD that rendereth recompense to his enemies.

7 Before she travailed, she brought forth; before her pain came, she was delivered of a man-child.

8 Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? *or* shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.[k]

9 Shall I bring to the birth, and not cause§ to bring forth? saith the LORD: shall I cause to bring forth, and shut *the womb?* saith thy God.

10 Rejoice ye with Jerusalem, and be glad with her, all ye that love her:[l] rejoice for joy with her, all ye that mourn for her:

11 That ye may suck, and be satisfied with the breasts of her consolations;[m] that ye may milk out, and be delighted with the abundance‖ of her glory.

12 For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon *her* sides, and be dandled upon *her* knees.[n]

13 As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.

14 And when ye see *this*, your heart shall re-

[a] Psa. 32:5; Dan. 9:20, 21. [b] ch. 11:6–9. [c] Gen. 3:14. [d] 2 Chr. 6:18; Matt. 5:34; Acts 17:24. [e] Matt. 5:3. [f] ch. 57:15. [g] Ezra 9:4; 10:3; Prov. 28:14. * Or, *kid.* † Heb. *maketh a memorial of;* Lev. 2:2. ‡ Or, *devices.*

[h] 2 Thess. 2:11. [i] ch. 65:12; Jer. 7:13, 14. [j] ver. 2. [k] Acts 2:41, 47. § Or, *beget.* [l] Psa. 26:8; 84:1–4; 122:6. [m] 1 Pet. 2:2. ‖ Or, *brightness.* [n] ch. 60:4, 16.

25. *The wolf—the bullock;* see note on chap. 11:6–9. *Dust shall be the serpent's meat;* the original curse shall be executed upon the serpent and his seed. Gen. 3:14. The kingdom of Satan shall be crushed and prostrate.

INSTRUCTIONS.

1, 2. Christ will always have a seed to serve him. When the great body of the Jewish people rejected him, he took from them the kingdom of God and gave it to the Gentiles. So will he continue to deal with every branch of his visible church that proves unfaithful to its high calling.

5. Great wickedness and great self-righteousness are often found united in the same persons and communities.

7. When the children sanction and perpetuate the sins of their fathers, God will recompense both together into their bosom. Gen. 15:16; Matt. 23:32, 34–36.

8–16. The same wind which blows away the chaff, cleanses the wheat and makes it ready for the garner; so the same judgments of God which destroy the wicked from among his people, purify the righteous and prepare them for a more abundant increase.

17–25. Many prophets and righteous men desired to see the Redeemer's wonderful works, and to hear his words of heavenly wisdom, but died without beholding him; so they who come after us shall enjoy such manifestations of his glory as our eyes have not been permitted to witness; for the progress of his kingdom must be onward, from glory to glory, until it shall end in the everlasting light and blessedness of heaven.

CHAPTER LXVI.

1. *Where is the house that ye build unto me?* what house can ye build, that shall be worthy of my majesty? Compare 1 Kings 8:27.

2. *All those things;* heaven and earth: they have been of old my temple, and I need no dwelling-place made with hands. Compare Acts 7:48–50; 17:24, 25. *To this man will I look;* with approbation; the same as, "with him will I dwell," chap. 57:15. Jehovah shows what is the temple which he loves.

3. *Killeth an ox;* in sacrifice. *As if he slew a man;* in sacrifice. The meaning is, that all the services prescribed by the Mosaic law are utterly abominable to God when offered by wicked men and in a wicked spirit. Compare chap. 1:13–15.

4. *Will choose their delusions;* will give them up to fatal delusions. 2 Thess. 2:11.

5. *Ye that tremble at his word;* "the Israel of God." *Your brethren;* "Israel after the flesh." The words of this and the preceding verses, though of general application, were remarkably fulfilled in the character and history of that generation of the Jews who crucified our Lord. While their hearts and lives were full of wickedness, they attached an inordinate value to the temple and its services, and hated and cast out the Saviour and his followers.

6. *A voice of noise—recompense to his enemies;* fulfilled in the destruction of Jerusalem with its temple by the Chaldeans; but more signally fulfilled in its destruction by the Romans.

7. *She travailed;* Zion travailed; this and the two following verses seem to refer to the large accession of Gentiles to the church in immediate connection with the rejection of the Jews.

9. *Bring to the birth—shut the womb?* shall God begin the work of multiplying Zion's offspring, and not complete it?

11. *Suck—milk out;* Jerusalem, the church, is "the mother" of true believers; and from her, under God, they are nourished unto everlasting life. Gal. 4:26.

12. *The glory of the Gentiles like a flowing stream;* I will bring the Gentiles with their glory to her like a flowing stream. Chap. 60:5–7; Rev. 21:24.

joice,[a] and your bones shall flourish like an herb:[b] and the hand of the LORD shall be known toward his servants, and *his* indignation toward his enemies.

15 For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.[c]

16 For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many.

17 They that sanctify themselves,[d] and purify themselves in the gardens behind one *tree** in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD.

18 For I *know* their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory.

19 And I will set a sign among them,[e] and I will send those that escape of them unto the nations, *to* Tarshish, Pul, and Lud, that draw the bow, *to* Tubal and Javan, *to* the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.[f] A. M. 3306. B. C. about 698.

20 And they shall bring all your brethren *for* an offering unto the LORD out of all nations,[g] upon horses, and in chariots, and in litters,† and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD.

21 And I will also take of them for priests *and* for Levites,[h] saith the LORD.

22 For as the new heavens and the new earth, which I will make,[i] shall remain before me, saith the LORD, so shall your seed and your name remain.

23 And it shall come to pass, *that* from one new moon to another, and from one sabbath to another,‡ shall all flesh come to worship before me,[j] saith the LORD.[k]

24 And they shall go forth and look upon the carcasses of the men that have transgressed against me: for their worm shall not die,[l] neither shall their fire be quenched; and they shall be an abhorring unto all flesh.[m]

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[a] John 16:22. [b] Prov. 3:8; Ezek. 37:1–14. [c] 2 Thess. 1:8. [d] ch. 65:3, 4. * Or, *one after another*. [e] ch. 18:3, 7; Luke 2:34. [f] Mal. 1:11; Matt. 28:19. [g] Rom. 15:16. † Or, *coaches*. [h] Rev. 1:6. [i] ch. 65:17. ‡ Heb. *new moon to his new moon, and from sabbath to his sabbath*. [j] Psa. 65:2. [k] Zech. 14:16. [l] Mark 9:44–48. [m] Dan. 12:2.

17. *Sanctify themselves—purify themselves;* for idolatrous rites in the gardens. *Behind one;* literally, "after one;" that is, after one as their leader, following his directions. The word "tree" is not in the original.

19. *Set a sign;* perform wonders. Some refer the sign directly to the appearance of Christ. Compare Luke 2:34. *Those that escape of them;* the pious remnant of Israel; remarkably fulfilled in the days of the apostles, who carried the gospel to the Gentiles, and thus declared God's glory among them. *Pul—Lud;* probably African people. *Tubal;* a people of Asia Minor. *Javan;* Greece. These countries stand as representatives of all distant nations.

20. *Your brethren;* probably, your brethren of the Gentiles. The address is to "the remnant according to the election of grace." Under the Mosaic law, all God's people were required to go up to Jerusalem to offer sacrifices and keep the yearly feasts. The extension of the true religion from Jerusalem over all the earth, is here, as elsewhere, foretold under the figure of God's bringing all nations to Jerusalem to worship him there, verse 23; and compare chap. 2:2–4; Micah 4:1–3; Zech. 14:16–19. *For an offering;* see Rom. 15:16.

21. *For priests and for Levites;* to offer spiritual sacrifices. 1 Pet. 2:5.

24. *They shall go forth;* God's worshippers of "all flesh" shall go forth from Jerusalem. They shall see with their own eyes that their enemies have perished. *Their worm shall not die—fire be quenched;* the carcasses of God's enemies shall be consumed by a worm that dieth not, and a fire that is not quenched. This terrible imagery represents the everlasting destruction of the wicked. Mark 9:43–48.

INSTRUCTIONS.

1–4. God is not "worshipped with men's hands, as though he needed any thing." No magnificence of outward rites can please him, when the heart and hands are polluted with iniquity.

5–24. In all ages God's humble worshippers have been hated and cast out by the proud and self-righteous. But he has never failed to appear in due time for their deliverance and the confusion of their persecutors. Amidst the mighty judgments of God upon the enemies of his people, Christ shall continually go forth conquering and to conquer, until all nations have submitted themselves to his authority. Then the whole earth shall break forth into singing, and shout, "Alleluia, for the Lord God omnipotent reigneth," while the smoke of Satan's kingdom shall go up for ever and ever. Amen.

THE BOOK

OF

THE PROPHET JEREMIAH.

THE biographical notices of Jeremiah, contained in his writings, are so numerous that from them we can gather a pretty full account of his life and labors. His native place was Anathoth, in the land of Benjamin, some four miles north by east from Jerusalem, and he was of priestly descent. Chap. 1 : 1. He was called to the prophetical office in his youth, and exercised it in his native land from the thirteenth year of Josiah to the close of Zedekiah's reign, through a period of about forty-one years, chap. 1 : 3 ; and afterwards in Egypt, whither he was carried with the rebellious remnant of the people, chapters 43, 44.

Living in a very degenerate age, and commissioned by God to rebuke the wicked rulers and people of Judah for their sins, and to forewarn them of God's impending judgments, he was subjected to much persecution, which he bore with exemplary meekness, feeling keenly the shame and contumely heaped upon him, but never swerving from the path of strict fidelity to God. His writings are occupied to a great extent with messages of rebuke and threatening, always delivered in a spirit of tenderness and love. If they do not contain so many animating visions of the distant future as are found in Isaiah, they are peculiarly rich in lessons of instruction as to the connection between national profligacy and national ruin. In this respect they are a mirror for all time, in which wicked nations may see their own coming ruin. At times, however, we find in Jeremiah joyous anticipations of the good reserved for God's people in the last days. See particularly chapters 30–33.

The different messages of Jeremiah are not always arranged in chronological order ; this, however, occasions no serious difficulty to the reader, so far as the lessons of instruction communicated through his writings are concerned. The last chapter, which is taken almost verbatim from 2 Kings 24 : 18–20 and chap. 25, seems to have been added by some later inspired man, as Ezra. See note to chap. 51 : 64.

A. M. 3375.
B. C. about 629.

CHAPTER I.

1 The time, 3 and the calling of Jeremiah. 11 His prophetical visions of an almond rod and a seething-pot. 15 His heavy message against Judah. 17 God encourageth him with his promise of assistance.

THE words of Jeremiah the son of Hilkiah,[a] of the priests that *were* in Anathoth in the land of Benjamin :[b]

2 To whom the word of the LORD came in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign.[c]

3 It came also in the days of Jehoiakim the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah the son of Josiah king of Judah,[d] unto the carrying away of Jerusalem captive in the fifth month.[e]

4 Then the word of the LORD came unto me, saying,

5 Before I formed thee in the belly I knew thee ;[f] and before thou camest forth out of the womb I sanctified thee, *and* I ordained* thee a prophet unto the nations.

6 Then said I, Ah, Lord GOD! behold, I cannot speak :[g] for I *am* a child.

7 ¶ But the LORD said unto me, Say not, I *am* a child : for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.[h]

8 Be not afraid of their faces ;[i] for I *am* with thee to deliver thee,[j] saith the LORD.

9 Then the LORD put forth his hand and touched my mouth.[k] And the LORD said unto me, Behold, I have put my words in thy mouth.

10 See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down,[l] to build, and to plant.

11 ¶ Moreover the word of the LORD came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond-tree.

a 2 Chr. 36:21. b 1 Chr. 6:60. c ch. 25:3. d ch. 39:2. e ch. 52:12, etc.; 2 Kings 25:8. f Isa. 49:1, 5; Gal. 1:15, 16. * Heb. *gave*. g Exod. 4:10, etc. h Matt. 28:20; Acts 20:27. i Ezek. 2:6; 3:9. j Heb. 13:6. k Isa. 6:7. l ch. 18:7; 2 Cor. 10:4, 5.

CHAPTER I.

1. *Anathoth ;* a town three or four miles north of Jerusalem.

10. *To root out—to plant ;* to declare my purpose to do so.

11, 12. *An almond-tree—hasten ;* in the original Hebrew, the words "almond-tree" and "hasten" are the same. There is also an allusion to the fact that the almond-tree is the earliest tree to blossom and bear fruit in the spring.

12 Then said the LORD unto me, Thou hast well seen: for I will hasten my word to perform it.

13 And the word of the LORD came unto me the second time, saying, What seest thou? And I said, I see a seething-pot;[a] and the face thereof *is* toward* the north.

14 Then the LORD said unto me, Out of the north an evil shall break forth† upon all the inhabitants of the land.[b]

15 For, lo, I will call all the families of the kingdoms of the north, saith the LORD; and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah.

16 And I will utter my judgments against them touching all their wickedness, who have forsaken me,[c] and have burned incense unto other gods, and worshipped the works of their own hands.

17 ¶ Thou therefore gird up thy loins,[d] and arise, and speak unto them all that I command thee: be not dismayed at their faces,[e] lest I confound thee‡ before them.

18 For, behold, I have made thee this day a defenced city,[f] and an iron pillar, and brazen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land.

19 And they shall fight against thee; but they shall not prevail against thee; for I *am* with thee,[g] saith the LORD, to deliver thee.

CHAPTER II.

1 God, having showed his former kindness, expostulateth with the Jews their causeless revolt, 9 beyond any example. 14 They are the causes of their own calamities. 20 The sins of Judah. 31 Her confidence is rejected.

MOREOVER the word of the LORD came to me, saying,

2 Go and cry in the ears of Jerusalem, saying, Thus saith the LORD; I remember thee,§ the kindness of thy youth,[h] the love of thine espousals, when thou wentest after me in the wilderness,[i] in a land *that was* not sown. A. M. 3375. B. C. about 629.

3 Israel *was* holiness unto the LORD,[j] *and* the firstfruits of his increase: all that devour him shall offend;[k] evil shall come upon them,[l] saith the LORD.

4 ¶ Hear ye the word of the LORD, O house of Jacob, and all the families of the house of Israel:

5 Thus saith the LORD, What iniquity have your fathers found in me, that they are gone far from me,[m] and have walked after vanity, and are become vain?[n]

6 Neither said they, Where *is* the LORD that brought us up out of the land of Egypt,[o] that led us through the wilderness,[p] through a land of deserts and of pits, through a land of drought, and of the shadow of death, through a land that no man passed through, and where no man dwelt?[q]

7 And I brought you into a plentiful country,‖ to eat the fruit thereof and the goodness thereof; but when ye entered, ye defiled my land, and made my heritage an abomination.[r]

8 The priests said not, Where *is* the LORD? and they that handled the law knew me not:[s] the pastors also transgressed against me, and the prophets prophesied by Baal,[t] and walked after *things that* do not profit.[u]

9 ¶ Wherefore I will yet plead with you, saith the LORD, and with your children's children will I plead.[v]

10 For pass over¶ the isles of Chittim,[w] and see; and send unto Kedar,[x] and consider diligently, and see if there be such a thing.

11 Hath a nation changed *their* gods,[y] which *are* yet no gods? but my people have changed their glory for *that which* doth not profit.[z]

12 Be astonished, O ye heavens,[a] at this, and be horribly afraid, be ye very desolate, saith the LORD.

13 For my people have committed two evils; they have forsaken me the fountain of living waters,[b] *and* hewed them out cisterns, broken cisterns, that can hold no water.[c]

14 ¶ *Is* Israel a servant?[d] *is* he a home-born *slave?* why is he spoiled?*

a Ezek. 11:3, 7; 24:3 etc. * Heb. *from the face of.* † Heb. *be opened.* b ch. 4:6; 6:1, 22. c ch. 17:13; Deut. 28:20. d Job 38:3 e Ezek 2:6. ‡ Or, *break thee to pieces.* f ch. 15:20. g Jos. 1:9. § Or, *for thy sake.* h Hos. 2:15. i Deut. 2:7, j Exod. 19:5, 6; 1 Pet. 2:9. k Psa. 105:14. l Joel 1:3, 7, 8. m Isa. 5:4. n 2 Kings 17:15. o Isa. 63:11–13; Hos. 13:4.

p Deut. 32:10. q Psa. 77:5. ‖ Or, *the land of Carmel.* r Psa. 106:38. s Mal. 2:6, 7. t ch. 5:31. u Hab. 2:18. v Ezek. 20:35. ¶ Or, *over to.* w Isa. 23:1, 12. x Psa. 120:5. y Mic. 4:5. z Psa. 106:20; Rom. 1:23. a Isa. 1:2. b Psa. 36:9; John 4:14. c Psa. 81:11. d Exod. 4:22. * Heb. become *a spoil?*

13. *A seething-pot;* literally, "a pot blown," that is, having under it a blown fire, which causes it to boil violently. This is a figure of God's wrath to be executed on the Jews by the Babylonians. *Toward the north;* the marginal reading, "from the face of the north," is preferable. This represents the seething-pot itself as coming from the north.

14. *Out of the north;* though the Babylonians and their allies were to the east of Judea, yet they always entered the land from the north.

INSTRUCTIONS.

5. When the church has need of any service, God raises up and qualifies men for it.

6. Humility is essential as a preparation for God's service; but we should be careful that it do not degenerate into timidity, and thus hinder us from discharging the work that he assigns to us.

7–10. God's ministers should not shrink from any duty that he lays upon them, however arduous and dangerous; but faithfully perform it, assured of his constant presence and help.

17. To be afraid of God's enemies is the way to bring ourselves into subjection to them.

18, 19. Though the wicked may persecute and distress, they can never destroy those whom God protects and helps.

CHAPTER II.

2. *Thy youth—thine espousals;* the youth of the nation, when God espoused it to himself by entering into covenant with it.

3. *First-fruits;* the first nation consecrated to God's service, and the first generation of that nation after the establishment of the covenant at Sinai. *Increase;* harvest or ingathering of believers.

8. *Pastors;* shepherds of the people; that is, rulers, whose duty it was both to obey God's law, and require obedience in others.

10. *Chittim;* to the west; see note on Isa. 23:1. *Kedar;* on the east, in Arabia.

14. *Is Israel a servant?—why is he spoiled?* since Israel is God's first-born son, Exod. 4:22, why is he spoiled as if he were a slave? Verse 17 contains the explanation.

A. M. 3375. B. C. about 629.

15 The young lions roared upon him,[a] *and* yelled,* and they made his land waste: his cities are burned without inhabitant.

16 Also the children of Noph and Tahapanes[b] have broken the crown of thy head.†[c]

17 Hast thou not procured this unto thyself, in that thou hast forsaken the LORD thy God,[d] when he led thee by the way?

18 And now what hast thou to do in the way of Egypt,[e] to drink the waters of Sihor?[f] or what hast thou to do in the way of Assyria, to drink the waters of the river?

19 Thine own wickedness shall correct thee, and thy backslidings shall reprove thee:[g] know therefore and see that *it is* an evil *thing* and bitter, that thou hast forsaken the LORD thy God, and that my fear *is* not in thee, saith the Lord GOD of hosts.

20 ¶ For of old time I have broken thy yoke, *and* burst thy bands; and thou saidst, I will not transgress;‡[h] when upon every high hill and under every green tree thou wanderest, playing the harlot.[i]

21 Yet I had planted thee a noble vine,[j] wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me?[k]

22 For though thou wash thee with nitre, and take thee much soap, *yet* thine iniquity is marked before me,[l] saith the Lord GOD.

23 How canst thou say, I am not polluted,[m] I have not gone after Baalim? See thy way in the valley, know what thou hast done: *thou art* a swift dromedary§ traversing her ways;

24 A wild ass‖ used to¶ the wilderness, *that* snuffeth up the wind at her pleasure;* in her occasion who can turn her away?† all they that seek her will not weary themselves; in her month they shall find her.

25 Withhold thy foot from being unshod, and thy throat from thirst: but thou saidst, There is no hope:‡[n] no; for I have loved strangers, and after them will I go.

26 As the thief is ashamed when he is found, so is the house of Israel ashamed; they, their kings, their princes, and their priests, and their prophets,

27 Saying to a stock,[o] Thou *art* my father; and to a stone, Thou hast brought me forth:§ for they have turned *their* back‖ unto me, and not *their* face: but in the time of their trouble they will say, Arise, and save us.[p]

28 But where *are* thy gods that thou hast made thee? let them arise, if they can save thee in the time of thy trouble:¶ for *according to* the number of thy cities are thy gods, O Judah.

29 Wherefore will ye plead with me? ye all have transgressed against me, saith the LORD.

30 In vain have I smitten your children;[q] they received no correction: your own sword hath devoured your prophets,[r] like a destroying lion.

31 ¶ O generation, see ye the word of the LORD. Have I been a wilderness unto Israel? a land of darkness? wherefore say my people, We are lords;*§ we will come no more unto thee?

32 Can a maid forget her ornaments, *or* a bride her attire? yet my people have forgotten me days without number.[t]

33 Why trimmest thou thy way to seek love? therefore hast thou also taught the wicked ones thy ways.

34 Also in thy skirts is found the blood of the souls of the poor innocents:[u] I have not found it by secret search,† but upon all these.

35 Yet thou sayest, Because I am innocent, surely his anger shall turn from me.[v] Behold, I will plead with thee, because thou sayest, I have not sinned.

36 Why gaddest thou about so much to change thy way? thou also shalt be ashamed of Egypt,[w] as thou wast ashamed of Assyria.[x]

37 Yea, thou shalt go forth from him, and thy

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a Psa. 57:4. * Heb. *gave out their voice.* b ch. 43:7. † Or, *feed on thy crown;* Deut. 33:20. c Isa. 1:6, 7. d Hos. 13:9. e Isa. 30:1, 2. f Josh. 13:3. g Isa. 5:5. ‡ Or, *serve;* Josh. 24:18, 21. h Exod. 19:8; 1 Sam. 12:10. i Deut. 12:2; Isa. 1:21. j Psa. 80:8. k Deut. 32:32. l Psa. 90:8. m Prov. 30:12, 20. § Or, *O swift dromedary.* ‖ Or, *O wild ass,* etc. ¶ Heb. *taught.* * Heb. *the desire of her heart.* † Or, *reverse it.* ‡ Or, *Is the case desperate?*

n ch. 18:12; Rom. 8:24. o Isa. 44:19. § Or, *begotten me.* ‖ Heb. *the hinder part of the neck.* p Psa. 78:34; Hos. 5:15. ¶ Heb. *evil.* q Isa. 9:13. r 2 Chr. 36:16; Mark 12:2-8. * Heb. *have dominion.* s Psa. 12:4. t Hos. 8:14. u Psa. 106:38. † Heb. *digging.* v Rom. 7:9; 1 John 1:8, 10. w Hos. 12:1. x 2 Chr. 28:20.

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15. *Young lions;* the northern enemies. Chap. 1:14.

16. *Noph—Tahapanes;* cities of Egypt. The Egyptians join with the northern invaders in destroying Judah.

18. *Sihor;* the Nile. Isa. 23:3. *The river;* the Euphrates. Drinking the water of these rivers seems to denote the vain efforts of the Jews to obtain help first from one, then from the other of these nations. 2 Kings 16:7; 18:21; Isa. 30:1–3; 31:1–3.

20. *Playing the harlot;* by serving false gods, which the prophets everywhere regard as spiritual fornication.

22. *Wash thee;* endeavor to hide thy guilt. *Nitre;* not our nitre, but a mineral substance used anciently as now for soap.

23. *The valley;* the valley of Hinnom, where the idolatrous Jews sacrificed their children to Moloch. Chap. 7:31. *Traversing her ways;* running hither and thither in her wantonness.

24. *At her pleasure;* in the excitement of her desire.

25. *Withhold thy foot—thy throat from thirst;* do not wear out thy sandals and make thyself thirsty in the pursuit of false gods. *There is no hope;* my case is desperate, and I must seek the help of idols.

31. *We are lords;* or, "we are free" to go where we please. *Unto thee;* unto Jehovah.

33. *Trimmest—thy way;* usest subtle artifices. *Taught the wicked ones;* the wicked women. Jerusalem has become a leader in idolatry.

34. *Blood of—the poor innocents;* she has added murder to idolatry. "The poor innocents" are not merely the children sacrificed to Moloch, but the righteous poor whom she has slain. *Upon all these;* probably, in open view, upon all thy skirts, to which God points as it were with the finger.

36. *Gaddest thou about—to change thy way;* wanderest every way in search of idolatrous alliances.

37. *Thy hands upon thy head;* a posture expressive of grief. 2 Sam. 13:19.

INSTRUCTIONS.

5. The conduct of backsliders greatly dishonors God; it is a virtual declaration before the world that they have tried his service, and found it hard and unreasonable.

6, 7. The beginning of departure from God is ingratitude and forgetfulness of his mercies; where the remembrance of these is warm and fresh in the soul, it keeps us near to God, and makes communion with him exceedingly sweet and precious.

11. The constancy of the heathen in serving their idols

hands upon thy head:[a] for the LORD hath rejected thy confidences, and thou shalt not prosper in them.[b]

CHAPTER III.

1 God's great mercy in Judah's vile whoredom. 6 Judah is worse than Israel. 12 The promises of the gospel to the penitent. 20 Israel reproved, and called by God, maketh a solemn confession of their sins.

THEY say,* If a man put away his wife, and she go from him, and become another man's, shall he return unto her again?[c] shall not that land be greatly polluted? but thou hast played the harlot with many lovers;[d] yet return again to me,[e] saith the LORD.

2 Lift up thine eyes unto the high places, and see where thou hast not been lain with. In the ways hast thou sat for them,[f] as the Arabian in the wilderness; and thou hast polluted the land with thy whoredoms and with thy wickedness.

3 Therefore the showers have been withholden, and there hath been no latter rain;[g] and thou hadst a whore's forehead, thou refusedst to be ashamed.[h]

4 Wilt thou not from this time cry unto me, My father, thou *art* the guide of my youth?[i]

5 Will he reserve *his anger* for ever?[j] will he keep *it* to the end? Behold, thou hast spoken and done evil things as thou couldest.

6 ¶ The LORD said also unto me in the days of Josiah the king, Hast thou seen *that* which backsliding Israel hath done? she is gone up upon every high mountain, and under every green tree,[k] and there hath played the harlot.

7 And I said after she had done all these *things*, Turn thou unto me.[l] But she returned not. And her treacherous sister Judah saw *it*.[m] A. M. 3392. B. C. about 612.

8 And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also.

9 And it came to pass through the lightness of her whoredom,† that she defiled the land, and committed adultery with stones and with stocks.[n]

10 And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart, but feignedly,‡ saith the LORD.

11 And the LORD said unto me, The backsliding Israel hath justified herself more than treacherous Judah.

12 ¶ Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the LORD; *and* I will not cause mine anger to fall upon you: for I *am* merciful, saith the LORD, *and* I will not keep *anger* for ever.[o]

13 Only acknowledge thine iniquity, that thou hast transgressed against the LORD thy God,[p] and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the LORD.

14 Turn, O backsliding children, saith the LORD; for I am married unto you:[q] and I will take you one of a city, and two of a family, and I will bring you to Zion:

15 And I will give you pastors according to my heart,[r] which shall feed you with knowledge and understanding.[s]

16 And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the LORD, they shall say no more, The ark of the covenant of the LORD: neither shall it

a 2 Sam. 13:19. b Isa. 28:15–17. * Heb. *Saying*. c Deut. 24:4. d Ezek. 16:26–29. e Zech. 1:3. f Prov. 23:28. g ch. 9:12; 14:4; Lev. 26:19; Deut. 28:23, 24. h Ezek. 3:7. i Prov. 2:17. j Psa. 77:7–9. k 1 Kings 14:23.

l 2 Kings 17:10, 13. m Ezek. 23:2, etc. † Or, *fame*. n ch. 2:27. ‡ Heb. *in falsehood*. o 2 Chr. 30:9; Psa. 86:15. p Deut. 30:1–6. q Isa. 54:5. r Eph. 4:11. s John 21:15–17; Acts 20:28; 1 Pet. 5:2.

is a standing rebuke of the inconstancy of many worshippers of the living and true God.

13. God is the eternal and uncreated fountain of good; upon all who cleave to him he bestows life and strength and blessedness; but every device of those who forsake him, and put their confidence in earthly objects, is only a broken cistern that can hold no water, and its end must be disappointment and misery.

21. The tendency of the human race to degeneracy is a sad and humiliating proof of its fallen condition; so strong is this downward current in families and nations, that nothing but God's grace can preserve them from utter corruption and ruin.

22. The vain endeavors of sinners to justify themselves, fail to satisfy either their own consciences or the judgment of their fellow-sinners; how much more the judgment of God, who knoweth all things.

27, 28. They who forget God in prosperity, and call upon him only in adversity, have no true love for him, and cannot expect deliverance.

30. When a nation persecutes and destroys the messengers by whom God calls it to repentance, the measure of its iniquity is full, and it is near destruction.

35. The self-delusion of sinners has no limits; it leads bold and shameless transgressors to deny their guilt, and persuade themselves that God is not angry with them and will not punish them.

37. When God is against a people for their sins, their earthly confidences turn to their destruction.

CHAPTER III.

1. *Played the harlot;* by idolatry, which is spiritual fornication. So it is represented throughout the book. *Yet return;* God in his great mercy is ever ready to receive the true penitent.

2. *Sat for them;* waited for thy lovers. *As the Arabian;* as he lies in wait to rob travellers.

5. *Will he reserve his anger for ever?* will not God pardon thine iniquity as soon as thou comest to him in true penitence?

8. *Put her away—given her a bill;* by giving her over to captivity. 2 Kings 17:6–23.

11. *Backsliding Israel—treacherous Judah;* Judah is more guilty than Israel, because she has failed to take warning from God's judgments upon her sister nation. Ezekiel 16:51, 52.

12. *Toward the north;* where Israel was held in captivity.

14. *One of a city—two of a family;* that is, a remnant of you shall be saved. This purpose of God respecting both Judah and Israel is often repeated in the Old Testament. Isa. 10:22.

16. *The ark—of the Lord;* the former glory of the ark shall be forgotten in comparison with the greater glory of the future. Compare chap. 16:14, 15; Isa. 65:17. At the same time the prophet intimates the removal of this outward symbol of God's presence, which took place at the captivity.

A. M. 3392. B. C. about 612. come to mind;*[a] neither shall they remember it; neither shall they visit *it;* neither shall *that* be done any more.†

17 At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem: neither shall they walk any more after the imagination‡ of their evil heart.[b]

18 In those days the house of Judah shall walk with§ the house of Israel,[c] and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers.‖

19 But I said, How shall I put thee among the children, and give thee a pleasant land,¶ a goodly heritage* of the hosts of nations? and I said, Thou shalt call me, My father;[d] and shalt not turn away from† me.

20 ¶ Surely *as* a wife treacherously departeth from her husband,‡ so have ye dealt treacherously with me,[e] O house of Israel, saith the LORD.

21 A voice was heard upon the high places, weeping *and* supplications of the children of Israel:[f] for they have perverted their way,[g] *and* they have forgotten the LORD their God.

22 Return, ye backsliding children, *and* I will heal your backslidings.[h] Behold, we come unto thee; for thou *art* the LORD our God.[i]

23 Truly in vain *is salvation hoped for* from the hills, *and from* the multitude of mountains: truly in the LORD our God *is* the salvation of Israel.[j]

24 For shame hath devoured the labor of our fathers from our youth; their flocks and their herds, their sons and their daughters.

25 We lie down in our shame, and our confusion covereth us:[k] for we have sinned against the LORD our God, we and our fathers, from our youth even unto this day, and have not obeyed the voice of the LORD our God.

CHAPTER IV.

1 God calleth Israel by his promise. 3 He exhorteth Judah to repentance by fearful judgments. 19 A grievous lamentation for the miseries of Judah.

IF thou wilt return, O Israel, saith the LORD, return unto me: and if thou wilt put away thine abominations out of my sight, then shalt thou not remove.

2 And thou shalt swear,[l] The LORD liveth, in truth, in judgment, and in righteousness;[m] and the nations shall bless themselves in him,[n] and in him shall they glory.[o]

3 ¶ For thus saith the LORD to the men of Judah and Jerusalem, Break up your fallow ground,[p] and sow not among thorns.[q]

4 Circumcise yourselves to the LORD, and take away the foreskins of your heart,[r] ye men of Judah and inhabitants of Jerusalem; lest my fury come forth like fire, and burn that none can quench *it,* because of the evil of your doings.

5 Declare ye in Judah, and publish in Jerusalem; and say, Blow ye the trumpet in the land: cry, gather together, and say, Assemble yourselves, and let us go into the defenced cities.

6 Set up the standard toward Zion: retire,§ stay not; for I will bring evil from the north, and a great destruction.‖

7 The lion is come up from his thicket,[s] and the destroyer of the Gentiles is on his way;[t] he is gone forth from his place to make thy land desolate;[u] *and* thy cities shall be laid waste, without an inhabitant.

8 For this gird you with sackcloth,[v] lament and howl: for the fierce anger of the LORD is not turned back from us.

9 And it shall come to pass at that day, saith the LORD, *that* the heart of the king shall perish, and the heart of the princes; and the priests shall be astonished, and the prophets shall wonder.

* Heb. *upon the heart.* [a] Isa. 65:17. † Or, it *be magnified.* ‡ Or, *stubbornness.* [b] Rom. 6:14. § Or, *to.* [c] Isa. 11:13; Ezek. 37:16–22. ‖ Or, *caused your fathers to possess.* ¶ Heb. *land of desire.* * Heb. *a heritage of glory,* or *of beauty.* [d] Rom. 8:15. † Heb. *from after.* ‡ Heb. *friend.* [e] Isa. 48:8. [f] 2 Cor. 7:10. [g] Prov. 19:3. [h] Hos. 6:1. [i] Hos. 13:4. [j] Psa. 121:1, 2; Isa. 63:16. [k] Ezra 9:6, 7; Rom. 6:21. [l] Deut. 10:20. [m] Isa. 48:1. [n] Gen. 22:18; Psa. 72:17. [o] Isa. 45:25; 1 Cor. 1:31. [p] Hos. 10:12. [q] Matt. 13:7, 22. [r] Deut. 10:16; Rom. 2:28, 29. § Or, *strengthen.* ‖ Heb. *breaking.* [s] Dan. 7:4. [t] 2 Kings 24:1; 25:1. [u] ch. 25:9. [v] Isa. 22:12.

17. *All the nations shall be gathered;* a prophecy which can have its complete fulfilment only in "the last days" of the Christian dispensation. See Isa. 2:2–4; Micah 4:1–4; Zech. 14:16–19.

18. *With the house of Israel;* in harmony with it. Isa. 11:13; Ezek. 37:15–28.

21–25. *A voice was heard;* in these words the prophet anticipates the repentance and supplication of Israel.

INSTRUCTIONS.

11. When men refuse to take warning from the punishment of those whose sinful example they are imitating, they aggravate their guilt, and bring upon themselves severer judgments.

12–15. God waits to be acknowledged in the calamities which he sends upon his people; and when they return to him by hearty confession and repentance, he will graciously accept them, and restore them to more than their former prosperity.

16. The glory of the gospel dispensation is such that, in comparison, there is no glory in the old dispensation which preceded it, and prepared the way for it. 2 Cor. 3:10.

17. Though in the establishment of his church God began with one nation, it was from the beginning his plan to extend it from that nation over all the earth. The calling of the Gentiles is the fulfilment of the original promise, "In thee shall all families of the earth be blessed." Gen. 12:3.

19. When we cleave to God, as children to a father, with a free and willing spirit, he fulfils to us his promises; and when he sends forth the Spirit of his Son into our hearts, we cry, "Abba, Father;" to us belongs the childlike obedience, and to him the glory of it.

CHAPTER IV.

2. *Shalt swear, The Lord liveth;* swearing by Jehovah's name, when it is performed in sincerity, is an open profession of allegiance to him in opposition to all false gods. Compare Isa. 48:1.

3. *Break up your fallow ground;* the hearts of the Jews are compared to untilled ground, covered with thorns, and unfit to receive good seed. Matt. 13:3–8, 18–23. To break it up, is to put away their obduracy and their abominations. Compare Ezek. 18:31, "Make you a new heart and a new spirit."

4. *Circumcise yourselves to the Lord;* circumcision was the outward sign of consecration to God. The Jews are here exhorted to do that inwardly which the outward rite signified. Deut. 10:16.

5. *Declare ye;* the approaching invasion of the Chaldeans. *Into the defenced cities;* for protection against the invaders.

6. *Toward Zion;* calling the people to flee to it as their strong-hold.

7. *The lion;* the Babylonian conqueror.

10 Then said I, Ah, Lord GOD! surely thou hast greatly deceived this people and Jerusalem, saying, Ye shall have peace;[a] whereas the sword reacheth unto the soul.[b]

11 At that time shall it be said to this people and to Jerusalem, A dry wind of the high places in the wilderness toward the daughter of my people, not to fan, nor to cleanse,

12 *Even* a full wind from those *places** shall come unto me: now also will I give sentence† against them.

13 Behold, he shall come up as clouds, and his chariots *shall be* as a whirlwind: his horses are swifter than eagles. Woe unto us! for we are spoiled.

14 O Jerusalem, wash thy heart from wickedness,[c] that thou mayest be saved. How long shall thy vain thoughts lodge within thee?

15 For a voice declareth from Dan, and publisheth affliction from mount Ephraim.

16 Make ye mention to the nations; behold, publish against Jerusalem, *that* watchers come from a far country, and give out their voice against the cities of Judah.

17 As keepers of a field, are they against her round about; because she hath been rebellious against me,[d] saith the LORD.

18 Thy way and thy doings have procured these *things* unto thee;[e] this *is* thy wickedness, because it is bitter, because it reacheth unto thy heart.

19 ¶ My bowels, my bowels! I am pained at my very heart;‡ my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war.

20 Destruction upon destruction is cried;[f] for the whole land is spoiled: suddenly are my tents spoiled, *and* my curtains in a moment.

21 How long shall I see the standard, *and* hear the sound of the trumpet? A. M. 3392. B. C. about 612.

22 For my people *is* foolish, they have not known me; they *are* sottish children, and they have none understanding: they *are* wise to do evil,[g] but to do good they have no knowledge.

23 I beheld the earth, and lo, *it was* without form, and void;[h] and the heavens, and they *had* no light.

24 I beheld the mountains, and lo, they trembled, and all the hills moved lightly.[i]

25 I beheld, and lo, *there was* no man, and all the birds of the heavens were fled.[j]

26 I beheld, and lo, the fruitful place *was* a wilderness, and all the cities thereof were broken down at the presence of the LORD, *and* by his fierce anger.[k]

27 For thus hath the LORD said, The whole land shall be desolate; yet will I not make a full end.

28 For this shall the earth mourn,[l] and the heavens above be black: because I have spoken *it*, I have purposed *it*, and will not repent, neither will I turn back from it.

29 The whole city shall flee for the noise of the horsemen and bowmen; they shall go into thickets, and climb up upon the rocks: every city *shall be* forsaken, and not a man dwell therein.

30 And *when* thou *art* spoiled, what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold,[m] though thou rentest thy face§ with painting, in vain shalt thou make thyself fair; *thy* lovers will despise thee,[n] they will seek thy life.

31 For I have heard a voice as of a woman in travail, *and* the anguish as of her that bringeth forth her first child, the voice of the daughter of Zion, *that* bewaileth herself, *that* spreadeth her hands,[o] *saying*, Woe *is* me now! for my soul is wearied because of murderers.

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a Isa. 37:35. b Lam. 2:21. * Or, *fuller wind than those.* † Heb. *utter judgments.* c Jas. 4:8. d Neh. 9:26; Lam. 1:8; Dan. 9:7, etc. e ch. 2:17, 19; Isa. 50:1. ‡ Heb. *the walls of my heart.* f Psa. 42:7; Ezek. 7:26.

g Mic. 2:1; Rom. 16:19. h Isa. 24:19. i Isa. 5:25; Ezek. 38:20; Hab. 3:6. j Zeph. 1:3. k Psa. 76:7. l Hos. 4:3. m Ezek. 23:40. § Heb. *eyes.* n ch. 22:20–22; Lam. 1:2, 19. o Isa. 1:15; Lam. 1:17.

10. *Thou hast deceived this people;* allowed them to be deceived by false prophets. This was a judgment sent upon them by God for loving falsehood rather than truth. Compare 2 Thess. 2:11, 12.

11. *Of the high places;* coming over the barren hills. The reference is to the hot and withering wind from the eastern deserts.

12. *Unto me;* unto Jehovah, that is, for the execution of his vengeance.

13. *He shall come;* the Chaldean monarch.

15. *From Dan;* a city in the northern extremity of the land. *Mount Ephraim;* the mountainous region of Ephraim also lay toward the north, through which the invader would approach Jerusalem.

16. *Watchers;* that is, besiegers, as the following verse explains.

17. *Keepers of a field;* persons set to guard it against robbers and beasts.

19. *My bowels;* the bowels are the seat of compassion. See note on Isa. 16:11. In this and the two following verses Zion is the speaker, or the prophet personating Zion.

22. *For my people is foolish, they have not known me;* in this verse God speaks.

23. *I beheld;* the prophet has a vision of the utter desolation of the land. The description is borrowed from that of the primitive chaos. Gen. 1:2.

24. *Moved lightly;* quivered under God's wrath. Compare Isa. 13:13.

29. *The whole city;* rather, as the same words are rendered just below, "every city," that is, of Judea. *They shall go into thickets;* the Jews shall go for shelter.

30. *Rentest thy face;* rather, as the margin, "thine eyes," by applying a black paint to the eyelids. This is done by passing an instrument smeared with the paint along the lids. Judah is here compared to a harlot, who, in her eagerness to apply the paint, tears or furrows the lids. *Thy lovers;* the idolatrous allies to whom the Jews looked for help against the Chaldeans.

INSTRUCTIONS.

3. True reformation must begin with an inward preparation of the heart to receive and obey God's word; that obedience which is only outward and forced is short-lived, and generally ends in making a man's last state worse than the first. Matt. 12:43–45; 13:4–7, 19–22.

4. No outward rite has, in and of itself, any saving efficacy. The inward grace of which it is the sign can alone bring men into a state of salvation.

7. Wicked kings and nations are under the control of God's providence, and he makes them at his pleasure the ministers of his purposes towards his people, whether of wrath or mercy.

9. When God forsakes a nation for its sins, its wisdom

A. M. 3392.
B. C. about 612.

CHAPTER V.

1 The judgments of God upon the Jews for their perverseness, 7 for their adultery, 10 for their impiety, 19 for their contempt of God, 25 and for their great corruption in the civil state, 30 and ecclesiastical.

RUN ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man,[a] if there be *any* that executeth judgment, that seeketh the truth; and I will pardon it.

2 And though they say, The LORD liveth;[b] surely they swear falsely.

3 O LORD, *are* not thine eyes upon the truth?[c] thou hast stricken them, but they have not grieved;[d] thou hast consumed them, *but* they have refused to receive correction:[e] they have made their faces harder than a rock; they have refused to return.

4 Therefore I said, Surely these *are* poor; they are foolish: for they know not the way of the LORD, *nor* the judgment of their God.[f]

5 I will get me unto the great men, and will speak unto them; for they have known the way of the LORD, *and* the judgment of their God:[g] but these have altogether broken the yoke, *and* burst the bonds.[h]

6 Wherefore a lion out of the forest shall slay them,[i] *and* a wolf of the evenings* shall spoil them,[j] a leopard shall watch over their cities: every one that goeth out thence shall be torn in pieces: because their transgressions are many, *and* their backslidings are increased.†

7 ¶ How shall I pardon thee for this? thy children have forsaken me, and sworn by *them that are* no gods:[k] when I had fed them to the full, they then committed adultery,[l] and assembled themselves by troops in the harlots' houses.

8 They were *as* fed horses in the morning: every one neighed after his neighbor's wife.

9 Shall I not visit for these *things?*[m] saith the LORD: and shall not my soul be avenged on such a nation as this?

10 ¶ Go ye up upon her walls, and destroy; but make not a full end:[n] take away her battlements; for they *are* not the LORD's.

11 For the house of Israel and the house of Judah have dealt very treacherously against me, saith the LORD.

12 They have belied the LORD,[o] and said, *It is* not he; neither shall evil come upon us;[p] neither shall we see sword nor famine:

13 And the prophets shall become wind,[q] and the word *is* not in them: thus shall it be done unto them.

14 Wherefore thus saith the LORD God of hosts, Because ye speak this word, behold, I will make my words in thy mouth fire,[r] and this people wood, and it shall devour them.

15 Lo, I will bring a nation upon you from far,[s] O house of Israel, saith the LORD: it *is* a mighty nation, it *is* an ancient nation, a nation whose language thou knowest not, neither understandest what they say.

16 Their quiver *is* as an open sepulchre, they *are* all mighty men.

17 And they shall eat up thy harvest and thy bread,[t] *which* thy sons and thy daughters should eat: they shall eat up thy flocks and thy herds: they shall eat up thy vines and thy fig-trees: they shall impoverish thy fenced cities, wherein thou trustedst, with the sword.

18 Nevertheless in those days, saith the LORD, I will not make a full end with you.[u]

19 ¶ And it shall come to pass, when ye shall say, Wherefore doeth the LORD our God all these *things* unto us?[v] then shalt thou answer them, Like as ye have forsaken me, and served strange gods in your land, so shall ye serve strangers in a land *that is* not yours.[w]

20 Declare this in the house of Jacob, and publish it in Judah, saying,

21 Hear now this, O foolish people, and without understanding;‡ which have eyes, and see not; which have ears, and hear not:[x]

22 Fear ye not me?[y] saith the LORD: will ye not tremble at my presence,[z] which have placed the sand *for* the bound of the sea by a perpetual decree, that it cannot pass it:[a] and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?

23 But this people hath a revolting and a rebellious heart;[b] they are revolted and gone.[c]

24 Neither say they in their heart, Let us now fear the LORD our God, that giveth rain, both the former and the latter, in his season:[d] he reserveth unto us the appointed weeks of the harvest.[e]

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a Gen. 18:23, etc.; Ezek. 22:30. b Tit. 1:16. c 2 Chr. 16:9. d ch. 7:28; Isa. 9:13.; Zeph. 3:1, 2. e Heb 12:9. f Matt. 11:5. g Mic. 3:1. h Psa. 2:3. i Hos. 13:7; Amos 5:18, 19. * Or, *deserts*. j Ezek. 22:27; Zeph. 3:3. † Heb. *strong*. k Josh. 23:7; Zeph. 1:5. l ch. 13:27. m ver. 29; ch. 9:9. n ch. 4:27; 30:11. o 2 Chr. 36:16 p Isa 28:15. q ch. 14:13, 15. r ch. 20:9, 11. s Deut. 28:49; Isa. 5:26; 39:3, 6. t Lev. 26:16; Deut. 28:31, 33. u ver. 10. v Deut. 29:24, etc.; 1 Kings 9:8, 9. w Deut. 28:48. ‡ Heb. *heart;* Hos. 7:11. x Isa. 6:9; Ezek. 12:2; John 12:40; Rom. 11:8. y ch. 10:7; Rev. 15:4. z Psa. 99:1. a Job 38:11; Prov. 8:29. b Hos. 4:8. c Isa. 31:6. d Deut. 11:13, 14. e Gen. 8:22

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and strength fail, and it becomes an easy prey to its enemies.

10. The most dreadful judgment upon a people is, that God should give them up to the delusions of false teachers, who flatter them in sin, and promise them peace in the way of transgression.

11–31. The terrible desolations which God brought upon Judah and Jerusalem for their rebellion against him, are a perpetual warning to nations who enjoy the light of Christianity, of the calamities which will overtake them if they depart from him.

CHAPTER V.

2. *Though they say, The Lord liveth;* see note to chap. 4:2.

10. *Go ye up;* this is addressed to the enemies of Judah.

12. *They have belied the Lord;* while they readily believed the false prophets, they refused to believe the true, and thus charged God himself with falsehood. *It is not he;* it is not God that speaks by the prophet's lips.

13. *The prophets shall become wind;* the language of the unbelieving Jews, who deride the warnings of God's prophets, is continued. *Thus shall it be done unto them;* the evils which the prophets predict shall fall upon themselves, not upon us.

16. *An open sepulchre;* ready to swallow up and destroy. Compare Psa. 5:9.

24. *The former;* which falls in autumn, and prepares the ground for ploughing and sowing. *The latter;* which falls in the spring, and matures the crops. *Reserveth unto us—the harvest:* gives us the harvest in its appointed weeks.

25 ¶ Your iniquities have turned away these *things*, and your sins have withholden good *things* from you.[a]

26 For among my people are found wicked *men:* they lay wait, as he that setteth snares;* they set a trap, they catch men.

27 As a cage† is full of birds, so *are* their houses full of deceit; therefore they are become great, and waxen rich.[b]

28 They are waxen fat,[c] they shine: yea, they overpass the deeds of the wicked: they judge not the cause, the cause of the fatherless,[d] yet they prosper; and the right of the needy do they not judge.

29 Shall I not visit for these *things?* saith the LORD: shall not my soul be avenged on such a nation as this?

30 ¶ A wonderful and horrible thing‡ is committed in the land;[e]

31 The prophets prophesy falsely,[f] and the priests bear rule§ by their means; and my people love *to have it* so:[g] and what will ye do in the end thereof?[h]

CHAPTER VI.

1 The enemies sent against Judah 4 encourage themselves. 5 God setteth them on work because of their sins. 9 The prophet lamenteth the judgments of God because of their sins. 18 He proclaimeth God's wrath. 26 He calleth the people to mourn for the judgment on their sins.

O YE children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in Beth-haccerem:[i] for evil appeareth out of the north,[j] and great destruction.

2 I have likened the daughter of Zion to a comely and delicate *woman.*‖

3 The shepherds with their flocks shall come unto her; they shall pitch *their* tents against her round about;[k] they shall feed every one in his place.

4 Prepare ye war against her; arise, and let us go up at noon. Woe unto us! for the day goeth away,[l] for the shadows of the evening are stretched out.[m] A. M. 3392. B. C. about 612.

5 Arise, and let us go by night, and let us destroy her palaces.

6 ¶ For thus hath the LORD of hosts said, Hew ye down trees, and cast a mount¶ against Jerusalem: this *is* the city to be visited; she *is* wholly oppression in the midst of her.

7 As a fountain casteth out her waters,[n] so she casteth out her wickedness: violence and spoil is heard in her;[o] before me continually *is* grief and wounds.

8 Be thou instructed,[p] O Jerusalem, lest my soul depart* from thee;[q] lest I make thee desolate, a land not inhabited.

9 ¶ Thus saith the LORD of hosts, They shall thoroughly glean the remnant of Israel as a vine: turn back thy hand as a grape-gatherer into the baskets.

10 To whom shall I speak, and give warning, that they may hear?[r] Behold, their ear *is* uncircumcised,[s] and they cannot hearken: behold, the word of the LORD is unto them a reproach;[t] they have no delight in it.

11 Therefore I am full of the fury of the LORD; I am weary with holding in: I will pour it out upon the children abroad, and upon the assembly of young men together:[u] for even the husband with the wife shall be taken, the aged with *him that is* full of days.[v]

12 And their houses shall be turned unto others, *with their* fields and wives together: for I will stretch out my hand upon the inhabitants of the land, saith the LORD.

13 For from the least of them even unto the greatest of them every one *is* given to covetousness; and from the prophet even unto the priest every one dealeth falsely.[w]

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a Ch. 3:3. * Or, *pry as fowlers lie in wait.* † Or, *coop.* b Mic. 1:12. c Deut. 32:15. d ch. 22:15–19. ‡ Or, *Astonishment and filthiness.* e Hos. 6:10. f Ezek. 13:6. § Or, *take into their hands.* g Mic. 2:11. h Deut. 32:29; Lam. 1:9. i Neh. 3:14. j Ezek. 26:7, etc. ‖ Or, woman *dwelling at home.* k 2 Kings 25:1. l ch. 8:20. m Song 2:17. ¶ Or, *pour out the engine of shot.* n Isa. 57:20. o Ezek. 7:11, 23. p Prov. 4:13; Zeph. 3:7. * Heb. *be loosed,* or *disjointed.* q Ezek. 23:18. r Isa. 53:1. s Acts 7:51. t ch. 20:8, 9. u ch. 9:21. v ch. 8:10; Deut. 28:30. w Mic. 3:5, 11.

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25. *These things—good;* the good gifts mentioned in the preceding verse.

27. *Full of birds;* birds caught by stratagem. *Deceit;* wealth gained by deceit.

28. *Overpass the deeds of the wicked;* go beyond ordinary sinners in crime.

31. *What will ye do;* what will ye sinners of Judah and Jerusalem do to avert destruction? *In the end thereof;* when God shall bring upon you the consequences of your sins.

INSTRUCTIONS.

1. God often bears long with wicked nations and cities, and withholds his judgments from them, for the sake of the few righteous men which they contain. Gen. 18:23–32.

2–11. When corruption and profligacy have pervaded all classes of the community, and God's repeated chastisements have failed to bring them to repentance, then it is certain that their destruction is at hand.

12–17. The self-flatteries of sinners cannot for a moment stay God's approaching vengeance; at the appointed time it will fall upon them with resistless power, and sweep away them and their delusions together.

18. Since God's judgments have for their end the purification and not the destruction of the true Israel, he will take care that his church shall not only survive them, but receive from them new strength and enlargement.

23–31. When iniquity abounds among God's professed people, and both teachers and taught are united in maintaining falsehood, they should expect that he will vindicate the cause of truth by terrible manifestations of his wrath. Isa. 59:16–18.

CHAPTER VI.

1. *Benjamin;* Jerusalem lay on the southern border of the tribe of Benjamin. The Benjamites in great numbers would naturally take refuge in her from the invaders. But they are here warned to escape, as she will fall into the hands of the enemy.

3. *Shepherds with their flocks;* kings with their armies. *Shall feed;* shall destroy her, as flocks consume pasturage.

4, 5. *Prepare ye war—destroy her palaces;* the impatient language of the enemy. They regret that they cannot reach her before evening, and resolve to continue the march through the night.

7. *Grief and wounds;* the grief and wounds caused by her oppression and violence.

9. *Turn back thy hand;* persist in gleaning. Jehovah here addresses the enemy.

10. *Shall I speak;* the prophet says this.

11. *Full—weary with holding in;* I have forborne to speak, because the people would not listen; but I can refrain no longer. "The fury of the Lord" is the coming wrath of the Lord, which he was commanded to proclaim.

A. M. 3392. B. C. about 612. 14 They have healed also the hurt* of the daughter of my people slightly,[a] saying, Peace, peace; when *there is* no peace.[b]

15 Were they ashamed when they had committed abomination?[c] nay, they were not at all ashamed, neither could they blush; therefore they shall fall among them that fall:[d] at the time *that* I visit them they shall be cast down, saith the LORD.

16 Thus saith the LORD, Stand ye in the ways, and see, and ask[e] for the old paths,[f] where *is* the good way,[g] and walk therein,[h] and ye shall find rest for your souls.[i] But they said, We will not walk *therein.*

17 Also, I set watchmen over you,[j] *saying,* Hearken to the sound of the trumpet. But they said, We will not hearken.[k]

18 ¶ Therefore hear, ye nations, and know, O congregation, what *is* among them.

19 Hear, O earth: behold, I will bring evil upon this people, *even* the fruit of their thoughts,[l] because they have not hearkened unto my words, nor to my law,[m] but rejected it.

20 To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? your burnt-offerings *are* not acceptable, nor your sacrifices sweet unto me.[n]

21 Therefore thus saith the LORD, Behold, I will lay stumbling-blocks before this people,[o] and the fathers and the sons together shall fall upon them; the neighbor and his friend shall perish.

22 Thus saith the LORD, Behold, a people cometh from the north country,[p] and a great nation shall be raised from the sides of the earth.

23 They shall lay hold on bow and spear; they *are* cruel, and have no mercy; their voice roareth like the sea;[q] and they ride upon horses, set in array as men for war against thee, O daughter of Zion.

24 We have heard the fame thereof: our hands wax feeble: anguish hath taken hold of us, *and* pain, as of a woman in travail.[r]

25 Go not forth into the field, nor walk by the way; for the sword of the enemy *and* fear *is* on every side.[s]

26 ¶ O daughter of my people, gird *thee* with sackcloth, and wallow thyself in ashes:[t] make thee mourning,[u] *as for* an only son, most bitter lamentation: for the spoiler shall suddenly come upon us.

27 I have set thee *for* a tower *and* a fortress among my people, that thou mayest know and try their way.

28 They *are* all grievous revolters, walking with slanders:[v] *they are* brass and iron;[w] they *are* all corrupters.

29 The bellows are burned, the lead is consumed of the fire; the founder melteth in vain: for the wicked are not plucked away.

30 Reprobate† silver shall *men* call them,[x] because the LORD hath rejected them.

CHAPTER VII.

1 Jeremiah is sent to call for true repentance, to prevent the Jews' captivity. 8 He rejecteth their vain confidence. 12 by the example of Shiloh. 17 He threateneth them for their idolatry. 21 He rejecteth the sacrifices of the disobedient. 29 He exhorteth to mourn for their abominations in Tophet, 32 and the judgments for the same.

THE word that came to Jeremiah from the LORD, saying,

2 Stand in the gate of the LORD'S house, and proclaim there this word, and say, Hear the word of the LORD, all *ye of* Judah, that enter in at these gates to worship the LORD.

3 Thus saith the LORD of hosts, the God of Israel, Amend your ways and your doings,[y] and I will cause you to dwell in this place.

4 Trust ye not in lying words,[z] saying, The temple of the LORD, The temple of the LORD, The temple of the LORD, *are* these.

* Heb. *bruise,* or *breach.* a ch. 8:11, 12. b Lam. 2:14. c ch. 3:3. d Prov. 29:1. e ch. 50:5. f ch. 18:15; Mal. 4:4. g Song 1:7. h Col. 2:6. i Matt. 11:29. j Ezek. 3:17; Hab. 2:1. k Zech. 7:11. l Prov. 1:31. m Prov. 28:9. n Psa. 50:7–9; Isa. 1:11; Amos 5:21, 22; Mic. 6:6–8. o Ezek. 3:20; Rom 11:9. p ver. 1. q Isa. 5:30. r ch. 13:21; Prov. 1:27, 28; Lam. 1:12. s ch. 1:10; Isa. 1:20. t ch. 25:34; Mic. 1:10. u Lam. 1:16. v ch. 9:4. w Isa. 1:22, 25. † Or, *Refuse.* x Matt. 5:13. y Isa. 1:16, 17; Matt. 3:8. z Mic. 3:11; Matt. 3:9, 10.

14. *They have healed;* the false prophets and priests. Chap. 5:31. *Slightly;* they have covered over the festering wound of her iniquity, instead of probing it.

16. *Stand ye in the ways;* to examine and decide which is the right way. *The old paths;* those prescribed of old by God.

17. *Watchmen;* prophets. *Sound of the trumpet;* warning you of approaching danger. Compare Ezek. 33:1–9.

18. *What is among them;* what wickedness demanding my judgments.

20. *Sheba;* a region of southern Arabia. *Burnt-offerings not acceptable, nor your sacrifices sweet;* because they are the offerings of the wicked. Isa. 1:11–14.

21. *I will lay stumbling-blocks;* see note on chap. 4:10.

27. *I have set thee;* God addresses the prophet. *A tower and a fortress;* chap. 1:18. *Know and try their way;* by the truth which thou proclaimest from me.

29. *The bellows—the lead;* these were destroyed in the vain effort to separate the silver from the dross; that is, to purify the people from sin. Lead was anciently used in the process of refining.

30. *Reprobate silver;* that cannot be refined, and is therefore worthless.

INSTRUCTIONS.

9. God is slow to inflict punishment upon his people; it is only after expostulation and warning have proved vain, that he gives them over, as he did Jerusalem of old, to desolating judgments.

14, 15. The aim of all false doctrine is to flatter men with the hope of impunity in sin; and its result is to make them impudent and hardhearted, and thus plunge them into irremediable ruin.

20. When men's hearts are full of rebellion, and their lives of iniquity, no multiplication of outward rites can be acceptable to God, or avert his dipleasure. Isa. 58:1–4; Luke 18:9–14.

21. When men do not love the truth, God leaves them to embrace falsehood, which becomes a stumbling-block, to their destruction.

27. The way in which men treat God's faithful servants and their messages, is a true touchstone of their own character.

28–30. They who cannot be purified by God's discipline, must be destroyed by his judgments.

CHAPTER VII.

4. *The temple of the Lord are these;* these buildings; the temple properly so called, with its several courts. They said, These are "the temple of the Lord," and therefore he will defend them and all who worship in them from injury. Thus the Jews put their trust in outward privileges, and not in holiness of heart and life.

5 For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbor;

6 *If* ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt;[a]

7 Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever.[b]

8 ¶ Behold, ye trust in lying words, that cannot profit.

9 Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not;[c]

10 And come and stand before me in this house,[d] which is called by my name,[*] and say, We are delivered to do all these abominations?

11 Is this house, which is called by my name,[e] become a den of robbers in your eyes?[f] Behold, even I have seen *it*, saith the LORD.

12 But go ye now unto my place which *was* in Shiloh,[g] where I set my name at the first,[h] and see what I did to it for the wickedness of my people Israel.[i]

13 And now, because ye have done all these works, saith the LORD, and I spake unto you, rising up early and speaking,[j] but ye heard not;[k] and I called you, but ye answered not;[l]

14 Therefore will I do unto *this* house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh.

15 And I will cast you out of my sight,[m] as I have cast out all your brethren, *even* the whole seed of Ephraim.[n]

16 Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee.[p]

17 ¶ Seest thou not what they do in the cities of Judah and in the streets of Jerusalem?

18 The children gather wood, and the fathers kindle the fire, and the women knead *their* dough, to make cakes to the queen[†] of heaven, and to pour out drink-offerings unto other gods, that they may provoke me to anger.

19 Do they provoke me to anger?[q] saith the LORD: *do they* not *provoke* themselves to the confusion of their own faces? A. M. 3404. B. C. about 600.

20 Therefore thus saith the Lord GOD; Behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched.

21 ¶ Thus saith the LORD of hosts, the God of Israel; Put your burnt-offerings unto your sacrifices, and eat flesh.[r]

22 For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning[‡] burnt-offerings or sacrifices:[s]

23 But this thing commanded I them, saying, Obey my voice,[t] and I will be your God, and ye shall be my people:[u] and walk ye in all the ways that I have commanded you, that it may be well unto you.

24 But they hearkened not, nor inclined their ear,[v] but walked in the counsels *and* in the imagination[§] of their evil heart,[w] and went[‖] backward, and not forward.[x]

25 Since the day that your fathers came forth out of the land of Egypt unto this day, I have even sent unto you all my servants the prophets, daily rising up early and sending *them:*

26 Yet they hearkened not unto me, nor inclined their ear, but hardened their neck:[y] they did worse than their fathers.[z]

27 Therefore thou shalt speak all these words unto them; but they will not hearken to thee: thou shalt also call unto them; but they will not answer thee.

28 But thou shalt say unto them, This *is* a nation that obeyeth not the voice of the LORD their God, nor receiveth correction:[¶a] truth is perished, and is cut off from their mouth.

29 ¶ Cut off thy hair,[b] *O Jerusalem*, and cast *it* away, and take up a lamentation on high places; for the LORD hath rejected and forsaken the generation of his wrath.

30 For the children of Judah have done evil in my sight, saith the LORD; they have set their

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a Deut. 6:14, 15. b Deut 4:40. c Hos. 4:1, 2; Rom. 2:2, 17, etc. d Ezek. 23:39. * Heb *whereupon my name is called.* e 2 Chr. 6:33. f Matt. 21:13. g Josh. 18:1. h Deut. 12:11. i ch. 26:6; 1 Sam. 4:11, etc.; Psa. 78:60, 61. j 2 Chr. 36:15. k Neh. 9:29, 30. l Isa. 65:12; 66:4. m 2 Kings 17:23. n Psa. 78:67; Hos. 9:3. o 1 John 5:16. p ch. 15:1. † Or, *frame*, or *workmanship.* q 1 Cor. 10:22. r Amos 5:21. ‡ Heb. *concerning the matter of.* s 1 Sam. 15:22; Psa. 40:6; Hos. 6:6. t Exod. 15:26; Deut. 6:3. u Exod. 19:5; Lev. 26:3, 12. v Psa. 81:11, 12. § Or, *stubbornness.* w ch. 11:7, 8. ‖ Heb. *were.* x Hos. 4:16. y Neh. 9:17, 29. z ch. 16:12. ¶ Or, *instruction.* a ch. 32:33. b Job 1:20; Mic. 1:16.

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10. *We are delivered to do all these abominations;* more exactly, "We are delivered; in order to do all these abominations." The words, "We are delivered," are those of the people expressing their confidence that their relation to God and his temple makes them safe from all fear of evil. The words that follow, "in order to do all these abominations," are those of the prophet, showing the fruit of this false confidence.

11. *A den of robbers;* a den to protect robbers, since they trusted to it for protection in their robberies. Compare Matt. 21:13; Mark 11:17.

12. *Shiloh;* north of Jerusalem, in the tribe of Ephraim. From Joshua to Samuel it was honored as the abode of the tabernacle and ark. Josh. 18:1; 1 Sam. 1:3.

15. *Ephraim;* that is, the kingdom of Israel, of which Ephraim was the chief tribe.

18. *The queen of heaven;* the moon, worshipped as a female deity.

19. *Me—themselves;* does the damage fall on me, or on themselves?

21. *Put your burnt-offerings unto your sacrifices;* by the Mosaic law the burnt-offerings were to be wholly consumed on the altar; but of the peace-offerings a portion only was burned, and upon the remainder the offerer feasted with his friends. They are here told to eat their burnt-offerings, if they will, with their peace-offerings, for Jehovah will not accept them.

22. *I spake not—concerning burnt-offerings;* I made not these, but love and obedience your main duty. Compare 1 Sam. 15:22; Psa. 50:8–15.

29. *Cut off thy hair;* as a sign of deep grief. Isa. 15:2; 22:12; Micah 1:16.

INSTRUCTIONS.

1–15. As the Israelites in Samuel's time thought that the presence of God's ark would give them victory over the Philistines, though they repented not of their trans-

A. M. 3404. B. C. about 600.

abominations in the house which is called by my name,[a] to pollute it.

31 And they have built the high places of Tophet,[b] which *is* in the valley of the son of Hinnom, to burn their sons and their daughters in the fire;[c] which I commanded *them* not, neither came it into* my heart.

32 ¶ Therefore, behold, the days come, saith the LORD, that it shall no more be called Tophet, nor The valley of the son of Hinnom, but The valley of slaughter: for they shall bury in Tophet, till there be no place.[d]

33 And the carcasses of this people shall be meat for the fowls of the heaven, and for the beasts of the earth;[e] and none shall fray *them* away.

34 Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride:[f] for the land shall be desolate.[g]

CHAPTER VIII.

1 The calamity of the Jews, both dead and alive. 4 He upbraideth their foolish and shameless impenitency. 13 He showeth their grievous judgment, 18 and bewaileth their desperate estate.

AT that time, saith the LORD, they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves:[h]

2 And they shall spread them before the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped:[i] they shall not be gathered, nor be buried; they shall be for dung upon the face of the earth.[j]

3 And death shall be chosen rather than life by all the residue of them that remain of this evil family,[k] which remain in all the places whither I have driven them, saith the LORD of hosts.

4 ¶ Moreover thou shalt say unto them, Thus saith the LORD; Shall they fall, and not arise? shall he turn away, and not return?

5 Why *then* is this people of Jerusalem slidden back by a perpetual backsliding? they hold fast deceit, they refuse to return.[l]

6 I hearkened and heard, *but* they spake not aright: no man repented him of his wickedness, saying, What have I done? every one turned to his course, as the horse rusheth into the battle.

7 Yea, the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming;[m] but my people know not the judgment of the LORD.

8 How do ye say, We *are* wise, and the law of the LORD *is* with us?[n] Lo, certainly in vain made he *it*;[o] the pen of the scribes *is* in vain.†

9 The wise *men* are ashamed,‡ they are dismayed and taken: lo, they have rejected the word of the LORD; and what wisdom§ *is* in them?[p]

10 Therefore will I give their wives unto others, *and* their fields to them that shall inherit *them:* for every one, from the least even unto the greatest, is given to covetousness;[q] from the prophet even unto the priest every one dealeth falsely.

11 For they have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when *there is* no peace.[r]

12 Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush; therefore shall they fall among them that fall: in the time of their visitation they shall be cast down, saith the LORD.[s]

13 ¶ I will surely consume‖ them, saith the LORD: *there shall be* no grapes on the vine, nor figs on the fig-tree, and the leaf shall fade; and *the things that* I have given them shall pass away from them.[t]

14 Why do we sit still? assemble yourselves, and let us enter into the defenced cities, and let us be silent there: for the LORD our God hath put us to silence, and given us water of gall¶ to drink,[u] because we have sinned against the LORD.

15 We looked for peace,[v] but no good *came;* and for a time of health, and behold trouble!

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a 2 Kings 21:4, 7; Ezek. 8:5. b 2 Kings 23:10. c Psa. 106:38. * Heb. *upon.* d ch. 19:6, 11; Ezek. 6:5, etc. e Deut. 28:26; Psa. 79:2. f Isa. 24:7, 8; Hos. 2:11 g Lev. 26:33; Isa. 3:26. h Ezek. 37:1. i 2 Kings 23:5. j 2 Kings 9:37. k Rev. 9:6. l John 5:40. m Song 2:12. n John 9:41; Rom. 2:17, etc. o Matt. 15:6. † Or, *the false pen of the scribes worketh for falsehood;* Isa. 10:1, 2. ‡ Or, *Have they been ashamed.* § Heb. *the wisdom of what thing.* p Isa. 8:20. q Isa. 56:11. r Ezek. 13:10. s Deut. 32:35; Hos. 5:9. ‖ Or, *In gathering I will consume.* t Hos. 2:8, 9. ¶ Or, *poison.* u ch. 23:15 v ch. 14:19.

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gressions against him; so the Jews in Jeremiah's day who burned incense to idols, and their descendants who crucified the Saviour and persecuted his apostles, believed that God's temple, with its divinely appointed services, would make them secure from danger. All who now put their trust for salvation in outward ordinances and privileges, without inward repentance and obedience, are guilty of the same folly, and must come to the same ruin. Rom. 2:28, 29.

16. There is a limit in sin, beyond which God will no longer hear intercessory prayer or delay his judgments.

18. When the members of a family or community sin together, they must also suffer together.

21–23. God values outward services only as they are expressions of inward love and obedience, and he will not allow the former to be substituted for the latter.

24–34. When men refuse to receive the correction of God's word, he will make them feel the power of his anger. The awful desolation of ancient Jerusalem is a solemn warning to all cities and nations of what awaits them if they imitate her crimes.

CHAPTER VIII.

1. *They shall bring out the bones of the kings—out of their graves;* the enemy shall do this, probably in their search for hid treasures. Such an exposure of the bones was a great indignity.

4. *Shall they fall — not return?* a lamentation over the incorrigible perverseness of the people. Shall the fall of my covenant people be final? Shall Judah turn away from her God, and never return?

7. *The time of their coming;* their annual return in the spring.

13. *No grapes—the leaf shall fade;* the gleaning of the vine and fig-tree, and the withering of their leaves, represent the complete desolation of the land by the armies of the Chaldeans. *And the things — shall pass away from them;* rather, "and I will appoint those who shall overrun them."

14. *Why do we sit still? assemble yourselves;* the words of the people, exhorting each other to flee into the defenced cities.

16 The snorting of his horses was heard from Dan:[a] the whole land trembled at the sound of the neighing of his strong ones;[b] for they are come, and have devoured the land, and all that is in it;[*] the city, and those that dwell therein.

17 For, behold, I will send serpents, cockatrices, among you, which *will* not *be* charmed,[c] and they shall bite you, saith the LORD.

18 ¶ *When* I would comfort myself against sorrow,[d] my heart *is* faint in[†] me.

19 Behold the voice of the cry of the daughter of my people because of them that dwell in a far country:[‡e] *Is* not the LORD in Zion?[f] *is* not her king in her?[g] Why have they provoked me to anger with their graven images, *and* with strange vanities?[h]

20 The harvest is past, the summer is ended, and we are not saved.[i]

21 For the hurt of the daughter of my people am I hurt; I am black;[j] astonishment hath taken hold on me.

22 *Is there* no balm in Gilead?[k] *is there* no physician there?[l] why then is not the health of the daughter of my people recovered?[§]

CHAPTER IX.

1 Jeremiah lamenteth the Jews for their manifold sins, 9 and for their judgment. 12 Disobedience is the cause of their bitter calamity. 17 He exhorteth to mourn for their destruction, 23 and to trust not in themselves, but in God. 25 He threateneth both Jews and Gentiles.

OH that my head were[‖] waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people![m]

2 Oh that I had in the wilderness a lodging-place of wayfaring men; that I might leave my people, and go from them! for they *be* all adulterers,[n] an assembly of treacherous men.[o]

3 And they bend their tongues *like* their bow *for* lies:[p] but they are not valiant for the truth upon the earth;[q] for they proceed from evil to evil,[r] and they know not me,[s] saith the LORD.

4 Take ye heed every one of his neighbor,[¶] and trust ye not in any brother: for every brother will utterly supplant, and every neighbor will walk with slanders. A. M. 3404. B. C. about 600.

5 And they will deceive[*] every one his neighbor, and will not speak the truth: they have taught their tongue to speak lies, *and* weary themselves to commit iniquity.

6 Thy habitation *is* in the midst of deceit; through deceit they refuse to know me, saith the LORD.

7 Therefore thus saith the LORD of hosts, Behold, I will melt them,[†] and try them; for how shall I do for the daughter of my people?

8 Their tongue *is as* an arrow shot out;[u] it speaketh deceit: *one* speaketh peaceably to his neighbor with his mouth,[v] but in heart[†] he layeth his wait.[‡]

9 ¶ Shall I not visit them for these *things?* saith the LORD: shall not my soul be avenged on such a nation as this?

10 For the mountains will I take up a weeping and wailing, and for the habitations[§] of the wilderness a lamentation, because they are burned up,[‖] so that none can pass through *them;* neither can *men* hear the voice of the cattle: both the fowl of the heavens and[¶] the beast are fled; they are gone.

11 And I will make Jerusalem heaps,[w] *and* a den of dragons; and I will make the cities of Judah desolate,[*] without an inhabitant.

12 ¶ Who *is* the wise man, that may understand this?[x] and *who is he* to whom the mouth of the LORD hath spoken, that he may declare it, for what the land perisheth *and* is burned up like a wilderness, that none passeth through?

13 And the LORD saith, Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein;[y]

14 But have walked after the imagination[‡] of their own heart, and after Baalim, which their fathers taught them:

15 Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will feed them,[z] *even* this people, with wormwood, and give them water of gall to drink.[a]

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a Ch. 4:15. b Judg. 5:22. * Heb. *the fulness thereof.* c Psa. 58:4, 5. d Lam. 1:16, 17. † Heb. *upon.* e Isa. 39:3. f Psa. 135:21. g Isa. 33:22. h Deut. 32:21. i Matt. 25:1–12. j Joel 2:6. k ch. 46:11; Gen. 37:25. l Matt. 9:11, 12. § Heb. *gone up?* ‖ Heb. *Who will give my head.* m Isa. 22:4; Lam. 2:11; 3:48. n ch. 5:7, 8. o Mic. 7:2–5. p Isa. 59:3, 4. q Jude 3. r 2 Tim. 3:13. s Hos. 4:1–3. ¶ Or, *friend.* * Or, *mock.* t Isa. 1:25. u Psa. 64:3, 4. v Psa. 28:3. † Heb. *in the midst of him.* ‡ Or, *wait for him.* § Or, *pastures.* ‖ Or, *desolate.* ¶ Heb. *from the fowl even to.* w Lam. 2:2, 7, 8. * Heb. *desolation.* x Hos. 14:9. y Deut. 29:24–28. † Or, *stubbornness;* ch. 7:24. z Psa. 80:5. a Lam. 3:15, 19.

16. *His horses;* the horses of the invader. *From Dan;* chap. 4:15.

18. *When I would comfort myself;* the words of the prophet.

19. *Why have they provoked me;* Jehovah answers, that it is not his absence from Zion, but her sins that have given the enemy power over her.

20. *The harvest is past—we are not saved;* the words of the people lamenting that all their expectations of help and deliverance have passed away.

22. *No balm—no physician;* has Judah no almighty helper? The balm of Gilead was employed in healing wounds. *Why then—recovered?* the implied answer is, Not for want of balm or a physician, but because she persists in her rebellion.

INSTRUCTIONS.

1–18. God's power to curse is as unlimited as his power to bless. With infinite ease he can bring upon the strongest of his enemies calamity after calamity, until death shall be chosen rather than life.

20. To those who fail of God's great salvation, it will be a most bitter reflection that they have misimproved abundant opportunities which will never return.

22. Christ the great Physician is near to the unconverted, as well as to his church, with the balm of salvation in his hand. If any remain unhealed, and die in their sins, it will be because they refuse his help, freely and graciously proffered.

CHAPTER IX.

2. *A lodging-place of wayfaring men;* anciently, as now, such lodging-places were erected for the accommodation of caravans.

6. *Thy habitation is in the midst of deceit;* Jehovah here addresses the prophet.

8. *An arrow shot out;* rather, "a murderous arrow."

10. *For the mountains;* that is, on account of their impending desolation. *The fowl—the beast are fled;* a figure to express utter desolation. Compare chap. 4:25.

14. *Baalim;* images of Baal.

A. M. 3404. B. C. about 600. 16 I will scatter them also among the heathen,[a] whom neither they nor their fathers have known: and I will send a sword after them, till I have consumed them.

17 ¶ Thus saith the LORD of hosts, Consider ye, and call for the mourning women, that they may come; and send for cunning *women*, that they may come:

18 And let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters.

19 For a voice of wailing is heard out of Zion, How are we spoiled! we are greatly confounded, because we have forsaken the land, because our dwellings have cast *us* out.

20 Yet hear the word of the LORD, O ye women, and let your ear receive the word of his mouth,[b] and teach your daughters wailing, and every one her neighbor lamentation.

21 For death is come up into our windows, *and* is entered into our palaces, to cut off the children from without, *and* the young men from the streets.

22 Speak, Thus saith the LORD, Even the carcasses of men shall fall as dung upon the open field, and as the handful after the harvest-man, and none shall gather *them*.

23 ¶ Thus saith the LORD, Let not the wise *man* glory in his wisdom, neither let the mighty *man* glory in his might, let not the rich *man* glory in his riches:

24 But let him that glorieth glory in this, that he understandeth and knoweth me,[c] that I *am* the LORD which exercise loving-kindness, judgment, and righteousness, in the earth: for in these *things* I delight, saith the LORD.[d]

25 ¶ Behold, the days come, saith the LORD, that I will punish* all *them which are* circumcised with the uncircumcised;[e]

26 Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all *that are* in the utmost corners,† that dwell in the wilderness: for all *these* nations *are* uncircumcised, and all the house of Israel *are* uncircumcised in the heart.[f]

CHAPTER X.

1 The unequal comparison of God and idols. 17 The prophet exhorteth to flee from the calamity to come. 19 He lamenteth the spoil of the tabernacle by foolish pastors. 23 He maketh an humble supplication.

HEAR ye the word which the LORD speaketh unto you, O house of Israel.

2 Thus saith the LORD, Learn not the way of the heathen,[g] and be not dismayed at the signs of heaven; for the heathen are dismayed at the.

3 For the customs of the people *are* vain:‡ for *one* cutteth a tree out of the forest, the work of the hands of the workman, with the axe.[h]

4 They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not.

5 They *are* upright as the palm-tree,[i] but speak not: they must needs be borne, because they cannot go. Be not afraid of them; for they cannot do evil, neither also *is it* in them to do good.

6 Forasmuch as *there is* none like unto thee, O LORD;[j] thou *art* great, and thy name *is* great in might.

7 Who would not fear thee, O King of nations?[k] for to thee doth it appertain:§ forasmuch as among all the wise *men* of the nations, and in all their kingdoms, *there is* none like unto thee.[l]

8 But they are altogether‖ brutish and foolish: the stock *is* a doctrine of vanities.[m]

9 Silver spread into plates is brought from Tarshish, and gold from Uphaz,[n] the work of the workman, and of the hands of the founder: blue and purple *is* their clothing: they *are* all the work of cunning *men*.

10 But the LORD *is* the true God,¶ he *is* the living God,[o] and an everlasting King;*[p] at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.

11 Thus shall ye say unto them,† The gods that have not made the heavens and the earth, *even* they shall perish from the earth, and from under these heavens.[q]

12 He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion.[r]

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a Lev. 26:33; Deut. 28:64. b Isa. 32:9, 13. c 1 Cor. 1:31. d Mic. 7:18. * Heb. *visit upon.* e Rom. 2:8, 9. † Heb. *cut off into corners*, or *having the corners* of their hair *polled.* f Rom. 2:28, 29. g Lev. 18:3; 20:23. ‡ Heb. *statutes*, or *ordinances are vanity.* h Isa. 40:19, etc. i Psa. 115:5, etc.; Hab. 2:19; 1 Cor. 12:2. j Exod. 15:11. k Rev. 15:4. § Or, *it liketh thee.* ‖ Psa. 89:6. ¶ Heb. *in one*, or *at once.* m Isa. 41:29. n Dan. 10:5. ¶ Heb. *God of truth;* Psa. 31:5. o 1 Tim. 6:17. * Heb. *King of eternity.* p Psa. 10:16. † In the Chaldean language. q Zech. 13:2. r ch. 51:15–19.

23. *Glory in his wisdom—his might—his riches;* all these resources would fail to deliver the Jews from the calamities which God was about to bring upon them.

24. *That he understandeth and knoweth me;* because a true knowledge of God, which includes love and obedience, is the only salvation of individuals or of nations.

25. *Punish—circumcised with the uncircumcised;* make no distinction between the circumcised Jews and the uncircumcised Gentiles; because, as the next verse explains, the Jews are "uncircumcised in the heart."

26. *Are in the utmost corners;* or, as the margin, "have the corners of their hair shorn;" a description of the Arabian tribes.

INSTRUCTIONS.

1, 2. While God's faithful servants abhor the ways of wicked men, and loathe their companionship, they feel deep compassion for them in view of the ruin which they are bringing upon themselves.

3–9. In this perverse and fallen world it is hard to find any who are worthy of perfect confidence; but when the mass of a people have become thoroughly false and treacherous, their destruction is at hand.

12–16. The highest wisdom of statesmen and rulers is to understand that the prosperity of a nation lies in fearing and obeying God, and its destruction in forgetting him and trampling under foot his laws.

25, 26. When God's covenant people imitate the sins of the ungodly, they must expect to suffer punishment with them.

CHAPTER X.

2. *The signs of heaven;* the positions of the stars and planets, eclipses, etc., by which the heathen supposed that the destinies of men were controlled. From the vanity of these the prophet naturally passes, in the following verses, to consider the vanity of idolatry.

3–5. *One cutteth a tree—to do good;* compare Isa. 40:19, 20; 44:9–19; 45:20.

9. *Uphaz;* perhaps the same as Ophir.

13 When he uttereth his voice,[a] *there is* a multitude* of waters in the heavens, and he causeth the vapors to ascend from the ends of the earth; [b] he maketh lightnings with† rain, and bringeth forth the wind out of his treasures.

14 Every man is brutish in *his* knowledge:‡[c] every founder is confounded by the graven image; for his molten image *is* falsehood, and *there is* no breath in them.

15 They *are* vanity, *and* the work of errors: in the time of their visitation they shall perish.

16 The portion of Jacob *is* not like them:[d] for he *is* the former of all *things;* and Israel *is* the rod of his inheritance:[e] The LORD of hosts *is* his name.[f]

17 ¶ Gather up thy wares out of the land, O inhabitant§ of the fortress.

18 For thus saith the LORD, Behold, I will sling out the inhabitants of the land at this once,[g] and will distress them, that they may find *it so.*[h]

19 ¶ Woe is me for my hurt! my wound is grievous: but I said, Truly this *is* a grief, and I must bear it.[i]

20 My tabernacle is spoiled, and all my cords are broken: my children are gone forth of me, and they *are* not; *there is* none to stretch forth my tent any more, and to set up my curtains.

21 For the pastors are become brutish, and have not sought the LORD:[j] therefore they shall not prosper, and all their flocks shall be scattered.

22 Behold, the noise of the bruit is come, and a great commotion out of the north country, to make the cities of Judah desolate, *and* a den of dragons.

23 ¶ O LORD, I know that the way of man *is* not in himself: *it is* not in man that walketh to direct his steps.[k]

24 O LORD, correct me, but with judgment; not in thine anger,[l] lest thou bring me to nothing.‖

25 Pour out thy fury upon the heathen that know thee not,[m] and upon the families that call not on thy name: for they have eaten up Jacob, and devoured him, and consumed him,[n] and have made his habitation desolate.

CHAPTER XI.

A. M. 3396
B. C. about 608.

1 Jeremiah proclaimeth God's covenant, 8 rebuketh the Jews disobeying thereof, 11 prophesieth evils to come upon them, 18 and upon the men of Anathoth, for conspiring to kill Jeremiah.

THE word that came to Jeremiah from the LORD, saying,

2 Hear ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem;

3 And say thou unto them, Thus saith the LORD God of Israel; Cursed *be* the man that obeyeth not the words of this covenant,[o]

4 Which I commanded your fathers in the day *that* I brought them forth out of the land of Egypt, from the iron furnace,[p] saying, Obey my voice and do them, according to all which I command you: so shall ye be my people, and I will be your God:[q]

5 That I may perform the oath which I have sworn unto your fathers,[r] to give them a land flowing with milk and honey, as *it is* this day.[s] Then answered I, and said, So be it,¶ O LORD.

6 Then the LORD said unto me, Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, and do them.[t]

7 For I earnestly protested unto your fathers in the day *that* I brought them up out of the land of Egypt, *even* unto this day, rising early and protesting,[u] saying, Obey my voice.

8 Yet they obeyed not, nor inclined their ear, but walked every one in the imagination* of their evil heart: therefore I will bring upon them all the words of this covenant, which I commanded *them* to do; but they did *them* not.

9 And the LORD said unto me, A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem.

10 They are turned back to the iniquities of their forefathers, which refused to hear my words;[v] and they went after other gods to serve them: the house of Israel and the house of Judah have broken my covenant which I made with their fathers.

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[a] Job 38:34. * Or, *noise.* [b] Psa. 135:7. † Or, *for.* ‡ Or, *more brutish than to know.* [c] Psa. 92:6; 94:8. [d] Psa. 16:5. [e] Deut. 32:9; Psa. 74:2. [f] Isa. 47:4. § Heb. *inhabitress.* [g] 1 Sam. 25:29. [h] Ezek. 6:10. [i] Mic. 7:9. [j] ch. 2:8; Ezek. 34:2–10; Zech. 10:3. [k] Prov. 16:1; 20:24. [l] Psa. 6:1; ch. 30:11. ‖ Heb *diminish me.* [m] Psa. 79:6, 7. [n] Lam. 2:22. [o] Deut. 27:26; Gal. 3:10. [p] Deut. 4:20. [q] ch. 7:23. [r] Deut. 7:12, 13. [s] Psa. 105:8–11. ¶ Heb. *Amen;* Deut. 27:15–26. [t] Rom. 2:13; Jas. 1:22. [u] ch. 7:13, etc. * Or, *stubbornness;* ch. 7:24; 9:14. [v] Ezek. 20:27–30.

14. *Every man;* that is, every idolater.

17. *Gather up thy wares;* as one about to enter upon a journey. The people of Jerusalem are warned to prepare for going into captivity. *Of the fortress;* or of the besieged city.

19. *Woe is me;* Jerusalem now speaks.

21. *The pastors;* the rulers of Judah and Jerusalem. Chap. 2:8.

22. *Bruit;* rumor, report of the invading army. *Dragons;* the original word means wild animals of the jackal family that inhabit ruins.

23. *Is not in himself;* in his own power. The prophet acknowledges God's supreme control over himself and his people.

24. *With judgment;* the same as "in measure." Isa. 27:8.

INSTRUCTIONS.

2. In God's word we have a perfect rule of faith and practice, and have no occasion to look to signs and omens, as the heathen do, to learn either our duty or our destiny.

3–16. The living God alone, who made heaven and earth, can help and save his worshippers. All gods of human workmanship must perish with their makers.

19–22. God will not overlook the transgressions of his own people, but will visit them with afflictions and chastisement until they learn that in obeying him alone they can find blessedness and salvation.

23, 24. Every true child of God deeply feels his inability, without God's help, to direct his steps, or to bear the just punishment of his sins. It is his constant prayer that God would keep him in the ways of holiness, and chasten him with gentleness, so that the discipline shall not overwhelm, but purify him and prepare him for heaven. Chap. 46:28; Psa. 38:1.

25. The severity of the fatherly chastisements which God inflicts upon his own people, is a solemn warning to the ungodly of the utter destruction which awaits them. Luke 23:31; 1 Pet. 4:17, 18.

CHAPTER XI.

4. *Do them;* the "words of this covenant."

5. *So be it;* may they thus obey thy covenant and inherit the land.

9. *A conspiracy;* to break God's covenant, as the next verse shows.

A. M. 3396. B. C. about 608. 11 ¶ Therefore, thus saith the LORD, Behold, I will bring evil upon them, which they shall not be able to escape;* and though they shall cry unto me, I will not hearken unto them.

12 Then shall the cities of Judah and inhabitants of Jerusalem go, and cry unto the gods unto whom they offer incense:[a] but they shall not save them at all in the time of their trouble.†

13 For *according to* the number of thy cities were thy gods,[b] O Judah; and *according to* the number of the streets of Jerusalem have ye set up altars to *that* shameful thing,‡ *even* altars to burn incense unto Baal.

14 Therefore pray not thou for this people, neither lift up a cry or prayer for them:[c] for I will not hear *them* in the time that they cry unto me for their trouble.§

15 What hath my beloved to do in my house,‖ *seeing* she hath wrought lewdness with many,[d] and the holy flesh is passed from thee?[e] when thou doest evil,¶ then thou rejoicest.[f]

16 The LORD called thy name, A green olive-tree,[g] fair, *and* of goodly fruit: with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken.

17 For the LORD of hosts, that planted thee,[h] hath pronounced evil against thee, for the evil of the house of Israel and of the house of Judah, which they have done against themselves to provoke me to anger in offering incense unto Baal.

18 ¶ And the LORD hath given me knowledge *of it*,[i] and I know *it:* then thou showedst me their doings.[j]

19 But I *was* like a lamb *or* an ox *that* is brought to the slaughter; and I knew not that they had devised devices against me,[k] *saying*, Let us destroy the tree with the fruit thereof,* and let us cut him off from the land of the living, that his name may be no more remembered.[l]

20 But, O LORD of hosts, that judgest righteously, that triest the reins and the heart,[m] let me see thy vengeance on them: for unto thee have I revealed my cause.[n]

21 Therefore, thus saith the LORD of the men of Anathoth, that seek thy life, saying, Prophesy not in the name of the LORD,[o] that thou die not by our hand:

22 Therefore thus saith the LORD of hosts, Behold, I will punish† them: the young men shall die by the sword; their sons and their daughters shall die by famine:

23 And there shall be no remnant of them: for I will bring evil upon the men of Anathoth, *even* the year of their visitation.[p]

CHAPTER XII.

1 Jeremiah, complaining of the wicked's prosperity, by faith seeth their ruin. 5 God admonisheth him of his brethren's treachery against him, 7 and lamenteth his heritage. 14 He promiseth to the penitent return from captivity.

RIGHTEOUS *art* thou, O LORD,[q] when I plead with thee: yet let me talk‡ with thee of *thy* judgments: Wherefore doth the way of the wicked prosper?[r] *wherefore* are all they happy that deal very treacherously?

2 Thou hast planted them, yea, they have taken root: they grow,§ yea, they bring forth fruit: thou *art* near in their mouth,[s] and far from their reins.

3 But thou, O LORD, knowest me:[t] thou hast seen me and tried my heart toward‖ thee: pull them out like sheep for the slaughter, and prepare them for the day of slaughter.[u]

4 How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein?[v] the beasts are consumed, and the birds; because they said, He shall not see our last end.

5 ¶ If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and *if* in the land of peace, *wherein* thou trustedst, *they wearied thee*, then how wilt thou do in the swelling of Jordan?[w]

6 For even thy brethren, and the house of thy father, even they have dealt treacherously with thee;[x] yea, they have called a multitude after thee:¶[y] believe them not, though they speak fair words* unto thee.

7 ¶ I have forsaken my house,[z] I have left my

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* Heb. *go forth of.* a Deut. 32:37. † Heb. *evil.* b ch. 2:28. ‡ Heb. *shame;* ch. 3:24; Hos. 9:10. c ch. 7:16; Exod. 32:10. § Heb. *evil.* ‖ Heb. is *to my beloved in my house.* d Matt. 22:11. e Hag. 2:12–14. ¶ Or, *thy evil is.* f Prov. 2:14. g Rom. 11:17. h ch. 2:21. i Amos 3:7. j Ezek. 8:6, etc. k ch. 18:18. * Heb. *stalk with his bread.* l Luke 20:10–15. m 1 Chr. 28:9; Rev. 2:23. n Psa. 57:1. o Isa. 30:10; Amos 2:12; 7:13, 16; Mic. 2:6. † Heb. *visit upon.* p Luke 19:44. q Psa. 51:4; Dan. 9:7. ‡ Or, *reason the case.* r Job 21:7, etc.; Psa. 73:3, etc. § Heb. *go on.* s Tit. 1:16. t Psa. 17:3; 139:1, 23. ‖ Heb. *with.* u Jas. 5:5. v Psa. 107:34. w Josh. 3:15. x Mic. 7:6. ¶ Or, *cried after thee fully.* y Prov. 26:24, 25. * Heb. *good things.* z Psa. 78:59, 60.

15. *The holy flesh;* the flesh of the sacrifices. Hag. 2:12. *Is passed from thee;* is rejected by God as unclean, with the accessory idea that it shall cease to be offered during the approaching captivity.

18. *The Lord hath given me knowledge;* of the conspiracy of the men of Anathoth against my life. To this the remainder of the present chapter relates.

19. *A lamb—brought to the slaughter;* unresisting and unconscious of its fate. *I knew not;* that is, before Jehovah revealed it to me.

21. *Anathoth;* the birthplace and home of Jeremiah. Chap. 1:1.

INSTRUCTIONS.

1–17. God never fails to fulfil his promises to such as keep his covenant, whether nations or individuals; and he will certainly execute his threatenings upon all who break it.

18–23. God understands all the secret plots of the wicked against the righteous, and he can easily expose them, and deliver his servants from them; but they must not hesitate to declare his whole counsel, even at the hazard of life.

CHAPTER XII.

5. *If thou hast run—the swelling of Jordan;* Jehovah's answer to the prophet, rebuking his impatience, and bidding him prepare for severer trials. "The swelling of Jordan," is literally, "the pride of Jordan." Whether we understand this of its swollen flood, which the traveller is compelled to ford, or of the thickets which line its banks and are the habitation of wild beasts, chap. 49:19, it is a figure for great difficulties and dangers.

6. *Even thy brethren;* the men of Anathoth. If even they have dealt treacherously with thee, prepare to encounter still greater trials from the rulers of Jerusalem.

heritage; I have given the dearly beloved of * my soul into the hand of her enemies.

8 My heritage is unto me as a lion in the forest; it crieth out† against me: therefore have I hated it.

9 My heritage *is* unto me *as* a speckled bird,‡ the birds round about *are* against her; come ye,[a] assemble all the beasts of the field, come§ to devour.

10 Many pastors have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion‖ a desolate wilderness.

11 They have made it desolate, *and being* desolate it mourneth unto me; the whole land is made desolate, because no man layeth *it* to heart.[b]

12 The spoilers are come upon all high places through the wilderness: for the sword of the LORD shall devour from the *one* end of the land even to the *other* end of the land: no flesh shall have peace.

13 They have sown wheat, but shall reap thorns:[c] they have put themselves to pain, *but* shall not profit: and they¶ shall be ashamed of your revenues because of the fierce anger of the LORD.

14 ¶ Thus saith the LORD against all mine evil neighbors, that touch the inheritance which I have caused my people Israel to inherit;[d] Behold, I will pluck them out of their land, and pluck out the house of Judah from among them.

15 And it shall come to pass, after that I have plucked them out I will return, and have compassion on them,[e] and will bring them again, every man to his heritage, and every man to his land.

16 And it shall come to pass, if they will diligently learn the ways of my people,[f] to swear by my name, The LORD liveth; as they taught my people to swear by Baal; then shall they be built in the midst of my people.[g]

17 But if they will not obey,[h] I will utterly pluck up and destroy that nation, saith the LORD.

* Heb. *love of.* † Or, *yelleth;* Heb. *giveth out his voice.* ‡ Or, *bird having talons.* [a] Isa. 56:9. § Or, *cause them to come.* ‖ Heb. *portion of desire.* [b] Isa. 42:25. [c] Lev. 26:16. ¶ Or, *ye.* [d] Zech. 2:8, 9. [e] Deut. 30:3; Ezek. 28:25. [f] Song 1:8. [g] Eph. 2:19–22; 1 Pet. 2:5. [h] Isa. 60:12. [i] Lev. 26:19. * Or, *stubbornness.* [j] ch. 16:12. [k] Isa. 3:24. [l] Exod. 19:5.

9. *A speckled bird;* a bird of prey with variegated colors, which is an object of hatred and persecution to the other birds. *Come ye;* a call to the nations to destroy Jerusalem.

10. *Pastors;* here heathen rulers, the same as "spoilers," ver. 12.

13. *They have sown;* that is, the Jews. These words describe the disappointment of all their hopes, especially their trust on alliances with the heathen. *Your revenues;* the result of your vain endeavors.

14. *Mine evil neighbors;* Jehovah calls the surrounding heathen nations his neighbors, because his dwelling-place was in Jerusalem. *I will pluck them out of their land;* by causing them to be carried into captivity. *From among them;* from being among them: I will remove my people from the midst of these nations to Babylon. The captivity of Judah was followed by that of the surrounding nations that had hated and persecuted her.

16. *If they;* these heathen nations. *Learn the ways of my people;* become proselytes to their religion. Eph. 2:15–22.

INSTRUCTIONS.

1. God does not forbid us to plead with him concerning his dealings, if it be done in the spirit of deep reverence and childlike confidence. Exod. 32:11–14; Num. 14:13–21; Isa. 63:17–19; 64:9–12; Acts 22:17–21.

3. When we are tempted to envy the wicked for their prosperity, we should look beyond present appearances and consider their latter end. Psalm 73:17–20; Luke 16:19–31.

5. It does not become those whom God has commissioned to preach his word, to faint and be discouraged on account of the persecutions which they endure for the truth's sake. Rather should they make their present trials the occasion of fortifying themselves for trials in the future.

6. In all ages of the world, the wickedness of the human heart has often overcome the closest ties of blood, so that the bitterest foes of the servant of God have been they of his own household.

14. Though God employs wicked men as the instruments of chastising his people, he will in the end remember and punish their iniquities. Isa. 10:5–19.

CHAPTER XIII.

A. M. 3402. B. C. about 602.

1 In the type of a linen girdle, hidden at Euphrates, God prefigureth the destruction of his people. 12 Under the parable of the bottles filled with wine he foretelleth their drunkenness in misery. 15 He exhorteth to prevent their future judgments. 22 He showeth their abominations are the cause thereof.

THUS saith the LORD unto me, Go and get thee a linen girdle, and put it upon thy loins, and put it not in water.

2 So I got a girdle according to the word of the LORD, and put *it* on my loins.

3 And the word of the LORD came unto me the second time, saying,

4 Take the girdle that thou hast got, which *is* upon thy loins, and arise, go to Euphrates, and hide it there in a hole of the rock.

5 So I went, and hid it by Euphrates, as the LORD commanded me.

6 And it came to pass after many days, that the LORD said unto me, Arise, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there.

7 Then I went to Euphrates, and digged, and took the girdle from the place where I had hid it: and behold, the girdle was marred, it was profitable for nothing.

8 Then the word of the LORD came unto me, saying,

9 Thus saith the LORD, After this manner will I mar the pride of Judah, and the great pride of Jerusalem.[i]

10 This evil people, which refuse to hear my words, which walk in the imagination* of their heart,[j] and walk after other gods, to serve them, and to worship them, shall even be as this girdle,[k] which is good for nothing.

11 For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel and the whole house of Judah, saith the LORD;[l] that they might be unto me for a people, and for a name, and for a praise, and for a glory: but they would not hear.

1. *Put it not in water;* a direction signifying that God's covenant people are unclean in their hearts and lives.

4. *Go to Euphrates—hide it there;* a symbol of the humiliation of God's people by their removal to Babylon in a state of captivity.

A. M. 3402. B. C. about 602. 12 ¶ Therefore thou shalt speak unto them this word; Thus saith the LORD God of Israel, Every bottle shall be filled with wine: and they shall say unto thee, Do we not certainly know that every bottle shall be filled with wine?

13 Then shalt thou say unto them, Thus saith the LORD, Behold, I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, with drunkenness.[a]

14 And I will dash them one against another,*[b] even the fathers and the sons together, saith the LORD: I will not pity, nor spare, nor have mercy, but destroy them.†

15 ¶ Hear ye, and give ear; be not proud: for the LORD hath spoken.

16 Give glory to the LORD your God,[c] before he cause darkness,[d] and before your feet stumble upon the dark mountains, and, while ye look for light,[e] he turn it into the shadow of death, *and* make *it* gross darkness.

17 But if ye will not hear it, my soul shall weep in secret places for *your* pride;[f] and mine eyes shall weep sore, and run down with tears, because the LORD's flock is carried away captive.

18 Say unto the king and to the queen, Humble yourselves, sit down: for your principalities‡ shall come down, *even* the crown of your glory.[g]

19 The cities of the south shall be shut up, and none shall open *them:* Judah shall be carried away captive all of it, it shall be wholly carried away captive.[h]

20 Lift up your eyes, and behold them that come from the north:[i] where *is* the flock *that* was given thee, thy beautiful flock?

21 What wilt thou say when he shall punish§ thee? for thou hast taught them *to be* captains, *and* as chief over thee: shall not sorrows take thee, as a woman in travail?

22 ¶ And if thou say in thy heart, Wherefore come these things upon me?[j] For the greatness of thine iniquity are thy skirts discovered, *and* thy heels made bare.‖

23 Can the Ethiopian change his skin, or the leopard his spots? *then* may ye also do good, that are accustomed¶ to do evil.

24 Therefore will I scatter them as the stubble that passeth away by the wind of the wilderness.[k]

25 This *is* thy lot, the portion of thy measures from me, saith the LORD; because thou hast forgotten me, and trusted in falsehood.[l]

26 Therefore will I discover thy skirts upon thy face, that thy shame may appear.[m]

27 I have seen thine adulteries, and thy neighings,[n] the lewdness of thy whoredom, *and* thine abominations on the hills in the fields.[o] Woe unto thee, O Jerusalem! wilt thou not be made clean? when *shall it* once *be?*[*p]

CHAPTER XIV.

1 The grievous famine 7 causeth Jeremiah to pray. 10 The Lord will not be entreated for the people. 13 Lying prophets are no excuse for them. 17 Jeremiah is moved to complain for them.

THE word of the LORD that came to Jeremiah concerning the dearth.†

2 Judah mourneth, and the gates thereof languish;[q] they are black unto the ground; and the cry of Jerusalem is gone up.

3 And their nobles have sent their little ones to the waters: they came to the pits, *and* found no water; they returned with their vessels empty; they were ashamed and confounded, and covered their heads.

4 Because the ground is chapped, for there was no rain in the earth, the ploughmen were ashamed, they covered their heads.

5 Yea, the hind also calved in the field, and forsook *it*, because there was no grass.

6 And the wild asses did stand in the high places, they snuffed up the wind like dragons; their eyes did fail, because *there was* no grass.

7 ¶ O LORD, though our iniquities testify against us,[r] do thou *it* for thy name's sake: for our backslidings are many; we have sinned against thee.

8 O the hope of Israel,[s] the Saviour thereof in time of trouble,[t] why shouldest thou be as a stran-

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a Ch. 25:15, 27; Isa. 51:17, 21; 63:6. * Heb. *a man against his brother.* b P-a. 2:9. † Heb. *from destroying them.* c Josh. 7:19. d Amos 8:9. e Isa. 59:9. f ch. 9:1; Psa. 119:136. ‡ Or, *head-tires.* g ch 22:26; 2 Kings 24:12; Jonah 3:6. h 2 Kings 25:26. i ch. 6:22–24. § Heb. *visit upon.* j ch. 16:10, 11; Hos. 12:8. ‖ Or, *shall be violently taken away.* ¶ Heb. *taught;* Prov. 19:27. k Psa. 1:4; Hos. 13:3. l Isa. 28:15. m Hos. 2:10. n ch. 5:8. o Isa 65:7; Ezek. 6:13. * Heb. *after when yet?* p Hos. 8:5. † Heb. *words of the dearths,* or *restraints.* q Isa. 3:26; Lam. 2:9, etc. r Dan. 9:9. s ch. 17:13; Joel 3:16; 1 Tim. 1:1. t Psa. 46:1.

13. *I will fill all the inhabitants of this land—with drunkenness;* strong drink, which causes bewilderment and reeling, is a frequent figure for God's judgments. Chap. 25:15–28; Isa. 51:17.

20. *Them that come from the north;* the invading armies of the enemy. Chap. 6:22. *Where is the flock;* the rulers of Jerusalem are rebuked for causing the Lord's flock to perish through their sins. Compare Ezek. 34:4–6.

21. *Hast taught them;* the heathen nations, by seeking their aid and alliance, and imitating their idolatries.

25. *The portion of thy measures;* the portion of punishment measured out to thee by me.

INSTRUCTIONS.

1–14. Those who put their trust in outward privileges, and neglect holiness of heart and life, God will disown and put to shame, both in this world and that which is to come. Matt. 21:43; 7:21–23.

16. To nations, as well as individuals, God graciously gives a day of light and mercy, which they may improve for their salvation; but if they neglect this, and harden their hearts in sin, the sun of their day of grace will set to rise no more. Luke 19:41, 42.

17. God's faithful servants are deeply moved at the rejection of their messages, for they foresee the ruin that must follow.

18. As unfaithful rulers and teachers are first in leading God's people into sin, so shall they be first in suffering his judgments.

23. Nothing but divine grace is strong enough to break the fetters of sinful habit which has from the first held sway in the soul, and to set it free from "the law of sin" which is in the members. Rom. 7:24, 25.

CHAPTER XIV.

2. *They are black unto the ground;* they lie upon the ground in a squalid and mourning condition.

6. *They snuffed up the wind;* in their endeavors to find water, the direction of which these animals ascertain by the scent.

8. *A stranger—a wayfaring man;* who only passes through a country without concerning himself with its interests.

ger in the land, and as a wayfaring man *that* turneth aside to tarry for a night?

9 Why shouldest thou be as a man astonished, as a mighty man *that* cannot save?[a] yet thou, O LORD, *art* in the midst of us,[b] and we are called by thy name;[*] leave us not.

10 ¶ Thus saith the LORD unto this people, Thus have they loved to wander, they have not refrained their feet,[c] therefore the LORD doth not accept them; he will now remember their iniquity, and visit their sins.[d]

11 Then said the LORD unto me, Pray not for this people for *their* good.

12 When they fast, I will not hear their cry;[e] and when they offer burnt-offering and an oblation, I will not accept them: but I will consume them by the sword, and by the famine, and by the pestilence.

13 ¶ Then said I, Ah, Lord GOD! behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine;[f] but I will give you assured peace[†] in this place.

14 Then the LORD said unto me, The prophets prophesy lies in my name:[g] I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of naught,[h] and the deceit of their heart.[i]

15 Therefore thus saith the LORD concerning the prophets that prophesy in my name, and I sent them not, yet they say, Sword and famine shall not be in this land; By sword and famine shall those prophets be consumed.

16 And the people to whom they prophesy shall be cast out in the streets of Jerusalem, because of the famine and the sword; and they shall have none to bury them,[j] them, their wives, nor their sons, nor their daughters: for I will pour their wickedness upon them.[k]

17 ¶ Therefore thou shalt say this word unto them; Let mine eyes run down with tears night and day,[l] and let them not cease: for the virgin daughter of my people is broken with a great breach,[m] with a very grievous blow. A. M. 3403. B. C. about 601.

18 If I go forth into the field, then behold the slain with the sword! and if I enter into the city, then behold them that are sick with famine![n] yea, both the prophet and the priest go about into a land that they know not.[‡]

19 Hast thou utterly rejected Judah?[o] hath thy soul loathed Zion? why hast thou smitten us, and *there is* no healing for us?[p] we looked for peace, and *there is* no good; and for the time of healing, and behold trouble!

20 We acknowledge, O LORD, our wickedness, *and* the iniquity of our fathers: for we have sinned against thee.[q]

21 Do not abhor *us*, for thy name's sake;[r] do not disgrace the throne of thy glory: remember, break not thy covenant with us.[s]

22 Are there *any* among the vanities of the Gentiles that can cause rain?[t] or can the heavens give showers? *Art* not thou he,[u] O LORD, our God? therefore we will wait upon thee: for thou hast made all these *things*.

CHAPTER XV.

1 The utter rejection and manifold judgments of the Jews. 10 Jeremiah, complaining of their spite, receiveth a promise for himself, 12 and a threatening for them. 15 He prayeth, 19 and receiveth a gracious promise.

THEN said the LORD unto me, Though Moses and Samuel stood before me,[v] *yet* my mind *could* not *be* toward this people:[w] cast *them* out of my sight, and let them go forth.

2 And it shall come to pass, if they say unto thee, Whither shall we go forth? then thou shalt tell them, Thus saith the LORD; Such as *are* for death, to death; and such as *are* for the sword, to the sword; and such as *are* for the famine, to the famine; and such as *are* for the captivity, to the captivity.[x]

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[a] Isa. 59:1. [b] Exod. 29:45, 46. [*] Heb. *thy name is called upon us;* Dan. 9:18, 19. [c] ch. 2:25. [d] Hos. 9:9. [e] Isa. 1:15; Zech. 7:13. [f] ch. 28:2, etc. [†] Heb. *peace of truth.* [g] ch. 27:10, 15. [h] Lam. 2:14. [i] Isa. 30:10. [j] Psa. 79:3. [k] ch. 4:18. [l] Lam. 1:16; 2:18. [m] ch. 8:21; Lam. 2:1, 13. [n] Lam. 1:20; Ezek. 7:15. [‡] Or, *make merchandise against a land, and* men *acknowledge* it *not;* ch. 5:31. [o] Lam. 5:22. [p] ch. 15:18. [q] Psa. 106:6; Dan. 9:8. [r] Psa. 51:11. [s] Psa. 74:1, 2. [t] Zech. 10:2. [u] Psa. 135:7; Isa. 30:23. [v] Exod. 32:11; 1 Sam. 7:9; Psa. 99:6. [w] Ezek. 14:14. [x] ch. 43:11; Ezek. 5:2, 12; Zech. 11:9.

9. *A man astonished—a mighty man;* who has heretofore wrought wonders, but whose wisdom and strength now fail him.

11. *Pray not;* see note on verse 22.

18. *Go about;* wander into exile.

21. *Do not disgrace the throne of thy glory;* by giving occasion to thine enemies to blaspheme thy name as unable to save thy people. Compare Num. 14:13–16.

22. *Can the heavens give showers?* that is, of their own proper power. They are God's workmanship, and he alone can control their action. *All these things;* heaven and earth.

In the last four verses of this chapter the prophet speaks in the name of the pious remnant. From this it is plain that God's command, "Pray not for this people for their good," verse 11, was not absolute, but a declaration that, while the mass of the people continued impenitent, no prayer could avert his judgments.

INSTRUCTIONS.

1–6. God has all the powers of nature under his control. When he chooses through them to punish nations for their sins, they can neither resist nor endure his hand.

7–9. In the deepest distress God is able to hear and deliver us; and though on the ground of our own righteousness we can expect nothing but destruction, we may for his name's sake hope that he will save us, when we heartily repent of our iniquities. Verses 20, 21.

10–11. Both nations and individuals may go to such lengths in rebellion and iniquity, that God will hear no intercessory prayer in their behalf. Chap. 15:1; 1 John 5:16.

13–16. Men's readiness, everywhere and in all ages, to listen to those who flatter them and promise them peace and prosperity and sin, is a sad proof of the desperate deceitfulness and wickedness of the human heart.

17–19. The prevalence of national iniquity fills the good man's soul with the deepest grief, both for the glory of God's name, and for the certain ruin, temporal and spiritual, which such iniquity occasions.

22. To sin against the Author of nature, and then look to the powers of nature for help and deliverance, is the extreme of madness and folly.

CHAPTER XV.

1. *Then said the Lord;* in answer to the prayer just preceding. *Stood before me;* were now to stand before me, and intercede with me, as they did of old. Exod. 32:11–14; Num. 14:13–19; 1 Sam. 7:8, 9. *Cast them out of my sight;* declare my purpose to cast them out. Compare Isa. 6:10.

A. M. 3403. B. C. about 601.

3 And I will appoint over them four kinds,*[a] saith the LORD: the sword to slay, and the dogs to tear, and the fowls of the heaven, and the beasts of the earth, to devour and destroy.

4 And I will cause them to be removed† into all kingdoms of the earth,[b] because of Manasseh the son of Hezekiah king of Judah, for *that* which he did in Jerusalem.[c]

5 For who shall have pity upon thee, O Jerusalem?[d] or who shall bemoan thee? or who shall go aside to ask how thou doest?‡

6 Thou hast forsaken me, saith the LORD, thou art gone backward: therefore will I stretch out my hand against thee, and destroy thee; I am weary with repenting.

7 And I will fan them with a fan in the gates of the land;[e] I will bereave *them* of children,§ I will destroy my people, *since* they return not from their ways.[f]

8 Their widows are increased to me above the sand of the seas: I have brought upon them against the mother of the young men a spoiler‖ at noonday: I have caused *him* to fall upon it suddenly, and terrors upon the city.

9 She that hath borne seven languisheth: she hath given up the ghost; her sun is gone down while *it was* yet day:[g] she hath been ashamed and confounded: and the residue of them will I deliver to the sword before their enemies, saith the LORD.

10 ¶ Woe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth![h] I have neither lent on usury, nor men have lent to me on usury; *yet* every one of them doth curse me.

11 The LORD said, Verily it shall be well with thy remnant;[i] verily I will cause the enemy to entreat thee *well*¶ in the time of evil and in the time of affliction.[j]

12 Shall iron break the northern iron and the steel?

13 Thy substance and thy treasures will I give to the spoil without price, and *that* for all thy sins, even in all thy borders.

14 And I will make *thee* to pass with thine enemies into a land *which* thou knowest not: for a fire is kindled in mine anger, *which* shall burn upon you.[k]

15 ¶ O LORD, thou knowest: remember me, and visit me, and revenge me of my persecutors;[l] take me not away in thy long-suffering:[m] know that for thy sake I have suffered rebuke.[n]

16 Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of my heart;[o] for I am called by thy name,* O LORD God of hosts.

17 I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand: for thou hast filled me with indignation.

18 Why is my pain perpetual, and my wound incurable, *which* refuseth to be healed?[p] wilt thou be altogether unto me as a liar, *and as* waters *that* fail?†

19 ¶ Therefore thus saith the LORD, If thou return, then will I bring thee again, *and* thou shalt stand before me:[q] and if thou take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee; but return not thou unto them.

20 And I will make thee unto this people a fenced brazen wall: and they shall fight against thee, but they shall not prevail against thee: for I *am* with thee to save thee and to deliver thee, saith the LORD.

21 And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible.

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* Heb. *families.* [a] Lev. 26:16; Ezek. 14:21. † Heb. *give them for a removing.* [b] Deut. 28:25. [c] 2 Kings 21:3, 4. [d] Isa. 51:19. ‡ Heb. *of thy peace.* [e] Matt. 3:12. § Or, *whatsoever is dear.* [f] Amos 4:10, 11. ‖ Or, *mother* city *a young man spoiling, etc.;* or *against the mother* and *the young men.* [g] Amos 8:9. [h] Job 3:1, etc. [i] Eccl. 8:12. ¶ Or, *entreat the enemy for thee.* [j] Psa. 106:46. [k] Deut. 32:22. [l] Luke 18:7, 8; Rom. 12:19. [m] Psa. 102:24. [n] Psa. 69:7; Matt. 19:29. [o] Job 23:12. * Heb. *thy name is called upon me.* [p] ch. 30:15. † Heb. *be not sure?* [q] Zech. 3:7.

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3. *Four kinds;* of plagues: the first destroys life, and the other three devour the carcasses of the slain.

4. *Because of Manasseh;* 2 Kings 21:1–16; 2 Chron. 33:1–10.

5. *Go aside:* turn from his course, as one does to visit the sick.

7. *The gates of the land;* these are put figuratively for the paths which lead out of its borders. Here God will stand with his fan, and scatter them like chaff into exile.

8. *A spoiler at noonday;* one who spoils with open and resistless force.

9. *Her sun is gone down;* her hopes are extinguished by the loss of her sons. *While it was yet day;* prematurely, by their sudden death in youth.

10. *A man of strife—of contention to the whole earth;* a man with whom all men strive and contend. *I have neither lent—nor men have lent;* I have been neither a hardhearted lender nor a fraudulent borrower; no wrongdoing of mine has given occasion to my fellow-men to hate me.

11. *To entreat thee well in the time of evil;* Jehovah encourages his desponding servant by a promise. The fulfilment see in chap. 39:11, 12; 40:1–4.

12. *Shall iron break the northern iron;* or, "Shall iron be broken, even the northern iron?" Iron represents the warlike equipments and power of the enemy, which are invincible.

13. *Thy substance;* addressed to Judah.

15. *Thou knowest;* my case. The prophet again prays for deliverance from his persecutors.

16. *Did eat them;* received them with a willing and glad mind, as is explained in the next clause.

17. *Because of thy hand;* because thy hand was upon me; that is, thy Spirit constrained me to deliver thy messages. Compare Ezek. 1:3; 3:22; 8:1; 33:22. *With indignation;* according to some, indignation here denotes the messages of wrath which the prophet was commissioned to deliver to the people. Compare chap. 6:11. According to others, it means the indignation of the people, which was excited against him by those messages. Thus he was made to sit solitary and oppressed with grief.

18. *Pain—wound;* his suffering for the truth's sake. *As a liar—waters that fail;* it seemed to the prophet as if God failed to fulfil to him his promise of help against his foes.

19. *If thou return;* from thy impatience. This is God's answer to the prophet. *Bring thee again;* to thy prophetical work, and support thee in it. *Take forth the precious from the vile;* discriminate between the righteous and the wicked.

INSTRUCTIONS.

5. When God is against a people for their multiplied transgressions, no human sympathy or help can deliver them.

6–9. The terrible desolations which God brings upon

CHAPTER XVI.

1 The prophet, under the types of abstaining from marriage, from houses of mourning and feasting, foreshoweth the utter ruin of the Jews, 10 because they were worse than their fathers. 14 Their return from captivity shall be stranger than their deliverance out of Egypt. 16 God will doubly recompense their idolatry.

THE word of the LORD came also unto me, saying,

2 Thou shalt not take thee a wife, neither shalt thou have sons nor daughters in this place.

3 For thus saith the LORD concerning the sons and concerning the daughters that are born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land;

4 They shall die of grievous deaths;[a] they shall not be lamented; neither shall they be buried; *but* they shall be as dung upon the face of the earth: and they shall be consumed by the sword, and by famine; and their carcasses shall be meat for the fowls of heaven, and for the beasts of the earth.

5 For thus saith the LORD, Enter not into the house of mourning,* neither go to lament nor bemoan them: for I have taken away my peace from this people, saith the LORD, *even* loving-kindness and mercies.

6 Both the great and the small shall die in this land: they shall not be buried, neither shall *men* lament for them, nor cut themselves, nor make themselves bald for them:

7 Neither shall *men* tear *themselves* for them† in mourning, to comfort them for the dead; neither shall *men* give them the cup of consolation to drink for their father or for their mother.[b]

8 Thou shalt not also go into the house of feasting, to sit with them to eat and to drink.[c]

9 For thus saith the LORD of hosts, the God of Israel; Behold, I will cause to cease out of this place in your eyes, and in your days, the voice of mirth,[d] and the voice of gladness, the voice of the bridegroom, and the voice of the bride.

10 ¶ And it shall come to pass, when thou shalt show this people all these words, and they shall say unto thee, Wherefore hath the LORD pronounced all this great evil against us? or what *is* our iniquity? or what *is* our sin that we have committed against the LORD our God?[e] A. M 3403. B. C. about 601.

11 Then shalt thou say unto them, Because your fathers have forsaken me, saith the LORD, and have walked after other gods, and have served them, and have worshipped them, and have forsaken me, and have not kept my law;

12 And ye have done worse than your fathers; for behold, ye walk every one after the imagination‡ of his evil heart, that they may not hearken unto me:

13 Therefore will I cast you out of this land into a land that ye know not,[f] *neither* ye nor your fathers; and there shall ye serve other gods day and night; where I will not show you favor.

14 ¶ Therefore, behold, the days come, saith the LORD, that it shall no more be said, The LORD liveth, that brought up the children of Israel out of the land of Egypt;

15 But, The LORD liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them;[g] and I will bring them again into their land that I gave unto their fathers.[h]

16 ¶ Behold, I will send for many fishers, saith the LORD, and they shall fish them;[i] and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.

17 For mine eyes *are* upon all their ways:[j] they are not hid from my face, neither is their iniquity hid from mine eyes.[k]

18 And first I will recompense their iniquity and their sin double;[l] because they have defiled my land, they have filled mine inheritance with the carcasses of their detestable and abominable things.[m]

19 O LORD, my strength,[n] and my fortress, and my refuge in the day of affliction,[o] the Gentiles shall come unto thee from the ends of the earth,[p] and shall say, Surely our fathers have inherited lies, vanity, and *things* wherein *there is* no profit.[q]

20 Shall a man make gods unto himself, and they *are* no gods?[r]

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a Ch. 15:12. * Or, *mourning feast.* † Or, *break bread for them;* Hos. 9:4. b Prov. 31:6, 7. c Psa. 26:4; 1 Cor. 5:11. d Hos. 2:11. e Deut. 29:24, 25. ‡ Or, *stubbornness;* ch. 13:10. f Deut. 4:26–28; 28:63–65. g ch. 23:7, 8. h ch. 24:6; 30:3; 32:37. i Amos 4:2; Hab. 1:15. j ch. 32:19; Psa. 139:3. k Job 34:21, 22. l Isa. 40:2. m Ezek. 43:7, 9. n Psa. 18:2. o Psa. 27:5. p Isa. 60:3; 62:2 q Isa. 41:10. r Isa. 37:19.

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wicked nations, are both a public manifestation of his displeasure against sin, and a solemn symbol of the utter and everlasting ruin which awaits the souls of sinners after death. Verses 13, 14; chap. 17:4, 27.

10. He who faithfully delivers God's messages to sinners, must not expect to escape their reproaches and persecutions. Experience shows that they who do not relent under God's rebukes, will seek to avenge themselves on his messengers.

12. God arms the executioners of his vengeance with resistless power.

15–21. God promises his servants help and support in persecution, not freedom from it. When they allow their faith and patience to be overcome by the opposition of unreasonable men, they must expect to receive from him sharp rebukes.

CHAPTER XVI.

2. *Shalt not take thee a wife, neither shalt thou have sons nor daughters;* because the days are coming when it will be better to be childless, than to have children to perish by the sword and by famine. Compare Matt. 24:19; Luke 23:29.

5–7. *Enter not into the house of mourning—neither shall men give them the cup of consolation;* he is forbidden to mourn for the dead of his people, as a sign that God will destroy them, and the multitude of the slain will be so great that the customary funeral rites will be impossible. Chap. 25:33.

14. *Behold, the days come;* after the usual manner of the prophets, Jeremiah annexes to these terrible threatenings a glorious promise. *It shall no more be said;* see note on chap. 3:16.

16. *Many fishers—many hunters;* the armies of their enemies. The prophet now returns to the denunciation of God's vengeance upon his people.

18. *First;* that is, before I have mercy upon them as promised. Ver. 14, 15.

19. *The Gentiles shall come unto thee;* with the captivity of God's covenant people, and their subsequent restoration, the prophet connects the conversion of the Gentiles. Compare Rom. 11:12–15.

A. M. 3403. B. C. about 601. 21 Therefore, behold, I will this once cause them to know, I will cause them to know my hand and my might; and they shall know that my name *is* The LORD.*[a]

CHAPTER XVII.

1 The captivity of Judah for her sin. 5 Trust in man is cursed, 7 in God is blessed. 9 The deceitful heart cannot deceive God. 12 The salvation of God. 15 The prophet complaineth of the mockers of his prophecy. 19 He is sent to renew the covenant in hallowing the sabbath.

THE sin of Judah *is* written with a pen of iron, *and* with the point† of a diamond: *it is* graven upon the table of their heart,[b] and upon the horns of your altars;

2 Whilst their children remember their altars and their groves by the green trees upon the high hills.[c]

3 O my mountain in the field,[d] I will give thy substance *and* all thy treasures to the spoil,[e] *and* thy high places for sin, throughout all thy borders.

4 And thou, even thyself,‡ shalt discontinue from thy heritage that I gave thee; and I will cause thee to serve thine enemies in the land which thou knowest not:[f] for ye have kindled a fire in mine anger, *which* shall burn for ever.

5 ¶ Thus saith the LORD; Cursed *be* the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD.[g]

6 For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, *in* a salt land and not inhabited.[h]

7 Blessed *is* the man that trusteth in the LORD, and whose hope the LORD is.[i]

8 For he shall be as a tree planted by the waters, and *that* spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green;[j] and shall not be careful in the year of drought,§ neither shall cease from yielding fruit.

9 ¶ The heart *is* deceitful above all *things*,[k] and desperately wicked:[l] who can know it?

10 I the LORD search the heart,[m] *I* try the reins, even to give every man according to his ways, *and* according to the fruit of his doings.[n]

11 *As* the partridge sitteth *on eggs*, and hatcheth *them* not;‖ *so* he that getteth riches, and not by right, shall leave them in the midst of his days,[o] and at his end shall be a fool.[p]

12 ¶ A glorious high throne[q] from the beginning *is* the place of our sanctuary.[r]

13 O LORD, the hope of Israel, all that forsake thee shall be ashamed, *and* they that depart from me shall be written in the earth,[s] because they have forsaken the LORD, the fountain of living waters.[t]

14 Heal me, O LORD, and I shall be healed; save me, and I shall be saved: for thou *art* my praise.[u]

15 ¶ Behold, they say unto me, Where *is* the word of the LORD?[v] let it come now.

16 As for me, I have not hastened from *being* a pastor to follow¶ thee: neither have I desired the woful day; thou knowest: that which came out of my lips was *right* before thee.

17 Be not a terror unto me: thou *art* my hope in the day of evil.[w]

18 Let them be confounded that persecute me, but let not me be confounded: let them be dismayed, but let not me be dismayed: bring upon them the day of evil, and destroy them with double destruction.*

19 ¶ Thus said the LORD unto me: Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem;

20 And say unto them, Hear ye the word of the LORD, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates:

21 Thus saith the LORD; Take heed to yourselves, and bear no burden on the sabbath-day, nor bring *it* in by the gates of Jerusalem;[x]

22 Neither carry forth a burden out of your houses on the sabbath-day, neither do ye any work, but hallow ye the sabbath-day, as I commanded your fathers.

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* Or, *JEHOVAH;* Psa. 83:18. [a] ch. 33:2; Amos 5:8. † Heb. *nail.* [b] Prov. 3:3; 2 Cor. 3:3. [c] 2 Chr. 24:18; Isa. 1:29. [d] Lam. 5:17, 18. [e] ch. 15:13. ‡ Heb. *in thyself.* [f] Neh. 9:26. [g] Psa. 146:3–5; Isa. 30:1, 2. [h] Judg. 9:45. [i] Psa. 2:12; 34:8; 84:12; Prov. 16:20. [j] Psa. 1:3. § Or, *restraint.* [k] Matt. 15:19. [l] Eccl. 9:3. [m] 1 Chr. 28:9; Rom. 8:27; Rev. 2:23. [n] Gal. 6:7, 8. ‖ Or, *gathereth* young *which she hath not brought forth.* [o] Hab. 2:6–11. [p] Luke 12:20. [q] Psa. 103:19. [r] Psa. 96:6. [s] Luke 10:20. [t] ch. 2:13; John 4:10, 14. [u] Deut. 10:21. [v] 2 Pet. 3:4. ¶ Heb. *after.* [w] ch. 16:19. * Heb. *break them with a double breach;* ch. 14:17. [x] Neh. 13:19.

21. *Cause them to know;* cause my people to know. By his judgments God will teach his people the folly of idolatry, and thus prepare them for deliverance and enlargement.

INSTRUCTION.

When the Jews sinned against God, he did not spare them because they were outwardly his covenant people, but visited them with his desolating judgments. So will he deal with every branch of his visible church that proves unfaithful to its high calling; but in such a way that his chastisements shall contribute to the purification and increase of the true Israel, until all nations come to the knowledge and obedience of Christ. Isa. 59:16–21.

CHAPTER XVII.

1. *Upon the horns of your altars;* your idolatrous altars. The allusion is to the blood of their idol-offerings, sprinkled upon the horns of their altars, which was a fit symbol of their inveterate inward love of idolatry.

2. *Groves;* rather, "images of Astarte," a female deity. These, as well as their idolatrous altars, were erected on high hills and under green trees.

3. *My mountain in the field;* Jerusalem, probably so called because it stands on a mountain, with valleys on either side and a plain on the south-west.

4. *Even thyself;* literally, "even in thyself," that is, through thine own fault.

6. *Shall not see when good cometh;* shall have no share in it.

8. *Shall not see when heat cometh;* shall not feel its withering power.

11. *Sitteth on eggs, and hatcheth them not;* rather, "gathereth" eggs "which she hath not laid:" thus she loses her labor; for the young birds, when hatched, forsake her.

13. *Written in the earth;* in the dust of the grave; that is, be enrolled as its inhabitants.

14. *Heal me, O Lord;* here begins the prophet's prayer against his persecutors.

16. *Hastened;* eagerly withdrawn myself. *From being a pastor to follow thee;* literally, as the margin, "from being a pastor after thee;" that is, from performing the duties of a prophet in obedience to thee.

23 But they obeyed not,[a] neither inclined their ear, but made their neck stiff,[b] that they might not hear, nor receive instruction.

24 And it shall come to pass, if ye diligently hearken unto me, saith the LORD, to bring in no burden through the gates of this city on the sabbath-day, but hallow the sabbath-day, to do no work therein;

25 Then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: [c] and this city shall remain for ever.

26 And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin,[d] and from the plain,[e] and from the mountains, and from the south, bringing burnt-offerings, and sacrifices, and meat-offerings, and incense, and bringing sacrifices of praise, unto the house of the LORD.[f]

27 But if ye will not hearken unto me to hallow the sabbath-day,[g] and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath-day; then will I kindle a fire in the gates thereof,[h] and it shall devour the palaces of Jerusalem,[i] and it shall not be quenched.

CHAPTER XVIII.

1 Under the type of a potter is showed God's absolute power in disposing of nations. 11 Judgments threatened to Judah for her strange revolt. 18 Jeremiah prayeth against his conspirators.

THE word which came to Jeremiah from the LORD, saying,

2 Arise, and go down to the potter's house, and there I will cause thee to hear my words.

3 Then I went down to the potter's house, and behold, he wrought a work on the wheels.*

4 And the vessel that he made of clay was marred† in the hand of the potter: so he made it again‡ another vessel, as seemed good to the potter to make *it*.

5 Then the word of the LORD came to me, saying, A. M. 3403. B. C. about 601.

6 O house of Israel, cannot I do with you as this potter?[j] saith the LORD. Behold, as the clay *is* in the potter's hand,[k] so *are* ye in my hand, O house of Israel.

7 *At what* instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy *it;*

8 If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.[l]

9 And *at what* instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant *it;*

10 If it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them.

11 ¶ Now therefore go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the LORD; Behold, I frame evil against you, and devise a device against you: return ye now every one from his evil way,[m] and make your ways and your doings good.

12 And they said, There is no hope:[n] but we will walk after our own devices, and we will every one do the imagination of his evil heart.

13 Therefore thus saith the LORD; Ask ye now among the heathen, who hath heard such things:[o] the virgin of Israel hath done a very horrible thing.[p]

14 Will *a man* leave the snow of Lebanon *which cometh* from the rock of the field?[q] *or* shall the cold flowing waters that come from another place be forsaken?[§]

15 Because my people hath forgotten me,[r] they have burned incense to vanity,[s] and they have caused them to stumble in their ways *from* the ancient paths,[t] to walk in paths, *in* a way not cast up;

16 To make their land desolate,[u] *and* a perpetual hissing;[v] every one that passeth thereby shall be astonished, and wag his head.[w]

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a Ch. 7:24, 26. b Prov. 29:1. c Isa. 58:13, 14. d ch. 32:44. e Zech. 7:7. f Psa. 107:22; 116:17; Heb. 13:15. g Ezek. 22:8. h Lam. 4:11; Amos 2:4, 5. i 2 Kings 25:9. * Heb. *frames*, or *seats*. † Or, *was marred, as clay.* ‡ Heb. *returned and made.* j Isa. 45:9; Rom. 9:20, 21. k Isa. 64:8 l ch. 26:3; Ezek. 18:21; 33:11, 13; Jonah 3:10. m ch. 7:3; 25:5; 26:13; 35:15; 2 Kings 17:13. n ch. 2:25. o ch. 2:10; 1 Cor. 5:1. p ch. 5:30. q John 6:68. § Or, *my fields for a rock*, or for *the snow of Lebanon? shall the running waters be forsaken for the strange cold* waters? r ch. 2:32. s Isa. 41:29. t ch. 6:16. u Mic. 6:16. v 1 Kings 9:8; Lam. 2:15. w Deut. 28:59.

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26. *The plain;* the low country along the Mediterranean, from Joppa to Gaza. The meaning of these enumerations is, that they shall come from all parts of the land.

INSTRUCTIONS.

1, 2. So deep and indelible is the handwriting of sin upon the human soul, that nothing can efface it but the power of divine grace.

5, 6. The original and universal sin of the human heart is departing from God and making flesh its confidence. This idolatry of earthly things is the source of the wickedness and misery with which the earth is filled. Ver. 13.

7, 8. They who put their trust in the living God, continually receive from him light and life and prosperity. The heavenly joy and peace which fill their souls keep them in the way of holiness, and prevent them from turning aside after the sinful delights of the wicked. Ver. 14.

9, 10. A deep and habitual distrust of ourselves, with earnest prayer to God to show us what is in our hearts, and keep us from being deluded and destroyed by their desperate deceitfulness and wickedness—this is the beginning of all true wisdom and safety.

11. Unjust gain does not profit its owner: he must soon part with it, and go to receive the reward of his folly and wickedness.

18. God will consider the persecution which his faithful servants receive for the truth's sake as an injury done to himself; and if it be not repented of, will punish it accordingly.

19. The Sabbath is an indispensable bulwark of religion and good morals. Every nation that habitually profanes it must speedily sink into corruption, and become a vessel of wrath fitted for destruction.

CHAPTER XVIII.

12. *There is no hope;* our case is desperate: reformation can avail nothing. The words express a desperate determination to persevere in sin.

14. *The snow of Lebanon;* that is, the cool refreshing waters which come from its melting. *From the rock of the field;* from the rocky heights that overhang the adjacent fields. *That come from another place;* literally, "foreign" water—water that has its origin on the remote heights of Lebanon. Many render this difficult verse thus: "Shall the snow of Lebanon fail from the rock of the field? Shall the cold flowing waters that come from afar be dried up?"

A. M. 3399. B. C. about 605.

17 I will scatter them as with an east wind before the enemy;[a] I will show them the back,[b] and not the face, in the day of their calamity.[c]

18 ¶ Then said they, Come, and let us devise devices against Jeremiah;[d] for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come, and let us smite him with* the tongue, and let us not give heed to any of his words.

19 Give heed to me, O LORD,[e] and hearken to the voice of them that contend with me.

20 Shall evil be recompensed for good?[f] for they have digged a pit for my soul.[g] Remember that I stood before thee to speak good for them, *and* to turn away thy wrath from them.

21 Therefore deliver up their children to the famine, and pour out their *blood*† by the force of the sword; and let their wives be bereaved of their children, and *be* widows; and let their men be put to death; *let* their young men *be* slain by the sword in battle.

22 Let a cry be heard from their houses, when thou shalt bring a troop suddenly upon them: for they have digged a pit to take me, and hid snares for my feet.

23 Yet, LORD, thou knowest all their counsel against me to slay *me:*‡[h] forgive not their iniquity, neither blot out their sin from thy sight, but let them be overthrown before thee; deal *thus* with them in the time of thine anger.

CHAPTER XIX.

Under the type of breaking a potter's vessel is foreshowed the desolation of the Jews for their sins.

THUS saith the LORD, Go and get a potter's earthen bottle, and *take* of the ancients of the people, and of the ancients of the priests;

2 And go forth unto the valley of the son of Hinnom,[i] which *is* by the entry of the east gate,§ and proclaim there the words that I shall tell thee:

3 And say, Hear ye the word of the LORD, O kings of Judah, and inhabitants of Jerusalem;[j] Thus saith the LORD of hosts, the God of Israel; Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall tingle.[k]

4 Because they have forsaken me,[l] and have estranged this place, and have burned incense in it unto other gods, whom neither they nor their fathers have known,[m] nor the kings of Judah, and have filled this place with the blood of innocents;[n]

5 They have built also the high places of Baal, to burn their sons with fire *for* burnt-offerings unto Baal, which I commanded not, nor spake *it*, neither came *it* into my mind:[o]

6 Therefore, behold, the days come, saith the LORD, that this place shall no more be called Tophet, nor The valley of the son of Hinnom, but The valley of slaughter.

7 And I will make void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives:[p] and their carcasses will I give to be meat for the fowls of the heaven, and for the beasts of the earth.[q]

8 And I will make this city desolate, and a hissing;[r] every one that passeth thereby shall be astonished and hiss,[s] because of all the plagues thereof.

9 And I will cause them to eat the flesh of their sons and the flesh of their daughters,[t] and they shall eat every one the flesh of his friend in the siege and straitness, wherewith their enemies, and they that seek their lives, shall straiten them.

10 Then shalt thou break the bottle in the sight of the men that go with thee,[u]

11 And shalt say unto them, Thus saith the

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a Psa. 48:7. b ch. 2:27. c Prov. 1:25, 26. d ch. 11:19. * Or, *for*. e Psa. 64:1–4. f Psa. 109:4, etc.; Prov. 17:13. g Psa. 35:7. † Heb. *them out*. ‡ Heb. *for death*. h Psa. 37:32, 33. i ch. 7:31; Josh. 15:8. § Heb. *the sun gate*. j ch. 17:20. k 2 Kings 21:12. l ch. 2:13, 34; Deut. 28:20; Isa. 65:11. m Deut. 32:17. n 2 Kings 21:16; 24:4. o Lev. 18:21. p Lev. 26:17; Deut. 28:25. q Psa. 79:2. r ch. 18:16. s 1 Kings 9:8. t Lev. 26:29; Deut. 28:53; Isa. 9:20; Lam. 4:10. u ch. 51:60–64.

17. *Will show them the back, and not the face;* will turn my back upon their prayers; that is, refuse to hear them.

18. *The law shall not perish—the word from the prophet;* relying upon their own corrupt priests, counsellors, and prophets, they despise God's threatenings by the mouth of Jeremiah.

21–23. *Deliver up their children—deal thus with them;* this is a prophetic imprecation, to be explained like those which occur in the book of Psalms. See note on Psa. 35:4, and introductory note to Psa. 109.

INSTRUCTIONS.

6. The mightiest nations, not less than the weakest individuals, are at God's disposal, and he can prosper them or overthrow them.

7–10. The sins of the fathers will not be reckoned to the nation that forsakes them, and turns to God with true obedience; and the virtues of the fathers will not profit degenerate children who refuse to imitate them.

12. When men have gone so far in sin that they obstinately refuse all invitations to repentance, their measure of iniquity is full, and their destruction is at hand. Prov. 29:1.

13–17. No folly is comparable to that of forsaking the living God, who is able and willing to bestow upon us all needful good, for earthly vanities, that cannot help us, and that flatter only to deceive and ruin us.

18. Wicked men love those who flatter them with false promises, and hate those who faithfully labor to show them their guilt and danger.

20. None deserve so well of their fellow-men as faithful reprovers, and none are more liable to be rewarded with hatred and persecution.

21–23. They who persecute God's faithful servants for the truth's sake, array themselves against God himself, and expose themselves to his severest judgments.

CHAPTER XIX.

1. *Ancients;* elders.

2. *Valley of the son of Hinnom;* which borders Jerusalem on the south-west and south. *The east gate;* or, "the pottery gate."

6. *Tophet;* this seems to have been the name of that part of the valley where human sacrifices were offered.

INSTRUCTIONS.

1–4. No image is too strong to set forth God's absolute power over wicked nations, and the irremediable ruin which he will bring upon them if they persist in provoking him to anger by their iniquities. Ver. 10, 11.

5, 12. The gods of the heathen are demons, cruel and licentious, and the services which they demand of their worshippers extinguish alike all purity and all natural affection. The services which God requires never violate but always purify and ennoble the natural affections.

LORD of hosts; Even so will I break this people and this city,[a] as *one* breaketh a potter's vessel, that cannot be made whole again:* and they shall bury *them* in Tophet, till *there be* no place to bury.[b]

12 Thus will I do unto this place, saith the LORD, and to the inhabitants thereof, and *even* make this city as Tophet:

13 And the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled as the place of Tophet,[c] because of all the houses upon whose roofs they have burned incense unto all the host of heaven,[d] and have poured out drink-offerings unto other gods.[e]

14 Then came Jeremiah from Tophet, whither the LORD had sent him to prophesy; and he stood in the court of the LORD's house;[f] and said to all the people,

15 Thus saith the LORD of hosts, the God of Israel; Behold, I will bring upon this city and upon all her towns all the evil that I have pronounced against it, because they have hardened their necks,[g] that they might not hear my words.[h]

CHAPTER XX.

1 Pashur, smiting Jeremiah, receiveth a new name and a fearful doom. 7 Jeremiah complaineth of contempt, 10 of treachery, 14 and of his birth.

NOW Pashur the son of Immer the priest,[i] who *was* also chief governor in the house of the LORD, heard that Jeremiah prophesied these things.

2 Then Pashur smote Jeremiah the prophet, and put him in the stocks that *were* in the high gate of Benjamin, which *was* by the house of the LORD.

3 And it came to pass on the morrow, that Pashur brought forth Jeremiah out of the stocks. Then said Jeremiah unto him, The LORD hath not called thy name Pashur, but Magor-missabib.†

4 For thus saith the LORD, Behold, I will make thee a terror to thyself, and to all thy friends: and they shall fall by the sword of their enemies, and thine eyes shall behold *it:* and I will give all Judah into the hand of the king of Babylon, and he shall carry them captive into Babylon, and shall slay them with the sword.

5 Moreover I will deliver all the strength of this city, and all the labors thereof, and all the precious things thereof, and all the treasures of the kings of Judah will I give into the hand of their enemies, which shall spoil them, and take them, and carry them to Babylon.[j] A. M. 3399. B. C. about 605.

6 And thou, Pashur, and all that dwell in thy house, shall go into captivity: and thou shalt come to Babylon, and there thou shalt die, and shalt be buried there, thou, and all thy friends, to whom thou hast prophesied lies.[k]

7 ¶ O LORD, thou hast deceived me, and I was deceived:‡ thou art stronger than I, and hast prevailed: I am in derision daily, every one mocketh me.[l]

8 For since I spake, I cried out, I cried violence and spoil;[m] because the word of the LORD was made a reproach unto me, and a derision, daily.

9 Then I said, I will not make mention of him, nor speak any more in his name. But *his word* was in my heart as a burning fire shut up in my bones,[n] and I was weary with forbearing, and I could not *stay*.[o]

10 ¶ For I heard the defaming of many, fear on every side.[p] Report, *say they*, and we will report it.[q] All my familiars§ watched for my halting, *saying*, Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him.[r]

11 But the LORD *is* with me as a mighty terrible one:[s] therefore my persecutors shall stumble,[t] and they shall not prevail:[u] they shall be greatly ashamed; for they shall not prosper: *their* everlasting confusion shall never be forgotten.[v]

12 But, O LORD of hosts, that triest the righteous,[w] *and* seest the reins and the heart,[x] let me see thy vengeance on them: for unto thee have I opened my cause.[y]

13 Sing unto the LORD, praise ye the LORD: for he hath delivered the soul of the poor from the hand of evil-doers.[z]

14 ¶ Cursed *be* the day wherein I was born: let not the day wherein my mother bare me be blessed.[a]

a Psa. 2:9; Isa. 30:14; Lam. 4:2. * Heb. *healed.* b ch. 7:32. c 2 Kings 23:10, 12. d ch. 32:29; Zeph. 1:5. e ch. 7:18. f 2 Chr. 20:5. g ch. 17:23. h Psa. 58:2–5. i 1 Chr. 24:14. † That is, *Fear round about;* ver. 10; ch. 6:25; 46:5; Psa. 31:13. j 2 Kings 20:17; 24:12–16; 25:13, etc. k ch. 14:13–15; 29:21. ‡ Or, *enticed.* l Lam. 3:14. m ch. 5:1; 6:7; 7:29. n Job 32:18, 19; 1 Cor. 9:16, 17. o Acts 4:20; 18:5. p Psa. 31:13. q Prov. 10:18. § Heb. *Every man of my peace.* r Job 19:19; Psa. 41:9; 55:13, 14; Luke 11:53. s ch. 1:8, 19. t Deut. 32:35, 36. u ch. 15:20. v ch. 23:40. w ch. 17:10. x Psa. 59:10. y Isa. 38:14; 1 Pet. 2:23; 4:19. z Psa. 34:6; 35:9, 10; 109:30, 31. a ch. 15:10; Job 3:1, etc.

CHAPTER XX.

2. *The stocks;* a wooden frame in which the hands, feet, and neck were confined, and thus the body kept in a bent and painful position. *High gate;* upper gate.

7. *Deceived me;* persuaded me to undertake the prophetical office, and thus brought upon me such contempt and suffering as I did not foresee. These words are inconsiderate and impatient: God had fully forewarned him at the beginning of his ministry of the persecution which he should encounter. *Stronger than I, and hast prevailed;* how, is explained in verse 9.

10. *Report;* inform against him to the rulers. Compare chap. 36:11–26. *Enticed;* led to take some false step.

14–18. *Cursed be the day—consumed with shame;* a very remarkable transition from faith and thanksgiving to unbelief and irrational passion, such as is not uncommon in the experience of even eminent believers, and which they only can fully understand who have been tried as was the prophet for the truth's sake.

INSTRUCTIONS.

2. It is very common with wicked men to show their enmity to God's messages by persecuting those who deliver them.

4, 5. God's threatened wrath upon sinners can be averted only by repentance and amendment. To hate and maltreat his servants, who forewarn them of coming judgments, will only involve them in deeper guilt and ruin.

6. The malignant persecutors of God's people generally come to an ignominious and miserable end.

7, 8. To endure derision and abuse for the truth's sake, with few or none to countenance and encourage us, is a sore trial. Under its pressure the best of men are liable to lose their patience, and indulge in unbecoming complaints concerning God's providence.

9. To withhold any part of God's counsel through fear of man causes a servant of God deep distress, and he cannot rest till he has faithfully declared it all, whether men will hear or whether they will forbear.

10. A common artifice of persecutors is, to entice the

A. M. 3399. B. C. about 605. 15 Cursed *be* the man who brought tidings to my father, saying, A man-child is born unto thee; making him very glad.

16 And let that man be as the cities which the LORD overthrew, and repented not:[a] and let him hear the cry in the morning, and the shouting at noontide;

17 Because he slew me not from the womb;[b] or that my mother might have been my grave, and her womb *to be* always great *with me.*

18 Wherefore came I forth out of the womb to see labor and sorrow,[c] that my days should be consumed with shame?[d]

CHAPTER XXI.

1 Zedekiah sendeth to Jeremiah to inquire the event of Nebuchadrezzar's war. 3 Jeremiah foretelleth a hard siege and miserable captivity. 8 He counselleth the people to fall to the Chaldeans, 11 and upbraideth the king's house.

THE word which came unto Jeremiah from the LORD, when king Zedekiah sent unto him Pashur the son of Melchiah,[e] and Zephaniah the son of Maaseiah the priest,[f] saying,

2 Inquire, I pray thee, of the LORD for us;[g] for Nebuchadrezzar king of Babylon maketh war against us; if so be that the LORD will deal with us according to all his wondrous works, that he may go up from us.

3 ¶ Then said Jeremiah unto them, Thus shall ye say to Zedekiah:

4 Thus saith the LORD God of Israel; Behold, I will turn back the weapons of war that *are* in your hands, wherewith ye fight against the king of Babylon, and *against* the Chaldeans, which besiege you without the walls,[h] and I will assemble them into the midst of this city.

5 And I myself will fight against you with an outstretched hand and with a strong arm,[i] even in anger, and in fury, and in great wrath.[j]

6 And I will smite the inhabitants of this city, both man and beast: they shall die of a great pestilence.

7 And afterward, saith the LORD, I will deliver Zedekiah king of Judah, and his servants, and the people, and such as are left in this city from the pestilence, from the sword, and from the famine, into the hand of Nebuchadrezzar king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life:[k] and he shall smite them with the edge of the sword; he shall not spare them, neither have pity, nor have mercy.[l]

8 ¶ And unto this people thou shalt say, Thus saith the LORD; Behold, I set before you the way of life, and the way of death.

9 He that abideth in this city shall die by the sword, and by the famine, and by the pestilence:[m] but he that goeth out, and falleth to the Chaldeans that besiege you, he shall live, and his life shall be unto him for a prey.[n]

10 For I have set my face against this city for evil, and not for good, saith the LORD:[o] it shall be given into the hand of the king of Babylon, and he shall burn it with fire.[p]

11 ¶ And touching the house of the king of Judah, *say,* Hear ye the word of the LORD;

12 O house of David, thus saith the LORD; Execute* judgment in the morning,[q] and deliver *him that is* spoiled out of the hand of the oppressor,[r] lest my fury go out like fire, and burn that none can quench *it,* because of the evil of your doings.

13 Behold, I *am* against thee, O inhabitant† of the valley, *and* rock of the plain, saith the LORD; which say, Who shall come down against us?[s] or who shall enter into our habitations?

14 But I will punish‡ you according to the fruit of your doings,[t] saith the LORD: and I will kindle a fire in the forest thereof, and it shall devour all things round about it.[u]

CHAPTER XXII.

1 He exhorteth to repentance, with promises and threats. 10 The judgment of Shallum, 13 of Jehoiakim, 20 and of Coniah.

THUS saith the LORD; Go down to the house of the king of Judah, and speak there this word,

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a Gen. 19:25. b Eccl. 6:3. c Psa. 90:10. d Lam. 3:1. e ch. 38:1. f ch 29:25; 2 Kings 25:18. g ch. 37:3, 7; Ezek. 14:4, 5. h ch. 52:7, 28. i Exod. 6:6. j Isa. 13:4; Lam. 2:5. k ch. 37:17; 39:5, etc.; 52:9, etc.; 2 Kings 25:5, etc. l Deut. 28:50; 2 Chr. 36:17. m ch. 38:2, 17. n ch. 39:9, 18. o ch. 44:11; Amos 9:4. p ch. 52:13. * Heb. *Judge.* q Zeph. 3:5. r Zech. 7:9, 10. † Heb. *inhabitress.* s ch. 49:4, 5. ‡ Heb. *visit upon.* t Prov. 1:31; Isa. 3:10, 11. u 2 Chr. 36:19.

righteous from the path of duty, that they may thus prevail against them.

11–13. In the deepest distress God's faithful servants have an almighty Helper ever at hand, who will not fail in due time to deliver them and overthrow their adversaries.

14–18. To curse the day of our birth on account of any outward trials, is the extreme of rashness and folly. Yet it is a sin from which nothing but abundant supplies of divine grace can preserve even good men, in the hour of strong temptation. Job 3:1.

CHAPTER XXI.

1. *Zedekiah;* the last king of Judah. This was during the final siege of the city by Nebuchadnezzar, near the close of his reign.

12. *In the morning;* every morning; that is, promptly and habitually. The morning was the regular time for the administration of justice.

13. *O inhabitant of the valley—rock of the plain;* the same as "my mountain in the field," chap. 17:3. *Shall come down;* from the higher hills in the vicinity, where the armies of the enemy were encamped.

INSTRUCTIONS.

2. God's wondrous works in days past afford no ground of encouragement to wicked and corrupt rulers in his visible church, since the effect of his interposition in her behalf must be not their salvation, but their destruction.

3. God's servants must return to those who consult them, of whatever rank or station, not such answers as will be pleasing to them, but such as are in accordance with truth. To those who persist in sin there can be no message of peace. 2 Chron. 18:7.

8–10. The only path of safety for nations or individuals lies in submission to God's declared will, however humbling it may be to their pride.

12. For rulers and people there is but one law—righteousness and prosperity, or wickedness and ruin.

CHAPTER XXII.

According to some, the prophet addressed the words of this chapter to Zedekiah, and embodied in them his

2 And say, Hear the word of the LORD, O king of Judah, that sittest upon the throne of David, thou, and thy servants, and thy people that enter in by these gates:[a]

3 Thus saith the LORD; Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor:[b] and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place.

4 For if ye do this thing indeed, then shall there enter in by the gates of this house kings sitting upon the throne of David,* riding in chariots and on horses, he, and his servants, and his people.

5 But if ye will not hear these words, I swear by myself,[c] saith the LORD, that this house shall become a desolation.[d]

6 For thus saith the LORD unto the king's house of Judah; Thou *art* Gilead unto me, *and* the head of Lebanon: *yet* surely I will make thee a wilderness, *and* cities *which* are not inhabited.

7 And I will prepare destroyers against thee, every one with his weapons: and they shall cut down thy choice cedars,[e] and cast *them* into the fire.[f]

8 And many nations shall pass by this city, and they shall say every man to his neighbor, Wherefore hath the LORD done thus unto this great city?[g]

9 Then they shall answer, Because they have forsaken the covenant of the LORD their God, and worshipped other gods, and served them.[h]

10 ¶ Weep ye not for the dead, neither bemoan him;[i] *but* weep sore for him that goeth away: for he shall return no more, nor see his native country.

11 For thus saith the LORD touching Shallum the son of Josiah king of Judah,[j] which reigned instead of Josiah his father, which went forth out of this place; He shall not return thither any more:

12 But he shall die in the place whither they have led him captive, and shall see this land no more.[k] A. M. 3395. B. C. about 609.

13 ¶ Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong;[l] *that* useth his neighbor's service without wages, and giveth him not for his work;[m]

14 That saith, I will build me a wide house and large† chambers, and cutteth him out windows;‡ and *it is* ceiled with cedar, and painted with vermilion.

15 Shalt thou reign, because thou closest *thyself* in cedar? did not thy father eat and drink, and do judgment and justice,[n] *and* then *it was* well with him?

16 He judged the cause of the poor and needy; then *it was* well *with him:*[o] *was* not this to know me? saith the LORD.

17 But thine eyes and thy heart *are* not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence,§ to do *it.*[p]

18 Therefore thus saith the LORD concerning Jehoiakim the son of Josiah king of Judah; They shall not lament for him,[q] *saying,* Ah, my brother![r] or, Ah, sister! they shall not lament for him, *saying,* Ah, lord! or, Ah, his glory!

19 He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem.[s]

20 ¶ Go up to Lebanon and cry; and lift up thy voice in Bashan, and cry from the passages: for all thy lovers are destroyed.[t]

21 I spake unto thee in thy prosperity;‖ *but* thou saidst, I will not hear. This *hath been* thy manner from thy youth, that thou obeyedst not my voice.[u]

22 The wind shall eat up all thy pastors,[v] and thy lovers shall go into captivity: surely then shalt thou be ashamed and confounded for all thy wickedness.

23 O inhabitant¶ of Lebanon, that makest thy

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[a] Ch. 17:20, etc. [b] ch. 21:12. * Heb. *for David upon his throne.* [c] Heb. 6:13, 17. [d] 2 Chr. 7:19, 22. [e] Isa. 37:24. [f] ch. 21:14. [g] Deut. 29:24, 25; 1 Kings 9:8, 9. [h] 2 Kings 22.17; 2 Chr. 34:25. [i] Eccl. 4:2; Isa. 57:1. [j] 2 Kings 23:20; 1 Chr. 3:15. [k] ver. 18; 2 Kings 23:34. [l] Mic. 3:10; Hab. 2:9. [m] Lev. 19:13; Deut. 24:14, 15; Jas. 5:4. † Heb. *through-aired.*

‡ Or, *my windows.* [n] 2 Kings 23:25. [o] Isa. 3:10. § Or, *incursion.* [p] Ezek. 19:6. [q] ch. 16:4, 6. [r] 1 Kings 13:30. [s] ch. 36:30. Fulfilled 599. [t] ch. 30:14. ‖ Heb. *prosperities.* [u] ch. 3:25; 7:23, etc. [v] ch. 23:1, etc. ¶ Heb. *inhabitress;* ch. 21:13.

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former predictions concerning Shallum, Jehoiakim, and Coniah. Thus the denunciation in the last verse would refer to Zedekiah. But we may better refer the prophecy, at least as far as verse 19, to the reign of Jehoiakim; what follows concerning Coniah being either spoken in anticipation of his disastrous reign, or written during it at a later date.

6. *Gilead—the head of Lebanon;* Gilead was the mountainous region on the east of Jordan, south of the river Jabbok. Like Lebanon it was celebrated for its majesty and beauty. The meaning is, that however precious to God is the royal house of David, with the kingdom intrusted to it, God will make both utterly desolate for their sins.

10. *For the dead;* the reference seems to be to Josiah. *Him that goeth away;* that is, Shallum. Ver. 11.

11. *Shallum;* generally supposed to have been the same as Jehoahaz, whom Pharaoh-Necho carried captive into Egypt, after a reign of three months. 2 Kings 23:31–34; 2 Chron. 36:1–4. He was a younger brother, but "the people of the land" preferred him before Jehoiakim. His name was probably changed upon his accession to the throne, as was that of Jehoiakim, 2 Chron. 36:4; and Zedekiah, 2 Kings 24:17.

13. *That buildeth his house by unrighteousness;* the reference is to Jehoiakim, the son of Josiah and successor of Jehoahaz. That the reigning monarch is addressed is plain, from verse 15. He was an avaricious, luxurious, and unrighteous king, who oppressed and plundered the people for his own aggrandizement.

18. *For him;* that is, for him and the members of his family, as the words, "Ah, sister," show. *Ah, sister;* this probably refers to his queen, who was afterwards carried captive to Babylon with Jehoiachin her son. 2 Kings 24:12.

19. *Buried with the burial of an ass;* that is, shall be left unburied. Chap. 36:30. *Drawn and cast forth;* that is, which is drawn and cast forth, the words referring to the body of the ass, not to Jehoiakim, who probably died in Babylon. 2 Chron. 36:6.

20. *Go up to Lebanon—in Bashan;* the address is to "the daughter of Zion." Let her cry from the mountain-tops, that all may hear her wailings. *From the passages;* either, from the passages that lead out of the land to Babylon; or better, "from Abarim," a mountainous ridge east of the lower Jordan and the Dead sea. Num. 27:12; Deut. 32:49. *Thy lovers;* the foreign nations to whom thou trustedst for help.

23. *Inhabitant of Lebanon—makest thy nest in the cedars;* a double reference to the beauty of mount Zion, which rivalled that of Lebanon; and to the palaces built with cedar-wood from Lebanon, that adorned its heights. *How gracious;* rather, "how much to be commiserated."

A. M. 3405. B. C. about 599. nest in the cedars, how gracious shalt thou be when pangs come upon thee, the pain as of a woman in travail!

24 *As* I live, saith the LORD, though Coniah the son of Jehoiakim king of Judah were the signet upon my right hand,[a] yet would I pluck thee thence;[b]

25 And I will give thee into the hand of them that seek thy life,[c] and into the hand *of them* whose face thou fearest, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans.

26 And I will cast thee out, and thy mother that bare thee, into another country, where ye were not born;[d] and there shall ye die.

27 But to the land whereunto they desire* to return, thither shall they not return.

28 *Is* this man Coniah a despised broken idol? *is he* a vessel wherein *is* no pleasure?[e] wherefore are they cast out, he and his seed, and are cast into a land which they know not?

29 O earth, earth, earth, hear the word of the LORD.[f]

30 Thus saith the LORD, Write ye this man childless,[g] a man *that* shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.

CHAPTER XXIII.

1 He prophesieth a restoration of the scattered flock. 5 Christ shall rule and save them. 9 Against false prophets, 33 and mockers of the true prophets.

WOE be unto the pastors that destroy and scatter the sheep of my pasture![h] saith the LORD.

2 Therefore thus saith the LORD God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them:[i] behold, I will visit upon you the evil of your doings, saith the LORD.

3 And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds;[j] and they shall be fruitful and increase.

4 And I will set up shepherds over them which shall feed them:[k] and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the LORD.

5 ¶ Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch,[l] and a King shall reign and prosper,[m] and shall execute judgment and justice in the earth.[n]

6 In his days Judah shall be saved, and Israel shall dwell safely:[o] and this *is* his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.†

7 Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt;[p]

8 But, The LORD liveth, which brought up and which led the seed of the house of Israel out of the north country,[q] and from all countries whither I had driven them;[r] and they shall dwell in their own land.[s]

9 ¶ My heart within me is broken because of the prophets; all my bones shake:[t] I am like a drunken man, and like a man whom wine hath overcome, because of the LORD,[u] and because of the words of his holiness.[v]

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a Song 8:6; Hag. 2:23. b ch. 37:1; 2 Kings 24:6–8; 1 Chr. 3:16. c ch. 34:20. d 2 Kings 24:15. * Heb. *lift up their mind;* ch. 44:14. e Hos. 8:8. f Isa. 1:2. g ch. 36:30; Matt. 1:11, 12. h ch. 10:21; Ezek. 34:2. i Acts 20:29. j ch. 32:37; Deut. 30:1–6; Ezek. 34:13, etc. k ch. 3:15. l ch. 33:14–16; Isa. 4:2; 11:1–5; 40:9–11; Zech. 3:8; 6:12; John 1:45. m Dan. 9:24. n Psa. 72:2. o Deut. 33:27, 28; Zech. 14:9–11. † Heb. *Jehovah Tsidkenu;* 1 Cor. 1:30. p ch. 16:14, 15. q Zeph. 3:20. r Isa. 43:5, 6. s Amos 9:14, 15. t Hab. 3:16. u Isa. 6:5. v Rom. 7:9.

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24. *Coniah;* elsewhere called Jeconiah, 1 Chron. 3:16; and Jehoiachin, 2 Kings 24:8; 2 Chron. 36:8, 9.

28. *Idol;* rather, "earthen vessel." The question of the prophet expresses astonishment at his fate. *Wherefore are they cast out;* the prophet leaves the people to infer the answer.

29. *O earth, earth, earth;* he solemnly calls upon the earth to witness his prediction. Compare Deut. 32:1; Isa. 1:2.

30. *This man;* Coniah. See note introductory to this chapter. *Childless;* not in the absolute sense, for he had children, 1 Chron. 3:17, 18, one of whom is named in our Lord's genealogy, Matt. 1:12, and this is implied in the words following: "No man of his seed shall prosper." But he was childless in the sense immediately explained, that none of his seed should occupy the throne of David in Jerusalem. Zedekiah, who reigned after him, was his brother. The prophet here refers to the earthly throne of David.

INSTRUCTIONS.

6. No outward nearness or sacredness of relation to God will screen men from his wrath when they persist in trampling under foot his laws. Rom. 2:1–11.

8, 9. As God has distinguished his covenant people above all nations of the earth by his wonderful interpositions in their behalf, so will he make their punishment in like manner conspicuous when they sin against him, that the inhabitants of the world may see it and fear before him.

10. The dead are beyond the reach of our prayers and sympathies, and immoderate grief for them is forbidden by the spirit of true religion; the living who are in distress may rather claim our tears and supplications in their behalf.

11. God will not spare wicked children for the piety of their fathers. Ezek. 18:10–13.

13–19. Rulers who rob and oppress the people for their own aggrandizement, are alike odious to God and man, and they generally come to an ignominious end, with none to mourn for them or honor them in death.

22. The alliances of God's ancient people with their heathen neighbors ended in disappointment and ruin; so will it ever be with those who forsake the living God for earthly confidences.

30. The earthly kingdom of David began with righteous rulers, and gained strength and glory by obedience to God's laws; it was destroyed by wicked and corrupt rulers, leading a wicked and corrupt people in iniquity and rebellion against God. Herein is it set forth as an example to all nations.

CHAPTER XXIII.

1. *Pastors;* Jewish rulers and teachers. Compare Ezek. 34, with which this passage strikingly agrees.

5. *A righteous Branch—a King;* the Messiah. See Isa. 4:2, and note.

7, 8. *They shall no more say—dwell in their own land;* compare chap. 3:16, and note. The return of the Jews from Babylon was an earnest of the higher fulfilment of this prophecy, which is reserved for "the last days." Compare Ezek. chap. 34, throughout.

9. *Is broken;* in verse 3, the prophet had passed from threatenings to promises; he now returns from promises to threatenings. This is the usual manner of the prophets.

10 For the land is full of adulterers;[a] for because of swearing* the land mourneth;[b] the pleasant places of the wilderness are dried up, and their course† is evil, and their force *is* not right.

11 For both prophet and priest are profane;[c] yea, in my house have I found their wickedness,[d] saith the LORD.

12 Wherefore their ways shall be unto them as slippery *ways* in the darkness:[e] they shall be driven on, and fall therein: for I will bring evil upon them, *even* the year of their visitation,[f] saith the LORD.

13 And I have seen folly‡ in the prophets of Samaria; they prophesied in Baal,[g] and caused my people Israel to err.

14 I have seen also in the prophets of Jerusalem a horrible thing:§ they commit adultery, and walk in lies: they strengthen also the hands of evildoers,[h] that none doth return from his wickedness: they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah.[i]

15 Therefore thus saith the LORD of hosts concerning the prophets; Behold, I will feed them with wormwood, and make them drink the water of gall:[j] for from the prophets of Jerusalem is profaneness‖ gone forth into all the land.

16 Thus saith the LORD of hosts, Hearken not unto the words of the prophets that prophesy unto you; they make you vain: they speak a vision of their own heart, *and* not out of the mouth of the LORD.

17 They say still unto them that despise me, The LORD hath said, Ye shall have peace;[k] and they say unto every one that walketh after the imagination¶ of his own heart, No evil shall come upon you.[l]

18 For who hath stood in the counsel* of the LORD, and hath perceived and heard his word? who hath marked his word, and heard *it?*[m]

19 Behold, a whirlwind of the LORD is gone forth in fury, even a grievous whirlwind:[n] it shall fall grievously upon the head of the wicked.

20 The anger of the LORD shall not return, until he have executed, and till he have performed the thoughts of his heart:[o] in the latter days ye shall consider it perfectly.

21 I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied. A. M. 3405. B. C. about 599.

22 But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings.[p]

23 *Am* I a God at hand, saith the LORD, and not a God afar off?

24 Can any hide himself in secret places that I shall not see him?[q] saith the LORD. Do not I fill heaven and earth?[r] saith the LORD.

25 I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed.

26 How long shall *this* be in the heart of the prophets that prophesy lies? yea, *they are* prophets of the deceit of their own heart;

27 Which think to cause my people to forget my name by their dreams, which they tell every man to his neighbor, as their fathers have forgotten my name for Baal.[s]

28 The prophet that hath† a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What *is* the chaff to the wheat? saith the LORD.

29 *Is* not my word like as a fire?[t] saith the LORD; and like a hammer *that* breaketh the rock in pieces?

30 Therefore, behold, I *am* against the prophets, saith the LORD, that steal my words every one from his neighbor.

31 Behold, I *am* against the prophets, saith the LORD, that use‡ their tongues, and say, He saith.

32 Behold, I *am* against them that prophesy false dreams, saith the LORD, and do tell them, and cause my people to err by their lies, and by their lightness;[u] yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the LORD.

33 ¶ And when this people, or the prophet, or a priest, shall ask thee, saying, What *is* the burden of the LORD?[v] thou shalt then say unto them, What burden? I will even forsake you,[w] saith the LORD.

34 And *as for* the prophet, and the priest, and

a Ch. 9:2. * Or, *cursing.* b Hos. 4:2, 3. † Or, *violence.* c Zeph. 3:4. d Ezek. 8:16, 17; 23:39; Matt. 21:13. e Prov. 4:19. f Exod. 32:34. ‡ Or, *an absurd thing;* Heb. *unsavory.* g ch. 2:8. § Or, *filthiness.* h ver. 26, 32; Isa. 41:6, 7. i Isa. 1:9, 10. j ch. 9:15. ‖ Or, *hypocrisy.* k Ezek. 13:10; Zech. 10:2. ¶ Or, *stubbornness;* ch. 13:10. l Mic. 3:11. * Or, *secret.* m 2 Chr. 18:23. n ch. 30:23, 24. o Prov. 21:30. p 1 Thess. 5:6. q Amos 9:2, 3. r 1 Kings 8:27. s Judg. 3:7; 8:33, 34. † Heb. *with whom is.* t Heb. 4:12. ‡ Or, *smooth.* u Isa. 3:12; Amos 2:4. v Mal. 1:1. w 2 Chr. 15:2.

Compare Isa. 4:1, 2; 59:15, 16; Amos 9:10, 11; Zeph. 3:7, 8. *Because of the Lord—the words of his holiness;* that is, of his messages of wrath committed to me; these fill the prophet's mind with awe.

10. *Swearing;* that is, false swearing. But we may better render, "because of the curse;" that is, the divine curse.

13. *In Baal;* in Baal's name.

18. *Who;* who among these false prophets. *Hath stood in the counsel of the Lord;* hath been admitted to his secret counsel, so as to hear his words and understand his will.

20. *In the latter days;* when the promises of the false prophets have failed, and the threatenings of the true prophets have been fulfilled. *Shall consider it;* your folly in hearkening to lies.

23. *A God at hand;* a God who can, like men, be present only in one place at a time, and see and act there only?

28. *A dream;* a true dream, a revelation received from God in a dream. *Let him tell a dream;* as much as to say, Let him only that has received a dream from me tell it. *What is the chaff to the wheat?* or, "What has the chaff to do with the wheat?" Why mingle human devices with my revelations?

29. *A fire—a hammer;* God contrasts the efficacy of his word with the powerlessness of false revelations.

30. *Steal my words every one from his neighbor;* the reference seems to be to pretended prophets, who borrowed from their neighbors, the true prophets, certain forms and phrases, which they mixed with their own vain imaginings.

33. *What is the burden of the Lord?* in the original Hebrew, the same word means both "burden" and "oracle." The prophet's oracles were mainly occupied with denunciations of God's wrath, which he laid upon the people as a heavy burden. Hence they asked him, "What is the burden of the Lord?" What load of punishment does he next lay upon us? *What burden?* their question was scoffingly asked; God will answer it earnestly, with a true burden.

A. M. 3405. B. C. about 599. the people, that shall say, The burden of the LORD, I will even punish* that man and his house.

35 Thus shall ye say every one to his neighbor, and every one to his brother, What hath the LORD answered? and, What hath the LORD spoken?

36 And the burden of the LORD shall ye mention no more; for every man's word shall be his burden:[a] for ye have perverted the words of the living God, of the LORD of hosts our God.[b]

37 Thus shalt thou say to the prophet, What hath the LORD answered thee? and, What hath the LORD spoken?

38 But since ye say, The burden of the LORD; therefore thus saith the LORD; Because ye say this word, The burden of the LORD, and I have sent unto you, saying, Ye shall not say, The burden of the LORD;

39 Therefore, behold, I, even I, will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, *and cast you* out of my presence:[c]

40 And I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten.[d]

CHAPTER XXIV.

1 Under the type of good and bad figs, 4 he foreshoweth the restoration of them that were in captivity, 8 and the desolation of Zedekiah and the rest.

THE LORD showed me, and behold, two baskets of figs *were* set before the temple of the LORD, after that Nebuchadrezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim king of Judah,[e] and the princes of Judah, with the carpenters and smiths,[f] from Jerusalem, and had brought them to Babylon.[g]

2 One basket *had* very good figs, *even* like the figs *that are* first ripe: and the other basket *had* very naughty figs, which could not be eaten, they were so bad.†

3 Then said the LORD unto me, What seest thou, Jeremiah? And I said, Figs; the good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil.[h]

4 ¶ Again the word of the LORD came unto me, saying,

5 Thus saith the LORD, the God of Israel; Like these good figs, so will I acknowledge them that are carried away captive‡ of Judah, whom I have sent out of this place into the land of the Chaldeans for *their* good.[i]

6 For I will set mine eyes upon them for good, and I will bring them again to this land:[j] and I will build them, and not pull *them* down; and I will plant them, and not pluck *them* up.

7 And I will give them a heart to know me,[k] that I *am* the LORD; and they shall be my people, and I will be their God:[l] for they shall return unto me with their whole heart.[m]

8 ¶ And as the evil figs, which cannot be eaten, they are so evil; surely thus saith the LORD, So will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and them that dwell in the land of Egypt:

9 And I will deliver them to be removed§ into all the kingdoms of the earth for *their* hurt,[n] *to be* a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them.[o]

10 And I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers.[p]

* Heb. *visit upon.* [a] Gal. 6:5. [b] 2 Pet. 3:16. [c] Prov. 13:13. [d] Hos. 4:7. [e] ch. 22:24, etc. [f] 1 Sam. 13:19. [g] 2 Kings 24:12, etc. † Heb. *for badness.* [h] Matt. 25:32, 33. ‡ Heb. *the captivity.* [i] Heb. 12:10. [j] ch. 29:10–19. [k] ch. 32:39, 40; Deut. 30:6; Ezek. 11:19; 36:26, 27. [l] ch. 31:33. [m] ch. 3:10; Rom. 6:17. § Heb. *for removing;* or, *vexation.* [n] Deut. 28:25, 37; 1 Kings 9:7. [o] Psa. 44:13, 14. [p] ch. 34:17.

36. *Shall ye mention no more;* because of the derision to which this form, "The burden of the Lord," had been exposed, God forbids the people its use. *Every man's word shall be his burden;* the scoffing use of these words, "The burden of the Lord," shall bring upon every one who employs them a burden of divine wrath.

INSTRUCTIONS.

1–4. The Lord knows how to deliver his flock out of the hand of unfaithful pastors, while he punishes them for their pride and selfishness.

5. The hope and strength and salvation of the church are in the Lord Jesus Christ, "that great Shepherd of the sheep," whom God has raised up to her according to his ancient promise. All power in heaven and earth is in his hands, and he will use it for the overthrow of all her enemies and her perpetual enlargement from age to age.

6. Christ is named "THE LORD OUR RIGHTEOUSNESS," because he alone gives justifying righteousness to us sinners, and thus restores us to peace with God. Rom. 5:1.

7, 8. However great the glory of past deliverances which God has vouchsafed to his people, a brighter glory remains for the latter days of their prosperity and triumph.

13, 14. When the spiritual guides of a people are wicked, and teachers of falsehood, the whole community sinks rapidly into corruption and ruin.

15. Since none do so much as false teachers to strengthen the hands of evil-doers, none shall receive such punishment at God's hand.

17. False teachers may be known by these two marks: their lives are corrupt, and their doctrines flatter men with the hope of impunity and prosperity in sin. Matt. 7:15, 16.

22. When God's ministers as a body are faithful to their high office, his church is in a healthful condition, and abounding in the fruits of holiness.

23, 24. To God's omnipresence there can be no distance; wherever we are, his omnipotence and omniscience compass us on every side.

28. It should be the chief aim of God's messengers to declare his word faithfully, without any admixture of human devices.

29. God's truth, when faithfully preached and applied by his Spirit to men's hearts and consciences, has a divine efficacy, which distinguishes it from all human systems of religion. These last are powerless for convincing men of sin and turning them to righteousness.

33–40. They who deride God's threatenings will soon be made to feel in their own persons their irresistible and terrible power.

CHAPTER XXIV.

2. *Very good figs—very naughty figs;* the two baskets of figs represent the two classes of Jews, in respect to both condition and character. Nebuchadnezzar took away the better class of the people. Those whom he left were not merely the poorer, but the baser sort. Isa. 3:1–7, compared with 2 Kings 24:14; Jer. 40:7. Moreover, God raised up for the captives in Babylon eminent prophets, as Daniel and Ezekiel, whose labors were greatly blessed; so that at the expiration of their captivity, they returned to Judea

CHAPTER XXV.

1 Jeremiah reproveth the Jews' disobedience to the prophets, 8 foretelleth the seventy years' captivity, 12 and after that, the destruction of Babylon. 15 Under the type of a cup of wine, he foreshoweth the destruction of all nations. 34 The howling of the shepherds.

THE word that came to Jeremiah concerning all the people of Judah, in the fourth year of Jehoiakim the son of Josiah king of Judah, that *was* the first year of Nebuchadrezzar king of Babylon;

2 The which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying,

3 From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, that *is* the three and twentieth year,* the word of the LORD hath come unto me, and I have spoken unto you, rising early and speaking;[a] but ye have not hearkened.[b]

4 And the LORD hath sent unto you all his servants the prophets, rising early and sending *them;* but ye have not hearkened, nor inclined your ear to hear.

5 They said, Turn ye again now every one from his evil way, and from the evil of your doings,[c] and dwell in the land that the LORD hath given unto you and to your fathers for ever and ever:

6 And go not after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands;[d] and I will do you no hurt.

7 Yet ye have not hearkened unto me, saith the LORD; that ye might provoke me to anger with the works of your hands to your own hurt.[e]

8 ¶ Therefore thus saith the LORD of hosts; Because ye have not heard my words,

9 Behold, I will send and take all the families of the north, saith the LORD, and Nebuchadrezzar the king of Babylon, my servant,[f] and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and a hissing, and perpetual desolations. A. M. 3398. B. C. about 606.

10 Moreover I will take from them† the voice of mirth,[g] and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle.[h]

11 And this whole land shall be a desolation, *and* an astonishment;[i] and these nations shall serve the king of Babylon seventy years.‡

12 ¶ And it shall come to pass, when seventy years are accomplished, *that* I will punish§ the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.‖

13 And I will bring upon that land all my words which I have pronounced against it,[k] *even* all that is written in this book, which Jeremiah hath prophesied against all the nations.

14 For many nations and great kings shall serve themselves of them also:[l] and I will recompense them according to their deeds, and according to the works of their own hands.

15 ¶ For thus saith the LORD God of Israel unto me; Take the wine-cup of this fury at my hand, and cause all the nations to whom I send thee to drink it.[m]

16 And they shall drink,[n] and be moved, and be mad, because of the sword that I will send among them.

17 Then took I the cup at the LORD's hand, and made all the nations to drink, unto whom the LORD had sent me:

18 *To wit,* Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, a hissing, and a curse;[o] as *it is* this day;

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* From 629 till 606. [a] ch. 7:13, etc.; 11:7, etc.; 29:19. [b] Psa. 81:13; Isa. 55:2; John 8:47. [c] ch. 18:11; 35:15; 2 Kings 17:13. [d] Deut. 32:21; 1 Kings 14:22. [e] Prov. 8:36. [f] Prov. 21:1; Isa. 10:5; 44:28. † Heb. *cause to perish from them.* [g] Isa. 24:7, 8; Hos. 2:11. [h] Eccl. 12:2–4. [i] Lev. 26:34, 35.

‡ Beginning 606; 2 Kings 14:1: ending 536; Ezra 1:1; Dan. 9:2. § Heb. *visit upon.* ‖ ch. 50:51; Isa. 14:23; 21:1, etc.; 47:1. [k] Dan. 5:28, 31. [l] ch. 27:7. [m] Job 21:20; Psa. 75:8; Isa. 51:17; Rev. 14:10. [n] Ezek. 23:34; Nah. 3:11. [o] ver. 9, 11.

thoroughly purified from idolatry. Those who remained in the land were, on the contrary, abandoned to wickedness, anarchy, and misery, as is manifest from Jeremiah's account of their proceedings. Chapters 40–44.

INSTRUCTION.

The true character of men cannot always be determined by God's outward dealings with them. The heaviest trials often prove the occasion of great prosperity, spiritual and temporal, and exemption from them to be a heavy judgment.

CHAPTER XXV.

1. *The fourth year of Jehoiakim—the first year of Nebuchadrezzar;* the first year of Nebuchadnezzar seems to have corresponded partly with the third and partly with the fourth year of Jehoiakim. Compare Dan. 1:1. This prophecy was delivered earlier than that recorded in the preceding chapter, the arrangement of the writings of Jeremiah, here and elsewhere, not preserving the chronological order.

9. *These nations round about;* the nations afterwards enumerated, ver. 19–26.

10. *The sound of the millstones;* the millstones of the hand-mill, in which the people of the East daily grind their meal.

11. *Seventy years;* generally reckoned from the first invasion of the land by Nebuchadnezzar during the reign of Jehoiakim, when the process of transportation to Babylon began.

13. *This book—against all the nations;* "this book" seems to refer to the whole collection of Jeremiah's writings. The more distinguished prophecies "against all the nations" now stand in the last part of the book. We must suppose either that they were originally written at an earlier date, or, what is more probable, that the present clause was added in arranging the whole volume.

15. *The wine-cup of this fury;* here, as often elsewhere, God's wrath is compared to an intoxicating wine-cup, which makes those who drink it mad, and causes them to stagger and fall. Psa. 75:8; Isa. 51:21–23; Zech. 12:2.

16. *Be moved;* reel.

17. *Then I took the cup;* this was plainly done only in prophetic vision. He makes the nations to drink by announcing God's wrath that is coming upon them.

18–26. *Jerusalem—all the kings of the Medes;* all these nations were to be destroyed by Nebuchadnezzar. *The mingled people;* probably here, as in Ezek. 30:5, the mixed mass of foreigners serving the Egyptians. *Uz;* probably situated in the northern part of Arabia. *The isles—beyond the sea;* the western islands of the Mediterranean, with the adjacent coasts. *Dedan, and Tema, and Buz;* in the northern part of Arabia. *All—in the utmost corners;* see note on chap. 9:26. *Zimri;* an unknown tribe, probably lying in the direction

A. M. 3398. B. C. about 606.

19 Pharaoh king of Egypt,[a] and his servants, and his princes, and all his people;

20 And all the mingled people,[b] and all the kings of the land of Uz,[c] and all the kings of the land of the Philistines,[d] and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod,[e]

21 Edom, and Moab, and the children of Ammon,[f]

22 And all the kings of Tyrus, and all the kings of Zidon, and the kings of the isles which *are* beyond the sea,*

23 Dedan, and Tema, and Buz, and all *that are* in the utmost corners,†

24 And all the kings of Arabia, and all the kings of the mingled people that dwell in the desert,[g]

25 And all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes,

26 And all the kings of the north,[h] far and near, one with another, and all the kingdoms of the world, which *are* upon the face of the earth: and the king of Sheshach shall drink after them.[i]

27 Therefore thou shalt say unto them, Thus saith the LORD of hosts, the God of Israel; Drink ye,[j] and be drunken,[k] and spue, and fall, and rise no more, because of the sword which I will send among you.

28 And it shall be, if they refuse to take the cup at thy hand to drink, then shalt thou say unto them, Thus saith the LORD of hosts; Ye shall certainly drink.

29 For lo, I begin to bring evil on the city which is called by my name,‡[l] and should ye be utterly unpunished?[m] Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth,[n] saith the LORD of hosts.

30 Therefore prophesy thou against them all these words, and say unto them, The LORD shall roar from on high,[o] and utter his voice from his holy habitation;[p] he shall mightily roar upon his habitation; he shall give a shout, as they that tread *the grapes*,[q] against all the inhabitants of the earth.

31 A noise shall come *even* to the ends of the earth; for the LORD hath a controversy with the nations: he will plead with all flesh;[r] he will give them *that are* wicked to the sword, saith the LORD.

32 Thus saith the LORD of hosts, Behold, evil shall go forth from nation to nation,[s] and a great whirlwind shall be raised up from the coasts of the earth.

33 And the slain of the LORD shall be at that day from *one* end of the earth even unto the *other* end of the earth:[t] they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.

34 ¶ Howl, ye shepherds, and cry; and wallow yourselves *in the ashes*, ye principal of the flock:[u] for the days of your slaughter§ and of your dispersions are accomplished; and ye shall fall like a pleasant vessel.‖

35 And the shepherds shall have no way to flee, nor¶ the principal of the flock to escape.

36 A voice of the cry of the shepherds, and a howling of the principal of the flock, *shall be heard:* for the LORD hath spoiled their pasture.

37 And the peaceable habitations are cut down because of the fierce anger of the LORD.

38 He hath forsaken his covert, as the lion:[v] for their land is desolate* because of the fierceness of the oppressor, and because of his fierce anger.

CHAPTER XXVI.

1 Jeremiah by promises and threatenings exhorteth to repentance. 8 He is therefore apprehended, 10 and arraigned. 12 His apology. 16 He is quit in judgment by the example of Micah, 20 and of Urijah, 24 and by the care of Ahikam.

IN the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word from the LORD, saying,

2 Thus saith the LORD; Stand in the court of the LORD'S house, and speak unto all the cities of Judah which come to worship in the LORD'S house, all the words that I command thee to speak unto them; diminish not a word:[w]

3 If so be they will hearken, and turn every man from his evil way, that I may repent me of the evil, which I purpose to do unto them because of the evil of their doings.[x]

4 And thou shalt say unto them, Thus saith the LORD; If ye will not hearken to me, to walk in my law, which I have set before you,[y]

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a Ch. 46:2, etc. b Exod. 12:38; Num. 11:4. c Job 1:1. d ch. 47:1, etc. e Neh. 13:23–27. f ch. 48:49. * Or, *region by the seaside.* † Heb. *cut off into corners*, or *having the corners of the hair polled;* ch. 9:26; 49:32. g Ezek. 30:5. h ch. 50:9. i ch 51:41. j Hab. 2:16. k Isa. 51:21; 63:6. ‡ Heb. *upon which my name is called.* l Ezek. 9:6. m ch. 49:12; Prov. 11:31; Luke 23:31; 1 Pet. 4:17. n Ezek. 38:21. o Isa. 42:13. p 2 Chr. 30:27.

q Isa. 16:9. r Isa. 66:16. s Zeph. 3:8. t Rev. 14:19, 20. u ch 23:1. § Heb. *your days for slaughter.* ‖ Heb. *vessel of desire.* ¶ Heb. *flight shall perish from the shepherds, and escaping from, etc.;* Amos 2:14. v Psa. 76:2; Zech. 2:13. * Heb. *a desolation.* w ch. 23:28; Ezek. 3:10, 11; Matt. 28:20. x 1 Kings 21:27, 29; Jonah 3:8–10. y Lev. 26:14, etc.; Deut. 28:15, etc.

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of Persia and Media. *Elam;* Persia. *The Medes;* northeast of Persia, and south and west of the Caspian. *All the kings of the north;* the Scythian tribes north of the Euxine and Black sea. *All the kingdoms of the world;* in a general sense. Compare Luke 2:1. *Sheshach;* a name for Babylon. Chap. 51:41. After God has used the king of Babylon as the minister of his wrath upon these nations, he shall in turn be destroyed. Compare what is said of Assyria, Isa. 10:12.

31. *A noise shall come;* the tumult of warlike hosts, under the marshalling of Jehovah. Compare Isa. 13:4.

34. *Shepherds—principal of the flock;* the nobles and rulers of the nations. *Are accomplished;* have fully come. Luke 2:6. *Like a pleasant vessel;* as a costly vessel falls and is dashed in pieces.

36. *Spoiled their pasture;* destroyed their land and people.

37. *Cut down;* desolated.

38. *He hath forsaken;* Jehovah, as the leader of the conquering hosts, who is here compared to a lion. Ver. 30.

INSTRUCTIONS.

8, 11. Though God's judgments be long delayed, they will come at last upon the incorrigibly impenitent, and their severity will be in proportion to the exhortations and warnings that have been despised.

12. However sore the chastisement which God inflicts upon his people, he remembers them at the appointed time in mercy; and their cruel and relentless persecutors he destroys.

29. The judgments which God brings upon his offending people are a solemn warning to the wicked of the more terrible vengeance which will one day fall upon them. 1 Pet. 4:17, 18.

15–28, 30–33. God's power over the human family is unlimited; it is as easy for him to send forth desolating calamities from nation to nation over all the earth, as to punish the weakest transgressor of his laws.

34–38. It is a righteous rule of divine Providence, that wicked leaders of the people, who are first in crime, should

5 To hearken to the words of my servants the prophets, whom I sent unto you, both rising up early, and sending *them*,[a] but ye have not hearkened;

6 Then will I make this house like Shiloh,[b] and will make this city a curse to all the nations of the earth.[c]

7 So the priests and the prophets and all the people heard Jeremiah speaking these words in the house of the LORD.

8 ¶ Now it came to pass, when Jeremiah had made an end of speaking all that the LORD had commanded *him* to speak unto all the people, that the priests and the prophets and all the people took him, saying, Thou shalt surely die.

9 Why hast thou prophesied in the name of the LORD, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant? And all the people were gathered against Jeremiah in the house of the LORD.

10 ¶ When the princes of Judah heard these things, then they came up from the king's house unto the house of the LORD, and sat down in the entry* of the new gate of the LORD'S *house*.

11 Then spake the priests and the prophets unto the princes and to all the people, saying, This man *is* worthy to die;† for he hath prophesied against this city,[d] as ye have heard with your ears.

12 ¶ Then spake Jeremiah unto all the princes and to all the people, saying, The LORD sent me to prophesy against this house and against this city all the words that ye have heard.

13 Therefore now amend your ways and your doings, and obey the voice of the LORD your God;[e] and the LORD will repent him of the evil that he hath pronounced against you.

14 As for me, behold, I *am* in your hand: do with me as seemeth good and meet unto you.‡

15 But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth the LORD hath sent me unto you to speak all these words in your ears.

16 ¶ Then said the princes and all the people unto the priests and to the prophets; This man *is* not worthy to die: for he hath spoken to us in the name of the LORD our God. A. M. 3395. B. C. about 609.

17 Then rose up certain of the elders of the land, and spake to all the assembly of the people,[f] saying,

18 Micah the Morasthite prophesied in the days of Hezekiah king of Judah,[g] and spake to all the people of Judah, saying, Thus saith the LORD of hosts; Zion shall be ploughed *like* a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest.[h]

19 Did Hezekiah king of Judah and all Judah put him at all to death? did he not fear the LORD,[i] and besought the LORD,§ and the LORD repented him of the evil which he had pronounced against them?[j] Thus might we procure great evil against our souls.

20 And there was also a man that prophesied in the name of the LORD, Urijah the son of Shemaiah of Kirjath-jearim, who prophesied against this city and against this land according to all the words of Jeremiah:

21 And when Jehoiakim the king, with all his mighty men, and all the princes, heard his words, the king sought to put him to death:[k] but when Urijah heard it, he was afraid, and fled,[l] and went into Egypt;

22 And Jehoiakim the king sent men into Egypt, *namely*, Elnathan the son of Achbor, and *certain* men with him into Egypt.

23 And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king; who slew him with the sword, and cast his dead body into the graves of the common people.‖

24 Nevertheless, the hand of Ahikam the son of Shaphan was with Jeremiah,[m] that they should not give him into the hand of the people to put him to death.[n]

CHAPTER XXVII.

1 Under the type of bonds and yokes he prophesieth the subduing of the neighbor kings unto Nebuchadnezzar. 8 He exhorteth them to yield, and not to believe the false prophets. 12 The like he doeth to Zedekiah. 19 He foretelleth, the remnant of the vessels shall be carried to Babylon, and there continue until the day of visitation.

IN the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word unto Jeremiah from the LORD, saying,

[a] Ch. 25:3, 4. [b] 1 Sam. 4:10–12. [c] Isa. 65:15. * Or, *at the door*. † Heb. *The judgment of death is for this man*. [d] ch. 38:4, 5. [e] ch. 7:3, 7. ‡ Heb. *it is good and right in your eyes*. [f] Acts 5:34, etc. [g] Mic. 1:1. [h] Mic. 3:12. [i] 2 Chr. 32:26. § Heb. *face of the LORD*. [j] 2 Sam. 24:16. [k] Psa. 119:109. [l] Matt. 10:23. ‖ Heb. *sons of the people*. [m] ch. 39:14; 2 Kings 22:12, 14. [n] Isa. 37:32, 33.

be first also in suffering, when he punishes nations for their sins.

CHAPTER XXVI.

6. *Like Shiloh;* see note on chap. 7:12.

18. *Zion shall be ploughed;* Micah 3:13.

19. *Did Hezekiah—put him at all to death?* this case is adduced by the princes as an argument why the king should spare Jeremiah.

20. *Urijah;* this case is adduced by the prophet to show the disposition of Jehoiakim, and the danger to which he was exposed.

INSTRUCTIONS.

11. God's faithful servants generally receive the bitterest persecution from false and corrupt religious teachers.

14. The true messenger of God will commit his cause to his divine Master, and prefer death rather than unfaithfulness.

15. God regards the injury which his servants receive for the truth's sake as done to himself, and he will punish it accordingly.

16–19. True nobleness of character is shown by listening to faithful reproofs and profiting by them; to hate and persecute those who administer them betrays equal baseness and wickedness.

20–23. To show fear of wicked men who are high in office and power, is oftentimes the most certain way to give them the mastery over us.

24. It is easy for God to raise up friends and protectors for the defenceless, and he will do so for those who put their trust in him, as far as their good and the interests of his cause demand it.

CHAPTER XXVII.

1. *Jehoiakim;* many suppose that this should read, "Zedekiah," as in verses 3, 12, and in chap. 28:1. See verse 20.

A. M. 3406. B. C. about 598. 2 Thus saith the LORD* to me; Make thee bonds and yokes, and put them upon thy neck,[a]

3 And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah;

4 And command them to say unto their masters,† Thus saith the LORD of hosts, the God of Israel; Thus shall ye say unto your masters;

5 I have made the earth,[b] the man and the beast that *are* upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me.[c]

6 And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon,[d] my servant;[e] and the beasts of the field have I given him also to serve him.[f]

7 And all nations shall serve him,[g] and his son, and his son's son, until the very time of his land come:[h] and then many nations and great kings shall serve themselves of him.[i]

8 And it shall come to pass, *that* the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the LORD, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand.

9 Therefore hearken not ye to your prophets, nor to your diviners, nor to your dreamers,‡ nor to your enchanters, nor to your sorcerers,[j] which speak unto you, saying, Ye shall not serve the king of Babylon:

10 For they prophesy a lie unto you,[k] to remove you far from your land; and that I should drive you out, and ye should perish.

11 But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land, saith the LORD; and they shall till it, and dwell therein.

12 ¶ I spake also to Zedekiah king of Judah according to all these words,[l] saying, Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live.[m]

13 Why will ye die, thou and thy people, by the sword, by the famine, and by the pestilence, as the LORD hath spoken against the nation that will not serve the king of Babylon?

14 Therefore hearken not unto the words of the prophets that speak unto you,[n] saying, Ye shall not serve the king of Babylon: for they prophesy a lie§ unto you.

15 For I have not sent them, saith the LORD, yet they prophesy a lie§ in my name; that I might drive you out, and that ye might perish, ye, and the prophets that prophesy unto you.[o]

16 Also I spake to the priests and to all this people, saying, Thus saith the LORD; Hearken not to the words of your prophets that prophesy unto you, saying, Behold, the vessels of the LORD's house[p] shall now shortly be brought again from Babylon:[q] for they prophesy a lie unto you.

17 Hearken not unto them; serve the king of Babylon, and live: wherefore should this city be laid waste?

18 But if they *be* prophets, and if the word of the LORD be with them,[r] let them now make intercession to the LORD of hosts, that the vessels which are left in the house of the LORD, and *in* the house of the king of Judah, and at Jerusalem, go not to Babylon.

19 ¶ For thus saith the LORD of hosts concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remain in this city,[s]

20 Which Nebuchadnezzar king of Babylon took not, when he carried away captive Jeconiah the son of Jehoiakim king of Judah from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem;[t]

21 Yea, thus saith the LORD of hosts, the God of Israel, concerning the vessels that remain *in* the house of the LORD, and *in* the house of the king of Judah and of Jerusalem;

22 They shall be carried to Babylon,[u] and there shall they be until the day that I visit them,[v] saith the LORD; then will I bring them up, and restore them to this place.[w]

CHAPTER XXVIII.

1 Hananiah prophesieth falsely the return of the vessels, and of Jeconiah. 5 Jeremiah, wishing it to be true, showeth that the event will declare who are true prophets. 10 Hananiah breaketh Jeremiah's yoke. 12 Jeremiah telleth of an iron yoke, 15 and foretelleth Hananiah's death.

AND it came to pass the same year, in the beginning of the* reign of Zedekiah king of Judah, in the fourth year, *and* in the fifth month, *that* Hananiah the son of Azur the prophet, which *was* of Gibeon, spake unto me in the house of the LORD, in the presence of the priests and of all the people,[x] saying,

2 Thus speaketh the LORD of hosts, the God of Israel, saying, I have broken the yoke of the king of Babylon.[y]

3 Within two full years‖ will I bring again into this place all the vessels of the LORD's house, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon:[z]

4 And I will bring again to this place Jeconiah the son of Jehoiakim king of Judah, with all the

* Or, *hath the LORD said.* a Ezek. 4:1; 12:3. † Or, *concerning their masters, saying.* b Psa. 146:6; Isa. 45:12. c Deut. 32:8, 9; Psa. 115:16; Dan. 4:17, 32. d ch. 25:9. e ch. 25:9; 43:10; Ezek. 29:18–20. f Dan. 2:38. g 2 Chr. 36:20; Dan. 5:19. h ch. 25:12; 50:27; Dan. 5:26, 31. i ch. 25:14; 50:9, 10; 51:27, 28. ‡ Heb. *dreams.* j Isa. 47:12–14. k ver. 14; Ezek. 14:9–11. l ch. 28:1; 38:17. m Prov. 1:33. n ch. 14:14; 23:21; 29:8, 9.

§ Heb. *in a lie,* or *lyingly.* o Matt. 15:14. p 2 Chr. 36:7, 10; Dan. 1:2. q ch. 28:3. r 1 Kings 18:24, 26; Jas. 5:16–18. s ch. 52:17–23; 2 Kings 25:13–17. t ch. 24:1; 2 Kings 24:14, 15; 2 Chr. 36:10. u ch. 32:5. v ch. 29:10. w Ezra 1:7; 7:19. x ch. 27:1. y ch. 27:12. ‖ Heb. *years of days.* z ch. 27:16.

19. *The pillars—the bases;* see 1 Kings 7:15, 21, 23, 27; 2 Chron. 4:2, 12, 14.

INSTRUCTION.

For the accomplishment of his own ends, God sometimes intrusts wicked and impious rulers with great power and authority; and then all resistance on the part of the neighboring nations proves vain. But when he has fulfilled his purposes by them, he humbles them as easily as he had before exalted them. Compare chap. 18:6–10; and Daniel, chapters 7, 8.

captives* of Judah, that went into Babylon, saith the LORD: for I will break the yoke of the king of Babylon.

5 ¶ Then the prophet Jeremiah said unto the prophet Hananiah in the presence of the priests, and in the presence of all the people that stood in the house of the LORD,[a]

6 Even the prophet Jeremiah said, Amen:[b] the LORD do so: the LORD perform thy words which thou hast prophesied, to bring again the vessels of the LORD's house, and all that is carried away captive, from Babylon into this place.[c]

7 Nevertheless, hear thou now this word that I speak in thine ears, and in the ears of all the people;[d]

8 The prophets that have been before me and before thee of old prophesied both against many countries, and against great kingdoms,[e] of war, and of evil, and of pestilence.[f]

9 The prophet which prophesieth of peace,[g] when the word of the prophet shall come to pass, *then* shall the prophet be known, that the LORD hath truly sent him.[h]

10 ¶ Then Hananiah the prophet took the yoke from off the prophet Jeremiah's neck,[i] and brake it.

11 And Hananiah spake in the presence of all the people, saying, Thus saith the LORD; Even so will I brake the yoke of Nebuchadnezzar king of Babylon from the neck of all nations within the space of two full years. And the prophet Jeremiah went his way.[j]

12 ¶ Then the word of the LORD came unto Jeremiah *the prophet,* after that Hananiah the prophet had broken the yoke from off the neck of the prophet Jeremiah, saying,

13 Go and tell Hananiah, saying, Thus saith the LORD; Thou hast broken the yokes of wood; but thou shalt make for them yokes of iron.

14 For thus saith the LORD of hosts, the God of Israel; I have put a yoke of iron upon the neck of all these nations,[k] that they may serve Nebuchadnezzar king of Babylon;[l] and they shall serve him: and I have given him the beasts of the field also.[m]

15 ¶ Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah; the LORD hath not sent thee;[n] but thou makest this people to trust in a lie.[o]

16 Therefore thus saith the LORD; Behold, I will cast thee from off the face of the earth: this year thou shalt die, because thou hast taught rebellion† against the LORD.[p] A. M. 3409. B. C. about 595.

17 So Hananiah the prophet died the same year in the seventh month.[q]

CHAPTER XXIX.

1 Jeremiah sendeth a letter to the captives in Babylon, to be quiet there, 8 and not to believe the dreams of their prophets, 10 and that they shall return with grace after seventy years. He foretelleth the destruction of the rest for their disobedience. 20 He showeth the fearful end of Ahab and Zedekiah, two lying prophets. 24 Shemaiah writeth a letter against Jeremiah. 30 Jeremiah readeth his doom.

NOW these *are* the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders which were carried away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon;

2 (After that Jeconiah the king, and the queen, and the eunuchs,‡ the princes of Judah and Jerusalem, and the carpenters, and the smiths, were departed from Jerusalem;[r])

3 By the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiah, whom Zedekiah king of Judah sent unto Babylon to Nebuchadnezzar king of Babylon, saying,

4 Thus saith the LORD of hosts, the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon:

5 Build ye houses, and dwell *in them;* and plant gardens, and eat the fruit of them;[s]

6 Take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished.

7 And seek the peace of the city whither I have caused you to be carried away captives,[t] and pray unto the LORD for it:[u] for in the peace thereof shall ye have peace.

8 ¶ For thus saith the LORD of hosts, the God of Israel; Let not your prophets and your diviners, that *be* in the midst of you, deceive you,[v] neither hearken to your dreams which ye cause to be dreamed.

* Heb. *captivity.* a ch. 26:2. b 1 Kings 1:36. c ch. 11:5; 17:16; 18:20. d 1 Kings 22:28. e Jonah 1:2. f Isa. 13:18; Amos ch. 1, 2. g Ezek 13:10, etc. h Deut. 18:22. i ch. 27:2. j Prov. 14:7. k Deut. 28:48. l ch. 27:6, 7. m Dan. 2:38. n ch. 29:31, 32. o Lam. 2:14. † Heb. *revolt;* ch 29:32.

p Deut. 13:5. q Isa. 44:25, 26. ‡ Or, *chamberlains.* r 2 Kings 24:12–16. s ver. 28. t Dan. 4:27; 6:5. u Ezra 6:10; 1 Tim. 2:1, 2. v ch. 14:14; 27:14, 15.

CHAPTER XXVIII.

8. *Of war—of pestilence;* the prediction of God's approaching judgments, with the view of bringing the people to repentance, was one of the signs of a true prophet; while the false prophets occupied themselves with quieting the consciences of the people in the practice of sin.

9. *Shall come to pass;* see Deut. 18:22.

13. *For them;* in their stead. By encouraging the people in sin, Hananiah is making for them iron instead of wooden yokes; that is, aggravating the severity of their bondage.

INSTRUCTIONS.

2. It is a common custom of false teachers to flatter men with the assurance of impunity in the practice of sin.

6. God's servants should manifest a tender and compassionate spirit, such as shall make it manifest to all that they take no delight in the messages of wrath which they deliver to the people in his name, and that it is the earnest desire of their hearts that by repentance and reformation the fulfilment of these threatenings may be averted.

9. The awful destruction of the wicked will soon make manifest the folly of those who have flattered them with the hope of peace and safety in a course of iniquity.

13–17. God will not accommodate the course of his government to the wishes of corrupt rulers and false prophets who strengthen their hands in wickedness, but will destroy both together.

CHAPTER XXIX.

5. *Build ye houses;* the expectation of a speedy restoration to their own land would have prevented the captives from settling themselves in their new abode, and thus have proved an injury to them.

A. M. 3398. B. C. about 606. 9 For they prophesy falsely* unto you in my name: I have not sent them, saith the LORD.

10 ¶ For thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you,[a] and perform my good word toward you, in causing you to return to this place.[b]

11 For I know the thoughts that I think toward you,[c] saith the LORD, thoughts of peace, and not of evil, to give you an expected end.†[d]

12 Then shall ye call upon me,[e] and ye shall go and pray unto me, and I will hearken unto you.[f]

13 And ye shall seek me,[g] and find *me*,[h] when ye shall search for me with all your heart.[i]

14 And I will be found of you,[j] saith the LORD: and I will turn away your captivity,[k] and I will gather you from all the nations, and from all the places whither I have driven you, saith the LORD; and I will bring you again into the place whence I caused you to be carried away captive.[l]

15 ¶ Because ye have said, The LORD hath raised us up prophets in Babylon;[m]

16 *Know* that thus saith the LORD of the king that sitteth upon the throne of David, and of all the people that dwelleth in this city, *and* of your brethren that are not gone forth with you into captivity;

17 Thus saith the LORD of hosts; Behold, I will send upon them the sword, the famine, and the pestilence, and will make them like vile figs, that cannot be eaten, they are so evil.[n]

18 And I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed to all the kingdoms of the earth,[o] to be‡ a curse, and an astonishment, and a hissing, and a reproach, among all the nations whither I have driven them:[p]

19 Because they have not hearkened to my words, saith the LORD, which I sent unto them by my servants the prophets, rising up early and sending *them*;[q] but ye would not hear, saith the LORD.

20 ¶ Hear ye therefore the word of the LORD, all ye of the captivity,[r] whom I have sent from Jerusalem to Babylon.[s]

21 Thus saith the LORD of hosts, the God of Israel, of Ahab the son of Kolaiah, and of Zedekiah the son of Maaseiah, which prophesy a lie unto you in my name; Behold, I will deliver them into the hand of Nebuchadrezzar king of Babylon; and he shall slay them before your eyes;

22 And of them shall be taken up a curse by all the captivity of Judah which *are* in Babylon,[t] saying, The LORD make thee like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire;[u]

23 Because they have committed villany in Israel, and have committed adultery with their neighbor's wives, and have spoken lying words in my name, which I have not commanded them;[v] even I know, *and* am a witness, saith the LORD.

24 ¶ *Thus* shalt thou also speak to Shemaiah the Nehelamite,§ saying,

25 Thus speaketh the LORD of hosts, the God of Israel, saying, Because thou hast sent letters in thy name unto all the people that *are* at Jerusalem, and to Zephaniah the son of Maaseiah the priest,[w] and to all the priests, saying,

26 The LORD hath made thee priest in the stead of Jehoiada the priest, that ye should be officers in the house of the LORD,[x] for every man *that is* mad,[y] and maketh himself a prophet, that thou shouldest put him in prison,[z] and in the stocks.

27 Now therefore why hast thou not reproved Jeremiah of Anathoth, which maketh himself a prophet to you?

28 For therefore he sent unto us *in* Babylon, saying, This *captivity is* long: build ye houses and dwell *in them;* and plant gardens, and eat the fruit of them.[a]

29 And Zephaniah the priest read this letter in the ears of Jeremiah the prophet.

30 ¶ Then came the word of the LORD unto Jeremiah, saying,

31 Send to all them of the captivity,[b] saying, Thus saith the LORD concerning Shemaiah the Nehelamite; Because that Shemaiah hath prophesied unto you, and I sent him not, and he caused you to trust in a lie:[c]

32 Therefore thus saith the LORD; Behold, I will punish Shemaiah the Nehelamite, and his seed: he shall not have a man to dwell among this people; neither shall he behold the good that I will do for

* Heb. *in a lie;* ch. 27:15. † Heb. *end and expectation.* ‡ Heb. *for.* § Or, *dreamer.*
a ch. 25:12; 2 Chr. 36:21–23; Ezra 1:1; Dan. 9:2. b ch. 32:42–44. c Isa. 55:8, 9. d Lam. 3:26. e Neh. 2:4, etc.; Dan. 9:3, etc. f Isa. 65:24. g Lev. 26:40, etc.; Deut. 30:1, etc. h Deut. 4:7. i ch. 24:7. j Psa. 32:6; 46:1; Isa. 45:19; 55:6. k Psa. 126:1, 4. l ch. 23:3; 30:3; 32:37; Ezek. 36:24; Amos 9:14; Mic. 4:12; Zeph. 3:20. m Ezek. 1:1, 3. n ch. 21:8–10. o ch. 15:4; 34:17; Lev. 26:33; Deut. 28:25. p ch. 26:6. q ch. 25:4; 32:33. r Ezek. 3:11, 15. s ch. 24:5. t Isa. 65:15. u Dan. 3:6. v ch. 23:14, 21. w ch. 21:1; 2 Kings 25:18. x ch. 20:1, 2. y 2 Kings 9:11; Acts 26:24. z ch. 38:6, 28; 2 Chr. 18:26. a ver. 5. b ver. 20. c ch. 28:15, 16; 2 Pet. 2:1.

11. *An expected end;* that happy issue which is the object of your hopes.

15. *Prophets in Babylon;* these were the false prophets who promised the captives a speedy return.

24. *Thus shalt thou also speak;* this prophecy was evidently delivered after the return of Zedekiah's messengers from Babylon.

INSTRUCTIONS.

5, 6. The true teacher will inculcate upon men cheerful submission under the afflictive dispensations of God's providence, and the diligent performance of duty. Thus present suffering will be greatly mitigated, and the way be prepared for future enlargement and deliverance.

7. Since civil government is an ordinance of God, we are bound to seek the peace and welfare of the nation in which God's providence in any way appoints our residence, and to yield a willing obedience to all its laws, except only when they command what God forbids. Rom. 13:1; Acts 41:9.

8, 9. The way of those who prophesy lies has always been, first to quiet men's consciences in sin until they fall into trouble, and then to encourage them to seek deliverance from it in some other way than by repentance and submission to God's will.

10. If we bear with patience and meekness the trials which God lays upon us, he will, at the appointed time, grant us a glorious deliverance from them.

13. Heartiness and sincerity in seeking God insure a gracious answer.

15–19. They who desire to be flattered in rebellion against God, will find false prophets ready to flatter them; but it will only be for their utter and irremediable ruin.

22. None do so much as false teachers to corrupt and ruin a nation; and against none does God threaten such severe judgments. Ver. 30–32.

23. Lying words in doctrine, and villany in practice, generally go together, as in the case of Ahab and Zedekiah.

my people, saith the LORD; because he hath taught rebellion* against the LORD.

CHAPTER XXX.

1 God showeth Jeremiah the return of the Jews. 4 After their trouble they shall have deliverance. 10 He comforteth Jacob. 18 Their return shall be gracious. 20 Wrath shall fall on the wicked.

THE word that came to Jeremiah from the LORD, saying,

2 Thus speaketh the LORD God of Israel, saying, Write thee all the words that I have spoken unto thee in a book.[a]

3 For lo, the days come, saith the LORD, that I will bring again the captivity of my people Israel and Judah,[b] saith the LORD: and I will cause them to return to the land that I gave to their fathers, and they shall possess it.[c]

4 ¶ And these *are* the words that the LORD spake concerning Israel and concerning Judah.

5 For thus saith the LORD; We have heard a voice of trembling, of fear, and not of peace.†

6 Ask ye now, and see whether a man‡ doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness?

7 Alas! for that day *is* great,[d] so that none *is* like it: it *is* even the time of Jacob's trouble;[e] but he shall be saved out of it.

8 For it shall come to pass in that day, saith the LORD of hosts, *that* I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him:

9 But they shall serve the LORD their God, and David their king,[f] whom I will raise up unto them.[g]

10 ¶ Therefore fear thou not,[h] O my servant Jacob, saith the LORD; neither be dismayed, O Israel: for lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make *him* afraid.

11 For I *am* with thee, saith the LORD, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee;[i] but I will correct thee in measure, and will not leave thee altogether unpunished. A. M. 3398. B. C. about 606.

12 For thus saith the LORD, Thy bruise *is* incurable,[j] *and* thy wound *is* grievous.

13 *There is* none to plead thy cause,[k] that thou mayest be bound up:§ thou hast no healing medicines.[l]

14 All thy lovers have forgotten thee; they seek thee not;[m] for I have wounded thee with the wound of an enemy,[n] with the chastisement of a cruel one, for the multitude of thine iniquity; *because* thy sins were increased.[o]

15 Why criest thou for thine affliction? thy sorrow *is* incurable for the multitude of thine iniquity: *because* thy sins were increased, I have done these things unto thee.

16 Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey.[p]

17 For I will restore health unto thee, and I will heal thee of thy wounds,[q] saith the LORD; because they called thee an Outcast, *saying*, This *is* Zion, whom no man seeketh after.

18 ¶ Thus saith the LORD; Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling-places;[r] and the city shall be builded upon her own heap,‖ and the palace shall remain after the manner thereof.

19 And out of them shall proceed thanksgiving and the voice of them that make merry:[s] and I will multiply them, and they shall not be few;[t] I will also glorify them, and they shall not be small.

20 Their children also shall be as aforetime,[u] and their congregation shall be established before me, and I will punish all that oppress them.[v]

21 And their nobles shall be of themselves, and their governor shall proceed from the midst of them;[w] and I will cause him to draw near, and he shall approach unto me:[x] for who *is* this that

* Heb. *revolt;* ch. 28:16. a 2 Pet. 1:21; Rev. 1:19; 10:4. b ver. 18; ch. 32:37; Ezek. 39:25, 26; Amos 9:14, 15. c ch. 16:15; Ezra 3:1, 8, 12; Ezek. 36:24. † Or, there is *fear, and not peace.* ‡ Heb. *male.* d Joel 2:11, 31; Zeph. 1:14; Rev. 6:17. e Dan. 12:1. f Hos. 3:5. g Luke 1:69. h ch. 46:27, 28; Isa. 41:13; 44:2. i Amos 9:8. j 2 Chr. 36:16. k 1 Tim 2:5, 6; 1 John 2:1. § Heb. *for binding up,* or *pressing.* l ch. 8:22; Isa. 1:6. m Lam. 1:2; Hos. 2:5, 7. n Lam. 2:5. o Lam. 5:16, 17. p Exod. 23:22; Isa. 33:1; 41:11, 12. q ch. 33:6; Psa. 23:3; 103:3; 107:20. r Psa. 102 13. ‖ Or, *little hill;* Psa. 68:15, 16. s Psa. 42:4; Isa. 51:11. t Zech. 10:8. u Isa. 1:26. v ch. 2:13. w Gen. 49:10. x Num. 16:5.

CHAPTER XXX.

2. *All the words that I have spoken unto thee;* namely, the words beginning with the fourth verse, and extending through this and the following chapter. *In a book;* for the instruction and encouragement of those future ages to which they refer.

3. *I will bring again the captivity of my people;* we are to understand here, as in other like predictions, the restoration from the Babylonish captivity, with all the higher deliverances that follow it to the end of time, and of which it is both an earnest and a pledge. See note on Isa. 55:12.

5. *A voice of trembling;* in Jacob. Compare verse 7.

7. *The time of Jacob's trouble;* compare Dan. 12:1. The great deliverances of God's church have been effected in "troublous times." So it was at the restoration from the Babylonish captivity, as we learn from the books of Ezra and Nehemiah; and the Scriptures frequently intimate that her final deliverance shall be connected with such times. Isa. 29:7, 8; Matt. 24:21; Rev. 16:13, 14; 19:19.

12. *Thy bruise—wound;* the calamities which thy sins have brought upon thee.

14. *Thy lovers;* the gentile nations, to whose alliance the Jews trusted for salvation.

16. *Therefore;* because the end which I have had in view in afflicting thee for thy sins was thy purification, not thy destruction. The prophets often employ this word in passing from threatenings of present evil to promises of future good.

18. *Heap;* or, as the margin, "hill." *Remain after the manner thereof;* more exactly, "be inhabited after its manner;" that is, its former manner.

21. *Their nobles;* in the Hebrew, "their noble," or, "their glorious one," in the singular number, like the word that follows. The reference is to the Messiah, as in the remainder of the verse, and to the Jewish rulers after the captivity only so far as their office, like that of David before the captivity, was typical of Christ's reign. *Of themselves;* of their own nation, and not of foreign conquerors. This promise had only a partial and limited fulfilment in the restoration of the Jewish state after the captivity. Its complete fulfilment is in Christ, the son of David, whom God has made Head over all things to the church. He in an emphatic sense draws near to God as

A. M. 3398. B. C. about 606. engaged his heart to approach unto me? saith the LORD.

22 And ye shall be my people, and I will be your God.[a]

23 Behold, the whirlwind of the LORD goeth forth with fury, a continuing* whirlwind: it shall fall† with pain upon the head of the wicked.

24 The fierce anger of the LORD shall not return, until he have done *it*, and until he have performed the intents of his heart: in the latter days ye shall consider it.

CHAPTER XXXI.

1 The restoration of Israel. 10 The publication thereof. 15 Rachel mourning is comforted. 18 Ephraim repenting is brought home again. 22 Christ is promised. 27 His care over the church. 31 His new covenant. 35 The stability, 38 and amplitude of the church.

AT the same time, saith the LORD, will I be the God of all the families of Israel, and they shall be my people.

2 Thus saith the LORD, The people *which were* left of the sword found grace in the wilderness; *even* Israel, when I went to cause him to rest.[b]

3 The LORD hath appeared of old‡ unto me, *saying*, Yea, I have loved thee[c] with an everlasting love:[d] therefore with loving-kindness have I drawn thee.§[e]

4 Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets,‖ and shalt go forth in the dances of them that make merry.

5 Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat *them*¶ as common things.

6 For there shall be a day, *that* the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the LORD our God.[f]

7 For thus saith the LORD; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O LORD, save thy people, the remnant of Israel.

8 Behold, I will bring them from the north country, and gather them from the coasts of the earth,[g] *and* with them the blind and the lame, the woman with child and her that travaileth with child together:[h] a great company shall return thither.

9 They shall come with weeping,[i] and with supplications* will I lead them:[j] I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble:[k] for I am a father to Israel,[l] and Ephraim *is* my first-born.[m]

10 ¶ Hear the word of the LORD, O ye nations, and declare *it* in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd *doth* his flock.[n]

11 For the LORD hath redeemed Jacob,[o] and ransomed him from the hand of *him that was* stronger than he.[p]

12 Therefore they shall come and sing[q] in the height of Zion,[r] and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden;[s] and they shall not sorrow any more at all.[t]

13 Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.

14 And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the LORD.

15 ¶ Thus saith the LORD; A voice was heard in Ramah, lamentation, *and* bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they *were* not.[u]

16 Thus saith the LORD; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the LORD; and they shall come again from the land of the enemy.[v]

17 And there is hope in thine end, saith the LORD, that *thy* children shall come again to their own border.

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a Ezek. 37:27. * Heb. *cutting.* † Or, *remain.* b Num 10:33; Deut. 1:33 ‡ Heb. *from afar.* c Mal. 1:2. d Rom. 11:28, 29. § Or, *have I extended loving-kindness unto thee.* e Hos 11:4. ‖ Or, *timbrels.* ¶ Heb. *profane* them; Deut. 28:30. f Mic. 4:2. g Ezek. 2 :34, 41. h Isa. 40:11. i ch. 50:4; Psa. 126:5, 6; Matt. 5:4. * Or, *favors;* Zech. 12:10. j Dan. 9:17; Rom. 8:26. k Psa. 23:2; Isa. 35:7, 8; 43:19; 49:10, 11; Rev. 7:17. l ch. 3:4, 19; Isa. 63:16; 64:8; Matt. 6:9. m Exod. 4:22. n Ezek. 34:12–14. o Isa. 41:23; 48:20. p Isa. 49:24, 25; Matt. 22:29. q Isa. 35:10. r Ezek. 17:23; 20:40. s Isa. 58:11. t Rev. 21:4. u Matt. 2:17. v Ezra 1:5; Hos. 1:11.

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the one Mediator between God and man. *Who is this;* an expression of admiring wonder. Compare Isa. 60:8. *Engaged his heart;* literally, "pledged his heart." These words are peculiarly applicable to the Redeemer, who has solemnly given himself to the work of intercession for men, and who continually approaches God in their behalf. Heb. 7:25.

23. *The whirlwind—goeth forth;* the deliverance of Zion is here as elsewhere connected with desolating judgments upon the wicked within and without her pale.

INSTRUCTIONS.

3. Since every chastisement which God sends upon his covenant people is designed not for their destruction, but their purification, he will certainly deliver them from it, and make it in the end conducive to their increase and prosperity. Ver. 10, 11.

7. The seasons of sharpest conflict to Zion have been, in a peculiar sense, those of her spiritual enlargement and deliverance.

12–17. God's visible church has more than once been in the condition of an outcast: within diseased by sin and error, and without despised and trodden under foot by her enemies. But for the glory of his own name he has interposed in her behalf, bound up her wounds, and restored her to spiritual health and strength.

18–24. The future overthrow of the wicked is as certain as the perpetual increase and joy of God's people.

CHAPTER XXXI.

1. *All the families of Israel;* all its tribes, whose restoration and conversion the prophets often foretell. Ezek. chap. 37.

2. *Which were left of the sword;* whom the sword had spared.

6. *Let us go up to Zion;* these words predict the healing of the great schism between Judah and Israel. Compare 1 Kings 12:26–28.

9. *By the rivers of waters;* compare Isa. 35:6, 7; Rev. 7:17.

15. *Ramah—Rachel weeping;* Rachel was "buried in the way to Ephrath, which is Bethlehem," as Jacob journeyed from the north. That her grave was near Ramah, which lay a few miles north of Bethlehem, is plain from 1 Sam. 10:2. Here she is represented, by a beautiful figure, as weeping from her tomb over her lost children. The words apply to any desolation of that region, and are peculiarly applicable to that which Herod made by the slaughter of the children in Bethlehem and its borders. Matt. 2:16–18.

18 ¶ I have surely heard Ephraim bemoaning himself *thus;* Thou hast chastised me, and I was chastised,[a] as a bullock unaccustomed *to the yoke:*[b] turn thou me, and I shall be turned;[c] for thou *art* the LORD my God.

19 Surely after that I was turned, I repented;[d] and after that I was instructed, I smote upon *my* thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.[e]

20 *Is* Ephraim my dear son? *is he* a pleasant child? for since I spake against him I do earnestly remember him still:[f] therefore my bowels are troubled* for him; I will surely have mercy upon him, saith the LORD.

21 Set thee up waymarks, make thee high heaps: set thy heart toward the highway, *even* the way *which* thou wentest:[g] turn again, O virgin of Israel, turn again to these thy cities.[h]

22 ¶ How long wilt thou go about, O thou backsliding daughter?[i] for the LORD hath created a new thing in the earth, A woman shall compass a man.

23 Thus saith the LORD of hosts, the God of Israel; As yet they shall use this speech in the land of Judah and in the cities thereof, when I shall bring again their captivity; The LORD bless thee, O habitation of justice,[j] *and* mountain of holiness.[k]

24 And there shall dwell in Judah itself, and in all the cities thereof together, husbandmen, and they *that* go forth with flocks.

25 For I have satiated the weary soul,[l] and I have replenished every sorrowful soul.[m]

26 Upon this I awaked, and beheld; and my sleep was sweet unto me.

27 ¶ Behold, the days come, saith the LORD, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast.[n]

28 And it shall come to pass, *that* like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the LORD.

29 In those days they shall say no more, A. M. 3398. B. C. about 606. The fathers have eaten a sour grape, and the children's teeth are set on edge.

30 But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.

31 ¶ Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:[o]

32 Not according to the covenant that I made with their fathers, in the day *that* I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them,† saith the LORD:

33 But this *shall be* the covenant that I will make with the house of Israel after those days, saith the LORD; I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.[p]

34 And they shall teach no more every man his neighbor, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD:[q] for I will forgive their iniquity, and I will remember their sin no more.[r]

35 ¶ Thus saith the LORD, which giveth the sun for a light by day, *and* the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar;[s] the LORD of hosts *is* his name:

36 If those ordinances depart from before me, saith the LORD, *then* the seed of Israel also shall cease from being a nation before me for ever.[t]

37 Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD.

38 ¶ Behold, the days come, saith the LORD, that the city shall be built to the LORD from the tower of Hananeel, unto the gate of the corner.[u]

39 And the measuring line shall yet go forth

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[a] Psa. 39:8, 9. [b] Hos. 10:11. [c] Psa. 80:3, 7, 19; Lam. 5:21. [d] 2 Cor. 7:10, 11. [e] Job 13:26. [f] Lam. 3:31, 32. * Heb. *sound;* Isa. 63:15. [g] ch. 50:5. [h] ch. 3:14; Zech. 10:9. [i] ch. 2:18, 36. [j] Psa. 122:5, 8. [k] Zech. 8:3. [l] Isa. 50:4; Matt. 11:28. [m] Luke 1:53; John 4:14. [n] Ezek. 36:9–11; Hos. 2:23. [o] Ezek. 37:26; Heb. 8:8–12; 10:16, 17. † Or, *should I have continued a husband unto them?* [p] ch. 24:7; Rom. 7:22. [q] Isa. 54:13; John 6:45; 1 John 5:20. [r] ch. 33:8; 50:20; Mic. 7:18; Acts 10:43; 13:39; Eph. 1:7. [s] Exod. 14:21, 22; Isa. 51:15. [t] ch. 33:20–22; Psa. 148:6; Isa. 54:9, 10. [u] Neh. 3:1; Zech. 14:10.

18. *Ephraim;* that is, Israel, so named from one of the principal tribes.

19. *After that I was turned;* turned by God's grace from rebellion to obedience. *I repented;* though conversion begins in repentance, and is always effected by God's grace, the deepest repentance comes after it.

21. *Waymarks;* to mark out the road that leads from captivity home again.

22. *Go about;* wander about in the service of false gods. *A woman shall compass a man;* commonly interpreted of our Lord's miraculous conception in the womb of the virgin Mary; and this agrees well with the context, for his incarnation was the highest pledge that God could give the church of his love for her, and his purpose to redeem her from the power of her enemies.

26. *Awaked;* from prophetic vision. *Beheld;* considered the vision. *My sleep;* that is, what was revealed to me in my sleep.

31. *A new covenant;* the gospel economy in contrast with the Mosaic. This new covenant is the carrying out of the original covenant made with Abraham. Compare chap. 32:38–40; Ezek. 37:24–28; Heb. 8:8–13.

37. *Can be measured—searched out—I will also cast off;* God's faithfulness to his covenant engagements is as infinite as his works.

38. *From the tower of Hananeel;* the site of this, and of most of the other places named in connection with it, is uncertain. But the general meaning is, that Jerusalem shall be greatly enlarged. We may well believe that this shall be literally fulfilled when "all Israel shall be saved;" yet the enlarging of the literal Jerusalem must still be a sign of the enlargement of the church universal.

INSTRUCTIONS.

3. Our assurance of the perpetuity of God's church, and her continued increase from age to age, rests not on the stability of human counsels, but on God's everlasting love for her. What he has undertaken, self-moved, for the manifestation of his own glory, he will carry on to perfection.

9–14. When God's people repent of their sins, and seek his face with weeping and supplication, he will turn their tears to songs of joy. Their condition is never so desperate that he cannot with infinite ease restore to them more than their former prosperity, and make their souls,

A. M. 3398. B. C. about 606. over against it upon the hill Gareb, and shall compass about to Goath.[a]

40 And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east.[b] *shall be* holy unto the LORD;[c] it shall not be plucked up, nor thrown down any more for ever.

CHAPTER XXXII.

1 Jeremiah, being imprisoned by Zedekiah for his prophecy, 6 buyeth Hanameel's field. 13 Baruch must preserve the evidences, as tokens of the people's return. 16 Jeremiah in his prayer complaineth to God. 26 God confirmeth the captivity for their sins, 36 and promiseth a gracious return.

THE word that came to Jeremiah from the LORD in the tenth year of Zedekiah king of Judah, which *was* the eighteenth year of Nebuchadrezzar.[d]

2 For then the king of Babylon's army besieged Jerusalem: and Jeremiah the prophet was shut up in the court of the prison,[e] which *was* in the king of Judah's house.[f]

3 For Zedekiah king of Judah had shut him up, saying, Wherefore dost thou prophesy, and say, Thus saith the LORD, Behold, I will give this city into the hand of the king of Babylon, and he shall take it;[g]

4 And Zedekiah king of Judah shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes;[h]

5 And he shall lead Zedekiah to Babylon, and there shall he be until I visit him,[i] saith the LORD: though ye fight with the Chaldeans, ye shall not prosper?[j]

6 ¶ And Jeremiah said, The word of the LORD came unto me, saying,

7 Behold, Hanameel the son of Shallum thine uncle shall come unto thee, saying, Buy thee my field that *is* in Anathoth: for the right of redemption *is* thine to buy *it*.[k]

8 So Hanameel mine uncle's son came to me in the court of the prison according to the word of the LORD, and said unto me, Buy my field, I pray thee, that *is* in Anathoth, which *is* in the country of Benjamim: for the right of inheritance *is* thine, and the redemption *is* thine; buy *it* for thyself. Then I knew that this *was* the word of the LORD.

9 And I bought the field of Hanameel my uncle's son, that *was* in Anathoth, and weighed him the money,[l] *even* seventeen shekels of silver.[*]

10 And I subscribed the evidence,[†] and sealed *it*, and took witnesses, and weighed *him* the money in the balances.

11 So I took the evidence of the purchase, *both* that which was sealed *according* to the law and custom, and that which was open:

12 And I gave the evidence of the purchase unto Baruch the son of Neriah,[m] the son of Maaseiah, in the sight of Hanameel mine uncle's *son*, and in the presence of the witnesses that subscribed the book of the purchase,[n] before all the Jews that sat in the court of the prison.

13 ¶ And I charged Baruch before them, saying,

14 Thus saith the LORD of hosts, the God of Israel; Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue many days.

15 For thus saith the LORD of hosts, the God of Israel; Houses and fields and vineyards shall be possessed again in this land.[o]

16 ¶ Now when I had delivered the evidence of the purchase unto Baruch the son of Neriah, I prayed unto the LORD, saying,

[a] Zech. 2:1, 2. [b] Neh. 3:28. [c] Joel 3:17. [d] ch. 39:1, 2; 2 Kings 25:1, 2. [e] Neh. 3:25. [f] ch. 33:1; 37:21; 38:6; 39:13, 14. [g] ch 34:2, 3; 38:18, 23. [h] ch. 39:4–6; 52:9–11. [i] ch. 27:22. [j] ch. 21:4, 5; 33:5. [k] Lev. 25:24–32; Ruth 4:4. [l] Gen. 23:16; Zech. 11:12. [*] Or, *seven shekels and ten* pieces *of silver*. [†] Heb. *wrote in the book*. [m] ch. 36:4. [n] Isa. 8:2. [o] ver. 37, 43, 44.

by his grace, like a watered garden full of the fruits of righteousness.

15–17. Great and bitter bereavements often befall the church, and make her like a tender mother weeping for her lost children. But God restores to her a spiritual offspring more abundant than the former, and thus her youth and vigor are renewed from age to age. Psa. 22:30; 110:3; Isa. 49:20, 21; 53:10, 11.

18, 19. In the beginning divine chastisements commonly stir up the rebellion and opposition of the human heart; but in God's children, their final effect is to produce deep humiliation and self-abasement before him. This is the signal that they have accomplished their object and will be speedily removed.

20. In the severest trials which God sends upon his children, he feels a fatherly compassion for them; he afflicts them for their profit, that they may be partakers of his holiness, and will in due time grant them a merciful deliverance.

26. God's precious promises concerning Zion have ever been the support and consolation of all her true children.

28. God breaks down the kingdom of Satan to destroy it for ever; but when he breaks down the walls of Zion, it is that he may afterwards build them again of wider dimensions and in a nobler form. Ver. 38–40.

31–34. The new covenant made by God in Christ is spiritual in its nature, and the evidence of our personal interest in it is to be sought, not in our outward relations, but in the inward state of our affections. If God's law be written in our hearts, then its blessings are ours, but not otherwise.

35–37. Nothing is so stable as God's promises. The ordinances of heaven he established, and he can remove them. But his word nothing can remove. It stands fast for ever and ever.

CHAPTER XXXII.

1. *The tenth year of Zedekiah;* within about a year of the final capture of the city. Chap. 39:2.

2. *Shut up in the court of the prison;* see chap. 37:21; 38:28.

5. *There shall he be;* that is, as a captive. *I visit him;* see note on chap. 34:5.

7. *The right of redemption is thine;* the lands of the Israelites were inalienable; when a man had occasion to sell a field, his nearest kinsman had the right of purchasing it, and it returned to its former owner or his children at the year of jubilee. Lev. 25:23–34.

11. *Sealed—open;* two evidences of sale were prepared: the one sealed and carefully laid up for future use, in case of doubt or litigation; the other a copy not sealed and left open, that its contents might at any time be read.

15. *Shall be possessed again;* that is, by the Jews in the way of regular sale and purchase, as was explained in verse 44. This implied the peaceable repossession of their own land, from which Nebuchadnezzar was about to carry them into captivity.

17 Ah, Lord GOD! behold, thou hast made the heaven and the earth by thy great power and stretched out arm,[a] *and* there is nothing too hard for* thee:[b]

18 Thou showest loving-kindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them:[c] The Great, The Mighty God,[d] The LORD of hosts,[e] *is* his name;

19 Great in counsel,[f] and mighty in work:† for thine eyes *are* open upon all the ways of the sons of men,[g] to give every one according to his ways, and according to the fruit of his doings:[h]

20 Which hath set signs and wonders in the land of Egypt, *even* unto this day, and in Israel, and among *other* men; and hast made thee a name,[i] as at this day;

21 And hast brought forth thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a stretched out arm, and with great terror;

22 And hast given them this land, which thou didst swear to their fathers to give them,[j] a land flowing with milk and honey;[k]

23 And they came in, and possessed it; but they obeyed not thy voice, neither walked in thy law;[l] they have done nothing of all that thou commandedst them to do: therefore thou hast caused all this evil to come upon them.[m]

24 Behold the mounts,‡ they are come unto the city to take it; and the city is given into the hand of the Chaldeans that fight against it, because of the sword, and of the famine, and of the pestilence: and what thou hast spoken is come to pass; and behold, thou seest *it.*

25 And thou hast said unto me, O Lord GOD, Buy thee the field for money, and take witnesses; for§ the city is given into the hand of the Chaldeans.

26 ¶ Then came the word of the Lord unto Jeremiah, saying,

27 Behold, I *am* the LORD, the God of all flesh:[n] is there any thing too hard for me?

28 Therefore thus saith the LORD; Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he shall take it:[o]

29 And the Chaldeans, that fight against this city, shall come and set fire on this city,[p] and burn it with the houses, upon whose roofs they have offered incense unto Baal, and poured out drink-offerings unto other gods, to provoke me to anger.[q]

30 For the children of Israel and the children of Judah have only done evil before me from their youth:[r] for the children of Israel have only provoked me to anger with the work of their hands,[s] saith the LORD. A. M. 3414. B. C. about 590.

31 For this city has been to me *as* a‖ provocation of mine anger and of my fury from the day that they built it even unto this day, that I should remove it from before my face;[t]

32 Because of all the evil of the children of Israel and of the children of Judah, which they have done to provoke me to anger, they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem.[u]

33 And they have turned unto me the back,¶ and not the face:[v] though I taught them, rising up early and teaching *them;* yet they have not hearkened to receive instruction.

34 But they set their abominations in the house which is called by my name, to defile it.[w]

35 And they built the high places of Baal, which *are* in the valley of the son of Hinnom, to cause their sons and their daughters to pass through *the fire* unto Molech;[x] which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin.

36 ¶ And now therefore thus saith the LORD, the God of Israel, concerning this city, whereof ye say, It shall be delivered into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence;[y]

37 Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath;[z] and I will bring them again unto this place, and I will cause them to dwell safely:[a]

38 And they shall be my people, and I will be their God:[b]

39 And I will give them one heart,[c] and one way, that they may fear me for ever,* for the good of them, and of their children after them:

40 And I will make an everlasting covenant with them,[d] that I will not turn away from† them, to do them good; but I will put my fear in their hearts, that they shall not depart from me.

41 Yea, I will rejoice over them to do them good,[e] and I will plant them in this land assuredly,‡[f] with my whole heart and with my whole soul.

42 For thus saith the LORD; Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.[g]

43 And fields shall be bought in this land,[h] whereof ye say, *It is* desolate without man or

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a 2 Kings 19:15. * Or, *hid from;* Isa. 46:9, 10. b ver. 27; Gen. 18:14; Luke 1:37. c Deut. 5:10. d Isa. 9:6. e ch. 10:16. f Isa. 28:29. † Heb. *doing.* g Heb. 4:13. h ch. 17:10; Rev. 2:23. i Exod. 9:16; 1 Chr. 17:21; Isa. 63:12; Dan. 9:15. j Gen. 17:7, 8; Deut. 13–15. k Exod. 3:8, 17. l Neh. 9:26. m Josh. 23.16. ‡ Or, *engines of shot;* ch. 33:4. § Or, *though.* n Num. 16:22. o ver. 3. p ch. 37:8, 10; 52:13. q ch. 19:13. r ch. 3:25; Gen. 8:21. s Ezek 20:28 ‖ Heb. *for my.* t 2 Kings 23:27; 24:3, 4. u Isa. 1:4, 6; Dan 9:8. ¶ Heb. *neck.* v ch. 7:24. w ch. 23:11; 2 Kings 21:4–7; Ezek. 8:5, 6. x Lev. 18:21. y ver. 24, 28. z ch. 29:14; Deut. 30:3–6; Ezek. 37:21, 22. a Joel 3:20; Zech. 14:11. b ch. 31:33. c Isa. 52:8; Ezek. 11:19, 20. * Heb *all days.* d ch. 31:31–33; Isa. 55:3. † Heb. *from after.* e Deut. 30:9; Zeph. 3:17. ‡ Heb. *in truth,* or *stability.* f Amos 9:15. g ch. 33:10, 11. h ver. 15.

25. *For the city is given;* rather, "and yet the city is given." See the marginal reading. The present condition of affairs seems to the prophet inconsistent with God's promise.

33. *Turned unto me the back, and not the face;* gone away from me instead of coming to me.

36. *Ye say, It shall be delivered into the hand of the king of Babylon;* the threatened delivery of Jerusalem into the hand of Nebuchadnezzar seemed to the people to be the extinction of all their hopes for the future. God assures them that, though this shall take place, there shall be a future restoration.

A. M. 3414. B. C. about 590. beast; it is given into the hand of the Chaldeans.

44 Men shall buy fields for money, and subscribe evidences, and seal *them*,[a] and take witnesses in the land of Benjamin,[b] and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south; for I will cause their captivity to return,[c] saith the LORD.

CHAPTER XXXIII.

1 God promiseth to the captivity a gracious return, 9 a joyful state, 12 a settled government, 15 Christ the Branch of righteousness, 17 a continuance of kingdom and priesthood, 20 and a stability of a blessed seed.

MOREOVER the word of the LORD came unto Jeremiah the second time, while he was yet shut up in the court of the prison,[d] saying,

2 Thus saith the LORD the maker thereof, the LORD that formed it,[e] to establish it; The LORD* *is* his name;[f]

3 Call unto me, and I will answer thee,[g] and show thee great and mighty† things, which thou knowest not.

4 For thus saith the LORD, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are thrown down by the mounts,[h] and by the sword;

5 They come to fight with the Chaldeans, but *it is* to fill them with the dead bodies of men,[i] whom I have slain in mine anger and in my fury, and for all whose wickedness I have hid my face from this city.

6 Behold, I will bring it health and cure,[j] and I will cure them, and will reveal unto them the abundance of peace and truth.[k]

7 And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first.[l]

8 And I will cleanse them from all their iniquity, whereby they have sinned against me;[m] and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me.[n]

9 ¶ And it shall be to me a name of joy, a praise and an honor before all the nations of the earth,[o] which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it.[p]

10 Thus saith the LORD; Again there shall be heard in this place, which ye say *shall be* desolate without man and without beast, *even* in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man, and without inhabitant, and without beast,

11 The voice of joy and the voice of gladness,[q] the voice of the bridegroom and the voice of the bride, the voice of them that shall say, Praise the LORD of hosts: for the LORD *is* good; for his mercy *endureth* for ever: *and* of them that shall bring the sacrifice of praise into the house of the LORD. For I will cause to return the captivity of the land, as at the first, saith the LORD.

12 Thus saith the LORD of hosts; Again in this place, which is desolate without man and without beast, and in all the cities thereof, shall be a habitation of shepherds causing *their* flocks to lie down.[s]

13 In the cities of the mountains,[t] in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of him that telleth *them*, saith the LORD.

14 Behold, the days come, saith the LORD, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah.

15 ¶ In those days, and at that time, will I cause the Branch of righteousness to grow up unto David;[u] and he shall execute judgment and righteousness in the land.[v]

16 In those days shall Judah be saved, and Jerusalem shall dwell safely:[w] and this *is the name* wherewith she shall be called, The LORD our righteousness.‡[x]

17 ¶ For thus saith the LORD; David shall never want§ a man to sit upon the throne of the house of Israel;[y]

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a Ver. 10-12. b ch. 17:26. c Psa. 126:1-4. d ch. 32:2, 3. e Isa. 37:26. * Heb. *JEHOVAH.* f Amos 5:8; 9:6. g ch. 29:12; Psa. 91:15. † Heb. *hidden;* Isa. 48:6. h ch. 32:24. i ch. 21:4, 5. j ch. 30:17. k Exod. 34:6; Isa. 55:7; John 10:10; Tit. 3:5, 6; Heb. 6:17, 18; 1 Pet. 1:3. l Isa. 1:26. m Ezek. 36:25; Zech. 13:1; 1 John 1:9; Rev. 1:5. n ch. 31:34. o ch. 13:11; Isa. 62:7. p Isa. 60:5. q ch. 25:10; Rev. 18:23. r 2 Chr. 5:13; Ezra 3:11; Psa. 136:1; Isa. 12:4. s Isa. 65:10. t ch. 50:19, 20. u Isa. 4:2; 11:1; Zech. 6:12, 13. v Isa. 42:21. w ch. 23:6. ‡ Heb. *Jehovah-tsidkenu.* x 1 Cor. 1:30. § Heb. *There shall not be cut off from David.* y 2 Sam. 7:14-16; 1 Kings 2:4; Psa. 89:29, 36; Isa. 9:7; Luke 1:32, 33.

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44. *Buy fields—subscribe evidences;* these words, as also verse 15, explain the import of the symbolic transaction between Jeremiah and Hanameel in verses 6–14. It was in fact a prophecy in the shape of a symbol.

INSTRUCTIONS.

1–15. The purchase which Jeremiah made of Hanameel was a pledge from God to his covenant people, that though for a season excluded from the land of Canaan, they should yet be restored to the possession of it; so all the present partial and limited victories which God grants to his church over the kingdom of Satan, are earnests and pledges of the universal victory that is reserved for her in coming ages.

25. We should not judge of the prospects of God's cause by present appearances, but by his promises. The darkest nights of the church's affliction lead to a glorious dawn.

26–44. God knows how to pour out his wrath upon his visible church for her sins in such a manner that her present overthrow shall be the means of her purification and renovation, and the introduction of a new and more glorious era in her history. Chap. 33:1–14.

CHAPTER XXXIII.

2. *The maker thereof—that formed it;* the words "thereof" and "it" seem to refer to God's gracious purpose concerning his covenant people that is revealed in the present chapter.

5. *To fill them;* the houses mentioned in verse 4.

6. *I will bring it health and cure;* God will not abate his present judgments upon Jerusalem, but he gives the gracious assurance of a future restoration.

15. *The Branch—unto David;* the Messiah. Compare Isa. 11:1.

17. *David shall never want a man;* literally, "there shall not be cut off to David a man;" that is, his royal line

18 Neither shall the priests the Levites want a man before me to offer burnt-offerings, and to kindle meat-offerings, and to do sacrifice continually.[a]

19 ¶ And the word of the LORD came unto Jeremiah, saying,

20 Thus saith the LORD; If ye can break my covenant of the day,[b] and my covenant of the night, and that there should not be day and night in their season;

21 *Then* may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne;[c] and with the Levites the priests, my ministers.

22 As the host of heaven cannot be numbered, neither the sand of the sea measured;[d] so will I multiply the seed of David my servant, and the Levites that minister unto me.[e]

23 Moreover the word of the LORD came to Jeremiah, saying,

24 Considerest thou not what this people have spoken, saying, The two families which the LORD hath chosen, he hath even cast them off?[f] thus they have despised my people, that they should be no more a nation before them.

25 Thus saith the LORD; If my covenant *be* not with day and night,[g] *and if* I have not appointed the ordinances of heaven and earth;

26 Then will I cast away the seed of Jacob, and David my servant, *so* that I will not take *any* of his seed *to be* rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them.[h]

CHAPTER XXXIV.

1 Jeremiah prophesieth the captivity of Zedekiah and the city. 8 The princes and the people having dismissed their bondservants, contrary to the covenant of God, reassume them. 12 Jeremiah, for their disobedience, giveth them and Zedekiah into the hands of their enemies.

THE word which came unto Jeremiah from the LORD, when Nebuchadnezzar king of Babylon, and all his army, and all the kingdoms of the earth of his dominion,* and all the people, fought against Jerusalem, and against all the cities thereof,[i] saying, A. M. 3413. B. C. about 591.

2 Thus saith the LORD, the God of Israel; Go and speak to Zedekiah king of Judah, and tell him, Thus saith the LORD; Behold, I will give this city into the hand of the king of Babylon, and he shall burn it with fire:[j]

3 And thou shalt not escape out of his hand, but shalt surely be taken, and delivered into his hand; and thine eyes shall behold the eyes of the king of Babylon, and he shall speak with thee mouth to mouth,† and thou shalt go to Babylon.

4 Yet hear the word of the LORD, O Zedekiah king of Judah; Thus saith the LORD of thee, Thou shalt not die by the sword;

5 *But* thou shalt die in peace: and with the burnings of thy fathers, the former kings which were before thee, so shall they burn *odors* for thee;[k] and they will lament thee, *saying*, Ah, lord![l] for I have pronounced the word, saith the LORD.

6 Then Jeremiah the prophet spake all these words unto Zedekiah king of Judah in Jerusalem,

7 When the king of Babylon's army fought against Jerusalem, and against all the cities of Judah that were left, against Lachish, and against Azekah: for these defenced cities remained of the cities of Judah.[m]

8 ¶ *This is* the word that came unto Jeremiah from the LORD, after that the king Zedekiah had made a covenant with all the people which *were* at Jerusalem, to proclaim liberty unto them;[n]

9 That every man should let his man-servant, and every man his maid-servant, *being* a Hebrew or a Hebrewess, go free;[o] that none should serve himself of them, *to wit*, of a Jew his brother.[p]

10 Now when all the princes, and all the people, which had entered into the covenant, heard that every one should let his man-servant, and every one his maid-servant, go free, that none should serve themselves of them any more; then they obeyed, and let *them* go.

11 But afterwards they turned, and caused the servants and the handmaids, whom they had let

[a] Rom. 15:16; 1 Pet. 2:5, 9; Rev. 1:6. [b] Psa. 89:37; Isa. 54:9, 10. [c] 2 Sam. 7:15, 16. [d] ch. 31:37. [e] Rev. 7:9, 10. [f] ver. 21, 22. [g] Gen. 8:22; Psa. 74:16, 17. [h] Ezra 2:1, 70. * Heb. *the dominion of his hand.* [i] ch. 39:1, etc.; 52:4, etc.; 2 Kings 25:1, etc. [j] ch. 21:10; 32:28, 29. † Heb. *his mouth shall speak to thy mouth.* [k] 2 Chr. 16:14; 21:19. [l] ch. 22:18. [m] 2 Kings 18:13; 19:8. [n] Lev. 25:10. [o] Neh. 5:11. [p] Lev. 25:39–46; 1 Cor. 6:8.

shall not become extinct so that his kingdom can never be restored and perpetuated in his offspring. For their chastisement, God prohibited David's children from the exercise of the kingly office through a long period of time, 2 Sam. 7:14; but the kingdom itself was reserved for Christ the son of David. Luke 1:32, 33. Compare verse 26.

18. *Neither shall the priests the Levites want a man;* after a temporary suspension, the Levitical priesthood was restored and continued till it was superseded by the perfect priesthood of Christ, which it typified. Heb. 7:1–3, 11, 12, 15, 16.

24. *This people;* probably the Chaldeans, who were besieging the city. *The two families;* Judah and Israel.

INSTRUCTION.

To the Old Testament church, the promise of a coming Saviour was the highest possible pledge that the gates of hell should never prevail against her. She could not perish, because of her was to come the Redeemer of men. The victory gained by Christ over the prince of this world, and his exaltation to the right hand of God, are, in like manner, a perfect pledge to the Christian church that God will make her triumphant over all opposition. Sooner shall heaven and earth pass away than Christ, to whom the Father has given all power in heaven and earth, fail of subduing all things to himself. 1 Cor. 15:24–26.

CHAPTER XXXIV.

5. From a comparison of this verse with chap. 32:5, it appears that Zedekiah, though never restored to his throne, was after some time released from close confinement, and treated with the honor due to his former dignity. The same was true of Jehoiachin. 2 Kings 25:27–30.

7. *Lachish—Azekah;* cities in the plain country of Judah, south-west of Jerusalem.

8. *To proclaim liberty unto them;* that is, to the Hebrew man-servants and maid-servants, in compliance with the law of Moses. Exod. 21:2. This proclamation seems to have been made under the pressure of the siege. But afterwards, when the Chaldean army had temporarily departed from Jerusalem, verses 21, 22, the princes and people again reduced to bondage their servants whom they had set free. Ver. 11.

A. M. 3414. B. C. about 590. go free, to return, and brought them into subjection for servants and for handmaids.

12 ¶ Therefore the word of the LORD came to Jeremiah from the LORD, saying,

13 Thus saith the LORD, the God of Israel; I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bondmen, saying,

14 At the end of seven years let ye go every man his brother a Hebrew, which hath been sold* unto thee; and when he hath served thee six years, thou shalt let him go free from thee:[a] but your fathers hearkened not unto me, neither inclined their ear.

15 And ye were now† turned, and had done right in my sight, in proclaiming liberty every man to his neighbor; and ye had made a covenant before me in the house which is called by my name:‡[b]

16 But ye turned and polluted my name,[c] and caused every man his servant, and every man his handmaid, whom he had set at liberty at their pleasure, to return, and brought them into subjection,[d] to be unto you for servants and for handmaids.

17 Therefore thus saith the LORD; Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbor: behold, I proclaim a liberty for you,[e] saith the LORD, to the sword, to the pestilence, and to the famine;[f] and I will make you to be removed§[g] into all the kingdoms of the earth.[g]

18 And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof,[h]

19 The princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf;

20 I will even give them into the hand of their enemies, and into the hand of them that seek their life: and their dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth.[i]

21 And Zedekiah king of Judah and his princes will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of Babylon's army, which are gone up from you.[j]

22 Behold, I will command, saith the LORD, and cause them to return to this city; and they shall fight against it,[k] and take it, and burn it with fire:[l] and I will make the cities of Judah a desolation without an inhabitant.[m]

CHAPTER XXXV.

1 By the obedience of the Rechabites, 12 Jeremiah condemneth the disobedience of the Jews. 18 God blesseth the Rechabites for their obedience.

THE word which came unto Jeremiah from the LORD, in the days of Jehoiakim the son of Josiah king of Judah, saying,

2 Go unto the house of the Rechabites,[n] and speak unto them, and bring them into the house of the LORD, into one of the chambers,[o] and give them wine to drink.

3 Then I took Jaazaniah the son of Jeremiah, the son of Habaziniah, and his brethren, and all his sons, and the whole house of the Rechabites;

4 And I brought them into the house of the LORD, into the chamber of the sons of Hanan, the son of Igdaliah, a man of God, which *was* by the chamber of the princes, which *was* above the chamber of Maaseiah the son of Shallum,[p] the keeper of the door:‖[q]

5 And I set before the sons of the house of the Rechabites pots full of wine, and cups; and I said unto them, Drink ye wine.

6 But they said, We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, *neither* ye, nor your sons for ever:

7 Neither shall ye build house, nor sow seed, nor plant vineyard, nor have *any:* but all your days ye shall dwell in tents;[r] that ye may live many days in the land where ye *be* strangers.[s]

8 Thus have we obeyed the voice of Jonadab the son of Rechab our father in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters;

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* Or, *sold himself.* [a] Exod. 21:2; Deut. 15:12. † Heb. *to-day.* ‡ Heb. *whereupon my name is called.* [b] 2 Kings 23:3; Neh. 10:29. [c] Exod. 20:7; Lev. 19:12. [d] Matt. 18:28–34. [e] Exod. 5:2; Gal. 6:7; Jas. 2:13. [f] ch. 32:36. § Heb. *for a removing.* [g] ch. 29:18; Deut. 28:25, 64. [h] Gen 15:10, 17. [i] ch. 7:33; 16:4; 19:7. [j] ch. 37:5–11. [k] ch. 40:2, 3. [l] ch. 52:7, 13. [m] ch. 44:2, 6; Lam. 1:1. [n] 2 Kings 10:15; 1 Chr. 2:55. [o] 1 Kings 6:5. [p] 1 Chr. 9:18, 19. ‖ Heb. *threshold,* or *vessel.* [q] Psa. 84:10. [r] Heb. 11:9, 13. [s] 1 Pet. 2:11.

16. *Polluted my name;* by violating their covenant made before God in his house; an act of shameless perjury.

18. *Passed between the parts;* compare Gen. 15:10, 17.

INSTRUCTIONS.

1–7. They who persist in acting contrary to God's declared will, involve themselves in irremediable ruin.

11. Those acts of duty upon which men enter unwillingly, under the influence of fear, are generally abandoned as soon as the outward pressure is removed. Ver. 21. No engagements will bind those who have neither the fear of God nor the love of their fellow-men in their hearts.

13, 14. By the law of Moses the Hebrews were forbidden to oppress their brethren, and reduce them to perpetual bondage. The Christian religion has abolished the distinction between Jews and Gentiles. It teaches us to regard all men as brethren, Luke 10:36, 37, and to treat them accordingly.

15–22. Perfidy in our dealings with men is a heinous sin, which God will punish; but its guilt is greatly aggravated when they whom we deceive by false promises are weak and unable to defend themselves. Of all such God is the protector and avenger. Prov. 22:22, 23.

CHAPTER XXXV.

6. *Jonadab the son of Rechab;* contemporary with Jehu king of Israel, 2 Kings 10:15, and a descendant of the Kenites. 1 Chron. 2:55. He was not an Israelite, ver. 7, but a worshipper of the true God, and an eminently wise and good man. *Ye shall drink no wine—nor your sons for ever;* thus he took the best and most effectual means to secure his posterity against intemperance with all its attendant evils.

7. *Neither shall ye build house—ye shall dwell in tents;* he wished them not to affect wealth or luxury, but to live in tents after the manner of shepherds, which was favorable alike to independence and simplicity of manners.

9 Nor to build houses for us to dwell in; neither have we vineyard, nor field, nor seed:

10 But we have dwelt in tents,[a] and have obeyed, and done according to all that Jonadab our father commanded us.

11 But it came to pass, when Nebuchadrezzar king of Babylon came up into the land, that we said, Come, and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians: so we dwell at Jerusalem.

12 ¶ Then came the word of the LORD unto Jeremiah, saying,

13 Thus saith the LORD of hosts, the God of Israel; Go and tell the men of Judah and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words?[b] saith the LORD.

14 The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment: notwithstanding, I have spoken unto you, rising early and speaking;[c] but ye hearkened not unto me.

15 I have sent also unto you all my servants the prophets,[d] rising up early and sending *them*,[e] saying, Return ye now every man from his evil way, and amend your doings,[f] and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers: but ye have not inclined your ear, nor hearkened unto me.[g]

16 Because the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them; but this people hath not hearkened unto me:

17 Therefore thus saith the LORD God of hosts, the God of Israel; behold, I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them: [h] because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered.

18 ¶ And Jeremiah said unto the house of the Rechabites, Thus saith the LORD of hosts, the God of Israel; Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you; [i]

19 Therefore thus saith the LORD of hosts, the God of Israel; Jonadab the son of Rechab shall not want a man to stand before me* for ever.[j]

CHAPTER XXXVI.

A. M. 3397. B. C. about 607.

1 Jeremiah causeth Baruch to write his prophecy, 5 and publicly to read it. 11 The princes, having intelligence thereof by Michaiah, send Jehudi to fetch the roll, and read it. 19 They will Baruch to hide himself and Jeremiah. 20 The king Jehoiakim, being certified thereof, heareth part of it, and burneth the roll. 27 Jeremiah denounceth his judgment. 32 Baruch writeth a new copy.

AND it came to pass in the fourth year of Jehoiakim the son of Josiah king of Judah, *that* this word came unto Jeremiah from the LORD, saying,

2 Take thee a roll of a book,[k] and write therein all the words that I have spoken unto thee against Israel, and against Judah,[l] and against all the nations,[m] from the day I spake unto thee, from the days of Josiah, even unto this day.

3 It may be that the house of Judah will hear all the evil which I purpose to do unto them;[n] that they may return every man from his evil way;[o] that I may forgive their iniquity and their sin.[p]

4 Then Jeremiah called Baruch the son of Neriah;[q] and Baruch wrote from the mouth of Jeremiah all the words of the LORD, which he had spoken unto him, upon a roll of a book.[r]

5 And Jeremiah commanded Baruch, saying, I *am* shut up; I cannot go into the house of the LORD:

6 Therefore go thou, and read in the roll,[s] which thou hast written from my mouth, the words of the LORD in the ears of the people in the LORD's house upon the fasting day:[t] and also thou shalt read them in the ears of all Judah that come out of their cities.

7 It may be they will present their supplication† before the LORD, and will return every one from his evil way:[u] for great *is* the anger and the fury that the LORD hath pronounced against this people.[v]

8 And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of the LORD in the LORD's house.[w]

9 And it came to pass in the fifth year of Jehoiakim the son of Josiah king of Judah, in the ninth month, *that* they proclaimed a fast before the LORD to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem.[x]

10 Then read Baruch in the book the words of Jeremiah in the house of the LORD,[y] in the chamber of Gemariah the son of Shaphan the scribe, in the higher court, at the entry‡ of the new gate of the LORD's house,[z] in the ears of all the people.

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a Ver. 7. b ch. 32:33. c 2 Chr. 36:15, 16. d ch. 7:13, 25; 25:3-6. e Luke 10:16; 1 Thess. 4:8. f ch. 18:11. g Luke 13:34, 35. h Prov. 1:24, etc.; 13:13; 16:2; Isa. 65:12; 66:4. i Exod. 20:12; Eph. 6:2, 3. * Heb. *There shall not a man be cut off from Jonadab the son of Rechab.* j ch. 15:19; Psa. 5:5; Luke 21:36. k Isa. 8:1; Ezek. 2:9; Zech. 5:1, 2. l ch. 30:2; Hos. 8:12. m ch. 25:15, etc. n ver. 7; ch. 26:3. o ch. 18:8; Jonah 3:8, 9. p Acts 3:19. q ch. 32:12; 45:1, 2. r ver. 21, 23, 32. s ver. 8; Ezek. 2:3-7. t Lev. 16:29-31; 23:27, 32; Acts 27:9. † Heb. *their supplication shall fall.* u ver. 3. v 2 Kings 22:13, 17. w Neh. 8:3; Luke 4:16, etc. x Joel 2:15. etc. y ver. 6, 8. ‡ Or, *door.* z ch. 26:10.

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14. *Unto this day;* a period of about two hundred and eighty years.

INSTRUCTIONS.

2. God employs every variety of method to bring men to repentance; not only his own direct authority, but also, as in this chapter, examples of obedience to parental commands.

6, 7. Temperance, frugality, and simplicity of manners, are a far better portion for this world than large estates and sumptuous mansions; and all wise parents will do what lies in their power to secure their children in the possession of such a noble inheritance.

12–17. Since God's authority is infinitely higher than that of earthly parents, rebellion against him is beyond measure more heinous, and will be punished with corresponding severity.

18, 19. Filial obedience is a virtue with which God has in a peculiar degree connected the reward of temporal prosperity.

CHAPTER XXXVI.

9. *In the fifth year—in the ninth month;* this delay of so many months seems to have had for its object to secure the most convenient time for reading the roll.

A. M. 3397. B. C. about 607. 11 ¶ When Michaiah the son of Gemariah, the son of Shaphan, had heard out of the book all the words of the LORD,

12 Then he went down into the king's house, into the scribe's chamber: and lo, all the princes sat there, *even* Elishama the scribe, and Delaiah the son of Shemaiah, and Elnathan the son of Achbor, and Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the princes.

13 Then Michaiah declared unto them all the words that he had heard, when Baruch read the book in the ears of the people.

14 Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelamiah, the son of Cushi, unto Baruch, saying, Take in thy hand the roll wherein thou hast read in the ears of the people, and come. So Baruch the son of Neriah took the roll in his hand, and came unto them.

15 And they said unto him, Sit down now, and read it in our ears. So Baruch read *it* in their ears.

16 Now it came to pass, when they had heard all the words, they were afraid both one and other, and said unto Baruch, We will surely tell the king all these words.

17 And they asked Baruch, saying, Tell us now, How didst thou write all these words at his mouth?

18 Then Baruch answered them, He pronounced all these words unto me with his mouth, and I wrote *them* with ink in the book.[a]

19 Then said the princes unto Baruch, Go, hide thee, thou and Jeremiah; and let no man know where ye be.[b]

20 And they went in to the king into the court, but they laid up the roll in the chamber of Elishama the scribe, and told all the words in the ears of the king.

21 So the king sent Jehudi to fetch the roll; and he took it out of Elishama the scribe's chamber. And Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king.[c]

22 Now the king sat in the winter house in the ninth month:[d] and *there was a fire* on the hearth burning before him.

23 And it came to pass, *that* when Jehudi had read three or four leaves, he cut it with the penknife, and cast *it* into the fire that *was* on the hearth, until all the roll was consumed in the fire that *was* on the hearth.[e]

24 Yet they were not afraid, nor rent their garments,[f] *neither* the king, nor any of his servants that heard all these words.

25 Nevertheless Elnathan and Delaiah and Gemariah had made intercession to the king that he would not burn the roll;[g] but he would not hear them.[h]

26 But the king commanded Jerahmeel the son of Hamelech,* and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe and Jeremiah the prophet: but the LORD hid them.[i]

27 ¶ Then the word of the LORD came to Jeremiah, after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying,

28 Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned.[j]

29 And thou shalt say to Jehoiakim king of Judah, Thus saith the LORD; Thou hast burned this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast?

30 Therefore thus saith the LORD of Jehoiakim king of Judah; He shall have none to sit upon the throne of David: and his dead body shall be cast out in the day to the heat, and in the night to the frost.[k]

31 And I will punish† him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them;[l] but they hearkened not.[m]

32 ¶ Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of

[a] Ver 2, 4. [b] 2 Chr. 25:15, 16; Prov. 28:12; Acts 5:40. [c] ch. 23:28; 26:2; Ezek. 2:4, 5. [d] Amos 3:15. [e] Psa. 50:17; Prov. 13:13; 19:21; 21:30; Rev. 22:19. [f] 2 Kings 22:11; Isa. 36:22; 37:1. [g] ch. 13:15–17. [h] Prov. 21:29.

* Or, *the king.* [i] Psa. 27:5; 32:7; 64:2. [j] Matt. 24:35. [k] ch. 22:19, 30. † Heb. *visit upon;* ch. 23:34. [l] Deut. 28:15, etc.; Prov. 29:1. [m] Matt. 23:37.

16. *Were afraid both one and other;* literally, "they feared one to another;" that is, looked upon one another with astonishment and fear.

19. *Go, hide thee, thou and Jeremiah;* though Jeremiah was under some sort of confinement, ver. 5, yet with the favor and countenance of the princes, it would be easy for him and Baruch to secrete themselves.

22. *In the ninth month;* answering nearly to our January. *A fire on the hearth burning;* more exactly, "the pot was burning before him." The people of the East warm their rooms by means of a pot containing burning wood or charcoal.

23. *Leaves;* that is, columns into which the roll was divided.

30. *None to sit upon the throne of David;* his son Jechoniah reigned only three months, and he had no succession of his own children. See note on chap. 22:30.

INSTRUCTIONS.

2, 3. All God's dealings with his people are marked by sincerity and openness; he multiplies his endeavors to bring them to repentance, and sends not his chastisements upon them until he has abundantly warned them of their approach.

5, 6. Outward constraint does not hinder the faithful servant of God from continuing his labors as he has opportunity; and a prison has often afforded a most profitable field of activity.

8. They who are not themselves preachers can often render most important aid to those who hold this office; and it is their duty to do so as they have opportunity.

16–19. The workings of conscience in the minds of irreligious men often second the preachers of the truth in so powerful a way that they are willing, to a certain extent, to countenance their labors and protect them from their enemies.

23–26. Men in high stations, who are fully set in their sinful ways, will not bear faithful reproof; but will, so far as lies in their power, persecute its preachers, and destroy both them and their messages.

27–31. Opposition to God's awful threatenings cannot

Judah had burned in the fire: and there were added besides unto them many like words.*

CHAPTER XXXVII.

1 The Egyptians having raised the siege of the Chaldeans, king Zedekiah sendeth to Jeremiah to pray for the people. 6 Jeremiah prophesieth the Chaldeans' certain return and victory. 11 He is taken for a fugitive, beaten, and put in prison. 16 He assureth Zedekiah of the captivity. 18 Entreating for his liberty, he obtaineth some favor.

AND king Zedekiah the son of Josiah reigned instead of Coniah the son of Jehoiakim, whom Nebuchadrezzar king of Babylon made king in the land of Judah.[a]

2 But neither he, nor his servants, nor the people of the land, did hearken unto the words of the LORD,[b] which he spake by† the prophet Jeremiah.

3 And Zedekiah the king sent Jehucal the son of Shelemiah and Zephaniah the son of Maaseiah the priest to the prophet Jeremiah,[c] saying, Pray now unto the LORD our God for us.[d]

4 Now Jeremiah came in and went out among the people: for they had not put him into prison.

5 Then Pharaoh's army was come forth out of Egypt:[e] and when the Chaldeans that beseiged Jerusalem heard tidings of them, they departed from Jerusalem.[f]

6 ¶ Then came the word of the LORD unto the prophet Jeremiah, saying,

7 Thus saith the LORD, the God of Israel; Thus shall ye say to the king of Judah, that sent you unto me to inquire of me;[g] Behold, Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land.

8 And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire.[h]

9 Thus saith the LORD; Deceive not yourselves,‡[i] saying, The Chaldeans shall surely depart from us: for they shall not depart.

10 For though ye had smitten the whole army of the Chaldeans that fight against you,[j] and there remained *but* wounded men§ among them, *yet* should they rise up every man in his tent, and burn this city with fire.[k]

11 ¶ And it came to pass, that when the army of the Chaldeans was broken up‖ from Jerusalem for fear of Pharaoh's army, A. M. 3405. B. C. about 599.

12 Then Jeremiah went forth out of Jerusalem to go into the land of Benjamin, to separate himself¶ thence in the midst of the people.

13 And when he was in the gate of Benjamin, a captain of the ward *was* there, whose name *was* Irijah, the son of Shelemiah, the son of Hananiah; and he took Jeremiah the prophet, saying, Thou fallest away to the Chaldeans.

14 Then said Jeremiah, *It is* false;*[l] I fall not away to the Chaldeans. But he hearkened not to him: so Irijah took Jeremiah, and brought him to the princes.

15 Wherefore the princes were wroth with Jeremiah, and smote him,[m] and put him in prison in the house of Jonathan the scribe; for they had made that the prison.

16 ¶ When Jeremiah was entered into the dungeon,[n] and into the cabins,† and Jeremiah had remained there many days;

17 Then Zedekiah the king sent, and took him out; and the king asked him secretly in his house, and said, Is there *any* word from the LORD? And Jeremiah said, There is: for, said he, thou shalt be delivered into the hand of the king of Babylon.

18 Moreover Jeremiah said unto king Zedekiah, What have I offended against thee, or against thy servants, or against this people, that ye have put me in prison?[o]

19 Where *are* now your prophets which prophesied unto you,[p] saying, The king of Babylon shall not come against you, nor against this land?[q]

20 Therefore hear now, I pray thee, O my lord the king: let my supplication, I pray thee, be accepted‡ before thee; that thou cause me not to return to the house of Jonathan the scribe, lest I die there.

21 Then Zedekiah the king commanded that they should commit Jeremiah into the court of the prison,[r] and that they should give him daily a piece of bread out of the baker's street,[s] until all the bread in the city were spent.[t] Thus Jeremiah remained in the court of the prison.

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* Heb. *words as they.* a 2 Kings 24:17; 2 Chr. 36:10. b 2 Chr. 36:12–16. † Heb. *by the hand of.* c ch. 29:25; 52:24. d ch. 2:27; 21:1, 2; 42:2, 20. e 2 Kings 24:7; Ezek. 17:15. f ver. 11; ch. 34:21. g ver. 3; ch. 21:2. h ch. 34:21, 22. ‡ Heb. *your souls.* i Job 15:31. j ch. 21:4–7. § Heb. *men thrust through.* k Joel 2:11. ‖ Heb. *made to ascend.* ¶ Or, *slip away.* * Heb. *falsehood*, or *a lie.* l Matt. 5:11, 12. m Acts 5:28, 40; 23:2, 3; 2 Cor. 11:23–27. n ch. 38:6. † Or, *cells.* o ch. 26:19; Prov. 17:13, 26; Acts 25:11, 25; 26:31. p ch. 2:28. q ch. 25:2, etc.; 29:31. ‡ Heb. *fall.* r ch. 32:2; 38:13, 28. s Psa. 37:19; Isa. 33:16. t ch. 38:9; 52:6.

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hinder their execution; it can only provoke his anger, and involve us in deeper ruin.

32. In all ages of the world, wicked rulers and false teachers have combined to suppress and hinder the knowledge of God's word. But he will in the final issue overthrow all who array themselves against it, and give it free course through the earth.

CHAPTER XXXVII.

12. *To separate himself thence;* or, according to some, to take his portion thence; that is, to receive from his patrimony in Anathoth what belonged to him. *In the midst of the people;* along with the rest of the people.

13. *Fallest away to the Chaldeans;* his predictions of the success of the Chaldeans, and his exhortations to the people to submit to their yoke, gave plausibility to this slander.

INSTRUCTIONS.

1–3. To consult God's servants can profit us nothing, unless we obey the counsels which they deliver to us in his name.

5–10. While men continue to practise iniquity, all their plans to obtain deliverance and salvation through their fellow-sinners will prove vain. Isa. 30:3; 31:3.

11–15. Hatred and prejudice make men ready to entertain unfounded suspicions against their neighbors, and to construe as crimes their most innocent acts.

17. Wicked men are often driven in their distress to seek counsel from those whom they are afraid openly to countenance and protect.

19. False teachers may flatter their patrons with the hope of impunity in sin, but they cannot help them in the day of trouble.

20, 21. Whatever perils and sufferings come upon us in the discharge of our duty, we should meet with courage and alacrity. At the same time, we ought to use all proper means to avoid needless exposure, since suffering for its own sake has neither goodness nor merit.

A. M. 3415.
B. C. about 589.

CHAPTER XXXVIII.

1 Jeremiah, by a false suggestion, is put into the dungeon of Malchiah. 7 Ebed-melech, by suit, getteth him some enlargement. 14 Upon secret conference he counselleth the king by yielding to save his life. 24 By the king's instructions he concealeth the conference from the princes.

THEN Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and Jucal the son of Shelemiah,[a] and Pashur the son of Malchiah,[b] heard the words that Jeremiah had spoken unto all the people, saying,

2 Thus saith the LORD, He that remaineth in this city shall die by the sword, by the famine, and by the pestilence: but he that goeth forth to the Chaldeans shall live; for he shall have his life for a prey, and shall live.

3 Thus saith the LORD, This city shall surely be given into the hand of the king of Babylon's army, which shall take it.

4 Therefore the princes said unto the king, We beseech thee, let this man be put to death:[c] for thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them: for this man seeketh not the welfare* of this people, but the hurt.

5 Then Zedekiah the king said, Behold, he *is* in your hand: for the king *is* not *he that* can do *any* thing against you.

6 Then took they Jeremiah, and cast him into the dungeon of Malchiah the son of Hammelech,† that *was* in the court of the prison:[d] and they let down Jeremiah with cords. And in the dungeon *there was* no water, but mire: so Jeremiah sunk in the mire.

7 ¶ Now when Ebed-melech the Ethiopian,[e] one of the eunuchs which was in the king's house, heard that they had put Jeremiah in the dungeon; the king then sitting in the gate of Benjamin;

8 Ebed-melech went forth out of the king's house, and spake to the king, saying,

9 My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and he is like to‡ die for hunger in the place where he is: for *there is* no more bread in the city.[f]

10 Then the king commanded Ebed-melech the Ethiopian, saying, Take from hence thirty men with thee,§ and take up Jeremiah the prophet out of the dungeon, before he die.

11 So Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts and old rotten rags, and let them down by cords into the dungeon to Jeremiah.

12 And Ebed-melech the Ethiopian said unto Jeremiah, Put now *these* old cast clouts and rotten rags under thine armholes under the cords. And Jeremiah did so.

13 So they drew up Jeremiah with cords, and took him up out of the dungeon: and Jeremiah remained in the court of the prison.

14 ¶ Then Zedekiah the king sent, and took Jeremiah the prophet unto him into the third‖ entry that *is* in the house of the LORD: and the king said unto Jeremiah, I will ask thee a thing; hide nothing from me.

15 Then Jeremiah said unto Zedekiah, If I declare *it* unto thee, wilt thou not surely put me to death? and if I give thee counsel, wilt thou not hearken unto me?

16 So Zedekiah the king sware secretly unto Jeremiah, saying, *As* the LORD liveth,[g] that made us this soul,[h] I will not put thee to death, neither will I give thee into the hand of these men that seek thy life.

17 Then said Jeremiah unto Zedekiah, Thus saith the LORD, the God of hosts,[i] the God of Israel;[j] If thou wilt assuredly go forth unto the king of Babylon's princes,[k] then thy soul shall live, and this city shall not be burned with fire; and thou shalt live, and thy house:[l]

18 But if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand.[m]

19 And Zedekiah the king said unto Jeremiah, I am afraid of the Jews that are fallen to the Chaldeans, lest they deliver me into their hand, and they mock me.[n]

20 But Jeremiah said, They shall not deliver *thee.* Obey, I beseech thee, the voice of the LORD, which I speak unto thee:[o] so it shall be well unto thee, and thy soul shall live.[p]

21 But if thou refuse to go forth,[q] this *is* the word that the LORD hath showed me:

22 And behold, all the women that are left in the king of Judah's house *shall be* brought forth to the king of Babylon's princes, and those *women* shall say, Thy friends¶ have set thee on, and have prevailed against thee:[r] thy feet are sunk in the mire,[s] *and* they are turned away back.[t]

23 So they shall bring out all thy wives and thy children to the Chaldeans:[u] and thou shalt not

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a Ch. 37:3. b ch. 21:1, 10. c ch. 26:11. * Heb. *peace.* † Or, *the king;* ch. 36:26. d ch. 37:21; Psa. 109:5; Luke 3:19, 20. e ch. 39:16. ‡ Heb. *will.* f ch. 37:21. § Heb. *in thy hand.* ‖ Or, *principal;* 2 Kings 16:18. g 2 Kings 2:2. h Num. 16:22; 27:16; Isa. 57:16; Zech. 12:1. i Psa. 80:7, 14; Amos 5:27. j 1 Chr. 17:24; Ezra 9:4. k ch. 39:3. l ver. 2; 2 Kings 24:12. m ver. 23; ch. 32:4; 34:3. n 1 Sam. 31:4. o 2 Chr. 20:20; Jas. 1:22. p Isa. 55:3. q Prov. 1:30, 31; Isa. 1:19, 20. ¶ Heb. *Men of thy peace.* r Lam. 1:2; Mic. 7:5. s Psa. 69:2, 14. t Isa. 42:17. u ch. 39:6; 41:10.

CHAPTER XXXVIII.

9. *Like to die for hunger—no more bread in the city;* the famine in the city being extreme, and Jeremiah out of sight, no one would carry him food, and thus he would die of hunger.

22. *Brought forth;* as captives. *Those women shall say;* Zedekiah feared the reproach of his princes, but he should become an object of derision to the women of his palace. *Thy friends;* thy false advisers. *Have set thee on;* urged thee to contend with the king of Babylon, instead of submitting to him. *They are turned away back;* thy friends have led thee into ruin, and then forsaken thee.

INSTRUCTIONS.

1–4. Not they who encourage men in rebellion against God, but they who advise submission to his revealed will, are the true friends of their country; yet such men are often denounced and persecuted as its enemies.

5, 6. When weak and irresolute men, who have not courage to resist the importunities of wicked counsellors, are exalted to high stations, the enemies of good men have a

escape out of their hand, but shalt be taken by the hand of the king of Babylon:[a] and thou shalt cause this city to be burned* with fire.

24 ¶ Then said Zedekiah unto Jeremiah, Let no man know of these words, and thou shalt not die.

25 But if the princes hear that I have talked with thee, and they come unto thee, and say unto thee, Declare unto us now what thou hast said unto the king, hide it not from us, and we will not put thee to death; also what the king said unto thee:

26 Then thou shalt say unto them, I presented my supplication before the king, that he would not cause me to return to Jonathan's house, to die there.[b]

27 Then came all the princes unto Jeremiah, and asked him: and he told them according to all these words that the king had commanded. So they left off† speaking with him; for the matter was not perceived.

28 So Jeremiah abode in the court of the prison until the day that Jerusalem was taken:[c] and he was *there* when Jerusalem was taken.

CHAPTER XXXIX.

1 Jerusalem is taken. 4 Zedekiah is made blind and sent to Babylon. 8 The city is ruined, 9 the people led captive. 11 Nebuchadrezzar's charge for the good usage of Jeremiah. 15 God's promise to Ebed-melech.

IN the ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadrezzar king of Babylon and all his army against Jerusalem, and they besieged it.[d]

2 *And* in the eleventh year of Zedekiah, in the fourth month, the ninth *day* of the month, the city was broken up.

3 And all the princes of the king of Babylon came in, and sat in the middle gate, *even* Nergal-sharezer, Samgar-nebo, Sarsechim, Rab-saris, Nergal-sharezer, Rab-mag, with all the residue of the princes of the king of Babylon.[e]

4 ¶ And it came to pass, *that* when Zedekiah the king of Judah saw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate betwixt the two walls: and he went out the way of the plain. A. M. 3416. B. C. about 588.

5 But the Chaldeans' army pursued after them, and overtook Zedekiah in the plains of Jericho:[f] and when they had taken him, they brought him up to Nebuchadnezzar king of Babylon to Riblah in the land of Hamath,[g] where he gave judgment upon him.‡

6 Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes: also the king of Babylon slew all the nobles of Judah.

7 Moreover he put out Zedekiah's eyes,[h] and bound him with chains,§ to carry him to Babylon.

8 ¶ And the Chaldeans burned the king's house, and the houses of the people, with fire, and brake down the walls of Jerusalem.[i]

9 Then Nebuzar-adan the captain of the guard‖ carried away captive into Babylon the remnant of the people that remained in the city, and those that fell away, that fell to him, with the rest of the people that remained.

10 But Nebuzar-adan the captain of the guard left of the poor of the people, which had nothing, in the land of Judah, and gave them vineyards and fields at the same time.¶

11 ¶ Now Nebuchadrezzar king of Babylon gave charge concerning Jeremiah to* Nebuzar-adan the captain of the guard, saying,

12 Take him, and look well to† him, and do him no harm;[j] but do unto him even as he shall say unto thee.

13 So Nebuzar-adan the captain of the guard sent, and Nebushasban, Rab-saris, and Nergal-sharezer, Rab-mag, and all the king of Babylon's princes;[k]

14 Even they sent, and took Jeremiah out of the court of the prison,[l] and committed him unto Gedaliah the son of Ahikam the son of Shaphan,[m] that he should carry him home: so he dwelt among the people.

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a Ch. 52:8–13. * Heb. *burn.* b ch. 37:15, 20. † Heb. *were silent from.* c ch. 39:14. d ch. 52:4, etc.; 2 Kings 25:1, etc. e ver. 13; ch. 38:17. f Lam. 1:3. g ch. 32:4; 33:18, 23. ‡ Heb. *spake with him judgments;* ch. 4:12. h ch. 52:11; Ezek. 12:13. § Heb. *two brazen chains,* or *fetters.* i Lam. 2:2. ‖ Or, *chief marshal;* Heb. *chief of the executioners,* or *slaughtermen;* and so ver. 10, 11; Gen. 37:36. ¶ Heb. *in that day.* * Heb. *by the hand of.* † Heb. *set thine eyes upon.* j Psa. 105:15. k ver. 3. l ch. 38:28. m ch. 26:24; 40:5.

great advantage over them, which they do not fail to improve for persecuting, and, if possible, destroying them.

7–13. In the greatest extremities God is able to raise up for his servants efficient friends, by whom they are delivered, and their enemies frustrated.

17–20. The unbelief of Zedekiah prevented him from taking the way of safety which God by his prophet had pointed out to him; and so he perished with his family and nobles. Herein he is set forth as an example for the instruction and warning of all who imitate his want of faith.

21–23. They who are deterred from doing their duty through fear of men, generally bring upon themselves the very evils which they dread, in more aggravated forms.

27. Though falsehood and deceit are always wrong, we are yet not bound to reveal all the truth to those who have no right to know it, and who seek it from malicious motives. 1 Sam. 16:2–5.

CHAPTER XXXIX.

2. *The city was broken up;* a breach was made in its walls; probably in the northern wall of the lower city, which itself lay north of the upper city or Zion, for this was the side on which Jerusalem was most open to assault.

3. *The middle gate;* probably the gate of the wall which separated the upper city from the lower.

4. *The king's garden;* in the south-east, near the place where the two valleys of Kedron and Hinnom meet. *The way of the plain;* the way toward the plain of the Jordan.

5. *Riblah in the land of Hamath;* north of Palestine, on the route from that country to Babylon.

10. *The poor of the people;* compare Isa. 3:1–3.

INSTRUCTIONS.

1–10. Though God's threatened judgments be long delayed, they will come at last upon those who persist in their impenitence; and then the reality will be as terrible as the previous announcement of them.

11–14. In the overthrow of the wicked, God will provide for the safety of his faithful servants who put their trust in him.

15–18. No act of faith and love can escape the notice of Jehovah. In the present life God will generally reward it openly, and always in the life to come.

A. M. 3416. B. C. about 588. 15 ¶ Now the word of the LORD came unto Jeremiah, while he was shut up in the court of the prison, saying,

16 Go and speak to Ebed-melech the Ethiopian,[a] saying, Thus saith the LORD of hosts, the God of Israel; Behold, I will bring my words upon this city for evil, and not for good;[b] and they shall be *accomplished* in that day before thee.

17 But I will deliver thee in that day,[c] saith the LORD; and thou shalt not be given into the hand of the men of whom thou *art* afraid.[d]

18 For I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee;[e] because thou hast put thy trust in me,[f] saith the LORD.

CHAPTER XL.

1 Jeremiah, being set free by Nebuzar-adan, goeth to Gedaliah. 7 The dispersed Jews repair unto him. 13 Johanan revealing Ishmael's conspiracy is not believed.

THE word which came to Jeremiah from the LORD, after that Nebuzar-adan the captain of the guard had let him go from Ramah,[g] when he had taken him being bound in chains* among all that were carried away captive of Jerusalem and Judah, which were carried away captive unto Babylon.

2 And the captain of the guard took Jeremiah, and said unto him, The LORD thy God hath pronounced this evil upon this place.[h]

3 Now the LORD hath brought *it*, and done according as he hath said: because ye have sinned against the LORD, and have not obeyed his voice, therefore this thing is come upon you.[i]

4 And now, behold, I loose thee this day from the chains which *were*† upon thy hand. If it seem good unto thee to come with me into Babylon,[j] come; and I will look well unto‡ thee: but if it seem ill unto thee to come with me into Babylon, forbear: behold, all the land *is* before thee: whither it seemeth good and convenient for thee to go, thither go.

5 Now while he was not yet gone back, *he said*, Go back also to Gedaliah the son of Ahikam the son of Shaphan,[k] whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people: or go wheresoever it seemeth convenient unto thee to go. So the captain of the guard gave him victuals and a reward, and let him go.

6 Then went Jeremiah unto Gedaliah the son of Ahikam to Mizpah;[l] and dwelt with him among the people that were left in the land.

7 ¶ Now when all the captains of the forces which *were* in the fields, *even* they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had committed unto him men, and women, and children, and of the poor of the land, of them that were not carried away captive to Babylon;[m]

8 Then they came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah,[n] and Johanan[o] and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai the Netophathite,[p] and Jezaniah the son of a Maachathite,[q] they and their men.

9 And Gedaliah the son of Ahikam the son of Shaphan sware unto them and to their men, saying, Fear not to serve the Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be well with you.

10 As for me, behold, I will dwell at Mizpah, to serve§ the Chaldeans, which will come unto us: but ye, gather ye wine, and summer fruits,[r] and oil, and put *them* in your vessels, and dwell in your cities that ye have taken.

11 Likewise when all the Jews that *were* in Moab,[s] and among the Ammonites,[t] and in Edom, and that *were* in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam the son of Shaphan;

12 Even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah, unto Mizpah, and gathered wine and summer fruits very much.

13 ¶ Moreover Johanan the son of Kareah, and all the captains of the forces that *were* in the fields, came to Gedaliah to Mizpah,

14 And said unto him, Dost thou certainly know that Baalis the king of the Ammonites hath sent Ishmael the son of Nethaniah[u] to slay thee?‖ But Gedaliah the son of Ahikam believed them not.

15 Then Johanan the son of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me go, I pray thee, and I will slay Ishmael the son of Nethaniah, and no man shall know *it:* wherefore should he slay thee, that all the Jews which are gathered unto thee should be scattered, and the remnant in Judah perish?

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a Ch. 38:7, 12. b Dan. 9:12. c Job 5:19–21; Psa. 50:15; Dan. 6:16. d 2 Sam. 24:14. e ch. 21:9; 45:5. f 1 Chr. 5:20; Psa. 37:39, 40. g ch. 39:14. * Or, *manacles.* h ch. 50:7. i Deut. 29:24, 25; Neh. 9:28, 33; Dan. 9:11. † Or, are. j ch. 39:12. ‡ Heb. *set mine eye upon.* k ch. 41:2. l Judg. 20:1. m ch. 39:10; 52:16. n ch. 41:1, etc. o ch. 43:2, 4, 5. p Ezra 2:22. q Josh. 12:5. § Heb. *stand before;* Deut. 1:38. r ch. 39:10. s Isa. 16:4. t Ezek. 25:2. u ch. 41:10. ‖ Heb. *strike thee in soul.*

CHAPTER XL.

1. *The word which came to Jeremiah*; these words refer to the prophecies that follow in the forty-second chapter, the history of the remnant of the Jews being first given by way of introduction.

5. *While he was not yet gone back;* the prophet seems to have hesitated respecting his future course, which gave occasion to Nebuzar-adan to put his proposition in a different form.

7. *Captains of the forces;* leaders of the scattered bands of the Jews.

8. *Mizpah;* in the land of Benjamin, a short distance north-west from Jerusalem.

INSTRUCTIONS.

3. Great and long-continued disobedience in his people, God often punishes in such an exemplary way that even the unconverted are compelled to see and acknowledge his hand.

4. When the visible church of God hates and persecutes his messengers, he often raises up for them defenders from without, under whose protection they are enabled to prosecute their labors in safety.

13–16. Those who are conscious of their own integrity, are sometimes too unsuspecting with regard to their fellow-men, and thus, by neglecting the warnings of friends, become involved, with those under their care, in calamity and death.

16 But Gedaliah the son of Ahikam said unto Johanan the son of Kareah, Thou shalt not do this thing: for thou speakest falsely of Ishmael.

CHAPTER XLI.

1 Ishmael treacherously killing Gedaliah and others, purposeth with the residue to flee unto the Ammonites. 11 Johanan recovereth the captives, and mindeth to flee into Egypt.

NOW it came to pass in the seventh month, *that* Ishmael the son of Nethaniah the son of Elishama,[a] of the seed royal, and the princes of the king, even ten men with him, came unto Gedaliah the son of Ahikam to Mizpah; and there they did eat bread together in Mizpah.

2 Then arose Ishmael the son of Nethaniah, and the ten men that were with him, and smote Gedaliah the son of Ahikam the son of Shaphan with the sword, and slew him, whom the king of Babylon had made governor over the land.

3 Ishmael also slew all the Jews that were with him, *even* with Gedaliah, at Mizpah, and the Chaldeans that were found there, *and* the men of war.

4 And it came to pass the second day after he had slain Gedaliah, and no man knew *it*,[b]

5 That there came certain from Shechem, from Shiloh, and from Samaria, *even* fourscore men, having their beards shaven, and their clothes rent, and having cut themselves,[c] with offerings and incense in their hand, to bring *them* to the house of the LORD.[d]

6 And Ishmael the son of Nethaniah went forth from Mizpah to meet them, weeping all along* as he went: and it came to pass, as he met them, he said unto them, Come to Gedaliah the son of Ahikam.

7 And it was *so*, when they came into the midst of the city, that Ishmael the son of Nethaniah slew them, *and cast them* into the midst of the pit, he, and the men that *were* with him.

8 But ten men were found among them that said unto Ishmael, Slay us not: for we have treasures in the field, of wheat, and of barley, and of oil, and of honey.[e] So he forbare, and slew them not among their brethren.

9 Now the pit wherein Ishmael had cast all the dead bodies of the men, whom he had slain because of† Gedaliah, *was* it which Asa the king had made for fear of Baasha king of Israel:[f] *and* Ishmael the son of Nethaniah filled it with *them that were* slain.

10 Then Ishmael carried away captive all the residue of the people that *were* in Mizpah,[g] *even* the king's daughters,[h] and all the people that remained in Mizpah, whom Nebuzar-adan the captain of the guard had committed to Gedaliah the son of Ahikam; and Ishmael the son of Nethaniah carried them away captive, and departed to go over to the Ammonites.[i] A. M. 3416. B. C. about 588.

11 ¶ But when Johanan the son of Kareah, and all the captains of the forces that *were* with him, heard of all the evil that Ishmael the son of Nethaniah had done,[j]

12 Then they took all the men, and went to fight with Ishmael the son of Nethaniah, and found him by the great waters that *are* in Gibeon.[k]

13 Now it came to pass, *that* when all the people which *were* with Ishmael saw Johanan the son of Kareah, and all the captains of the forces that *were* with him, then they were glad.

14 So all the people that Ishmael had carried away captive from Mizpah cast about and returned, and went unto Johanan the son of Kareah.

15 But Ishmael the son of Nethaniah escaped from Johanan with eight men, and went to the Ammonites.

16 Then took Johanan the son of Kareah, and all the captains of the forces that *were* with him, all the remnant of the people whom he had recovered from Ishmael the son of Nethaniah, from Mizpah, after *that* he had slain Gedaliah the son of Ahikam, *even* mighty men of war, and the women, and the children, and the eunuchs, whom he had brought again from Gibeon:

17 And they departed, and dwelt in the habitation of Chimham,[l] which is by Beth-lehem, to go to enter into Egypt,

18 Because of the Chaldeans: for they were afraid of them, because Ishmael the son of Nethaniah had slain Gedaliah the son of Ahikam, whom the king of Babylon made governor in the land.[m]

CHAPTER XLII.

1 Johanan desireth Jeremiah to inquire of God, promising obedience to his will. 7 Jeremiah assureth him of safety in Judea, 13 and destruction in Egypt. 19 He reproveth their hypocrisy, in requiring of the Lord that which they meant not.

THEN all the captains of the forces,[n] and Johanan the son of Kareah, and Jezaniah the son of Hoshaiah, and all the people from the least even unto the greatest, came near,

2 And said unto Jeremiah the prophet, Let, we beseech thee, our supplication be accepted‡ before thee, and pray for us unto the LORD thy God,[o] *even* for all this remnant; for we are left *but* a few of many,[p] as thine eyes do behold us;

a Ch. 40:6, 8; 2 Kings 25:25. b 1 Sam. 27:11. c Lev. 19:27, 28; Deut. 14:1; 2 Sam. 10:4; Isa. 15:2. d 1 Sam. 1:7; 2 Kings 25:9. * Heb. *in going and weeping;* 2 Sam. 3:16. e Job 2:4; Prov. 13:8; Matt. 6:25. † Or, *near;* Heb. *by the hand*, or *by the side of.* f 1 Kings 15:22. g 2 Chr. 16:6.

h ch. 43:6. i Neh. 2:10, 19; ch. 40:14 j ver. 2, 3, 7. k 2 Sam. 2:13. l 2 Sam. 19:37, 38. m ch. 40:5. n ch. 40:8. ‡ Or, *fall.* o ch. 17:15, 16; 1 Sam. 7:8; 12:19, 23; Isa. 1:15. p Lev. 26:22; Lam. 1:1.

CHAPTER XLI.

1. *In the seventh month;* of the year in which Jerusalem was taken. Chap. 39:2.

5. *Their beards shaven—cut themselves;* these were signs of mourning for the destruction of the holy city and temple. *To the house of the Lord;* that is, to the place where it had stood, and which they regarded as still holy.

6. *Weeping—as he went;* in pretended sympathy with them.

12. *The great waters—in Gibeon;* a copious fountain with large reservoirs, one of which, and the ruins of the other, still remain. Compare 2 Sam. 2:13.

17. *To go to enter into Egypt;* they made a temporary sojourn at Chimham, on their way to Egypt.

INSTRUCTION.

Times of anarchy and confusion are prolific in crime. When the outward restraints of civil government are removed, no limit can be set to the atrocities which wicked men will commit for the sake of power and plunder. Yet even in such dark days God is able to limit the wrath of man, and raise up for his people deliverers and defenders.

A. M. 3416. B. C. about 588. 3 That the LORD thy God may show us the way wherein we may walk,[a] and the thing that we may do.[b]

4 Then Jeremiah the prophet said unto them, I have heard *you;* behold, I will pray unto the LORD your God according to your words;[c] and it shall come to pass, *that* whatsoever thing the LORD shall answer you,[d] I will declare *it* unto you; I will keep nothing back from you.[e]

5 Then they said to Jeremiah, The LORD be a true and faithful witness between us,[f] if we do not even according to all things for the which the LORD thy God shall send thee to us.

6 Whether *it be* good, or whether *it be* evil, we will obey the voice of the LORD our God,[g] to whom we send thee; that it may be well with us, when we obey the voice of the LORD our God.[h]

7 ¶ And it came to pass after ten days, that the word of the LORD came unto Jeremiah.

8 Then called he Johanan the son of Kareah, and all the captains of the forces which *were* with him, and all the people from the least even to the greatest,

9 And said unto them, Thus saith the LORD, the God of Israel, unto whom ye sent me to present your supplication before him;

10 If ye will still abide in this land, then will I build you,[i] and not pull *you* down; and I will plant you, and not pluck *you* up: for I repent me of the evil that I have done unto you.[j]

11 Be not afraid of the king of Babylon,[k] of whom ye are afraid; be not afraid of him, saith the LORD: for I *am* with you to save you, and to deliver you from his hand.[l]

12 And I will show mercies unto you,[m] that he may have mercy upon you, and cause you to return to your own land.

13 ¶ But if ye say, We will not dwell in this land, neither obey the voice of the LORD your God,[n]

14 Saying, No; but we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor have hunger of bread; and there will we dwell:[o]

15 And now therefore hear the word of the LORD, ye remnant of Judah; Thus saith the LORD of hosts, the God of Israel; If ye wholly set your faces to enter into Egypt,[p] and go to sojourn there;

16 Then it shall come to pass, *that* the sword, which ye feared,[q] shall overtake you there in the land of Egypt;[r] and the famine, whereof ye were afraid, shall follow* close after you there in Egypt; and there ye shall die.

17 So shall it be with all the men† that set their faces to go into Egypt to sojourn there; they shall die by the sword, by the famine, and by the pestilence:[s] and none of them shall remain or escape from the evil that I will bring upon them.

18 For thus saith the LORD of hosts, the God of Israel; As mine anger and my fury hath been poured forth upon the inhabitants of Jerusalem;[t] so shall my fury be poured forth upon you, when ye shall enter into Egypt: and ye shall be an execration, and an astonishment, and a curse, and a reproach;[u] and ye shall see this place no more.

19 ¶ The LORD hath said concerning you, O ye remnant of Judah; Go ye not into Egypt: know certainly that I have admonished you‡ this day.

20 For ye dissembled in your hearts,§[v] when ye sent me unto the LORD your God, saying, Pray for us unto the LORD our God;[w] and according unto all that the LORD our God shall say, so declare unto us, and we will do *it.*

21 And *now* I have this day declared *it* to you;[x] but ye have not obeyed the voice of the LORD your God, nor any *thing* for the which he hath sent me unto you.

22 Now therefore know certainly that ye shall die by the sword, by the famine, and by the pestilence,[y] in the place whither ye desire to go *and* to sojourn.‖[z]

CHAPTER XLIII.

1 Johanan, discrediting Jeremiah's prophecy, carrieth Jeremiah and others into Egypt. 8 Jeremiah prophesieth by a type the conquest of Egypt by the Babylonians.

AND it came to pass, *that* when Jeremiah had made an end of speaking unto all the people all the words of the LORD their God, for which the LORD their God had sent him to them, *even* all these words,

2 Then spake Azariah the son of Hoshaiah,[a] and Johanan the son of Kareah, and all the proud men,[b] saying unto Jeremiah, Thou speakest falsely: the LORD our God hath not sent thee to say, Go not into Egypt to sojourn there:

3 But Baruch the son of Neriah setteth thee on against us, for to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captives into Babylon.

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a Ezra 8:21. b Deut. 5:28, 29. c Exod. 9:29. d 1 Kings 22:14. e 1 Sam. 3:18; Acts 20:20. f Gen. 31:50; Exod. 20:7. g Deut. 5:27. h ch. 7:23; Deut. 6:3. i ch. 31:28. j ch. 18:8; Deut 32:36. k Matt. 10:28. l Isa. 43:5; Rom. 8:31. m Psa. 106:45. n ch. 44:16. o Deut. 29:19, 20. p Deut. 17:16. q Ezek. 11:8. r ch. 44:13. * Heb. *cleave.* † Heb. *all the men be.*

s ver. 22; ch. 24:10. t ch. 7:20; ch. 39:2; Lam. 2:5. u ch. 24:9; 29:18, 22; 42:18; Zech. 8:13. ‡ Heb. *testified against you.* § Or, *have used deceit against your souls;* Num. 16:38. v ch. 17:10; Gal. 6:7. w ver. 2. x Deut. 11:26, 27. y ver. 17; Ezek. 6:11. ‖ Or, *to go to sojourn.* z Hos. 9:6. a ch. 42:1. b Prov. 8:13; 16:5; Isa. 9:9, 10; Jas. 4:6.

CHAPTER XLII.

12. *Cause you to return to your own land;* most of the people whom Jeremiah addressed had been dispersed among the surrounding nations, and they were now in an unsettled state and on their way to Egypt. The prophet's meaning is, that if they will obey God, Nebuchadnezzar shall give them quiet possession of their own land.

14. *We will go into the land of Egypt;* the spirit that prompted them to this course was sinful reliance on the help of man, rather than on God's promises. Compare Isa. 30:1-5; 31:1-3.

INSTRUCTION.

Wicked men have a general conviction of the necessity of God's favor and protection, that they may be safe from danger and prospered in their undertakings; and they are often ready to seek counsel from his servants with much apparent earnestness and humility, and with many professions of an obedient spirit. But they have no true regard to God's authority, and when his commands interfere with their cherished desires and purposes, they will rebel against him, saying, "Who is the Lord, that we should obey his voice?"

4 So Johanan the son of Kareah, and all the captains of the forces, and all the people, obeyed not the voice of the LORD, to dwell in the land of Judah.

5 But Johanan the son of Kareah, and all the captains of the forces, took all the remnant of Judah, that were returned from all nations, whither they had been driven, to dwell in the land of Judah;[a]

6 *Even* men, and women, and children, and the king's daughters,[b] and every person that Nebuzaradan the captain of the guard had left with Gedaliah the son of Ahikam the son of Shaphan, and Jeremiah the prophet, and Baruch the son of Neriah.[c]

7 So they came into the land of Egypt:[d] for they obeyed not the voice of the LORD: thus came they *even* to Tahpanhes.[e]

8 ¶ Then came the word of the LORD unto Jeremiah in Tahpanhes, saying,

9 Take great stones in thy hand, and hide them in the clay in the brickkiln, which *is* at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah;

10 And say unto them, Thus saith the LORD of hosts, the God of Israel; Behold, I will send and take Nebuchadrezzar the king of Babylon, my servant,[f] and will set his throne upon these stones that I have hid; and he shall spread his royal pavilion over them.

11 And when he cometh, he shall smite the land of Egypt,[g] *and deliver* such *as are* for death to death; and such *as are* for captivity to captivity; and such *as are* for the sword to the sword.[h]

12 And I will kindle a fire in the houses of the gods of Egypt;[i] and he shall burn them, and carry them away captives: and he shall array himself with the land of Egypt, as a shepherd putteth on his garment; and he shall go forth from thence in peace.

13 He shall break also the images* of Beth-shemesh,† that *is* in the land of Egypt; and the houses of the gods of the Egyptians shall he burn with fire.

CHAPTER XLIV.

1 Jeremiah expresseth the desolation of Judah for their idolatry. 11 He prophesieth their destruction, who commit idolatry in Egypt. 15 The obstinancy of the Jews. 20 Jeremiah threateneth them for the same, 29 and for a sign prophesieth the destruction of Egypt.

THE word that came to Jeremiah concerning all the Jews which dwell in the land of Egypt, which dwell at Migdol,[j] and at Tahpanhes,[k] and at Noph,[l] and in the country of Pathros, saying, A. M. 3417. B. C. about 587.

2 Thus saith the LORD of hosts, the God of Israel; Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah; and behold, this day they *are* a desolation,[m] and no man dwelleth therein;

3 Because of their wickedness which they have committed to provoke me to anger, in that they went to burn incense, *and* to serve other gods,[n] whom they knew not, *neither* they, ye, nor your fathers.[o]

4 Howbeit I sent unto you all my servants the prophets, rising early and sending *them*,[p] saying, Oh, do not this abominable thing that I hate.[q]

5 But they hearkened not, nor inclined their ear to turn from their wickedness, to burn no incense unto other gods.[r]

6 Wherefore my fury and mine anger was poured forth, and was kindled in the cities of Judah and in the streets of Jerusalem; and they are wasted *and* desolate, as at this day.[s]

7 Therefore now thus saith the LORD, the God of hosts, the God of Israel; Wherefore commit ye *this* great evil against your souls,[t] to cut off from you man and woman, child and suckling, out of[‡] Judah, to leave you none to remain;

8 In that ye provoke me unto wrath with the works of your hands,[u] burning incense unto other gods in the land of Egypt, whither ye be gone to dwell, that ye might cut yourselves off, and that ye might be a curse and a reproach among all the nations of the earth?

9 Have ye forgotten the wickedness[§] of your fathers,[v] and the wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness, and the wickedness of your wives, which they have committed in the land of Judah, and in the streets of Jerusalem?

10 They are not humbled[‖] *even* unto this day, neither have they feared,[w] nor walked in my law, nor in my statutes, that I set before you and before your fathers.

11 ¶ Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will set my face against you for evil,[x] and to cut off all Judah.

12 And I will take the remnant of Judah, that have set their faces to go into the land of Egypt

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a Ch. 40:11, 12. b ch. 41:10. c ch. 39:10. d 2 Chr. 25:16. e ch. 2:16; 44:1; called *Hanes*, Isa. 30:4. f ch. 25:9; 27:6; Ezek. 29:18, 20. g ch. 46:13. h ch. 15:2; Zech. 11:9. i ch. 46:25. * Heb. *statues*, or *standing images*. † Or, *The house of the sun*. j ch. 46:14; Exod. 14:2. k ch. 43:7. l Isa. 19:13. m ch. 34:22; Lam. 1:1, 16. n ch. 19:4. o Deut. 13:6; 32:17. p ch. 29:19; 2 Chr. 36:15. q Ezek. 16:36, 47. r Rev. 2:21, 22. s ch. 42:18. t ch. 7:19; 25:7; Num. 16:38; Prov. 8:36. ‡ Heb. *of the midst of*. u ch. 25:6, 7; Isa. 3:8; 1 Cor. 10:22; Heb. 3:16. § Heb. *wickednesses*, or *punishments*. v Ezra 9:13, 14. ‖ Heb. *contrite;* Psa. 51:17. w Prov. 14:16; Eccl. 8:12, 13; Mal. 4:2. x Lev. 17:10; Ezek. 14:7, 8; Amos 9:4.

CHAPTER XLIII.

7. *Tahpanhes;* on the frontier of Egypt, towards Palestine.

10. *My servant;* as executing God's purposes, though he knew it not.

INSTRUCTIONS.

1–7. They who best understand the deceitfulness and desperate wickedness of the human heart, will be slow to rely upon the promises of wicked men to receive and obey God's counsels, and will prepare themselves to encounter reproach and persecution whenever their answers are not agreeable to the feelings and wishes of wicked men who consult them.

8–13. It is vain to seek safety by disobeying God's commands. His wrath will follow sinners into all their false refuges, and destroy them and their hiding-places together.

CHAPTER XLIV.

1. *Migdol;* on the north-eastern frontier of Egypt towards Palestine. Exod. 14:2. *Tahpanhes;* see note on chap. 43:7. *Noph;* the same as "Moph," (English version, "Memphis,") Hosea 9:6. A large city of ancient Egypt on the west bank of the Nile, a little above Cairo.

9. *Have ye forgotten the wickedness—in the land of Judah, and in the streets of Jerusalem?* have ye forgotten the judgments which I brought upon you for your wickedness there?

A. M. 3417. B. C. about 587. to sojourn there,[a] and they shall all be consumed, *and* fall in the land of Egypt; they shall *even* be consumed by the sword *and* by the famine: they shall die, from the least even unto the greatest, by the sword and by the famine:[b] and they shall be an execration, *and* an astonishment, and a curse, and a reproach.

13 For I will punish them that dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by the famine, and by the pestilence:

14 So that none of the remnant of Judah, which are gone into the land of Egypt to sojourn there,[c] shall escape or remain, that they should return into the land of Judah, to the which they have a desire* to return to dwell there: for none shall return but such as shall escape.[d]

15 ¶ Then all the men which knew that their wives had burned incense unto other gods,[e] and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying,

16 *As for* the word that thou hast spoken unto us in the name of the LORD, we will not hearken unto thee.[f]

17 But we will certainly do whatsoever thing goeth forth out of our own mouth,[g] to burn incense unto the queen† of heaven, and to pour out drink-offerings unto her, as we have done, we, and our fathers,[h] our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for *then* had we plenty of victuals,‡ and were well, and saw no evil.[i]

18 But since we left off to burn incense to the queen of heaven, and to pour out drink-offerings unto her, we have wanted all *things*, and have been consumed by the sword and by the famine.

19 And when we burned incense to the queen of heaven, and poured out drink-offerings unto her, did we make her cakes to worship her, and pour out drink-offerings unto her, without our men?§

20 ¶ Then Jeremiah said unto all the people, to the men, and to the women, and to all the people which had given him *that* answer, saying,

21 The incense that ye burned in the cities of Judah, and in the streets of Jerusalem, ye and your fathers, your kings and your princes, and the people of the land, did not the LORD remember them, and came it *not* into his mind?

22 So that the LORD could no longer bear,[j] because of the evil of your doings, *and* because of the abominations which ye have committed; therefore is your land a desolation, and an astonishment,[k] and a curse, without an inhabitant, as at this day.[l]

23 Because ye have burned incense,[m] and because ye have sinned against the LORD, and have not obeyed the voice of the LORD, nor walked in his law,[n] nor in his statutes,[o] nor in his testimonies;[p] therefore this evil is happened unto you, as at this day.[q]

24 Moreover Jeremiah said unto all the people, and to all the women, Hear the word of the LORD, all Judah that *are* in the land of Egypt:[r]

25 Thus saith the LORD of hosts, the God of Israel, saying; Ye and your wives have both spoken with your mouths, and fulfilled with your hand,[s] saying, We will surely perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink-offerings unto her: ye will surely accomplish your vows, and surely perform your vows.[t]

26 Therefore hear ye the word of the LORD, all Judah that dwell in the land of Egypt; Behold, I have sworn by my great name,[u] saith the LORD, that my name shall no more be named in the mouth of any man of Judah in all the land of Egypt,[v] saying, The Lord GOD liveth.

27 Behold, I will watch over them for evil,[w] and not for good: and all the men of Judah that *are* in the land of Egypt shall be consumed by the sword and by the famine, until there be an end of them.[x]

28 Yet a small number that escape the sword shall return out of the land of Egypt into the land of Judah;[y] and all the remnant of Judah, that are gone into the land of Egypt to sojourn there, shall know whose words shall stand, mine, or theirs.‖[z]

29 ¶ And this *shall be* a sign unto you, saith the LORD, that I will punish you in this place, that ye may know that my words shall surely stand against you for evil:

30 Thus saith the LORD; Behold, I will give Pharaoh-hophra king of Egypt into the hand of his enemies, and into the hand of them that seek his life;[a] as I gave Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon, his enemy,[b] and that sought his life.

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a Ch. 42:15, etc. b Hos. 4:6. c Isa. 30:1–3. * Heb. *Lift up their soul.* d ver. 28. e Neh. 13:26. f ch. 6:16. g ver. 25; Psa. 12:4. † Or. *frame;* 2 Kings 17:16. h ch. 7:18. ‡ Heb. *bread.* i Hos. 2:5–9. § Or, *husbands.* j Isa. 43:24; Mal. 2:17. k ch. 25:11. l ver. 6. m 1 Cor. 10:20; 2 Cor. 6:16. n Psa. 119:150 o Psa. 119:155. p Psa. 78.56. q 1 Kings 9:9; Neh. 13:18; Dan. 9:11, 12. r ch. 43:7. s ver. 15. t Job 34:22; Jas. 1:14, 15. u Gen. 22:16; Heb. 6:13. v Ezek. 20:39; Amos 6:10. w ch. 31:28; Ezek. 7:6. x ver. 12; 2 Kings 21:14. y ver. 14; Isa. 27:13. ‖ Heb. *from me, or them.* z Psa. 33:11. a ch. 46:25, 26; Ezek. 29:3, etc.; 30:21, etc. b ch. 39:5.

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15. *Their wives had burned incense;* their wives were leaders in idolatry. Probably some of them were of heathen origin. Compare Deut. 17:17; 1 Kings 11:1, 4; 15:13.

26. *Shall no more be named in the mouth of any man of Judah;* because all shall be destroyed except a small remnant. Ver. 27, 28.

30. *Pharaoh-hophra;* the reigning monarch of Egypt, called "Apries" by the Greeks. He was defeated by Nebuchadnezzar at Carchemish, and afterwards dethroned and strangled by his own troops.

INSTRUCTIONS.

2–10. When wicked men refuse to take warning from the punishment of those who have practised the same sins before them, it is a great aggravation of their guilt.

11–14. God's wrath follows the wicked into every place whither they flee for safety, and overthrows all their vain confidences. It is only by repenting and returning to him that they can escape destruction.

15–23. Wicked men are prone to impute their misfortunes to every other cause, rather than the true one; nay, more, to seek a return of prosperity from those very practices which have brought ruin upon them.

24–30. They who will no longer hear reproof are in the road to speedy destruction: God will fight against them and their helpers, and both shall perish together.

CHAPTER XLV.

1 Baruch being dismayed, 4 Jeremiah instructeth and comforteth him.

THE word that Jeremiah the prophet spake unto Baruch the son of Neriah,[a] when he had written these words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the son of Josiah king of Judah, saying,

2 Thus saith the LORD, the God of Israel, unto thee, O Baruch;

3 Thou didst say, Woe is me now! for the LORD hath added grief to my sorrow;[b] I fainted in my sighing,[c] and I find no rest.[d]

4 ¶ Thus shalt thou say unto him, The LORD saith thus; Behold, *that* which I have built will I break down, and that which I have planted I will pluck up, even this whole land.[e]

5 And seekest thou great things for thyself? seek *them* not:[f] for behold, I will bring evil upon all flesh,[g] saith the LORD: but thy life will I give unto thee for a prey in all places whither thou goest.[h]

CHAPTER XLVI.

1 Jeremiah prophesieth the overthrow of Pharaoh's army at Euphrates, 13 and the conquest of Egypt by Nebuchadrezzar. 27 He comforteth Jacob in their chastisement.

THE word of the LORD which came to Jeremiah the prophet against the Gentiles;[i]

2 Against Egypt, against the army of Pharaoh-necho king of Egypt,[j] which was by the river Euphrates in Carchemish, which Nebuchadrezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah.

3 Order ye the buckler and shield,[k] and draw near to battle.

4 Harness the horses; and get up, ye horsemen, and stand forth with *your* helmets; furbish the spears, *and* put on the brigandines. A. M. 3397. B. C. about 607.

5 Wherefore have I seen them dismayed *and* turned away back? and their mighty ones are beaten down,[*l] and are fled apace,[†] and look not back: *for* fear *was* round about,[m] saith the LORD.

6 Let not the swift flee away, nor the mighty man escape;[n] they shall stumble,[o] and fall toward the north by the river Euphrates.

7 Who *is* this *that* cometh up as a flood,[p] whose waters are moved as the rivers?

8 Egypt riseth up like a flood, and *his* waters are moved like the rivers; and he saith, I will go up, *and* will cover the earth;[q] I will destroy the city and the inhabitants thereof.

9 Come up, ye horses; and rage, ye chariots; and let the mighty men come forth; the Ethiopians,[‡] and the Libyans,[§] that handle the shield; and the Lydians, that handle *and* bend the bow.[r]

10 For this *is* the day of the Lord GOD of hosts,[s] a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood:[t] for the Lord GOD of hosts hath a sacrifice in the north country by the river Euphrates.[u]

11 Go up into Gilead, and take balm,[v] O virgin,[w] the daughter of Egypt: in vain shalt thou use many medicines; *for* thou shalt not be cured.[‖x]

12 The nations have heard of thy shame, and thy cry hath filled the land; for the mighty man hath stumbled against the mighty, *and* they are fallen both together.

13 ¶ The word that the LORD spake to Jeremiah the prophet, how Nebuchadrezzar king of Babylon should come *and* smite the land of Egypt.[y]

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a Ch. 36:1, 4, 32. b Job 23:2. c Psa. 27:13. d Psa. 77:3, 4. e Isa. 5:5. f Matt. 6:25–32; Luke 12:15. g ch. 25:26; Zeph. 3:8. h ch. 39:18. i ch. 25:15, etc. j 2 Chr. 35:20. Fulfilled presently. k ch. 51:11, 12; Nah. 2:1. * Heb. *broken in pieces.* l Rev. 6:15. † Heb. *a flight.* m ch. 6:25; 49:29. n Eccl. 9:11; Amos 2:14. o Dan. 11:19, 22. p ch. 47:2. q Exod. 15:9.

‡ Heb. *Cush.* § Heb. *Put.* r Isa. 66:19. s Isa. 13:6; 34:6, 8; 63:4; Joel 1:15. t Deut. 32:42. u Ezek. 39:17; Zeph. 1:7. v ch. 8:22; 51:8. w Isa. 47:1. ‖ Heb. *no cure* shall be *unto thee.* x Ezek. 30:21. y ch. 43:10, 11; Isa. 19:1; Ezek. ch. 29, 30, 32. Fulfilled 571.

CHAPTER XLV.

1. *In the fourth year of Jehoiakim;* see chapter 36. This prophecy belongs to an earlier date than those recorded in the preceding eight chapters.

3. *Woe is me now;* Baruch was dismayed in view of the sufferings to which he was exposed in consequence of writing the roll mentioned in chap. 36, as well as of the calamitous condition of his country.

5. *And seekest thou great things for thyself?* in a time of general desolation, Baruch must not set his heart on temporal ease, honor, and affluence.

INSTRUCTION.

It is well to count beforehand the cost of God's service, and to hold ourselves ready to endure hardships in the performance of it. We ought never to set our hearts on personal ease and preferment; but in times of general public calamity this is peculiarly improper; we should then be content with the continuance of our lives, and our opportunities to labor in behalf of God's cause.

CHAPTER XLVI.

1. *The word of the Lord—against the Gentiles;* here begins a series of prophecies against the heathen nations, extending through the remainder of the book, with the exception of the last chapter. The present verse constitutes a preface to the whole series.

2. *Against Egypt;* that is, as immediately explained, against Pharaoh's expedition against the Chaldees. He made two expeditions against Carchemish; in the first of these he slew Josiah, 2 Chron. 35:20–24, and afterwards defeated the Chaldeans and took the city; in the second, his army was defeated with great loss, as here predicted.

3. *Order ye the buckler;* addressed to the Egyptians, as much as to say, All your preparations for war shall end in your own destruction.

4. *Get up, ye horsemen;* go up against Assyria. Verse 7. But many render, "Mount, ye horsemen." *Brigandines;* coats of mail.

5, 6. *Wherefore have I seen—they shall stumble and fall;* the prophet sees in vision the terror and flight of the Egyptians by the Euphrates.

7, 8. *Who is this—will cover the earth;* the prophet returns now to the preparations of the Egyptians. He compares their vast armies to the overflowing waters of the Nile.

9. *Lydians;* here probably an African tribe. Compare Ezek. 30:5.

10. *The day of the Lord God of hosts;* when he gathers together the armies of Egypt to destroy them. *A sacrifice;* a great slaughter of the Egyptians. *In the north country;* in the land of the Chaldeans. See note on chap. 1:14.

11. *Gilead;* the land of balm. Chap. 8:22. The meaning is, Though thou gather the balm of Gilead, thou canst not be healed of thy wounds.

13. *The word that the Lord spake;* these words introduce a second prophecy against Egypt, referring to the invasion of the land by Nebuchadnezzar, which took place some years after Pharaoh-necho's disastrous expedition against the Chaldees.

A. M. 3397. B. C. about 607. 14 Declare ye in Egypt, and publish in Migdol, and publish in Noph and in Tahpanhes: say ye, Stand fast, and prepare thee; for the sword shall devour round about thee.

15 Why are thy valiant *men* swept away? they stood not, because the LORD did drive them.[a]

16 He made many to fall,* yea, one fell upon another:[b] and they said, Arise, and let us go again to our own people, and to the land of our nativity, from the oppressing sword.

17 They did cry there, Pharaoh king of Egypt *is but* a noise; he hath passed the time appointed.

18 *As* I live, saith the King, whose name *is* the LORD of hosts, Surely as Tabor *is* among the mountains, and as Carmel by the sea, *so* shall he come.

19 O thou daughter dwelling in Egypt, furnish thyself to go into captivity:†[c] for Noph shall be waste and desolate without an inhabitant.

20 Egypt *is like* a very fair heifer,[d] *but* destruction cometh; it cometh out of the north.[e]

21 Also her hired men *are* in the midst of her like fatted bullocks;‡ for they also are turned back, *and* are fled away together: they did not stand, because the day of their calamity was come upon them, *and* the time of their visitation.[f]

22 The voice thereof shall go like a serpent; for they shall march with an army, and come against her with axes, as hewers of wood.

23 They shall cut down her forest, saith the LORD, though it cannot be searched; because they are more than the grasshoppers, and *are* innumerable.

24 The daughter of Egypt shall be confounded; she shall be delivered into the hand of the people of the north.

25 The LORD of hosts, the God of Israel, saith; Behold, I will punish the multitude§ of No,[g] and Pharaoh, and Egypt, with their gods, and their kings; even Pharaoh, and *all* them that trust in him:

26 And I will deliver them into the hand of those that seek their lives, and into the hand of Nebuchadrezzar king of Babylon, and into the hand of his servants;[h] and afterward it shall be inhabited, as in the days of old, saith the LORD.

27 ¶ But fear not thou, O my servant Jacob, and be not dismayed, O Israel:[i] for behold, I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make *him* afraid.

28 Fear thou not, O Jacob my servant, saith the LORD: for I *am* with thee; for I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished.‖[j]

CHAPTER XLVII.

The destruction of the Philistines.

THE word of the LORD that came to Jeremiah the prophet against the Philistines,[k] before that Pharaoh smote Gaza.¶[l]

2 Thus saith the LORD; Behold, waters rise up out of the north,[m] and shall be an overflowing flood, and shall overflow the land, and all that is therein;* the city, and them that dwell therein: then the men shall cry, and all the inhabitants of the land shall howl.

3 At the noise of the stamping of the hoofs of his strong *horses*,[n] at the rushing of his chariots, *and*

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[a] Psa. 18:14, 39. * Heb. *multiplied the faller.* [b] Lev. 26:37. † Heb. *make the instruments of captivity.* [c] Isa. 20:4. [d] Hos. 10:11. [e] ch. 47:2. ‡ Heb. *bullocks of the stall.* [f] ch. 50:27; Deut. 32:35; Psa. 37:13. § Or, *nourisher;* Heb. *Amon.* [g] Nah. 3:8. [h] ch. 44:30. [i] Isa. 43:1, 5. ‖ Or, *utterly cut thee off.* [j] Isa. 27:7, 9; Heb. 12:5–10; Rev. 3:19. [k] Ezek. 25:15; Zeph. 2:4, 5. ¶ Heb. *Azzah;* ch. 25:20. [l] Amos 1:6–8. [m] ch. 46:20. * Heb. *the fulness thereof.* [n] ch. 8:16; Nah. 3:2.

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14. *Stand fast—prepare thee;* a mighty conqueror is coming: let Egypt prepare to resist him, if she can.

16. *They said;* the hired troops of the Egyptians.

17. *There;* in the land of their nativity, after their return home. *Passed;* that is, has let pass. *The time appointed;* or, the set time. By this, some understand the time set for meeting and sustaining his allies; others, the opportunity of success.

18. *As Tabor—as Carmel—shall he come;* Nebuchadnezzar shall come with the strength and majesty of Tabor and Carmel, the two most prominent mountains in north Palestine.

19. *Daughter dwelling in Egypt;* Egypt is personified as a delicate female.

21. *Her hired men;* see note on verse 16. *Like fatted bullocks;* they are well fed and lusty, but flee in wild confusion before the enemy.

22. *The voice thereof;* literally, "her voice," Egypt's voice. *Shall go like a serpent;* as a serpent retreats with hissing and terror before the woodman. *Against her;* against Egypt.

23. *Her forest;* her armies and people. *Though it cannot be searched;* though its trees are of vast extent and innumerable.

25. *No;* the celebrated capital of Egypt, in Upper Egypt, on both sides of the Nile. Nahum 3:8.

26. *Afterward it shall be inhabited;* the desolation of Egypt by Nebuchadnezzar was only temporary. Compare Ezek. 29:11–15.

INSTRUCTIONS.

2. Nations that know not God are subject to his providential control. He makes all their movements subservient to the interests of his church, exalting one to power and overthrowing another, according to his pleasure.

5. When God fights against a people, no array of human might can avail; he will turn all its plans for conquering others to its own destruction.

17. Since all the power of kings and rulers comes from God, none of them can shield transgressors against his wrath. Sinners who confide in their promises of help, will find them to be "but a noise" without substance.

27, 28. The nations of the world rise to power and perish in rapid succession; but in the midst of all these changes, God's kingdom is continually advancing under his own immediate superintendence. All the afflictions which befall his people have the effect, not to destroy, but to purify them, and thus prepare them for increased prosperity.

CHAPTER XLVII.

1. *Before that Pharaoh smote Gaza;* this is mentioned simply as a date; for the prophecy relates to the desolation of Philistia, not by Pharaoh, but by Nebuchadnezzar.

2. *Waters;* a symbol of overflowing and desolating armies. *Out of the north;* out of Babylon. Chap. 1:14. Nebuchadnezzar besieged and took Tyre, chap. 27:3, 6; Ezek. 26:7–14; and afterwards conquered Egypt. Ezek. 29:17–20. It was during this expedition that his armies overran Philistia. Compare ver. 4.

3. *The fathers shall not look back to their children;* shall not concern themselves about their safety. *Feebleness of hands;* the effect of extreme terror.

at the rumbling of his wheels, the fathers shall not look back to *their* children for feebleness of hands;

4 Because of the day that cometh to spoil all the Philistines, *and* to cut off from Tyrus and Zidon every helper that remaineth: for the LORD will spoil the Philistines, the remnant of the country* of Caphtor.[a]

5 Baldness is come upon Gaza;[b] Ashkelon is cut off *with* the remnant of their valley: how long wilt thou cut thyself?

6 O thou sword of the LORD,[c] how long *will it be* ere thou be quiet? put up† thyself into thy scabbard, rest, and be still.

7 How can it‡ be quiet, seeing the LORD hath given it a charge against Ashkelon,[d] and against the sea-shore? there hath he appointed it.[e]

CHAPTER XLVIII.

1 The judgment of Moab, 7 for their pride, 11 for their security, 14 for their carnal confidence, 26 and for their contempt of God and his people. 47 The restoration of Moab.

AGAINST Moab thus saith the LORD of hosts, the God of Israel;[f] Woe unto Nebo! for it is spoiled: Kiriathaim is confounded *and* taken: Misgab§ is confounded and dismayed.

2 *There shall be* no more praise of Moab: in Heshbon they have devised evil against it;[g] come, and let us cut it off from *being* a nation. Also thou shalt be cut down,‖ O Madmen; the sword shall pursue¶ thee.

3 A voice of crying *shall be* from Horonaim, spoiling and great destruction.

4 Moab is destroyed; her little ones have caused a cry to be heard.

5 For in the going up of Luhith continual weeping* shall go up; for in the going down of Horonaim the enemies have heard a cry of destruction.

6 Flee, save your lives,[h] and be like the heath† in the wilderness. A. M. 3404. B. C. about 600.

7 ¶ For because thou hast trusted in thy works and in thy treasures,[i] thou shalt also be taken: and Chemosh shall go forth into captivity[j] *with* his priests and his princes together.[k]

8 And the spoiler shall come upon every city, and no city shall escape: the valley also shall perish, and the plain shall be destroyed, as the LORD hath spoken.

9 Give wings unto Moab, that it may flee and get away: for the cities thereof shall be desolate, without any to dwell therein.

10 Cursed *be* he that doeth the work of the LORD deceitfully,‡[l] and cursed *be* he that keepeth back his sword from blood.

11 ¶ Moab hath been at ease from his youth, and he hath settled on his lees,[m] and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste remained§ in him, and his scent is not changed.

12 Therefore, behold, the days come, saith the LORD, that I will send unto him wanderers, that shall cause him to wander, and shall empty his vessels, and break their bottles.

13 And Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of Beth-el their confidence.[n]

14 ¶ How say ye, We *are* mighty and strong men for the war?

15 Moab is spoiled, and gone up *out of* her cities, and his chosen‖ young men are gone down to the slaughter,[o] saith the King, whose name *is* The LORD of hosts.[p]

16 The calamity of Moab *is* near to come, and his affliction hasteth fast.

17 All ye that are about him, bemoan him; and all ye that know his name, say, How is the strong staff broken, *and* the beautiful rod![q]

* Heb. *isle.* a Gen. 10:14. b Zech. 9:5. c Deut. 32:41; Ezek. 21:3–5. † Heb. *gather.* ‡ Heb. *canst thou?* d Ezek. 14:17. e Mic. 6:9. f Isa. ch. 15, 16; 25:10; Ezek. 25:8, 9; Amos 2:1, 2. § Or, *The high place.* g Num. 32:37. ‖ Or. *brought to silence;* Isa. 15:1. ¶ Heb. *go after.* * Heb. *weeping with weeping.* h ch. 51:6; Mark 13:14–16. † Or, *a naked tree.* i 1 Tim. 6:17. j Num. 21:29; Judg. 11:24. k ch. 49:3. ‡ Or, *negligently.* l Judg. 5:23; 1 Sam. 15:3, 9; 1 Kings 20:42. m Zeph. 1:12. § Heb. *stood.* n 1 Kings 12:29. ‖ Heb. *the choice of.* o Isa. 40:30, 31. p ch. 51:57; Jas. 5:4. q Isa. 9:4; 14:4, 5, 12.

4. *From Tyrus and Zidon;* see note on ver. 2. *Every helper that remaineth;* every one who could help them against the common invader. *Caphtor;* the original country of the Philistines: according to some, Cappadocia; according to others, the island of Crete.

5. *Cut thyself;* as a sign of deep distress.

INSTRUCTION.

God's judgments upon wicked nations often come like an overflowing flood which nothing can resist, and which sweeps away every thing. Before them the great and the mighty find themselves utterly helpless, having no power either to resist or to escape. How terrible will be that great day of judgment which shall destroy for ever "all the proud, yea, and all that do wickedly, that it shall leave them neither root nor branch."

CHAPTER XLVIII.

1. *Against Moab;* in this prophecy Jeremiah makes a free use of the earlier prophecy of Isaiah. The reader may consult the notes on Isaiah, chapters 15 and 16, where will be found an account of many of the places mentioned in this chapter, and also an explanation of many of its peculiar expressions. The overthrow of Moab, however, which Isaiah predicted, was not the same as that which is here foretold. The former took place in connection with the captivity of the ten tribes, and in Isaiah's day, Isa. 16:14; the latter, as also that of the nations mentioned in the following chapters, was accomplished by Nebuchadnezzar. *Kiriathaim;* in the northern part of Moab, west of Medebah.

2. *They have devised evil;* the enemies of Moab have devised; in allusion to the signification of the word Heshbon, that is, "device," as it is rendered in Eccl. 9:10.

6. *Be like the heath in the wilderness;* that is, solitary and desolate. Chap. 17:6.

7. *Chemosh;* the national god of the Moabites. 1 Kings 11:7; 2 Kings 23:13.

10. *Cursed be he;* he among the executioners of God's wrath upon Moab.

11. *Settled on his lees;* as the flavor of wine is increased by leaving it to stand on the lees, so long tranquillity had increased the strength and riches of Moab, and with these his pride.

12. *Wanderers, that shall cause him to wander;* better, "emptiers, that shall empty him." The original word means to empty by laying a vessel over on its side.

13. *Of Beth-el;* that is, of the golden calf which they worshipped there. 1 Kings 12:29.

15. *Gone up out of her cities;* or, "her cities are gone up," that is, in smoke.

17. *The strong staff—beautiful rod;* the sceptre of his power.

A. M. 3404. B. C. about 600.

18 Thou daughter that dost inhabit Dibon, come down from *thy* glory, and sit in thirst;[a] for the spoiler of Moab shall come upon thee, *and* he shall destroy thy strong-holds.

19 O inhabitant* of Aroer,[b] stand by the way, and espy; ask him that fleeth, and her that escapeth, *and* say, What is done?

20 Moab is confounded; for it is broken down: howl and cry; tell ye it in Arnon, that Moab is spoiled,

21 And judgment is come upon the plain country; upon Holon, and upon Jahazah, and upon Mephaath,

22 And upon Dibon, and upon Nebo, and upon Beth-diblathaim,

23 And upon Kiriathaim, and upon Beth-gamul, and upon Beth-meon,

24 And upon Kerioth, and upon Bozrah, and upon all the cities of the land of Moab, far or near.

25 The horn of Moab is cut off,[c] and his arm is broken,[d] saith the LORD.

26 ¶ Make ye him drunken;[e] for he magnified *himself* against the LORD:[f] Moab also shall wallow in his vomit, and he also shall be in derision.[g]

27 For was not Israel a derision unto thee?[h] was he found among thieves? for since thou spakest of him, thou skippedst† for joy.

28 O ye that dwell in Moab, leave the cities, and dwell in the rock, and be like the dove *that* maketh her nest in the side of the hole's mouth.

29 We have heard the pride of Moab, (he is exceeding proud,) his loftiness, and his arrogancy, and his pride, and the haughtiness of his heart.[i]

30 I know his wrath, saith the LORD; but *it shall* not *be* so; his lies‡ shall not so effect *it*.

31 Therefore will I howl for Moab, and I will cry out for all Moab; *my heart* shall mourn for the men of Kir-heres.

32 O vine of Sibmah, I will weep for thee with the weeping of Jazer: thy plants are gone over the sea, they reach *even* to the sea of Jazer: the spoiler is fallen upon thy summer fruits and upon thy vintage.

33 And joy and gladness is taken from the plentiful field, and from the land of Moab; and I have caused wine to fail from the wine-presses: none shall tread with shouting; *their* shouting *shall be* no shouting.

34 From the cry of Heshbon *even* unto Elealeh, *and even* unto Jahaz, have they uttered their voice, from Zoar *even* unto Horonaim, *as* a heifer of three years old: for the waters also of Nimrim shall be desolate.§

35 Moreover I will cause to cease in Moab, saith the LORD, him that offereth in the high places, and him that burneth incense to his gods.

36 Therefore my heart shall sound for Moab like pipes, and my heart shall sound like pipes for the men of Kir-heres: because the riches *that* he hath gotten are perished.

37 For every head *shall be* bald,[j] and every beard clipped:‖ upon all the hands *shall be* cuttings, and upon the loins sackcloth.[k]

38 *There shall be* lamentation generally upon all the housetops of Moab, and in the streets thereof: for I have broken Moab like a vessel wherein *is* no pleasure,[l] saith the LORD.

39 They shall howl, *saying*, How is it broken down! how hath Moab turned the back¶ with shame! so shall Moab be a derision and a dismaying to all them about him.

40 For thus saith the LORD; Behold, he shall fly as an eagle,[m] and shall spread his wings over Moab.[n]

41 Kerioth* is taken, and the strong-holds are surprised, and the mighty men's hearts in Moab at that day shall be as the heart of a woman in her pangs.[o]

42 And Moab shall be destroyed from *being* a people, because he hath magnified *himself* against the LORD.[p]

43 Fear, and the pit, and the snare, *shall be* upon thee, O inhabitant of Moab,[q] saith the LORD.

44 He that fleeth from the fear shall fall into the pit; and he that getteth up out of the pit shall be taken in the snare: for I will bring upon it, *even* upon Moab, the year of their visitation,[r] saith the LORD.

45 They that fled stood under the shadow of Heshbon because of the force: but a fire shall come

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[a] Ch. 46:19. * Heb. *inhabitress.* [b] Deut. 2:36. [c] Psa. 75:10. [d] Ezek. 30:21. [e] ch. 25:15, 17. [f] Job 9:4. [g] Lam. 1:21. [h] Zeph. 2:8–10. † Or, *movedst thyself.* [i] Prov. 8:13; Isa. 13:11. ‡ Or, *those on whom he stayeth;* Heb. *bars.* § Heb. *desolations.* [j] ch. 47:5. ‖ Heb. *diminished.* [k] Gen. 37:34. [l] ch. 22:28; Rom. 9:21. ¶ Heb. *neck.* [m] ch. 49:22; Deut. 28:49; Dan. 7:4; Hab. 1:8. [n] Isa. 8:8. * Or, *The cities.* [o] Isa. 21:3; Mic. 4:9. [p] ver. 26. [q] Isa. 24:17, 18. [r] ch. 11:23.

18. *Daughter;* a metaphor for the inhabitants of Dibon, as "virgin daughter of Babylon," etc. Isa. 47:1.

19. *Aroer;* on the northern bank of the Arnon. Its inhabitants come out to inquire of the fugitives that pass through it in their flight, "What is done?"

24. *Bozrah;* this seems to have been Bozrah in the Hauran, on the border of the Arabian desert, and not the Bozrah which is mentioned in the following chapter, verse 13, as belonging to Edom; the latter lay south-east of the Dead sea.

26. *Make ye him drunken;* with the wine-cup of God's wrath. Chap. 25:15–27. *He also;* that is, as well as Israel. Ver. 27.

27. *A derision unto thee;* when carried into captivity by the Assyrians. *Was he found among thieves?* that is, was he detected by Moab in such a crime as made him a just object of his derision? Compare chap. 2:26. *Spakest of him;* of his calamities.

28. *Be like the dove;* hide yourselves in dens and caves from the enemy. Compare Isa. 2:19–21.

30. *Not be so;* as he purposes. Compare Isa. 16:6.

31. *Kir-heres;* the same as Kir-hareseth. Isa. 16:7.

32, 33. *I will weep for thee—no shouting;* see notes on Isa. 16:8, 9. *The sea of Jazer;* of this nothing further is known. *Their shouting shall be no shouting;* their joyous vintage-shout shall become a battle-shout, shall become a cry of distress.

34. *From the cry of Heshbon—uttered their voice;* the cry of distress which begins at Heshbon extends to Elealeh and Jahaz. *From Zoar even unto Horonaim;* supply, "they have uttered their voice." *A heifer of three years old;* see note on Isa. 15:5. *The waters—of Nimrim shall be desolate;* see note on Isa. 15:6.

38. *Like a vessel wherein is no pleasure;* compare chap. 22:28.

40. *He shall fly;* the conqueror.

45. *They that fled;* the Moabites who fled before the invading army. *Stood under the shadow of Heshbon;* sought protection within its walls. *Because of the force;* because of the invading force; but many render these words, "with-

forth out of Heshbon, and a flame from the midst of Sihon, and shall devour the corner of Moab, and the crown of the head of the tumultuous ones.*

46 Woe be unto thee, O Moab! the people of Chemosh perisheth: for thy sons are taken captives,† and thy daughters captives.

47 ¶ Yet will I bring again the captivity of Moab in the latter days,[a] saith the LORD. Thus far *is* the judgment of Moab.

CHAPTER XLIX.

1 The judgment of the Ammonites. 6 Their restoration. 7 The judgment of Edom, 23 of Damascus, 28 of Kedar, 30 of Hazor, 34 and of Elam. 39 The restoration of Elam.

CONCERNING‡ the Ammonites,[b] thus saith the LORD; Hath Israel no sons? hath he no heir? why *then* doth their king§ inherit Gad, and his people dwell in his cities?[c]

2 Therefore, behold, the days come, saith the LORD, that I will cause an alarm of war to be heard in Rabbah of the Ammonites; and it shall be a desolate heap, and her daughters shall be burned with fire: then shall Israel be heir unto them that were his heirs, saith the LORD.

3 Howl, O Heshbon, for Ai is spoiled: cry, ye daughters of Rabbah, gird you with sackcloth; lament, and run to and fro by the hedges; for their king‖ shall go into captivity, *and* his priests and his princes together.

4 Wherefore gloriest thou in the valleys, thy flowing valley,¶ O backsliding daughter? that trusted in her treasures,[d] *saying*, Who shall come unto me?[e]

5 Behold, I will bring a fear upon thee, saith the Lord GOD of hosts, from all those that be about thee; and ye shall be driven out every man right forth; and none shall gather up him that wandereth.

6 And afterward I will bring again the captivity of the children of Ammon,[f] saith the LORD. A. M. 3404. B. C. about 600.

7 ¶ Concerning Edom,[g] thus saith the LORD of hosts; *Is* wisdom no more in Teman?[h] is counsel perished from the prudent?[i] is their wisdom vanished?

8 Flee ye, turn back,* dwell deep, O inhabitants of Dedan;[j] for I will bring the calamity of Esau upon him, the time *that* I will visit him.

9 If grape-gatherers come to thee, would they not leave *some* gleaning grapes? if thieves by night, they will destroy till they have enough.†

10 But I have made Esau bare,[k] I have uncovered his secret places, and he shall not be able to hide himself: his seed is spoiled, and his brethren, and his neighbors, and he *is* not.[l]

11 Leave thy fatherless children, I will preserve *them* alive; and let thy widows trust in me.

12 For thus saith the LORD; Behold, they whose judgment *was* not to drink of the cup have assuredly drunken; and *art* thou he *that* shall altogether go unpunished? thou shalt not go unpunished, but thou shalt surely drink *of it*.

13 For I have sworn by myself,[m] saith the LORD, that Bozrah shall become a desolation, a reproach, a waste, and a curse;[n] and all the cities thereof shall be perpetual wastes.

14 I have heard a rumor from the LORD,[o] and an ambassador is sent unto the heathen, *saying*, Gather ye together, and come against her, and rise up to the battle.

15 For lo, I will make thee small among the heathen, *and* despised among men.[p]

16 Thy terribleness hath deceived thee,[q] *and* the pride of thy heart, O thou that dwellest in the clefts of the rock, that holdest the height of the

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* Heb. *children of noise.* † Heb. *in captivity.* [a] ch. 49:6, 39. ‡ Or, *Against.* [b] Ezek. 21:28; 25:2, etc.; Amos 1:13-15; Zeph. 2:8-10. § Or, *Melcom.* [c] Psa. 9:6. ‖ Or, *Melcom;* 1 Kings 11:5, 33. ¶ Or, *valley floweth away.* [d] ch. 48:7. [e] ch. 21:13. [f] ver. 39; ch. 48:47. [g] Ezek. 25:12, etc.; Amos 1:11, 12. [h] Obad. 8, etc. [i] Job 5:12, 13. * Or, *they are turned back.* [j] ch. 25:23. † Heb. *their sufficiency.* [k] Mal. 1:3. [l] Isa. 17:14. [m] Amos 6:8. [n] Isa. 34:6; 63:1. [o] Ezek. 7:25, 26. [p] 1 Sam. 2:30; Psa. 53:5; Obad. 2. [q] Isa. 25:4, 5; 49:25.

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out strength." *A fire—out of Heshbon;* the conqueror shall send forth thence his bands to ravage the country. *Sihon;* that is, the city of Sihon; the same as Heshbon. See the history of this city, Num. 21:26–30, from which passage this and the following verse are taken. *The tumultuous ones;* the boastful warriors of Moab.

47. *Bring again the captivity of Moab;* the desolation of Moab and several other countries involved in the general overthrow by Nebuchadnezzar, should be but temporary, chap. 49:6, 39; but of others perpetual, chap. 49:33.

INSTRUCTION.

The sins of the Moabites which brought upon them God's displeasure were their great pride and arrogance, manifested in trusting to their own defences and treasures, and in magnifying themselves against the Lord, ver. 7, 14, 29, 42; also their hatred and contempt of God's people, leading them to help forward and exult over their calamities. Ver. 27, 30. For these sins God made Moab "a derision and a dismaying to all them about him." Ver. 26, 39. Since the principles of God's government are unchangeable, all who follow the example of Moab, whether nations or individuals, must expect to receive the punishment at God's hand.

CHAPTER XLIX.

1. *Hath Israel no sons—no heir?* the Ammonites are reproached for taking possession of the territory of Israel east of the Jordan, after its conquest by the Assyrians. *Their king;* or, "Milcom," the god of the Ammonites. 1 Kings 11:5. *Gad;* whose lands lay on the east of Jordan, adjacent to Ammon. Num. 32:33–36.

2. *Rabbah;* the capital of the Ammonites.

3. *Howl, O Heshbon;* Heshbon belonged to Moab. It is here exhorted to howl for the taking of Ai, because thus the way was prepared for invading it. *Ai;* here a city of the Ammonites, different from the Ai mentioned in the eighth chapter of Joshua.

4. *In the valleys;* the fertile valleys of thy territory.

7. *Concerning Edom;* compare the prophecy of Obadiah, between which and this there is a remarkable agreement. *Teman;* a city and region on the eastern border of Edom. The Temanites were celebrated for their wisdom, but this should avail them nothing in the present calamity.

8. *Dwell deep;* that is, take refuge from the enemy in deep caverns. *Dedan;* an Arabian tribe bordering on Edom.

9. *Leave some gleaning grapes;* not utterly destroy thee, as thy foes shall now do. *Till they have enough;* that is, only till their wants are satisfied.

11. *Leave thy fatherless children—let thy widows trust in me;* a solemn intimation that all the adult males of Edom should be destroyed, so that their widows and orphans should be thrown upon God's mercy alone for protection.

12. *They whose judgment was not to drink;* the covenant people of God, who might have hoped for exemption from the general calamity. Compare chap. 25:28; Obad. 16.

16. *In the clefts of the rock;* in the rocky fortresses for which Edom was celebrated. Compare Obad. 3, 4.

A. M. 3404. B. C. about 600. hill: though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence,[a] saith the LORD.

17 Also Edom shall be a desolation: every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof.[b]

18 As in the overthrow of Sodom and Gomorrah and the neighbor *cities* thereof,[c] saith the LORD, no man shall abide there, neither shall a son of man dwell in it.[d]

19 Behold, he shall come up like a lion from the swelling of Jordan against the habitation of the strong:[e] but I will suddenly make him run away from her: and who *is* a chosen *man, that* I may appoint over her? for who *is* like me?[f] and who will appoint me the time?* and who *is* that shepherd that will stand before me?[g]

20 Therefore hear the counsel of the LORD,[h] that he hath taken against Edom; and his purposes, that he hath purposed against the inhabitants of Teman:[i] Surely the least of the flock shall draw them out; surely he shall make their habitations desolate with them.

21 The earth is moved at the noise of their fall; at the cry the noise thereof was heard in the Red sea.†

22 Behold, he shall come up and fly as the eagle, and spread his wings over Bozrah: and at that day shall the heart of the mighty men of Edom be as the heart of a woman in her pangs.

23 ¶ Concerning Damascus:[j] Hamath is confounded, and Arpad;[k] for they have heard evil tidings: they are faint-hearted;‡ *there is* sorrow on§ the sea; it cannot be quiet.

24 Damascus is waxed feeble, *and* turneth herself to flee, and fear hath seized on *her:* anguish and sorrows have taken her, as a woman in travail.

25 How is the city of praise not left, the city of my joy![l]

26 Therefore her young men shall fall in her streets, and all the men of war shall be cut off in that day,[m] saith the LORD of hosts.

27 And I will kindle a fire in the wall of Damascus, and it shall consume the palaces of Ben-hadad.

28 ¶ Concerning Kedar,[n] and concerning the kingdoms of Hazor, which Nebuchadrezzar king of Babylon shall smite, thus saith the LORD; Arise ye, go up to Kedar, and spoil the men of the east.

29 Their tents and their flocks shall they take away:[o] they shall take to themselves their curtains, and all their vessels, and their camels; and they shall cry unto them, Fear *is* on every side.

30 ¶ Flee, get you far off,‖ dwell deep, O ye inhabitants of Hazor, saith the LORD; for Nebuchadrezzar king of Babylon hath taken counsel against you, and hath conceived a purpose against you.

31 Arise, get you up unto the wealthy nation, that dwelleth without care,¶ saith the LORD, which have neither gates nor bars,[p] *which* dwell alone.[q]

32 And their camels shall be a booty, and the multitude of their cattle a spoil: and I will scatter into all winds them *that are* in the utmost corners;* and I will bring their calamity from all sides thereof, saith the LORD.

33 And Hazor shall be a dwelling for dragons,[r] *and* a desolation for ever: there shall no man abide there, nor *any* son of man dwell in it.

34 ¶ The word of the LORD that came to Jeremiah the prophet against Elam in the beginning of the reign of Zedekiah king of Judah,[s] saying,

35 Thus saith the LORD of hosts; Behold, I will break the bow of Elam, the chief of their might.

36 And upon Elam will I bring the four winds from the four quarters of heaven, and will scatter them toward all those winds; and there shall be no nation whither the outcasts of Elam shall not come.

37 For I will cause Elam to be dismayed before their enemies, and before them that seek their life: and I will bring evil upon them, *even* my fierce anger, saith the LORD; and I will send the sword after them, till I have consumed them:

38 And I will set my throne in Elam, and will destroy from thence the king and the princes, saith the LORD.

39 ¶ But it shall come to pass in the latter days, *that* I will bring again the captivity of Elam,[t] saith the LORD.

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a Amos 9:2. b ch. 18:16; 50:13. c Gen. 19:24, 25. d ch. 50:40; Deut. 29:23; Amos 4:11. e ch. 12:5. f Exod. 15:11; Isa. 40:25. * Or, *convent me in judgment.* g Job 41:10; Psa. 76:7; Rev. 6:17. h Psa. 33:11. i Job 6:19, 20 † Heb. *Weedy sea.* j Isa. 17:1, etc; Amos 1:3–5; Zech. 9:1, 2. k Isa. 37:13. ‡ Heb. *melted.* § Or, *as on.* l ch. 33:9; Isa. 1:26. m ch. 50:30. n Isa. 21:13–17. o Psa. 120:5. ‖ Heb. *flit greatly.* ¶ Or, *that is at ease.* p Ezek. 38:11. q Num. 23:9; Mic. 7:14. * Heb *cut off into corners.* or *that have the corners of* their hair *polled.* r Mal. 1:3. s ch. 25:25; Isa. 22:6. t ver. 6.

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19. *He shall come up;* Nebuchadnezzar. *The swelling of Jordan;* see note on chap. 12:5. *The strong;* the strong shepherd; that is, the king of Edom. The reference is to the great natural strength of the country. *But I will suddenly;* rather, "for I will suddenly." *Make him run;* the strong one just mentioned. *From her;* from his land. *Who is a chosen man—appoint over her?* or, "him who is a chosen one," that is, Nebuchadnezzar, "I will appoint over her," over Edom. *Appoint me the time;* for trial; that is, call me into judgment.

20. *The least of the flock shall draw them out;* the feeblest of the invading host shall drag out the Edomites to slaughter. But many render, "he," the enemy, "shall drag them out like weak sheep."

23. *Hamath—Arpad;* see note on Isa. 10:9. *On the sea;* in Damascus, which is compared to an agitated sea.

25. *How is the city—of my joy;* this is the exclamation of Damascus, bewailing the desolation of her capital.

28. *Kedar;* see note on Isa. 21:16. *Hazor;* there were several places of this name: one in the north of Palestine, Josh. 11:1; and one in Benjamin, Neh. 11:33. But Hazor here seems to have been an Arabian tribe bordering on Kedar.

31. *Arise;* an exhortation to the Chaldean armies. *Unto the wealthy nation;* that is, to Hazor. *Dwelleth without care—alone;* as being remote from the common path of armies.

34. *Elam;* Persia, which lay east of Babylon.

INSTRUCTIONS.

1, 2. God is greatly displeased with those who take advantage of the weakness of their neighbors to rob them of their just possessions, and he will not fail to reward them according to their deeds.

7. The highest wisdom of men is to fear God and do righteousness; when they depart from him, and put their trust in wickedness, no sagacity or skill can shield them against his anger.

12. The severity with which God chastises his offending people, is a solemn warning to his enemies of the utter destruction that awaits them. If he spare not his own

CHAPTER L.

1, 9, 21, 35 The judgment of Babylon. 4, 17, 33 The redemption of Israel.

THE word that the LORD spake against Babylon *and* against the land of the Chaldeans by* Jeremiah the prophet.[a]

2 Declare ye among the nations, and publish, and set up† a standard; publish, *and* conceal not: say, Babylon is taken, Bel is confounded,[b] Merodach is broken in pieces; her idols are confounded, her images are broken in pieces.

3 For out of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart, both man and beast.

4 ¶ In those days,[c] and in that time, saith the LORD, the children of Israel shall come, they and the children of Judah together,[d] going and weeping:[e] they shall go, and seek the LORD their God.[f]

5 They shall ask the way to Zion with their faces thitherward,[g] *saying,* Come, and let us join ourselves to the LORD in a perpetual covenant *that* shall not be forgotten.[h]

6 My people hath been lost sheep:[i] their shepherds have caused them to go astray, they have turned them away *on* the mountains: they have gone from mountain to hill,[j] they have forgotten their resting place.‡[k]

7 All that found them have devoured them:[l] and their adversaries said, We offend not,[m] because they have sinned against the LORD,[n] the habitation of justice,[o] even the LORD, the hope of their fathers.[p]

8 Remove out of the midst of Babylon,[q] and go forth out of the land of the Chaldeans, and be as the he-goats before the flocks.

9 ¶ For lo, I will raise and cause to come up against Babylon an assembly of great nations from the north country: and they shall set themselves in array against her; from thence she shall be taken: their arrows *shall be* as of a mighty expert man;§ none shall return in vain.

10 And Chaldea shall be a spoil: all that spoil her shall be satisfied, saith the LORD.

11 Because ye were glad, because ye rejoiced, O ye destroyers of my heritage, because ye are grown fat‖ as the heifer at grass, and bellow as bulls;¶ A. M. 3409. B. C. about 595.

12 Your mother shall be sore confounded; she that bare you shall be ashamed: behold, the hindermost of the nations *shall be* a wilderness, a dry land, and a desert.

13 Because of the wrath of the LORD it shall not be inhabited,[r] but it shall be wholly desolate:[s] every one that goeth by Babylon shall be astonished, and hiss at all her plagues.

14 Put yourselves in array against Babylon round about: all ye that bend the bow, shoot at her, spare no arrows: for she hath sinned against the LORD.

15 Shout against her round about: she hath given her hand:[t] her foundations are fallen, her walls are thrown down: for it *is* the vengeance of the LORD:[u] take vengeance upon her; as she hath done, do unto her.[v]

16 Cut off the sower from Babylon, and him that handleth the sickle* in the time of harvest: for fear of the oppressing sword they shall turn every one to his people, and they shall flee every one to his own land.

17 ¶ Israel *is* a scattered sheep; the lions have driven *him* away: first the king of Assyria hath devoured him;[w] and last this Nebuchadrezzar king of Babylon hath broken his bones.[x]

18 Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria.[y]

19 And I will bring Israel again to his habitation,[z] and he shall feed on Carmel and Bashan,[a] and his soul shall be satisfied upon mount Ephraim and Gilead.[b]

20 In those days, and in that time, saith the LORD, the iniquity of Israel shall be sought for,[c] and *there shall be* none;[d] and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve.[e]

21 ¶ Go up against the land of Merathaim,† *even* against it, and against the inhabitants of Pekod:‡ waste and utterly destroy after them,[f] saith the LORD, and do according to all that I have commanded thee.[g]

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* Heb. *by the hand of.* [a] Isa. ch. 13, 21, 47. † Heb. *lift up.* [b] ch. 51:44; Isa. 46:1. [c] Rom. 11:1, etc. [d] Hos. 1:11. [e] ch. 31:9; Ezra 3:12, 13; Psa. 126:5, 6; Zech. 12:10; Acts 2:37. [f] Hos. 3:5. [g] Psa. 84:7. [h] ch. 31:33, 34; Song 8:6; Isa. 55:3; Acts 11:23; 2 Cor. 8:5. [i] Isa. 53:6; 1 Pet. 2:25. [j] ch. 3:6, 23 ‡ Heb. *place to lie down in;* Psa. 23:2. [k] Song 1:7, 8. [l] Psa. 79:7. [m] ch. 2:3. [n] Dan. 9:6. [o] Psa. 90:1. [p] Psa. 22:4. [q] ch. 51:6, 45; Isa. 48:20. § Or, *destroyer.* ‖ Heb. *big,* or *corpulent.* ¶ Or, *neigh as steeds.* [r] Zech. 1:15. [s] ch. 25:12. [t] 1 Chr. 29:24. [u] Isa. 63:4. [v] Rev. 18:6. * Or, *scythe.* [w] 2 Kings 17:6. [x] 2 Kings 24:10, etc. [y] Isa. 37:36–38. [z] ch. 33:12; Isa. 65:9, 10; Ezek. 34:13, 15. [a] Mic. 7:14, 18. [b] Song 6:5. [c] Rom. 8:33, 34. [d] Psa. 103:12; Rom. 5:16. [e] Isa. 6:13; 2 Pet. 3:15. † Or, *the rebels.* ‡ Or, *Visitation.* [f] Ezek. 23:33. [g] ch. 48:10.

household, what shall be the end of those who are strangers and foreigners to it? 1 Pet. 4:17, 18.

15, 16. It is God's unalterable purpose to abase all the proud, whether they be nations, families, or individuals.

31, 32. The security that follows long-continued prosperity is often the occasion of men's destruction, as it leads them to neglect the necessary means of protection.

CHAPTER L.

2. *Set up a standard;* the tidings of Babylon's fall are to be spread by signals as well as words. *Bel—Merodach;* idols of Babylon. *Her idols are confounded;* they are put to shame, because they could not save those who trusted in them.

3. *A nation;* the Medes and Persians, whose country lay to the north-east of Babylon.

4. *The children of Israel shall come, they and the children of Judah together;* the ten tribes who had been carried captive by the Assyrians, at least a remnant of them, united themselves with the Jews on their return to Palestine under Cyrus. Thus was fulfilled the prophecy of Ezekiel, chap. 37:15–22; though a still higher fulfilment of it may be reserved for the future.

8. *As the he-goats before the flocks;* this is addressed especially to the Jewish rulers and leaders.

12. *Your mother—she that bare you;* that is, Babylon, considered as the mother of the people.

15. *She hath given her hand;* surrendered herself as vanquished.

16. *They shall turn;* the foreigners in Babylon.

18. *As I have punished the king of Assyria;* Assyria, with Nineveh its capital, had already fallen in the days of Jeremiah, and was now subject to the Chaldeans.

21. *Merathaim—Pekod;* symbolical names: the first, *double rebellion,* indicating the character; the second, *visitation,* the fate of Babylon.

A. M. 3409. B. C. about 595.

22 A sound of battle *is* in the land, and of great destruction.[a]

23 How is the hammer of the whole earth cut asunder and broken![b] how is Babylon become a desolation among the nations!

24 I have laid a snare for thee,[c] and thou art also taken, O Babylon, and thou wast not aware:[d] thou art found, and also caught, because thou hast striven against the LORD.

25 The LORD hath opened his armory, and hath brought forth the weapons of his indignation:[e] for this *is* the work of the Lord GOD of hosts in the land of the Chaldeans.

26 Come against her from the utmost border,* open her storehouses: cast† her up as heaps, and destroy her utterly: let nothing of her be left.

27 Slay all her bullocks;[f] let them go down to the slaughter: woe unto them! for their day is come, the time of their visitation.

28 The voice of them that flee and escape out of the land of Babylon, to declare in Zion the vengeance of the LORD our God,[g] the vengeance of his temple.[h]

29 Call together the archers against Babylon: all ye that bend the bow, camp against it round about; let none thereof escape: recompense her according to her work;[i] according to all that she hath done, do unto her: for she hath been proud against the LORD, against the Holy One of Israel.

30 Therefore shall her young men fall in the streets, and all her men of war shall be cut off in that day, saith the LORD.

31 Behold, I *am* against thee, *O thou* most proud,‡ saith the Lord GOD of hosts: for thy day is come, the time *that* I will visit thee.

32 And the most proud‡ shall stumble and fall,[j] and none shall raise him up: and I will kindle a fire in his cities,[k] and it shall devour all round about him.

33 ¶ Thus saith the LORD of hosts; The children of Israel and the children of Judah *were* oppressed together: and all that took them captives held them fast; they refused to let them go.

34 Their Redeemer *is* strong;[l] The LORD of hosts *is* his name: he shall thoroughly plead their cause,[m] that he may give rest to the land, and disquiet the inhabitants of Babylon.

35 ¶ A sword *is* upon the Chaldeans, saith the LORD, and upon the inhabitants of Babylon, and upon her princes, and upon her wise *men*.[n]

36 A sword *is* upon the liars;§[o] and they shall dote:[p] a sword *is* upon her mighty men; and they shall be dismayed.

37 A sword *is* upon their horses, and upon their chariots, and upon all the mingled people that *are* in the midst of her;[q] and they shall become as women:[r] a sword *is* upon her treasures; and they shall be robbed.

38 A drought *is* upon her waters; and they shall be dried up:[s] for it *is* the land of graven images, and they are mad upon *their* idols.

39 Therefore the wild beasts of the desert with the wild beasts of the islands shall dwell *there*, and the owls shall dwell therein: and it shall be no more inhabited for ever;[t] neither shall it be dwelt in from generation to generation.

40 As God overthrew Sodom and Gomorrah and the neighbor *cities* thereof,[u] saith the LORD; *so* shall no man abide there, neither shall any son of man dwell therein.

41 Behold, a people shall come from the north,[v] and a great nation, and many kings shall be raised up from the coasts of the earth.[w]

42 They shall hold the bow and the lance: they *are* cruel,[x] and will not show mercy: their voice shall roar like the sea, and they shall ride upon horses, *every one* put in array, like a man to the battle, against thee, O daughter of Babylon.

43 The king of Babylon hath heard the report of them, and his hands waxed feeble: anguish took hold of him, *and* pangs as of a woman in travail.[y]

44 Behold, he shall come up like a lion from the swelling of Jordan unto the habitation of the strong: but I will make them suddenly run away from her: and who *is* a chosen *man, that* I may appoint over her? for who *is* like me? and who will appoint me the time?‖ and who *is* that shepherd that will stand before me?[z]

45 Therefore hear ye the counsel of the LORD, that he hath taken against Babylon; and his purposes, that he hath purposed against the land of the Chaldeans:[a] Surely the least of the flock shall draw them out: surely he shall make *their* habitation desolate with them.

46 At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations.[b]

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a Ch. 51:54. b ch. 51:20; Isa. 14:6. c Eccl. 9:12. d Dan. 5:30, 31. e Psa. 45:3–5; Isa. 13:5. * Heb. *end.* † Or, *tread.* f ch. 46:21; Isa. 34:7. g ch. 51:10, 11. h Lam. 1:10; 2:6, 7. i ver. 15. ‡ Heb. *pride.* j Prov. 16:18; 18:12. k Rev. 18:8. l Isa. 47:4. m Isa. 51:22. n Isa. 47:13. § Or, *chief stays;* Heb. *bars.* o Isa. 44:25. p 2 Thess. 2:11. q ch. 25:20, 24; Ezek. 30:5. r ch. 51:30. s Isa. 44:27; Rev. 16:12. t ch. 25:12; Isa. 13:20. u Gen. 19:24, 25. v ch. 6:22. w ch. 51:27, 28; Rev. 17:16. x Isa. 13:17, 18. y Dan. 5:6. ‖ Or, *convent me to plead?* z Job 41:10. a Isa. 14:24, 27. b Rev. 18:9, 15.

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26. *Cast her up as heaps;* heaps of sheaves at the threshing-floor.

34. *To the land;* the land of Israel.

36. *Liars;* diviners, who deceived the people with lies.

37. *Mingled people;* mingled mass of foreigners made up of men of different nations. Chap. 25:20, 24.

44. *Behold—before me;* see note chap. 49:19.

45. *Shall draw them out;* see note chap. 49:20.

INSTRUCTIONS.

4. It is when God's people seek his face with weeping and supplication that he interposes for their deliverance, accomplishing with infinite ease the mightiest overthrows in their behalf, and restoring them to more than their former prosperity. Dan. 9:20, 21.

7. Since wicked men are moved by hatred and malice to persecute God's church, he will hold them guilty for all the sufferings which they inflict upon her; while at the same time he uses them as a rod for chastisement and correction. Isa. 10:5–12.

9. All the nations of the earth move in accordance with God's eternal counsels: while they are intent upon the accomplishment of their own selfish schemes, he is bringing to pass, through their instrumentality, his wise and good purposes for the chastisement of Zion, or for her deliverance and enlargement.

20. The outward deliverance of God's people is connected with their inward penitence and return to duty. Neh. 1:4–11; 2:1–8.

CHAPTER LI.

1 The severe judgment of God against Babylon in revenge of Israel. 59 Jeremiah delivereth the book of this prophecy to Seraiah, to be cast into Euphrates, in token of the perpetual sinking of Babylon.

THUS saith the LORD: Behold, I will raise up against Babylon, and against them that dwell in the midst* of them that rise up against me, a destroying wind;[a]

2 And will send unto Babylon fanners, that shall fan her, and shall empty her land: [b] for in the day of trouble they shall be against her round about.

3 Against *him that* bendeth let the archer bend his bow, and against *him that* lifteth himself up in his brigandine: and spare ye not her young men; destroy ye utterly all her host.

4 Thus the slain shall fall in the land of the Chaldeans, and *they that are* thrust through in her streets.[c]

5 For Israel *hath* not *been* forsaken,[d] nor Judah of his God,[e] of the LORD of hosts; though their land was filled with sin against the Holy One of Israel.[f]

6 Flee out of the midst of Babylon,[g] and deliver every man his soul: be not cut off in her iniquity; for this *is* the time of the LORD'S vengeance; he will render unto her a recompense.[h]

7 Babylon *hath been* a golden cup in the LORD'S hand,[i] that made all the earth drunken: the nations have drunken of her wine;[j] therefore the nations are mad.[k]

8 Babylon is suddenly fallen and destroyed:[l] howl for her;[m] take balm for her pain, if so be she may be healed.

9 We would have healed Babylon, but she is not healed:[n] forsake her, and let us go every one into his own country: for her judgment reacheth unto heaven, and is lifted up *even* to the skies.

10 The LORD hath brought forth our righteousness:[o] come, and let us declare in Zion the work of the LORD our God.[p]

11 Make bright† the arrows; gather the shields:[q] the LORD hath raised up the spirit of the kings of the Medes: for his device *is* against Babylon, to destroy it; because it *is* the vengeance of the LORD, the vengeance of his temple.[r] A. M. 3409. B. C. about 595.

12 Set up the standard upon the walls of Babylon, make the watch strong, set up the watchmen, prepare the ambushes:‡ for the LORD hath both devised and done that which he spake against the inhabitants of Babylon.

13 O thou that dwellest upon many waters,[s] abundant in treasures, thine end is come, *and* the measure of thy covetousness.[t]

14 The LORD of hosts hath sworn by himself,[§] *saying*, Surely I will fill thee with men, as with caterpillars;[u] and they shall lift up‖ a shout against thee.

15 He hath made the earth by his power,[v] he hath established the world by his wisdom, and hath stretched out the heaven by his understanding.[w]

16 When he uttereth *his* voice, *there is* a multitude¶ of waters in the heavens;[x] and he causeth the vapors to ascend from the ends of the earth:[y] he maketh lightnings with rain, and bringeth forth the wind out of his treasures.

17 Every man is brutish by *his* knowledge;*[z] every founder is confounded by the graven image: for his molten image *is* falsehood, and *there is* no breath in them.[a]

18 They *are* vanity, the work of errors: in the time of their visitation they shall perish.

19 The portion of Jacob *is* not like them;[b] for he *is* the former of all things: and *Israel is* the rod of his inheritance;[c] The LORD of hosts *is* his name.

20 Thou *art* my battle-axe *and* weapons of war: for with† thee will I break in pieces the nations, and with thee will I destroy kingdoms;[d]

21 And with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider;

22 With thee also will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid;

23 I will also break in pieces with thee the shepherd and his flock; and with thee will I break

* Heb. *heart.* [a] ch. 4:11, 12; 2 Kings 19:7. [b] ch. 15:7; Matt. 3:12. [c] ch. 49:26. [d] Isa. 44:21; 49:14, 15; Hos. 1:10. [e] Zech. 2:12; 12:6–8. [f] ch. 31:37; Mic. 7:18–20. [g] ch. 50:8, etc.; Gen. 19:16, 17. [h] ch 25:14, 16. [i] Rev. 17:4. [j] Rev. 14:8; 18:3, etc. [k] ch. 25:16. [l] Dan. 5:24–31. [m] Isa. 13:6, 7. [n] ch. 8:20; Matt. 25:10–3. [o] Psa. 37:6; Mic. 7:9, 10. [p] ch. 50:28. † Heb *pure.* [q] ch. 46:4. [r] ch. 50:28. ‡ Heb. *liers in wait.* [s] Rev. 17:1, 15. † Hab. 2:9, 10. § Heb. *his soul.* [u] Nah. 3:15:17. ‖ Heb. *utter.* [v] Gen. 1:1, 6. [w] Job 9:8; Psa. 104:2; Prov. 3:19; Isa. 40:22. ¶ Or, *noise.* [x] ch. 10:12, etc.; Psa. 107:22. [y] Psa.135:17. * Or, *is more brutish than to know.* [z] Rom. 1:23. [a] Psa. 115:5, etc. [b] Psa. 16:5; 73:26; Lam. 3:24. [c] Deut. 32:9; Psa. 74:2. † Or, *in*, or *by.* [d] Isa. 41:15, 16; Mic. 4:13.

23–34. Sometimes God allows wicked nations to accumulate vast power and wealth, so that it seems as if they would be able to trample under foot and break in pieces the whole earth without end. But he can at any moment open his armory against them, and overwhelm them with the weapons of his indignation. The examples on record of the sudden fall of mighty monarchies, are a standing manifestation of God's supreme power over all that is called powerful among men.

42. They who have oppressed and destroyed their fellow-men without mercy, whether nations or individuals, shall be destroyed in like manner. James 2:13.

46. Haughty and powerful oppressors shall be visited by God with terrible judgments, such as shall fill the inhabitants of the earth with awe and terror.

CHAPTER LI.

5. *Though their land was filled with sin;* more literally, "for their land," the land of the Babylonians, "is filled."

7. *Babylon—a golden cup;* the wine-cup of God's wrath. She is called a golden cup to indicate her great wealth. *Have drunken of her wine;* have suffered divine inflictions through her agency. In Rev. 17:4, the figure is used in a different way, to express the intoxication of error and sin.

9. *We would have healed Babylon;* the allies of Babylon speak.

12. *Upon the walls of Babylon;* or, "against the walls of Babylon."

13. *The measure of thy covetousness;* it is full for punishment. Compare Gen. 15:16.

14. *With men;* that is, troops of enemies.

15–19. *He hath made—his name;* repeated from chap. 10:12–16.

20. *Thou art my battle-axe;* that is, Babylon, as the instrument which God has employed to punish the nations, ver. 25; but some understand these words of Cyrus. *Will I break in pieces;* or, "I have broken in pieces."

A. M. 3409. B. C. about 595. in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers.

24 And I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight,[a] saith the LORD.

25 Behold, I *am* against thee, O destroying mountain,[b] saith the LORD, which destroyest all the earth: and I will stretch out my hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain.[c]

26 And they shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolate for ever,* saith the LORD.[d]

27 Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of Ararat, Minni, and Ashchenaz; appoint a captain against her; cause the horses to come up as the rough caterpillars.[e]

28 Prepare against her the nations with the kings of the Medes,[f] the captains thereof, and all the rulers thereof, and all the land of his dominion.

29 And the land shall tremble and sorrow: for every purpose of the LORD shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant.

30 The mighty men of Babylon have forborne to fight, they have remained in *their* holds: their might hath failed; they became as women:[g] they have burned her dwelling-places; her bars are broken.[h]

31 One post shall run to meet another, and one messenger to meet another, to show the king of Babylon that his city is taken at *one* end,

32 And that the passages are stopped, and the reeds they have burned with fire, and the men of war are affrighted.

33 For thus saith the LORD of hosts, the God of Israel; the daughter of Babylon *is* like a threshing-floor, *it is* time to thresh her:†[i] yet a little while, and the time of her harvest shall come.[j]

34 Nebuchadrezzar the king of Babylon hath devoured me, he hath crushed me,[k] he hath made me an empty vessel,[l] he hath swallowed me up like a dragon, he hath filled his belly with my delicates, he hath cast me out.

35 The‡ violence done to me and to my flesh§ *be* upon Babylon,[m] shall the inhabitant‖ of Zion say; and, My blood upon the inhabitants of Chaldea, shall Jerusalem say.

36 Therefore thus saith the LORD; Behold, I will plead thy cause, and take vengeance for thee; and I will dry up her sea, and make her springs dry.

37 And Babylon shall become heaps, a dwelling-place for dragons, an astonishment, and a hissing, without an inhabitant.

38 They shall roar together like lions: they shall yell¶ as lions' whelps.

39 In their heat I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake,[n] saith the LORD.

40 I will bring them down like lambs to the slaughter, like rams with he-goats.

41 How is Sheshach taken! and how is the praise of the whole earth surprised![o] how is Babylon become an astonishment among the nations!

42 The sea is come up upon Babylon: she is covered with the multitude of the waves thereof.[p]

43 Her cities are a desolation, a dry land, and a wilderness, a land wherein no man dwelleth, neither doth *any* son of man pass thereby.

44 And I will punish Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up: and the nations shall not flow together any more unto him; yea, the wall of Babylon shall fall.[q]

45 My people, go ye out of the midst of her,[r] and deliver ye every man his soul from the fierce anger of the LORD.

46 And lest* your heart faint, and ye fear for the rumor that shall be heard in the land;[s] a rumor shall both come *one* year, and after that in *another* year *shall come* a rumor, and violence in the land, ruler against ruler.

47 Therefore, behold, the days come, that I will do‡ judgment upon the graven images of Babylon: and her whole land shall be confounded, and all her slain shall fall in the midst of her.

48 Then the heaven and the earth, and all that *is* therein, shall sing for Babylon:† for the spoilers shall come unto her from the north,[u] saith the LORD.

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[a] Ch. 50:15, 29. [b] Isa. 13:2; Zech. 4:7. [c] Rev. 8:8. * Heb. *everlasting desolations.* [d] ch. 50:40, 41. [e] ver. 14. [f] ver. 11. [g] Isa. 19:16. [h] ch. 50:36; Lam. 2:9; Amos 1:5; Nah. 3:13. † Or, *in the time that he thresheth her.* [i] Hab. 3:12. [j] Isa. 17:5; Joel 3:13; Matt. 13:39; Rev. 14:15, 18.

[k] ch. 50:17. [l] Lam. 1:15. ‡ Heb. *My.* § Or, *remainder.* [m] Psa. 137:8, 9. ‖ Heb. *inhabitress.* ¶ Or, *shake themselves.* [n] ver. 57. [o] Dan. 5:4, etc. [p] Isa. 8:7. [q] ver. 58. [r] ch. 50:8; Rev. 18:4. * Or, *let not;* Prov. 3:25, 26. [s] Mark 13:7. ‡ Heb. *visit.* † Rev. 18:20. [u] ch. 50:3, 41.

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25. *O destroying mountain;* Babylon is here compared to a volcanic mountain, which has sent forth desolating streams of fire over all the nations. But she shall be thrust down from her high position, and made a mass of burnt and broken fragments.

27. *Ararat, Minni, and Ashchenaz;* provinces of Armenia, or of adjacent regions.

31. *At one end;* literally, "at the end." The armies of Cyrus marched into Babylon at both ends, through the channel of the Euphrates, the waters of which they had turned off while the Babylonians were engaged in feasting.

32. *The passages;* probably those which connected the two parts of the city. *The reeds;* literally, "the marshes;" probably marshes covered with tall reeds, that impeded the march of the enemy.

34. *Cast me out;* from my own land. Zion is the speaker. Ver. 35.

36. *Dry up her sea;* this seems to be a prophetic allusion to the way in which the city was taken, by the drawing off of the waters of the Euphrates, so as to afford a passage to the army of Cyrus through its channel.

39. *In their heat;* while they are inflamed with wine. See note on ver. 31. *I will make their feasts;* Jehovah will himself prepare for them another banquet, even a deadly cup; that is, destruction by the armies of Cyrus. *Rejoice;* rave, after the manner of the drunken.

41. *Sheshach;* see note on chap. 25:26.

42. *The sea;* the desolating armies of the Medes. Compare Isa. 8:7, 8.

46. *And lest your heart faint, and ye fear;* better as the margin, "And let not your heart faint, that ye should fear." In such a time of confusion many discouraging rumors would reach the ears of the returning exiles; these they are exhorted to disregard.

49 As Babylon *hath caused* the slain of Israel to fall, so at Babylon* shall fall the slain of all the earth.†

50 Ye that have escaped the sword,[a] go away, stand not still: remember the LORD afar off, and let Jerusalem come into your mind.[b]

51 We are confounded, because we have heard reproach: shame hath covered our faces; for strangers are come into the sanctuaries of the LORD'S house.[c]

52 Wherefore, behold, the days come, saith the LORD, that I will do judgment upon her graven images:[d] and through all her land the wounded shall groan.[e]

53 Though Babylon should mount up to heaven, and though she should fortify the height of her strength, *yet* from me shall spoilers come unto her, saith the LORD.[f]

54 A sound of a cry *cometh* from Babylon, and great destruction from the land of the Chaldeans:[g]

55 Because the LORD hath spoiled Babylon, and destroyed out of her the great voice; when her waves do roar like great waters, a noise of their voice is uttered:

56 Because the spoiler is come upon her, *even* upon Babylon, and her mighty men are taken, every one of their bows is broken:[h] for the LORD God of recompenses shall surely requite.[i]

57 And I will make drunk her princes, and her wise *men*, her captains, and her rulers, and her mighty men:[j] and they shall sleep a perpetual sleep, and not wake, saith the King, whose name *is* The LORD of hosts.[k]

58 Thus saith the LORD of hosts: The broad walls of Babylon‡ shall be utterly broken,§ and her high gates shall be burned with fire; and the people shall labor in vain, and the folk in the fire, and they shall be weary.[l]

59 ¶ The word which Jeremiah the prophet commanded Seraiah the son of Neriah, the son of Maaseiah, when he went with‖ Zedekiah the king of Judah into Babylon in the fourth year of his reign. And *this* Seraiah *was* a quiet prince.¶

60 So Jeremiah wrote in a book all the evil that should come upon Babylon, *even* all these words that are written against Babylon.

61 And Jeremiah said to Seraiah, When thou comest to Babylon, and shalt see, and shalt read all these words; A. M. 3409. B. C. about 595.

62 Then shalt thou say, O LORD, thou hast spoken against this place, to cut it off, that none shall remain in it, neither man nor beast, but that it shall be desolate* for ever.

63 And it shall be, when thou hast made an end of reading this book, *that* thou shalt bind a stone to it, and cast it into the midst of the Euphrates:[m]

64 And thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her: and they shall be weary.[n] Thus far *are* the words of Jeremiah.

CHAPTER LII.

1 Zedekiah rebelleth. 4 Jerusalem is besieged and taken. 8 Zedekiah's sons killed, and his own eyes put out. 12 Nebuzar-adan burneth and spoileth the city. 24 He sendeth away the captives. 31 Evil-merodach advanceth Jehoiachin.

ZEDEKIAH *was* one and twenty years old when he began to reign,† and he reigned eleven years in Jerusalem. And his mother's name *was* Hamutal the daughter of Jeremiah of Libnah.[o]

2 And he did *that which was* evil in the eyes of the LORD, according to all that Jehoiakim had done.

3 For through the anger of the LORD it came to pass in Jerusalem and Judah, till he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.

4 ¶ And it came to pass in the ninth year of his reign, in the tenth month, in the tenth *day* of the month, *that* Nebuchadrezzar king of Babylon came, he and all his army, against Jerusalem, and pitched against it, and built forts against it round about.[p]

5 So the city was besieged unto the eleventh year of king Zedekiah.

6 And in the fourth month, in the ninth *day* of the month, the famine was sore in the city, so that there was no bread for the people of the land.

7 Then the city was broken up, and all the men of war fled, and went forth out of the city by night by the way of the gate between the two walls, which *was* by the king's garden; (now the Chal-

* Or, *Both Babylon* is *to fall, O ye slain of Israel, and with Babylon.* † Or, *country.* [a] ch. 44:28. [b] Psa. 122:6; 137:5, 6. [c] Lam. 1:10. [d] ver. 47. [e] Isa. 13:15, 16; Dan. 5:30, 31. [f] ch. 49:16; Psa. 139:8–10; Isa. 14:13; Amos 9:2; Obad. 4. [g] ch. 50:22, 29. [h] 1 Sam. 2:4. [i] Psa. 94:1; 137:8. [j] ch. 25:27; Hab. 2:16. [k] ch. 46:18; 48:15. ‡ Or, *walls of broad Babylon.* § Or, *made naked.* ‖ Hab. 2:13. ‖ Or, *on the behalf of.* ¶ Or, *prince of Menucha,* or *chief chamberlain.* * Heb. *desolations.* [m] Rev. 18:21. [n] ver. 58; Psa. 76:12. † Heb. *reigned.* [o] 2 Kings 24:18. [p] ch. 39:1, etc.; 2 Kings 25:1, etc.

51. *We are confounded;* the prophet here speaks in the name of God's covenant people.

55. *The great voice;* the tumult of her vast population, which is compared to the roaring of the waves of the sea. Rev. 17:15.

58. *The broad walls—high gates;* according to Herodotus, the walls of Babylon were four-square, three hundred and fifty feet high, and eighty-seven thick, with twenty-five gates of solid brass on each side. *In the fire;* or, "for the fire." They shall gather wealth only to be consumed by fire.

61. *Read all these words;* to the captive Jews residing there.

64. *They shall be weary;* the Babylonians shall sink down exhausted and powerless. Ver. 58. *Thus far are the words of Jeremiah;* the following chapter seems to have been added to the book by some inspired writer, perhaps Ezra.

INSTRUCTION.

Babylon was one of the mightiest empires which the world ever saw, and it made itself conspicuous above all other nations of ancient times by persecuting God's covenant people. For this reason it stands in the Scriptures as the representative of all organized forms of persecution, whether secular or spiritual. Its terrible overthrow, so complete and so perpetual, is both a proof of God's power, and a pledge of his purpose to destroy and break in pieces every thing that exalts itself against the kingdom of his Son, however great may be its power and resources. All who join themselves to his enemies shall perish; but "blessed are all they that put their trust in him."

CHAPTER LII.

This chapter is mostly a repetition of 2 Kings from chap. 24:18 to the end of chap. 25, where see the notes and instructions.

A. M. 3416. B. C. about 588. deans *were* by the city round about;) and they went by the way of the plain.

8 ¶ But the army of the Chaldeans pursued after the king, and overtook Zedekiah in the plains of Jericho; and all his army was scattered from him.

9 Then they took the king, and carried him up unto the king of Babylon to Riblah in the land of Hamath;[a] where he gave judgment upon him.

10 And the king of Babylon slew the sons of Zedekiah before his eyes: he slew also all the princes of Judah in Riblah.

11 Then he put out * the eyes of Zedekiah; and the king of Babylon bound him in chains,† and carried him to Babylon, and put him in prison‡ till the day of his death.[b]

12 ¶ Now in the fifth month,[c] in the tenth *day* of the month, which *was* the nineteenth year of Nebuchadrezzar king of Babylon,[d] came Nebuzar-adan, captain of the guard,§ *which* served‖ the king of Babylon, into Jerusalem,

13 And burned the house of the LORD, and the king's house; and all the houses of Jerusalem, and all the houses of the great *men*, burned he with fire.

14 And all the army of the Chaldeans, that *were* with the captain of the guard, brake down all the walls of Jerusalem round about.

15 Then Nebuzar-adan the captain of the guard carried away captive *certain* of the poor of the people, and the residue of the people that remained in the city, and those that fell away, that fell to the king of Babylon, and the rest of the multitude.

16 But Nebuzar-adan the captain of the guard left *certain* of the poor of the land for vine-dressers and for husbandmen.[e]

17 Also the pillars of brass that *were* in the house of the LORD, and the bases, and the brazen sea that *was* in the house of the LORD, the Chaldeans brake, and carried all the brass of them to Babylon.[f]

18 The caldrons also, and the shovels,¶ and the snuffers, and the bowls,* and the spoons, and all the vessels of brass wherewith they ministered,[g] took they away.

19 And the basins, and the firepans,† and the bowls, and the caldrons, and the candlesticks, and the spoons, and the cups; *that* which *was* of gold *in* gold, and *that* which *was* of silver *in* silver, took the captain of the guard away.

20 The two pillars, one sea, and twelve brazen bulls that *were* under the bases, which king Solomon had made in the house of the LORD: the‡ brass of all these vessels was without weight.

21 And *concerning* the pillars, the height of one pillar *was* eighteen cubits; and a fillet§ of twelve cubits did compass it; and the thickness thereof *was* four fingers; *it was* hollow.

22 And a chapiter of brass *was* upon it;[h] and the height of one chapiter *was* five cubits, with network and pomegranates upon the chapiters round about, all *of* brass. The second pillar also and the pomegranates *were* like unto these.

23 And there were ninety and six pomegranates on a side; *and* all the pomegranates upon the network *were* a hundred round about.

24 ¶ And the captain of the guard took Seraiah the chief priest,[i] and Zephaniah the second priest,[j] and the three keepers of the door:‖

25 He took also out of the city a eunuch, which had the charge of the men of war; and seven men of them that were near the king's person,¶ which were found in the city; and the principal scribe of the host,* who mustered the people of the land; and threescore men of the people of the land, that were found in the midst of the city.

26 So Nebuzar-adan the captain of the guard took them, and brought them to the king of Babylon to Riblah.

27 And the king of Babylon smote them, and put them to death in Riblah in the land of Hamath. Thus Judah was carried away captive out of his own land.[k]

28 This *is* the people whom Nebuchadrezzar carried away captive:[l] in the seventh year three thousand Jews and three and twenty:

29 In the eighteenth year of Nebuchadrezzar he carried away captive from Jerusalem eight hundred thirty and two persons:†

30 In the three and twentieth year of Nebuchadrezzar, Nebuzar-adan the captain of the guard carried away captive of the Jews seven hundred forty and five persons: all the persons *were* four thousand and six hundred.

31 ¶ And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the five and twentieth *day* of the month,[m] *that* Evil-merodach king of Babylon, in the *first* year of his reign, lifted up the head of Jehoiachin king of Judah, and brought him forth out of prison.[n]

32 And spake kindly unto him,‡ and set his throne above the throne of the kings that *were* with him in Babylon,

33 And changed his prison garments:[o] and he did continually eat bread before him all the days of his life.[p]

34 And *for* his diet, there was a continual diet given him of the king of Babylon, every day a portion§ until the day of his death,[q] all the days of his life.

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a Ch. 32:4, 5. * Heb. *blinded.* † Or, *fetters.* ‡ Heb. *house of the wards.* b Ezek. 12:13. c Zech. 7:5; 8:19. d ver. 29. § Or, *chief marshal;* Heb. *chief of the executioners,* or *slaughtermen;* and so ver. 14, etc., and Dan. 2:14. ‖ Heb. *stood before.* e ch. 39:10. f ch. 27:19–22; 1 Kings 7:15, etc. ¶ Or, *instruments to remove the ashes.* * Or, *basins.* g Exod. 27:3. † Or, *censers.* ‡ Heb. *their.* § Heb. *thread.* h 2 Chr. 3:15. i 2 Kings 25:18. j ch. 21:1; 29:25. ‖ Heb. *threshold.* ¶ Heb. *saw the face of the king.* * Or, *scribe of the captain of the host.* k Lam. 1:1, 3. l 2 Kings 24:1, etc. † Heb. *souls.* m 2 Kings 25:27, etc. n Gen. 40:13, 20. ‡ Heb. *good things with him.* o Zech. 3:3–5. p 2 Sam. 9:13; 1 Kings 2:7. § Heb. *the matter of the day in his day.* q Luke 11:3.

27. *Thus Judah was carried away captive;* in the three captivities mentioned in the next three verses.

28. *Three thousand—three and twenty;* to these must be added seven thousand soldiers, making the whole number of captives in this first captivity, in round numbers, ten thousand, as in 2 Kings 24:14 compared with verse 16.

30. *Seven hundred forty and five—all the persons were four thousand and six hundred;* adding the seven thousand soldiers, we have, for the total number of adult males, eleven thousand six hundred. Reckoning women and children, the number may have been fifty thousand or more.

THE

LAMENTATIONS OF JEREMIAH.

THE book of Lamentations was written in view of the desolation of Judah and Jerusalem by the Chaldeans, and in it the feelings of a tender-hearted and compassionate man, a sincere patriot, and a devout worshipper of God are beautifully blended.

The structure of the book is peculiar. The first, second, and fourth chapters consist each of twenty-two verses, arranged in the order of the Hebrew alphabet, that is, the first verse beginning with the first letter, the second with the second, and so on. Each of the verses, moreover, contains three clauses. The third chapter contains sixty-six short verses, the first three beginning with the first letter of the alphabet, the next three with the second, and so through. The fifth chapter contains twenty-two short verses not arranged alphabetically.

CHAPTER I.

1 The miserable estate of Jerusalem by reason of her sin. 12 She complaineth of her grief, 18 and confesseth God's judgment to be righteous.

HOW doth the city sit solitary, *that was* full of people![a] *how* is she become as a widow![b] she *that was* great among the nations, *and* princess among the provinces,[c] *how* is she become tributary!

2 She weepeth sore in the night, and her tears *are* on her cheeks: among all her lovers she hath none to comfort *her:*[d] all her friends have dealt treacherously with her, they are become her enemies.

3 Judah is gone into captivity because of affliction, and because of great* servitude: she dwelleth among the heathen,[e] she findeth no rest: all her persecutors overtook her between the straits.

4 The ways of Zion do mourn, because none come to the solemn feasts: all her gates are desolate: her priests sigh, her virgins are afflicted, and she *is* in bitterness.

5 Her adversaries are the chief,[f] her enemies prosper; for the LORD hath afflicted her for the multitude of her transgressions:[g] her children are gone into captivity before the enemy.

6 And from the daughter of Zion all her beauty is departed: her princes are become like harts *that* find no pasture,[h] and they are gone without strength before the pursuer.

7 Jerusalem remembered in the days of her affliction and of her miseries all her pleasant† things that she had in the days of old, when her people fell into the hand of the enemy, and none did help her: the adversaries saw her, *and* did mock at her sabbaths.[i] A. M. 3416. B. C. about 588.

8 Jerusalem hath grievously sinned; therefore she is removed:‡[j] all that honored her despise her, because they have seen her nakedness:[k] yea, she sigheth, and turneth backward.

9 Her filthiness *is* in her skirts; she remembereth not her last end;[l] therefore she came down wonderfully: she had no comforter. O LORD, behold my affliction: for the enemy hath magnified *himself.*

10 The adversary hath spread out his hand upon all her pleasant§ things: for she hath seen *that* the heathen entered into her sanctuary,[m] whom thou didst command *that* they should not enter into thy congregation.[n]

11 All her people sigh, they seek bread; they have given their pleasant things for meat to relieve the soul:‖ see, O LORD, and consider; for I am become vile.[o]

12 ¶ *Is it*¶ nothing to you, all ye that pass by?* behold, and see if there be any sorrow like unto my sorrow,[p] which is done unto me, wherewith the LORD hath afflicted *me* in the day of his fierce anger.

13 From above hath he sent fire into my bones, and it prevaileth against them: he hath spread a net for my feet,[q] he hath turned me back: he hath made me desolate *and* faint all the day.

a Jer. 52:27. b Isa. 47:8. c 2 Chr. 9:26; Ezra 4:20. d Jer. 4:30; 30:14, 15. * Heb. *for the greatness of.* e Deut. 28:64. f Deut. 28:43, 44. g Dan. 9:7, 16. h Jer. 52:8, 11. † Or, *desirable;* ver. 10. i Psa. 137:3. ‡ Heb. *become a removing*, or *wandering.* j 1 Kings 8:46. k Ezek. 16:37; Hos. 2:9, 10. l Deut. 32:29; Rom. 6:21. § Or, *desirable.* m Jer. 51:51; 52:13. n Deut. 23:3. ‖ Or, *make the soul to come again.* o Job 40:4. ¶ Or, It is. * Heb. *by the way.* p Dan. 9:12. q Ezek. 17:20; Hos. 7:12.

CHAPTER I.

2. *Her lovers;* her heathen allies.

3. *Between the straits;* where escape was impossible.

7. *The adversaries saw her, and did mock at her sabbaths;* rather, mocked at her desolations. The word in the original is not the same as that elsewhere used for "sabbath."

A. M. 3416. B. C. about 588. 14 The yoke of my transgressions is bound by his hand:[a] they are wreathed, *and* come up upon my neck: he hath made my strength to fall, the Lord hath delivered me into *their* hands, *from whom* I am not able to rise up.[b]

15 The Lord hath trodden under foot all my mighty *men* in the midst of me: he hath called an assembly against me to crush my young men: the Lord hath trodden the virgin, the daughter of Judah, *as* in a wine-press.*[c]

16 For these *things* I weep;[d] mine eye, mine eye runneth down with water, because the comforter that should relieve† my soul is far from me: my children are desolate, because the enemy prevailed.[e]

17 Zion spreadeth forth her hands, *and there is* none to comfort her:[f] the LORD hath commanded concerning Jacob, *that* his adversaries *should be* round about him:[g] Jerusalem is as a menstruous woman among them.

18 ¶ The LORD is righteous;[h] for I have rebelled against his commandment:‡ hear, I pray you, all people, and behold my sorrow: my virgins and my young men are gone into captivity.

19 I called for my lovers, *but* they deceived me:[i] my priests and mine elders gave up the ghost in the city, while they sought their meat to relieve their souls.

20 Behold, O LORD; for I *am* in distress: my bowels are troubled; my heart is turned within me; for I have grievously rebelled:[j] abroad the sword bereaveth, at home *there is* as death.[k]

21 They have heard that I sigh; *there is* none to comfort me: all mine enemies have heard of my trouble; they are glad that thou hast done *it:* thou wilt bring the day *that* thou hast called,§[l] and they shall be like unto me.

22 Let all their wickedness come before thee;[m] and do unto them, as thou hast done unto me for all my transgressions:[n] for my sighs *are* many, and my heart *is* faint.[o]

[a] Deut. 28:48. [b] Hos. 5:14. * Or, *the wine-press of the virgin.* [c] Isa. 63:3. [d] Jer. 13:17; 14:17. † Heb. *bring back.* [e] Hos. 9:12. [f] ver. 2, 9. [g] Hos. 8:8. [h] Neh. 9:33; Dan. 9:7, 14. ‡ Heb. *mouth.* [i] Jer. 2:28; 30:14. [j] Psa. 51:3, 4. [k] Deut. 32:25; Ezek. 7:15. § Or, *proclaimed.* [l] Isa. 13:6, etc.; Jer. 46:10; 50:15, 31. [m] Psa. 137:7-9; Jer. 51:35. [n] Luke 23:31.

14. *They are wreathed;* that is, my transgressions, as a chain.

20. *Is turned within me;* is writhed with anguish.

21. *The day that thou hast called;* the day of their punishment.

INSTRUCTIONS.

1. The great and terrible reverses that have so often befallen nations for their sins, are standing memorials to the world of God's supreme control over human affairs, and his determination to punish all, however high and powerful, that persist in disobeying him.

2. When God turns to be our enemy, all human helpers and comforters fail us.

4. Those calamities are especially to be deplored which interrupt the stated worship of God, and cause the ways of Zion to be unfrequented.

5, 6. It is easy for God to take away, from both princes and people, all strength and counsel, and make them a prey to their enemies.

8. The way of transgression ends in ignominy; and the dishonor and derision which God brings upon his enemies here, is but an earnest of the "shame and everlasting contempt" which awaits the impenitent in the future world.

CHAPTER II.

1 Jeremiah lamenteth the misery of Jerusalem. 20 He complaineth thereof to God.

HOW hath the Lord covered the daughter of Zion with a cloud in his anger,[p] *and* cast down from heaven unto the earth the beauty of Israel,[q] and remembered not his footstool in the day of his anger![r]

2 The Lord hath swallowed up all the habitations of Jacob, and hath not pitied:[s] he hath thrown down in his wrath the strong-holds of the daughter of Judah; he hath brought *them* down to‖ the ground:[t] he hath polluted the kingdom and the princes thereof.

3 He hath cut off in *his* fierce anger all the horn of Israel: he hath drawn back his right hand from before the enemy,[u] and he burned against Jacob like a flaming fire, *which* devoureth round about.[v]

4 He hath bent his bow like an enemy:[w] he stood with his right hand as an adversary, and slew all *that were* pleasant to¶ the eye in the tabernacle of the daughter of Zion: he poured out his fury like fire.

5 The Lord was as an enemy: he hath swallowed up Israel, he hath swallowed up all her palaces: he hath destroyed his strong-holds, and hath increased in the daughter of Judah mourning and lamentation.

6 And he hath violently taken away his tabernacle,* as *if it were of* a garden;[x] he hath destroyed his places of the assembly: the LORD hath caused the solemn feasts and sabbaths to be forgotten in Zion,[y] and hath despised in the indignation of his anger the king and the priest.

7 The Lord hath cast off his altar, he hath abhorred his sanctuary,[z] he hath given up† into the hand of the enemy the walls of her palaces; they have made a noise in the house of the LORD,[a] as in the day of a solemn feast.

[o] ch. 5:17. [p] Joel 2:2. [q] 2 Sam. 1:19. [r] 1 Chr. 28:2; Psa. 132:7. [s] Jer. 13:14. ‖ Heb. *made to touch.* [t] Psa. 89:39. [u] Psa. 74:11. [v] Psa. 89:46. [w] Isa. 63:10; Jer. 30:14. ¶ Heb. *the desirable of.* * Or, *hedge;* Job 1:10. [x] Isa. 5:5. [y] ch. 1:4. [z] Lev. 26:31-44. † Heb. *shut up.* [a] Psa. 74:4, etc.

12–17. God attaches supreme value to the holiness of his people, and he regards no infliction of suffering upon churches or individuals as too great which has the effect of purifying them from sin, and making them abound in the fruits of righteousness.

18. In all our sorrows it is both our duty and our privilege to acknowledge our ill desert, and justify God's dealings with us before our fellow-men.

21, 22. Wicked men, instead of exulting over the humiliation which God brings upon his people for their sins, ought to see in it the manifestation of his infinite holiness, which makes their own destruction inevitable. 1 Pet. 4:17, 18.

CHAPTER II.

3. *Hath drawn back his right hand from before the enemy;* refused to use it against them, and thus allowed them to prevail.

6. *Of a garden;* which is only temporary, and is taken away when the fruit is gathered. Isa. 1:8.

7. *As in the day of a solemn feast;* the number and tumultuous shouting of the enemy is compared to that of the Israelites assembled at Jerusalem to celebrate their solemn feasts.

8 The LORD hath purposed to destroy the wall of the daughter of Zion: he hath stretched out a line,[a] he hath not withdrawn his hand from destroying:* therefore he made the rampart and the wall to lament; they languished together.

9 Her gates are sunk into the ground; he hath destroyed and broken her bars:[b] her king and her princes *are* among the Gentiles:[c] the law *is* no *more;* her prophets also find no vision from the LORD.

10 The elders of the daughter of Zion sit upon the ground, *and* keep silence:[d] they have cast up dust upon their heads; they have girded themselves with sackcloth: the virgins of Jerusalem hang down their heads to the ground.

11 Mine eyes do fail with tears, my bowels are troubled, my liver is poured upon the earth, for the destruction of the daughter of my people; because the children and the sucklings swoon† in the streets of the city.

12 They say to their mothers, Where *is* corn and wine? when they swooned as the wounded in the streets of the city, when their soul was poured out into their mothers' bosom.

13 What thing shall I take to witness for thee? what thing shall I liken to thee, O daughter of Jerusalem? what shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for thy breach *is* great like the sea: who can heal thee?

14 Thy prophets have seen vain and foolish things for thee:[e] and they have not discovered thine iniquity,[f] to turn away thy captivity; but have seen for thee false burdens and causes of banishment.

15 All that pass by‡ clap *their* hands at thee; they hiss and wag their head at the daughter of Jerusalem, *saying, Is* this the city that *men* call The perfection of beauty, The joy of the whole earth?

16 All thine enemies have opened their mouth against thee:[g] they hiss and gnash the teeth: they say, We have swallowed *her* up: certainly this *is* the day that we looked for; we have found, we have seen *it.* A. M. 3416. B. C. about 588.

17 The LORD hath done *that* which he had devised;[h] he hath fulfilled his word that he had commanded in the days of old: he hath thrown down, and hath not pitied: and he hath caused *thine* enemy to rejoice over thee,[i] he hath set up the horn of thine adversaries.

18 Their heart cried unto the Lord, O wall of the daughter of Zion, let tears run down like a river day and night:[j] give thyself no rest; let not the apple of thine eye cease.

19 Arise, cry out in the night: in the beginning of the watches pour out thy heart like water before the face of the Lord:[k] lift up thy hands toward him for the life of thy young children, that faint for hunger in the top of every street.[l]

20 ¶ Behold, O LORD, and consider to whom thou hast done this. Shall the women eat their fruit,[m] *and* children of a span long?§ shall the priest and the prophet be slain in the sanctuary of the Lord?

21 The young and the old lie on the ground in the streets:[n] my virgins and my young men are fallen by the sword; thou hast slain *them* in the day of thine anger; thou hast killed, *and* not pitied.

22 Thou hast called as in a solemn day my terrors round about,[o] so that in the day of the LORD'S anger none escaped nor remained: those that I have swaddled and brought up hath mine enemy consumed.[p]

CHAPTER III.

1 The faithful bewail their calamities. 22 By the mercies of God they nourish their hope. 37 They acknowledge God's justice. 55 They pray for deliverance, 64 and vengeance on their enemies.

I *AM* the man *that* hath seen affliction by the rod of his wrath.

2 He hath led me, and brought *me into* darkness, but not *into* light.[q]

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[a] 2 Kings 21:13, 14. * Heb. *swallowing up.* [b] Jer. 51:30. [c] Deut. 28:36; 2 Kings 24:15; 25:7. [d] Isa. 3:26. † Or, *faint.* [e] Jer. 27:14, 15. [f] Isa. 58:1; Jer. 23:22. ‡ Heb. *by the way.* [g] Psa. 35:21. [h] Lev. 26:16, etc.; Deut. 28:15, etc.; Jer. 18:11; Mic. 2:3. [i] Psa. 89:42. [j] Jer. 14:17. [k] Psa. 62:8. [l] Ezek. 5:10, 16. [m] Deut. 28:53; Jer. 19:9. § Or, *swaddled with their hands.* [n] 2 Chr. 36:17. [o] Jer. 6:25. [p] Hos. 9:12, 13. [q] Amos 5:20.

8. *Stretched out a line;* measured out Jerusalem for destruction. 2 Kings 21:13; Isa. 34:11.

11. *My liver is poured;* that is, my gall; the effect of excessive grief. Job 16:13.

13. *What thing—witness for thee;* what example can I bring that shall meet thy case, and thus be a source of consolation to thee?

14. *Not discovered thine iniquity, to turn away thy captivity;* not declared to thee faithfully thine iniquity, that so, by bringing thee to repentance, they might prevent thy captivity. *False burdens and causes of banishment;* pretended communications from God, that flattered men in sin by lying words, and so became causes of banishment. But others render, "false burdens and seductions," that is, seducing prophecies.

22. *Hast called—my terrors round about;* hast called together terrors against me on every side, as men are called together in a solemn feast.

INSTRUCTIONS.

1–10. None can know the power of God's anger. The nation that presumes to provoke him by persisting in transgression will find that he is able to visit it with calamity upon calamity, till its resources are utterly exhausted, and it sinks in hopeless misery and ruin.

11. As good men are the first to lift up their warning voice against the sins which destroy men's bodies and souls, so are they the first to mourn over the misery which men bring upon themselves by refusing to listen to reproof: they who have been most hated and persecuted for their faithful reproofs, often shed most tears over the calamities which these reproofs were intended to avert.

12. It is a universal law of God's providential government that none sin for themselves alone: they involve those who are connected with them in the consequences of their transgressions. Especially does this law hold good in the relation of parents to children. Exod. 20:5.

14. The worst enemies of both nations and individuals are "false prophets," who flatter sinners with the hope of impunity in sin, instead of faithfully warning them of its guilt and ruin.

15–19. Good men mourn over the calamities which befall God's people, and pour out their hearts in prayer for their removal; but wicked men exult over them, and make them the occasion of blaspheming God's name. By this test the friends and the enemies of God may be known.

CHAPTER III.

The subject of this chapter is the prophet's own afflictions in connection with his prophetical office, and the calamities which befell his country.

A. M. 3416. B. C. about 588.

3 Surely against me is he turned; he turneth his hand *against me* all the day.

4 My flesh and my skin hath he made old;[a] he hath broken my bones.[b]

5 He hath builded against me, and compassed *me* with gall and travail.

6 He hath set me in dark places, as *they that be* dead of old.[c]

7 He hath hedged me about, that I cannot get out:[d] he hath made my chain heavy.

8 Also when I cry and shout, he shutteth out my prayer.[e]

9 He hath inclosed my ways with hewn stone; he hath made my paths crooked.

10 He *was* unto me *as* a bear lying in wait, *and as* a lion in secret places.[f]

11 He hath turned aside my ways and pulled me in pieces:[g] he hath made me desolate.

12 He hath bent his bow, and set me as a mark for the arrow.[h]

13 He hath caused the arrows* of his quiver to enter into my reins.

14 I was a derision to all my people; *and* their song all the day.[i]

15 He hath filled me with bitterness,† he hath made me drunken with wormwood.

16 He hath also broken my teeth with gravelstones,[j] he hath covered me with‡ ashes.

17 And thou hast removed my soul far off from peace: I forgat prosperity.§

18 And I said, My strength and my hope is perished from the LORD:[k]

19 Remembering‖ mine affliction and my misery, the wormwood and the gall.[l]

20 My soul hath *them* still in remembrance, and is humbled¶ in me.

21 This I recall to my mind,* therefore have I hope.[m]

22 *It is of* the LORD'S mercies that we are not consumed,[n] because his compassions fail not.[o]

23 *They are* new every morning: great *is* thy faithfulness.

24 The LORD *is* my portion,[p] saith my soul; therefore will I hope in him.[q]

25 The LORD *is* good unto them that wait for him,[r] to the soul *that* seeketh him.

26 *It is* good that *a man* should both hope and quietly wait for the salvation of the LORD.

27 *It is* good for a man that he bear the yoke in his youth.[s]

28 He sitteth alone and keepeth silence,† because he hath borne *it* upon him.

29 He putteth his mouth in the dust; if so be there may be hope.

30 He giveth *his* cheek to him that smiteth him:[u] he is filled full with reproach.

31 For the Lord will not cast off for ever:[v]

32 But though he cause grief, yet will he have compassion according to the multitude of his mercies.[w]

33 For he doth not afflict willingly,† nor grieve the children of men.[x]

34 To crush under his feet all the prisoners of the earth,

35 To turn aside the right of a man before the face of the Most High,‡

36 To subvert a man in his cause, the Lord approveth not.§

37 ¶ Who *is* he *that* saith, and it cometh to pass, *when* the Lord commandeth *it* not?

38 Out of the mouth of the Most High proceedeth not evil and good?[y]

39 Wherefore doth a living man complain,‖ a man for the punishment of his sins?[z]

40 Let us search and try our ways,[a] and turn again to the LORD.

41 Let us lift up our heart with *our* hands unto God in the heavens.

42 We have transgressed and have rebelled:[b] thou hast not pardoned.

43 Thou hast covered with anger, and persecuted us: thou hast slain, thou hast not pitied.[c]

44 Thou hast covered thyself with a cloud, that *our* prayer should not pass through.

45 Thou hast made us *as* the offscouring and refuse in the midst of the people.

46 All our enemies have opened their mouths against us.

47 Fear and a snare is come upon us,[d] desolation and destruction.[e]

48 Mine eye runneth down with rivers of water for the destruction of the daughter of my people.

49 Mine eye trickleth down, and ceaseth not, without any intermission,

50 Till the LORD look down, and behold from heaven.[f]

51 Mine eye affecteth my heart,¶ because of* all the daughters of my city.

52 Mine enemies chased me sore, like a bird, without cause.

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a Job 16:8, etc. b Psa. 51:8; Jer. 50:17. c Psa. 143:3. d Hos. 2:6. e Job 30:20. f Hos. 5:14; 13:7, 8. g Hos. 6:1. h Job 7:20. * Heb. *sons.* i Psa. 69:12. † Heb. *bitternesses.* i Prov. 20:17. ‡ Heb. *rolled me in the.* § Heb. *good;* Job 7:7. k Psa. 31:22. ‖ Or, *Remember.* l Jer. 9:15. ¶ Heb. *bowed.* * Heb. *make to return to my heart.* m Psa. 77:5, etc. n Ezra 9:8, 9; Neh. 9:31. o Mal. 3:6. p Psa. 73:26. q Psa. 130:7. r Isa. 30:18; Mic. 7:7.

s Matt. 11:29. t Jer. 15:17. u Isa. 50:6. v Psa. 94:14. w Psa. 30:5. † Heb. *from his heart.* x Jer. 31:20; Ezek. 33:11; Heb. 12:10. ‡ Or, *a superior.* § Or, *seeth not;* Hab. 1:13. y Isa. 45:7. ‖ Or, *murmur.* z Mic. 7:9. a Hag. 1:5, 7. b Dan. 9:5. c 2 Chr. 36:17. d Isa. 24:17. e Isa. 51:19. f Isa. 63:15. ¶ Heb. *my soul.* * Or, *more than.*

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4. *Hath broken my bones;* crushed and overwhelmed my spirit with affliction. Compare Isa. 38:13.

5. *Builded against me;* builded ramparts against me as against a besieged city.

8. *Shutteth out my prayer;* delays answering it, as if he had refused to hear it.

9. *Inclosed my ways with hewn stone;* imprisoned me within walls of hewn stone; that is, shut up every way of escape. *Made my paths crooked;* led me into perplexity and difficulty.

11. *Turned aside my ways;* see note on verse 9.

14. *A derision;* Jer. 20:7.

19. *Remembering;* rather, as the margin, "Remember thou."

21. *This;* that the Lord's mercies fail not. Ver. 22, 23.

27. *Bear the yoke;* have trials laid upon him for his discipline, and the purification of his corrupt nature. *In his youth;* this was the case with Jeremiah. Compare Jer. 1:6–8.

28–30. *He sitteth—he is filled;* or, "that he should sit," etc.; that is, it is good that he should bear the trials enumerated in these verses.

53 They have cut off my life in the dungeon, and cast a stone upon me.[a]

54 Waters flowed over my head;[b] *then* I said, I am cut off.

55 ¶ I called upon thy name, O LORD, out of the low dungeon.[c]

56 Thou hast heard my voice: hide not thine ear at my breathing, at my cry.

57 Thou drewest near in the day *that* I called upon thee: thou saidst, Fear not.[d]

58 O Lord, thou hast pleaded the causes of my soul;[e] thou hast redeemed my life.

59 O LORD, thou hast seen my wrong: judge thou my cause.[f]

60 Thou hast seen all their vengeance *and* all their imaginations against me.[g]

61 Thou hast heard their reproach, O LORD, *and* all their imaginations against me;

62 The lips of those that rose up against me, and their device against me all the day.

63 Behold their sitting down, and their rising up; I *am* their music.

64 ¶ Render unto them a recompense, O LORD, according to the work of their hands.

65 Give them sorrow* of heart, thy curse unto them.

66 Persecute and destroy them in anger from under the heavens of the LORD.

CHAPTER IV.

1 Zion bewaileth her pitiful estate. 13 She confesseth her sins. 21 Edom is threatened. 22 Zion is comforted.

HOW is the gold become dim! *how* is the most fine gold changed! the stones of the sanctuary are poured out in the top of every street.[h]

2 The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter![i]

3 Even the sea-monsters† draw out the breast, they give suck to their young ones: the daughter of my people *is become* cruel, like the ostriches in the wilderness.[j] A. M. 3416. B. C. about 588.

4 The tongue of the sucking child cleaveth to the roof of his mouth for thirst: the young children ask bread, *and* no man breaketh *it* unto them.[k]

5 They that did feed delicately are desolate in the streets: they that were brought up in scarlet embrace dunghills.[l]

6 For the punishment‡ of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom, that was overthrown as in a moment,[m] and no hands stayed on her.

7 Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing *was* of sapphire:

8 Their visage is blacker than a coal;§[n] they are not known in the streets: their skin cleaveth to their bones;[o] it is withered, it is become like a stick.

9 *They that be* slain with the sword are better than *they that be* slain with hunger: for these pine away,‖ stricken through for *want of* the fruits of the field.

10 The hands of the pitiful women have sodden their own children:[p] they were their meat in the destruction of the daughter of my people.[q]

11 The LORD hath accomplished his fury; he hath poured out his fierce anger,[r] and hath kindled a fire in Zion, and it hath devoured the foundations thereof.[s]

12 The kings of the earth, and all the inhabitants of the world, would not have believed that the adversary and the enemy should have entered into the gates of Jerusalem.

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a Dan. 6:17. b Jonah 2:3, 4, 7. c Psa. 130:1. d Isa. 43:1, 2. e Jer. 51:36. f Psa. 35:1, 23. g Jer. 11:19, 20. * Or, *obstinacy;* Isa. 6:10. h 2 Kings 25:9, 10. i 2 Tim. 2:20. † Or, *sea-calves.* j Job 39:13–16. k Deut. 32:24.

l Job 24:8. ‡ Or, *iniquity;* Rom. 7:13. m Gen. 19:25. § Heb. *darker than blackness.* n ch. 5:10. o Psa. 102:5. ‖ Heb. *flow out.* p Isa. 49:15. q Deut. 28:56, 57; 2 Kings 6:28, 29. r Jer. 7:20. s Jer. 21:14.

53, 54. *In the dungeon—I am cut off;* Jeremiah probably refers to his various imprisonments. Jer. 37:15, 16; 38:6. Yet his language must be, in part at least, figurative.

56. *At my breathing;* or, "for my enlargement."

63. *Their sitting down, and their rising up;* that is, their whole demeanor towards me, Psa. 139:2, which is that of mockery and derision. *Music;* an object of derisive songs.

INSTRUCTIONS.

1–36. In times of great corruption and accompanying public calamity, they whom God has set for the defence of the truth, are often exposed to persecution and reproach; and when they receive no present fruit of their faithful labors, but only protracted suffering, they are strongly tempted to indulge in despondency and unavailing lamentations; but in such dark times God is accomplishing his own wise and good ends through the ministry of his word, and his servants who "hope and quietly wait" for him, shall see his salvation.

37. God's control over all human affairs is unlimited; no counsel of men can be accomplished which is contrary to his high purposes.

40, 41. In the deepest affliction it is good to remember that God chastens us less than our iniquities deserve, and that we have occasion, not for complaint, but for adoring gratitude. This view will lead to earnest self-examination and repentance, and thus to the restoration of God's favor.

42–47. In our meditations and prayers, we should not separate the sufferings which come upon us and upon God's people, from the sins which have been the occasion of them, but should unite humble confession with our complaints and supplications for deliverance.

48–51. Good men do not confine their prayers and complaints before God to their own personal trials and sufferings: with them the common welfare of their country, and especially of God's church, are objects of the deepest solicitude.

55–57. In times of the deepest gloom, when earthly helpers have failed us, God is present to hear and save, and we never call upon him in vain.

58–66. All the injuries which God's servants receive for the truth's sake he regards as done to himself, and he will visit them with a heavy retribution.

CHAPTER IV.

1. *How is the gold become dim!* how is the glory of Jerusalem, and the honor in which her people were once held, turned to shame.

3. *Is become cruel;* hunger has driven her to cruel deeds. Ver. 10.

7. *Nazarites;* persons specially consecrated or set apart. For the law of the Nazarites, see Num. 6:1–21. They were in high honor with the people, and paid especial attention to purity of person.

A. M. 3416. B. C. about 588. 13 ¶ For the sins of her prophets, *and* the iniquities of her priests,[a] that have shed the blood of the just in the midst of her,[b]

14 They have wandered *as* blind *men* in the streets, they have polluted themselves with blood,[c] so that men could not* touch their garments.[d]

15 They cried unto them, Depart ye;† *it is* unclean; depart, depart, touch not: when they fled away and wandered, they said among the heathen, They shall no more sojourn *there.*

16 The anger‡ of the LORD hath divided them; he will no more regard them: they respected not the persons of the priests, they favored not the elders.

17 As for us, our eyes as yet failed for our vain help:[e] in our watching we have watched for a nation *that* could not save *us.*

18 They hunt our steps, that we cannot go in our streets: our end is near, our days are fulfilled; for our end is come.[f]

19 Our persecutors are swifter than the eagles of the heaven:[g] they pursued us upon the mountains, they laid wait for us in the wilderness.

20 The breath of our nostrils, the anointed of the LORD, was taken in their pits,[h] of whom we said, Under his shadow we shall live among the heathen.

21 ¶ Rejoice and be glad,[i] O daughter of Edom, that dwellest in the land of Uz; the cup also shall pass through unto thee;[j] thou shalt be drunken, and shalt make thyself naked.

22 ¶ The punishment of thine iniquity§ is accomplished,[k] O daughter of Zion; he will no more carry thee away into captivity: he will visit thine iniquity, O daughter of Edom;[l] he will discover‖ thy sins.

CHAPTER V.

A pitiful complaint of Zion in prayer unto God.

REMEMBER, O LORD, what is come upon us: consider, and behold our reproach.[m]

2 Our inheritance is turned to strangers,[n] our houses to aliens.

3 We are orphans and fatherless, our mothers *are* as widows.

4 We have drunken our water for money; our wood is sold¶ unto us.

5 Our necks *are* under persecution:* we labor, *and* have no rest.[o]

6 We have given the hand *to* the Egyptians, *and to* the Assyrians, to be satisfied with bread.

7 Our fathers have sinned, and *are* not; and we have borne their iniquities.

8 Servants have ruled over us:[p] *there is* none that doth deliver *us* out of their hand.

9 We gat our bread with *the peril of* our lives, because of the sword of the wilderness.

10 Our skin was black like an oven, because of the terrible† famine.

11 They ravished the women in Zion, *and* the maids in the cities of Judah.[q]

12 Princes are hanged up by their hand: the faces of elders were not honored.

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[a] Jer. 5:31; Ezek. 22:26, 28; Zeph. 3:4. [b] Matt. 23:31, 37. [c] Jer. 2:34. * Or, *in that they could not* but. [d] Num. 19:16. † Or, *ye polluted.* ‡ Or, *face.* [e] Isa. 30:6, 7; 31:1, 3; Jer. 37:7, 8. [f] Ezek. 7:2, 3, 6. [g] Deut. 28:49; Jer. 4:13. [h] Jer. 52:9. [i] Eccl. 11:9. [j] Obad. 10, 15. § Or, *Thine iniquity.* [k] Isa. 40:2. [l] Psa. 137:7. ‖ Or, *carry* thee *captive for.* [m] Psa. 89:50, 51. [n] Psa. 79:1, etc. ¶ Heb. *cometh for price.* * Or, *On our necks are we persecuted.* [o] Neh. 9:36, 37. [p] Neh. 5:15. † Or, *terrors,* or *storms of.* [q] Zech. 14:2.

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14. *They have wandered;* the prophets and priests, with the people whom they had seduced into sin. *With blood;* the blood of the people of Jerusalem slaughtered by the enemy to avenge the righteous blood which they had shed. Compare Rev. 16:6. The city was so filled with this, that the living could not avoid polluting their garments with it.

15. *They cried;* all whom they met. *Depart ye;* that is, keep at a distance from us as unclean. *Fled away and wandered;* from their own land into captivity. *Sojourn there;* dwell in their own land.

16. *Divided;* dispersed. Gen. 49:7. *They respected not;* that is, the enemy.

17. *A nation;* Egypt. Jer. 37:7.

20. *The breath of our nostrils, the anointed of the Lord;* our king. He is called the breath of their nostrils because their life as a nation is bound up in his. *Taken in their pits;* like a wild beast. Jer. 52:9. *Under his shadow—among the heathen;* there had been two previous captivities, and many of the Jews were already dispersed among the heathen. So long as Zedekiah remained at peace with Nebuchadnezzar, they trusted to his influence to secure them from oppression.

21. *Rejoice and be glad;* that is, if thou wilt; but thy joy shall be short. *The cup;* the cup of God's wrath.

22. *Is accomplished;* that is, shall soon be accomplished.

INSTRUCTIONS.

1, 2. They who honor God by obeying his commands, shall be exalted by him to true honor and strength; but all who despise him, and trample under foot his law, he will make weak and contemptible before their fellow-men. 1 Sam. 2:30.

5. The ease and frequency with which God's judgments reach the high and luxurious, reducing them to a condition of extreme want and wretchedness, ought to be a warning to all parents against the common error of bringing up children in habits of luxury and self-indulgence. Such habits not only tempt to sin in many ways, but disqualify them for the endurance of those hardships which, amid the many vicissitudes of life, will very probably fall to their lot.

10. The unnatural cruelty to which the horrors of famine so often impelled Jewish mothers, was a striking fulfilment of God's prophetic denunciations by Moses, Lev. 26:29; Deut. 28:53–57; at the same time it showed the weakness of mere natural affection to resist the pressure of extreme suffering.

21, 22. God chastises his own people for their profit, not for their destruction; the calamities that come upon them will be in due time overpast; but the enemies of Zion, who desire her destruction, and rejoice in her misfortunes, shall fall to rise no more.

CHAPTER V.

6. *Given the hand;* yielded up ourselves. *Assyrians;* here used for the Chaldeans, of whose empire Assyria was now a part. The Jews were at this time partly in Egypt, and partly under the Chaldeans. Jer. 44:1.

7. *Our fathers—borne their iniquities;* a common proverb among the Jews, Jer. 31:29; Ezek. 18:2; here used of the children who had imitated the sins of their fathers. Compare Exod. 20:5.

INSTRUCTION.

In the darkest days of adversity, when all around us is gloom and desolation, we ought still to maintain our confidence in God, and to seek his presence and salvation by humble confession and supplication, united with sincere

13 They took the young men to grind, and the children fell under the wood.

14 The elders have ceased from the gate, the young men from their music.

15 The joy of our heart is ceased; our dance is turned into mourning.

16 The crown is fallen *from* our head:* woe unto us, that we have sinned!

17 For this our heart is faint;[a] for these *things* our eyes are dim.

18 Because of the mountain of Zion, which is desolate, the foxes walk upon it. A. M. 3416. B. C. about 588.

19 Thou, O LORD, remainest for ever; thy throne from generation to generation.[b]

20 Wherefore dost thou forget us for ever, *and* forsake us so long time?†

21 Turn thou us unto thee, O LORD, and we shall be turned;[c] renew our days as of old.[d]

22 But thou hast utterly rejected us;‡ thou art very wroth against us.

* Heb. *of our head is fallen.* [a] Mic. 6:13. [b] Hab. 1:12. † Heb. *for length of days?* [c] Psa. 80:3, etc. [d] Hab. 3:2. ‡ Or, *For wilt thou utterly reject us?*

repentance and obedience. If we do this, we may rest assured that our present sorrows, and those of God's people, will end in joy and gladness, even as God, at the appointed time, turned again the captivity of the Jews and restored them to their own land.

GENERAL INSTRUCTION.

The darkest eras in the history of both churches and individuals, often prove to be the seed-time of a glorious future harvest of holiness and prosperity.

THE BOOK

OF

THE PROPHET EZEKIEL.

Ezekiel was especially the prophet of the captivity. Daniel, his contemporary, received in Babylon glorious revelations respecting the future history of his people and of the kingdom of God in the world; but he was a statesman, and exercised the prophetical office, like David, only in an incidental way. Ezekiel, on the other hand, was expressly called and consecrated, like his predecessors Isaiah and Jeremiah, to the work of delivering to the people God's messages, and warning them from him.

Of the particulars of his personal history we know almost nothing, except that he was the son of Buzi, and of priestly descent; and that he belonged to a company of Jewish captives who had been located on the river of Chebar, chap. 1:1–3. He was called to the prophetic office in the fifth year of Zedekiah's reign—see notes to chap. 1:1—and consequently exercised it for some years along with Jeremiah. Called to prophesy to "a rebellious house," "impudent and hardhearted," he was endowed by God with a bold and unflinching spirit, and a burning zeal for Jehovah's glory, which carried him without wavering through all the opposition and contumely to which his work exposed him. His style is at once recognized by every reader as peculiar to himself. It is vehement and copious, abounds in the enumeration of particulars, and is distinguished for its method of returning again and again to the inculcation of the same great truth. In common with the other later prophets, he abounds in allegories and symbols. A few words respecting the nature of these, and the principles upon which they are to be interpreted, are here subjoined.

An *allegory* is a narrative of a past, or a prophecy of a coming event, expressed in figurative language. Thus, in chap. 17:1–10, the two great eagles are Nebuchadnezzar and Pharaoh; the highest branch of the cedar is Jehoiachin; the cropping off and carrying away of this branch, is his removal by Nebuchadnezzar to Babylon, etc. Here we have an allegorical description of a *past* event. Again, in chap. 24:11, under the figure of heating a brazen vessel, for the purpose of burning out its filth, we have a prediction of the *coming* judgments of God upon Jerusalem for her purification.

A *symbol* is an action, or a material object, intended to represent some great truth in a vivid and striking way. Prophetic symbols are of two kinds:

First, *actual*, where the prophet himself performs some act before the eyes of his countrymen, as in chap. 37:16, 17, where he joins together two sticks to represent the reunion of the two kingdoms of Judah and Israel.

Secondly, seen only *in vision*, like the appearance of the cherubim in the first and tenth chapters; the prophesying to dry bones, chap. 37:1–10; the measuring of the new Jerusalem with its temple, chap. 40, etc.

It may sometimes be difficult to determine to which of these two classes symbols belong, as, for example, those in the fourth chapter; but in either case their meaning, and the instructions which they furnish, are the same.

In interpreting symbols, we are to be guided first of all by the writer's own explanations: where these are wanting, we must carefully study the nature of the figures used, and the connections in which they occur.

A. M. 3409.
B. C. about 595.

CHAPTER I.

1 The time of Ezekiel's prophecy at Chebar. 4 His vision of four living creatures, 15 of the four wheels, 26 and of the glory of God.

NOW it came to pass in the thirtieth year, in the fourth *month*, in the fifth *day* of the month, as I *was* among the captives* by the river of Chebar,[a] *that* the heavens were opened,[b] and I saw visions of God.[c]

2 In the fifth *day* of the month, which *was* the fifth year of king Jehoiachin's captivity,[d]

* Hebrew, *captivity*. [a] chapter 3:15, 23. [b] Revelation 19:11. [c] chapter 8:3. [d] 2 Kings 24:12, 15.

CHAPTER I.

1. *In the thirtieth year;* this was also "the fifth year of king Jehoiachin's captivity," verse 2, and consequently the fifth year of Zedekiah's reign, or five hundred and ninety-five years before Christ. Reckoning back from

3 The word of the LORD came expressly unto Ezekiel* the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the LORD was there upon him.[a]

4 ¶ And I looked, and behold, a whirlwind came out of the north, a great cloud, and a fire infolding† itself, and a brightness *was* about it, and out of the midst thereof as the color of amber, out of the midst of the fire.

5 Also out of the midst thereof *came* the likeness of four living creatures.[b] And this *was* their appearance; they had the likeness of a man.[c]

6 And every one had four faces, and every one had four wings.

7 And their feet *were* straight feet;‡ and the sole of their feet *was* like the sole of a calf's foot: and they sparkled like the color of burnished brass.[d]

8 And *they had* the hands of a man under their wings, on their four sides; and they four had their faces and their wings.

9 Their wings *were* joined one to another; they turned not when they went; they went every one straight forward.

10 As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle.

11 Thus *were* their faces: and their wings *were* stretched upward;§ two *wings* of every one *were* joined one to another, and two covered their bodies.[e] A. M. 3409. B. C. about 595.

12 And they went every one straight forward: whither the spirit was to go, they went; *and* they turned not when they went.

13 As for the likeness of the living creatures, their appearance *was* like burning coals of fire, *and* like the appearance of lamps: it went up and down among the living creatures;[f] and the fire was bright, and out of the fire went forth lightning.

14 And the living creatures ran and returned as the appearance of a flash of lightning.[g]

15 ¶ Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces.

16 The appearance of the wheels and their work *was* like unto the color of a beryl: and they four had one likeness: and their appearance and their work *was* as it were a wheel in the middle of a wheel.

17 When they went, they went upon their four sides: *and* they turned not when they went.

18 As for their rings, they were so high that they were dreadful;[h] and their rings‖ *were* full of eyes round about them four.[i]

19 And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up.

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* Heb. *Jehezkel.* a 1 Kings 18:46. † Heb. *catching.* b Rev. 4:6, etc. c ch. 10:8, etc. ‡ Heb. *a straight foot.* d Dan. 10:6; Rev. 1:15. § Or, *divided above.* e Isa. 6:2. f Gen. 15:17. g Psa. 147:15; Zech. 4:10. h Isa. 55:9. ‖ Or, *strakes.* i ch. 10:12; Prov. 15:3.

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this date thirty years, we come to the eighteenth year of Josiah, when he repaired the temple and solemnly renewed the worship of God; and also to the first year of Nabopolassar, the father of Nebuchadnezzar, who made Babylon independent of the Assyrian monarchy, and thus established a new era. It is uncertain from which of these events the prophet reckons, but the latter is the most probable. *Among the captives;* whom Nebuchadnezzar had carried away with Jehoiachin. 2 Kings 24:10–16. *The river of Chebar;* generally supposed to be the stream which now bears the name of Khabour, a river of Mesopotamia flowing into the Euphrates from the north-east. But this is not absolutely certain. *The heavens were opened;* to impart divine revelations. Compare Matt. 3:16; Acts 10:11; Rev. 4:1; 19:11.

3. *The hand of the Lord—upon him;* the same as, "the Spirit of God came upon him, enabling him to prophesy." Compare 2 Kings 3:15.

4. *Whirlwind—great cloud—fire;* the symbols of God's presence, Exod. 19:16–18; Job 38:1; Psa. 50:3. *Infolding itself;* forming a continuous rolling mass. *Amber;* here a compound metal of great brilliancy.

5. *Came;* that is, appeared. The word is supplied by the translators. *They had the likeness of a man;* their general form was that of a man with four faces.

7. *Like the sole of a calf's foot;* rounded on every side alike, so that no one part was more front than another, and they could move in every direction without turning. Compare verses 9, 12, 17. *Burnished brass;* compare Rev. 1:15.

8. *The hands of a man—on their four sides;* each had four hands, one under each of his four wings.

9. *Joined one to another;* their position was four-square, each having one wing opposite to the wing of his fellow on two sides; these two opposite wings were stretched forth so as to meet each other. *They turned not when they went; they went every one straight forward;* they had each four fronts, and the figure which they formed had also four fronts, so that they could move alike in every direction without turning. This denotes their absolute readiness to execute the divine will, whithersoever it required them to go.

10. *They four had the face of a man—the face of an eagle;* by a change of punctuation this passage will be made clearer, thus: "They four had the face of a man; and the face of a lion on the right side: and they four had the face of an ox," etc. All four had the face of a man in front, that is, on the south, since the vision came from the north; the face of an eagle in the rear; the face of a lion on the right side, and of an ox on the left. The four faces, corresponding to the four principal divisions of living creatures among the Hebrews, seem to represent the fulness of their endowments.

11. *Covered their bodies;* a token of reverence.

12. *Whither the spirit was to go, they went;* one spirit animated both the living creatures and the wheels, so that they all moved together.

14. *Ran and returned;* that is, moved all together with the wheels and firmament above them. *As the appearance—lightning;* in respect to both brightness and velocity.

15. *By the living creatures;* that is, by each of the four. *With his four faces;* see note on verse 10.

16. *A wheel in the middle of a wheel;* a second wheel at right angles with the first. Thus the four half circles made four faces or sides.

17. *Went upon their four sides;* went in the direction of any one of their four sides, whithersoever the spirit directed them. *Turned not;* the prophet does not mean that they did not revolve, but that having four sides, they moved every way without the necessity of turning about to change their course.

18. *Rings;* rims, felloes. *Full of eyes;* denoting intelligence. The wheels were pervaded by the spirit of the living creatures, verse 20. The meaning is, that all the movements of divine Providence are pervaded and directed by infinite intelligence.

A. M. 3409. B. C. about 595. 20 Whithersoever the spirit was to go, they went, thither *was their* spirit to go;[a] and the wheels were lifted up over against them: for the spirit of the living creature* *was* in the wheels.

21 When those went, *these* went; and when those stood, *these* stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creature* *was* in the wheels.

22 And the likeness of the firmament upon the heads of the living creature *was* as the color of the terrible crystal,[b] stretched forth over their heads above.

23 And under the firmament *were* their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies.

24 And when they went, I heard the noise of their wings, like the noise of great waters,[c] as the voice of the Almighty,[d] the voice of speech, as the noise of a host:[e] when they stood, they let down their wings.

25 And there was a voice from the firmament that *was* over their heads, when they stood, *and* had let down their wings.

26 ¶ And above the firmament that *was* over their heads *was* the likeness of a throne,[f] as the appearance of a sapphire stone:[g] and upon the likeness of the throne *was* the likeness as the appearance of a man above upon it.[h]

27 And I saw as the color of amber, as the appearance of fire round about within it: from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.

28 As the appearance of the bow that is in the cloud in the day of rain,[i] so *was* the appearance of the brightness round about. This *was* the appearance of the likeness of the glory of the LORD.[j] And when I saw *it*, I fell upon my face,[k] and I heard a voice of one that spake.

CHAPTER II.

1 Ezekiel's commission. 6 His instruction. 9 The roll of his heavy prophecy.

AND he said unto me, Son of man, stand upon thy feet,[l] and I will speak unto thee.

2 And the spirit entered into me when he spake unto me, and set me upon my feet,[m] that I heard him that spake unto me.

3 And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation† that hath rebelled against me: they and their fathers have transgressed against me,[n] *even* unto this very day.

4 For *they are* impudent children‡ and stiff-hearted. I do send thee unto them;[o] and thou shalt say unto them, Thus saith the Lord GOD.

5 And they, whether they will hear, or whether they will forbear,[p] (for they *are* a rebellious house,) yet shall know that there hath been a prophet among them.[q]

6 ¶ And thou, son of man, be not afraid of them,[r] neither be afraid of their words, though briers§ and thorns *be* with thee,[s] and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks,[t] though they *be* a rebellious house.

7 And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they *are* most rebellious.‖

8 But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house:[u] open thy mouth, and eat that I give thee.[v]

9 ¶ And when I looked, behold, a hand *was* sent unto me;[w] and lo, a roll of a book *was* therein;[x]

10 And he spread it before me; and it *was* written within and without: and *there was* written therein lamentations, and mourning, and woe.

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a Ver. 12; 1 Cor. 14:32. * Or, *life*. b Job 37:22. c ch. 43:2; Dan. 10:6; Rev. 1:15. d Job 37:2-5; Psa. 29:3, 4; 68:33. e 2 Kings 7:6. f Psa. 45:6; Dan. 7:9; Matt. 25:31; Heb. 8:1; 12:2. g Exod. 24:10. h Rev. 3:21; 4:2, 3. i Gen. 9:13; Rev. 4:3; 10:1. j Exod. 16:7, 10; 24:16, 17; 1 Kings 8:10, 11. k ch. 3:23; Dan. 8:17; Acts 9:4; Rev. 1:17, 18. l Dan. 10:11. m ch. 3:24. † Heb. *nations*. n ch. 20:18–30; Deut. 9:27; Jer. 3:25; Acts 7:51. ‡ Heb. *hard of face*. o Matt. 10:16. p ch. 3:11, 27. q ch. 33:33. r Jer. 1:8, 17; Luke 12:4; Acts 4:29, 31. § Or, *rebels*. s 2 Sam. 23:6, 7; Isa. 9:18; Mic. 7:4. t 1 Pet. 3:14. ‖ Heb. *rebellion*. u Isa. 50:5. v Rev. 10:9, 10. w ch. 8:3. x ch. 3:1.

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22. *Living creature;* here used collectively of the four. *The terrible crystal;* dazzling and amazing by its splendor.

23. *Straight;* stretched out horizontally so as to touch each other, verse 9.

24. *Let down their wings;* as ceasing to fly.

26. *Above the firmament—appearance of a man;* compare Exod. 24:10.

28. *The bow;* Rev. 4:3; 10:1. *The glory of the Lord;* the prophet saw in vision the Lord enthroned in glory upon the firmament above the cherubim. The cherubim with their wheels, moving every way like a flash of lightning, seem to denote all the agencies by which God administers his government over the world, which are absolutely at his command, and execute with unerring certainty all his high purposes.

INSTRUCTIONS.

1–3. God was with his ancient people in captivity, and revealed himself to them there for their warning, instruction, and consolation; so he is with his churches now in the darkest days of adversity and sorrow, preparing them, if they will listen to his voice, for returning prosperity and gladness.

4–28. All the powers of heaven and earth are from God as their author, and at his absolute disposal as their governor, to do whatsoever he will: nothing can thwart or hinder the execution of his purposes. Psa. 115:3; 135:6; Matt. 26:53.

CHAPTER II.

1. *I will speak unto thee;* the prophet now receives his commission.

9. *A roll of a book;* a book in the form of a roll, after the ancient custom.

10. *Spread it;* by unrolling it. *Within and without;* that is, on both sides, to denote the fulness of its contents. Compare Rev. 5:1. Rolls were generally written only on the inner side.

INSTRUCTIONS.

3–5. God's servants must deliver his messages to the rebellious and stiff-hearted, as well as to the obedient; not omitting any part of them through fear of persecution, but holding themselves ever ready, after the example of their great Master, to suffer reproach and persecution for their fidelity to the truth.

6. Wicked men show their enmity to God's truth by persecuting those who proclaim it: the faithful preacher must expect to find them briers and thorns in his side and scorpions in his path; but if he puts his trust in God and

CHAPTER III.

1 Ezekiel eateth the roll. 4 God encourageth him. 15 God showeth him the rule of prophecy. 22 God shutteth and openeth the prophet's mouth.

MOREOVER he said unto me, Son of man, eat that thou findest; eat this roll,[a] and go speak unto the house of Israel.

2 So I opened my mouth, and he caused me to eat that roll.

3 And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat *it;*[b] and it was in my mouth as honey for sweetness.[c]

4 ¶ And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them.

5 For thou *art* not sent to a people of a strange speech and of a hard language,* *but* to the house of Israel;

6 Not to many people of a strange speech and of a hard language,* whose words thou canst not understand. Surely, had I sent thee to them, they would† have hearkened unto thee.[d]

7 But the house of Israel will not hearken unto thee; for they will not hearken unto me:[e] for all the house of Israel *are* impudent and hard-hearted.‡

8 Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads.

9 As an adamant harder than flint have I made thy forehead:[f] fear them not, neither be dismayed at their looks, though they *be* a rebellious house.[g]

10 Moreover he said unto me, Son of man, all my words that I shall speak unto thee receive in thy heart, and hear with thine ears.[h]

11 And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord GOD; whether they will hear, or whether they will forbear.

12 Then the spirit took me up,[i] and I heard behind me a voice of a great rushing, *saying*, Blessed *be* the glory of the LORD from his place.

13 *I heard* also the noise of the wings of the living creatures that touched§ one another, and the noise of the wheels over against them, and a noise of a great rushing. A. M. 3409. B. C. about 595.

14 So the spirit lifted me up,[j] and took me away, and I went in bitterness,‖ in the heat¶ of my spirit; but the hand of the LORD was strong upon me.[k]

15 ¶ Then I came to them of the captivity at Tel-abib, that dwelt by the river of Chebar, and I sat where they sat, and remained there astonished among them seven days.[l]

16 And it came to pass at the end of seven days, that the word of the LORD came unto me, saying,

17 Son of man, I have made thee a watchman unto the house of Israel:[m] therefore hear the word at my mouth, and give them warning from me.

18 When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked *man* shall die in his iniquity;[n] but his blood will I require at thy hand.[o]

19 Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul.[p]

20 Again, When a righteous *man* doth turn from his righteousness,* and commit iniquity, and I lay a stumbling-block before him,[q] he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered;[r] but his blood will I require at thy hand.

21 Nevertheless, if thou warn the righteous *man*, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned;[s] also thou hast delivered thy soul.

22 ¶ And the hand of the LORD was there upon me; and he said unto me, Arise, go forth into the plain, and I will there talk with thee.

23 Then I arose, and went forth into the plain: and behold, the glory of the LORD stood there, as the glory which I saw by the river of Chebar: and I fell on my face.

24 Then the spirit entered into me, and set me upon my feet, and spake with me, and said unto me, Go, shut thyself within thy house.

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[a] Ch 2:8, 9. [b] Jer. 15:16. [c] Psa. 19:10; 119:103. * Heb. *deep of lip and heavy of tongue.* † Or, *If I had sent thee to them, would they not.* [d] Matt. 11:23; 12:41. [e] John 15:20. ‡ Heb. *stiff of forehead, and hard of heart.* [f] Isa. 50:7; Mic. 3:8. [g] 2 Tim. 2:3. [h] 2 Tim. 2:7. [i] ch. 8:3; 1 Kings 18:12; 2 Kings 2:16; Acts 8:39. § Heb. *kissed.* [j] ver. 12. ‖ Heb. *bitter.* ¶ Heb. *hot anger.* [k] 2 Kings 3:15. [l] Psa. 137:1. [m] Isa. 52:8; 56:10; Jer. 16:7; Heb. 13:17. [n] John 8:21, 24. [o] ch. 33:6. [p] Isa. 49:4, 5; Acts 20:26. * Heb. *righteousnesses.* [q] 1 Pet. 2:6–8. [r] ch. 18:24; 33:12, 13. [s] Psa. 19:11.

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does his duty, he will be delivered from all their evil devices.

10. For those who persist in sin, God has no messages but those of evil. 1 Kings 22:8; Psa. 11:6; Isa. 3:11.

CHAPTER III.

1. *Eat this roll;* this symbol denotes the inward willing reception of the prophetical messages committed to him. Compare verse 10.

3. *As honey for sweetness;* he received the divine revelations with holy delight, although their contents of "lamentations, and mourning, and woe" were bitter to him. Compare Rev. 10:9, 10.

5. *Of a strange speech—a hard language;* that is, speaking a foreign tongue unintelligible to him.

6. *They would have hearkened;* compare Matt. 11:21–24.

12. *Took me up;* "lifted me up between the earth and the heaven," and took me away to Tel-abib; compare ver. 14 and chap. 8:3. This, however, was not bodily, but in prophetic vision; for he afterwards went thither by his own proper act, as is plain from verses 11, 15. The vision indicated a duty which he immediately performed. *A voice of a great rushing;* the sound of the cherubim and wheels in motion, for "whithersoever the spirit was to go, they went." Chap. 1:20.

13. *The noise of the wings;* compare chap. 10:5.

14. *I went in bitterness, in the heat of my spirit;* full of grief and holy anger. The spirit of prophecy brought his feelings towards his countrymen into harmony with those of God.

15. *Astonished;* in view of the solemn office committed to me.

16. *At the end of seven days;* Ezekiel, like Saul of Tarsus, was left, for a period after his call, to his own meditations.

20. *A stumbling-block;* any occasion of sin which comes to men through God's providence for their trial.

A. M. 3409. B. C. 595. 25 But thou, O son of man, behold, they shall put bands upon thee, and shall bind thee with them, and thou shalt not go out among them:

26 And I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb,[a] and shall not be to them a reprover:*[b] for they *are* a rebellious house.

27 But when I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord GOD; He that heareth, let him hear; and he that forbeareth, let him forbear: for they *are* a rebellious house.

CHAPTER IV.

1 Under the type of a siege is shown the time from the defection of Jeroboam to the captivity. 9 By the provision of the siege, is shown the hardness of the famine.

THOU also, son of man, take thee a tile, and lay it before thee, and portray upon it the city, *even* Jerusalem:

2 And lay siege against it, and build a fort against it, and cast a mount against it;[c] set the camp also against it, and set *battering* rams† against it round about.

3 Moreover, take thou unto thee an iron pan,‡ and set it *for* a wall of iron between thee and the city: and set thy face against it, and it shall be besieged, and thou shalt lay siege against it. This *shall be* a sign to the house of Israel.[d]

4 Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: *according* to the number of the days that thou shalt lie upon it thou shalt bear their iniquity.

5 For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days:§ so shalt thou bear the iniquity of the house of Israel.[e]

6 And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year.‖

7 Therefore thou shalt set thy face toward the siege of Jerusalem, and thine arm *shall be* uncovered, and thou shalt prophesy against it.

8 And behold, I will lay bands upon thee,[f] and thou shalt not turn thee from one side to another,¶ till thou hast ended the days of thy siege.

9 ¶ Take thou also unto thee wheat, and barley, and beans, and lentiles, and millet, and fitches,* and put them in one vessel, and make thee bread thereof, *according* to the number of the days that thou shalt lie upon thy side; three hundred and ninety days shalt thou eat thereof.

10 And thy meat which thou shalt eat *shall be* by

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a Luke 1:20, 22. * Heb. *man reproving.* b Psa. 38:13, 14; Amos 8:11, 12. c Luke 19:43, 44. † Or, *chief leaders;* ch. 21:22. ‡ Or, *a flat plate,* or *slice* d ch. 12:6, 11. § Beginning 975; 1 Kings 12:23; ending 535. e Num. 14:34. ‖ Heb *a day for a year, a day for a year.* f ch. 3:25. ¶ Heb. *thy side to thy side.* * Or, *spelt.*

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25. *They shall put bands upon thee;* that is, thou shalt be bound at my command. This is probably to be understood figuratively of a divine restraint at certain times from the exercise of the prophetical office, as is explained in the following verses.

26, 27. *Will make thy tongue cleave—when I speak;* he is to keep silence, except when God's Spirit moves him to speak; the perverseness of the people makes this reserve necessary.

INSTRUCTIONS.

3. That we may be prepared to proclaim God's truth to others, we must first receive it with holy obedience and joy into our own hearts, and make it our daily food and strength.

5. In the work of making known God's truth to our own neighbors and countrymen we enjoy many advantages above the foreign missionary, who goes to people of strange customs and a strange speech: these advantages ought to excite us to great zeal and diligence in the performance of this duty.

6, 7. None are so hardhearted and desperately wicked as those who have enjoyed and abused great religious privileges. Matt. 11:20–24.

8, 9. When God appoints his servants to any work, he gives them the strength and grace which they need for its performance.

14. A burning zeal for the glory of God, united with "great heaviness" of heart in view of men's perverseness and rebellion, have been in all ages the marks of God's true servants. Exod. 32:19, 20, 31, 32; Psa. 119:136; Jer. 9:1, 2; 20:9; John 2:17; Rom. 9:1–3.

15. Silent meditation and prayer are among the best means of preparation for a great and difficult service. Acts 9:8, 9, 11, 15.

17–21. God holds the preacher responsible for the faithful delivery of his messages: when this is done, it is both the preacher's duty and his privilege to leave the consequences with God.

26. God sometimes, in his displeasure, withdraws his admonitions from the perverse and incorrigible, and leaves them to their own ways. Isa. 1:5.

CHAPTER IV.

1. *A tile;* the large tiles of Babylon were commonly used for inscriptions and drawings.

2. *Lay siege against it;* that is, portray a siege. The final siege of Jerusalem is here meant. Ezekiel began to prophesy in the fifth year of Zedekiah; consequently six years before the last capture of the city by Nebuchadnezzar. With the exception of his vision of the temple, chapters 40–48, the great body of his prophecies was delivered during the intervening period. It is not till chapter 33:21 that he records his reception of the news that the city was smitten.

3. *For a wall of iron;* this seems to be a symbol of God's wrath arrayed against Jerusalem in the form of a siege. For the meaning of iron as a symbol, see Dan. 2:40.

4–6. *Lie thou;* the prophet himself now represents the people of Israel and Judah. *The years of their iniquity—the number of the days;* the meaning is, that each day represents a year. *Three hundred and ninety days—forty days;* the interpretation of these numbers is uncertain. According to some, the forty days correspond to the forty years' wandering of the Israelites in the wilderness, and the sum of the two numbers, four hundred and thirty days, to the four hundred and thirty years of servitude in Egypt, Exod. 12:40; meaning that God will repeat to his covenant people the chastisements inflicted upon their fathers. Others understand by the three hundred and ninety days, the three hundred and ninety years from the establishment of idolatry in Israel by Jeroboam to the destruction of Jerusalem by Nebuchadnezzar; and by the forty days, forty of the last years of the kingdom of Judah, when idolatry abounded in it.

7. *Uncovered;* as ready for hostile action against Jerusalem. Here, as in verses 1–3, the prophet acts as God's representative.

8. *Lay bands upon thee;* to signify that Judah and Israel cannot escape the coming judgments which the prophet thus represents.

10, 11. *By weight—by measure;* a scanty allowance of food and drink, dealt out by weight and measure, as in

weight, twenty shekels a day: from time to time shalt thou eat it.

11 Thou shalt drink also water by measure, the sixth part of a hin: from time to time shalt thou drink.

12 And thou shalt eat it *as* barley cakes, and thou shalt bake it with dung that cometh out of man, in their sight.

13 And the LORD said, Even thus shall the children of Israel eat their defiled bread among the Gentiles, whither I will drive them.[a]

14 Then said I, Ah Lord GOD! behold, my soul hath not been polluted:[b] for from my youth up even till now have I not eaten of that which dieth of itself, or is torn in pieces;[c] neither came there abominable flesh into my mouth.[d]

15 Then he said unto me, Lo, I have given thee cow's dung for man's dung, and thou shalt prepare thy bread therewith.

16 Moreover he said unto me, Son of man, behold, I will break the staff of bread in Jerusalem:[e] and they shall eat bread by weight, and with care; and they shall drink water by measure, and with astonishment:[f]

17 That they may want bread and water, and be astonished one with another, and consume away for their iniquity.[g]

CHAPTER V.

1 Under the type of hair, 5 is shown the judgment of Jerusalem for their rebellion, 12 by famine, sword, and dispersion.

AND thou, son of man, take thee a sharp knife, take thee a barber's razor, and cause *it* to pass upon thy head and upon thy beard: then take thee balances to weigh, and divide the *hair*.

2 Thou shalt burn with fire a third part in the midst of the city, when the days of the siege are fulfilled:[h] and thou shalt take a third part, *and* smite about it with a knife: and a third part thou shalt scatter in the wind; and I will draw out a sword after them.

3 Thou shalt also take thereof a few in number,[i] and bind them in thy skirts.*

4 Then take of them again, and cast them into the midst of the fire, and burn them in the fire;[j] *for* thereof shall a fire come forth into all the house of Israel.

5 ¶ Thus saith the Lord GOD; This *is* Jerusalem: I have set it in the midst of the nations and countries *that are* round about her. A. M. 3410. B. C. 594.

6 And she hath changed my judgments into wickedness more than the nations,[k] and my statutes more than the countries that *are* round about her:[l] for they have refused my judgments and my statutes, they have not walked in them.[m]

7 Therefore thus saith the Lord GOD; Because ye multiplied more than the nations that *are* round about you, *and* have not walked in my statutes, neither have kept my judgments, neither have done according to the judgments of the nations that *are* round about you;

8 Therefore thus saith the Lord GOD; Behold, I, even I, *am* against thee, and will execute judgments in the midst of thee in the sight of the nations.

9 And I will do in thee that which I have not done, and whereunto I will not do any more the like, because of all thine abominations.[n]

10 Therefore the fathers shall eat the sons in the midst of thee,[o] and the sons shall eat their fathers; and I will execute judgments in thee, and the whole remnant of thee will I scatter into all the winds.[p]

11 Wherefore, *as* I live, saith the Lord GOD, surely, because thou hast defiled my sanctuary with all thy detestable things,[q] and with all thine abominations,[r] therefore will I also diminish *thee;*[s] neither shall mine eye spare, neither will I have any pity.[t]

12 ¶ A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee:[u] and a third part shall fall by the sword round about thee; and I will scatter a third part into all the winds, and I will draw out a sword after them.[v]

13 Thus shall mine anger be accomplished,[w] and I will cause my fury to rest upon them,[x] and I will be comforted:[y] and they shall know that I the LORD have spoken *it* in my zeal, when I have accomplished my fury in them.

14 Moreover I will make thee waste,[z] and a reproach among the nations that *are* round about thee, in the sight of all that pass by.

15 So it shall be a reproach and a taunt, an in-

a Hos. 9:3. b Acts 10:14. c Exod. 22:31; Lev. 17:15. d Deut. 14:3; Isa. 65:4. e ch. 5:16; 14:13; Lev. 26:26; Psa. 105:16; Isa. 3:1. f ch. 12:19. g ch. 24:23; Lev. 26:39. h ch. 4:1, 8, 9. i Jer. 52:16. * Heb. *wings.* j Jer. 44:14. k Jude 4. l ch. 16:47; 1 Cor. 5:1. m Neh. 9:16, 17; Jer. 5:3. n Lam. 4:6; Dan. 9:12; Amos 3:2. o Lev. 26:29; Deut. 28:53; Lam. 2:20; 4:10. p ch. 12:14; Deut. 28:64; Zech. 2:6. q ch. 8:5, etc.; 2 Chr. 36:14. r ch. 11:21; Jer. 44:4. s Psa. 107:39. t Lam. 2:21. u ver. 2; ch. 6:12; Jer. 15:2; 21:9. v Jer. 9:16. w ch. 6:12; 7:8; Lam. 4:11. x Ch. 21:17. y ch. 16:63; Isa. 1:24. z Neh. 2:17.

time of famine. A shekel was something more than half an ounce; a hin was about ten pints.

12. *With dung;* that is, dung for fuel; indicating the extreme scarcity of fuel in the city. By using this unclean substance for fuel, the bread itself would become defiled, that is, unclean, according to the distinctions of the Mosaic law. Compare verse 14.

15. *Cow's dung;* a common fuel in eastern countries.

In reference to the symbolical actions of this chapter, see the general remarks at the beginning of the book.

INSTRUCTION.

When nations and cities refuse to be corrected by God's chastisements, he will multiply his judgments against them until they are utterly destroyed. No human power can avail to loose the bands which he lays upon the workers of iniquity.

CHAPTER V.

2. *Burn with fire—smite about it—scatter in the wind;* the meaning of these symbols is explained in verse 12.

3. *Bind them in thy skirts;* a sign of God's preserving care.

4. *Take of them again;* take some of the hairs bound in thy skirt. The remnant that is spared needs a new purification. See note on Isa. 6:13.

6. *Changed my judgments into wickedness;* or, "wickedly rebelled against my judgments."

7. *According to the judgments of the nations;* they had not adhered as steadfastly to the worship of the true God, as the nations did to their idols. Compare Jer. 2:11.

13. *Be comforted;* by the manifestation of my justice towards them.

15. *It shall be;* that is, my dealing with thee shall make

A. M. 3410. B. C. 594. struction and an astonishment unto the nations that *are* round about thee,[a] when I shall execute judgments in thee in anger and in fury and in furious rebukes.[b] I the LORD have spoken *it.*

16 When I shall send upon them the evil arrows of famine, which shall be for *their* destruction, *and* which I will send to destroy you:[c] and I will increase the famine upon you, and will break your staff of bread:

17 So will I send upon you famine and evil beasts,[d] and they shall bereave thee; and pestilence and blood shall pass through thee;[e] and I will bring the sword upon thee. I the LORD have spoken *it.*

CHAPTER VI.

1 The judgment of Israel for their idolatry. 8 A remnant shall be blessed. 11 The faithful are exhorted to lament their calamities.

AND the word of the LORD came unto me, saying,

2 Son of man, set thy face toward the mountains of Israel, and prophesy against them,[f]

3 And say, Ye mountains of Israel, hear the word of the Lord GOD;[g] Thus saith the Lord GOD to the mountains and to the hills, to the rivers and to the valleys; Behold, I, *even* I, will bring a sword upon you, and I will destroy your high places.[h]

4 And your altars shall be desolate, and your images* shall be broken: and I will cast down your slain *men* before your idols.

5 And I will lay† the dead carcasses of the children of Israel before their idols; and I will scatter your bones round about your altars.[i]

6 In all your dwelling-places the cities shall be laid waste, and the high places shall be desolate; that your altars may be laid waste and made desolate, and your idols may be broken and cease, and your images‡ may be cut down, and your works may be abolished.

7 And the slain shall fall in the midst of you, and ye shall know that I *am* the LORD.[j]

8 ¶ Yet will I leave a remnant,[k] that ye may have *some* that shall escape the sword among the nations, when ye shall be scattered through the countries.

9 And they that escape of you shall remember me among the nations whither they shall be carried captives,[l] because I am broken with their whorish heart,[m] which hath departed from me,[n] and with their eyes, which go a whoring after their idols:[o] and they shall loathe themselves for the evils which they have committed in all their abominations.[p]

10 And they shall know that I *am* the LORD, *and that* I have not said in vain that I would do this evil unto them.

11 ¶ Thus saith the Lord GOD; Smite with thy hand,[q] and stamp with thy foot, and say, Alas for all the evil abominations of the house of Israel! for they shall fall by the sword, by the famine, and by the pestilence.[r]

12 He that is far off shall die of the pestilence; and he that is near shall fall by the sword; and he that remaineth and is besieged shall die by the famine: thus will I accomplish my fury upon them.

13 Then shall ye know that I *am* the LORD, when their slain *men* shall be among their idols round about their altars, upon every high hill, in all the tops of the mountains, and under every green tree, and under every thick oak, the place where they did offer sweet savor to all their idols.[s]

14 So will I stretch out my hand upon them,[t] and make the land desolate, yea, more desolate than the wilderness[§] toward Diblath, in all their habitations: and they shall know that I *am* the LORD.

CHAPTER VII.

1 The final desolation of Israel. 16 The mournful repentance of them that escape. 20 The enemies defile the sanctuary because of the Israelites' abominations. 23 Under the type of a chain is shown their miserable captivity.

MOREOVER the word of the LORD came unto me, saying,

2 Also, thou son of man, thus saith the Lord GOD unto the land of Israel; An end, the end is come upon the four corners of the land.[u]

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a Deut. 28:37; 1 Kings 9:7; Psa. 79:4; Jer. 24:9; Lam. 2:15–17. b ch. 25:17; Nah. 1:2. c Deut. 32:23. d Lev. 26:22. e ch. 38:22. f ch. 20:46. g ch. 36:1; Mic. 6:1, 2. h Lev. 26:30. * Heb. *sun images.* † Heb. *give.* i 1 Kings 13:2; 2 Kings 23:14, 16. ‡ Heb. *sun images.* j ver. 13. k Isa. 6:13; Jer. 44:28. l Psa. 137:1; Dan. 9:2, 3. m Psa. 78:40; Isa. 43:24. n Jer. 3:6, 13. o ch. 14:4–7; 20:7, 24; Num. 15:39. p ch. 20:43; 36:31; Job 42:6. q ch. 21:14. r ch. 5:12, 13. s Isa. 57:5, 7; Jer. 2:20; Hos. 4:13. t Isa. 5:25. § Or, *desolate from the wilderness.* u Lam. 1:9.

thee a reproach, etc., thus manifesting the evil of sin, and how fearful a thing it is to fall under God's displeasure.

INSTRUCTIONS.

3, 4. In the severity of God's dealings with the remnant of his ancient people, we have at once an affecting proof of the desperate wickedness of the human heart, which makes so much suffering necessary, and also a solemn pledge of God's purpose to purify his church from time to time, and make her fruitful in righteousness to the glory of his own name.

5–17. God has set his people for the light of the world; he would have them, by their holy example, bring their fellow-men to the knowledge and obedience of the truth. When they change his judgments into wickedness, and become leaders in sin to the world without, he will punish them with a severity proportioned to their guilt, and make them "a reproach and a taunt, an instruction and an astonishment" to those who are about them, that all may learn to fear his holy name.

CHAPTER VI.

3. *Rivers;* beds of torrents, which are dry except in the rainy season. *High places;* for sacrificing to idols.

6. *Your idols may be broken—abolished;* the object of these severe judgments is here given, the extirpation of idolatry.

12. *Far off;* from the invading army. *Remaineth;* in the city. No situation shall secure the sinful people from God's wrath.

14. *Diblath;* perhaps the same as Diblathaim, Jer. 48:22; according to some, Riblah, on the north-eastern border of Palestine.

INSTRUCTIONS.

5. In the punishment of sinners, God will so order events as to make the folly of their vain confidences manifest to all men. Ver. 13.

9, 10. When God's chastisements have brought us to see ourselves as he sees us, and to loathe ourselves for the evils which we have done, they have accomplished their proper object, and he will soon remove them.

3 Now *is* the end *come* upon thee, and I will send mine anger upon thee, and will judge thee according to thy ways, and will recompense* upon thee all thine abominations.

4 And mine eye shall not spare thee, neither will I have pity:[a] but I will recompense thy ways upon thee,[b] and thine abominations shall be in the midst of thee: and ye shall know that I *am* the LORD.

5 Thus saith the Lord GOD; An evil, an only evil, behold, is come.

6 An end is come, the end is come: it watcheth for† thee; behold, it is come.

7 The morning is come unto thee, O thou that dwellest in the land: the time is come, the day of trouble *is* near,[c] and not the sounding again‡ of the mountains.

8 Now will I shortly pour out my fury upon thee, and accomplish mine anger upon thee: and I will judge thee according to thy ways, and will recompense thee for all thine abominations.

9 And mine eye shall not spare, neither will I have pity: I will recompense thee§ according to thy ways and thine abominations *that* are in the midst of thee;[d] and ye shall know that I *am* the LORD that smiteth.[e]

10 Behold the day, behold, it is come: the morning is gone forth; the rod hath blossomed, pride hath budded.[f]

11 Violence is risen up into a rod of wickedness:[g] none of them *shall remain*, nor of their multitude,‖ nor of any of theirs:¶ neither *shall there be* wailing for them.

12 The time is come, the day draweth near: let not the buyer rejoice, nor the seller mourn: for wrath *is* upon all the multitude thereof.

13 For the seller shall not return to that which is sold, although they were yet alive:* for the vision *is* touching the whole multitude thereof, *which* shall not return; neither shall any strengthen himself in the iniquity† of his life.‡[h]

14 They have blown the trumpet, even to make all ready; but none goeth to the battle: A. M. 3410. B. C. 594. for my wrath *is* upon all the multitude thereof.

15 The sword *is* without, and the pestilence and the famine within:[i] he that *is* in the field shall die with the sword; and he that *is* in the city, famine and pestilence shall devour him.

16 ¶ But they that escape of them shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity.

17 All hands shall be feeble, and all knees shall be weak *as*§ water.

18 They shall also gird *themselves* with sackcloth,[j] and horror shall cover them; and shame *shall be* upon all faces, and baldness upon all their heads.

19 They shall cast their silver in the streets, and their gold shall be removed:‖ their silver and their gold shall not be able to deliver them in the day of the wrath of the LORD:[k] they shall not satisfy their souls, neither fill their bowels: because it is the stumbling-block of their iniquity.¶[l]

20 ¶ As for the beauty of his ornament, he set it in majesty: but they made the images of their abominations *and* of their detestable things therein:[m] therefore have I set it far from them.*

21 And I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil; and they shall pollute it.

22 My face will I turn also from them, and they shall pollute my secret *place:* for the robbers† shall enter into it, and defile it.

23 ¶ Make a chain: for the land is full of bloody crimes, and the city is full of violence.[n]

24 Wherefore I will bring the worst of the heathen,[o] and they shall possess their houses: I will also make the pomp of the strong to cease; and their holy places shall be defiled.‡[p]

25 Destruction§ cometh; and they shall seek peace, and *there shall be* none.

26 Mischief shall come upon mischief,[q] and rumor shall be upon rumor; then shall they seek a

* Heb. *give.* a ch. 5:11. b Hos. 9:7. † Heb. *awaketh against.* c Zeph. 1:14, 15. ‡ Or, *echo.* § Heb. *upon thee.* d Gal. 6:7; Rev. 20:13. e Mic. 6:9. f Prov. 16:18. g Jer. 6:7. ‖ Or, *tumult.* ¶ Or, *their tumultuous persons.* * Heb. *though their life* were *yet among the living.* † Heb. *his iniquity.* ‡ Or, *whose life is in his iniquity.* h Eccl. 8:8. i Lam. 1:20. § Heb. *go into.* j Amos 8:10. ‖ Heb. *for a separation*, or *uncleanness.* k Prov. 11:4. ¶ Or, *their iniquity is* their *stumbling-block.* l ch. 14:3, 4. m Jer. 7:30. * Or, *made it unto them an unclean thing.* † Or, *burglars.* n 2 Kings 21:16. o Psa. 106:41. ‡ Or, *they shall inherit their holy places.* p 2 Chr. 7:20; Psa. 83:12. § Heb. *Cutting off.* q Deut. 32:23; Jer. 4:20.

CHAPTER VII.

4. *Thine abominations shall be;* that is, the recompense of thine abominations shall come.

6. *Watcheth for thee;* or, waketh up against thee, as an enemy intent on thy destruction.

7. *The morning;* the morning of the day of trouble. So also verse 10. *Not the sounding again of the mountains;* the resounding of the mountains with joyous shouts. It is a cry of trouble, and not of gladness.

10. *Pride hath budded;* into a rod. The pride and violence of the people have grown into a rod which Jehovah will use to punish their wickedness. Compare Prov. 5:22.

12. *Buyer rejoice—seller mourn;* because in the approaching day of captivity buyer and seller will be alike poor and miserable.

13. *Return to that which is sold;* return at the year of the jubilee to the possession of his inheritance which he has sold. Lev. 25:10, 25–28. *Although they were yet alive;* although the sellers were yet alive at the year of jubilee; for the land shall be in the possession of the enemy. This is added to made the picture of the desolation of the land complete. *Is touching the whole multitude thereof;* threatens not a partial, but a universal devastation of the land.

14. *They have blown the trumpet;* the Jewish leaders, to summon the people to battle against their enemies. *None goeth to the battle;* God's wrath has taken from the people all their courage. Ver. 17.

16. *Like doves of the valleys;* with allusion to the mourning noise of doves. Isa. 38:14; 59:11.

19. *Cast their silver in the streets;* in their flight. *Shall be removed;* or, "shall become an unclean thing;" that is, be cast away as an unclean thing. *Satisfy their souls;* with their wealth. God's judgments shall reduce rich and poor to a common level.

20. *The beauty of his ornament;* the temple, or the land of Palestine, which was "the glory of all lands." *He set it;* God set it. *Set it far from them;* or, "made it to them an unclean thing." Compare verse 22.

22. *From them;* from my people. *They shall pollute;* the robbers immediately mentioned; that is, foreign enemies. *My secret place;* my sanctuary.

23. *Make a chain;* for binding the rebellious Jews and leading them into captivity.

A. M. 3410. B. C. 594. vision of the prophet; but the law shall perish from the priest,[a] and counsel from the ancients.

27 The king shall mourn, and the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled: I will do unto them after their way, and according to their deserts* will I judge them; and they shall know that I *am* the LORD.

CHAPTER VIII.

1 Ezekiel, in a vision of God at Jerusalem, 5 is shown the image of jealousy, 7 the chambers of imagery, 13 the mourners for Tammuz, 15 the worshippers towards the sun. 18 God's wrath for their idolatry.

AND it came to pass in the sixth year, in the sixth *month*, in the fifth *day* of the month, *as* I sat in my house, and the elders of Judah sat before me,[b] that the hand of the Lord GOD fell there upon me.[c]

2 Then I beheld, and lo, a likeness as the appearance of fire:[d] from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the color of amber.[e]

3 And he put forth the form of a hand,[f] and took me by a lock of my head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem,[g] to the door of the inner gate that looketh toward the north; where *was* the seat of the image of jealousy,[h] which provoketh to jealousy.[i]

4 And behold, the glory of the God of Israel *was* there, according to the vision that I saw in the plain.[j]

5 ¶ Then said he unto me, Son of man, lift up thine eyes now the way toward the north.[k] So I lifted up mine eyes the way toward the north, and behold northward at the gate of the altar this image of jealousy in the entry.

6 He said furthermore unto me, Son of man, seest thou what they do? *even* the great abominations that the house of Israel committeth here,[l] that I should go far off from my sanctuary?[m] but turn thee yet again, *and* thou shalt see greater abominations.

7 ¶ And he brought me to the door of the court; and when I looked, behold a hole in the wall.

8 Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door.

9 And he said unto me, Go in, and behold the wicked abominations that they do here.[n]

10 So I went in and saw;[o] and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel,[p] portrayed upon the wall round about.

11 And there stood before them seventy men of the ancients of the house of Israel,[q] and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand;[r] and a thick cloud of incense went up.

12 Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark,[s] every man in the chambers of his imagery? for they say, The LORD seeth us not;[t] the LORD hath forsaken the earth.

13 ¶ He said also unto me, Turn thee yet again, *and* thou shalt see greater abominations that they do.

14 Then he brought me to the door of the gate of the LORD's house which *was* toward the north; and behold, there sat women weeping for Tammuz.

15 ¶ Then said he unto me, Hast thou seen *this*, O son of man? turn thee yet again, *and* thou shalt see greater abominations than these.[u]

16 And he brought me into the inner court of the LORD's house, and behold, at the door of the temple of the LORD, between the porch and the altar,[v] *were* about five and twenty men,[w] with their backs toward the temple of the LORD,[x] and their faces toward the east; and they worshipped the sun toward the east.[y]

17 ¶ Then he said unto me, Hast thou seen *this*, O son of man? Is it a light thing to† the house of Judah that they commit the abominations which

a Ch. 20:3.; Psa. 74:9; Lam. 2:9. * Heb. *with their judgments;* Luke 19:22; Jas. 2:13. b ch. 20:1. c ch. 3:14, 22. d ch. 1:26, 27. e ch. 1:4. f Dan. 5:5. g ch. 40:2. h Jer. 32:34. i Deut. 32:16, 21. j ch. 3:22, 23. k Psa. 48:2. l Prov. 5:14. m Psa. 78:60. n ch. 20:8. o Jer. 23:11. p Rom. 1:23.

q Jer. 19:1. r Num. 16:17. s Eph. 5:12. t ch. 9:9; Psa. 73:11; 94:7. u 2 Tim. 3:13. v Joel 2:17. w ch. 11:1. x Jer. 2:27. y Deut. 4:19; 2 Kings 23:5; Jer. 44:17. † Or, *Is there* any *thing lighter than to.*

INSTRUCTIONS.

1–13. God bears long with sinners, "not willing that any should perish, but that all should come to repentance;" yet if they persist in disregarding his warnings, he will execute upon them all his threatened judgments without mitigation.

14. When God will destroy a people for their iniquity, he takes from them courage and counsel in the day of trouble, and gives them up to terror and confusion. Ver. 17.

19. The wealth of wicked men is no protection against God's judgments. With infinite ease he can destroy them and their possessions together.

22–25. God would not spare his ancient people when they sinned against him, on account of their "holy and beautiful temple," with its divinely appointed ordinances; neither will he spare unfaithful churches now, on account of their outward relations and privileges. Jer. 7:4, 12–15.

26. They who will not listen when God graciously calls them to repentance and obedience, shall call upon him in the time of trouble, but receive no answer. Prov. 1:24–28.

CHAPTER VIII.

1. *In the sixth year;* of Jehoiachin's captivity, chap. 1:2.

2. *A likeness;* "a likeness as the appearance of a man," chap. 1:26. *Amber;* see note to chap. 1:4.

3. *In the visions of God;* he was carried to Jerusalem only in a vision, not bodily; but the idolatrous rites there represented to him actually existed. *The inner gate;* next to the temple lay the inner court, or court of the priests; then the outer, or court of the Israelites. The gate here named seems to have led from the inner to the outer court on the north side; but the exact determination of the various localities named in this chapter is difficult.

11. *Ancients;* elders, who ought to have been foremost in maintaining the purity of God's worship.

14. *Women weeping for Tammuz;* Tammuz answers to the Adonis of the Greeks, a deified mortal, whose death the women annually lamented with idolatrous rites.

16. *The inner court;* that of the priests, whence it appears that these men were priests. *Their backs toward the temple—worshipped the sun;* the priests were appointed by God to minister at his altar, and intercede with him for the people. Joel 2:17. That these should worship the sun, with their backs towards God's temple, was the crowning act of wickedness.

17. *Put the branch to their nose;* after the manner of the

they commit here? for they have filled the land with violence, and have returned to provoke me to anger: and lo, they put the branch to their nose.

18 Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity:[a] and though they cry in mine ears with a loud voice, *yet* will I not hear them.[b]

CHAPTER IX.

1 A vision, whereby is shown the preservation of some, 5 and the destruction of the rest. 8 God cannot be entreated for them.

HE cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man *with* his destroying weapon in his hand.

2 And behold, six men came from the way of the higher gate, which lieth* toward the north, and every man a slaughter weapon† in his hand; and one man among them *was* clothed with linen,[c] with a writer's inkhorn by his side:‡ and they went in, and stood beside the brazen altar.

3 And the glory of the God of Israel was gone up from the cherub,[d] whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which *had* the writer's inkhorn by his side;

4 And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark§ upon the foreheads of the men[e] that sigh and that cry for all the abominations that be done in the midst thereof.[f]

5 ¶ And to the others he said in my hearing,‖ Go ye after him through the city, and smite:§ let not your eye spare, neither have ye pity:

6 Slay utterly¶ old *and* young, both maids, and little children, and women: but come not near any man upon whom *is* the mark;[h] and begin at my sanctuary.[i] Then they began at the ancient men which *were* before the house. A. M. 3410. B. C. about 594.

7 And he said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew in the city.

8 ¶ And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord GOD! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem?[j]

9 Then said he unto me, The iniquity of the house of Israel and Judah *is* exceeding great,[k] and the land is full of* blood,[l] and the city full of perverseness:† for they say, The LORD hath forsaken the earth, and the LORD seeth not.[m]

10 And as for me also, mine eye shall not spare, neither will I have pity, *but* I will recompense their way upon their head.

11 And behold, the man clothed with linen, which *had* the inkhorn by his side, reported the matter,‡ saying, I have done as thou hast commanded me.

CHAPTER X.

1 The vision of the coals of fire, to be scattered over the city. 8 The vision of the cherubim.

THEN I looked, and behold, in the firmament that *was* above the head of the cherubim there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne.[n]

2 And he spake unto the man clothed with linen,[o] and said, Go in between the wheels, *even* under the cherub, and fill thy§ hand with coals of fire from between the cherubim,[p] and scatter *them* over the city.[q] And he went in in my sight.

3 Now the cherubim stood on the right side of the house, when the man went in; and the cloud filled the inner court.

[a] Ch. 5:11. [b] Prov. 1:28; Mic. 3:4; Zech. 7:13. * Heb. *is turned.* † Heb. *weapon of his breaking in pieces.* [c] Rev. 15:6. ‡ Heb. *upon his loins.* [d] ch. 3:23. § Heb. *mark a mark.* [e] Exod. 12:7; Rev. 7:3. [f] Psa. 119:136; Jer. 13:17. ‖ Heb. *ears.* § Exod. 32:27; Num. 25:7, 8; 1 Kings 18:40. ¶ Heb. *to destruction.* [h] Rev. 9:4. [i] Jer. 25:29; 1 Pet. 4:17. [j] Gen. 18:23, etc. [k] Jer. 5:1. * Heb. *filled with.* [l] 2 Kings 24:4. † Or, *wresting* of judgment. [m] Psa. 10:11; Isa. 29:15. ‡ Heb. *returned the word.* [n] ch. 1:22, 26. [o] ch. 9:2, 3. § Heb. *the hollow of thy.* [p] ch. 1:13. [q] Exod. 9:8–10; Rev. 8:5.

ancient Parsees, who worshipped the rising sun holding in their left hand a bundle of twigs.

INSTRUCTIONS.

1–14. God's holy eyes continually behold all the abominations which are practised by the wicked in secret places; and so far as he chooses, he reveals them to the view of others.

17, 18. When they who are set for the defence of true religion become leaders of the people in superstition and wickedness, the community becomes speedily corrupted in every part, and ripe for God's desolating judgments.

CHAPTER IX.

1. *Cause them that have charge over the city—weapon in his hand;* that is, the destroying angels charged to execute my wrath upon it; these, however, represent here not so much literal angels, as all the ministries and agencies which God employs to execute punishment upon the wicked.

2. *Toward the north;* where the seat of idolatry is, there also the punishment begins. *One man among them;* a seventh man among these six.

3. *Was gone up;* the temple was Jehovah's earthly dwelling-place; and here he presides over the execution of his judgments. *The cherub;* here, and in chap. 10:2, 4, used collectively of the four cherubim. These are the same as the "living creatures," chap. 1.

4. *Set a mark;* that the destroying angels may recognize them and spare them. There seems to be an allusion here to the mark of blood on the houses of the Israelites in Egypt, Exod. 12:22, 23.

6. *Begin at my sanctuary;* the sanctuary was the dwelling-place of God's holiness; thence the judgment proceeded, and it fell first upon those who were nearest to God in their official character, and also first in guilt. Compare 1 Pet. 4:17

INSTRUCTION.

In the most corrupt periods, God has a faithful remnant who sigh and cry for the abominations that surround them; he knows the names of all of these, and is abundantly able to protect and deliver them while he destroys his enemies. But the perfect separation of the righteous from the wicked is reserved for the last great day, when every one of his friends shall receive complete and eternal salvation, and all his enemies be destroyed utterly and for ever.

CHAPTER X.

The prophet has a new vision of the glory of the Lord described in the first chapter, where see the notes.

2. *Under the cherub;* that is, under the wings and hands of the four cherubim which were above the wheels. *Coals of fire—scatter them;* a symbol of the pouring out of God's wrath upon Jerusalem. Compare Rev. 8:5.

3. *The right side;* that is, the south, as the temple faced

A. M. 3410. B. C. 594.

4 Then the glory of the LORD went* up from the cherub, *and stood* over the threshold of the house;[a] and the house was filled with the cloud, and the court was full of the brightness of the LORD's glory.[b]

5 And the sound of the cherubim's wings was heard *even* to the outer court, as the voice of the Almighty God when he speaketh.[c]

6 And it came to pass, *that* when he had commanded the man clothed with linen, saying, Take fire from between the wheels, from between the cherubim;[d] then he went in, and stood beside the wheels.

7 And *one* cherub stretched forth† his hand from between the cherubim unto the fire that *was* between the cherubim, and took *thereof*, and put *it* into the hands of *him that was* clothed with linen; who took *it*, and went out.

8 ¶ And there appeared in the cherubim the form of a man's hand under their wings.[e]

9 And when I looked, behold the four wheels by the cherubim, one wheel by one cherub, and another wheel by another cherub:[f] and the appearance of the wheels *was* as the color of a beryl stone.

10 And *as for* their appearances, they four had one likeness, as if a wheel had been in the midst of a wheel.

11 When they went, they went upon their four sides; they turned not as they went, but to the place whither the head looked they followed it; they turned not as they went.

12 And their whole body,‡ and their backs, and their hands, and their wings, and the wheels, *were* full of eyes round about, *even* the wheels that they four had.

13 As for the wheels, it was cried unto them in my hearing, O wheel.§

14 And every one had four faces: the first face *was* the face of a cherub, and the second face *was* the face of a man, and the third the face of a lion, and the fourth the face of an eagle.[g]

15 And the cherubim were lifted up. This *is* the living creature that I saw by the river of Chebar.[h]

16 And when the cherubim went, the wheels went by them: and when the cherubim lifted up their wings to mount up from the earth, the same wheels also turned not from beside them.

17 When they stood, *these* stood; and when they were lifted up, *these* lifted up themselves *also:* for the spirit of the living creature‖ *was* in them.

18 Then the glory of the LORD departed from off the threshold of the house, and stood over the cherubim.[i]

19 And the cherubim lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also *were* beside them, and *every one* stood at the door of the east gate of the LORD's house; and the glory of the God of Israel *was* over them above.

20 This *is* the living creature that I saw under the God of Israel by the river of Chebar; and I knew that they *were* the cherubim.

21 Every one had four faces apiece, and every one four wings; and the likeness of the hands of a man *was* under their wings.

22 And the likeness of their faces *was* the same faces which I saw by the river of Chebar, their appearances and themselves: they went every one straight forward.

CHAPTER XI.

1 The presumption of the princes. 4 Their sin and judgment. 13 Ezekiel complaining, God showeth him his purpose in saving a remnant, 21 and punishing the wicked. 22 The glory of God leaveth the city. 24 Ezekiel is returned to the captivity.

MOREOVER the spirit lifted me up,[j] and brought me unto the east gate of the LORD's house,[k] which looketh eastward: and behold at the door of the gate five and twenty men;[l] among whom I saw Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, princes of the people.[m]

2 Then said he unto me, Son of man, these *are* the men that devise mischief, and give wicked counsel in this city:[n]

3 Which say, *It is* not near:[o] let us build houses:¶ this *city is* the caldron,[p] and we *be* the flesh.

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* Heb. *was lifted.* a Num. 16:19. b ch. 43:5; 1 Kings 8:10, 11. c ch. 1:24. d Psa. 80:1; 99:1. † Heb. *sent forth.* e ver. 21. f ch. 1:15, etc. ‡ Heb. *flesh.* § Or, *they were called in my hearing, wheel,* or *galgal.* g ch. 1:6, 10. h ch. 1:5. ‖ Heb. *life.* i ch. 11:22; Gen. 3:24. j ch. 8:3. k ch. 10:19. l ch. 8:16. m ch. 22:27; Isa. 1:10, 23; Hos. 5:10. n Mic. 2:1. o ch. 12:22, 27; 2 Pet. 3:4. ¶ Or, for us *to build houses near.* p ch. 24:3, etc.; Jer. 1:13.

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the east. Thus the prophet's view of the threshold was unobstructed.

4. *Went up from the cherub;* see note on chap. 9:3. *The court;* the inner court, ver. 3.

5. *To the outer court;* where the prophet was stationed, for he could not stand in the inner court by reason of the cloud. Compare 1 Kings 8:11; Rev. 15:8.

8. *Under their wings;* one under each wing.

13. *O wheel;* they were addressed as possessing intelligence, and able to obey God's commands. Compare chap. 1:21.

14. *Every one;* of the cherubim. *The face of a cherub;* this answers to "the face of an ox," in chap. 1:10. Hence some have inferred that the cherubim over the ark of the covenant had the face of an ox. These cherubim were symbolic beings, and not real angels.

20. *The living creature;* that is, the fourfold living creature.

INSTRUCTION.

God is ever present among his people, disposing all the events which befall them to his own glory and the advancement of the cause of righteousness; the most terrible calamities come immediately from his hand, and are directed by his providence. It is his will that we recognize him alike in mercies and judgments, and act habitually under a sense of his presence and absolute power to save or to destroy.

CHAPTER XI.

1. *Five and twenty men;* these seem to represent the rulers of Judah.

3. *It is not near;* the destruction of Jerusalem threatened by Jeremiah. But we may better render the first clause of the verse thus: "The time is not near to build houses," that is, in Babylon, according to the advice of Jeremiah. Jer. 29:5. They scornfully reject the idea of a long captivity in Babylon. *This city is the caldron, and we be the flesh;* as the flesh remains in the caldron till cooked, so we shall remain till death in Jerusalem. We shall not be removed prematurely by captivity. Compare verses 7, 9, 11, where God threatens to bring them out of Jerusalem.

4 ¶ Therefore prophesy against them, prophesy, O son of man.

5 And the Spirit of the LORD fell upon me, and said unto me, Speak;[a] Thus saith the LORD; Thus have ye said, O house of Israel: for I know the things that come into your mind, *every one of* them.[b]

6 Ye have multiplied your slain in this city, and ye have filled the streets thereof with the slain.[c]

7 Therefore thus saith the Lord GOD; Your slain whom ye have laid in the midst of it, they *are* the flesh, and this *city is* the caldron: but I will bring you forth out of the midst of it.

8 Ye have feared the sword; and I will bring a sword upon you, saith the Lord GOD.

9 And I will bring you out of the midst thereof, and deliver you into the hands of strangers,[d] and will execute judgments among you.[e]

10 Ye shall fall by the sword;[f] I will judge you in the border of Israel;[g] and ye shall know that I *am* the LORD.[h]

11 This *city* shall not be your caldron, neither shall ye be the flesh in the midst thereof; *but* I will judge you in the border of Israel:

12 And ye shall know that I *am* the LORD: for ye* have not walked in my statutes,[i] neither executed my judgments,[j] but have done after the manners of the heathen that *are* round about you.[k]

13 ¶ And it came to pass, when I prophesied, that Pelatiah the son of Benaiah died.[l] Then fell I down upon my face,[m] and cried with a loud voice, and said, Ah Lord GOD! wilt thou make a full end of the remnant of Israel?

14 Again the word of the LORD came unto me, saying,

15 Son of man, thy brethren, *even* thy brethren, the men of thy kindred, and all the house of Israel wholly, *are* they unto whom the inhabitants of Jerusalem have said, Get you far from the LORD: unto us is this land given in possession. A. M. 3410. B. C. 594.

16 Therefore say, Thus saith the Lord GOD; Although I have cast them far off among the heathen,[n] and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come.[o]

17 Therefore say, Thus saith the Lord GOD; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel.[p]

18 And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence.[q]

19 And I will give them one heart,[r] and I will put a new spirit within you;[s] and I will take the stony heart out of their flesh,[t] and will give them a heart of flesh:[u]

20 That they may walk in my statutes,[v] and keep mine ordinances, and do them:[w] and they shall be my people, and I will be their God.[x]

21 But *as for them* whose heart walketh after the heart of their detestable things and their abominations,[y] I will recompense their way upon their own heads,[z] saith the Lord GOD.

22 ¶ Then did the cherubim lift up their wings, and the wheels beside them; and the glory of the God of Israel *was* over them above.[a]

23 And the glory of the LORD went up from the midst of the city, and stood upon the mountain which *is* on the east side of the city.[b]

24 ¶ Afterwards the spirit took me up,[c] and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me.

25 Then I spake unto them of the captivity all the things that the LORD had showed me.[d]

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a Ch. 2:7; Isa. 58:1. b Psa. 139:2, 3; John 2:24, 25; Heb. 4:13; Rev. 2:23. c ch. 7:23; 22:3, 4; 2 Kings 24:4; Isa. 1:15; Jer. 2:34; Hos. 4:2; Mic. 3:2, 3. d Deut. 28:36; Neh. 9:36, 37; Psa. 106:41. e ch. 16:38. f Jer. 52:10. g 2 Kings 14:25. h Psa. 9:16. * Or, *which*. i Ezra 9:7; Neh. 9:34. j 2 Kings 18:12. k ch. 8:10, etc.; Lev. 18:3, etc.; Deut. 12:30, 31; Psa. 106:35. l ver. 1; Deut. 7:4; Prov. 6:15; Acts 5:5, 10. m ch. 9:8.

n Lev. 26:44; Deut. 30:3, 4. o Psa. 90:1; 91:9. p ch. 28:25; 34:13; 36:24; Jer. 30:18; Amos 9:14. q ch. 37:23; Col. 3:5–8; Titus 2:12. r Jer. 32:39; 1 Cor. 1:10. s ch. 18:31; Psa. 51:10; Luke 11:13; John 14:26. t Zech. 17:12. u ch. 36:26; 2 Kings 22:19. v Psa. 105:45; Rom. 16:26. w Luke 1:6; 1 Cor. 11:2. x Jer. 24:7; Hos. 2:23. y Heb. 10:38; Jude 19. z ch. 22:31. a ch. 10:19. b Zech. 14:4. c ch. 3:12. d ch. 2:7.

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7. *Your slain—are the flesh;* Jehovah gives a new turn to their figure. The city boiling with violence and bloodshed is the caldron, and the murdered are the flesh in it. *Bring you forth;* that is, violently and prematurely.

10. *In the border of Israel;* the princes of Judah were slain at Riblah, on the borders of Palestine. Jer. 52:10.

13. *Died;* the prophet sees in vision the death of Pelatiah, a leader among the Jewish princes—a sure token that they shall all be destroyed.

15. *Thy brethren—the men of thy kindred;* thy fellow-captives of the Jewish nation. *Get you far from the Lord;* literally, "Be far from the Lord." Those who remain in Jerusalem despise their countrymen who have gone into captivity, as far removed from God's presence, and no longer the objects of his care. But God assures the prophet that he will bless the latter, while he destroys the former. Compare Jer. chap. 24.

16. *A little sanctuary;* little, answering to the fewness of their number. Some render, "a sanctuary for a short time," that is, till their return from captivity.

20. *My people;* the remnant, to whom the promises contained in verses 17–21 are made, represent "the Israel of God." The fulfilment of these promises belongs not to any one period of time. It began in the restoration under Ezra, Zerubbabel, and others, but its full accomplishment belongs to "the last days" of Zion's glory.

23. *The mountain—on the east side of the city;* the mount of Olives.

INSTRUCTIONS.

2, 3. Carnal security and contempt of God's threatenings prepare the way for wicked counsels and mischievous devices.

6–12. God has appointed rulers for the defence of the innocent and the punishment of the guilty. When they become the oppressors and destroyers of the people, he will take the cause of justice into his own hands, and destroy them and their possessions together.

13. We ought to be filled with fear and trembling in view of God's threatenings, knowing that he will execute them upon all who persevere in sin, without respect of persons.

15, 16. The Jews who remained at Jerusalem in Ezekiel's day, gloried in their outward privileges and relations to God, and despised their brethren who had gone into captivity; but God destroyed the former, while he blessed the latter, and restored them at the appointed time to their own home. So he deals with man, abasing the proud and exalting the humble.

17–21. God's own glory is concerned in the perpetuation from age to age of his true worshippers. The same judgments which destroy the wicked he will make efficacious for the purification of the "remnant according to the elec-

A. M. 3410.
B. C. 594.

CHAPTER XII.

1 The type of Ezekiel's removing. 8 It showed the captivity of Zedekiah. 17 Ezekiel's trembling showeth the Jews' desolation. 21 The Jews' presumptuous proverb is reproved. 26 The speediness of the vision.

THE word of the LORD also came unto me, saying,

2 Son of man, thou dwellest in the midst of a rebellious house,[a] which have eyes to see, and see not; they have ears to hear, and hear not:[b] for they *are* a rebellious house.

3 Therefore, thou son of man, prepare thee stuff* for removing, and remove by day in their sight; and thou shalt remove from thy place to another place in their sight: it may be they will consider,[c] though they *be* a rebellious house.

4 Then shalt thou bring forth thy stuff by day in their sight, as stuff for removing: and thou shalt go forth at even in their sight, as they that go forth into† captivity.

5 Dig thou‡ through the wall in their sight, and carry out thereby.

6 In their sight shalt thou bear *it* upon *thy* shoulders, *and* carry *it* forth in the twilight: thou shalt cover thy face, that thou see not the ground: for I have set thee *for* a sign unto the house of Israel.[d]

7 And I did so as I was commanded: I brought forth my stuff by day, as stuff for captivity, and in the even I digged through§ the wall with my hand; I brought *it* forth in the twilight, *and* I bare *it* upon *my* shoulder in their sight.

8 ¶ And in the morning came the word of the LORD unto me, saying,

9 Son of man, hath not the house of Israel, the rebellious house, said unto thee, What doest thou?[e]

10 Say thou unto them, Thus saith the Lord GOD; This burden *concerneth* the prince in Jerusalem,[f] and all the house of Israel that *are* among them.[g]

11 Say, I *am* your sign: like as I have done, so shall it be done unto them: they shall remove *and* go into captivity.‖[h]

12 And the prince that *is* among them shall bear upon *his* shoulder in the twilight, and shall go forth:[i] they shall dig through the wall to carry out thereby: he shall cover his face, that he see not the ground with *his* eyes.

13 My net also will I spread upon him,[j] and he shall be taken in my snare:[k] and I will bring him to Babylon, *to* the land of the Chaldeans; yet shall he not see it, though he shall die there.[l]

14 And I will scatter toward every wind all that *are* about him to help him, and all his bands; and I will draw out the sword after them.[m]

15 And they shall know that I *am* the LORD, when I shall scatter them among the nations, and disperse them in the countries.

16 But I will leave a few men¶ of them from the sword,[n] from the famine, and from the pestilence; that they may declare all their abominations among the heathen whither they come; and they shall know that I *am* the LORD.

17 ¶ Moreover the word of the LORD came to me, saying,

18 Son of man, eat thy bread with quaking, and drink thy water with trembling and with carefulness;[o]

19 And say unto the people of the land, Thus saith the Lord GOD of the inhabitants of Jerusalem, *and* of the land of Israel; They shall eat their bread with carefulness, and drink their water with astonishment, that her land may be desolate from all that is therein,*[p] because of the violence of all them that dwell therein.[q]

20 And the cities that are inhabited shall be laid waste, and the land shall be desolate; and ye shall know that I *am* the LORD.

21 ¶ And the word of the LORD came unto me, saying,

22 Son of man, what *is* that proverb *that* ye have in the land of Israel, saying, The days are prolonged, and every vision faileth?[r]

23 Tell them therefore, Thus saith the Lord GOD; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision.

24 For there shall be no more any vain vision nor flattering divination within the house of Israel.

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a Ch. 2:3–8; 3:26, 27. b Jer. 5:21. * Or, *instruments*. c 2 Tim. 2:25. † Heb. *the goings forth of*. ‡ Heb. *for thee*. d ch. 24:24. § Heb. *for me*. e ch. 24:19. f Mal. 1:1. g ch. 17:12. ‖ Heb. *by removing go into captivity*.

h 2 Kings 25:4, etc. i Jer. 39:4. j Lam. 1:13; Hos. 7:12. k Jer. 52:8, etc. l ch. 17:16. m ch. 5:10, 12. ¶ Heb. *men of number*. n ch. 6:8–10. o ch. 4:16. * Heb. *the fulness thereof*. p Zech. 7:14. q Psa. 107:34. r Amos 6:3.

tion of grace," and their increase in the fruits of righteousness.

CHAPTER XII.

3. *Stuff for removing;* literally, "equipments for exile," such as the king and his princes will presently prepare in their flight from Jerusalem, ver. 10–12.

5. *Dig thou through the wall;* to represent the flight of the king and his princes. They fled "by night, by the way of the gate between the two walls, which was by the king's garden," Jer. 52:7, doubtless by opening a passage there that had been kept closed during the siege.

6. *In the twilight;* in the darkness of night. See note on ver. 5. *Cover thy face;* as a sign of mourning and humiliation.

13. *My net—will I spread upon him;* God's net was the army of the Chaldees, which pursued after him and overtook him. Jer. 52:8. *Bring him to Babylon—yet shall he not see it;* remarkably fulfilled in the case of Zedekiah, whose eyes were put out before he was carried to Babylon. Jer. 52:11.

16. *May declare all their abominations;* the abominations of their brethren whom God has destroyed, and on account of which they themselves have been carried captive, that thus the heathen may understand the reason of their destruction.

22. *The days are prolonged;* the days for executing the judgments threatened by the prophets. *Faileth;* proves false. From God's delay they take encouragement to disbelieve his threatenings. 2 Pet. 3:4.

24. *Vain vision—flattering divination;* the flatteries of the false prophets were the chief cause why the predictions of the true prophets were disregarded. While God destroys the former, he will fulfil the words of the latter.

INSTRUCTIONS.

2. It is not from the want of means to know God's will that sinners perish, but from unwillingness to use the means which he furnishes them. Their ignorance is voluntary and inexcusable.

3. When one method of admonition fails, we must employ others; not intermitting our efforts to reclaim and

25 For I *am* the LORD: I will speak, and the word that I shall speak shall come to pass;[a] it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord GOD.

26 ¶ Again the word of the LORD came to me, saying,

27 Son of man, behold, *they of* the house of Israel say, The vision that he seeth *is* for many days *to come*, and he prophesieth of the times *that are* far off.[b]

28 Therefore say unto them, Thus saith the Lord GOD; There shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the Lord GOD.[c]

CHAPTER XIII.

1 The reproof of lying prophets, 10 and their untempered mortar. 17 Of prophetesses and their pillows.

AND the word of the LORD came unto me, saying,

2 Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto them that prophesy* out of their own hearts,[d] Hear ye the word of the LORD;

3 Thus saith the Lord GOD; Woe unto the foolish prophets, that follow† their own spirit, and have seen nothing![‡]

4 O Israel, thy prophets are like the foxes in the deserts.

5 Ye have not gone up into the gaps,[§e] neither made‖ up the hedge for the house of Israel to stand in the battle in the day of the LORD.[f]

6 They have seen vanity and lying divination,[g] saying, The LORD saith: and the LORD hath not sent them: and they have made *others* to hope that they would confirm the word.

7 Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The LORD saith *it;* albeit I have not spoken?[h]

8 Therefore thus saith the Lord GOD; Because ye have spoken vanity, and seen lies,[i] therefore, behold, I *am* against you, saith the Lord GOD.

9 And my hand shall be upon the prophets A. M. 3410. B. C. 594. that see vanity, and that divine lies: they shall not be in the assembly¶ of my people,[j] neither shall they be written in the writing of the house of Israel,[k] neither shall they enter into the land of Israel;[l] and ye shall know that I *am* the Lord GOD.

10 Because, even because they have seduced my people, saying, Peace; and *there was* no peace;[m] and one built up a wall,* and lo, others daubed it with untempered *mortar:*[n]

11 Say unto them which daub *it* with untempered *mortar*, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend *it.*[o]

12 Lo, when the wall is fallen, shall it not be said unto you, Where *is* the daubing wherewith ye have daubed *it?*

13 Therefore thus saith the Lord GOD; I will even rend *it* with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in *my* fury to consume *it.*[p]

14 So will I break down the wall that ye have daubed with untempered *mortar*, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall,[q] and ye shall be consumed in the midst thereof: and ye shall know that I *am* the LORD.[r]

15 Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered *mortar*, and will say unto you, The wall *is* no *more*, neither they that daubed it;

16 *To wit*, the prophets of Israel which prophesy concerning Jerusalem,[s] and which see visions of peace for her, and *there is* no peace,[t] saith the Lord GOD.

17 ¶ Likewise, thou son of man, set thy face against the daughters of thy people, which prophesy out of their own heart; and prophesy thou against them,

18 And say, Thus saith the Lord GOD; Woe to the *women* that sew pillows to all armholes,† and make kerchiefs upon the head of every stature to hunt souls! Will ye hunt the souls of my people,[u] and will ye save the souls alive *that come* unto you?

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[a] Isa. 14:24; 55:11; Lam. 2:17; Dan. 9:12; Luke 21:33. [b] 2 Pet. 3:4. [c] Jer. 44:28. * Heb. *are prophets.* [d] ver. 17; Jer. 14:14; 23:16, 26. † Heb. *walk after.* ‡ Or, things which *they have not seen.* § Or, *breaches.* [e] Psa. 106:23. ‖ Heb. *hedged.* [f] Eph. 6:13, 14; Rev. 6:16. [g] Lam. 2:14. [h] Matt. 24:23, 24. [i] 1 Tim. 4:1, 2. ¶ Or, *secret*, or *council;* Gen. 49:6. [j] Psa. 101:7. [k] Ezra 2:62; Neh. 7:5; Psa. 69:28; Rev. 20:12. [l] Hos. 9:3; Rev. 22:15. [m] Jer. 6:14; 8:11. * Or, *slight wall.* [n] ch. 22:28. [o] ch. 38:22; Isa. 28:2, 18. [p] Isa. 30:30; Hag. 2:17. [q] Matt. 7:26, 27. [r] ver. 9, 21, 23. [s] Jer. 5:31; 28:1, etc.; 29: 31. [t] ver. 10. † Or, *elbows.* [u] 2 Pet. 2:14.

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save sinners, so long as God prolongs to them the day of grace.

13. Zedekiah enjoyed the faithful instructions of Jeremiah, but he would not listen to them, and therefore all the calamities which the prophet had foretold came upon him. Led in chains to Babylon with his eyes put out, he became a sad and awful example of the end of those who harden themselves against God's reproofs.

14. When God is against a sinner, all his human confidences fail him.

22–28. God delays the execution of his threatenings, that men may have time for repentance; but they take occasion from this to harden themselves in unbelief and rebellion to their destruction. Eccles. 8:11; Rom. 2:4, 5.

CHAPTER XIII.

4. *Deserts;* rather, "ruins," as of walls.

5. *The gaps;* of the broken walls. *Hedge;* here in the sense of a fence, or rampart. *The day of the Lord;* of his wrath upon Israel for their sins. Instead of repairing the broken walls, and standing there for the defence of Israel, they have used them as foxes use ruins, to burrow in; that is, instead of laboring to reform the people, and thus avert from them God's judgments, they have made themselves rich and powerful by flattering them in their sins.

6. *Have made others to hope that they would confirm the word;* or, "have made men to hope for the establishment of the word;" that is, of the flattering promises made by them to the people.

9. *Shall not be in the assembly;* because they shall be destroyed by God's judgments. *Written in the writing;* enrolled among those who return from captivity.

10. *Wall—mortar;* the wall and the mortar denote the vain plans of the people to escape destruction without repentance and faith in Jehovah, and the encouragement which the false prophets gave to them.

17. *The daughters of thy people;* the false prophetesses are now addressed.

18. *To all armholes—upon the head of every stature;* rather, "for all armholes," "for the heads of every stature," that

A. M. 3410. B. C. 594.

19 And will ye pollute me among my people for handfuls of barley and for pieces of bread,[a] to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hear *your* lies?[b]

20 Wherefore thus saith the Lord GOD; Behold, I *am* against your pillows, wherewith ye there hunt the souls to make *them* fly,* and I will tear them from your arms, and will let the souls go, *even* the souls that ye hunt to make *them* fly.

21 Your kerchiefs also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be hunted; and ye shall know that I *am* the LORD.

22 Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked,[c] that he should not return from his wicked way, by promising him life;†

23 Therefore ye shall see no more vanity, nor divine divinations:[d] for I will deliver my people out of your hand:[e] and ye shall know that I *am* the LORD.

CHAPTER XIV.

1 God answereth idolaters according to their own heart. 6 They are exhorted to repent, for fear of judgments, by means of seduced prophets. 12 God's irrevocable sentence of famine, 15 of noisome beasts, 17 of the sword, 19 and of pestilence. 22 A remnant shall be reserved for example of others.

THEN came certain of the elders of Israel unto me,[f] and sat before me.

2 And the word of the LORD came unto me, saying,

3 Son of man, these men have set up their idols in their heart, and put the stumbling-block of their iniquity before their face:[g] should I be inquired of at all by them?[h]

4 Therefore speak unto them, and say unto them, Thus saith the Lord GOD; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to the prophet; I the LORD will answer him that cometh, according to the multitude of his idols;[i]

5 That I may take the house of Israel in their own heart, because they are all estranged from me through their idols.

6 ¶ Therefore say unto the house of Israel, Thus saith the Lord GOD; Repent, and turn *yourselves*‡ from your idols; and turn away your faces from all your abominations.

7 For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to a prophet to inquire of him concerning me; I the LORD will answer him by myself:

8 And I will set my face against that man,[j] and will make him a sign and a proverb,[k] and I will cut him off from the midst of my people;[l] and ye shall know that I *am* the LORD.

9 And if the prophet be deceived when he hath spoken a thing, I the LORD have deceived that prophet,[m] and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel.

10 And they shall bear the punishment of their iniquity: the punishment of the prophet shall be even as the punishment of him that seeketh *unto him;*

11 That the house of Israel may go no more astray from me,[n] neither be polluted any more with all their transgressions; but that they may be my people, and I may be their God,[o] saith the Lord GOD.

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[a] 1 Sam. 2:16, 17; Prov. 28:21; Mic. 3:5; Mal. 1:10; 1 Pet. 5:2. [b] Prov. 19:27. * Or, *into gardens.* [c] Jer. 23:14. † Or, *that I should save his life;* Heb. *quickening him.* [d] ch. 12:24; Mic. 3:6. [e] Mark 13:22; Jude 24. [f] ch. 8:1. [g] ch. 7:19; Psa. 101:3; Isa. 33:15. [h] 2 Kings 3:13, 14; Jer. 42:20, 21. [i] Gal. 6:7. ‡ Or, others. [j] Lev. 20:3–6. [k] Num. 26:10; Deut. 28:37; 1 Cor. 10:11. [l] Psa. 37:22; Rom. 11:22. [m] 1 Kings 22:23; Job 12:16; 2 Thess 2:11, 12. [n] Psa. 119:67; 1 Pet. 2:25. [o] ch. 37:27.

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is, of men of every stature. The pillows and kerchiefs, (according to some, bolsters,) seem to denote figuratively the flatteries with which they quieted the minds of those who consulted them. *Hunt the souls;* their false prophecies destroyed souls. *Save the souls alive—unto you;* or, "save your own souls alive."

19. *Pollute me;* bring me into dishonor by pretending to prophesy in my name. *For handfuls of barley—pieces of bread;* the wages of these parasites. *To slay the souls—by your lying;* their prophecies strengthened the wicked, and stirred up deadly persecutions against the righteous. Compare ver. 22.

20. *To make them fly;* perhaps, to make them fly away to the other world; but some explain the whole clause thus: I am against your pillows, etc., that I may deliver them, namely, the souls which ye hunt. This interpretation is favored by the following verse.

INSTRUCTIONS.

2–7. In all ages of the church, God's true messengers have exposed themselves to reproach and persecution for the truth's sake; while false teachers have made themselves rich and powerful by flattering men in their sins. Luke 6:22, 23, 26.

8–16. No flatteries of corrupt teachers can hinder the execution of God's threatenings against the wicked; and when his judgments come like an overflowing stream, they will sweep away together both the prophets of lies and those who put their trust in them.

17–21. The flatteries and seductions of ungodly women exert a great influence to corrupt the faith and practice of communities, and God will punish them in a way corresponding to their sins. Isa. 3.

22. The false teacher may be distinguished from the true by the effect of his doctrine, which is to make the heart of the righteous sad, and strengthen the hands of the wicked.

CHAPTER XIV.

1. *Came certain of the elders of Israel;* that is, "to inquire of the Lord." Compare chap. 20:1.

3. *In their heart—before their face;* they loved their idols, and continued to worship them. *Stumbling-block of their iniquity;* this was their idolatry, over which they stumbled to their destruction.

4. *According to the multitude of his idols;* with punishment answerable to his multiplied idolatries.

5. *Take;* detect and punish.

7. *By myself;* not by a message of words alone, through the prophet, but by deeds, that is, by judgments proceeding from myself.

9. *The prophet be deceived;* the false prophet. *I the Lord have deceived;* given over him and his followers to delusion. Compare Psa. 81:11, 12; 2 Thess. 2:10–12.

11. *That the house of Israel may go no more astray;* the destruction of the false prophets and their followers shall result in the purification and prosperity of the surviving remnant.

12 ¶ The word of the LORD came again to me, saying,

13 Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out my hand upon it, and will break the staff of the bread thereof,[a] and will send famine upon it, and will cut off man and beast from it:

14 Though these three men,[b] Noah,[c] Daniel,[d] and Job,[e] were in it, they should deliver *but* their own souls by their righteousness,[f] saith the Lord GOD.

15 ¶ If I cause noisome beasts to pass through the land,[g] and they spoil it,* so that it be desolate, that no man may pass through because of the beasts:

16 *Though* these three men *were* in it,† *as* I live, saith the Lord GOD, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate.

17 ¶ Or *if* I bring a sword upon that land,[h] and say, Sword, go through the land; so that I cut off man and beast from it:[i]

18 Though these three men *were* in it, *as* I live, saith the Lord GOD, they shall deliver neither sons nor daughters, but they only shall be delivered themselves.

19 ¶ Or *if* I send a pestilence into that land,[j] and pour out my fury upon it in blood, to cut off from it man and beast:

20 Though Noah, Daniel, and Job, *were* in it, *as* I live, saith the Lord GOD, they shall deliver neither son nor daughter; they shall *but* deliver their own souls by their righteousness.[k]

21 For thus saith the Lord GOD; How‡ much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast?[l] A. M. 3410. B. C. about 594.

22 ¶ Yet, behold, therein shall be left a remnant that shall be brought forth, *both* sons and daughters:[m] behold, they shall come forth unto you, and ye shall see their way and their doings:[n] and ye shall be comforted concerning the evil that I have brought upon Jerusalem, *even* concerning all that I have brought upon it.[o]

23 And they shall comfort you, when ye see their ways and their doings: and ye shall know that I have not done without cause all that I have done in it,[p] saith the Lord GOD.[q]

CHAPTER XV.

1 By the unfitness of the vine-branch for any work, 6 is shown the rejection of Jerusalem.

AND the word of the LORD came unto me, saying,

2 Son of man, What is the vine-tree more than any tree,[r] *or than* a branch which is among the trees of the forest?

3 Shall wood be taken thereof to do any work? or will *men* take a pin of it to hang any vessel thereon?

4 Behold, it is cast into the fire for fuel;[s] the fire devoureth both the ends of it, and the midst of it is burned. Is it meet for *any* work?[§]

5 Behold, when it was whole, it was meet‖ for no work: how much less shall it be meet yet for *any* work, when the fire hath devoured it, and it is burned?

6 ¶ Therefore thus saith the Lord GOD; As the vine-tree among the trees of the forest, which I

a Lev. 26:26. b Jer. 15:1. c Gen. 7:1. d Dan. 10:11. e Job 42:8. f Prov. 11:4. g Lev. 26:22. * Or, *bereave it.* † Heb. *the midst of it.* h Lev. 26:25. i Zeph. 1:3. j 2 Sam. 24:15. k ver. 14. ‡ Or, *Also.* l ch. 5:17; 33:27. m ch. 6:8; Deut. 4:31. n ch. 20:43. o Isa. 40:1, 2; Heb. 12:6–11.

p Prov. 26:2. q Deut. 8:2; Jer. 22:8, 9; Dan. 9:7. r Psa. 80:8, etc.; Isa. 5:2, 7; Jer. 2:21; Hos. 10:1. s John 15:6. § Heb. *Will it prosper?* ‖ Heb. *made* fit.

14. *Daniel;* he had now been fourteen years in captivity, from the third year of Jehoiakim, who reigned eleven years, to the sixth of Zedekiah. Chap. 8:1; Dan. 1:1; 2 Kings 23:36. All the prophecies from the eighth to the nineteenth chapter, were delivered during the sixth year of Zedekiah. *Deliver but their own souls;* the people must not hope for deliverance in their impenitence and rebellion against God for the sake of the few eminently pious among them.

19. *In blood;* that is, in the destruction of life.

22. *Be brought forth;* from Jerusalem, to join the captives among whom Ezekiel dwells. *Comforted concerning the evil—upon Jerusalem;* by seeing its justice, and acquiescing in it.

23. *Comfort you;* be the occasion of your being comforted.

INSTRUCTIONS.

3–8. God takes no pleasure in the outward form of worship when it is connected with a wicked heart and life. He cannot be deceived by those who come to inquire of him, and he will not suffer them to mock him by serving himself and idols at the same time. If they love iniquity and secretly practise it, he will answer them in wrath, and not in mercy.

9, 10. God punishes those who love falsehood rather than truth, by leaving them to believe and follow it to their destruction. Thus false teachers and their disciples perish together.

12–21. It is only by hearing and obeying the instructions of righteous men, that either nations or individuals can be profited by them. They who reject their holy example and wise counsels, bring upon themselves deeper guilt and severer punishment. Hence we see the folly of trusting to the merits of saints on earth or in heaven, as if these could take the place of our own personal repentance and faith in Christ.

22, 23. Sinners are generally blind to their own wickedness, and therefore disposed to justify themselves, and complain of God's severity; but all whose hearts are right can see in their character and conduct the justice of God's dealings.

CHAPTER XV.

2. *What is the vine-tree more than any tree;* the value of the vine lies in its fruit. When this ceases, or is changed into "wild grapes," Isa. 5:2, it becomes the most worthless of all trees. So the excellence of God's people consisted in their fruits of righteousness. When these were changed to iniquity, they became as fuel fit for the burning. Compare John 15:1–6.

5. *When it was whole;* when Israel remained unbroken, as in the days of David and Solomon. *Was meet for no work;* was valuable only as bearing fruit. *When the fire hath devoured it;* an allusion to the destruction of Israel, which was already complete, and that of Judah, which was now in progress.

INSTRUCTION.

God values his churches, not for their worldly wealth, rank, or influence, but for their fruits of holiness. When these fail, they become abominable in his sight, and he casts them out of his favor, and gives them over to weakness and ruin.

A. M. 3410. B. C. about 594. have given to the fire for fuel, so will I give the inhabitants of Jerusalem.

7 And I will set my face against them; they shall go out from *one* fire, and *another* fire shall devour them;[a] and ye shall know that I *am* the LORD, when I set my face against them.[b]

8 And I will make the land desolate, because they have committed* a trespass, saith the Lord GOD.

CHAPTER XVI.

1 Under the similitude of a wretched infant is shown the natural state of Jerusalem. 6 God's extraordinary love towards her. 15 Her monstrous whoredom. 35 Her grievous judgment. 44 Her sin, matching her mother, and exceeding her sisters Sodom and Samaria, calleth for judgments. 60 Mercy is promised her in the end.

AGAIN the word of the LORD came unto me, saying,

2 Son of man, cause Jerusalem to know her abominations,[c]

3 And say, Thus saith the Lord GOD unto Jerusalem; Thy birth and thy nativity† *is* of the land of Canaan; thy father *was* an Amorite, and thy mother a Hittite.[d]

4 And *as for* thy nativity, in the day thou wast born thy navel was not cut,[e] neither wast thou washed in water to supple *thee;*‡ thou wast not salted at all, nor swaddled at all.

5 None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the loathing of thy person, in the day that thou wast born.

6 ¶ And when I passed by thee, and saw thee polluted§ in thine own blood, I said unto thee *when thou wast* in thy blood, Live; yea, I said unto thee *when thou wast* in thy blood, Live.[f]

7 I have caused thee to multiply‖ as the bud of the field,[g] and thou hast increased and waxen great, and thou art come to excellent¶ ornaments: *thy* breasts are fashioned,[h] and thy hair is grown, whereas thou *wast* naked and bare.

8 Now when I passed by thee, and looked upon thee, behold, thy time *was* the time of love; and I spread my skirt over thee, and covered thy nakedness:[i] yea, I sware unto thee, and entered into a covenant with thee,[j] saith the Lord GOD, and thou becamest mine.[k]

9 Then washed I thee with water;[l] yea, I thoroughly washed away thy blood* from thee, and I anointed thee with oil.

10 I clothed thee also with broidered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered thee with silk.

11 I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck.

12 And I put a jewel on thy forehead,† and earrings in thine ears, and a beautiful crown upon thy head.

13 Thus wast thou decked with gold and silver; and thy raiment *was of* fine linen, and silk, and broidered work;[m] thou didst eat fine flour, and honey, and oil;[n] and thou wast exceeding beautiful,[o] and thou didst prosper into a kingdom.

14 And thy renown went forth among the heathen for thy beauty:[p] for it *was* perfect through my comeliness, which I had put upon thee,[q] saith the Lord GOD.

15 ¶ But thou didst trust in thine own beauty,[r] and playedst the harlot because of thy renown,[s] and pouredst out thy fornications on every one that passed by; his it was.

16 And of thy garments thou didst take, and deckedst thy high places with divers colors,‡ and playedst the harlot thereupon: *the like things* shall not come, neither shall it be *so.*

17 Thou hast also taken thy fair jewels of my gold and of my silver, which I had given thee, and madest to thyself images of men,‡ and didst commit whoredom with them.

18 And tookest thy broidered garments, and coveredst them: and thou hast set mine oil and mine incense before them.

19 My meat also which I gave thee, fine flour, and oil, and honey, *wherewith* I fed thee, thou hast even set it before them for a sweet savor:§ and *thus* it was, saith the Lord GOD.

20 Moreover thou hast taken thy sons and thy daughters, whom thou hast borne unto me, and these hast thou sacrificed unto them to be devoured.‖[u] *Is this* of thy whoredoms a small matter,

21 That thou hast slain my children, and delivered them to cause them to pass through *the fire* for them?[v]

22 And in all thine abominations and thy whoredoms thou hast not remembered the days of thy youth,[w] when thou wast naked and bare, *and* wast polluted in thy blood.

23 And it came to pass after all thy wickedness, (woe, woe unto thee! saith the Lord GOD,)

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a Isa. 24:18; Amos 5:18, 19. b ch. 14:8. * Heb. *trespassed.* c Isa. 58:1. † Heb. *cutting out,* or *habitation.* d Gen. 11:26, 29; Neh. 9:7. e Hos. 2:3. ‡ Or, *when I looked* upon thee. § Or, *trodden under foot.* f Exod. 3:7, 8. ‖ Heb. *made thee a million.* g Exod. 1:7; Deut. 1:10. ¶ Heb. *ornament of.* h Song 4:5. i Ruth 3:9. j Exod. 19:5. k Jer. 2:2. l 1 John 5:8. * Heb. *bloods.* † Heb. *nose;* Isa. 3:21. m Psa. 45:13, 14. n Deut. 32:13, 14; Psa 81:16; 147:14. o Psa. 48:2. p 2 Chr. 9:23. q Deut. 4:7; Psa. 50:2; Lam. 2:15. r Jer. 7:4. s Isa. 1:21; Jer. 2:20; 3:1, 2, 6; Hos. 1, 2. ‡ ch. 7:20; Hos. 2:8. ‡ Heb. *a male.* § Heb. *savor of rest.* ‖ Heb. *devour.* u 2 Kings 16:3; 2 Chr. 33:6; Isa. 57:5. v Psa. 106:37. w Jer. 2:2.

CHAPTER XVI.

In this chapter Jerusalem is set forth under the allegory of a lewd woman. Her history represents the whole history of God's covenant people from the beginning.

3. *Thy birth and thy nativity is of the land of Canaan;* the Jews gloried in their descent from Abraham; but their history proved them to have been from the beginning Canaanites in character. *Thy father was an Amorite, and thy mother a Hittite;* Jerusalem is described as a Canaanite on the side of both parents, that is, of unmixed Canaanitish descent. The Canaanitish tribes are chosen to represent her origin, because these were the vilest of the heathen, and devoted by God to destruction. The great truth which this allegory teaches is, that no human descent can give holiness of heart and a title to God's favor. "That which is born of the flesh is flesh." John 1:13; 3:6.

4. *Thy nativity—nor swaddled;* the words describe the birth of a wretched infant, cast out and ready to perish.

5, 6. *None eye pitied thee—I said unto thee—Live;* in themselves, the Israelites were from the beginning utterly helpless; all the privileges which distinguished them from their heathen neighbors were God's free gift. Deut. 7:7, 8; 8:17, 18.

15. *Playedst the harlot;* by the worship of the gods of the heathen, which is spiritual fornication, and was generally connected with literal impurity.

24 *That* thou hast also built unto thee an eminent place,* and hast made thee a high place in every street.[a]

25 Thou hast built thy high place at every head of the way,[b] and hast made thy beauty to be abhorred, and hast opened thy feet to every one that passed by, and multiplied thy whoredoms.

26 Thou hast also committed fornication with the Egyptians thy neighbors,[c] great of flesh; and hast increased thy whoredoms, to provoke me to anger.

27 Behold, therefore I have stretched out my hand over thee, and have diminished thine ordinary *food*,[d] and delivered thee unto the will of them that hate thee,[e] the daughters† of the Philistines,[f] which are ashamed of thy lewd way.

28 Thou hast played the whore also with the Assyrians,[g] because thou wast unsatiable; yea, thou hast played the harlot with them, and yet couldest not be satisfied.

29 Thou hast moreover multiplied thy fornication in the land of Canaan unto Chaldea; and yet thou wast not satisfied herewith.

30 How weak is thy heart, saith the Lord GOD, seeing thou doest all these *things*, the work of an imperious whorish woman;[h]

31 In that thou buildest thine‡ eminent place in the head of every way,[i] and makest thy high place in every street; and hast not been as a harlot, in that thou scornest hire;

32 *But as* a wife that committeth adultery, *which* taketh strangers instead of her husband!

33 They give gifts to all whores: but thou givest thy gifts to all thy lovers,[j] and hirest§ them, that they may come unto thee on every side for thy whoredom.

34 And the contrary is in thee from *other* women in thy whoredoms, whereas none followeth thee to commit whoredoms: and in that thou givest a reward, and no reward is given unto thee, therefore thou art contrary.

35 ¶ Wherefore, O harlot, hear the word of the LORD:[k]

36 Thus saith the Lord GOD; because thy filthiness was poured out, and thy nakedness discovered through thy whoredoms with thy lovers,[l] and with all the idols of thy abominations, and by the blood of thy children,[m] which thou didst give unto them;

37 Behold, therefore I will gather all thy lovers, with whom thou hast taken pleasure, and all *them* that thou hast loved, with all *them* that thou hast hated; I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness.[n] A. M. 3410. B. C. 594.

38 And I will judge thee, as‖ women that break wedlock[o] and shed blood are judged;[p] and I will give thee blood in fury and jealousy.[q]

39 And I will also give thee into their hand, and they shall throw down thine eminent place,[r] and shall break down thy high places: they shall strip thee also of thy clothes,[s] and shall take thy fair jewels,¶ and leave thee naked and bare.

40 They shall also bring up a company against thee, and they shall stone thee with stones, and thrust thee through with their swords.[t]

41 And they shall burn thy houses with fire,[u] and execute judgments upon thee in the sight of many women:[v] and I will cause thee to cease from playing the harlot, and thou also shalt give no hire any more.

42 So will I make my fury toward thee to rest, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry.

43 Because thou hast not remembered the days of thy youth,[w] but hast fretted me in all these *things;* behold, therefore I also will recompense thy way upon *thy* head,[x] saith the Lord GOD: and thou shalt not commit this lewdness above all thine abominations.

44 ¶ Behold, every one that useth proverbs shall use *this* proverb against thee, saying, As *is* the mother, *so is* her daughter.

45 Thou *art* thy mother's daughter, that loatheth her husband and her children; and thou *art* the sister of thy sisters, which loathed their husbands and their children: your mother *was* a Hittite, and your father an Amorite.

46 And thine elder sister *is* Samaria, she and her daughters that dwell at thy left hand: and thy younger sister,* that dwelleth at thy right hand, *is* Sodom and her daughters.[y]

47 Yet hast thou not walked after their ways, nor done after their abominations: but, as *if that were* a very little *thing*,† thou wast corrupted more than they in all thy ways.[z]

48 *As* I live, saith the Lord GOD, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters.[a]

49 Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither

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* Or, *brothel-house.* a Jer. 3:2. b Prov. 9:14. c ch. 20:7, 8; Isa. 30:2, 3. d Hos. 2:9. e Psa. 106:41. † Or, *cities.* f 2 Chr. 28:18. g ch. 23:12, etc.; 2 Kings 16:7; Jer. 2:18, 36. h Prov. 7:11. ‡ Or, *In thy daughters* is *thine.* i Jer. 2:28. j Hos. 8:9, 10. § Heb. *bribest.* k John 4:10, 18. l Psa. 139:11, 12. m Jer. 2:34. n Jer. 13:22, 26; Lam. 1:8; Hos. 2:3, 10. ‖ Heb. *with judgments of* o Lev. 20:10; Deut. 22:22. p Exod. 21:12. q Nah. 1:2.

r ver. 24, 31. s Hos. 2:3. ¶ Heb. *instruments of thine ornament.* t Jer. 25:9. u 2 Kings 25:9. v ch. 5:8, 13; Job 34:26; 1 Tim. 5:20. w Psa. 78:42. x ch. 9:10; 11:21. * Heb. *sister lesser than thou.* y Deut. 32:32. † Or, *that was loathed as a small* thing. z 2 Kings 21:9; 1 Cor. 5:1. a Matt. 10:15; 11:24.

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24. *An eminent place;* selected for prostitution, that is, idolatrous worship. See note on ver. 15.

26. *With the Egyptians;* here, as in verse 28, there is an allusion to the unlawful alliances of the Jews with Egypt and Assyria, which were made in the spirit of idolatry, and connected with idolatrous practices, and for which they were often reproved by the prophets. Isa. 30:1, 2; 31:1; 2 Kings 16:7; Hosea 5:13; 7:11; 14:3.

41. *In the sight of many women;* meaning, in the sight of the surrounding heathen nations, who are, like God's covenant people, represented under the symbol of women.

42. *My fury—to rest;* by satisfying my justice in thy punishment. This verse contains not a promise, but a threatening, as the following verses show.

46. *Thine elder sister is Samaria—thy younger sister—Sodom;* Samaria represents the ten tribes, who apostatized from God's service in the days of Jeroboam, as Sodom does the heathen world. Both these are sisters to Jerusalem in character. The terms "elder" and "younger" refer not to age, but to relative dignity. *At thy left hand;* to the north of Jerusalem, the east being the front. *At thy right hand;* to the south-east, probably where the southern bay of the Dead sea now lies.

47. *Corrupted more than they;* compare Matt. 11:21–24.

A. M. 3410. B. C. 594. did she strengthen the hand of the poor and needy.[a]

50 And they were haughty,[b] and committed abomination before me: therefore I took them away as I saw *good*.[c]

51 Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters in all thine abominations which thou hast done.[d]

52 Thou also, which hast judged thy sisters,[e] bear thine own shame for thy sins that thou hast committed more abominable than they:[f] they are more righteous than thou: yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters.

53 When I shall bring again their captivity,[g] the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then *will I bring again* the captivity of thy captives in the midst of them:

54 That thou mayest bear thine own shame, and mayest be confounded in all that thou hast done,[h] in that thou art a comfort unto them.

55 When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate.

56 For thy sister Sodom was not mentioned by thy mouth* in the day of thy pride,†[i]

57 Before thy wickedness was discovered, as at the time of *thy* reproach of the daughters of Syria,‡[j] and all *that are* round about her, the daughters of the Philistines, which despise§[k] thee round about.

58 Thou hast borne thy lewdness‖ and thine abominations, saith the LORD.

59 For thus saith the Lord GOD; I will even deal with thee as thou hast done,[l] which hast despised the oath in breaking the covenant.[m]

60 ¶ Nevertheless, I will remember my covenant with thee in the days of thy youth,[n] and I will establish unto thee an everlasting covenant.[o]

61 Then thou shalt remember thy ways,[p] and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters,[q] but not by thy covenant.[r]

62 And I will establish my covenant with thee;[s] and thou shalt know that I *am* the LORD:

63 That thou mayest remember, and be confounded,[t] and never open thy mouth any more because of thy shame,[u] when I am pacified toward thee for all that thou hast done, saith the Lord GOD.

CHAPTER XVII.

1 Under the parable of two eagles and a vine, 11 is shown God's judgment upon Jerusalem for revolting from Babylon to Egypt. 22 God promiseth to plant the cedar of the gospel.

AND the word of the LORD came unto me, saying,

2 Son of man, put forth a riddle, and speak a parable unto the house of Israel;

3 And say, Thus saith the Lord GOD; A great eagle with great wings,[v] long winged, full of feathers, which had divers colors,¶ came unto Lebanon, and took the highest branch of the cedar:[w]

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a Gen. 13:10, 13; 18:20; Deut. 32:15. b Prov. 16:18; 18:12. c Gen. 19:24; Jer. 20:16. d Jer. 3:11. e Rom. 1:32; 2:1–10. f Jer. 23:40. g Jer. 48:47; 49:39. h ver. 63. * Heb. *for a report*, or *hearing*. † Heb. *prides*, or *excellencies*. i Isa. 65:5; Luke 18:11. ‡ Heb. *Aram*. j 2 Kings 16:5; Isa 7:1. § Or, *spoil*. k Jer. 33:24. ‖ Heb. *them*. l Matt. 7:1, 2. m Deut. 29:12–15. n Psa. 106:45. o 2 Sam. 23:5; Jer. 32:40; 50:5. p Psa. 119:59. q Isa. 54:1; 60:4; Gal. 4:26–31. r Jer. 31:31; John 15:16. s Hos. 2:19, 20. t Ezra 9:6; Dan. 9:7, 8. u Rom. 3:19. v Hos. 8:1. ¶ Heb. *embroidering*. w 2 Kings 24:12.

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51. *Half of thy sins;* in comparing the guilt of Jerusalem with that of Samaria, God has regard to the greater privileges and mercies bestowed upon the former city. Compare John 15:22, 24. *Hast justified thy sisters;* hast shown them to be comparatively innocent.

52. *Hast judged thy sisters;* compare Rom. 2:1.

53. *The captivity of Sodom and her daughters;* not literally, but figuratively, by the conversion of the heathen nations whom she represents. Even in the restoration of Jerusalem, God humbles her by likening her to Samaria and Sodom. This prophecy is fulfilled in Christ, who has abolished the distinction between Jew and Gentile. Rom. 10:12.

56. *Was not mentioned by thy mouth;* thou disdainedst to mention her.

57. *Reproach of the daughters of Syria;* proceeding from them. The terrible judgments of God upon Jerusalem exposed her wickedness, and made her a byword to the surrounding nations. Chap. 5:14, 15.

60. *I will remember my covenant with thee;* this promise is made to the true Zion, the church of God, which Jerusalem represents.

61. *Give them unto thee for daughters;* by their conversion and incorporation into the church. *Not by thy covenant;* not for thy faithfulness in keeping thy covenant with me.

INSTRUCTIONS.

5. The Christian should continually remember that all which distinguishes him from the vilest of men he owes to the grace and providence of God, and not to any goodness or merit of his own. So also those nations which God has made great and powerful, should glory, not in their own wisdom and might and riches, but in God's unmerited favor, which has raised them from small beginnings to their present eminence.

6. No language is too strong to describe the vileness and wretchedness of that state in which Christ found the believer, and from which his grace has raised him to whatever holiness and blessedness he now possesses.

8–14. The consideration of the unspeakable goodness of our Redeemer, in bestowing upon us so many and so great mercies, is well adapted to make us ashamed of our past inconstancy, and to unite us more closely to him in the bonds of love and gratitude.

15–34. The history of God's ancient people is a sad but true picture of the course of events in those Christian nations that have been most highly favored with the means of grace; every Christian also will see in it, with deep shame and godly sorrow, much that agrees with his own past life and conduct.

35–43. God will turn all the vain confidences of those who forsake him against themselves, and make them the means of their destruction.

48. God estimates the guilt of transgressors by the light which they have enjoyed, and the means which have been used to bring them to repentance. At the last day he will regard and treat as the greatest sinners those who have rebelled against the most faithful instruction and reproof.

61. God will assuredly save his church, and gather all nations into her. But this work he will accomplish in such a way that his own name shall be glorified, and she deeply humbled in view of her past inconstancy and unfaithfulness.

CHAPTER XVII.

3. *A great eagle;* Nebuchadnezzar. *The highest branch of the cedar;* Jehoiachin, whom Nebuchadnezzar dethroned and carried to Babylon.

4 He cropped off the top of his young twigs, and carried it into a land of traffic; he set it in a city of merchants.

5 He took also of the seed of the land, and planted it in a fruitful field;*[a] he placed *it* by great waters, *and* set it *as* a willow-tree.[b]

6 And it grew, and became a spreading vine of low stature,[c] whose branches turned toward him, and the roots thereof were under him: so it became a vine, and brought forth branches, and shot forth sprigs.

7 There was also another great eagle with great wings and many feathers: and behold, this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation.[d]

8 It was planted in a good soil† by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine.

9 Say thou, Thus saith the Lord GOD; Shall it prosper? shall he not pull up the roots thereof, and cut off the fruit thereof,[e] that it wither? it shall wither in all the leaves of her spring, even without great power or many people to pluck it up by the roots thereof.

10 Yea, behold, *being* planted, shall it prosper? shall it not utterly wither,[f] when the east wind toucheth it?[g] it shall wither in the furrows where it grew.

11 ¶ Moreover the word of the LORD came unto me, saying,

12 Say now to the rebellious house,[h] Know ye not what these *things mean?* Tell *them*, Behold, the king of Babylon is come to Jerusalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon;[i]

13 And hath taken of the king's seed, and made a covenant with him, and hath taken‡ an oath of him:[j] he hath also taken the mighty of the land:

14 That the kingdom might be base,[k] that it might not lift itself up, *but* that by keeping of his covenant it might stand.§

15 But he rebelled against him in sending his ambassadors into Egypt,[l] that they might give him horses and much people.[m] Shall he prosper? shall he escape that doeth such *things?* or shall he break the covenant, and be delivered? A. M. 3410. B. C. about 594.

16 *As* I live, saith the Lord GOD, surely in the place *where* the king *dwelleth* that made him king, whose oath he despised, and whose covenant he brake, *even* with him in the midst of Babylon he shall die.[o]

17 Neither shall Pharaoh with *his* mighty army and great company make for him in the war,[p] by casting up mounts, and building forts, to cut off many persons:

18 Seeing he despised the oath by breaking the covenant, when, lo, he had given his hand,[q] and hath done all these *things*, he shall not escape.

19 Therefore thus saith the Lord GOD; *As* I live, surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head.

20 And I will spread my net upon him,[r] and he shall be taken in my snare, and I will bring him to Babylon, and will plead with him there for his trespass that he hath trespassed against me.

21 And all his fugitives with all his bands shall fall by the sword, and they that remain shall be scattered toward all winds:[s] and ye shall know that I the LORD have spoken *it*.

22 ¶ Thus saith the Lord GOD; I will also take of the highest branch of the high cedar, and will set *it;*[t] I will crop off from the top of his young twigs a tender one,[u] and will plant *it* upon a high mountain and eminent:[v]

23 In the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell.[w]

24 And all the trees of the field shall know that I the LORD have brought down the high tree, have exalted the low tree,[x] have dried up the green tree, and have made the dry tree to flourish:[y] I the LORD have spoken and have done *it*.

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* Heb. *put it in a field of seed.* a Deut. 8:7, 9. b Isa. 44:4. c ver. 14. d ver. 15. † Heb. *field.* e 2 Kings 25:7. f ch. 19:12. g Hos. 12:1; 13:15. h ch. 2:5. i ver. 3; 2 Kings 24:11–17. ‡ Heb. *brought him to.* j 2 Chr. 36:13. k ch. 29:14. § Heb. *to keep his covenant to stand to it.* l 2 Kings 24:20. m Isa. 31:1–3. n ver. 9. o ch. 12:13; Jer. 52:11. p Jer. 37:7. q 1 Chr. 29:24. r ch. 32:3. s Amos 9:9, 10. t Isa. 11:1; Jer. 23:5. u Isa. 53:2. v ch. 20:40; Psa. 2:6; 72:16; Isa. 2:2, 3; Mic. 4:1, 2. w ch. 31:6; Dan. 4:12; Matt. 13:47, 48; Luke 14:21–23. x Luke 1:52, 53; 1 Cor. 1:27, 28. y Luke 23:31.

4. *A land of traffic;* Chaldea. *A city of merchants;* Babylon.

5. *Of the seed of the land;* that is, of "the king's seed," ver. 13, meaning Zedekiah, son of Josiah, whom Nebuchadnezzar made king in the place of Jehoiachin. See the narrative, 2 Kings 24:8–17, and the explanation below, verses 12–15.

6. *Of low stature;* not a lofty cedar, as before, but a low vine; that is, a tributary king. Compare verses 12, 13. *Turned toward him;* towards Nebuchadnezzar, as dependent upon him.

7. *Another great eagle;* Pharaoh. *Did bend her roots toward him;* turning away its confidence from Nebuchadnezzar to Pharaoh.

9. *Shall he not pull;* that is, the first eagle. *All the leaves of her spring;* literally, all the fresh leaves of her springing; that is, all her fresh and green foliage. *Without great power—roots thereof;* or without [the employment of] great power and many people to pluck her up from her roots. The work of plucking up the vine of Judah from the place where it grew shall not require a numerous force.

10. *The east wind;* a symbol of the Chaldean invasion, bringing with it desolation.

13. *Taken the mighty of the land;* taken them away to Babylon. 2 Kings 24:12.

15. *Rebelled against him;* 2 Kings 24:20; 2 Chron. 36:13.

16. *In the midst of Babylon he shall die;* 2 Kings 25:7; Jer. 52:11.

21. *Toward all winds;* 2 Kings 25:5.

22. *Of the highest branch of the high cedar—a tender one;* the Messiah, as the context shows, who is here, as elsewhere, compared to a branch of God's planting.

24. *Brought down the high tree;* abased Zedekiah and his princes, who are here the representatives of all who exalt themselves against God. *Exalted the low tree—made the dry tree to flourish;* that is, exalted the Messiah in his stead. Compare Isa. 53:2.

INSTRUCTIONS.

1–16. Every covenant which we make with others in lawful things must be faithfully kept, though they be wicked and unreasonable men, and though it seem greatly for our present interest to break our word. God will listen to no

A. M. 3410.
B. C. 594.

CHAPTER XVIII.

1 God reproveth the unjust parable of sour grapes. 5 He showeth how he dealeth with a just father; 10 with a wicked son of a just father; 14 with a just son of a wicked father; 19 with a wicked man repenting; 24 with a just man revolting. 25 He defendeth his justice, 31 and exhorteth to repentance.

THE word of the LORD came unto me again, saying,

2 What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge?[a]

3 *As* I live, saith the Lord GOD, ye shall not have *occasion* any more to use this proverb in Israel.

4 Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.[b]

5 ¶ But if a man be just, and do that which is lawful and right,*

6 *And* hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbor's wife,[c] neither hath come near to a menstruous woman,[d]

7 And hath not oppressed any,[e] *but* hath restored to the debtor his pledge,[f] hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment;[g]

8 He *that* hath not given forth upon usury, neither hath taken any increase,[h] *that* hath withdrawn his hand from iniquity, hath executed true judgment between man and man,[i]

9 Hath walked in my statutes, and hath kept my judgments, to deal truly;[j] he *is* just, he shall surely live, saith the Lord GOD.

10 ¶ If he beget a son *that is* a robber,† a shedder of blood,[k] and *that* doeth the like to *any* one of these *things*,‡

11 And that doeth not any of those *duties*, but even hath eaten upon the mountains, and defiled his neighbor's wife,

12 Hath oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abomination,

13 Hath given forth upon usury, and hath taken increase; shall he then live? he shall not live: he hath done all these abominations; he shall surely die; his blood§ shall be upon him.[l]

14 ¶ Now, lo, *if* he beget a son, that seeth all his father's sins which he hath done, and considereth,[m] and doeth not such like,

15 *That* hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbor's wife,

16 Neither hath oppressed any, hath not withholden the pledge,‖ neither hath spoiled by violence, *but* hath given his bread to the hungry, and hath covered the naked with a garment,

17 *That* hath taken off his hand from the poor, *that* hath not received usury nor increase, hath executed my judgments, hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live.

18 *As for* his father, because he cruelly oppressed, spoiled his brother by violence, and did *that* which *is* not good among his people, lo, even he shall die in his iniquity.[n]

19 ¶ Yet say ye, Why? doth not the son bear the iniquity of the father?[o] When the son hath done that which is lawful and right, *and* hath kept all my statutes, and hath done them, he shall surely live.

20 The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son:[p] the righteousness of the righteous shall be upon him,[q] and the wickedness of the wicked shall be upon him.[r]

21 But if the wicked will turn from all his sins that he hath committed,[s] and keep all my statutes, and do that which is lawful and right,[t] he shall surely live, he shall not die.

22 All his transgressions that he hath committed,[u] they shall not be mentioned unto him:[v] in his righteousness that he hath done he shall live.

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a Jer. 31:29; Lam. 5:7. b Rom. 6:23. * Heb. *judgment and justice.* c Lev. 20:10. d Lev. 18:19, etc. e Exod. 22:21, etc.; Prov. 3:31. f Deut. 24:12, 13. g Deut. 15:7, 8; Isa. 58:7; Matt. 25:35. h Lev. 25:36, 37; Neh. 5:7; Psa. 15:5. i Lev. 19:15, 35; Zech. 8:16. j Psa. 119:1–6. † Or, *breaker up of a house.* k Num. 35:31. ‡ Or, *to his brother besides any of these.*

§ Heb. *bloods.* l ch. 33:4; Acts 18:6. m ver. 28. ‖ Heb. *pledged*, or *taken to pledge.* n John 8:24. o Exod. 20:5; 2 Kings 23:26; 24:3, 4. p Deut. 24:16; 2 Kings 14:5, 6. q Isa. 3:10, 11. r Rom. 2:9. s Prov. 28:13. t Jas. 2:14–26. u ch. 33:16. v Psa. 103:12; Rom. 8:1.

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plea of expediency, but will punish perfidy towards our fellow-men as falsehood to himself; for he is the God of truth, and demands of us truth in all our dealings.

17–21. They who violate their obligations to God and their fellow-men, in the hope of some present advantage, generally meet with disappointment and shame in the present life, and they must incur God's wrath and curse in the life to come.

22–24. God exalts and abases earthly kingdoms as he chooses; but his kingdom of grace stands fast amid all the changes of time, and shall in the end cover the world with its glory.

CHAPTER XVIII.

6. *Eaten upon the mountains;* eaten sacrificial offerings to idols. *Lifted up his eyes;* in worship, with confidence and longing desire. Compare Psa. 121:1.

7. *Restored—his pledge;* see Exod. 22:26, 27.

8. *Usury—increase;* see Exod. 22:25.

20. *The son shall not bear;* be punished for. *Shall be upon him;* he alone shall be rewarded or punished for it.

INSTRUCTIONS.

2, 3. God will in the end make the justice of his dealings with men so apparent that "every mouth shall be stopped, and all the world become guilty" before him. Rom. 3:4, 19.

4–23. God bestows upon children many blessings through the piety of their fathers, and sends upon them many evils through their wickedness, Exod. 20:5, 6; but no sinner will be saved for the goodness of his forefathers, nor any righteous man condemned for their wickedness. At the final reckoning, every one will be called to an account for the deeds he has himself done, whether they be good or bad. 2 Cor. 5:10.

26. It is only perseverance in holiness to the end that can secure eternal life. Past deeds of righteousness cannot benefit the man who turns from them to the practice of iniquity. Matt. 24:12, 13; Gal. 6:9; Heb. 6:4, 6, 11, 12; 10:36; Rev. 2:26.

27, 28. No sinner, who is willing to repent and turn to God, need be discouraged on account of his past transgressions. Isa. 55:7.

23 Have I any pleasure at all that the wicked should die?[a] saith the Lord GOD: *and* not that he should return from his ways, and live?

24 ¶ But when the righteous turneth away from his righteousness, and committeth iniquity, *and* doeth according to all the abominations that the wicked *man* doeth, shall he live?[b] All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

25 ¶ Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel; Is not my way equal? are not your ways unequal?

26 When a righteous *man* turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die.

27 Again, when the wicked *man* turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.

28 Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.[c]

29 Yet saith the house of Israel, The way of the Lord is not equal.[d] O house of Israel, are not my ways equal? are not your ways unequal?

30 Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord GOD. Repent,[e] and turn *yourselves** from all your transgressions; so iniquity shall not be your ruin.

31 ¶ Cast away from you all your transgressions,[f] whereby ye have transgressed; and make you a new heart and a new spirit:[g] for why will ye die, O house of Israel?

32 For I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn *yourselves*,* and live ye.

CHAPTER XIX.

1 A lamentation for the princes of Israel, under the parable of lions' whelps taken in a pit, 10 and for Jerusalem, under the parable of a wasted vine.

MOREOVER, take thou up a lamentation for the princes of Israel,[h]

2 And say, What *is* thy mother? A lioness: she lay down among lions, she nourished her whelps among young lions.

3 And she brought up one of her whelps: it became a young lion, and it learned to catch the prey;[i] it devoured men. A. M. 3410. B. C. 594.

4 The nations also heard of him; he was taken in their pit, and they brought him with chains unto the land of Egypt.

5 Now when she saw that she had waited, *and* her hope was lost, then she took another of her whelps, *and* made him a young lion.

6 And he went up and down among the lions, he became a young lion, and learned to catch the prey, *and* devoured men.

7 And he knew their desolate palaces,† and he laid waste their cities; and the land was desolate, and the fulness thereof, by the noise of his roaring.

8 Then the nations set against him on every side from the provinces, and spread their net over him: he was taken in their pit.[j]

9 And they put him in ward in chains,‡ and brought him to the king of Babylon: they brought him into holds, that his voice should no more be heard upon the mountains of Israel.

10 ¶ Thy mother *is* like a vine in thy blood,§ planted by the waters:[k] she was fruitful and full of branches by reason of many waters.[l]

11 And she had strong rods for the sceptres of them that bare rule, and her stature was exalted among the thick branches, and she appeared in her height with the multitude of her branches.

12 But she was plucked up in fury, she was cast down to the ground, and the east wind dried up her fruit:[m] her strong rods were broken and withered; the fire consumed them.

13 And now she *is* planted in the wilderness, in a dry and thirsty ground.[n]

14 And fire is gone out of a rod of her branches,[o] *which* hath devoured her fruit,[p] so that she hath no strong rod *to be* a sceptre to rule.[q] This *is* a lamentation, and shall be for a lamentation.

CHAPTER XX.

1 God refuseth to be consulted by the elders of Israel. 5 He showeth the story of their rebellions in Egypt, 10 in the wilderness, 27 and in the land. 33 He promiseth to gather them by the gospel. 45 Under the name of a forest he showeth the destruction of Jerusalem.

AND it came to pass in the seventh year, in the fifth *month*, the tenth *day* of the month, *that* certain of the elders of Israel came to inquire of the LORD, and sat before me.[r]

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a 1 Tim. 2:4; 2 Pet. 3:9. b Heb. 6:4–6; 10:26, 27; 2 Pet. 2:20. c Luke 15:17, etc. d Prov. 19:3. e Rev. 2:5. * Or, others; Psa. 51:13; Luke 22:32. f Eph. 4:22, 23. g Psa. 51:10; Jer. 32:39. h ch. 26:17; 27:2. i 2 Kings 23:31–34; 2 Chr. 36:1–4; Jer. 22:11–18. † Or, *widows*. j Lam. 4:20. ‡ Or, *hooks*. § Or, *quietness*, or *likeness*. k ch. 17:6, etc. l Deut. 8:7–9. m ch. 17:10; Hos. 13:15. n Psa. 63:1. o Judg. 9:15; 2 Kings 24:20; Psa. 80:16. p Psa. 79:7. q Neh. 9:37; Hos. 3:4; Amos 9:11. r ch. 8:1.

CHAPTER XIX.

2. *Thy mother;* Jerusalem, as representing the Jewish state; the address is to Israel in the general sense, not to the ten tribes alone, as distinct from the two. *A lioness;* compare Gen. 49:9.

3. *One of her whelps;* Jehoahaz, whom Pharaoh-necho deposed and carried into Egypt. 2 Kings 23:30–34; 2 Chron. 36:1–4.

5. *Another of her whelps;* the three kings who succeeded Jehoahaz were all carried to Babylon by Nebuchadnezzar. Of these some understand here Jehoiakim, as the immediate successor of Jehoahaz; others Jehoiachin, because he alone of the three was raised to the throne by the people. But probably the fate of this second whelp represents that of "the princes of Israel" generally after Jehoahaz.

10. *Is like a vine;* or, "was like a vine," prosperous and flourishing. *In thy blood;* in thy vigor and strength. The prophet here repeats what he has just said, under a new image.

14. *Out of a rod of her branches;* Zedekiah's rebellion against the king of Babylon became a consuming fire, which destroyed his kingdom and "the princes of Israel" together. 2 Kings 24:20.

INSTRUCTION.

When we compare the weakness and helpless dependence of the royal family of Judah in the days of Jeremiah and Ezekiel, with its glory and strength in the time of David and Solomon, we have an affecting proof of God's supreme power over nations, as well as of his unalterable determination to destroy every people that persists in transgressing his laws.

A. M. 3411. B. C. about 593. 2 Then came the word of the LORD unto me, saying,

3 Son of man, speak unto the elders of Israel, and say unto them, Thus saith the Lord GOD; Are ye come to inquire of me? *As* I live, saith the Lord GOD, I will not be inquired of by you.[a]

4 Wilt thou judge* them, son of man, wilt thou judge *them?* cause them to know the abominations of their fathers:[b]

5 ¶ And say unto them, Thus saith the Lord GOD; In the day when I chose Israel,[c] and lifted up my hand† unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt,[d] when I lifted up my hand unto them, saying, I *am* the LORD your God;

6 In the day *that* I lifted up my hand unto them, to bring them forth of the land of Egypt into a land that I had espied for them, flowing with milk and honey,[e] which *is* the glory of all lands:[f]

7 Then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt:[g] I *am* the LORD your God.

8 But they rebelled against me, and would not hearken unto me: they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt:[h] then I said, I will pour out my fury upon them,[i] to accomplish my anger against them in the midst of the land of Egypt.

9 But I wrought for my name's sake,[j] that it should not be polluted before the heathen, among whom they *were*, in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt.[k]

10 ¶ Wherefore I caused them to go forth out of the land of Egypt,[l] and brought them into the wilderness.

11 And I gave them my statutes,[m] and showed them‡ my judgments, which *if* a man do, he shall even live in them.[n]

12 Moreover also I gave them my sabbaths, to be a sign between me and them,[o] that they might know that I *am* the LORD that sanctify them.

13 But the house of Israel rebelled against me in the wilderness:[p] they walked not in my statutes, and they despised my judgments, which *if* a man do, he shall even live in them; and my sabbaths they greatly polluted:[q] then I said, I would pour out my fury upon them in the wilderness to consume them.[r]

14 But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out.

15 Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given *them*,[s] flowing with milk and honey, which *is* the glory of all lands;

16 Because they despised my judgments, and walked not in my statutes,[t] but polluted my sabbaths: for their heart went after their idols.[u]

17 Nevertheless mine eye spared them from destroying them, neither did I make an end of them in the wilderness.[v]

18 But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers,[w] neither observe their judgments, nor defile yourselves with their idols:[x]

19 I *am* the LORD your God;[y] walk in my statutes, and keep my judgments, and do them;[z]

20 And hallow my sabbaths;[a] and they shall be a sign between me and you, that ye may know that I *am* the LORD your God.

21 Notwithstanding, the children rebelled against me:[b] they walked not in my statutes, neither kept my judgments to do them, which *if* a man do, he shall even live in them; they polluted my sabbaths:[c] then I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness.

22 Nevertheless I withdrew my hand,[d] and wrought for my name's sake,[e] that it should not be polluted in the sight of the heathen, in whose sight I brought them forth.[f]

23 I lifted up my hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries;[g]

24 Because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their fathers' idols.[h]

25 Wherefore I gave them also statutes *that were* not good, and judgments whereby they should not live;[i]

26 And I polluted them in their own gifts,[j] in that they caused to pass through *the fire* all that openeth the womb,[k] that I might make them desolate, to the end that they might know that I *am* the LORD.

27 ¶ Therefore, son of man, speak unto the house of Israel, and say unto them, Thus saith the Lord GOD; Yet in this your fathers have blasphemed me,[l] in that they have committed§ a trespass against me.

28 *For* when I had brought them into the land, *for* the which I lifted up my hand to give it to them, then they saw every high hill, and all the

[a] Ch. 14:1, 3, etc.; John 4:24. * Or, *plead for.* [b] ch. 16:2. [c] Deut. 7:6. † Or, *sware;* ver. 6; Exod. 6:8. [d] Exod. 3:8, etc.; Deut. 4:34, 35. [e] Deut. 8:7, etc. [f] Psa. 48:2. [g] Lev. 18:3; Deut. 29:16–18; Josh. 24:14. [h] Judg. 2:12–15; 1 Kings 11:5–8; 2 Kings 21:3, etc. [i] 2 Kings 22:16, 17. [j] ch. 36:21, 22; Deut. 9:28. [k] Num. 14:13, etc. [l] Exod. 13:18. [m] Deut. 4:8; Neh. 9:13, 14; Psa. 147:19. ‡ Heb. *made them to know.* [n] Lev. 18:5; 19:3, 30. [o] Exod. 31:13. [p] Isa. 63:10. [q] Neh. 13:18. [r] Num. 26:65. [s] Psa. 95:11. [t] Prov. 1:30, 31. [u] Psa. 78:37; Amos 5:25, 26. [v] Psa. 78:38. [w] Jer. 9:14; Amos 2:4. [x] Deut. ch. 5–12. [y] Exod. 20:2; Lev. 19:4, etc. [z] Psa. 119:3. [a] Jer. 17:22. [b] Num 25:1, 2; Deut 9:23, 24; 31:27. [c] ver. 13, 16. [d] ver. 17. [e] ver. 9, 14. [f] Psa. 98:2. [g] Lev. 26:33; Deut. 28:64; Psa. 106:26, 27. [h] ch. 6:9; Psa. 119:37. [i] ver. 39; Psa 81:12; Hos. 8:11; Rom. 1:24. [j] Isa. 1:11–15. [k] 2 Kings 17:17, Jer. 32:35. [l] Rom. 2:24. § Heb. *trespassed.*

CHAPTER XX.

7. *And defile not yourselves with the idols of Egypt;* when God came to deliver his people from Egypt, he found them polluted with the worship of its idols, and deserving of his wrath. How deep was this moral infection appears from the narrative of the golden calf, in Exodus chapter 32.

23. *Would scatter them among the heathen;* see Lev. chap. 26, and Deut. chap. 28.

25. *I gave them also statutes—not good;* in a permissive sense. Psa. 81:12; Acts 7:42.

26. *Caused to pass through the fire;* as burnt-offerings to their gods, ver. 31. *All that openeth the womb;* all their first-born children; a horrid perversion of the divine ordinance, Exod. 13:2.

thick trees, and they offered there their sacrifices,[a] and there they presented the provocation of their offering:[b] there also they made their sweet savor,[c] and poured out there their drink-offerings.

29 Then I said unto them, What *is* the high place* whereunto ye go? And the name thereof is called Bamah unto this day.

30 Wherefore say unto the house of Israel, Thus saith the Lord GOD; Are ye polluted after the manner of your fathers?[d] and commit ye whoredom after their abominations?

31 For when ye offer your gifts, when ye make your sons to pass through the fire, ye pollute yourselves with all your idols, even unto this day: and shall I be inquired of by you,[e] O house of Israel? *As* I live, saith the Lord GOD, I will not be inquired of by you.

32 And that which cometh into your mind shall not be at all,[f] that ye say, We will be as the heathen, as the families of the countries, to serve wood and stone.[g]

33 ¶ *As* I live, saith the Lord GOD, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you:[h]

34 And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered,[i] with a mighty hand, and with a stretched out arm, and with fury poured out.

35 And I will bring you into the wilderness of the people,[j] and there will I plead with you face to face.[k]

36 Like as I pleaded with your fathers in the wilderness of the land of Egypt,[l] so will I plead with you, saith the Lord GOD.

37 And I will cause you to pass under the rod,[m] and I will bring you into the bond† of the covenant:

38 And I will purge out from among you the rebels, and them that transgress against me:[n] I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel:[o] and ye shall know that I *am* the LORD.

39 As for you, O house of Israel, thus saith the Lord GOD; Go ye, serve ye every one his idols,[p] and hereafter *also*, if ye will not hearken unto me:[q] but pollute ye my holy name no more with your gifts, and with your idols.[r] A. M. 3411. B. C. 593.

40 For in my holy mountain, in the mountain of the height of Israel, saith the Lord GOD, there shall all the house of Israel, all of them in the land, serve me:[s] there will I accept them, and there will I require your offerings,[t] and the first-fruits‡ of your oblations, with all your holy things.

41 I will accept you with your sweet savor,§[u] when I bring you out from the people, and gather you out of the countries wherein ye have been scattered;[v] and I will be sanctified in you before the heathen.[w]

42 And ye shall know that I *am* the LORD,[x] when I shall bring you into the land of Israel, into the country *for* the which I lifted up my hand to give it to your fathers.

43 And there shall ye remember your ways, and all your doings, wherein ye have been defiled;[y] and ye shall loathe yourselves in your own sight for all your evils that ye have committed.[z]

44 And ye shall know that I *am* the LORD, when I have wrought with you for my name's sake,[a] not according to your wicked ways, nor according to your corrupt doings,[b] O ye house of Israel, saith the Lord GOD.

45 ¶ Moreover the word of the LORD came unto me, saying,

46 Son of man, set thy face toward the south, and drop *thy word* toward the south, and prophesy against the forest of the south field;

47 And say to the forest of the south, Hear the word of the LORD; Thus saith the Lord GOD; Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree:[c] the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein.[d]

48 And all flesh shall see that I the LORD have kindled it: it shall not be quenched.[e]

49 Then said I, Ah Lord GOD! they say of me, Doth he not speak parables?

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[a] Isa. 57:5, etc.; Jer. 3:6. [b] Deut. 31:20; 1 Cor. 10:22. [c] ch. 16:19 * Or, *told them what the high place* was, or *Bamah*. [d] ver. 18. [e] ver. 3. [f] ch. 11:5. [g] ver. 40. [h] Jer. 21:5. [i] Deut. 30:5. [j] Hos. 2:14, 15. [k] Isa. 1:18; Jer. 2:9. [l] Num. ch. 14, etc. [m] Lev. 27:32; Jer. 33:13; Lam. 3:1; Mic. 7:14. † Or, *a delivering*. [n] ch. 34:17; Matt. 25:32, 33; Rev. 21:27. [o] Jer. 44:14. [p] Judg. 10:14; Amos 4:4. [q] Psa. 81:13. [r] Isa. 1:13. [s] Isa. 2:2, 3; 25:6, 7. [t] Isa. 60:7; Zech. 8:20, etc.; Mal. 3:4. ‡ Or, *chief*. § Heb. *savor of rest*. [u] Phil. 4:18. [v] 1 Pet. 2:9. [w] Isa. 5:16. [x] ch. 38:23. [y] ch. 16:61. [z] Job 42:6. [a] Psa. 25:11; 115:1; 1 John 2:12. [b] Psa. 103:10. [c] Jer. 21:14. [d] ch. 21:4. [e] Mark 9:44.

29. *What is the high place* (Heb. Bamah) *whereunto ye go?* a question of indignant remonstrance.

35. *The wilderness of the people;* figuratively spoken, a wilderness consisting of exile and oppression among foreigners, in which the wheat shall be sifted from the chaff. In restoring his people from captivity, God will repeat to them the discipline to which he subjected their fathers in the literal wilderness, and by which he destroyed the rebellious from among them.

37. *To pass under the rod;* as shepherds do their flocks, thus numbering and reviewing each sheep of the fold, and separating the evil from the good.

38. *I will bring them forth—shall not enter into the land of Israel;* another allusion to the exodus from Egypt: God will deal with the rebels among the captives as he did with the rebellious generation whom he brought out of Egypt. Compare Num. 14:22, 23.

39. *Go ye, serve—with your idols;* be wholly devoted to your gods, or serve me wholly: mix not your idolatrous rites with my worship. 1 Kings 18:21.

40–44. *For in my holy mountain—your corrupt doings;* a promise to the purified remnant, to be progressively fulfilled from age to age. See note on chap. 11:20.

45. *The word of the Lord came unto me;* the remainder of this chapter properly belongs to the following.

46. *The forest of the south field;* Jerusalem, with the region dependent upon her, chap. 21:2. The multitude of her people is represented under the similitude of a forest. Compare Isa. 9:18, 19; 10:18, 19; Jer. 21:14.

47. *Green tree—dry tree;* explained below, chap. 21:3. Compare Luke 23:31.

INSTRUCTIONS.

1–44. Though God will be inquired of by his people for the blessings which he promises, yet the hope of his cause rests not on their constancy, but upon his own unchangeable fidelity to his promises and zeal for his great name. For his own glory he has begun and will carry forward the work of redemption, separating the wicked who are among his people from the righteous by his repeated

A. M. 3411.
B. C. 593.

CHAPTER XXI.

1 Ezekiel prophesieth against Jerusalem with a sign of sighing. 8 The sharp and bright sword, 18 against Jerusalem, 25 against the kingdom, 28 and against the Ammonites.

AND the word of the LORD came unto me, saying,

2 Son of man, set thy face toward Jerusalem, and drop *thy word* toward the holy places,[a] and prophesy against the land of Israel,

3 And say to the land of Israel, Thus saith the LORD; Behold, I *am* against thee, and will draw forth my sword out of his sheath, and will cut off from thee the righteous and the wicked.[b]

4 Seeing then that I will cut off from thee the righteous and the wicked, therefore shall my sword go forth out of his sheath against all flesh from the south to the north:[c]

5 That all flesh may know that I the LORD have drawn forth my sword out of his sheath: it shall not return any more.[d]

6 Sigh therefore, thou son of man, with the breaking of *thy* loins; and with bitterness sigh before their eyes.[e]

7 And it shall be, when they say unto thee, Wherefore sighest thou? that thou shalt answer, For the tidings, because it cometh:[f] and every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees shall be weak *as** water: behold, it cometh, and shall be brought to pass, saith the Lord GOD.

8 ¶ Again the word of the LORD came unto me, saying,

9 Son of man, prophesy, and say, Thus saith the LORD; Say, A sword, a sword is sharpened, and also furbished:[g]

10 It is sharpened to make a sore slaughter; it is furbished that it may glitter: should we then make mirth? it contemneth the rod of my son, *as* every tree.†

11 And he hath given it to be furbished, that it may be handled: this sword is sharpened, and it is furbished, to give it into the hand of the slayer.[h]

12 Cry and howl, son of man; for it shall be upon my people, it *shall be* upon all the princes of Israel: terrors by reason of the sword shall be upon my‡ people:[i] smite therefore upon *thy* thigh.[j]

13 Because *it is* a trial,[k] and what if *the sword* contemn even the rod?§ it shall be no *more*, saith the Lord GOD.

14 Thou therefore, son of man, prophesy, and smite *thy* hands together,‖ and let the sword be doubled the third time, the sword of the slain: it *is* the sword of the great *men that are* slain, which entereth into their privy chambers.

15 I have set the point¶ of the sword against all their gates, that *their* heart may faint,[l] and *their* ruins be multiplied: ah! *it is* made bright, *it is* wrapped up* for the slaughter.

16 Go thee one way or other, *either* on the right hand, *or* on the left,† whithersoever thy face *is* set.

17 I will also smite my hands together, and I will cause my fury to rest: I the LORD have said *it*.

18 ¶ The word of the LORD came unto me again, saying,

19 Also, thou son of man, appoint thee two ways, that the sword of the king of Babylon may come: both twain shall come forth out of one land: and choose thou a place, choose *it* at the head of the way to the city.

20 Appoint a way, that the sword may come to Rabbath of the Ammonites,[m] and to Judah in Jerusalem the defenced.

21 For the king of Babylon stood at the parting‡ of the way, at the head of the two ways, to use divination: he made *his* arrows§ bright, he consulted with images,‖ he looked in the liver.

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a Deut. 32:2. b Job 9:22. c Psa. 45:3. d Isa. 55:11. e Isa. 22:4. f Isa. 28:19. * Heb. *go into.* g Deut. 32:41. † Or, is *the rod of my son, it despiseth every tree.* h ver. 19. ‡ Or, *they are thrust down to the sword with my.* i Deut. 32:25. j Jer. 31:19. k Mal. 3:2, 3; 1 Cor. 3:13. § Or, *When the trial* hath been, *what then? shall they not also belong to the despising rod?* ‖ Heb. *hand to hand.* ¶ Or, *glittering*, or *fear.* l ch. 22:14. * Or, *sharpened.* † Heb. *set thyself, take the left hand.* m Jer. 49:2. ‡ Heb. *mother.* § Or, *knives.* ‖ Heb. *teraphim.*

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judgments, and thus continuing and enlarging his kingdom from age to age.

45–48. God would not spare his own chosen city Jerusalem from the devouring flame and from captivity, when she persisted in rebelling against him; neither will he spare any of his churches at the present day who follow her example, on account of the greatness of the privileges which he has conferred upon them in times past, or on account of the piety of their forefathers.

CHAPTER XXI.

3. *Cut off from thee the righteous and the wicked;* that is, take away from thee every class of persons. Such men as Jeremiah and Baruch, Ezekiel and Daniel, were among the removed.

4. *From the south to the north;* of the land of Israel.

7. *The tidings;* of God's avenging sword.

9. *Furbished;* made bright.

10. *Then make mirth;* instead of mourning for our sins. Compare Isa. 22:12, 13. *It contemneth—every tree;* or, "the sceptre of my son disdaineth every tree." The sceptre of God's Son is the reigning family of Israel, represented by Zedekiah and his princes. "Every tree," is put metaphorically for the princes of other kingdoms. These the king and princes of Jerusalem disdain, as not able to destroy the holy city.

12. *Terrors—my people;* rather, they are delivered to the sword with my people.

13. *Because it is a trial—shall be no more;* or, "For a trial is made; and what if the disdainful sceptre," that is, of Israel, "should be no more?" The trial consists of God's judgments through Nebuchadnezzar.

16. *One way or other;* the verse contains a command to the sword to ravage in every direction.

19. *Appoint thee two ways;* represent them by a picture or drawing. Compare chap. 4:1. *That the sword—may come;* that is, it may come by either of these ways. *One land;* Babylon. *Choose;* more literally, "make," that is, mark in the picture. *At the head of the way to the city;* where the road to Jerusalem leaves that to Rabbath, both being the same for a certain distance from Babylon. The words intimate that Nebuchadnezzar shall first assail Jerusalem, afterwards Ammon. Compare verse 28.

20. *May come;* may come to either city, according to the route upon which the king of Babylon shall decide.

21. *To use divination;* for the purpose of determining which road he should take. Probably he was on his way to Egypt, and wished to take either Jerusalem or Rabbath on the road. *Made his arrows bright;* or, "shook his arrows;" that is, in the urn, that when they flew out their direction might decide his course. *Looked in the liver;* a common mode of taking auguries.

22 At his right hand was the divination for Jerusalem, to appoint captains,* to open the mouth in the slaughter, to lift up the voice with shouting, to appoint *battering* rams against the gates, to cast a mount, *and* to build a fort.

23 And it shall be unto them as a false divination in their sight, to them that have sworn oaths:† but he will call to remembrance the iniquity,[a] that they may be taken.

24 Therefore thus saith the Lord GOD; Because ye have made your iniquity to be remembered,[b] in that your transgressions are discovered, so that in all your doings your sins do appear; because, *I say*, that ye are come to remembrance, ye shall be taken with the hand.[c]

25 ¶ And thou, profane wicked prince of Israel,[d] whose day is come,[e] when iniquity *shall have* an end,

26 Thus saith the Lord GOD; Remove the diadem, and take off the crown: this *shall* not *be* the same: exalt *him that is* low, and abase *him that is* high.[f]

27 I will overturn, overturn, overturn it:‡ and it shall be no *more*, until he come whose right it is; and I will give it *him*.[g]

28 ¶ And thou, son of man, prophesy and say, Thus saith the Lord GOD concerning the Ammonites, and concerning their reproach; even say thou, The sword, the sword *is* drawn: for the slaughter *it is* furbished, to consume because of the glittering:

29 While they see vanity unto thee, while they divine a lie unto thee, to bring thee upon the necks of *them that are* slain, of the wicked, whose day is come, when their iniquity *shall have* an end.

30 Shall I cause *it* to§ return into his sheath? I will judge thee in the place where thou wast created, in the land of thy nativity.

31 And I will pour out mine indignation upon thee; I will blow against thee in the fire of my wrath, and deliver thee into the hand of brutish‖ men, *and* skilful to destroy.

32 Thou shalt be for fuel to the fire; thy blood shall be in the midst of the land; thou A. M. 3411. B. C. 593. shalt be no *more* remembered: for I the LORD have spoken *it*.

CHAPTER XXII.

1 A catalogue of sins in Jerusalem. 13 God will burn them as dross in his furnace. 23 The general corruption of prophets, priests, princes, and people.

MOREOVER the word of the LORD came unto me, saying,

2 Now, thou son of man, wilt thou judge,¶ wilt thou judge the bloody city?* yea, thou shalt show her† all her abominations.

3 Then say thou, Thus saith the Lord GOD; The city sheddeth blood in the midst of it, that her time may come, and maketh idols against herself to defile herself.

4 Thou art become guilty in thy blood that thou hast shed;[h] and hast defiled thyself in thine idols which thou hast made; and thou hast caused thy days to draw near, and art come *even* unto thy years: therefore have I made thee a reproach unto the heathen, and a mocking to all countries.

5 *Those that be* near, and *those that be* far from thee, shall mock thee, *which art* infamous *and* much vexed.‡

6 Behold, the princes of Israel, every one were in thee to their power§ to shed blood.

7 In thee have they set light by father and mother: in the midst of thee have they dealt by oppression‖ with the stranger: in thee have they vexed the fatherless and the widow.

8 Thou hast despised my holy things, and hast profaned my sabbaths.

9 In thee are men that carry tales¶ to shed blood: and in thee they eat upon the mountains: in the midst of thee they commit lewdness.[i]

10 In thee have they discovered their fathers' nakedness: in thee have they humbled her that was set apart for pollution.

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* Or, battering *rams;* Heb. *rams.* † Or, *for the oaths made unto them.* [a] Num. 32:23. [b] Hos. 7:2. [c] Isa. 64:6. [d] Jer. 52:2. [e] ch. 17:19, 24. [f] Luke 1:52. ‡ Heb. *Perverted, perverted, perverted, will I make it.* [g] Gen. 49:10; Luke 1:32, 33. § Or, *Cause* it *to.* ‖ Or, *burning.* ¶ Or, *plead for.*

* Heb. *city of bloods.* † Heb. *make her know;* ch. 16:2. [h] 2 Kings 21:16. ‡ Heb. *polluted of name, much in vexation.* § Heb. *arm.* ‖ Or, *deceit.* ¶ Heb. *of slanders.* [i] ch. 18:6, etc.

22. *At his right hand was the divination for Jerusalem;* that is, the lot which fell upon the right hand road, which led to Jerusalem. *To appoint captains—to build a fort;* these words give the result to Jerusalem of his decision.

23. *Unto them;* to the people of Jerusalem. *As a false divination;* they shall treat the report of it as false. *Oaths;* of allegiance to the king of Babylon. 2 Chron. 36:13. *He will call;* Nebuchadnezzar will call. *The iniquity;* of the king and princes of Judah in breaking their oath.

25. *Prince of Israel;* Zedekiah. *When iniquity shall have an end;* literally, "in the time of the iniquity of the end;" that is, iniquity which brings an end to his kingdom.

26. *This shall not be the same;* this dignity shall not remain unchanged.

27. *He come whose right it is;* the Messiah. *Will give it;* will give him the diadem and crown. Ver. 26.

28. *The Ammonites;* though for the present passed by, their turn will soon come. *Their reproach;* upon Jerusalem, over whose destruction they exulted.

29. *They see vanity;* the false prophets of Ammon. *Upon the necks of them that are slain;* to cause thee to lie prostrate upon them in death. This was the result to Ammon of their flatteries.

INSTRUCTIONS.

6, 7. God's resources to bless and to curse are alike unlimited. When he draws his sword of vengeance against a people for their sins, resistance is vain, nor can any endure its terrible power.

10. Sin has a dreadful power to blind men's minds so that they fail to discern the approach of God's judgments, and are overtaken by them, like the generation before the flood, in the midst of their mirth and revelry.

18–24. God's providence extends to all events, so that nothing takes place but in accordance with his wise and holy counsels. Even the foolish divinations of heathen kings are so overruled by him, that through them he accomplishes his own purposes, whether of wrath or of mercy.

27. God is in all the commotions and revolutions of the world, and through them he is steadily preparing the way for the universal dominion of his Son, to whom he has given all power in heaven and on earth.

28–32. The punishment of sinners may be long delayed by the course of God's providence; but, if they persist in their transgressions, it will come at last with overwhelming power, and destroy them root and branch. Mal. 4:1.

CHAPTER XXII.

4. *Thy days—thy years;* to be destroyed.

10. *For pollution;* that is, on account of her uncleanness. Lev. 18:19.

A. M. 3411. B. C. 593. 11 And one* hath committed abomination with his neighbor's wife; and another* hath lewdly† defiled his daughter-in-law; and another in thee hath humbled his sister, his father's daughter.

12 In thee have they taken gifts to shed blood; thou hast taken usury and increase, and thou hast greedily gained of thy neighbors by extortion, and hast forgotten me,[a] saith the Lord GOD.

13 ¶ Behold, therefore I have smitten my hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee.

14 Can thy heart endure, or can thy hands be strong, in the days that I shall deal with thee? [b] I the LORD have spoken *it*, and will do *it*.

15 And I will scatter thee among the heathen, and disperse thee in the countries,[c] and will consume thy filthiness out of thee.[d]

16 And thou shalt take thine inheritance‡ in thyself in the sight of the heathen, and thou shalt know that I *am* the LORD.

17 And the word of the LORD came unto me, saying,

18 Son of man, the house of Israel is to me become dross:[e] all they *are* brass, and tin, and iron, and lead, in the midst of the furnace; they are *even* the dross§ of silver.[f]

19 Therefore thus saith the Lord GOD; Because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem.

20 *As* they gather‖ silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt *it;* so will I gather *you* in mine anger and in my fury, and I will leave *you there*, and melt you.[g]

21 Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof.

22 As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the LORD have poured out my fury upon you.[h]

23 ¶ And the word of the LORD came unto me, saying,

24 Son of man, say unto her, Thou *art* the land that is not cleansed, nor rained upon in the day of indignation.

25 *There is* a conspiracy of her prophets in the midst thereof,[i] like a roaring lion ravening the prey: they have devoured souls;[j] they have taken the treasure and precious things;[k] they have made her many widows in the midst thereof.

26 Her priests have violated¶ my law,[l] and have profaned my holy things: they have put no difference between the holy and profane, neither have they showed *difference* between the unclean and the clean,[m] and have hid their eyes from my sabbaths, and I am profaned among them.

27 Her princes in the midst thereof *are* like wolves ravening the prey, to shed blood, *and* to destroy souls, to get dishonest gain.

28 And her prophets have daubed them with untempered *mortar*, seeing vanity,[n] and divining lies unto them, saying, Thus saith the Lord GOD, when the LORD hath not spoken.

29 The people of the land have used oppression,* and exercised robbery, and have vexed the poor and needy:[o] yea, they have oppressed the stranger wrongfully.†[p]

30 And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it:[q] but I found none.[r]

31 Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads,[s] saith the Lord GOD.

CHAPTER XXIII.

1 The whoredoms of Aholah and Aholibah. 22 Aholibah is to be plagued by her lovers. 36 The prophet reproveth the adulteries of them both, 45 and showeth their judgments.

THE word of the LORD came again unto me, saying,

2 Son of man, there were two women, the daughters of one mother:[t]

* Or, *every one.* † Or, *by lewdness.* [a] Deut. 32:18. [b] ch. 28:9; Job 9:4; Isa. 31:3. [c] Deut. 4:27. [d] ch. 23:27. ‡ Or, *be profaned.* [e] Psa. 119:119; Isa. 1:22, 25. § Heb. *drosses;* Jer. 6:30. [f] Isa. 1:25. ‖ Heb. According *to the gathering of.* [g] Zech. 13:9. [h] ch. 20:8, 33. [i] Hos. 6:9. [j] ch. 13:1–

20. [k] ch. 34:3; Mic. 3:11; Zeph. 3:3, 4. ¶ Heb. *offered violence to;* 2 Pet. 3:16. [l] Mal. 2:7, 8. [m] Lev. 10:10. [n] Lam. 2:14. * Or, *deceit.* [o] Jer. 5:26–31. † Heb. *without right.* [p] Exod. 23:9. [q] Isa. 63:5. [r] Jer. 5:1. [s] Prov. 1:31. [t] Jer. 3:7–11.

13. *Smitten my hand;* as a sign of indignation.

16. *Take thine inheritance;* the words in the margin are to be preferred.

18. *Become dross;* in my efforts to refine them I have found them to be only dross, and as dross I will consume them.

28. *Daubed them with untempered mortar;* see chapter 13:10–16.

30. *Make up the hedge—the gap;* see note on chap. 13:5.

INSTRUCTIONS.

2. The messengers whom God sends to men must deal honestly with their consciences, not withholding the truth through fear or favor, but faithfully setting forth before them all their sins.

4. When we see a community giving itself up to the practice of iniquity of every kind without restraint, we may be certain, from the sure testimony of God, that its days of punishment are near.

7. The oppression of the weak and defenceless is a most heinous sin. In the present catalogue God places it by the side of Sabbath-breaking, extortion, bribery, murder, and adultery.

13–16. The curse of God rests upon wealth gained by sinful practices. It brings upon its owners trouble and misery instead of profit in this life, and exposes them to his wrath in the life to come.

17–22. When men grow worse instead of better under God's chastisements, it is a token that they are reprobate, and that their destruction is nigh at hand.

24–31. When wicked princes unite with wicked prophets and priests to spoil a nation and corrupt its faith and practice by false doctrines, ungodliness and iniquity will soon pervade the mass of the people, and they, with their rulers and teachers, will become like briers and thorns ready to be consumed by the fire of God's wrath.

CHAPTER XXIII.

In this chapter the adulteries of the two sisters, Aholah and Aholibah, represent not only the idolatrous practices which Samaria and Jerusalem borrowed from the heathen nations, but also, and especially, their unlawful alliances with them; for these were formed in an idolatrous spirit, and they led to literal idolatry.

3 And they committed whoredoms in Egypt;[a] they committed whoredoms in their youth:[b] there were their breasts pressed, and there they bruised the teats of their virginity.

4 And the names of them *were* Aholah the elder, and Aholibah her sister: and they were mine, and they bare sons and daughters. Thus *were* their names; Samaria *is* Aholah,* and Jerusalem Aholibah.†

5 And Aholah played the harlot when she was mine; and she doted on her lovers, on the Assyrians *her* neighbors,[c]

6 *Which were* clothed with blue, captains and rulers, all of them desirable young men, horsemen riding upon horses.

7 Thus she committed her whoredoms with them,‡ with all them *that were* the chosen men of Assyria,§ and with all on whom she doted: with all their idols she defiled herself.

8 Neither left she her whoredoms *brought* from Egypt: for in her youth they lay with her, and they bruised the breasts of her virginity, and poured their whoredom upon her.

9 Wherefore I have delivered her into the hand of her lovers, into the hand of the Assyrians, upon whom she doted.[d]

10 These discovered her nakedness: they took her sons and her daughters, and slew her with the sword: and she became famous‖ among women; for they had executed judgment upon her.

11 And when her sister Aholibah saw *this*, she was more corrupt in her inordinate love¶ than she, and in her whoredoms more than her sister in *her* whoredoms.*[e]

12 She doted upon the Assyrians *her* neighbors,[f] captains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men.

13 Then I saw that she was defiled, *that* they *took* both one way,

14 And *that* she increased her whoredoms: for when she saw men portrayed upon the wall,[g] the images of the Chaldeans portrayed with vermilion,

15 Girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity:

16 And as soon as she saw them with her eyes,† she doted upon them,[h] and sent messengers unto them into Chaldea.

17 And the Babylonians‡ came to her A. M. 3411. B. C. 593. into the bed of love, and they defiled her with their whoredom, and she was polluted with them, and her mind was alienated§ from them.

18 So she discovered her whoredoms, and discovered her nakedness: then my mind was alienated from her,[i] like as my mind was alienated from her sister.

19 Yet she multiplied her whoredoms, in calling to remembrance the days of her youth, wherein she had played the harlot in the land of Egypt.

20 For she doted upon their paramours, whose flesh *is as* the flesh of asses, and whose issue *is like* the issue of horses.

21 Thus thou calledst to remembrance the lewdness of thy youth, in bruising thy teats by the Egyptians for the paps of thy youth.

22 ¶ Therefore, O Aholibah, thus saith the Lord GOD; Behold, I will raise up thy lovers against thee,[j] from whom thy mind is alienated,[k] and I will bring them against thee on every side;[l]

23 The Babylonians, and all the Chaldeans, Pekod,[m] and Shoa, and Koa, *and* all the Assyrians with them: all of them desirable young men, captains and rulers, great lords and renowned, all of them riding upon horses.

24 And they shall come against thee with chariots, wagons, and wheels, and with an assembly of people, *which* shall set against thee buckler and shield and helmet round about: and I will set judgment before them, and they shall judge thee according to their judgments.

25 And I will set my jealousy against thee, and they shall deal furiously with thee:[n] they shall take away thy nose and thine ears; and thy remnant shall fall by the sword: they shall take thy sons and thy daughters; and thy residue shall be devoured by the fire.

26 They shall also strip thee out of thy clothes, and take away thy fair jewels.‖[o]

27 Thus will I make thy lewdness to cease from thee,[p] and thy whoredom *brought* from the land of Egypt:[q] so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more.

28 For thus saith the Lord GOD; Behold, I will deliver thee into the hand *of them* whom thou hatest, into the hand *of them* from whom thy mind is alienated:[r]

29 And they shall deal with thee hatefully, and shall take away all thy labor, and shall leave thee

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a Ch. 20:8; Lev. 17:7; Josh. 24:14. b ch. 16:8, etc. * That is, *Her tent*, or *tabernacle*. † That is, *My tabernacle in her;* 1 Kings 8:29. c 2 Kings 15:19; 16:7; 17:3; Hos. 8:9. ‡ Heb. *bestowed her whoredoms upon them.* § Heb. *choice of the children of Asshur.* d 2 Kings 18:9–11. ‖ Heb. *a name.* ¶ Heb. *corrupted her inordinate love more.* * Heb. *the whoredoms of her sister.*

e 2 Chr. 33:9. f 2 Chr. 28:16. g ch. 8:10, 11. † Heb. *at the sight of her eyes.* h 2 Kings 20:12, etc. ‡ Heb. *children of Babel.* § Heb. *loosed*, or *disjointed.* i Jer. 15:1. j Jer. 11:11, 12. k 2 Sam. 13:15. l Lam. 1:3. m Jer. 50:21. n Jer. 52:6, etc. ‖ Heb. *instruments of thy decking.* o Isa. 39:4–7. p ch. 16:41; 22:15. q ver. 3, 19. r ver. 17.

3. *Committed whoredoms in Egypt;* worshipped the gods of the Egyptians.

4. *Aholah;* that is, "her tent," namely, that of Samaria. *Aholibah;* that is, "my tent is in her." The meaning is, that Samaria has her own idolatrous tabernacle, while God's tabernacle is in Jerusalem. *Were mine;* espoused to me, chap. 16:8.

14. *Men—images;* these seem to have been the images of gods and deified heroes portrayed upon the walls of the Babylonian palaces. The description agrees perfectly with the figures now found graven upon the stone slabs that abound in the ruins of Nineveh and Babylon.

16, 17. *Sent messengers—the Babylonians came;* she introduced the worship of these Chaldean deities into Jerusalem. *Was alienated from them;* the Chaldeans, whose idolatrous images she had learned to worship, became to her objects of terror and aversion when she turned from them to Egypt.

19. *Calling to remembrance the days of her youth, wherein she had played the harlot;* remembering and renewing her early fornications with the Egyptians. The prophet refers to the alliances which the Jews sought with the Egyptians against the power of the Chaldeans. See introductory note.

A. M. 3411. B. C. 593. naked and bare: and the nakedness of thy whoredoms shall be discovered,[a] both thy lewdness and thy whoredoms.[b]

30 I will do these *things* unto thee, because thou hast gone a whoring after the heathen, *and* because thou art polluted with their idols.[c]

31 Thou hast walked in the way of thy sister; therefore will I give her cup into thy hand.[d]

32 Thus saith the Lord GOD; Thou shalt drink of thy sister's cup deep and large: thou shalt be laughed to scorn and had in derision;[e] it containeth much.

33 Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria.

34 Thou shalt even drink it and suck *it* out,[f] and thou shalt break the sherds thereof, and pluck off thine own breasts: for I have spoken *it*, saith the Lord GOD.

35 Therefore thus saith the Lord GOD; Because thou hast forgotten me,[g] and cast me behind thy back,[h] therefore bear thou also thy lewdness and thy whoredoms.

36 ¶ The LORD said moreover unto me; Son of man, wilt thou judge* Aholah and Aholibah? yea, declare unto them their abominations;[i]

37 That they have committed adultery, and blood *is* in their hands,[j] and with their idols have they committed adultery, and have also caused their sons, whom they bare unto me, to pass for them through *the fire*, to devour *them*.[k]

38 Moreover this they have done unto me: they have defiled my sanctuary in the same day,[l] and have profaned my sabbaths.

39 For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; and lo, thus have they done in the midst of my house.[m]

40 And furthermore, that ye have sent for men to come† from far, unto whom a messenger *was* sent;[n] and lo, they came: for whom thou didst wash thyself, paintedst thy eyes, and deckedst thyself with ornaments,[o]

41 And satest upon a stately‡ bed,[p] and a table prepared before it, whereupon thou hast set mine incense and mine oil.[q]

42 And a voice of a multitude being at ease *was* with her: and with the men of the common sort§ *were* brought Sabeans‖ from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads.

43 Then said I unto *her that was* old in adulteries, Will they now commit whoredoms with her,¶ and she *with them?*

44 Yet they went in unto her, as they go in unto a woman that playeth the harlot:[r] so went they in unto Aholah and unto Aholibah, the lewd women.

45 ¶ And the righteous men, they shall judge them after the manner of adulteresses, and after the manner of women that shed blood;[s] because they *are* adulteresses, and blood *is* in their hands.

46 For thus saith the Lord GOD; I will bring up a company upon them,† and will give them to be removed and spoiled.*[u]

47 And the company shall stone them with stones, and dispatch them† with their swords; they shall slay their sons and their daughters, and burn up their houses with fire.[v]

48 Thus will I cause lewdness to cease out of the land,[w] that all women may be taught not to do after your lewdness.[x]

49 And they shall recompense your lewdness upon you, and ye shall bear the sins of your idols:[y] and ye shall know that I *am* the Lord GOD.

CHAPTER XXIV.

1 Under the parable of a boiling pot, 6 is shown the irrevocable destruction of Jerusalem. 15 By the sign of Ezekiel not mourning for the death of his wife, 19 is shown the calamity of the Jews to be beyond all sorrow.

AGAIN in the ninth year, in the tenth month, in the tenth *day* of the month, the word of the LORD came unto me, saying,

2 Son of man, write thee the name of the day, *even* of this same day: the king of Babylon set himself against Jerusalem this same day.[z]

3 And utter a parable unto the rebellious house, and say unto them, Thus saith the Lord GOD; Set on a pot,[a] set *it* on, and also pour water into it:

4 Gather the pieces thereof into it, *even* every good piece, the thigh, and the shoulder; fill *it* with the choice bones.

5 Take the choice of the flock, and burn‡ also the bones under it, *and* make it boil well, and let them seethe the bones of it therein.

6 ¶ Wherefore thus saith the Lord GOD; Woe to the bloody city, to the pot whose scum *is* therein,

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a Lam. 1:8. b 1 Tim. 5:24. c ch. 6:9. d Jer. 25:15, etc. e ch. 22:4, 5, etc. f Psa. 75:8; Isa. 51:17. g Deut. 8:11, 14; Jer. 13:25. h 1 Kings 14:9; Neh. 9:26. * Or, *plead for.* i ch. 20:4. j Hos. 4:2. k Psa. 106:37. l ch. 5:11. m 2 Kings 21:4, 7. † Heb. *coming.* n Isa. 57:9. o 2 Kings 9:30; Jer. 4:30. ‡ Heb. *honorable* p Amos 2:8. q Prov. 7:17; Hos. 2:8. § Heb. *multitude of men.* ‖ Or, *drunkards.* ¶ Heb. *her whoredoms.* r Jer. 3:1, 6, 8; Hos. 2:5. s Psa. 149:5–9; Matt. 19:28; 1 Cor. 6:2; Rev. 20:4. t ch. 16:40, etc. * Heb. *for a removing and spoil.* u Isa. 6:11, 12; Jer. 4:13:30. † Or, *single them out.* v ch. 24:21; 2 Chr. 36:17, 19. w ver. 27. x Deut. 13:11; 2 Pet. 2:6. y Num. 14:34; 18:23; Isa. 53:11; 1 Pet. 2:24. z 2 Kings 25:1; Jer. 39:1; 52:4. a Jer. 1:13. ‡ Or, *heap.*

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32. *Thy sister's cup;* cup of my wrath which she has drunk.

34. *Break;* here in the sense of gnawing, as a wild beast a bone. *Pluck off thine own breasts;* tear them, from anguish and madness.

40. *Sent for men to come from far—deckedst thyself;* made friendship with foreigners, and adopted their idolatrous practices.

41. *Bed;* here a couch for reclining at meals. *A table prepared before it;* this table was spread in honor of the idols worshipped, and afterwards the worshippers feasted upon its provisions.

INSTRUCTIONS.

For instructions on this chapter the reader is referred to those on the sixteenth, the contents of which are very similar.

CHAPTER XXIV.

2. *Set himself against Jerusalem;* by laying siege to it. This was made known to the prophet in captivity by immediate revelation. He writes the name of the day in the presence of the people, as a testimony to them when they shall hear of the event by human report.

3–5. *Set on a pot—seethe the bones;* the pot is Jerusalem, the pieces in it are the inhabitants, and the fire under it is God's wrath.

6. *Scum;* rather, filth, adhering to the pot itself, as is plain from verse 11, polluting it and all in it. *Bring it*

and whose scum is not gone out of it![a] bring it out piece by piece; let no lot fall upon it.[b]

7 For her blood is in the midst of her; she set it upon the top of a rock; she poured it not upon the ground, to cover it with dust;[c]

8 That it might cause fury to come up to take vengeance;[d] I have set her blood upon the top of a rock, that it should not be covered.

9 Therefore thus saith the Lord GOD; Woe to the bloody city![e] I will even make the pile for fire great.

10 Heap on wood, kindle the fire, consume the flesh, and spice it well, and let the bones be burned.[f]

11 Then set it empty upon the coals thereof, that the brass of it may be hot, and may burn, and *that* the filthiness of it may be molten in it,[g] *that* the scum of it may be consumed.

12 She hath wearied *herself* with lies,[h] and her great scum went not forth out of her: her scum *shall be* in the fire.

13 In thy filthiness *is* lewdness: because I have purged thee, and thou wast not purged,[i] thou shalt not be purged from thy filthiness any more, till I have caused my fury to rest upon thee.[j]

14 I the LORD have spoken *it;* it shall come to pass, and I will do *it;* I will not go back, neither will I spare, neither will I repent;[k] according to thy ways, and according to thy doings, shall they judge thee, saith the Lord GOD.

15 ¶ Also the word of the LORD came unto me, saying,

16 Son of man, behold, I take away from thee the desire of thine eyes with a stroke:[l] yet neither shalt thou mourn nor weep,[m] neither shall thy tears run* down.

17 Forbear to cry,† make no mourning for the dead,[n] bind the tire of thy head upon thee,[o] and put on thy shoes upon thy feet, and cover not *thy* lips,‡ and eat not the bread of men. A. M. 3414. B. C. 590.

18 So I spake unto the people in the morning: and at even my wife died;[p] and I did in the morning as I was commanded.

19 ¶ And the people said unto me, Wilt thou not tell us what these *things are* to us, that thou doest *so?*

20 Then I answered them, The word of the LORD came unto me, saying,

21 Speak unto the house of Israel, Thus saith the Lord GOD; Behold, I will profane my sanctuary,[q] the excellency of your strength,[r] the desire of your eyes,[s] and that which your soul pitieth;§ and your sons and your daughters whom ye have left shall fall by the sword.[t]

22 And ye shall do as I have done: ye shall not cover *your* lips,[u] nor eat the bread of men.[v]

23 And your tires *shall be* upon your heads, and your shoes upon your feet: ye shall not mourn nor weep;[w] but ye shall pine away for your iniquities,[x] and mourn one toward another.

24 Thus Ezekiel is unto you a sign: according to all that he hath done shall ye do: and when this cometh, ye shall know that I *am* the Lord GOD.[y]

25 Also, thou son of man, *shall it* not *be* in the day when I take from them their strength,[z] the joy of their glory, the desire of their eyes, and that whereupon they set their minds,‖ their sons and their daughters,

26 *That* he that escapeth in that day shall come unto thee, to cause *thee* to hear *it* with *thine* ears?

27 In that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more dumb;[a] and thou shalt be a sign unto them: and they shall know that I *am* the LORD.

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a Prov. 30:12. b 2 Sam. 8:2. c Lev. 17:13. d Gen. 4:10. e Nah. 3:1. f Rom. 2:5. g ch. 22:15. h Isa. 44:20. i Rev. 2:21, 22. j ch. 5:13; 8:18; 16:42. k 1 Sam. 15:29. l Job 1:21. m Isa. 57:1. * Heb. *go.* † Heb. *Be silent;* Psa. 39:9. n Jer. 16:5–7. o Lev. 10:6; 21:10, ‡ Heb. *upper lip;* and so ver. 22; Lev. 13:45; Mic. 3:7. p Psa. 90:5, 6. q 1 Kings 9:8; Jer. 7:14; Lam. 1:9, 10. r Psa. 48:1–3. s Psa. 27:4; 84:2, 10. § Heb. *the pity of your soul.* t 2 Chr. 36:17. u Jer. 16:6, 7. v Lam. 4:10. w Psa. 78:64. x ch. 33:10, 11; Lev. 26:39. y John 14:29. z ver. 21. ‖ Heb. *the lifting up of their soul.* a ch. 33:21, etc.

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out; the flesh. This signifies the removal of the people from Jerusalem by death and captivity. *Let no lot fall upon it;* lot to determine who shall be destroyed, and who saved: the meaning is, that all shall perish without distinction.

7. *Her blood;* the blood which she has shed. *Set it upon the top of a rock;* shed it in the most open way.

8. *I have set her blood—not be covered;* as she has shed blood openly, God will avenge it openly.

10. *Spice it well;* some prefer to render, "stir it well."

11. *Then set it empty;* after the pot is emptied of its contents, it is still further to be exposed to a fierce heat, that its filth may be molten out of it. The meaning is, that after Jerusalem has been emptied of her inhabitants, the city itself is to be burned to the ground.

13. *Purged thee;* that is, assayed to purge thee.

16. *The desire of thine eyes;* the prophet's wife, verse 18.

17. *Tire;* that is, turban. This and the shoes were laid aside in mourning. *Lips;* or beard, as the word is rendered in 2 Sam. 19:24. This was covered as a sign of mourning. *The bread of men;* of common men, that is, coarse bread, as in a time of mourning.

21. *Pitieth;* here in the sense of loveth with tenderness.

22, 23. *Shall not cover—shall not mourn;* the calamity will be so general and overwhelming, that all the customary signs of mourning will be omitted.

26. *To hear it;* the desolation which I have made in Jerusalem: this expresses the certainty of the event in God's purpose.

27. *Be opened—be no more dumb;* Ezekiel now closes, by divine direction, his prophecies to his own people till the capture of Jerusalem shall be reported to him, chapter 33:21, 22. His intervening prophecies were directed against the Gentiles.

INSTRUCTIONS.

7, 8. God will make the punishment of bold transgressors as conspicuous as their crimes.

3–13. No amount of suffering inflicted upon transgressors is sufficient of itself to remove the desperate wickedness of the human heart. Though God send upon them judgment after judgment, they will still continue to rebel against him. The power of his Spirit alone can change the heart of stone to flesh and purify the inner man.

16. God sometimes inflicts upon his most faithful servants great sufferings for the instruction of others.

17, 18. The interests of truth often require us to suppress those outward signs of grief which would be in other circumstances right and proper.

23. Public calamity, long continued and general, has a tendency to harden the feelings of wicked men, so that they omit the customary expressions of grief and sympathy, and pine away in sullen despair. From so dreadful a chastisement let every community seek deliverance from God by earnest prayer joined with hearty repentance.

A. M. 3414.
B. C. 590.

CHAPTER XXV.

1 God's vengeance, for their insolency against the Jews, upon the Ammonites; 8 upon Moab and Seir; 12 upon Edom, 15 and upon the Philistines.

THE word of the LORD came again unto me, saying,

2 Son of man, set thy face against the Ammonites, and prophesy against them;[a]

3 And say unto the Ammonites, Hear the word of the Lord GOD: Thus saith the Lord GOD; Because thou saidst, Aha, against my sanctuary, when it was profaned; and against the land of Israel, when it was desolate; and against the house of Judah, when they went into captivity;[b]

4 Behold, therefore I will deliver thee to the men* of the east for a possession, and they shall set their palaces in thee, and make their dwellings in thee: they shall eat thy fruit, and they shall drink thy milk.

5 And I will make Rabbah a stable for camels, and the Ammonites a couching place for flocks: and ye shall know that I *am* the LORD.[c]

6 For thus saith the Lord GOD; Because thou hast clapped *thy* hands,† and stamped with the feet,‡ and rejoiced in heart§ with all thy despite against the land of Israel;

7 Behold, therefore I will stretch out my hand upon thee, and will deliver thee for a spoil‖ to the heathen; and I will cut thee off from the people, and I will cause thee to perish out of the countries: I will destroy thee; and thou shalt know that I *am* the LORD.

8 ¶ Thus saith the Lord GOD; Because that Moab and Seir do say, Behold, the house of Judah *is* like unto all the heathen;

9 Therefore, behold, I will open the side¶ of Moab from the cities, from his cities *which are* on his frontiers, the glory of the country, Beth-jeshimoth, Baal-meon, and Kiriathaim,

10 Unto the men of the east with the Ammonites,* and will give them in possession, that the Ammonites may not be remembered among the nations.

11 And I will execute judgments upon Moab; and they shall know that I *am* the LORD.[d]

12 ¶ Thus saith the Lord GOD; Because that Edom hath dealt against the house of Judah by taking vengeance,† and hath greatly offended, and revenged himself upon them;[e]

13 Therefore thus saith the Lord GOD; I will also stretch out my hand upon Edom, and will cut off man and beast from it; and I will make it desolate from Teman; and they of Dedan shall fall by the sword.‡

14 And I will lay my vengeance upon Edom by the hand of my people Israel: and they shall do in Edom according to mine anger and according to my fury; and they shall know my vengeance, saith the Lord GOD.

15 ¶ Thus saith the Lord GOD; Because the Philistines have dealt by revenge, and have taken vengeance with a despiteful heart, to destroy *it* for the old§ hatred;

16 Therefore thus saith the Lord GOD; Behold, I will stretch out my hand upon the Philistines, and I will cut off the Cherethim, and destroy the remnant of the sea-coast.‖

17 And I will execute great vengeance¶ upon them with furious rebukes; and they shall know that I *am* the LORD, when I shall lay my vengeance upon them.

CHAPTER XXVI.

1 Tyrus, for insulting against Jerusalem, is threatened. 7 The power of Nebuchadrezzar against her. 15 The mourning and astonishment of the sea at her fall.

AND it came to pass in the eleventh year, in the first *day* of the month, *that* the word of the LORD came unto me, saying,

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[a] Ch. 21:28–32; Jer. 49:1, etc.; Amos 1:13–15; Zeph. 2:9–11. [b] ch. 26:2, etc.; Psa. 70:2, 3; Prov. 17:5; 24:17, 18. * Heb. *children.* [c] ch. 35:9. † Heb. *hand.* ‡ Heb. *foot.* § Heb. *soul.* ‖ Or, *meat.* ¶ Heb. *shoulder.* * Or. *against the children of Ammon.* [d] Isa. ch. 15, 16; Jer. 48:1, etc.; Amos 2:1–3. † Heb. *revenging revengement.* [e] 2 Chr. 28:17, 18; Obad. 10. etc. ‡ Or, *shall fall by the sword unto Dedan.* § Or, *with perpetual.* ‖ Or, *haven of the sea.* ¶ Heb. *vengeances.*

CHAPTER XXV.

The four nations mentioned in this chapter all lay on the borders of God's covenant people; they had been from the beginning their enemies, and now exulted in their captivity.

4. *The men of the east;* the Arabian tribes of the desert, which lay east and south of Palestine.

5. *Rabbah;* the same as "Rabbath of the Ammonites," chap. 21:20, in the mountainous region east of the Jordan. Its ruins are used by the Arabs at the present time as a lodging-place for camels.

8. *And Seir;* he first mentions the common sin of Moab and Seir, or Edom, and then utters a separate prophecy against each. *Like unto all the heathen;* has perished like all the other nations, notwithstanding the peculiar protection of Jehovah which it enjoyed. Thus they reproach the God of Israel.

9. *I will open the side of Moab from the cities—the glory of the country, Beth-jeshimoth, Baal-meon, and Kiriathaim;* render, "I will open the side of Moab in the region of the cities, of the cities on his frontier, which are the glory of the country; namely, Beth-jeshimoth," etc. The three places named all lay on the northern frontier of Moab, north of the Arnon. This region has been from ancient times a celebrated pasture-ground.

10. *The men of the east with the Ammonites;* that is, at the same time that I open the country of the Ammonites to the men of the east, I will also open to them the land of the Moabites.

13. *Teman;* a district of Edom on the south-east. *Of Dedan;* better, as the margin, "unto Dedan." This was apparently on the north-east of Edom. There was, as is generally thought, another Dedan on or near the Persian gulf, mentioned below, chap. 27:15.

16. *The Cherethim;* another name for the Philistines. Compare 1 Sam. 30:14–16. *The remnant of the sea-coast;* the Philistines lay along the sea-coast at the south-west of Palestine.

INSTRUCTIONS.

3–7. They who exult with malicious joy over the calamities of others, will soon be compelled to mourn and weep over their own calamities. Prov. 17:5; 24:17, 18.

8–11. God is jealous for his own glory. He will not give over his people to final weakness and ruin; but will in due time appear for their deliverance, and the destruction of those who have rejoiced in their humiliation.

12–17. Hatred and revenge are at all times heinous sins, which provoke God to wrath; but they are peculiarly offensive to him when exercised towards others in times of deep distress.

2 Son of man, because that Tyrus hath said against Jerusalem, Aha,[a] she is broken *that was* the gates of the people; she is turned unto me; I shall be replenished, *now* she is laid waste:

3 Therefore thus saith the Lord GOD; Behold, I *am* against thee,[b] O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up.[c]

4 And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock.

5 It shall be *a place for* the spreading of nets in the midst of the sea;[d] for I have spoken *it*, saith the Lord GOD: and it shall become a spoil to the nations.[e]

6 And her daughters which *are* in the field shall be slain by the sword; and they shall know that I *am* the LORD.

7 ¶ For thus saith the Lord GOD; Behold, I will bring upon Tyrus Nebuchadrezzar king of Babylon, a king of kings,[f] from the north, with horses, and with chariots, and with horsemen, and companies, and much people.

8 He shall slay with the sword thy daughters in the field: and he shall make a fort against thee,[g] and cast a mount* against thee, and lift up the buckler against thee.

9 And he shall set engines of war against thy walls, and with his axes he shall break down thy towers.

10 By reason of the abundance of his horses their dust shall cover thee: thy walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots, when he shall enter into thy gates, as men enter into a city wherein is made a breach.†

11 With the hoofs of his horses shall he tread down all thy streets: he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground.[h]

12 And they shall make a spoil of thy riches, and make a prey of thy merchandise: and they shall break down thy walls, and destroy thy pleasant houses:‡ and they shall lay thy stones and thy timber and thy dust in the midst of the water. A. M. 3416. B. C. 588.

13 And I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard.[i]

14 And I will make thee like the top of a rock: thou shalt be *a place* to spread nets upon; thou shalt be built no more: for I the LORD have spoken *it*,[j] saith the Lord GOD.

15 ¶ Thus saith the Lord GOD to Tyrus; Shall not the isles shake at the sound of thy fall,[k] when the wounded cry, when the slaughter is made in the midst of thee?

16 Then all the princes of the sea shall come down from their thrones, and lay away their robes,[l] and put off their broidered garments: they shall clothe themselves with trembling;§ they shall sit upon the ground,[m] and shall tremble at *every* moment,[n] and be astonished at thee.[o]

17 And they shall take up a lamentation for thee,[p] and say to thee, How art thou destroyed, *that wast* inhabited of seafaring men,‖ the renowned city, which wast strong in the sea, she and her inhabitants, which cause their terror *to be* on all that haunt it!

18 Now shall the isles tremble in the day of thy fall;[q] yea, the isles that *are* in the sea shall be troubled at thy departure.

19 For thus saith the Lord GOD; When I shall make thee a desolate city, like the cities that are not inhabited; when I shall bring up the deep upon thee, and great waters shall cover thee;

20 When I shall bring thee down with them that descend into the pit,[r] with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited; and I shall set glory in the land of the living;

21 I will make thee a terror,¶ and thou *shalt be* no *more:*[s] though thou be sought for, yet shalt thou never be found again,[t] saith the Lord GOD.

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a Ch. 25:3; Psa. 35:21. b ch. 38:3. c Isa. 5:30. d ch. 27:32. e ch. 27:28; Isa. 23:1, etc.; Jer. 25:22; 47:4; Amos 1:9, 10; Zech. 9:3, 4. f Ezra 7:12; Dan. 2:37. g ch. 21:22. * Or, *pour out the engine of shot.* † Heb. *according to the enterings of a city broken up.* h Isa. 26:5. ‡ Heb. *houses of thy desire.* i Isa. 24:8, 9; Jer. 16:9. j Job 40:8; Isa. 14:27. k ch. 31:16; Jer. 49:21. l Jonah 3:6. § Heb. *tremblings.* m Job 2:13. n ch. 32:10. o ch. 27:35. p Rev. 18:9. ‖ Heb. *men of the seas.* q ver. 15. r ch. 32:18, 24; Num. 16:30, 33; Psa. 28:1. ¶ Heb. *terrors.* s ch. 28:19. t Psa. 37:36.

CHAPTER XXVI.

2. *Tyrus;* the celebrated emporium of ancient Phœnicia. It was originally a long rocky island, parallel to the shore of the Mediterranean, and less than half a mile distant from it. When Alexander the Great besieged it he extended a causeway to it, and thus made it a peninsula.

7. *Nebuchadrezzar;* he besieged Tyre for thirteen years.

8. *Thy daughters in the field;* the cities dependent upon Tyre.

14. *Like the top of a rock—a place to spread nets;* the present condition of Tyre answers exactly to this description. Nebuchadnezzar's assault was followed by a series of other calamities, which finally reduced it to utter desolation.

15. *The isles;* the islands and coasts of the Mediterranean on the west of Tyre, and then the western regions generally. They are named on account of the rich commerce which Tyre carried on with them. *Shake;* tremble from terror and amazement. Compare verse 18, and chap. 27:35.

16. *All the princes of the sea;* the princes of the colonies founded by Tyre, and enriched by her merchandise, seem to be especially intended. See note on Isa. 23:8.

19. *Bring up the deep upon thee;* the meaning is, that God will destroy her as by a deluge. We need not interpret these words altogether in a literal sense, yet it is remarkable that the western coast of the peninsula of Tyre is strewed with the ruins of the ancient city lying beneath the waves.

20. *Shall bring thee down—into the pit;* Tyre is represented as descending like an individual into the regions of the dead. *The low parts—places desolate of old;* a poetic description of the abode of the dead, as one of darkness and desolation. Compare Job 10:21, 22. *Set glory;* make Jerusalem again an ornament and a praise.

INSTRUCTIONS.

2. It is unlawful for us to seek our own aggrandizement by the ruin of our neighbors, or to rejoice in the calamities which befall others, because they bring profit to ourselves.

5. The wonderful accuracy with which the ancient prophets of Judah foretold the present condition of cities and empires that were then great and powerful, is a sure proof that they spoke not of themselves, but as they were moved by the Holy Ghost.

7–14. God makes use of the agency of wicked as well

A. M. 3416.
B. C. 588.

CHAPTER XXVII.

1 The rich supply of Tyrus. 26 The great and unrecoverable fall thereof.

THE word of the LORD came again unto me, saying,

2 Now, thou son of man, take up a lamentation for Tyrus;[a]

3 And say unto Tyrus, O thou that art situate at the entry of the sea, *which art* a merchant of the people for many isles,[b] Thus saith the Lord GOD; O Tyrus, thou hast said, I *am* of perfect* beauty.

4 Thy borders *are* in the midst† of the seas, thy builders have perfected thy beauty.

5 They have made‡ all thy *ship*-boards of fir-trees of Senir:[c] they have taken cedars from Lebanon to make masts for thee.

6 *Of* the oaks of Bashan have they made thine oars;[d] the company§ of the Ashurites have made thy benches *of* ivory,‖ *brought* out of the isles of Chittim.[e]

7 Fine linen with broidered work from Egypt was that which thou spreadest forth to be thy sail; blue and purple¶ from the isles of Elishah was that which covered thee.

8 The inhabitants of Zidon and Arvad were thy mariners: thy wise *men*, O Tyrus, *that* were in thee, were thy pilots.

9 The ancients of Gebal[f] and the wise *men* thereof were in thee thy calkers:* all the ships of the sea with their mariners were in thee to occupy thy merchandise.

10 They of Persia and of Lud and of Phut were in thine army,[g] thy men of war:[h] they hanged the shield and helmet in thee; they set forth thy comeliness.

11 The men of Arvad with thine army *were* upon thy walls round about, and the Gammadim were in thy towers: they hanged their shields upon thy walls round about; they have made thy beauty perfect.

12 Tarshish *was* thy merchant by reason of the multitude of all *kind of* riches;[i] with silver, iron, tin, and lead, they traded in thy fairs.

13 Javan, Tubal, and Meshech, they *were* thy merchants:[j] they traded the persons of men and vessels of brass in thy market.†[k]

14 They of the house of Togarmah traded in thy fairs with horses and horsemen and mules.[l]

15 The men of Dedan *were* thy merchants; many isles *were* the merchandise of thy hand: they brought thee *for* a present, horns of ivory and ebony.[m]

16 Syria *was* thy merchant by reason of the multitude of the wares‡ of thy making: they occupied in thy fairs with emeralds, purple, and broidered work, and fine linen, and coral, and agate.§

17 Judah, and the land of Israel, they *were* thy merchants: they traded in thy market wheat[n] of Minnith[o] and Pannag, and honey, and oil, and balm.‖[p]

18 Damascus *was* thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wool.

19 Dan also and Javan going to and fro occupied¶ in thy fairs: bright iron, cassia, and calamus, were in thy market.

20 Dedan *was* thy merchant in precious cloths* for chariots.[q]

21 Arabia, and all the princes of Kedar,[r] they occupied with thee† in lambs, and rams, and goats: in these *were they* thy merchants.

22 The merchants of Sheba and Raamah,[s] they *were* thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold.

23 Haran,[t] and Canneh, and Eden, the merchants of Sheba, Asshur, *and* Chilmad, *were* thy merchants.

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a Ch. 26:17. b Isa. 23:3, etc. * Heb. *perfect of.* † Heb. *heart.* ‡ Heb. *built.* c Deut. 3:9. d Isa. 2:13; Zech. 11:2. § Heb. *daughters.* ‖ Or, *they have made thy hatches of ivory well trodden.* e Jer. 2:10. ¶ Or, *purple and scarlet.* f Psa. 83:7. * Or, *stoppers of chinks;* Heb. *strengtheners.* g ch. 38:5. h Jer. 46:9. i 2 Chr. 20:36. j Gen. 10:2, etc. † Or, *merchandise.* k Rev. 18:13. l ch. 38:6. m 1 Kings 10:22. ‡ Heb. *thy works.* § Heb. *chrysoprase.* n 1 Kings 5:9, 11; Ezra 3:7; Acts 12:20. o Judg. 11:33. ‖ Or, *rosin.* p Jer. 8:22. ¶ Or, *traded with spun work.* * Heb. *cloths of freedom.* q Gen. 25:3. r Gen. 25:13; Isa. 60:7. † Heb. *were the merchants of thy hand.* s Gen. 10:7; 1 Kings 10:1, 2; Psa. 72:10, 15; Isa. 60:6. t Gen. 11:31; 2 Kings 19:12.

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as of good men for the accomplishment of his purposes, and when he has any work for man to perform, he gives him strength and resources sufficient for its execution.

15–21. By his great and mighty judgments, God is continually humbling haughty and strong nations, and all who put their trust in them; and teaching the world that he reigns supreme over all men, and that in himself alone are to be found prosperity and salvation.

CHAPTER XXVII.

In this chapter the countries that have traded with Tyre and been enriched by her are enumerated, with their various articles of merchandise, verses 1–25; then their terror and distress for her destruction are described, verses 26–36.

6. *The company of the Ashurites—ivory;* rather, "they have made thy benches of ivory inlaid in box." See the margin. *The isles of Chittim;* Cyprus, with the adjacent islands and coasts. Gen. 10:4.

7. *The isles of Elishah;* the southern peninsula of Greece with its adjacent islands.

8. *Arvad;* a small rocky island of the Mediterranean north of Tripolis, and about two miles from the shore.

9. *Gebal;* a city and district of Phœnicia on the shore of the Mediterranean under mount Lebanon.

10. *Lud—Phut;* African tribes.

12. *Tarshish;* see note on Isa. 23:1.

13. *Javan;* Ionia, and in a more general sense Greece. *Tubal and Meshech;* between the Black sea and the Caspian. This region has always been celebrated for its trade in slaves.

14. *Togarmah;* probably Armenia.

15. *Dedan;* probably an island of the Persian gulf. *Horns of ivory;* that is, tusks of elephant, so called from their resemblance to horns.

17. *Minnith;* a city on the borders of the Ammonites, Judg. 11:33.

18. *Helbon;* the city now called Aleppo; or, a large valley on the east of Anti-lebanon.

19. *Dan also and Javan;* generally considered to be Arabian tribes, the Javan here mentioned differing from that in verse 13. Some render, "Wedan and Javan."

20. *Dedan;* probably an Arabian tribe, different from the Dedan mentioned verse 15.

21. *Kedar;* an Arabian tribe, as were also those mentioned in the following verse.

23. *Haran—Canneh—Eden;* cities of Mesopotamia. Canneh seems to be the same as Calneh. See note on Isa. 10:9. *Asshur;* Assyria proper, lying east of the Tigris. Chilmad is unknown.

24 These *were* thy merchants in all sorts *of things*,* in blue clothes,† and broidered work, and in chests of rich apparel, bound with cords, and made of cedar, among thy merchandise.

25 The ships of Tarshish did sing of thee in thy market:[a] and thou wast replenished, and made very glorious in the midst of the seas.

26 ¶ Thy rowers have brought thee into great waters: the east wind hath broken thee in the midst‡ of the seas.[b]

27 Thy riches,[c] and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that *are* in thee, and in all§ thy company which *is* in the midst‖ of thee, shall fall into the midst of the seas in the day of thy ruin.

28 The suburbs¶ shall shake at the sound of the cry of thy pilots.

29 And all that handle the oar, the mariners, *and* all the pilots of the sea, shall come down from their ships, they shall stand upon the land;

30 And shall cause their voice to be heard against thee, and shall cry bitterly, and shall cast up dust upon their heads,[d] they shall wallow themselves in the ashes:[e]

31 And they shall make themselves utterly bald for thee,[f] and gird them with sackcloth, and they shall weep for thee with bitterness of heart *and* bitter wailing.[g]

32 And in their wailing they shall take up a lamentation for thee, and lament over thee, *saying*, What *city is* like Tyrus, like the destroyed in the midst of the sea?

33 When thy wares went forth out of the seas, thou filledst many people; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise.[h]

34 In the time *when* thou shalt be broken by the seas in the depths of the waters, thy merchandise and all thy company in the midst of thee shall fall.

35 All the inhabitants of the isles shall be astonished at thee, and their kings shall be sore afraid, they shall be troubled in *their* countenance.

36 The merchants among the people shall hiss at thee;[i] thou shalt be a terror,*[j] and never *shalt be* any more.†

* Or, *excellent things.* † Heb. *foldings.* a 1 Kings 10:22; Isa. 2:16; 23:14; 60:9. ‡ Heb. *heart.* b Psa. 48:7. c Prov. 11:4 § Or, *even with.* ‖ Heb. *heart.* ¶ Or, *waves.* d Rev. 18:9, 19. e Jer. 6:26; Jonah 3:6. f Mic. 1:16. g Esth. 4:1–4. h ver. 27; ch. 28:16. i Jer. 18:16. * Heb. *terrors.* j ch. 26:21. † Heb. shalt *not* be *for ever.* k Hab. 2:4. ‡ Heb. *heart.* l Isa. 31:3.

26. *Thy rowers;* that is, thy rulers, Tyre being compared to a ship.

30–36. *Shall cause their voice to be heard against thee, and shall cry bitterly;* compare the passage, Rev. 18:15–19, where the fall of the mystic Babylon is described in similar terms.

INSTRUCTION.

The strength and safety of a nation lie not in the extent of its commerce, the vastness of its treasures, and the multitude and variety of luxuries which its citizens can command, but in that righteousness which secures the divine presence and blessing. That prosperity and splendor which have not their foundation in justice and truth will soon vanish away, and want, ignominy, and despair come in their stead.

CHAPTER XXVIII.

A. M. 3416. B. C. 588.

1 God's judgment upon Tyrus. 11 A lamentation of its great glory corrupted by sin. 20 The judgment of Zidon. 24 The restoration of Israel.

THE word of the LORD came again unto me, saying,

2 Son of man, say unto the prince of Tyrus, Thus saith the Lord GOD; Because thy heart *is* lifted up,[k] and thou hast said, I *am* a God, I sit *in* the seat of God, in the midst‡ of the seas; yet thou art a man, and not God,[l] though thou set thy heart as the heart of God:[m]

3 Behold, thou *art* wiser than Daniel;[n] there is no secret that they can hide from thee:

4 With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures:[o]

5 By thy great wisdom§ *and* by thy traffic hast thou increased thy riches,[p] and thy heart is lifted up because of thy riches:[q]

6 Therefore thus saith the Lord GOD; Because thou hast set thy heart as the heart of God;

7 Behold, therefore I will bring strangers upon thee, the terrible of the nations:[r] and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness.

8 They shall bring thee down to the pit, and thou shalt die the deaths of *them that are* slain in the midst of the seas.

9 Wilt thou yet say before him that slayeth thee, I *am* God?[s] but thou *shalt be* a man, and no God, in the hand of him that slayeth‖ thee.

10 Thou shalt die the deaths of the uncircumcised by the hand of strangers:[t] for I have spoken *it*, saith the Lord GOD.

11 ¶ Moreover the word of the LORD came unto me, saying,

12 Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty.[u]

13 Thou hast been in Eden the garden of God; every precious stone *was* thy covering, the sardius,¶ topaz, and the diamond, the beryl,* the onyx, and the jasper, the sapphire, the emerald,† and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.

14 Thou *art* the anointed cherub that covereth;[v]

m 2 Thess. 2:4. n Dan. 5:11, 12. o Zech 9:2, 3. § Heb. *the greatness of thy wisdom.* p Psa. 62:10. q Prov. 11:28; Jas. 1:11. r ch. 30:11; 31:12; 32:12. s ver. 2. ‖ Or, *woundeth.* t ch. 32:19, etc. u ch. 31:8, 9. ¶ Or, *ruby.* * Or, *chrysolite.* † Or, *chrysoprase.* v Exod. 25:20.

CHAPTER XXVIII.

10. *The uncircumcised;* the uncircumcised here represent those who are aliens from God's covenant, and unclean in heart and life, and as such doomed to destruction. Compare chap. 31:18; 32:21, etc.; and Isa. 52:1.

12. *Sealest up the sum;* rather, "sealest up the measure;" that is, makest the measure of thy wisdom and beauty complete. A seal is set to that which is finished.

13. *Hast been in Eden;* thy abode has been as it were in Eden, where all was beauty and excellence. *Every precious stone—gold;* there seems to be an allusion here to the precious stones and gold of Eden. Gen. 2:12.

14. *Anointed;* consecrated to the kingly office, of which anointing was the sign. 1 Sam. 10:1; 16:13. *Cherub;* the

A. M. 3416. B. C. 588. and I have set thee *so:* thou wast upon the holy mountain of God;[a] thou hast walked up and down in the midst of the stones of fire.

15 Thou *wast* perfect in thy ways from the day that thou wast created, till iniquity was found in thee.[b]

16 By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub,[c] from the midst of the stones of fire.

17 Thy heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness:[d] I will cast thee to the ground, I will lay thee before kings, that they may behold thee.

18 Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic;[e] therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.

19 All they that know thee among the people shall be astonished at thee: thou shalt be a terror,[*] and never *shalt* thou *be* any more.

20 ¶ Again the word of the LORD came unto me, saying,

21 Son of man, set thy face against Zidon,[f] and prophesy against it,

22 And say, Thus saith the Lord GOD; Behold, I *am* against thee, O Zidon; [g] and I will be glorified in the midst of thee:[h] and they shall know that I *am* the LORD, when I shall have executed judgments in her,[i] and shall be sanctified in her.

23 For I will send into her pestilence, and blood into her streets;[j] and the wounded shall be judged in the midst of her by the sword upon her on every side; and they shall know that I *am* the LORD.

24 ¶ And there shall be no more a pricking brier unto the house of Israel,[k] nor *any* grieving thorn of all *that are* round about them, that despised them; and they shall know that I *am* the Lord GOD.

25 Thus saith the Lord GOD; When I shall have gathered the house of Israel from the people among whom they are scattered,[l] and shall be sanctified in them in the sight of the heathen,[m] then shall they dwell in their land that I have given to my servant Jacob.[n]

26 And they shall dwell safely[†] therein, and shall build houses, and plant vineyards;[o] yea, they shall dwell with confidence, when I have executed judgments upon all those that despise[‡] them round about them;[p] and they shall know that I *am* the LORD their God.

CHAPTER XXIX.

1 The judgment of Pharaoh for his treachery to Israel. 8 The desolation of Egypt. 13 The restoration thereof after forty years. 17 Egypt the reward of Nebuchadrezzar. 21 Israel shall be restored.

IN the tenth year, in the tenth *month,* in the twelfth *day* of the month, the word of the LORD came unto me, saying,

2 Son of man, set thy face against Pharaoh king of Egypt,[q] and prophesy against him,[r] and against all Egypt:[s]

3 Speak, and say, Thus saith the Lord GOD; Behold, I *am* against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers,[t] which hath said, My river *is* mine own, and I have made *it* for myself.[u]

4 But I will put hooks in thy jaws,[v] and I will cause the fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales.

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a Ch. 20:40. b Eccl. 7:29; Rom 7:9. c ver. 14. d Rom. 1:22. e Mark 8:36. * Heb. *terrors.* f ch. 32:30; Isa. 23:4, 12; Jer. 25:22; 27:3. g ch. 28:3, 13. h Exod. 14:4, 17. i Psa. 9:16. j ch. 38:22. k Num. 33:55; Josh 23:13; Isa. 35:9; 55:13; Rev. 21:4. l Isa. 11:12, 13. m ch. 36:23, 28.

n Gen. 28:13, 14; Jer. 23:6. † Or, *with confidence.* o Isa. 65:21. ‡ Or. *spoil.* p Lam. 1:8. q Jer. 25:19; 44:30. r ch. 28:21, 22. s ch. 32; Isa. ch. 19; Jer. ch. 46. t Psa. 74:13, 14; Isa. 27:1; 51:9. u Dan. 4:30, 31. v ch. 38:4; Isa. 37:29.

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king of Tyre seems to be called a cherub in respect to the fulness of gifts which God bestowed upon him. See note on chap. 1:10. *That covereth;* the allusion is to the cherubim that covered the mercy-seat with their wings. Exod. 25:20. *Upon the holy mountain;* Zion, where the ark with its cherubim abode. The meaning is, thou wast exalted to the highest dignity. *Stones of fire;* the precious sparkling stones mentioned in verse 13.

15. *Wast perfect in thy ways;* acting uprightly as a nation and enjoying continual prosperity. *Wast created;* founded as a nation. *Till iniquity was found in thee;* till, through the corruption of thy wealth, thou ceasedst to act uprightly. This was the occasion of the ruin which the prophet now foretells.

16. *I will cast thee—out of the mountain of God;* see note to verse 14.

21. *Zidon;* the most ancient town of Phœnicia, north of Tyre.

23. *Shall be judged;* rather, "shall fall."

24. *Shall be no more a pricking brier;* the design of God's judgments on the heathen nations around Israel, is the peace and prosperity of his covenant people. This promise, with those which follow in the next two verses, is made not to "Israel according to the flesh," but to "the Israel of God." Gal. 3:9.

INSTRUCTIONS.

1–10. God is jealous for his own glory, and will be acknowledged as supreme over nations, as well as families and individuals. When any people become proud of their wisdom and skill to get wealth, of the vastness of their resources, or of the strength of their armies and fleets, and vainly imagine that their destiny is in their own hands, God will teach them by his mighty judgments, coming upon them irresistibly and in unexpected ways, how easy it is for him to break them in pieces as a potter's vessel; and will turn all their boasting into shame and confusion.

11–19. Great and long-continued prosperity has a tendency to lift up the hearts of nations with pride, and thus make it necessary that God should humble them in the sight of all men.

20–23. God will so order the chastisements which he inflicts upon men that his justice shall be thereby manifested, and his great name glorified.

24–26. God governs the world for the good of his own people. All the calamities which he sends upon the nations, he will make subservient to their welfare and enlargement; and will put honor upon them in the presence of all those who have depised them.

CHAPTER XXIX.

3. *Dragon;* that is, crocodile, here used as a symbol of the king of Egypt. *His rivers;* the various arms of the Nile. *My river;* he boasts of his river, because upon that the fertility of Egypt depends.

4. *The fish of thy rivers;* these represent the people over whom the king of Egypt ruled.

5 And I will leave thee *thrown* into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the open fields;* thou shalt not be brought together, nor gathered:[a] I have given thee for meat to the beasts of the field and to the fowls of the heaven.[b]

6 And all the inhabitants of Egypt shall know that I *am* the LORD, because they have been a staff of reed to the house of Israel.[c]

7 When they took hold of thee by thy hand, thou didst break, and rend all their shoulder:[d] and when they leaned upon thee, thou brakest, and madest all their loins to be at a stand.[e]

8 ¶ Therefore, thus saith the Lord GOD; Behold, I will bring a sword upon thee, and cut off man and beast out of thee.

9 And the land of Egypt shall be desolate and waste; and they shall know that I *am* the LORD: because he hath said, The river *is* mine, and I have made *it*.[f]

10 Behold, therefore I *am* against thee, and against thy rivers,[g] and I will make the land of Egypt utterly waste† *and* desolate, from the tower of Syene‡ even unto the border of Ethiopia.[h]

11 No foot of man shall pass through it, nor foot of beast shall pass through it,[i] neither shall it be inhabited forty years.

12 And I will make the land of Egypt desolate in the midst of the countries *that are* desolate, and her cities among the cities *that are* laid waste shall be desolate forty years: and I will scatter the Egyptians among the nations, and will disperse them through the countries.

13 ¶ Yet thus saith the Lord GOD; At the end of forty years will I gather the Egyptians from the people whither they were scattered:[j]

14 And I will bring again the captivity of Egypt, and will cause them to return *into* the land of Pathros, into the land of their habitation;§ and they shall be there a base‖ kingdom.[k]

15 It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations.

16 And it shall be no more the confidence of the house of Israel,[l] which bringeth *their* iniquity to remembrance, when they shall look after them: but they shall know that I *am* the Lord GOD.

17 ¶ And it came to pass in the seven and twentieth year, in the first *month*, in the first *day* of the month, the word of the LORD came unto me, saying,

18 Son of man, Nebuchadrezzar king of Babylon caused his army to serve a great service against Tyrus:[m] every head *was* made bald, and every shoulder *was* peeled: yet had he no wages, nor his army, for Tyrus, for the service that he had served against it:

19 Therefore thus saith the Lord GOD; Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon; and he shall take her multitude, and take her spoil, and take her prey;¶ and it shall be the wages for his army.[n]

20 I have given him the land of Egypt *for* his labor* wherewith he served against it, because they wrought for me, saith the Lord GOD.

21 ¶ In that day will I cause the horn of the house of Israel to bud forth,[o] and I will give thee the opening of the mouth in the midst of them; and they shall know that I *am* the LORD.

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* Heb. *face of the field.* a Jer. 25:33. b Jer. 34:20. c 2 Kings 18:21. d Isa. 30:2–7; Jer. 37:5, etc. e Jer. 2:36. f ver. 3. g ch. 30:12; Hab. 3:8. † Heb. *wastes of waste.* ‡ Or, *Migdol to Syene;* Exod. 14:2; Jer. 44:1; Heb. *Seveneh.* h ch. 30:6. i ch. 32:13. j Isa. 19:23. § Or, *birth.* ‖ Heb. *low.* k ch. 17:14; Dan. 11:42, 43. l Isa. 31:1, 3; 36:4, 6; Jer. 2:36, 37; Lam. 4:17; Hos. 7:11. m ch. 26:7, etc.; Jer. 27:6. ¶ Heb. *spoil her spoil, and prey her prey.* n Jer. 25:9. * Or, *hire.* o Psa. 132:17.

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6. *A staff of reed;* disappointing those who trust in it; compare 2 Kings 18:21. The prophet dwells at such length upon the punishment of Egypt and her kings, because the Jews relied on their help against Nebuchadnezzar. See chap. 17:15–17.

7. *Rend;* that is, tear by piercing. *To be at a stand;* or, "to shake," as in Psa. 69:23.

10. *From the tower of Syene;* the marginal reading is preferable: "from Migdol to Syene." Migdol was in the extreme north of Egypt, Exod. 14:2, and Syene in the extreme south. *Ethiopia;* which lay south of Egypt.

14. *Pathros;* Upper Egypt.

15. *Basest of the kingdoms;* a prophecy which has been strikingly fulfilled to the present hour.

16. *Bringeth their iniquity to remembrance;* their old iniquity, of leaning on Egypt instead of Jehovah. So long as Egypt was in a flourishing condition, it brought their iniquity to remembrance; that is, excited the Israelites to practise it anew. *Look after them;* when the Israelites should look after the Egyptians, as their allies and helpers.

17. *In the seven and twentieth year;* seventeen years after the date of the preceding prophecy, and sixteen years after that recorded in chapter 30:20–26. It is therefore an appendix to the first of these prophecies, made by the prophet himself.

18. *A great service;* the siege of Tyre, foretold in chapter 26:7–14, which had now become history. This cost Nebuchadnezzar thirteen years of toil. *Yet had he no wages;* the spoils of Tyre furnished no adequate reward for his trouble.

21. *In that day;* in connection with these judgments upon both the enemies of God's church and her heathen allies in whom she puts confidence. This prophecy, like many others relating to the progress of God's kingdom, has a progressive fulfilment, and should not be limited to any one exact date. See note on Isa. 4:2. *The horn of the house of Israel to bud forth;* more literally, "a horn to bud forth for the house of Israel;" that is, the Messiah. But under him are included the human deliverers also whom God raises up from time to time for his church; for these all receive from Christ the Head their life and strength.

INSTRUCTIONS.

1–10. God will not suffer his people to withdraw their confidence from himself, and give it to any arm of flesh; but will destroy all their vain alliances, as he did Egypt of old when the Jews looked to it instead of himself for help and salvation.

11–16. The times for the exaltation and humiliation of nations are appointed by God with reference to the welfare of his kingdom of grace; he will make manifest his sovereign power over them both in lifting them up to strength and honor, and in abasing them, that all may learn to fear him, and feel their dependence upon him.

17–21. God overrules the plans of wicked nations for the accomplishment of his own holy and good purposes, often raising one of them to great power, and subduing others before it; but all his counsels shall in the end advance the welfare of his true Israel.

A. M. 3432.
B. C. 572.

CHAPTER XXX.

1 The desolation of Egypt and her helpers. 20 The arm of Babylon shall be strengthened to break the arm of Egypt.

THE word of the LORD came again unto me, saying,

2 Son of man, prophesy and say, Thus saith the Lord GOD; Howl ye, Woe worth the day!

3 For the day *is* near, even the day of the LORD *is* near,[a] a cloudy day; it shall be the time of the heathen.

4 And the sword shall come upon Egypt, and great pain[*] shall be in Ethiopia, when the slain shall fall in Egypt, and they shall take away her multitude, and her foundations shall be broken down.

5 Ethiopia, and Libya,[†] and Lydia, and all the mingled people,[b] and Chub, and the men[‡] of the land that is in league, shall fall with them by the sword.

6 Thus saith the LORD; They also that uphold Egypt shall fall;[c] and the pride of her power shall come down: from the tower of Syene[§] shall they fall in it by the sword,[d] saith the Lord GOD.

7 And they shall be desolate in the midst of the countries *that are* desolate, and her cities shall be in the midst of the cities *that are* wasted.

8 And they shall know that I *am* the LORD,[e] when I have set a fire in Egypt, and *when* all her helpers shall be destroyed.[‖]

9 In that day shall messengers go forth from me in ships to make the careless Ethiopians afraid,[f] and great pain shall come upon them, as in the day of Egypt:[g] for lo, it cometh.

10 Thus saith the Lord GOD; I will also make the multitude of Egypt to cease by the hand of Nebuchadrezzar king of Babylon.[h]

11 He and his people with him, the terrible of the nations,[i] shall be brought to destroy the land: and they shall draw their swords against Egypt, and fill the land with the slain.

12 And I will make the rivers dry,[¶] and sell the land into the hand of the wicked:[j] and I will make the land waste, and all that is therein,[*] by the hand of strangers: I the LORD have spoken *it*.

13 Thus saith the Lord GOD; I will also destroy the idols,[k] and I will cause *their* images to cease out of Noph; and there shall be no more a prince of the land of Egypt:[l] and I will put a fear in the land of Egypt.

14 And I will make Pathros desolate,[m] and will set fire in Zoan,[†] and will execute judgments in No.[n]

15 And I will pour my fury upon Sin,[‡] the strength of Egypt; and I will cut off the multitude of No.[o]

16 And I will set fire in Egypt: Sin shall have great pain, and No shall be rent asunder, and Noph *shall have* distresses daily.

17 The young men of Aven[§] and of Pi-beseth[‖] shall fall by the sword: and these *cities* shall go into captivity.

18 At Tehaphnehes also the day shall be darkened,[¶p] when I shall break there the yokes of Egypt: and the pomp of her strength shall cease in her: as for her, a cloud shall cover her, and her daughters shall go into captivity.

19 Thus will I execute judgments in Egypt: and they shall know that I *am* the LORD.

20 ¶ And it came to pass in the eleventh year, in the first *month*, in the seventh *day* of the month, *that* the word of the LORD came unto me, saying,

21 Son of man, I have broken the arm of Pharaoh king of Egypt;[q] and lo, it shall not be bound up to be healed,[r] to put a roller to bind it, to make it strong to hold the sword.

22 Therefore thus saith the Lord GOD; Behold, I *am* against Pharaoh king of Egypt, and will break his arms,[s] the strong,[t] and that which was broken; and I will cause the sword to fall out of his hand.

23 And I will scatter the Egyptians among the nations, and will disperse them through the countries.

24 And I will strengthen the arms of the king of Babylon, and put my sword in his hand: but I

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[a] Joel 2:1. [*] Or, *fear*. [†] Heb. *Phut*; ch. 27:10. [b] Jer. 25:20, 24. [‡] Heb. *children*. [c] Job 9:13. [§] Or, *Migdol to Syene*. [d] ch. 29:10, 12. [e] Psa. 58:11. [‖] Heb. *broken*. [f] Isa. 32:9–11. [g] Isa. 18:1, 2. [h] ver. 24, 25. [i] ch. 28:7. [¶] Heb. *drought*. [j] Isa. 19:4–6; Rev. 16:12. [*] Heb. *the fulness thereof*.

[k] Isa. 19:1, etc.; Jer. 43:12; 46:25; Zech. 13:2. [l] Zech. 10:11. [m] ch. 29:14. [†] Or, *Tanis*. [n] Psa. 78:12, 43. [‡] Or, *Pelusium*. [o] Nah. 3:8–10. [§] Or, *Heliopolis*. [‖] Or, *Pubastum*. [¶] Or, *restrained*. [p] Jer. 2:16. [q] Jer. 48:25. [r] Isa. 1:6; Jer. 46:11. [s] Psa. 37:17. [t] ch. 31:16.

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2. *Woe worth the day;* literally, "Woe to the day;" that is, the day of vengeance upon Egypt.

3. *The time of the heathen;* the time of their punishment.

5. *Lydia;* here an African people. *Mingled people;* foreigners of different nations, perhaps employed as hired soldiers in the Egyptian armies. Compare chap. 27:10. *In league;* in league with Egypt; the allies of Egypt are meant.

6. *From the tower of Syene;* see note on chap. 29:10.

9. *From me;* as the author of Egypt's destruction. Jehovah sends them, not directly by revelation, but indirectly by his providence. *In ships;* ascending the Nile in light ships or boats. Compare Isa. 18:2, with the note.

12. *Make the rivers dry;* figuratively spoken of the destruction of Egypt by Nebuchadnezzar's armies, because the fertility of the country depended on the waters of the Nile.

13–18. *Noph;* Memphis, the ancient capital of Lower Egypt. It was situated not far from the modern Cairo. *Zoan;* Tanis, on the eastern side of the delta of the Nile. *No;* Thebes, the ancient capital of Upper Egypt, a city of vast extent and splendor, whose ruins are yet visible. *Sin;* Pelusium, on the eastern branch of the Nile, near the sea, which now covers its site. *Aven;* the same as On, upon the eastern shore of the Nile, a few miles below Memphis. *Pi-beseth;* in Lower Egypt, on the eastern branch of the Nile. *Tehaphnehes;* the same as Tahapanes, Jer. 2:16. It lay near Pelusium. All these ancient cities of Egypt are now in ruins, according to the prophet's word.

21. *A roller;* that is, a bandage.

22. *The strong, and that which was broken;* the breaking of one arm has been already foretold, ver. 21; God will complete his destruction by breaking the other; that is, he will utterly destroy his power.

INSTRUCTION.

When God has determined to overthrow a people for their sins, no human alliances can save them. His wrath will consume them and their helpers together, and put to shame all who have looked to them, instead of their Maker, for help and deliverance.

will break Pharaoh's arms, and he shall groan before him with the groanings of a deadly wounded *man.*

25 But I will strengthen the arms of the king of Babylon,[a] and the arms of Pharaoh shall fall down, and they shall know that I *am* the LORD, when I shall put my sword into the hand of the king of Babylon,[b] and he shall stretch it out upon the land of Egypt.[c]

26 And I will scatter the Egyptians among the nations, and disperse them among the countries;[d] and they shall know that I *am* the LORD.[e]

CHAPTER XXXI.

1 A relation unto Pharaoh, 3 of the glory of Assyria, 10 and the fall thereof for pride. 18 The like destruction of Egypt.

AND it came to pass in the eleventh year, in the third *month*, in the first *day* of the month, *that* the word of the LORD came unto me, saying,

2 Son of man, speak unto Pharaoh king of Egypt, and to his multitude; Whom art thou like in thy greatness?[f]

3 Behold, the Assyrian *was* a cedar in Lebanon with fair branches,* and with a shadowing shroud, and of a high stature; and his top was among the thick boughs.[g]

4 The waters made him great,† the deep set‡ him up on high with her rivers running round about his plants,[h] and sent out her little rivers§ unto all the trees of the field.

5 Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters, when he shot forth.‖

6 All the fowls of heaven made their nests in his boughs,[i] and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations.

7 Thus was he fair in his greatness, in the length of his branches: for his root was by great waters.

8 The cedars in the garden of God could not hide him:[j] the fir-trees were not like his boughs, and the chestnut-trees were not like his branches; not any tree in the garden of God was like unto him in his beauty. A. M. 3416. B. C. 588.

9 I have made him fair by the multitude of his branches;[k] so that all the trees of Eden, that *were* in the garden of God, envied him.

10 ¶ Therefore thus saith the Lord GOD; Because thou hast lifted up thyself in height,[l] and he hath shot up his top among the thick boughs, and his heart is lifted up in his height;[m]

11 I have therefore delivered him into the hand of the mighty one of the heathen; he shall surely deal with him:¶ I have driven him out for his wickedness.[n]

12 And strangers, the terrible of the nations,[o] have cut him off, and have left him: upon the mountains and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land;[p] and all the people of the earth are gone down from his shadow, and have left him.

13 Upon his ruin shall all the fowls of the heaven remain, and all the beasts of the field shall be upon his branches:[q]

14 To the end that none of all the trees by the waters exalt themselves for their height,[r] neither shoot up their top among the thick boughs, neither their trees stand up in* their height, all that drink water: for they are all delivered unto death,[s] to the nether parts of the earth, in the midst of the children of men, with them that go down to the pit.[t]

15 Thus saith the Lord GOD; In the day when he went down to the grave I caused a mourning:[u] I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed: and I caused Lebanon to mourn† for him, and all the trees of the field fainted for him.

16 I made the nations to shake at the sound of his fall,[v] when I cast him down to hell with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth.[w]

17 They also went down into hell with him, unto *them that be* slain with the sword; and *they that*

[a] Jer. 27:6-8. [b] Isa. 10:15. [c] ver. 23; ch. 29:12. [d] Dan. 11:42. [e] ver. 8. [f] ver. 18. * Heb. *fair of branches.* [g] Dan. 4:20-22. † Or, *nourished him.* ‡ Or, *brought* [h] Jer. 51:36. § Or, *conduits.* ‖ Or, *it sent* them *forth.* [i] ch. 17:23. [j] Gen. 2:8; 13:10; Isa. 51:3. [k] ch. 16:14 [l] Matt. 23:12. [m] Dan. 5:20. ¶ Heb. *in doing he shall do unto him.* [n] Lam. 1:12. 22; Nah. 3:18, 19. [o] ch. 28:7. [p] ch. 32:4, 5; 35:5. [q] Isa. 18:6. [r] Dan. 4:32. * Or. *upon themselves for.* [s] Psa. 82:7. [t] ch. 32:18. [u] Rev. 18:11. † Heb. *be black;* Mal. 3:14. [v] ch. 26:15. [w] ch. 32:31; Isa. 14:15.

CHAPTER XXXI.

In this chapter the power and glory of Assyria and its subsequent fall are set forth, under the figure of a stately cedar, as a warning for Pharaoh.

3. *Shroud;* here used of a mass of dark foliage.

4. *Set him up on high;* made him a lofty tree by supplying water for his roots.

6. *All the fowls of heaven—great nations;* the fowls and beasts represent the multitudes of people that were under his care and protection. Compare Dan. 4:12.

8. *In the garden of God;* in Eden, where the loftiest cedars may be supposed to have flourished. Compare ver. 9. *Hide him;* that is, conceal him by overtopping him.

10. *Thou;* the Assyrian king, who is directly addressed in this clause.

11, 12. *The mighty one of the heathen—the terrible of the nations;* the conquerors and destroyers of Nineveh, the capital of the Assyrian empire; namely, Cyaxares king of Media, assisted by the viceroy of Babylon, then a province of Assyria, who had revolted against his master. This happened about six hundred years before Christ.

14. *All that drink water;* imbibe water from the earth, ver. 16; that is, prosper by God's blessing. *They are all delivered;* all the trees that exalt themselves as did this Assyrian cedar. *In the midst of the children of men;* that is, along with all other mortals, notwithstanding their greatness and power.

15. *Covered the deep;* with mourning apparel. *Restrained the floods thereof—were stayed;* dried up the streams of the great deep, so that they ceased to flow. The waters here dried up are those which had made the Assyrian cedar great. Ver. 4, 5.

16. *All the trees of Eden;* that is, all the mighty men of the earth who have descended into the pit before him. *Shall be comforted;* because he is reduced to the same condition with themselves.

17. *With him;* that is, in like manner as he. *His arm;* his allies and dependencies.

A. M. 3416. B. C. 588. *were* his arm, *that* dwelt under his shadow in the midst of the heathen.[a]

18 ¶ To whom art thou thus like in glory and in greatness among the trees of Eden?[b] yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth: thou shalt lie in the midst of the uncircumcised with *them that be* slain by the sword.[c] This *is* Pharaoh and all his multitude, saith the Lord GOD.

CHAPTER XXXII.

1 A lamentation for the fearful fall of Egypt. 11 The sword of Babylon shall destroy it. 17 It shall be brought down to hell, among all the uncircumcised nations.

AND it came to pass in the twelfth year, in the twelfth month, in the first *day* of the month, *that* the word of the LORD came unto me, saying,

2 Son of man, take up a lamentation for Pharaoh king of Egypt,[d] and say unto him, Thou art like a young lion of the nations,[e] and thou *art* as a whale* in the seas: and thou camest forth with thy rivers, and troubledst the waters with thy feet, and fouledst their rivers.[f]

3 Thus saith the Lord GOD; I will therefore spread out my net over thee with a company of many people;[g] and they shall bring thee up in my net.

4 Then will I leave thee upon the land, I will cast thee forth upon the open field,[h] and will cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee.[i]

5 And I will lay thy flesh upon the mountains, and fill the valleys with thy height.

6 I will also water with thy blood the land wherein thou swimmest,†[j] *even* to the mountains; and the rivers shall be full of thee.

7 And when I shall put thee out,‡ I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light.[k]

8 All the bright lights of§ heaven will I make dark‖ over thee, and set darkness upon thy land,[l] saith the Lord GOD.

9 I will also vex¶ the hearts of many people, when I shall bring thy destruction among the nations, into the countries which thou hast not known.

10 Yea, I will make many people amazed at thee, and their kings shall be horribly afraid for thee,[m] when I shall brandish my sword before them;[n] and they shall tremble at *every* moment, every man for his own life, in the day of thy fall.

11 ¶ For thus saith the Lord GOD; The sword of the king of Babylon shall come upon thee.[o]

12 By the swords of the mighty will I cause thy multitude to fall,[p] the terrible of the nations, all of them: and they shall spoil the pomp of Egypt,[q] and all the multitude thereof shall be destroyed.

13 I will destroy also all the beasts thereof from beside the great waters; neither shall the foot of man trouble them any more, nor the hoofs of beasts trouble them.[r]

14 Then will I make their waters deep, and cause their rivers to run like oil, saith the Lord GOD.

15 When I shall make the land of Egypt desolate, and the country shall be destitute of that whereof it was full,* when I shall smite all them that dwell therein, then shall they know that I *am* the LORD.[s]

16 This *is* the lamentation wherewith they shall lament her:[t] the daughters of the nations shall lament her: they shall lament for her, *even* for Egypt, and for all her multitude,[u] saith the Lord GOD.

17 ¶ It came to pass also in the twelfth year, in the fifteenth *day* of the month, *that* the word of the LORD came unto me, saying,

18 Son of man, wail for the multitude of Egypt,[v] and cast them down, *even* her, and the daughters

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a Lam. 4:20. b ver. 2; ch. 32:19. c 2 Sam. 1:20; Jer. 9:25, 26. d ver. 16; ch. 27:2. e ch. 19:3, 6; 38:13. * Or, *dragon.* ch. 29:3. f ch. 34:18. g ch. 12:13; Eccl. 9:12. h Joel 3:19. i ch. 31:13. † Or, *of thy swimming.* j Exod. 7:17; Rev. 16:6. ‡ Or, *extinguish thee.* k Isa. 13:10; Joel 3:15; Matt. 24:29. § Heb. *lights of the light in.* ‖ Heb. *them dark.* l Exod. 10:21–23. ¶ Heb. *provoke to anger,* or *grief.* m ch. 27:35. n Deut. 32:41. o Jer. 46:24–26. p ch. 28:7; 30:4. q Isa. 25:2, 3. r ch. 29:11. * Heb. *desolate from the fulness thereof.* s Exod. 7:5; 14:4, 18. t 2 Sam. 1:17; 2 Chr. 35:25. u ver. 2. v ver. 2.

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18. *To whom art thou thus like;* the prophet addresses these words to Pharaoh, to whom he now makes the application of what has been said concerning the Assyrian king. The implied answer to the question is: Thou art like to this Assyrian cedar in glory and greatness, and shalt fall as he has fallen before thee.

INSTRUCTION.

When God destroys great and mighty empires for their pride and wickedness, he sets them forth as an example to those that come after them, that they may fear his power and depart from evil; but if they will not give heed to the oft-repeated warning, they also must perish in like manner. We of the United States ought to consider this, and tremble; remembering that if we make ourselves like Assyria and Egypt in character, God will make us like them in shame and ruin.

CHAPTER XXXII.

2. *A whale in the seas;* see note on chap. 29:3. *With thy rivers;* rather, "in thy rivers."

3. *With a company of many people;* as my servants to draw the net.

5. *With thy height;* with the mass of thy dead carcass.

6. *Full of thee;* of thy blood.

7, 8. *Put thee out—set darkness upon thy land;* the destruction of kingdoms is often compared in Scripture to the darkening of the heavens, and the extinction of their lights. See Isa. 13:10, with the note and references.

9. *Bring thy destruction—into the countries;* either the report of Pharaoh's destruction, or the broken fragments of his people.

10. *For thee;* in view of my judgments upon thee.

13. *Trouble them;* trouble the waters of Egypt by passing through them.

14. *Make their waters deep;* rather, "settle their waters." The waters of Egypt, being left without man or beast, shall flow clear and smooth; that is, the land shall be utterly desolated. Chap. 29:8–12. Others, however, understand these words as a promise of returning quiet and prosperity to Egypt when by God's chastisements she shall have been made to know that he is the Lord, ver. 15. Compare chap. 29:13, and Isa. 19:25.

16. *The daughters of the nations;* that is, the nations themselves. Compare the expressions, "daughter of Jerusalem," "daughter of Babylon," etc.

17. *Of the month;* apparently of the twelfth month, ver. 1; that is, fourteen days after the preceding prophecy.

18. *Cast them down;* to the pit, that is, declare their cast-

of the famous nations, unto the nether parts of the earth, with them that go down into the pit.[a]

19 Whom dost thou pass in beauty? go down, and be thou laid with the uncircumcised.[b]

20 They shall fall in the midst of *them that are* slain by the sword: she is delivered to the sword:* draw her and all her multitudes.

21 The strong among the mighty shall speak to him out of the midst of hell with them that help him:[c] they are gone down,[d] they lie uncircumcised, slain by the sword.

22 Asshur *is* there and all her company: his graves *are* about him: all of them slain, fallen by the sword:

23 Whose graves are set in the sides of the pit,[e] and her company is round about her grave; all of them slain, fallen by the sword, which caused terror† in the land of the living.[f]

24 There *is* Elam and all her multitude round about her grave;[g] all of them slain, fallen by the sword, which are gone down uncircumcised into the nether parts of the earth, which caused their terror in the land of the living; yet have they borne their shame with them that go down to the pit.[h]

25 They have set her a bed in the midst of the slain with all her multitude: her graves *are* round about him: all of them uncircumcised, slain by the sword: though their terror was caused in the land of the living,[i] yet have they borne their shame with them that go down to the pit: he is put in the midst of *them that be* slain.

26 There *is* Meshech, Tubal, and all her multitude:[j] her graves *are* round about him: A. M. 3417. B. C. 587. all of them uncircumcised, slain by the sword, though they caused their terror in the land of the living.

27 And they shall not lie with the mighty *that are* fallen of the uncircumcised,[k] which are gone down to hell with their weapons of war:‡ and they have laid their swords under their heads, but their iniquities shall be upon their bones,[l] though *they were* the terror of the mighty in the land of the living.

28 Yea, thou shalt be broken in the midst of the uncircumcised, and shalt lie with *them that are* slain with the sword.

29 There *is* Edom,[m] her kings, and all her princes, which with their might are laid§ by *them that were* slain by the sword: they shall lie with the uncircumcised, and with them that go down to the pit.

30 There *be* the princes of the north,[n] all of them, and all the Zidonians,[o] which are gone down with the slain; with their terror they are ashamed of their might; and they lie uncircumcised with *them that be* slain by the sword, and bear their shame with them that go down to the pit.

31 Pharaoh shall see them, and shall be comforted over all his multitude,[p] *even* Pharaoh and all his army slain by the sword, saith the Lord GOD.

32 For I have caused my terror in the land of the living:[q] and he shall be laid in the midst of the uncircumcised with *them that are* slain with the sword, *even* Pharaoh and all his multitude, saith the Lord GOD.

a Ch. 31:14. b ver. 21, 24. * Or, *the sword is laid.* c Isa. 14:9, 10. d Isa. 1:31. e Isa. 14:15. † Or, *dismaying.* f Isa. 51:12, 13. g Jer. 49:34, etc. h Jer. 3:24, 25; Hab. 2:16. i Luke 12:4, 5. j ch. 27:13; 38:2; Gen. 10:2. k Isa. 14:18, 19. ‡ Heb. *weapons of their war.* l Psa. 92:7, 9. m ch. 25:12, etc.; Obad. 1, etc. § Heb. *given*, or *put.* n ch. 38:6, 15; 39:2; Jer. 1:14; 4:6. o ch. 28:21. p ch. 31:16. q Gen. 35:5; Job 31:23; 2 Cor. 5:11.

ing down in a solemn lamentation. *Her, and the daughters of the famous nations;* in the lamentation, or song, that follows, Pharaoh with his people is represented as going down to the pit, to join the great multitude of princes and warriors that have descended thither before him. By a bold poetic figure, the spirits of these are represented as gathered in the lower world, while the graves of their bodies stand around them. Compare Isa. 14:9–11.

19. *Whom dost thou pass in beauty?* in this question God rebukes Egypt for glorying in her superior beauty, and at the same time intimates that this shall not save her from perishing with the other uncircumcised nations.

20. *They shall fall;* the Egyptians. *Draw her;* drag her down to the pit.

21. *Shall speak;* in amazement at his fall. Compare Isa. 14:10. *To him—with them that help him;* to Pharaoh and his allies. *They are gone down;* "the strong among the nations," whom the prophet afterwards enumerates.

22. *His graves are about him;* the spirits of the king of Assyria and his warriors are in the pit, by the graves of their bodies. See note on ver. 18.

23. *Caused terror in the land of the living;* the prophet contrasts their present weakness with the terror they caused while yet alive.

24. *Elam;* Persia. *Borne their shame;* the shame of being slain and sent down to the pit. *With them;* that is, along with the rest of the nations: they are reduced to a common level with them.

25. *Have set her;* have appointed for Elam. *Round about him;* about her king; and so ver. 26. *He is put;* the king of Elam.

26. *Meshech, Tubal;* see note on chap. 27:13.

27. *They shall not lie—the land of the living;* more plainly thus: "They shall not lie with the mighty that are fallen of the uncircumcised, who have gone down to hell with their weapons of war, and they have laid their swords under their heads: but their iniquities shall be upon their bones, because they were the terror of the mighty in the land of the living." *Shall not lie;* Meshech and Tubal shall not lie in their graves honorably buried. A poetical burial in the lower world has been ascribed to them, ver. 26; but here a literal burial on earth is denied them. *With their weapons of war;* there is here a blending of the literal with the figurative. Because their weapons of war have been deposited with them in their graves, they are figuratively represented as having taken them with them to the lower world, just as their graves are figuratively represented as being there with their souls. *But their iniquities;* the iniquities of Meshech and Tubal. *Shall be upon their bones;* their bones shall be left unburied, as a punishment for their violence in the land of the living.

31. *Shall be comforted;* see note on chap. 31:16.

32. *I have caused my terror;* another reading of the original is, "I have caused his terror," that is, I have permitted Pharaoh to spread terror.

INSTRUCTION.

Time and death are mighty levellers. How do they bring down into the dust the strength and riches and beauty in which men pride themselves. Great and terrible empires, like Assyria, Babylon, and Rome; rich and noble families that have long surrounded themselves with pomp and luxury; renowned warriors, statesmen, and orators; these, with every thing else on which the men of this world set their hearts, sink into the earth together, uncared for and forgotten. The immortal soul alone, with the deeds which it has done in the body, survives, and goes to God's tribunal, to be rewarded according to its works.

A. M. 3417. B. C. 587.

CHAPTER XXXIII.

1 According to the duty of a watchman, in warning the people, 7 Ezekiel is admonished of his duty. 10 God showeth the justice of his ways towards the penitent, and towards revolters. 17 He maintaineth his justice. 21 Upon the news of the taking of Jerusalem he prophesieth the desolation of the land. 30 God's judgment upon the mockers of the prophets.

AGAIN the word of the LORD came unto me, saying,

2 Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land,*[a] if the people of the land take a man of their coasts, and set him for their watchman:[b]

3 If when he seeth the sword come upon the land, he blow the trumpet, and warn the people;

4 Then whosoever heareth† the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head.

5 He heard the sound of the trumpet, and took not warning;[c] his blood shall be upon him.[d] But he that taketh warning shall deliver his soul.

6 But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take *any* person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand.

7 ¶ So thou, O son of man, I have set thee a watchman unto the house of Israel;[e] therefore thou shalt hear the word at my mouth,[f] and warn them from me.[g]

8 When I say unto the wicked, O wicked *man*, thou shalt surely die;[h] if thou dost not speak to warn the wicked from his way, that wicked *man* shall die in his iniquity;[i] but his blood will I require at thy hand.

9 Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity;[j] but thou hast delivered thy soul.[k]

10 Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, saying, If our transgressions and our sins *be* upon us, and we pine away in them,[l] how should we then live?[m]

11 Say unto them, *As* I live, saith the Lord GOD, I have no pleasure in the death of the wicked;[n] but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?

12 Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression:[o] as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness;[p] neither shall the righteous be able to live for his *righteousness* in the day that he sinneth.[q]

13 When I shall say to the righteous, *that* he shall surely live; if he trust to his own righteousness,[r] and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it.

14 Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin,[s] and do that which is lawful and right;‡

15 *If* the wicked restore the pledge,[t] give again that he had robbed,[u] walk in the statutes of life,[v] without committing iniquity; he shall surely live, he shall not die.

16 None of his sins that he hath committed shall be mentioned unto him:[w] he hath done that which is lawful and right; he shall surely live.

17 ¶ Yet the children of thy people say, The way of the Lord is not equal: but as for them, their way is not equal.

18 When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby.[x]

19 But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby.

20 Yet ye say, The way of the Lord is not equal.[y] O ye house of Israel, I will judge you every one after his ways.[z]

21 ¶ And it came to pass in the twelfth year of our captivity, in the tenth *month*, in the fifth *day* of the month, *that* one that had escaped out of Jerusalem came unto me,[a] saying, The city is smitten.

22 Now the hand of the LORD was upon me in the evening, afore he that was escaped came; and had opened my mouth, until he came to me in the morning; and my mouth was opened, and I was no more dumb.

23 Then the word of the LORD came unto me, saying,

24 Son of man, they that inhabit those wastes of the land of Israel speak, saying, Abraham was one, and he inherited the land:[b] but we *are* many; the land is given us for inheritance.

25 Wherefore say unto them, Thus saith the Lord GOD; Ye eat with the blood, and lift up your eyes toward your idols, and shed blood: and shall ye possess the land?[c]

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* Heb. *A land when I bring a sword upon her.* [a] ch. 14:17. [b] 2 Sam. 18:24; 2 Kings 9:17; Hos. 9:8. † Heb. *he that hearing heareth.* [c] Psa. 95:7, 8; Heb. 2:1–3. [d] ch. 18:13, etc. [e] ch. 3:17, etc. [f] ch. 2:7. [g] 2 Chr. 19:10; Col. 1:28. [h] Gen. 2:17; Rom. 8:13. [i] Num. 27:3. [j] Prov. 15:10; John 8:24. [k] Acts 20:26. [l] ch. 21:23. [m] ch. 37:11; Psa. 130:7; Isa. 49:14. [n] 2 Sam. 14:14; Lam. 3:33; Hos. 11:8; 2 Pet. 3:9. [o] ch. 3:20; 18:24, etc.

[p] 2 Chr. 7:14, Rom. 3:25. [q] 1 John 2:1. [r] Rom. 10:3; Phil. 3:9. [s] Prov. 28:13; Acts 3:19. ‡ Heb. *judgment and justice.* [t] ch. 18:7, etc. [u] Exod. 22:1, 4; Lev. 6:2–5; Luke 19:8. [v] Lev. 18:5; Psa. 119:93. [w] Mic. 7:18, 19; Rom. 5:16, 21. [x] Heb. 10:38. [y] Prov. 19:3. [z] 2 Cor. 5:10; Rev. 20:13. [a] ch. 24:26, 27. [b] Isa. 51:2; John 8:39. [c] Jer. 7:9, 10.

CHAPTER XXXIII.

10. *Be upon us;* if punishment be exacted of us for them. *In them;* in suffering the punishment of them. They represent themselves as doomed to destruction, without any hope of forgiveness or restoration. The prophet had declared that they should pine away for their iniquities, chap. 24:23; but this presupposed their continuance in sin.

22. *In the evening—until he came to me in the morning;* the spirit of prophecy fell upon Ezekiel the evening before the arrival of the escaped, so that he began again to speak to the people; but the special message that follows was received after the news of the taking of the city. See note on chap. 24:27.

24. *They that inhabit those wastes;* the remnant of Israel and Judah, that had not yet gone into captivity. *Abraham was one—we are many;* if Abraham, who was but one, inherited the land, much more shall we inherit it, seeing we are many. But they forgot that the land of Canaan was given to Abraham for his faith, not for his might.

25. *Eat with the blood;* Gen. 9:4; Lev. 7:26, 27.

26 Ye stand upon your sword, ye work abomination, and ye defile every one his neighbor's wife: and shall ye possess the land?

27 Say thou thus unto them, Thus saith the Lord GOD; *As* I live, surely they that *are* in the wastes shall fall by the sword, and him that *is* in the open field will I give to the beasts to be devoured,* and they that *be* in the forts and in the caves shall die of the pestilence.

28 For I will lay the land most desolate,† [a] and the pomp of her strength shall cease; and the mountains of Israel shall be desolate,[b] that none shall pass through.

29 Then shall they know that I *am* the LORD, when I have laid the land most desolate, because of all their abominations which they have committed.

30 ¶ Also, thou son of man, the children of thy people still are talking against‡ thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the LORD.

31 And they come unto thee as the people cometh,§ [c] and they‖ sit before thee *as* my people, and they hear thy words, but they will not do them: for with their mouth they show much love,¶ *but* their heart goeth after their covetousness.[d]

32 And lo, thou *art* unto them as a very lovely song* of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not.

33 And when this cometh to pass, (lo, it will come,) then shall they know that a prophet hath been among them.[e]

CHAPTER XXXIV.

1 A reproof of the shepherds. 7 God's judgment against them. 11 His providence for his flock. 20 The kingdom of Christ.

AND the word of the LORD came unto me, saying,

2 Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord GOD unto the shepherds; Woe *be* to the shepherds of Israel that do feed themselves! [f] should not the shepherds feed the flocks?

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3 Ye eat the fat,[g] and ye clothe you with the wool, ye kill them that are fed: [h] *but* ye feed not the flock.

4 The diseased have ye not strengthened, neither have ye healed that which was sick,[i] neither have ye bound up *that which was* broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; [j] but with force and with cruelty have ye ruled them.[k]

5 And they were scattered,[l] because *there is* no shepherd:†[m] and they became meat to all the beasts of the field,[n] when they were scattered.

6 My sheep wandered through all the mountains, and upon every high hill:[o] yea, my flock was scattered upon all the face of the earth, and none did search or seek *after them*.[p]

7 ¶ Therefore, ye shepherds, hear the word of the LORD;

8 *As* I live, saith the Lord GOD, surely because my flock became a prey, and my flock became meat to every beast of the field, because *there was* no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock; [q]

9 Therefore, O ye shepherds, hear the word of the LORD;

10 Thus saith the Lord GOD; Behold, I *am* against the shepherds; and I will require my flock at their hand,[r] and cause them to cease from feeding the flock; [s] neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them.

11 ¶ For thus saith the Lord GOD; Behold, I, *even* I, will both search my sheep, and seek them out.[t]

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* Heb. *devour him.* † Heb. *desolation and desolation.* ‡ Or, *of.* § Heb. *according to the coming of the people.* ‖ Or, *my people.* ¶ Heb. *make loves*, or *jests.* * Heb. *song of loves.*

a Jer. 44:2, etc. b ch. 6:2–6. c ch. 14:1; 20:1. d Deut. 5:28, 29; Psa. 78:36; Isa. 29:13. e 1 Sam. 3:19. f Jer. 23:1; Zech. 11:16. g Isa. 56:11. h Mic. 3:1, 3. i Jer. 8:22; Heb. 12:12. j Luke 15:4. k 1 Pet. 5:2, 3. l Matt. 9:36. † Or, *without a shepherd.* m Zech. 10:2, 3. n Jer. 12:9–12; John 10:12. o 1 Pet. 2:25. p John 10:16. q Acts 20:33; 1 Cor. 9:15. r ch. 3:18, 20; Heb. 13:17. s 1 Sam. 2:29–36. t Psa. 119:176; Luke 19:10.

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26. *Stand upon your sword;* rely on violence.

30. *Against thee;* rather, as in the margin, "of thee."

31. *As the people cometh;* as the people come to worship God and be instructed in his will: they have the form of godliness.

33. *When this cometh to pass;* the evil threatened.

INSTRUCTIONS.

1–9. God's government is one of personal responsibility. No man can perform his neighbor's duty for him, and no man will be excused for neglecting his own duty because his neighbor has failed in his. The preacher will be called to a strict account for the manner in which he has delivered the message intrusted to him by God; and if any have perished through his unfaithfulness, their blood will be upon him; but this will not excuse the sinner himself, who had God's law written on his conscience, and knew that he was doing wrong. Rom. 2:15.

10, 11. It is alike wicked on the one hand to flatter ourselves with the hope of going unpunished while we persevere in sin, and on the other, to take a despairing view of God's mercy, as if he were determined to destroy us however we humbled ourselves before him. Presumption and despondency grow out of the same evil root of unbelief.

12–20. No man has a right to consider himself in the way to heaven any farther than he is rendering to God present obedience; and no man who is willing to turn with hearty repentance from his past transgressions, need despair of forgiveness and salvation.

24–29. The children of believers have no right to encourage themselves on account of God's favors shown to their fathers, any further than they follow their holy example.

30–33. To praise the preacher for his fervor and eloquence, and show much love to his person, instead of obeying his words, is a very common practice. But God will reckon all such hearers among the rebellious and perverse; and will teach them, by the fulfilment of his threatened judgments, that they have rejected not his messengers, but himself. Luke 10:16.

CHAPTER XXXIV.

"The shepherds of Israel" spoken of in this chapter, are all their rulers and guides, as well in political as in religious matters.

10. *Require my flock at their hand;* call them to an account for its destruction.

A. M. 3417. B. C. 587. 12 As a shepherd seeketh* out his flock in the day that he is among his sheep *that are* scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.[a]

13 And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country.[b]

14 I will feed them in a good pasture,[c] and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold,[d] and *in* a fat pasture shall they feed upon the mountains of Israel.

15 I will feed my flock,[e] and I will cause them to lie down, saith the Lord GOD.

16 I will seek that which was lost,[f] and bring again that which was driven away, and will bind up *that which was* broken, and will strengthen that which was sick: but I will destroy the fat and the strong;[g] I will feed them with judgment.[h]

17 And *as for* you, O my flock, thus saith the Lord GOD; Behold, I judge between cattle and cattle,† between the rams and the he-goats.‡[i]

18 *Seemeth it* a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures?[j] and to have drunk of the deep waters, but ye must foul the residue with your feet?

19 And *as for* my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet.

20 ¶ Therefore thus saith the Lord GOD unto them; Behold, I, *even* I, will judge between the fat cattle and between the lean cattle.

21 Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns,[k] till ye have scattered them abroad;

22 Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle.

23 And I will set up one Shepherd over them,[l] and he shall feed them, *even* my servant David; he shall feed them, and he shall be their shepherd.

24 And I the LORD will be their God,[m] and my servant David a prince among them;[n] I the LORD have spoken *it*.

25 And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land:[o] and they shall dwell safely in the wilderness,[p] and sleep in the woods.

26 And I will make them and the places round about my hill a blessing;[q] and I will cause the shower to come down in his season; there shall be showers of blessing.

27 And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I *am* the LORD, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them.

28 And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make *them* afraid.

29 And I will raise up for them a Plant of§ renown,[r] and they shall be no more consumed‖ with hunger in the land, neither bear the shame of the heathen any more.

30 Thus shall they know that I the LORD their God *am* with them, and *that* they, *even* the house of Israel, *are* my people, saith the Lord GOD.

31 And ye my flock, the flock of my pasture,[s] *are* men, *and* I *am* your God, saith the Lord GOD.

CHAPTER XXXV.

The judgment of mount Seir for their hatred of Israel.

MOREOVER the word of the LORD came unto me, saying,

* Heb. *According to the seeking.* [a] Isa. 50:10; Joel 2:1–3. [b] Isa. 65:9, 10; Jer. 23:3, 4. [c] Psa. 23:1, 2; Isa. 40:11. [d] Jer. 33:12. [e] Jer. 3:15; John 21:15. [f] Mic. 4:6; Matt 18:11–14; Mark 2:17; Luke 5:32. [g] Amos 4:1, 2. [h] Jer. 10:24; Mic. 7:14. † Heb. *small cattle of lambs and kids.*

‡ Heb. *great he-goats.* [i] Matt. 25:32. [j] Luke 11:52. [k] Luke 13:14–16. [l] Jer. 23:4, 5; John 10:11; Heb. 13:20. [m] Exod. 29:45; Isa. 43:2, 3; Rev. 21:3. [n] Luke 1:32, 33. [o] Isa. 35:9. [p] Jer. 23:6. [q] Psa. 133:3; Zech. 8:13. § Or, *for.* [r] Isa. 11:1, etc. ‖ Heb. *taken away.* [s] Luke 12:32.

17. *I judge—he-goats;* more exactly, I judge cattle against cattle, against rams and he-goats; I judge and protect the lean cattle against the fat cattle; namely, against the rams and he-goats: that is, I defend my humble worshippers against their proud oppressors. See ver. 20.

23. *One Shepherd—my servant David;* the Messiah, who is "the good shepherd," John 10:14.

29. *A Plant of renown;* the same as "a righteous Branch," Jer. 23:5; that is, the Messiah. The fulfilment of the promises recorded in this chapter extends through the whole history of the true church to the end of time.

INSTRUCTIONS.

2, 3. It is the business of rulers and religious teachers to seek the welfare of those committed to their care, not their own pleasure and emolument. They who use the holy office of the ministry as a means of advancing their worldly interests, and are more anxious to find good places for themselves than to "feed the flock of God," are hirelings, and not true shepherds. God will be against them, and will give their work to others who will perform it faithfully, ver. 10.

4. Christ's ministers ought, after the example of their great Master, to bestow special labor upon "men of low degree," carefully seeking out the poor and friendless, the feeble-minded, the ignorant, and the erring; remembering in all their ministrations that Christ has sent them "to seek and save that which was lost."

5, 6. When pastors are unfaithful, "seeking their own, not the things which are Jesus Christ's," their flocks are soon scattered, a prey to the destroyer.

7–22. God will see that his church is provided with faithful shepherds. If those whom he has set over her neglect their work, and seek their own pleasure, profit, or honor, he will take from them the kingdom of heaven, and give it to pastors after his own heart. Jer. 3:15; Matt. 21:43.

23, 24. The Lord Jesus is the great Shepherd and Prince of the churches. From him alone all the under-shepherds receive grace to perform their sacred office aright; and to him alone must his people look, in times of declension and destitution, for a supply of faithful pastors.

25–31. Whatever may be the general state of Christ's church, he supplies all the wants of those who make him the Shepherd and Bishop of their souls; defends them from every enemy, makes all their trials work together for their good, and finally gathers them into his heavenly fold, where they shall no more hunger or thirst for ever. He will in due time extend his church universal over all the earth, and fill all nations, through her, with light and peace and blessedness.

2 Son of man, set thy face against mount Seir,[a] and prophesy against it,[b]

3 And say unto it, Thus saith the Lord GOD; Behold, O mount Seir, I *am* against thee, and I will stretch out my hand against thee, and I will make thee most desolate.[*]

4 I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I *am* the LORD.

5 Because thou hast had a perpetual hatred,[†] and hast shed *the blood of* the children[‡] of Israel by the force[§] of the sword in the time of their calamity, in the time *that their* iniquity *had* an end:[c]

6 Therefore, *as* I live, saith the Lord GOD, I will prepare thee unto blood,[d] and blood shall pursue thee: since thou hast not hated blood, even blood shall pursue thee.[e]

7 Thus will I make mount Seir most desolate,[‖] and cut off from it him that passeth out and him that returneth.[f]

8 And I will fill his mountains with his slain *men*:[g] in thy hills, and in thy valleys, and in all thy rivers, shall they fall that are slain with the sword.

9 I will make thee perpetual desolations, and thy cities shall not return:[h] and ye shall know that I *am* the LORD.

10 Because thou hast said, These two nations and these two countries shall be mine, and we will possess it; whereas[¶] the LORD was there:[i]

11 Therefore, *as* I live, saith the Lord GOD, I will even do according to thine anger, and according to thine envy, which thou hast used out of thy hatred against them;[j] and I will make myself known among them, when I have judged thee.

12 And thou shalt know that I *am* the LORD, *and that* I have heard all thy blasphemies which thou hast spoken against the mountains of Israel,[k] saying, They are laid desolate, they are given us to consume.[*l]

13 Thus with your mouth ye have boasted[†] against me, and have multiplied your words against me:[m] I have heard *them*.

14 Thus saith the Lord GOD; When the whole earth rejoiceth, I will make thee desolate.[n]

15 As thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee: thou shalt be desolate, O mount Seir, and all Idumea, *even* all of it; and they shall know that I *am* the LORD. A.M. 3417. B.C. 587.

CHAPTER XXXVI.

1 The land of Israel is comforted, both by destruction of the heathen, who spitefully used it, 8 and by the blessings of God promised unto it. 16 Israel was rejected for their sin, 21 and shall be restored without their desert. 25 The blessings of Christ's kingdom.

ALSO, thou son of man, prophesy unto the mountains of Israel, and say, Ye mountains of Israel, hear the word of the LORD:

2 Thus saith the Lord GOD; Because the enemy hath said against you, Aha, even the ancient high places are ours in possession;[o]

3 Therefore prophesy and say, Thus saith the Lord GOD; Because[‡] they have made *you* desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, and ye are taken up in the lips of talkers,[§p] and *are* an infamy of the people;

4 Therefore, ye mountains of Israel, hear the word of the Lord GOD; Thus saith the Lord GOD to the mountains and to the hills, to the rivers[‖] and to the valleys, to the desolate wastes and to the cities that are forsaken, which became a prey and derision to the residue of the heathen that *are* round about;[q]

5 Therefore thus saith the Lord GOD; Surely in the fire of my jealousy have I spoken against the residue of the heathen,[r] and against all Idumea,[s] which have appointed my land into their possession with the joy of all *their* heart,[t] with despiteful minds, to cast it out for a prey.

6 Prophesy therefore concerning the land of Israel, and say unto the mountains and to the hills, to the rivers and to the valleys, Thus saith the Lord GOD; Behold, I have spoken in my jealousy and in my fury, because ye have borne the shame of the heathen:[u]

7 Therefore thus saith the Lord GOD; I have lifted up my hand,[v] Surely the heathen that *are* about you, they shall bear their shame.

8 ¶ But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come.[w]

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a Deut. 2:5. b ch. 25:12, etc.; Jer. 49:7, etc.; Amos 1:11, 12; Obad. 10, etc. * Heb. *desolation and desolation.* † Or, *hatred of old;* ch. 25:15. ‡ Heb. *poured out the children.* § Heb. *hands.* c ch. 21:25, 29. d Psa. 137:7. e Psa. 109:17. ‖ Heb. *desolation and desolation;* ver. 3. f Judg 5:6, 7. g ch. 32:5. h Mal. 1:3, 4. ¶ Or, *though.* i ch. 48:35; Psa. 48:1–3; 132:13. j Jas. 2:13. k Psa. 94:9, 10. * Heb. *devour.* l ch. 36:2; Psa. 83:12, 13. † Heb. *magnified.* m 1 Sam. 2:3; Psa. 73:8, 9. n Isa. 65:13, 14. o Deut. 32:13; ch. 35:10 ‡ Heb. *Because for because.* § Or, *made to come upon the lip of the tongue.* p Psa. 79:10. ‖ Or, *bottoms,* or *dales.* q Psa. 79:4; Jer. 25:9, 13; 29:10. r Zeph. 3:8. s Isa. 34:5, 6; Lam. 4:21. t ch. 35:10, 11. u Psa. 123:3, 4. v ch. 20:5. w Amos 9:13, 14.

CHAPTER XXXV.

5. *Had a perpetual hatred;* the hatred of Edom towards Israel and Judah, and his malicious exultation over the calamities which came upon them, is the chief sin laid to the charge of this nation. Compare chap. 25:12; Amos 1:11; Obad. 10–15. *Their iniquity had an end;* see note on chap. 21:25.

6. *Thou hast not hated blood;* hast loved to shed blood, ver. 5.

10. *These two nations;* Judah and Israel. *The Lord was there;* made the land of Judah and Israel, which he had given to Abraham's seed, his peculiar dwelling-place.

15. *Idumea;* the same as Edom.

INSTRUCTION.

When God's people fall before their enemies, he will raise them up again; but when he destroys the enemies of his people, they perish utterly and for ever. Where ancient Edom now is, there will be all who hate and persecute Christ's disciples, and think to enrich themselves by their calamities.

CHAPTER XXXVI.

This and the following chapter contain a prophecy of the restoration of the remnant of both houses of Israel to their own land. But with this the spirit of prophecy connects the whole future increase and prosperity of the church, of which the deliverance from Babylon was the sure pledge. In and through that deliverance, God revealed to the prophet still higher blessings reserved for "the last days."

2. *The enemy hath said;* see chap. 35:10.

6. *Shame;* reproach, ver. 3.

8. *Are at hand to come;* shall speedily return from their captivity. In respect to promises of this kind, compare 2 Pet. 3:8, 9.

A. M. 3417. B. C. 587. 9 For, behold, I *am* for you, and I will turn unto you,[a] and ye shall be tilled and sown:

10 And I will multiply men upon you, all the house of Israel, *even* all of it: and the cities shall be inhabited, and the wastes shall be builded:[b]

11 And I will multiply upon you man and beast;[c] and they shall increase and bring fruit: and I will settle you after your old estates, and will do better *unto you* than at your beginnings:[d] and ye shall know that I *am* the LORD.[e]

12 Yea, I will cause men to walk upon you, *even* my people Israel; and they shall possess thee,[f] and thou shalt be their inheritance, and thou shalt no more henceforth bereave them *of men.*

13 Thus saith the Lord GOD; Because they say unto you, Thou *land* devourest up men,[g] and hast bereaved thy nations;

14 Therefore thou shalt devour men no more, neither bereave* thy nations any more, saith the Lord GOD.

15 Neither will I cause *men* to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more,[h] neither shalt thou cause thy nations to fall any more, saith the Lord GOD.

16 ¶ Moreover the word of the LORD came unto me, saying,

17 Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way and by their doings:[i] their way was before me as the uncleanness of a removed woman.[j]

18 Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols *wherewith* they had polluted it:[k]

19 And I scattered them among the heathen, and they were dispersed through the countries: according to their way and according to their doings I judged them.

20 And when they entered unto the heathen, whither they went, they profaned my holy name,[l] when they said to them, These *are* the people of the LORD, and are gone forth out of his land.

21 ¶ But I had pity for my holy name, which the house of Israel had profaned among the heathen, whither they went.[m]

22 Therefore say unto the house of Israel, Thus saith the Lord GOD; I do not *this* for your sakes, O house of Israel,[n] but for my holy name's sake,[o] which ye have profaned among the heathen, whither ye went.

23 And I will sanctify my great name,[p] which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I *am* the LORD, saith the Lord GOD, when I shall be sanctified in you before their† eyes.[q]

24 For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.[r]

25 ¶ Then will I sprinkle clean water upon you, and ye shall be clean:[s] from all your filthiness, and from all your idols, will I cleanse you.[t]

26 A new heart also will I give you, and a new spirit will I put within you;[u] and I will take away the stony heart out of your flesh,[v] and I will give you a heart of flesh.[w]

27 And I will put my Spirit within you,[x] and cause you to walk in my statutes, and ye shall keep my judgments, and do *them.*[y]

28 And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.[z]

29 I will also save you from all your uncleannesses:[a] and I will call for the corn, and will increase it, and lay no famine upon you.[b]

30 And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen.

31 Then shall ye remember your own evil ways,[c] and your doings that *were* not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations.[d]

32 Not for your sakes do I *this*,[e] saith the Lord GOD, be it known unto you: be ashamed and confounded for your own ways, O house of Israel.

33 Thus saith the Lord GOD; In the day that I shall have cleansed you from all your iniquities, I will also cause *you* to dwell in the cities,[f] and the wastes shall be builded.

34 And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.

35 And they shall say, This land that was desolate is become like the garden of Eden;[g] and the waste and desolate and ruined cities *are become* fenced, *and* are inhabited.

36 Then the heathen that are left round about you shall know that I the LORD build the ruined *places, and* plant that that was desolate: I the LORD have spoken *it*, and I will do *it*.[h]

37 Thus saith the Lord GOD; I will yet *for* this be inquired of by the house of Israel,[i] to do *it* for them; I will increase them with men like a flock.[j]

38 As the holy flock,‡ as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I *am* the LORD.

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a Psa. 99:8. b Isa. 61:4. c Jer. 31:27; 33:12 d Isa. 54:7-10. e Isa. 52:4-6. f Obad. 17, etc. g Num. 13:32. * Or, *cause to fall.* h Psa. 89:50, 51; Zeph. 2:8. i Lev. 18:25-28; Jer. 2:7. j Lev. 15:19, etc. k ch. 16:36, 38; 23:37. l Rom. 2:24. m Psa. 74:18. n Psa. 115:1. o Psa. 106:8. p Psa. 46:10. † Or, *your.* q ch. 20:41; 28:22; 1 Pet. 2:9. r ch. 34:13; 37:21, etc.; Psa. 107:2, 3. s Isa. 52:15; John 3:5; Heb. 10:22. t Jer. 33:8; Zech. 13:1; 1 Cor. 6:11. u ch. 11:19; Psa. 51:10; Jer. 32:39. v Zech. 7:12. w Deut. 30:6; 2 Cor. 3:3. x Rom. 8:9, 15; 1 Cor. 3:16; Eph. 1:13, 14; 1 John 3:24. y Gal. 5:16; Col. 2:6; 1 John 1:6, 7; 2 John 6. z Hos 1:10. a Matt. 1:21; Rom. 6:14; 11:26. b Hos 2:21, 22. c ch. 16:61, 63. d Rom. 6:21. e Deut. 9:5. f Zech. 8:7, 8. g Joel 2:3. h Hos. 14:4-9. i ch. 20:31; Heb. 10:21, 22. j Zech. 10:6, 9; 13:9; Heb. 4:16; 1 John 5:14. ‡ Heb. *flock of holy things.*

13. *Devourest up men;* thy people are continually wasted by war, pestilence, and famine.

23. *Sanctify;* make holy and honorable.

25. *Then will I sprinkle;* the glorious promise that follows is fulfilled to the church from age to age, in the sanctifying grace which God bestows upon her. Its highest fulfilment belongs to the Christian dispensation.

38. *Holy flock;* brought to Jerusalem for sacrifice.

INSTRUCTIONS.

1–15. When God's people are unfaithful to him, he will chastise them and humble them before the world; yet he will not allow their enemies to triumph in their destruction, but will, for his own name's sake, have mercy upon them, restore them to more than their former prosperity and strength, and put to shame all who hate them.

16–24. When God visits and revives his people after a

CHAPTER XXXVII.

1 By the resurrection of dry bones, 11 the dead hope of Israel is revived. 15 By the uniting of two sticks, 18 is shown the incorporation of Israel into Judah. 20 The promises of Christ's kingdom.

THE hand of the LORD was upon me, and carried me out in the Spirit of the LORD,[a] and set me down in the midst of the valley which *was* full of bones,

2 And caused me to pass by them round about: and behold, *there were* very many in the open valley;* and lo, *they were* very dry.

3 And he said unto me, Son of man, can these bones live? And I answered, O Lord GOD, thou knowest.[b]

4 Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD.

5 Thus saith the Lord GOD unto these bones; Behold, I will cause breath to enter into you, and ye shall live:[c]

6 And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I *am* the LORD.[d]

7 So I prophesied as I was commanded: and as I prophesied, there was a noise,[e] and behold a shaking, and the bones came together, bone to his bone.

8 And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but *there was* no breath in them.

9 Then said he unto me, Prophesy unto the wind,† prophesy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds, O breath,[f] and breathe upon these slain, that they may live.

10 So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.[g]

11 ¶ Then he said unto me, Son of man, these bones are the whole house of Israel:[h] behold, they say, Our bones are dried, and our hope is lost:[i] we are cut off for our parts. A. M. 3417. B. C. about 587.

12 Therefore prophesy and say unto them, Thus saith the Lord GOD; Behold, O my people, I will open your graves, and cause you to come up out of your graves,[j] and bring you into the land of Israel.

13 And ye shall know that I *am* the LORD, when I have opened your graves, O my people, and brought you up out of your graves,[k]

14 And shall put my Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken *it*, and performed *it*, saith the LORD.

15 ¶ The word of the LORD came again unto me, saying,

16 Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and *for* all the house of Israel his companions:

17 And join them one to another into one stick; and they shall become one in thy hand.[l]

18 ¶ And when the children of thy people shall speak unto thee, saying, Wilt thou not show us what thou *meanest* by these?

19 Say unto them, Thus saith the Lord GOD; Behold, I will take the stick of Joseph, which *is* in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, *even* with the stick of Judah, and make them one stick, and they shall be one in my hand.[m]

20 ¶ And the sticks whereon thou writest shall be in thy hand before their eyes.

21 And say unto them, Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

22 And I will make them one nation in the land

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a Luke 4:1; Acts 8:39. * Or, *champaign*. b Deut. 32:39; John 5:21; 11:25, 26; Rom. 4:17. c ver. 9, 10. d Joel 2:27. e Acts 2:2, etc. † Or, *breath*. f Song 4:16. g Psa. 104:30; Rev. 11:11. h 2 Cor. 5:14; Eph. 2:1.

i Psa. 77:7-9; Isa. 49:14. j Isa. 26:19; Hos. 13:14; 1 Thess. 4:16; Rev. 20:13. k Job 39:14, 15. l 2 Chr. 30:11-18. m Zech. 10:6.

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season of declension and weakness, they should remember that he does this, not for their sake, but for the glory of his own name. They have deserved only evil at his hand. He has mercy upon them, because he will magnify himself in their salvation. Ver. 33.

25–27. The beginning of all true reformation is the inward cleansing of the soul by God's Spirit. His power alone can change the heart of stone to flesh. When this is done, men will render willing obedience to all God's statutes and judgments. It is by "the washing of regeneration and renewing of the Holy Ghost," that God continues to his church, from age to age, a seed of spiritual worshippers.

28–30. Hearty repentance, with works meet for repentance, brings a return of peace and prosperity to churches and to individuals. Ver. 33–35.

31. The effect of God's forgiving love upon true believers is not to lift them up with pride, but to humble them. The more mercies he bestows upon them, the more they loathe themselves in view of their vileness and unworthiness.

36. God will make his presence and power so manifest in his church, that her enemies without shall be compelled to see and acknowledge that he is with her, as her almighty Friend and Helper.

37. It is through fervent prayer alone that God's people can obtain of him the rich blessings which he has promised them.

CHAPTER XXXVII.

By a vision of the resurrection of dry bones, God represents to the prophet the restoration of his people from their present depraved condition, ver. 1–14; by another symbol, he sets forth the reunion of Judah and Israel in one body, ver. 15–22. From this event he then passes immediately to the future enlargement of the spiritual Israel under the reign of the Messiah, of which the restoration of the literal Israel was an earnest, and for which it prepared the way.

11. *We are cut off for our parts;* more literally, "as for us, we are cut off."

16. *For Judah—his companions;* that is, for the kingdom of Judah and that part of Israel that belongs to it, namely, the two tribes of Judah and Benjamin. *For Joseph;* a mode of designating the kingdom of Israel, after the separation of the ten tribes, because its principal tribes, Ephraim and Manasseh, were descended from Joseph. Amos 5:15; 6:6.

17. *One stick—in thy hand;* the healing of the great schism between the kingdoms of Judah and Israel, by the reunion, after the captivity, of the remnant of the ten tribes with the two tribes of Judah and Benjamin, is here foretold. Compare ver. 19, 22. But Ezekiel does not stop

A. M. 3417. B. C. about 587. upon the mountains of Israel;[a] and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:

23 Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions:[b] but I will save them out of all their dwelling-places,[c] wherein they have sinned, and will cleanse them:[d] so shall they be my people, and I will be their God.[e]

24 And David my servant *shall be* king over them;[f] and they all shall have one shepherd:[g] they shall also walk in my judgments,[h] and observe my statutes, and do them.[i]

25 And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, *even* they, and their children, and their children's children for ever:[j] and my servant David *shall be* their prince for ever.[k]

26 Moreover I will make a covenant of peace with them;[l] it shall be an everlasting covenant with them:[m] and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.[n]

27 My tabernacle also shall be with them:[o] yea, I will be their God, and they shall be my people.

28 And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

CHAPTER XXXVIII.

1 The army, 8 and malice of Gog. 14 God's judgment against him.

AND the word of the LORD came unto me, saying,

2 Son of man, set thy face against Gog, the land of Magog,[p] the chief prince* of Meshech and Tubal, and prophesy against him,

3 And say, Thus saith the Lord GOD; Behold, I *am* against thee, O Gog, the chief prince of Meshech and Tubal:[q]

4 And I will turn thee back, and put hooks into thy jaws,[r] and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts *of armor*,[s] *even* a great company *with* bucklers and shields, all of them handling swords:

5 Persia, Ethiopia, and Libya† with them; all of them with shield and helmet:

6 Gomer,[t] and all his bands; the house of Togarmah of the north quarters,[u] and all his bands: *and* many people with thee.

7 Be thou prepared,[v] and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them.

8 ¶ After many days thou shalt be visited:[w] in the latter years thou shalt come into the land *that is* brought back from the sword, *and is* gathered out of many people, against the mountains of Israel,[x] which have been always waste: but it is brought forth out of the nations,[y] and they shall dwell safely all of them.[z]

9 Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee.

10 Thus saith the Lord GOD; It shall also come to pass, *that* at the same time shall things come into thy mind, and thou shalt think an evil thought:‡[a]

11 And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest,[b] that dwell safely,§ all of them dwelling without walls, and having neither bars nor gates,

12 To take a spoil, and to take a prey;‖ to turn

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[a] Isa. 11:12, 13; Jer. 3:18; 50:4; Hos. 1:11. [b] ch. 36:25, etc. [c] Lev. 20:7, 8; Mic. 7:19. [d] Eph. 5:26, 27; Heb. 9:13, 14; 1 John 1:7, 9. [e] Rev. 21:3, 4. [f] ch. 34:23, 24. [g] John 10:16; Eph. 4:4–6. [h] 1 John 2:6. [i] 1 Cor. 11:2 [j] Isa. 60:21; Amos 9:15. [k] Luke 1:32, 33. [l] ch. 34:25; John 14:27. [m] Isa. 55:3; Jer. 32:40. [n] 2 Cor. 6:16. [o] ch. 43:7; Rev. 21:3. [p] Rev. 20:8, 9. * Or, *prince of the chief.* [q] ch. 39:2. [r] ch. 29:4; 2 Kings 19:28. [s] ch. 23:12. † Or, *Phut;* ch. 27:10; 30:5. [t] Gen. 10:2. [u] ch. 27:14. [v] Amos 4:12. [w] Isa. 29:6. [x] ch. 36:1, 4, 8. [y] 1 Pet. 2:9. [z] ch. 28:26. ‡ Or, *conceive a mischievous purpose.* [a] Isa. 8:9, 10. [b] Jer. 49:31. § Or, *confidently.* ‖ Heb. *To spoil the spoil, and to prey the prey;* ch. 29:19.

with this auspicious event. He goes on, after the usual manner of the prophets, to foretell the glorious days that shall follow in the distant future.

24. *David my servant;* the Messiah, of David's line, and of whom David was an eminent type. John 10:11, 16.

INSTRUCTIONS.

1–14. God is the eternal and uncreated source of all life, natural and spiritual. No condition, this side of the prison of despair, is beyond the reach of his saving power. He who will restore the bodies of all his saints to life and immortality "in a moment, in the twinkling of an eye, at the last trump," and grant them everlasting victory over death and the grave, is well able, here on earth, to deliver them in every extremity, however desperate it may appear in the judgment of man.

15–28. Schisms and divisions in the household of faith are not of God, but of the wicked one. Our Saviour's last prayer for his disciples was, that all might be one in himself and the Father, as the Father and he are one. This prayer must be fulfilled in the reunion of God's divided family, before she can reach that glorious state of enlargement and prosperity which is promised in the last days.

CHAPTER XXXVIII.

This and the following chapter contain a prophecy of the invasion of "the mountains of Israel" by an immense multitude "out of the north parts," assisted by many allies. It shall take place "in the latter years," after Israel has been "brought back from the sword, and is gathered out of many people," and is dwelling safely in "unwalled villages;" and the invaders shall be overthrown with immense slaughter. It is generally agreed that the fulfilment of this prophecy is yet future. Perhaps it is the same assault as that predicted in Rev. 20:8, 9, which takes place after the binding of Satan for a thousand years.

2. *Gog, the land of Magog;* Gog seems to be here the leader, and Magog the people. Magog was descended from Japheth, and is named with other northern tribes, Gen. 10:2.

4. *Hooks into thy jaws;* see note on Isaiah 37:29. *Bring thee forth;* out of my land.

5, 6. *Persia—Togarmah;* these are the allies of Gog.

7. *Be thou prepared;* God is here represented as calling forth Gog, that he may meet his final overthrow, ver. 16.

8. *Visited;* punished; for his invasion of Israel is the occasion of his overthrow. But many render, "shall be made chief," that is, of all the invading hosts. *Land that is brought back;* land whose people are brought back. *Always waste;* during the long exile of God's people from them. *It is brought forth;* the same as, "the land that is brought back," that is, the people belonging to it are brought forth.

11. *Land of unwalled villages;* these words indicate a long period of peace and security, in which walls have been omitted as unnecessary.

12. *Desolate places;* once desolate, ver. 8.

thy hand upon the desolate places *that are now* inhabited, and upon the people *that are* gathered out of the nations, which have gotten cattle and goods, that dwell in the midst* of the land.

13 Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof,[a] shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?

14 ¶ Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord GOD; In that day when my people of Israel dwelleth safely,[b] shalt thou not know *it*?[c]

15 And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army:

16 And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.[d]

17 Thus saith the Lord GOD; *Art* thou he of whom I have spoken in old time by† my servants the prophets of Israel, which prophesied in those days *many* years, that I would bring thee against them?

18 And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord GOD, *that* my fury shall come up in my face.

19 For in my jealousy *and* in the fire of my wrath have I spoken,[e] Surely in that day there shall be a great shaking in the land of Israel;[f]

20 So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that *are* upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places‡ shall fall, and every wall shall fall to the ground.

21 And I will call for a sword against him throughout all my mountains, saith the Lord GOD: every man's sword shall be against his brother.

22 And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that *are* with him, an overflowing rain, and great hailstones,§ fire, and brimstone.

23 Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I *am* the LORD. A. M. 3417. B. C. about 587.

CHAPTER XXXIX.

1 God's judgment upon Gog. 8 Israel's victory. 11 Gog's burial in Hamon-gog. 17 The feast of the fowls. 23 Israel, having been plagued for their sins, shall be gathered again with eternal favor.

THEREFORE, thou son of man, prophesy against Gog, and say, Thus saith the Lord GOD; Behold, I *am* against thee, O Gog, the chief prince of Meshech and Tubal:[h]

2 And I will turn thee back, and leave but the sixth part of thee,§ and will cause thee to come up from the north parts,‖ and will bring thee upon the mountains of Israel:

3 And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand.

4 Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that *is* with thee: I will give thee unto the ravenous birds of every sort,¶[i] and *to* the beasts of the field, to be devoured.*

5 Thou shalt fall upon the open field:† for I have spoken *it*, saith the Lord GOD.

6 And I will send a fire on Magog,[j] and among them that dwell carelessly‡ in the isles:[k] and they shall know that I *am* the LORD.

7 So will I make my holy name known in the midst of my people Israel; and I will not *let them* pollute my holy name any more:[l] and the heathen shall know that I *am* the LORD, the Holy One in Israel.

8 ¶ Behold, it is come, and it is done, saith the Lord GOD;[m] this *is* the day whereof I have spoken.

9 And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the hand-staves,§ and the spears, and they shall burn them with fire‖ seven years:[n]

10 So that they shall take no wood out of the field, neither cut down *any* out of the forests; for they shall burn the weapons with fire: and they shall spoil those that spoiled them, and rob those that robbed them,[o] saith the Lord GOD.

11 ¶ And it shall come to pass in that day, *that* I will give unto Gog a place there of graves in

* Heb. *navel;* Judg. 9:37. [a] ch. 19:3, 5; Psa. 57:4. [b] Jer. 23:6. [c] ch. 37:28. [d] Exod. 14:4. † Heb. *by the hands of.* [e] Joel 2:18. [f] Joel 3:16; Zech. 14:4, etc. ‡ Or, *towers,* or *stairs.* § Rev. 16:21. [h] ch. 38:2, etc. § Or, *strike thee with six plagues,* or *draw thee back with a hook of six teeth.*

‖ Heb. *sides of the north.* ¶ Heb. *wing.* [i] Rev. 19:17–21. * Heb. *devour.* † Heb. *face of the field.* [j] Amos 1:4, etc. ‡ Or, *confidently.* [k] Isa. 66:19; Jer 25:22; Zeph. 2:11. [l] Exod. 20:7; Lev. 18:21. [m] Rev. 16:17; 21:6. § Or, *javelins.* ‖ Or, *make a fire of them.* [n] Psa. 46:9. [o] Isa. 14:2.

13. *Sheba—Dedan—Tarshish;* these seem to be the allies of Gog. *Young lions;* princes.

17. *Of whom I have spoken in old time;* compare Isaiah 29:5–8; Joel 3:9–16; Zeph. 3:8. All these prophets represent the final deliverance of God's people as preceded by a general assault of all their enemies upon them.

19–22. *A great shaking—hailstones, fire, and brimstone;* compare Isa. 29:6; 30:30; Rev. 16:18, 21. Such descriptions are generally to be understood figuratively of the effects of God's wrath.

INSTRUCTIONS.

So far as the powers of darkness are left at liberty, they will stir up wicked men to persecute God's people. Hereafter, as in past ages, we may expect mighty combinations of ungodly rulers and corrupt teachers to hinder, and if possible extinguish the light and liberty of the gospel. But God will turn their counsels into foolishness, and make their mischievous plots the means of their own destruction.

CHAPTER XXXIX.

8. *It is come;* the destruction of Gog and his hosts.

9. *Burn them with fire;* better, as the margin, kindle "fire with them, using them" for fuel. *Seven years;* this denotes their immense quantity.

11. *Valley of the passengers;* for the reason of this name, see verses 14, 15. *On the east of the sea;* the Dead sea; so that it shall be without the limits of the Holy Land.

A. M. 3417. B. C. about 587. Israel, the valley of the passengers on the east of the sea; and it shall stop the *noses** of the passengers: and there shall they bury Gog and all his multitude, and they shall call *it*, The valley of Hamon-gog.†

12 And seven months shall the house of Israel be burying of them, that they may cleanse the land.[a]

13 Yea, all the people of the land shall bury *them;* and it shall be to them a renown the day that I shall be glorified,[b] saith the Lord GOD.

14 And they shall sever out men of continual employment,‡ passing through the land, to bury with the passengers those that remain upon the face of the earth, to cleanse it: after the end of seven months shall they search.

15 And the passengers *that* pass through the land, when *any* seeth a man's bone, then shall he set§ up a sign by it, till the buriers have buried it in the valley of Hamon-gog.

16 And also the name of the city *shall be* Hamonah.‖ Thus shall they cleanse the land.

17 ¶ And, thou son of man, thus saith the Lord GOD; Speak unto every feathered fowl,¶ and to every beast of the field,[c] Assemble yourselves, and come; gather yourselves on every side to my sacrifice* that I do sacrifice for you,[d] *even* a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood.

18 Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats,† of bullocks, all of them fatlings of Bashan.[e]

19 And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you.

20 Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war,[f] saith the Lord GOD.

21 And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them.[g]

22 So the house of Israel shall know that I *am* the LORD their God from that day and forward.[h]

23 ¶ And the heathen shall know that the house of Israel went into captivity for their iniquity:[i] because they trespassed against me, therefore hid I my face from them,[j] and gave them into the hand of their enemies;[k] so fell they all by the sword.

24 According to their uncleanness and according to their transgressions have I done unto them, and hid my face from them.

25 Therefore thus saith the Lord GOD; Now will I bring again the captivity of Jacob,[l] and have mercy upon the whole house of Israel,[m] and will be jealous for my holy name;

26 After that they have borne their shame,[n] and all their trespasses whereby they have trespassed against me,[o] when they dwelt safely in their land, and none made *them* afraid.

27 When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations;

28 Then shall they know that I *am* the LORD their God, which caused‡ them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there.[p]

29 Neither will I hide my face any more from them:[q] for I have poured out my Spirit upon the house of Israel,[r] saith the Lord GOD.

CHAPTER XL.

1 The time, manner, and end of the vision. 6 The description of the east gate, 20 of the north gate, 24 of the south gate, 32 of the east gate, 35 and of the north gate. 39 Eight tables. 44 The chambers. 48 The porch of the house.

IN the five and twentieth year of our captivity, in the beginning of the year, in the tenth *day*

* Or, mouths. † That is, *The multitude of Gog.* [a] ver. 14, 16; Deut. 21:23 [b] ch. 28:22. ‡ Heb. *continuance.* § Heb. *build.* ‖ That is, *The multitude.* ¶ Heb. *to the fowl of every wing.* [c] Isa. 18:6; Rev. 19:17, 18. * Or, *slaughter.* [d] Zeph. 1:7. † Heb. *great goats.* [e] Deut. 32:14; Psa. 22:12. [f] Psa. 76:5, 6. [g] Exod. 7.4. [h] Psa. 9:16. [i] ch. 36:18, etc.; Lam. 1:8; 5:16, 17. [j] Deut. 31:17; Isa. 1:15; 8:17; 59:2. [k] Lev. 26:25; Psa. 106:41. [l] ch. 31:13; Jer. 30:3, 18. [m] Hos. 1:11. [n] Psa. 99:8; Jer. 30:11. [o] Deut. 28:47, 48; 32:14, 15. ‡ Heb. *by my causing of.* [p] Deut. 30:3, 4; Neh. 1:8–10. [q] Isa. 54:8. [r] Zech. 12:10; Acts 2:17; 1 John 3:24.

13. *A renown;* for the burial of Gog is a sign of the victory which God has given them over him.

14. *Passing through the land—with the passengers;* two classes of persons are employed, one to go through the land and set up signs where they find bones; the other, to bury them. The reference here is to the scattered bones that shall remain after the seven months in which the whole house of Israel has been employed. The "passengers" are not travellers, but men appointed to pass through the land, some as discoverers, others as buriers.

17. *May eat flesh, and drink blood;* before the Israelites can bury the slain of Gog, the beasts and birds of prey shall be feasted upon their carcasses. Compare Rev. 19:17, 18.

INSTRUCTIONS.

1–7. God sometimes allows wicked men to mature their plans against his people, and to proceed very far in the accomplishment of them, that in the end they may thus receive a more complete and terrible overthrow, and his own power and justice be more gloriously manifested.

8–10. They who openly seek to destroy and spoil God's people, shall be themselves destroyed and spoiled in the sight of all men.

11–16. After that the counsels of wicked men have been effectually overthrown, a great work still remains to God's people to purify society from the pollution which their corrupt example and doctrine have introduced. This seems to be symbolized here by the care with which the fallen hosts of Gog are buried.

17–22. The terrible destruction which God often brings upon wicked men in this world, is at once an earnest and a solemn emblem of that wrath beyond the tomb which awaits all the finally impenitent.

23, 24. God will so deal with his offending people that all shall understand that their calamities have come upon them because of their own iniquities, and not through any want of power or faithfulness in him.

25–29. It is not for us to determine beforehand "the times and seasons" for the fulfilment of the great events foretold in prophecy. Curious computations respecting these are in general unsatisfactory and unprofitable. But of this we may be sure, that God will gloriously fulfil all his promises to his people at the appointed time, give them the victory over all their foes, and establish them in perpetual peace and prosperity.

GENERAL REMARKS ON THE LAST NINE CHAPTERS OF THIS BOOK.

The prophet with his countrymen has now been in captivity a quarter of a century; Jerusalem, with its holy

of the month, in the fourteenth year after that the city was smitten,[a] in the selfsame day the hand of the LORD was upon me, and brought me thither.

2 In the visions of God brought he me into the land of Israel,[b] and set me upon a very high mountain,[c] by* which *was* as the frame of a city on the south.

3 And he brought me thither, and behold, *there was* a man, whose appearance *was* like the appearance of brass,[d] with a line of flax in his hand, and a measuring reed; and he stood in the gate.

4 And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thy heart upon all that I shall show thee; for to the intent that I might show *them* unto thee *art* thou brought hither: declare all that thou seest to the house of Israel.[e]

5 And behold a wall on the outside of the house round about, and in the man's hand a measuring reed of six cubits *long* by the cubit and a hand-

a Ch. 33:21. b ch 8:3. c Rev. 21:10, etc. * Or, *upon*. d Dan. 10:6. e ch. 43:10.

breadth: so he measured the breadth of the building, one reed; and the height, one reed. A. M. 3430. B. C. 574.

6 ¶ Then came he unto the gate which looketh toward the east,† and went up the stairs thereof, and measured the threshold of the gate, *which was* one reed broad; and the other threshold *of the gate, which was* one reed broad.

7 And *every* little chamber *was* one reed long, and one reed broad; and between the little chambers *were* five cubits; and the threshold of the gate by the porch of the gate within *was* one reed.

8 He measured also the porch of the gate within, one reed.

9 Then measured he the porch of the gate, eight cubits; and the posts thereof, two cubits;[f] and the porch of the gate *was* inward.

10 And the little chambers of the gate eastward *were* three on this side, and three on that side;[g] they three *were* of one measure: and the posts had one measure on this side and on that side.

† Heb. *whose face* was *the way toward the east*. f ch. 45:19. g ver. 7.

and beautiful temple, and the whole land of Israel, have lain desolate for fourteen years, and all around looks dark and discouraging. In this situation he sees in vision a new Jerusalem, with its temple, priests, and altar, rise out of the ruins of the former, of a larger extent and in a more glorious form; and the land is again divided out to the returning captives by lot, as it was at the beginning by Joshua.

The general plan of the temple is after the model of Solomon's, yet this vision is not to be understood as a mere prophecy of the rebuilding of Solomon's temple with the city in which it stood, and the repossession of the land after the Babylonish captivity. Several particulars in the description make it plain that it was not intended to be literally understood. See chap. 42:15–20; 45:1–8; 47:1–12, and the whole of chap. 48. It is rather a symbolical representation of the coming deliverance and enlargement of the true spiritual Zion, which is God's church, the same in all ages. The resettlement of the land of Canaan, and the rebuilding of the city and temple after the captivity, were only a part, and a very small part of the "good things to come" which the vision shadowed forth. Its fulfilment belongs to the whole history of the church from Ezekiel's day onward, and it will be completed only in her final triumph over the kingdom of Satan, and her establishment in permanent peace and holiness.

As the time had not yet come for the old covenant to pass away, Ezekiel, who was himself a priest under the law of Moses, saw the future revival and enlargement of God's kingdom under the forms of this covenant. The new Jerusalem which God revealed to him had its temple, priests, altar, and sacrifices. All these were shadows of Christ's perfect priesthood, of the spiritual temple of which he is the chief corner-stone, and of the spiritual priesthood of his people. 1 Pet. 2:5–9.

In interpreting this vision, we should not curiously inquire after the meaning of every particular chamber and pillar and door, but rather look to the general meaning of the whole. The angel measures, and the prophet records all the parts of the building. This signifies, in general, that God's care extends to all parts of his spiritual temple, and that he will see that they are all in due time made perfect.

The new Jerusalem described by the apostle John has much in common with this. It is in truth a vision of the same spiritual city, "whose builder and maker is God." But it differs from Ezekiel's vision in two respects. First, it belongs apparently to the glorified state of the church after the final resurrection; secondly, it has nothing Jewish in it, neither temple nor altar. All these shadows have passed away for ever.

CHAPTER XL.

2. *A very high mountain;* it answers to the hills of Zion and Moriah, on which Jerusalem with its temple stood; yet it is not the literal Zion, nor any other actual mountain. It exists only in vision, and answers to "the mountain of the Lord's house," which is to be in the last days "exalted above the hills," Isa. 2:2; and to the "great and high mountain" which John sees, Rev. 21:10. *On the south;* on the south to the prophet, as he comes in vision from the north.

3. *Like the appearance of brass;* compare ch. 1:7, and note.

5. *The house;* that is, the temple with its courts. *By the cubit and a handbreadth;* that is, reckoning the cubit and a handbreadth as one cubit, chap. 43:13. This makes the "great cubit," chap. 41:8, of seven handbreadths, which seems to have been used for sacred purposes, and to be the same as the cubit "after the first measure," 2 Chr. 3:3. The common cubit contained but six hand-breadths, or about twenty-one inches. *The building;* that is, the structure of the wall. It was one reed broad, and one high.

6. *Unto the gate which looketh toward the east;* the general plan of this temple with its courts is as follows:

First, there is an outer court, lying four-square, and of great extent, ver. 17; chap. 42:16–20; with rows of chambers round about, thirty in number, verse 17. This court has three outer gates, one on the east side, one on the north, and one on the south, from each of which a passage-way leads inward with three little chambers on each side of it, verses 6–26.

Secondly, there is an inner court, in front of the temple, with various chambers on its sides. This has also three gates and passage-ways, opposite to and corresponding with those of the outer court. The altar of burnt-offering stands in this inner court, and in the north passage-way are eight tables with implements for sacrificing. The ascent from the outer to the inner court is by eight steps. From the inner court a way leads to the temple through a porch twenty cubits by eleven, verses 27–49.

Thirdly, the temple consists of two divisions: the holy place, forty cubits long by twenty wide; and the most holy, twenty cubits square, chap. 41:1–4.

Fourthly, around the temple without, on all sides except the front, are rows of side-chambers, three stories in height, chap. 41:5–11.

Fifthly, in the rear of the temple, westward, is a structure ninety cubits by seventy, with a "separate place" apparently between it and the temple, chap. 41:12.

The brevity of this commentary does not allow a detailed account of the various structures and apartments described by Ezekiel, respecting some of which there is much obscurity and difficulty.

A. M. 3430. B. C. 574.

11 And he measured the breadth of the entry of the gate, ten cubits; *and* the length of the gate, thirteen cubits.

12 The space* also before the little chambers *was* one cubit *on this side*, and the space *was* one cubit on that side: and the little chambers *were* six cubits on this side, and six cubits on that side.

13 He measured then the gate from the roof of *one* little chamber to the roof of another: the breadth *was* five and twenty cubits, door against door.

14 He made also posts of threescore cubits, even unto the post of the court round about the gate.[a]

15 And from the face of the gate of the entrance unto the face of the porch of the inner gate *were* fifty cubits.

16 And *there were* narrow† windows to the little chambers,[b] and to their posts within the gate round about, and likewise to the arches:‡ and windows *were* round about inward:§ and upon *each* post *were* palm-trees.

17 Then brought he me into the outward court,[c] and lo, *there were* chambers,[d] and a pavement made for the court round about: thirty chambers *were* upon the pavement.[e]

18 And the pavement by the side of the gates over against the length of the gates *was* the lower pavement.

19 Then he measured the breadth from the forefront of the lower gate unto the forefront of the inner court without,‖ a hundred cubits eastward and northward.

20 ¶ And the gate of the outward court that looked¶ toward the north, he measured the length thereof, and the breadth thereof.

21 And the little chambers thereof *were* three on this side and three on that side; and the posts thereof and the arches* thereof were after the measure of the first gate: the length thereof *was* fifty cubits, and the breadth five and twenty cubits.

22 And their windows, and their arches, and their palm-trees, *were* after the measure of the gate that looketh toward the east; and they went up unto it by seven steps; and the arches thereof *were* before them.

23 And the gate of the inner court *was* over against the gate toward the north, and toward the east; and he measured from gate to gate a hundred cubits.

24 ¶ After that he brought me toward the south, and behold a gate toward the south: and he measured the posts thereof, and the arches thereof, according to these measures.

25 And *there were* windows in it and in the arches thereof round about, like those windows: the length *was* fifty cubits, and the breadth five and twenty cubits.

26 And *there were* seven steps to go up to it, and the arches thereof *were* before them: and it had palm-trees, one on this side, and another on that side, upon the posts thereof.

27 And *there was* a gate in the inner court toward the south: and he measured from gate to gate toward the south a hundred cubits.

28 And he brought me to the inner court by the south gate: and he measured the south gate according to these measures;

29 And the little chambers thereof,[f] and the posts thereof, and the arches thereof, according to these measures: and *there were* windows in it and in the arches thereof round about: *it was* fifty cubits long, and five and twenty cubits broad.[g]

30 And the arches round about *were* five and twenty cubits long, and five cubits broad.†

31 And the arches thereof *were* toward the outer court; and palm-trees were upon the posts thereof: and the going up to it *had* eight steps.

32 ¶ And he brought me into the inner court toward the east: and he measured the gate according to these measures.

33 And the little chambers thereof, and the posts thereof, and the arches thereof, *were* according to these measures: and *there were* windows therein and in the arches thereof round about: *it was* fifty cubits long, and five and twenty cubits broad.

34 And the arches thereof *were* toward the outward court; and palm-trees *were* upon the posts thereof, on this side, and on that side: and the going up to it *had* eight steps.

35 ¶ And he brought me to the north gate,[h] and measured *it* according to these measures;

36 The little chambers thereof, the posts thereof, and the arches thereof, and the windows to it round about: the length *was* fifty cubits, and the breadth five and twenty cubits.

37 And the posts thereof *were* toward the outer court; and palm-trees were upon the posts thereof, on this side, and on that side: and the going up to it *had* eight steps.

38 And the chambers and the entries thereof *were* by the posts of the gates, where they washed the burnt-offering.

39 ¶ And in the porch of the gate *were* two tables on this side, and two tables on that side, to slay thereon the burnt-offering[i] and the sin-offering[j] and the trespass-offering.[k]

40 And at the side without, as one goeth up‡ to the entry of the north gate, *were* two tables; and on the other side, which *was* at the porch of the gate, *were* two tables.

41 Four tables *were* on this side, and four tables on that side, by the side of the gate; eight tables, whereupon they slew *their sacrifices.*

42 And the four tables *were* of hewn stone for the burnt-offering, of a cubit and a half long, and a cubit and a half broad, and one cubit high: whereupon also they laid the instruments wherewith they slew the burnt-offering and the sacrifice.

43 And within *were* hooks,§ a hand broad, fast-

* Heb. *limit*, or *bound*. [a] ch. 42:1; Exod. 27:9. † Heb. *closed*. [b] 1 Kings 6:4. ‡ Or, *galleries*, or *porches*. § Or, *within*. [c] Rev. 11:2. [d] 1 Kings 6:5; John 14:2. [e] ch. 45:5. ‖ Or, *from without*. ¶ Heb. *whose face* was. * Or, *galleries*, or *porches*. [f] 1 Chr. 28:11, 12; 2 Chr. 31:11; Neh. 13:9; Jer. 35:2, 4; 36:10. [g] ver. 21, 25, 33, 36. † Heb. *breadth*. [h] ch. 44:4; 47:2. [i] Lev. 1:3, etc. [j] Lev. 4:2, 3. [k] Lev. 5:6, etc.; 6:6; 7:1, etc. ‡ Or, *at the step*. § Or, *andirons*, or *the two hearthstones*.

19, 23, 27. *A hundred cubits;* see note on chap. 42:15–20.

35. *To the north gate;* of the inner court.

ened round about: and upon the tables *was* the flesh of the offering.

44 ¶ And without the inner gate *were* the chambers of the singers in the inner court,[a] which *was* at the side of the north gate; and their prospect *was* toward the south: one at the side of the east gate *having* the prospect toward the north.

45 And he said unto me, This chamber, whose prospect *is* toward the south,[b] *is* for the priests, the keepers of the charge* of the house.[c]

46 And the chamber whose prospect *is* toward the north *is* for the priests, the keepers of the charge of the altar:[d] these *are* the sons of Zadok among the sons of Levi,[e] which come near to the LORD to minister unto him.

47 So he measured the court, a hundred cubits long, and a hundred cubits broad, foursquare; and the altar *that was* before the house.

48 ¶ And he brought me to the porch of the house, and measured *each* post of the porch, five cubits on this side, and five cubits on that side: and the breadth of the gate *was* three cubits on this side, and three cubits on that side.

49 The length of the porch *was* twenty cubits, and the breadth eleven cubits;[f] and *he brought me* by the steps whereby they went up to it: and *there were* pillars by the posts, one on this side, and another on that side.[g]

CHAPTER XLI.

The measures, parts, chambers, and ornaments of the temple.

AFTERWARD he brought me to the temple, and measured the posts,[h] six cubits broad on the one side, and six cubits broad on the other side, *which was* the breadth of the tabernacle.

2 And the breadth of the door† *was* ten cubits; and the sides of the door *were* five cubits on the one side, and five cubits on the other side: and he measured the length thereof, forty cubits; and the breadth, twenty cubits.

3 Then went he inward, and measured the post of the door, two cubits; and the door, six cubits; and the breadth of the door, seven cubits.

4 So he measured the length thereof, twenty cubits; and the breadth, twenty cubits, before the temple:[i] and he said unto me, This *is* the most holy *place*.

5 After he measured the wall of the house, six cubits; and the breadth of *every* side-chamber, four cubits, round about the house on every side. A. M. 3430. B. C. 574.

6 And the side-chambers *were* three,[j] one over another,‡ and thirty§ in order, and they entered into the wall which *was* of the house for the side-chambers round about, that they might have hold,‖ but they had not hold in the wall of the house.

7 And *there was* an enlarging, and a winding¶ about still upward to the side-chambers;[k] for the winding about of the house went still upward round about the house: therefore the breadth of the house *was still* upward, and so increased *from* the lowest *chamber* to the highest by the midst.

8 I saw also the height of the house round about: the foundations of the side-chambers *were* a full reed of six great cubits.[l]

9 The thickness of the wall, which *was* for the side-chamber without, *was* five cubits: and *that* which *was* left *was* the place of the side-chambers that *were* within.

10 And between the chambers *was* the wideness of twenty cubits round about the house on every side.

11 And the doors of the side-chambers *were* toward *the place that was* left, one door toward the north, and another door toward the south: and the breadth of the place that was left *was* five cubits round about.

12 Now the building that *was* before the separate place at the end toward the west *was* seventy cubits broad;[m] and the wall of the building *was* five cubits thick round about, and the length thereof ninety cubits.

13 So he measured the house a hundred cubits long; and the separate place, and the building, with the walls thereof, a hundred cubits long;

14 Also the breadth of the face of the house and of the separate place toward the east, a hundred cubits.

15 And he measured the length of the building over against the separate place which *was* behind it, and the galleries* thereof on the one side and on the other side, a hundred cubits, with the inner temple, and the porches of the court;

16 The door-posts, and the narrow windows,[n] and the galleries round about on their three stories, over against the door, ceiled with† wood round about, and from the ground up to the windows,‡ and the windows *were* covered;

17 To that above the door, even unto the inner

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[a] 1 Chr. 6:31, etc. [b] ch. 8:5. * Or, *ward*, or *ordinance;* ver. 46. [c] Lev. 8:35; Num. 3:27–38; 18:5; 1 Chr. 9:23; 2 Chr. 13:11; Psa. 134:1; Mal. 2:4–7; 1 Tim. 6:20. [d] ch. 44:15; Num. 18:5. [e] ch. 43:19; 44:15, 16; 1 Kings 2:35. [f] 1 Kings 6:3. [g] 1 Kings 7:21; Rev. 3:12. [h] Rev. 21:15. † Or, *entrance.* [i] 1 Kings 6:20; 2 Chr. 3:8. [j] 1 Kings 6:5, 6. ‡ Heb. *side-chamber over side-chamber.* § Or, *three and thirty times, or feet.* ‖ Heb. *be holden.* ¶ Heb. it was *made broader, and went round.* [k] 1 Kings 6:8. [l] ch. 40:5. [m] ch. 42:1; Rev. 21:7; 22:14, 15. * Or, *several walks*, or *walks with pillars.* [n] ver. 26; ch. 40:16. † Heb. *ceiling of.* ‡ Or, *the ground unto the windows.*

47. *The court;* that is, the inner court.

INSTRUCTIONS.

1, 2. Many of the most glorious revelations recorded in the Bible were made by God in the darkest days of the church's history, that he might thus encourage the hearts of his servants, and show that he is always present with his people, and attending to their interests.

4. Whatever God sees good to reveal in any way concerning his kingdom of grace, is a matter of the deepest interest to all his people; and they who receive it should declare it to others with the utmost fidelity.

5–49. God never destroys any thing belonging to his church except for the purpose of rebuilding it again in a nobler and more enduring form. His earthly temples, built by human hands, may perish; but his spiritual temple, not made with hands, which is Christ and his body the church, shall outlast all changes, and become more beautiful and glorious from age to age.

CHAPTER XLI.

1. *To the temple;* the temple itself, in distinction from its courts and porch. *The posts;* here, as elsewhere in this description, the "posts" seem to denote an ornamental front with pillars and carved work.

A. M. 3430. B. C. 574. house, and without, and by all the wall round about within and without, by measure.*

18 And *it was* made with cherubim and palm-trees,[a] so that a palm-tree *was* between a cherub and a cherub; and *every* cherub had two faces;

19 So that the face of a man *was* toward the palm-tree on the one side, and the face of a young lion toward the palm-tree on the other side:[b] *it was* made through all the house round about.

20 From the ground unto above the door *were* cherubim and palm-trees made, and *on* the wall of the temple.

21 The posts† of the temple *were* squared, *and* the face of the sanctuary; the appearance *of the one* as the appearance *of the other.*

22 The altar of wood *was* three cubits high, and the length thereof two cubits;[c] and the corners thereof, and the length thereof, and the walls thereof, *were* of wood: and he said unto me, This *is* the table that *is* before the LORD.[d]

23 And the temple and the sanctuary had two doors.[e]

24 And the doors had two leaves *apiece*, two turning leaves; two *leaves* for the one door, and two leaves for the other *door.*

25 And *there were* made on them, on the doors of the temple, cherubim and palm-trees, like as *were* made upon the walls;[f] and *there were* thick planks upon the face of the porch without.

26 And *there were* narrow windows and palm-trees on the one side and on the other side,[g] on the sides of the porch, and *upon* the side-chambers of the house, and thick planks.

CHAPTER XLII.

1 The chambers for the priests. 13 The use thereof. 19 The measures of the outward court.

THEN he brought me forth into the outer court, the way toward the north: and he brought me into the chamber that *was* over against the separate place,[h] and which *was* before the building toward the north.

2 Before the length of a hundred cubits *was* the north door, and the breadth *was* fifty cubits.

3 Over against the twenty *cubits* which *were* for the inner court, and over against the pavement which *was* for the outer court, *was* gallery against gallery in three *stories.*[i]

4 And before the chambers *was* a walk of ten cubits breadth inward, a way of one cubit; and their doors toward the north.[j]

5 Now the upper chambers *were* shorter: for the galleries were higher than these,‡ than the lower, and than the middlemost of the building.§

6 For they *were* in three *stories*, but had not pillars as the pillars of the courts: therefore *the building* was straitened more than the lowest and the middlemost from the ground.

7 And the wall that *was* without over against the chambers, toward the outer court on the forepart of the chambers, the length thereof *was* fifty cubits.

8 For the length of the chambers that *were* in the outer court *was* fifty cubits: and lo, before the temple *were* a hundred cubits.

9 And from under‖ these chambers *was* the entry¶ on the east side, as one goeth* into them from the outer court.

10 The chambers *were* in the thickness of the wall of the court toward the east, over against the separate place, and over against the building.

11 And the way before them *was* like the appearance of the chambers which *were* toward the north,[k] as long as they, *and* as broad as they: and all their goings out *were* both according to their fashions, and according to their doors.

12 And according to the doors of the chambers that *were* toward the south *was* a door in the head of the way, *even* the way directly before the wall toward the east, as one entereth into them.

13 ¶ Then said he unto me, The north chambers *and* the south chambers, which *are* before the separate place, they *be* holy chambers, *where* the priests that approach unto the LORD shall eat the most holy things:[l] there shall they lay the most holy things,[m] and the meat-offering,[n] and the sin-offering,[o] and the trespass-offering;[p] for the place *is* holy.

14 When the priests enter therein, then shall they not go out of the holy *place* into the outer court, but there they shall lay their garments wherein they minister;[q] for they *are* holy; and shall put on other garments,[r] and shall approach to *those things* which *are* for the people.

15 ¶ Now when he had made an end of measuring the inner house, he brought me forth toward

* Heb. *measures.* a 1 Kings 6:29; 2 Chr. 3:7. b ch. 1:10. † Heb. *post.* c Exod. 30:1. d Exod. 30:8; ch. 44:16; Mal. 1:7, 12. e 1 Kings 6:31–35. f ver. 17, 18. g ch. 40:16. h ch. 41:12, 15. i ch. 41:16; Song 1:17; 7:5. j ver. 11. ‡ Or, *did eat of these.* § Or, and *the building* consisted *of the lower and the middlemost.* ‖ Or, *the place of.* ¶ Or, *he that brought me.* * Or, *he came.* k ver. 4. l Lev. 6:16, 26; 10:13, 14. m Neh. 13:5. n Lev. 2:3, 10. o Num. 18:9, 10. p Lev. 6:14, etc. q ch. 44:19. r Zech. 3:4, 5.

18. *It was made with—palm-trees;* this, with what follows, belongs to the description of the interior of the temple. Compare 1 Kings 6:29.

22. *The altar of wood;* for burning incense in the holy place. It was doubtless to be overlaid with gold, as in Solomon's temple. 1 Kings 6:22. *Before the Lord;* that is, in front of the ark within the holy of holies, where God dwelt between the cherubim.

INSTRUCTION.

The Jewish temple had many different apartments, each having its own form and use, but all for one end, the worship and glory of God; and they all constituted one whole. In like manner God's spiritual temple, which this vision of Ezekiel's shadows forth, has many members with many different offices, but they are all one in Christ Jesus. 1 Cor. 12:12–27; Eph. 2:20–22; 4:15, 16; Col. 2:19.

CHAPTER XLII.

15–20. *Five hundred reeds;* that is, three thousand cubits. From this it is plain that the distance of one hundred cubits "from gate to gate," mentioned chap. 40:19, 23, 27, cannot have been the whole distance from the gates of this outer wall to the corresponding gates of the inner court. "The lower gate," chap. 40:19, seems to have been some gate within the outer court connected with its chambers, and so of the corresponding gates on the north and south. The proposal of some to read "cubits" here instead of "reeds," is without sufficient authority.

INSTRUCTIONS.

13, 14. All things connected with the worship of God should be done decently and in order; the places and the forms appropriated to his service should not be profaned

the gate whose prospect *is* toward the east, and measured it round about.

16 He measured the east side* with the measuring reed, five hundred reeds, with the measuring reed round about.

17 He measured the north side, five hundred reeds, with the measuring reed round about.

18 He measured the south side, five hundred reeds, with the measuring reed.

19 He turned about to the west side, *and* measured five hundred reeds, with the measuring reed.

20 He measured it by the four sides:[a] it had a wall round about,[b] five hundred *reeds* long, and five hundred broad,[c] to make a separation between the sanctuary and the profane place.[d]

CHAPTER XLIII.

1 The returning of the glory of God into the temple. 7 The sin of Israel hindered God's presence. 10 The prophet exhorteth them to repentance, and observation of the law of the house. 13 The measures, 18 and the ordinances of the altar.

AFTERWARD he brought me to the gate, *even* the gate that looketh toward the east:[e]

2 And behold, the glory of the God of Israel came from the way of the east:[f] and his voice *was* like a noise of many waters:[g] and the earth shined with his glory.[h]

3 And *it was* according to the appearance of the vision which I saw,[i] *even* according to the vision that I saw when I came to destroy the city:†[j] and the visions *were* like the vision that I saw by the river Chebar;[k] and I fell upon my face.

4 And the glory of the LORD came into the house by the way of the gate whose prospect *is* toward the east.

5 So the spirit took me up, and brought me into the inner court; and behold, the glory of the LORD filled the house.[l]

6 And I heard *him* speaking unto me out of the house; and the man stood by me.[m]

7 ¶ And he said unto me, Son of man, the place of my throne,[n] and the place of the soles of my feet,[o] where I will dwell in the midst of the children of Israel for ever,[p] and my holy name, shall the house of Israel no more defile,[q] *neither* they, nor their kings, by their whoredom, nor by the carcasses of their kings in their high places.[r]

8 In their setting of their threshold by my thresholds, and their post by my posts, and the wall‡ between me and them, they have even defiled my holy name by their abominations that they have committed:[s] wherefore I have consumed them in mine anger. A. M. 3430. B. C. 574.

9 Now let them put away their whoredom,† and the carcasses of their kings, far from me, and I will dwell in the midst of them for ever.[u]

10 ¶ Thou son of man, show the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the pattern.§

11 And if they be ashamed of all that they have done, show them the form of the house,[v] and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof,[w] and all the forms thereof, and all the laws thereof: and write *it* in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them.[x]

12 This *is* the law of the house; Upon the top of the mountain the whole limit thereof round about *shall be* most holy. Behold, this *is* the law of the house.

13 ¶ And these *are* the measures of the altar after the cubits: The cubit *is* a cubit and a handbreadth; even the bottom‖ *shall be* a cubit, and the breadth a cubit, and the border thereof by the edge¶ thereof round about *shall be* a span; and this *shall be* the higher place of the altar.

14 And from the bottom *upon* the ground *even* to the lower settle *shall be* two cubits, and the breadth one cubit; and from the lesser settle *even* to the greater settle *shall be* four cubits, and the breadth *one* cubit.

15 So the altar* *shall be* four cubits; and from the altar† and upward *shall be* four horns.

16 And the altar *shall be* twelve *cubits* long, twelve broad, square in the four squares thereof.

17 And the settle *shall be* fourteen *cubits* long and fourteen broad in the four squares thereof; and the border about it *shall be* half a cubit; and the bottom thereof *shall be* a cubit about; and his stairs shall look toward the east.[y]

18 ¶ And he said unto me, Son of man, thus saith the Lord GOD; These *are* the ordinances of the altar in the day when they shall make it, to

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* Heb. *wind.* [a] Rev. 21:16. [b] ch. 40:5; Song 2:9; Isa. 26:1; 60:18; Mic. 7:11. [c] ch. 45:2. [d] Luke 16:26. [e] ch. 10:19; 44:1; 46:1. [f] ch. 11:23. [g] ch. 1:24; Rev. 1:15. [h] ch. 10:4; Rev. 18:1. [i] ch. 8:4. † Or, prophesy *that the city should be destroyed;* ch. 9:1, 5. [j] Jer. 1:10. [k] ch. 1:3. [l] 1 Kings 8:10, 11. [m] ch. 40:3. [n] Acts 7:48, 49. [o] 1 Chr. 28:2; Psa. 99:5. [p] Exod. 29:45; Joel 3:17. [q] ch. 39:7. [r] Jer. 16:18. ‡ Or, *for* there was but *a wall.* [s] ch. 23:39; 2 Kings 21:4–7. † Hos. 2:2. [u] 2 Cor. 6:16. § Or. *sum,* or *number.* [v] Heb. 8:5. [w] 1 Cor. 11:2. [x] Matt. 28:20. ‖ Heb. *bosom.* ¶ Heb. *lip.* * Heb. *Harel,* that is, *the mountain of God.* † *Ariel,* that is, *the lion of God;* Isa. 29:1. [y] 1 Kings 6:8; Neh. 9:4.

by unhallowed uses; and those to whom are committed the public ministrations of the sanctuary, should so deport themselves that the sanctity of their office may be manifest to all men.

15–20. From age to age God is continually enlarging the dimensions of his spiritual temple. The old Jewish economy was too narrow for the wants of the church; God therefore abolished it, and gave in its stead the Christian dispensation, which is wide enough to contain all nations.

CHAPTER XLIII.

7. *The place;* that is, this is the place. *The carcasses of their kings;* probably, a contemptuous expression for their idols, "kings" being used in the sense of false gods.

8. *Their threshold;* the threshold of their idolatrous structures. *And the wall;* better, as the margin, "and there was only a wall." See chap. 8:5–16; 2 Kings 16:10–16; 21:4–7; 23:6, 11, 12; 2 Chron. 33:4–7.

10. *That they may be ashamed;* a view of God's goodness to his chosen people, of which this house is the symbol, is to fill them with shame.

11. *If they be ashamed—all the laws thereof;* if the general view, verse 10, has the desired effect of humbling them, then he is to enter into all the details of the temple and its ordinances.

13. *The altar;* of burnt-offering. This stood in the inner court.

14. *Settle;* ledge for walking around the altar. Of these there were two. The upper seems to be called the greater, as the more conspicuous.

18–26. The rites for consecrating the altar are here described.

A. M. 3430. B. C. 574. offer burnt-offerings thereon, and to sprinkle blood thereon.[a]

19 And thou shalt give to the priests the Levites that be of the seed of Zadok,[b] which approach unto me, to minister unto me, saith the Lord GOD, a young bullock for a sin-offering.[c]

20 And thou shalt take of the blood thereof, and put *it* on the four horns of it, and on the four corners of the settle, and upon the border round about: thus shalt thou cleanse and purge it.

21 Thou shalt take the bullock also of the sin-offering, and he shall burn it in the appointed place of the house, without the sanctuary.[d]

22 And on the second day thou shalt offer a kid of the goats without blemish for a sin-offering; and they shall cleanse the altar, as they did cleanse *it* with the bullock.

23 When thou hast made an end of cleansing *it*, thou shalt offer a young bullock without blemish, and a ram out of the flock without blemish.

24 And thou shalt offer them before the LORD, and the priests shall cast salt upon them,[e] and they shall offer them up *for* a burnt-offering unto the LORD.

25 Seven days shalt thou prepare every day a goat *for* a sin-offering:[f] they shall also prepare a young bullock, and a ram out of the flock, without blemish.

26 Seven days shall they purge the altar and purify it; and they shall consecrate themselves.*[g]

27 And when these days are expired,[h] it shall be, *that* upon the eighth day, and *so* forward, the priests shall make your burnt-offerings upon the altar, and your peace-offerings;† and I will accept you,[i] saith the Lord GOD.

CHAPTER XLIV.

1 The east gate assigned only to the prince. 4 The priests reproved for polluting the sanctuary. 9 Idolaters incapable of the priest's office. 15 The sons of Zadok are accepted thereto. 17 Ordinances for the priests.

THEN he brought me back the way of the gate of the outward sanctuary which looketh toward the east;[j] and it *was* shut.

2 Then said the LORD unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the LORD the God of Israel hath entered in by it, therefore it shall be shut.

3 *It is* for the prince; the prince, he shall sit in it to eat bread before the LORD;[k] he shall enter by the way of the porch of *that* gate, and shall go out by the way of the same.[l]

4 ¶ Then brought he me the way of the north gate before the house: and I looked, and behold, the glory of the LORD filled the house of the LORD:[m] and I fell upon my face.

5 And the LORD said unto me, Son of man, mark well,‡ and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the LORD, and all the laws thereof;[n] and mark well the entering in of the house, with every going forth of the sanctuary.[o]

6 And thou shalt say to the rebellious,[p] *even* to the house of Israel, Thus saith the Lord GOD; O ye house of Israel, let it suffice you of all your abominations,[q]

7 In that ye have brought *into my sanctuary* strangers,§[r] uncircumcised in heart,[s] and uncircumcised in flesh, to be in my sanctuary, to pollute it, *even* my house, when ye offer my bread, the fat and the blood, and they have broken my covenant because of all your abominations.[t]

8 And ye have not kept the charge of my holy things;[u] but ye have set keepers of my charge‖ in my sanctuary for yourselves.

9 ¶ Thus saith the Lord GOD; No stranger, uncircumcised in heart,[v] nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that *is* among the children of Israel.

10 And the Levites that are gone away far from me,[w] when Israel went astray, which went astray away from me after their idols;[x] they shall even bear their iniquity.

11 Yet they shall be ministers in my sanctuary, *having* charge at the gates of the house, and ministering to the house:[y] they shall slay the burnt-of-

a Lev. 1:5; Heb. 12:24. b ch. 44:15. c ch. 45:18, etc; Exod. 29:10, etc.; Lev. 8:14, etc. d Heb. 13:11, 12. e Lev. 2:13. f Exod. 29:38, 39. * Heb. *fill their hands;* Exod. 29:24. g Lev. 8:33. h Lev. 9:1. † Or, *thank-offerings.* i ch. 20:40, 41; Hos. 8:13; Eph. 1:6; 1 Pet. 2:5. j ch. 43:1, 4. k 1 Cor. 10:18, etc. l ch. 46:2, 8. m ch 43:5. ‡ Heb. *set thy heart.* n ch. 40:4. o ch. 43:11; Psa. 96:8, 9; 119:4. p ch. 2:5. q ch. 43:8; 1 Pet. 4:3. § Heb. *children of a stranger;* Isa. 56:6, 7. r Lev. 22:25. s Lev. 26:41; Rom. 2:28, 29. t Lev. 21:6, 8. u Lev. 22:9, etc.; Acts 7:53. ‖ Or, *ward,* or *ordinance.* v Mark 16:16. w 2 Kings 23:8, etc. x 1 Tim. 5:22. y 1 Chr. 26:1, etc.

INSTRUCTIONS.

1–6. The church is God's spiritual temple where he continually dwells, revealing there his power and glory to those who love him and executing his judgments upon the impure and rebellious. Eph. 2:22; 1 Cor. 3:16, 17.

7–9. No sins are so heinous in God's sight as those committed within his church, and as it were before his eyes, by such as minister to him in holy things.

10. A view of God's unmerited goodness is well fitted to humble his people, and it has this effect upon all who are "Israelites indeed."

11. They who make a right use of the mercies bestowed upon them, shall receive greater mercies. Matt. 13:12.

12. The continual indwelling of the Holy Spirit makes God's church, and all that belong to her service, holy and honorable; and he will not hold guiltless the man who treats her, or any of her ordinances, with levity and contempt.

13–27. The blood of the Jewish altar, flowing from age to age, was God's perpetual testimony that "without shedding of blood is no remission" of sins; and since "it is not possible that the blood of bulls and of goats should take away sins," the sacrifices of the Old Testament pointed to the all-perfect sacrifice of Christ, who abolished them by fulfilling that which they typified.

CHAPTER XLIV.

2. *Shall be shut—no man shall enter in by it;* that is, shall be shut on ordinary occasions; shall not be opened except to the prince, verse 3. *Hath entered in by it;* and thus sanctified it, chap. 43:4.

3. *The prince;* this temple, like that of Solomon, stands at the head of a well-ordered city and state; it has therefore its prince as well as priests. The prince seems to represent the shepherds whom God will set over his future church under the Messiah. Jer. 23:4. That he is not directly the Messiah, appears from the fact that he offers for himself sin-offerings, chapter 45:22, and is warned against using oppression, chap. 46:18. *Shall sit in it to eat bread;* compare chap. 46:1, 2, 12.

7. *Have brought into my sanctuary strangers;* see note on the next verse. *Have broken my covenant;* which forbade the entrance of strangers into God's sanctuary. Deut. 23:3; Lam. 1:10.

8. *Keepers;* that is, uncircumcised strangers.

10–15. *The Levites—done therein;* the Levites of the ten tribes, who fell into idolatry with the people, are to be excluded from the priesthood, and to perform menial offices for the priests. *When Israel went astray;* at the

fering and the sacrifice for the people,[a] and they shall stand before them to minister unto them.[b]

12 Because they ministered unto them before their idols, and caused the house of Israel to fall into iniquity;*[c] therefore have I lifted up my hand against them, saith the Lord GOD, and they shall bear their iniquity.

13 And they shall not come near unto me, to do the office of a priest unto me, nor to come near to any of my holy things, in the most holy *place:* but they shall bear their shame, and their abominations which they have committed.

14 But I will make them keepers of the charge of the house, for all the service thereof, and for all that shall be done therein.

15 ¶ But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me,[d] they shall come near to me to minister unto me,[e] and they shall stand before me to offer unto me the fat and the blood,[f] saith the Lord GOD:

16 They shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and they shall keep my charge.[g]

17 ¶ And it shall come to pass, *that* when they enter in at the gates of the inner court, they shall be clothed with linen garments;[h] and no wool shall come upon them, while they minister in the gates of the inner court, and within.

18 They shall have linen bonnets upon their heads, and shall have linen breeches upon their loins; they shall not gird *themselves* with any thing that causeth sweat.†

19 And when they go forth into the outer court, *even* into the outer court to the people, they shall put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments;[i] and they shall not sanctify the people with their garments.[j]

20 Neither shall they shave their heads,[k] nor suffer their locks to grow long; they shall only poll their heads.

21 Neither shall any priest drink wine, A. M. 3430. B. C. 574. when they enter into the inner court.[l]

22 Neither shall they take for their wives a widow, nor her that is put away:‡ but they shall take maidens of the seed of the house of Israel, or a widow that had a priest before.§

23 And they shall teach my people *the difference* between the holy and profane, and cause them to discern between the unclean and the clean.

24 And in controversy they shall stand in judgment;[m] *and* they shall judge it according to my judgments: and they shall keep my laws and my statutes in all mine assemblies;[n] and they shall hallow my sabbaths.[o]

25 And they shall come at no dead person to defile themselves:[p] but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may defile themselves.

26 And after he is cleansed, they shall reckon unto him seven days.[q]

27 And in the day that he goeth into the sanctuary, unto the inner court, to minister in the sanctuary, he shall offer his sin-offering,[r] saith the Lord GOD.

28 And it shall be unto them for an inheritance; I *am* their inheritance:[s] and ye shall give them no possession in Israel; I *am* their possession.

29 They shall eat the meat-offering, and the sin-offering, and the trespass-offering;[t] and every dedicated‖ thing in Israel shall be theirs.[u]

30 And the first¶ of all the first-fruits of all *things*, and every oblation of all, of every *sort* of your oblations, shall be the priest's:[v] ye shall also give unto the priest the first of your dough,[w] that he may cause the blessing to rest in thy house.[x]

31 The priests shall not eat of any thing that is dead of itself, or torn, whether it be fowl or beast.[y]

CHAPTER XLV.

1 The portion of land for the sanctuary, 6 for the city, 7 and for the prince. 9 Ordinances for the princes.

MOREOVER, when ye shall divide by lot the land* for inheritance,[z] ye shall offer an ob-

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a 2 Chr 29:34. b Num. 16:9. * Heb. *were for a stumbling block of iniquity unto the house of Israel;* ch. 14:3, 4. c Num. 18:3, 4; 2 Kings 23:9. d 1 Sam. 2:35. e Deut. 10:8. f Lev. 3:16; 17:5, 6. g Rev. 1:6. h Exod. 28:39, etc. † Or, *in sweating* places; Heb. *in,* or *with sweat.* i ch. 42:14; Lev. 6:27. j 1 Cor. 3:5, 6. k Lev. 21:5, etc. l Lev. 10:9; 1 Tim. 3:3. ‡ Heb. *thrust forth.* § Heb. *from a priest.* m 2 Chr. 19:8, 10. n 1 Tim. 3:15. o ch. 22:26; Isa. 58:13, 14. p Lev. 21:1, etc. q Num. 6:10, etc.; 19:11, etc. r Lev. 4:3. s Num. 18:20; Deut. 18:1, 2; Josh. 13:14, 33. t Lev. 6:18, 29; 7:6. ‖ Or, *devoted.* u Num. 18:14. ¶ Or, *chief.* v Exod. 22:29, 30. w Num. 15:20; Neh. 10:37. x Prov. 3:9, 10; Mal. 3:10. y Lev. 22:8. * Heb. *cause the land to fall.* z ch. 47:22.

time of Jeroboam's revolt. See 1 Kings 12:26–33. At this time, such of the Levites as remained faithful to God retired into the land of Judah. 2 Chron. 11:13, 14.

15. *The sons of Zadok;* see 1 Kings 2:35.

17. *And it shall come to pass;* the rules for the priesthood are now given, corresponding in general with those of the Mosaic law. See the marginal references.

28. *It shall be unto them;* the service just described, with the portion of the offerings and first-fruits assigned to them for its performance, verses 29, 30. *I am their inheritance;* they shall have their maintenance from me, that is, from the offerings and first-fruits which I have assigned to them. *No possession in Israel;* no possession of land with the other tribes. See Num. 18:20–24.

INSTRUCTIONS.

2, 3. Christ is the only head of the church, and he alone can demand of us unlimited honor and obedience; but it is his will that they who are appointed under him to teach and govern his people, should receive all those tokens of respect and deference which become their high office.

6–9. No outward forms of sanctity can make men acceptable worshippers of God. He requires in all who draw nigh to him the circumcision of the heart, and he has made it the duty of his people to exclude from their fellowship all such as are manifestly impure in heart and life.

10–14. When God's ministers dishonor him by unfaithfulness to his cause, he will dishonor them before all men by taking from them their office and giving it to others. 1 Sam. 2:30–36.

17–31. Those who minister to the people in God's name, should be ever mindful of the solemnity and dignity of their work, and should avoid every thing that is unbecoming or irreverential in word or conduct. That their office excludes them from secular employments, and thus from those avenues to wealth which lie open to others, should be no grief to them, since Jehovah himself is their inheritance, and, while they remain faithful in his service, will certainly provide for all their wants.

CHAPTER XLV.

1. *Shall offer an oblation;* a portion of land which is to be set apart for the uses of the sanctuary and those who

A. M. 3430. B. C. 574. lation unto the LORD, a holy portion* of the land:[a] the length *shall be* the length of five and twenty thousand *reeds*, and the breadth *shall be* ten thousand. This *shall be* holy in all the borders thereof round about.

2 Of this there shall be for the sanctuary five hundred *in length*, with five hundred *in breadth*, square round about;[b] and fifty cubits round about for the suburbs† thereof.

3 And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand: and in it shall be the sanctuary *and* the most holy *place*.[c]

4 The holy *portion* of the land shall be for the priests the ministers of the sanctuary, which shall come near to minister unto the LORD: and it shall be a place for their houses, and a holy place for the sanctuary.[d]

5 And the five and twenty thousand of length, and the ten thousand of breadth, shall also the Levites, the ministers of the house,[e] have for themselves, for a possession for twenty chambers.[f]

6 ¶ And ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long, over against the oblation of the holy *portion:* it shall be for the whole house of Israel.

7 ¶ And *a portion shall be* for the prince on the one side and on the other side of the oblation of the holy *portion*,[g] and of the possession of the city, before the oblation of the holy *portion*, and before the possession of the city, from the west side westward, and from the east side eastward: and the length *shall be* over against one of the portions, from the west border unto the east border.

8 In the land shall be his possession in Israel: and my princes shall no more oppress my people;[h] and *the rest of* the land shall they give to the house of Israel according to their tribes.[i]

9 ¶ Thus saith the Lord GOD;[j] Let it suffice you, O princes of Israel: remove violence and spoil,[k] and execute judgment and justice,[l] take away your exactions‡ from my people,[m] saith the Lord GOD.

10 Ye shall have just balances, and a just ephah, and a just bath.[n]

11 The ephah and the bath shall be of one measure, that the bath may contain the tenth part of a homer, and the ephah the tenth part of a homer: the measure thereof shall be after the homer.

12 And the shekel *shall be* twenty gerahs:[o] twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh.

13 This *is* the oblation that ye shall offer; the sixth part of an ephah of a homer of wheat, and ye shall give the sixth part of an ephah of a homer of barley:

14 Concerning the ordinance of oil, the bath of oil, *ye shall offer* the tenth part of a bath out of the cor, *which is* a homer of ten baths; for ten baths *are* a homer:

15 And one lamb§ out of the flock, out of two hundred, out of the fat pastures of Israel; for a meat-offering, and for a burnt-offering, and for peace-offerings,‖ to make reconciliation for them,[p] saith the Lord GOD.

16 All the people of the land shall give¶ this oblation for* the prince in Israel.[q]

17 And it shall be the prince's part *to give* burnt-offerings, and meat-offerings, and drink-offerings, in the feasts, and in the new moons, and in the sabbaths, in all solemnities of the house of Israel:[r] he shall prepare the sin-offering, and the meat-offering, and the burnt-offering, and the peace-offerings,† to make reconciliation for the house of Israel.

18 Thus saith the Lord GOD; In the first *month*, in the first *day* of the month, thou shalt take a young bullock without blemish, and cleanse the sanctuary:[s]

19 And the priest shall take of the blood of the sin-offering, and put *it* upon the posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court.[t]

20 And so thou shalt do the seventh *day* of the month for every one that erreth, and for *him that is* simple:[u] so shall ye reconcile the house.

21 In the first *month*, in the fourteenth day of the month, ye shall have the passover, a feast of seven days;[v] unleavened bread shall be eaten.[w]

22 And upon that day shall the prince prepare for himself and for all the people of the land a bullock *for* a sin-offering.[x]

23 And seven days of the feast he shall prepare a burnt-offering to the LORD, seven bullocks and

* Heb. *holiness.* a ch. 48:8. b ch. 42:20. † Or, *void places.* c ch. 48:10, etc. d ver. 1. e 1 Cor. 9:13, 14. f ch. 40:17. g ch. 48:21. h ch. 22:27; 46:18; Prov. 28:16; Jer. 22:17. i Josh. 11:23. j ch. 44:6. k Jer. 22:3. l ch. 33:14–16. ‡ Heb. *expulsions.* m Neh. 5:1–13; 1 Cor. 6, 7, 8. n Lev. 19:35, 36; Prov. 11:1. o Exod. 30:13; Num. 3:47. § Or, *kid.* ‖ Or, *thank-offerings.* p Lev. 1:4; Heb. 9:22, 23. ¶ Heb. *be for.* * Or, *with.* q Exod. 30:14, 15. r 2 Chr. 5:6; 30:24; 35:7; Ezra 1:5; 1:5; 6:8, 9. † Or, *thank-offerings.* s Lev. 16:16. t ch. 43:20. u Lev. 4:27. v Exod. 12:18; Lev. 23:5, etc.; Num. 9:2, 3; Deut. 16:1, etc. w 1 Cor. 5:7, 8. x Lev. 4:14.

minister to it; as also for the city and prince. See notes on chap. 48:8–22.

3. *Of this measure;* that is, according to the measure just given. This verse is virtually a repetition of the preceding.

5. *And the five and twenty thousand;* more literally, "a five and twenty thousand;" that is, another five and twenty thousand.

8. *And my princes shall no more oppress my people;* having a sufficient portion assigned them for their maintenance.

13. *This is the oblation that ye shall offer;* namely, to the prince, verse 16; a very reasonable amount, considering the greatness of his prescribed charges for the public offerings.

INSTRUCTIONS.

1–5. It is the ordinance of Christ, that they who devote themselves to the service of his people in word and doctrine, should receive from them a support. The churches that neglect to provide for their pastors a suitable worldly maintenance, incur their Master's displeasure, and bring upon themselves spiritual leanness and weakness.

7–16. The rulers of God's household must be patterns of justice and integrity in all their dealings; and that they may not be tempted to dishonest practices and oppression for filthy lucre's sake, the people are bound to make provision for their reasonable wants.

17. They whom God has elevated to stations of honor and influence, should be foremost in maintaining the ordinances of his sanctuary.

seven rams without blemish daily the seven days; and a kid of the goats daily *for* a sin-offering.[a]

24 And he shall prepare a meat-offering of an ephah for a bullock, and an ephah for a ram, and a hin of oil for an ephah.[b]

25 In the seventh *month*, in the fifteenth day of the month,[c] shall he do the like in the feast of the seven days,[d] according to the sin-offering, according to the burnt-offering, and according to the meat-offering, and according to the oil.

CHAPTER XLVI.

1 Ordinances for the prince in his worship. 9 and for the people. 16 An order for the prince's inheritance. 19 The courts for boiling and baking.

THUS saith the Lord GOD; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened.

2 And the prince shall enter by the way of the porch of *that* gate without,[e] and shall stand by the post of the gate, and the priests shall prepare his burnt-offering and his peace-offerings, and he shall worship at the threshold of the gate: [f] then he shall go forth; but the gate shall not be shut until the evening.

3 Likewise the people of the land shall worship at the door of this gate before the LORD in the sabbaths and in the new moons.[g]

4 And the burnt-offering that the prince shall offer unto the LORD in the sabbath-day *shall be* six lambs without blemish, and a ram without blemish.[h]

5 And the meat-offering *shall be* an ephah for a ram, and the meat-offering for the lambs as he shall be able to give,[*] and a hin of oil to an ephah.[i]

6 And in the day of the new moon *it shall be* a young bullock without blemish, and six lambs, and a ram: they shall be without blemish.

7 And he shall prepare a meat-offering, an ephah for a bullock, and an ephah for a ram, and for the lambs according as his hand shall attain unto, and a hin of oil to an ephah.

8 And when the prince shall enter, he shall go in by the way of the porch of *that* gate, and he shall go forth by the way thereof.[j]

9 ¶ But when the people of the land shall come before the LORD in the solemn feasts,[k] he that entereth in by the way of the north gate to worship shall go out by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go forth over against it. A. M. 3430. B. C. 574.

10 And the prince in the midst of them, when they go in, shall go in; and when they go forth, shall go forth.

11 And in the feasts and in the solemnities the meat-offering shall be an ephah to a bullock, and an ephah to a ram, and to the lambs as he is able to give, and a hin of oil to an ephah.[l]

12 Now when the prince shall prepare a voluntary burnt-offering or peace-offerings voluntarily unto the LORD, *one* shall then open him the gate that looketh toward the east,[m] and he shall prepare his burnt-offering and his peace-offerings, as he did on the sabbath-day: then he shall go forth; and after his going forth *one* shall shut the gate.

13 Thou shalt daily prepare a burnt-offering unto the LORD *of* a lamb of the first year[†] without blemish:[n] thou shalt prepare it every morning.[‡]

14 And thou shalt prepare a meat-offering for it every morning, the sixth part of an ephah, and the third part of a hin of oil, to temper with the fine flour; a meat-offering continually by a perpetual ordinance unto the LORD.

15 Thus shall they prepare the lamb, and the meat-offering, and the oil, every morning *for* a continual burnt-offering.

16 ¶ Thus saith the Lord GOD; If the prince give a gift unto any of his sons, the inheritance thereof shall be his sons'; it *shall be* their possession by inheritance.

17 But if he give a gift of his inheritance to one of his servants, then it shall be his to the year of liberty;[o] after, it shall return to the prince: but his inheritance shall be his sons' for them.

18 Moreover the prince shall not take of the people's inheritance by oppression,[p] to thrust them out of their possession; *but* he shall give his sons inheritance out of his own possession; that my people be not scattered every man from his possession.[q]

19 ¶ After he brought me through the entry, which *was* at the side of the gate, into the holy chambers of the priests, which looked toward the north: and behold, there *was* a place on the two sides westward.

20 Then said he unto me, This *is* the place where the priests shall boil the trespass-offering and the sin-offering,[r] where they shall bake the meat-offering;[s] that they bear *them* not out into the outer court, to sanctify the people.[t]

21 Then he brought me forth into the outer court, and caused me to pass by the four corners of the court; and behold, in every corner of the court *there was* a court.[§]

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a Num. 28:15, etc. b ch. 46:5, 7. c Num. 29:12. d Deut. 16:13. e ver. 8; ch. 44:3; John 10:1-3. f Col. 1:28. g John 10:9. h ch. 45:17. * Heb. *the gift of his hand;* Deut. 16:17. i ch. 45:24. j ver. 2. k Exod. 23:14-17; Deut. 16:16; Mal. 4:4. l ver. 5. m ver. 2; ch. 44:3. † Heb. *a son of his year.* n Exod. 29:38; Num. 28:3. ‡ Heb. *morning by morning.* o Lev. 25:10. p ch. 45:8. q ch. 34:5, 6. r 1 Sam. 2:13, 14; 2 Chr. 35:13. s Lev. 2:4-7. t ch. 44:19. § Heb. *a court in a corner of a court, and a court in a corner of a court.*

CHAPTER XLVI.

1. *The sabbath—the day of the new moon;* on these days, when the law of Moses required special religious services, the prince was to be present at the sanctuary.

INSTRUCTION.

God has established the public worship of the sanctuary as a means of intercourse between himself and his people in every age of the world; it is his will that all its parts should be arranged in an orderly and decent manner, that shall impress the worshippers with the idea of its sanctity, and enable them to commune with their heavenly Father without distraction. Psa. 93:5; Eccl. 5:1, 2; 1 Cor. 14:40.

A. M. 3430. B. C. 574. 22 In the four corners of the court *there* *were* courts joined* of forty *cubits* long and thirty broad: these four corners† *were* of one measure.

23 And *there was* a row *of building* round about in them, round about them four, and *it was* made with boiling places under the rows round about.

24 Then said he unto me, These *are* the places of them that boil, where the ministers of the house shall boil the sacrifice of the people.[a]

CHAPTER XLVII.

1 The vision of the holy waters. 6 The virtue of them. 13 The borders of the land. 22 The division of it by lot.

AFTERWARD he brought me again unto the door of the house; and behold, waters issued out from under the threshold of the house eastward:[b] for the forefront of the house *stood toward* the east, and the waters came down from under, from the right side of the house, at the south *side* of the altar.[c]

2 Then brought he me out of the way of the gate northward, and led me about the way without unto the outer gate by the way that looketh eastward; and behold, there ran out waters on the right side.

3 And when the man that had the line in his hand went forth eastward,[d] he measured a thousand cubits, and he brought me through the waters; the waters *were* to the ankles.‡

4 Again he measured a thousand, and brought me through the waters; the waters *were* to the knees. Again he measured a thousand, and brought me through; the waters *were* to the loins.

5 Afterward he measured a thousand; *and it was* a river that I could not pass over: for the waters were risen, waters to swim in,§ a river that could not be passed over.[e]

6 ¶ And he said unto me, Son of man, hast thou seen *this?* Then he brought me, and caused me to return to the brink of the river.

7 Now when I had returned, behold, at the bank‖ of the river *were* very many trees on the one side and on the other.[f]

8 Then said he unto me, These waters issue out toward the east country, and go down into the desert,¶[g] and go into the sea: *which being* brought forth into the sea, the waters shall be healed.

9 And it shall come to pass, *that* every thing that liveth,[h] which moveth, whithersoever the rivers* shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed;[i] and every thing shall live whither the river cometh.

10 And it shall come to pass, *that* the fishers shall stand upon it from En-gedi even unto En-eglaim;[j] they shall be a *place* to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea,[k] exceeding many.[l]

11 But the miry places thereof and the marshes thereof shall not† be healed; they shall be given to salt.[m]

12 And by the river upon the bank thereof,[n] on this side and on that side, shall grow‡ all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed:[o] it shall bring forth new§ fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine.‖[p]

13 ¶ Thus saith the Lord GOD; This *shall be* the border, whereby ye shall inherit the land according to the twelve tribes of Israel: Joseph *shall have two* portions.[q]

14 And ye shall inherit it, one as well as another: *concerning* the which I lifted up my hand¶ to give it unto your fathers: and this land shall fall unto you for inheritance.[r]

15 And this *shall be* the border of the land toward the north side, from the great sea, the way of Hethlon,[s] as men go to Zedad;[t]

16 Hamath, Berothah,[u] Sibraim, which *is* between the border of Damascus and the border of Hamath; Hazar-hatticon,* which *is* by the coast of Hauran.

17 And the border from the sea shall be Hazar-enan,[v] the border of Damascus, and the north northward, and the border of Hamath. And *this* *is* the north side.

18 And the east side ye shall measure from†

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* Or, *made with chimneys.* † Heb. *cornered.* [a] ver. 20. [b] ver. 12; Isa. 2:3. [c] Isa. 55:1; Jer. 2:13; Joel 3:18; Zech. 13:1; 14:8; Rev. 22:1, 17. [d] ch. 40:3. ‡ Heb. *waters of the ankles.* § Heb. *of swimming.* [e] Isa. 11:9; Hab. 2:14; Matt. 13:31, 32. ‖ Heb. *lip.* [f] ver. 12. ¶ Or, *plain;* Deut. 3:17; 4:49; Josh. 3:16. [g] Isa. 35:1, 7. [h] John 3:16; 11:26. * Heb. *two rivers.* [i] Exod. 15:26; Psa. 103:3; Isa. 30:26. [j] Matt. 4:19. [k] Num. 34:6; Psa. 104:25. [l] Isa. 49:12, 20. † Or, *and* that which *shall not.* [m] Jer. 17:6. [n] ver. 7. ‡ Heb. *come up.* [o] Psa. 1:3; Jer. 17:8. § Or, *principal.* ‖ Or, *bruises and sores;* Isa. 1:6. [p] Rev. 22:2. [q] ch. 48:5; Gen. 48:5; 49:26. ¶ Or, *swore;* Gen. 26:3. [r] ch. 45:29. [s] ch. 48:1. [t] Num. 34:8. [u] 2 Sam. 8:8. * Or, *The middle village.* [v] Num. 34:9. † Or, *from between.*

CHAPTER XLVII.

1. *Waters issued;* this noble symbol of a living stream of water issuing out from under the threshold of the temple, continually growing wider and deeper as it advances, and filling every place where it comes with life and health, represents the presence and blessing of God, especially the life-giving power of God's Spirit, and through it the constant increase of his kingdom of grace from age to age. Psa. 46:4. There is perhaps an allusion here to the living fountain under Solomon's temple. The stream comes forth from the temple, because that is God's dwelling-place. Compare Rev. 22:1, where the river proceeds "out of the throne of God and of the Lamb." *The altar;* which stood in the inner court before the temple.

2. *The gate northward;* because the east gate was shut, chap. 44:2. *On the right side;* namely, from under the wall of the outer court.

10. *En-gedi;* on the western shore of the Dead sea about midway between its northern and southern end. *En-eglaim;* probably at the northern end.

11. *Miry places—marshes;* where this river does not come. This seems to intimate that there will always be some who do not receive the grace of God.

12. *By the river—medicine;* compare Gen. 2:9; Rev. 22:2. The grace of God in the gospel is the tree of life. It gives food and healing to the soul, and in the end a glorious resurrection to the body.

13. *This shall be the border;* the boundaries of the land here given are nearly the same as those marked out by Moses, though the northern part was never actually possessed by the Israelites. See Num. 34:1–15.

15, 16. *Hethlon—Hauran;* of these places Hamath lay on the Orontes, far north of the actual possessions of the Israelites before the captivity or afterwards, and Hauran, east of Bashan beyond the Jordan.

Hauran, and from Damascus, and from Gilead, and from the land of Israel *by* Jordan, from the border unto the east sea. And *this is* the east side.

19 And the south side southward, from Tamar *even* to the waters of strife* *in* Kadesh, the river† to the great sea.[a] And *this is* the south side southward.‡

20 The west side also *shall be* the great sea from the border, till a man come over against Hamath. This *is* the west side.

21 So shall ye divide this land unto you according to the tribes of Israel.

22 ¶ And it shall come to pass, *that* ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you,[b] which shall beget children among you: and they shall be unto you as born in the country among the children of Israel;[c] they shall have inheritance with you among the tribes of Israel.

23 And it shall come to pass, *that* in what tribe the stranger sojourneth, there shall ye give *him* his inheritance, saith the Lord GOD.

CHAPTER XLVIII.

1, 23 The portions of the twelve tribes, 8 of the sanctuary, 15 of the city and suburbs, 21 and of the prince. 30 The dimensions and gates of the city.

NOW these *are* the names of the tribes. From the north end to the coast of the way of Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damascus northward, to the coast of Hamath;[d] for these are his sides east *and* west; a *portion*§ *for* Dan.

2 And by the border of Dan, from the east side unto the west side, a *portion for* Asher.

3 And by the border of Asher, from the east side even unto the west side, a *portion for* Naphtali.

4 And by the border of Naphtali, from the east side unto the west side, a *portion for* Manasseh.

5 And by the border of Manasseh, from the east side unto the west side, a *portion for* Ephraim. A. M. 3430. B. C. 574.

6 And by the border of Ephraim, from the east side even unto the west side, a *portion for* Reuben.

7 And by the border of Reuben, from the east side unto the west side, a *portion for* Judah.

8 ¶ And by the border of Judah, from the east side unto the west side, shall be the offering which ye shall offer of five and twenty thousand *reeds in* breadth, and *in* length as one of the *other* parts, from the east side unto the west side: and the sanctuary shall be in the midst of it.[e]

9 The oblation that ye shall offer unto the LORD *shall be* of five and twenty thousand in length, and of ten thousand in breadth.

10 And for them, *even* for the priests, shall be *this* holy oblation; toward the north five and twenty thousand *in length*, and toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the south five and twenty thousand in length: and the sanctuary of the LORD shall be in the midst thereof.

11 *It shall be*‖ for the priests that are sanctified of the sons of Zadok;[f] which have kept my charge,¶ which went not astray when the children of Israel went astray, as the Levites went astray.[g]

12 And *this* oblation of the land that is offered shall be unto them a thing most holy by the border of the Levites.

13 And over against the border of the priests, the Levites *shall have* five and twenty thousand in length, and ten thousand in breadth: all the length *shall be* five and twenty thousand, and the breadth ten thousand.

14 And they shall not sell of it, neither exchange,[h] nor alienate the first-fruits of the land:[i] for *it is* holy unto the LORD.

15 ¶ And the five thousand, that are left in the breadth over against the five and twenty thou-

* Or, *Meribah.* † Or, *valley.* ‡ Or, *toward Teman.* § Heb. *one.*
a ch. 48:28; Num. 20:13; Deut. 32:51; Psa. 81:7. b Eph. 2:12, 13; 3:6; Rev. 7:9, 10. c Acts 15:9; Rom. 10:12; Gal. 3:28; Col. 3:11. d ch. 47:15, etc.
e ch. 45:1–6. ‖ Or, *The sanctified* portion shall be. ¶ Or, *ward*, or *ordinance.*
f ch. 44:15. g ch. 44:10. h Lev. 27:10, 28, 33. i Exod. 22:29.

19. *Kadesh;* Kadesh-barnea, in the valley south of the Dead sea. *The river;* that is, along the river. "The river of Egypt" is meant. Num. 34:5.

22, 23. *To the strangers that sojourn among you—shall ye give him his inheritance;* this is an intimation of the future admission of the Gentiles to equal rights in God's church.

INSTRUCTIONS.

1. The Holy Spirit dwells continually in Christ's church as a fountain of living waters. He gives to all her members life and sanctification, and comfort, and victory over the world; and from one generation to another he raises up for her a spiritual seed from among those who were by nature "dead in trespasses and sins." Isa. 44:3–5; 59:21; John 7:37–39; Eph. 2:22.

3–5. The course of God's kingdom of grace, like that of a river, continually grows wider and deeper as it advances, and it shall finally spread its life-giving waters over all the earth. Dan. 2:34, 35, 44, 45; Matt. 13:31–33.

7–10. Wherever the grace of God is received, it heals the maladies which sin has produced, fills the soul with light and strength and comfort, and makes nations and individuals alike prosperous and fruitful in works of righteousness. Ver. 12.

11. Miry places and marshes given to salt, which can neither be ploughed nor sown, are a true emblem of all nations, families, and individuals that reject the gospel of Christ.

22, 23. The gospel has broken down "the middle wall of partition" between Jews and Gentiles, and made them one in Christ Jesus. John 10:16; Eph. 2:14–19; Col. 3:11.

CHAPTER XLVIII.

1. *East and west;* a portion is assigned to each tribe directly across the Holy Land from east to west, beginning with Dan.

8–22. *The offering;* of territory. See chap. 45:1–8. It extends directly across the land from east to west, being twenty-five thousand reeds in width. Midway between east and west, in the region around the holy city, is taken a square of twenty-five thousand reeds, occupying its whole breadth. This again is divided east and west into three parallel portions, the two first being ten thousand reeds each in width, and the third five thousand. Of these three portions, the northernmost, containing the sanctuary, is assigned to the priests, the second to the Levites, and the third to the city. The city lies in the midst of the portion belonging to it, making, with its suburbs, a square of five thousand reeds, or more than eleven miles. The immense extent of "the offering" in all its parts, the river flowing from the temple, and the manner of assigning the land to the twelve tribes, shows that the whole vision is to be understood, not literally but figuratively, like the apostle John's vision of the new Jerusalem.

15. *Profane place;* not holy, as the sanctuary was.

A. M. 3430. B. C. 574. sand,[a] shall be a profane *place* for the city, for dwelling, and for suburbs;[b] and the city shall be in the midst thereof.

16 And these *shall be* the measures thereof; the north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred.

17 And the suburbs of the city shall be toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty.

18 And the residue in length over against the oblation of the holy *portion shall be* ten thousand eastward, and ten thousand westward: and it shall be over against the oblation of the holy *portion;* and the increase thereof shall be for food unto them that serve the city.

19 And they that serve the city shall serve it out of all the tribes of Israel.[c]

20 All the oblation *shall be* five and twenty thousand by five and twenty thousand: ye shall offer the holy oblation foursquare, with the possession of the city.

21 ¶ And the residue *shall be* for the prince, on the one side and on the other of the holy oblation, and of the possession of the city, over against the five and twenty thousand of the oblation toward the east border, and westward over against the five and twenty thousand toward the west border, over against the portions for the prince:[d] and it shall be the holy oblation; and the sanctuary of the house *shall be* in the midst thereof.[e]

22 Moreover, from the possession of the Levites, and from the possession of the city, *being* in the midst *of that* which is the prince's, between the border of Judah and the border of Benjamin, shall be for the prince.

23 As for the rest of the tribes, from the east side unto the west side, Benjamin *shall have* a* *portion.*

24 And by the border of Benjamin, from the east side unto the west side, Simeon *shall have* a *portion.*

25 And by the border of Simeon, from the east side unto the west side, Issachar a *portion.*

26 And by the border of Issachar, from the east side unto the west side, Zebulun a *portion.*

27 And by the border of Zebulun, from the east side unto the west side, Gad a *portion.*

28 And by the border of Gad, at the south side southward, the border shall be even from Tamar *unto* the waters of strife *in* Kadesh,† *and* to the river toward the great sea.[f]

29 This *is* the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these *are* their portions, saith the Lord GOD.[g]

30 ¶ And these *are* the goings out of the city on the north side, four thousand and five hundred measures.

31 And the gates of the city *shall be* after the names of the tribes of Israel:[h] three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi.

32 And at the east side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan.

33 And at the south side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun.

34 At the west side four thousand and five hundred, *with* their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali.

35 *It was* round about eighteen thousand *measures:* and the name of the city from *that* day *shall be,* The LORD *is* there.‡[i]

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a Ch. 45:6. b ch. 42:20. c ch. 45:6. d ch. 45:7. e ver. 8, 10. * Heb. *one* † Heb. *Meribah-kadesh.* f ch. 47:19. g ch. 47:14, 21, 22. h Rev. 21:12, etc. ‡ Heb. *Jehovah-shammah.* i Psa. 46:5; 48:3; 68:18; 77:13; Jer. 3:17; Joel 3:21; Zech. 2:10; Rev. 21:3; 22:3.

21. *The residue;* east and west of the twenty-five thousand reeds. Ver. 20.

22. *Judah—Benjamin;* in this assignment the tribe of Judah lies north of "the offering," and that of Benjamin south, contrary to Joshua's assignment, which placed Benjamin north of Judah.

31–34. *The gates of the city;* compare Rev. 21:12, 13.

INSTRUCTION.

The literal Canaan, which God gave to Abraham and his seed, was a type of the more noble spiritual inheritance which he bestows upon all his children in this world, and of the "inheritance incorruptible and undefiled, and which fadeth not away, reserved in heaven" for their everlasting possession.

THE BOOK OF DANIEL.

DANIEL belonged to the royal family of Judah, and his captivity was a fulfilment of the prophecy recorded in Isa. 39:7. But God graciously turned this into a rich blessing, by raising him up to be an eminent prophet and statesman in Babylon. The prophecies of Daniel naturally fall into two series. The first, occupying chapters 2–7, is written in Chaldee. This unfolds the relation which God and his kingdom hold to the heathen powers, as seen in the two visions of an image consisting of four parts, and of a succession of four beasts, chapters 2, 7; in the protection of God's faithful servants from the oppression of heathen kings and princes, chapters 3, 6; and in the humbling of heathen monarchs for their pride, idolatry, and profanation of the sacred vessels belonging to God's sanctuary, chapters 4, 5. The second series, occupying the remaining five chapters, is written in Hebrew. This also exhibits the conflict between God's kingdom and the world that lies in wickedness, but with some special details relating to the more immediate future, and also some remarkable revelations respecting the time of the Messiah's advent and expiatory death, the destruction of the holy city by the Romans, and the final resurrection.

The intimate connection between the book of Daniel and the Revelation of John must strike every reader of the holy Scriptures. They mutually interpret each other, and both together constitute one grand system of prophecy extending down to the end of the world. Both also contain predictions the exact interpretation of which is extremely difficult, perhaps impossible, till they shall be made clear by their fulfilment in the last days.

CHAPTER I.

1 Jehoiakim's captivity. 3 Ashpenaz taketh Daniel, Hananiah, Mishael, and Azariah. 8 They refusing the king's portion, do prosper with pulse and water. 17 Their excellency in wisdom.

IN the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.[a]

2 And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God, which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure-house of his god.

3 ¶ And the king spake unto Ashpenaz the master of his eunuchs, that he should bring *certain* of the children of Israel,* and of the king's seed, and of the princes;

4 Children in whom *was* no blemish, but well-favored, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as *had* ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans. A. M. 3398. B. C. about 606.

5 And the king appointed them a daily provision of the king's meat, and of the wine which he drank:† so nourishing them three years, that at the end thereof they might stand before the king.

6 Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah:

7 Unto whom the prince of the eunuchs gave names: for he gave unto Daniel *the name* of Belteshazzar;[b] and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abednego.

8 ¶ But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank:[c]

a 2 Kings 24:1, 13; 2 Chr. 36:6, 7. * Foretold 2 Kings 20:17, 18; Isa. 39:7.

† Heb. *of his drink.* b ch. 4:8; 5:12. c Deut. 32.38; Ezek. 4:13; Hos. 9:3.

CHAPTER I.

1. *In the third year;* see note on Jer. 25:1.

2. *Gave Jekoiakim—into his hand;* he became the servant of Nebuchadnezzar, but continued to reign in Jerusalem, for his reign lasted eleven years, 2 Kings 23:36; 2 Chron. 36:5. After reigning three years, he revolted against Nebuchadnezzar, and the remaining years of his reign were rendered miserable by the invasion of the Chaldeans, Syrians, Moabites, and Ammonites. From 2 Chron. 36:6, it seems probable that his reign was terminated by a second invasion of Nebuchadnezzar, who carried him captive to Babylon.

3. *Master of his eunuchs;* a great number of eunuchs are employed now, as anciently, in eastern courts; they have charge of the monarch's household, and all its arrangements.

4. *Children in whom was no blemish;* in eastern courts, it is the custom now, as of old, to select the fairest and most noble among the captive youth to wait upon the monarch. These are carefully trained up under the chief of the eunuchs, but are not themselves made eunuchs. *Ability;* strength of body and mind.

5. *A daily provision;* for the purpose of making them full fleshed, and of good appearance. See note on ver. 4.

7. *Gave names;* new names; a practice still retained in oriental courts.

8. *Defile himself;* the food and drink prepared by the heathen he regarded as unclean, according to the distinctions of the Mosaic law. It is probable that he wished

A. M. 3398. B. C. about 606. therefore he requested of the prince of the eunuchs that he might not defile himself.

9 Now God had brought Daniel into favor and tender love with the prince of the eunuchs.[a]

10 And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking* than the children which *are* of your sort?† then shall ye make *me* endanger my head to the king.

11 Then said Daniel to Melzar,‡ whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,

12 Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat,§ and water to drink.

13 Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants.

14 So he consented to them in this matter, and proved them ten days.

15 And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.

16 Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

17 ¶ As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in‖ all visions and dreams.

18 Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.

19 And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.

20 And in all matters of wisdom *and*¶ understanding,[b] that the king inquired of them, he found them ten times better than all the magicians *and* astrologers that *were* in all his realm.

21 And Daniel continued *even* unto the first year of king Cyrus.[c]

CHAPTER II.

1 Nebuchadnezzar, forgetting his dream, requireth it of the Chaldeans, by promises and threatenings. 10 They acknowledging their inability are judged to die. 14 Daniel obtaining some respite findeth the dream. 19 He blesseth God. 24 He staying the decree is brought to the king. 31 The dream. 36 The interpretation. 46 Daniel's advancement.

AND in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams wherewith his spirit was troubled,[d] and his sleep brake from him.

2 Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to show the king his dreams. So they came and stood before the king.

3 And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.

4 Then spake the Chaldeans to the king in Syriac, O king, live for ever:[e] tell thy servants the dream, and we will show the interpretation.

5 The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut* in pieces,[f] and your houses shall be made a dunghill.[g]

6 But if ye show the dream, and the interpretation thereof, ye shall receive of me gifts and rewards† and great honor:[h] therefore show me the dream, and the interpretation thereof.

7 They answered again, and said, Let the king tell his servants the dream, and we will show the interpretation of it.

8 The king answered and said, I know of certainty that ye would gain‡ the time, because ye see the thing is gone from me.

9 But if ye will not make known unto me the dream, *there is but* one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can show me the interpretation thereof.[i]

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a Gen. 39:21; Prov. 16:7. * Heb. *sadder.* † Or, *term*, or *continuance.* ‡ Or, *The steward.* § Heb. *of pulse that we may eat.* ‖ Or, *he made Daniel understand* ¶ Heb. *of.* b 1 Kings 10:1–3; Psa. 119:99 c ch. 6:28; 10:1. He lived to see that glorious time of the return of his people from the Babylonian captivity, though he did not die then. So *till* is used. See Psa. 110:1; 112:8. d ch. 4:5; Gen. 41:8; Esth. 6:1; Job 33:15–17. e 1 Kings 1:31. * Chald. *made.* f ch. 3:29. g Ezra 6:11. † Or, *fee;* ver. 48; ch. 5:17. h ch. 5:16. ‡ Or, *buy;* Eph. 5:16. i Isa. 41:23.

also to avoid a luxurious and effeminate style of living ill becoming the servants of Jehovah. *The king's meat;* literally, "the king's dainties."

12. *Pulse;* the word in the original seems to denote any vegetable food.

21. *Unto the first year of king Cyrus;* that is, he lived to see the termination of the Babylonian empire. The words must not be understood to mean that he did not continue longer. Compare chap. 6:28; 10:1.

INSTRUCTIONS.

3–5. When God punishes nations for their sins, he is able to protect and provide for his faithful servants; and times of great public calamity often become to them occasions of high preferment and usefulness.

8. The true believer will value purity of heart and life, and visible conformity to God's law, above all earthly delights and honors.

12–16. It is by temperance and simplicity in food and drink, and not by luxury, that both body and mind are preserved in the highest health and vigor.

20. They who choose their attendants from those who have been trained in the knowledge and fear of God, will be best served.

CHAPTER II.

2. *Chaldeans;* that is, astrologers, because the Chaldeans were preëminent in this science.

4. *In Syriac;* that is, in the Chaldee tongue. From this place to the end of the seventh chapter the original is in the Chaldee language.

8. *Gain the time;* improve to your own advantage the opportunity afforded you by my forgetfulness. Compare verse 9.

9. *Till the time be changed;* probably, till my kingdom passes into other hands. Compare verse 21. This is the language of jealousy and suspicion, as if the wise men foresaw calamity coming upon him which they refused to declare.

10 ¶ The Chaldeans answered before the king, and said, There is not a man upon the earth that can show the king's matter: therefore *there is* no king, lord, nor ruler, *that* asked such things at any magician, or astrologer, or Chaldean.

11 And *it is* a rare thing that the king requireth, and there is none other that can show it before the king, except the gods,[a] whose dwelling is not with flesh.[b]

12 For this cause the king was angry and very furious, and commanded to destroy all the wise *men* of Babylon.[c]

13 And the decree went forth that the wise *men* should be slain; and they sought Daniel and his fellows to be slain.

14 ¶ Then Daniel answered* with counsel and wisdom to Arioch the captain of the king's guard,† which was gone forth to slay the wise *men* of Babylon:

15 He answered and said to Arioch the king's captain, Why *is* the decree *so* hasty from the king? Then Arioch made the thing known to Daniel.

16 Then Daniel went in, and desired of the king that he would give him time, and that he would show the king the interpretation.

17 Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions:

18 That they would desire mercies of‡ the God of heaven concerning this secret,[d] that Daniel and his fellows should not perish§ with the rest of the wise *men* of Babylon.

19 ¶ Then was the secret revealed unto Daniel in a night vision.[e] Then Daniel blessed the God of heaven.

20 Daniel answered and said, Blessed be the name of God for ever and ever:[f] for wisdom, and might are his:[g]

21 And he changeth the times and the seasons:[h] he removeth kings, and setteth up kings:[i] he giveth wisdom unto the wise, and knowledge to them that know understanding:[j]

22 He revealeth the deep and secret things:[k] he knoweth what *is* in the darkness,[l] and the light dwelleth with him.[m]

23 I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast *now* made known unto us the king's matter.

24 ¶ Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise *men* of Babylon: he went and said thus unto him; Destroy not the wise *men* of Babylon: bring me in before the king, and I will show unto the king the interpretation.

25 Then Arioch brought in Daniel before the king in haste, and said thus unto him, I‖ have found a man of the captives¶ of Judah, that will make known unto the king the interpretation. A. M. 3401. B. C. 603

26 The king answered and said to Daniel, whose name *was* Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?

27 Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise *men*, the astrologers, the magicians, the soothsayers, show unto the king;[n]

28 But there is a God in heaven that revealeth secrets,[o] and maketh* known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these;

29 As for thee, O king, thy thoughts came† *into thy mind* upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass.[p]

30 But as for me, this secret is not revealed to me for *any* wisdom that I have more than any living,[q] but for *their* sakes that shall make known the interpretation‡ to the king, and that thou mightest know the thoughts of thy heart.

31 ¶ Thou, O king, sawest,§ and behold a great image. This great image, whose brightness *was* excellent, stood before thee; and the form thereof *was* terrible.

32 This image's head *was* of fine gold, his breast and his arms of silver, his belly and his thighs‖ of brass,

33 His legs of iron, his feet part of iron and part of clay.

34 Thou sawest till that a stone was cut out without hands,¶[r] which smote the image upon his feet *that were* of iron and clay, and brake them to pieces.

35 Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors;[s] and the wind carried them away, that no place was found for them:[t] and the stone that smote the image became a great mountain,[u] and filled the whole earth.[v]

36 ¶ This *is* the dream; and we will tell the interpretation thereof before the king.

37 Thou, O king, *art* a king of kings:[w] for the God of heaven hath given thee a kingdom, power, and strength, and glory.[x]

38 And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thy hand, and hath made thee ruler over them all.[y] Thou *art* this head of gold.

39 And after thee shall arise another kingdom

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a Ver. 28. b Isa. 66:1, 2. c Matt. 2:16. * Chald. *returned.* † Or, *chief marshal;* Chald. *chief of the executioners,* or *slaughtermen;* Gen. 37:36; Jer. 52:12, 14. ‡ Chald. *from before.* d ch. 3:17; 1 Sam. 17:37; 2 Tim. 4:17, 18. § Or, *they should not destroy Daniel.* e Num. 12:6. f Psa. 50:23. g Jer. 32:19. h Psa. 31:14, 15. i Psa. 75:6, 7. j Prov. 2:6, 7. k Psa. 25:14. l Psa. 139:11, 12; Heb. 4:13. m 1 Tim. 6:16; 1 John 1:5. ‖ Chald. *That I.*

¶ Chald. *children of the captivity.* n Isa. 47:13, 14. o Gen. 40:8; 41:16. * Chald. *hath made.* † Chald *came up* p Amos 4:13. q Acts 3:12. ‡ Or, *but for the intent that the interpretation may be made known.* § Chald. *wast seeing.* ‖ Or, *sides* ¶ Or, *which* was *not in hands.* r Zech. 4:6; John 1:13. s Psa. 1:4; Hos. 13:3. t Psa. 37:36. u Isa. 2:2, 3. v 1 Cor. 15:25. w Ezra 7:12; Isa. 47:5; Ezek. 26:7; Hos. 8:10. x Ezra 1:2. y Jer. 27:6.

34. *Cut out;* of the mountain, verse 45. *Without hands;* by no human agency.

38. *Thou art this head;* that is, the kingdom over which thou reignest, and which is represented in thy person.

39. *Another kingdom;* the Persian, founded by Cyrus. *Inferior to thee;* that is, in splendor. *Another third kingdom;* the Grecian empire, of which Alexander was the founder.

A. M. 3401. B. C. 603. inferior to thee,[a] and another third kingdom of brass, which shall bear rule over all the earth.[b]

40 And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all *things:* and as iron that breaketh all these, shall it break in pieces and bruise.

41 And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

42 And *as* the toes of the feet *were* part of iron, and part of clay, *so* the kingdom shall be partly strong, and partly broken.*

43 And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another,† even as iron is not mixed with clay.

44 And in the‡ days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: [c] and the kingdom§ shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms,[d] and it shall stand for ever.

45 Forasmuch as thou sawest that the stone was cut out of the mountain without hands,‖ and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter:¶ and the dream *is* certain, and the interpretation thereof sure.

46 ¶ Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odors unto him.

47 The king answered unto Daniel, and said, Of a truth *it is,* that your God *is* a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret.

48 Then the king made Daniel a great man, and gave him many great gifts,[e] and made him ruler over the whole province of Babylon, and chief of the governors over all the wise *men* of Babylon.[f]

49 Then Daniel requested of the king, and he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon:[g] but Daniel *sat* in the gate of the king.[h]

a Ch. 5:28. b ch. 7:7, 23. * Or, *brittle.* † Chald. *this with this* ‡ Chald. *their.* c Mic. 4:7; Luke 1:32, 33. § Chald. *kingdom thereof.* d Psa. 2:9. ‖ Or, *which* was *not in hands.* ¶ Chald. *after this.* e ver. 6. f ch. 4:9; 5:11. g ch. 3:12. h Esth 2:19; 3:2. i 2 Kings 19:17, 18; Psa. 115:4, etc.; Isa. 40:19, etc.; Jer. 16:20; Acts 19:26.

CHAPTER III.

1 Nebuchadnezzar dedicateth a golden image in Dura. 8 Shadrach, Meshach, and Abed-nego are accused for not worshipping the image. 13 They, being threatened, make a good confession. 19 God deliver-eth them out of the furnace. 26 Nebuchadnezzar seeing the miracle blesseth God.

NEBUCHADNEZZAR the king made an image of gold,[i] whose height *was* threescore cubits, *and* the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon.

40. *The fourth kingdom;* this kingdom is at the beginning "strong as iron;" afterwards it is "partly strong, and partly broken," verse 42; it is on its decline when the God of heaven sets up his kingdom, for the stone cut out of the mountain without hands smites it on its feet of iron and clay, and it is the last great monarchy that oppresses the world. All these characters point to the Roman empire, which would not be omitted in a comprehensive view, like this, of the future history of the world. See notes on the seventh chapter.

41. *Divided;* in character; that is, "partly strong, and partly broken," verse 42.

43. *They shall mingle themselves;* the native stock of this iron kingdom. *With the seed of men;* with men of another sort, making a mixture that cannot be united into one whole. According to some, the reference is to the Roman custom of giving to the nations whom they conquered the privilege of citizenship, thus making the empire a medley of different people, with different languages, ideas, and customs. We may better, perhaps, understand these words of the mixture of the northern nations, who conquered Rome in the fourth and following centuries, with the old inhabitants of the empire. Out of this grew a number of kingdoms that could never unite into one whole, and yet they constituted a continuation of the old Roman empire. See notes on the seventh chapter.

44. *Set up a kingdom;* that called in the New Testament "the kingdom of heaven," of which Christ is the head.

46. *Worshipped Daniel—sweet odors;* we have no reason to think that Daniel failed to protest against any honors paid to him as a divine person, or as one who was the dwelling-place of deity.

49. *In the gate of the king;* that is, in the gate of the king's palace, where public business was transacted. He was plainly the chief minister of state.

INSTRUCTIONS.

10, 11. None but the living God can reveal the secrets of the future. All who pretend to a supernatural knowledge of coming events from any other source, are deceivers; and when their power is once fairly tested, they will, like the Chaldean magicians, be confounded and put to silence.

12. It is natural that he who makes unreasonable demands of his fellow-men should manifest unreasonable rage at their inability to comply with his desires.

13. The angry man is sure to act in such a way as will hurt others without benefiting himself.

14. The truly wise man is known by his ability to calm the excitement of the passionate, and thus gain for himself and them time for prudent action. Prov. 16:14.

17, 18. In times of great difficulty and danger, we should seek not only the counsels, but also the intercessory prayers of our fellow-believers.

19. God does not disappoint the hopes of his people when they seek him unitedly in fervent and believing prayer.

20, 23. God is the only source of wisdom and power. In all the gifts and endowments which any of his servants possess, he should be gratefully recognized, and all the glory of them be ascribed to him alone. Ver. 30.

31–43. To the eternal mind of God, the whole history of the world lies open from the beginning to the end; and it is proceeding from age to age, in accordance with his infinitely holy and wise purposes, always in subordination to his glorious plan of redemption through Jesus Christ.

44. All the empires which human hands have established shall be destroyed; but the kingdom which God has established "without hands" shall increase continually, till the earth is filled with its glory and blessedness.

48. It is the part of wisdom to advance to stations of power and influence those who have given proof of their ability to fulfil in a proper manner the weighty responsibilities connected with them.

49. The good man in office will desire and seek to surround himself by those who are of like character with himself.

CHAPTER III.

1. *Of gold;* probably so called because it was overlaid with gold.

2 Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up.

3 Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up:

4 Then a herald cried aloud,* To you it is commanded,† O people, nations, and languages,[a]

5 *That* at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer,‡ and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up:

6 And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace.[b]

7 Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music, all the people, the nations, and the languages, fell down *and* worshipped the golden image that Nebuchadnezzar the king had set up.

8 ¶ Wherefore at that time certain Chaldeans came near, and accused the Jews.

9 They spake and said to the king Nebuchadnezzar, O king, live for ever.[c]

10 Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, shall fall down and worship the golden image:

11 And whoso falleth not down and worshippeth, *that* he should be cast into the midst of a burning fiery furnace.

12 There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego;[d] these men, O king, have not regarded§ thee:[e] they serve not thy gods, nor worship the golden image which thou hast set up.

13 ¶ Then Nebuchadnezzar in *his* rage and fury commanded to bring Shadrach, Meshach, and Abed-nego.[f] Then they brought these men before the king.

14 Nebuchadnezzar spake, and said unto them, *Is it* true,‖ O Shadrach, Meshach, and Abed-nego? do not ye serve my gods, nor worship the golden image which I have set up? A. M. 3424. B. C. about 580.

15 Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made,[g] *well:*[h] but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who *is* that God that shall deliver you out of my hands?[i]

16 Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we *are* not careful to answer thee in this matter.[j]

17 If it be *so*, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver *us* out of thy hand, O king.[k]

18 But if not,[l] be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.[m]

19 ¶ Then was Nebuchadnezzar full¶ of fury,[n] and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: *therefore* he spake and commanded that they should heat the furnace one seven times more than it was wont to be heated.[o]

20 And he commanded the most mighty men* that *were* in his army to bind Shadrach, Meshach, and Abed-nego, *and* to cast *them* into the burning fiery furnace.

21 Then these men were bound in their coats,† their hosen, and their hats,‡ and their *other* garments, and were cast into the midst of the burning fiery furnace.

22 Therefore because the king's commandment§ was urgent, and the furnace exceeding hot, the flame‖ of the fire slew those men that took up Shadrach, Meshach, and Abed-nego.[p]

23 And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace.

24 Then Nebuchadnezzar the king was astonished, and rose up in haste, *and* spake, and said unto his counsellors,¶ Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.

25 He answered and said, Lo, I see four men loose, walking in the midst of the fire,[q] and they have no hurt;* and the form of the fourth is like the Son of God.[r]

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* Chald. *with might;* ch. 4:14. † Chald. *they command.* a ch. 4:1; 6:25. ‡ Or, *singing;* Chald. *symphony.* b Jer. 29:22; Rev. 13:15. c ch. 2:4; 6:21; Rom. 13:7. d ch. 2:49. § Chald. *set no regard upon.* e ch. 6:13. f ver. 19. ‖ Or, *of purpose,* as Exod. 21:13. g Luke 4:7, 8. h Exod. 32:32; Luke 13:9. i Exod. 5:2; 2 Kings 18:35. j Matt. 10:19. k Psa. 121:5–7; Acts 27:23, 25. l Job 13:15; Acts 4:19. m Exod. 20:3–5; Lev. 19:4. ¶ Chald. *filled.* n Isa. 51:13; Luke 12:4, 5. o Prov. 16:14; 21:24; 27:3, 4. * Chald. *mighty of strength.* † Or, *mantles.* ‡ Or, *turbans.* § Chald. *word.* ‖ Or, *spark.* p ch. 6:24. ¶ Or, *governors.* q Isa. 43:2. * Chald. *there is no hurt in them.* r Prov. 30:4; Luke 1:35; Rom. 1:4.

2. *Sheriffs;* rather, "men learned in the law."

5. *Sackbut;* the original word seems to denote a stringed instrument like the lyre. *Ye fall down and worship;* this was in accordance with the universal belief of heathen nations, that it belonged to the state to regulate the worship of the gods. Of the rights of conscience they had no clear ideas.

16. *Are not careful;* or, "have no need." Their minds were made up to refuse the worship demanded of them, and they knew that arguing the matter would do no good.

21. *Their coats—garments;* or, "their hosen, tunics, mantles, and garments." "Hosen" are wide pantaloons, such as are worn now in eastern countries.

25. *Like the Son of God;* or, "like a son of the gods," that is, a superhuman being. The same personage Nebuchadnezzar afterwards calls an "angel," ver. 28. Compare chap. 6:22.

INSTRUCTIONS.

1–23. Since rulers are ordained of God, we are bound to submit ourselves to all their requirements, except when they command that which God forbids, or forbid that which God commands; and then we must obey God,

A. M. 3424. B. C. about 580. 26 ¶ Then Nebuchadnezzar came near to the mouth* of the burning fiery furnace, *and* spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God,[a] come forth, and come *hither*. Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire.

27 And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was a hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.[b]

28 *Then* Nebuchadnezzar spake, and said, Blessed *be* the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel,[c] and delivered his servants that trusted in him,[d] and have changed the king's word, and yielded their bodies,[e] that they might not serve nor worship any god, except their own God.

29 Therefore I make a decree,††[f] That every people, nation, and language, which speak any thing amiss‡ against the God of Shadrach, Meshach, and Abed-nego, shall be cut§ in pieces, and their houses shall be made a dunghill;[g] because there is no other god that can deliver after this sort.

30 Then the king promoted‖ Shadrach, Meshach, and Abed-nego, in the province of Babylon.

CHAPTER IV.

1 Nebuchadnezzar confesseth God's kingdom, 4 maketh relation of his dream, which the magicians could not interpret. 8 Daniel heareth the dream. 19 He interpreteth it. 28 The story of the event.

NEBUCHADNEZZAR the king, unto all people, nations, and languages, that dwell in all the earth:[h] Peace be multiplied unto you.[i]

2 I thought it good¶ to show the signs and wonders that the high God hath wrought toward me.[j]

3 How great *are* his signs![k] and how mighty *are* his wonders![l] his kingdom *is* an everlasting kingdom,[m] and his dominion *is* from generation to generation.[n]

4 ¶ I Nebuchadnezzar was at rest in my house, and flourishing in my palace:

5 I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me.

6 Therefore made I a decree to bring in all the wise *men* of Babylon before me, that they might make known unto me the interpretation of the dream.

7 Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers:[o] and I told the dream before them; but they did not make known unto me the interpretation thereof.

8 ¶ But at the last Daniel came in before me, whose name *was* Belteshazzar,[p] according to the name of my god, and in whom *is* the spirit of the holy gods:[q] and before him I told the dream, *saying*,

9 O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods *is* in thee, and no secret troubleth thee,[r] tell me the visions of my dream that I have seen, and the interpretation thereof.

10 Thus *were* the visions of my head in my bed; I saw,* and behold a tree in the midst of the earth, and the height thereof *was* great.[s]

11 The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth:

12 The leaves thereof *were* fair, and the fruit thereof much, and in it *was* meat for all: the beasts of the field had shadow under it,[t] and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.[u]

13 I saw in the visions of my head upon my bed, and behold, a watcher and a holy one came down from heaven:[v]

14 He cried aloud,† and said thus, Hew down the tree,[w] and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches:

15 Nevertheless, leave the stump of his roots in the earth,[x] even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and *let* his portion *be* with the beasts in the grass of the earth:

16 Let his heart be changed from man's,[y] and let a beast's heart be given unto him; and let seven times pass over him.[z]

17 This matter *is* by the decree of the watchers,

* Chald. *door*. [a] Gen. 14:18; Gal. 1:10. [b] Isa. 43:2; Heb. 11:34. [c] Gen. 19:15, 16; Psa. 34:7, 8; 103:20; Heb. 1:14. [d] ch. 6:22, 23; Jer. 17:7. [e] Rom. 12:1; Heb. 11:37. † Chald. *a decree is made by me*. [f] ch. 6:26, 27. ‡ Chald. *error*. § Chald. *made*. [g] ch. 2:5. ‖ Chald. *made to prosper*. [h] ch. 3:4; 6:25, 27. [i] 1 Pet. 1:2. ¶ Chald. *It was seemly before me*. [j] ch. 3:26. [k] Deut. 4:34; Psa. 105:27; Heb. 2:4. [l] Psa. 72:18; 86:10; Isa. 25:1; 28:29. [m] ch. 2:44; Rev. 11:15. [n] Job 25:2; 1 Pet. 4:11. [o] ch. 2:1, 2. [p] ch. 1:7. [q] Num. 11:17, etc.; Isa. 63:11. [r] Isa. 33:18; 54:14. * Chald. *was seeing*. [s] Ezek. 31:3, etc. † Lam. 4:20. [u] Ezek. 17:23. [v] ver. 17, 23; Matt. 25:31; Rev. 14:10. † Chald. *with might*; ch. 3:4. [w] Matt. 3:10; Luke 13:7. [x] Job 14:7–9. [y] Isa. 6:10. [z] ch. 12:7.

though it be at the peril of our lives. Rom. 13:1–5, compared with Acts 4:19, 20.

24–28. God is able with infinite ease to deliver his servants in the most terrible extremities. Though he may not see good to save their bodies from present death, as he did those of Daniel's three companions, he will grant to their spirits a perfect triumph over the rage of their enemies; and "in the resurrection at the last day" he will restore their bodies also in a glorified state, so that throughout eternity they shall "have no hurt" from the wicked, in body or soul.

CHAPTER IV.

This chapter contains an edict of Nebuchadnezzar after his recovery from the calamity to which it refers.

8. *According to the name of my god;* for Belteshazzar signifies "Prince of Bel." Bel was the chief deity of the Babylonians. Compare Isa. 46:1. Though Nebuchadnezzar acknowledges the power of Jehovah, he yet continues to acknowledge Bel as his god. This mixture of heathen with Jewish ideas appears in several parts of the edict, and is entirely natural for one in Nebuchadnezzar's position.

11. *The tree grew;* compare Ezek. 31:3–14, where the king of Assyria is described under the same figure.

13. *A watcher and a holy one;* that is, a watcher who was also a holy one. "Watcher" seems to have been an epithet applied by the eastern nations to a class of angels who watched over the affairs of this world.

15. *With a band of iron and brass;* to preserve it from injury till the time shall come for it to grow again. *Let it be wet—let his portion be;* the dream passes from the symbol to the person symbolized.

16. *Seven times;* probably seven years. See note on chap. 7:25.

17. *The demand;* the thing required to be done, that is, the business. *The word;* the command.

and the demand by the word of the holy ones:[a] to the intent that the living may know that the Most High ruleth in the kingdom of men,[b] and giveth it to whomsoever he will,[c] and setteth up over it the basest of men.[d]

18 This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise *men* of my kingdom are not able to make known unto me the interpretation: but thou *art* able; for the spirit of the holy gods *is* in thee.[e]

19 ¶ Then Daniel, whose name *was* Belteshazzar, was astonished for one hour, and his thoughts troubled him.[f] The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, the dream *be* to them that hate thee, and the interpretation thereof to thine enemies.[g]

20 The tree that thou sawest,[h] which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth;

21 Whose leaves *were* fair, and the fruit thereof much, and in it *was* meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation:

22 It *is* thou, O king, that art grown and become strong:[i] for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth.[j]

23 And whereas the king saw a watcher and a holy one coming down from heaven, and saying, Hew the tree down, and destroy it;[k] yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and *let* his portion *be* with the beasts of the field, till seven times pass over him;

24 This *is* the interpretation, O king, and this *is* the decree of the Most High, which is come upon my lord the king:

25 That they shall drive thee from men, and thy dwelling shall be with the beasts of the field,[l] and they shall make thee to eat grass as oxen,[m] and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.[n]

26 And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule.[o] A. M. 3434. B. C. about 570.

27 Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness,[p] and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquillity.[*q]

28 ¶ All this came upon the king Nebuchadnezzar.

29 At the end of twelve months he walked in[†] the palace of the kingdom of Babylon.

30 The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?[r]

31 While the word *was* in the king's mouth, there fell a voice from heaven, *saying*, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee.[s]

32 And they shall drive thee from men, and thy dwelling *shall be* with the beasts of the field:[t] they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

33 The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' *feathers*, and his nails like birds' *claws*.

34 And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honored him that liveth for ever,[u] whose dominion *is* an everlasting dominion,[v] and his kingdom is from generation to generation:[w]

35 And all the inhabitants of the earth *are* reputed as nothing:[x] and he doeth according to his will in the army of heaven, and *among* the inhabitants of the earth:[y] and none can stay his hand,[z] or say unto him, What doest thou?[a]

36 At the same time my reason returned unto me; and for the glory of my kingdom, mine honor and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me.[b]

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a Ver. 13, 14. b ver. 25, 32, 35; Psa. 9:16, 20. c Psa. 75:6, 7. d Exod. 9:16; 1 Kings 21:25; 2 Kings 21:6, etc.; 2 Chr. 28:22. e ver. 8. f ver. 9. g 2 Sam. 18:32; Jer. 29:7. h ver. 10–12. i ch. 2:38. j Jer. 27:6–8. k ver. 13, 14. l ver. 33. m Psa. 106:20. n Psa. 83:18. o Matt. 5:34; Luke 15:18, 21. p Isa. 55:7. * Or, *a healing of thine error.* q Psa. 41:1, 2. † Or, *upon.*

r Luke 12:19, 20. s 1 Thess. 5:3. t ver. 25, 26. u ch. 12:7; Rev. 4:10. v ch. 2:44; 7:14; Psa. 10:16; Jer. 10:10; Mic. 4:7; Luke 1:33. w Psa. 90:1. x Isa. 40:15, 17. y Psa. 115:3; 135:6. z Isa. 43:13. a Job 9:12; Isa. 45:9; Rom. 9:20. b Job 42:12.

19. *Astonished;* in view of the terrible calamity coming upon the monarch whose dream he was called to interpret. *One hour;* or, "for a season," probably a short season.

25. *They shall drive thee;* a Chaldee mode of saying, "thou shalt be driven." The agents are not named. Probably we are to understand "the watchers," acting through his madness. Compare ver. 33.

28. *All this came;* some suppose that verses 28–33, which speak of Nebuchadnezzar in the third person, were added by the inspired penman; but probably the king chose to describe the humiliating events of his insanity, when he was not himself, in the third person rather than the first.

33. *Was driven from men—did eat grass;* his madness impelled him to forsake the abodes of men, and to eat grass as the cattle. *Was wet;* from spending his nights in the open air. *Like eagles' feathers;* the point of comparison is that of length, and perhaps roughness. *Like birds' claws;* that is, long, like birds' claws.

34. *Lifted up mine eyes;* in an act of adoration. This was a sign that his reason had returned.

36. *My counsellors—I was established in my kingdom;* as his restoration was manifestly perfect, his counsellors hesitated not to restore to him the kingdom.

INSTRUCTIONS.

2. True humility makes men willing to speak of their own abasement, whenever it will be for God's glory and the instruction of their fellow-men.

17. The mighty men of this world, who are above all

A. M. 3441. B. C. about 563. 37 Now I Nebuchadnezzar praise and extol and honor the King of heaven, all whose works *are* truth, and his ways judgment:[a] and those that walk in pride he is able to abase.[b]

CHAPTER V.

1 Belshazzar's impious feast. 5 A handwriting, unknown to the magicians, troubleth the king. 10 At the commendation of the queen, Daniel is brought. 17 He, reproving the king of pride and idolatry, 25 readeth and interpreteth the writing. 30 The monarchy is translated to the Medes.

BELSHAZZAR the king made a great feast to a thousand of his lords,[c] and drank wine before the thousand.

2 Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father* Nebuchadnezzar had taken† out of the temple which *was* in Jerusalem;[d] that the king and his princes, his wives and his concubines, might drink therein.

3 Then they brought the golden vessels that were taken out of the temple of the house of God which *was* at Jerusalem; and the king and his princes, his wives and his concubines, drank in them.

4 They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.[e]

5 ¶ In the same hour came forth fingers of a man's hand,[f] and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote.

6 Then the king's countenance‡ was changed,§ and his thoughts troubled him,[g] so that the joints‖ of his loins were loosed, and his knees smote one against another.[h]

7 The king cried aloud¶ to bring in the astrologers, the Chaldeans, and the soothsayers.[i] *And* the king spake, and said to the wise *men* of Babylon, Whosoever shall read this writing, and show me the interpretation thereof, shall be clothed with scarlet,* and *have* a chain of gold about his neck, and shall be the third ruler in the kingdom.†

8 Then came in all the king's wise *men:* but they could not read the writing, nor make known to the king the interpretation thereof.

9 Then was king Belshazzar greatly troubled, and his countenance† was changed in him, and his lords were astonished.

10 ¶ *Now* the queen, by reason of the words of the king and his lords, came into the banquet house: *and* the queen spake and said, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed:

11 There is a man in thy kingdom, in whom *is* the spirit of the holy gods;[k] and in the days of thy father‡ light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father,‡ the king, *I say,* thy father,‡ made master of the magicians, astrologers, Chaldeans, *and* soothsayers;

12 Forasmuch as an excellent spirit,[l] and knowledge, and understanding, interpreting§ of dreams, and showing of hard sentences, and dissolving‖ of doubts,¶ were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will show the interpretation.

13 Then was Daniel brought in before the king. *And* the king spake and said unto Daniel, *Art* thou that Daniel, which *art* of the children of the captivity of Judah, whom the king my father* brought out of Jewry?

14 I have even heard of thee, that the spirit of the gods *is* in thee, and *that* light and understanding and excellent wisdom is found in thee.

15 And now the wise *men,* the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not show the interpretation of the thing:

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a Deut. 32:4; Psa. 33:4; Rev. 15:3. b ch. 5:20; Exod. 18:11; Job 40:11, 12. c Esth. 1:3. * Or, *grandfather,* as ver. 11, 18; Jer. 27:7; 2 Sam. 9:7. † Chald. *brought forth.* d ch. 1:2; Jer. 52:19. e Rev. 9:20. f ch. 4:31. ‡ Chald. *brightnesses;* ver. 9. § Chald. *changed it.* g Isa. 21:2-4. ‖ Or, *girdles;* Chald. *bindings,* or *knots;* Isa. 5:27. h Nah. 2:10. ¶ Chald. *with might.* i ch. 2:2; Isa. 47:13. * Or, *purple.* j ch. 6:2. † Chald. *brightnesses;* ver. 6. k ch. 4:8, 9. ‡ Or, *grandfather;* ver. 2. l ch. 6:3. § Or, *of an interpreter.* ‖ Or, *of a dissolver.* ¶ Chald. *knots.* * Or, *grandfather;* ver. 2.

human law, are wholly at God's disposal; and he deals with them in such a way as to make it manifest that he has the supreme control of human affairs.

19. We ought neither to withhold the truth from men of high place, through fear of incurring their displeasure, nor give any unnecessary offence in the manner of uttering it. To them, as to all others, our rule should be to declare the whole counsel of God with meekness of wisdom.

27. The divine purposes do not interfere with human freedom and responsibility; and correct views of them give us full liberty to urge upon men the duty of repentance, with the hope that it will avail for their welfare here and hereafter.

30. Pride is a direct affront to God: it claims for ourselves the honor and power that belong to him alone, and he will abase all who thus rob him of his glory. Prov. 16:18.

31–33. How easy is it for God to reduce men of exalted intellect and eminent place to a level with the brutes of the field; driving them out from human society, and making them incapable alike of knowing him or of understanding the simplest of human affairs. Let all who are lifted up with pride, in view of their gifts or achievements, humble themselves before Him who gives honor to whomsoever he will, and takes it away at his pleasure.

34. The acknowledgment of God's personal presence and supreme control over us is the clearest mark of reason, and when we humbly and thankfully own his hand in our afflictions and humiliations, it is a sign that our hearts are right with him.

36. As there is no condition so lofty that God cannot cast us down from it, so there is no humiliation so deep that he cannot raise us from it to enjoy the richest blessings.

37. However heavy and humiliating are God's chastisements, if their effect is to abase our pride, and produce in us the spirit of true submission to him, we shall have abundant reason to praise him for them here and throughout eternity.

CHAPTER V.

1. *Belshazzar;* the last king of Babylon, of whom little is known. He was probably a grandson of Nebuchadnezzar.

2. *Commanded to bring—silver vessels;* see note to ver. 23.

10. *The queen;* probably the queen-mother, who had been the wife of Evil-merodach, Nebuchadnezzar's successor. She was well acquainted with Daniel, while Belshazzar had never concerned himself to learn his history and merits.

16 And I have heard of thee, that thou canst make interpretations,* and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and *have* a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

17 ¶ Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards† to another;[a] yet I will read the writing unto the king, and make known to him the interpretation.[b]

18 O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honor:

19 And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him:[c] whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down.

20 But when his heart was lifted up, and his mind hardened in pride,‡ he was deposed§ from his kingly throne, and they took his glory from him:

21 And he was driven from the sons of men; and his heart was made like‖ the beasts, and his dwelling *was* with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and *that* he appointeth over it whomsoever he will.

22 And thou his son, O Belshazzar, hast not humbled thy heart,[d] though thou knewest all this;

23 But hast lifted up thyself against the Lord of heaven;[e] and they have brought the vessels of his house before thee, and thou and thy lords, thy wives and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone,[f] which see not, nor hear, nor know;[g] and the God in whose hand thy breath *is*,[h] and whose *are* all thy ways,[i] hast thou not glorified:[j] A. M. 3466. B. C. about 538.

24 Then was the part of the hand sent from him; and this writing was written.

25 ¶ And this *is* the writing that was written, MENE, MENE, TEKEL, UPHARSIN.

26 This *is* the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it.

27 TEKEL; Thou art weighed in the balances,[k] and art found wanting.[l]

28 PERES; Thy kingdom is divided, and given to the Medes[m] and Persians.¶[n]

29 Then commanded Belshazzar, and they clothed Daniel with scarlet, and *put* a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.[o]

30 ¶ In that night was Belshazzar the king of the Chaldeans slain.[p]

31 And Darius the Median took the kingdom,[q] *being* about* threescore and two years old.†

CHAPTER VI.

1 Daniel is made chief of the presidents. 4 They conspiring against him obtain an idolatrous decree. 10 Daniel, accused of the breach thereof, is cast into the lions' den. 18 Daniel is saved. 24 His adversaries devoured, 25 and God magnified by a decree.

IT pleased Darius to set over the kingdom a hundred and twenty princes,[r] which should be over the whole kingdom:[s]

2 And over these three presidents; of whom Daniel *was* first: that the princes might give accounts unto them, and the king should have no damage.[t]

3 Then this Daniel was preferred above the presidents and princes, because an excellent spirit

* Chald. *interpret.* † Or, *fee*, as ch. 2:6. ‡ Or, *to deal proudly;* Exod 18:11. § Chald. *made to come down.* ‖ Or, *he made his heart equal.* [a] Gen. 14:23. [b] Psa. 119:46. [c] ch. 4:22, etc.; Jer. 27:7. [d] 2 Chr. 33:23; 36:12; Jas. 4:6. [e] ver. 3, 4. [f] Judg. 16:23. [g] Psa. 115:5–8; Isa. 37:19. [h] Acts 17:28, 29. [i] Jer. 10:23. [j] Rom. 1:21. [k] Job 31:6; Psa. 62:9. [l] Matt. 22:11, 12; 1 Cor. 3:13. [m] ver. 31. ¶ Foretold Isa. 21:2. [n] ch. 6:28. [o] ver. 7. [p] Jer. 51:31, 39. [q] ch. 9:1. * Or, *now.* † Chald. he as *the son of.* [r] Esth. 1:1. [s] 1 Pet. 2:14. [t] Luke 19:13, etc; 1 Cor. 4:2.

23. *Hast lifted up thyself against the Lord of heaven;* by putting to a profane use the sacred vessels of his temple.

24. *Then;* when thou wast thus treating him with contempt. *The part of the hand;* the "fingers of a man's hand," ver. 5. That nothing except these appeared made the vision more mysterious and terrible.

25. *Mene, mene, tekel, upharsin;* that is, "numbered, numbered, weighed, and divided."

28. *Peres;* that is, "divided," or broken into parts. "Peres," in the original, is the singular, and "upharsin" the plural of the same word, with "and" prefixed, as if the writing had said, "and divided are the parts of thy kingdom."

30. *Slain;* by Cyrus king of Persia, who was at the head of the united armies of Media and Persia. He had turned the waters of the Euphrates out of their course, and entered the city through its channel during a night of feasting and revelry, about 538 before Christ.

31. *Darius the Median took the kingdom;* Darius is supposed to be the "Cyaxares" of profane historians. He was the uncle of Cyrus and the king of Media. Upon the death of Darius, Cyrus united the kingdoms of Media and Persia in his own person.

INSTRUCTIONS.

1–3. When carnal security, pride, and contempt of God and his service are united in a community, its destruction is near.

4. Jehovah is nigh to all his true worshippers, to hear and save them; but every false confidence deceives and destroys those who put their trust in it, at the very time when they are loudest in its praises.

5. In scenes of revelry and sinful mirth God is ever present as a witness; and he can in a moment change them into anguish and terror.

6. A guilty conscience makes wicked men tremble before every token of God's presence; for they rightly interpret it as being to them a sign of coming wrath.

13. In seasons of outward security good and wise men are commonly forgotten, with all the services which they have rendered in past times; and too often their aid and counsel are not sought again till it is too late to avert impending ruin.

22. They who know God's judgments upon others for their sins, and yet fail to be admonished by them, are doubly guilty, and will be punished with proportional severity.

25. Presumptuous sinners can expect no message from God but one of evil tidings. 1 Kings 22:8.

27, 28. God will soon take from us our earthly stewardship; then we shall be weighed in the balances of his word, and if found wanting, our doom will be like that of Belshazzar—exceedingly terrible.

30. In the midst of pomp and splendor and apparent security, men are often on the very brink of destruction.

A. M. 3465. B. C. about 538. *was* in him;[a] and the king thought to set him over the whole realm.

4 ¶ Then the presidents and princes sought to find occasion against Daniel concerning the kingdom;[b] but they could find none occasion nor fault; forasmuch as he *was* faithful, neither was there any error or fault found in him.

5 Then said these men, We shall not find any occasion against this Daniel, except we find *it* against him concerning the law of his God.

6 Then these presidents and princes assembled* together to the king, and said thus unto him; King Darius, live for ever.[c]

7 All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute,[d] and to make a firm decree,† that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, he shall be cast into the den of lions.

8 Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth‡ not.[e]

9 Wherefore king Darius signed the writing and the decree.

10 ¶ Now when Daniel knew that the writing was signed,[f] he went into his house; and, his windows being open in his chamber toward Jerusalem,[g] he kneeled upon his knees three times a day,[h] and prayed, and gave thanks before his God,[i] as he did aforetime.

11 Then these men assembled, and found Daniel praying and making supplication before his God.

12 Then they came near,[j] and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask *a petition* of any god or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing *is* true, according to the law of the Medes and Persians, which altereth not.[k]

13 Then answered they and said before the king, That Daniel, which *is* of the children of the captivity of Judah,[l] regardeth not thee,[m] O king, nor the decree that thou hast signed, but maketh his petition three times a day.

14 Then the king, when he heard *these* words, was sore displeased with himself,[n] and set *his* heart on Daniel to deliver him: and he labored till the going down of the sun to deliver him.

15 Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians *is*, That no decree nor statute which the king establisheth may be changed.

16 Then the king commanded, and they brought Daniel,[o] and cast *him* into the den of lions. *Now* the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee.[p]

17 And a stone was brought, and laid upon the mouth of the den;[q] and the king sealed it with his own signet, and with the signet of his lords;[r] that the purpose might not be changed concerning Daniel.

18 ¶ Then the king went to his palace, and passed the night fasting; neither were instruments§ of music brought before him: and his sleep went from him.

19 Then the king arose very early in the morning, and went in haste unto the den of lions.

20 And when he came to the den, he cried with a lamentable voice unto Daniel: *and* the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?

21 Then said Daniel unto the king, O king, live for ever.

22 My God hath sent his angel,[s] and hath shut the lions' mouths, that they have not hurt me:[t] forasmuch as before him innocency was found in me;[u] and also before thee, O king, have I done no hurt.

23 Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

24 ¶ And the king commanded, and they brought those men which had accused Daniel,[v] and they cast *them* into the den of lions, them, their children,[w] and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.[y]

25 ¶ Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.[y]

26 I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel:[z] for he *is* the living God,[a] and stedfast for ever, and his kingdom *that* which shall not be destroyed, and his dominion *shall be even* unto the end.[b]

27 He delivereth and rescueth,[c] and he worketh

a Ch. 5:12; Prov. 17:27. b Psa. 37:12, etc.; Eccles. 4:4. * Or, *came tumultuously.* c ver. 21; Neh. 2:3. d Psa. 2:2. † Or, *interdict.* ‡ Chald. *passeth.* e Esth 1:19; 8:8. f Luke 14:26; Acts 4:17–19. g 1 Kings 8:44, 48; Psa. 5:7; Jonah 2:4. h ver. 13; Psa. 55:17; Acts 2:15; 3:1; 10:9. i Phil. 4:6. j ch. 3:8. k ver. 8. l ch. 5:13. m ch. 3:12; Acts 5:29. n Mark 6:26. o Jer. 26:14; Acts 25:11. p ch. 3:15, 17; Psa. 37:39, 40 q Lam. 3:53. r Matt. 27:66. § Or, *table.* s ch. 3.28. t Heb. 11:33. u Psa. 18:20, 24; 26:6. v Deut. 19:19. w Deut 24:16; 2 Kings 14:6; Esth. 9:10. x Psa. 54:5. y ch. 4:1. z Psa. 99:1. a ch. 4:34. b ch. 2:44. c Psa. 18:50; 32:7.

CHAPTER VI.

7. *Whosoever shall ask—into the den of lions;* a most absurd proposal; but the king's vanity blinded him to its unreasonableness and wickedness. It may have been urged upon him that some test of the loyalty of his new subjects was needed.

8. *Which altereth not;* no royal edict of the Persian monarchs could be changed, and the same seems to have been true of the Medes. Thus Ahasuerus, instead of repealing the edict which Haman had procured for the destruction of the Jews, made a new edict empowering them to destroy their enemies. Esther 8:8–11.

10. *Toward Jerusalem,* he directed his prayers towards Jerusalem as God's chosen dwelling-place. Psa. 5:7.

14. *Was sore displeased with himself;* he now saw, for the first time, the base design of those who had procured the decree.

17. *Sealed it;* that it might not be secretly removed. Compare Matt. 27:66.

signs and wonders in heaven and in earth,[a] who hath delivered Daniel from the power* of the lions.

28 So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.[b]

CHAPTER VII.

1 Daniel's vision of four beasts. 9 Of God's kingdom. 15 The interpretation thereof.

IN the first year of Belshazzar king of Babylon, Daniel had† a dream and visions of his head upon his bed:[c] then he wrote the dream, *and* told the sum of the matters.‡

2 Daniel spake and said, I saw in my vision by night, and behold, the four winds of the heaven strove upon the great sea.

3 And four great beasts came up from the sea, diverse one from another.[d]

4 The first *was* like a lion,[e] and had eagle's wings:[f] I beheld till the wings thereof were plucked, and§ it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

5 And behold another beast,[g] a second, like to a bear, and it raised up itself‖ on one side, and *it had* three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.

6 After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads;[h] and dominion was given to it. A. M. 3449. B. C. about 555.

7 After this I saw in the night visions, and behold a fourth beast,[i] dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it *was* diverse from all the beasts that *were* before it; and it had ten horns.[j]

8 I considered the horns, and behold, there came up among them another little horn,[k] before whom there were three of the first horns plucked up by the roots: and behold, in this horn *were* eyes like the eyes of man,[l] and a mouth speaking great things.[m]

9 ¶ I beheld till the thrones were cast down,[n] and the Ancient of days did sit,[o] whose garment *was* white as snow,[p] and the hair of his head like the pure wool:[q] his throne *was like* the fiery flame,[r] *and* his wheels *as* burning fire.[s]

10 A fiery stream issued and came forth from before him:[t] thousand thousands ministered unto him, and ten thousand times ten thousand stood before him:[u] the judgment was set, and the books were opened.[v]

11 I beheld then, because of the voice of the great words which the horn spake, I beheld *even* till the beast was slain, and his body destroyed, and given to the burning flame.[w]

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a Ch. 4:3. * Heb. *hand.* b ch. 1:21; Ezra 1:1, 2. † Chald. *saw.* c ch. 2:28; Num. 12:6; Amos 3:7. ‡ Or, *words.* d Rev. 13:1. e Jer. 4:7. f Deut. 28:49; Ezek. 17:3; Hab. 1:8. § Or, *wherewith.* g ch. 2:39. ‖ Or, *one dominion.* h ch. 8:8, 22. i ver. 19, 23; ch. 2:40. j ch. 2:41, 42. k ver. 20, 21, 24. l Rev. 9:7. m Rev. 13:5. n ch. 2:44; 1 Cor. 15:24, 25. o ver. 22; Isa. 9:6. p Psa. 45:8; Phil. 3:9. q Rev. 1:14. r Acts 2:30, 33. s Ezek. 1:15, 16. t Psa. 50:3; Isa. 66:15, 16. u 1 Kings 22:19; Psa. 68:17; Heb. 12:22. v Rev. 20:4, 12. w Rev. 19:20.

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28. *In the reign of Darius;* this is said to have lasted two years.

INSTRUCTIONS.

4. The promotion of a man of eminent merit to a high station naturally excites the envy of base and ignoble minds, and they will seek his ruin by means corresponding with their character.

7. When men appeal to our vanity, we should suspect both ourselves and the object which they propose.

9. We should consider well the consequences of a proposed measure before we give our assent to it.

10. When the honor of God is concerned, we ought not to conceal our religious services, but openly and boldly to perform them, even at the hazard of our lives.

15. Neither human statutes nor ancient usages can make that right which is in itself wrong; and to persevere in a course of action after its wickedness has been made manifest, from a false regard to custom or consistency, is only adding sin to sin.

16. He who acknowledges a man to be righteous at the very moment when he condemns him, as did Darius and Pilate, thereby betrays his moral weakness, and his unfitness to occupy the tribunal of justice.

18. The compunctious visitings of a guilty conscience, banishing sleep from the eyes and comfort from the soul, are but a poor substitute for a courageous adherence to truth and justice.

23. When fidelity to God brings us into deadly perils, we need give ourselves no disquietude, being assured that he is able to deliver us, and will do so if his own cause and our highest welfare demand it.

24. It is the usual course of God's providence to turn the malice of wicked men against themselves.

CHAPTER VII.

2. *Strove;* or, "burst forth," an apt emblem of the fierce passions of unsanctified men contending with each other for supremacy.

3. *Four great beasts;* the symbols of four great monarchies that were successively to rule the world, ver. 17. *From the sea;* from the tumult produced by this conflict of human passions, ver. 2. Compare Rev. 13:1.

4. *The first—a lion;* the Chaldean empire. *Eagle's wings;* a symbol of the swiftness and great extent of its victories. *Were plucked;* so that it could extend its conquests no further. *From the earth;* that is, from moving upon its four feet. *A man's heart was given to it;* the beast is changed to a man; that is, the monarchy which it represents loses its fierceness and becomes mild.

5. *A bear;* fierce and cruel. This symbolizes the empire of the Medes and Persians. See Isa. 13:18. *Raised up itself on one side;* its hinder parts rested on the ground, while it stood erect with one of the fore legs and kneeled with the other. This is the posture exhibited on one of the stones found in Babylon; and it seems to indicate that the bear is in the act of raising himself up to attack his prey. *Three ribs;* a symbol of the prey which it had already taken.

6. *Like a leopard;* which excels in swiftness, chap. 8:5. This was the empire of Alexander the Great, which, after his death, was divided into four parts, symbolized by the four wings and heads. Compare chap. 8:8.

7. *A fourth beast;* the Roman empire. See note to ver. 23.

8. *Eyes like the eyes of man;* the symbols of sagacity.

9. *The thrones were cast down;* the thrones of the kingdoms represented by the ten horns. But many prefer to render, "till thrones were set;" that is, set for judgment upon the beast. *The Ancient of days;* Jehovah. The same language is applied elsewhere to Christ. Rev. 1:14, 15.

10. *A fiery stream;* the symbol of his wrath. *Thousand thousands—stood before him;* these seem to be all his attending angels, accompanying him to the judgment of the beast. Compare Deut. 33:2; Matt. 25:31; 2 Thess. 1:7.

A. M. 3449. B. C. about 555. 12 As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.*

13 I saw in the night visions, and behold, *one* like the Son of man came with the clouds of heaven,[a] and came to the Ancient of days,[b] and they brought him near before him.

14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him:[c] his dominion *is* an everlasting dominion,[d] which shall not pass away, and his kingdom *that* which shall not be destroyed.[e]

15 ¶ I Daniel was grieved in my spirit in the midst of *my* body,† and the visions of my head troubled me.

16 I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.

17 These great beasts, which are four, *are* four kings, *which* shall arise out of the earth.

18 But the saints of the Most High‡ shall take the kingdom, and possess the kingdom for ever, even for ever and ever.[f]

19 Then I would know the truth of the fourth beast, which was diverse from all the others,§ exceeding dreadful, whose teeth *were of* iron, and his nails *of* brass; *which* devoured, brake in pieces, and stamped the residue with his feet;

20 And of the ten horns that *were* in his head, and *of* the other which came up, and before whom three fell; even *of* that horn that had eyes, and a mouth that spake very great things, whose look *was* more stout than his fellows.

21 I beheld, and the same horn made war with the saints, and prevailed against them;[g]

22 Until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.

23 Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

24 And the ten horns out of this kingdom *are* ten kings *that* shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

25 And he shall speak *great* words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

26 But the judgment shall sit, and they shall take away his dominion, to consume and to destroy *it* unto the end.

27 And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom *is* an everlasting kingdom, and all dominions‖ shall serve and obey him.

28 Hitherto *is* the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.

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* Chald. *a prolonging in life was given them.* [a] Matt. 24:30; 25:31; 26:64; Rev. 1:7, 13; 14:14. [b] ver. 9. [c] Psa. 2:6–8; Matt. 28:18; John 3:35; 1 Cor. 15:27; Eph. 1:20–22. [d] Psa. 145:13. [e] Heb. 12:28. † Chald. *sheath;* 2 Pet. 1:14. ‡ Chald. *high ones,* that is, *things,* or *places;* Eph. 1:3; 6:12. [f] Rev. 3:21. § Chald. *those.* [g] Rev. 13:7, etc. ‖ Or, *rulers.*

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12. *Their lives were prolonged;* that is, after their dominion was taken away. Each of them continued to exist for a season in its character as a beast, after it had been subjected to the power of the succeeding beast. But the fourth beast is destroyed.

13. *Like the Son of man;* this is a vision of the Messiah appearing in human form. *They brought him;* the ministering angels brought him to be invested by the Ancient of days with universal dominion. See Psa. 2:8; Matt. 28:18.

16. *One of them that stood by;* one of the ministering angels.

23. *The fourth kingdom;* that this is the Roman empire appears plain from the following considerations. 1. Both here and in the second chapter a succession of four great monarchies is represented, of which the first three are admitted to have been universal. It is altogether reasonable, therefore, to look for a universal empire in the fourth; but that empire can be no other than the Roman. 2. The fourth beast is represented as the strongest and most terrible of them all, which cannot apply to any other than the Roman power. 3. All its characters agree with those of the Roman empire. 4. These characters cannot be made to agree with those of any other power. Those who understand by the little horn Antiochus Epiphanes, must consider the fourth beast as representing the Syrian monarchy, or perhaps Syria and Egypt. But these belong to the third beast. They are two of the four divisions into which his empire was broken, and which have just been represented by the four wings and the four heads of the leopard. 5. No persecuting power comes after this beast. Its dominion is destroyed by that of the Messiah, who takes the kingdom and holds it for ever. This can apply only to the Roman power as perpetuated in its horns. *Diverse from all kingdoms;* how peculiar was the constitution of the Roman state is well known to all students of history.

24. *Ten kings;* that is, in the language of prophecy, ten kingdoms. *Shall arise;* they shall arise out of this fourth beast and exist together, as is plain from the fact that the first three of them shall be plucked up by the little horn, while the rest shall remain. These ten kingdoms seem to be those into which the Roman empire was broken upon the invasion of the northern nations. See note, chap. 2:43. *Another shall rise;* see ver. 8, 20, 21; 2 Thess. 2:3–10; Rev. 13:11–18. All the characters of this little horn agree with those of the Papal power; and considering the vast influence which this has wielded over God's church, we should naturally expect that it would be included in a comprehensive view like this of the world's history. *Shall subdue three kings;* three of the ten kingdoms. These the Pope overthrew by the aid of France, and erected his temporal power upon their ruins. For the details of these ten kingdoms, and the three that were overthrown by the little horn, the reader may consult the Commentaries on Daniel, in which this question is discussed at large.

25. *Shall speak great words;* of blasphemy, claiming for himself the prerogatives of God. Compare 2 Thess. 2:4; Rev. 13:5, 6. *Wear out;* by long continued and bloody persecutions. *Times and laws;* times and laws which have respect to religion. He shall usurp God's authority in matters of religion. *A time and times and the dividing of time;* probably here, and in chap. 12:7, a year and two years and half a year; that is, three years and a half, the same as "forty and two months," Rev. 11:2; 13:5; and "a thousand two hundred and threescore days," Rev. 11:3; 12:6; each day representing a year, as in Ezek. 4:6.

26. *Unto the end;* utterly and for ever.

28. *Hitherto is the end of the matter;* that is, thus far the vision extends, and that closes "the mystery of God."

INSTRUCTION.

The history of the world proceeds from beginning to end

CHAPTER VIII.

1 Daniel's vision of the ram and he-goat. 13 The two thousand three hundred days of sacrifice. 15 Gabriel comforteth Daniel, and interpreteth the vision.

IN the third year of the reign of king Belshazzar a vision appeared unto me, *even unto* me Daniel, after that which appeared unto me at the first.

2 And I saw in a vision; and it came to pass, when I saw, that I *was* at Shushan *in* the palace,[a] which *is* in the province of Elam; and I saw in a vision, and I was by the river of Ulai.

3 Then I lifted up mine eyes, and saw, and behold, there stood before the river a ram which had *two* horns: and the *two* horns *were* high; but one *was* higher than the other,* and the higher came up last.

4 I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither *was there any* that could deliver out of his hand; but he did according to his will,[b] and became great.

5 And as I was considering, behold, a he-goat came from the west on the face of the whole earth,[c] and touched not the ground:† and the goat *had* a notable horn‡ between his eyes.

6 And he came to the ram that had *two* horns, which I had seen standing before the river, and ran unto him in the fury of his power.

7 And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand. A. M. 3451. B. C. about 553.

8 Therefore the he-goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.[d]

9 And out of one of them came forth a little horn,[e] which waxed exceeding great, toward the south, and toward the east, and toward the pleasant *land*.[f]

10 And it waxed great, *even* to§ the host of heaven;[g] and it cast down *some* of the host and of the stars to the ground,[h] and stamped upon them.

11 Yea, he magnified *himself* even to‖ the prince of the host,[i] and by¶ him the daily *sacrifice* was taken away,[j] and the place of his sanctuary was cast down.

12 And a host was given *him* against the daily *sacrifice* by reason of transgression,* and it cast down the truth to the ground; and it practised, and prospered.

13 ¶ Then I heard one saint speaking,[k] and another saint said unto that certain *saint*† which spake, How long *shall be* the vision *concerning* the daily *sacrifice*, and the transgression of desolation,‡ to give both the sanctuary and the host to be trodden under foot?

14 And he said unto me, Unto two thousand and three hundred days;§ then shall the sanctuary be cleansed.‖

15 ¶ And it came to pass, when I, *even* I Daniel, had seen the vision, and sought for the meaning,

[a] Esth. 1:2. * Heb *second*. [b] ch. 5:19; 11:3, 16; Isa. 10:13, 14. [c] ver. 21. † Or, *none touched* him *in the earth*. ‡ Heb. *a horn of sight*. [d] ch. 7:6, etc. [e] ch. 11:25, etc. [f] Psa. 48:2; Ezek. 20:15. § Or, *against*. [g] Isa. 14:13. [h] Rev. 12:4. ‖ Or, *against*. [i] ver. 25 ¶ Or, *from*. [j] Exod. 29:38.

* Or, *the host was given over for the transgression against the daily* sacrifice. [k] 1 Pet. 1:12. † Or, *the numberer of secrets*, or *the wonderful numberer*; Heb. *Palmoni*. ‡ Or, *making desolate*; ch. 11:31; 12:11. § Heb. *evening morning* ‖ Heb. *justified*.

in accordance with God's wise appointment. No great persecuting power can arise without his permission. He will overrule its rage and malice for the final triumph of his own kingdom of righteousness and truth, and will, in the end, destroy it by such irresistible and terrible judgments as shall be a true image of the last great day when all iniquity shall be for ever overthrown.

CHAPTER VIII.

1. *At the first;* in the first year of Belshazzar's reign, chap. 7:1.

2. *Shushan;* Susa, the winter residence of the Persian kings. It lay on the river Ulai, now called Kerah, which enters the united stream of the Euphrates and Tigris from the north-east. *Elam;* between Babylonia and Persia proper, having Media on the north, and the Persian gulf on the south.

3. *A ram;* the united kingdoms of Media and Persia, which are represented by the two horns. *One was higher than the other, and the higher came up last;* Persia, though the younger, became under Cyrus the ruling power.

4. *Westward, and northward, and southward;* the directions in which the Persian empire extended its conquests.

5. *A he-goat;* the Grecian empire. *Touched not the ground;* these words denote the incredible swiftness of Alexander's conquests, who is the "notable horn between his eyes."

7. *Stamped upon him;* Alexander utterly demolished the Persian monarchy.

8. *Was broken;* Alexander died at Babylon in the zenith of his power. *Came up four;* upon his death his kingdom was divided into four.

9. *Out of one of them;* out of Syria, which was one of the four kingdoms. *A little horn;* it is generally agreed that this represents the power of Antiochus Epiphanes. About the year 171 before Christ he commenced a bloody persecution against the Jews, in the progress of which he plundered Jerusalem, slaughtered an immense number of its inhabitants, profaned the temple and altar with swine's flesh, and finally took away the daily sacrifice, substituting in its stead idolatrous rites. *The south;* Egypt, another of the four monarchies, which sprung out of the ruins of Alexander's empire. *The east;* Persia. *The pleasant land;* Palestine. Ezek. 20:6, 15.

10. *The host of heaven—the stars;* probably a figurative description of the Jewish princes and spiritual rulers.

11. *The prince of the host;* this seems to mean God himself, who had established the Jewish state.

12. *A host was given—the daily sacrifice;* that is, according to our version, power was given him to take away the daily sacrifice, ver. 11; but many prefer to render, "A host was given up to him, along with the daily sacrifice;" that is, the Jewish host mentioned in the preceding verses. *By reason of transgression;* literally, "by transgression;" either by reason of the transgression of God's people, or in the little horn's transgression against God.

13. *The transgression of desolation;* or, as the margin, "the desolating transgression;" that is, the heathen in God's sanctuary, polluting and desolating it. Compare chap. 11:31.

14. *Two thousand and three hundred days;* literally, "two thousand and three hundred evenings and mornings," ver. 26. This peculiar form of expression seems to have been chosen here to represent so many literal days, which include the whole period of Antiochus' persecutions. The time when the daily sacrifice was suspended was, according to Josephus, three years. *Cleansed;* by a new dedication to God. This was by Judas Maccabæus, before Christ 165.

A. M. 3451. B. C. about 553. then, behold, there stood before me as the appearance of a man.

16 And I heard a man's voice between *the banks of* Ulai, which called, and said, Gabriel,[a] make this *man* to understand the vision.

17 So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end *shall be* the vision.

18 Now as he was speaking with me, I was in a deep sleep on my face toward the ground:[b] but he touched me, and set me upright.*

19 And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end *shall be*.[c]

20 The ram which thou sawest having *two* horns *are* the kings of Media and Persia.[d]

21 And the rough goat *is* the king of Grecia: and the great horn that *is* between his eyes *is* the first king.

22 Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

23 And in the latter time of their kingdom, when the transgressors are come to the full,† a king of fierce countenance, and understanding dark sentences, shall stand up.

24 And his power shall be mighty, but not by his own power:[e] and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people.‡[f]

25 And through his policy also he shall cause craft to prosper in his hand; and he shall magnify *himself* in his heart, and by peace§ shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.

26 And the vision of the evening and the morning which was told *is* true: wherefore shut thou up the vision;[g] for it *shall be* for many days.

27 And I Daniel fainted, and was sick *certain* days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood *it*.

CHAPTER IX.

1 Daniel, considering the time of the captivity, 3 maketh confession of sins, 16 and prayeth for the restoration of Jerusalem. 20 Gabriel informeth him of the seventy weeks.

IN the first year of Darius the son of Ahasuerus, of the seed of the Medes,[h] which‖ was made king over the realm of the Chaldeans;

2 In the first year of his reign, I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.[i]

3 ¶ And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:[j]

4 And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God,[k] keeping the covenant and mercy to them that love him, and to them that keep his commandments;[l]

5 We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments:[m]

6 Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.[n]

7 O Lord, righteousness *belongeth* unto thee,¶ but unto us confusion of faces, as at this day;[o] to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, *that are* near, and *that are* far off, through all the countries whither thou hast driven them,[p] because of their trespass that they have trespassed against thee.

8 O Lord, to us *belongeth* confusion of face,[q] to

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a Luke 1:19,26. b ch. 10:9, 10. * Heb. *made me stand upon my standing.* c Hab. 2:3; Rev. 10:7. d ver. 3. † Heb. *accomplished.* e Rev 17:13, 17. ‡ Heb. *people of the holy ones.* f ver. 10, 12, etc. § Or, *prosperity.* g Rev. 10:4. h ch. 5:31. ‖ Or, *in which he.* i Jer. 25:11, 12. j Neh. 1:4, etc.; Jer. 29:10–13. k Neh. 9:32, etc. l Exod. 20:6. m Psa. 106:6; Isa. 64:6, 7. n 2 Chr. 36:15, 16. ¶ Or, *thou* hast. o Psa. 51:4. p Lev. 26:33, 34. q Ezek. 16:63.

16. *Between the banks of Ulai;* the voice called from the river itself. Chap. 12:6.

17. *At the time of the end;* the same as, "the last end of the indignation," ver. 19, and "the latter time of their kingdom," ver. 23. The vision refers to a great crisis in the history of the Jews, and which is in itself a type of a still mightier crisis in the distant future. See notes on chap. 11:36; 12:11.

18. *I was in a deep sleep;* or, "I fell into a deep sleep," overpowered by the brightness of the vision.

23. *Transgressors;* this seems to mean the transgressors among God's people. *Dark sentences;* wily plots and stratagems.

24. *Not by his own power;* either, not by his proper might, but by craft and policy; or, by a power given him from on high.

25. *By peace;* by attacking them unawares under pretences of friendship. *Without hand;* without human hand. He perished by a violent and distressing sickness inflicted by God's hand.

26, 27. *Vision of the evening and the morning;* see note ver. 14. *Shut thou up the vision—none understood it;* he was not then to make known the interpretation of the vision, which still presents many difficulties to the ablest commentators.

INSTRUCTIONS.

1–8, 20–22. When God has purposes to be accomplished by a nation, he arms it with invincible strength; when the work assigned is done, he takes away its strength and gives it up to the power of others; and these, in like manner, execute his high counsels, while they may be intent only upon carrying out their own schemes of ambition and conquest. Isa. 10:5–19.

9–14, 23–25. The wisdom of God has often permitted his church to be wasted by fierce and bloody persecutors, who had all the advantages for destroying her that power and policy could command; yet the result has been, that his people have been purified and made more prosperous by their sufferings, while their persecutors have miserably perished.

27. A glimpse of the sufferings that were coming upon his people overcame the prophet's strength, and unfitted him for business. How merciful, then, is that arrangement which hides from God's children the future troubles that are appointed for them and the church. Yet when the hour for undergoing them arrives, they receive strength both to bear them and to triumph over them.

CHAPTER IX.

2. *Books;* the writings of Jeremiah. Jer. 25:11, 12; 29:10.

our kings, to our princes, and to our fathers, because we have sinned against thee.

9 To the Lord our God *belong* mercies and forgivenesses,[a] though we have rebelled against him;

10 Neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets.

11 Yea, all Israel have transgressed thy law,[b] even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that *is* written in the law of Moses the servant of God, because we have sinned against him.

12 And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem.

13 As *it is* written in the law of Moses,[c] all this evil is come upon us: yet made we not our prayer before* the LORD our God, that we might turn from our iniquities, and understand thy truth.

14 Therefore hath the LORD watched upon the evil, and brought it upon us: for the LORD our God *is* righteous in all his works which he doeth:[d] for we obeyed not his voice.

15 And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown,† as at this day; we have sinned, we have done wickedly.

16 ¶ O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people *are become* a reproach to all *that are* about us.

17 Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake.

18 O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name:‡ for A. M. 3466. B. C. about 538. we do not present§ our supplications before thee for our righteousnesses, but for thy great mercies.

19 O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.

20 ¶ And while I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God;

21 Yea, while I *was* speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly,‖ touched me about the time of the evening oblation.

22 And he informed *me*, and talked with me, and said, O Daniel, I am now come forth to give thee skill and¶ understanding.

23 At the beginning of thy supplications the commandment* came forth, and I am come to show *thee;* for thou *art* greatly beloved:† therefore understand the matter, and consider the vision.

24 Seventy weeks‡ are determined upon thy people and upon thy holy city,[e] to finish§ the transgression, and to make an end of‖ sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness,[f] and to seal up the vision and prophecy,¶ and to anoint the most Holy.

25 Know therefore and understand, *that* from the going forth of the commandment to restore and to build* Jerusalem, unto the Messiah the Prince, *shall be* seven weeks, and threescore and two weeks: the street shall be built again,† and the wall,‡ even in troublous§ times.[g]

26 And after threescore and two weeks shall Messiah be cut off,[h] but not for himself:‖ and the people of the prince that shall come shall destroy the city and the sanctuary;¶ and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined.*

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[a] Psa. 130:4, 7. [b] Isa. 1:4–6. [c] Lev. 26:14, etc.; Deut. 28:15, etc.; Lam 2:15–17. * Heb. *entreated we not the face of.* [d] Neh. 9:33. † Heb. *made thee a name.* ‡ Heb. *whereupon thy name is called.* § Heb. *cause to fall.* ‖ Heb. *with weariness*, or *flight.* ¶ Heb. *make thee skilful of.* * Heb. *word.* † Heb. a man *of desires.* ‡ They began from the twentieth of Artaxerxes. [e] Num. 14:34; Ezek. 4:6. § Or, *restrain.* ‖ Or, *seal up.* [f] Heb. 2:12.

¶ Heb *prophet.* * Or, *build again.* † Heb. *return and be built.* ‡ Or *breach*, or *ditch.* § Heb. *strait of.* [g] Neh. 4:8, etc.; 6:15 [h] Luke 24:26, 46. ‖ Or, *and shall have nothing;* John 14:30. ¶ Or, *and they (the Jews) shall be no more his people*, Hos. 1:9, or *the prince's* (*Messiah's*, ver. 25) *future people.* * Or, *it shall be cut off by desolations.*

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16. *Thy righteousness;* in fulfilling thy promises to thy people.

24. *Seventy weeks;* of this most interesting prophecy the following is a summary view. 1. The weeks should be understood as weeks of years, making four hundred and ninety years. 2. This period is divided by the angel into three parts, seven weeks, sixty-two weeks, and one week. 3. As the angel reckons by weeks of seven years each, we are not to seek in the fulfilment for any more exact subdivisions of time. 4. We should begin to reckon from the decree for the rebuilding of the city and walls by Artaxerxes, Neh. 2:4–8; the former decrees of Cyrus and Darius having respect only to the rebuilding of the temple. Ezra 1:2; 6:1–12. The date of this decree is placed by learned men somewhere from four hundred and fifty-four to four hundred and forty-four years before Christ. 5. The last of the seventy weeks, being that in which the Messiah is cut off, has respect not to his birth, but to his appearance as a public teacher. *To finish the transgression—everlasting righteousness;* all these expressions most naturally refer to the expiation and removal of sin by our Lord's propitiatory death on the cross.

25. *Seven weeks;* the first division of the seventy weeks, seeming to be that in which the rebuilding of the city and its walls shall be completed. It includes the whole period of Nehemiah's administration, which some think extended through forty-nine years. *In troublous times;* amid the continued opposition recorded in the book of Nehemiah.

26. *After threescore and two weeks;* that is, the threescore and two weeks that follow the seven weeks; in other words, after sixty-nine weeks, and during the seventieth week. If we reckon, as some eminent chronologists do, the date of Artaxerxes' decree to rebuild Jerusalem from the year before Christ 454, sixty-nine weeks of years bring us to A. D. 29, which is about the time of our Lord's entrance upon his public ministry. If, with others, we reckon from the year 449 before Christ, this brings us to A. D. 34, or about the time of his death. This is as near as we can hope to come, considering that neither the time of Artaxerxes' decree, or of our Lord's birth and baptism, is exactly settled. *But not for himself;* that is, not for his own, but for our sins. Isa. 53:1, 3, 5, 6, 10; 1 Pet. 2:24. *The people of the prince;* the armies sent by the Roman emperor.

A. M. 3465. B. C. about 538. 27 And he shall confirm the* covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate,† even until the consummation, and that determined shall be poured upon the desolate.‡

CHAPTER X.

1 Daniel having humbled himself, seeth a vision. 19 Being troubled with fear, he is comforted by the angel.

IN the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing *was* true, but the time appointed *was* long:§ and he understood the thing, and had understanding of the vision.

2 In those days I Daniel was mourning three full weeks.‖

3 I ate no pleasant bread,¶ neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.

4 And in the four and twentieth day of the first month, as I was by the side of the great river, which *is* Hiddekel;

5 Then I lifted up mine eyes, and looked, and behold a* certain man clothed in linen, whose loins *were* girded with fine gold of Uphaz:

6 His body also *was* like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude.a

7 And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves.

8 Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness† was turned in me into corruption, and I retained no strength.

9 Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.

10 ¶ And behold, a hand touched me, which set‡ me upon my knees and *upon* the palms of my hands.

11 And he said unto me, O Daniel, a man greatly beloved,§ understand the words that I speak unto thee, and stand upright:‖ for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling.

12 Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thy heart to understand, and to chasten thyself before thy God, thy words were heard,b and I am come for thy words.

13 But the prince of the kingdom of Persia withstood me one and twenty days: but lo, Michael, one of the chief¶ princes, came to help me; and I remained there with the kings of Persia.

* Or, *a.* † Or, *upon the battlements shall be the idols of the desolator.* ‡ Or, *desolator.* § Heb. *great.* ‖ Heb. *weeks of days.* ¶ Heb. *bread of desires.* * Heb. *one.* a Rev. 1:14–17. † Or, *vigor.* ‡ Heb. *moved.* § Heb. *of desires.* ‖ Heb. *upon thy standing.* b Acts 10:30, 31. ¶ Or, *the first;* Jude 9; Rev. 12:7.

27. *The covenant;* the new covenant of grace which was ratified by his death. Jer. 21:31, compared with Heb. 8:6–13. *With many;* these are his spiritual seed in all ages. Psa. 22:30; Isa. 53:11. *For one week;* that is, within the one week. The words of the angel assert simply, that this transaction takes place in the seventieth week. *To cease;* by the one offering of himself, he accomplished that which the daily sacrifice and oblation typified. Thus he made them no longer necessary, and God soon afterwards abolished them by the hand of the Romans. *And for the overspreading—desolate;* the marginal reading is to be preferred. "The desolator" of which it speaks is the Roman power. Our Saviour himself interpreted these words of the Roman hosts standing in the holy place. Matt. 24:15; Mark 13:14. Compare Luke 21:20. *The consummation, and that determined;* the completion of Jerusalem's overthrow as determined by God.

INSTRUCTIONS.

3. The certainty of God's revealed purposes cannot set aside the necessity of fervent prayer and earnest labor, since it is God's good pleasure to accomplish them by these instrumentalities. Ezekiel 36:37; Acts 27:24, 31, 42–44.

4–19. That God may remove the discipline which he has laid upon his people, it is necessary that they deeply humble themselves at his footstool, justifying him in all his dealings with them.

20–23. "The effectual fervent prayer of a righteous man availeth much." It can draw down from heaven great blessings, not only upon himself, but upon his people also, and obtain for him glorious discoveries of God's gracious purposes for the redemption of man.

24. The "reconciliation for iniquity," and the "everlasting righteousness" which "the Messiah the Prince" accomplished by his expiatory death on the cross, are the great central fact of redemption. It was this that Gabriel revealed to Daniel, in answer to his fervent prayer for God's people; and it was of this that Moses and Elias spoke with the Saviour on the mount of transfiguration.

25–27. "Troublous times" have ever been connected with the progress of God's cause. The salvation of the true Israel is accomplished in the midst of terrible judgments upon hypocrites and unbelievers.

CHAPTER X.

The scene of this chapter is laid in the spiritual world. It represents angels of the highest rank, good and evil, as taking an active part in the affairs of earthly kingdoms; and this view corresponds with the teachings of the New Testament. Eph. 2:2; 6:12.

1. *But the time appointed was long;* or, "and it was a great warfare;" that is, the prophecy related to a time of great trial.

2. *Was mourning;* in view of the calamitous condition of his people. Compare chap. 9:3. *Three full weeks;* literally, "three weeks of days," that is, of literal days.

7. *Saw the vision;* that is, remained to see the angel and hear his revelations. *Saw not the vision;* they fled in terror at its first appearance, so that they had no distinct apprehension of it.

9. *Then was I in a deep sleep;* or, "I fell into a deep sleep." See note on chap. 8:18.

10. *Set me;* literally, "set me tottering."

13. *The prince of the kingdom of Persia;* this seems to have been an evil angel of high degree. *Withstood me;* probably by influencing the counsels of Persia against the Jews. *Michael;* he is called in the New Testament, "the archangel," Jude 9. He appears as an angel of the highest order, and having a special charge over the Jewish people. Ver. 21; chap. 12:1. Some have supposed that he symbolized Christ himself. *Remained there;* to give a right direction to the counsels of Persia. *The kings of Persia;* probably a general name for the whole royal family.

14 Now I am come to make thee understand what shall befall thy people in the latter days:[a] for yet the vision *is* for *many* days.[b]

15 And when he had spoken such words unto me, I set my face toward the ground, and I became dumb.

16 And behold, *one* like the similitude of the sons of men touched my lips:[c] then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength.[d]

17 For how can the servant of this* my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me.

18 Then there came again and touched me *one* like the appearance of a man, and he strengthened me,

19 And said, O man greatly beloved, fear not: peace *be* unto thee; be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me.[e]

20 Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia:[f] and when I am gone forth, lo, the prince of Grecia shall come.

21 But I will show thee that which is noted in the Scripture of truth: and *there is* none that holdeth† with me in these things, but Michael your prince.[g]

a Gen. 49:1; 2 Tim. 3:1. b ch. 8:26; Hab. 2:3. c Isa. 6:7, 8; Jer. 1:9. d ver. 8. * Or, *this servant of.* e 2 Cor. 12:9. f ver. 13. † Heb. *strengtheneth himself.* g ver. 13.

15. *Set my face toward the ground;* again overpowered by the majesty of the angel's presence.

16. *Like the similitude;* it seems to be the same angel, but now appearing like a man, that Daniel might not be overpowered by his presence.

20. *Gone forth;* probably from Persia. *The prince of Grecia;* probably the angel whom God had set over the affairs of Grecia, who would come by influencing the counsels of Grecia to make war upon Persia. Alexander greatly favored the Jewish people.

21. *The Scripture of truth;* the heavenly book in which God's counsels are written. Compare Rev. 5:1. *None that holdeth with me in these things;* not, is friendly to my cause, for doubtless there were multitudes of such; but assists me against the prince of Persia. The passage seems to teach that the holy angels have each his particular post assigned to him by God, which he may not leave for another field of labor.

INSTRUCTION.

There is an invisible world of mighty power and activity, that continually takes part in the affairs of men. Over this, as over all earthly potentates, God rules with supreme power; and he has subjected it all to the dominion of Christ, exalting him "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come;" putting "all things under his feet;" and giving him to be "the head over all things to the church." Eph. 1:20–22; 6:11, 12; Col. 2:10–15.

CHAPTER XI.

1. *I;* the angel speaking in the preceding chapter.

2. *The fourth shall be far richer than they all;* Xerxes, who was celebrated for his wealth and his unsuccessful war against Greece.

CHAPTER XI. A. M. 3470. B. C. about 534.

1 The overthrow of Persia by the king of Grecia. 5 Leagues and conflicts between the kings of the south and of the north. 30 The invasion and tyranny of the Romans.

ALSO I in the first year of Darius the Mede,[h] *even* I, stood to confirm and to strengthen him.

2 And now will I show thee the truth.[i] Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than *they* all: and by his strength through his riches he shall stir up all against the realm of Grecia.

3 And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.

4 And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven;[j] and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others besides those.

5 ¶ And the king of the south shall be strong, and *one* of his princes; and he shall be strong above him, and have dominion; his dominion *shall be* a great dominion.

6 And in the end of years they shall join‡ themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement:§ but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her,‖ and he that strengthened her in *these* times.

h ch. 9:1. i Amos 3:7. j ch. 8:4, etc. ‡ Heb. *associate.* § Heb. *rights.* ‖ Or, *whom she brought forth.*

3. *A mighty king;* Alexander of Macedon. His invasion of Asia took place about 329 years before Christ, and 140 years after the death of Xerxes.

4. *Be broken;* see chap. 8:8. *Not to his posterity;* Alexander's empire fell into the hands of his generals, who divided it among themselves. *Besides those;* besides his posterity.

5. *The king of the south;* Ptolemy Lagi, called also Ptolemy Soter, king of Egypt, which was one of the four kingdoms into which Alexander's empire was broken, and which included Judea. *And one of his princes;* this was Seleucus Nicator, who served for a period under Ptolemy. *And he shall be strong above him;* that is, Seleucus shall be strong above Ptolemy. He was the founder of the Syrian kingdom, and his successors on the throne of Syria are the kings of the north spoken of in this prophecy. The reason why the history of these two kingdoms is given at such length is doubtless that Palestine, lying between them, was an object for the possession of which they both contended, and was thus involved in all their wars, and suffered greatly, to which ever side victory inclined.

6. *In the end of years;* that is, after the lapse of certain years. The events next predicted occurred after the death of these two kings. *They shall join themselves;* that is, the king of the south and the king of the north. Ptolemy Philadelphus king of Egypt, and Antiochus Theos king of Syria, made an alliance upon the condition that Antiochus should divorce his wife Laodice, and marry Berenice, daughter of Ptolemy. *Shall not retain the power of the arm;* shall not retain her influence with Antiochus. Her father died soon afterwards, when Antiochus put away Berenice and took back Laodice. Laodice first caused Berenice and her infant child to be destroyed, and then murdered her husband. She was herself afterwards slain by Ptolemy Euergetes. Thus all the parties to this alliance perished.

A. M. 3470. B. C. about 534. 7 But out of a branch of her roots shall *one* stand up in his estate,* which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail:

8 And shall also carry captives into Egypt their gods, with their princes, *and* with their precious vessels† of silver and of gold; and he shall continue *more* years than the king of the north.

9 So the king of the south shall come into *his* kingdom, and shall return into his own land.

10 But his sons shall be stirred up,‡ and shall assemble a multitude of great forces: and *one* shall certainly come, and overflow,[a] and pass through: then shall he return, and be stirred up,§ *even* to his fortress.[b]

11 And the king of the south shall be moved with choler, and shall come forth and fight with him, *even* with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand.[c]

12 *And* when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down *many* ten thousands: but he shall not be strengthened *by it.*

13 For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years‖ with a great army and with much riches.

14 And in those times there shall many stand up against the king of the south: also the robbers¶ of thy people shall exalt themselves to establish the vision; but they shall fall.[d]

15 So the king of the north shall come, and cast up a mount, and take the most fenced cities:* and the arms of the south shall not withstand, neither his chosen people,† neither *shall there be any* strength to withstand.

16 But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land,‡ which by his hand shall be consumed.

17 He shall also set his face to enter with the strength of his whole kingdom,[e] and upright ones§ with him; thus shall he do: and he shall give him the daughter of women, corrupting‖ her: but she shall not stand *on his side*, neither be for him.

18 After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf¶ shall cause the reproach* offered by him to cease; without his own reproach he shall cause *it* to turn upon him.

19 Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found.[f]

20 Then shall stand up in his estate† a raiser of taxes *in*‡ the glory of the kingdom: but within few days he shall be destroyed, neither in anger,§ nor in battle.

21 And in his estate‖ shall stand up a vile person, to whom they shall not give the honor of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.

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* Or, *place*, or *office;* ver. 20. † Heb. *vessels of their desire.* ‡ Or, *war.* [a] ch. 9:26; Isa. 8:8. § Or, *be stirred up again.* [b] ver. 7. [c] Psa. 33:16; Eccl. 9:11, 12. ‖ Heb. *at the end of times*, even *years;* ch. 4:16; 12:7. ¶ Heb. *children of robbers.* [d] Rev. 17:17. * Heb. *city of munitions.* † Heb. *people of his choices.* ‡ Or, *goodly land;* Heb. *the land of ornament;* ver. 41, 45. [e] Prov. 19:21. § Or, *much uprightness*, or *equal conditions.* ‖ Heb. *to corrupt.* ¶ Heb. *him.* * Heb. *his reproach.* [f] Psa. 37:36. † Or, *place;* ver. 7. ‡ Heb. *one that causeth an exactor to pass over.* Fulfilled 171 B. C. § Heb. *angers.* ‖ Or, *place;* ver. 7.

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7. *A branch of her roots;* that is, one of the members of her family. This was Ptolemy Euergetes, the brother of Berenice, and successor of Ptolemy Philadelphus, who invaded and plundered Syria, as here foretold. *In his estate;* in the place of his father on the throne of Egypt. *The king of the north;* Seleucus Callinicus, the son and successor of Antiochus Theos.

10. *His sons;* the two sons of Seleucus Callinicus. *One shall—come;* this was Antiochus the Great; the other died early. *Shall he return—be stirred up;* or, as the margin, "be stirred up again," make a second attack on the king of the south. *Even to his fortress;* that is, penetrating even to the fortress of the Egyptian king. This is generally supposed to have been Raphia, a strong-hold on the Mediterranean, at the entrance of Egypt.

11. *The king of the south;* Ptolemy Philopater, son of Ptolemy Euergetes, a dissolute and effeminate king. *He shall set forth;* Antiochus, who met Ptolemy with a vast army. *Shall be given into his hand;* into Ptolemy's hand. He utterly routed the forces of Antiochus, but made no good use of his victory, as is predicted in the next verse.

14. *Shall many stand up;* among these was Philip king of Macedon, who made an alliance with Antiochus against Egypt. *The king of the south;* Ptolemy Epiphanes, the son of Ptolemy Philopator, who was then a minor in the guardianship of weak and corrupt persons. *The robbers of thy people;* that is, the violent among thy people. The reference is to that party of the Jews who sided with Antiochus, and helped him to expel the Egyptian garrison from Jerusalem. *To establish the vision;* that is, that thus this vision of trouble about to come upon thy people may be fulfilled. Through their influence, Judea passed from the dominion of Egypt to that of Syria; and thus the way was prepared for the terrible sufferings which afterwards came upon the Jews, as revealed in vision to Daniel. *But they shall fall;* their plans shall be frustrated, and bring ruin upon themselves and their country.

16. *He shall stand;* Antiochus. *In the glorious land;* in Palestine. *Be consumed;* drained of its means, and wasted by the conflict between him and the Egyptian king.

17. *To enter with the strength of his whole kingdom;* or, "to enter into the strength of his whole kingdom;" that is, to possess himself of the whole kingdom of the king of the south. *Upright ones with him;* or, "he shall make a compact with him;" that is, with the king of Egypt, hoping thus to gain influence in Egypt. This was made necessary by the power of the Romans, who had assumed the guardianship of Egypt. *Give him;* give the king of Egypt. *The daughter of women;* Cleopatra, his daughter. *Corrupting her;* literally, as the margin, "to corrupt her;" that is, to corrupt Cleopatra, by making her the instrument of his perfidious designs upon Egypt. The king of Egypt was still a minor, under the control of guardians.

18. *The isles;* Greece and the neighboring regions upon which he waged war. *A prince;* a Roman general, namely, Scipio. *For his own behalf;* literally, "for himself," that is, for his own honor and that of Rome.

19. *Stumble and fall;* Antiochus was slain by the people of Elymais, a province beyond the Tigris, while attempting to plunder their temple.

20. *A raiser of taxes;* Seleucus Philopator. The taxes were probably designed to meet the enormous expenses which his father had incurred. *Neither in anger, nor in battle;* he was destroyed by poison.

21. *A vile person;* Antiochus Epiphanes, the brother of the preceding king, and a cruel persecutor of the Jews. *Not give the honor of the kingdom;* he was neither the regular heir, nor did they account him worthy of it.

22 And with the arms of a flood shall they be overflown from before him, and shall be broken;[a] yea, also the prince of the covenant.

23 And after the league *made* with him he shall work deceitfully:[b] for he shall come up, and shall become strong with a small people.

24 He shall enter peaceably even upon the fattest* places of the province; and he shall do *that* which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: *yea*, and he shall forecast his devices† against the strong-holds, even for a time.

25 And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.

26 Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain.

27 And both these kings' hearts‡ *shall be* to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end *shall be* at the time appointed.[c]

28 Then shall he return into his land with great riches; and his heart *shall be* against the holy covenant; and he shall do *exploits*, and return to his own land.

29 At the time appointed he shall return, and come toward the south: but it shall not be as the former, or as the latter.

30 ¶ For the ships of Chittim shall come against him:[d] therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do;§ he shall even return, and have intelligence with them that forsake the holy covenant. A. M. 3470. B. C. about 534.

31 And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice*, and they shall place the abomination that maketh desolate.‖

32 And such as do wickedly against the covenant shall he corrupt by flatteries:¶ but the people that do know their God shall be strong, and do *exploits*.

33 And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, *many* days.

34 Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.

35 And *some* of them of understanding shall fall, to try them,*[e] and to purge, and to make *them* white, *even* to the time of the end: because *it is* yet for a time appointed.[f]

36 And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished:[g] for that, that is determined, shall be done.[h]

37 Neither shall he regard the god of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.[i]

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[a] Ver. 10. Fulfilled 170 B. C. [b] ch. 8:25. * Or, *into the peaceable and fat.* † Heb. *think his thoughts.* ‡ Heb. *their hearts.* [c] ver. 29, 35, 40; ch. 8:19. [d] Num. 24:24. § Fulfilled 168, 169. B. C. ‖ Or, *astonisheth.* ¶ Or, *cause to dissemble.* * Or, *by them.* [e] 2 Chr. 32:31. [f] Hab. 2:3. [g] Isa. 14:13, 14; Rev. 13:5, 6. [h] ch. 9:27. [i] 2 Thess. 2:4.

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22. *Shall they be overflown;* the Egyptians, upon whom he had made an assault, as here foretold. *The prince of the covenant;* the young Egyptian king, with whom he made a league, ver. 23.

23. *Come up;* ascend into Upper Egypt. *With a small people;* he took with himself only a small force, and under pretence of acting as the young king's guardian, made himself master of all Egypt.

24. *Peaceably;* professing to act as the friend of the Egyptian king. *Shall do—his fathers' fathers;* in thus obtaining possession of Egypt, he did what none of his forefathers could accomplish.

25. *He shall not stand;* that is, the king of the south.

26. *They that feed—his meat;* the ministers and guardians of the young king, who proved faithless to his interests. *Shall overflow—fall down slain;* the meaning seems to be that his army, though overflowing in numbers, shall be routed, and many shall perish.

27. *Speak lies at one table;* though Ptolemy king of Egypt was in the power of Antiochus, the latter professed to be his friend, and entertained him at his table. Here both kings made to each other false professions of friendship.

28. *Shall he return;* Antiochus, taking Palestine on his way. *Against the holy covenant;* he plundered the temple at Jerusalem, and massacred many of the people, as described in the first book of Maccabees, chap. 1.

29. *The time appointed;* that is, in God's purposes. *As the former, or as the latter;* that is, as the former or the latter of his previous invasions of Egypt. They were both successful; this shall be unsuccessful.

30. *The ships of Chittim;* bearing the Roman ambassadors. The Egyptians had solicited the aid of Rome against Antiochus, and their ambassadors ordered him to leave Egypt. *Chittim;* see note on Isa. 23:1. *Have intelligence;* have an understanding with them and favor their designs. *Them that forsake—covenant;* the apostate Jews, of whom there were many.

31. *Pollute—take away;* see note on chap. 8:9.

32. *The people that do know their God;* this refers to Judas Maccabæus and his associates, whose exploits are recorded in the books of the Maccabees.

33. *They that understand;* the same as "the people that do know their God," verse 32. *They shall fall;* Antiochus cruelly persecuted them, and put many of them to death in the ways here foretold.

34. *Shall be holpen;* this refers to the successful efforts of the small band of valiant men who defended the true religion. *To them;* to Judas and his party.

35. *To try them;* God allows this in order to purify the body of those "that do know their God" from hypocrites. *The end;* the end which God has appointed to these persecutions.

36. *Marvellous things;* great swelling words of blasphemy. Daniel everywhere exhibits Antiochus as the type of the great antichrist of the fourth empire. He assumes the same power over the Jewish, that this does over the Christian church, and is described in the same terms.

37. *The god of his fathers;* or, as the Hebrew may be rendered, "the gods of his fathers;" that is, the Syrian gods of his ancestors. Antiochus affected the worship of foreign gods, especially those of the Greeks and Romans; banishing and introducing gods at his own pleasure, and thus magnifying himself above all gods. *The desire of women;* words of difficult interpretation. Some understand them of children, the same as "the desires of their womb," Hosea 9:16, margin; the idea being, that he should slay them without pity. But the connection seems to

A. M. 3470. B. C. about 534. 38 But in his estate shall he honor the God of forces:* and a god whom his fathers knew not shall he honor† with gold, and silver, and with precious stones, and pleasant things.‡

39 Thus shall he do in the most strong holds§ with a strange god, whom he shall acknowledge *and* increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.‖

40 And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind,[a] with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

41 He shall enter also into the glorious land,¶[b] and many *countries* shall be overthrown: but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon.[c]

42 He shall stretch forth* his hand also upon the countries: and the land of Egypt shall not escape.

43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians *shall be* at his steps.

44 But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

45 And he shall plant the tabernacles of his palace between the seas in the glorious† holy mountain;‡ yet he shall come to his end, and none shall help him.[d]

CHAPTER XII.

1 Michael shall deliver Israel from their troubles. 5 Daniel is informed of the times.

AND at that time shall Michael stand up, the great prince which standeth for the children of thy people:[e] and there shall be a time of trouble, such as never was since there was a nation *even* to that same time:[f] and at that time thy people shall be delivered,[g] every one that shall be found written in the book.[h]

* Or, *munitions;* Heb. *Mauzzim.* † Heb. *as for the Almighty God, in his seat he shall honor, yea, he shall honor a god whom his fathers knew not,* etc. ‡ Heb. *things desired;* Isa. 41:9. § Heb. *fortresses of munitions* ‖ Heb. *a price.* a Zech. 9:14. ¶ Or. *goodly land;* Heb. *land of delight,* or *ornament.* b ver. 16, 45 c Isa. 11:14, 15. * Heb. *send forth.* † Or. *goodly.* ‡ Heb. *mountain of delight of holiness.* d 2 Thess. 2:8. e ch. 10:13, 21; Jude 9. f Matt. 24:21. g Jer. 30:7; Rom. 11:26. h Rev. 13:8.

show that the angel means some Syrian goddess particularly worshipped by women.

38. *The God of forces;* probably the Roman Jupiter, whose altar Antiochus placed on the altar of Jehovah.

39. *Thus shall he do—with a strange god;* thus shall he place his strange god as an object of worship in the strong fortresses. *Divide the land;* the land of Judea to tax-gatherers.

40. *The time of the end;* the end of this sore persecution, so often referred to in this prophecy. *Against him;* against "the king of the south."

41. *The glorious land;* Palestine.

44. *Tidings out of the east—the north;* of the rebellion of the Parthians in the east, and the Armenians in the north. *Shall go forth;* to subdue these revolted provinces.

45. *Between the seas in the glorious holy mountain;* apparently at mount Zion, between the Mediterranean and the Dead sea, on his march to the east; but many understand these words of some sacred mountain in the east, between the Caspian sea and the Persian gulf. *Shall come to his end;* Antiochus was attacked with a distressing disease on his return from this eastern expedition, of which he died.

The prophecies contained in this chapter cover a period of about three hundred and seventy years, from the third year of Cyrus to the death of Antiochus Epiphanes, one hundred and sixty-three years before Christ. For fuller details of the history to which they refer, the reader may consult the various commentaries on the book of Daniel. Only a brief outline has been here given.

INSTRUCTIONS.

4. The numerous examples on record of mighty conquerors who have not been able to transmit to their children either their power or their possessions, are an affecting proof, as well of the vanity of all human greatness, as of God's purpose to carry headlong the counsels of proud and ambitious men.

5–29. How full of cruelty, perfidy, and corrupt intrigue is human history, all to accomplish nothing valuable for those who thus strive together for the mastery of this world. But in all this troubled sea of earthly passions, the devout believer sees the hand of God steadily preparing the way for the universal triumph of the cause of truth and righteousness.

30. Disappointed ambition makes the proud man furious, and disposes him to wreak his vengeance upon all the weak and defenceless who may come in his way.

32. Persecution is a sieve which separates the chaff in God's church from the wheat, and exhibits each man in his true character.

33. Persecution, even to death, has often been the lot of those who stood for the defence of the truth. But God has made their cause to triumph, and through their sufferings has given deliverance to his people.

34. False friends, who have joined themselves to God's church from earthly motives, are a great dishonor to her, and one of the chief hinderances to her prosperity.

36. Whoever exalts his own authority in the church above the authority of Christ, has the spirit of antichrist; and if he be not himself the "man of sin" foretold by the prophets, he is his type, and shall come to the same end with him.

CHAPTER XII.

Of this difficult chapter very different views are taken by commentators. It probably contains a glance at the final struggle with antichrist, the victory of God's cause, and the consummation of all things. 1. It is the custom of the prophets to annex to prophecies of nearer events such general views of "the last days," particularly at the close of their writings. Isa. 4:1–6; 11:1–9; 32:1–5; 66:19–24; compared with the preceding context. Also Jer. 32:36–41; Ezek. 28:24–26; 34:23–31; 48:35; Hosea 14:4–8; Joel 2:28–32; Amos 9:11–15; Micah 7:15–20; Zeph. 3:14–20; Zech. 14:16–21; Mal. 4:2, 3; and many like passages. 2. The words, "in that day," and "at that time," are frequently used by the prophets in passing from the nearer to the remote future. They intimate that the more remote events have an intimate connection in God's plan with the nearer, and do, as it were, spring out of them, though they may be separated from them by vast intervals of time. Compare Isa. 4:2; 29:18; Jer. 33:15; Amos 9:11, and other like passages. 3. The language of the angel cannot be applied to the events connected with the reign of Antiochus Epiphanes. 4. The remarkable similarity between the descriptions of the little horn of the third beast (Antiochus) and that of the fourth beast, shows that the former was designedly exhibited as the type of the latter. It was natural then for the angel to pass from the type to the antitype.

1. *Michael;* see note on chap. 10:13. *A time of trouble;* that connected with the final overthrow of Satan's power. Compare the troubles of the seventh vial, Rev. 16:17–21; *The book;* the book of life.

2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life,[a] and some to shame *and* everlasting contempt.[b]

3 And they that be wise* shall shine as the brightness of the firmament;[c] and they that turn many to righteousness, as the stars for ever and ever.[d]

4 But thou, O Daniel, shut up the words, and seal the book, *even* to the time of the end:[e] many shall run to and fro, and knowledge shall be increased.

5 ¶ Then I Daniel looked, and behold, there stood other two, the one on this side of the bank† of the river, and the other on that side of the bank of the river.

6 And *one* said to the man clothed in linen, which *was* upon‡ the waters of the river, How long *shall it be* to the end of these wonders?

7 And I heard the man clothed in linen, which *was* upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever,[f] that *it shall be* for a time, times, and a half;[§] and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished. A. M. 3470. B. C. about 534.

8 And I heard, but I understood not: then said I, O my Lord, what *shall be* the end of these *things?*

9 And he said, Go thy way, Daniel: for the words *are* closed up and sealed till the time of the end.

10 Many shall be purified, and made white, and tried; but the wicked shall do wickedly:[g] and none of the wicked shall understand; but the wise shall understand.

11 And from the time *that* the daily *sacrifice* shall be taken away, and the abomination‖ that maketh desolate¶ set up, *there shall be* a thousand two hundred and ninety days.

12 Blessed *is* he that waiteth, and cometh to the thousand three hundred and five and thirty days.

13 But go thou thy way till the end *be:* for* thou shalt rest, and stand in thy lot at the end of the days.

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a Matt. 25:46. b Isa. 66:24. * Or, *teachers.* c Matt. 13:43. d 1 Cor. 15:41, 42. e Rev. 10:4. † Heb. *lip.* ‡ Or, *from above.* f Rev. 10:5–7. § Or, *part.* g Rev. 22:11. ‖ Heb. *to set up the abomination.* ¶ Or, *astonisheth.* * Or, *and.*

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2. *Many of them that sleep;* probably the same as the multitude of them that sleep: compare Rom. 5:19. The angel passes immediately from the last great struggle with antichrist to the final resurrection and judgment.

4. *Shut up—seal;* as a sign both that the prophecy is closed, and that its fulfilment alone can make it plain. *Many shall run—be increased;* a general prediction of the progress of knowledge and holiness in the earth, as verse 10 is of the struggle between holiness and sin.

6. *Upon the waters;* standing on the waters. Chap. 8:16. *The end of these wonders;* all the wonders that have been revealed in this vision, including the "time of trouble," verse 1.

7. *Held up—sware;* the solemnity of this oath seems to show that it has reference not merely to the end of the persecution under Antiochus, but to the time in the distant future when "the mystery of God should be finished." Compare Rev. 10:7. *A time, times, and a half;* the same as "a time and times, and the dividing of time," chap. 7:25, where see the note. *When he;* the enemy. *Shall have accomplished to scatter;* shall have finished the work of scattering, and be himself destroyed. *The holy people;* the Jews, as the representatives of God's church in all ages. *All these things shall be finished;* the whole mystery of God in respect to antichrist shall be fulfilled.

8. *What shall be the end of these things?* he has had a revelation of the end of Antiochus, but here is a further mystery, the meaning of which he does not understand, nor does the angel explain it.

11. *The daily sacrifice—taken away;* this is probably an allusion to the removal of the daily sacrifice by Antiochus already predicted, chap. 11:31, but with reference to a higher event prefigured by it. The numbers mentioned in this and the following verse seem to include the "time, times, and a half," verse 7, and to extend beyond it, the former thirty days, the latter seventy-five days. Thus understood, they intimate that the overthrow of antichrist, and the delivery of God's people, will be accomplished by three successive interpositions.

13. *Go thou thy way till the end;* the angel dismisses Daniel with an intimation that he must wait till the time of the end for a clear understanding of the vision. *Shalt rest;* with God, after his departure from this life. *In thy lot;* in the possession of thy heavenly inheritance. Compare verse 3. *At the end of the days;* at the time referred to in verse 2.

INSTRUCTIONS.

1. Satan, "the strong man armed," will not willingly let go his dominion over the world; hence every great inroad of the gospel upon his dominion is accompanied with great opposition from him. As the last conflict with him will be the most terrible, so also will his overthrow be the most complete.

2. The final resurrection and judgment will complete on the one hand the triumph of Christ and his church, and on the other the destruction of Satan and his followers.

3. No work is so excellent and glorious as that of turning sinners to righteousness, and none shall receive so high a reward at the last day.

4–12. Time is the only perfect revealer of God's plans; we know all of them that is necessary for our encouragement, and of the rest we should be content to remain ignorant till their fulfilment makes them plain.

13. It is of comparatively little importance in what part of the world's history our lot is cast, since, when the glorious end comes, all who are in Christ shall be present to rejoice in it "with joy unspeakable and full of glory."

HOSEA.

The Jews arranged the twelve minor prophets according to their judgment of the time when they flourished. In regard to some of them, who do not give the dates of their prophecies, the correctness of this judgment has been called in question by one portion of the commentators, but defended by another.

As it is generally agreed that Isaiah began to prophesy either in the last year of Uzziah's reign, or but a few years before his death, while Hosea prophesied in the reign of Jeroboam second, the great-grandson of Jehu, 2 Kings 14:23, who died about twenty-six years before Uzziah, it follows that Hosea, though partly contemporary with Isaiah, was called to the prophetical work at an earlier period.

If we suppose him to have commenced prophesying two years before the death of Jeroboam, and then add the twenty-six remaining years of Uzziah's reign, the sixteen of Jotham, the sixteen of Ahaz, and two of the first years of Hezekiah, we shall have a period of sixty-two years. To Israel this was a calamitous period, embracing four usurpations and murders of the reigning sovereigns, and three invasions of the Assyrians. See the history, 2 Kings 15:8–31, and 17:1–3. In the last of these Hoshea king of Israel became tributary to Shalmaneser king of Assyria, but he proved unfaithful to his master, and sought the alliance of So, king of Egypt, 2 Kings 17:4. For this the Assyrian king besieged him in Samaria, and after a siege of three years, took him with the city, and put an end to the kingdom of Israel, ver. 5, 6. This was in the fifth year of Hezekiah king of Judah. 2 Kings 16:2, compared with 17:1. Hosea closed his writings when Hoshea was seeking the help of Egypt while he had at the same time a covenant with Assyria, chap. 12:1, consequently somewhere in the first two years of Hezekiah's reign.

Of the origin and history of the prophet nothing is known; though he occasionally mentions the kingdom of Judah, his prophecies are directed chiefly to that of the ten tribes. His style is very concise and sententious, and his diction impresses even the casual reader as original and peculiar. One remarkable feature of his book is the constancy with which he sets forth the relation of Israel to Jehovah under the figure of the marriage-covenant; thus making unfaithfulness to God, and especially idolatry, to be spiritual whoredom and adultery.

A. M. 3219.
B. C. about 785.

CHAPTER I.

1 Hosea, to show God's judgment for spiritual whoredom, taketh Gomer, 4 and hath by her Jezreel, 6 Lo-ruhamah, 8 and Lo-ammi. 10 The restoration of Judah and Israel.

THE word of the LORD that came unto Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz, *and* Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel.

2 The beginning of the word of the LORD by Hosea. And the LORD said to Hosea, Go, take unto thee a wife of whoredoms and children of whoredoms:[a] for the land hath committed great whoredom,[b] *departing* from the LORD.

3 So he went and took Gomer the daughter of Diblaim; which conceived, and bare him a son.

4 And the LORD said unto him, Call his name Jezreel; for yet a little *while*, and I will avenge[*] the blood of Jezreel upon the house of Jehu,[c] and will cause to cease the kingdom of the house of Israel.

5 And it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel.

6 ¶ And she conceived again, and bare a daughter. And *God* said unto him, Call her name Loruhamah:[†] for I will no more have mercy upon[‡]

[a] Ch. 3:1. [b] Deut. 31:16; Ezek. ch. 16, 23. [*] Heb. *visit*. [c] 2 Kings ch. 10, 11; 15:10, etc. [†] That is, *Not having obtained mercy*. [‡] Heb. *I will not add any more to*.

CHAPTER I.

2. *A wife of whoredoms;* many judicious expositors suppose that Hosea was commanded to take such a wife, not in fact, but in prophetic vision. See introductory note to Ezekiel.

4. *Jezreel;* a pleasant city on the south-east border of the plain of Esdraelon, where Ahab had his palace. 1 Kings 18:45; 21:1. *The blood of Jezreel—the house of Jehu;* Jehu and his descendants reigned in Samaria, and not in Jezreel. 2 Kings 10:36; 13:1, 10; 14:23; 15:8. For this reason we are probably to understand by "the blood of Jezreel," that shed by Jehu in destroying the house of Ahab and the worshippers of Baal, 2 Kings chapters 9, 10. Although in this he obeyed God's express command, and received for it an earthly reward, 2 Kings 10:30, yet his subsequent imitation of Ahab's sins showed that he had acted from no true regard to God's honor, but in the spirit of pride, cruelty, and self-aggrandizement, and his sin was to be punished by the like destruction of his house.

5. *The valley of Jezreel;* a valley with a fountain running down east from Jezreel to the Jordan. Here Jehu slew Jehoram, Ahab's son. It is probable that the Assyrians here overthrew the forces of Israel.

6. *Will no more have mercy;* God would destroy the kingdom of Israel, to be no more restored, the surviving

the house of Israel; but I will utterly take them away.*[a]

7 But I will have mercy upon the house of Judah,[b] and will save them by the LORD their God,[c] and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.

8 ¶ Now when she had weaned Lo-ruhamah, she conceived, and bare a son.

9 Then said *God*, Call his name Lo-ammi: † for ye *are* not my people, and I will not be your *God*.

10 ¶ Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, *that* in the‡ place where it was said unto them, Ye *are* not my people,[d] *there* it shall be said unto them, *Ye are* the sons of the living God.[e]

11 Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: [f] for great *shall be* the day of Jezreel.

CHAPTER II.

1 The idolatry of the people. 6 God's judgments against them. 14 His promises of reconciliation with them.

SAY ye unto your brethren, Ammi;§ and to your sisters, Ruhamah.‖

2 Plead with your mother, plead; for she *is* not my wife, neither *am* I her husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts;[g]

3 Lest I strip her naked,[h] and set her as in the day that she was born, and make her as a wilderness,[i] and set her like a dry land, and slay her with thirst.[j]

A. M. 3219. B. C. about 785.

4 And I will not have mercy upon her children; for they *be* the children of whoredoms.

5 For their mother hath played the harlot:[k] she that conceived them hath done shamefully; for she said, I will go after my lovers, that give *me* my bread and my water, my wool and my flax, mine oil and my drink.¶[l]

6 ¶ Therefore, behold, I will hedge up thy way with thorns, and make a wall,* that she shall not find her paths.[m]

7 And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find *them:* then shall she say, I will go and return to my first husband;[n] for then *was it* better with me than now.

8 For she did not know that I gave her corn, and wine,† and oil, and multiplied her silver and gold, *which* they prepared‡ for Baal.

9 Therefore will I return, and take away my corn in the time thereof, and my wine in the season thereof, and will recover§ my wool and my flax *given* to cover her nakedness.

10 And now will I discover her lewdness‖ in the sight of her lovers, and none shall deliver her out of my hand.

11 I will also cause all her mirth to cease, her feast-days, her new moons, and her sabbaths, and all her solemn feasts.

12 And I will destroy¶ her vines and her fig-

* Or, *that I should altogether pardon them.* [a] 2 Kings 17:6, 23. [b] Isa. ch. 37, 57. [c] Zech. 4:6. † That is, *Not my people.* ‡ Or, *instead of that.* [d] ch. 2:23; 1 Pet. 2:10. [e] John 1:12; Rom. 9:25, 26. [f] Isa. 11:12, 13; Jer. 3:18; Ezek. 37:16–21. § That is, *My people.* ‖ That is, *Having obtained mercy.*

[g] Ezek. 16:25, etc. [h] Jer. 13:22, 26. [i] Ezek. 19:13. [j] Amos 8:11, 13. [k] Isa. 1:21; Jer. 3:1–9. ¶ Heb. *drinks.* [l] Jer. 44:17. * Heb. *wall a wall.* [m] Job 19:8; Lam. 3:7, 9. [n] Luke 15:18. † Heb. *new wine.* ‡ Or, wherewith *they made;* ch. 8:4. § Or, *take away.* ‖ Heb. *folly*, or *villany.* ¶ Heb. *make desolate.*

remnant of it being incorporated after the captivity with Judah. Compare verse 11 and Ezek. 37:19.

10. *The children of Israel;* not as a distinct kingdom, but in their union with the children of Judah, verse 11. This promise, in its outward form, referred to the "grafting in again" to God's church of the remnant of Israel; but in its spirit it included the calling in of the Gentiles, who become Abraham's seed by faith in the promises made to Abraham; and so the apostle Paul applies it, Rom. 9:24–26.

11. *One head;* Zerubbabel. Ezra 2:2. *Out of the land;* of their captivity. But their union under an earthly leader, and their deliverance from an earthly captivity, are both earnests and pledges of a higher spiritual deliverance under Christ the great Head of the church. *The day of Jezreel;* the allusion is to the name of the prophet's eldest son, chap. 1:4, but with a new application of it according to its signification in the original, "God shall sow." In the following verse, chap. 2:1, God changes the names of his two other children to those that are in like manner significant of mercy, omitting "Lo," that is, "not," at the beginning of each; and the meaning of the three names in their new application is given, chap. 2:23. The prophet, by divine direction, first gives his children names prophetic of coming wrath, and afterwards changes them—the first in application, the other two in both form and application—to names prophetic of mercy; thus signifying that in God's dealings with his people, wrath prepares the way for mercy. Compare chap. 2:6, 7.

INSTRUCTIONS.

2. God is the husband of his church, and she is "the bride, the Lamb's wife." Every believer is, in both soul and body, a member of Christ, "of his body, of his flesh, and of his bones." Christ regards unfaithfulness to himself like the unfaithfulness of a wife to her husband, and will manifest his abhorrence of it by the severest rebukes.

Isa. 54:5; Jer. 3:14; Ezek. 16:8; 1 Cor. 6:17; Eph. 5:23–32; Rev. 19:7, 8; 21:9.

4. In every action God looks at the heart. No external conformity to his commands can make that work acceptable to him which is performed in the spirit of pride and self-righteousness. Though he may give to the outward deed an outward reward, he will regard and treat as sin whatsoever is done in a sinful spirit.

6. The kingdom of Israel had its origin in apostasy from God, and it was perpetuated in the same spirit. For this reason God utterly destroyed it, while at the same time he had mercy upon the remnant of its tribes. Thus will he deal from age to age with all in his church who oppose themselves to the supreme authority of Christ, and corrupt her worship and doctrines by opposing to the commandments of God the traditions of men.

7. God will save his people, but in such a way as to exclude boasting. The faithful use of means is right and necessary; yet, if we idolize our chosen instrumentalities, making them, instead of God, our confidence, he will reject them, and save his church by other agencies, that all the glory may be his alone.

11. The removal of disunion from the household of God must prepare the way for its enlargement and final triumph over the kingdom of Satan.

CHAPTER II.

2. *Your mother;* the kingdom of Israel, personified as a wife unfaithful to Jehovah her husband.

5. *My lovers;* the idolatrous nations in whose help she trusted, and whose superstitions she imitated.

7. *To my first husband;* to Jehovah.

8. *Prepared for Baal;* used in his worship.

12. *Will make them a forest;* that is, desolate and uncultivated.

A. M. 3219. B. C. about 785. trees, whereof she hath said, These *are* my rewards that my lovers have given me: and I will make them a forest, and the beasts of the field shall eat them.[a]

13 And I will visit upon her the days of Baalim, wherein she burned incense to them, and she decked herself with her earrings and her jewels, and she went after her lovers, and forgat me, saith the LORD.

14 ¶ Therefore, behold, I will allure her, and bring her into the wilderness,[b] and speak comfortably* unto her.†

15 And I will give her her vineyards from thence, and the valley of Achor for a door of hope:[c] and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt.

16 And it shall be at that day, saith the LORD, *that* thou shalt call me Ishi;‡ and shalt call me no more Baali.§

17 For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name.[d]

18 And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and *with* the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth,[e] and will make them to lie down safely.

19 And I will betroth thee unto me for ever;[f] yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies.[g]

20 I will even betroth thee unto me in faithfulness: and thou shalt know the LORD.

21 And it shall come to pass in that day, I will hear, saith the LORD, I will hear the heavens, and they shall hear the earth;

22 And the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel.

23 And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy;[h] and I will say to *them which were* not my people, Thou *art* my people; and they shall say, *Thou art* my God.[i]

CHAPTER III.

1 By the expiation of an adulteress, 4 is shown the desolation of Israel before their restoration.

THEN said the LORD unto me, Go yet, love a woman beloved of *her* friend,[j] yet an adulteress,[k] according to the love of the LORD toward the children of Israel, who look to other gods, and love flagons of wine.‖

2 So I bought her to me for fifteen *pieces* of silver, and *for* a homer of barley, and a half homer¶ of barley:

3 And I said unto her, Thou shalt abide for me many days; thou shalt not play the harlot, and thou shalt not be for *another* man: so *will* I also *be* for thee.

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a Isa. 5:5, 6. b Ezek. 20:35. * Or, *friendly.* † Heb. *to her heart.* c Josh. 7:26; Isa. 65:10. ‡ That is, *My husband.* § That is, *My lord.* d Zech. 13:2.

e Zech. 9:10. f Isa. 54:5. g Eph. 5:23–27. h ch. 1:6. i 1 Pet. 2:10 j ch 1:2. k Jer. 3:1, 20. ¶ Heb. *grapes.* ‖ Heb. *lethech.*

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13. *Baalim;* the plural of Baal, and used of the images of Baal before which they burned incense. *Decked herself;* after the manner of a harlot.

14. *Therefore;* that is, in accordance with my gracious design in the chastisements just threatened, which is not the destruction of Israel, but her reformation, and thus her future enlargement. See note on chap. 1:10. This word is often used by the prophets in passing from threatenings to promises. Isa. 10:24; Jer. 16:14; 30:16; Ezek. 39:25. *Bring her into the wilderness;* an allusion to the first great deliverance of Israel from Egyptian bondage, when God brought his people into the wilderness, and there trained them for the future possession of Canaan. Compare verse 15. This discipline God will repeat to his people. Ezek. 20:35.

15. *Vineyards;* in the land of Canaan. *From thence;* from the wilderness; assigning them to her by anticipation from the wilderness, before she enters the promised land. *The valley of Achor;* a fertile vale of Palestine. See Isa. 65:10. *For a door of hope;* as an earnest and pledge of the full possession of the promised land, which here represents the spiritual inheritance bestowed by God upon the true Israel. Compare Matt. 5:5. According to some, the valley of Achor is referred to simply as lying at the entrance of the promised land. Others think there is also an allusion to the meaning of the word Achor, that is, trouble, and to the history of Achan, who troubled Israel, and was destroyed there; as if the prophet had said, The valley of trouble shall be changed to you into a door of hope. Josh. 7:24.

16. *Ishi;* "my husband," a term of affection and confidence. *Baali;* "my lord," a term of reverence and fear. Compare Rom. 8:15. There is, perhaps, a reference also to the abuse of the word "Baal," that is, "lord," in the worship of the "Baalim," or images of Baal, verse 17.

18. *With the beasts—creeping things;* that these shall not hurt them, but minister to their good.

21, 22. *Hear;* literally, "answer;" a beautiful personification, in which Jezreel calls upon the fruits of the earth to be present, these call upon the earth to produce them, the earth calls upon the heavens for showers, and the heavens upon God. God answers the heavens by giving showers, these answer the earth in rain, and so down till Jezreel is filled with plenty.

23. *I will sow her;* an allusion to the meaning of the word Jezreel, God shall sow. See note on chap. 1:10.

INSTRUCTIONS.

1–5. God's unchangeable covenant of mercy with his church makes the destruction of her false members certain. He prepares the wheat for his garner by separating the chaff from it, and burning it with fire unquenchable. Luke 3:17.

6, 7. God often hedges up the way of those whom he would save by overthrowing their worldly plans and confidences, that he may thus compel them to return to himself, and make him their portion.

14–23. Though God begins with rebukes, the end of his dealings with the true Israel will be mercies and loving-kindness; he will betroth her to himself for ever, and sow her for his own glory throughout all the earth.

CHAPTER III.

1. *Love a woman—an adulteress;* she is spoken of as "beloved of her friend," that is, the prophet himself. See note on chap. 1:2. Thus was represented the love of the Lord towards the children of Israel, who looked to other gods.

2. *Bought her;* espoused her anew to himself. *Silver—barley;* the dowry given, in accordance with the custom of the times, to the wife.

3. *Shall abide for me;* in a state of separation from both the prophet and all her former lovers. *Will—be for thee;* in a like state of separation.

4 For the children of Israel shall abide many days without a king,[a] and without a prince, and without a sacrifice, and without an image,* and without an ephod, and *without* teraphim:

5 Afterward shall the children of Israel return, and seek the LORD their God,[b] and David their king;[c] and shall fear the LORD and his goodness in the latter days.[d]

CHAPTER IV.

1 God's judgments against the sins of the people, 6 and of the priests, 12 and against their idolatry. 15 Judah is exhorted to take warning by Israel's calamity.

HEAR the word of the LORD, ye children of Israel: for the LORD hath a controversy with the inhabitants of the land,[e] because *there is* no truth, nor mercy, nor knowledge of God in the land.[f]

2 By swearing, and lying, and killing,[g] and stealing, and committing adultery, they break out, and blood† toucheth blood.

3 Therefore shall the land mourn,[h] and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away.[i]

4 Yet let no man strive, nor reprove another: for thy people *are* as they that strive with the priest.[j]

5 Therefore shalt thou fall in the day, and the prophet also shall fall with thee in the night, and I will destroy‡ thy mother.

6 ¶ My people are destroyed‡ for lack of knowledge:[k] because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.

7 As they were increased, so they sinned against me:[l] *therefore* will I change their glory into shame.[m] A. M. 3224. B. C. about 780.

8 They eat up the sin of my people, and they set their heart on§ their iniquity.[n]

9 And there shall be, like people, like priest: and I will punish‖ them for their ways, and reward them¶ their doings.

10 For they shall eat, and not have enough: they shall commit whoredom, and shall not increase: because they have left off to take heed to the LORD.

11 Whoredom and wine and new wine take away the heart.[o]

12 ¶ My people ask counsel at their stocks, and their staff declareth unto them: for the spirit of whoredoms hath caused *them* to err, and they have gone a whoring from under their God.

13 They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars and elms, because the shadow thereof *is* good: therefore your daughters shall commit whoredom, and your spouses shall commit adultery.[p]

14 I will not* punish your daughters when they commit whoredom, nor your spouses when they commit adultery: for themselves are separated with whores,[q] and they sacrifice with harlots: therefore the people *that* doth not understand shall fall.†[r]

15 ¶ Though thou, Israel, play the harlot, *yet* let not Judah offend; and come not ye unto Gilgal,[s] neither go ye up to Beth-aven, nor swear, The LORD liveth.[t]

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[a] Ch. 10:3; Jer. 15:4, 5. * Heb. *a standing*, or *statue*, or *pillar;* Isa. 19:19, 20. [b] ch. 5:15. [c] Jer. 30:9; Ezek. 34:23, 24. [d] Isa. 2:2, 3. [e] Mic. 6:2. [f] Jer. 4:22, 28. [g] Isa. 59:7. † Heb. *bloods.* [h] Amos 5:16. [i] Zeph. 1:3. [j] Deut. 17:12. ‡ Heb. *cut off.* [k] Isa. 5:13. [l] ch. 13:6; Deut. 32:15.

[m] Mal. 2:9. § Heb. *lift up their soul to.* [n] Ezek. 14:3, 7. ‖ Heb. *visit upon.* ¶ Heb *cause to return.* [o] Prov. 31:3; Isa. 28:7. [p] Amos 7:17. * Or, *Shall I not.* [q] 1 Cor. 6:16. † Or, *be punished.* [r] ver. 1, 5, 6. [s] Amos 4:4; 5:5. [t] Zeph. 1:5.

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4. *For the children of Israel shall abide;* the prophet now shows how this symbolic act represents the future condition of Israel. The words are a striking prophecy of the present condition of Israel, without distinct national existence, without the sacrifices and other worship prescribed by the law, and without any idolatrous substitute for them. *An ephod;* as this contained the breastplate with the Urim and Thummim, Exod. 28:26–30, some suppose that the absence of the Urim and Thummim is here predicted. *An image;* an idolatrous pillar. *Teraphim;* household gods.

5. *David their king;* the Messiah.

INSTRUCTION.

In the present condition of Abraham's posterity, God is wonderfully fulfilling his threatening uttered by the prophet Hosea more than twenty-six centuries ago; and this is a sure pledge that the promise annexed to it shall be also gloriously fulfilled at the appointed time; "and so all Israel shall be saved." Rom. 11:26.

CHAPTER IV.

2. *Blood toucheth blood;* it is a scene of continuous bloodshed.

3. *The beasts—the fowls—the fishes;* a poetic way of describing the universal desolation of the land. Compare Zeph. 1:3.

4. *Strive—reprove another;* let no man lay the fault of the present calamitous state of Israel upon his neighbor; let him rather take the blame to himself and repent. *That strive with the priest;* this is named as the highest degree of contumacy.

5. *Shalt thou fall;* Israel. *The prophet;* the false prophet. *In the day—in the night;* people and prophets shall fall by day and by night; that is, no time shall be exempt from calamity.

6. *No priest to me;* compare Exod. 19:6, "a kingdom of priests." Of this spiritual priesthood the outward priesthood was a sign: both should be taken away.

8. *Eat up the sin of my people;* thrive upon their sin. In this and the following clause there is a special reference to the corrupt rulers, prophets, and priests.

9. *Like people, like priest;* as they are like in character, so shall they be in punishment.

11. *Whoredom;* throughout this book literal whoredom and spiritual whoredom, that is, idolatry, are constantly spoken of together: compare the next verse. In practice they were always united.

12. *Staff;* divining-rod.

14. *Will not punish;* that is, inflict upon them any peculiar punishment, as if they exceeded others in guilt. *For themselves;* the fathers themselves.

15. *Gilgal;* generally supposed to be the same as the Gilgal mentioned Josh. 4:19, which was the first sojourn of the Israelites after crossing the Jordan. In the prophet's day it was one of the places devoted to idolatrous worship. Chap. 9:15; 12:11; Amos 4:4; 5:5. *Beth-aven;* that is, "house of vanity;" properly a small place by Ai, east of Beth-el, Josh. 7:2; but here it seems to be put, by way of contempt, for Beth-el itself, which latter name signifies "house of God," because this had became a "house of vanity" by the establishment of idolatry there. See 1 Kings 12:29, 32, 33; and compare Hosea 10:15, and Amos 3:14; 4:4; 5:5. *Nor swear, The Lord liveth;* not join the name of Jehovah with idol-worship.

A. M. 3224. B. C. about 780 16 For Israel slideth back as a backsliding heifer: now the LORD will feed them as a lamb in a large place.

17 Ephraim *is* joined to idols: let him alone.

18 Their drink is sour:* they have committed whoredom continually: her rulers† *with* shame do love, Give ye.

19 The wind hath bound her up in her wings, and they shall be ashamed because of their sacrifices.

CHAPTER V.

1 God's judgments against the priests, the people, and the princes of Israel, for their manifold sins, 15 until they repent.

HEAR ye this, O priests; and hearken, ye house of Israel; and give ye ear, O house of the king; for judgment *is* toward you, because ye have been a snare on Mizpah, and a net spread upon Tabor.

2 And the revolters are profound to make slaughter,[a] though‡ I *have been* a rebuker§ of them all.

3 I know Ephraim, and Israel is not hid from me: for now, O Ephraim, thou committest whoredom, *and* Israel is defiled.

4 They will not frame‖ their doings to turn unto their God:[b] for the spirit of whoredoms *is* in the midst of them, and they have not known the LORD.

5 And the pride of Israel doth testify to his face: therefore shall Israel and Ephraim fall in their iniquity; Judah also shall fall with them.

6 They shall go with their flocks and with their herds to seek the LORD; but they shall not find *him;*[c] he hath withdrawn himself from them.

7 They have dealt treacherously against the LORD;[d] for they have begotten strange children: now shall a month devour them with their portions.

8 Blow ye the cornet in Gibeah, *and* the trumpet in Ramah: cry aloud *at* Beth-aven, after thee, O Benjamin.

9 Ephraim shall be desolate in the day of rebuke:[e] among the tribes of Israel have I made known that which shall surely be.[f]

10 The princes of Judah were like them that remove the bound: *therefore* I will pour out my wrath upon them like water.

11 Ephraim *is* oppressed *and* broken in judgment, because he willingly walked after the commandment.

12 Therefore *will* I *be* unto Ephraim as a moth, and to the house of Judah as rottenness.*

13 When Ephraim saw his sickness, and Judah *saw* his wound, then went Ephraim to the Assyrian, and sent to king Jareb:† yet could he not heal you, nor cure you of your wound.

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* Heb. *gone.* † Heb. *shields;* Psa. 47:9. a Isa. 29:15. ‡ Or, *and.* § Heb. *correction.* ‖ Heb. *give.* ¶ Or, *Their doings will not suffer* them. b Psa. 78:8. c Isa. 1:15. d Isa. 48:8. e Job 12:14. f Amos 3:7. * Or, *a worm.* † Or, *the king of Jareb*, or *the king* that *should plead.*

16. *Slideth back;* stubbornly refuseth God's yoke. *A backsliding heifer;* an untamed heifer that refuses to bear the yoke. *Feed them;* pasture them. *A large place;* a wide uninclosed region. The meaning is, that God will scatter Israel in foreign lands.

17. *Ephraim;* the kingdom of the ten tribes. See note on chap. 7:1.

19. *Hath bound her;* the state or nation represented as the mother of the people. *In her wings;* to carry her away to destruction.

INSTRUCTIONS.

1–3. Ignorance of God is naturally accompanied by vice and crime, filling the community with violence and bloodshed, and making it ripe for the vengeance of heaven. Verse 6.

4. In times of public calamity we ought each to confess his own sins before God, and seek deliverance by hearty repentance and works meet for repentance; but the proud and unhumbled will lay the fault each upon his neighbors, and become more fierce and contentious in proportion as they become more miserable.

5. When a blind people are led by blind teachers, all shall perish together. Ver. 9; Isa. 9:14–16; Matt. 15:14.

7. When men abuse God's goodness by multiplying their sins against him as he multiplies his gifts to them, becoming more wicked as they become stronger and richer, they have the sure mark of reprobation upon them, and are nigh destruction.

8. Sad indeed is the condition of a people when they who should be its examples and teachers in holiness thrive upon its ignorance and wickedness, and hinder the knowledge of the truth, lest their gains and pleasures should be diminished.

11. The dominion of fleshly lusts stupefies the understanding and deadens the moral feelings. No man who is under the control of his appetites can be either wise or good.

12. Literal and spiritual whoredoms are natural companions. Nothing better can be hoped from those who give themselves to drunkenness and uncleanness, than that they should ask counsel of their own hearts instead of the living God. Ver. 14.

13. God punishes wickedness in heads of families by giving up the members also to the dominion of sin, which is a more terrible infliction than sickness, poverty, captivity, or death itself.

15. The unfaithfulness of multitudes in God's visible church, instead of excusing our unfaithfulness, furnishes a new and strong argument for increased fidelity.

17. The most awful judgment which God can send upon sinners is to let them alone in their sins: at the thought of this they ought to fear and tremble, for it will make their doom certain.

18, 19. When rulers and people are united in the practice of iniquity the wrath of God will sweep them away together.

CHAPTER V.

1. *A snare on Mizpah—a net spread upon Tabor;* an allusion to the practice of hunting birds upon mountains like Tabor and Mizpah. These were mountains of Northern Palestine, Tabor on the west, and Mizpah on the east of the Jordan.

2. *Though;* better, as the margin, "and;" that is, because of their slaughters.

6. *Their flocks—their herds;* these are taken for sacrifices.

7. *Strange children;* idolaters like their parents. *Now shall a month devour them;* they shall be destroyed in the space of a month; that is, in a short period of time. *Portions;* possessions.

8. *Blow ye—the trumpet;* as a warning of the enemy's approach. Ezek. 33:3. *After thee;* that is, the enemy cometh.

10. *Like them that remove the bound;* as men that unlawfully remove landmarks, so they have removed the ordinances of God.

11. *Broken in judgment;* crushed and robbed of his rights by usurping tyrants and foreign invaders. *The commandment;* the idolatrous ordinances of Jeroboam.

13. *Jareb;* a symbolical name for the Assyrian king, meaning "an adversary." Judah and Israel both sought him as an adversary to their enemies, but he proved their own worst adversary. 2 Kings 15:19, 20; 16:7–9; 2 Chron. 28:16, 20, 21.

14 For I *will be* unto Ephraim as a lion, and as a young lion to the house of Judah: I, *even* I, will tear and go away; I will take away, and none shall rescue *him*.

15 ¶ I will go *and* return to my place, till they acknowledge their offence,* and seek my face: in their affliction they will seek me early.[a]

CHAPTER VI.

1 An exhortation to repentance 4 A complaint of their untowardness and iniquity.

COME, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.[b]

2 After two days will he revive us: in the third day he will raise us up,[c] and we shall live in his sight.

3 Then shall we know,[d] *if* we follow on to know the LORD:[e] his going forth is prepared as the morning; and he shall come unto us as the rain,[f] as the latter *and* former rain unto the earth.

4 ¶ O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness† *is* as a morning cloud, and as the early dew it goeth away.

5 Therefore have I hewed *them* by the prophets; I have slain them by the words of my mouth:[g] and thy judgments *are*‡ *as* the light *that* goeth forth.[h]

6 For I desired mercy, and not sacrifice;[i] and the knowledge of God more than burnt-offerings.

7 But they like men§ have transgressed the covenant: there have they dealt treacherously against me. A. M. 3224. B. C. about 780.

8 Gilead *is* a city of them that work iniquity, *and is* polluted with‖ blood.

9 And as troops of robbers wait for a man, *so* the company of priests murder in the way by consent:¶ for they commit lewdness.*

10 I have seen a horrible thing in the house of Israel: there *is* the whoredom of Ephraim, Israel is defiled.[j]

11 Also, O Judah, he hath set a harvest for thee, when I returned the captivity of my people.

CHAPTER VII.

1 A reproof of manifold sins. 11 God's wrath against them for their hypocrisy.

WHEN I would have healed Israel, then the iniquity of Ephraim was discovered, and the wickedness† of Samaria: for they commit falsehood; and the thief cometh in, *and* the troop of robbers spoileth‡ without.

2 And they consider not in§ their hearts *that* I remember all their wickedness; now their own doings have beset them about;[k] they are before my face.

3 They make the king glad with their wickedness, and the princes with their lies.[l]

4 They *are* all adulterers,[m] as an oven heated by the baker, *who* ceaseth‖ from raising¶ after he hath kneaded the dough, until it be leavened.

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* Heb. *be guilty.* a Psa. 78:34. b Lam. 3:32, 33. c 1 Cor. 15:4. d Mic. 4:2. e Heb. 3:14. f Deut. 32:2. † Or, *mercy*, or *kindness.* g Jer. 23:29; Heb. 4:12. ‡ Or, *that thy judgments might be.* h Psa. 119:130. i Matt. 9:13. § Or, *Adam;* Job 31:33. ‖ Or, *cunning for.* ¶ Heb. *with* one *shoulder;* or, *to Shechem.* * Or, *enormity.* j Ezek. 24:13. † Heb. *evils.* ‡ Heb. *strippeth.* § Heb. *say not to.* k Isa. 26:16. l Psa. 62:4. m Jer. 9:2. ‖ Or, *the raiser will cease.* ¶ Or, *waking.*

INSTRUCTIONS.

1. When rulers and ministers of religion, who ought to be guides to the people in righteousness, are corrupt in life and doctrine, they lead the mass of the people into wickedness, and thus become a fatal snare to their souls.

4. Ignorance of God, a carnal mind, and perseverance in sin—these three things always go together.

6, 7. When our heart is false and treacherous towards God, no multiplication of outward services can gain for us his favor.

11, 12. The nation that allows the commandments of men to be imposed upon it in opposition to God's word, sets the seal to its own ruin. It must become miserably oppressed and broken, both outwardly and inwardly—a decayed and moth-eaten state, whose greatness and strength exist only in history.

13–15. In the alliances of wicked nations no help nor salvation can be found. God will execute upon them his immutable decree, "Woe unto the wicked, it shall be ill with him," until they acknowledge their offence and seek his face by hearty repentance.

CHAPTER VI.

1. *Come—let us return;* the language of the people when their affliction leads them to seek God. Chap. 5:15.

2. *After two days—in the third day;* that is, speedily. Compare Luke 13:32, 33.

3. *Then shall we know, if we follow;* more literally, "And let us know, let us follow." *His going forth—as the morning;* he rises upon the souls of those who seek him as the morning. Mal. 4:2.

6. *Mercy—not sacrifice;* God rebukes his people for putting outward rites in the place of inward holiness. So our Saviour uses the words, Matt. 9:13; 12:7.

8. *Gilead;* probably Ramoth-gilead beyond the Jordan. It was a city of refuge. Deut. 4:43; Josh. 20:8.

11. *A harvest;* a visitation of divine wrath. Compare Rev. 14:15. *When I returned;* literally, "in my returning." The meaning is, that divine judgments shall be connected with the purification and restoration of God's people. Compare Isa. 1:25–28; 4:4–6.

INSTRUCTIONS.

1, 2. When affliction leads us to repent and seek God's help, the day of our deliverance is near: he who is almighty to smite, is almighty to bind up; whether it be individuals, families, churches, or nations.

3. God rises upon the souls of his sincere worshippers like the morning light, "which shineth more and more unto the perfect day:" his grace, like the rain of heaven, waters their souls, and makes them abound in the fruits of righteousness.

4, 5. The inconstancy of God's people in his service deprives them of the light and blessedness of his presence, and makes it necessary that he should rebuke them and multiply his chastisements upon them.

6. The true design of all outward rites in religion is to nourish and increase in the soul love towards God and man. How vain the idea of putting the outward sign of holiness in place of its inward substance!

CHAPTER VII.

1. *Ephraim — Samaria;* Ephraim is often put for the kingdom of the ten tribes, because Samaria, the royal city, lay in the tribe of Ephraim.

4. *As an oven heated;* here, and in verses 6, 7, the hearts of the people, inflamed with sinful passions, are compared to burning ovens. *From raising;* or, "from stirring up;" that is, the fire. *Until it be leavened;* when he kindles the oven into a fierce heat. See note on verse 6.

A. M. 3224. B. C. about 780. 5 In the day of our king, the princes have made *him* sick with bottles of* wine; he stretched out his hand with scorners.

6 For they have made ready† their heart like an oven, while they lie in wait: their baker sleepeth all the night; in the morning it burneth as a flaming fire.

7 They are all hot as an oven, and have devoured their judges; all their kings are fallen:‡ *there is* none among them that calleth unto me.

8 Ephraim, he hath mixed himself among the people;[a] Ephraim is a cake not turned.

9 Strangers have devoured his strength, and he knoweth *it* not: yea, gray hairs are here and there§ upon him, yet he knoweth not.

10 And the pride of Israel testifieth to his face:[b] and they do not return to the LORD their God, nor seek him for all this.[c]

11 ¶ Ephraim also is like a silly dove without heart: they call to Egypt, they go to Assyria.[d]

12 When they shall go, I will spread my net upon them;[e] I will bring them down as the fowls of the heaven; I will chastise them,[f] as their congregation hath heard.

13 Woe unto them! for they have fled from me: destruction‖ unto them! because they have transgressed against me: though I have redeemed them, yet they have spoken lies against me.

14 And they have not cried unto me with their heart, when they howled upon their beds: they assemble themselves for corn and wine, *and* they rebel against me.

15 Though I have bound¶ *and* strengthened their arms, yet do they imagine mischief against me.

16 They return, *but* not to the Most High: they are like a deceitful bow: their princes shall fall by the sword for the rage of their tongue: this *shall be* their derision in the land of Egypt.

CHAPTER VIII.

1, 12 Destruction is threatened for their impiety, 5 and idolatry.

SET the trumpet to thy* mouth. *He shall come* as an eagle against the house of the LORD, because they have transgressed my covenant, and trespassed against my law.

2 Israel shall cry unto me, My God, we know thee.

3 Israel hath cast off *the thing that is* good: the enemy shall pursue him.

4 They have set up kings,† but not by me: they have made princes, and I knew *it* not: of their silver and their gold have they made them idols, that they may be cut off.

5 ¶ Thy calf, O Samaria, hath cast *thee* off; mine anger is kindled against them: how long *will it be* ere they attain to innocency?

6 For from Israel *was* it also: the workman made it; therefore it *is* not God: but the calf of Samaria shall be broken in pieces.

7 For they have sown the wind, and they shall reap the whirlwind: it hath no stalk:‡ the bud shall yield no meal: if so be it yield, the strangers shall swallow it up.

* Or, *heat through with.* † Or, *applied.* ‡ Fulfilled B. C 775. [a] Psa. 106:35. § Heb. *sprinkled.* [b] Jer. 3:3. [c] Isa. 9:13. [d] 2 Kings 15:19; 17:3, 4. [e] Eccl. 9:12. [f] Rev. 3:19. ‖ Heb. *spoil.* ¶ Or, *chastened.* * Heb. *the roof of thy.*

† *Shallum, Menahem, Pekahiah;* 2 Kings 15:13, 17, 25. ‡ Or, *standing corn.*

5. *The day of our king;* probably his birthday.

6. *Made ready their heart;* applied themselves to their wicked plots. *Lie in wait;* to destroy their judges and kings. Ver. 7. *Their baker—a flaming fire;* here, and in ver. 4, we should probably understand the figure thus: the baker, having kneaded his dough, leaves in the oven a smothered fire, sufficient to keep it warm through the night, while it is rising, and then rests till morning, when he kindles it into a blazing fire for the purpose of baking. So the impure and murderous passions of the people smoulder in their hearts till a fit occasion arrives, when they blaze forth like a heated oven.

7. *Judges—kings;* the history of the kingdom of Israel in its later years, when one royal house was murdered to make way for another, is the best commentary on this verse.

8. *Mixed himself among the people;* the people are the heathen nations. Compare Psa. 106:35. *A cake;* in the original, a cake baked in the embers. *Not turned;* burned on one side and raw on the other, and hence worthless.

9. *Gray hairs;* a sign that the nation was in its old age, and near its end.

11. *Call to Egypt—go to Assyria;* for help, instead of to Jehovah. Menahem made a covenant with Assyria, 2 Kings 15:19; and Hoshea sought aid from Egypt against the king of Assyria at the very time he was in covenant with him. 2 Kings 17:4. It is probable that his predecessors also sought the alliance of Egypt against their enemies.

12. *As their congregation hath heard;* namely, from the law of Moses and the messages of the prophets.

14. *Howled upon their beds;* for the failure of corn and wine. *For corn and wine;* to supplicate God for it. They come with insincere and rebellious hearts.

16. *A deceitful bow;* that sends the arrow aside from the mark. *The rage of their tongue;* against God and his prophets. *This shall be their derision;* the fall of their princes. *In the land of Egypt;* they looked to Egypt for help against their enemies, but there they shall have derision instead of help.

INSTRUCTIONS.

1–10. The history of the kingdom of Israel furnishes a true illustration of the tendency and effects of apostasy from God. It began by substituting for the worship of Jehovah that of the golden calves; it ended in a universal corruption of morals, extending alike to rulers and subjects; filling the land with drunkenness, adultery, fraud, violence, murder, sedition, and anarchy, and making it an easy prey to its enemies.

11–16. They who in times of calamity persevere in sin and seek help from men instead of God, only bring upon themselves deeper ruin, and have derision from those to whom they looked for salvation.

CHAPTER VIII.

1. *Set the trumpet;* compare chap. 5:8. The prophet is addressed. *He shall come;* the enemy. *The house of the Lord;* as this prophecy is directed against Israel, "the house of the Lord" should be understood here figuratively of the land of Israel, as God's chosen dwelling-place. Compare chap. 9:15.

2. *Shall cry unto me—we know thee;* in his distress Israel shall claim God's help, on the ground that he is his covenant people. The next verse shows what answer he shall receive. Compare Matt. 7:21–23.

4. *Knew it not;* did not acknowledge the act. The reference is to the usurping kings of Israel, who were murderers of their predecessors. See the history, 2 Kings 15:8–26.

6. *Was it also;* the calf.

7. *It hath no stalk;* the harvest which they have sown.

8 Israel is swallowed up: now shall they be among the Gentiles as a vessel wherein *is* no pleasure.

9 For they are gone up to Assyria, a wild ass alone by himself: Ephraim hath hired lovers.*

10 Yea, though they have hired among the nations, now will I gather them, and they shall sorrow† a little‡ for the burden of the king of princes.

11 Because Ephraim hath made many altars to sin, altars shall be unto him to sin.

12 I have written to him the great things of my law, *but* they were counted as a strange thing.

13 They sacrifice flesh *for* the sacrifices of mine offerings, and§ eat *it; but* the LORD accepteth them not; now will he remember their iniquity, and visit their sins: they shall return to Egypt.

14 For Israel hath forgotten his Maker, and buildeth temples; and Judah hath multiplied fenced cities: but I will send a fire upon his cities, and it shall devour the palaces thereof.

CHAPTER IX.

The distress and captivity of Israel for their sins and idolatry.

REJOICE not, O Israel, for joy, as *other* people: for thou hast gone a whoring from thy God, thou hast loved a reward upon‖ every corn-floor.

2 The floor and the wine-press¶ shall not feed them, and the new wine shall fail in her. A. M. 3244. B. C. about 760.

3 They shall not dwell in the LORD's land; but Ephraim shall return to Egypt,[a] and they shall eat unclean *things* in Assyria.[b]

4 They shall not offer wine *offerings* to the LORD, neither shall they be pleasing unto him:[c] their sacrifices *shall be* unto them as the bread of mourners; all that eat thereof shall be polluted: for their bread for their soul shall not come into the house of the LORD.[d]

5 What will ye do in the solemn day, and in the day of the feast of the LORD?

6 For lo, they are gone because of destruction:* Egypt shall gather them up, Memphis shall bury them: the pleasant *places*† for their silver, nettles‡ shall possess them: thorns *shall be* in their tabernacles.

7 The days of visitation are come, the days of recompense are come; Israel shall know *it:* the prophet *is* a fool, the spiritual man§ *is* mad, for the multitude of thine iniquity, and the great hatred.

8 The watchman of Ephraim *was* with my God:[e] *but* the prophet *is* a snare of a fowler in all his ways, *and* hatred in‖ the house of his God.

9 They have deeply corrupted *themselves,* as in the days of Gibeah:[f] *therefore* he will remember their iniquity, he will visit their sins.

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* Heb. *loves.* † Or, *begin.* ‡ Or, *in a little while.* § Or, *In the sacrifices of mine offerings, they,* etc. ‖ Or, *in.* ¶ Or, *wine-fat.* [a] ch. 8:13; 11:5. Not into Egypt itself, but into another bondage as bad as that. [b] Ezek. 4:13.

[c] Isa. 1:11–15. [d] Amos 8:11, 12; John 6:51. * Heb. *spoil.* † Heb. *desire.* ‡ Or, *their silver shall be desired, the nettle,* etc. § Heb. *man of the spirit.* [e] Jer. 6:17. ‖ Or, *against.* [f] Judg. 19:22.

8. *A vessel wherein is no pleasure;* see Jer. 22:28; 48:38.

9. *Gone up to Assyria;* to hire her help, chap. 7:11. *A wild ass—by himself;* Ephraim is as untamable as a wild ass of the wilderness. *Lovers;* idolatrous allies.

10. *Gather them;* gather against Israel the lovers whom he has hired. *The burden;* the load of servitude, with a special reference to the tribute imposed upon them. Compare 2 Kings 15:19, 20. *The king of princes;* the Assyrian monarch. Compare Ezek. 26:7, where the king of Babylon is called "a king of kings."

11. *Shall be unto him to sin;* shall be the occasion of their being destroyed as sinners.

13. *They shall return to Egypt;* this threat seems to have been fulfilled partly in a literal way by the flight of many Israelites into Egypt before the king of Assyria, and partly by a bondage in Assyria like that of their forefathers in Egypt. Compare chap. 9:3, 6.

14. *Buildeth temples;* to his idols. *Multiplied fenced cities;* relying on them, and not on God. See 2 Chron. 26:9–15; 27:4. Though the words of the prophet are mainly directed against Israel, he occasionally glances at the sins of Judah.

INSTRUCTIONS.

2. That we are the visible members of God's church can avail us nothing in the day of trouble, so long as we continue to transgress his covenant. He will answer our cries for help by sending upon us new chastisements.

4. When a nation conducts its government in the spirit of practical atheism, without acknowledging God's presence and supreme control in human affairs, or seeking to conform its actions to his will, it can have neither stability nor true prosperity. One violent change will follow another, until it is cut off in its iniquity.

5–11. The folly of those who first make an idol and then trust to it for salvation is manifest to all; but equally vain is the confidence of those who, in times of distress, forsake the living God, and put their trust in alliances with men as wicked, weak, and ignorant as themselves.

12–14. True and hearty obedience to God's law makes our religious services acceptable to him through Christ, and secures for us his almighty aid; but when his commandments are "counted as a strange thing," he will account our worship as sin, and put to shame all our earthly confidences.

CHAPTER IX.

1. *As other people;* like the heathen nations. *Thou hast loved a reward upon every corn-floor;* the people ascribed their abundant harvests to their false gods, and offered gifts to them upon all their threshing-floors, thus playing the harlot with them there.

2. *In her;* in Israel, here compared to an adulterous woman.

3. *Return to Egypt—eat unclean things in Assyria;* see note to chap. 8:13.

4. *They shall not offer;* that is, in Assyria. The meaning of this verse is, that in their captivity, being without either temple or altar, they can offer to God no acceptable drink-offering or sacrifice. *Their sacrifices shall be;* any sacrifices which they might attempt to offer. *The bread of mourners;* persons mourning for the dead, with all that they ate, were regarded as unclean. No offering could be made from their food for any holy purpose. Deut. 26:14. *Their bread—the Lord;* rather, "their bread shall be for their own soul;" that is, to satisfy their appetite: "it shall not come into the house of the Lord."

5. *What will ye do;* how will ye be able in captivity to celebrate your feasts?

6. *Are gone;* into exile. *Because of destruction;* before the desolations of Assyria. *Gather them;* into the grave. *Memphis;* the same as Noph. See note on Ezek. 30:13. *The pleasant places for their silver;* their pleasant homes in Palestine, where they stored their silver.

7. *Prophet—spiritual man;* false prophets are meant, to whose delusions the people were given up as a punishment for their iniquity. *Hatred;* that is, an abomination which excites God's hatred.

8. *The watchman—with my God;* rather, "Ephraim looketh out with my God;" that is, for help; while he yet allows false prophets to be a snare in all his ways. *Hatred;* see note on ver. 7.

9. *Gibeah;* see the narrative, Judges chap. 19.

A. M. 3244. B. C. about 760. 10 I found Israel like grapes in the wilderness;[a] I saw your fathers as the first ripe in the fig-tree at her first time: *but* they went to Baal-peor, and separated themselves unto *that* shame;[b] and *their* abominations were according as they loved.[c]

11 *As for* Ephraim, their glory shall fly away like a bird, from the birth, and from the womb, and from the conception.

12 Though they bring up their children, yet will I bereave them, *that there shall* not *be* a man *left:* yea, woe also to them when I depart from them![d]

13 Ephraim, as I saw Tyrus,[e] *is* planted in a pleasant place: but Ephraim shall bring forth his children to the murderer.

14 Give them, O LORD: what wilt thou give? give them a miscarrying womb* and dry breasts.

15 All their wickedness *is* in Gilgal;[f] for there I hated them: for the wickedness of their doings I will drive them out of my house,[g] I will love them no more: all their princes *are* revolters.

16 Ephraim is smitten, their root is dried up, they shall bear no fruit: yea, though they bring forth, yet will I slay *even* the beloved *fruit*† of their womb.

17 My God will cast them away, because they did not hearken unto him: and they shall be wanderers among the nations.[h]

CHAPTER X.

Israel is reproved and threatened for their impiety and idolatry.

ISRAEL *is* an empty vine,‡ he bringeth forth fruit unto himself: according to the multitude of his fruit he hath increased the altars;‖ according to the goodness of his land they have made goodly images.§

2 Their heart is divided;¶ now shall they be found faulty: he shall break down¶ their altars, he shall spoil their images.

3 For now they shall say, We have no king, because we feared not the LORD;[j] what then should a king do to us?

4 They have spoken words, swearing falsely in making a covenant: thus judgment springeth up as hemlock in the furrows of the field.

5 The inhabitants of Samaria shall fear because of the calves of Beth-aven: for the people thereof shall mourn over it, and the priests* thereof *that* rejoiced on it, for the glory thereof, because it is departed from it.

6 It shall be also carried unto Assyria *for* a present to king Jareb: Ephraim shall receive shame, and Israel shall be ashamed of his own counsel.[k]

7 *As for* Samaria, her king is cut off as the foam upon the water.†

8 The high places also of Aven, the sin of Israel,[l] shall be destroyed: the thorn and the thistle shall come up on their altars; and they shall say to the mountains, Cover us; and to the hills, Fall on us.[m]

9 O Israel, thou hast sinned from the days of Gibeah: there they stood: the battle in Gibeah against the children of iniquity did not overtake them.

10 *It is* in my desire that I should chastise them; and the people shall be gathered against them, when they shall bind themselves in their two furrows.‡

11 And Ephraim *is as* a heifer *that is* taught, *and* loveth to tread out *the corn;* but I passed over upon her fair neck:‖ I will make Ephraim to ride; Judah shall plough, *and* Jacob shall break his clods.

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[a] Deut. 32:10. [b] Num. 25:3. [c] Jer. 5:31. [d] Deut. 31:17. [e] Ezek. 27:2. * Heb. *a womb that casteth the fruit.* [f] ch. 12:11. [g] Psa. 78:60. † Heb. *desires;* Ezek. 24:21. [h] Deut. 28:64, 65; Jas. 1:1. ‡ Or, *a vine emptying the fruit which it giveth.* ‖ Jer. 2:28 § Heb. *statues,* or *standing images.* ¶ Or, *He hath divided their heart.* ¶ Heb. *behead;* 1 Sam. 5:4. [j] ch. 13:11. * Or, *Chemarim;* 2 Kings 23:5; Zeph. 1:4. [k] Jer. 2:37. † Heb. *face of the water.* [l] 1 Kings 12:30. [m] Rev. 6:16. ‡ Or, *when I shall bind them for their two transgressions,* or *in their two habitations.* § Heb. *the beauty of her neck.*

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10. *I found Israel—as the first ripe in the fig-tree;* Israel was then to me an object of love and desire. The early fig is regarded as a peculiar delicacy. Jer. 24:2. *Baal-peor;* Num. 25:3.

13. *As I saw Tyrus;* compare Ezek. 28:13.

14. *A miscarrying womb—dry breasts;* as the best thing that the prophet can ask for them, in view of approaching calamities. Compare Luke 23:29.

15. *In Gilgal;* see note on chap. 4:15. *My house;* see note on chap. 8:1.

INSTRUCTION.

Sad indeed is the contrast between the early and latter history of the Israelites. In the beginning they adhered steadfastly to God's service, and he gave them in return peace, plenty, and victory over all their enemies. In their latter years they became continually more helpless and miserable as they departed from their covenant God, till at last he made them, as they are this day, "wanderers among the nations." Such shall be the contrast between the early and latter history of our own nation, if it imitates the example of Israel in departing from the living God; for he is ever the same, and deals with men upon the same immutable principles of truth and righteousness.

CHAPTER X.

1. *Empty;* many interpreters prefer to render "luxuriant," and this agrees best with what follows. *The altars;* erected to false gods.

3. *Now they shall say;* be forced by their calamities to say.

4. *Judgment—hemlock;* justice in the observance of covenants and the administration of law is perverted, and thus turned into a poisonous weed. Compare Amos 6:12.

5. *The calves of Beth-aven;* literally, "the heifers of Beth-aven," a contemptuous expression for the gods of Jeroboam, of which that at Beth-aven was a specimen. Beth-aven is Beth-el. See note chap. 4:15.

6. *It shall be—carried;* the golden calf of Beth-el. *Jareb;* see note chap. 5:13.

7. *Her king;* this seems to be a prophecy of the captivity of Hoshea, and the extinction in him of the kingdom of Israel. Compare ver. 15.

8. *Aven;* Beth-aven, that is, Beth-el. *Cover us—Fall on us;* shelter us from the vengeance of God. The people say this when pressed by their enemies, with no means of escape. Compare Isa. 2:19; Luke 23:30; Rev. 6:15, 16; 9:6. The most terrible application of these words will be at the final judgment.

9. *From the days of Gibeah;* see Judges 20. *There they stood;* the Benjamites stood determined to defend the children of iniquity, and so Ephraim now persists in sin. Judg. 20:12, 13. *Did not;* or, "shall not;" it shall be one of a more destructive character. From that battle a remnant escaped who perpetuated the tribe, Judges 20:47, and chap. 21; but Israel shall be utterly taken away. Chap. 1:6.

10. *When they shall bind—two furrows;* the margin is preferable: the "two transgressions" are the two calves in Beth-el and Dan.

11. *Loveth to tread;* because then she can have abundance

12 Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for *it is* time to seek the LORD, till he come and rain righteousness upon you.

13 Ye have ploughed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men.

14 Therefore shall a tumult arise among thy people, and all thy fortresses shall be spoiled, as Shalman spoiled Beth-arbel in the day of battle: the mother was dashed in pieces upon *her* children.

15 So shall Beth-el do unto you because of your great wickedness:* in a morning shall the king of Israel utterly be cut off.

CHAPTER XI.

1 The ingratitude of Israel unto God for his benefits. 5 His judgment. 8 God's mercy toward them.

WHEN Israel *was* a child, then I loved him, and called my son out of Egypt.[a]

2 *As* they called them, so they went from them: they sacrificed unto Baalim, and burned incense to graven images.

3 I taught Ephraim also to go,[b] taking them by their arms; but they knew not that I healed them.

4 I drew them with cords of a man, with bands of love: and I was to them as they that take off† the yoke on their jaws, and I laid meat unto them. A. M. 3264. B. C. about 740

5 ¶ He shall not return into the land of Egypt, but the Assyrian shall be his king,‡ because they refused to return.

6 And the sword shall abide on his cities, and shall consume his branches, and devour *them*, because of their own counsels.

7 And my people are bent to backsliding from me: though they called them to the Most High, none at all would exalt *him*.§

8 How shall I give thee up, Ephraim? *how* shall I deliver thee, Israel? how shall I make thee as Admah? *how* shall I set thee as Zeboim? my heart is turned within me, my repentings are kindled together.

9 I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I *am* God,[c] and not man; the Holy One in the midst of thee: and I will not enter into the city.

10 They shall walk after the LORD: he shall roar like a lion: when he shall roar, then the children shall tremble from the west.

11 They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria: and I will place them in their houses, saith the LORD.

12 Ephraim compasseth me about with lies, and the house of Israel with deceit:[d] but Judah yet ruleth with God, and is faithful with the saints.‖

* Heb. *the evil of your evil;* Rom. 7:13. [a] Matt. 2:15. [b] Isa. 46:3. † Heb. *lift up.* ‡ They became tributaries to Salmaneser B. C. 728. § Heb. *together they exalted not.* [c] Mal 3:6. [d] Psa. 78:36. ‖ Or, *with the most holy.*

of food. Deut. 25:4. *Passed over upon her fair neck;* put a yoke upon it, that she might be subjected to harder services. *Make Ephraim to ride;* the meaning seems to be, "I will yoke Ephraim," namely, to a plough or harrow; that is, put him to hard service.

12. *Sow to yourselves;* if the people would escape the punishment threatened in the preceding verse, let them of their own accord sow righteousness, that they may reap mercy. *Break up your fallow ground;* the same as, "make you a new heart and a new spirit," Ezek. 18:31. Compare Jer. 4:3, 4; Matt. 13:4–7.

14. *Shalman;* Shalmaneser.

15. *In a morning;* speedily.

INSTRUCTIONS.

1. It is commonly the case, that in proportion as God multiplies his outward gifts to men, they multiply their rebellions against him. This is a most painful evidence of the deceitfulness and desperate wickedness of the human heart.

2. They whose heart is not steadfast in God's service will be reckoned among his enemies, and perish with them.

3. When men cast off the fear of God, no earthly resources can avail to make them prosperous and happy.

4–11. When integrity and truth in the observance of compacts have perished from a community, and the seat of justice is made the instrument of violence and oppression, the measure of its iniquity is full, and God's desolating judgments will speedily fall upon it, as upon Israel of old.

12. It is vain to hope for any permanent reformation which does not begin with thorough humiliation of the heart before God, such as shall prepare it to receive with meekness the seed of divine truth.

13–15. "Whatsoever a man soweth, that shall he also reap," is a principle of God's government which holds good alike of communities and of individuals. When the seed is iniquity, the harvest must be wrath; nor can the power and wealth of any people exempt it from this righteous rule of retribution.

CHAPTER XI.

1. *Called my son out of Egypt;* namely, by the hand of Moses. What the prophet here says of Israel, the visible body of Christ, the evangelist Matthew applies to Christ himself, it having been the plan of God that in this respect there should be an agreement between the body and the Head.

2. *As they called;* as the prophets called.

4. *Cords of a man;* gentle cords. Compare "the rod of men," 2 Sam. 7:14.

5. *Shall not return into the land of Egypt;* that is, to find a quiet home there under Pharaoh's protection, which was what they sought. Chap. 12:1. They should come under the dominion of Assyria, and whether in Egypt or elsewhere, should be oppressed and "wanderers among the nations." Chap. 9:17. *Refused to return;* to Jehovah.

8. *My repentings;* compare Exod. 32:12, 14; Psa. 106:45; Jonah 3:10.

9. *I will not execute—God, and not man;* though God will chastise his people, his infinite mercy and unchangeable faithfulness to his promises will prevent him from utterly destroying them. *Enter into the city;* as a destroyer, to make an utter end of it. The city here represents the whole people.

10. *Shall walk after the Lord;* this shall be after their chastisement, when he again gathers them in mercy. Ver. 11. *Shall roar like a lion;* "out of Zion," Joel 3:16, or, "from on high," Jer. 25:30. This is his voice of majesty when he interposes for his people. *The children;* the children of his exiled people. *Shall tremble;* shall come with trembling haste. *From the west;* connect this with the following verse, where it is said that they shall come trembling out of Egypt in the south, and Assyria in the east; that is, they shall come home to their own land from all directions.

12. *Ruleth with God;* holds the sovereignty in union with God. In the days of Hosea this was true in a comparative sense, especially under such kings as Hezekiah. But many render the last clause, "and Judah is yet inconstant with

A. M. 3279.
B. C. about 725.

CHAPTER XII.

1 A reproof of Ephraim, Judah, and Jacob. 3 By former favors he exhorteth to repentance. 7 Ephraim's sins provoke God.

EPHRAIM feedeth on wind, and followeth after the east wind: he daily increaseth lies and desolation; and they do make a covenant with the Assyrians, and oil is carried into Egypt.[a]

2 The LORD hath also a controversy with Judah,[b] and will punish* Jacob according to his ways; according to his doings will he recompense him.[c]

3 ¶ He took his brother by the heel in the womb,[d] and by his strength he had power with God:†[e]

4 Yea, he had power over the angel, and prevailed: he wept, and made supplication unto him: he found him *in* Beth-el,[f] and there he spake with us;

5 Even the LORD God of hosts; the LORD *is* his memorial.[g]

6 Therefore turn thou to thy God: keep mercy and judgment, and wait on thy God continually.

7 ¶ *He is* a merchant,‡ the balances of deceit *are* in his hand: he loveth to oppress.§

8 And Ephraim said, Yet I am become rich,[h] I have found me out substance: *in* all my labors they shall find none iniquity in me that‖ *were* sin.¶

9 And I *that am* the LORD thy God from the land of Egypt will yet make thee to dwell in tabernacles, as in the days of the solemn feast.

10 I have also spoken by the prophets,[i] and I have multiplied visions, and used similitudes, by the ministry* of the prophets.

11 *Is there* iniquity *in* Gilead? surely they are vanity: they sacrifice bullocks in Gilgal;[j] yea, their altars *are* as heaps in the furrows of the fields.

12 And Jacob fled into the country of Syria, and Israel served for a wife, and for a wife he kept *sheep*.[k]

13 And by a prophet the LORD brought Israel out of Egypt, and by a prophet was he preserved.

14 Ephraim provoked *him* to anger most bitterly:† therefore shall he leave his blood‡ upon him, and his reproach shall his Lord return unto him.[l]

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a Isa. 57:9. b Mic. 6:2. * Heb. *visit upon.* c Gal 6:7, 8. d Gen. 25:26. † Heb. *was a prince,* or *behaved himself princely.* e Gen. 32:24, etc. f Gen. 28:11–19; 35:9–15. g Exod. 3:15. ‡ Or, *Canaan;* Ezek. 16:3. § Or, *deceive.* h Rev. 3:17. ‖ Heb. *which.* ¶ Or, *all my labors suffice me not;* he shall have *punishment of iniquity in whom* is *sin.* i 2 Kings 17:13, 14. * Heb. *hand.* j Amos 5:5. k Gen. ch. 28, 29. † Heb. *with bitternesses.* ‡ Heb. *bloods.* l Deut. 28:37.

God, and with the holy faithful One." Compare chap. 5:5, 10, 14; 8:14; 12:2.

INSTRUCTIONS.

1, 2. To our nation, as to ancient Israel, God was very gracious in the days of its childhood, when it was weak and dependent, and granted it many surprising deliverances. Now that he has made us great and strong, he calls us to himself; but how ready are we to depart from him, and to put our trust in the work of our own hands rather than in his grace.

3. In the affairs of this world, men do not commonly understand that their success is from God, nor acknowledge his hand in it; and even the Christian, in the beginning of his spiritual life, does not always know who it is that is healing his soul, and leading him into the paths of righteousness.

4. The memory of God's unspeakable goodness and tenderness towards us in the days of our spiritual darkness and weakness, ought to keep us very humble and very near to his mercy-seat. We cannot depart from him without sundering the cords of love wherewith he has drawn us to himself.

7. The constant disposition of Israel to backslide from the God who had redeemed him, is a true picture of what exists in every believer's heart, except so far as divine grace keeps him steadfast with his Redeemer.

8. God looks with tender compassion upon perishing sinners, and does not give them up to destruction until he has done all that infinite wisdom allows to recall them to himself.

9–11. God's people deserve no good at his hand; should he utterly destroy them, he would deal with them according to their desert. A regard to his own infinite perfections, and not to their merit, moves him to carry forward his unchangeable purposes of mercy concerning them, until he has finished the work of their redemption, and placed them in everlasting habitations.

CHAPTER XII.

1. *Oil is carried into Egypt,* see note on chap. 1:1.

3. *Took his brother by the heel;* Gen. 25:26. This was a divinely appointed sign of what had been already revealed to Rebekah, that the younger should seek and obtain the preëminence over the elder. Gen. 25:23. The prophet mentions it here, as also his wrestling and prevailing with the angel, to illustrate God's unmerited favor to Israel above Esau, Mal. 1:2, Rom. 9:11–16, and as a motive to grateful obedience. Thus the way is prepared for the exhortation in ver. 6. *Had power with God;* for the angel with whom he wrestled was God. See the narrative, Gen. 32:24–30.

4. *Wept—made supplication;* this, though not stated, is fairly implied in the narrative, especially in the prayer recorded Gen. 32:9–12. *He found him in Beth-el;* God found Jacob, Gen. 28:10–22; another and an earlier instance of God's undeserved favor. *He spake with us;* God spoke with the Israelites in speaking to Jacob, for the promises made to him were made to all his posterity.

7. *He is a merchant;* Ephraim is likened to a merchant who is intent on dishonest gain.

8. *I am become—that were sin;* he deludes himself with the idea that nothing deserving of punishment can be found in his dealings with others.

9. *As in the days of the—feast;* namely, the feast of tabernacles, which was kept in commemoration of this sojourn in the wilderness. Lev. 23:39–43.

11. *In Gilead;* see chap. 6:8. *As heaps;* as numerous as stone-heaps.

12. *Jacob fled—served;* in this and the following verse the people are reminded of God's goodness to their fathers in the time of their feebleness and distress.

14. *Leave his blood upon him;* leave his bloodguiltiness to rest upon him without expiation. *His reproach;* namely, with which he has reproached his Maker by forsaking him and worshipping idols.

INSTRUCTIONS.

1. All our efforts to obtain help and deliverance from our fellow-men while we persevere in wickedness and apostasy from God, are but feeding on the wind, and must end in shame and ruin.

4–6. The remembrance of past deliverances obtained from God through earnest intercession, should encourage us to seek help from him in present trials, by repentance, humiliation, and hearty obedience.

7, 8. The exceeding deceitfulness of sin is especially manifest in the fact that while men are in the very act of amassing wealth by deceit and oppression, they find ways to justify themselves, and boast that none can convict them of iniquity.

9–14. If we fail to profit by either the remembrance of God's goodness to us, or by all the multiplied means which he employs for our reformation, he will make us feel the severity of his judgments.

CHAPTER XIII.

1 Ephraim's glory, by reason of idolatry, vanisheth. 5 God's anger for their unkindness. 9 A promise of God's mercy. 15 A judgment for rebellion.

WHEN Ephraim spake trembling, he exalted himself in Israel; but when he offended in Baal, he died.

2 And now they sin more and more,*[a] and have made them molten images of their silver, *and* idols according to their own understanding, all of it the work of the craftsmen: they say of them, Let the men that sacrifice† kiss the calves.[b]

3 Therefore they shall be as the morning cloud, and as the early dew that passeth away, as the chaff *that* is driven with the whirlwind out of the floor,[c] and as the smoke out of the chimney.

4 Yet I *am* the LORD thy God from the land of Egypt, and thou shalt know no god but me: for *there is* no savior besides me.

5 ¶ I did know thee in the wilderness, in the land of great drought.‡[d]

6 According to their pasture, so were they filled; they were filled, and their heart was exalted; therefore have they forgotten me.

7 Therefore I will be unto them as a lion: as a leopard by the way will I observe *them:*

8 I will meet them as a bear *that is* bereaved *of her whelps,* and will rend the caul of their heart, and there will I devour them like a lion: the wild beast§ shall tear them.

9 ¶ O Israel, thou hast destroyed thyself; but in me *is* thy‖ help.

10 I will be thy king:¶ where *is any* *other* that may save thee in all thy cities? and thy judges of whom thou saidst, Give me a king and princes? A. M. 3279. B. C. about 725.

11 I gave thee a king in mine anger,[e] and took *him* away in my wrath.[f]

12 The iniquity of Ephraim *is* bound up; his sin *is* hid.

13 The sorrows of a travailing woman shall come upon him: he *is* an unwise son; for he should not stay long* in *the place of* the breaking forth of children.

14 I will ransom them from the power† of the grave;[g] I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes.

15 ¶ Though he be fruitful among *his* brethren, an east wind shall come, the wind of the LORD shall come up from the wilderness, and his spring shall become dry, and his fountain shall be dried up: he shall spoil the treasure of all pleasant vessels.‡

16 Samaria shall become desolate;§ for she hath rebelled against her God: they shall fall by the sword: their infants shall be dashed in pieces, and their women with child shall be ripped up.

CHAPTER XIV.

1 An exhortation to repentance. 4 A promise of God's blessing.

O ISRAEL, return unto the LORD thy God; for thou hast fallen by thine iniquity.

* Heb. *add to sin.* [a] Isa. 1:5. † Or, *sacrifices of men.* [b] 1 Kings 19:18. [c] Dan. 2:35. ‡ Heb. *droughts.* [d] Psa. 63:1. § Heb. *beast of the field.* ‖ Heb. *in thy.* ¶ Or, *Where is thy king?* King Hoshea being then in prison; 2 Kings 17:4. [e] 1 Sam. 8:7. [f] 1 Sam. 31:2–4. * Heb. *a time.* † Heb. *hand.* [g] Isa. 25:8. ‡ Heb. *vessels of desire.* § Fulfilled B. C. 721; 2 Kings 17:16.

CHAPTER XIII.

10. *Of whom thou saidst;* in the spirit of unbelief and worldly confidence, the people originally demanded a king; see the narrative, 1 Sam. 8:5, 19, 20. The ten tribes afterwards repeated the same sin in rejecting the family of David and setting over themselves Jeroboam. The prophet now asks, Of what avail has this been to you?

11. *Gave—in mine anger;* in the case of both Saul and Jeroboam, God, in his displeasure, allowed the people to follow their own counsels. *Took—in my wrath;* for this was connected with the destruction of the kingdom of Israel, and the captivity of the people.

12. *Bound up—hid;* sealed up and reserved for the day of punishment.

13. *The sorrows of a travailing woman;* the sufferings by which God's covenant people are to be regenerated. *An unwise son;* by a change of figure, the people that have just been compared with the mother are now compared with the child. *For he should not stay long in the place;* rather, "for he does not timely come to the place;" that is, by delaying repentance he prolongs and increases the period of national anguish.

14. *I will ransom—thy destruction;* the Spirit of inspiration passes, after the usual manner of prophecy, from the threatened infliction to its glorious results in the future. This promise has a progressive fulfilment to the true Israel in its whole history to the final resurrection. Compare the use made of it in 1 Cor. 15:55. *Repentance shall be hid from mine eyes;* my purpose to destroy death and the grave is unchangeable.

15. *An east wind;* which in those regions has a parching and withering effect. Ezek. 17:10; 19:12; Jonah 4:8. The prophet now returns to the threatened vengeance of Jehovah upon Ephraim and Samaria.

16. *Samaria—ripped up;* this awful threatening was fulfilled upon Samaria within less than five years, when Shalmaneser took Samaria. See 2 Kings 17:6, and note on chap. 1:1.

INSTRUCTIONS.

1. The holy fear of God is the way of exaltation for both nations and individuals, while presumptuous transgression ends in speedy destruction.

4–8. When men proceed from one degree of sin to another, regardless alike of God's past favors or his present gifts, he will at last meet them "as a bear that is bereaved of her whelps," and they will be able neither to escape nor to endure his awful vengeance.

9, 10. The indispensable preparation for a true return to God, is the conviction that we have destroyed ourselves by our iniquity, and that God alone can help us. Chap. 14:1.

11. With the perverse and rebellious, God is angry when he gives and when he takes away the objects of their desire, and both modes of dealing become to them occasions of increased wickedness and misery.

12. We may forget or deny our iniquity, but it is bound up in the book of God's remembrance, and at the day of judgment we must meet it and answer to the dread record.

14–16. The awful visitations of God's wrath which destroy the wicked from among his people, purify the righteous. Thus the church on earth is steadily carried forward towards the day of her universal triumph over Satan's kingdom, and her true members are prepared for a complete and everlasting victory over sin and death "at the resurrection of the just."

CHAPTER XIV.

The prophet closes his message with a gracious invitation to repentance, and a glorious promise of the future sanctification and enlargement of God's people.

A. M. 3279. B. C. about 725. 2 Take with you words, and turn to the LORD: say unto him, Take away all iniquity, and receive *us* graciously:* so will we render the calves of our lips.[a]

3 Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, *Ye are* our gods: for in thee the fatherless findeth mercy.

4 ¶ I will heal their backsliding, I will love them freely: for mine anger is turned away from him.

5 I will be as the dew unto Israel: he shall grow† as the lily, and cast‡ forth his roots as Lebanon.

6 His branches shall spread,§ and his beauty shall be as the olive-tree, and his smell as Lebanon.

7 They that dwell under his shadow shall return;[b] they shall revive *as* the corn, and grow‖ as the vine: the scent¶ thereof *shall be* as the wine of Lebanon.

8 Ephraim *shall say*, What have I to do any more with idols? I have heard *him*, and observed him: I *am* like a green fir-tree. From me is thy fruit found.

9 Who *is* wise, and he shall understand these *things?* prudent, and he shall know them? for the ways of the LORD *are* right, and the just shall walk in them: but the transgressors shall fall therein.

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* Or, *give good.* [a] Heb. 13:15. † Or, *blossom.* ‡ Heb. *strike.* § Heb. *go.*

[b] Song 2:3. ‖ Or, *blossom.* ¶ Or, *memorial.*

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2. *The calves of our lips;* "the sacrifice of praise;" that is, "the fruit of our lips," Heb. 13:15. The version of the Seventy has in Hosea, "the fruit of our lips," which the apostle follows.

3. *Will not ride upon horses;* making them our confidence. Compare Isa. 31:1, 2.

7. *Under his shadow;* under Israel's shadow. The people of God, in their new state of holiness and prosperity, are compared to a spreading tree, which furnishes shelter and shade. Compare Ezek. 17:23; 31:6; Dan. 4:12.

8. *I have heard him;* I Jehovah have heard his supplications. *And observed him;* more literally, "will observe him;" that is, watch over him. *Like a green fir-tree;* I will give Israel protection like an evergreen fir, or cypress; but as this tree furnishes only shade, God adds that from him Ephraim shall find fruit also.

9. *These things;* the whole course of God's dealings with men. *The ways of the Lord;* both his requirements of men and his dealings with them. *Shall walk in them;* in safety and prosperity.

INSTRUCTIONS.

1, 2. God is infinitely gracious, and only waits for our return to him by hearty confession and repentance, to have mercy upon us and save us from the ruin into which we have fallen by our iniquity.

3. The renunciation of all false confidences prepares the way for true faith in God.

4. The return of backsliders to God is itself a fruit of the operation of his Spirit, and he will own it by immediate and free forgiveness.

5–7. The blessing of God gives prosperity of every kind. It makes nations and families strong and happy; it fills the visible church with the fruits of righteousness, and makes her glorious and honorable in the eyes of the world; it brings to the soul of the believer light, gladness, victory over sin, and preparation for the inheritance of the saints in light. This is the blessing which our country needs, which all the churches of Christ need, which every one of us needs. Without it we must be poor and miserable; with it we shall be rich for time and eternity.

8. The moment we heartily renounce our idols, God becomes to us an all-sufficient helper, and from his infinite fulness we receive whatever we need for soul or for body, for time or for eternity.

9. The tokens of God's presence and supreme control in human affairs are so many and so manifest, that nothing but the blindness of sin can prevent our seeing them. The ways of his providence and those which he has prescribed to men, are alike righteous; they are the salvation of the just, and the destruction of transgressors.

JOEL.

JOEL was evidently a native of Judea, and his prophecy has respect entirely to that kingdom. The occasion is a grievous devastation of the land by locusts. In view of this, he calls the people to repentance, and threatens a still more terrible visitation, chap. 1:15; which he describes at length in the second chapter, ver. 1–27. The remainder of the book is occupied, after the manner of the prophets, with prophecies relating to the distant future. He doubtless wrote before the Assyrian invasion recorded in 2 Kings 18:13, etc.; probably in the reign of Uzziah.

CHAPTER I.

1 Joel, declaring sundry judgments of God, exhorteth to observe them, 8 and to mourn. 14 He prescribeth a fast for complaint.

THE word of the LORD that came to Joel the son of Pethuel.

2 Hear this, ye old men, and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers?

3 Tell ye your children of it, and *let* your children *tell* their children, and their children another generation.

4 That which the palmer-worm hath left* hath the locust eaten;[a] and that which the locust hath left hath the canker-worm eaten; and that which the canker-worm hath left hath the caterpillar eaten.[b]

5 Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth.[c]

6 For a nation is come up upon my land, strong, and without number,[d] whose teeth *are* the teeth of a lion, and he hath the cheek teeth of a great lion.[e]

7 He hath laid my vine waste, and barked my fig-tree:† he hath made it clean bare, and cast *it* away; the branches thereof are made white.[f]

8 ¶ Lament like a virgin girded with sackcloth for the husband of her youth.

9 The meat-offering and the drink-offering is cut off from the house of the LORD; the priests, the LORD'S ministers, mourn.

10 The field is wasted, the land mourneth; for the corn is wasted: the new wine is dried up,‡ the oil languisheth.

11 Be ye ashamed, O ye husbandmen; howl, O ye vinedressers, for the wheat and for the barley; because the harvest of the field is perished. A. M. 3204. B. C. about 800.

12 The vine is dried up, and the fig-tree languisheth;[g] the pomegranate-tree, the palm-tree also, and the apple-tree, *even* all the trees of the field, are withered: because joy is withered away from the sons of men.[h]

13 Gird yourselves, and lament, ye priests: howl, ye ministers of the altar: come, lie all night in sackcloth, ye ministers of my God:[i] for the meat-offering and the drink-offering is withholden from the house of your God.

14 ¶ Sanctify ye a fast,[j] call a solemn assembly,§ gather the elders *and* all the inhabitants of the land *into* the house of the LORD your God, and cry unto the LORD,

15 Alas for the day![k] for the day of the LORD *is* at hand, and as a destruction from the Almighty shall it come.[l]

16 Is not the meat cut off before our eyes, *yea*, joy and gladness from the house of our God?[m]

17 The seed‖ is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered.

18 How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate.[n]

19 O LORD, to thee will I cry:[o] for the fire hath devoured the pastures¶ of the wilderness,[p] and the flame hath burned all the trees of the field.

20 The beasts of the field cry also unto thee:[q] for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness.[r]

* Heb. *The residue of the palmerworm.* a Deut. 28:38. b ch. 2:25. c Isa. 32:10. d ch. 2:2, 11. e Rev. 9:7–10 † Heb. laid *my fig-tree for a barking.* f Isa. 5:6. ‡ Or, *ashamed;* ver. 12. § Hab. 3:17, 18. h Isa. 24:11. i Jer. 4:8. j ch. 2:15, 16; 2 Chr. 20:3, 4. § Or, day of *restraint;* Neh. 8:18.

k Jer 30:7. l Isa. 13:6, 9. m Psa. 43:4. ‖ Heb. *grains.* n Hos. 4:3. o Psa. 50:15; Luke 18:1–7. ¶ Or, *habitations.* p Jer. 9:10. q Psa. 104:21. r 1 Kings 18:5.

CHAPTER I.

4. *Palmer-worm—locust—canker-worm—caterpillar;* these seem to have been four kinds of locust, but the exact difference between them cannot be determined.

6. *A nation;* compare Prov. 30:27.

15. *Is at hand;* the present visitation is but an earnest of more terrible judgments, which can be averted only by repentance.

17. *Rotten under their clods;* from extreme dryness. In seasons of drought, locusts are most destructive.

19. *The fire—the flame;* spoken figuratively of the scorching rays of the sun in a season of extreme drought.

INSTRUCTIONS.

3. The dealings of God with his people in one age contain lessons of instruction for all succeeding ages, and the memory of them should be carefully perpetuated.

4–12. God's resources to chastise men are unlimited; he can send upon them one calamity after another, which no human wisdom or foresight shall be able to avert or remedy, till joy is departed, and despair and misery are universal.

A. M. 3204.
B. C. about 800.

CHAPTER II.

1 He showeth unto Zion the terribleness of God's judgment. 12 He exhorteth to repentance, 14 prescribeth a fast, 18 promiseth a blessing thereon. 21 He comforteth Zion with present, 28 and future blessings.

BLOW ye the trumpet* in Zion, and sound an alarm in my holy mountain:[a] let all the inhabitants of the land tremble: for the day of the LORD cometh, for *it is* nigh at hand;[b]

2 A day of darkness and of gloominess, a day of clouds and of thick darkness,[c] as the morning spread upon the mountains: a great people and a strong;[d] there hath not been ever the like, neither shall be any more after it,[e] *even* to the years of many generations.†

3 A fire devoureth before them; and behind them a flame burneth: the land *is* as the garden of Eden before them,[f] and behind them a desolate wilderness;[g] yea, and nothing shall escape them.

4 The appearance of them *is* as the appearance of horses; and as horsemen, so shall they run.

5 Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array.

6 Before their face the people shall be much pained: all faces shall gather blackness.‡[h]

7 They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks:

8 Neither shall one thrust another; they shall walk every one in his path: and *when* they fall upon the sword,§ they shall not be wounded.

9 They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief.[i]

10 The earth shall quake before them;[j] the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining:[k]

11 And the LORD shall utter his voice before his army: for his camp *is* very great; for *he is* strong that executeth his word: for the day of the LORD *is* great and very terrible, and who can abide it?[l]

12 ¶ Therefore also now, saith the LORD, turn ye *even* to me with all your heart,[m] and with fasting, and with weeping, and with mourning:

13 And rend your heart, and not your garments, and turn unto the LORD your GOD:[n] for he *is* gracious and merciful,[o] slow to anger, and of great kindness, and repenteth him of the evil.

14 Who knoweth *if* he will return and repent,[p] and leave a blessing behind him; *even* a meat-offering and a drink-offering unto the LORD your God?[q]

15 ¶ Blow the trumpet in Zion,[r] sanctify a fast, call a solemn assembly:

16 Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts:[s] let the bridegroom go forth of his chamber, and the bride out of her closet.

17 Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare thy people, O LORD, and give not thy heritage to reproach,[t] that the heathen should rule over[‖] them: wherefore should they say among the people, Where *is* their God?[u]

18 ¶ Then will the LORD be jealous for his land,[v] and pity his people.[w]

19 Yea, the LORD will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen:

20 But I will remove far off from you the northern *army*, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his

* Or, *cornet*. a Num. 10:5, 9. b ch. 1:15; Zeph. 1:14, 15. c Amos 5:18, 20. d ch. 1:6. e Exod. 10:14. † Heb. *generation and generation*. f Isa. 51:3. g Zech. 7:14. ‡ Heb. *heat, glow*. h Jer. 8:21; Lam. 4:8; Nah. 2:10. § Or, *dart*. i Jer. 9:21; John 10:1. j Psa. 18:7. k Isa 13:10; Ezek. 32:7. l Mal. 3:2; Rev. 6:17. m Lam. 3:40, 41; Hos. 12:6; 14:1. n Psa. 34:18; Isa. 66:2. o Psa. 86:5, 15. p 2 Kings 19:4. q ch. 1:9. r ver. 1. s 2 Chr. 20:13. t Exod. 32:11, 12. ‖ Or, *use a by-word against*. u Mic. 7:10. v Zech. 1:14. w Deut. 32:36.

13, 14. The design of public calamities is to humble nations before God in view of their sins; they should be acknowledged by public as well as private fastings and prayer, and the removal of them sought by hearty confession and repentance.

15–20. We are prone to forget God's goodness in bestowing upon us fruitful seasons: the withholding of this great blessing is well adapted to make us feel more deeply our dependence upon him, and to prize more highly the gift when he is pleased to restore it.

CHAPTER II.

Some commentators suppose that this chapter predicts an invasion of enemies under the figure of locusts—compare Isa. 7:19 and Rev. 9:3–11; while others suppose that future devastations of locusts are foretold, but in language designed to intimate that they are the forerunners of more terrible desolations from foreign nations. See verses 17, 20.

2. *As the morning spread upon the mountains;* the calamity spreads itself with the rapidity of the morning dawn.

3. *A fire devoureth—nothing shall escape them;* locusts, when very numerous, devour every green thing; for this reason their course is compared to that of a devouring flame.

4–9. *The appearance of them—like a thief;* a most striking description of the progress of a swarm of locusts. *As the appearance of horses;* many writers have noticed the general resemblance of the locust's head to that of the horse, yet the point of comparison here seems to be that of their swiftness. They fly in immense clouds, darkening the air by their multitudes, moving straight forward in the direction of the wind, and pouring into windows and doors like hail. Neither walls, nor fires, nor human weapons of any kind can arrest their progress. When they have alighted they also move directly forward, the hinder parts of the swarm continually rising and flying to the front; and the sound which they give forth in their work of devastation may well be compared to the crackling of flames.

10. *The earth shall quake—the stars shall withdraw their shining;* a common figure among the Hebrews to express the approach of great calamity. See note on Isa. 13:10.

16. *The people—the bride;* as this visitation extends to all classes, all classes must appear before God in solemn fasting and humiliation.

17. *The priests;* to whom it belonged to make intercession with God for his people. *Between the porch and the altar;* the altar of burnt-offering is meant, which stood in the court of the priests directly in front of the porch of the temple. *That the heathen should rule over them;* see verse 20.

20. *The northern army;* this is best explained of the Assyrian host, represented under the figure of a swarm of locusts. The Assyrians, as well as the Chaldeans, invaded Palestine from the north, Jer. 1:14; 4:6; 6:1; while

stink shall come up, and his ill savor shall come up, because he hath done* great things.

21 ¶ Fear not, O land; be glad and rejoice: for the LORD will do great things.[a]

22 Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig-tree and the vine do yield their strength.

23 Be glad then, ye children of Zion, and rejoice in the LORD your God:[b] for he hath given you the former rain moderately,† and he will cause to come down for you the rain, the former rain, and the latter rain in the first *month.*

24 And the floors shall be full of wheat, and the fats shall overflow with wine and oil.

25 And I will restore to you the years that the locust hath eaten, the canker-worm, and the caterpillar, and the palmer-worm, my great army which I sent among you.[c]

26 And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you: and my people shall never be ashamed.[d]

27 And ye shall know that I *am* in the midst of Israel, and *that* I *am* the LORD your God, and none else: and my people shall never be ashamed.

28 ¶ And it shall come to pass afterward, *that* I will pour out my Spirit upon all flesh;[e] and your sons and your daughters shall prophesy,[f] your old men shall dream dreams, your young men shall see visions: A. M. 3204. B. C. about 800.

29 And also upon the servants and upon the handmaids in those days will I pour out my Spirit.[g]

30 And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.[h]

31 The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come.[i]

32 And it shall come to pass, *that* whosoever shall call on the name of the LORD shall be delivered:[j] for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.[k]

CHAPTER III.

1 God's judgments against the enemies of his people. 9 God will be known in his judgment. 18 His blessing upon the church.

FOR, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem,

* Heb. *magnified to do.* † Or, *a teacher of righteousness;* Heb. *according to righteousness.*
a Psa. 126:1–3. b Isa. 41:16; Zech. 10:7. c ver. 11. d Zeph. 3:11. e John 7:39. f Acts 21:9. g 1 Cor. 12:13. h Matt. 24:29. i Acts 2:16–21. j Rom. 10:11–13. k Rom. 11:5, 7.

real locusts came from the desert region south and east. *With his face;* his front. *Toward the east sea;* that is, carried toward the east sea, which is the Dead sea. *The utmost sea;* the hinder sea, that is, the Mediterranean. The meaning is, I will drive this swarm into desert regions, yet so that its front part shall be carried into the Dead sea, and its rear into the Mediterranean. To the Hebrew the east was front, and the west rear. The Assyrians being compared to locusts, they are represented as perishing after the manner of locusts. See Exod. 10:19. This prophecy was fulfilled in the destruction of Sennacherib's host, 2 Kings 19:35; yet this is to be regarded as only one example of the vengeance which God will inflict upon all the enemies of his people when they seek him by hearty repentance. *His stink shall come up;* when swarms of locusts perish by drowning or otherwise, their stench is exceedingly offensive. *Hath done great things;* acted in a haughty and blasphemous way: 2 Kings 18:32–35, compared with chap. 19:6.

21. *Will do great things;* by his divine power and majesty. The great deeds of Jehovah are set in contrast with the great deeds of the northern army, verse 20.

28. *Afterward;* the same as, "in the last days," Isa. 2:2; an indefinite expression for the distant future. See the apostle Peter's explanation, Acts 2:17.

30. *I will show wonders;* this glorious outpouring of God's Spirit is to be accompanied with terrible judgments upon his incorrigible enemies, of which these wonders are the harbingers. Luke 21:11. So far as they relate to the destruction of Jerusalem by the Romans, they are mainly figurative. See note on Isa. 13:10. Another terrible fulfilment of them is in reserve for the future. Compare Rev. 16:17–21.

32. *Shall be delivered;* in "the great and terrible day of the Lord," when Jerusalem was overthrown by the Romans, all the Jews who believed in Christ were delivered; and this was a symbol of the higher spiritual salvation which he will bestow in the last day upon all who put their trust in him. *In the remnant;* the "remnant according to the election of grace." Rom. 11:5.

INSTRUCTIONS.

1–11. To those who persevere in sin, God's milder judgments will be but the harbingers of others more terrible, by which they will be utterly destroyed.

12, 13. The outward signs of fasting avail nothing without a broken spirit. It is the inward humiliation of soul which God desires, and when we thus humble ourselves he will graciously listen to our petitions, and in due time withdraw from us his chastising hand.

15–17. Calamities which extend to all classes of the community should be publicly acknowledged by all before God. On such occasions it is suitable that rulers set apart days of fasting and prayer; and it belongs to the ministers of religion to lead the people in their supplications, and with all plainness of speech set before them their sins, and exhort them to hearty repentance.

18–20. In the case of nations as well as of individuals, God waits for sincere repentance, that he may remove from them his judgments. If the people of these United States were more ready to acknowledge God's hand in their troubles, and seek deliverance from them by a return to him in the way of his appointment, they would have more abundant experience of his readiness to forgive, and his almighty power to help and save in every difficulty.

21–27. Whatever may be the fate of particular nations that have been reckoned as Christian, the true church of God will survive all revolutions and convulsions, and praise the name of the Lord her God for his wondrous goodness to her. She is heir to the blessings promised to Abraham, and shall never be put to shame.

28, 29. The glorious promise of the Holy Spirit "upon all flesh," given by the prophet Joel, began to be fulfilled on the day of Pentecost. This is Christ's ascension-gift to his church, John 16:7, and it shall continue with her to the end of the world, Isa. 59:21, making her perpetuation from age to age, and her final triumph over the kingdom of Satan, as sure as the word of Jehovah.

30–32. Great mercies to God's church have ever been connected with terrible judgments upon the false and hypocritical among her visible members. Thus the chaff has been separated from the wheat, and both have gone to their appointed place. Mal. 3:3–5; Matt. 3:12.

CHAPTER III.

The prophecies of this chapter relate to "the last days," but with glances at the conflict of God's people with their enemies in the prophet's time, verses 3–8. The restoration of the Jews to their own land which it predicts, must

A. M. 3204. B. C. about 800. 2 I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and *for* my heritage Israel,[a] whom they have scattered among the nations, and parted my land.[b]

3 And they have cast lots for my people;[c] and have given a boy for a harlot, and sold a girl for wine, that they might drink.

4 Yea, and what have ye to do with me, O Tyre, and Zidon, and all the coasts of Palestine? Will ye render me a recompense? and if ye recompense me, swiftly *and* speedily will I return your recompense upon your own head;

5 Because ye have taken my silver and my gold, and have carried into your temples my goodly pleasant* things:[d]

6 The children also of Judah and the children of Jerusalem have ye sold unto the Grecians,† that ye might remove them far from their border.

7 Behold, I will raise them out of the place whither ye have sold them,[e] and will return your recompense upon your own head:

8 And I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabeans, to a people far off: for the LORD hath spoken *it*.

9 ¶ Proclaim ye this among the Gentiles; Prepare‡ war, wake up the mighty men, let all the men of war draw near; let them come up:

10 Beat your ploughshares into swords, and your pruning-hooks§ into spears; let the weak say, I *am* strong.

11 Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O LORD.‖[f]

12 Let the heathen be wakened, and come up to the valley of Jehoshaphat:[g] for there will I sit to judge all the heathen round about.[h]

13 Put ye in the sickle, for the harvest is ripe:[i] come, get you down; for the press is full, the fats overflow; for their wickedness *is* great.

14 Multitudes, multitudes in the valley of decision:¶ for the day of the LORD *is* near in the valley of decision.

15 The sun and the moon shall be darkened, and the stars shall withdraw their shining.

16 The LORD also shall roar out of Zion, and utter his voice from Jerusalem;[j] and the heavens and the earth shall shake:[k] but the LORD *will be* the hope* of his people, and the strength of the children of Israel.[l]

17 So shall ye know that I *am* the LORD your God dwelling in Zion, my holy mountain:[m] then shall Jerusalem be holy,† and there shall no strangers pass through her any more.[n]

18 ¶ And it shall come to pass in that day, *that* the mountains shall drop down new wine,[o] and the hills shall flow with milk, and all the rivers of Judah shall flow‡ with waters, and a fountain shall come forth of the house of the LORD,[p] and shall water the valley of Shittim.

19 Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence *against* the children of Judah, because they have shed innocent blood in their land.

20 But Judah shall dwell§ for ever, and Jerusalem from generation to generation.[q]

21 For I will cleanse their blood *that* I have not cleansed:[r] for the LORD‖ dwelleth in Zion.[s]

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a Isa. 66:16. b Zech. 14:2–4. c Nah. 3:10. * Heb. *desirable;* Dan. 11:38. d Dan. 5:2, 3. † Heb. *sons of the Grecians.* e Isa. 43:5; Jer 23:8. ‡ Heb. *Sanctify.* § Or, *scythes.* ‖ Or, *the LORD shall bring down thy mighty ones.* f Psa. 103:20. g ver. 2. h Mic. 4:3. i Rev. 14:15, 18. ¶ Or, *concision,* or *threshing.* j Jer. 25:30, 31. k Hag. 2:6. * Heb *place of repair,* or *harbor.* l Psa. 46:1, etc. m ver. 21. † Heb. *holiness.* n Isa. 35:8, 9; Nah. 1:15; Zech. 14:21; R v. 21:27. o Amos 9:13. ‡ Heb. *go.* p Isa. 30:25; Ezek. 47:2, etc.; Zech. 14:8; Rev. 22:1. § Or, *abide.* q Isa. 33:20; Amos 9:15. r Isa. 4:4. ‖ Or, *even I the LORD that.* s Ezek. 48:35; Rev. 21:3.

include also the gathering into God's church of "the fulness of the Gentiles," who become, by faith in Christ, "Abraham's seed, and heirs according to the promise." Rom. 11:12, 15; Gal. 3:29.

2. *The valley of Jehoshaphat;* that is, "the valley of Jehovah's judgment," because there he judges "all nations:" with perhaps an allusion to the valley in which king Jehoshaphat assembled his army after his victory over Ammon, Moab, and Edom. 2 Chron. 20:26. That the valley of Kedron, between Jerusalem and the mount of Olives, is meant, we have no reason to believe. In Joel's day it had not yet received the additional name of "valley of Jehoshaphat," which it now bears.

3. *Cast lots for my people;* divided them among themselves by lot. Obad. 11. God's purpose to restore the captivity of his people in the latter day, verse 1, is a sure pledge that their present enemies and oppressors shall be punished. Hence the prophet naturally returns from the future to the present. *For a harlot;* that is, as her hire.

4. *What have ye to do with me?* that is, with my people. What right have ye to plunder, oppress, and enslave them? *Palestine;* that is, Philistia. So Exod. 15:14; Isa. 14:29, 31.

6. *Unto the Grecians;* literally, "the sons of the Javanites," who traded in "the persons of men." Ezek. 27:13.

8. *The Sabeans;* a people of Arabia. The enemies of God's people in Joel's day represent, in both their guilt and punishment, all the enemies of his church in future ages.

9. *Prepare war;* this is the last great conflict, in which the enemies of God's people are to be finally overthrown. Compare Rev. 19:19.

13. *Put ye in the sickle;* a harvest of divine vengeance is described. Rev. 14:15, 18.

14. *Decision;* that is, God's decision of the cause in favor of his people.

18. *New wine—milk;* after this conflict comes a period of peace and abundance. *A fountain;* see note on Ezek. 47:1–12. *The valley of Shittim;* some barren vale to the east of Jerusalem, which is to be made fertile by the waters of this fountain. Ezek. 47:9. The whole is a figure of the lifegiving power of God's grace. Isa. 35:1, 2, 6, 7.

19. *Egypt—Edom;* their fate, as the enemies of God's church, represents that of all her enemies in the latter day. See note on verse 4.

INSTRUCTION.

Every new enlargement of God's kingdom has been introduced by a new conflict with the powers of darkness. The word of prophecy teaches us that a mighty struggle yet remains, in which God will shake the heavens and the earth, and overthrow the thrones of kingdoms, Hag. 2:22. But the issue shall be destruction to the enemies of Zion; and to her, perpetual peace and prosperity. Isa. 29:5–8; 30:30–32; 32:18, 19; 66:12–16, 23, 24; Jer. 30:18–24; Ezek. 39:17–22; Dan. 12:1; Hosea 11:10, 11; Amos 9:9–15; Obad. 18–21; Micah 7:15–20; Hab. chap. 3; Zeph. 3:8, 9; Hag. 2:21–23; Zech. 10:5–12, and chap. 14; Mal. 4:1–3.

AMOS.

Amos was one of "the herdmen of Tekoa," a town south-east of Bethlehem, on the borders of "the wilderness of Judah," 2 Chron. 20:20. It belonged to Judah, and consequently Amos was a Jew. Of his mission to prophesy against Israel in Beth-el, he himself gives an account in chap. 7:14, 15, where he describes himself as "a herdman, and gatherer of sycamore fruit." His style has not the flowing fulness of Joel, but charms the reader by its simplicity and freshness. His writings abound in images drawn from rural employments, and some of them are very unique and striking in their character. See chap. 2:13; 3:12; 5:19; 6:12; 9:2, 3; 9:9. As he prophesied in the days of Uzziah king of Judah, and Jeroboam the son of Joash king of Israel, he appeared earlier than Isaiah, and was contemporary with Hosea, though it is generally thought that he continued a much shorter time in the prophetical office.

CHAPTER I.

1 Amos showeth God's judgment upon Syria, 6 upon the Philistines, 9 upon Tyrus, 11 upon Edom, 13 and upon Ammon.

THE words of Amos, who was among the herdmen of Tekoa,[a] which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel,[b] two years before the earthquake.[c]

2 And he said, The LORD will roar from Zion, and utter his voice from Jerusalem;[d] and the habitations of the shepherd shall mourn, and the top of Carmel shall wither.

3 Thus saith the LORD; For three transgressions of Damascus, and for four,[*] I will not turn away *the punishment* thereof;[†e] because they have threshed Gilead with threshing instruments of iron:[f]

4 But I will send a fire into the house of Hazael, which shall devour the palaces of Ben-hadad.

5 I will break also the bar of Damascus,[g] and cut off the inhabitant from the plain of Aven,[‡] and him that holdeth the sceptre from the house of Eden:[§] and the people of Syria shall go into captivity unto Kir,[h] saith the LORD.

A. M. 3217. B. C. 787.

6 ¶ Thus saith the LORD; For three transgressions of Gaza,[i] and for four, I will not turn away *the punishment* thereof; because they carried away captive the whole captivity,[‖] to deliver *them* up to Edom:

7 But I will send a fire on the wall of Gaza, which shall devour the palaces thereof:[j]

8 And I will cut off the inhabitant from Ashdod, and him that holdeth the sceptre from Ashkelon, and I will turn my hand against Ekron: and the remnant of the Philistines shall perish,[k] saith the Lord GOD.

9 ¶ Thus saith the LORD; For three transgressions of Tyrus, and for four, I will not turn away *the punishment* thereof;[l] because they delivered up the whole captivity to Edom, and remembered not the brotherly covenant:[¶]

10 But I will send a fire on the wall of Tyrus, which shall devour the palaces thereof.

a Ch. 7:14; 2 Chr. 20:20. b Hos. 1:1. c Zech. 14:5. d Jer. 25:30; Joel 3:16. * Or, *yea, for four.* † Or, *convert it.* or *let it be quiet;* and so ver. 6, etc. e Jer. 49:23. f 2 Kings 10:32; 13:7. g Jer. 51:30. ‡ Or, *Bikath-aven.* § Or, *Beth-eden.* h 2 Kings 16:9. i 2 Chr. 28:18. ‖ Or, *carried them away with an entire captivity.* j Zeph. 2:4. k Jer. 47:4. l Ezek. ch. 26–28. ¶ Heb. *covenant of brethren;* 1 Kings 5:1; 9:11–14.

CHAPTER I.

1. *The earthquake;* a very severe earthquake, as appears from Zech. 14:5. We know not its date.

2. *Will roar—utter his voice;* that is, pronounce his awful judgments. *From Zion—Jerusalem;* because this was his earthly dwelling-place. *The top of Carmel;* celebrated for its beauty and fertility. Isa. 35:2.

3. *For three—and for four;* that is, for oft-repeated transgressions. See note on Prov. 6:16. *Damascus;* the capital city of Syria, north-east of Palestine. *Threshed Gilead;* these cruelties were exercised by Hazael king of Syria, as foretold by the prophet Elisha, 2 Kings 8:12, and by Ben-hadad his son. 2 Kings 10:32, 33; 13:3, 4. *With threshing instruments of iron;* that is, by dragging over them threshing sledges, set with sharp iron teeth. Compare 2 Sam. 12:31.

5. *The plain of Aven;* a valley near Damascus. *The house of Eden;* or "Beth-eden," a royal city of Syria, on the Lebanon range. *Kir;* a river, now called Kur, emptying into the Caspian sea, with the adjacent region. See 2 Kings 16:9.

6–8. *Gaza;* Gaza, and the three other places named in connection with it, were the chief cities of Philistia. *The whole captivity;* probably referring to the invasion recorded 2 Chron. 21:16, 17. *To deliver them up to Edom;* the Edomites were the bitterest enemies of the Jews. *Send a fire—shall perish;* see 2 Chron. 26:6; 2 Kings 18:8; Jer. chap. 47, where also the punishment of Tyre, verse 9, is foretold.

9. *Delivered up the whole captivity;* they seem to have invaded Judah in alliance with Philistia. The two nations are named together by Joel as selling the children of the Jews for slaves. Joel 3:4–6. *The brotherly covenant;* between David and Hiram, which was renewed by Solomon. 2 Sam. 5:11; 1 Kings 5:1–12.

A. M. 3217. B. C. 787. 11 ¶ Thus saith the LORD; For three transgressions of Edom, and for four, I will not turn away *the punishment* thereof;[a] because he did pursue his brother with the sword, and did cast off all pity,* and his anger did tear perpetually, and he kept his wrath for ever:[b]

12 But I will send a fire upon Teman, which shall devour the palaces of Bozrah.

13 ¶ Thus saith the LORD; For three transgressions of the children of Ammon, and for four, I will not turn away *the punishment* thereof;[c] because they have ripped up the women with child,†[d] of Gilead, that they might enlarge their border:

14 But I will kindle a fire in the wall of Rabbah, and it shall devour the palaces thereof, with shouting in the day of battle, with a tempest in the day of the whirlwind:

15 And their king shall go into captivity, he and his princes together, saith the LORD.

CHAPTER II.

1 God's wrath against Moab, 4 upon Judah, 6 and upon Israel. 9 God complaineth of their unthankfulness.

THUS saith the LORD; For three transgressions of Moab, and for four, I will not turn away *the punishment* thereof;[e] because he burned the bones of the king of Edom into lime:

2 But I will send a fire upon Moab, and it shall devour the palaces of Kirioth: and Moab shall die with tumult, with shouting, *and* with the sound of the trumpet:

3 And I will cut off the judge from the midst thereof, and will slay all the princes thereof with him, saith the LORD.

4 ¶ Thus saith the LORD; For three transgressions of Judah, and for four, I will not turn away *the punishment* thereof;[f] because they have despised the law of the LORD, and have not kept his commandments, and their lies caused them to err, after the which their fathers have walked:

5 But I will send a fire upon Judah, and it shall devour the palaces of Jerusalem.

6 ¶ Thus saith the LORD; For three transgressions of Israel, and for four, I will not turn away *the punishment* thereof; because they sold the righteous for silver, and the poor for a pair of shoes;

7 That pant after the dust of the earth on the head of the poor, and turn aside the way of the meek: and a man and his father will go in unto the *same* maid,‡[g] to profane my holy name:[h]

8 And they lay *themselves* down upon clothes laid to pledge by every altar, and they drink the wine of the condemned§ *in* the house of their god.

9 ¶ Yet destroyed I the Amorite before them,[i] whose height *was* like the height of the cedars, and he *was* strong as the oaks; yet I destroyed his fruit from above, and his roots from beneath.

10 Also I brought you up from the land of Egypt, and led you forty years through the wilderness, to possess the land of the Amorite.

11 And I raised up of your sons for prophets, and of your young men for Nazarites. *Is it* not even thus, O ye children of Israel? saith the LORD.

12 But ye gave the Nazarites wine to drink; and commanded the prophets, saying, Prophesy not.[j]

13 Behold, I am pressed under you, as a cart is pressed *that is* full of sheaves.[k]

14 Therefore the flight shall perish from the swift, and the strong shall not strengthen his force, neither shall the mighty deliver himself:¶

15 Neither shall he stand that handleth the bow; and *he that is* swift of foot shall not deliver

[a] Jer. 49:7; Obad. 1, etc. * Heb. *corrupted his compassions.* [b] Ezek. 35:5. [c] Jer. 49:1–6; Ezek. 25:2, etc. † Or, *divided the mountains.* [d] Hos. 13:16. [e] Isa. ch. 15, 16; Jer. 48:1; Ezek. 25:8, etc. [f] ch. 3:2. [g] Ezek. 22:11. ‡ Or, *young woman.* [h] Lev. 20:3. § Or, *the fined,* or *the mulcted.* [i] Josh. 24:8. [j] Isa. 30:10. ‖ Or, *I will press your place, as a cart full of sheaves presseth.* ¶ Heb. *his soul,* or *life.*

11. *Did pursue his brother—kept his wrath;* see Ezek. 25:12; chap. 35; Obad. 10–14.

13. *Gilead;* a region east of the Jordan, south of Bashan, assigned by Moses to the tribes of Gad and Reuben. Num. chap. 32. Ammon lay to the east of it.

14. *Rabbah;* the chief city of Ammon. According to Josephus, the Ammonites, as also the Moabites, were conquered by Nebuchadnezzar five years after the destruction of Jerusalem. Compare Ezek. 21:28–32.

INSTRUCTIONS.

2. God is infinitely holy, and hates all iniquity; he is infinite in power, and able to punish the mightiest sinner; he is infinitely true, and will fulfil all his threatenings to the wicked. None that break his laws can escape his wrath, be they nations or individuals.

3–15. The divine declaration, "he that is cruel troubleth his own flesh," holds good alike of mighty conquerors, and of the meanest among their subjects. God will deal with unmerciful nations as they have dealt with their fellow-nations. Chap. 2:1–3.

CHAPTER II.

4. *Judah;* from the six idolatrous nations the prophet passes to Judah, on his way to Israel, to which latter kingdom he was especially sent. *Their lies;* their idols and the whole system of idolatrous worship. It should be carefully noticed that while the prophet rebukes the gentile nations for sins against the dictates of natural religion, he specifies in the case of Judah only their despising the divine law and imitating the idolatry of their fathers; because, where a nation enjoys the light of revelation, the rejection of this is the sum of all rebellion and wickedness.

6. *Israel;* the prophet, having reached Israel, proceeds to enumerate at length the sins of both rulers and people. *They sold the righteous;* creditors sold the righteous poor who were their debtors. Compare chap. 8:6; 2 Kings 4:1; Neh. 5:8; Matt. 18:25. *A pair of shoes;* that is, a trifling sum.

7. *Pant after the dust—the poor;* are eager to spoil the poor man, so that he shall cover his head with dust as a sign of mourning, 2 Sam. 15:32; Neh. 9:1; Job 2:12; Lam. 2:10; Ezek. 27:30; or, as some suppose, grudge him even this handful of dust.

8. *Upon clothes laid to pledge;* deposited by the borrower as pledges of payment. Such pledges were to be returned at sunset. Exod. 22:26. *Altar;* idolatrous altar. *The wine of the condemned;* wine purchased with the money of those whom they have unjustly fined, thus uniting oppression and drunkenness with idolatry.

9. *Yet destroyed I the Amorite;* the most powerful people of the Canaanites, living on both sides of the Jordan. Num. 13:29; 21:21–26. *The height of the cedars;* Num. 13:2, 33.

11. *Nazarites;* a class of men particularly consecrated to God, some for life, and some for a limited time. During the period of their consecration they were forbidden to drink wine or strong drink, or eat any produce of the vine. See Num. 6:1–21. Samson and Samuel were Nazarites from their birth. Judges 13:5; 1 Sam. 1:11.

13. *Pressed under you;* weary with bearing the load of your sins.

himself:[a] neither shall he that rideth the horse deliver himself.

16 And *he that is* courageous* among the mighty shall flee away naked in that day, saith the LORD.

CHAPTER III.

1 The necessity of God's judgment against Israel. 9 The publication of it, with the causes thereof.

HEAR this word that the LORD hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying,

2 You only have I known of all the families of the earth:[b] therefore I will punish† you for all your iniquities.

3 Can two walk together, except they be agreed?[c]

4 Will a lion roar in the forest, when he hath no prey?[d] will a young lion cry‡ out of his den, if he have taken nothing?

5 Can a bird fall in a snare upon the earth, where no gin *is* for him?[e] shall *one* take up a snare from the earth, and have taken nothing at all?

6 Shall a trumpet be blown in the city, and the people not be afraid?§ shall there be evil in a city, and the LORD hath not done *it*?‖[f]

7 Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets.[g]

8 The lion hath roared,[h] who will not fear? the Lord GOD hath spoken, who can but prophesy?[i] A. M. 3217. B. C. 787.

9 ¶ Publish in the palaces at Ashdod, and in the palaces in the land of Egypt, and say, Assemble yourselves upon the mountains of Samaria, and behold the great tumults in the midst thereof, and the oppressed¶ in the midst thereof.

10 For they know not to do right,[j] saith the LORD, who store up violence and robbery* in their palaces.

11 Therefore thus saith the Lord GOD; An adversary *there shall be* even round about the land;[k] and he shall bring down thy strength from thee, and thy palaces shall be spoiled.

12 Thus saith the LORD; As the shepherd taketh† out of the mouth of the lion two legs, or a piece of an ear; so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed, and in Damascus *in* a couch.‡[l]

13 Hear ye, and testify in the house of Jacob, saith the Lord GOD, the God of hosts,

14 That, in the day that I shall visit§ the transgressions of Israel upon him, I will also visit the altars of Beth-el:[m] and the horns of the altar shall be cut off, and fall to the ground.

15 And I will smite the winter-house with the summer-house;[n] and the houses of ivory shall perish,[o] and the great houses shall have an end, saith the LORD.

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a Eccl. 9:11. * Heb. *strong of his heart.* b Psa. 147:20. † Heb. *visit upon.* c 2 Cor. 6:14, 15. d Psa. 104:21. ‡ Heb. *give forth his voice.* e Eccl. 9:12. § Or, *run together.* ‖ Or, *and shall not the LORD do* somewhat? f Isa. 45:7. g Gen. 6:13; 18:17; Psa. 25:14; John 15:15. h Rev. 5:5.

i Jer. 20:9; 1 Cor. 9:16. ¶ Or, *oppressions.* j Jer. 4:22. * Or, *spoil.* k 2 Kings 17:3, 6; 18:9, 11. † Heb. *delivereth.* ‡ Or, *on the bed's feet.* l Rom. 11:4, 5. § Or, *punish Israel for.* m Hos. 10:14, 15. n Judg. 3:20; Jer. 36:22. o 1 Kings 22:39.

16. *In that day;* in the day mentioned in ver. 6.

INSTRUCTIONS.

4, 5. The rejection of God's revealed word is the most heinous sin of which a nation can be guilty; and it leads to the shameless practice of every iniquity.

6–8. Cruelty, fraud, and licentiousness cling together as kindred vices. They who make merchandise of the poor and defenceless for gain, may be expected also to oppress and defraud as they have opportunity, and to indulge themselves in shameless impurities. Chap. 8:4–6.

9–11. The distinguished mercies conferred by God upon a people in times past, greatly aggravate the guilt of present unfaithfulness. Let the people of the United States remember this, and humble themselves before God in view of present abounding wickedness.

12–16. To corrupt the professors of godliness, and suppress their testimony against sin, is the main effort of wicked men; but if they succeed in this, they will destroy both themselves and those who yield to their wishes. God cannot be changed, nor his judgments upon the wicked hindered by ignorance and delusion. Chap. 3:11–15.

CHAPTER III.

2. *Known;* as the objects of my especial care and favor. Compare Exod. 33:12; Rom. 8:29.

3–8. *Can two walk—can but prophesy?* the general meaning of this series of questions is, that nothing can take place without a sufficient reason, and we ought to trace effects to their true cause. *Be agreed;* meet by agreement. Unless the people will return to God and walk with him, they must remain separated from him. *Done it;* that is, as an expression of his wrath. Their calamities ought to lead the people to see that God is angry with them. *Do nothing;* execute no judgment. *Secret;* counsel; purposed judgment. He reveals it beforehand to his prophets, that the people may have space for repentance.

9. *Ashdod—Egypt;* these are called as witnesses of the crimes committed in Israel. *Mountains of Samaria;* Samaria, the capital of the kingdom of Israel, was surrounded by mountains. *Tumults;* occasioned by lawless and unjust conduct.

12. *Taketh out of;* rescueth from. *Taken out;* rescued: as the shepherd rescues only a few fragments of the sheep, so only a small remnant of them shall be saved from the general destruction. *Dwell—in the corner of a bed—in a couch;* that is, recline in luxury. Compare chap. 6:4. The bed is here the divan, or cushioned seat against the walls of the room; and the corner is named as a place of both ease and honor, as it is at the present day in eastern houses. *Damascus;* Jeroboam second had conquered this city and added it to the possessions of Israel. 2 Kings 14:25–28. According to another reading, the last clause of this verse may be rendered, "and on the damask of a couch," that is, on a rich couch covered with damask cloth.

14. *The altars of Bethel;* erected to the golden calf. 1 Kings 12:28, 29.

15. *The winter-house—the summer-house;* the king's winter and summer palaces. *Houses of ivory;* that is, adorned with ivory, like that of Ahab. 1 Kings 22:39. Their proud and sumptuous dwellings were doomed to destruction.

INSTRUCTIONS.

2. Privilege and responsibility always go side by side; they who have received at God's hand peculiar favors, will be punished with peculiar severity if they prove unfaithful to him.

3–6. The blinding and stupefying power of sin is very dreadful. It makes men contented to live in estrangement from God, hardens their hearts alike to his promises and threatenings, and disqualifies them to judge correctly of the causes of their present misery, or the true means of escaping it.

7. In making to men so clear a revelation of his will, and of the principles upon which he will deal with them, God has been very merciful; if, with this light for their guide, they mistake the way of salvation, and stumble into perdition, they will be without excuse.

A. M. 3217.
B. C. 787.

CHAPTER IV.

1 He reproveth Israel for oppression, 4 for their idolatry, 6 and for their incorrigibleness.

HEAR this word, ye kine of Bashan,[a] that *are* in the mountain of Samaria, which oppress the poor, which crush the needy, which say to their masters, Bring, and let us drink.

2 The Lord GOD hath sworn by his holiness,[b] that lo, the days shall come upon you, that he will take you away with hooks, and your posterity with fishhooks.[c]

3 And ye shall go out at the breaches,[d] every *cow at that which is* before her; and ye shall cast *them* into* the palace, saith the LORD.

4 ¶ Come to Beth-el,[e] and transgress; at Gilgal multiply transgression;[f] and bring your sacrifices every morning,[g] *and* your tithes after three years:†[h]

5 And offer a sacrifice‡ of thanksgiving with leaven,[i] and proclaim *and* publish the free offerings:[j] for this liketh you,§ O ye children of Israel,[k] saith the Lord GOD.

6 ¶ And I also have given you cleanness of teeth in all your cities, and want of bread in all your places;[l] yet have ye not returned unto me, saith the LORD.

7 And also I have withholden the rain from you, when *there were* yet three months to the harvest: and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered.

8 So two *or* three cities wandered unto one city, to drink water; but they were not satisfied: yet have ye not returned unto me, saith the LORD.

9 I have smitten you with blasting and mildew:[m] when‖ your gardens and your vineyards and your fig-trees and your olive-trees increased, the palmer-worm devoured *them:* yet have ye not returned unto me,[n] saith the LORD.

10 I have sent among you the pestilence after the manner¶ of Egypt:[o] your young men have I slain with the sword, and have taken away* your horses; and I have made the stink of your camps to come up unto your nostrils: yet have ye not returned unto me, saith the LORD.

11 I have overthrown *some* of you, as God overthrew Sodom and Gomorrah,[p] and ye were as a firebrand plucked out of the burning:[q] yet have ye not returned unto me, saith the LORD.

12 Therefore thus will I do unto thee, O Israel: *and* because I will do this unto thee, prepare to meet thy God,[r] O Israel.

13 For, lo, he that formeth the mountains, and createth the wind,† and declareth unto man what *is* his thought,[s] that maketh the morning darkness, and treadeth upon the high places of the earth, The LORD, The God of hosts, *is* his name.

CHAPTER V.

1 A lamentation for Israel. 4 An exhortation to repentance. 21 God rejecteth their hypocritical service.

HEAR ye this word which I take up against you, *even* a lamentation, O house of Israel.

2 The virgin of Israel is fallen;[t] she shall no more rise: she is forsaken upon her land; *there is* none to raise her up.

3 For thus saith the Lord GOD; The city that went out *by* a thousand shall leave a hundred, and that which went forth *by* a hundred shall leave ten, to the house of Israel.

4 ¶ For thus saith the LORD unto the house of Israel, Seek ye me, and ye shall live:[u]

5 But seek not Beth-el, nor enter into Gilgal,[v]

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a Psa. 22:12. b Psa. 89:35. c Jer. 16:16. d Ezek. 12:5, 12. * Or, *cast away the things of.* e ch. 3:14. f Hos. 4:15; 12:11. g Num. 28:3, 4. † Heb. years *of days.* h Deut. 14:28. ‡ Heb. *by burning.* i Lev. 7:13. j Lev. 22:18, 21. § Heb. *so ye love.* k Matt. 23:23. l Ezek. 16:27. m Deut. 28:22. ‖ Or, *the multitude of.* n Jer. 5:3. ¶ Or, *in the way.* o Deut. 28:27, 60. * Heb. *with the captivity of;* 2 Kings 13:7. p Gen. 19:24, 25. q Zech. 3:2; Jude 23. r Ezek. 13:5; Matt. 25:13. † Or, *spirit.* s Dan. 2:28. t Lam. 2:13. u Isa. 55:6, 7. v ch. 4:4.

8. God never threatens in vain: his wrath is infinitely more terrible than all other evils, and they who have a true apprehension of it cannot but faithfully warn sinners to escape from it in the only way which God has provided.

9, 10. God will justify himself for all the chastisements which he inflicts upon his covenant people before the eyes of even wicked men.

CHAPTER IV.

1. *Kine of Bashan;* according to some, the luxurious and profligate women of Samaria, who instigated their husbands to cruelty and oppression; according to others, the princes, so called on account of their effeminacy. Bashan was a region east of the Jordan, celebrated for its luxuriant pastures.

2. *With hooks;* as fish are taken out of their home in the water.

3. *At the breaches;* the walls of the city being thrown down, they shall go out, each one by the nearest breach. *Ye shall cast—into the palace;* a difficult passage. According to the margin, it means that they cast away in their flight their treasures taken from the palace. Others propose to render, "Ye shall be cast out of the palace."

4. *Beth-el—Gilgal;* see note on Hosea 4:15. In cutting irony the prophet bids them go on in their idolatrous worship at Beth-el and Gilgal, since they are bent upon doing so. *Your tithes after three years;* the allusion is to the law of Moses, Deut. 14:28, 29, which the idolatrous Israelites seem to have imitated.

5. *With leaven;* another allusion to the Mosaic law, Lev. 7:12, 13. The leavened bread itself went to be the priests' portion, but the frankincense that accompanied it was burned on the altar.

6–11. *I also have given you;* the prophet enumerates God's judgments in past years, which had failed to bring the people to repentance.

12. *Thus will I do;* in accordance with my threatenings. Chap. 3:11–15; 4:1–3.

13. *He that formeth the mountains—the God of hosts;* the prophet designs, by this enumeration of the divine attributes, to forewarn the people with whom they have to deal. *Maketh the morning darkness;* see chap. 5:8.

INSTRUCTION.

God is very merciful, and will not destroy any till he has tried the efficacy of judgments often repeated; but if they harden themselves against the means he uses to reclaim them, he will at last plunge them into remediless ruin, and thus make them feel that they have to do, not with feeble man, but with the omnipotent Creator of heaven and earth. Let all flee to Christ, and thus be prepared to meet this holy God when he shall bring them into judgment for their sins.

CHAPTER V.

5. *Beer-sheba;* in this city, on the southern border of the holy land, as well as at Beth-el and Gilgal, idolatrous rites were practised. See chap. 8:14.

and pass not to Beer-sheba: for Gilgal shall surely go into captivity, and Beth-el shall come to naught.

6 Seek the LORD, and ye shall live; lest he break out like fire in the house of Joseph, and devour *it*, and *there be* none to quench *it* in Beth-el.

7 Ye who turn judgment to wormwood, and leave off righteousness in the earth,

8 *Seek him* that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD *is* his name:

9 That strengtheneth the spoiled* against the strong, so that the spoiled shall come against the fortress.

10 They hate him that rebuketh in the gate,[a] and they abhor him that speaketh uprightly.

11 Forasmuch therefore as your treading *is* upon the poor, and ye take from him burdens of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards,† but ye shall not drink wine of them.

12 For I know your manifold transgressions and your mighty sins: they afflict the just,[b] they take a bribe,‡[c] and they turn aside the poor in the gate *from their right*.[d]

13 Therefore the prudent shall keep silence in that time;[e] for it *is* an evil time.

14 Seek good, and not evil, that ye may live:[f] and so the LORD, the God of hosts, shall be with you, as ye have spoken.

15 Hate the evil, and love the good, and establish judgment in the gate: it may be that the LORD God of hosts will be gracious unto the remnant of Joseph.[g]

16 Therefore the LORD, the God of hosts, A. M. 3217. B. C. 787. the Lord, saith thus; Wailing *shall be* in all streets; and they shall say in all the highways, Alas! alas! and they shall call the husbandman to mourning, and such as are skilful of lamentation to wailing.[h]

17 And in all vineyards *shall be* wailing: for I will pass through thee, saith the LORD.

18 Woe unto you that desire the day of the LORD! to what end *is* it for you? the day of the LORD *is* darkness, and not light.[i]

19 As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him.

20 *Shall* not the day of the LORD *be* darkness, and not light? even very dark, and no brightness in it?

21 ¶ I hate, I despise your feast days, and I will not smell in your solemn assemblies.§

22 Though ye offer me burnt-offerings and your meat-offerings, I will not accept *them*;[j] neither will I regard the peace-offerings‖ of your fat beasts.

23 Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols.

24 But let judgment run¶ down as waters, and righteousness as a mighty stream.[k]

25 Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel?[l]

26 But ye have borne the tabernacle of your Moloch* and Chiun your images, the star of your god, which ye made to yourselves.

27 Therefore will I cause you to go into captivity beyond Damascus,[m] saith the LORD, whose name *is* The God of hosts.

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* Heb. *spoil.* [a] Isa. 29:21. † Heb. *vineyards of desire.* [b] Jas. 5:6. ‡ Or, *ransom.* [c] Psa. 26:9, 10. [d] Isa. 29:21. [e] ch. 6:10; Eccl. 3:7. [f] Isa. 55:2. § Exod. 32:30; 2 Kings 19:4; Joel 2:14. [h] Jer. 9:17–19. [i] Joel 2:2; Zeph. 1:14, 15. § Or, *your holy days.* [j] Isa. 1:11–15; Hos. 8:13. ‖ Or, *thank-offerings.* ¶ Heb. *roll.* [k] Mic. 6:8. [l] Deut. 32:17–19; Ezek. 20:8, 24. * Or, *Succuth your king.* [m] 2 Kings 17:6.

7. *Turn judgment to wormwood;* pervert justice to oppression, as in chap. 6:12; Hosea 10:4.

8. *Maketh the seven stars—calleth for the waters;* controls the whole course of nature. Compare Job 9:5–9.

9. *That strengtheneth—the fortress;* rather, "that causeth destruction to shine," like a flash of lightning, "upon the strong, and destruction cometh upon the fortress." Compare Job 12:17–21.

10. *They;* the people of Israel. *Him that rebuketh in the gate;* the upright judge who condemns the wicked.

13. *Shall keep silence;* because men will not listen to their words.

16. *The husbandman to mourning;* because the fruits of the earth are cut off. See next verse.

18. *The day of the Lord;* the day when God shall interpose in behalf of his people. Such a day would not bring deliverance to the wicked, but inevitable destruction. Compare Mal. 3:2. This prophecy was fulfilled in the judgments by which God destroyed the kingdoms of Israel and Judah, and more terribly in those which followed the advent of Christ.

21. *Smell in your solemn assemblies;* or, "smell your solemn assemblies;" the savor of their sacrifices; that is, take delight in them.

24. *Judgment;* justice in the administration of law. If the people will be acceptable to God, they must begin by thorough repentance, and works meet for repentance. Compare Isa. 1:16, 17; Hosea 6:6.

25. *Have ye offered unto me sacrifices and offerings?* that is, have ye offered to me alone, with undivided love and obedience? The question reproaches them not for omitting sacrifices in the wilderness, of which there is no proof, but for uniting with them their own superstitions. See Acts 7:42, 43.

26. *Chiun your images;* according to some, "the statue of your images." *The star of your god;* probably the planet Saturn, symbolized by a star.

27. *Will I cause—beyond Damascus;* see 2 Kings 17:6. Assyria lay beyond Damascus.

INSTRUCTIONS.

2, 3. When God has forsaken a people or an individual, no earthly help can avail.

4–6. They who in times of calamity resort for deliverance to sinful practices, instead of seeking God's help by repentance and holy obedience, only plunge themselves into speedier and more terrible destruction.

7–10. A true apprehension of God's glorious character and attributes, and his supreme control over nature and the course of human affairs, prepares the way for faith in him, and that holiness of heart and life which is inseparable from faith. But they who are ignorant of God and alienated from him, will give themselves up to worldliness and sin, and hate those who vindicate the cause of truth and righteousness.

11. They who seek to be rich by spoiling the poor, bring on themselves misery and ruin; God will take part with the weak against their oppressors, and "spoil the soul of those that spoiled them." Prov. 22:22, 23.

13. When the character and conduct of a people are such that the wise and good feel constrained to keep silence, it is a sign that their ruin is near.

A. M. 3217.
B. C. 787.

CHAPTER VI.

1 The wantonness of Israel, 7 shall be plagued with desolation, 12 and their incorrigibleness.

WOE to them *that are* at ease* in Zion,[a] and trust in the mountain of Samaria, *which are* named chief† of the nations,[b] to whom the house of Israel came!

2 Pass ye unto Calneh, and see; and from thence go ye to Hamath the great:[c] then go down to Gath of the Philistines: *be they* better than these kingdoms? or their border greater than your border?

3 Ye that put far away the evil day,[d] and cause the seat‡ of violence to come near;

4 That lie upon beds of ivory, and stretch themselves upon their couches,§ and eat the lambs out of the flock, and the calves out of the midst of the stall;

5 That chant‖ to the sound of the viol,[e] *and* invent to themselves instruments of music, like David;[f]

6 That drink wine in bowls,¶ and anoint themselves with the chief ointments; but they are not grieved for the affliction* of Joseph.[g]

7 ¶ Therefore now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed.

8 The Lord GOD hath sworn by himself,[h] saith the LORD the God of hosts, I abhor the excellency of Jacob,[i] and hate his palaces; therefore will I deliver up the city with all that is therein.†

9 And it shall come to pass, if there remain ten men in one house, that they shall die.

10 And a man's uncle shall take him up, and he that burneth him, to bring out the bones out of the house, and shall say unto him that *is* by the sides of the house, *Is there* yet *any* with thee? and he shall say, No. Then shall he say, Hold thy tongue:[j] for we may not‡ make mention of the name of the LORD.

11 For behold, the LORD commandeth, and he will smite the great house with breaches,§ and the little house with clefts.

12 ¶ Shall horses run upon the rock? will *one* plough *there* with oxen? for ye have turned judgment into gall,[k] and the fruit of righteousness into hemlock:[l]

13 Ye which rejoice in a thing of naught, which say, Have we not taken to us horns by our own strength?

14 But behold, I will raise up against you a nation,[m] O house of Israel, saith the LORD the God of hosts; and they shall afflict you from the entering in of Hamath unto the river‖ of the wilderness.[n]

* Or, *secure.* [a] 1 Pet. 5:7. † Or, *first-fruits.* [b] Lam. 1:1. [c] Isa. 10:9. [d] Ezek. 12:27. ‡ Or, *habitation.* § Or, *abound with superfluities.* ‖ Or, *quaver.* [e] Isa. 5:12. [f] 1 Chr. 23:5. ¶ Or, *in bowls of wine.* * Heb. *breach.*

[g] Gen. 49:23. [h] Jer. 51:14. [i] Psa. 47:4; Psa. 106:40. † Heb. *the fulness thereof.* [j] ch. 5:13. ‡ Or, *they will not*, or *have not.* § Or, *droppings.* [k] ch. 5:7. [l] Hos. 10:4. [m] Jer. 5:15. ‖ Or, *valley.* [n] Num. 34:8; 1 Kings 8:65.

14–17. In all times of trouble, repentance and hearty obedience to God's law are the divinely appointed and sure way of obtaining relief; but for those who reject this way and continue to rebel against God, nothing remains but lamentation and woe.

18–20. When the day of promised deliverance comes to the righteous, it will consume the wicked. Such was the result of Christ's coming, to the proud and rebellious among the Jews. Malachi 4:1–3.

21–24. God will accept no observance of religious rites, though they be those of his own appointment, in place of a holy heart and a righteous life. Though wicked men multiply ever so much the outward forms of religion, they and their services still remain abominable in his sight. Psa. 50:8–23; Prov. 15:8; 28:9; Isa. 1:11–20; Jer. 6:20; Micah 6:6–8.

25–27. God will not share our service with idols; he will have our undivided love, confidence, and obedience, or reject us as unclean and abominable.

CHAPTER VI.

1. *Zion;* the head of Judea. *Samaria;* the head of Israel. The princes of Judah and Israel are addressed together, because they were guilty of the same sins, and should suffer the same punishment; Amos, like Hosea, though sent to Israel, occasionally glances at the sins of Judah. *Came;* for direction and the administration of justice.

2. *Calneh—Hamath;* see note on Isa. 10:9. *Be they better than these kingdoms?* or, "Were they better?" that is, did God bestow upon them, while yet flourishing, a better condition and larger territory than upon you? Yet, for their abuse of his goodness, God punished them, which should be a warning to you. Calneh and Hamath were conquered by the Assyrians. For the conquest of Gath, see 2 Kings 12:17; 2 Chron. 26:6.

4–6. *Beds of ivory—chief ointments;* the reigns of Uzziah in Judah, and Jeroboam second in Israel, were externally very prosperous. See 2 Chron. 26:5–15; 2 Kings 14:25–28. Hence came the false security and luxury which the prophet rebukes.

9. *Shall die;* one by one, as described in ver. 10.

10. *A man's uncle;* the uncle of the dead man, who is the last but one of the ten. He attends to his burial, or the burning of his body, as the nearest surviving relative. *Him that is by the sides of the house;* the one survivor who lies sick in a remote corner of the house. *Then shall he say, Hold thy tongue;* the uncle of the dead man shall say to the survivor, Bear thy lot in silence, since lamentation and despair are alike unavailing. This is the language of despair.

12. *Shall horses run—oxen?* will one think to make horses run with safety upon craggy rocks, or plough there with oxen in the hope of reaping from them a harvest? As well may you hope to be prospered while you pervert justice and judgment. *Gall—hemlock;* see notes on chap. 5:7 and Hosea 10:4.

13. *A thing of naught;* their idols, and all their other vain confidences.

14. *The entering in of Hamath;* the northern limit of Palestine. Num. 34:8; 2 Kings 14:25. *The river of the wilderness;* probably the deep valley of the Kidron, where it empties into the northern part of the Dead sea, at the southern limit of the kingdom of Israel. See 2 Kings 14:25, where the word rendered "plain" is the same that is here rendered "wilderness," and denotes the long deep valley in which the Dead sea lies.

INSTRUCTION.

Times of continued worldly prosperity are full of danger to the cause of religion; their tendency is to bring into the church luxury, pride, vain show, and indifference to God's service, with all the gross sins that naturally follow in their train. Thus the professors of godliness dishonor Christ before the world, lose their power over men's consciences, and make it necessary that God should purify his church by his judgments. The numerous examples on record of great and often very sudden changes from a state of ease and comfort to one of deep affliction, ought to be a solemn warning to us of the present day not to abuse the great prosperity which God is bestowing upon us, lest he cause our sun also to go down at noon, and darken our land in the clear day, as he did with ancient Israel. Chap. 8:9.

CHAPTER VII.

1 The judgments of the grasshoppers, 4 and of the fire, are diverted by the prayer of Amos. 7 By the wall of a plumb-line is signified the rejection of Israel. 10 Amaziah complaineth of Amos. 14 Amos showeth his calling, 16 and Amaziah's judgment.

THUS hath the Lord GOD showed unto me: and behold, he formed grasshoppers* in the beginning of the shooting up of the latter growth; and lo, *it was* the latter growth after the king's mowings.

2 And it came to pass *that* when they had made an end of eating the grass of the land, then I said, O Lord GOD, forgive, I beseech thee:[a] by whom shall Jacob arise?† for he *is* small.[b]

3 The LORD repented for this:[c] It shall not be, saith the LORD.

4 ¶ Thus hath the Lord GOD showed unto me: and behold, the Lord GOD called to contend by fire,[d] and it devoured the great deep, and did eat up a part.

5 Then said I, O Lord GOD, cease, I beseech thee: by whom shall Jacob arise? for he *is* small.

6 The LORD repented for this: This also shall not be, saith the Lord GOD.

7 ¶ Thus he showed me: and behold, the Lord stood upon a wall *made* by a plumb-line, with a plumb-line in his hand.

8 And the LORD said unto me, Amos, what seest thou? And I said, A plumb-line. Then said the Lord, Behold, I will set a plumb-line in the midst of my people Israel:[e] I will not again pass by them any more:[f]

9 And the high places of Isaac shall be desolate,[g] and the sanctuaries of Israel shall be laid waste; and I will rise against the house of Jeroboam with the sword.‡

10 ¶ Then Amaziah the priest of Beth-el sent to Jeroboam king of Israel,[h] saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words.

11 For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land.

12 Also Amaziah said unto Amos, O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there:

13 But prophesy not again any more at Beth-el:[i] for it *is* the king's chapel,§ and it *is* the king's court.‖

14 ¶ Then answered Amos, and said to Amaziah, I *was* no prophet,[j] neither *was* I a prophet's son; but I *was* a herdman,[k] and a gatherer of sycamore fruit:¶

15 And the LORD took me as I followed* the flock, and the LORD said unto me, Go, prophesy unto my people Israel.

16 ¶ Now therefore hear thou the word of the LORD: Thou sayest, Prophesy not against Israel,[l] and drop not *thy word* against the house of Isaac.[m]

17 Therefore thus saith the Lord;[n] Thy wife shall be a harlot in the city,[o] and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a polluted land: and Israel shall surely go into captivity forth of his land.

* Or, *green worms.* a Dan. 9:19. † Or, *who* of, or for, *Jacob shall stand?* b Zech. 4:10. c Deut. 32:36; Jonah 3:10. d Heb. 1:7. e Lam. 2:8. f Mic. 7:18. g Beer-sheba; Gen. 26:25; 46:1. ‡ Fulfilled, 2 Kings 15:10. h 1 Kings 12:32; 2 Kings 14:23. i 1 Kings 12:32; 13:1. § Or, *sanctuary.* ‖ Or, *house of the kingdom.* j Zech. 13:5. k ch. 1:1. ¶ Or, *wild figs.* * Or, *from behind.* l Mic. 2:6. m Ezek. 21:2. n Jer. 28:12, etc.; 29:21, etc. o Hos. 4:13; Zech. 14:2.

CHAPTER VII.

1. *God showed unto me;* the symbolical acts contained in this and the two following chapters are not actual, but represented in vision to the prophet's mind. See introductory note to Ezekiel. *Formed grasshoppers;* this symbol, like the following, represented the destruction of Israel by foreign enemies; for these are signified by grasshoppers and the fire. *The latter growth;* the second growth of grass, after the first has been mowed. *After the king's mowings;* probably of the early crop for his own use; implying that the Israelitish nation, which, like a meadow newly mown, was beginning, under Jeroboam, to recover its strength, is about to be utterly destroyed for its sins. See 2 Kings 14:25–27.

2. *By whom—arise?* or, "Who is Jacob, that he should arise?" *Small;* reduced by repeated calamities.

3. *Repented;* upon the intercession of the prophet, God graciously averts the threatened destruction. This signifies that he bears long with his rebellious people, delaying and mitigating their punishment in answer to the prayers of his faithful servants.

4. *To contend;* against Israel. *A part;* or, "the portion;" that is, the inheritance of Israel.

7. *A plumb-line;* the symbol of exact and discriminating justice, which destroys the wicked, while it saves the righteous remnant. Compare 2 Kings 21:13; Isa. 21:17; Lam. 2:8. See also 2 Sam. 8:2. Consequently, the prophet does not seek to avert the judgment foretold by this symbol.

8. *Pass by them;* forgive them, or spare them as hitherto.

9. *The high places of Isaac;* compare ver. 16, where "the house of Isaac" is the same as "the house of Israel."

13. *The king's chapel;* or, as in the margin, "his sanctuary," as the place consecrated by him and his predecessors to the golden calf and its worship. *The king's court;* literally, as the margin, "a house of the kingdom," that is, a royal place, because there the public religious worship of the kingdom was maintained. Perhaps the king had also a residence there.

14. *No prophet, neither—a prophet's son;* not trained to the prophetical office, like the companies of prophets under Samuel and Elisha, 1 Sam. 19:20; 2 Kings 6:1, who were called "sons of the prophets." 1 Kings 20:35; 2 Kings 2:3, etc. God had taken him immediately from following the herd, and given him a message to Israel which he must deliver.

INSTRUCTIONS.

1–6. Great judgments have often been averted by the earnest intercessions of holy men. This should encourage us to offer for our nation and the church "the effectual fervent prayer," which "availeth much" with God. Exod. 32:11–14; Num. 14:13–20.

8. God's judgments are so ordered, through his infinite wisdom and righteousness, that their effect is to destroy the kingdom of Satan, while they enlarge and build up the kingdom of Christ. Isa. 1:25–27; 10:22.

10, 11. It is the custom of wicked men to accuse those who faithfully reprove them for their sins, of seditious conduct, and to represent them as the enemies and disturbers of the public peace. 1 Kings 18:17; Jer. 38:4.

12–17. God's authority is higher than that of all earthly rulers. These have no right to prescribe where his messengers shall preach, nor what they shall say. The humblest man to whom God has committed a message, is bound to proclaim it boldly, however contrary it may be to the feelings and wishes of sinners; and if he does this, God will be with him and vindicate his character, while he puts to shame his accusers.

A. M. 3217.
B. C. 787.

CHAPTER VIII.

1 By a basket of summer fruit is shown the nearness of Israel's end.
4 Oppression is reproved. 11 A famine of the word threatened.

THUS hath the Lord GOD showed unto me: and behold a basket of summer fruit.

2 And he said, Amos, what seest thou? And I said, A basket of summer fruit. Then said the LORD unto me, The end is come upon my people of Israel;[a] I will not again pass by them any more.[b]

3 And the songs of the temple shall be howlings* in that day,[c] saith the Lord GOD: *there shall be* many dead bodies in every place;[d] they shall cast *them* forth with silence.†

4 ¶ Hear this, O ye that swallow up the needy, even to make the poor of the land to fail,[e]

5 Saying, When will the new moon‡ be gone,[f] that we may sell corn? and the sabbath,[g] that we may set forth§ wheat, making the ephah small,[h] and the shekel great, and falsifying the balances by‖ deceit?[i]

6 That we may buy the poor for silver, and the needy for a pair of shoes; *yea*, and sell the refuse of the wheat?

7 The LORD hath sworn by the excellency of Jacob, Surely I will never forget any of their works.[j]

8 Shall not the land tremble for this, and every one mourn that dwelleth therein?[k] and it shall rise up wholly as a flood; and it shall be cast out and drowned, as *by* the flood of Egypt.

9 And it shall come to pass in that day, saith the Lord GOD, that I will cause the sun to go down at noon, and I will darken the earth in the clear day:[l]

10 And I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head;[m] and I will make it as the mourning of an only *son*,[n] and the end thereof as a bitter day.

11 ¶ Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD:[o]

12 And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the LORD, and shall not find *it*.

13 In that day shall the fair virgins and young men faint for thirst.[p]

14 They that swear by the sin of Samaria,[q] and say, Thy god, O Dan, liveth;[r] and, The manner¶ of Beer-sheba liveth; even they shall fall, and never rise up again.[s]

CHAPTER IX.

1 The certainty of the desolation. 11 The restoration of the tabernacle of David.

I SAW the Lord standing upon the altar: and he said, Smite the lintel* of the door, that the posts may shake: and cut† them in the head,[t] all of them; and I will slay the last of them with the sword: he that fleeth of them shall not flee away, and he that escapeth of them shall not be delivered.

2 Though they dig into hell, thence shall my hand take them;[u] though they climb up to heaven, thence will I bring them down:[v]

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[a] Ezek. 7:2. [b] ch. 7:8. * Heb. *shall howl.* [c] ch. 5:23. [d] ch. 6:9, 10. † Heb. *be silent.* [e] Prov. 30:14. ‡ Or, *month.* [f] Mal. 1:13. [g] Neh. 13:15, 16. § Heb. *open.* [h] Deut. 25:13–16; Mic. 6:10, 11. ‖ Heb. *perverting the balances of;* Hos. 12:7. [i] Prov. 20:23. [j] Jer. 17:1; Hos. 8:13. [k] Hos. 4:3.

[l] Isa. 59:9, 10. [m] Ezek. 7:18. [n] Jer. 6:26. [o] Psa. 74:9. [p] Psa. 63:1; Isa. 41:17–20. [q] Deut. 9:21. [r] Hos. 4:15. ¶ Heb. *way;* Acts 9:2; 19:9, 23. [s] ch. 5:5. * Or, *chapiter*, or *knop.* † Or, *wound.* [t] Psa. 68:21. [u] Psa. 139:8–10. [v] Obad. 4.

CHAPTER VIII.

1. *Summer fruit;* such as the fig, which was harvested in the latter part of summer.

2. *The end is come upon—Israel;* like the fruit in this basket, they are ripe for the harvest. In the original, the two words rendered "summer fruit" and "end" are similar, as if it were said, "A basket of ripe fruit;" "my people Israel is ripe for the end."

5. *New moon;* one of the holy days, in which secular labor was suspended. Compare Num. 10:19; Neh. 10:31. *The ephah;* the measure used in selling their grain. *The shekel;* the weight of money received in return. Deut. 25:13, 14.

6. *Buy the poor;* for servants. See Lev. 25:39, and note on chap. 2:6.

8. *Rise up;* with water; that is, be covered. Compare Prov. 24:31, where the sluggard's field is said, in the Hebrew, to be "all risen up with thorns." *Shall be cast out;* its inhabitants shall be carried away by the flood.

11, 12. *The words of the Lord;* in their distress they shall seek counsel from God, but receive no answer. Psa. 74:9; Lam. 2:9; Ezek. 7:26.

14. *Thy god—Beersheba liveth;* that is, "As thy god, O Dan, liveth;" "As the manner of Beer-sheba liveth." These are forms of swearing. "The manner of Beer-sheba" is the idolatrous form of worship there established.

INSTRUCTIONS.

1–3. Though God is long-suffering, not willing that any should perish, his forbearance has a limit; and when this is reached, his wrath will destroy without remedy.

5. The Sabbath was made for man, and all good men love its holy rest. But they who are intent upon unrighteous gain must be expected to hate the interruption which it brings to the pursuit of mammon, and to use their influence against its sanctity.

7. When the rich and powerful oppress and spoil their fellow-men, and no earthly tribunal can be found to maintain the cause of truth and justice, God himself will interpose in behalf of the poor and defenceless, and thrust down their oppressors from the height of their prosperity into remediless ruin. Prov. 15:25; 22:22, 23.

11–14. When men will not listen, in the time of their prosperity, to the messages of God's word, they shall seek from him in their calamity some message of comfort, but receive no answer; then all their vain confidences will fail, and they perish with none to help them.

CHAPTER IX.

1. *The altar;* the brazen altar in the court of the temple at Jerusalem; for the vision has respect to the whole covenant people of God. Ver. 11. The altar is the seat of God's justice, and thence his commands go forth against the workers of iniquity. Compare Ezek. 9:2. *Smite the lintel;* rather, as the margin, "the chapiter," or ornamented head of the pillars in front of the temple. *The posts;* or, "the thresholds," as the Hebrew word is elsewhere rendered. Judg. 19:27; 1 Sam. 5:4, 5, etc. The blow shakes the temple from top to bottom. *Cut them;* smite so as to break them in pieces. The reference is to the pillars of the temple. The demolition of the temple is a symbol of the destruction which God is about to bring upon both parts of his covenant people, ver. 8, 9. *The last of them;* the remnant that escapes the first blow.

3 And though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them:

4 And though they go into captivity before their enemies, thence will I command the sword, and it shall slay them:[a] and I will set mine eyes upon them for evil, and not for good.

5 And the Lord GOD of hosts *is* he that toucheth the land, and it shall melt,[b] and all that dwell therein shall mourn: and it shall rise up wholly like a flood; and shall be drowned, as *by* the flood of Egypt.

6 *It is* he that buildeth his stories* in the heaven, and hath founded his troop† in the earth; he that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD *is* his name.

7 *Are* ye not as children of the Ethiopians unto me, O children of Israel? saith the LORD. Have not I brought up Israel out of the land of Egypt? and the Philistines from Caphtor,[c] and the Syrians from Kir?

8 Behold, the eyes of the Lord GOD *are* upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob,[d] saith the LORD.

9 For lo, I will command, and I will sift‡ the house of Israel among all nations, like as *corn* is sifted in a sieve, yet shall not the least grain§ fall upon the earth. A. M. 3217. B. C. 787.

10 All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us.

11 ¶ In that day will I raise up the tabernacle of David that is fallen,[e] and close‖ up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:

12 That they may possess the remnant of Edom, and of all the heathen, which are called by my name,¶ saith the LORD that doeth this.

13 Behold, the days come, saith the LORD, that the ploughman shall overtake the reaper, and the treader of grapes him that soweth* seed;[f] and the mountains shall drop sweet† wine,[g] and all the hills shall melt.

14 And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit *them;*[h] and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.

15 And I will plant them upon their land,[i] and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God.

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a Deut. 28:65; Ezek. 5:12. b Mic. 1:4. * Or, *spheres;* Heb. *ascensions.* † Or, *bundle.* c Jer. 47:4. d Deut. 4:31. ‡ Heb. *cause to move.* § Heb. *stone.* e Acts 15:15–17. ‖ Heb. *hedge,* or *wall.* ¶ Heb. *upon whom my name is called.* * Heb. *draweth forth.* f Lev. 26:5. † Or, *new.* g Joel 3:18, 20. h Ezek. 36:33. i Jer. 32:41.

3. *In the top of Carmel;* the reference seems to be to the innumerable caves on the top of Carmel. *Be hid;* rather, "hide themselves."

5. *Shall rise up;* see note on chap. 8:8.

6. *His troop;* or, "his arch;" that is, the arch of heaven.

7. *Are ye not as children of the Ethiopians unto me, O children of Israel?* the Israelites gloried that they were God's peculiar people, and thought that on this account he could never cast them off. But he teaches them that since they have made themselves like the heathen in character, he will treat them as such. *Have not I brought up Israel out of the land of Egypt?—from Kir?* they might reason that, since God had brought them out of Egypt into the land of Canaan, he would never suffer their enemies to dispossess them of it; but he reminds them that he has dealt in a like manner with the Philistines and the Syrians. No outward privileges or past favors can save from punishment those who transgress God's law. *Caphtor;* according to the ancients, Cappadocia: some understand the word of Crete. *Kir;* between the Black sea and the Caspian. See note on Isa. 22:6.

8. *The house of Jacob;* here, like "the house of Israel," ver. 9, used in a general sense for the whole posterity of Jacob, including all the twelve tribes.

9. *Shall not the least grain fall;* while God, by captivity and dispersion, sifts his covenant people, he will save all the righteous among them.

11. *In that day;* that is, in connection with these judgments, and as a consequence of them; their effect is to purify the church, and thus prepare her for a glorious enlargement. We must not limit these words to one particular period of time. The restoration of the Jews under Cyrus was only the dawn of their fulfilment, which belongs especially to the gospel dispensation. See notes on Isa. 4:2; Dan. 12:1.

12. *Possess the remnant of Edom;* take possession of their inheritance. This is to be understood spiritually of the conversion of the Gentiles to Christ. The Edomites are named as the most prominent among the enemies of the covenant people. Their subsequent conquest by John Hyrcanus, and incorporation into the Jewish nation, was only an earnest of a higher spiritual fulfilment of the prophecy.

13. *Shall overtake the reaper;* compare Lev. 26:5. *Shall melt;* be dissolved by the streams of new wine; a poetical description of great fruitfulness and plenty. Compare Joel 3:18. The outward peace and abundance of that happy day, as it is the effect, so is it also the sign of the spiritual fruitfulness and prosperity of God's people.

14, 15. *Bring again the captivity of my people—plant them;* God's people are here the universal church, into which all nations are to be gathered. Isa. 60:3–16. The grafting in again to the visible church of ancient Israel, is not to be understood as the main fulfilment of this prophecy, but rather as that mighty event which in a special manner hastens its fulfilment. See Rom. 11:12, 15, 25, 26.

INSTRUCTION.

No outward privileges and relations to God can exempt the wicked from punishment. Again and again has judgment begun at the house of God, and proceeded till his visible followers were sifted "like as corn is sifted in a sieve." But the result has been the salvation and enlargement of the true Israel. Thus shall God continue to carry forward his work from age to age, till that happy time foretold by the ancient prophets, when Zion shall be established in perpetual peace and prosperity.

OBADIAH.

Concerning the date of Obadiah's prophecy, expositors are not agreed. There is no decisive reason for supposing that he does not belong to the age of Jeroboam second. He has much in common with Jeremiah. See Jer. 49:7–17. Yet, as we know that Jeremiah made use of the earlier prophecies of Isaiah—compare Isa. chaps. 15, 16, with Jer. chap. 48—so he may have done also in respect to this short prophecy of Obadiah. The Edomites were conspicuous for their hatred against God's covenant people. See Ezek. 25:12; 35:5–15; Joel 3:19; Amos 1:11, and the parallel passage in Jeremiah. Accordingly they stand here, in respect to both their guilt and punishment, as the representatives of Zion's enemies in all ages. In like manner, the promised victory of Israel over them represents the universal triumph of the church which is reserved for "the last days."

1 The destruction of Edom. 3 for their pride, 10 and for their wrong unto Jacob. 17 The salvation and victory of Jacob.

THE vision of Obadiah. Thus saith the Lord God concerning Edom;[a] We have heard a rumor from the Lord, and an ambassador is sent among the heathen, Arise ye, and let us rise up against her in battle.

2 Behold, I have made thee small among the heathen: thou art greatly despised.

3 ¶ The pride of thy heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation *is* high; that saith in his heart, Who shall bring me down to the ground?[b]

4 Though thou exalt *thyself* as the eagle, and though thou set thy nest among the stars, thence will I bring thee down,[c] saith the Lord.

5 If thieves came to thee, if robbers by night, (how art thou cut off!) would they not have stolen till they had enough? if the grape-gatherers came to thee, would they not leave *some* grapes?*

6 How are *the things* of Esau searched out![d] *how* are his hidden things sought up![e]

7 All the men of thy confederacy have brought thee *even* to the border: the men that were at peace† with thee have deceived thee, *and* prevailed against thee; *they that eat*‡ thy bread have laid a wound under thee: *there is* none understanding in him.§[f]

8 Shall I not in that day, saith the Lord, even destroy the wise *men* out of Edom, and understanding out of the mount of Esau?

9 And thy mighty *men*, O Teman, shall be dismayed,[g] to the end that every one of the mount of Esau may be cut off by slaughter.

10 ¶ For *thy* violence against thy brother Jacob, shame shall cover thee, and thou shalt be cut off for ever.[h]

11 In the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces,‖ and foreigners entered into his gates, and cast lots upon Jerusalem,[i] even thou *wast* as one of them.

12 But thou shouldest not have looked¶ on the day of thy brother in the day that he became a stranger;[j] neither shouldest thou have rejoiced over the children of Judah in the day of their destruction; neither shouldest thou have spoken proudly* in the day of distress.

13 Thou shouldest not have entered into the gate of my people in the day of their calamity; yea, thou shouldest not have looked on their affliction in the day of their calamity, nor have laid

[a] Isa. 21:11; 34:5, etc.; Jer. 49:7, etc.; Ezek. 25:12; Joel 3:19; Mal. 1:3, 4 [b] Isa. 14:13–15; Rev. 18:7. [c] Job 20:6. * Or, *gleanings.* [d] Psa. 139:1. [e] Dan. 2:22. † Heb. *of thy peace.* ‡ Heb. the men *of.* § Or, *of it.* [f] Isa. 9:11–14. [g] Psa. 76:5. [h] Psa. 137:7; Ezek. 35:5. ‖ Or, *his substance.* [i] Joel 3:3; Nah. 3:10. ¶ Or, *do not behold.* [j] Mic. 4:11; 7:8–10. * Heb. *magnified thy mouth.*

OBADIAH.

1. *Is sent among the heathen;* to stir them up to war against Edom. His words follow immediately.

2. *I have made thee small;* the future punishment of Edom is spoken of as if it had already taken place. Compare ver. 6, 7. Some think the sins of Edom, described ver. 10–14, are in like manner future, though the spirit which prompts to them already exists, and manifests itself as it has opportunity.

3, 4. *The pride of thy heart—bring thee down;* see note on Jer. 49:16.

5. *Till they had enough;* that is, only till they had enough, leaving the rest. *Grape-gatherers;* a symbol for "thieves" and "robbers," Edom being the plundered vine. The meaning of these questions is, that the enemies of Edom have ravaged her more than thieves and robbers. Compare Jer. 49:9.

6. *Searched out—sought up;* by his enemies. Jer. 49:10.

7. *Men of thy confederacy;* Edom's allies, to whom he trusted for help. *A wound;* or, "a snare." *In him;* in Edom.

8, 9. *Wise men—mighty men—Teman;* see Jer. 49:7.

11. *His forces—his gates;* those of God's people. *Wast as one of them;* see Psa. 137:7; Ezek. 35:15.

12. *Thou shouldest not have looked;* rather, as the margin, "do not behold;" and so of all the other expressions to the end of ver. 14. Thus the prophet warns Edom against indulging his hatred towards God's people.

hands on their substance* in the day of their calamity;

14 Neither shouldest thou have stood in the crossway, to cut off those of his that did escape; neither shouldest thou have delivered up† those of his that did remain in the day of distress.

15 For the day of the LORD *is* near upon all the heathen:[a] as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.[b]

16 For as ye have drunk upon my holy mountain, *so* shall all the heathen drink continually; yea, they shall drink, and they shall swallow down,‡ and they shall be as though they had not been.

17 ¶ But upon mount Zion shall be deliverance,§[c] and there shall be holiness;‖ and the house of Jacob shall possess their possessions.

18 And the house of Jacob shall be a fire, and the house of Joseph a flame,[d] and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be *any* remaining of the house of Esau; for the LORD hath spoken *it.* A. M. 3417. B. C. about 587.

19 And *they of* the south shall possess the mount of Esau;[e] and *they of* the plain, the Philistines: and they shall possess the fields of Ephraim, and the fields of Samaria: and Benjamin *shall possess* Gilead.

20 And the captivity of this host of the children of Israel *shall possess* that of the Canaanites, *even* unto Zarephath; and the captivity of Jerusalem, which *is* in Sepharad,¶ shall possess the cities of the south.[f]

21 And saviors shall come up on mount Zion to judge the mount of Esau;[g] and the kingdom shall be the LORD'S.[h]

* Or, *forces.* † Or, *shut up;* Psa. 31:8. [a] Ezek. 30:3. [b] Hab. 2:8. ‡ Or, *sup up.* § Or, *they that escape.* [c] Joel 2:32. ‖ Or, *it shall be holy;* Joel 3:17.

[d] Isa. 10:17. [e] Amos 9:12. ¶ Or, shall possess *that which* is *in Sepharad.* [f] Jer. 32:44. [g] 1 Tim. 4:16. [h] Zech. 14:9; Luke 1:33.

14. *Delivered up;* to the enemy.

16. *As ye have drunk upon my holy mountain;* as ye, my people, who dwell upon my holy mountain, have drunk; that is, drunk the cup of my wrath. Compare Jer. 25:27–29; 49:12. For the doctrine here taught, compare 1 Pet. 4:17.

17. *Their possessions;* the possessions of the Edomites.

19. *They of the south;* they of Judah, who occupy the south of Palestine, *shall possess the mount of Esau;* which extended south and east of the southern border of Judah. *They of the plain;* of Judah, towards the Mediterranean, shall possess the land of *the Philistines;* which lay on the western border of this plain: they shall possess *Ephraim and Samaria;* that is, the territory of the kingdom of Israel. Thus the whole of Canaan is given to Judah. *Gilead;* on the east of the Jordan, opposite to the territory of Benjamin.

20. *The captivity—of Israel;* the remnant of the ten tribes are assigned a portion out of Palestine, adjacent to their ancient territory in Palestine. *That of the Canaanites;* the territory of the Canaanites, north of the ancient possessions of Israel. *Zarephath;* on the sea-coast of Phenicia, between Tyre and Zidon. *The captivity—in Sepharad;* captives from Jerusalem, then dwelling in Sepharad; of these and of Sepharad we know nothing. *The cities of the south;* heathen cities, apparently beyond "the mount of Esau," which has been given to the south of Judah, ver. 19; just as the captivity of Israel has a possession north of that given to Judah.

In interpreting this and the preceding verse, we are not to insist on particulars. The meaning is, that the remnant of Judah and Israel shall possess the land of their enemies; and this, again, represents the universal spiritual triumph of God's people.

21. *Saviors;* in the temporal saviors after the Babylonish captivity, who conquered the Edomites, we have only the earnest of the true fulfilment of this promise in Christ.

INSTRUCTIONS.

2–4. No wisdom, riches, military power, or natural strength of position, can secure a people against God's judgments. When a nation puts its trust in these, instead of its Maker, and is thus lifted up with pride and self-confidence, God will make it "small" and "greatly despised" before the eyes of all men.

7. The confederacies which one wicked nation makes with neighboring nations as wicked as itself, will in the end bring destruction instead of salvation. 2 Chron. 28:20.

8, 9. When God purposes to destroy a nation for its sins, he commonly removes from it the wise and prudent, and gives it over to weak and foolish counsels.

10–16. To rejoice over the calamities which befall our enemies is a heinous sin, which God will not suffer to go unpunished; but when the wicked exult in the sufferings which he sends upon his own people for their correction, and aggravate them by deeds of cruelty and perfidy, he will put to their lips the cup of wrath, and compel them to drink it to the dregs. Prov. 24:15–18.

17–21. When God afflicts his covenant people, it is always for their purification and salvation; in due time he grants them, through Christ, a glorious deliverance from their troubles, and makes them victorious over all that hated and persecuted them.

JONAH.

From 2 Kings 14:25 we learn that Jonah was of Gath-hepher, a town of the tribe of Zebulun in the north of Palestine. See Josh. 19:13, where Gittah-hepher is undoubtedly the same as Gath-hepher. We further learn from the same passage that he prophesied at least as early as the days of Jeroboam second, when Amos also flourished. Some place him at an earlier date, but of this there is no decisive proof. Of his personal history we know nothing beyond what is contained in the present book. Our Saviour compares the event which befell him in his flight, to his own burial and resurrection. Matt. 12:39, 40. In like manner, his mission to Nineveh, then the head of the gentile world, seems to have been a sign of the future calling of the Gentiles.

A. M. 3142.
B. C. about 862.

CHAPTER I.

1 Jonah, sent to Nineveh, fleeth to Tarshish. 4 He is overtaken by a tempest, 11 thrown into the sea, 17 and swallowed by a great fish.

NOW the word of the LORD came unto Jonah* the son of Amittai,[a] saying,

2 Arise, go to Nineveh,[b] that great city, and cry against it; for their wickedness is come up before me.[c]

3 But Jonah arose up to flee unto Tarshish from the presence of the LORD,[d] and went down to Joppa;[e] and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the LORD.

4 ¶ But the Lord sent out† a great wind into the sea, and there was a mighty tempest in the sea,[f] so that the ship was like‡ to be broken.

5 Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that *were* in the ship into the sea, to lighten *it* of them.[g] But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep.

6 So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not.

7 And they said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil *is* upon us.[h] So they cast lots, and the lot fell upon Jonah.

8 Then said they unto him, Tell us, we pray thee, for whose cause this evil *is* upon us? What *is* thine occupation? and whence comest thou? what *is* thy country? and of what people *art* thou?

9 And he said unto them, I *am* a Hebrew; and I fear the LORD,§ the God of heaven, which hath made the sea and the dry *land*.[i]

10 Then were the men exceedingly afraid,‖ and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the LORD, because he had told them.

11 ¶ Then said they unto him, What shall we do unto thee, that the sea may be calm unto us?¶ for the sea wrought,* and was tempestuous.†

12 And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest *is* upon you.[j]

13 Nevertheless the men rowed‡ hard to bring *it* to the land; but they could not: for the sea wrought, and was tempestuous against them.

14 Wherefore they cried unto the LORD, and said, We beseech thee, O LORD, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood:[k] for thou, O LORD, hast done as it pleased thee.

* Called *Jonas*, Matt. 12:39. [a] 2 Kings 14:25. [b] Gen. 10:11, 12 [c] Ezra 9:6. [d] Psa. 139:7. [e] Acts 9:36. † Heb. *cast forth*. [f] Psa. 107:25. ‡ Heb. *thought*. [g] Acts 27:18, etc. [h] Josh. 7:14, 16; 1 Sam. 14:41, 42. § Or, *JEHOVAH*. [i] Psa. 146:6. ‖ Heb. *afraid with great fear*. ¶ Heb. *silent from us*. * Heb. *went*. † Or, *grew more and more tempestuous*. [j] Josh. 7:12; Eccl. 9:18. ‡ Heb. *digged*. [k] Deut. 21:8.

CHAPTER I.

2. *Nineveh, that great city;* the capital of the Assyrian empire, which was then in the height of its power. Its ruins, on the eastern bank of the Tigris, opposite to the modern Mosul, attest its ancient magnificence. *Cry against it;* he received at this time his commission to foretell its overthrow. See chap. 3:2.

3. *Rose up to flee;* see note on chap. 4:2. *Joppa;* now Yafa, on the Mediterranean. It lies north-west of Jerusalem, and is its port. *Tarshish;* in the south of Spain, north-west of the straits of Gibraltar. See note on Isa. 23:1.

8. *For whose cause;* probably, for what crime, and to whom done?

14. *Hast done as it pleased thee;* they plead, in vindication of the act which they are about to do, the necessity laid upon them by the sovereign will of Jonah's God.

INSTRUCTIONS.

1. The true servant of God should be prepared to go, not where he would choose to labor, but where his Master

15 So they took up Jonah, and cast him forth into the sea; and the sea ceased* from her raging.

16 Then the men feared the LORD exceedingly,[a] and offered a sacrifice† unto the LORD, and made vows.‡

17 ¶ Now the LORD had prepared a great fish to swallow up Jonah. And Jonah was in the belly§ of the fish three days and three nights.[b]

CHAPTER II.

1 The prayer of Jonah. 10 He is delivered from the fish.

THEN Jonah prayed unto the LORD his God out of the fish's belly,

2 And said, I cried by reason of‖ mine affliction unto the LORD, and he heard me;[c] out of the belly of hell,¶ cried I,[d] *and* thou heardest my voice.[e]

3 For thou hadst cast me into the deep,[f] in the midst* of the seas; and the floods compassed me about: all thy billows and thy waves passed over me.[g]

4 Then I said, I am cast out of thy sight;[h] yet I will look again toward thy holy temple.[i]

5 The waters compassed me about, *even* to the soul:[j] the depth closed me round about, the weeds were wrapped about my head.

6 I went down to the bottoms† of the mountains; the earth with her bars *was* about me for ever: yet hast thou brought up my life from corruption,‡[k] O LORD my God. A. M. 3142. B. C. about 862.

7 When my soul fainted within me I remembered the LORD: and my prayer came in unto thee, into thy holy temple.[l]

8 They that observe lying vanities forsake their own mercy.[m]

9 But I will sacrifice unto thee with the voice of thanksgiving;[n] I will pay *that* that I have vowed. Salvation *is* of the LORD.

10 ¶ And the LORD spake unto the fish,[o] and it vomited out Jonah upon the dry *land*.

CHAPTER III.

1 Jonah, sent again, preacheth to the Ninevites. 5 Upon their repentance, 10 God spareth them.

AND the word of the LORD came unto Jonah the second time, saying,

2 Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.

3 So Jonah arose, and went unto Nineveh, according to the word of the LORD. Now Nineveh was an exceeding great city§ of three days' journey.

4 And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.[p]

* Heb. *stood.* [a] Isa. 26:9; Acts 5:11. † Heb. *sacrificed a sacrifice.* ‡ Heb. *vowed vows.* § Heb. *bowels.* [b] Matt. 12:40. ‖ Or, *out of.* [c] Psa. 120:1; 130:1; Lam. 3:55, 56. ¶ Or, *the grave;* Isa. 14:9. [d] Psa. 61:2. [e] Psa. 34:6. [f] Psa. 88:5–8. * Heb. *heart.* [g] Psa. 42:7. [h] Psa. 31:22. [i] 1 Kings 8:38, 39. [j] Psa. 69:1; Lam. 3:54. † Heb. *cuttings off* ‡ Or, *the pit.* [k] Isa. 38:17. [l] Psa. 18:6. [m] 1 Sam. 12:21; 2 Kings 17:15. [n] Psa. 50:14, 23; Rom. 12:1; Heb. 13:15. [o] Isa. 50:2. § Heb. *a city great of God;* Gen. 30:8. [p] Jer. 18:7–10.

sends him; and faithfully to deliver God's messages in the sphere assigned to him.

4. The way of duty is the only way of peace and safety. They who seek to escape trouble by disobeying God's commands, plunge themselves into deeper trouble.

5. When the believer has departed from the path of obedience, God's judgments often overtake him in the midst of his insensibility and worldly security.

6. In times of great peril, backsliders from God are generally the last to see and understand their situation. God sometimes employs even unconverted men to arouse them to a sense of their guilt and danger.

10. A frank and hearty confession of sin is one of the marks by which a penitent believer may be distinguished from a hypocrite.

12. The true child of God prefers to bear in his own person the calamities which his sins have occasioned, even to death itself, rather than that his fellow-men should suffer for them. 1 Chron. 21:17.

14, 15. The taking of human life is a most solemn act, and to be avoided as far as possible; but when it becomes a plain duty, and is performed in the fear of God and in accordance with his revealed will, he will approve the transaction, and not reckon it to us as a sin.

17. God, who brought again from the grave our Lord Jesus Christ, is able to preserve the lives of his servants in all possible circumstances of peril; and he will preserve them so far as is needful for his own glory, and the execution of his infinitely wise counsels.

CHAPTER II.

4. *Look again;* seldom or never does a good man fall into absolute despair.

5. *Even to the soul;* to the taking away of my life, which must have perished but for God's miraculous preservation of it.

6. *For ever;* this expresses his feeling as he fell into the abyss, and was swallowed up by the fish. He considered himself as already in the lower world, whence there is no return. *Yet hast thou brought;* here begins the language of confident faith; he speaks of his deliverance as already accomplished.

8. *Lying vanities;* all the vain confidences of those who forsake God, with allusion to his own conduct in fleeing from the Lord. *Forsake their own mercy;* forsake God, the source of all mercy, and bring upon themselves his wrath.

9. *But I;* he speaks as one penitent and forgiven. *Will sacrifice;* that is, when restored to the dry land.

INSTRUCTIONS.

1. Affliction drives the erring child of God to earnest prayer and confession of sin.

2–10. God can hear and answer prayer in the most desperate circumstances. The preservation of Jonah's life in the midst of deadly perils was infinitely easy to almighty power, and should encourage us to hope and pray for a full deliverance from our trials upon repentance and confession, even though they may have been brought upon us by our sins.

CHAPTER III.

3. *Of three days' journey;* probably, three days' journey in circuit; for this agrees with the account of the ancient historians, who assign to Nineveh a circuit of 480 furlongs, and reckon 150 of these—about seventeen and a quarter English miles—as a day's journey. This was, moreover, the usual mode of estimating the size of cities. Nineveh, like Babylon, enclosed within its walls much cultivated ground.

4. *A day's journey;* that is, probably, what he could accomplish in a day, proclaiming his message as he proceeded.

INSTRUCTIONS.

3. In true believers, the sure fruit of affliction is obedience to God's word. Psa. 119:67.

5. They who have grown up in ignorance of God are often ready to hear and obey the solemn messages of his word, which men educated under the light of revelation reject. Matt. 11:20–24; 14:21.

7. When public calamities threaten a people, it is the duty of its rulers to acknowledge God's hand by the appointment of days for solemn fasting and prayer. In this respect, the example of the Ninevites is a rebuke to many communities that are called Christian.

10. God is no respecter of persons. His mercy and lov-

A. M. 3142. B. C. about 862. 5 ¶ So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

6 For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered *him* with sackcloth, and sat in ashes.

7 And he caused *it* to be proclaimed and published* through Nineveh by the decree of the king and his nobles,† saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water:

8 But let man and beast be covered with sackcloth, and cry mightily unto God:[a] yea, let them turn every one from his evil way, and from the violence that *is* in their hands.

9 Who can tell *if* God will turn and repent, and turn away from his fierce anger, that we perish not?

10 ¶ And God saw their works,[b] that they turned from their evil way;[c] and God repented of the evil, that he had said that he would do unto them; and he did *it* not.

CHAPTER IV.

1 Jonah, repining at God's mercy, 4 is reproved by the type of a gourd.

BUT it displeased Jonah exceedingly, and he was very angry.

2 And he prayed unto the LORD, and said, I pray thee, O LORD, *was* not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou *art* a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil.

3 Therefore now, O LORD, take, I beseech thee, my life from me; for *it is* better for me to die than to live.[d]

4 ¶ Then said the LORD, Doest thou well to be angry?‡

5 So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city.

6 And the LORD God prepared a gourd,§ and made *it* to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad‖ of the gourd.

7 But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered.

8 And it came to pass, when the sun did arise, that God prepared a vehement¶ east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, *It is* better for me to die than to live.

9 And God said to Jonah, Doest thou well to be angry* for the gourd? And he said, I do well to be angry,† *even* unto death.

10 Then said the LORD, Thou hast had pity on‡ the gourd, for the which thou hast not labored, neither madest it grow; which came up in a night,§ and perished in a night:

11 And should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and *also* much cattle?

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* Heb. *said.* † Heb. *great men.* [a] Joel 2:15 16. [b] 1 Kings 21:27, 29. [c] Luke 11:32. [d] Jer. 20:14–18. ‡ Or, *Art thou greatly angry?* § Or, *palmerist;* Heb. *Kikajon.* ‖ Heb. *rejoiced with great joy.* ¶ Or, *silent.* * Or, *Art thou greatly angry?* † Or, *I am greatly angry.* ‡ Or, *spared.* § Heb. *was the son of the night.*

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ing-kindness extend to all nations, and he is ever ready to hear the prayer of the penitent, and forgive their transgressions.

CHAPTER IV.

2. *Was not this my saying—I knew that thou art a gracious God;* according to some, he feared lest the event should falsify his prediction, and thus bring discredit upon himself and the prophetical office. According to others, he rightly understood the design of the warning to be that the Ninevites might be brought to repentance, and thus saved from the impending destruction; while he regarded them, in common with all heathen nations, as the natural enemies of God's people, and unworthy of his mercy. The latter is the preferable view. Compare Acts 10:28, 45; 11:2–18.

4. *Doest thou well to be angry?* a severe rebuke to his narrow-minded and uncharitable feelings.

6. *A gourd;* a plant of the gourd family, which grows abundantly on the Tigris, and is trained at the present day to run over booths, that it may protect them from the scorching rays of the sun.

8. *A vehement east wind;* which in that region is hot and suffocating.

11. *Cannot discern;* the reference is to young children. The prophet would have God's mercy limited to his own covenant people; but he is here shown that "the Lord is good to all; and his tender mercies are over all his works." Psa. 145:9.

INSTRUCTIONS.

1. Even good men are sometimes displeased with the mercy which God shows to others, when they think it will operate to their own injury, or that of their country or party; but all such feelings are narrow, selfish, and abominable in God's sight. It should be our earnest endeavor to stand on the gospel platform of love and good-will towards all men, being ever ready to rejoice in the true spiritual increase of others, though it may be the occasion of our outward decrease.

3. As long as we are willing humbly to serve God in the sphere which he has assigned us, we have no occasion to pray that he would take away our life. From the example of Jonah, we see that it is only a discontented and rebellious spirit which leads men to desire death before the appointed time.

4. God's forbearance with his servants in their waywardness and folly is unspeakable. Because he is God and not man he does not consume them, but kindly and patiently leads them to a knowledge of their unreasonableness and of his infinite goodness.

9. Jonah was greatly afflicted at the loss of his gourd, but he had no pity for the mighty city of Nineveh. Here we see, as in a mirror, the malignant and debasing nature of sin. It leads men to exalt their own private interests above the life and welfare of their fellow-men.

11. How humiliating to the great men of Nineveh was the reason which God assigned for sparing their city! Not for their sake did he have pity upon Nineveh, but for the sake of the unoffending children and cattle within its walls. Were he now to proclaim, in like manner, the grounds of his forbearance with the wicked cities of our day, the proud and self-confident who throng their streets would find that they are spared for the sake of those whom they despise as greatly inferior to themselves.

MICAH.

MICAH is called the Morasthite, probably because he was a native of Moresheth-gath, a town south-west of Jerusalem, near the border of the Philistine territory. From the date given in chap. 1:1, we learn that he was contemporary with Isaiah. It is generally thought that this book contains only a summary of his prophecies, which were addressed chiefly to the people of Judah. Besides one remarkable passage which is common to him with Isaiah—chap. 4:1–3, compared with Isa. 2:2–4—there is a general agreement between the two prophets in their representations of the moral condition of the people; and especially in the manner in which they perpetually mingle stern rebukes and threatenings with glorious promises relating to the Messiah and his kingdom.

CHAPTER I.

1 Micah showeth the wrath of God against Jacob for idolatry. 10 He exhorteth to mourning.

THE word of the LORD that came to Micah the Morasthite in the days of Jotham, Ahaz, *and* Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem.[a]

2 Hear, all ye people;[*] hearken, O earth,[b] and all that therein is:[†] and let the Lord GOD be witness against you,[c] the Lord from his holy temple.

3 For behold, the LORD cometh forth out of his place, and will come down, and tread upon the high places of the earth.

4 And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, *and* as the waters *that are* poured down a steep place.[‡]

5 For the transgression of Jacob *is* all this, and for the sins of the house of Israel.[d] What *is* the transgression of Jacob? *is it* not Samaria? and what *are* the high places of Judah? *are they* not Jerusalem?

6 Therefore I will make Samaria as a heap of the field, *and* as plantings of a vineyard: and I will pour down the stones thereof into the valley, and I will discover the foundations thereof. A. M. 3254. B. C. about 750.

7 And all the graven images thereof shall be beaten to pieces, and all the hires thereof shall be burned with the fire, and all the idols thereof will I lay desolate: for she gathered *it* of the hire of a harlot, and they shall return to the hire of a harlot.

8 Therefore I will wail and howl, I will go stripped and naked: I will make a wailing like the dragons, and mourning as the owls.[§]

9 For her wound *is* incurable;[‖] for it is come unto Judah; he is come unto the gate of my people, *even* to Jerusalem.[e]

10 ¶ Declare ye *it* not at Gath, weep ye not at all: in the house of Aphrah[¶] roll thyself in the dust.

11 Pass ye away, thou inhabitant[*] of Saphir,[†] having thy shame naked: the inhabitant of Zaanan[‡] came not forth in the mourning of Beth-ezel:[§] he shall receive of you his standing.

[a] Jer. 26:18. [*] Heb. *ye people, all of them.* [b] Isa. 1:2. [†] Heb. *the fulness thereof.* [c] Psa. 50:7. [‡] Heb. *descent.* [d] Lam. 5:16. [§] Heb. *daughters of the owl.* [‖] Or, she is *grievously sick of her wounds.* [e] 2 Kings 18:13.

[¶] That is, *Dust.* [*] Heb. *inhabitress.* [†] Or, *thou that dwellest fairly.* [‡] Or, *The country of flocks.* [§] Or, *A place near.*

CHAPTER I.

2. *Be witness against you;* that is, by his judgments upon you. Compare Mal. 3:5.

5. *Is it not Samaria?* is not Samaria its chief seat and centre? In the same way is the following clause, "Are they not Jerusalem?" to be explained. *The high places of Judah;* high places for the worship of idols. Num. 22:41, etc.

6. *Samaria;* the capital city of the kingdom of Israel, lying on a beautiful hill surrounded by higher hills. The threatening contained in this verse has been literally fulfilled. The hill itself is cultivated at the present day, and all its ancient foundations have been cast down into the surrounding valley, or carried away.

7. *Hires;* wages of prostitution, meaning the treasures accumulated by the idolatrous city, idolatry being spiritual fornication. *She gathered it;* rather, "gathered them;" that is, all the things that have been enumerated. *They shall return;* all these possessions shall return; they shall fall into the hands of other idolaters—the Assyrians—to be used as she has used them.

8. *I will wail;* the prophet speaks in the name of his people. *Dragons;* see note to Isa. 13:22.

9. *Her wound;* the wound inflicted upon God's people by the Assyrian invasion, which, after overrunning Israel, comes to Judah.

10. *Declare ye it not;* tell not this calamity of my people. Compare 2 Sam. 1:20. *Gath;* a city of the Philistines. The prophet names several places to which the invading army shall come, always with an allusion to their meaning or sound in the original, which cannot be given in English.

11. *Pass ye away;* that is, flee before the invaders. *The inhabitant of Zaanan—his standing;* or, the inhabitant of Zaanan went not forth [from fear of the invading enemy:] the mourning of Beth-ezel shall take from you [ye inhabitants of Zaanan] its standing: in other words, the mourning

A. M. 3254. B. C. about 750.

12 For the inhabitant of Maroth waited carefully* for good: but evil came down from the LORD unto the gate of Jerusalem.

13 O thou inhabitant of Lachish, bind the chariot to the swift beast: she *is* the beginning of the sin to the daughter of Zion: for the transgressions of Israel were found in thee.

14 Therefore shalt thou give presents to† Moresheth-gath: the houses of Achzib‡ *shall be* a lie to the kings of Israel.

15 Yet will I bring an heir unto thee, O inhabitant of Mareshah: he shall come unto Adullam the glory of Israel.§

16 Make thee bald, and poll thee for thy delicate children;[a] enlarge thy baldness as the eagle; for they are gone into captivity from thee.

CHAPTER II.

1 Against oppression. 4 A lamentation. 7 A reproof of injustice and idolatry. 12 A promise of restoring Jacob.

WOE to them that devise iniquity, and work evil upon their beds![b] when the morning is light, they practise it, because it is in the power of their hand.

2 And they covet fields, and take *them* by violence; and houses, and take *them* away: so they oppress‖ a man and his house, even a man and his heritage.

3 Therefore thus saith the LORD; Behold, against this family do I devise an evil, from which ye shall not remove your necks; neither shall ye go haughtily: for this time *is* evil.[c]

4 ¶ In that day shall *one* take up a parable against you, and lament with a doleful lamentation,¶ *and* say, We be utterly spoiled: he hath changed the portion of my people: how hath he removed *it* from me! turning away* he hath divided our fields.

5 Therefore thou shalt have none that shall cast a cord by lot in the congregation of the LORD.[d]

6 Prophesy ye not, *say they to them that* prophesy:† they shall not prophesy to them, *that* they shall not take shame.

7 ¶ O *thou that art* named The house of Jacob, is the Spirit of the LORD straitened?‡ *are* these his doings?[e] do not my words do good to him that walketh uprightly?§[f]

8 Even of late‖ my people is risen up as an enemy: ye pull off the robe with¶ the garment from them that pass by securely as men averse from war.

9 The women* of my people have ye cast out from their pleasant houses; from their children have ye taken away my glory for ever.

10 Arise ye, and depart; for this *is* not *your* rest: because it is polluted,[g] it shall destroy *you*, even with a sore destruction.

11 If a man walking in the spirit and falsehood do lie,† *saying*, I will prophesy unto thee of wine and of strong drink; he shall even be the prophet of this people.

12 ¶ I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of *the multitude of* men.

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* Or, *was grieved.* † Or, *for.* ‡ That is, *A lie.* § Or, *the glory of Israel shall come*, etc. [a] Lam. 4:5–8. [b] Hos. 7:6. ‖ Or, *defraud.* [c] Amos 5:13. ¶ Heb. *lamentation of lamentations.* * Or, *instead of restoring.* [d] Psa. 16:6; Hos. 9:3. † Or, *Prophecy not* as *they prophesy;* Heb. *Drop;* Ezek. 20:46. ‡ Or, *shortened.* [e] Isa. 59:1, 2. § Heb. *upright.* [f] Hos. 14:9. ‖ Heb. *yesterday.* ¶ Heb. *over against.* * Or, *wives.* [g] Lev. 18:25, 28. † Or, *walk with the wind, and lie falsely.*

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of Beth-ezel shall become deeply seated, while its people behold the calamities which the invaders have brought upon you, in anticipation that their turn will come next. There is in the original an allusion to the meaning of Beth-ezel; that is, *house*, or *place of firm root.*

13. *Lachish;* in the plain of the Mediterranean, south-east from Jerusalem. See 2 Kings 18:14; Isa. 36:2. *The beginning of the sin to the daughter of Zion;* a leader to Judah in introducing "the trangressions of Israel;" that is, the idolatrous practices of Israel.

14. *Give presents to Moresheth-gath;* better, "give a release upon Moresheth-gath;" that is, resign thy right to it. *Achzib;* that is, lie; a town on the sea-coast, north of Carmel. *Shall be a lie—Israel;* shall disappoint their hopes.

15. *An heir;* a conqueror who shall possess himself of thee. Mareshah, as well as Adullam, lay in the plain of Judah, south-west from Jerusalem.

16. *Poll thee;* cut off thy hair, as a sign of grief. *As the eagle;* which sheds its feathers in the spring, unless the reference be to the bald-eagle.

INSTRUCTIONS.

2–4. Two things should be firmly established in our belief: first, that when men persist in sin, God will not let them go unpunished; secondly, that when he comes to punish them, they will not be able either to escape or endure his wrath. This is as true of communities and individuals now, as it was in the days of Micah.

5–9. The capital cities of states and nations ought to be centres of religious influence. When, instead of this, they become centres of corruption and wickedness, God will make their punishment as conspicuous as their crimes.

10–16. The utter desolation of the Holy Land by the Assyrians and Chaldeans, and afterwards by the Romans, is set forth as a warning to the world in all ages. It teaches nations that righteousness is the only road to true prosperity, and shows the visible church of God that her unfaithfulness will be visited with the severest judgments.

CHAPTER II

1. *Work evil;* lay evil plans.

3. *Do I devise;* since they devise iniquity, God devises evil against them.

4. *He hath changed the portion of my people;* God has taken from his people their inheritance and given it to the heathen. *Turning away;* that is, alienating from us.

5. *Thou;* Israel and Judah. *None that shall cast a cord by lot;* an allusion to the original division of the land by lot. The land shall be taken from them, so that they can no more divide it among themselves.

6. *Say they;* the people say to the true prophets. *That they shall not take shame;* or, "shame shall not depart;" that is, since they will not hear God's prophets, he will give them up to ignominy.

7. *Are these his doings?* are these threatenings the things in which he delights? do not your sins force him to utter them? Compare 1 Kings 18:17, 18; 21:20.

9. *My glory;* literally, "my ornament;" that is, the possessions wherewith I, as their covenant God, have honored them.

10. *Depart;* out of this land into captivity. *Is not your rest;* shall not be your resting-place.

11. *Of wine—strong drink;* promising the people an abundance of these.

12. *I will surely assemble;* a sudden transition from threatening to promise, after the manner of the prophets. Compare chap. 4:1 with the last verse of the preceding chapter; also Isa. 4:2; 9:1, 2; Jer. 30:16; Hosea 2:14; 14:1; and other like passages. *All of thee;* that is, all the rem-

13 The breaker is come up before them: they have broken up, and have passed through the gate, and are gone out by it; and their king shall pass before them, and the LORD on the head of them.[a]

CHAPTER III.

1 The cruelty of the princes. 5 The falsehood of the prophets. 8 The security of them both.

AND I said, Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel; *Is it* not for you to know judgment?

2 Who hate the good, and love the evil; who pluck off their skin from off them, and their flesh from off their bones;

3 Who also eat the flesh of my people, and flay their skin from off them; and they break their bones, and chop them in pieces, as for the pot, and as flesh within the caldron.

4 Then shall they cry unto the LORD, but he will not hear them:[b] he will even hide his face from them at that time, as they have behaved themselves ill in their doings.

5 ¶ Thus saith the LORD concerning the prophets that make my people err, that bite with their teeth, and cry, Peace;[c] and he that putteth not into their mouths, they even prepare war against him:

6 Therefore night *shall be* unto you, that ye shall not have a vision;[*] and it shall be dark unto you, that ye shall not divine;[†] and the sun shall go down over the prophets, and the day shall be dark over them.

7 Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their lips;[‡d] for *there is* no answer of God.[e] A. M. 3294. B. C. 710.

8 ¶ But truly I am full of power by the Spirit of the LORD,[f] and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin.[g]

9 Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity.

10 They build up Zion with blood,[§] and Jerusalem with iniquity.[h]

11 The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money:[i] yet will they lean upon the LORD, and say,[‖] *Is* not the LORD among us?[j] none evil can come upon us.

12 Therefore shall Zion for your sake be ploughed *as* a field, and Jerusalem shall become heaps,[k] and the mountain of the house as the high places of the forest.[l]

CHAPTER IV.

1 The glory, 3 peace, 8 kingdom, 11 and victory of the church.

BUT in the last days it shall come to pass, *that* the mountain of the house of the LORD shall be established in the top of the mountains,[m] and it shall be exalted above the hills; and people shall flow unto it.[n]

2 And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and

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[a] Isa. 52:12. [b] Prov. 1:28. [c] Ezek. 13:10, etc. [*] Heb. *from a vision.* [†] Heb. *from divining.* [‡] Heb. *upper lip.* [d] Lev. 13:45. [e] Psa. 74:9; Amos 8:11. [f] Mark 3:17. [g] Isa. 58:1. [§] Heb. *bloods.* [h] Jer. 22:13. [i] Mal. 1:10; 1 Pet. 5:2. [‖] Heb. *saying.* [j] Matt. 3:9; Rom. 2:17, etc. [k] Psa. 79:1. [l] Psa. 107:34. [m] Psa. 72:16. [n] Isa. 2:2, etc.; Ezek. 17:22–24.

nant of Jacob, as is immediately explained. *Bozrah;* a chief city of the land of Edom. Some assume two Bozrahs, one of Edom south-east of the Dead sea, the other of Moab in the Hauran on the borders of the Arabian desert. See note on Jer. 48:24. Others think that the latter is in all cases the Bozrah of Scripture.

13. *The breaker;* he who breaks in pieces the enemies of Israel. *Before them;* before God's people. *The gate;* of the hostile city, where they have been held in bondage.

INSTRUCTIONS.

1. The plans that occupy men's minds at night upon their beds are a good test of character. They who perform a wicked act "because it is in the power of their hand," have neither fear of God nor love of justice; and will commit any crime when opportunity offers.

2–5. Oppression and robbery never profit those who practise them. God's curse is upon unrighteous gain of every kind. In the beginning it may promise much good; but in the end God will spoil its possessors, and they will have none to help them.

6, 7, 11. The upright love God's words, and by believing and obeying them are made prosperous and happy; while they who love and practise iniquity choose for religious teachers men like themselves, who will not disturb their consciences by a faithful exhibition of their sins, but will rather countenance their excuses, and flatter them with promises of impunity only to destroy them.

12, 13. In all the calamities which God inflicts upon his visible church for her sins, he is ever mindful of the pious "remnant of Israel;" and will so order the course of his providence that this remnant shall be preserved and increased from age to age, till the kingdoms of this world become the kingdoms of Christ.

CHAPTER III.

2. *Their skin;* the skin of my people; a figurative description of cruel oppression and robbery.

4. *Then;* in the time of their calamity, which has been foretold, chap. 2:10, and is again brought to view in verses 6, 7, 12.

5. *That bite—and cry, Peace;* that is, prophesy peace to him who will supply their mouths with food.

6. *Night shall be unto you—not have a vision;* God will so expose their falsehood, that their pretended visions shall cease. This he did by his judgments, in direct opposition to their prophecies of peace. Compare Jer. 37:19.

7. *Cover their lips;* or, "beard," as a sign of mourning. See note to Ezek. 24:17.

8. *But truly I am full of power by the Spirit of the Lord;* the prophet contrasts his spirit and messages with those of the false prophets.

12. *Be ploughed as a field;* this awful threatening was fulfilled by the Chaldeans, and more fully by the Romans, who destroyed the city to its very foundations. *The mountain of the house;* Moriah, on which the temple stood.

INSTRUCTION.

Corrupt rulers and corrupt teachers generally go together, and they strengthen each other in wickedness. When they who are appointed to administer justice to the people think only of plundering them, and when they whose office it is to rebuke sin flatter all who will feed them plentifully, we have the state of society described by the prophet in this chapter, and may know that terrible calamities are at hand—calamities for which God will hold the rulers and teachers responsible, who have turned justice into robbery, and truth into falsehood. But even in such dark times God will raise up some bold reprovers of sin, whose labors in behalf of truth and righteousness shall not be in vain.

CHAPTER IV.

1–4. *But in the last days it shall come to pass;* see notes on Isa. 2:2–4.

A. M. 3294. B. C. 710. to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths:[a] for the law shall go forth of Zion, and the word of the LORD from Jerusalem.

3 ¶ And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruning-hooks:* nation shall not lift up a sword against nation, neither shall they learn war any more.[b]

4 But they shall sit every man under his vine and under his fig-tree;[c] and none shall make *them* afraid: for the mouth of the LORD of hosts hath spoken *it*.

5 For all people will walk every one in the name of his god,[d] and we will walk in the name of the LORD our God for ever and ever.[e]

6 In that day, saith the LORD, will I assemble her that halteth,[f] and I will gather her that is driven out,[g] and her that I have afflicted;[h]

7 And I will make her that halted a remnant, and her that was cast far off a strong nation: and the LORD shall reign over them in mount Zion from henceforth, even for ever.[i]

8 ¶ And thou, O tower of the flock,†[j] the strong-hold of the daughter of Zion, unto thee shall it come, even the first dominion;[k] the kingdom shall come to the daughter of Jerusalem.

9 Now why dost thou cry out aloud? *is there* no king in thee?[l] is thy counsellor perished? for pangs have taken thee as a woman in travail.

10 Be in pain, and labor to bring forth, O daughter of Zion, like a woman in travail:[m] for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go *even* to Babylon; there shalt thou be delivered;[n] there the LORD shall redeem thee from the hand of thine enemies.

11 ¶ Now also many nations are gathered against thee,[o] that say, Let her be defiled, and let our eye look upon Zion.[p]

12 But they know not the thoughts of the LORD, neither understand they his counsel:[q] for he shall gather them as the sheaves into the floor.[r]

13 Arise and thresh, O daughter of Zion;[s] for I will make thy horn iron, and I will make thy hoofs brass:[t] and thou shalt beat in pieces many people:[u] and I will consecrate their gain unto the LORD, and their substance unto the Lord of the whole earth.

CHAPTER V.

1 The birth of Christ. 4 His kingdom. 8 His conquest.

NOW gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek.[v]

2 But thou, Beth-lehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be ruler in Israel;[w] whose goings forth *have been* from of old, from everlasting.‡[x]

a Hos. 6:3. * Or, *scythes.* b Psa. 72:7. c 1 Kings 4:25; Zech. 3:10. d Jer. 2:11. e Zech. 10:12; Col. 2:6. f Psa. 88:17; Heb. 12:12, 13. g Psa. 147:2. h Ezek. 34:13–17; Zeph. 3:19. i Isa. 9:6, 7; Dan. 7:14, 27; Luke 1:33; Rev. 11:15. † Or, *Edar;* Gen. 35:21. j Psa. 48:12, 13. k Rev. 22:5.

l Jer. 8:19. m Isa. 66:7 8. n Hos. 1:10. o Lam. 2:16. p Obad. 12. q Isa. 55:8; Jer. 29:11; Rom. 11:33, 34. r Luke 3:17. s Isa. 41:15, 16. t Deut. 33:25. u Dan. 2:44. v Matt. 27:30. w Gen. 49:10; Matt. 2:6. ‡ Heb. *the days of eternity.* x Prov. 8:22, 23; John 1:1; Col. 1:17.

5. *All people will walk—we will walk;* while the heathen follow their blind superstitions, we will cleave to our covenant God.

6. *Her;* Zion, compared to a feeble and scattered flock. Zion here represents the true church of God from age to age.

7. *A remnant—a strong nation;* a remnant whence shall spring a strong nation.

8. *Tower of the flock;* Zion, the citadel of God's flock, verse 7. *The first dominion;* the supreme dominion, verses 1–3.

9. *Why dost thou cry out—is thy counsellor perished?* though the dominion shall be given to Zion "in the last days," she must in the mean time pass through a period of humiliation for her sins, without king or counsellor.

10. *Be in pain;* until the coming of the Messiah, Zion is as a woman in travail; that is, she is in a depressed and suffering state, anxiously waiting for her promised Redeemer. See chap. 5:3; and compare Rev. 12:2. *Out of the city;* out of Jerusalem into captivity. *Go even to Babylon—be delivered;* a remarkable prophecy of the Babylonish captivity, and subsequent deliverance of God's people.

11. *Look upon Zion;* look with delight upon her humiliation.

12. *Know not the thoughts of the Lord—he shall gather them;* here, as often elsewhere, God declares that his purpose, in allowing the nations to assemble against Zion, is their own destruction. Compare Isa. 29:7, 8; Ezek. 38:14–23; Joel 3:12–16; Zech. 12:2–4. *As the sheaves into the floor;* the assembled nations are compared to sheaves gathered into the threshing-floor, and Zion is exhorted to arise and thresh them.

13. *Thy horn—thy hoofs;* an allusion to the practice of threshing wheat by driving oxen over it.

INSTRUCTIONS.

1. For the sins of God's ancient people, the literal Zion has long been "trodden down of the Gentiles;" but God has been ever mindful of his spiritual Zion, and he will, at the appointed time, give her dominion over all the earth.

3. The prevalence of Christian principles among the nations of the earth will put an end to the custom of war; and this is the only way in which we can hope for its abolition.

4. When the fear and love of God shall prevail among all nations, they will enjoy perpetual quiet and prosperity.

6, 7. With God, it is alike easy to abase those who are in high stations for their sins, and to exalt the lowly in spirit. However depressed may be the condition of his people, if they look to him in penitence and faith, he will grant them a gracious deliverance and enlargement.

8–10. Though the history of God's church is one of perpetual conflict, the end shall be redemption from the hand of all her enemies; for "the kingdom shall come to the daughter of Jerusalem."

11–13. When God afflicts his people, their enemies rejoice; not understanding that he is thus purifying them from sin, and preparing the way for their triumph over those who hate and persecute them.

CHAPTER V.

1. *Now gather thyself;* Zion is exhorted to prepare for times of trouble. Though God will grant her a final victory over all her foes, he will, in the meantime, chastise her for her sins, verse 3. *Daughter of troops;* that is, mistress of troops. Zion is addressed under the figure of a military city. *He hath laid;* the enemy, to whom there is reference, verse 3. *The judge of Israel;* the chief ruler, who represents the whole people.

2. *Beth-lehem Ephratah;* Ephratah, or Ephrath, was the ancient name of Beth-lehem, Gen. 48:7, a small village five or six miles south of Jerusalem. *Thousands;* that is, families, or divisions of tribes; probably so called from

3 Therefore will he give them up, until the time *that* she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel.

4 ¶ And he shall stand and feed* in the strength of the LORD, in the majesty of the name of the LORD his God; and they shall abide: for now shall he be great unto the ends of the earth.

5 And this *man* shall be the peace, when the Assyrian shall come into our land:[a] and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal† men.

6 And they shall waste‡ the land of Assyria with the sword, and the land of Nimrod in the entrances thereof:§ thus shall he deliver *us* from the Assyrian, when he cometh into our land, and when he treadeth within our borders.[b]

7 And the remnant of Jacob shall be in the midst of many people as a dew from the LORD, as the showers upon the grass,[c] that tarrieth not for man, nor waiteth for the sons of men.

8 ¶ And the remnant of Jacob shall be among the Gentiles in the midst of many people, as a lion among the beasts of the forest, as a young lion among the flocks of sheep:‖ who, if he go through, both treadeth down, and teareth in pieces, and none can deliver.

9 Thy hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off.

10 And it shall come to pass in that day, A. M. 3294. B. C. 710. saith the LORD, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots:

11 And I will cut off the cities of thy land, and throw down all thy strong-holds:

12 And I will cut off witchcrafts out of thy hand; and thou shalt have no *more* soothsayers:[d]

13 Thy graven images also will I cut off,[e] and thy standing images¶ out of the midst of thee; and thou shalt no more worship the work of thy hands.

14 And I will pluck up thy groves out of the midst of thee: so will I destroy thy cities.*

15 And I will execute vengeance in anger and fury upon the heathen,[f] such as they have not heard.

CHAPTER VI.

1 *God's controversy for unkindness, 6 for ignorance, 10 for injustice, 16 and for idolatry.*

HEAR ye now what the LORD saith; Arise, contend thou before† the mountains, and let the hills hear thy voice.[g]

2 Hear ye, O mountains, the LORD's controversy, and ye strong foundations of the earth: for the LORD hath a controversy with his people,[h] and he will plead with Israel.

3 O my people, what have I done unto thee? and wherein have I wearied thee?[i] testify against me.

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* Or, *rule.* a Zech. 9:10; Eph. 2:14. † Heb. *princes of.* ‡ Heb. *eat up.* § Or, *with her own naked swords.* b Luke 1:74. c Deut. 32:2. ‖ Or, *goats.* d Isa. 2:6, 8; Rev. 22:15. e Zech. 13:2. ¶ Or, *statues.* * Or, *enemies.* f 2 Thess. 1:8. † Or, *with.* g Ezek. 36:1, 8. h Hos. 4:1. i Jer. 2:5, 31.

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the average number of men belonging to them. See Num. 10:4; Josh. 22:14–21; Judg. 6:15, margin, etc. *Shall he come forth;* the Messiah, Matt. 2:6; John 7:42. The quotation in Matthew gives the first part of this verse, with free variations not affecting its general meaning. *Whose goings forth—from everlasting;* these words assert the eternity of the Messiah. The opening words of John's gospel are the best commentary on them.

3. *Therefore;* in accordance with God's purpose, intimated in chap. 4:9–11. *Give them up;* leave them, that is, the covenant people, in a depressed condition. *She which travaileth;* see Isa. 7:14. *The remnant of his brethren;* the scattered remnant of the Messiah's people. For the meaning of these words, see John 11:52.

4. *He shall stand;* the Messiah. *They shall abide;* his people shall abide safely under his rule.

5. *And this man—then shall we raise;* a preferable pointing of this verse is the following: "And this man shall be the peace. When the Assyrian shall come into our land, and when he shall tread in our palaces, then shall we raise," etc. *The peace;* before his advent the pledge of peace, and the bestower of it afterwards. *The Assyrian;* the Assyrian is here the representative of Zion's enemies in all coming ages. *Seven—eight;* a Hebrew mode of expressing fulness. Compare Eccl. 11:2, and note on Prov. 6:16. *Principal men;* literally, "anointed of men." These, with the shepherds, represent the helpers whom God raises up for Zion.

6. *The land of Nimrod;* another name for Assyria. Gen. 10:11, margin.

7. *As a dew from the Lord;* these words describe the benign influence of the gospel as carried by the Jews among the Gentiles. *That tarrieth not for man;* that springs up by the divine blessing without man's help. For the idea, compare Mark 4:26–28.

8. *Shall be—as a lion;* that is, shall overcome and destroy all the enemies of Zion.

10. *In that day;* the day of chastisement already described, which has for its object the purification of Zion, and ends in her enlargement and the destruction of all her foes. The prophet then enumerates the vain confidences of the people, which shall be destroyed by God's judgments. Compare the very similar passage, Isa. 2:12–21.

INSTRUCTIONS.

2. The Saviour of the world had his birth in a feeble village, and he was brought up in a despised town of Galilee. Thus God, in the very beginning of the gospel, taught his church to rely not on worldly rank and splendor, but on the power of his Spirit.

3. God prepared his church for the coming of Christ by a long period of humiliation; and then it was only the remnant of humble Israelites that received him. Through pride the Jews as a nation rejected him, and thus "the kingdom of God" passed from them to the Gentiles. Matt. 21:43.

4–9. In the gift of his Son Jesus Christ, God has given his people the highest possible pledge of help in all their troubles, and victory in all their conflicts with the wicked. Since to him is given "all power in heaven and in earth," he must "be great unto the ends of the earth," and all his enemies "be cut off" before him.

10–15. From age to age, Christ sits among his people "as a refiner and purifier of silver." He is continually cleansing the hearts of the truly pious from sin, and separating from among them hypocrites and unbelievers. In proportion as the visible church advances in holiness, she advances in strength also; and when her people shall be "all righteous," they shall inherit the earth for ever. Mal. 3:3; Isa. 60:21.

CHAPTER VI.

1. *Arise, contend thou;* addressed by God to the prophet. *Before the mountains—the hills;* these are summoned as witnesses to the controversy. See Deut. 32:1; Psa. 50:4; Isa. 1:2.

3. *Wherein have I wearied thee?* that thou shouldest forsake me.

A. M. 3294. B. C. 710. 4 For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants;[a] and I sent before thee Moses, Aaron, and Miriam.

5 O my people, remember now what Balak king of Moab consulted and what Balaam the son of Beor answered him, from Shittim unto Gilgal;[b] that ye may know the righteousness of the LORD.[c]

6 ¶ Wherewith shall I come before the LORD, *and* bow myself before the high God? shall I come before him with burnt-offerings, with calves of a year old?*

7 Will the LORD be pleased with thousands of rams, *or* with ten thousands of rivers of oil?[d] shall I give my first-born *for* my transgression,[e] the fruit of my body† *for* the sin of my soul?

8 He hath showed thee, O man, what *is* good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly‡ with thy God?[f]

9 The LORD's voice crieth unto the city, and *the man of* wisdom shall see thy name:§ hear ye the rod, and who hath appointed it.

10 ¶ Are there yet the treasures of wickedness in the house of the wicked,‖ and the scant measure¶ *that is* abominable?[g]

11 Shall I count *them* pure* with the wicked balances, and with the bag of deceitful weights?

12 For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue *is* deceitful in their mouth.

13 Therefore also will I make *thee* sick in smiting thee, in making *thee* desolate because of thy sins.[h]

14 Thou shalt eat, but not be satisfied; and thy casting down *shall be* in the midst of thee; and thou shalt take hold, but shalt not deliver; and *that* which thou deliverest will I give up to the sword.

15 Thou shalt sow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not anoint thee with oil; and sweet wine, but shalt not drink wine.[i]

16 ¶ For the statutes of Omri are kept,†[j] and all the works of the house of Ahab, and ye walk in their counsels; that I should make thee a desolation,‡ and the inhabitants thereof a hissing: therefore ye shall bear the reproach of my people.

CHAPTER VII.

1 The church, complaining of her small number, 3 and the general corruption. 5 putteth her confidence not in man, but in God. 8 She triumpheth over her enemies. 14 God comforteth her by promises, 16 by confusion of the enemies, 18 and by his mercies.

WOE is me! for I am as when they have gathered the summer fruits,§ as the grape gleanings of the vintage:[k] *there is* no cluster to eat: my soul desired the first ripe fruit.

2 The good‖ *man* is perished out of the earth;[l] and *there is* none upright among men: they all lie in wait for blood; they hunt every man his brother with a net.

3 ¶ That they may do evil with both hands earnestly, the prince asketh, and the judge *asketh* for a reward; and the great *man*, he uttereth his mischievous desire:¶ so they wrap it up.

4 The best of them *is* as a brier: the most upright *is sharper* than a thorn hedge: the day of thy watchmen *and* thy visitation cometh; now shall be their perplexity.

5 ¶ Trust ye not in a friend,[m] put ye not confi-

a Deut. 4:20. b Num. ch. 22–25. c Judg. 5:11. * Heb. *sons of a year.* d Psa. 51:16. e 2 Kings 3:27. † Heb. *belly.* ‡ Heb. *humble* thyself *to walk.* f Deut. 10:12. § Or, *thy name shall see that which is.* ‖ Or, Is there *yet unto every man a house of the wicked*, etc. ¶ Heb. *measure of leanness;* Amos 8:5.

g Prov. 20:10, 23. * Or, *Shall I be pure with*, etc. h Hos. 5:9. i Deut 28:38–40. † Or, *he doth much keep the*, etc. j 1 Kings 16:25–30. ‡ Or, *astonishment.* § Heb. *the gatherings of summer.* k Hos. 9:10. ‖ Or, *godly*, or *merciful.* l Isa. 57:1. ¶ Heb. *the mischief of his soul.* m Jer. 9:4.

5. *What Balaam—answered him;* pronouncing, by my command, blessings, instead of the curses which he had been hired to utter. *From Shittim unto Gilgal;* that is, on the way from Shittim unto Gilgal. Shittim was the last station of the Israelites east of the Jordan, Num. 25:1; 33:49; and Gilgal the first station west of it, Josh. 4:19. *The righteousness of the Lord;* as manifested in his faithfulness to his promises, notwithstanding your many provocations.

6. *Wherewith shall I come;* the prophet rebukes the spirit of formality, and shows that God requires inward holiness and obedience.

12. *Thereof;* of Zion.

16. *Ye shall bear the reproach of my people;* addressed to the rich and noble, verse 12. When God gives up his people to the reproach of captivity, they shall bear the heaviest part of the suffering.

INSTRUCTIONS.

3. God's service is most reasonable and excellent; when we grow weary in it, the fault is in our own hearts.

4. The remembrance of God's innumerable favors to us and our fathers in days past, ought to bind us to his service with the cords of love and gratitude.

6–8. God does not require us to purchase heaven for ourselves by costly gifts. He asks only for himself a humble and broken heart, that gladly accepts the free salvation which he has provided for us through Christ; and for our fellow-men a just and merciful spirit. Where these are wanting, the most costly offerings and the most gorgeous rites are abominable in his sight.

9. To see and acknowledge God's hand in the afflictions which come upon us, is the mark of true wisdom.

10, 11. Fraud in business is a common sin, and there is reason to fear that some practise it who wish to be thought pure and holy. But the religion that carries in its hand a scant measure and deceitful balances, is alike abominable with God and men.

12–16. The prosperity of cities and nations is from God. When they abuse it by making it the means of violence and fraud he will take it away, and all their labor and planning will end in disappointment.

CHAPTER VII.

1. *Woe is me;* the prophet laments the absence of good men, and the universal corruption that abounds in the land. The picture suits well the reign of Ahaz. *There is no cluster;* no gleaning left after the vintage. I can find no good man with whom to commune.

2. *The earth;* here used with reference to the prophet's own people.

3. *So they wrap it up;* rather, "so they pervert it;" that is, so they pervert judgment.

4. *The day of thy watchmen and thy visitation cometh;* either, the day of calamity foretold by thy watchmen, that is, the true prophets; or the day of punishment appointed for thy watchmen; meaning the unfaithful watchmen of Judah.

5, 6. *Trust ye not—his own house;* truth and righteousness have disappeared, so that no one can trust his nearest friends. Our Saviour applied the words of verse 6 to the persecutions which his disciples were to suffer from the ungodly members of their own household. Matt. 10:21, 35, 36, etc.

dence in a guide: keep the doors of thy mouth from her that lieth in thy bosom.

6 For the son dishonoreth the father, the daughter riseth up against her mother, the daughter-in-law against her mother-in-law; a man's enemies *are* the men of his own house.

7 Therefore I will look unto the LORD; I will wait for the God of my salvation:[a] my God will hear me.

8 ¶ Rejoice not against me, O mine enemy: when I fall, I shall arise;[b] when I sit in darkness, the LORD *shall be* a light unto me.[c]

9 I will bear the indignation of the LORD, because I have sinned against him,[d] until he plead my cause, and execute judgment for me: he will bring me forth to the light, *and* I shall behold his righteousness.[e]

10 Then *she that is* mine enemy shall see *it*, and shame shall cover her* which said unto me, Where is the LORD thy God? mine eyes shall behold her: now shall she be trodden down† as the mire of the streets.[f]

11 *In* the day that thy walls are to be built, *in* that day shall the decree be far removed.

12 *In* that day *also* he shall come even to thee from Assyria, and *from*‡ the fortified cities, and from the fortress even to the river, and from sea to sea, and *from* mountain to mountain.

13 Notwithstanding,[§] the land shall be desolate because of them that dwell therein, for the fruit of their doings. A. M. 3294. B. C. 710.

14 ¶ Feed[‖] thy people with thy rod,[g] the flock of thy heritage, which dwell solitarily *in* the wood, in the midst of Carmel: let them feed *in* Bashan and Gilead, as in the days of old.

15 According to the days of thy coming out of the land of Egypt will I show unto him marvellous *things*.

16 ¶ The nations shall see and be confounded at all their might: they shall lay *their* hand upon *their* mouth, their ears shall be deaf.

17 They shall lick the dust like a serpent,[h] they shall move out of their holes like worms[¶] of the earth: they shall be afraid of the LORD our God, and shall fear because of thee.

18 Who *is* a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage?[i] he retaineth not his anger for ever, because he delighteth *in* mercy.[j]

19 He will turn again, he will have compassion upon us; he will subdue our iniquities;[k] and thou wilt cast all their sins into the depths of the sea.[l]

20 Thou wilt perform the truth to Jacob, *and* the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.[m]

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a Isa. 8:17. b Psa. 37:24; Prov. 24:16. c Psa. 27:1. d Heb. 12:6, 7. e Psa. 37:6. * Or, *And thou wilt see her that is mine enemy, and cover her with shame.* † Heb. *she shall be for a treading down.* f Mal. 4:3. ‡ Or, *even to.*

§ Or, *After that it hath been.* ‖ Or, *Rule.* g Psa. 23:4. h Psa. 72:9. ¶ Or, *creeping things.* i Exod. 34:6, 7. j Lam. 3:31, 32. k Rom. 6:14. l Jer. 50:20. m Luke 1:72, 73.

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8. *Rejoice not against me, O mine enemy;* the daughter of Zion is the speaker, and her enemy is the heathen persecutors, represented in like manner as a female. Compare the expressions, "daughter of Babylon," Psa. 137:8, etc.; "daughter of the Chaldeans," Isa. 47:1, 5; and "daughter of Edom," Lam. 4:21, 22.

11. *Shall the decree be far removed;* "the decree" seems to be here the oppressive enactments of the heathen persecutors.

12. *He shall come;* rather, "one shall come;" that is, collectively, they shall come to thee from Assyria and all the surrounding regions; shall come to submit themselves to thy authority. See Isa. 60:5–14.

13. *Shall be desolate;* shall first be desolate before the promise can be fulfilled. Chap. 4:10; 5:3.

14. *Feed thy people;* the prophet's prayer to Jehovah in the name of his people. *Thy rod;* thy shepherd's rod, Psa. 23:4. *Which dwell—Carmel;* Carmel is the image of fertility, 2 Chron. 26:10; Isa. 35:2. In Ezek. 34:25, dwelling in the wilderness, that is, "solitarily," and sleeping in the woods, are images of unmolested quiet, shelter, and security. See also Deut. 33:28.

15. *According to the days—marvellous things;* this is God's answer to his people's prayer.

16. *At all their might;* at the impotency of all their boasted power against God's people. *Shall be deaf;* stunned and confounded at the hearing of God's wondrous works for his people.

17. *Shall lick the dust;* crouch before God's people. Psa. 72:9; Isa. 49:23. *Their holes;* their fastnesses. See Psa. 18:45, where the same Hebrew word is rendered "close places." *Like worms;* creeping away with terror. It is a characteristic of the prophets, that they close with glorious promises to God's people.

INSTRUCTIONS.

2–4. When good men are removed from a nation and the wicked take their place, filling the land with crimes, it is a sign that the day of divine visitation draws near.

5, 6. The tendency of sin is to destroy all truth and confidence in the tenderest relations of life. This was most fully manifested in the Jews of our Saviour's day, who not only rejected him themselves, but persecuted to the death those of their own household who embraced his gospel. Thus they showed themselves to be "vessels of wrath fitted to destruction," and wrath came upon them to the uttermost. 1 Thess. 2:16.

7. In the darkest and most degenerate times, we may always wait on God with confident assurance that he will hear and save us.

8–13. For her unfaithfulness and multiplied transgressions the church of God must patiently bear his chastisements, though they be severe and long continued; assured that in the end he will bring her forth to the light, and put to shame all her enemies.

14–17. God's faithfulness and truth are pledged to subdue the nations of the world to his Son Jesus Christ. They must either willingly receive him, or be broken in pieces by his iron rod. Ver. 20; Psa. 2:8–12.

18, 19. The time is coming, even in this world, when God shall take away the rebuke of his people from off the earth, and grant them a universal victory over the kingdom of Satan; and "at the resurrection of the just," the whole redeemed church shall obtain a complete and everlasting deliverance from sin in all its effects.

NAHUM.

Of the personal history of Nahum we know nothing except what is indicated in the title of his book. He is called "the Elkoshite" probably from Elkosh, a village of Galilee, which Jerome mentions as pointed out to him by his guide. The tradition which assigns for the place of his birth and residence the modern Elkosh, on the east side of the Tigris, a few miles above the site of ancient Nineveh, rests on no good foundation.

The prophecy of Nahum is directed against Nineveh, the capital of the Assyrian empire. When he wrote, this city was still in the height of its power, chap. 1:12; 2:8; oppressing the nations, and purposing the conquest of Judah, chap. 1:9, 11; 3:1, 4. From chap. 1:12, 13, it appears that the Assyrians had already afflicted Judah, and laid their yoke upon her. All these particulars point to the reign of Hezekiah as the date of the book. In energy and force of diction, and in the richness and variety of his images, Nahum is not excelled by any of the prophets.

A. M. 3291.
B. C. about 713.

CHAPTER I.

The majesty of God in goodness to his people, and in severity against his enemies.

THE burden of Nineveh. The book of the vision of Nahum the Elkoshite.

2 God *is* jealous,[a] and the LORD revengeth;* the LORD revengeth, and *is* furious;† the LORD will take vengeance on his adversaries, and he reserveth *wrath* for his enemies.[b]

3 The LORD *is* slow to anger, and great in power, and will not at all acquit *the wicked:* the LORD *hath* his way in the whirlwind and in the storm, and the clouds *are* the dust of his feet.

4 He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth.

5 The mountains quake at him,[c] and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein.

6 Who can stand before his indignation? and who can abide‡ in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him.

7 The LORD *is* good, a strong-hold§ in the day of trouble;[d] and he knoweth them that trust in him.

8 But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies.

9 What do ye imagine against the LORD? he will make an utter end: affliction shall not rise up the second time.

10 For while *they be* folden together *as* thorns, and while they are drunken *as* drunkards, they shall be devoured as stubble fully dry.[e]

11 There is *one* come out of thee that imagineth evil against the LORD, a wicked counsellor.‖

12 Thus saith the LORD; Though *they be* quiet, and likewise many, yet thus shall they be cut down,¶ when he shall pass through.* Though I have afflicted thee, I will afflict thee no more.

13 For now will I break his yoke from off thee, and will burst thy bonds in sunder.

14 And the LORD hath given a commandment concerning thee, *that* no more of thy name be sown: out of the house of thy gods will I cut off the

[a] Exod. 20:5. * Or, *The LORD is a jealous God, and a revenger.* † Heb. *that hath fury.* [b] Psa. 94:1. [c] Psa. 68:8. ‡ Heb. *stand up;* Rev. 6:17. § Heb *strength.* [d] Psa. 27:5. [e] 1 Thess. 5:2, 3. ‖ Heb. *counsellor of Belial.* ¶ Heb. *shorn.* * Or, *If* they would have been *at peace, so* should they have been *many, and so should they have been shorn, and he should have passed away.*

CHAPTER I.

2. *God is jealous;* the prophet begins with describing God's awful attributes of righteousness and omnipotent power, because it is from these that the destruction of Nineveh comes.

4. *Bashan—Carmel—Lebanon;* the prophet's familiar reference to these places indicates clearly that Palestine was his home.

8. *The place thereof;* literally, "her place;" that is, the place of Nineveh.

9. *What do ye imagine;* what is this evil device which ye are purposing? *Against the Lord;* they opposed Jehovah in assaulting his people, and so Rabshakeh himself understood it. 2 Kings 18:30, 35. *An utter end;* of Nineveh. *Shall not rise up the second time;* the destruction of Nineveh shall be so complete that it shall not need to be repeated.

10. *Folden together as thorns—drunken;* sunk in vice and sensuality, they are as a mass of thorns twisted together, or a heap of dry stubble, ready fuel for the fire of God's wrath.

11. *There is one come out;* Sennacherib, who here represents the power and malice of Assyria.

12. *Quiet;* literally, "whole;" that is, in a prosperous and uninjured state. *Thus shall they be cut down;* cut down in the midst of their prosperity. *Thee;* Judah.

14. *Concerning thee;* concerning the Assyrian. In the original, Judah and the Assyrian are distinguished by a difference in gender; the former being feminine, the latter masculine.

graven image and the molten image: I will make thy grave; for thou art vile.

15 Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace![a] O Judah, keep* thy solemn feasts, perform thy vows: for the wicked† shall no more pass through thee; he is utterly cut off.[b]

CHAPTER II.

The fearful and victorious armies of God against Nineveh.

HE that dasheth in pieces‡ is come up before thy face: keep the munition, watch the way, make *thy* loins strong, fortify *thy* power mightily.

2 For the LORD hath turned away the excellency§ of Jacob, as the excellency of Israel: for the emptiers have emptied them out, and marred their vine branches.

3 The shield of his mighty men is made red, the valiant men *are* in‖ scarlet: the chariots *shall be* with flaming¶ torches in the day of his preparation, and the fir-trees shall be terribly shaken.

4 The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem* like torches, they shall run like the lightnings.

5 He shall recount his worthies:† they shall stumble in their walk; they shall make haste to the wall thereof, and the defence‡ shall be prepared. A. M. 3291. B. C. about 713.

6 The gates of the rivers shall be opened, and the palace shall be dissolved.§

7 And Huzzab‖ shall be led away captive,¶ she shall be brought up, and her maids shall lead *her* as with the voice of doves, tabering upon their breasts.

8 But Nineveh *is* of old* like a pool of water; yet they shall flee away. Stand, stand, *shall they cry;* but none shall look back.†

9 Take ye the spoil of silver, take the spoil of gold: for *there is* none end of the store‡ *and* glory out of all the pleasant furniture.§

10 She is empty, and void, and waste:[c] and the heart melteth, and the knees smite together, and much pain *is* in all loins, and the faces of them all gather blackness.

11 Where *is* the dwelling of the lions, and the feeding place of the young lions, where the lion, *even* the old lion, walked, *and* the lion's whelp, and none made *them* afraid?

12 The lion did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey, and his dens with ravin.

13 Behold, I *am* against thee, saith the LORD of

[a] Isa. 52:7. * Heb. *feast.* † Heb. *Belial.* [b] Isa. 29:7, 8. ‡ Or, *The disperser*, or *hammer.* § Or, *pride.* ‖ Heb. *dyed.* ¶ Or, *fiery.* * Heb. *their show.* † Or, *gallants.* ‡ Heb. *covering*, or *coverer.* § Or, *molten.* ‖ Or, *that which was established*, or *there was a stand made.* ¶ Or, *discovered.* * Or, *from the days* that *she* hath been. † Or, *cause* them *to turn.* ‡ Or, *and* their *infinite store.* § Heb. *vessels of desire.* [c] Zeph. 2:13.

15. *Bringeth good tidings;* of the overthrow of the Assyrian.

INSTRUCTIONS.

1–8. The glorious attributes of Jehovah make the prosperity of the righteous and the overthrow of the wicked alike certain. He is omniscient, and no sin can escape his knowledge; he is omnipotent, and able to punish sinners however high may be their rank and power; he is infinite in righteousness, and must be the everlasting enemy of all unrighteousness; he is infinite in goodness and truth, and cannot fail to be on the side of those who love him and trust in him; he is the governor and judge of the universe which he has created, and must see that obedience is rewarded and sin punished.

9–14. Often in the history of this world have vast empires arisen under the control of wicked men, which threatened to destroy God's church; but he has always stood by her, and suffered her persecutors to proceed only so far as was needful for her chastisement; and then he has overthrown them by the hand of other and mightier nations.

15. In times of trouble let God's people be steadfast in faith; at the appointed time the glad tidings of deliverance will come, filling their hearts with gladness and their lips with praise.

CHAPTER II.

From the overthrow of the Assyrian host, Nahum passes, after the manner of the prophets, to the more distant event of the utter destruction of Nineveh.

1, 2. *He that dasheth in pieces;* these verses admit of a twofold interpretation. Some suppose "he that dasheth" is the Assyrian, against whom Judah is exhorted to fortify herself; and it is added that Jehovah has turned away, that is, humbled the excellency of Judah by allowing the Assyrian to overrun the land, as he had before humbled the excellency of Israel by giving up that kingdom to his power. Others suppose "he that dasheth in pieces" is the conqueror of Nineveh, against whom she is challenged to strengthen herself, if she can; compare chap. 3:14; and they render the first clause of the second verse as a prophetic announcement, thus: "For the Lord hath restored the excellency of Jacob, as the excellency of Israel;" that is, restored both alike. Compare Ezek. 37:18–22. The last clause of the verse will then assign the reason why God should restore his covenant people—because their enemies have grievously oppressed them.

3. *His mighty men;* the mighty men of the conqueror of Nineveh. *The fir-trees;* that is, the lances made of them; unless we understand the fir-trees figuratively of the Assyrian nobles.

4. *The chariots;* of the conquering army.

5. *He shall recount his worthies;* this verse is best understood of the king of Nineveh mustering his chiefs against the invaders. *Stumble in their walk;* in their way to the walls of Nineveh: the stumbling indicates confusion and trepidation.

6. *Opened—dissolved;* some suppose that this verse describes a flooding of the palace by the opening of guard-gates. Others, that "the gates of the rivers" are gates protected against the invaders by rivers, that is, canals, drawn from the Tigris. The enemy having found means to open these, the palace is dissolved with terror.

7. *Huzzab;* that is, "the established;" perhaps a symbolical name for Nineveh in reference to her former strength and security. She is compared to a noble woman led captive with her maidens. *Brought up;* carried off into captivity. *Her maids shall lead her;* rather, "her maids mourning." *Tabering;* beating.

8. *Like a pool of water;* filled with men, as a pool with water. Compare Rev. 17:15. *Stand, stand;* the fruitless call of the king and his nobles to the defenders of Nineveh.

9. *Take ye the spoil;* an exhortation to the conquerors to plunder Nineveh. *And glory out of;* rather, "there is a glory of;" that is, a splendid store of.

11. *The dwelling of the lions;* that is, Nineveh, as of old the abode of conquering warriors.

13. *Thy messengers;* probably an allusion to the messengers which Sennacherib sent to Hezekiah, 2 Kings 18:17; 19:9.

INSTRUCTION.

God's resources to bless and to curse are infinite. From him nations receive all their strength. When they abuse the power which he has given them by oppressing and

A. M. 3291. B. C. about 713. hosts, and I will burn her chariots in the smoke, and the sword shall devour thy young lions: and I will cut off thy prey from the earth, and the voice of thy messengers shall no more be heard.

CHAPTER III.

The miserable ruin of Nineveh.

WOE to the bloody city!*[a] it *is* all full of lies *and* robbery; the prey departeth not;

2 The noise of a whip, and the noise of the rattling of the wheels, and of the prancing horses, and of the jumping chariots.

3 The horseman lifteth up both the bright sword and the glittering spear:† and *there is* a multitude of slain, and a great number of carcasses; and *there is* none end of *their* corpses; they stumble upon their corpses:

4 Because of the multitude of the whoredoms of the well-favored harlot, the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts.

5 Behold, I *am* against thee, saith the LORD of hosts; and I will discover thy skirts upon thy face, and I will show the nations thy nakedness, and the kingdoms thy shame.

6 And I will cast abominable filth upon thee, and make thee vile, and will set thee as a gazing-stock.

7 And it shall come to pass, *that* all they that look upon thee shall flee from thee, and say, Nineveh is laid waste: who will bemoan her? whence shall I seek comforters for thee?

8 Art thou better than populous No,‡ that was situate among the rivers, *that had* the waters round about it, whose rampart *was* the sea, *and* her wall *was* from the sea?

9 Ethiopia and Egypt *were* her strength, and *it was* infinite; Phut and Lubim were thy helpers.§

10 Yet *was* she carried away, she went into captivity: her young children also were dashed in pieces at the top of all the streets:[b] and they cast lots for her honorable men,[c] and all her great men were bound in chains.

11 Thou also shalt be drunken:[d] thou shalt be hid, thou also shalt seek strength because of the enemy.

12 All thy strong-holds *shall be like* fig-trees with the first ripe figs:[e] if they be shaken, they shall even fall into the mouth of the eater.

13 Behold, thy people in the midst of thee *are* women:[f] the gates of thy land shall be set wide open unto thine enemies: the fire shall devour thy bars.[g]

14 Draw thee waters for the siege, fortify thy strong-holds: go into clay, and tread the mortar, make strong the brick-kiln.

15 There shall the fire devour thee; the sword shall cut thee off, it shall eat thee up like the canker-worm, make thyself many as the canker-worm, make thyself many as the locusts.[h]

16 Thou hast multiplied thy merchants above the stars of heaven: the canker-worm spoileth,‖ and fleeth away.

17 Thy crowned *are* as the locusts, and thy captains as the great grasshoppers, which camp in the hedges in the cold day, *but* when the sun ariseth they flee away, and their place is not known where they *are*.

18 Thy shepherds slumber,‖ O king of Assyria:[j] thy nobles¶ shall dwell *in the dust:* thy people is scattered upon the mountains,[k] and no man gathereth *them*.

19 *There is* no healing* of thy bruise; thy wound is grievous: all that hear the bruit of thee shall clap the hands over thee: for upon whom hath not thy wickedness passed continually?[l]

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* Heb. *city of bloods.* a Ezek. 24:9. † Heb. *the flame of the sword, and the lightning of the spear.* ‡ Or, *nourishing No;* Heb. *No-Amon.* § Heb. *in thy help.* b Psa. 137:8, 9. c Joel 3:3. d Jer. 25:17–27. e Rev. 6:13. f Jer. 51:30. g Psa. 147:13. h Joel 2:25. ‖ Or, *spreadeth himself.* i Psa. 76:6. j Ezek. 31:3, etc. ¶ Or, *valiant ones.* k 1 Kings 22:17. * Heb. *wrinkling.* l Rev. 18:2, 3.

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spoiling the weak, he will raise up against them men fiercer and mightier than themselves, who will show no mercy to them as they have shown no mercy to others.

CHAPTER III.

2. *The noise of a whip;* a new description of the invading hosts, with the slaughter which they make in Nineveh.

4. *Because of the multitude—through her witchcrafts;* this verse assigns the reason of God's judgments upon Nineveh. She is compared to a beautiful harlot, who is also a potent enchantress. Her lovers are her dependent kings and princes; her hire is the price which they pay her for the right of oppressing and plundering the nations she has conquered; and her enchantments are all the arts by which she attaches them to herself.

8. *Populous No;* rather, as the margin, "No-Amon," the celebrated metropolis of Upper Egypt, also called Thebes, lying on both sides of the Nile, whose waters served at once to enrich and defend it. According to Homer it had a hundred gates, through each of which issued two hundred warriors in chariots. In the time of Nahum it seems to have been recently destroyed, and he exhorts Nineveh to take warning from its fate. *The rivers;* the Nile and its canals. *The sea;* that is, the Nile, which the Arabs at the present day call "the sea." See note on Isa. 18:2.

9. *Phut and Lubim;* African nations: the latter are supposed to have been the Libyans. *Thy helpers;* No-Amon is addressed.

11. *Drunken;* with the cup of God's wrath. *Shalt be hid;* or, "shalt hide thyself." Nineveh is addressed. *Seek strength;* seek in vain a defence against the enemy.

12. *First ripe figs;* see note on Hosea 9:10. *If they be shaken, they shall even fall;* the fortresses of Nineveh shall fall into the hands of her enemies, as easily as early figs into the mouths of those who shake them.

15. *There;* that is, even in the midst of thy preparations for defence. *The canker-worm;* the word in the original denotes a species of locust. *Make thyself many;* that is, do this, yet shalt thou vanish, like swarms of locusts.

16. *Spoileth, and fleeth away;* supply, So shall it be with thee. Compare the following verse.

17. *Thy crowned;* or, thy princes. It is the princes and captains of the Ninevites, with their vast array of followers, of which the prophet speaks.

18. *Thy shepherds;* his chiefs, who ought to have been watchful for the defence of Nineveh. *Slumber;* give themselves up to indolent security. *Dwell;* rather, "lie inactive."

19. *The bruit of thee;* the report of thy destruction. About the year before Christ 625, and almost a century after the date of this prophecy, Nineveh was taken by Nabopolassar of Babylon and Cyaxares of Media. After this the city continued to decline, until nothing remained but a mass of ruins to attest its ancient greatness.

INSTRUCTIONS.

1–3. When a city is full of robbery and murder within,

HABAKKUK.

Of Habakkuk's personal history we have no information. The theme of his prophecy is the overthrow of Judah by the Chaldeans. From the sixth verse of the first chapter it appears that he wrote shortly before the beginning of that series of invasions which ended in the destruction of Jerusalem and the captivity of the people. The first of these took place about six hundred and three years before Christ. For boldness and sublimity of style, Nahum and Habakkuk are not surpassed even by Isaiah.

CHAPTER I.

1 Unto Habakkuk, complaining of the iniquity of the land, 5 is shown the fearful vengeance by the Chaldeans. 12 He complaineth that vengeance should be executed by them who are far worse.

THE burden which Habakkuk the prophet did see.

2 O Lord, how long shall I cry, and thou wilt not hear![a] *even* cry out unto thee *of* violence, and thou wilt not save!

3 Why dost thou show me iniquity, and cause *me* to behold grievance? for spoiling and violence *are* before me: and there are *that* raise up strife and contention.

4 Therefore the law is slacked, and judgment doth never go forth: for the wicked doth compass about the righteous; therefore wrong* judgment proceedeth. A. M. 3378. B. C. about 626.

5 ¶ Behold ye among the heathen, and regard, and wonder marvellously: for I will work a work in your days, *which* ye will not believe, though it be told *you*.[b]

6 For lo, I raise up the Chaldeans, *that* bitter and hasty nation, which shall march through the breadth† of the land, to possess the dwelling-places *that are* not theirs.‡

7 They *are* terrible and dreadful: their judgment and their dignity shall proceed of themselves.§

8 Their horses also are swifter than the leopards, and are more fierce‖ than the evening wolves: and their horsemen shall spread themselves, and their

a Lam. 3:8. * Or, *wrested*. b Isa. 29:14. † Heb. *breadths*. ‡ Fulfilled 2 Chr. 36:6. § Or, *from them shall proceed the judgment of these, and the captivity of these*. ‖ Heb. *sharp*.

God will bring upon its inhabitants robbery and murder from without, and take away from them all power of resistance.

4–7. Rich and powerful nations have many and great means at their disposal, and are able to offer great inducements to the weaker nations that surround them to purchase their favor by becoming their allies in wickedness. Their affairs are often managed with consummate policy, and for a long time they are very prosperous. But if, as in the case of Nineveh, injustice and fraud lie at the foundation of their system, they must in the end be overthrown and put to shame before the whole world. God's word, and the facts of history, combine to show that cunning management can never be a substitute for justice and truth in procuring for a nation permanent prosperity and strength.

8–10. The many instances on record of the sudden overthrow of rich and powerful cities, should be a warning to all cities and states that their prosperity depends upon God, who is able at any moment to take it away; and will take it away, if it be made the minister of pride, injustice, and "fleshly lusts which war against the soul."

11–15. It is easy for God, when he purposes to destroy a people for its sins, to take from it counsel and strength; thus making the nation that has long been a terror to the world, as defenceless as women, and giving it over an unresisting prey to its destroyers.

16–19. The pomp and riches and thronging multitudes of Nineveh have passed away utterly and for ever. Only a few mounds of rubbish remain to tell where she once stood. So shall all wicked cities and empires pass away that are built on injustice and oppression. Men shall clap their hands at the report of their overthrow, and God's cause shall triumph from generation to generation.

CHAPTER I.

2. *Violence;* of the Chaldees, as some suppose; but it is better to understand verses 2–4 as the prophet's complaint of abounding wickedness among his own countrymen; compare Jer. 5:26–29; while in verse 5, God answers him by denouncing upon the Jews his vengeance through the Chaldees.

5. *Behold ye among the heathen;* the Jews are called upon to behold with amazement and consternation the mighty power that is preparing to come upon them from among the heathen nations. *A work;* namely, the utter desolation of the land, and the captivity of the surviving remnant. *Which ye will not believe;* they trusted to their false prophets, who promised them deliverance. Compare Jer. 5:12–17; 14:13, etc. The apostle Paul quotes this verse from the Greek version of the Seventy, and applies it to his countrymen, who were alike presumptuous, and destined to a like destruction by the Romans. Acts 13:41.

6. *Hasty;* impetuous.

7. *Their judgment and their dignity—themselves;* they shall be independent of all earthly power, managing their affairs in their own way. The Chaldeans were at first a province of Assyria, but they afterwards made themselves independent.

8. *Are more fierce than the evening wolves;* wolves that come forth in the evening hungry and fierce, to hunt for their prey.

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horsemen shall come from far; they shall fly as the eagle *that* hasteth to eat.

9 They shall come all for violence: their faces shall sup up *as* the east wind,* and they shall gather the captivity as the sand.

10 And they shall scoff at the kings, and the princes *shall be* a scorn unto them: they shall deride every strong-hold; for they shall heap dust, and take it.

11 Then shall *his* mind change, and he shall pass over, and offend, *imputing* this his power unto his god.

12 ¶ *Art* thou not from everlasting, O LORD my God, my Holy One? We shall not die. O LORD, thou hast ordained them for judgment; and, O mighty God,† thou hast established‡ them for correction.

13 *Thou art* of purer eyes than to behold evil, and canst not look on iniquity:§ wherefore lookest thou upon them that deal treacherously, *and* holdest thy tongue when the wicked devoureth *the man that is* more righteous than he?

14 And makest men as the fishes of the sea, as the creeping‖ things, *that have* no ruler over them?

15 They take up all of them with the angle, they catch them in their net, and gather them in their drag:¶ therefore they rejoice and are glad.

16 Therefore they sacrifice unto their net, and burn incense unto their drag;[a] because by them their portion *is* fat, and their meat plenteous.*

17 Shall they therefore empty their net, and not spare continually to slay the nations?

CHAPTER II.

1 Unto Habakkuk, waiting for an answer, is shown that he must wait by faith. 5 The judgment upon the Chaldean for insatiableness, 9 for covetousness, 12 for cruelty, 15 for drunkenness, 18 and for idolatry.

I WILL stand upon my watch, and set me upon the tower,† and will watch to see what he will say unto me,‡[b] and what I shall answer when I am reproved.§

2 And the LORD answered me, and said, Write the vision, and make *it* plain upon tables, that he may run that readeth it.

3 For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.

4 Behold, his soul *which* is lifted up is not upright in him: but the just shall live by his faith.[c]

* Or, *the supping up of their faces*, etc., or *their faces shall look toward the east*; Heb. *the opposition of their faces toward the east.* † Heb. *rock.* ‡ Heb. *founded.* § Or, *grievance.* ‖ Or, *moving.* ¶ Or, *flue net.* [a] Isa. 10:13–15.

* Or, *dainty*; Heb. *fat.* † Heb. *fenced place.* ‡ Or, *in me.* [b] Psa. 85:8. § Or, *when I am argued with*; Heb. *upon my reproof*, or *arguing.* [c] John 3:36.

9. *Their faces shall sup up as the east wind;* that is, their fierce countenances are like a vehement east wind, which destroys every thing that comes in its way. But some prefer to render, "The host of their faces is forwards;" in other words, they all march straight forward, intent on their work of conquest.

10. *Dust;* that is, a mound of earth, such as besiegers in ancient times raised against a city.

11. *Shall his mind change;* be filled with fresh confidence and pride. *Shall pass over;* over the land as a conqueror. *Offend;* provoke God by his pride. *Imputing this his power unto his god;* or, "this his power becomes his god."

12. *We shall not die;* the language of faith. God will not utterly destroy, but only chastise his people by the Chaldeans. In the verses which follow, the prophet, in the name of his people, pathetically pleads with God that he would not perpetually abandon them to the pride and cruelty of their conquerors.

13. *The wicked;* the heathen invader. *More righteous than he;* the Jews, as God's covenant people and worshippers.

14. *No ruler over them;* that is, no protector.

15. *They;* the Chaldeans. *All of them;* men of all nations.

16. *By them;* by the help of their net and drag.

INSTRUCTIONS.

1–4. In times of great and general wickedness, it is right to plead with God that he would interfere for the maintenance of his cause and the deliverance of his people; but we should be careful that our expostulations have in them no mixture of impatience and unbelief.

5. When men are most presumptuous in sin, and most unbelieving in respect to God's threatenings, their destruction is near.

6. When God will punish a nation for its sins, the instruments of his vengeance are at hand; he knows how to use those who are ignorant of him for the accomplishment of his threatenings against his disobedient people.

7–10. When men will not submit themselves to God's easy and good yoke, he often gives them over to the iron yoke of cruel enemies.

11. The influence of great prosperity upon wicked men is to fill them with pride and self-sufficiency, and alienate them still further from the true God.

12. However great and long continued the calamities which come upon God's people, we may comfort ourselves with the assurance that God has ordained them for their correction, not for their destruction; and that he will at the proper time grant them a gracious deliverance.

13–15. We may lawfully plead with God that he will deliver us from the oppression of wicked men; but we can never charge him with injustice, however long he allows them to triumph over us, since we deserve, as sinners, all evil at his hand, and no good, and he alone is competent to judge what degree of chastisement is needful for our humiliation and correction.

16. It is the universal folly and weakness of fallen men to exalt the means by which they have accomplished their plans above the power and providence of God, who gives to means all their efficiency. Thus we continually see successful warriors and statesmen forgetting their dependence on God, because they have persuaded themselves that they have in their own hands all that is necessary to insure perpetual prosperity.

CHAPTER II.

1. *Upon my watch;* upon my watch-tower. The prophet, anxiously looking for an answer to his prayer just recorded, compares himself to a watchman upon his tower. *What he will say;* what word of promise God will give. *What I shall answer when I am reproved;* or, "What answer I shall return [to the people] concerning my arguing;" that is, my expostulation with Jehovah recorded at the close of the preceding chapter. He waits to hear how God will answer his expostulation, that he may communicate it to his people.

2. *The Lord answered me;* this is the vision which he saw on his watch-tower. *Make it plain;* as it concerns all, it is to be written plainly, so that all may read it.

3. *The vision;* that of the overthrow of the Chaldean king, which the prophet proceeds to record. *Is yet for an appointed time;* its fulfilment is reserved for the set time of God's appointment. These words intimate that the time is distant, and that its delay will try the faith of God's people. *Shall speak;* by its fulfilment. *Will not tarry;* that is, not tarry beyond the appointed time.

4. *Lifted up;* with pride. *Shall live by his faith;* his faith shall be the cause of his salvation. The apostle Paul applies these words to all believers. Rom. 1:17.

5 ¶ Yea also,* because he transgresseth by wine, *he is* a proud man, neither keepeth at home, who enlargeth his desire as hell, and *is* as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people:

6 Shall not all these take up a parable against him, and a taunting proverb against him, and say, Woe to him† that increaseth *that which is* not his! how long? and to him that ladeth himself with thick clay!

7 Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them?

8 Because thou hast spoiled many nations, all the remnant of the people shall spoil thee;[a] because of men's blood,‡ and *for* the violence of the land, of the city, and of all that dwell therein.

9 ¶ Woe to him that coveteth an evil covetousness§ to his house, that he may set his nest on high, that he may be delivered from the power of evil!‖

10 Thou hast consulted shame to thy house by cutting off many people, and hast sinned *against* thy soul.

11 For the stone shall cry out of the wall, and the beam¶ out of the timber shall answer it.*

12 ¶ Woe to him that buildeth a town with blood,† and establisheth a city by iniquity!

13 Behold, *is it* not of the LORD of hosts that the people shall labor in the very fire, and the people shall weary themselves for very vanity?‡ A. M. 3378. B. C. about 626.

14 For the earth shall be filled with the knowledge of the glory of the LORD,§ as the waters cover the sea.

15 Woe unto him that giveth his neighbor drink, that puttest thy bottle to *him*, and makest *him* drunken also, that thou mayest look on their nakedness!

16 Thou art filled with shame for glory:‖[b] drink thou also, and let thy foreskin be uncovered: the cup of the LORD's right hand shall be turned unto thee, and shameful spewing *shall be* on thy glory.[c]

17 For the violence of Lebanon shall cover thee, and the spoil of beasts, *which* made them afraid, because of men's blood, and for the violence of the land, of the city, and of all that dwell therein.

18 ¶ What profiteth the graven image that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work¶ trusteth therein, to make dumb idols?

19 Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach! Behold, it *is* laid over with gold and silver, and *there is* no breath at all in the midst of it.

20 But the LORD *is* in his holy temple:[d] let all the earth keep silence* before him.

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* Or, *How much more.* † Or, *Ho, he.* [a] Isa. 33:1. ‡ Heb. *bloods.* § Or, *gaineth an evil gain.* ‖ Heb. *palm of the hand.* ¶ Or, *piece*, or *fastening.* * Or, *witness against it.* † Heb. *bloods.* ‡ Or, *in vain.* § Or, *by knowing the glory of the Lord.* ‖ Or, *more with shame than with glory.* [b] Phil. 3:19. [c] Jer. 25:27–29. ¶ Heb. *fashioner of his fashion.* [d] Psa. 11:4. * Heb. *be silent all the earth.*

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5. *Yea also—transgresseth by wine;* or, "Yea also, wine is a transgressor;" that is, makes the Babylonian king a transgressor. Throughout the remainder of this chapter he is denounced as an ambitious, rapacious, and bloody idolater.

6. *Take up a parable;* that is, a taunting song at the time of his overthrow. *With thick clay;* or, "with pledges." Thus the king of Babylon is compared to a hard-hearted usurer, who heaps together pledges taken from the poor.

7. *Bite thee;* rather, "take usury of thee;" that is, spoil thee, as thou hast spoiled others.

8. *Men's blood;* shed by thee. *The violence of the land;* the violence done by thee to the land, etc.

9. *Coveteth an evil covetousness;* rather, as the margin, "gaineth an evil gain;" that is, a gain which shall turn to his own destruction, verse 10. *His house—his nest;* the royal palace of Babylon, including perhaps Babylon itself, which Nebuchadnezzar enlarged and beautified by plundering the nations. *May be delivered from the power of evil;* may raise himself above all liability of evil.

10, 11. *Shame;* this, and not glory, shall be the issue of his rapacious counsels. *Stone—beam;* in the king's palace. These bear witness to each other of his violence and bloodshed.

12. *A town—a city;* Babylon; but the words hold good of all who imitate the example of Nebuchadnezzar.

13. *Is it not of the Lord of hosts;* is it not by his decree? *The people;* who build a city by blood and iniquity, verse 12. *In the very fire;* rather, "for the very fire;" that is, only that their work may be consumed by fire.

14. *For the earth shall be filled with the knowledge—of the Lord, as the waters cover the sea;* it must be that all who build a city by iniquity and blood shall labor in vain; for God has purposed that righteousness and holiness, which come by the knowledge of himself, shall be triumphant over all the earth.

15. *Giveth his neighbor drink;* the violence of the Chaldean monarch towards the neighboring nations is here compared to an intoxicating cup, which produces drunkenness and indecent exposure.

16. *Art filled—glory;* shalt be filled with shame instead of thy present glory. *Drink thou also;* the wine-cup of God's wrath.

17. *The violence of Lebanon;* the violence done to Lebanon. Lebanon here represents the princes and warriors whom the king of Babylon has destroyed. Compare Isa. 10:18, 19; 14:8; 37:24. *Shall cover thee;* shall return upon thyself. *The spoil of beasts;* the destruction of the beasts of Lebanon is also to be taken figuratively of the slaughter and pillage of the conquered nations.

18. *What profiteth;* to finish the picture, Habakkuk exposes the vanity of the idols to which the Babylonians trusted for the maintenance of their power. *The molten image, and a teacher of lies;* the idol and the teacher of idolatry are put together as equally vain and impotent.

20. *The Lord is in his holy temple;* the prophet closes his message to the people by contrasting with the dumb idols of Babylon the power and majesty of the living Jehovah, which fill the whole earth.

INSTRUCTIONS.

1–3. Though God may long delay the fulfilment of his promises, they are not thereby the less certain. The accomplishment of them will surely come at the set time, and it will make manifest to all his veracity, and the reasonableness of faith in his word.

4. Pride excludes faith from the soul, and lifts it up to its destruction; but the humble believer in God is always safe.

5–8. There is but one law for those who seek to make themselves great by violence, fraud, and injustice, whether they be nations, families, or individuals; God will deal with them as they have dealt with others, and make them desolate for their sins.

9–17. The experiment of building a town with blood, and establishing a city by iniquity, has often been made; but the result has been shame and ruin to those who attempted in this way to set themselves on high: so it must always be; for God is on the side of the truth, and it is his purpose to make it triumphant throughout the earth.

18, 19. The lifeless wood and the dumb stone to which

A. M. 3378.
B. C. about 626

CHAPTER III.

1 Habakkuk in his prayer trembleth at God's majesty. 17 The confidence of his faith

A PRAYER of Habakkuk the prophet upon Shigionoth.*

2 O LORD, I have heard thy speech,† *and* was afraid: O LORD, revive† thy work in the midst of the years,[a] in the midst of the years make known; in wrath remember mercy.

3 God came from Teman,§ and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise.

4 And *his* brightness was as the light; he had horns *coming* out of his hand:‖ and there *was* the hiding of his power.

5 Before him went the pestilence, and burning coals¶ went forth at his feet.

6 He stood, and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways *are* everlasting.[b]

7 I saw the tents of Cushan* in affliction:† *and* the curtains of the land of Midian did tremble.

8 Was the LORD displeased against the rivers? *was* thine anger against the rivers? *was* thy wrath against the sea, that thou didst ride upon thy horses *and* thy chariots of‡ salvation?

9 Thy bow was made quite naked, *according* to the oaths of the tribes, *even thy* word. Selah. Thou didst cleave the earth with rivers.§

10 The mountains saw thee, *and* they trembled: the overflowing of the water passed by: the deep uttered his voice, *and* lifted up his hands on high.

11 The sun *and* moon stood still in their habitation:[c] at the light of thine arrows they went,‖ *and* at the shining of thy glittering spear.

12 Thou didst march through the land in indignation, thou didst thresh the heathen in anger.

13 Thou wentest forth for the salvation of thy people, *even* for salvation with thine anointed; thou woundedst the head out of the house of the wicked,[d] by discovering¶ the foundation unto the neck. Selah.

14 Thou didst strike through with his staves the head of his villages: they came out* as a whirlwind to scatter me: their rejoicing *was* as to devour the poor secretly.

15 Thou didst walk through the sea with thy horses, *through* the heap† of great waters.

16 When I heard, my belly trembled; my lips

* Or, *according to variable songs*, or *tunes*, called in Hebrew, Shigionoth. † Heb. *report*, or *hearing*. ‡ Or, *preserve alive*. [a] John 10:10. § Or, *the south*. ‖ Or, *bright beams out of his side*. ¶ Or, *diseases*; Deut. 32:24. [b] Mic. 5:2. * Or, *Ethiopia*. † Or, *under affliction*, or *vanity*. ‡ Or, were.

§ Or, *the rivers of the earth*. [c] Josh. 10:12, 13. ‖ Or, *thine arrows walked in the light*. [d] Psa. 110:6. ¶ Heb. *making naked*. * Heb. *were tempestuous*. † Or, *mud*.

idolaters pray, are a true emblem of all the vain things on which sinners who depart from the living God rely to make them happy and prosperous.

20. God's presence and glory fill the earth; he would have all nations with willing hearts reverence and obey him; they who refuse his authority must be broken in pieces by his almighty power.

CHAPTER III.

1. *A prayer;* the prophet, in view of both the judgments which God had denounced upon his countrymen through the Chaldees, chap. 1:6, etc., and the promised deliverance from them at a future period, chap. 2:8, etc., celebrates the future interposition of Jehovah for the redemption of his people in language borrowed from their past history. Thus this sublime song is both a prayer for the renewal of God's wondrous works in the days of old, and a prophecy of such a renewal. *Shigionoth;* probably the name of a tune of a lyric character.

2. *I have heard thy speech;* or, as the margin, "thy report;" that is, the report of the judgments which thou art about to send upon thy people, chap. 1:6. *Revive thy work;* thy work of salvation. *In the midst of the years;* that is, of these years of calamity. *Make known;* thy mercy and salvation.

3. *God came from Teman;* compare Deut. 33:2; Judges 5:4, 5; Psa. 68:7, 8. It was in the wilderness of Arabia that God first appeared to Moses, Exod. 3:2; there he revealed himself in awful splendor at the giving of the law; there also he manifested himself for forty years to the children of Israel. Hence, before the establishment of the tabernacle in Canaan, this wilderness and the bordering mountains are considered as his peculiar dwelling-place, and he is poetically represented as coming thence in divine glory for the salvation of his people. *Teman—Paran;* regions south of Palestine bordering upon Edom.

4. *Horns;* beams of light. *There;* that is, in the midst of "the light which no man can approach unto." *The hiding of his power;* the pavilion where he hides his power and majesty from mortal vision. Compare 1 Tim. 6:16.

5. *Before him went the pestilence—burning coals;* he comes in awful majesty and holiness to destroy his enemies, and the pestilence and death are his attending ministers. Compare Psa. 18:12–14; 50:3; 97:3.

6. *Measured;* surveyed with his eye; but some render, "shook," which agrees well with the following context. *His ways are everlasting;* literally, "ways of old are to him," that is, he works wonderfully, as in the days of old.

7. *Cushan;* probably the same as Cush. Cush and Midian stand here as representatives of all the heathen powers, and they tremble at Jehovah's presence.

8. *Was the Lord displeased against the rivers?* why were the rivers and seas dried up? was it because God was angry with them? The answer is, "No; it was that he might save his people." Compare Psa. 114, which is the best commentary on this verse. *Upon thy horses and thy chariots;* that is, through the sea and the rivers, drying them up before thee, verse 15.

9. *Made quite naked;* taken from its cover, that it might be used against thine enemies. *According to the oaths of the tribes, even thy word;* this very difficult clause has been variously translated and explained. According to our version it means, that God employed his bow against the enemies of his people, in accordance with the oaths which he had sworn to the tribes of Israel, promising them protection and deliverance. *Didst cleave the earth with rivers;* Exod. 17:6; Num. 20:11; Psa. 78:15.

10. *The overflowing of the water,* literally, "a flood of water;" that is, bursting from the clouds. *Passed by;* or, "overflowed." Floods of rain, with attending thunder and lightning, are elsewhere represented as accompanying the manifestation of Jehovah. Judg. 5:4; Psa. 68:8.

11. *Stood still;* in awe and astonishment. There is probably an allusion to Joshua 10:12, 13. *At the light of thine arrows they went;* some render, "at the light of thine arrows which flew."

13. *Thy people—thine anointed;* the covenant people of God, with their anointed Head. *By discovering the foundation;* by laying bare the foundation of his house in demolishing it. *Unto the neck;* this is probably a proverbial expression for complete destruction.

14. *With his staves;* with the enemies' own spears. *Villages;* or, "captains."

16. *When I heard;* "thy report," verse 2. The prophet

quivered at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when he cometh up unto the people, he will invade them* with his troops.

17 ¶ Although the fig-tree shall not blossom, neither *shall* fruit *be* in the vines; the labor of the olive shall fail,† and the fields shall yield no meat; the flock shall be cut off from the fold, A. M. 3378. B. C. about 626. and *there shall be* no herd in the stalls:

18 Yet I will rejoice in the LORD, I will joy in the God of my salvation.[a]

19 The LORD God *is* my strength, and he will make my feet like hinds' *feet*, and he will make me to walk upon my high places. To the chief singer on my stringed instruments.‡

* Or, *cut them in pieces.* † Hebrew, *lie.* [a] Job 13:15. ‡ Hebrew, *Neginoth;* Psalm 4, title.

now returns to the theme with which he began, the threatened desolation of the land by the Chaldees. *That I might rest;* concisely spoken for "anxiously looking that I might find a resting-place." This resting-place he found in God, as he proceeds to state in the verses following. *When he cometh up unto the people, he will invade them with his troops;* or, "when the people cometh up that shall invade us with his troops;" that is, the Chaldeans, whose invasion has been predicted.

17–19. *Although the fig-tree—high places;* the prophet's faith rises above all possible calamities that can come upon his people through the Chaldeans, or in any other way, and fastens itself on the infinite goodness and faithfulness of Jehovah. *Like hinds' feet;* swift to escape danger. *He will make me to walk upon my high places;* my fastnesses in the mountain heights, where I am free from danger. *To the chief singer;* this dedication shows that the ode was to be used in the solemn worship of God. *My stringed instruments;* the words seem to imply instruments that either belonged to the prophet, or were under his special charge.

INSTRUCTIONS.

1–16. In times of great calamity it is suitable that we call to mind God's wonderful interpositions for his people in days of old, and stay our souls upon his everlasting power and faithfulness; assured that the final result shall be, as it always has been heretofore, the increased prosperity of his own cause, and the higher peace and blessedness of those who love and trust him.

17–19. God is himself the portion of his people, and though all earthly possessions fail them, he remains an infinite and all-sufficient good, able to make them victorious over all evil, and to pour through their souls an overflowing tide of holy peace and gladness.

ZEPHANIAH.

THE genealogy of Zephaniah is traced back through Cushi, Gedaliah, and Amariah, to Hezekiah, for, in the original Hebrew the words Hizkiah and Hezekiah are the same. As it is not usual that the descent of prophets should be given with much care, some have supposed that this was on account of his noble origin, Hezekiah being assumed to be the king of that name. This, however, is not certainly determined. Zephaniah, prophesying in the days of Josiah king of Judah, was contemporary with Jeremiah. He foretold the utter desolation of the land of Judah by the Chaldeans, and also that of the neighboring regions; sharply rebuked his countrymen for their sins, and promised a glorious purification and enlargement of God's people in the distant future.

A. M. 3374.
B. C. about 630.

CHAPTER I.

God's severe judgment against Judah for divers sins.

THE word of the LORD which came unto Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah, in the days of Josiah the son of Amon, king of Judah.

2 I will utterly consume* all *things* from off the land,† saith the LORD.

3 I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumbling-blocks‡ with the wicked; and I will cut off man from off the land, saith the LORD.

4 I will also stretch out my hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, *and* the name of the Chemarim with the priests;§

5 And them that worship the host of heaven upon the house-tops;[a] and them that worship[b] *and* that swear by‖ the LORD,[c] and that swear by Malcham;[d]

6 And them that are turned back from the LORD;[e] and *those* that have not sought the LORD, nor inquired for him.[f]

7 Hold thy peace at the presence of the Lord GOD:[g] for the day of the LORD *is* at hand:[h] for the LORD hath prepared a sacrifice, he hath bid¶ his guests.[i]

8 And it shall come to pass in the day of the LORD'S sacrifice, that I will punish* the princes, and the king's children, and all such as are clothed with strange apparel.

9 In the same day also will I punish all those that leap on the threshold, which fill their masters' houses with violence and deceit.

10 And it shall come to pass in that day, saith the LORD, *that there shall be* the noise of a cry from the fish-gate, and a howling from the second, and a great crashing from the hills.

11 Howl, ye inhabitants of Maktesh, for all the merchant people are cut down; all they that bear silver are cut off.

12 And it shall come to pass at that time, *that* I will search Jerusalem with candles, and punish

* Heb. *By taking away, I will make an end.* † Heb. *the face of the land.* ‡ Or, *idols.* § Fulfilled, A. M. 3380, B. C. 624; 2 Kings 23:4, 5. a 2 Kings 23:12, Jer. 19:13. b 2 Kings 17:33, 41. ‖ Or, *to.* c Isa. 48:1; Hos. 4:15. d 1 Kings 11:33. e Heb. 10:38. f Heb. 2:3. g Zech. 2:13. h Phil. 4:5. ¶ Heb. *sanctified*, or *prepared;* Col. 1:12. i Matt. 22:2, etc.; Rev. 19:17. * Heb. *visit upon.*

CHAPTER I.

3. *The fowls—fishes;* a figurative way of describing the utter desolation of the land by the invaders. Compare Ezek. 38:20; Hosea 4:3. *The stumbling-blocks;* the idols, which were stumbling-blocks to those who worshipped them. Compare Ezek. 14:3, 4.

4. *The remnant of Baal;* the remnant of the worship of Baal that remained after the reformation under Josiah. 2 Kings 23:4, 5. *The Chemarim;* "idolatrous priests," as the word is rendered in 2 Kings 23:5. *Priests;* priests of Jehovah who were unfaithful to their office, and encouraged, or at least tolerated idolatry.

5. *Upon the house-tops;* see 2 Kings 23:12; Jer. 19:13; 32:29. *By the Lord—by Malcham;* mixing the worship of Jehovah with that of idols. Malcham signifies "their king," that is, Moloch, which also means "king."

7. *Hold thy peace;* keep silence with reverence and fear. *A sacrifice;* a slaughter of his enemies. Isa. 34:6; Jer. 46:10; Ezek. 39:17. *He hath bid his guests;* to the sacrifice. Ezek. 39:17; Rev. 19:17. But some render, "He hath consecrated his called ones;" that is, the Chaldeans, as his ministers in this sacrifice.

8. *Clothed with strange apparel;* the foreign apparel is a sign that they have adopted the religion and habits of foreigners.

9. *Leap on the threshold;* some suppose the threshold of their heathen temples, as a superstitious rite. 1 Sam. 5:5. Others think that the reference is to the servants of the Jewish princes, who dance in exultation upon the threshold of their masters' palaces, in view of their successful rapine.

10. *The fish-gate;* probably in the north-eastern quarter of Jerusalem. *The second;* rendered "college," 2 Kings 22:14; 2 Chron. 34:22. It was some newer section of Jerusalem.

11. *Maktesh;* that is, "mortar," as the word is rendered in Prov. 27:22. It seems to have been some valley devoted to merchandise in or near Jerusalem, so called from its form.

12. *Settled on their lees;* for this figure, see note on Jer.

the men that are settled* on their lees:[a] that say in their heart, The LORD will not do good, neither will he do evil.[b]

13 Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses, but not inhabit *them;* and they shall plant vineyards, but not drink the wine thereof.

14 The great day of the LORD *is* near, *it is* near, and hasteth greatly, *even* the voice of the day of the LORD:[c] the mighty man shall cry there bitterly.[d]

15 That day *is* a day of wrath, a day of trouble and distress,[e] a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness,[f]

16 A day of the trumpet and alarm against the fenced cities, and against the high towers.[g]

17 And I will bring distress upon men, that they shall walk like blind men,[h] because they have sinned against the LORD: and their blood shall be poured out as dust, and their flesh as the dung.[i]

18 Neither their silver nor their gold shall be able to deliver them in the day of the LORD's wrath;[j] but the whole land shall be devoured by the fire of his jealousy:[k] for he shall make even a speedy riddance of all them that dwell in the land.

CHAPTER II.

1 An exhortation to repentance. 4 The judgment of the Philistines, 8 of Moab and Ammon, 12 of Ethiopia and Assyria.

GATHER yourselves together,[l] yea, gather together, O nation not desired;†

2 Before the decree bring forth, *before* the day pass as the chaff,[m] before the fierce anger of the LORD come upon you,[n] before the day of the LORD's anger come upon you.[o]

3 Seek ye the LORD,[p] all ye meek of the earth, which have wrought his judgment;[q] seek righteousness, seek meekness: it may be ye shall be hid in the day of the LORD's anger.[r] A. M. 3374. B. C. about 630.

4 ¶ For Gaza shall be forsaken, and Ashkelon a desolation: they shall drive out Ashdod at the noonday, and Ekron shall be rooted up.[s]

5 Woe unto the inhabitants of the sea-coast, the nation of the Cherethites![t] the word of the LORD *is* against you; O Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant.

6 And the sea-coast shall be dwellings *and* cottages for shepherds, and folds for flocks.

7 And the coast shall be for the remnant of the house of Judah;[u] they shall feed thereupon: in the houses of Ashkelon shall they lie down in the evening: for‡ the LORD their God shall visit them,[v] and turn away their captivity.[w]

8 ¶ I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my people, and magnified *themselves* against their border.

9 Therefore, *as* I live, saith the LORD of hosts, the God of Israel, Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah,[x] *even* the breeding of nettles, and salt-pits, and a perpetual desolation: the residue of my people shall spoil them, and the remnant of my people shall possess them.

10 This shall they have for their pride, because they have reproached and magnified *themselves* against the people of the LORD of hosts.

11 The LORD *will be* terrible unto them: for he will famish§ all the gods of the earth; and *men* shall worship him, every one from his place, *even* all the isles of the heathen.

* Heb. *curded*, or *thickened*. a Jer. 48:11; Amos 6:1; Rev. 2:23. b Psa. 94:7. c Joel 2:1, 11. d Rev. 6:15–17. e Isa. 22:5; Jer. 30:7. f Amos 5:18. g Jer. 4:19. h Isa. 59:10. i Psa. 79:3; Jer. 9:22. j Prov. 11:4; Ezek. 7:19. k ch. 3:8. l Joel 2:16. † Or, *desirous*. m Hos. 13:3. n 2 Kings 22:13, 17; 23:26; 2 Chr. 36:16, 17. o Psa. 95:7, 8. p Amos 5:6, 15. q Zech. 8:19. r Jonah 3:9. s Jer. 47:5; Zech. 9:5, 6. t Ezek. 25:16. u Isa. 11:11; Mic. 4:7. ‡ Or, *when*. v Luke 1:68. w Psa. 126:1, 4; Jer. 29:14. x Jer. 48:1, etc. § Heb. *make lean*.

48:11. Long tranquillity had not only increased their strength and riches, but hardened their hearts in carnal security.

INSTRUCTIONS.

1. The agreement of so many prophets in foretelling the approaching desolation of Judah and Jerusalem, is a striking proof that they all spoke by the same Spirit of inspiration, and it left that wicked generation without excuse.

3–9. God's chastisements never proceed in a blind and indiscriminate way, but are always so directed as to separate from his people the false and hypocritical, who vainly endeavor to unite the service of God with that of mammon, and to have a standing in his church while their lives are polluted with violence and deceit.

10, 11. It is an easy thing for God to take from "men of the world, which have their portion in this life," all the possessions which they have accumulated by years of anxious toil. Then they must be filled with vexation and bitter lamentation, for they have no treasure in heaven.

12. When the effect of long prosperity and quiet is to nourish in men's hearts the spirit of Atheism, so that they learn to despise alike the promises and threatenings of God's word, he will compel them by terrible punishments to feel that he rules over the affairs of this world, and makes a distinction between the righteous and the wicked.

13. We are alike dependent on God for power to gain property, and to keep and enjoy it when it is gained. Without his blessing all our possessions will slide out of our own hands into those of our neighbors.

17, 18. When God purposes to destroy a people for their sins, neither counsel nor riches avail them any thing; their plans are overthrown, their wealth given to others, and they perish miserably without any to help them.

CHAPTER II.

1. *Gather yourselves;* for confession and supplication. The Jews are solemnly exhorted to repentance before the threatened evils come upon them. *Not desired;* or, as some render, "without shame."

2. *The decree;* God's decree to make the land desolate. *Bring forth;* go into effect; produce its progeny of misery. *Before the day pass as the chaff;* before the day of God's forbearance pass quickly away.

4. *For Gaza shall be—a desolation;* the devastation shall be universal, including all the nations bordering on Judea. The four towns mentioned here were the four chief cities of the Philistines. Gath, the fifth, seems to have previously perished.

5. *The Cherethites;* the same as Cherethim, Ezek. 25:16; another name for the Philistines.

6. *Cottages for shepherds—folds for flocks;* uncultivated pasture-ground.

7. *The coast shall be for the remnant of the house of Judah;* that is, the coast of the Philistines after its desolation. God shall reinstate his people in their ancient possessions, and they shall be victorious over all their enemies, of whom the Philistines, Moabites, and Ammonites were among the most bitter and formidable. Compare Isa. 11:14.

A. M. 3374. B. C. about 630. 12 ¶ Ye Ethiopians also,[a] ye *shall be* slain by my sword.

13 And he will stretch out his hand against the north, and destroy Assyria;[b] and will make Nineveh a desolation, *and* dry like a wilderness.

14 And flocks shall lie down in the midst of her, all the beasts of the nations: both the cormorant* and the bittern shall lodge in the upper lintels† of it; *their* voice shall sing in the windows; desolation *shall be* in the thresholds: for he shall uncover‡ the cedar work.

15 This *is* the rejoicing city that dwelt carelessly, that said in her heart, I *am*, and *there is* none besides me:[c] how is she become a desolation, a place for beasts to lie down in! every one that passeth by her shall hiss, *and* wag his hand.

CHAPTER III.

1 A sharp reproof of Jerusalem for divers sins. 8 An exhortation to wait for the restoration of Israel, 14 and to rejoice for their salvation by God.

WOE to her that is filthy[§] and polluted, to the oppressing city!

2 She obeyed not the voice; she received not correction;[‖] she trusted not in the LORD; she drew not near to her God.

3 Her princes within her *are* roaring lions; her judges *are* evening wolves; they gnaw not the bones till the morrow.

4 Her prophets *are* light *and* treacherous persons:[d] her priests have polluted the sanctuary, they have done violence to the law.

5 The just LORD *is* in the midst thereof;[e] he will not do iniquity: every morning[¶] doth he bring his judgment to light, he faileth not; but the unjust knoweth no shame.[f]

6 I have cut off the nations: their towers* are desolate; I made their streets waste, that none passeth by: their cities are destroyed, so that there is no man, that there is none inhabitant.

7 I said, Surely thou wilt fear me, thou wilt receive instruction;[g] so their dwelling should not be cut off, howsoever I punished them; but they rose early, *and* corrupted all their doings.[h]

8 ¶ Therefore wait ye upon me,[i] saith the LORD, until the day that I rise up to the prey: for my determination *is* to gather the nations,[j] that I may assemble the kingdoms, to pour upon them mine indignation, *even* all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.[k]

9 For then will I turn to the people a pure language,† that they may all call upon the name of the LORD,[l] to serve him with one consent.‡

10 From beyond the rivers of Ethiopia my suppliants, *even* the daughter of my dispersed, shall bring mine offering.[m]

11 In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me:[n] for then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of[§] my holy mountain.

12 I will also leave in the midst of thee an afflicted and poor people,[o] and they shall trust in the name of the LORD.

13 The remnant of Israel shall not do iniquity,[p] nor speak lies;[q] neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make *them* afraid.

14 ¶ Sing, O daughter of Zion;[r] shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem.

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a Isa. 20:4. b Isa. 10:12, 16. * Or, *pelican*. † Or, *knops*. or *chapiters*. ‡ Or, *when he hath uncovered*. c Isa. 47:8; Rev. 18:7. § Or, *gluttonous*; Heb. *craw*. ‖ Or, *instruction*. d Jer. 23:11, 32. e Eccl. 3:16, 17. ¶ Heb. *morning by morning*. f Jer. 8:12. * Or, *corners*. g Isa. 63:8. h Mic. 2:1, 2. i Prov. 20:22; Lam. 3:25, 26. j Joel 3:2; Matt. 25:32. k 2 Pet. 3:10. † Heb. *lip*. l Acts 2:4, etc ‡ Heb. *shoulder*. m Psa. 68:31; Isa. 18:1, 7. n Psa. 49:5; Joel 2:26, 27. § Heb. *in*. o Jas. 2:5. p Matt. 13:41. q Rev. 21:27. r Zech. 2:10; 9 9.

12. *Ethiopians;* these, in connection with Egypt, were at that time the rivals of Assyria, 2 Kings 19:9.

13. *Will make Nineveh a desolation, and dry like a wilderness;* the prophet foretells the utter desolation of Nineveh in language agreeing closely with that of Isaiah in reference to Babylon and Edom. Compare Isa. 13:21, 22; 34:13–15. The present ruins of this renowned city are the best comment on his words.

INSTRUCTIONS.

1–3. God graciously delays his threatened judgments, that we may have opportunity to escape them by repentance; but if we despise his long-suffering kindness, the day of mercy will soon pass away, and escape will be no longer possible.

4–11. When God afflicts his people, he intends not their destruction, but their correction; he will not allow their enemies, who exult over their calamities, and take advantage of them to oppress and spoil them, to go unpunished; his own servants he will restore to more than their former prosperity, while those who hated and persecuted them perish without remedy.

CHAPTER III.

1. *Filthy;* or, "rebellious." Jerusalem is meant.

3. *Gnaw not the bones till the morrow;* or, "gnaw not on the morrow;" that is, devour them immediately, leaving nothing till the morrow. Others render, "they lay up nothing for the morrow," which comes to the same sense.

5. *Thereof;* of Jerusalem, beholding all her iniquities, and continually exercising his power in her as a righteous judge.

6. *The nations;* around Jerusalem, for their wickedness, as a warning to her.

7. *Their dwelling;* literally, "her dwelling," the dwelling of Jerusalem. He changes from the second to the third person.

8. *Therefore wait ye upon me;* the prophet now addresses the pious remnant of the people, and encourages them to wait patiently upon God until the impending calamities are overpast, when he will gloriously interpose for their salvation and the destruction of their enemies. On this use of the word "therefore," in passing from threatenings to promises, see note on Hosea 2:14. *To gather the nations;* providentially, that this may be the occasion of their destruction. Compare Isa. 29:3–8; Ezek. 38:7–9, 16; Joel 3:2, 9–17; Rev. 19:19, 20.

9. *To the people;* that is, to the nations, as the original word implies; for this is a prophecy of the introduction of the Gentiles into God's church. *A pure language;* literally, as the margin, "a pure lip;" a lip not defiled with the name of false gods.

10. *The daughter of my dispersed;* my dispersed people. Compare the expression, "the daughter of Zion;" that is, Zion's people.

11. *Not be ashamed for all thy doings;* because they have all been repented of, put away, and forgiven. These words are not inconsistent with such passages as Ezek. 36:32: for there the shame of holy sorrow and gratitude is meant; here, the shame of God's continued rebuke.

15 The LORD hath taken away thy judgments, he hath cast out thine enemy:[a] the King of Israel, *even* the LORD, *is* in the midst of thee: thou shalt not see evil any more.

16 In that day it shall be said to Jerusalem, Fear thou not: *and to* Zion, Let not thy hands be slack.*

17 The LORD thy God in the midst of thee *is* mighty; he will save, he will rejoice over thee with joy;[b] he will rest† in his love, he will joy over thee with singing.

18 I will gather *them that are* sorrowful for the solemn assembly, *who* are of thee, *to whom* the reproach of it *was* a burden.‡ A. M. 3374. B. C. about 630.

19 Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise§ and fame in every land where they have been put to shame.‖

20 At that time will I bring you *again*, even in the time that I gather you:[c] for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD.

[a] Rom. 8:33, 34; Rev. 12:10. * Or, *faint* [b] Isa. 62:5; Jer 32:41. † Heb. *be silent.* ‡ Heb. *the burden upon it* was *reproach.* § Heb. *I will set them for a praise.* ‖ Heb. *of their shame.* [c] Isa. 11:12; 27:12; 56:8; Ezek. 28:25; 34:13; 37:21; Amos 9:14.

18. *I will gather—a burden;* this verse may be more clearly rendered thus: "The afflicted, far removed from the solemn assembly, I have gathered," that is, I will gather: "they are of thee," belong to thee: "reproach resteth upon her," that is, collectively, Zion's dispersed ones, "as a burden."

INSTRUCTION.

God has established the visible church for the glory of his own name and the maintenance of the cause of truth in the world, and he will not suffer her to be destroyed by either inward corruption or outward persecution. Wicked men, rising up in the midst of her, have often usurped dominion over her, and filled her with violence and crime; but he knows how to separate proud transgressors from her, and to reserve for himself "an afflicted and poor people." Thus will he proceed, purifying his people by his manifold judgments from age to age, and overthrowing all the devices of their outward enemies, till he makes them "a name and a praise among all people of the earth." Luke 12:32.

HAGGAI.

HAGGAI is the first of the three prophets of the restoration. By comparing the title of his prophecy with that of Zechariah, we learn that he entered upon his prophetical office two months earlier than the latter. The several messages of Haggai were delivered within the short space of three months, and they all had reference to the work of rebuilding the temple. By the slanderous representations of the Jews' enemies this had been interrupted, as we learn from the fourth chapter of Ezra. Meanwhile the Jews, having yielded to the spirit of unbelief, had grown cold and indifferent to the work; for which the prophets Haggai and Zechariah reproved them. Ezra 5:1, 2.

A. M. 3484.
B. C. about 520.

CHAPTER I.

1 Haggai reproveth the people for neglecting the building of the house. 7 He inciteth them to the building. 12 He promiseth God's assistance to them being forward.

IN the second year of Darius the king,[a] in the sixth month, in the first day of the month, came the word of the LORD by* Haggai the prophet unto Zerubbabel the son of Shealtiel,[b] governor† of Judah, and to Joshua the son of Josedech, the high-priest,[c] saying,

2 Thus speaketh the LORD of hosts, saying, This people say, The time is not come, the time that the LORD's house should be built.

3 Then came the word of the LORD by Haggai the prophet, saying,

4 *Is it* time for you, O ye, to dwell in your ceiled houses, and this house *lie* waste?[d]

5 Now therefore thus saith the LORD of hosts; Consider‡ your ways.[e]

6 Ye have sown much, and bring in little;[f] ye eat, but ye have not enough;[g] ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages *to put it* into a bag with holes.§

7 ¶ Thus saith the LORD of hosts; Consider your ways.

8 Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the LORD.

9 Ye looked for much, and lo, *it came* to little;[h] and when ye brought *it* home, I did blow upon it.‖ Why? saith the LORD of hosts. Because of my house that *is* waste, and ye run every man unto his own house.

10 Therefore the heaven over you is stayed from dew, and the earth is stayed *from* her fruit.[i]

11 And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon *that* which the ground bringeth forth, and upon men, and upon cattle, and upon all the labor of the hands.[j]

12 ¶ Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high-priest, with all the remnant of the people, obeyed the voice of the LORD their God, and the words of Haggai the prophet, as the LORD their God had sent him, and the people did fear before the LORD.

13 Then spake Haggai the LORD's messenger in the LORD's message unto the people,[k] saying, I *am* with you, saith the LORD.[l]

14 And the LORD stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high-priest, and the spirit of all the remnant of the people;[m] and they came and did work in the house of the LORD of hosts, their God,[n]

15 In the four and twentieth day of the sixth month, in the second year of Darius the king.

[a] Ezra 4:24; 5:1, 2. * Heb. *by the hand of.* [b] Ezra 3:2. † Or, *captain.* [c] 1 Chr. 6:15. [d] Sam. 7:2. ‡ Heb. *Set your heart on.* [e] Lam. 3:40. [f] Deut. 28:38. [g] Hos. 4:10; Mic. 6:14. § Heb. *pierced.* [h] ch. 2:16, 17. ‖ Or, *blow it away.* [i] Deut. 28:23; Hos. 2:9. [j] 1 Kings 17:1; 2 Kings 8:1. [k] Mal. 2:7; 2 Cor. 5:20. [l] Matt. 28:20. [m] 1 Cor. 12:4–11. [n] Ezra 5:2, 8.

CHAPTER I.

2. *The time is not come;* they doubtless excused themselves on the ground of Artaxerxes' decree, which remained yet in force. Ezra 4:23. But God saw that indifference, and the love of worldly ease, were the true cause of their inaction, ver. 4, 9.

12. *Obeyed the voice of the Lord;* compare Ezra 5:2.

13. *I am with you;* as soon as they set themselves in earnest to rebuild the temple, God removed all outward hinderances to the work. Ezra 5:3; 6:12.

INSTRUCTIONS.

2. It is a bad sign when difficulties and hinderances in God's service, instead of increasing our zeal and earnestness, lead to coldness, indifference, and vain excuses; for it shows that we are willing to labor in God's cause only when it costs us no inconvenience or sacrifice.

4. When we can find both time and means to build for ourselves ceiled houses, but neither for the Lord's house, it is plain that we love our own private interests better than God's cause.

5. Serious consideration is the beginning of amendment. Psa. 119:59.

6. We cannot defraud God and prosper.

8–11. The best way to succeed in our worldly enterprises is to go steadily forward in God's service, promptly making all the sacrifices which his cause demands of us, and trusting him for the supply of our temporal wants. He has the resources of heaven and earth at his disposal; to him it is alike easy to increase or diminish our earthly

CHAPTER II.

1 He encourageth the people to the work, by promise of greater glory to the second temple than was in the first. 10 In the type of holy things and unclean he showeth their sins hindered the work. 20 God's promise to Zerubbabel.

IN the seventh *month*, in the one and twentieth *day* of the month, came the word of the LORD by* the prophet Haggai, saying,

2 Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high-priest, and to the residue of the people, saying,

3 Who *is* left among you that saw this house in her first glory?[a] and how do ye see it now? *is it* not in your eyes in comparison of it as nothing?[b]

4 Yet now be strong,[c] O Zerubbabel, saith the LORD; and be strong, O Joshua, son of Josedech, the high-priest; and be strong, all ye people of the land, saith the LORD, and work: for I *am* with you,[d] saith the LORD of hosts:

5 *According to* the word that I covenanted with you when ye came out of Egypt,[e] so my Spirit remaineth among you:[f] fear ye not.

6 For thus saith the LORD of hosts; Yet once, it *is* a little while, and I will shake the heavens, and the earth, and the sea, and the dry *land;*[g]

7 And I will shake all nations, and the desire of all nations shall come:[h] and I will fill this house with glory, saith the LORD of hosts.

8 The silver *is* mine, and the gold *is* mine,[i] saith the LORD of hosts.

9 The glory of this latter house shall be greater than of the former,[j] saith the LORD of hosts: and in this place will I give peace,[k] saith the LORD of hosts.

10 ¶ In the four and twentieth *day* of the ninth *month*, in the second year of Darius, came the word of the LORD by Haggai the prophet, saying,

11 Thus saith the LORD of hosts; Ask now the priests *concerning* the law,[l] saying, A. M. 3484. B. C. about 520.

12 If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No.

13 Then said Haggai, If *one that is* unclean by a dead body touch any of these,[m] shall it be unclean? And the priests answered and said, It shall be unclean.

14 Then answered Haggai, and said, So *is* this people, and so *is* this nation before me,[n] saith the LORD; and so *is* every work of their hands; and that which they offer there *is* unclean.

15 And now, I pray you, consider from this day and upward, from before a stone was laid upon a stone in the temple of the LORD:

16 Since those *days* were, when *one* came to a heap of twenty *measures*, there were *but* ten: when *one* came to the press-fat for to draw out fifty *vessels* out of the press, there were *but* twenty.[o]

17 I smote you with blasting and with mildew and with hail in all the labors of your hands; yet[p] ye *turned* not to me, saith the LORD.

18 Consider now from this day and upward, from the four and twentieth day of the ninth *month*, *even* from the day that the foundation of the LORD'S temple was laid,[q] consider *it*.

19 Is the seed yet in the barn? yea, as yet the vine, and the fig-tree, and the pomegranate, and the olive-tree, hath not brought forth:[r] from this day will I bless *you*.

20 ¶ And again the word of the LORD came unto Haggai in the four and twentieth *day* of the month, saying,

21 Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth;[s]

22 And I will overthrow the throne of kingdoms,

* Heb. *by the hand of.* [a] Ezra 3:12. [b] Zech. 4:10. [c] Zech. 8:9. [d] ch. 1:13. [e] Exod. 29:45, 46. [f] Neh. 9:20; Psa. 51:11, 12; Isa. 63:11, 14. [g] Joel 3:16; Heb. 12:26. [h] Gen. 49:10; Mal. 3:1; Luke 2:27, 46. [i] 1 Chr. 29:14. [j] John 1:14; 2 Cor. 3:9, 10. [k] Psa. 85:8; Luke 2:14; Eph. 2:14.

[l] Lev. 10:10, 11; Deut. 33:10; Mal. 2:7. [m] Num. 19:11. [n] Titus 1:15; Jude 23. [o] ch. 1:6, 9; Zech. 8:10. [p] Deut. 28:22; 1 Kings 8:37; Amos 4:9. [q] Zech. 8:9, 12. [r] Hab. 3:17, 18. [s] ver. 6, 7.

possessions; and he will see that they who believe and obey him have all needful good.

13. God is always with those who obey his commands, and go cheerfully forward in his service.

14. The prompt obedience of God's people, after a season of inaction, greatly cheers the hearts of his messengers; it is at once a proof of the genuineness of their religion, and of its increase in their souls.

CHAPTER II.

3. *Who is left among you—as nothing;* see the narrative, Ezra 3:12, 13.

6. *Shake the heavens—the dry land;* by the coming of the Messiah, and the establishment of his kingdom upon the ruins of Satan's kingdom. Compare Ezek. 38:19–23; Joel 3:14–17; Heb. 12:26–28.

7. *The desire of all nations;* the Messiah, in whom "all families of the earth shall be blessed." Many render, more literally, "the things desired by all nations," that is, the blessings of the Messiah's reign, which amounts to the same thing.

9. *Greater than of the former;* though this may have been literally true of the second temple as renewed by Herod, yet the reference here is to its spiritual glory. It was honored by the presence of the Son of God, who is the brightness of the Father's glory. *Give peace;* through the Messiah's work. Compare Eph. 2:14.

12, 13. *If one bear—unclean;* this is a sort of parable, and its meaning is, holy flesh, such as was offered in sacrifice, cannot make the objects which it touches holy, but a dead body will defile all that it touches; so no outward observance of sacred rites can make you holy, while your hearts and lives are unclean, but these, on the contrary, will defile all your offerings, and every work which you undertake.

14. *So is this people;* that is, while they continue worldly-minded and remiss in duty. Though the people had begun to move in the work of building the house, they needed further reproof as well as encouragement.

16. *A heap of twenty measures;* probably, a heap of sheaves which from its size might yield twenty measures. *Fifty vessels;* so many having been expected from the amount of the vintage gathered.

19. *Is the seed yet in the barn?* these words have been variously interpreted. Some suppose they mean, "Has not all the seed you have sown been committed to the ground, while as yet there are no signs of the future harvest?" The ninth month began with the new moon of December, which, in Palestine, is one of the months for sowing. But perhaps we may better take the whole verse, except the last clause, as a recital of past calamities, thus: "Has there remained," in the past years of famine, "the seed in the barn?" that is, seed enough for sowing, etc.

21, 22. *I will shake—his brother;* a prophecy extending to the distant future, the fulfilment of which could be only begun under Zerubbabel. See note on ver. 6.

A. M. 3484. B. C. about 520. and I will destroy the strength of the kingdoms of the heathen;[a] and I will overthrow the chariots, and those that ride in them;[b] and the horses and their riders shall come down, every one by the sword of his brother.

23 In that day, saith the LORD of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the LORD, and will make thee as a signet:[c] for I have chosen thee, saith the LORD of hosts.

[a] Dan. 2:44. [b] Mic. 5:10; Zech. 9:10.

[c] Song 8:6.

23. *A signet;* a seal-ring, which was worn on one of the fingers of the right hand, or carried in the bosom. The meaning is, that God will preserve Zerubbabel, as a precious treasure, from all the assaults of the wicked. But since the prophecy reached far beyond his day, the promise made to him extends, in like manner, to all whom God sets over his church, and can have its perfect fulfilment only in Christ.

INSTRUCTIONS.

3–5. The present smallness and feebleness of a good enterprise should never discourage us. If God has clearly commanded it, we may go courageously forward, assured that he will be with us, as he has been with his people from the beginning, and give us all needful help. Many of the most successful undertakings in behalf of Christ's church have been small and despised in the beginning, and struggled for a long time with such difficulties as God's help alone could enable his servants to overcome.

6. If we could comprehend at a glance the whole plan of redemption as God is gradually unfolding it from age to age, the delay of his promises, which now seems very long, would appear, as it is in reality, only "a little while." We should then see that God helps his people "right early." Psa. 46:5.

7. The extension of Christ's kingdom through the earth must shake all nations, because they are under the dominion of Satan; his power must be destroyed, that the power of Christ may be established on its ruins, vs. 21, 22.

9. The presence of Christ gave to the second temple such glory as no outward adornments of silver and gold and precious stones could confer.

11–14. No external religious services, though they be those which God has commanded, can make a wicked heart holy and acceptable to God; but such an unclean heart will pollute all our outward good works, and make them abominable in God's sight.

15–19. The review of our past history will show that we have enjoyed true prosperity only when we have been diligent and faithful in the service of God; and that whenever we have been drawn away from this by the hope of worldly gain, the result has been disappointment and vexation.

22. All institutions and forms of government that are opposed to the principles of Christ's gospel must be overthrown; and all combinations to oppose its progress in the earth must come to naught. In this work of overturning, God employs the wicked to execute his counsels upon each other; but it is only by his word and Spirit that the kingdom of Christ can arise upon the ruins of Satan's kingdom.

23. God preserves as a precious jewel every one who is in Christ, and when Christ has completed his triumph over Satan, and sat down on the right hand of God, he will bring with himself to the new Jerusalem all his faithful servants, to rejoice for ever in his own immediate presence.

ZECHARIAH.

ZECHARIAH was the son of Berechiah, and the grandson of Iddo, who is mentioned as one of the priests that went up with Zerubbabel from Babylon to Jerusalem. Neh. 12:4. In Ezra he is twice spoken of as "the son of Iddo," the word son being used in the general sense of descendant. Ezra 5:1; 6:14.

The book of Zechariah may be distributed into several portions, according to its contents. The first six chapters contain a very remarkable series of visions relating to the reëstablishment of the Jews in their own land, and the future dispensations of God towards them. This part of the book closes with a symbolic prophecy of Christ as both priest and king upon the throne of David. Chapter 6:9–15.

The seventh and eighth chapters constitute the second part, the special occasion of which was a question proposed to the prophet concerning the observance of a certain fast. After administering to the people a sharp rebuke for their formality, he proceeds to direct and encourage them in the way of duty.

The remaining six chapters appear to have been written at a later period. They contain a prophetic portraiture of the destiny of God's covenant people to the end of time, including the advent of the Messiah, and the extension of the true religion over all the earth. In these last chapters are some prophecies of difficult interpretation, and which perhaps can never be fully understood till the mystery of God contained in them shall have been fulfilled. One thing, however, they clearly reveal to us: that the future triumph of God's kingdom is certain, and that all the great movements in the history of the nations, however unpropitious they may seem at the time, are a part of the mighty plan of divine Providence which shall end in making the kingdoms of this world the kingdoms of our Lord and of his CHRIST.

CHAPTER I.

1 Zechariah exhorteth to repentance. 7 The vision of the horses. 12 At the prayer of the angel, comfortable promises are made to Jerusalem. 18 The vision of the four horns, and the four carpenters.

IN the eighth month, in the second year of Darius,[a] came the word of the LORD unto Zechariah,[b] the son of Berechiah, the son of Iddo the prophet, saying,

2 The LORD hath been sore displeased* with your fathers.[c]

3 Therefore say thou unto them, Thus saith the LORD of hosts; Turn ye unto me,[d] saith the LORD of hosts, and I will turn unto you,[e] saith the LORD of hosts.

4 Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the LORD of hosts; Turn ye now from your evil ways, and *from* your evil doings: but they did not hear, nor hearken unto me, saith the LORD.

5 Your fathers, where *are* they? and the prophets, do they live for ever?

6 But my words and my statutes, which I commanded my servants the prophets, did they not take hold of† your fathers?[f] and they returned and said, Like as the LORD of hosts thought to do unto us,[g] according to our ways, and according to our doings, so hath he dealt with us.[h] A. M. 3484. B. C. about 520.

7 ¶ Upon the four and twentieth day of the eleventh month, which *is* the month Sebat, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,

8 I saw by night, and behold a man riding upon a red horse,[i] and he stood among the myrtle-trees that *were* in the bottom; and behind him *were there* red horses,[j] speckled,‡ and white.

9 Then said I, O my lord, what *are* these? And the angel that talked with me said unto me, I will show thee what these *be*.

10 And the man that stood among the myrtle-trees answered and said, These *are they* whom the

[a] Hag. 1:1. [b] Ezra 5:1; Matt. 23:35. * Heb. *with displeasure*. [c] 2 Chr. 36:16; Psa. 60:1. [d] Jer. 25:5; Mal. 3:7. [e] Mic. 7:19; Luke 15:20; Jas. 4:8. † Or, *overtake*. [f] Hos. 6:5. [g] Lam. 2:17. [h] Lam. 1:18. [i] Josh. 5:13; Rev. 6:4. [j] ch. 6:2. ‡ Or, *bay*.

CHAPTER I.

5, 6. *Your fathers, where are they?—my words and my statutes—did they not take hold of your fathers?* your fathers and the prophets who reproved them have passed away together; but my words which the prophets uttered have not passed away.

8. *A man riding upon a red horse;* he is "the angel of the Lord," ver. 11; that is, the angel in whose person Jehovah was present, or the Word, that was in the beginning with God, and was God, John 1:1. See note on Isa. 63:9. Many commentators think that he is different from the interpreting angel that talked with the prophet, ver. 9, etc. This opinion is favored by chap. 2:4, where the interpreting angel receives a command from another angel. The red horse exhibits him as a mighty warrior, prepared to deliver his people from their heathen oppressors. The different colors of the horses that follow him denote the different offices of the ministering angels that sit upon them.

10. *Answered;* answered the interpreting angel in the prophet's behalf.

A. M. 3485. B. C. about 519. LORD hath sent to walk to and fro through the earth.[a]

11 And they answered the angel of the LORD that stood among the myrtle-trees, and said, We have walked to and fro through the earth, and behold, all the earth sitteth still, and is at rest.

12 ¶ Then the angel of the LORD answered and said, O LORD of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah,[b] against which thou hast had indignation these threescore and ten years?[c]

13 And the LORD answered the angel that talked with me *with* good words *and* comfortable words.[d]

14 So the angel that communed with me said unto me, Cry thou, saying, Thus saith the LORD of hosts; I am jealous for Jerusalem and for Zion with a great jealousy.[e]

15 And I am very sore displeased with the heathen *that are* at ease: for I was but a little displeased, and they helped forward the affliction.[f]

16 Therefore thus saith the LORD; I am returned to Jerusalem with mercies:[g] my house shall be built in it, saith the LORD of hosts, and a line shall be stretched forth upon Jerusalem.

17 Cry yet, saying, Thus saith the LORD of hosts; My cities through prosperity* shall yet be spread abroad; and the LORD shall yet comfort Zion,[h] and shall yet choose Jerusalem.[i]

18 ¶ Then lifted I up mine eyes, and saw, and behold four horns.

19 And I said unto the angel that talked with me, What *be* these? And he answered me, These *are* the horns which have scattered Judah, Israel, and Jerusalem.

20 And the LORD showed me four carpenters.

21 Then said I, What come these to do? And he spake, saying, These *are* the horns which have scattered Judah,[j] so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which lifted up *their* horn over the land of Judah to scatter it.[k]

CHAPTER II.

1 God, in the care of Jerusalem, sendeth to measure it. 6 The redemption of Zion. 10 The promise of God's presence.

I LIFTED up mine eyes again, and looked, and behold a man with a measuring line in his hand.[l]

2 Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what *is* the breadth thereof, and what *is* the length thereof.[m]

3 And behold, the angel that talked with me went forth, and another angel went out to meet him,

4 And said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited *as* towns without walls for the multitude of men and cattle therein:[n]

5 For I, saith the LORD, will be unto her a wall of fire round about,[o] and will be the glory in the midst of her.[p]

6 ¶ Ho, ho, *come forth*, and flee from the land of the north,[q] saith the LORD: for I have spread you abroad as the four winds of the heaven,[r] saith the LORD.

7 Deliver thyself, O Zion, that dwellest *with* the daughter of Babylon.[s]

8 For thus saith the LORD of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you, toucheth the apple of his eye.[t]

[a] Psa. 103:20, 21; Heb. 1:14. [b] Psa. 102:13; Rev. 6:10. [c] Jer. 25:11, 12; Dan. 9:2; ch. 7:5. [d] Jer. 29:10. [e] Joel 2:18; ch. 8:2, 3. [f] Isa. 47:6; Obad. 15, 17. [g] Isa. 12:1; 54:8. * Heb. *good.* [h] Isa. 51:3. [i] Isa. 14:1. [j] Dan. 12:7. [k] Psa. 75:4, 5. [l] Ezek. 40:3, 5. [m] Rev. 11:1; 21:15, 16. [n] Isa. 26:1, 2; Ezek. 36:10, 11. [o] Isa. 4:5; ch. 9:8. [p] Psa. 3:3; Isa. 60:19; Rev. 21:23. [q] Gen. 19:17. [r] Deut. 28:64; Ezek. 17:21; Amos 9:9. [s] Isa. 48:20; 52:11; Jer. 50:8; 51:6, 45. [t] Deut. 32:10; Psa. 17:8; Matt. 25:40, 45.

11. *All the earth;* all the heathen world. Their quiet is contrasted with the affliction of God's people, ver. 15.

12. *The angel of the Lord answered;* as interceding with God the Father in his people's behalf. Compare Rom. 8:34.

13. *Answered the angel that talked with me;* since the answer was designed for the prophet's instruction and consolation, it was given to the angel who talked with him.

17. *My cities;* the cities of my covenant people.

18. *Four horns;* the horns are symbols of heathen persecutors, and the number four denotes that they had scattered God's people in all directions. Compare "the four winds," chap. 2:6.

20. *Carpenters;* the word in the original denotes men who work in brass and iron, as well as in wood.

21. *Fray;* drive away in terror.

INSTRUCTIONS.

2. The chastisement which God inflicts upon his people in one age, is designed for the instruction of all future generations; and if they will take warning from it, they will be spared its repetition.

3. God waits for the repentance of his people, that he may remove their trials and grant them renewed prosperity.

4–6. Wicked men and the prophets whom God sends to reprove them pass away together. But though the preacher's voice ceases, his words remain, and every one of them is fulfilled upon the ungodly.

8–10. Though it seems at times as if the Lord had forsaken his people, and delivered them over to the power of the wicked, yet is he always present with them, ordering the manifold affairs of the world for their good.

11–13. They who love God are often in deep affliction, while wicked men prosper and are quiet; but he graciously remembers them in their sorrow, and will in due time answer them "with good words and comfortable words."

14, 15. Though God uses ungodly men as his instruments in chastising his people, this does not excuse their wickedness. They mean it for evil, and will be dealt with accordingly. Isa. 10:7.

16, 17. God afflicts his people only "for a small moment," that he may have mercy upon them "with everlasting kindness." All their trials end in increased prosperity. Isa. 54:7, 8.

18–21. God gives to the persecutors of his church all their strength; and it is an easy thing for him, when he has accomplished his holy purposes by them, to raise up others mightier than they, who shall deliver her from their power.

CHAPTER II.

1. *A man;* that is, an angel. The measuring of Jerusalem is a sign that it is to be rebuilt, since in building men use measuring lines. Compare Ezek. 40:3.

4. *As towns without walls;* this denotes both the abundance and security of the inhabitants; they shall spread themselves in peace and quiet beyond the limits of her walls.

6. *From the land of the north;* from Babylon. See note on Jer. 1:14.

8. *Hath he sent me;* the Messiah, who is the speaker in this and the following verses.

9 For behold, I will shake my hand upon them,[a] and they shall be a spoil to their servants: and ye shall know that the LORD of hosts hath sent me.

10 ¶ Sing and rejoice, O daughter of Zion: for lo, I come, and I will dwell in the midst of thee,[b] saith the LORD.

11 And many nations shall be joined to the LORD in that day, and shall be my people:[c] and I will dwell in the midst of thee,[d] and thou shalt know that the LORD of hosts hath sent me unto thee.

12 And the LORD shall inherit Judah his portion in the holy land,[e] and shall choose Jerusalem again.[f]

13 Be silent, O all flesh, before the LORD: for he is raised up out of his holy habitation.*

CHAPTER III.

1 Under the type of Joshua, the restoration of the church, 8 Christ the Branch is promised.

AND he showed me Joshua the high-priest standing before the angel of the LORD,[g] and Satan† standing at his right hand to resist him.‡[h]

2 And the LORD said unto Satan, The LORD rebuke thee, O Satan;[i] even the LORD that hath chosen Jerusalem rebuke thee:[j] *is* not this a brand plucked out of the fire?[k]

3 Now Joshua was clothed with filthy garments,[l] and stood before the angel.

4 And he answered and spake unto those A. M. 3485. B. C. 519. that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee,[m] and I will clothe thee with change of raiment.[n]

5 And I said, Let them set a fair mitre upon his head.[o] So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by.

6 And the angel of the LORD protested unto Joshua, saying,

7 Thus saith the LORD of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge,§ then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places‖ to walk among these that stand by.

8 Hear now, O Joshua the high-priest, thou, and thy fellows that sit before thee: for they *are* men wondered at:¶ for behold, I will bring forth my servant the BRANCH.[p]

9 For behold the stone that I have laid before Joshua; upon one stone *shall be* seven eyes:[q] behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day.

10 In that day, saith the LORD of hosts, shall ye call every man his neighbor under the vine and under the fig-tree.

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a Isa. 19:16. b Isa. 12:6. c Isa. 51:1–3. d 2 Cor. 6:16; Rev. 21:3. e Deut. 32:9. f Isa. 41:9. * Heb. *the habitation of his holiness;* Isa. 63:15 g Hag. 1:1. † That is, *an adversary.* ‡ Heb. *be his adversary* h Job 1:6; Psa. 109:6. i Rev. 12:9, 10. j Jude 9. k Amos 4:11; Jude 23. l Isa. 64:6; Matt. 22:11; Rev. 7:13, 14; 19:8. m 2 Sam. 12:13; Isa. 6:5–7; Rom. 6:23. n Isa. 61:10. o ch. 6:11. § Or, *ordinance.* ‖ Heb. *walks.* ¶ Heb. *of wonder,* or *sign;* Isa. 8:18. p Isa. 11:1. q Rev. 5:6.

9. *Will shake my hand upon them;* as a sign of the infliction of vengeance. *To their servants;* that is, to God's people, who have been their servants.

10, 11. *I come—saith the Lord—the Lord of hosts hath sent me;* in this remarkable passage it is the Lord who comes to Zion, and he is sent by the Lord. It could have been fulfilled only in Christ.

13. *He is raised up;* to deliver his people and execute vengeance upon their enemies.

INSTRUCTION.

Nothing in the world is so dear to God as his church; nothing is guarded by him with such jealous care; nothing so offends him as the injuries inflicted upon her by her enemies. Though at times he may seem to have abandoned her to the power of those who hate her, it is only for her needful correction. He will certainly return to her again, rebuild her with more than her former strength and beauty, and make her honorable in the eyes of those who have despised and persecuted her.

CHAPTER III.

1. *Standing before the angel of the Lord;* as his minister in holy things. Deut. 10:8; 2 Chron. 29:11; Ezek. 44:15.

2. *The Lord;* that is, "the angel of the Lord;" for he is the Lord. See note on chap. 1:8. *The Lord rebuke thee;* the angel of the Lord calls upon the Lord who has sent him to rebuke Satan. See note on chap. 2:10, 11.

3. *Filthy garments;* the prophet in vision sees Joshua clothed with filthy garments. These are a symbol of the pollution of sin, which made him and the people in whose behalf he ministered unclean, and gave Satan occasion to withstand him and accuse him before God. The Lord does not deny Joshua's unworthiness, but of his free love rebukes Satan, and clothes his servant with change of raiment. The whole is a beautiful symbol of justification and sanctification by free grace.

4. *Caused thine iniquity to pass from thee;* this includes both pardon for sin, and inward purification from its power; for these two things are never separated.

5. *I said;* the prophet. Thus he expresses his warm sympathy with the high-priest and the people whom he represents.

7. *Places;* according to many, "leaders;" that is, angelic guides.

8. *Thy fellows;* the lower priests associated with him. *Men wondered at;* better, as the margin, "men of sign"—men whose priesthood typified that of Christ. Compare Isa. 8:18; 20:3; also Ezek. 12:6, 11; 24:24; where the word in the original is the same that is here used. *The BRANCH;* the Messiah, that great High-priest whom Joshua and his fellows typified. See notes on Isa. 4:2; 11:1.

9. *The stone that I have laid before Joshua;* Christ, under the symbol of the foundation-stone of the temple, which had been laid by Zerubbabel some years before. Chap. 4:9. As the material temple was a type of the spiritual, so was its corner-stone a type of Christ the "precious corner-stone," Isa. 28:16; Rom. 9:33; 1 Pet. 2:6. *Upon one stone—seven eyes;* the stone represents Christ, and the seven eyes the fulness of wisdom that dwells in Christ. Seven is the symbol of perfection. *I will engrave the graving thereof;* probably an allusion to the custom of engraving inscriptions upon corner-stones. Compare 2 Tim. 2:19. The engraving sets forth the excellent nature and office of the stone. *Of that land;* of the land of Canaan as a type and representative of God's church. *In one day;* in the day when Christ "put away sin by the sacrifice of himself." Heb. 9:26.

10. *Under the vine and under the fig-tree;* dwelling under these is a sign of peace and abundance. 1 Kings 4:25; Micah 4:4

INSTRUCTIONS.

1. The most eminent among God's servants are defiled with sin; and if they stood on the ground of their own righteousness, Satan would have abundant occasion to accuse them before God as unworthy of his favor.

2. God will rebuke Satan, and refuse to hear his accusations against true believers, not on account of their merit, but of his own free love, which has begun the work of their redemption from hell, and will carry it forward to

A. A. 3485.
B. C. 519.

CHAPTER IV.

1 By the golden candlestick is foreshown the good success of Zerubbabel's foundation. 11 By the two olive-trees, the two anointed ones.

AND the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep,

2 And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all *of* gold, with a* bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps,† which *are* upon the top thereof:

3 And two olive-trees by it, one upon the right *side* of the bowl, and the other upon the left *side* thereof.

4 So I answered and spake to the angel that talked with me, saying, What *are* these, my lord?

5 Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord.

6 Then he answered and spake unto me, saying, This *is* the word of the LORD unto Zerubbabel, saying, Not by might,‡ nor by power, but by my Spirit,[a] saith the LORD of hosts.

7 Who *art* thou, O great mountain? before Zerubbabel *thou shalt become* a plain: and he shall bring forth the headstone *thereof with* shoutings, *crying*, Grace, grace unto it.

8 Moreover, the word of the LORD came unto me, saying,

9 The hands of Zerubbabel have laid the foundation of this house;[b] his hands shall also finish it;[c] and thou shalt know that the LORD of hosts hath sent me unto you.

10 For who hath despised the day of small things? for they shall rejoice,§ and shall see the plummet‖ in the hand of Zerubbabel *with* those seven; they *are* the eyes of the LORD, which run to and fro through the whole earth.

11 ¶ Then answered I, and said unto him, What *are* these two olive-trees upon the right *side* of the candlestick and upon the left *side* thereof?

12 And I answered again, and said unto him, What *be these* two olive branches, which through¶ the two golden pipes empty the golden* *oil* out of themselves?†

13 And he answered me and said, Knowest thou not what these *be?* And I said, No, my lord.

14 Then said he, These *are* the two anointed ones,‡[d] that stand by the Lord of the whole earth.[e]

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* Heb. *her.* † Or, *seven several pipes to the lamps.* ‡ Or, *army.* [a] Hos. 1:7. [b] Ezra 3:8–13. [c] Ezra 6:14, 15. § Or, *since the seven eyes of the LORD shall rejoice.* ‖ Heb. *stone of tin.* ¶ Heb. *by the hand of.* * Heb. *the gold.*

† Heb. *empty out of themselves* oil into *the gold.* ‡ Heb. *sons of oil.* [d] Rev. 11:4. [e] ch. 6:5.

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the glory of his own name. Especially are they whom God has set over his church encouraged to hope that he will accept their imperfect services, because he has "chosen Jerusalem," and it is his purpose to build up her walls by human instrumentality.

3. Joshua standing before the angel of the Lord clothed with filthy garments, well represents the condition of all God's ministers and the congregations intrusted to their care, except so far as they are justified by Christ's atoning blood, and sanctified by his Spirit. How much out of place are pride and vain-glory in preachers or people.

4. When Christ's servants are overwhelmed with a sense of their own vileness, it is an unspeakable comfort to know that their Master is able both to forgive sin and to cleanse the soul from its pollution, and that he will do this for all who humbly ask it of him, and thus prepare them to render to him acceptable service. Isa. 6:7.

5. Christ's servants have a deep sympathy one for another, and they rejoice in each other's spiritual welfare; especially do they desire to see those who are set over God's house adorned with the graces of his Spirit.

7. Christ's love for his servants is not weakness. Though he will grant them all needful help, he will not connive at their sins. Only by faithfulness in his service can they expect to enjoy his favor.

8. The rulers and teachers of God's spiritual house are in a humble, yet true sense, the representatives of Christ the heavenly "Branch," and it should be their earnest endeavor by their lives and doctrine truly to exhibit his spirit and teachings.

9, 10. Since Christ is the corner-stone of the church, laid and engraved by God himself, she can never be shaken, but must stand, and fill the earth with light and peace and blessedness.

CHAPTER IV.

2. *A candlestick;* after the pattern of that in the sanctuary. Exod. 25:31–39. *Seven pipes;* literally, "seven and seven pipes," that is, seven proceeding from each olive-tree, one to each lamp.

6. *Not by might, nor by power, but by my Spirit;* the candlestick is a symbol of God's church, which he has appointed to be the light of the world, Rev. 1:20; and the two olive-trees with their pipes, of the Holy Ghost, as given through the ministration of his servants. The whole teaches that God's people conquer the world, not by outward might, but by inward strength received from above.

7. *Who art thou;* God's Spirit will help his people to overcome all obstacles. *O great mountain;* the symbol of difficulties which human strength cannot overcome. Compare Isa. 41:15; Jer. 51:25. *The headstone;* of the temple, which is a symbol of Christ, "the headstone of the corner." Psa. 118:22; Matt. 21:42, etc. *With shoutings;* these are the shoutings of all who love Zion, ascribing the completion of her temple to God's grace.

9. *Thou shalt know that the Lord of hosts hath sent me;* the angel of the Lord, who is himself the Lord, addresses the prophet. See note on chap. 2:9, 10.

10. *The day of small things;* the feeble beginnings of the Jews in rebuilding the temple. Compare Ezra 3:12, 13; Hag. 2:3. *Shall rejoice, and shall see;* that is, shall see with joy. *The plummet in the hand of Zerubbabel;* that is, Zerubbabel prosperously building. The plummet, like the measuring line, chap. 2:1, is a symbol of the work of building. *With those seven;* or, making a period at the word Zerubbabel, we may render, "Those seven, they are the eyes of the Lord," etc. "Those seven" are generally understood of the seven eyes upon one stone, chap. 3:9.

14. *Anointed ones;* these seem to denote Christ's Spirit dwelling in his ministers, whom Zerubbabel and Joshua represented, and replenishing them, and through them his church, with grace and strength.

INSTRUCTIONS.

1–9. Human might and power did not establish God's church, and they cannot destroy it. From age to age his Spirit is an overflowing fountain of life and strength to his servants; it makes them victorious over all opposition, and enables them, under his superintending care, to carry forward the work of his spiritual temple in the face of mighty foes. This glorious work shall never cease till its completion amid shoutings of "Grace, grace unto it."

10. The way of the world is to begin with pomp and boasting enterprises which generally come to naught. But God's way is to make the day of small things the beginning of a glorious triumph of truth and righteousness. For this reason we ought not to be elated by a prosperous beginning, nor cast down by present feebleness.

CHAPTER V.

1 By the flying roll is shown the curse of thieves and swearers. 5 By a woman pressed in an ephah, the final damnation of Babylon.

THEN I turned, and lifted up mine eyes, and looked, and behold a flying roll.[a]

2 And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof *is* twenty cubits, and the breadth thereof ten cubits.

3 Then said he unto me, This *is* the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off *as* on this side according to it;* and every one that sweareth shall be cut off *as* on that side according to it.

4 I will bring it forth, saith the LORD of hosts, and it shall enter into the house of the thief,[b] and into the house of him that sweareth falsely by my name:[c] and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof.[d]

5 ¶ Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what *is* this that goeth forth.

6 And I said, What *is* it? And he said, This *is* an ephah that goeth forth. He said moreover, This *is* their resemblance through all the earth.

7 And behold, there was lifted up a talent† of lead: and this *is* a woman that sitteth in the midst of the ephah.[e]

8 And he said, This *is* wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof.

9 Then lifted I up mine eyes, and looked, A. M. 3485. B. C. 519. and behold, there came out two women, and the wind *was* in their wings; for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven.

10 Then said I to the angel that talked with me, Whither do these bear the ephah?

11 And he said unto me, To build it a house in the land of Shinar:[f] and it shall be established, and set there upon her own base.

CHAPTER VI.

1 The vision of the four chariots. 9 By the crowns of Joshua is shown the temple and kingdom of Christ the Branch.

AND I turned, and lifted up mine eyes, and looked, and behold, there came four chariots out from between two mountains; and the mountains *were* mountains of brass.

2 In the first chariot *were* red horses;[g] and in the second chariot black horses;

3 And in the third chariot white horses; and in the fourth chariot grizzled and bay‡ horses.

4 Then I answered and said unto the angel that talked with me, What *are* these, my lord?

5 And the angel answered and said unto me, These *are* the four spirits§ of the heavens, which go forth from standing before the Lord of all the earth.[h]

6 The black horses which *are* therein go forth into the north country; and the white go forth

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a Ezek. 2:9. * Or, *every one of this* people *that stealeth holdeth* himself *guiltless, as it* doth. b Mal. 3:5. c Lev. 19:12. d Lev. 14:45. † Or, *weighty piece.* e Rev. 17:1, etc. f Gen. 10:10. g ch. 1:8; Rev. 6:2–5. ‡ Or, *strong.* § Or, *winds.* h ch. 4:14; 1 Kings 22:19; Dan. 7:10; Luke 1:19; Heb. 1:14.

CHAPTER V.

1. *A flying roll;* a roll written over with curses against evil-doers. Its flight indicates both the universality of its curses, and the speed with which they overtake the wicked, ver. 3. Its size equalled that of the porch in Solomon's temple, 1 Kings 6:3. This may signify that God's judgments upon the wicked proceed according to the rule of his sanctuary. In Ezek. 9:3, it is upon the threshold of the temple, in the rear of the porch, that God exercises his judgments.

3. *Stealeth—sweareth;* these two sins represent all transgressions against God's law. *As on this side according to it;* according to what is written on this side, etc. The roll is written on both sides. Compare Exod. 32:15; Ezek. 2:10; Rev. 5:1.

6. *An ephah;* this seems to be named as a large Hebrew measure. *This is their resemblance through all the earth;* this measure is a true representation of the Israelitish people, in their sin and punishment, everywhere. See note on ver. 8.

7. *There was lifted up;* from the mouth of the ephah, ver. 8. *A talent of lead;* the word in the original signifies a round piece of lead. This served as a cover to the ephah. *And this is a woman;* as the cover of lead is lifted up, the angel shows him a woman sitting in the ephah.

8. *This is wickedness;* the woman in the ephah signifies the wicked Jewish people filling up the measure of their iniquity. *He cast it;* literally, "he cast her;" that is, cast down the woman that represented wickedness.

9. *Two women;* these represent the instruments of God's vengeance. *The wind was in their wings;* their wings had the speed of the wind. *Wings of a stork;* that is, large and strong.

11. *To build it a house;* rather, "to build her a house;" that is, for a permanent abode. *The land of Shinar;* the place of the seventy years' captivity. It stands here to represent generally a residence among strangers. The language of this verse implies that the woman, retaining her character as "wickedness," shall have a long residence among strangers; and it is awfully fulfilled in the present character and condition of God's ancient people.

INSTRUCTIONS.

1–4. God's curse upon the wicked proceeds according to the law of his sanctuary; it is swift to overtake transgressors of every class, and resistless to destroy them; when it enters a house, however great and mighty are its occupants, it will "consume it with the timber thereof and the stones thereof."

5–11. The ministers of God's wrath stand ready to execute his vengeance upon sinners; and in their hands the mightiest transgressors find themselves helpless, whether they be nations or individuals. The present long-continued dispersion of the Jews is a standing memorial to the world of God's power and truth in the fulfilment of his threatenings; and it terribly shadows forth that final act of justice by which he shall send forth his angels to convey the wicked to the prison of despair, whence there shall be no return for ever. Matt. 13:41, 42.

CHAPTER VI.

1. *Four chariots;* these represent the various providential instruments of mercy and justice which God employs. *Two mountains—of brass;* these are generally understood as a symbol of God's firm and immutable decrees.

2, 3. *Red—black—white—grizzled;* see notes on chap. 1:8, and ver. 6, 7.

5. *Spirits of the heavens;* or, as the margin, "winds of the heavens;" here, as in Dan. 7:2, Rev. 7:1, a symbol of the agencies that produce overturnings and revolutions in the earth. If we retain the idea of heavenly spirits, the meaning will be substantially the same.

6. *Into the north country;* the seat of both the Babylonian empire and the Persian that succeeded it. See note on

A. M. 3485. B. C. 519. after them; and the grizzled go forth toward the south country.

7 And the bay went forth, and sought to go that they might walk to and fro through the earth:[a] and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth.

8 Then cried he upon me, and spake unto me, saying, Behold, these that go toward the north country have quieted my spirit in the north country.[b]

9 ¶ And the word of the LORD came unto me, saying,

10 Take of *them of* the captivity, *even* of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah;

11 Then take silver and gold, and make crowns,[c] and set *them* upon the head of Joshua the son of Josedech, the high-priest;

12 And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name *is* The BRANCH;[d] and he shall grow up out of his place,* and he shall build the temple of the LORD:[e]

13 Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne;[f] and he shall be a priest upon his throne:[g] and the counsel of peace shall be between them both.[h]

14 And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the LORD.[i]

15 And they *that are* far off shall come and build in the temple of the LORD,[j] and ye shall know that the LORD of hosts hath sent me unto you. And *this* shall come to pass, if ye will diligently obey the voice of the LORD your God.[k]

CHAPTER VII.

1 The captives inquire of fasting. 4 Zechariah reproveth their fasting. 8 Sin the cause of their captivity.

AND it came to pass in the fourth year of king Darius, *that* the word of the LORD came unto Zechariah in the fourth *day* of the ninth month, *even* in Chisleu;

2 When they had sent unto the house of God Sherezer and Regem-melech, and their men, to pray before the LORD,†

3 *And* to speak unto the priests which *were* in the house of the LORD of hosts, and to the prophets, saying, Should I weep in the fifth month, separating myself, as I have done these so many years?

4 ¶ Then came the word of the LORD of hosts unto me, saying,

5 Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh *month*, even those seventy years,[l] did ye at all fast unto me, *even* to me?[m]

6 And when ye did eat, and when ye did drink, did not ye‡ eat *for yourselves*, and drink *for yourselves?*

7 *Should ye* not *hear* the words§ which the LORD hath cried by‖ the former prophets, when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when *men* inhabited the south and the plain?

8 ¶ And the word of the LORD came unto Zechariah, saying,

9 Thus speaketh the LORD of hosts, saying, Execute true judgment,¶ and show mercy and compassions every man to his brother:

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a Ch. 1:10; Job 1:7. b Isa. 1:24; Ezek. 16:42, 63. c Lev. 8:9. d ch. 3:8. * Or, *branch up from under him.* e 1 Cor. 3:9; Eph. 2:20–22; Heb. 3:3; 1 Pet. 2:4, 5. f Isa. 22:24; Rev. 5:11–13. g Psa. 110:4; Heb. 4:14–16; 7:24, 25. h Rom. 5:1; Col. 1:2. i Mark 14:9. j Eph. 2:13, 19. k Rom. 16:26. † Heb. *to entreat the face of the Lord.* l ch. 1:12. m Matt 6:16–18. ‡ Or, *be not ye they that*, etc. § Or, Are *not* these *the words.* ‖ Heb. *by the hand of*, etc. ¶ Heb. *Judge judgment of truth.*

Jer. 1:13. The black horses seem to denote the calamities which God will send upon the persecutors of his people, especially the Chaldeans, whose destruction had been only begun by the conquest of Cyrus; the white, those victories which contribute to the deliverance and enlargement of God's people. *The south country;* probably Egypt and the adjoining region. The color of the horses signifies the mixed nature of their office.

7. *The bay;* their office is general.

8. *Have quieted my spirit;* by executing my wrath on the persecutors of my people.

11. *Make crowns, and set them upon the head of Joshua;* Joshua is crowned, that he may thus represent the union of the kingly and priestly office in our Saviour's person, who is "The BRANCH" here spoken of.

13. *The counsel of peace;* the plan of reconciling men to God. *Between them both;* generally understood to mean, between Christ's kingly and priestly offices. The counsel of peace is accomplished by the union of these two in one divine person.

INSTRUCTIONS.

1–8. God's purposes are like mountains of brass, firm and immutable. They extend to all the affairs of this world, and will all be executed at the appointed time. Though for a season the enemies of the church may seem to have power in their own hands, he is still using them for the accomplishment of his gracious purposes concerning her; and can with infinite ease destroy them whenever her welfare shall require it.

9–15. The kings and priests of ancient Israel were types of the Lord Jesus Christ, who unites in his person both offices. As a priest, he has expiated the sins of his people by his own blood; as a king, he has received from the Father all power in heaven and on earth, and he orders all things for their good. Under his reign the spiritual temple must be builded from age to age, till all nations shall come and worship him.

CHAPTER VII.

3. *In the fifth month;* in commemoration of the destruction of the temple and city by fire, 2 Kings 25:8, 9. *Separating myself;* from food and customary business.

5. *Seventh month;* to commemorate the murder of Gedaliah and his companions, 2 Kings 25:25; Jer. chap. 41. They seem to have thought that the rebuilding of the temple was now so far advanced that the fast on the fifth month was no longer necessary or proper. But God, who knew their hearts, sharply reproved them for the spirit in which they had fasted.

INSTRUCTIONS.

5, 6. Days of fasting are appointed that men may humble themselves before God by heartily confessing and forsaking their sins. But too often they degenerate into empty forms in which God is forgotten, while the world is loved and sin indulged as on other days. Such fasts God will reckon to men as solemn mockery, and he will deal with them accordingly.

8–14. Fasting must begin with inward sorrow for sin, and the renunciation of all evil works; otherwise it will be reckoned to us as iniquity, and bring upon us aggravated punishment. Isa. 58:6, 7.

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10 And oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart.

11 But they refused to hearken, and pulled away the shoulder,* and stopped† their ears, that they should not hear.

12 Yea, they made their hearts *as* an adamant stone,[a] lest they should hear the law, and the words which the LORD of hosts hath sent in his Spirit by‡ the former prophets: therefore came a great wrath from the LORD of hosts.[b]

13 Therefore it is come to pass, *that* as he cried, and they would not hear; so they cried, and I would not hear, saith the LORD of hosts:[c]

14 But I scattered them with a whirlwind among all the nations whom they knew not.[d] Thus the land was desolate after them, that no man passed through nor returned: for they laid the pleasant land§ desolate.[e]

CHAPTER VIII.

1 The restoration of Jerusalem. 9 They are encouraged to the building by God's favor to them. 16 Good works are required of them. 18 Joy and enlargement are promised.

AGAIN the word of the LORD of hosts came *to me*, saying,

2 Thus saith the LORD of hosts; I was jealous for Zion with great jealousy, and I was jealous for her with great fury.[f]

3 Thus saith the LORD; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called A city of truth; and the mountain of the LORD of hosts,[h] The holy mountain.[i]

4 Thus saith the LORD of hosts; There shall yet old men and old women dwell in the streets of Jerusalem,[j] and every man with his staff in his hand for very age.‖

5 And the streets of the city shall be full of boys and girls playing in the streets thereof.

6 Thus saith the LORD of hosts; If it be marvellous¶ in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes?[k] saith the LORD of hosts.

7 Thus saith the LORD of hosts; Behold, I will save my people from the east country, and from the west country;*[l]

8 And I will bring them, and they shall dwell in the midst of Jerusalem:[m] and they shall be my people, and I will be their God,[n] in truth and in righteousness.[o]

9 ¶ Thus saith the LORD of hosts; Let your hands be strong,[p] ye that hear in these days these words by the mouth of the prophets, which *were* in the day *that* the foundation of the house of the LORD of hosts was laid,[q] that the temple might be built.

10 For before these days there was no hire for man,† nor any hire for beasts; neither *was there any* peace to him that went out or came in, because of the affliction: for I set all men every one against his neighbor.[r]

11 But now I *will* not *be* unto the residue of this people as in the former days,[s] saith the LORD of hosts.

12 For the seed *shall be* prosperous;‡ the vine shall give her fruit, and the ground shall give her increase,† and the heavens shall give their dew; and I will cause the remnant of this people to possess all these *things*.[u]

13 And it shall come to pass, *that* as ye were a curse among the heathen,[v] O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, *but* let your hands be strong.

14 For thus saith the LORD of hosts; As I thought to punish you, when your fathers provoked me to wrath, saith the LORD of hosts, and I repented not:

15 So again have I thought in these days to do well unto Jerusalem and to the house of Judah:[w] fear ye not.[x]

16 ¶ These *are* the things that ye shall do; Speak ye every man the truth to his neighbor;[y] execute the judgment of truth and peace in your gates:§

17 And let none of you imagine evil in your hearts against his neighbor;[z] and love no false oath: for all these *are things* that I hate, saith the LORD.

18 ¶ And the word of the LORD of hosts came unto me, saying,

19 Thus saith the LORD of hosts; The fast of the fourth *month*, and the fast of the fifth,[a] and the fast of the seventh,[b] and the fast of the tenth,[c] shall be to the house of Judah joy and gladness,[d] and cheerful‖ feasts; therefore love the truth and peace.

20 Thus saith the LORD of hosts; *It shall* yet *come to pass*, that there shall come people, and the inhabitants of many cities:

21 And the inhabitants of one *city* shall go to another, saying, Let us go speedily¶ to pray before the LORD,* and to seek the LORD of hosts:[e] I will go also.

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* Heb. *gave a backsliding shoulder.* † Heb. *made heavy;* Isa. 6:10. [a] Neh. 9:29; Ezek. 11:19. ‡ Heb. *by the hand of.* [b] Dan. 9:11. [c] Jer. 14:12; Mic. 3:4. [d] Deut. 4:27; 28:33, 64. § Heb. *land of desire.* [e] Dan. 8:9. [f] ch. 1:14–16. [g] Isa. 1:21, 26. [h] Isa. 2:2, 3. [i] Jer. 31:23. [j] Isa. 65:20, 22. ‖ Heb. *multitude of days.* ¶ Or, *hard*, or *difficult.* [k] Rom. 4:20, 21. * Heb. *country of the going down of the sun;* Mal. 1:11. [l] Isa. 11:11, 12; 43:5, 6. [m] ch. 13:9. [n] Jer. 31:1, 33. [o] Jer. 4:2. [p] Hag. 2:4, etc. [q] Ezra 5:1, 2.

† Or, *the hire of man became nothing.* [r] Matt. 10:34–36. [s] Isa. 11:13. ‡ Heb. *of peace;* Psa. 72:3. [t] Psa. 67:6, 7. [u] 1 Cor. 3:21. [v] Jer. 42:18. [w] Jer. 31:28. [x] Luke 12:32. [y] Eph. 4:25. § Heb. *judge truth, and the judgment of peace.* [z] Prov. 3:29. [a] Jer. 52:6, 12 [b] Jer. 41:1, 2. [c] Jer. 52:4. [d] Esth. 8:17. ‖ Or, *solemn*, or *set times.* ¶ Or, *continually;* Heb. *going;* Hos. 6:3. * Heb. *to entreat the face of the Lord;* ch. 7:2. [e] Psa. 122:1, etc.

CHAPTER VIII.

6. *Marvellous;* a thing that seems too wonderful to be expected.

10. *No hire for man—hire for beasts;* no profit from the labor of man or beast.

16. *Judgment of truth and peace;* judgment in accordance with truth, the effect of which is to establish peace.

19. *The fourth month;* when Jerusalem was taken. 2 Kings 25:3, 4. *Tenth;* the month when the siege of Jerusalem began. 2 Kings 25:1. *Shall be—joy and gladness;* shall be turned into joy and gladness. After rebuking the people for their sins, Jehovah returns a gracious answer to their inquiry. Chap. 7:5.

20. *People;* in the original, peoples, that is, nations; for this is a prophecy of the conversion of the nations to Jehovah in the latter days. It was fulfilled only in a limited manner while the second temple was standing. Its highest fulfilment is under the Christian dispensation. Luke 24:47; Rev. 7:9, 10.

A. M. 3486. B. C. 518. 22 Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD.[a]

23 Thus saith the LORD of hosts; In those days *it shall come to pass*, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard *that* God *is* with you.

CHAPTER IX.

1 God defendeth his church. 9 Zion is exhorted to rejoice for the coming of Christ, and his peaceable kingdom. 12 God's promises of victory and defence.

THE burden of the word of the LORD in the land of Hadrach, and Damascus *shall be* the rest thereof:[b] when the eyes of man, as of all the tribes of Israel, *shall be* toward the LORD.

2 And Hamath also shall border thereby; Tyrus, and Zidon, though it be very wise.[c]

3 And Tyrus did build herself a strong-hold, and heaped up silver as the dust, and fine gold as the mire of the streets.

4 Behold, the Lord will cast her out, and he will smite her power in the sea; and she shall be devoured with fire.

5 Ashkelon shall see *it*, and fear; Gaza also *shall see it*, and be very sorrowful, and Ekron; for her expectation shall be ashamed; and the king shall perish from Gaza, and Ashkelon shall not be inhabited.

6 And a bastard shall dwell in Ashdod, and I will cut off the pride of the Philistines.

7 And I will take away his blood* out of his mouth, and his abominations from between his teeth: but he that remaineth, even he, *shall be* for our God, and he shall be as a governor in Judah, and Ekron as a Jebusite.

8 And I will encamp about my house because of the army, because of him that passeth by, and because of him that returneth:[d] and no oppressor shall pass through them any more: for now have I seen with mine eyes.

9 ¶ Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he *is* just, and having salvation;†[e] lowly, and riding upon an ass, and upon a colt the foal of an ass.[f]

10 And I will cut off the chariot from Ephraim, and the horse from Jerusalem: and the battle-bow shall be cut off; and he shall speak peace unto the heathen: and his dominion *shall be* from sea *even* to sea, and from the river *even* to the ends of the earth.

11 As for thee also, by the blood of thy covenant‡ I have sent forth thy prisoners out of the pit wherein *is* no water.[g]

12 ¶ Turn you to the strong-hold, ye prisoners

a Isa. 60:3, etc. b Amos 1:3–8. c Ezek. ch. 26–28. * Heb. *bloods*. d Psa. 34:7. † Or, *saving himself*. e Isa. 45:21 f John 12:14, 15. ‡ Or, *whose covenant* is *by blood*; Exod. 24:8; Heb. 10:29; 13:20. g Isa. 42:7; 51:14; 61:1.

23. *Him that is a Jew;* instead of being despised and persecuted, the Jew shall now be honored by all nations, and they shall seek his God as their God. The true heirs of this promise are the children of Abraham by faith in Christ, who are Jews, not outwardly, but inwardly, in the spirit, and not in the letter. Rom. 2:28, 29.

INSTRUCTIONS.

2, 3. Though God will chastise his people for their sins, he will not suffer their enemies to triumph over them perpetually; but will save them for the glory of his own name, and that he may fulfil to them his gracious promises. Ver. 7–15.

4, 5. God's blessing fills a community with health, peace, and joy, and brings its citizens to a vigorous and cheerful old age; but these temporal effects are only a symbol of that nobler spiritual life, strength, and joy which his gospel brings to the souls of all who receive it.

6. Nothing is too hard for the Lord. With infinite ease he brings to pass the most surprising changes in the condition of his afflicted people. Psa. 126:1, 2.

16, 17. God's promises are connected with the obedience of his people, and cannot be fulfilled except they hearken to his voice, and walk in the ways of his appointment.

19. It is God's way, first to rebuke his people for their sins, that he may humble them; and then grant them a gracious answer to their requests. Chap. 7:4, 5.

20–23. When God forsakes his people because of their sins, they are weak and despised by the world; but the moment they return to him, his blessing makes them strong and prosperous; and then multitudes of those without, seeing that God is with them, join themselves to their number.

CHAPTER IX.

1. *The burden of the word of the Lord;* the immediate reference of verses 1–8, seems to be to the conquests of Alexander the Great, and the favor which he showed to the Jews. But these must be regarded as only earnests and pledges of higher blessings in the more distant future. That the promises here recorded can have had their final and complete fulfilment only in the Messiah's reign, is plain from the concluding words of verse 8. *Hadrach;* according to some, a place east of Damascus; according to others, a symbolical name for Damascus itself. *Shall be the rest thereof;* that is, a place on which this burden shall rest. Alexander took Damascus, and then all the towns along the sea-coast from Tyre to Egypt, as here described.

2. *Hamath;* north of Damascus on the Orontes. *Shall border thereby;* shall share the punishment of Damascus, as bordering upon it. *Tyrus and Zidon;* shall border thereby. For Tyre, see note on Ezek. chap. 26–28.

5. *Ashkelon shall see it;* the destruction of Tyre to which he trusted.

6. *A bastard;* a foreign rabble, having no legitimate right in the place.

7. *I will take away his blood—his abominations;* the blood and abominations of the Philistines; probably, the blood and flesh of the victims offered by him to idols: that is, I will abolish his idolatrous worship, and convert the remnant of his people to myself. *As a governor in Judah;* on equal footing with him as a worshipper of the true God. *As a Jebusite;* the Jebusites were the original inhabitants of Jerusalem. David conquered them, and the remnant of them seems to have been incorporated into Israel.

9. *Thy King;* the Messiah. Matt. 21:5, etc. The beast on which he rides denotes his peaceful and lowly character.

10. *I will cut off the chariot—the battle-bow;* under his reign all the implements of war become unnecessary. Isa. 2:4; Micah 5:10, 11.

11. *As for thee;* the address is to Zion, as is plain in the original. *The blood of thy covenant;* the covenant made by God with Zion and ratified by the blood of Christ, of which the blood of the Mosaic sacrifices was a type. *The pit;* the dungeon in which Zion and her captive children have been confined. Compare Isa. 42:7.

12. *The strong-hold;* see Prov. 18:10. *Prisoners of hope;*

of hope: even to-day do I declare *that* I will render double unto thee;[a]

13 When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man.

14 And the LORD shall be seen over them, and his arrow shall go forth as the lightning:[b] and the Lord GOD shall blow the trumpet, and shall go with whirlwinds of the south.[c]

15 The LORD of hosts shall defend them; and they shall devour, and subdue with sling-stones;* and they shall drink, *and* make a noise as through wine; and they shall be filled like bowls,† *and* as the corners of the altar.[d]

16 And the LORD their God shall save them in that day as the flock of his people: for *they shall be as* the stones of a crown,[e] lifted up as an ensign upon his land.[f]

17 For how great *is* his goodness, and how great *is* his beauty! corn shall make the young men cheerful,‡ and new wine the maids.

CHAPTER X.

1 God is to be sought unto, and not idols. 5 As he visited his flock for sin, so he will save and restore them.

ASK ye of the LORD rain in the time of the latter rain;[g] *so* the LORD shall make bright clouds,[§] and give them showers of rain, to every one grass in the field.

2 For the idols[‖] have spoken vanity, and the diviners have seen a lie, and have told false dreams; they comfort in vain:[h] therefore they went their way as a flock, they were troubled, because[¶] *there was* no shepherd. A. M. 3487. B. C. about 517.

3 Mine anger was kindled against the shepherds,[i] and I punished* the goats: for the LORD of hosts hath visited his flock the house of Judah, and hath made them as his goodly horse in the battle.[j]

4 Out of him came forth the corner,[k] out of him the nail,[l] out of him the battle-bow, out of him every oppressor together.

5 ¶ And they shall be as mighty *men*, which tread down *their enemies* in the mire of the streets in the battle:[m] and they shall fight, because the LORD *is* with them, and the riders on horses shall be confounded.†

6 And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them:[n] and they shall be as though I had not cast them off: for I *am* the LORD their God, and will hear them.

7 And *they of* Ephraim shall be like a mighty *man*, and their heart shall rejoice as through wine:[o] yea, their children shall see *it*, and be glad; their heart shall rejoice in the LORD.

8 I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased.

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a Isa. 40:2. b Psa. 144:6. c Isa. 21:1. * Or, *the stones of the sling.* † Or, *shall fill both the bowls.* d Lev. 4:18, 25. e Isa. 62:3. f Isa. 11:12. ‡ Or, *grow*, or *speak.* g Deut. 11:13, 14. § Or, *lightnings;* Jer. 10:13. ‖ Or, *teraphim;* Judg. 17:5. h Job 13:4. ¶ Or, *answered that*, etc. i Ezek. 34:7, etc. * Heb. *visited upon.* j Song 1:9. k Num. 24:17, 19. l Isa. 22:23. m Mal. 4:3. † Or, *they shall make the riders on horses ashamed.* n Isa. 54:7-10. o ch. 9:15.

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prisoners to whom the hope of deliverance is offered through the blood of God's covenant with them. *Double;* that is, an abundant supply of blessings. Isa. 61:7.

13. *Bent Judah for me, filled the bow with Ephraim;* by a beautiful figure Judah is represented as the bow, and Ephraim, that is, the remnant of the ten tribes now incorporated with Judah, as the arrow which God will use against Greece. The literal fulfilment of this prophecy is recorded in the books of the Maccabees; but this is to be regarded as only an earnest of a higher spiritual fulfilment. See note on verse 1.

15. *Filled like bowls;* probably sacrificial bowls, filled with the blood of the victim. *As the corners of the altar;* which were sprinkled with the blood of the victim. Lev. 4:18, 25. The meaning is, that they shall shed the blood of their persecutors.

16. *The stones of a crown;* its precious sparkling gems. *An ensign;* around which God's people may rally. *Upon his land;* upon God's land.

17. *His goodness—his beauty;* God's goodness and beauty as manifested in his loving-kindness towards his people.

INSTRUCTIONS.

3–6. All who depart from the living God, and trust to their own power and riches, shall be overthrown; and they who looked to them instead of their Maker, for salvation, shall be put to shame.

8. With God's presence and favor, his people are safe, though surrounded by the armies of the ungodly.

9. Christ came without earthly pomp and power: the meek and lowly received him, and he bestowed salvation upon them; but the proud and worldly-minded rejected him to their own destruction. As it was then, so it is now, wherever his gospel is faithfully preached.

10. When the nations of the world shall receive the Lord Jesus as their king, "and his dominion shall be from sea even to sea, and from the river even to the ends of the earth," the implements of war will become unnecessary, for "he shall speak peace unto the heathen."

11. No dungeon is so terrible as that of sin, but Christ has power, through the blood of his covenant, to open its doors, and set free its prisoners.

12. None need despair of relief, however desperate their case, who are willing to come to Christ for help; he is a "strong-hold" to all who put their trust in him, and will reward them with plenteous salvation.

13–16. Though the victory over Satan's kingdom comes from God, it must be won by the faith and courage of his people. He waits for their full consecration to his service, that he may fill his bow with them, and make them in his hand "as the sword of a mighty man."

CHAPTER X.

1. *Ask ye—the Lord shall make bright clouds;* a promise of speedy answer to prayer. Rain here represents all needful blessings.

2. *Went their way as a flock;* wandered like a lost flock. The reference is to God's people.

3. *The goats;* literally, "the he-goats;" that is, the unfaithful rulers and teachers. Compare Ezek. 34:17–22. *Hath made them as his goodly horse in the battle;* that is, hath richly ornamented them.

4. *Out of him;* out of Judah. *Came forth;* in the original it is future, "shall come forth." *The corner—the nail;* figurative ways of describing a prince. For the meaning of the latter figure, see Isa. 22:23, 24. *Oppressor;* the vanquisher of Judah's enemies. Isa. 14:2.

6. *The house of Judah;* the two tribes that remained faithful to David's family. *The house of Joseph;* the ten tribes that revolted. See note on Ezek. 37:16. *Will bring them again to place them;* to reunite them with my people. See note to chap. 9:13; and also Ezek. 37:16–19.

8. *Hiss for them;* call them. See note on Isa. 5:26.

A. M. 3487. B. C. about 517. 9 And I will sow them among the people:[a] and they shall remember me in far countries;[b] and they shall live with their children and turn again.

10 I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and *place* shall not be found for them.[c]

11 And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up: and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away.

12 And I will strengthen them in the LORD; and they shall walk up and down in his name,[d] saith the LORD.

CHAPTER XI.

1 The destruction of Jerusalem. 3 The elect being cared for, the rest are rejected. 10 The staves of Beauty and Bands broken by the rejection of Christ. 15 The type and curse of a foolish shepherd.

OPEN thy doors, O Lebanon, that the fire may devour thy cedars.

2 Howl, fir-tree; for the cedar is fallen; because the mighty* are spoiled: howl, O ye oaks of Bashan; for the forest of the vintage† is come down.

3 ¶ *There is* a voice of the howling of the shepherds; for their glory is spoiled: a voice of the roaring of young lions: for the pride of Jordan is spoiled.

4 Thus saith the LORD my God; Feed the flock of the slaughter;[e]

5 Whose possessors slay them, and hold themselves not guilty: and they that sell them say, Blessed *be* the LORD; for I am rich:[f] and their own shepherds pity them not.

6 For I will no more pity the inhabitants of the land, saith the LORD: but lo, I will deliver‡ the men every one into his neighbor's hand, and into the hand of his king: and they shall smite the land, and out of their hand I will not deliver *them*.

7 And I will feed the flock of slaughter, *even* you, O poor§ of the flock.[g] And I took unto me two staves; the one I called Beauty, and the other I called Bands;‖ and I fed the flock.

8 Three shepherds also I cut off in one month;[h] and my soul loathed them,¶ and their soul also abhorred me.

9 Then said I, I will not feed you: that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the rest eat every one the flesh of another.*

10 ¶ And I took my staff, *even* Beauty, and cut it asunder, that I might break my covenant which I had made with all the people.

11 And it was broken in that day: and so the

[a] Rom. 11:11–15. [b] Deut. 30:1–3. [c] Isa. 49:20. [d] Col. 2:6. * Or, *gallants*. † Or, *defenced forest*. [e] John 21:15–17. [f] Deut. 29:19–21. ‡ Heb. *make to be found*. § Or, verily *the poor*. [g] Matt. 11:5. ‖ Or, *Binders*. [h] Hos. 5:7. ¶ Heb *was straitened for them*. * Heb. *his fellow*, or *neighbor*.

9. *Sow them among the people;* disperse them through distant nations, but with the purpose of again restoring them to their own land.

10. *Egypt—Assyria;* named as the two countries in which God's people have suffered oppression; and here representing all the lands through which they shall be dispersed.

11. *He shall pass;* Jehovah, afflicting the enemies of his people. *The sea;* the Red sea. *The river;* the Nile, as the original word shows. God will repeat the miracles which he performed for ancient Israel, drying up all opposing seas and rivers. Compare Isa. 11:15.

INSTRUCTIONS.

1, 2. They who in a believing and obedient spirit look to God for help, always receive it; but shame and disappointment must be the lot of such as forsake him, and trust for salvation to the work of their own hands.

4. God is the inexhaustible fountain of wisdom and strength, and he will from age to age raise up for his church all the human helpers and defenders she needs in her conflict with Satan's kingdom.

5–7. When God is with his servants they are "mighty men" in the spiritual warfare, and prevail over all their enemies.

8–12. Every past redemption which God has granted to his people, is a sure pledge of other and more glorious deliverances; for he who has begun to save them with a strong hand and a stretched out arm, will not cease till he has given them the earth for their possession.

CHAPTER XI.

This chapter contains a prophecy of the destruction that was to come upon the Jews for their rejection of Christ.

1. *Open thy doors;* Lebanon is commanded to allow the fire a free passage into his forests; these, as well as the oaks of Bashan, verse 2, and the rich pastures, verse 3, represent all that was excellent and glorious in the land. Compare 2 Kings 19:23; Isa. 2:13; 10:18, 19; Amos 1:2.

2. *Forest of the vintage;* rather, as the margin, "the defenced forest;" that is, which has hitherto been inaccessible to the foe.

3. *Their glory;* the luxuriant pastures in which they gloried. *The pride of Jordan;* the trees and shrubs that adorned its banks.

4. *Thus saith the Lord;* the Lord commands the prophet in vision to feed his flock, that is, the people of Israel. Thus he is made a type of Christ "the Chief Shepherd," and in this character he performs, not literally, but in prophetic vision, the symbolical acts afterwards recorded. *The flock of the slaughter;* the flock doomed to slaughter.

5. *Whose possessors—they that sell them;* the corrupt and rapacious rulers of the Jews at the time of Christ's advent are intended.

6. *I will no more pity the inhabitants of the land;* this is said in anticipation of their rejection of Christ, as afterwards recorded. *Every one into his neighbor's hand;* the reference is to the cruel factions among the Jews by which they destroyed each other. *His king;* the Roman power.

7. *And I will feed;* more literally, "I fed." The prophet, as a type of Christ, now enters upon his commission. *You, O poor of the flock;* he addresses himself to these, because they received him and listened to his words. Compare verse 11. *Two staves;* the staff is here, as in Psa. 23:4, a symbol of the shepherd's office. *Beauty;* rather, "favor," namely, the Lord's favor towards his people; for this staff is a symbol of God's gracious covenant with them. See verse 30. *Bands;* a symbol of the brotherly union of the people under Christ. See verse 14.

8. *Three shepherds;* these difficult words have been variously understood: they probably denote the three orders of men which God had set over his people, namely, rulers, priests, and prophets. These all perished in the overthrow of the Jewish state by the Romans. *Loathed them;* for their unbelief and rejection of me.

10. *Which I had made with all the people;* a covenant, namely, that they should not injure my people Israel. Thus he gave them over to the power of cruel oppressors. Ver. 15, 16.

poor of the flock that waited upon me knew* that it *was* the word of the LORD.

12 And I said unto them, If ye think good,† give *me* my price; and if not, forbear. So they weighed for my price thirty *pieces* of silver.[a]

13 And the LORD said unto me, Cast it unto the potter: a goodly price that I was prized at of them. And I took the thirty *pieces* of silver, and cast them to the potter in the house of the LORD.[b]

14 Then I cut asunder mine other staff, *even* Bands,‡ that I might break the brotherhood between Judah and Israel.

15 ¶ And the LORD said unto me, Take unto thee yet the instruments of a foolish shepherd.

16 For lo, I will raise up a shepherd in the land, *which* shall not visit those that be cut off,§ neither shall seek the young one, nor heal that that is broken, nor feed‖ that that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces.

17 Woe to the idol shepherd that leaveth the flock![c] the sword *shall be* upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.

* Or, *the poor*, etc., *certainly knew*. † Heb. *If* it be *good in your eyes*. a Exod. 21:32; Matt. 26:15. b Matt. 27:3–10. ‡ Or, *Binders*. § Or, *hidden*. ‖ Or, *bear*. c John 10:12, 13. ¶ Or, *slumber*, or *poison*. * Or, *and also*

CHAPTER XII.

A. M. 3487. B. C. about 517.

1 Jerusalem a cup of trembling to herself, 3 and a burdensome stone to her adversaries. 6 The victorious restoring of Judah. 9 The repentance of Jerusalem.

THE burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.

2 Behold, I will make Jerusalem a cup of trembling¶ unto all the people round about, when they shall be in the siege both against Judah *and* against Jerusalem.*

3 ¶ And in that day will I make Jerusalem a burdensome stone for all people:[d] all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

4 In that day, saith the LORD, I will smite every horse with astonishment, and his rider with madness:[e] and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness.

5 And the governors of Judah shall say in their heart, The inhabitants of Jerusalem *shall be* my strength† in the LORD of hosts their God.

against Judah shall he be *which shall be in siege against Jerusalem*. d Matt. 21:44. e Ezek. 38:4. † Or, There is *strength to me* and *to the inhabitants*, etc.; Joel 3:16.

11. *The poor of the flock;* the same as the "afflicted and poor people," Zeph. 3:12; that is, the believing remnant of Israel. By witnessing the execution of Christ's awful threatenings upon their countrymen, they were assured that what he spoke was the word of the Lord.

12. *My price;* my hire for feeding the flock. *If ye think good—if not, forbear;* as much as to say, You have rejected me as your shepherd; now, if you choose, set a price upon my services. They value him at thirty pieces of silver. This symbolical valuation of the prophet by his countrymen was a prophecy of the actual valuation of Christ by Judas and the chief priests.

13. *The potter;* the potter's house was in a valley, Jer. 18:2, 3, probably that of Hinnom without the city, and seems to have been regarded as an unclean place. *A goodly price;* spoken ironically; a price which expressed their contempt and rejection of him. *To the potter in the house of the Lord;* that is, cast them down in the house of the Lord, to be carried thence to the potter. For the striking fulfilment of this prophecy, see Matt. 27:7–9.

14. *Break the brotherhood between Judah and Israel;* give them over to faction and discord, like that which formerly existed between the kingdoms of Judah and Israel. The internal strifes of the Jews after our Lord's ascension became continually more bitter, till the very day that Jerusalem was destroyed; and it was by means of the factions among the citizens that the Romans were enabled so soon to prevail over them.

15. *The instruments of a foolish shepherd;* the people having rejected the good shepherd, the prophet is now commanded to typify shepherds of a different character, namely, the cruel rulers of the Jews, who shall plunder and destroy them without mercy. The word "shepherd" is here used collectively.

17. *The idol shepherd;* or, "the worthless shepherd." *Leaveth the flock;* compare John 10:12, 13. *Upon his arm—upon his right eye;* he shall be given over to weakness and blindness, and thus perish miserably. This threatening was awfully executed by the Romans upon the wicked and blind rulers who had rejected Christ.

INSTRUCTIONS.

1–6. Christ, the heavenly Shepherd, came at the appointed time to feed his own flock; but the false shepherds who had usurped dominion over it, rejected and slew him. For this sin both rulers and people, except the remnant who received him, were given over to terrible destruction. The doom of these unbelieving Jews will be that of all who despise Christ's authority, be they nations or individuals, for all power in heaven and earth is given into his hands. Psa. 2:8–12.

7. The true members of Christ's flock are the objects of God's continual favor, and they are joined in holy love to the Saviour and to each other.

8–10. By rejecting Christ, the Jewish church broke God's gracious covenant with their fathers, and brought upon themselves destruction without remedy; herein they are set forth as a warning for all nations to whom the gospel is preached.

11. By the fulfilment of his awful threatenings upon those who reject his Son Jesus Christ, God confirms the faith of the humble remnant who receive him as their Saviour.

12, 13. The thirty pieces of silver for which our Lord was sold, are a true sign of the price which the ungodly world set upon him and his great salvation. And all in his visible church who betray his cause for "the mammon of unrighteousness," act over again in spirit the part of Judas and the high-priests.

14. When the union between Christ and his visible followers is broken, their mutual union with each other is also broken, and they become the prey of discord and faction; thus the Jews who crucified Christ went on destroying one another, till all parties fell together into the hands of the Romans.

15, 16. When a people to whom Christ has been offered reject his gentle rule, he will give them over to the dominion of cruel and rapacious masters.

17. None are more guilty in God's sight than the unfaithful shepherds whom he has set over his spiritual fold, and none will be punished with more terrible severity.

CHAPTER XII.

The threatenings of the preceding chapter are followed by glorious promises to "Jerusalem," which here represents the whole church of Christ.

2. *A cup of trembling;* a cup that produces trembling and reeling. Compare Psa. 75:8; Isa. 51:17, 21, 22.

3. *That burden themselves with it;* in attempting to lift it.

4. *Every horse;* of the enemies of Jerusalem.

A. M. 3487. B. C. about 517. 6 ¶ In that day will I make the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, *even* in Jerusalem.

7 The LORD also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify *themselves* against Judah.

8 In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble* among them at that day shall be as David;[a] and the house of David *shall be* as God,[b] as the angel of the LORD before them.

9 ¶ And it shall come to pass in that day, *that* I will seek to destroy all the nations that come against Jerusalem.[c]

10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications:[d] and they shall look upon me whom they have pierced,[e] and they shall mourn for him,[f] as one mourneth for *his* only *son*, and shall be in bitterness for him, as one that is in bitterness for *his* first-born.

11 In that day shall there be a great mourning in Jerusalem,[g] as the mourning of Hadadrimmon in the valley of Megiddon.[h]

12 And the land shall mourn, every family† apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart,[i] and their wives apart;

13 The family of the house of Levi apart, and their wives apart; the family of Shimei‡ apart, and their wives apart;

14 All the families that remain, every family apart, and their wives apart.[j]

CHAPTER XIII.

1 The fountain of purgation for Jerusalem, 2 from idolatry, and false prophecy. 7 The death of Christ, and the trial of a third part.

IN that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.§[k]

2 ¶ And it shall come to pass in that day, saith the LORD of hosts, *that* I will cut off the names of the idols out of the land,[l] and they shall no more be remembered:[m] and also I will cause the prophets and the unclean spirit to pass out of the land.[n]

3 And it shall come to pass, *that* when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the LORD: and his father and his mother that begat him shall thrust him through when he prophesieth.[o]

4 And it shall come to pass in that day, *that* the prophets shall be ashamed every one of his vision, when he hath prophesied;[p] neither shall they wear a rough garment‖ to deceive:¶

5 But he shall say, I *am* no prophet, I *am* a husbandman; for man taught me to keep cattle from my youth.

6 And *one* shall say unto him, What *are* these

* Or, *abject;* Heb. *fallen;* Mic. 7:8. a Heb. 11:34. b John 17:21–23. c Isa. 54:17. d Psa. 51:12; Jer. 31:9; Rom. 8:26. e John 19:34, 37; Rev. 1:7. f Matt. 24:30. g Acts 2:37. h 2 Chr. 35:22–25. † Heb. *families, families.* i 2 Sam. 5:14. ‡ Or, *Simeon,* as the Seventy. j Prov. 9:12.

§ Heb. *separation for uncleanness.* k Heb. 9:14; Rev. 1:5; 7:13, 14. l Exod. 23:13; Psa. 16:4. m Isa. 2:18, 20. n Luke 11:20. o Deut. 13:6, 9. p Mic. 3:6, 7. ‖ Heb. *garment of hair.* ¶ Heb. *lie.*

7. *The tents of Judah;* as feebler and more exposed than those of Jerusalem, shall be first saved, that it may be manifest to all that the salvation comes from the Lord alone.

10. *Upon me;* the Messiah. *Whom they have pierced;* this is a reference to the piercing of Christ's side with the spear, John 19:34; but it includes also all the sufferings inflicted upon him in his crucifixion, which took place at the instigation of the Jews. *They shall mourn for him;* the mourning of the three thousand at the day of Pentecost was but an earnest of that universal mourning which shall take place hereafter among all classes of the Jews, when they shall turn to Christ whom their fathers crucified.

11. *Megiddon;* where Josiah was slain. 2 Kings 23:30; 2 Chron. 35:22–25.

12. *Every family apart;* as all classes have been partakers in the sin of crucifying Christ, all shall separately mourn over it. *The house of Nathan;* a branch of the royal family. 2 Sam. 5:14. Nathan was our Lord's ancestor in one line. Luke 3:31.

13. *The family of Shimei;* a branch of the house of Levi. Num. 3:18, 21.

INSTRUCTIONS.

1. God's character, as the Creator and Lord of heaven and earth, is a sure pledge that every one of his promises to his people shall be fulfilled at the appointed season.

2, 3. The spirit of prophecy teaches us that the last and fiercest effort of Satan to destroy the church shall result in his most complete overthrow. In the case of individual believers it often happens, in like manner, that their severest temptations are followed by seasons of peculiar spiritual joy and fruitfulness.

4–6. The cause of God's church is God's own cause; he is against all who array themselves against her, and will make her "like a torch of fire in a sheaf" to all her enemies.

7. God will not only save his people, but he will do it in such a way, and by such instrumentalities, that the glory shall belong to himself alone, and all boasting of his servants shall be excluded.

8. The abundant grace of God makes the feeble among Christ's disciples mighty in his cause, and increases the power of the strong more than all natural endowments. It is upon this, and not upon mere human learning, genius, and eloquence, that the church must rely for power to conquer the world.

10, 11. True repentance is the fruit of the Holy Spirit. Wherever he is poured out, there is great mourning for sin. Thus will God one day cause his covenant people to look upon Christ whom their fathers crucified, and to be in bitterness for their rejection of him; thus, also, will he bring all the gentile nations to mourn for him, and to receive him as their Lord and King.

12–14. A self-righteous spirit makes men censorious in respect to the sins of their neighbors, but true penitence leads them to mourn, every one apart, for their own sins.

CHAPTER XIII.

1. *A fountain;* see Heb. 9:14; 1 John 1:7; Rev. 1:5; 7:14.

2. *The prophets and the unclean spirit;* the false prophets, who spoke by an unclean spirit.

3. *Shall yet prophesy;* that is, as a false prophet. *Shall thrust him through;* according to the law against religious deceivers. Deut. 13:6–11.

4. *A rough garment;* worn by the false prophets in imitation of the true, for the purposes of deception. 2 Kings 1:8; Isa. 20:2; Matt. 3:4.

5. *Shall say, I am no prophet;* shall confess that he has neither calling nor qualification for the prophetical office.

6. *Was wounded in the house of my friends;* he probably means, for his false assumption of the prophetic office, ver.

wounds in thy hands? Then he shall answer, *Those* with which I was wounded *in* the house of my friends.

7 ¶ Awake, O sword, against my Shepherd, and against the man *that is* my fellow,[a] saith the LORD of hosts: smite the Shepherd, and the sheep shall be scattered:[b] and I will turn my hand upon the little ones.

8 And it shall come to pass, *that* in all the land, saith the LORD, two parts therein shall be cut off *and* die; but the third shall be left therein.

9 And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried:[c] they shall call on my name, and I will hear them: I will say, It *is* my people: and they shall say, The LORD *is* my God.

CHAPTER XIV.

1 The destroyers of Jerusalem destroyed. 4 The coming of Christ, and the graces of his kingdom. 12 The plague of Jerusalem's enemies. 16 The remnant shall turn to the Lord, 20 and their spoils shall be holy.

BEHOLD, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee.

2 For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.[d]

3 Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle. A. M. 3487. B. C. about 517.

4 ¶ And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, *and there shall be* a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

5 And ye shall flee *to* the valley of the* mountains; for the valley of the mountains shall reach unto Azal:† yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah:[e] and the LORD my God shall come, *and* all the saints with thee.[f]

6 And it shall come to pass in that day, *that* the light shall not be clear,‡ *nor* dark:§‖

7 But it shall be one day¶ which shall be known to the LORD, not day, nor night: but it shall come to pass, *that* at evening time it shall be light.

8 And it shall be in that day, *that* living waters shall go out from Jerusalem; half of them toward the former* sea, and half of them toward the hinder sea: in summer and in winter shall it be.

9 And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.

10 All the land shall be turned† as a plain from

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a Phil. 2:6. b Matt. 26:31. c Job 23:10; 1 Pet. 1:6, 7. d Matt. 23:37, 38. * Or. *my.* † Or, *when he shall touch the valley of the mountains to the place he separated.* e Isa. 29:6; Amos 1:1. f Jude 14, 15. ‡ Heb. *precious.*

§ Heb. *thickness.* ‖ That is, it shall not be clear in some places, and dark in other places, of the world. ¶ Or, *the day shall be one.* * Or, *eastern;* Joel 2:20. † Or, *compassed.*

3; for where chastisement is sufficient, death is not inflicted. But some understand by the wounds in the hands, wounds which he had inflicted upon himself, after the fashion of the false prophets, "in the house of his friends," that is, among his companions in idolatry and falsehood. Others still apply these words to Christ, who is distinctly spoken of in the next verse.

7. *Awake, O sword;* a direct prophecy of Christ's crucifixion "by the determinate counsel and foreknowledge of God." God is the speaker, and his "fellow" is his Son, who dwelt in his bosom from eternity. *I will turn my hand;* in mercy, gathering the little ones of the flock after their dispersion. Matt. 26:31; Mark 14:27.

8. *The third shall be left;* the believing remnant of God's people, after the mass has perished by the hand of Rome.

9. *I will bring the third part through the fire;* a striking prediction of the fiery trials through which the remnant of the Jews who received Christ should pass.

INSTRUCTIONS.

1. None can be prepared for heaven, except they wash themselves in the fountain of Christ's blood, which God has opened for sin and for uncleanness; and none are so vile that they need despair of being made clean, if they are willing to come to that fountain.

2–6. False teaching and sinful practice go hand in hand. It is the duty of God's people to set themselves resolutely against both, and by all proper means to exclude them from Christ's spiritual body.

7. When man's redemption was to be wrought out, God commanded his sword to awake against his Son, who dwelt from eternity in his bosom. He was wounded by it for our transgressions, and if we humbly receive him as our Saviour, we shall never feel its awful power. But if we reject him, it will come down from heaven upon us and be bathed in our blood.

9. We ought not to be either surprised or dismayed when fiery trials come upon us, knowing that it is God's plan to bring his people through the furnace of affliction, that he may thus refine them, and prepare them for his service here and for the everlasting rest of heaven hereafter.

CHAPTER XIV.

This chapter describes the last great conflict of God's church with her enemies. Much of the description—as the descent of the Lord upon the mount of Olives, with the accompanying earthquake, ver. 4, 5; the twilight, ver. 6, 7; the living waters from Jerusalem, ver. 8; the conversion of the land into a plain, ver. 10; the annual assemblage of all nations at Jerusalem to keep the feast of tabernacles, ver. 16; and the use of "every pot in Jerusalem and Judah" for sacrifice—must be understood symbolically.

2. *I will gather all nations;* compare Isa. 29:3–8; Ezek. 38:7–16; Joel 3:11–14; Rev. 16:13–16; 19:19.

4. *Toward the east and toward the west;* that is, opening a chasm that runs east and west.

5. *To the valley of the mountains;* the "very great valley," ver. 4, which seems to have been opened for the escape of God's people, while he is executing his judgments upon their enemies assembled at Jerusalem.

6. *The light shall not be clear, nor dark;* it shall be a twilight, ver. 7. But some prefer to render, "there shall not be light: the bright" lights of heaven "shall be withdrawn."

7. *One day—known to the Lord;* that is, one period of time, the limits of which are known only to the Lord. *Not day, nor night;* that is, a dim twilight, signifying that mixture of spiritual light and darkness that precedes the day of millennial glory. *At evening time it shall be light;* when this day of twilight closes there shall come, instead of darkness, a period of clear light.

8. *Living waters;* see notes on Ezek. 47:1–12. *Former—hinder;* see note on Joel 2:20.

10. *Turned as a plain;* made like the plain of the Jordan. *Geba;* in the northern border of Judah. *Rimmon;* in the southern border. *It shall be lifted up;* Jerusalem shall be lifted up. *From Benjamin's gate—unto the king's wine-presses;* see note on Jer. 31:38–40.

A. M. 3487. B. C. about 517. Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited* in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and *from* the tower of Hananeel unto the king's wine-presses.

11 And *men* shall dwell in it, and there shall be no more utter destruction;[a] but Jerusalem shall be† safely inhabited.

12 ¶ And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem: Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

13 And it shall come to pass in that day, *that* a great tumult from the LORD shall be among them;[b] and they shall lay hold every one on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor.[c]

14 And Judah also‡ shall fight at§ Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance.[d]

15 And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague.

16 ¶ And it shall come to pass, *that* every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the LORD of hosts,[e] and to keep the feast of tabernacles.[f]

17 And it shall be, *that* whoso will not come up of *all* the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain.[g]

18 And if the family of Egypt go not up, and come not, that *have* no *rain*;‖[h] there shall be the plague wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles.

19 This shall be the punishment¶ of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.

20 ¶ In that day shall there be upon the bells* of the horses, HOLINESS UNTO THE LORD;[i] and the pots in the LORD's house shall be like the bowls before the altar.

21 Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts; and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the LORD of hosts.[j]

* Or, *shall abide.* [a] Rev. 21:4. † Or, *abide.* [b] 1 Sam. 14:15, 20. [c] Ezek. 38:21. ‡ Or, *thou also, O Judah.* § Or, *against.* [d] Ezek. 39:10, 17. [e] Isa. 66:23. [f] Lev. 23:33, etc.; Neh. 8:14, etc. [g] Isa. 60:12. ‖ Heb. *upon whom* there is *not.* [h] Deut. 11:10. ¶ Or, *sin.* * Or, *bridles.* [i] Isa. 23:18. [j] Isa. 4:3; 35:8; Joel 3:17; 1 Cor. 6:9–11; Eph. 2:19–22; Rev. 21:27; 22:15.

14. *Shall fight at Jerusalem;* as her helper. *Gathered together;* as spoil.

15. *So shall be the plague of the horse;* that is, corresponding to the plague of its owner, ver. 12. *As this plague;* as this plague upon the men, ver. 12.

16. *Every one that is left—shall even go up;* the remnant of the heathen who escape these judgments shall go up annually to Jerusalem to celebrate the feast of tabernacles. This is a figurative way of describing their conversion and incorporation into the church, borrowed from the usage of God's people under the Mosaic law. Lev. 23:39–43.

20, 21. *Upon the bells of the horses;* inscribed upon them, as a sign that they are consecrated to God's service. *The pots in the Lord's house;* employed to boil the flesh of the sacrifices. Compare 1 Sam. 2:13, 14. *Like the bowls before the altar;* that is, as holy as the bowls before the altar, which were used for receiving the blood of the victims, and therefore esteemed especially holy. The meaning is, that all things connected with God's service shall become holy. *Shall be holiness unto the Lord;* all common vessels shall become holy, and be used for sacrifices; in other words, every thing being consecrated to God, the distinction between common and holy things shall be done away. This intimates the abolition of the Mosaic distinctions of clean and unclean. *That sacrifice;* sacrificing here represents the spiritual service of the Christian church, Rom. 12:1; for literal sacrifices were abolished by the perfect sacrifice of Christ, which they prefigured. Heb. 10:18. *The Canaanite;* the Canaanite is a symbol of profane and wicked men. *The house of the Lord;* the church of Christ. Eph. 2:19–22.

INSTRUCTION.

Many distressing conflicts await God's people, but he will be with them and make them victorious in all. In the darkest times there is no ground of despondency in respect to Christ's church. God orders all things for her good, and it is his immutable purpose that all nations who will not submit to his Son shall be destroyed by his judgments. He will "overturn, overturn, overturn," till there shall be no longer any distinction between the church and the world; for all nations shall be "holiness unto the Lord of hosts," and shall consecrate to his service all their possessions.

MALACHI.

Of the personal history of Malachi, the last of the Hebrew prophets, we have no information. The Jewish tradition, that he was contemporary with Nehemiah, agrees perfectly with the contents of the book, and is generally received as correct. The spirit which he everywhere rebukes is that of pharisaical self-righteousness, which led the people to set a high value upon their religious services, defective as they were, and to complain of the severity of God's dealings with them. Of the abuses which he censures, several, as the marrying of foreign wives and the withholding of tithes, are expressly referred to in Nehemiah, and the rest would be naturally connected with them.

CHAPTER I.

1 Malachi complaineth of Israel's unkindness. 6 Of their irreligiousness, 12 and profaneness.

THE burden of the word of the LORD to Israel by* Malachi.

2 I have loved you,[a] saith the LORD. Yet ye say, Wherein hast thou loved us? *Was* not Esau Jacob's brother? saith the LORD: yet I loved Jacob,

3 And I hated Esau,[b] and laid his mountains and his heritage waste for the dragons of the wilderness.[c]

4 Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the LORD of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the LORD hath indignation for ever.

5 And your eyes shall see, and ye shall say, The LORD will be magnified from† the border of Israel.

6 ¶ A son honoreth *his* father, and a servant his master: if then I *be* a father,[d] where *is* mine honor? and if I *be* a master, where *is* my fear? saith the LORD of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name?[e]

7 Ye offer‡ polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the LORD *is* contemptible.[f]

8 And if ye offer the blind for§ sacrifice, A. M. 3607. B. C. about 397. *is it* not evil? and if ye offer the lame and sick, *is it* not evil?[g] offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the LORD of hosts.

9 And now, I pray you, beseech God‖ that he will be gracious unto us: this hath been by your means:¶ will he regard your persons?[h] saith the LORD of hosts.

10 Who *is there* even among you that would shut the doors *for naught?*[i] neither do ye kindle *fire* on mine altar for naught. I have no pleasure in you, saith the LORD of hosts, neither will I accept an offering at your hand.

11 For, from the rising of the sun even unto the going down of the same, my name *shall be* great among the Gentiles;[j] and in every place incense *shall be* offered unto my name, and a pure offering:[k] for my name *shall be* great among the heathen, saith the LORD of hosts.

12 ¶ But ye have profaned it, in that ye say, The table of the LORD *is* polluted; and the fruit thereof, *even* his meat, *is* contemptible.

13 Ye said also, Behold, what a weariness *is it!* and ye have snuffed at it,* saith the LORD of hosts; and ye brought *that which was* torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? saith the LORD.

14 But cursed *be* the deceiver, which hath in his

* Heb. *by the hand of.* [a] Deut. 7:7, 8; Jer. 31:3. [b] Rom. 9:13. [c] Jer. 49:17, 18; Ezek. 35:3, etc.; Obad. 10, etc. † Or, *upon;* Heb. *from upon.* [d] Luke 6:36. [e] ch. 3:7, 8, 13. ‡ Or, *bring unto.* [f] 1 Cor. 10:21. § Heb. *to.* [g] Lev. 22:20–22; Deut. 15:21. ‖ Heb. *the face of God.* ¶ Heb. *from your hand.* [h] Rom. 2:11; 1 Pet. 1:17. [i] 1 Cor. 9:13. [j] Isa. 59:19; 60:3, 5. [k] Isa. 66:19, 20; John 4:21, 23; Rev. 8:3. * Or, *whereas ye might have blown it away.*

CHAPTER I.

2, 3. *I loved Jacob—I hated Esau;* God contrasts his undeserved love towards Jacob with his just judgments upon Esau; thus exhibiting his grace towards the one, and his justice towards the other. Rom. 9:13.

7. *Polluted bread;* the bread is here the flesh of the sacrifices. How it was polluted appears from ver. 8.

9. *Will he regard your persons?* accept your offerings, or listen to your intercessions; that is, while you continue to serve him in such a spirit, and with such polluted gifts.

10. *Shut the doors for naught?* that would do the smallest service even in the temple without pay?

11. *For, from the rising of the sun—a pure offering;* as much as to say, "I will take no such polluted offerings; for it is my purpose that pure offerings shall be presented to me by all nations."

12. *The table of the Lord;* figuratively spoken: the table spread, as it were, for God in the sacrifices and offerings of the sanctuary. This they treated as polluted and contemptible.

14. *A male;* which the law required in many cases. Lev.

A. M. 3607. B. C. about 397. flock* a male, and voweth, and sacrificeth unto the Lord a corrupt thing: for I *am* a great King, saith the LORD of hosts, and my name *is* dreadful among the heathen.

CHAPTER II.

1 He sharply reproveth the priests for neglecting their covenant, 11 and the people for idolatry, 14 for adultery, 17 and for infidelity.

AND now, O ye priests, this commandment *is* for you.

2 If ye will not hear, and if ye will not lay *it* to heart, to give glory unto my name, saith the LORD of hosts, I will even send a curse upon you, and I will curse your blessings:[a] yea, I have cursed them already, because ye do not lay *it* to heart.

3 Behold, I will corrupt† your seed, and spread‡ dung upon your faces, *even* the dung of your solemn feasts; and *one* shall take you away with it.§

4 And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the LORD of hosts.

5 My covenant was with him of life and peace;[b] and I gave them to him *for* the fear wherewith he feared me, and was afraid before my name.

6 The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity.[c]

7 For the priest's lips should keep knowledge, and they should seek the law at his mouth:[d] for he *is* the messenger of the LORD of hosts.[e]

8 But ye are departed out of the way; ye have caused many to stumble at‖ the law;[f] ye have corrupted the covenant of Levi,[g] saith the LORD of hosts.

9 Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in¶ the law.

10 Have we not all one father?[h] hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?

11 ¶ Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the LORD which he loved,* and hath married the daughter of a strange god.[i]

12 The LORD will cut off the man that doeth this,[j] the master and the scholar,† out of the tabernacles of Jacob, and him that offereth an offering unto the LORD of hosts.

13 And this have ye done again, covering the altar of the LORD with tears, with weeping, and with crying out,[k] insomuch that he regardeth not the offering any more, or receiveth *it* with good will at your hand.

14 ¶ Yet ye say, Wherefore? Because the LORD hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet *is* she thy companion, and the wife of thy covenant.

15 And did not he make one?[l] Yet had he the residue‡ of the spirit. And wherefore one? That he might seek a godly seed.§[m] Therefore take

* Or, *in whose flock is.* [a] Deut. 28:15, etc. † Or, *reprove.* ‡ Heb. *scatter.* § Or, *it shall take you away to it.* [b] Num. 25:12, 13; Deut. 33:8–10. [c] Jer. 23:22. [d] Lev. 10:11. [e] Acts 16:17; 2 Cor. 5:20. ‖ Or, *fall in.* [f] 1 Sam. 2:17, 30; Luke 11:45, 46. [g] Neh. 13:29. ¶ Or, *lifted up the face against;* Heb. *accepted faces.* [h] 1 Cor. 8:6. * Or, *ought to love.* [i] Ezra 9:1, 2. [j] Josh. 23:12, 13. † Or, *him that waketh, and him that answereth.* [k] Psa. 78:34–37. [l] Matt. 19:4, 5. ‡ Or, *excellency.* § Heb. *seed of God.* [m] 1 Cor. 7:14.

1:3–10. *A corrupt thing;* such a victim as the law did not allow, while he had in his flock "a male without blemish."

INSTRUCTIONS.

2. When men undervalue the favors which God has bestowed upon them, and murmur at his dealings, it is certain that they are under the influence of a proud and self-righteous spirit.

3–5. That we may understand and feel the extent of God's unmerited mercy towards us, it is well that we often contrast our condition with that of less favored nations, who are by nature no more undeserving of his love than ourselves.

6–8. They who give to God their supreme love, will honor him with their best offerings. When men devote to their own use the choicest of their possessions, and can spare for God's cause only the refuse, which they would be ashamed to offer to an earthly ruler, it is plain that they honor themselves above their Maker, and contemn his service and glory. Ver. 13.

10. God can be pleased only with willing services. They who, in ministering at his altar, think more of their own private emolument than of his honor, have the true spirit of hirelings, and will be rejected, with their services, as abominable in his sight. Ver. 14.

CHAPTER II.

1. *This commandment;* this charge to the priests with the accompanying rebukes.

3. *Of your solemn feasts;* that is, of the victims offered in your solemn feasts. This is a clear intimation that all the services of these feasts were abominable to God, and should be rewarded with ignominy instead of honor.

4. *That my covenant might be with Levi;* that it might be confirmed and faithfully observed on your part. "Levi" stands here for the family of Levi.

5. *My covenant—of life and peace;* there is a reference here to the promise made to Phinehas for his zeal in God's cause. Num. 25:10–13. Compare Deut. 33:9, 10.

10. *Have we not all one father?* the prophet proceeds to rebuke the sin of marrying foreign wives, which was connected with that of putting away wives of Hebrew origin. Compare Neh. 10:30; 13:23–30. He regards this, first, as a sin against the national covenant, verses 10–12; secondly, as a sin against the repudiated Hebrew women. *Why do we deal treacherously—by profaning the covenant of our fathers?* the marriage of foreign women was an act of treachery against God, and against the common brotherhood of the Jews, who were bound to help each other in sustaining the covenant made with their fathers.

12. *The master, and the scholar;* a proverbial expression, like "root and branch." See margin, where the reference probably is to the priests that kept watch in the temple, and answered to each other's call. *That offereth an offering;* that is, while he allows himself in this sin.

13. *Again;* perhaps with reference to the same sin committed under Ezra's administration. Ezra 9:1, 2. But some render, "This again have ye done;" that is, to the sin of profaning my covenant, you have again added cruelty to your Hebrew wives, whom you have put away to make room for heathen wives. *Covering the altar;* the altar at which the priests ministered is represented as covered with the tears and groans of their repudiated wives.

15. *Make one;* that is, "one flesh," by the union of one man with one woman. The prophet refers to the original institution of marriage, which alike excluded polygamy and divorce. Gen. 2:23, 24. *The residue of the spirit;* the creative power remained with him, and he could have made more women had he seen good. *A godly seed;* the design of the marriage institution, as originally established, is here given.

heed to your spirit, and let none deal treacherously* against the wife of his youth.

16 For the LORD, the God of Israel, saith that he hateth putting away:†[a] for *one* covereth violence with his garment, saith the LORD of hosts: therefore take heed to your spirit, that ye deal not treacherously.

17 ¶ Ye have wearied the LORD with your words.[b] Yet ye say, Wherein have we wearied *him?* When ye say, Every one that doeth evil *is* good in the sight of the LORD, and he delighteth in them; or, Where *is* the God of judgment?

CHAPTER III.

1 Of the messenger, majesty, and grace of Christ. 7 Of the rebellion, 8 sacrilege, 13 and infidelity of the people. 16 The promise of blessing to them that fear God.

BEHOLD, I will send my messenger, and he shall prepare the way before me:[c] and the Lord, whom ye seek, shall suddenly come to his temple,[d] even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

2 But who may abide the day of his coming? and who shall stand when he appeareth?[e] for he *is* like a refiner's fire,[f] and like fullers' soap:

3 And he shall sit *as* a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.[g]

4 Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former‡ years.

5 And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers,[h] and against false swearers, and against those that oppress§ the hireling in *his* wages,[i] the widow, and the fatherless, and that turn aside the stranger *from his right*, and fear not me, saith the LORD of hosts. A. M. 3607. B. C. about 397.

6 For I *am* the LORD, I change not; therefore ye sons of Jacob are not consumed.[j]

7 ¶ Even from the days of your fathers ye are gone away from mine ordinances, and have not kept *them*. Return unto me, and I will return unto you,[k] saith the LORD of hosts. But ye said, Wherein shall we return?[l]

8 ¶ Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.[m]

9 Ye *are* cursed with a curse: for ye have robbed me, *even* this whole nation.

10 Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out‖ a blessing, that *there shall* not *be room* enough *to receive it.*

11 And I will rebuke the devourer for your sakes, and he shall not destroy¶ the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts.

12 And all nations shall call you blessed: for ye shall be a delightsome land, saith the LORD of hosts.

13 ¶ Your words have been stout against me,[o] saith the LORD. Yet ye say, What have we spoken *so much* against thee?

14 Ye have said, It *is* vain to serve God: and what profit *is it* that we have kept his ordinance,* and that we have walked mournfully† before the LORD of hosts?

15 And now we call the proud happy; yea, they that work wickedness are set up;‡ yea, *they that* tempt God are even delivered.[p]

16 ¶ Then they that feared the LORD spake often one to another:[q] and the LORD hearkened, and

* Or, *unfaithfully.* † Or, *if he hate* her, *put* her *away*, Matt. 18:~; Heb. *to put away.* [a] Deut. 24:1. [b] Isa. 43:24; Amos 2:13. [c] Luke 1:76; 7:27. [d] Luke 2:27. [e] Matt. 25:10; Rev. 6:17. [f] 1 Cor. 3:13–15 [g] 1 Pet. 2:5. ‡ Or, *ancient.* [h] Heb. 13:4. § Or, *defraud.* [i] Jas. 5:4. [j] Psa. 78:38, 57; Lam. 3:22. [k] Zech. 1:3. [l] Matt. 23:37. [m] Neh. 13:10–12. ‖ Heb. *empty out.* [n] 2 Chr. 31:10. ¶ Heb. *corrupt.* [o] Psa. 73:11, 12; Zeph. 1:12. * Heb. *observation.* † Heb. *in black.* ‡ Heb. *built.* [p] Psa. 95:9. [q] Eph. 5:19.

16. *Covereth violence with his garment;* that is, cloaks his violence towards his wife under various pretences. But some render, "heapeth violence upon his garment," garment being taken figuratively for wife.

17. *Every one that doeth evil—where is the God of judgment?* see note on chap. 3:14, 15.

INSTRUCTIONS.

1–9. A solemn responsibility rests upon religious teachers and rulers. Their opportunities to do good or evil are great. If faithful to their Master and the souls of men, they may turn many from iniquity; but if unfaithful, they will corrupt God's worship, and cause many to stumble into perdition. God will call them to account for their stewardship: if they have been true to their charge, he will honor them before all; but if they have betrayed his cause, and thus destroyed the souls of their fellow-men, he will make them contemptible and base in this world and in that which is to come.

11. The Jews were forbidden to take wives from heathen nations, lest God's service should be corrupted by the intermixture of idolatrous rites; and the experience of all ages has shown that alliances of this kind are eminently disastrous to the cause of piety. When believers unite themselves with those who reject Christ's gospel, they cannot reasonably hope for the blessing of a godly seed.

13–16. Polygamy and divorce are opposed alike to the original institution of marriage, to domestic peace and purity, and to the progress of true piety; wherever they prevail, they bring vice and misery in their train.

17. The present prosperity of the wicked has been in all ages a trial to the faith of God's people; but no true believer will allow himself to be seduced by it into the ways of sin; it is only they who have no faith in "the God of judgment," that will join themselves to the side of evildoers. Chap. 3:15, 16.

CHAPTER III.

1. *My messenger;* see Matt. 11:10; Mark 1:2; Luke 1:76. *Before me;* before the Messiah, who is "the Lord," and the "messenger of the covenant," as the "mediator of the new covenant." Heb. 12:24.

3. *Shall purify the sons of Levi;* this was fulfilled in the spiritual priesthood which Christ established in their stead. 1 Pet. 2:5.

14, 15. *It is vain to serve God—we call the proud happy;* because God does not notice and reward their empty and heartless forms of religion, they complain that his service is vain, and represent him as favoring the proud and wicked. This is the genuine spirit of Phariseeism in all ages and nations.

16. *Then;* at this very time when the ungodly were uttering their impious speeches. *Spake often one to another;* encouraging each other in God's service.

A. M. 3607. B. C. about 397. heard *it*, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.[a]

17 And they shall be mine,[b] saith the LORD of hosts, in that day when I make up my jewels;*[c] and I will spare them, as a man spareth his own son that serveth him.

18 Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.[d]

CHAPTER IV.

1 God's judgment on the wicked, 2 and his blessing on the good. 4 He exhorteth to the study of the law, 5 and telleth of Elijah's coming and office.

FOR behold, the day cometh, that shall burn as an oven;[e] and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up,[f] saith the LORD of hosts, that it shall leave them neither root nor branch.

2 ¶ But unto you that fear my name[g] shall the Sun of righteousness arise with healing in his wings;[h] and ye shall go forth, and grow up as calves of the stall.[i]

3 And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do *this*, saith the LORD of hosts.

4 ¶ Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, *with* the statutes and judgments.

5 ¶ Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:[j]

6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

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a Rev. 20:12. b Tit. 2:14; 1 Pet. 2:9. * Or, *special treasure*. c Isa. 62:3. d Psa. 58:11. e 2 Pet. 3:10. f Matt. 3:12. g ch. 3:16. h Luke 1:78. i Hos. 14:5–7. j Matt. 11:14; 17:10–13.

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18. *Return;* that is, from your delusion, and see that God does in reality make a difference between the righteous and the wicked.

INSTRUCTIONS.

1, 2. The Jews earnestly desired the coming of their long-promised Messiah, but when he appeared they could not endure the searching purity of his doctrines, and so they rejected and crucified him. In like manner many now pray for the spiritual presence of Christ in their assemblies, who are yet unwilling to have those sins pointed out and exposed which hinder his coming and power.

3, 4. God will have a spiritual priesthood, "that they may offer unto the Lord an offering in righteousness." If they whom he has set over his visible church persist, like the ancient scribes and Pharisees, in rejecting the truth, he will take from them the kingdom of God and give it to others. Chap 1:11.

5. The true doctrine of Christ is opposed to all forms of sin, and it is only those who receive and obey it that he will acknowledge as his disciples. To all workers of iniquity, however high their pretensions, he will say, "I never knew you." Matt. 7:23.

8, 9. All that we have and are belongs to God. When we withhold from him our full love and obedience, we are living in the practice of robbery, however decent may be our outward deportment. Thousands who have a fair name in God's church, thus rob God by withholding from him the time or service or property which his cause demands, and bring upon their souls his withering curse.

10–14. When God's people meet him with all the tithes in their hands, he meets them with his abundant blessing. The reason why they so often walk mournfully before him for a long time and receive no answer, is, that they have, like Ananias and Sapphira, kept back part of the price.

16. When infidelity and wickedness most abound in the community, then is the time for those who fear God to be most diligent in speaking often one to another, and encouraging each other in his service.

17. God does not overlook or forget the prayers and labors of his faithful servants, however humble their station. He will own every one of them at the last day in the presence of men and angels, and bestow upon them glory everlasting.

18. Though it may seem for a season as if God put no difference between the righteous and the wicked, he will one day make an everlasting separation between them, such as all beings in heaven and hell shall well understand.

CHAPTER IV.

1. *Behold, the day cometh, that shall burn as an oven;* the Old Testament closes with the annunciation of a coming day of judgment, when the righteous shall be triumphant, and the wicked shall be utterly destroyed. This is one of the many prophecies that are progressively fulfilled in God's judgments upon the wicked, and the deliverances which he vouchsafes to the righteous in this world, but which will have their perfect fulfilment only at the last great day.

4. *Remember ye the law of Moses;* as the revelations of the Old Testament are now closing, God admonishes his people to take for their directory the law of Moses, till the Mediator of the new covenant shall appear.

5. *I will send you Elijah the prophet;* that is, one coming "in the spirit and power of Elias," Luke 1:17. See Matt. 11:14; 17:10–13; Mark 9:11–13. *Before the coming of the great and dreadful day of the Lord;* the day of dreadful judgment upon the wicked connected with Christ's advent. Compare Joel 2:31.

6. *The fathers to the children;* the pious forefathers of the Jews to their children. The children of Abraham are here regarded as constituting one family through all ages. By turning the hearts of the children to the God whom their fathers served, fathers and children are united in holy love to God and to each other. *Lest I come;* these words imply that the unbelief of men would resist Elijah in this undertaking. *The earth;* or, "the land," as the original word is often rendered. *A curse;* the awful curse which has rested on the land of promise and its former possessors since their rejection of Christ.

INSTRUCTION.

The judgments of God which fall from time to time upon the wicked in this world, and sweep them away with irresistible power, are all precursors and signs of that great day of wrath when "the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of the Father." Matt. 13:41–43. We have the words of Christ and his apostles, as well as of Moses and the prophets, to warn us of these coming realities. If we will remember and obey them, we shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven; but if we refuse and rebel, we shall have our part with God's enemies in the outer darkness.

FAMILY RECORD.

Marriages.

FAMILY RECORD.

Births.

FAMILY RECORD.

Births.

FAMILY RECORD.

Deaths.

THE

NEW TESTAMENT

OF

OUR LORD AND SAVIOUR JESUS CHRIST,

WITH

BRIEF NOTES AND INSTRUCTIONS:

CONTAINING

THE REFERENCES AND MARGINAL READINGS

OF

THE POLYGLOT BIBLE.

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THE GOSPEL ACCORDING TO

MATTHEW.*

GENERAL INTRODUCTION TO THE GOSPELS.

In the four gospels the wisdom of God has given us four separate narratives of the life and ministry of our Lord. Between the first three of these every reader notices a remarkable agreement in the general plan, style, and manner of execution. They contain, moreover, many sections common either to two of them, or to all three; showing that the writers, besides what any of them relate as eye-witnesses, made use of common sources of information. At the same time each of them has striking differences, consisting partly in the omission of what the others have given, partly in the insertion of matter peculiar to himself; so as to make it plain that all three of them wrote in a free and independent spirit, each recording, under the guidance of the Holy Ghost, the incidents of our Lord's life and teachings best adapted to the end which he had in view. The gospel of John is peculiar in its style, and has comparatively little matter common to the other three evangelists. See further the introduction to that gospel. The general end of all the gospels was that stated by John, chap. 20:31: "These are written that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his name." Whatever special end each of the four may have proposed—about which commentators are not agreed—it is certain that, under the control of inspiration, the four narratives taken together furnish precisely that portion of our Lord's life and teachings which is needful for the faith and practice of his church in all ages.

Learned men have devoted much time and labor to the preparation of harmonies of the four gospels, the object of which is to assign to each incident its proper place as respects time, and to reconcile the apparent discrepancies between the different writers. To accomplish such a work to any purpose would require a more extended commentary than the present. One general remark only will here be made, namely, that a full knowledge of all the circumstances connected with the events recorded by the evangelists would undoubtedly show their agreement with each other; whereas now, for want of this knowledge, we are sometimes unable to determine confidently the true mode of reconciliation. This, however, is no real injury to the candid reader, since the apparent discrepancies of the evangelists always relate to circumstantial matters, while the great facts and doctrines of the gospel shine forth the same in all of them.

INTRODUCTION TO MATTHEW.

Matthew, also called Levi, was one of our Lord's apostles, having been called from "the receipt of custom" to the work of preaching the gospel, chap. 10:3; Mark 2:14; Luke 5:27. It is generally agreed that his gospel was written before the other three, and also, as well as those of Mark and Luke, before the destruction of Jerusalem. But how long after our Lord's ascension cannot be determined. Matthew's design seems to have been simply to furnish the Christian community, then consisting largely of Hebrew converts, with an authentic account of our Lord's life and teachings. It is an old tradition that he wrote his gospel originally in Hebrew, and afterwards put it into its present Greek form. But this is uncertain. Matthew is distinguished from Mark and Luke by his extended and orderly accounts of our Lord's discourses: as, for example, the Sermon on the Mount, chaps. 5–7; the series of parables from the ship, chap. 13; the denunciation of the scribes and Pharisees, chap. 23; and the remarkable series in chap. 25.

* The brevity of these notes precludes the possibility of noticing, for each particular passage, the help derived from the many valuable commentaries that have been consulted. This general acknowledgment will supersede the necessity of such particular references.

CHAPTER I.

1 The genealogy of Christ from Abraham to Joseph. 18 He was conceived by the Holy Ghost, and born of the Virgin Mary when she was espoused to Joseph. 19 The angel satisfieth the misdeeming thoughts of Joseph, and interpreteth the names of Christ.

THE book of the generation of Jesus Christ,[a] the son of David,[b] the son of Abraham.[c]

2 Abraham begat Isaac;[d] and Isaac begat Jacob;[e] and Jacob begat Judas and his brethren;[f]

3 And Judas begat Phares and Zara of Thamar;[g] and Phares begat Esrom;[h] and Esrom begat Aram;[i]

4 And Aram begat Aminadab; and Aminadab begat Naasson;[j] and Naasson begat Salmon;[k]

5 And Salmon begat Booz of Rachab;[l] and Booz begat Obed of Ruth;[m] and Obed begat Jesse;

6 And Jesse begat David the king;[n] and David the king begat Solomon of her *that had been the wife* of Urias;[o]

7 And Solomon begat Roboam;[p] and Roboam begat Abia; and Abia begat Asa;

8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;

9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;

10 And Ezekias begat Manasses;[q] and Manasses begat Amon; and Amon begat Josias;

11 And Josias begat Jechonias and his brethren,[*] about the time they were carried away to Babylon:

12 And after they were brought to Babylon, Jechonias begat Salathiel;[r] and Salathiel begat Zorobabel;[s]

13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

14 And Azor begat Sadoc; and Sadoc A. M. 4000. begat Achim; and Achim begat Eliud;

15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

17 So all the generations from Abraham to David *are* fourteen generations; and from David until the carrying away into Babylon *are* fourteen generations; and from the carrying away into Babylon unto Christ *are* fourteen generations.

18 ¶ Now the birth of Jesus Christ was on this wise:[t] When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.[†]

19 Then Joseph her husband, being a just *man*, and not willing to make her a public example, was minded to put her away privily.[u]

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream,[v] saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived[‡] in her is of the Holy Ghost.

21 And she shall bring forth a son, and thou shalt call his name JESUS:[§] for he shall save his people from their sins.[w]

22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet,[x] saying,

23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name[‖] Emmanuel, which being interpreted is, God with us.[y]

24 Then Joseph being raised from sleep, did as

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[a] Luke 3:23, etc. [b] Psa. 132:11; ch. 22:45; Acts 2:30. [c] Gen. 22:18; Gal. 3:16. [d] Gen. 21:2-5. [e] Gen. 25:26. [f] Gen. 29:35, etc. [g] Gen. 38:29, 30. [h] Gen. 46:12. [i] Ruth 4:19. [j] 1 Chr. 2:10; Num. 1:7. [k] Ruth 4:20. [l] Josh. 6:25; Ruth 4:21. [m] Ruth 4:13. [n] 1 Sam. 17:12. [o] 2 Sam. 12:24. [p] 1 Chr. 3:10, etc. [q] 2 Kings 20:21; 1 Chr. 3:13. [*] Some read, *Josias begat Jakim, and Jakim begat Jechonias.* [r] 1 Chr. 3:17, etc. [s] Neh. 12:1. [t] Luke 1:27, etc. [†] Fifth year before the account called *Anno Domini.* [u] Deut. 24:1. [v] ver. 16. [‡] Gr. *begotten.* [§] That is, *Saviour.* [w] Acts 5:31; 13:23, 38. [x] Isa. 7:14. [‖] Or, *his name shall be called.* [y] John 1:14.

CHAPTER I.

1. *Generation;* a record of the persons from whom, as a man, Jesus Christ descended. Records like this, and that in the third chapter of Luke, were carefully kept by the Jews, and showed that Jesus Christ was of the seed of Abraham, of the tribe of Judah, and of the family of David, according to the predictions of the prophets and the promises of God in the Old Testament; and thus they exhibit evidence that he is the true Messiah, the Saviour of men.

8. *Joram begat Ozias;* between Joram and Ozias—the Uzziah of the Hebrew—three kings are omitted, namely, Ahaziah, Joash, and Amaziah. See note on ver. 17.

11. *Josias begat Jechonias;* here Eliakim, son of Josiah and father of Jechonias, is omitted. See note on ver. 17.

16. *Christ;* the meaning of the word Christ is, Anointed. Persons who were set apart and consecrated to a public office under the Old Testament were, in many cases, anointed with oil, in token of their being endued by the Holy Spirit to fit them for their duties. So Christ having been appointed and consecrated of the Father to the office of Redeemer, is called in Hebrew, the original language of the Old Testament, the Messiah; in Greek, the original language of the New Testament, the Christ; and in English, the Anointed; all meaning the same thing: one set apart of God to the office of Redeemer, and divinely qualified for its fulfilment.

17. *Fourteen generations;* the equality of the numbers—fourteen generations thrice repeated—is made out by certain omissions. See notes on ver. 8, 11. This squaring of numbers in the construction of genealogical tables seems to have been a common expedient for the assistance of the memory. In determining, however, the names to be omitted, the framers of these tables were doubtless guided by particular reasons. Thus some suppose that the three kings, Ahaziah, Joash, and Amaziah, were left out of the Jewish tables on account of their connection, through Athaliah, with the accursed house of Ahab.

18. *On this wise;* after this manner. *Espoused to Joseph;* engaged to be married to him. *Before;* before they were actually married. *Of the Holy Ghost;* the conception of Jesus Christ was miraculous, and effected by the power of God, according to his declaration, Heb. 10:5, "A body hast thou prepared me."

19. *A public example;* not willing to have her punished according to the law. Deut. 22:21. *Put her away privily;* by writing a bill of divorcement, according to Deut. 24:1.

20. *Son;* descendant of David.

21. *Jesus;* Jesus is the same name as Joshua, or, as it is written by some of the later Hebrew writers, Jeshua. It signifies *the salvation of Jehovah. Save;* deliver from the pollution, power, guilt, condemnation, and punishment of sin.

22. *Fulfilled;* the birth of Jesus was in fulfilment of a promise of God, by the prophet Isaiah, uttered more than seven hundred years before. Isa. 7:14.

23. *Emmanuel;* a proper title for Jesus Christ, because he was God as well as man, and dwelt among the sons of men.

INSTRUCTIONS.

18. Though the fulfilment of the promises of God may be long delayed, in due time they will be accomplished.

Implicit faith in God's word, and patient waiting for its fulfilment, are wise; for though heaven and earth pass away, his word will not pass away.

The Fifth Year before the Common Account called Anno Domini.

the angel of the Lord had bidden him, and took unto him his wife:

25 And knew her not till she had brought forth her first-born son:[a] and he called his name JESUS.[b]

CHAPTER II.

1 The wise men out of the east are directed to Christ by a star. 11 They worship him, and offer their presents. 14 Joseph fleeth into Egypt, with Jesus and his mother. 16 Herod slayeth the children: 20 himself dieth. 23 Christ is brought back again into Galilee to Nazareth.

NOW when Jesus was born in Bethlehem of Judea in the days of Herod the king,* behold, there came wise men from the east to Jerusalem,

2 Saying, Where is he that is born King of the Jews?[c] for we have seen his star in the east,[d] and are come to worship him.[e]

3 When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him.

4 And when he had gathered all the chief priests and scribes of the people together,[f] he demanded of them where Christ should be born.

5 And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet,[g]

6 And thou Bethlehem, *in* the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule† my people Israel.[h]

7 Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared.

8 And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found *him*, bring me word again, that I may come and worship him also.[i]

9 When they had heard the king, they departed; and lo, the star, which they saw in the east,[j] went before them, till it came and stood over where the young child was.

10 When they saw the star, they rejoiced with exceeding great joy.[k]

11 ¶ And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented‡ unto him gifts;[l] gold, and frankincense, and myrrh.

12 And being warned of God in a dream that they should not return to Herod,[m] they departed into their own country another way.

13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.[n]

14 When he arose, he took the young child and his mother by night and departed into Egypt:

15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son.[o]

16 ¶ Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.[p]

17 Then was fulfilled that which was spoken by Jeremy the prophet,[q] saying,

18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping *for* her children, and would not be comforted, because they are not.

19 ¶ But when Herod was dead, behold, an an-

a Exod. 13:2. b Luke 2:21. * Fourth year before the account called *Anno Domini*. c Zech. 9:9. d Num. 24:17; Isa. 60:3. e John 5:23. f Psa. 2:2. g Micah 5:2; John 7:42. † Or, *feed;* Isa. 40:11. h Rev. 2:27. i Prov. 26:24. j ver. 2. k Psa. 67:4. ‡ Or, *offered*. l Psa. 72:10; Isa. 60:6. m ch. 1:20. n Job 33:15, 17. o Hos. 11:1. p ver. 7. q Jer. 31:15.

20. Kindness, conscientiousness, and a disposition to do right, with a calm, attentive consideration of the whole subject, in a case of difficulty, are a good preparation for learning the will of God concerning it.

22. God in the Old Testament spoke by his prophets, and what they then uttered was the testimony of God. So when they wrote what he directed them, it was the testimony of God; hence, their writings are called by the Holy Ghost, "the oracles of God." Rom. 3:2; 1 Pet. 4:2.

24. To follow the directions of God is safe, useful, and blessed.

CHAPTER II.

1. *Of Judea;* to distinguish it from another Bethlehem, in Galilee. *Herod;* this Herod was an Edomite. He had been proselyted to the Jewish religion, but was a very deceitful, wicked, and cruel man.

2. *Born King of the Jews;* there was at this time, as we learn from heathen writers, a general expectation throughout the east, that one would be born in Judea who should possess universal dominion. Among the Gentiles, this expectation was probably founded on some imperfect acquaintance with the prophecies of the Old Testament. *In the east;* in their own country, which lay east of Judea. The nature of this star we have no means of determining. It is sufficient for us to know that God in some way made known to these Magi its meaning, and influenced them to take this journey, to find and pay their homage to the new-born King.

3. *Troubled;* Herod feared a rival, and his trouble caused the people to be troubled.

4. *Chief priests;* the principal ministers of religion among the Jews at that time. *Scribes;* writers and expounders of the divine law.

5. *The prophet;* Micah 5:2. Matthew does not quote the exact words of the prophet Micah, but the sense.

9. *Went before them;* in their journey from Jerusalem to Bethlehem. *Stood over where the young child was;* so that they were guided by it to the exact spot.

15. *Out of Egypt have I called my Son;* originally spoken by the prophet Hosea, 11:1, of the Israelitish nation as God's Son. But it was the appointment of God that in this, as in so many other things, the history of Christ's body the church should foreshadow his own personal history.

16. *Had diligently inquired;* Herod, supposing that the time of the appearance of the star, which he had accurately learned from the Magi, must agree with the age of Jesus, determined to destroy all the children in Bethlehem whose age could possibly come within that of the young child whose life he sought.

17. *Fulfilled;* the scene in Judea was like that depicted by the prophet, Jer. 31:15, so that his words most fitly describe it.

18. *In Rama;* north of Jerusalem, in the tribe of Benjamin, of which tribe Rachel was the mother. There is probably an allusion to Rachel's sepulchre, near to Bethlehem, where she is poetically represented as weeping for her slain children.

gel of the Lord appeareth in a dream to Joseph in Egypt,

20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.[a]

21 And he arose, and took the young child and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:[b]

23 And he came and dwelt in a city called Nazareth:[c] that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.[d]

CHAPTER III.

1 John preacheth: his office: life, and baptism. 7 He reprehendeth the Pharisees, 13 and baptizeth Christ in Jordan.

IN those days came John the Baptist, preaching in the wilderness of Judea,[e]

2 And saying, Repent ye: for the kingdom of heaven is at hand.

3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.[f]

4 And the same John had his raiment of camel's hair,[g] and a leathern girdle about his loins; and his meat was locusts and wild honey.[h] A. D. 26.

5 Then went out to him Jerusalem, and all Judea, and all the region round about Jordan,

6 And were baptized of him in Jordan, confessing their sins.[i]

7 ¶ But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers,[j] who hath warned you to flee from the wrath to come?[k]

8 Bring forth therefore fruits meet for repentance:*

9 And think not to say within yourselves, We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

10 And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.[l]

11 I indeed baptize you with water unto repentance:[m] but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost,[n] and *with* fire:

12 Whose fan *is* in his hand, and he will thor-

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a Exod. 4:19. b ch. 3:13; Luke 2:39. c John 1:45. d Num. 6:13; Judg. 13:5; 1 Sam. 1:11; Amos 2:10–12; Acts 24:5. e Luke 3:2; John 1:6. f Isa. 40:3. g 2 Kings 1:8; ch. 11:8. h Lev. 11:22. i Acts 1:5; 2:38; 19:4, 5, 18. j Isa. 59:5; ch. 12:34; 23:33; Luke 3:7. k Jer. 51:6; Rom. 1:18. * Or, *answerable to amendment of life.* l John 15:6. m Luke 3:16; Acts 19:4. n Acts 1:5.

23. *Nazareth;* a place very much despised. *A Nazarene;* one exceedingly despised, as the prophets foretold that Jesus Christ would be. Isa. 53:2, 3.

INSTRUCTIONS.

1. Friends of the Saviour are sometimes found where we should least expect them.

8. Deception and hypocrisy are often united with great cruelty, and end in misery.

13. Those who conscientiously follow the light which they have, will receive, in the use of proper means, all the light they need.

16. The efforts of men to prevent the fulfilment of the word of God are unavailing.

18. Children as well as parents are exposed to sudden and unexpected death; therefore no present duty should be put off to a future time.

23. The fulfilment of prophecy in the person of Christ proves him to be the true Messiah.

CHAPTER III.

1. *Baptist;* the baptizer, a title given to John because he baptized. *The wilderness of Judea;* bordering on the Jordan and the Dead sea. It was a rough and thinly settled region, occupied chiefly as a place for pasturage.

2. *Repent;* repentance is a change of mind with regard to sin, especially as committed against God, which leads a person to hate, confess, and forsake it.

Kingdom of heaven; the Messiah's reign as predicted by the prophets, or the sway of Christ's gospel and dispensation over the hearts, lives, and destinies of men, both in this world and in the next. This kingdom is spoken of in the Scriptures variously, in reference to its several aspects: first, in this world, as affecting the individual disciple in whose heart it is set up, as affecting the churches whom it gathers, and as influencing human society generally, even when not brought into the Christian church; and next, as extending from this world, through the judgment-day, when it will be universally acknowledged, into the heavenly world, where it will reach its crowning glory. John the Baptist was its herald. Christ, after his resurrection and just before his ascension, declared his induction into it. Matt. 28:18. The millennium and the judgment are stages in its continuous progress; and the consummation of the mediatorial kingdom is described, 1 Cor. 15:24, 28. Some texts in which the phrase is used refer mainly to one stage, and others to another, of its onward course.

3. *Of the Lord;* in the original it is, "Prepare ye the way of Jehovah." Isa. 40:3. Christ was coming: "Make straight in the desert a highway for our God." Whenever the word LORD in the Old Testament is printed in capitals in our common English Bible, it is JEHOVAH in the original Hebrew; and the application by the Holy Spirit of what is said of Jehovah in the Old Testament to Jesus Christ in the New, is evidence that he is God. Mal. 3:1; John 1:1.

5. *All Judea;* people from all parts of the country.

6. *Confessing their sins;* the baptism of John was adapted to impress the minds of the people with a conviction of their pollution by sin, and of the necessity, through repentance, of spiritual cleansing by the Holy Ghost, in order to a right reception of the coming Saviour.

7. *Pharisees;* a sect among the Jews who were very strict in their outward forms of religion, but were inwardly corrupt, proud, and hypocritical. *Sadducees;* they denied a resurrection and the existence of angels and spirits, and generally were sceptical, and loose in their habits. *Vipers;* men who were malignant and bitter in their opposition to the character and will of Christ.

8. *Fruits;* show the reality of your repentance by forsaking your sins and obeying the commands of God.

9. *Think not;* depend not on the piety of your ancestors, but become pious yourselves.

10. *Hewn down;* those who continue to neglect known duty will be destroyed.

11. *He;* Jesus Christ. *Not worthy;* though among all who were born of women none were greater in condition and honor than John, Matt. 11:11, yet so much greater was Jesus Christ, even in his deepest humiliation, that John was not worthy to untie, or carry his shoe. *Holy Ghost;* by his Spirit he will purify all who believe in him, as gold is purified by the fire.

12. *Wheat;* the good. *Chaff;* the bad.

A. D. 27. oughly purge his floor,[a] and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.[b]

13 ¶ Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.[c]

14 But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

16 And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:[d]

17 And lo a voice from heaven, saying, This is my beloved Son,[e] in whom I am well pleased.

CHAPTER IV.

1 Christ fasteth, and is tempted. 11 The angels minister unto him. 13 He dwelleth in Capernaum, 17 beginneth to preach, 18 calleth Peter, and Andrew, 21 James, and John, 23 and healeth all the diseased.

THEN was Jesus led up of the Spirit[f] into the wilderness to be tempted of the devil.[g]

2 And when he had fasted forty days and forty nights, he was afterwards a hungered.

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.[h]

5 Then the devil taketh him up into the holy city,[i] and setteth him on a pinnacle of the temple,

6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.[j]

7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.[k]

8 Again, the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them;

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.[l]

11 Then the devil leaveth him, and behold, angels came and ministered unto him.[m]

12 ¶ Now when Jesus had heard that John was cast* into prison, he departed into Galilee;

13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea-coast, in the borders of Zabulon and Nephthalim:

14 That it might be fulfilled which was spoken by Esaias the prophet,[n] saying,

15 The land of Zabulon, and the land of Nephthalim, *by* the way of the sea, beyond Jordan, Galilee of the Gentiles;

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[a] Mal. 3:2, 3. [b] Psa. 1:4; Mal. 4:1; Mark 9:44. [c] Mark 1:9; Luke 3:21. [d] Isa. 11:2; 42:1; 61:1; John 3:34. [e] Psa. 2:7; Luke 9:35; Eph. 1:6; 2 Pet. 1:17. [f] 1 Kings 18:12; Ezek. 11:1, 24; Acts 8:39. [g] Mark 1:12; Luke 4:1; Heb. 2:18. [h] Deut. 8:3. [i] Neh. 11:1; ch. 27:53. [j] Psa. 91:11, 12. [k] Deut. 6:16. [l] Deut. 6:13; 1 Sam. 7:3. [m] Heb. 1:6, 14. * Or, *delivered up.* [n] Isa. 9:1, 2.

14. *I have need to be baptized of thee;* John, being a sinner, needed that spiritual renovation the necessity and practicability of which were taught by baptism; but Jesus Christ, being perfectly holy, did not need it. John therefore did not know why he should come to him to be baptized. But Christ showed him that under the circumstances in which they were placed, it was proper. Then John baptized him.

15. *To fulfil all righteousness;* all the requirements of God. Since Christ had taken upon himself the nature of sinful men, and put himself in their stead, it was proper that he should submit himself to every ordinance of God's appointment.

16. *Lighting upon him;* in token of his being endowed with the Holy Spirit for his work. Compare John 3:34.

17. *A voice;* the voice of God the Father, acknowledging Christ as his beloved Son, and expressing his approbation of his character, office, and work.

INSTRUCTIONS.

2. Men must hate and forsake their sins in order to be prepared for the kingdom of God. Prov. 28:13.

8. In order that repentance may be shown to be sincere, it must produce good works.

9. Piety is not hereditary, and none can safely depend on the goodness of others; but in order to be saved, each one must become pious himself.

11. The greatest and most honorable among men are so much less honorable than the Lord Jesus Christ, that they are not worthy to perform for him the most lowly service.

12. He will make an endless separation between the righteous and the wicked. Matt. 25:46. A knowledge of this should lead all to break off their sins by righteousness, and their iniquities by turning unto the Lord.

16, 17. At the opening of the Saviour's ministry we have a manifestation of the Trinity: the Father, the Son, and the Holy Ghost, all coöperating in the great work of man's salvation.

CHAPTER IV.

1. *The Spirit;* the Holy Spirit. *Tempted of the devil;* as were our first parents in Eden, and as are all their children. Christ must qualify himself for his office of Redeemer by successfully withstanding that temptation under which Adam and his children fell. See note on chap. 3:15. At the same time he gave an example of the way to resist temptation, to baffle the tempter, and to overcome when tempted.

3. *Tempter;* Satan, the adversary of God and man, who solicits to evil, and suggests motives to induce men to commit it.

4. *It is written;* Deut. 8:3. *By every word that proceedeth out of the mouth of God;* every appointment of God for this purpose. Matthew does not here quote the exact words, but the sense.

6. *If thou be the Son of God, cast thyself down;* Satan would have Jesus tempt God by a needless exposure of his life. *It is written;* Psalm 91:11, 12. The phrase, "in all thy ways," which is in the text quoted, meaning in the path of duty, Satan omitted, as if God would preserve a person from harm when out of the path of duty. This was a gross perversion of Scripture.

7. *It is written;* Deut. 6:16. *Thou shalt not tempt the Lord;* try his power, truth, and faithfulness in opposition to his revealed will.

10. *It is written;* Deut. 6:13.

12. *Cast into prison;* Luke 3:20. *Galilee;* the northern part of Palestine.

13. *Capernaum;* a town on the north-west shore of the sea of Galilee.

14. *Fulfilled;* Isaiah 9:1, 2. Esaias in Greek is the same as Isaiah in Hebrew.

15. *Galilee of the Gentiles;* Galilee bordering on the gentile nations, who seem also to have been more or less intermixed with its inhabitants.

16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.[a]

17 ¶ From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.[b]

18 ¶ And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter,[c] and Andrew his brother, casting a net into the sea: for they were fishers.

19 And he saith unto them, Follow me, and I will make you fishers of men.[d]

20 And they straightway left *their* nets, and followed him.[e]

21 And going on from thence, he saw other two brethren, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.[f]

22 And they immediately left the ship and their father, and followed him.

23 ¶ And Jesus went about all Galilee, teaching in their synagogues,[g] and preaching the gospel of the kingdom,[h] and healing all manner of sickness and all manner of disease among the people.[i]

24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them.

25 And there followed him great multitudes of people from Galilee, and *from* Decapolis, and *from* Jerusalem, and *from* Judea, and *from* beyond Jordan.[j] A. D. 31.

CHAPTER V.

1 Christ beginneth his sermon on the mount: 3 declaring who are blessed, 13 who are the salt of the earth, 14 the light of the world, the city on a hill, 15 the candle: 17 that he came to fulfil the law. 21 What it is to kill, 27 to commit adultery, 33 to swear: 38 exhorteth to suffer wrong, 44 to love even our enemies, 48 and to labor after perfectness.

AND seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

2 And he opened his mouth, and taught them,[k] saying,

3 Blessed *are* the poor in spirit:[l] for theirs is the kingdom of heaven.[m]

4 Blessed *are* they that mourn:[n] for they shall be comforted.[o]

5 Blessed *are* the meek; for they shall inherit the earth.[p]

6 Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled.[q]

7 Blessed *are* the merciful: for they shall obtain mercy.[r]

8 Blessed *are* the pure in heart:[s] for they shall see God.

9 Blessed *are* the peacemakers:[t] for they shall be called the children of God.

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a Isa. 42:6, 7; Luke 2:32. b ch. 3:2; 10:7. c John 1:42. d Luke 5:10; 1 Cor. 9:20–22; 2 Cor. 12:16. e Mark 10:28–31. f Mark 1:19; 20. g ch. 9:35; Luke 4:15, 44. h ch. 24:14; Mark 1:14. i Psa. 103:3; ch. 8:16, 17.

j Luke 6:17, 19. k Luke 6:20, etc. l Isa. 57:15; 66:2. m Jas. 2:5. n Isa. 61:3; Ezek. 7:16. o John 16:20; 2 Cor. 1:7. p Psa. 37:11. q Psa. 145:19; Isa. 65:13. r Psa. 41:1, 2. s Psa. 24:3, 4; Heb. 12:14; 1 John 3:2, 3. t Psa. 34:14.

16. *Saw great light;* the light of Christ's presence and teaching. Compare John 8:12.

18. *Sea of Galilee;* called also the sea of Tiberias and the lake of Gennesareth; about thirteen miles long and from six to nine miles wide: through it runs the Jordan.

19. *Fishers of men;* the means of taking them out of the kingdom of Satan, and bringing them into the kingdom of Christ.

23. *Synagogues;* the Jewish places of public worship.

24. *Syria;* a country north and east of Palestine. *Possessed with devils;* devils at that time were permitted to have special influence over some men; and this gave Jesus Christ opportunity to show his controlling power over them, and his mercy in expelling them.

INSTRUCTIONS.

1. God often leads his servants into great trials preparatory to the discharge of great and momentous duties.

5. Those who wrongly quote the Bible, and thus pervert its meaning, imitate the devil.

11. If we steadfastly resist his temptations by refusing to comply with them, and follow the directions of Scripture, the tempter will flee from us, James 4:7, and we shall secure the assistance of good angels, who are sent forth to minister to them who are heirs of salvation. Heb. 1:14.

16. Men who are without the gospel are in great darkness, but the reception of it will give them great light.

18. Those who are diligent in appropriate business are preparing for increased usefulness. From them Christ often selects his ministers; and he can so influence them, that they will forsake all and follow him.

23. No diseases of body or soul are so complicated or stubborn that Jesus cannot heal them. All the diseased should therefore apply to him, that of his fulness they may receive according to their wants.

CHAPTER V.

3. *Poor in spirit;* the humble, who feel their dependence on God in all things, temporal and spiritual, and look to him for the supply of every want; more especially those who feel their need, as sinners, of spiritual blessings, and look to Jesus Christ to grant them. Isa. 66:2. *Kingdom of heaven;* the blessings of Messiah's reign in this world and the next. Chap. 3:2.

4. *They that mourn;* over their spiritual wants, and over sin as the guilty cause of them; who long for spiritual blessings, and come to Jesus Christ for them, according to his directions. Rev. 3:18. This beatitude includes also all the mourning to which God's children are subjected by the chastening through which God prepares them for the everlasting joy of heaven. Compare Heb. 12:5–12.

5. *The meek;* those who are gentle and forgiving, submissive and teachable, patient under injuries, disposed not to render evil for evil, but to overcome evil with good. *Inherit the earth;* receive and enjoy every earthly and spiritual blessing that is for their best good here, and reign with Christ for ever hereafter.

6. *Hunger and thirst after righteousness;* ardently desire to be and do right, because it is right; trusting, not in their own righteousness, but in the righteousness of Christ, which by the apostle is called the righteousness of God by faith of Jesus Christ which is unto all and upon all them that believe. Rom. 3:22. *Be filled;* receive what they desire, and be satisfied. Psa. 17:15.

7. *The merciful;* those who feel for the sufferings of others, and are disposed to relieve them. *Mercy;* from God. Compare chap. 25:34–45.

8. *Pure in heart;* freed from the dominion and pollution of sin. *See God;* have right views of him, and enjoy his presence here and hereafter.

9. *Peacemakers;* those who desire and seek to have all men at peace with God, with their own consciences, and with one another. *Children of God;* those who imitate him, and whom he will make heirs according to his promise. Rom. 8:17.

A. D. 31. 10 Blessed *are* they which are persecuted for righteousness' sake:[a] for theirs is the kingdom of heaven.

11 Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely,* for my sake.

12 Rejoice, and be exceeding glad: for great *is* your reward in heaven:[b] for so persecuted they the prophets which were before you.

13 ¶ Ye are the salt of the earth:[c] but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14 Ye are the light of the world.[d] A city that is set on a hill cannot be hid.

15 Neither do men light a candle, and put it under a bushel,† but on a candlestick; and it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.[e]

17 ¶ Think not that I am come to destroy the law,[f] or the prophets:[g] I am not come to destroy, but to fulfil.[h]

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.[i]

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.[j]

20 For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees,[k] ye shall in no case enter into the kingdom of heaven.

21 ¶ Ye have heard that it was said by them‡ of old time, Thou shalt not kill;[l] and whosoever shall kill, shall be in danger of the judgment:

22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment:[m] and whosoever shall say to his brother, Raca,§ shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell-fire.

23 Therefore if thou bring thy gift to the altar,[n] and there rememberest that thy brother hath aught against thee,

24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer and thou be cast into prison.[o]

26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

27 ¶ Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

28 But I say unto you, That whosoever looketh on a woman to lust after her,[p] hath committed adultery with her already in his heart.

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a 1 Pet. 3:13, 14. * Gr. *lying.* b 2 Cor. 4:17. c Mark 9:50. d Phil. 2:15. † The word, in the original, signifieth *a measure containing about a pint less than a peck.* e 1 Pet. 2:12. f ch. 3:15. g Isa. 42:21. h Psa. 40:6–8. i Luke 16:17. j 1 Sam. 2:30. k ch. 23:23–28; Phil. 3:9. ‡ Or, *to them.*

l Exod. 20:13; Deut. 5:17. m 1 John 3:15. § That is, *Vain fellow;* 2 Sam. 6:20. n Deut. 16:16, 17. o Prov. 25:8; Luke 12:58, 59. p Job 31:1; Prov. 6:25.

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10. *Righteousness' sake;* on account of their being and doing right.

11. *Falsely;* when the evil which is said of you is false. *For my sake;* on account of your attachment and likeness to me.

12. *So persecuted;* Heb. 11:35–38.

13. *Salt of the earth;* means of its preservation, by your holy doctrine, prayers, and example. *Lost his savor;* become worthless. Some think there is here an allusion to the fact that the salt in that country was mixed with earthy substances, which remained after it had lost its saltness, and were thrown like gravel upon the walks, and trodden down.

14. *Light;* that which shows things as they are, and gives to men right views of them.

16. *Shine;* let the goodness of your principles be seen in your conduct, that men may be led to honor God, the author of all good.

17. *Destroy the law;* set aside either the principles or the moral precepts of the Old Testament. *To fulfil;* rightly to explain the nature and perfectly to enforce the precepts of the moral law, as well as perfectly to obey them in his own person, bear the curse which was prefigured in the ceremonial law, and thus fulfil the predictions of the prophets concerning the Messiah.

18. *One jot;* no part of the *moral* law or of the obligations to obey it shall be done away; nor shall any part of the *ceremonial* law, till its end is accomplished.

19. *Least commandments;* least, as compared with others. No precept of God's law may be set aside on the ground of its comparative unimportance; for the least disobedience to any command of God is highly offensive to him, while obedience in all things is his delight. *The least;* of the least repute as a teacher, because both by his example and his doctrine he dishonors God's law. *Great;* worthy of honor as a teacher, because he honors the law by obeying it and teaching others to obey it.

20. *Except your righteousness shall exceed—scribes and Pharisees;* their righteousness was selfish, and consisted in externals; while the righteousness which God requires is internal as well as external, and consists in conformity of heart and life to his revealed will.

21. *By them of old time;* rather, as the margin, "to them of old time;" and so below, verses 27, 33. *The judgment;* here the sentence of death from the lower court established by Moses in all the cities of Israel; Deut. 16:18.

22. *Angry with his brother;* in his heart, to which God looks. *Without a cause;* not merely without an occasion, but rather, in an unreasonable degree, or with any mixture of malice. *The judgment;* the judgment of God. The Saviour's meaning is this: by the law of Moses literal murder is punished with death by the common court; but in my kingdom anger in the heart will be regarded and treated as murder. *Raca;* vain fellow; blockhead. The Saviour puts a case where anger vents itself in railing. *The council;* the sanhedrim, which was the highest Jewish court; but here it seems to represent the court of Christ, who will treat all railing accusations of one brother against another as offences of the gravest kind. *Fool;* vile wretch; the highest form of reproach in the mouth of a Jew.

23. *Gift;* religious offering. *Altar;* place where the offering was made. *Aught;* any cause of complaint.

25. *Adversary;* thy fellow-man who has just claims against thee. But the precept also looks beyond all human adversaries to God, with whom, under an example taken from earthly matters, it warns us to be reconciled while we are yet on the way to his judgment-seat.

28. *In his heart;* the laws of God extend to the thoughts; and men may violate them in their hearts without manifesting their feelings in outward conduct.

29 And if thy right eye offend thee,* pluck it out, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.[a]

30 And if thy right hand offend thee, cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:[b]

32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.[c]

33 ¶ Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:[d]

34 But I say unto you, Swear not at all:[e] neither by heaven; for it is God's throne:

35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.[f]

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.[g]

38 ¶ Ye have heard that it hath been A. D. 31. said, An eye for an eye, and a tooth for a tooth:[h]

39 But I say unto you, That ye resist not evil:[i] but whosoever shall smite thee on thy right cheek, turn to him the other also.[j]

40 And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloak also.

41 And whosoever shall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee, and from him that would borrow of thee, turn not thou away.[k]

43 ¶ Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy:[l]

44 But I say unto you, Love your enemies, bless them that curse you,[m] do good to them that hate you, and pray for them which despitefully use you, and persecute you;[n]

45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good,[o] and sendeth rain on the just and on the unjust.

46 For if ye love them which love you, what reward have ye? do not even the publicans the same?

47 And if ye salute your brethren only, what do ye more *than others?* do not even the publicans so?

48 Be ye therefore perfect,[p] even as your Father which is in heaven is perfect.

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* Or, *do cause thee to offend.* [a] Rom. 8:13; 1 Cor. 9:27. [b] Deut. 24:1; Jer. 3:1; Mark 10:2–9. [c] ch. 19:9; 1 Cor. 7:10, 11. [d] Lev. 19:12; Num. 30:2; Deut. 23:23. [e] ch. 23:16–22; Jas. 5:12. [f] Rev. 21:2, 10. [g] Jas. 5:12.

[h] Exod. 21:24. [i] Prov. 20:22; 24:29; Rom. 12:17–19. [j] Isa. 50:6. [k] Deut. 15:7, 11. [l] Deut. 23:6. [m] Rom. 12:14, 20. [n] Luke 23:34; Acts 7:60. [o] Job 25:3. [p] Gen. 17:1; Deut. 18:13; Luke 6:36, 40; Col. 1:28.

29. *Offend thee;* cause thee to sin. *Profitable for thee;* it is better to put away the causes of sin than to suffer its consequences.

31. *Writing of divorcement;* a certificate that their marriage relation was dissolved by his own act. See Deut. 24:1.

32. *Causeth her;* exposeth her to commit adultery; because, according to the law of Christ's kingdom, her marriage to another man will be regarded as adultery.

33. *Forswear thyself;* commit perjury, or swear to that which is false. *Perform unto the Lord;* the Pharisees taught that religious oaths in which God's name was used were binding and should be fulfilled, while they were less scrupulous about oaths by created things, and in common conversation. But our Lord taught, that oaths of the latter kind proceed from evil, and should never be taken.

36. *Canst not make one hair white or black;* thy head is a creature of God, over which thou hast no control; so that in swearing by it, thou swearest by him that made it and has it in his power.

37. *Communication;* conversation and discourse. *Yea—nay;* simple declarations, without profaneness of any kind.

39. *Resist not evil;* by rendering like for like. It is the spirit of kindness and forgiveness towards those who injure us which our Lord here inculcates.

40. *Coat—cloak;* the coat among the Jews was an inner garment, called a tunic, extending from the neck to the knee. Over this was a cloak or mantle, which was a large, loose garment, and when they travelled was girt tight round the body with a girdle. Hence, "to gird up one's loins" implied readiness for labor or a journey. The girdle or sash answered also the purpose of a purse for money. *Let him have thy cloak;* suffer losses, so far as duty will permit, rather than contend about them.

41. *Compel thee to go a mile;* the original word here rendered compel, denotes a compulsion by the public authorities and for public service. When thus called upon by rightful authority to travel or do public service, be ready to go farther or do even more than is required, rather than resist the government.

42. *Give—turn not away;* when the person who asks or would borrow is needy, accommodate him, if consistently with duty you can do it.

44. *Love your enemies;* not their character or their conduct, but their souls. Pray for them and seek their good.

46. *If ye love them;* them only. *Publicans;* tax-gatherers, who were considered as very wicked, and were often cruel and oppressive.

48. *As your Father;* imitate him in all his imitable perfections.

INSTRUCTIONS.

3. True happiness does not consist in external condition, but in the state of the mind.

5. The sinful and lost condition of men need not hinder them from being truly and for ever blessed.

7. God requires us to exercise the compassion towards others which we need to have exercised towards us.

10. Great opposition to men is no certain evidence that they are wrong.

16. Consistent Christian example is a means of leading men to honor God, and of greatly promoting their highest good.

17. Christ came not to make void the moral law as a rule of action, but to establish it, and give it practical efficacy over the hearts and lives of men, by leading them to love and obey it.

22. A disposition rightly to treat men is essential to acceptance with God.

25. Opportunity to perform present duty should not be neglected, lest it be for ever lost.

29. The avoidance of sin by self-denial, and, if need be, by great sacrifices, will in the end be great gain.

34. The practice of swearing in common conversation, or of swearing to a falsehood, shows great wickedness of heart.

39. The forgiveness of injuries, and not the avenging of them, is an exhibition of true greatness and goodness.

44. Love to enemies, and a disposition to do them the greatest good which duty will permit, likens men to God.

A. D. 31.

CHAPTER VI.

1 Christ continueth his sermon on the mount, speaking of alms, 5 prayer, 14 forgiving our brethren, 16 fasting, 19 where our treasure is to be laid up, 24 of serving God and mammon: 25 exhorteth not to be careful for worldly things: 33 but to seek God's kingdom.

TAKE heed that ye do not your alms* before men, to be seen of them: otherwise ye have no reward of† your Father which is in heaven.

2 Therefore when thou doest *thine* alms, do not sound a trumpet‡ before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

3 But when thou doest alms, let not thy left hand know what thy right hand doeth:

4 That thine alms may be in secret: and thy Father which seeth in secret, himself shall reward thee openly.[a]

5 ¶ And when thou prayest, thou shalt not be as the hypocrites *are:* for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.[b]

6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly.[c]

7 But when ye pray, use not vain repetitions,[d] as the heathen *do:* for they think that they shall be heard for their much speaking.[e]

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.[f]

9 After this manner therefore pray ye: Our Father[g] which art in heaven,[h] Hallowed be thy name.[i]

10 Thy kingdom come.[j] Thy will be done in earth, as *it is* in heaven.[k]

11 Give us this day our daily bread.[l]

12 And forgive us our debts, as we forgive our debtors.[m]

13 And lead us not into temptation,[n] but deliver us from evil:[o] For thine is the kingdom,[p] and the power, and the glory, for ever. Amen.[q]

14 For if ye forgive men their trespasses, your heavenly Father will also forgive you:

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.[r]

16 ¶ Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast.[s] Verily I say unto you, They have their reward.

17 But thou, when thou fastest, anoint thy head, and wash thy face;

18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

19 ¶ Lay not up for yourselves treasures upon earth,[t] where moth and rust doth corrupt, and where thieves break through and steal:

20 But lay up for yourselves treasures in heaven,[u] where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

21 For where your treasure is, there will your heart be also.

22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great *is* that darkness!

24 ¶ No man can serve two masters:[w] for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.[x]

25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on.[y] Is not the life more than meat, and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns;

* Or. *righteousness;* Psa. 112:9. † Or, *with.* ‡ Or, *cause not a trumpet to be sounded.* [a] Luke 8:17; 14:14. [b] Prov. 16:5; Jas. 4:6. [c] Psa. 34:15; Isa. 65:24. [d] Eccl. 5:2. [e] 1 Kings 18:26, etc. [f] Luke 12:30; John 16:23–27. [g] Rom. 8:15. [h] Psa. 115:3. [i] Psa. 111:9; 139:20. [j] ch. 16:28; Rev. 11:15. [k] Psa. 103:20, 21. [l] Prov. 30:8; Isa. 33:16. [m] ch. 18:21–35; Luke 7:40–48. [n] ch. 26:41; Luke 22:40, 46. [o] John 17:15. [p] Rev. 5:12, 13. [q] Luke 11:2, etc. [r] Eph. 4:31; Jas. 2:13. [s] Isa. 58:3, 5. [t] Prov. 23:4; Luke 18:24, 25; Heb. 13:5. [u] Isa. 33:6; Luke 12:33, 34; 1 Tim. 6:19. [v] Luke 11:34, 36. [w] Luke 16:13. [x] Gal. 1:10; 2 Tim. 4:10; Jas. 4:4. [y] 1 Cor. 7:32; Phil. 4:6.

CHAPTER VI.

1. *To be seen of them;* to gain their applause.

2. *They have their reward;* they have it all in the applause of men, and receive no reward from God.

3. *Thy left hand;* let your good deeds be done without ostentation, and without seeking human praise.

6. *Prayest;* as an individual. *Closet;* a private room or retired place.

7. *Vain repetitions;* words without meaning, or often repeated without corresponding thoughts and feelings. *Heathen;* persons not Jews, nor enlightened as to the character and will of God. *Much speaking;* many words, or words often and thoughtlessly repeated. 1 Kings 18:26.

9. *After this manner;* this model, as to spirit, simplicity, and comprehensiveness. *Our Father;* Creator, Preserver, Guardian, and Friend. *Hallowed be thy name;* let all the manifestations of thyself be treated with reverence and love.

10. *Thy kingdom come;* reign thou in all hearts, and lead them to do thy will on earth as it is done in heaven.

12. *Debts;* sins. *Debtors;* those who have trespassed against us.

13. *Lead us not into temptation;* keep us from being tempted, or if tempted, deliver us from the temptation, and from all evil. *Thine is the kingdom;* the reign, for the coming of which we pray, is thine; the power to accomplish it is thine; and the glory of its accomplishment will be thine for ever. *Amen;* so be it.

16. *Disfigure their faces;* by leaving their face unwashed, and their hair and beard undressed.

17. *Anoint thy head;* that is, dress and appear as usual.

19. *Treasures;* those things which men most love, and which they regard as their chief good.

22. *Single;* healthy and clear, to discern objects aright.

23. *Evil;* diseased, and so not seeing things as they are. *If therefore the light that is in thee be darkness;* the Saviour now applies to the human mind the figure of the eye which he has just used. If the eye of thy soul be diseased, so that earthly treasures appear to it better than heavenly, "how great is that darkness!"

24. *Serve;* yield to or regard supremely two opposite objects, as are God and this world. *Mammon;* wealth, all earthly possessions.

25. *Take no thought;* no anxious thought, as the original word implies. *More;* more valuable. *Meat;* any kind of food for the support of the body. The argument is, that he who has given the greater gift, will not withhold the less.

26. *Better;* more valuable.

yet your heavenly Father feedeth them.[a] Are ye not much better than they?

27 Which of you by taking thought can add one cubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat?[b] or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and his righteousness,[c] and all these things shall be added unto you.[d]

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself.[e] Sufficient unto the day *is* the evil thereof.

CHAPTER VII.

1 Christ ending his sermon on the mount, reproveth rash judgment, 6 forbiddeth to cast holy things to dogs, 7 exhorteth to prayer, 13 to enter in at the strait gate, 15 to beware of false prophets, 21 not to be hearers, but doers of the word: 24 like houses builded on a rock, 26 and not on the sand.

JUDGE not,[f] that ye be not judged.

2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, A. D. 31. it shall be measured to you again.[g]

3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold, a beam *is* in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine own eye;[h] and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 ¶ Give not that which is holy unto the dogs, neither cast ye your pearls before swine,[i] lest they trample them under their feet, and turn again and rend you.

7 ¶ Ask, and it shall be given you; seek, and ye shall find;[j] knock, and it shall be opened unto you:

8 For every one that asketh, receiveth;[k] and he that seeketh, findeth;[l] and to him that knocketh, it shall be opened.

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?[m]

12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.[n]

13 ¶ Enter ye in at the strait gate;[o] for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat:

a Job 38:41; Luke 12:24, etc. b Psa. 37:3; 55:22; 1 Pet. 5:7. c 1 Tim. 4:8. d Lev. 25:20, 21; 1 Kings 3:13; Psa. 37:25; Mark 10:30. e Deut. 33:25; Heb. 13:5, 6. f Luke 6:37; Rom. 2:1; 1 Cor. 4:5. g Judg. 1:7. h Gal. 6:1. i Prov. 9:7, 8; 23:9. j Isa. 56:6; Luke 18:1. k Psa. 81:10, 16; John 14:13, 14; 16:23, 24; 1 John 3:22; 5:14, 15, l Prov. 8:17; Jer. 29:12, 13. m Luke 11:11, etc. n Lev. 19:18; Rom. 13:8–10; Gal. 5:14. o Luke 13:24.

27. *Unto his stature;* better, to his age; that is, by all his anxiety prolong his life a moment beyond his appointed time. For measure as applied to time, compare Psa. 39:4.

30. *Cast into the oven;* cut down for fuel, and burnt. *Little faith;* little confidence in God.

32. *Gentiles;* those who know not God. *Knoweth;* he is acquainted with your wants, and, in the proper use of means, without your anxiety, he will supply them.

33. *Seek ye first;* seek first an interest in the blessings of Christ's righteousness and reign. Chap. 3:2. *All these things;* all needed good he will bestow.

34. *Shall take thought;* the future will bring its supply.

INSTRUCTIONS.

1. The character of external actions is determined by the feelings and motives.

6. Every one is bound to pray in secret. "Thou" enter into "thy" closet, and pray to "thy" Father.

9. Men are bound to unite with others in prayer, and when praying alone to remember and pray for them. "Pray ye," and say, "Our Father," a form suited to a number of persons. Acceptable prayer is the offering up of our desires for things agreeable to the will of God, in the name of Jesus Christ, with confession of sins, and thankful acknowledgment of his mercies.

10. Every person is bound to desire and daily to pray that God should reign in and over him and all people, as he reigns in heaven.

15. An unforgiving temper, if continued, will shut a man out of heaven, and shut him up in hell.

16. In religious duties, all should be especially careful to avoid ostentation, and the seeking of the praises of men.

24. What a man regards supremely is his treasure, or his God. If it be any created thing, he has another god before Jehovah, and is, in this sense, an idolater.

25. Anxiety about future support and comfort in this world is needless, hurtful, and wicked; for present obedience to God will insure all needed good.

CHAPTER VII.

1. *Judge not;* rashly, censoriously, or unjustly, the character or conduct of others.

2. *Be judged—measured;* you may expect to be treated as you treat others. Luke 6:37.

6. *That which is holy;* the holy flesh of the sacrifices. *Trample them;* as things to them valueless. *Turn—and rend you;* turn from the pearls in rage to attack the giver, because he has offered them what they cannot eat. Dogs and swine represent selfish, quarrelsome, rapacious, and sensual men, whom it is often best to leave to themselves, lest our indiscreet labors be not only thrown away as regards them, but turn to our own injury.

7. *Ask;* in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God. *Seek;* continue to ask of God the blessings which you need. *Knock;* at the door of his mercy and grace, with sincerity and earnestness, in the way of his appointment, and you shall be admitted to communion with him: in his light you will see light, and of his fulness receive according to all your wants.

8. *Every one;* all who rightly ask, receive either what they ask or something better in its place.

11. *Good gifts;* things which are needed and truly beneficial.

12. *So;* do to others as, under like circumstances, you ought to wish others to do to you. *This is the law and the prophets;* what is required in the Old Testament.

13. *Strait gate;* strait here means narrow and difficult, and represents the difficulty of entering on a religious life,

A. D. 31. 14 Because* strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.[a]

15 ¶ Beware of false prophets,[b] which come to you in sheep's clothing, but inwardly they are ravening wolves.[c]

16 Ye shall know them by their fruits.[d] Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.[e]

18 A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.[f]

20 Wherefore by their fruits ye shall know them.

21 ¶ Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven;[g] but he that doeth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name?[h] and in thy name have cast out devils? and in thy name done many wonderful works?

23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.[i]

24 ¶ Therefore whosoever heareth these sayings of mine, and doeth them,[j] I will liken him unto a wise man,[k] which built his house upon a rock:

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.[l]

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man,[m] which built his house upon the sand:

27 And the rain descended, and the floods came, and the winds blew,[n] and beat upon that house; and it fell: and great was the fall of it.[o]

28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:[p]

29 For he taught them as *one* having authority, and not as the scribes.

CHAPTER VIII.

2 Christ cleanseth the leper, 5 healeth the centurion's servant, 14 Peter's mother-in-law, 16 and many other diseased: 18 showeth how he is to be followed: 23 stilleth the tempest on the sea, 28 driveth the devils out of two men possessed, 31 and suffereth them to go into the swine.

WHEN he was come down from the mountain, great multitudes followed him.

2 And behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.[q]

3 And Jesus put forth *his* hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.

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* Or, *How.* [a] ch. 20:16; 25:1–12; Rom. 9:27, 29. [b] Deut. 13:1–3; Jer. 23:13–16; 1 John 4:1. [c] Acts 20:29–31. [d] ch. 12:33. [e] Luke 6:43, 45. [f] ch. 3:10; John 15:2, 6. [g] Isa. 48:1, 2; ch. 25:11, 12; Luke 6:46; 13:25; Rom. 2:13. [h] Num. 24:4; 1 Kings 22:11, etc.; Jer. 23:13, etc.; Acts 19:13–15; 1 Cor. 13:2. [i] Psa. 5:5; ch. 25:41; Rev. 22:15. [j] Luke 6:47, etc. [k] Psa. 111:10; 119:99, 130. [l] Psa. 92:13–15. [m] 1 Sam. 2:30; Jer. 8:9. [n] 1 Cor. 3:13. [o] Heb. 10:26, 27. [p] Jer. 23:29; Mark 6:2. [q] Mark 1:40, etc.; Luke 5:12, etc.

or beginning heartily to obey God. *Wide;* easy to enter, requiring one only to follow his own depraved inclinations.

14. *Few;* that find or go in the way of life. This truth is contrary to what many teach. Therefore,

15. *Beware;* avoid false teachers. *Sheep's clothing;* appearing in the character of true teachers. *Wolves;* selfish, greedy of gain, and disposed to plunder.

16. *Fruits;* the nature and effects of their doctrines and conduct.

21. *Not every one;* men are to be judged of, not by their words only, but by their principles and conduct. They must obey the revealed will of God, and to be accepted of him, must do it with the heart.

23. *Never knew you;* as my disciples.

24. *A wise man;* one who selects good ends, and uses the right means to attain them.

28. *Ended;* finished his sermon on the mount, as recorded in the last three chapters. *Astonished;* no wonder, for this is a most astonishing sermon. It fills up, in its explanations, the law of God to its divine fulness. It shows to men the way of excellence, usefulness, and happiness. It points out their dangers, and the way to escape them; their duties, and the way to perform them. It sets before them the motives best adapted to lead them to avoid the one and perform the other; and it does this with a brevity and clearness, a pertinency and fulness, a simplicity and directness, a beauty, comprehensiveness, and force which are truly divine.

29. *Taught—as one having authority;* the Pharisees quoted what the fathers had said; Christ spoke in his own right. He had authority over the winds and the waves, over diseases and devils, and over all creatures in heaven, earth, and hell. Such was his character, dominion, and work, that even in his deepest humiliation it was the duty, not only of men but of angels, to worship him. Heb. 1:6.

INSTRUCTIONS.

1. Harsh judgments will provoke retaliation.

3. Men who are exceedingly blind to their own faults, are often exceedingly quicksighted to the faults of others.

5. Those who labor most successfully in advancing their own spiritual welfare, are the best fitted to be useful to others.

6. Scorners and scoffers should sometimes be let alone, lest, on being reproved, they become more injurious than they otherwise would be, to themselves and to others. Prov. 9:7, 8.

7. Men, in order to judge and act rightly with regard to their duty to themselves and their fellow-men, need wisdom and strength from above: they should therefore habitually ask them of God; and those who do this, in dependence on Jesus Christ, may expect, for his sake, to receive them.

11. The readiness of a kind, affectionate parent to give necessary food to a famishing child, is but a faint emblem of the readiness of God to give all needed good to those who rightly ask him.

13. The difficulties which stand in the way of beginning from the heart to obey God, need not and ought not to hinder any from doing it.

15. False teachers may, at first, appear very interesting; but they should be judged of, not by their appearance merely, but by the character and effects of their principles and conduct.

21. The only sure test of true religion, is the doing of the known will of God.

25. The hopes of those who believe in Christ as the Lord their righteousness, and do his will, can never be disappointed.

27. Those hopes which are not founded on Jesus Christ, but upon human merit, or on the mercy of God without faith in Christ and obedience to him, will perish at the giving up of the ghost. Prov. 11:7.

CHAPTER VIII.

2 *Leper;* leprosy was one of the most filthy, loathsome, and incurable of diseases. *Thou canst;* an expression of faith in his almighty power.

3. *I will;* in this Jesus showed that he is almighty, according to his declaration, Rev. 1:8.

4 And Jesus saith unto him, See thou tell no man;[a] but go thy way, show thyself to the priest, and offer the gift that Moses commanded,[b] for a testimony unto them.

5 ¶ And when Jesus was entered into Capernaum, there came unto him a centurion,[c] beseeching him,

6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

7 And Jesus saith unto him, I will come and heal him.

8 The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof:[d] but speak the word only,[e] and my servant shall be healed.

9 For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

10 When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you I have not found so great faith,[f] no, not in Israel.

11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven:[g]

12 But the children of the kingdom shall be cast out into outer darkness:[h] there shall be weeping and gnashing of teeth.[i]

13 And Jesus said unto the centurion, Go thy way; and as thou hast believed, *so* be it done unto thee. And his servant was healed in the self-same hour.

14 ¶ And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.[j]

15 And he touched her hand, and the fever left her: and she arose, and ministered unto them.

16 ¶ When the even was come, they brought unto him many that were possessed with devils:[k] and he cast out the spirits with *his* word, and healed all that were sick: A. D. 31.

17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare *our* sicknesses.[l]

18 Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

19 And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.[m]

20 And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

21 And another of his disciples said unto him, Lord, suffer me first to go and bury my father.[n]

22 But Jesus said unto him, Follow me; and let the dead bury their dead.

23 ¶ And when he was entered into a ship, his disciples followed him.

24 And behold, there arose a great tempest in the sea,[o] insomuch that the ship was covered with the waves: but he was asleep.

25 And his disciples came to *him*, and awoke him, saying, Lord, save us: we perish.

26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea;[p] and there was a great calm.

27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

28 ¶ And when he was come to the other side, into the country of the Gergesenes,[q] there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

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a Ch. 9:30; Mark 5:43. b Lev. 14:3, etc. c Luke 7:2, etc. d Psa. 10:17; Luke 15:19, 21. e ver. 3; Psa. 33:9; 107:20. f ch. 15:28. g Isa. 2:2, 3; Luke 13:29; Acts 11:18; Eph. 3:6; Rev. 7:9. h ch. 7:22, 23. i ch. 13:42, 50. j Mark 1:30, 31; Luke 4:38, 39. k Mark 1:32, etc. l Isa. 53:4; 1 Pet. 2:24. m Luke 9:57, 58. n 1 Kings 19:20. o Mark 4:37, etc.; Luke 8:23, etc. p Job 38:11; Psa. 89:9; 107:29. q Mark 5:1; Luke 8:26, etc.

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4. *Tell no man;* either tell no man till thou hast shown thyself to the priest, that his judgment of the cure may not be influenced by any report of the miracle; or do not noise abroad the matter, a command often given by our Lord to those whom he had healed. Compare chap. 12:15–21. *The gift;* Lev. 14:1–32. *A testimony;* that he was really cured, and might safely be again admitted into society.

5. *Centurion;* a Roman officer who had command of a century, consisting generally of about a hundred men.

9. *Under authority;* to my superior officers, and therefore knowing how to render prompt obedience. *Having soldiers under me;* and therefore knowing how to receive prompt obedience. He means to say, Just as I obey and am obeyed, so thou hast only to command, and diseases will come and go at thy bidding.

10. *So great faith;* such strong confidence in the power of Christ to do whatever he pleased. *In Israel;* among the Jews, whose spiritual advantages were much greater than those of any other people.

11. *Many;* from among the Gentiles and people less favored with light.

12. *Children of the kingdom;* Jews favored with great privileges. *Outer darkness;* the darkness without the banqueting-hall, which is brightly illuminated. Compare chap. 22:13. The banqueting-hall here represents the kingdom of heaven, and the outer darkness, hell.

17. *Took—bare;* took them upon himself, and thus took them away from us. Such is the plain meaning of this passage, quoted from Isa. 53:4. Bodily sickness is a part of the sorrow which sin has occasioned. By healing this, the Saviour shadowed forth the perfect redemption which he gives to our souls by taking our place, and being "wounded for our transgressions," and "bruised for our iniquities." Isa. 53:5; 1 Pet. 2:24.

18. *The other side;* of the sea of Galilee.

19. *Follow thee;* in a special sense; become thy disciple and attendant.

20. *The Son of man;* the Son of man in a preëminent sense. Had Jesus been a mere man, this title, which he commonly applied to himself, could have had no significancy. But now, being God, he described himself by it as "God manifested in the flesh," 1 Tim. 3:16. *Hath not where;* is destitute of a home and its comforts. He would have him understand that his followers must expect poverty and hardships, and be prepared to bear them.

22. *Let the dead;* the spiritually dead. *Bury their dead;* the literally dead. Let those who are impenitent sinners without spiritual life bury your father, and do you now what I command you. The omniscient Saviour saw that such a command was necessary to impress upon that disciple the supreme importance of his service, and the necessity of making every earthly feeling and interest subordinate to it. Compare his command to the rich young man, chap. 19:21.

26. *O ye of little faith;* small confidence in my knowledge and power. *Rebuked the winds;* commanded them not to blow.

28. *The other side;* the east side of the sea of Galilee. *Gergesenes;* the region in which was situated the city of Gergesa, and also that of Gadara, mentioned Mark 5:1. *The tombs;* these among the Jews were often excavations in hills and rocks, sometimes of great extent, with many

A. D. 31. 29 And behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

30 And there was a good way off from them a herd of many swine feeding.

31 So the devils besought him, saying, If thou cast us out, suffer us[a] to go away into the herd of swine.[b]

32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33 And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.

34 And behold, the whole city came out to meet Jesus: and when they saw him, they besought *him* that he would depart out of their coasts.[c]

CHAPTER IX.

2 Christ cureth one sick of the palsy, 9 calleth Matthew from the receipt of custom, 10 eateth with publicans and sinners, 14 defendeth his disciples for not fasting, 20 cureth the bloody issue, 23 raiseth from death Jairus' daughter, 27 giveth sight to two blind men, 32 healeth a dumb man possessed of a devil, 36 and hath compassion on the multitude.

AND he entered into a ship, and passed over, and came into his own city.

2 And behold, they brought to him a man sick of the palsy,[d] lying on a bed: and Jesus seeing their faith, said unto the sick of the palsy, Son,[e] be of good cheer; thy sins be forgiven thee.

3 And behold, certain of the scribes said within themselves, This *man* blasphemeth.

4 And Jesus knowing their thoughts,[f] said, Wherefore think ye evil in your hearts?

5 For whether is easier, to say, *Thy* sins be forgiven thee; or to say, Arise, and walk?

6 But that ye may know that the Son of man hath power on earth to forgive sins,[g] (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thy house.

7 And he arose, and departed to his house.

8 But when the multitude saw *it*, they marvelled, and glorified God,[h] which had given such power unto men.

9 ¶ And as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.[i]

10 ¶ And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

11 And when the Pharisees saw *it*, they said unto his disciples, Why eateth your Master with publicans and sinners?[j]

12 But when Jesus heard *that*, he said unto them,

[a] Job 1:10–12; 2:3–6. [b] Deut. 14:8; Isa. 65:3, 4. [c] Job 21:14; Luke 5:8; Acts 16:39. [d] Mark 2:3, etc; Luke 5:18, etc. [e] Mark 5:34. [f] Psa. 139:2; John 2:24, 25; Heb. 4:12, 13; Rev. 2:23. [g] Mic. 7:18. [h] Acts 4:21; Gal. 1:24. [i] Mark 2:14; Luke 5:27, etc. [j] ch. 11:19; Luke 15:2; Heb. 5:2.

apartments, which afforded shelter to those who had no better accommodations.

29. *Before the time;* the day of judgment, the time appointed by God for their final torments.

32. *Go;* by this permission the reality of the existence of unclean spirits, and their terrible power and malice, were manifested in a most striking way.

34. *Besought him that he would depart;* probably from fear lest his miraculous power should work them still greater worldly losses.

INSTRUCTIONS.

2. Whenever Christ wills, our difficulties will be removed; and implicit confidence in him is a good preparation to receive his favor.

8. Those who have the most exalted views of Jesus Christ, have humble and abasing views of themselves.

11. Many, with small advantages, look to Christ and live; while others, whose advantages are much greater, reject him and perish.

14. Marriage is honorable in all, and is especially important in ministers of the gospel. A bishop who is the husband of one wife, is, in this respect, like the apostle Peter.

19. Persons sometimes express strong resolutions of becoming followers of Christ, without duly considering to what it will expose them, or what they must relinquish for his sake.

20. Poverty is no disgrace, unless brought upon men by their own fault. The poor resemble the Redeemer in their outward condition, more than the rich. He chooses for them, in this respect, that condition which, when on earth, he chose for himself.

22. Our obligations to Christ are greater than to father, mother, or any earthly friends; and we should not let our regard for them hinder us from promptly obeying him.

26. For men to be fearful when following the directions of Christ, shows great want of confidence in him, and is both foolish and wicked.

28. The power and malice of unclean spirits is inconceivably great. It should be to us a matter of devout gratitude that they are made subject to the authority of Christ, and can harm none that put their trust in him.

29. Even devils knew that God would fulfil his word, in punishing them at his own appointed time.

34. Men who are not literally "possessed of devils," may still be influenced by evil spirits, and when so influenced, they are opposed to Christ, and wish him to depart from them. Covetousness leads men to act in the same way; and so debases them, that they prefer any thing by which they can make money, to the presence and glory of the Saviour.

CHAPTER IX.

1. *His own city;* Capernaum. Chap. 4:13; Mark 2:1.

2. *Son;* a title of condescension and kindness. *Thy sins be forgiven thee;* here, as everywhere in the holy Scriptures, disease is regarded as a fruit of sin. The forgiveness of the man's sins by the Saviour is a pledge that in due time his disease shall also be healed. Some think that this had been produced by special sinful indulgence.

3. *Blasphemeth;* by usurping the prerogative of God to forgive sins.

4. *Knowing their thoughts;* by his divine omniscience, though they had not expressed them. *Think ye evil;* of me, as if I were a blasphemer in forgiving sins.

5. *Easier;* that is, one is as really the work of God as the other.

6. *But that ye may know;* by healing the sick of the palsy he manifests himself to be God, and therefore able to forgive sins.

8. *Unto men;* it was not a man that had done this divine work, but God manifest in the flesh. 1 Tim. 3:16.

9. *Matthew;* the writer of this gospel. *Receipt of custom;* the place where taxes were paid.

10. *The house;* Matthew's house. *Publicans and sinners;* tax-gatherers and vicious persons.

12. *Sick;* sinners need the Saviour, as those that are sick need a physician. It was therefore proper that he should be with such, for the purpose of doing them good. And if any were really righteous, as the Pharisees imag-

They that be whole need not a physician, but they that are sick.

13 But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice:[a] for I am not come to call the righteous, but sinners to repentance.[b]

14 ¶ Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?

15 And Jesus said unto them, Can the children of the bride-chamber mourn, as long as the bridegroom is with them?[c] but the days will come, when the bridegroom shall be taken from them, and then shall they fast.[d]

16 No man putteth a piece of new cloth* unto an old garment; for that which is put in to fill it up, taketh from the garment, and the rent is made worse.

17 Neither do men put new wine into old bottles: else the bottles break,[e] and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

18 ¶ While he spake these things unto them, behold, there came a certain ruler, and worshipped him,[f] saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.[g]

19 And Jesus arose, and followed him, and *so did* his disciples.

20 ¶ And behold, a woman which was diseased with an issue of blood twelve years, came behind *him*, and touched the hem of his garment:[h]

21 For she said within herself, If I may but touch his garment,[i] I shall be whole.

22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole.[j] And the woman was made whole from that hour.[k]

23 And when Jesus came into the ruler's A. D. 31. house,[l] and saw the minstrels and the people making a noise,[m]

24 He said unto them, Give place: for the maid is not dead, but sleepeth.[n] And they laughed him to scorn.

25 But when the people were put forth,[o] he went in, and took her by the hand, and the maid arose.

26 And the fame hereof† went abroad into all that land.

27 ¶ And when Jesus departed thence, two blind men followed him, crying, and saying, *Thou* Son of David,[p] have mercy on us.

28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith be it unto you.

30 And their eyes were opened; and Jesus straitly charged them, saying, See *that* no man know *it*.[q]

31 But they, when they were departed, spread abroad his fame in all that country.

32 ¶ As they went out, behold, they brought to him a dumb man possessed with a devil.[r]

33 And when the devil was cast out, the dumb spake:[s] and the multitudes marvelled, saying, It was never so seen in Israel.

34 But the Pharisees said, He casteth out devils, through the prince of the devils.[t]

35 And Jesus went about all the cities and villages, teaching in their synagogues,[u] and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

36 ¶ But when he saw the multitudes, he was moved with compassion on them, because they

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a Prov. 21:3; Hos. 6:6; Mic. 6:8; ch. 12:7. b Luke 24:47; Acts 5:31; 2 Pet. 3:9. c ch. 25:1, 10; John 3:29; Rev. 21:2. d Isa. 22:12. * Or, *raw* or *unwrought cloth*. e Job 32:19. f Mark 5:22; Luke 8:41, etc. g John 11:22, 25. h Mark 5:22; Luke 8:43. i Acts 19:12. j Luke 7 50; 17:19; 18:42; Acts 14:9. k John 4:53. l Mark 5:38; Luke 8:51. m 2 Chr. 35:25. n Acts 20:10. o 2 Kings 4:33, etc. † Or. *this fame*. p ch. 15:22; 20:30, 31. q Isa. 42:2; 52:13; ch. 12:16. r ch. 12:22; Luke 11:14. s Isa. 35:6. t ch. 12:24; Mark 3:22; Luke 11:15. u ch. 4:23.

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ined that they were, they did not need his presence as a Saviour.

13. *Meaneth;* Hosea 6:6. *Mercy;* I am pleased with a merciful disposition, manifesting itself in doing good to the needy, more than with the most careful attention merely to external ceremonies. In these latter lay all the religion of the scribes and Pharisees. They scrupulously avoided the outward defilement of contact with publicans and sinners, while they had no compassion for their souls or bodies.

15. *The children of the bride-chamber;* the companions of the bridegroom during the marriage-feast. Judg. 14:10, 11. *Then shall they fast;* fasting is an expression of sorrow, not suitable for the marriage feast while the bridegroom is still present. So Christ is the bridegroom of the church. While he was personally present with his disciples, it was not suitable that they should fast. After his removal from them, they would have trials that would make fasting proper.

16. *New cloth;* or, as the margin, raw or unwrought cloth, not yet dressed or fulled, and liable to shrink upon being wet. *Taketh from the garment;* namely, when by shrinking it tears itself from it.

17. *Into old bottles;* bottles were then made, not of glass, but of the skins of animals. Of course, those that were old would be rotten; and new wine, if put into them, would, in the process of fermentation, burst them. By this and the preceding similitude our Lord teaches that the austerities of the old dispensation, under which John lived, cannot be profitably mixed in with the free spirit of the new. Compare chap. 11:18, 19.

18. *Ruler;* an elder to whom was committed the care of the synagogue. *Even now dead;* when he came to Jesus she was at the point of death. Before Jesus arrived at his house she was dead. Mark 5:23, 35.

20. *Issue of blood;* an unclean disease, according to the Mosaic law. Lev. 15:25. *Hem;* border or fringe.

22. *Daughter;* a term of tender kindness. *Thy faith;* the power of Christ was the cause, and her faith in him, leading her to take the proper measures, was the means of her being healed.

23. *Minstrels;* the persons hired to play on instruments of music at funerals. *Making a noise;* the noise of wailing, as was the custom.

24. *Give place;* retire: your services are not wanted. *Not dead;* that is, not permanently. Her death is but as a sleep from which she will be speedily awakened.

25. *Went in;* Mark tells us, that he took with him five persons. Mark 5:37–40. These were all competent witnesses, as were the multitude without when they saw her, of the reality of the miracle.

27. *Son of David;* a phrase among the Jews for the Messiah, as descended from David.

33. *The dumb spake;* thus was the prophecy, Isa. 35:5, 6, fulfilled in Jesus; showing that he was the Christ. *In Israel;* in the land of Israel, or in the history of their nation.

34. *Prince of the devils;* they ascribed his beneficent miracles to the help of Satan, for the purpose of preventing the people from receiving him as the Messiah.

36. *Sheep having no shepherd;* not provided with proper guardians and teachers.

A. D. 31. fainted,* and were scattered abroad, as sheep having no shepherd.[a]

37 Then saith he unto his disciples, The harvest truly *is* plenteous, but the laborers *are* few;[b]

38 Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.[c]

CHAPTER X.

1 Christ sendeth out his twelve apostles, enabling them with power to do miracles, 5 giveth them their charge, teacheth them, 16 comforteth them against persecutions: 40 and promiseth a blessing to those that receive them.

AND when he had called unto *him* his twelve disciples, he gave them power *against*† unclean spirits,[d] to cast them out, and to heal all manner of sickness, and all manner of disease.

2 Now the names of the twelve apostles are these:[e] The first, Simon, who is called Peter, and Andrew his brother; James *the son* of Zebedee, and John his brother;

3 Philip, and Bartholomew; Thomas, and Matthew the publican; James *the son* of Alpheus, and Lebbeus, whose surname was Thaddeus;

4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not:[f]

6 But go rather to the lost sheep of the house of Israel.[g]

7 And as ye go, preach, saying, The kingdom of heaven is at hand.[h]

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.[i]

9 Provide‡ neither gold, nor silver, nor brass in your purses;[j]

10 Nor scrip for *your* journey, neither two coats, neither shoes, nor yet staves:§ for the workman is worthy of his meat.[k]

11 And into whatsoever city or town ye shall enter, inquire who in it is worthy, and there abide till ye go thence.

12 And when ye come into a house, salute it.

13 And if the house be worthy, let your peace

* Or, *were tired, and lay down.* a Num. 27:17; 1 Kings 22:17; Ezek. 34:5; Zech. 10:2. b Luke 10:2; John 4:35. c Psa. 68:11. † Or, over. d Mark 3:13-15; 6:7, etc.; Luke 9:1, etc. e Luke 6:13. f 2 Kings 17:24; John 4:5, 9, 20. g Psa. 119:176; Isa. 53:6; Jer. 50:6, 17; Ezek. 34:5, 6, 8; Acts 13:46; 1 Pet. 2:25. h ch. 3:2; 4:17; Luke 9:2; 10:9. i Acts 8:18, 20. ‡ Or, *Get.* j Luke 22:35; 1 Cor. 9:7, etc. § Gr. *a staff.* k Luke 10:7, etc.

37. *Plenteous;* there are vast multitudes who need the gospel.

38. *Lord of the harvest;* the great, divine teacher. *Send forth;* prepare and incline many to go and preach the gospel.

INSTRUCTIONS.

2. When men feel their need of Christ, and have living faith in him, they will let nothing hinder their application to him for help.

9. Some abandoned men are called by the grace of Christ; and when he speaks to their hearts, they will immediately follow him.

12. It is sometimes right to associate even with the openly vicious, for the purpose of doing them good.

13. No external observances will compensate for the want of a kind, compassionate disposition; and acts of mercy to the needy and to the guilty, from love to God and men, are peculiarly acceptable to him.

16. Very much of a person's usefulness depends upon the correctness of his judgment as to the time and manner of doing things, and upon his doing things which are not only right in themselves, but adapted to the circumstances in which he is placed, and to the character and condition of those whom he labors to benefit.

18. Our highest comforts may be the occasion of our deepest sorrows; but application to Jesus, with unwavering confidence in him, will bring sure and all-sufficient relief.

28. Before he gives men the blessings which they need, he often tries the reality and strength of their faith, and leads them to manifest that they believe he is able to give what they seek; and thus, by the time and manner of bestowing his favors, he greatly increases their value.

34. No kindness can be so great, and no mode of expressing it so wise and good, but that wicked men will sometimes find fault with it, and attribute it to the basest means and the vilest motives.

CHAPTER X.

1. *Power;* the casting out of unclean spirits is here distinguished as something distinct from the healing of any kind of disease.

2. *Apostles;* messengers, persons who were sent. *Simon;* when Christ first saw him, he called him in Syro-Chaldaic, Cephas—in Greek, Petros—which means, a stone; signifying, that in his future life he would be a firm and steadfast supporter of the truth. *James;* this was he whom Herod slew. Acts 12:2.

3. *Matthew;* whom Christ called while sitting at the receipt of custom. Chap. 9:9. *James;* he who wrote the epistle called by his name. *Lebbeus;* called also Judas. Luke 6:16.

4. *Iscariot;* the man of Charioth, to which town he belonged.

5. *Gentiles;* those who were not Jews. *Samaritans;* they occupied a country on the north of Judea, lying between Judea and Galilee, which formerly belonged to the tribe of Ephraim and the half-tribe of Manasseh. After these tribes were carried captive by the king of Assyria, it was peopled to a great extent by heathen, and the religion of the Samaritans was a mixture of Judaism and paganism. 2 Kings 17:24.

6. *Lost sheep;* expressive of their wandering and dangerous condition. *House of Israel;* the Jews, descendants of Israel, and hence called Israelites. As the Jews were the covenant people of God, it was proper that the gospel should be first preached to them. The Christian dispensation, moreover, which knows no distinction between Jews and Gentiles, was not fully established till after our Lord's ascent and the pouring out of the Holy Spirit, on the day of Pentecost.

7. *Kingdom of heaven;* see note to chap. 3:2.

8. *Freely give;* as you have received miraculous powers without paying for them, exert those powers without receiving compensation.

10. *Scrip;* a bag for provisions. *Two coats;* they were, in their first journeys among the Jews, not to provide either money or clothing, but to trust in Christ to supply them. *Staves;* if a man had a staff, he might take it; if he had shoes or sandals, he might wear them. Mark 6:8, 9. But they were to go without delay, and not be detained to make farther provision. *Worthy of his meat;* he deserves to be supported. So with you. This is a rule that holds good for all time.

11. *Worthy;* a man of reputation for piety and general worth, and who will be likely to receive your message. *There abide till ye go thence;* abide in one and the same house till ye leave that city. This would be equally conducive to their own comfort and the convenience of those who resorted to them.

12. *Salute it;* they were to use all the customary forms of politeness.

13. *Be worthy;* if they receive your message, the blessings you desire shall come upon them. *Not worthy;* if they reject your message, blessings shall follow you, but not them.

come upon it: but if it be not worthy, let your peace return to you.[a]

14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.[b]

15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.[c]

16 ¶ Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents,[d] and harmless* as doves.[e]

17 But beware of men:[f] for they will deliver you up to the councils,[g] and they will scourge you in their synagogues;[h]

18 And ye shall be brought before governors and kings for my sake,[i] for a testimony against them and the Gentiles.

19 But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak.[j]

20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.

21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death.

22 And ye shall be hated of all *men* for my name's sake: but he that endureth to the end shall be saved.[k]

23 But when they persecute you in this city, flee ye into another:[l] for verily I say unto you, Ye shall not have gone over† the cities of Israel till the Son of man be come.

24 The disciple is not above *his* master, nor the servant above his lord.[m]

25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub,‡[n] how much more *shall they call* them of his household?

26 Fear them not therefore: for there is A. D. 31. nothing covered, that shall not be revealed; and hid, that shall not be known.[o]

27 What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the house-tops.

28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.[p]

29 Are not two sparrows sold for a farthing?§ and one of them shall not fall on the ground without your Father.

30 But the very hairs of your head are all numbered.[q]

31 Fear ye not therefore, ye are of more value than many sparrows.

32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.[r]

33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.[s]

34 Think not that I am come to send peace on earth: I came not to send peace, but a sword.[t]

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.[u]

36 And a man's foes *shall be* they of his own household.[v]

37 He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me.[w]

38 And he that taketh not his cross, and followeth after me, is not worthy of me.

39 He that findeth his life shall lose it: and he that loseth his life for my sake, shall find it.[x]

40 ¶ He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me.[y]

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a Psa. 35:13. b Neh. 5:13; Acts 13:51; 18:6. c ch. 11:22, 24. d Rom. 16:19; Eph. 5:15. * Or, *simple*. e Phil. 2:15. f Phil. 3:2. g ch. 24:9; Mark 13:9. h Acts 5:40; 2 Cor. 11:24. i Acts ch. 24, 25. j Mark 13:11; Luke 12:11; 21:14, 15. k Dan. 12:12, 13; Rev. 2:10. l Acts 8:1. † Or, *end*, or *finish*. m Luke 6:40; John 13:16; 15:20. ‡ Gr. *Beelzebul*. n John 8:48.

o Mark 4:22; Luke 12:2, 3; 1 Cor. 4:5. p Isa. 8:12, 13; 51:7, 12; 1 Pet. 3:14. § Gr. *assarion*, in value *one cent and a half;* a tenth part of the Roman penny; ch. 18:28. q Acts 27:34. r Rev. 3:5. s 2 Tim. 2:12. t Luke 12:49, 53. u Mic. 7:5, 6. v Psa. 41:9. w Luke 14:26. x ch. 16:25. y ch. 18:5; 25:40, 45; John 12:44.

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14. *Shake off;* a strong expression of abhorrence of their sins, according to a custom among the Jews. Acts 13:51; 18:6.

15. *More tolerable;* their doom shall be less dreadful. They sinned against less light, and were less guilty than those who lived in the days of Christ.

16. *As sheep;* defenceless, unprotected by human power. *Wolves;* men disposed to assault and kill you. *Serpents;* emblems of wisdom. *Doves;* of innocence.

17. *Beware;* be cautious, and not needlessly exasperate wicked men, nor expose yourselves to their wrath. *Councils;* the judicial tribunals of the Jews.

18. *Testimony;* of the truths of the gospel, which would turn against them should they reject it.

19. *Take no thought;* be not anxious.

21. *Put to death;* the unbelieving members of the family will cause the believing members to be put to death for their love to Christ.

22. *Endureth;* continues faithful to the end of life.

23. *Be come;* to deliver his people and take vengeance on his foes. The primary reference of these words is to Christ's providential coming to destroy the Jewish state and nation by the hand of the Romans. But this foreshadowed his final coming to take vengeance on all the wicked.

24. *Above his master;* you must not expect that they will treat you better than they treat me.

27. *In darkness;* privately. *On the house-tops;* publicly.

28. *Him;* God. *Destroy—in hell;* by making them miserable there for ever.

29. *Your Father;* he takes care of even the birds. Surely, then, he will take care of you.

32. *Confess me;* as his Saviour, and continue to obey me. *I confess;* acknowledge and treat as my friend.

33. *Deny me;* desert my cause. *I deny;* deny to be my friend, and treat as my enemy.

34. *A sword;* the effect of my doctrine and teaching will be, not to unite those who confess and those who deny me, but to divide them, even though they belong to the same family.

37, 38. *Father or mother—taketh not up his cross;* a man must love Christ more than earthly friends, and follow Him notwithstanding all the trials to which it may expose him, or he cannot be His true disciple.

39. *He that findeth his life shall lose it:* though a man, by forsaking Christ, should preserve his life for a time, yet he would, by doing so, lose his soul. And though, by following Christ, he should lose his life, he would in this way save his soul.

40. *Me—him that sent me;* Christ and believers are so united, that what is done to them is considered as done to him; and he and the Father are so united, that what is done to one is done to the other.

A. D. 31. 41 He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man, shall receive a righteous man's reward.[a]

42 And whosoever shall give to drink unto one of these little ones, a cup of cold *water* only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

CHAPTER XI.

2 John sendeth his disciples to Christ. 7 Christ's testimony concerning John. 18 The opinion of the people, both concerning John and Christ. 20 Christ upbraideth the unthankfulness and unrepentance of Chorazin, Bethsaida, and Capernaum: 25 and praising his Father's wisdom in revealing the gospel to the simple, 28 he calleth to him all such as feel the burden of their sins.

AND it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

2 ¶ Now when John had heard in the prison the works of Christ,[b] he sent two of his disciples,

3 And said unto him, Art thou he that should come, or do we look for another?

4 Jesus answered and said unto them, Go and show John again those things which ye do hear and see:

5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

6 And blessed is *he* whosoever shall not be offended in me.[c]

7 ¶ And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see?[d] a reed shaken with the wind?[e]

8 But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft *clothing* are in kings' houses.

9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

10 For this is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.[f]

11 Verily I say unto you, Among them that are born of women, there hath not risen a greater than John the Baptist:[g] notwithstanding, he that is least in the kingdom of heaven, is greater than he.[h]

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a 1 Kings 17:10; Heb. 6:10. b Luke 7:18, etc. c Isa. 8:14, 15; 1 Cor. 1:22, 23; 1 Pet. 2:8. d Luke 7:24–30. e Eph. 4:14; Jas. 1:6. f Isa. 40:3; Mal. 3:1; Luke 1:76. g John 5:35. h John 1:15, 27; 3:30.

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41. *In the name;* on account of his being a prophet, from attachment to him and to his Lord. *A prophet's—a righteous man's reward;* he shall share in the spiritual blessings which God bestows on the prophet, or on the righteous man, whom he has thus aided.

42. *Little ones;* disciples, even the feeblest of them. *In the name;* because he is a disciple, from attachment to him and his Master; he shall receive the approbation and blessing of his Lord.

INSTRUCTIONS.

1. Christ has such infinite fulness, that he can communicate to his ministers and disciples all the gifts and qualifications which they need.

5. He appoints to his disciples the place of their labors, and though it may not be the one which, if left to ourselves, we should choose, we must learn, whatsoever place or state he chooses for us, therewith to be content.

9. We should not delay present duty in order to be better prepared to perform it. When Christ commands, we should obey, trusting in him for what we need in order to obey him and to be accepted in it.

12. Courtesy in ministers of the gospel and the manifestation of good-will to all, are required by Christ, and are essential to the highest comfort and usefulness of all who proclaim his truth.

16. Ministers of the gospel are bound to be wise as well as good; to exercise discretion as well as courage; not needlessly to exasperate even the worst of men, but meekly to instruct them.

17. No wisdom or goodness in the discharge of duty will secure the approbation of all, or prevent some from becoming open and bitter foes.

23. When greatly opposed in one place, it is not always a mark of wisdom or goodness to stay there; nor is it any evidence of want of courage or fidelity sometimes to flee, even if, in order to do it, a person should, like Paul, be let down by a wall in a basket. 2 Cor. 11:23.

26. No one in the path of duty should be disheartened on account of difficulties; for he will never meet with any which he will not, if he trust in Christ, be enabled either to overcome, or cheerfully and usefully to bear. Acts 5:41.

32. Men's treatment of Christ in this world will determine his treatment of them in the world to come.

34. The publication of the gospel is the occasion of developing the human heart, and leading men to show whether they are for Christ or against him. Yet the persecutions and distresses which often follow, are never the proper effects of the gospel, but always the effect of men's opposition to it.

37. Without making sacrifices, men cannot be disciples of Christ: but this should never hinder them from embracing, and steadfastly following him; for all the losses to which they may be called, even that of life itself, will be productive of their highest, their eternal good. Rom. 8:18.

40. Men may at any time show kindness to Jesus Christ, by showing it, from love to him and his cause, to his disciples; and thus they may be continually enhancing their gracious and eternal reward.

CHAPTER XI.

2. *In prison;* Luke 3:19, 20.

3. *He that should come;* the expected one—the Messiah. Though John had borne express testimony to Jesus, yet both he and his disciples may have been perplexed by erroneous ideas respecting the nature of His kingdom, and by their consequent failure to witness the fulfilment of their expectations concerning Him.

6. *Not be offended in me;* not dissatisfied with my character, conduct, and claims; but shall receive me as the Saviour, the Lamb of God that taketh away the sin of the world. John 1:29. Many were offended because Christ did not satisfy their carnal expectations concerning their long-promised Messiah. In these words the Saviour returned to John a virtual answer to his question, yet expressed in such a form that his enemies could take no advantage of it.

7. *A reed shaken;* an inconstant, unstable person.

8. *Soft raiment;* effeminate, delicate clothing. *King's houses;* the place for such persons is in the palaces of the great, not in the wilderness.

9. *More than a prophet;* more distinguished and honorable than any of the Old Testament prophets, because he was the forerunner of Christ, and stood in a nearer relation to him than any of them.

10. *Written;* Mal. 3:1; Isa. 40:3; chap. 3:3.

11. *Greater;* in dignity; more honorable in condition and employment. *Least;* as a prophet or teacher under the gospel dispensation. *Is greater;* his work would be

12 And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force.*[a]

13 For all the prophets and the law prophesied until John.

14 And if ye will receive *it*, this is Elias, which was for to come.[b]

15 He that hath ears to hear, let him hear.[c]

16 ¶ But whereunto shall I liken this generation?[d] It is like unto children sitting in the markets, and calling unto their fellows,

17 And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

18 For John came neither eating nor drinking, and they say, He hath a devil.[e]

19 The Son of man came eating and drinking,[f] and they say, Behold a man gluttonous, and a wine-bibber, a friend of publicans and sinners.[g] But wisdom is justified of her children.[h]

20 ¶ Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:[i]

21 Woe unto thee, Chorazin! woe unto thee, Bethsaida![j] for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.[k] A. D. 31.

23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell:[l] for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day.

24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.[m]

25 ¶ At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.[n]

26 Even so, Father: for so it seemed good in thy sight.[o]

27 All things are delivered unto me of my Father;[p] and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*.[q]

28 ¶ Come unto me, all *ye* that labor and are heavy-laden, and I will give you rest.[r]

29 Take my yoke upon you, and learn of me;[s] for I am meek and lowly in heart:[t] and ye shall find rest unto your souls.[u]

30 For my yoke *is* easy, and my burden is light.[v]

* Or, *is gotten by force, and they that thrust men take it, etc.*

a Luke 16:16; Eph. 6:11–13. b Mal. 4:5; ch. 17:12. c Rev. 2:7, etc. d Luke 7:31. e ch. 10:25; John 7:20. f ch. 9:10; John 2:2. g Luke 15:2; 19:7. h Psa. 92:5, 6; Prov. 17:24. i Luke 10:13, etc. j John 12:21. k ch. 10:15; ver. 24. l Isa. 14:13–15; Lam. 2:1. m ch. 10:15. n Psa. 8:2; Jer. 1:7, 8; 1 Cor. 1:27. o Luke 10:21, etc. p ch. 28:18; Luke 10:22; John 3:35; 17:2; 1 Cor. 15:27. q John 1:18; 1 John 5:20. r Isa. 53:1–4. s Phil. 2:5–8; 1 Pet. 2:21. t Zech. 9:9. u Jer. 6:16. v 1 John 5:3.

one of higher dignity and privilege than John's, because he would stand in a still nearer relation to Christ and proclaim more fully the truths of his gospel.

12. *From the days of John the Baptist;* from the days of his public appearance, when the kingdom of heaven, which before that had been something future, first began to come as something present. *Violence—by force;* men were strongly excited, and they pressed to hear and receive the gospel.

13. *Prophesied until John;* they prophesied of the kingdom of heaven as yet to come till John, when its coming began. See above, note on verse 12.

14. *Elias;* the one who was foretold in the Old Testament under the name of Elijah, because he would resemble that prophet. Mal. 4:5.

15. *He that hath ears;* let every one who can, hear and understand this concerning John and the coming of the kingdom of heaven. Our Lord commonly employs these words of some doctrine or statement that requires study and thought to comprehend it.

16. *Children sitting in the markets;* and imitating in their plays the transactions of life.

17. *Piped unto you;* played a lively tune, as at a wedding-feast. *Mourned unto you;* played a mournful tune, as at a funeral. *Lamented;* imitated the lamentations at funerals that accompanied the playing of the minstrels, chap. 9:23. These children are wayward, and will do nothing to please their mates.

18. *Neither eating nor drinking;* living very abstemiously.

19. *Eating and drinking;* living as did other people. *They say, Behold a man gluttonous;* they found fault with both, and rejected both, like fickle, capricious children, whom nothing could please. *Wisdom is justified of her children;* right and wise ways, like those which John and the Saviour pursued, will be approved by the spiritually wise and good.

20. *Upbraid;* rebuke and denounce judgments against them.

21. *Chorazin — Bethsaida;* cities in Galilee which he often visited, and in which he taught and wrought miracles. *Tyre and Sidon;* commercial cities in the western part of Palestine, on the Mediterranean sea. *Sackcloth and ashes;* the signs of sorrowing penitence.

23. *Exalted unto heaven;* greatly distinguished by privileges. *Brought down to hell;* destroyed with an aggravated destruction. *Remained;* would not have been destroyed.

24. *More tolerable;* they will be punished less severely, because they have not sinned against and rejected so much light.

25. *Hid these things;* not led them to perceive and embrace them, because there were the wisest and best reasons why he should not. *Wise and prudent;* in their own estimation, and so proud that they would not ask of God that wisdom which is from above. *Babes;* those who feel their dependence on God, and seek his aid.

26. *Seemed good;* because it was good, right, and best.

27. *All things are delivered;* all things were by the Father committed to Christ as mediator. He is head over all things to his church, and the final judge of the living and the dead. *Reveal him;* as manifested in the person and work of the Saviour, and by his word and Spirit.

28. *Heavy-laden;* burdened with sins or sorrows of any kind. *Rest;* relief, especially inward peace.

29. *Take my yoke;* submit to be guided and governed by me.

INSTRUCTIONS.

11. The work of a gospel minister is a most exalted employment; and he who faithfully performs it, is, in God's estimation, among the most honorable of the earth.

18. Though there is a great variety in the outward condition of ministers of the gospel, and in the mode of their communications with men, yet no condition and no manner of living or preaching will make the gospel universally acceptable, or lead any, without the grace of God, to embrace it.

21. The evidence which, through the grace of God, would have convinced some who are now lost, had they enjoyed it, and might have led them to repentance, utterly fails to produce these effects upon others.

24. The higher men are raised in privileges, the lower, if they continue to abuse them, will they sink in future woe.

A. D. 31.

CHAPTER XII.

1 Christ reproveth the blindness of the Pharisees concerning the breach of the sabbath, 3 by scriptures, 9 by reason, 13 and by a miracle. 22 He healeth the man possessed that was blind and dumb. 31 Blasphemy against the Holy Ghost shall never be forgiven. 36 Account shall be made of idle words. 38 He rebuketh the unfaithful, who seek after a sign: 49 and showeth who is his brother, sister, and mother.

AT that time Jesus went on the sabbath-day through the corn, and his disciples were a hungered, and began to pluck the ears of corn,[a] and to eat.[b]

2 But when the Pharisees saw *it*, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath-day.[c]

3 But he said unto them, Have ye not read what David did when he was a hungered, and they that were with him;[d]

4 How he entered into the house of God, and did eat the show-bread,[e] which was not lawful for him to eat, neither for them which were with him, but only for the priests?[f]

5 Or have ye not read in the law, how that on the sabbath-days the priests in the temple profane the sabbath, and are blameless?[g]

6 But I say unto you, That in this place is *one* greater than the temple.[h]

7 But if ye had known what *this* meaneth, I will have mercy, and not sacrifice,[i] ye would not have condemned the guiltless.

8 For the Son of man is Lord even of the sabbath-day.

9 ¶ And when he was departed thence, he went into their synagogue:[j]

10 And behold, there was a man which had *his* hand withered. And they asked him, saying, Is it lawful to heal on the sabbath-days?[k] that they might accuse him.

11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath-day, will he not lay hold on it, and lift *it* out?[l]

12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath-days.

13 Then saith he to the man, Stretch forth thy hand. And he stretched *it* forth; and it was restored whole, like as the other.

14 ¶ Then the Pharisees went out, and held a council* against him, how they might destroy him.

15 But when Jesus knew *it*, he withdrew himself from thence: and great multitudes followed him, and he healed them all;

16 And charged them that they should not make him known:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying,

18 Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my Spirit upon him, and he shall show judgment to the Gentiles.

19 He shall not strive, nor cry; neither shall any man hear his voice in the streets.

20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

21 And in his name shall the Gentiles trust.[m]

22 ¶ Then was brought unto him one possessed with a devil, blind, and dumb; and he healed him, insomuch that the blind and dumb both spake and saw.[n]

23 And all the people were amazed, and said, Is not this the son of David?

24 ¶ But when the Pharisees heard *it*, they said,

a Deut. 23:25. b Mark 2:23, etc.; Luke 6:1, etc. c Exod. 31:15. d 1 Sam. 21:6. e Exod. 25:30. f Exod. 29:32, 33. g Num. 28:9; John 7:22, 23. h 2 Chr. 6:18; Mal. 3:1; ch. 23:17–21. i Hos. 6:6. j Mark 3:1, etc.; Luke 6:6, etc. k Luke 14:3. l Deut. 22:4. * Or, *took counsel*. m Isa. 42:1. n Mark 3:11; Luke 11:14.

25. For all his dealings, however mysterious to men, God has the wisest and best of reasons. Those who love him will believe this, and rejoice in the conviction that he doeth all things well.

27. None have right views of God, except those who learn his character from his Son. The course of wisdom therefore, for all who wish to know God, is to sit at the feet of Christ and learn from him.

29. None need to be miserable. By submission to Jesus Christ, trust in him, and obedience to his commands, all may be happy in life, in death, and for ever.

CHAPTER XII.

1. *Corn;* in the Scriptures this word means grain of any kind, especially wheat and barley, which were the common grains of Palestine. *Pluck the ears;* picked off the heads, and rubbed them in their hands to separate the kernels from the ear. Luke 6:1.

2. *Not lawful;* not right; a violation of the fourth commandment.

3. *David;* 1 Sam. 21:1–6. The necessity of the case justified him.

5. *Read in the law;* Num. 28:9, 10. *Profane the Sabbath;* do what would have profaned it, had not the appropriate duties of the Sabbath required that labor. The Saviour refers to the killing and dressing of the animals for sacrifice, and other labors connected with the daily temple service. In John 7:23, he specifies circumcision as another work performed on the Sabbath. *Blameless;* without fault, because they did only what was proper on that day.

6. *Greater than the temple;* the argument is, that if in the service of the temple the priests might profane the Sabbath, according to the outward letter, much more might his disciples in his service; for he was Lord both of the temple and the Sabbath.

7. *Mercy and not sacrifice;* see note on chap. 9:13.

8. *Lord—of the Sabbath;* he who made it, and to whose worship it is devoted. If it was right for David to appease his hunger, and for the priests to do what was needful for the worship of God in the temple, much more was it right for the disciples, in attending upon the Lord of the Sabbath and of the temple, to appease their hunger as they did on the Sabbath-day.

16. *Not make him known;* he wished to be retired from public view, and do his works of love and mercy as the prophets had foretold that he would, Isa. 42:2, 3; and thus furnish new evidence that he was the Messiah.

18. *Chosen;* to be the Messiah. *Show judgment;* make known the truth to the Gentiles, and thus bring them into obedience to himself and become their Lord and Judge. Compare Isa. 2:2–4; 11:10; 62:2; Mal. 1:11, etc.

19. *Not strive, nor cry;* not come with outward show, as the Jews expected that he would.

20. *A bruised reed;* an emblem of persons who are feeble, and crushed with difficulties. *Not break;* not oppress or trample them down. *Smoking flax;* the wick of the ancient lamps. *Shall he not quench;* Christ would not quench, but cherish the feeblest beginnings of true grace. *Unto victory;* till his truth and mercy become triumphant.

24. *Beelzebub;* this name, among the Jews, was applied to the prince of unclean spirits. By applying it to Christ, they expressed the utmost contempt.

This *fellow* doth not cast out devils, but by Beelzebub* the prince of the devils.

25 And Jesus knew their thoughts,[a] and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

27 And if I by Beelzebub cast out devils,[b] by whom do your children cast *them* out? therefore they shall be your judges.

28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.[c]

29 Or else how can one enter into a strong man's house, and spoil his goods,[d] except he first bind the strong man? and then he will spoil his house.

30 He that is not with me, is against me;[e] and he that gathereth not with me, scattereth abroad.

31 ¶ Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men:[f] but the blasphemy *against* the *Holy* Ghost shall not be forgiven unto men.[g]

32 And whosoever speaketh a word against the Son of man,[h] it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come.

33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit.[i]

34 O generation of vipers,[j] how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.[k] A. D. 31.

35 A good man, out of the good treasure of the heart, bringeth forth good things: and an evil man, out of the evil treasure, bringeth forth evil things.

36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.[l]

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.[m]

38 ¶ Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.[n]

39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign;[o] and there shall no sign be given to it, but the sign of the prophet Jonas:

40 For as Jonas was three days and three nights in the whale's belly;[p] so shall the Son of man be three days and three nights in the heart of the earth.

41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it;[q] because they repented at the preaching of Jonas;[r] and behold, a greater than Jonas is here.

42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon;[s] and behold, a greater than Solomon *is* here.[t]

43 When the unclean spirit is gone out of a man,[u] he walketh through dry places,[v] seeking rest, and findeth none.

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* Gr. *Beelzebul.* a Psa. 139:2; John 2:24, 25. b ver. 24. c Dan. 2:44; ch. 6:33; Luke 11:20; 17:21; Rom. 14:17. d Isa. 49:24; 53:12; Rev. 12:7–10; 20:2, 3. e 1 John 2:19. f Mark 3:28; Luke 12:10. g Heb. 10:29; 1 John 5:16. h Luke 7:34; John 7:12; 1 Tim. 1:13. i ch. 7:16, 17. j ch. 3:7. k Luke 6:45. l Eccl. 12:14; Eph. 5:4, 6; Jude 15. m Prov. 13:3. n ch. 16:1; 1 Cor. 1:22. o Isa. 57:3. p Jonah 1:17. q Rom. 2:27. r Jonah 3:5. s 2 Chr. 9:1. t Luke 11:31, etc. u Luke 11:24. v Job 1:7; 1 Pet. 5:8.

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26. *Divided against himself;* had their representation been true, Satan would have made war upon himself, which was absurd.

27. *Children;* disciples of the Pharisees, who laid claim to the power of casting out devils, and were reputed so to do. *Shall be your judges;* shall convict you of folly and wickedness, in ascribing to Satan in my case what you ascribe to God's help in their case.

28. *Kingdom of God;* the reign of the Messiah on earth. *Is come unto you;* has already come upon you.

29. *How can one enter;* our Lord now gives the true explanation of his casting out devils. Satan, as a strong man armed, has taken possession of this world and of the souls of men. But Christ is stronger than he. He casts him out of individual hearts at his will, and will finally cast him out of the world. See Luke 11:21, 22; 10:18; Rev. 20:1–3.

31. *Be forgiven unto men;* if men repent of and forsake them, they are pardonable. *Blasphemy against the Holy Ghost shall not be forgiven;* it is unpardonable; it will never be repented of. The sin spoken of seems to have been that of malignantly ascribing to Satan what was known to be the work of the Spirit of God. Mark 3:30.

33. *Tree;* the heart. *Fruit;* conversation and conduct. *Is known;* there is a correspondence between men's feelings and their actions, as there is between a tree and its fruits: the one is known by the other. These words have a double reference. First, to Christ: let the Pharisees show that his works are evil, or admit that he is good. Secondly, to his adversaries: they are evil, and can neither do nor speak good things, as he says in the next verse: "O generation of vipers," etc.

36. *Idle;* here a word wantonly and causelessly uttered, like the blasphemous charges brought by the Pharisees against our Lord.

37. *Words;* since they flow from the heart, and indicate its character, verse 34. *Justified;* shown to be righteous. *Condemned;* shown to be wicked.

38. *A sign;* some miraculous appearance from heaven. Compare chap. 16:1; Mark 8:11; John 6:30. Like all cavillers, they profess not to be satisfied with the proofs he had given them of his divine mission: they must have signs according to their own dictation.

39. *No sign;* no such sign as they desired. One would in due time be given, which would demonstrate his Messiahship; but it would not convince them.

40. *In the whale's belly;* in which he was a type of Christ's burial. *Three days and three nights;* that is, parts of three days and nights. The burial of Christ took place on Friday. That was reckoned, according to Jewish custom, as one day. Saturday, through the whole of which Christ was in the tomb, called the heart of the earth, was another day; and the Christian Sabbath, on the morning of which he rose from the dead, was the third day; or, according to their mode of speaking, three days and three nights.

41. *Men of Nineveh;* Jonah 3:5. *Greater than Jonas;* the Messiah, the Son of God.

42. *Queen of the south;* 1 Kings 10:1–9. *Uttermost parts;* a very distant country. *Greater than Solomon;* though Solomon was the greatest of men as to wisdom, 1 Kings 3:12, Jesus was greater than he, or any mere man.

43. *Dry places;* barren and desolate regions, here considered as the haunts of evil spirits.

A. D. 31. 44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth *it* empty, swept, and garnished.

45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last *state* of that man is worse than the first.[a] Even so shall it be also unto this wicked generation.

46 ¶ While he yet talked to the people, behold, *his* mother and his brethren stood without, desiring to speak with him.[b]

47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?

49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!

50 For whosoever shall do the will of my Father which is in heaven,[c] the same is my brother, and sister, and mother.

[a] Heb. 6:4; 10:26; 2 Pet. 2:20, 22. [b] ch. 13:55; Mark 3:31, etc.; Luke 8:19, etc. [c] ch. 7:21; John 15:14; Gal. 5:6; Heb. 2:11; 1 John 2:17.

44. *I will return into my house;* into the man in whom he had dwelt. *Empty;* not occupied by any other who would keep him out.

45. *Seven;* a large or full number. *More wicked;* some totally wicked spirits are more wicked than others. *Worse than the first;* if men do not grow better under the means of grace, and permit the Holy Spirit to take possession of their hearts, they will grow worse. *This wicked generation;* the primary reference of this awful parable is to the Jews of our Lord's day. Much culture had been bestowed by God upon their nation. Under the preaching of John they had recently given promising signs of repentance. But their hearts had remained, like an untenanted house, empty of God's presence and grace; and now the unclean spirit is returning, with seven more wicked spirits, to hurry them on to ruin temporal and eternal. The parable is fulfilled also in all nations and individuals who imitate the conduct of that "wicked generation."

48. *Who is my mother?* This question was designed to awaken attention, in order more usefully to communicate instruction.

50. *Whosoever shall do the will of my Father—is my brother, and sister, and mother;* my most intimate and endeared relatives and friends. These words contain a silent but powerful rebuke of the idolatrous honor paid by many to the mother of our Lord.

INSTRUCTIONS.

6. Neither the temple nor the Sabbath, nor any place or time or form of religious worship, should ever, in our affections, rival him who is Lord of all, or lead us in any respect to contravene his will with regard to them.

7. The fourth commandment always allowed men on the Sabbath-day to relieve the distressed, to feed the hungry, and to perform all those labors which public worship and the best discharge of the appropriate duties of holy time require.

9. Imitators of Christ will on the Sabbath attend public worship, for the purpose of thus honoring God and benefiting their fellow-men.

11. Men often condemn in others, things which they without scruple allow in themselves.

19. Human perfection, as exemplified in Christ, is compassionate, condescending, and kind; meek, lowly, and retiring. It does not unnecessarily awaken the opposition, or intrude upon the attention of others; while it is earnest and affectionate, active and persevering in doing good.

CHAPTER XIII.

3 The parable of the sower and the seed: 18 the exposition of it. 24 The parable of the tares, 31 of the mustard-seed, 33 of the leaven, 44 of the hidden treasure, 45 of the pearl, 47 of the draw-net cast into the sea: 53 and how Christ is contemned of his own countrymen.

THE same day went Jesus out of the house, and sat by the seaside.

2 And great multitudes were gathered together unto him, so that he went into a ship, and sat;[d] and the whole multitude stood on the shore.

3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;

4 And when he sowed, some *seeds* fell by the wayside, and the fowls came and devoured them up:

5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

6 And when the sun was up, they were scorched; and because they had no root, they withered away.

7 And some fell among thorns; and the thorns sprung up, and choked them:

8 But other fell into good ground, and brought forth fruit, some a hundred-fold, some sixty-fold, some thirty-fold.[e]

[d] Luke 5:3. [e] Mark 4:2; Luke 8:5, etc.

24. The ascription to the devil of what is performed by the Holy Ghost, is a sin peculiarly offensive to God, and exceedingly dangerous to men.

30. There are in our world no neutrals; all men are either for Christ or against him.

33. The difference in the character and conduct of men is according to the difference of their hearts; their chief concern, therefore, should be with their thoughts and feelings, not merely with their outward actions.

38. Men who disbelieve and reject the truth, often profess to do it for want of evidence; while the evidence which God has furnished, and which is abundantly sufficient, they overlook or withstand.

45. A man's heart, by withstanding conclusive evidence, is made harder, and his wickedness increased; so that his character by such a course grows constantly worse, and his last state will be worst of all.

50. No affection which ever did or can exist between earthly friends, equals in tenderness and strength that which subsists between Christ and those who do the will of his Father.

CHAPTER XIII.

1. *Seaside;* the sea of Galilee.

2. *Ship;* a small vessel or fishing-boat.

3. *Parables;* the parables of Christ were descriptions of natural things, for the purpose of illustrating spiritual things. The seven parables recorded in this chapter all relate to the kingdom of heaven among men. See note on chap. 3:2. They are both illustrations of its nature and prophecies of its progress.

4. *Wayside;* where the ground was not ploughed, and the seed sown not covered.

5. *Stony places;* where the rocks were but slightly covered with earth.

6. *Because they had no root;* the roots could not go down deep enough to obtain the moisture needful for their growth.

7. *Thorns;* parts of the field which had not been cleared. *Choked;* so shaded and exhausted in the ground as to prevent the grain from yielding increase.

8. *Good ground;* rich soil, and well prepared. Notice the gradation in respect to these four kinds of soil. In the first, the seed perishes without even springing up; in the second, it springs up, but withers away; in the third, it springs up and bears fruit, but not to perfection; in the fourth, it yields a harvest of perfect grain.

9 Who hath ears to hear, let him hear.[a]

10 ¶ And the disciples came, and said unto him, Why speakest thou unto them in parables?

11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.[b]

12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.[c]

13 Therefore speak I to them in parables: because they seeing, see not; and hearing, they hear not; neither do they understand.

14 And in them is fulfilled the prophecy of Esaias,[d] which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:[e]

15 For this people's heart is waxed gross, and *their* ears are dull of hearing,[f] and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them.

16 But blessed *are* your eyes, for they see: and your ears, for they hear.[g]

17 For verily I say unto you, That many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them;* A. D. 31. and to hear *those things* which ye hear, and have not heard *them*.[h]

18 ¶ Hear ye therefore the parable of the sower.[i]

19 When any one heareth the word of the kingdom,[j] and understandeth *it* not, then cometh the wicked *one*,[k] and catcheth away that which was sown in his heart. This is he which received seed by the way-side.

20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;[l]

21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.[m]

22 He also that received seed among the thorns is he that heareth the word; and the care of this world,[n] and the deceitfulness of riches,[o] choke the word, and he becometh unfruitful.

23 But he that received seed into the good ground is he that heareth the word, and understandeth *it;* which also beareth fruit,[p] and bringeth forth, some a hundred-fold, some sixty, some thirty.

24 ¶ Another parable put he forth unto them,[q] saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:[r]

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a Ch. 11:15. b ch. 11:25; Mark 4:11; 1 Cor. 2:10–15; Eph. 1:9, 18; 3:9; Col. 1:26, 27; 1 John 2:27. c ch. 25:29; Luke 9:26. d Isa. 6:9. e Ezek. 12:2; John 12:40; Acts 28:26, 27; Rom. 11:8; 2 Cor. 3:14, 15. f Heb. 5:11. g ch. 16:17; Luke 10:23, 24; John 20:29; 2 Cor. 4:6. h Eph. 3:5, 6; Heb. 11:13; 1 Pet. 1:10, 11. i Mark 4:14, etc.; Luke 8:11, etc. j ch. 4:23. k 1 John 2:13, 14; 3:12. l Isa. 58:2; Ezek. 33:31, 32; John 5:35; Gal. 4:15. m ch. 24:10; 26:31; 2 Tim. 4:16. n Luke 14:16–24. o Mark 10:23; 1 Tim. 6:9; 2 Tim. 4:10. p John 15:5. q Isa. 28:10, 13. r 1 Pet. 1:23.

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10. *Why speakest thou—in parables?* the question shows that this was the first time he had addressed the multitudes in this manner. Compare with this chapter the sermon on the mount, in which there are only similitudes intermingled with plain address.

11. *You;* his disciples, who loved him and desired to understand his teaching. *Mysteries of the kingdom of heaven;* the deep truths respecting the dispensation of the gospel, which had not before been revealed, or were revealed only in part, and which Christ opened plainly to his disciples. *To them;* to the multitudes without the circle of his disciples. *Is not given;* to know these mysteries. The hinderance to their receiving this knowledge is stated in verse 13.

12. *Hath;* hath some knowledge of these mysteries. *Shall be given;* more knowledge. It is a practical knowledge of which the Saviour speaks, implying love towards him, and a desire to understand the truths which he taught. *Hath not;* hath not knowledge, because he hath neither love towards me nor desire to know my truth. *Even that he hath;* his present opportunities and privileges for knowing the truth. The Saviour here lays down a general principle of deep and solemn import, which all who hope to be saved would do well to ponder in their hearts.

13. *Seeing, see not;* have faculties and opportunities, but do not rightly use them; of course do not understand the truths which they do not desire to know. The ignorance, dulness, and prejudices which come from such a wrong state of heart, made it proper that the Saviour should veil his instructions in parables, which the careless and indifferent would neglect, but the earnest and humble would search into and understand.

14. *In them is fulfilled;* the language of Isaiah is a description of their case. Isa. 6:9, 10. *Not perceive;* not perceive the spiritual meaning of his words, because, as expressed in the next verse, they shut their eyes against the light. They were not converted, and not saved, as they might have been, had they loved the truth and desired to know it.

16. *They see—they hear;* with good effect. They loved the truth and desired to know it, and to them a knowledge of it was communicated.

17. *Things which ye see—hear;* things done by the Messiah, and truths taught by him.

18. *The parable;* understand the meaning of it. It represents four classes of hearers: the thoughtless, the fickle, the worldly, and the truly pious.

19. *The word of the kingdom;* the truths of the gospel. *Understandeth it not;* because he does not properly attend to it. This represents thoughtless, careless, and stupid hearers.

20. *Anon;* immediately; and, as we are elsewhere taught, without either understanding or counting the cost of Christ's service. Compare Luke 14:25–33.

21. *Root in himself;* true Christian principle. *Offended;* discouraged, loses the interest which he once felt in the gospel, and turns back. This represents the fickle: persons of quick feelings, easily excited, and who for a time appear to be much engaged. But they are unstable, easily turned aside by difficulties, and so give up, and become more hardened than before.

22. *Unfruitful;* destitute of good works. He does not live a life of piety towards God, and of beneficence towards men. This represents the worldly-minded man, who is so occupied with the things of time, that he has no heart to attend to the salvation of his soul, or the souls of his fellow-men.

23. *Beareth fruit;* he receives the truth into the heart, and acts under its abiding influence. This represents the pious, the friends of God and men. They are all useful, but some more so than others. These truths, as to the various effects of the gospel, it was important that his disciples, who were to be preachers of it, should understand. They desired to understand them, and to them the understanding of them was given; while to his opposers, who did not wish to understand them, it was not given.

24. *The kingdom of heaven is likened;* the kingdom of heaven, here the visible church of Christ, is likened to a field in which the owner sows good seed, etc. *Good seed;* clean wheat, representing the truths of the gospel, and those who embrace them.

A. D. 31. 25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares,[a] and bind them in bundles to burn them:[b] but gather the wheat into my barn.[c]

31 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard-seed,[d] which a man took, and sowed in his field:

32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.[e]

33 ¶ Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures* of meal, till the whole was leavened.

34 All these things spake Jesus unto the multitude in parables;[f] and without a parable spake he not unto them:

35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables;[g] I will utter things which have been kept secret from the foundation of the world.[h]

36 ¶ Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37 He answered and said unto them, He that soweth the good seed is the Son of man;

38 The field is the world;[i] the good seed are the children of the kingdom;[j] but the tares are the children of the wicked *one*;[k]

39 The enemy that sowed them is the devil; the harvest is the end of the world;[l] and the reapers are the angels.[m]

40 As therefore the tares are gathered and burned in the fire;[n] so shall it be in the end of this world.

41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend,† and them which do iniquity;[o]

42 And shall cast them into a furnace of fire:[p] there shall be wailing and gnashing of teeth.[q]

43 Then shall the righteous shine forth as the sun in the kingdom of their Father.[r] Who hath ears to hear, let him hear.

44 ¶ Again, the kingdom of heaven is like unto treasure hid in a field;[s] the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath,[t] and buyeth that field.[u]

45 ¶ Again, the kingdom of heaven is like unto a merchant-man seeking goodly pearls:

46 Who, when he had found one pearl of great price,[v] went and sold all that he had, and bought it.

47 ¶ Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:[w]

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,[x]

50 And shall cast them into the furnace of fire:[y] there shall be wailing and gnashing of teeth.

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a 1 Tim. 5:24. b Mal. 4:1. c Luke 3:17. d Mark 4:30. e Ezek. 17:23. * The Greek word, *saton*, signifies a measure containing about a peck and a half, wanting a little more than a pint. f Mark 4:33. g Psa. 78:2. h Luke 10:24; Rom. 16:25, 26; Col. 1:26. i Rom. 10:18; Col. 1:6. j 1 Pet. 1:23. k John 8:44; Acts 13:10; 1 John 3:8. l Joel 3:13; Rev. 14:15. m Rev. 14:15–19. n ver. 30. † Or, *scandals*. o Luke 13:27. p ch. 3:12; Rev. 19:20; 20:10. q ver. 50; ch. 8:12. r Dan. 12:3; 1 Cor. 15:49. s Prov. 2:4, 5. t Phil. 3:7, 8. u Isa. 55:1; Rev. 3:18. v Prov. 3:14, 15; 8:11. w ch. 22:10. x ch. 25:32. y ver. 42.

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25. *Tares;* not our American tares, but a species of darnel bearing poisonous seeds, and having, before it comes to a head, a near resemblance to the stalks of wheat and barley.

26. *Brought forth fruit;* when the fruit began to grow. By their principles and conduct, the difference between those who embrace the gospel and those who embrace opposite errors, is seen.

28. *Gather them up;* by the process of weeding common in that country.

29. *Root up also the wheat;* on account of their resemblance and connection with each other.

30. *Harvest;* the day of judgment. *Reapers;* the angels. *Tares;* the wicked. *Wheat;* the righteous. Ver. 49, 50.

31. *Another parable;* this parable represents the progress which the gospel would make. From small beginnings it would increase, and its influence become extensive and powerful.

32. *A tree;* in that country the mustard grows much larger than it does in this.

33. *Leaven;* is all-pervading and powerful. Though silent and hidden, it soon affects the whole mass. So would divine truth be, in its influence on individuals and on communities.

34. *Without a parable spake he not;* see note on ver. 13.

35. *The prophet;* Psa. 78:2. The history of ancient Israel which the psalmist recounts was typical of the higher mysteries of Christ's kingdom, as the apostle Paul expressly teaches. 1 Cor. 10:11.

37. *Son of man;* meaning himself, dispensing truth either personally or by his servants.

38. *The field is the world;* for by the appointment of Christ the good seed of the gospel is to be sown among all nations, so that the visible church shall be coëxtensive with the world. *Children of the kingdom;* children of God not in name alone, but in reality. *Children of the wicked one;* of Satan, though they be found among Christ's visible followers.

43. *Righteous;* the same as "the children of the kingdom," those who have believed and obeyed the gospel. *Shine forth as the sun;* be inexpressibly glorious in heaven. *Ears to hear;* let all who have ears, hear and believe, and so act that they may escape the wailing of the wicked, and enjoy the glory of the righteous.

44. *Buyeth that field;* that, by obtaining possession of the field, he may obtain possession of the treasure in it.

47. *A net—cast into the sea;* the sea is the world, and the net is the gospel with its ministers and ordinances. This

51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

52 Then said he unto them, Therefore every scribe *which is* instructed unto the kingdom of heaven, is like unto a man *that is* a householder, which bringeth forth out of his treasure *things* new and old.[a]

53 ¶ And it came to pass, *that* when Jesus had finished these parables, he departed thence.

54 And when he was come into his own country,[b] he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this *man* this wisdom, and *these* mighty works?

55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

56 And his sisters, are they not all with us? Whence then hath this *man* all these things?

57 And they were offended in him.[c] But Jesus said unto them, A prophet is not without honor, save in his own country, and in his own house.

58 And he did not many mighty works there, because of their unbelief.

CHAPTER XIV. A. D. 32.

1 Herod's opinion of Christ. 3 Wherefore John Baptist was beheaded. 13 Jesus departeth into a desert place: 15 where he feedeth five thousand men with five loaves and two fishes: 22 He walketh on the sea to his disciples: 34 and landing at Gennesaret, healeth the sick by the touch of the hem of his garment.

AT that time Herod the tetrarch heard of the fame of Jesus,[d]

2 And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do show forth themselves in him.*

3 ¶ For Herod had laid hold on John, and bound him, and put *him* in prison for Herodias' sake, his brother Philip's wife.

4 For John said unto him, It is not lawful for thee to have her.[e]

5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.[f]

6 But when Herod's birthday was kept, the daughter of Herodias danced before them,† and pleased Herod.

7 Whereupon he promised with an oath to give her whatsoever she would ask.

8 And she, being before instructed of her moth-

a Prov. 10:21; 15:7; 18:4; Song 7:13. b Mark 6:1, etc.; Luke 4:16, etc. c Isa. 49:7; 53:3; John 6:42. d Mark 6:14; Luke 9:7, etc. * Or, *are wrought by him.* e Lev. 18:16; 20:21. f ch. 21:26; Luke 20:6. † Gr. *in the midst.*

parable has a close relation to that of the tares in the field. It shows the mixture of good and evil which will always exist in the visible church on earth.

52. *Every scribe;* in allusion to the office of the Jewish scribes, which was to teach the law of Moses, Christ names those whom he calls to be teachers in the kingdom of heaven scribes. *Instructed;* trained and furnished as he should be.

54. *His own country;* Nazareth. Chap. 2:23.

55. *Carpenter's son;* Joseph, his reputed father, was a carpenter.

56. *These things;* wisdom to teach in such an interesting and instructive manner, and power to work miracles.

57. *Offended;* at his humble birth and indigent circumstances. They were too proud to receive him as their teacher. *In his own house;* a man often has less influence with those among whom he spent his childhood than with others.

58. *Unbelief;* as they rejected him, and disbelieved his Messiahship, notwithstanding all his miracles, he left them and departed to another place.

INSTRUCTIONS.

4. Careless hearers receive no benefit from the word of truth, though it be preached ever so faithfully.

5. To be savingly benefited by the preaching of the gospel, it is not enough that persons admit its truths, that their feelings are excited, that they are greatly distressed on account of sin, or that they have a hope of salvation, and are exceedingly joyful. They must take Christ for their teacher and pattern; must trust in him for salvation; and whatever it may cost them, must persevere in obeying him to the end.

7. Supreme devotion to this world, whatever be a man's feelings and conduct in other respects, will prevent all saving efficacy of the gospel; and as long as it is continued, will exclude from the soul the love of God. 1 John 2:15.

12. The way to have more light and grace is to make a diligent improvement of what is now granted to us.

25. In places where Christ, by his ministers, communicates his truth, Satan and his agents will disseminate errors; and such is the state of the human heart, that they will, without cultivation, take root, spring up, and bring forth evil fruit. Men are therefore bound to take heed what they hear, as well as how they hear; for their adversary the devil goeth about, not only as a roaring lion, but also as an angel of light, seeking, in various ways, to destroy the souls of men.

29. Men cannot in this world separate entirely the wicked from the righteous, or with certainty judge as to the characters of men. That must be left to the Searcher of hearts, and to the decisions of the day of judgment.

44. He who rightly estimates the value of his soul, will make its salvation his chief concern, and give up whatever prevents his obtaining it.

47. We should not be discouraged on account of the mixture of evil with good in God's church; for it has always been so, and will be so to the end of time.

48. It can be of no avail to any man to be a member of Christ's visible church, unless he have also the character of a Christian.

52. Ministers of the gospel should be always learning, not merely of men, but of God. They should also be habitually communicating, not merely what they learned years ago, but what they have lately learned, things new as well as old, that these truths may have in their own minds and the minds of others the freshness and beauty, the vigor and force of youth.

57. To judge of persons by their wealth or that of their relatives, or by any merely external distinctions, and not by their character and conduct, is evidence of a little mind, and of a proud heart.

CHAPTER XIV.

1. *Herod the tetrarch;* this was Herod Antipas, son of Herod the Great who slew the children at Bethlehem. Chap. 2:16. Tetrarch means the ruler of a fourth part, and was applied to him because he governed a part of his father's kingdom.

4. *Not lawful;* Herodias was the wife of Philip, Herod's brother, by whom she had a daughter named Salome. Herod had put away his own wife, the daughter of Aretas king of Arabia Petrea, and had taken Herodias, though her husband was still living.

5. *Feared the multitude;* he was afraid, should he put John to death, that they would rebel, and make him trouble; he therefore did not kill him, but put him in prison.

8. *Instructed;* her mother had told her what to ask. *Charger;* a large dish or platter.

A. D. 32. er, said, Give me here John the Baptist's head in a charger.[a]

9 And the king was sorry:[b] nevertheless for the oath's sake,[c] and them which sat with him at meat, he commanded *it* to be given *her*.

10 And he sent, and beheaded John in the prison.

11 And his head was brought in a charger, and given to the damsel: and she brought *it* to her mother.

12 And his disciples came, and took up the body, and buried it,[d] and went and told Jesus.

13 ¶ When Jesus heard *of it*, he departed thence by ship into a desert place apart:[e] and when the people had heard *thereof*, they followed him on foot out of the cities.

14 And Jesus went forth, and saw a great multitude,[f] and was moved with compassion toward them,[g] and he healed their sick.

15 And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Jesus said unto them, They need not depart; give ye them to eat.

17 And they say unto him, We have here but five loaves, and two fishes.

18 He said, Bring them hither to me.

19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to *his* disciples, and the disciples to the multitude.

20 And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.[h]

21 And they that had eaten were about five thousand men, besides women and children.

22 ¶ And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

23 And when he had sent the multitudes away, he went up into a mountain apart to pray:[i] and when the evening was come, he was there alone.

24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

25 And in the fourth watch of the night Jesus went unto them, walking on the sea.

26 And when the disciples saw him walking on the sea,[j] they were troubled, saying, It is a spirit; and they cried out for fear.[k]

27 But straightway Jesus spake unto them, saying, Be of good cheer;[l] it is I; be not afraid.

28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.[m]

29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

30 But when he saw the wind boisterous,* he was afraid; and beginning to sink, he cried, saying, Lord, save me.[n]

31 And immediately Jesus stretched forth *his* hand,[o] and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?[p]

32 And when they were come into the ship, the wind ceased.[q]

33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.[r]

34 ¶ And when they were gone over, they came into the land of Gennesaret.[s]

35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased;

36 And besought him that they might only touch the hem of his garment:[t] and as many as touched were made perfectly whole.[u]

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[a] Prov. 29:10. [b] Judg. 11:31, 35; Dan. 6:14-16. [c] Judg. 21:1; 1 Sam. 14:28; 25:22; Eccl. 5:2. [d] Acts 8:2. [e] ch. 10:23; 12:15; Mark 6:32, etc.; Luke 9:10, etc.; John 6:1, 2, etc. [f] ch. 9:36; 15:32, etc. [g] Heb. 4:15. [h] 2 Kings 4:1-7. [i] Mark 6:46. [j] Job 9:8; John 6:19. [k] Luke 24:37. [l] Acts 23:11. [m] Phil. 4:13. * Or, *strong*. [n] Psa. 69:1, 2; Lam. 3:57. [o] Isa. 63:12. [p] Jas. 1:6. [q] Psa. 107:29. [r] Dan. 3:25; Luke 4:41; John 1:49; 6:69; 11:27; Acts 8:37; Rom. 1:4. [s] Mark 6:53. [t] Num. 15:38; ch. 9:20; Mark 3:10; Luke 6:19; Acts 19:12. [u] John 6:37.

9. *Sorry;* he knew it was wrong, and was afraid it would make him trouble. *Them that sat with him;* he was more afraid of them than of God.

15. *Evening;* the Jews reckoned two evenings, one of which commenced about three o'clock in the afternoon, and is the one here referred to; the other commenced about six o'clock, and is referred to in verse 23.

19. *Blessed;* he praised the Lord for that provision, and asked him to bless them in the reception of it.

20. *Did all eat—were filled;* besides the immediate act of mercy in feeding a vast multitude in the wilderness, this miracle was intended to have a deep symbolic meaning. By it Christ exhibited himself as "the bread of life." See the use which the Lord himself makes of it, John 6:27-58.

25. *Fourth watch;* the Jews had four watches, or periods of the night. The first watch was from six to nine o'clock; the second, from nine to twelve; the third, from twelve to three; and the fourth, from three to six in the morning.

26. *It is a spirit;* they thought it was a spirit or ghost, supposing that for a man with a real body to walk on the water was impossible.

29. *He walked;* upheld by the divine power of Jesus Christ.

31. *Doubt;* why didst thou doubt my power to continue to support thee?

33. *Son of God;* this was a public acknowledgment of him as the Messiah.

34. *Gennesaret;* on the north-west side of the sea of Galilee.

INSTRUCTIONS.

5. Men are often disposed to commit crimes, from which they are restrained only by the fear of man, and other selfish considerations. This shows that their hearts are worse than their lives, and that they fear man more than God.

6. Seasons of feasting and revelry are seasons of great danger; and when attended with dancing and profaneness, render persons peculiarly liable to be overcome by temptation, and to fall under the power of the destroyer.

8. Continuance in known sin blunts, and finally obliterates the delicate perceptions, the tender sensibilities, and all the finer emotions of the human heart. It renders not only men, but women also, monsters of iniquity.

9. No oath can lay a man under obligations to do wrong. It is a sin to take such an oath, and it is an additional sin to fulfil it.

The wicked, while they often lay claim to great courage, and sometimes show what in some respects resembles it, are at heart great cowards. They are afraid even of being called cowards by those whose praise would be a blot; and to avoid it, they will commit murder, and expose themselves to the endless wrath of God.

10. Indulgence in one sin opens the way for, and strongly tempts to the commission of others; and when men begin a course of iniquity, none but God knows where they will stop.

CHAPTER XV.

3 Christ reproveth the scribes and Pharisees for transgressing God's commandments through their own traditions: 11 teacheth how that which goeth into the mouth doth not defile a man. 21 He healeth the daughter of the woman of Canaan, 30 and other great multitudes: 32 and with seven loaves and a few little fishes feedeth four thousand men, besides women and children.

THEN came to Jesus scribes and Pharisees, which were of Jerusalem, saying,

2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.[a]

3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?[b]

4 For God commanded, saying, Honor thy father and mother:[c] and, He that curseth father or mother, let him die the death.[d]

5 But ye say, Whosoever shall say to *his* father or *his* mother, *It is* a gift, by whatsoever thou mightest be profited by me;

6 And honor not his father or his mother,[e] *he shall be free.* Thus have ye made the commandment of God of none effect by your tradition.

7 *Ye* hypocrites, well did Esaias prophesy of you, saying,

8 This people draweth nigh unto me with their mouth, and honoreth me with *their* lips; but their heart is far from me.[f]

9 But in vain they do worship me, teaching *for* doctrines the commandments of men.[g]

10 ¶ And he called the multitude, and said unto them, Hear, and understand:

11 Not that which goeth into the mouth A. D. 32. defileth a man;[h] but that which cometh out of the mouth, this defileth a man.

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?

13 But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up.[i]

14 Let them alone: they be blind leaders of the blind.[j] And if the blind lead the blind, both shall fall into the ditch.

15 Then answered Peter and said unto him, Declare unto us this parable.

16 And Jesus said, Are ye also yet without understanding?

17 Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?

18 But those things which proceed out of the mouth come forth from the heart; and they defile the man.[k]

19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:[l]

20 These are *the things* which defile a man: but to eat with unwashen hands defileth not a man.

21 ¶ Then Jesus went thence, and departed into the coasts of Tyre and Sidon.[m]

22 And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have

[a] Mark 7:1, etc. [b] Col. 2:8, 23; Titus 1:14. [c] Exod. 20:12; Deut. 5:16. [d] Exod. 21:17; Lev. 20:9. [e] Deut. 27:16. [f] Isa. 29:13. [g] Col. 2:22. [h] Acts 10:15; Rom. 14:14, 20; 1 Tim. 4:4; Titus 1:15. [i] John 15:2, 6. [j] ch. 23:16; Luke 6:39. [k] Luke 6:45; Jas. 3:6. [l] Gen. 6:5; 8:21; Prov. 6:14; 24:9; Jer. 17:9; Rom. 3:10–19; Gal. 5:19–21; Eph. 2:3; Titus 3:3. [m] Mark 7:24.

19. Those who labor to save the souls of men should, as they have opportunity and ability, supply the wants of their bodies; and while they help men to the bread which perishes, it may prepare them to receive that which endureth unto everlasting life.

23. Habitual communion with God, and daily retirement for this purpose, is essential to holiness of character, and to great usefulness among men. It is also a safeguard against temptation, and a good preparation for the best discharge of duty.

28. We must not be impatient, or needlessly expose ourselves to danger, even to be with Christ. If we do, he will show us that we lack faith; and that, had he not done better for us than we did for ourselves, we should have perished.

30. It is when our thoughts are turned away from Christ to the dangers around us, that we lose our courage.

32. The ship with the disciples in it, tossed all night by the waves, and detained by contrary winds, is an apt emblem of the church of Christ in the dark days of reproach and persecution. But the Saviour has his eye ever upon her, and when he comes to her help in the morning, her course will be calm and prosperous.

CHAPTER XV.

2. *Tradition;* traditions were laws or precepts of men, which they said had been handed down by word of mouth from past generations, and many of which were afterwards written. They were often treated as of more authority than the laws of God. The scribes were the interpreters of these traditions, and could thus control the minds of the people. One of those traditions required the hands to be always washed before taking food. The object of this washing was to remove any ceremonial defilement that might have been unwittingly contracted in the intercourse of life. Our Saviour disregards it as a superstitious punctiliousness not required by the law of Moses.

5. *It is a gift;* that is, has been consecrated as a gift to the Lord. If children should announce to their parents that they had devoted to religious uses what might otherwise have been given to their support, the scribes said they were released from obligation to assist them, however much they might suffer. Thus, under pretext of religion, they nullified the law of God through their traditions.

6. *Honor not;* namely, by providing for them a comfortable support.

8. *Draweth nigh;* they pretended to honor God with words and outward observances, while their hearts and practices were opposed to him.

9. *For doctrines;* teaching as the commands of God what were merely the commands of men.

11. *Not that;* not food which goeth into the mouth, as the Pharisees pretended, but wickedness in the heart, coming out in false doctrines and wicked conduct, defileth a man.

13. *Every plant;* he means false teachers, such as these Pharisees, with their corrupt doctrines and practices. *Shall be rooted up;* God is continually rooting them out of his earthly church, as he did the Pharisees of old, by his providence coöperating with his word and Spirit; and in the world to come the separation shall be final and perfect.

14. *Let them alone;* regard not what they say, and have nothing to do with them.

16. *Without understanding;* common sense, if rightly exercised, would teach, that not food in the mouth, but sin in the heart, defileth a man.

21. *Coasts of Tyre and Sidon;* Zidonia, or Phœnicia, on the Mediterranean coast north of Palestine. Of this country Sidon was the earlier, and Tyre the later emporium.

22. *Woman of Canaan;* for the Zidonians were descended from Canaan, Gen. 10:15. By Mark, 7:26, she is also called a Greek, as being a Gentile in her religion; and a

A. D. 32. mercy on me, O Lord, *thou* son of David;[a] my daughter is grievously vexed with a devil.

23 But he answered her not a word.[b] And his disciples came and besought him, saying, Send her away; for she crieth after us.

24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel.[c]

25 Then came she and worshipped him, saying, Lord, help me.

26 But he answered and said, It is not meet to take the children's bread, and to cast *it* to dogs.[d]

27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.

28 Then Jesus answered and said unto her, O woman, great *is* thy faith:[e] be it unto thee even as thou wilt.[f] And her daughter was made whole from that very hour.[g]

29 And Jesus departed from thence, and came nigh unto the sea of Galilee;[h] and went up into a mountain, and sat down there.

30 And great multitudes came unto him, having with them *those that were* lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them:[i]

31 Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

32 ¶ Then Jesus called his disciples *unto him*, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat:[j] and I will not send them away fasting, lest they faint in the way.

33 And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?[k]

34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.

35 And he commanded the multitude to sit down on the ground.[l]

36 And he took the seven loaves and the fishes, and gave thanks,[m] and brake *them*, and gave to his disciples, and the disciples to the multitude.

37 And they did all eat, and were filled: and they took up of the broken *meat* that was left seven baskets full.

38 And they that did eat were four thousand men, besides women and children.

39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.[n]

CHAPTER XVI.

1 The Pharisees require a sign. 6 Jesus warneth his disciples of the leaven of the Pharisees and Sadducees. 13 The people's opinion of Christ, 16 and Peter's confession of him. 21 Jesus foreshoweth his death, 23 reproving Peter for dissuading him from it: 24 and admonisheth those that will follow him, to bear the cross.

THE Pharisees also with the Sadducees came, and tempting desired him that he would show them a sign from heaven.[o]

2 He answered and said unto them, When it is evening, ye say, *It will be* fair weather: for the sky is red.

3 And in the morning, *It will be* foul weather today: for the sky is red and lowering. O *ye* hyp-

[a] Luke 18:38, 39. [b] Psa. 28:1; Lam. 3:8. [c] ch. 10:5, 6; Acts 3:26. [d] ch. 7:6; Rev. 22:15. [e] Job 13:15; 23:10; Lam. 3:32. [f] Psa. 145:19. [g] John 4:50–53. [h] Mark 7:31. [i] Psa. 103:3; Isa. 35:5, 6. [j] Mark 8:1, etc. [k] 2 Kings 4:43, 44. [l] ch. 14:19, etc. [m] 1 Sam. 9:13; Luke 22:19; 24:30. [n] Mark 8:10. [o] ch. 12:38, etc.; Mark 8:11, etc.; Luke 11:16; 12:54–56; 1 Cor. 1:22.

Syrophœnician, as belonging to the Syrian Phœnicia, as distinguished from the Libyan Phœnicia of Africa. The evangelists dwell on her gentile descent, because this was made prominent in our Lord's answer to her.

23. *Send her away;* by granting her request.

24. *I am not sent;* the reference of our Lord is here to his personal ministry. See note on chap. 10:6.

26. *Not meet;* not suitable. *Children's bread;* that which was designed for the Jews, called children. *Dogs;* Gentiles, by the Jews called dogs. This he said to lead the woman to show her true character, which she soon did in a very striking manner.

27. *Eat of the crumbs;* as dogs, without robbing the children, eat the crumbs which fall from the table, so she thought she might receive this mercy without injury to any one; and she had the fullest confidence in his power thus to help her.

30. *Maimed;* such as had lost a limb, a hand, or foot. Restoring them, therefore, was an act of creative power.

INSTRUCTIONS.

2. The Bible, as a rule of faith and practice, is perfect; and human traditions, however sanctioned or by whomsoever taught, that add to it, take from it, or in any way pervert its meaning, are sources of error.

4. A reception of the Bible as the word of God, and a familiar acquaintance with its contents, is a great safeguard against false doctrines and vicious practices. Hence, the good of men, as well as the glory of God, requires its universal circulation among all classes of people.

15. When we do not clearly understand the Scriptures, we should ask God to teach us. And though he may see that a right use of our faculties would have removed our ignorance, yet, if we sincerely desire to know the truth, he will, in the proper use of means, instruct us, and make us wise to salvation.

19. The teaching of God will lead a man to place less reliance upon external observances, and to look more to the state of his heart, in obedience to the command of Christ, "Make the tree good," in order that the fruit may be good.

24. In the Bible, and in the bestowment of his blessings in providence, God makes much of "due time." Men, even good men, are often in great haste. They would do things, if they could, much sooner than God does them; but they would not do them so well.

28. God often delays answering our requests, as a trial of our faith and humility. When these have been brought into exercise, a gracious answer will speedily come.

30. There is nothing men need which Jesus Christ cannot bestow. All should therefore wait upon him; and if not weary in doing his will, in due time they shall receive all needed good.

CHAPTER XVI.

1. *Pharisees—Sadducees;* opposite sects among the Jews. Chap. 3:7. *Tempting him;* trying him, in order to get something against him. *Sign from heaven;* some miracle in the skies besides those he had wrought upon the earth, and which they pretended would more clearly show his real character.

3. *Hypocrites;* pretending to one thing, while they sought another. *Signs of the times;* these had been numerous and decisive. They were far more convincing than many on which they daily acted with regard to this life. The sceptre had departed from Judah, and the lawgiver from between his feet; that is, the government of the country had departed from the tribe of Judah, and was then in the hands of the Romans, which Jacob, in blessing his sons, said should not be till Shiloh, or the Messiah, should come. Gen. 49:10. John, the predicted messenger and

ocrites, ye can discern the face of the sky; but can ye not *discern* the signs of the times?

4 A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas.[a] And he left them, and departed.

5 And when his disciples were come to the other side, they had forgotten to take bread.

6 Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.[b]

7 And they reasoned among themselves, saying, *It is* because we have taken no bread.

8 *Which* when Jesus perceived, he said unto them, O ye of little faith,[c] why reason ye among yourselves, because ye have brought no bread?

9 Do ye not yet understand, neither remember the five loaves of the five thousand,[d] and how many baskets ye took up?

10 Neither the seven loaves of the four thousand,[e] and how many baskets ye took up?

11 How is it that ye do not understand that I spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

12 Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.[f]

13 ¶ When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, A. D. 32. Whom do men say that I the Son of man am?[g]

14 And they said, Some *say that thou art* John the Baptist; some, Elias; and others, Jeremias, or one of the prophets.[h]

15 He saith unto them, But whom say ye that I am?

16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.[i]

17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed *it* unto thee,[j] but my Father which is in heaven.[k]

18 And I say also unto thee, That thou art Peter,[l] and upon this rock I will build my church;[m] and the gates of hell shall not prevail against it.[n]

19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven: and whatsoever thou shalt loose on earth, shall be loosed in heaven.[o]

20 Then charged he his disciples that they should tell no man that he was Jesus the Christ.[p]

21 ¶ From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.[q]

22 Then Peter took him, and began to rebuke

a Jonah 1:17. b Luke 12:1; 1 Cor. 5:6–8; Gal. 5:9; 2 Tim. 2:16, 17. c ch. 6:30; 8:26; 14:31. d ch. 14:19, etc. e ch. 15:34, etc. f ch. 15:1–9. g Mark 8:27; Luke 9:18, etc. h ch. 14:2; Luke 9:7–9. i Psa. 2:7; ch. 14:33; John 1:49; Acts 9:20; Heb. 1:2, 5. j 1 Cor. 2:10; Gal. 1:16; Eph. 2:8. k 1 John 4:15; 5:20. l John 1:42. m Eph. 2:20; Rev. 21:14. n Psa. 9:13; Isa. 54:17. o ch. 18:18. p Mark 8:30. q Luke 9:22; 18:31; 24:6, 7; 1 Cor. 15:3, 4.

forerunner of Christ, had come, chap. 3:3; Isa. 40:3; Mal. 3:1; 4:5; the Holy Ghost had descended from heaven visibly upon Jesus, and the Father had declared him to be his beloved Son, in whom he was well pleased. Chap. 3:16, 17. He had wrought many incontestable miracles, and many predictions and promises of the Old Testament concerning the Messiah had been fulfilled in him, proving, most abundantly and conclusively, that he was the Christ. Yet they rejected all, and pretended that they wanted more evidence that he was the Messiah; while what they really wanted was, to put him to death, lest, as the Messiah, the people should believe in him.

6. *Leaven of the Pharisees;* their doctrines, verse 12, in which is included also their spirit of hypocrisy and vainglory. Compare Luke 12:1.

17. *Bar-jona;* son of Jonah; *bar* being a Syriac word for son. *Flesh and blood;* man.

18. *Thou art Peter;* in the Greek, *Petros*, the same as Cephas—from the Aramæan, or Hebrew of our Lord's day—and meaning, rock. *And upon this rock;* in the Greek, *petra*, that is, rock. The less usual form, *Petros*, differs from *petra* in taking the masculine form, because it is given to a man as his epithet. The words, "upon this rock I will build my church," have been differently interpreted among Protestants. First, "upon this rock," that is, upon thee, Peter, with allusion to the name, "rock," which Christ had given him upon his first interview with him, John 1:42. According to this interpretation, Peter is called a rock only in a lower sense, as an eminent instrument to be employed by Christ in building up his church, just as he is afterwards said to receive the keys of the kingdom of heaven in a lower sense; for in the high sense, Christ alone is the rock on which the church is built, and he alone has the keys of the kingdom of heaven. Isa. 28:16; 1 Pet. 2:6; 1 Cor. 3:11; Eph. 2:20; Rev. 1:18; 3:7. Secondly, "upon this rock," that is, upon the confession thou hast just made of me; or rather, upon the great truth contained in that confession, "Thou art the Christ, the Son of the living God." According to either of the above interpretations, Christ alone is the true foundation of the church. As it is written of him, "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation; he that believeth shall not make haste," Isa. 28:16. The apostle Peter says the same, 1 Peter 2:6. Paul also, in Eph. 2:20, speaks of the church as "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." Thus, according to the prophet Isaiah and the apostles Peter and Paul, writing under the guidance of the Holy Spirit, the foundation of the church, and of the hopes of all true believers, is, not Peter, or Paul, or any creature, but "Jesus Christ, the same yesterday, to-day, and for ever." *Gates of hell;* the counsels of the powers of evil. The gates of cities were anciently the places in which deliberations were held and plans formed.

19. *The keys of the kingdom of heaven;* keys are a symbol of power and authority. *Bind—loose;* the same gift is elsewhere bestowed on all the apostles and the disciples generally. Chap. 18:18. The words of this verse may be understood, first, of the authority which Christ bestowed upon the inspired teachers and guides of his primitive church to settle all questions respecting her. For eminent examples of the exercise of this power, see the decisions concerning gentile converts, Acts 11:1–18; 15:1–29. In this sense, the power ceased with inspiration. Secondly, the words may be understood of the common power conferred by Christ on his churches to regulate their own affairs, to administer discipline, and to admit or exclude from their communion. In this sense this power continues in the visible church, and is valid so far as it is exercised in accordance with Christ's word.

20. *Tell no man;* the time had not come to proclaim him publicly as the Messiah. He must first die for the sins of men, according to the Scriptures, and rise again for their justification. 1 Cor. 15:3, 4.

21. *To show;* that is, plainly. Before this, he had only given obscure intimations of his approaching death.

22. *Rebuke him;* this showed the self-sufficiency of Peter,

A. D. 32. him, saying, Be it far from thee,* Lord: this shall not be unto thee.

23 But he turned, and said unto Peter, Get thee behind me, Satan:[a] thou art an offence unto me:[b] for thou savorest not the things that be of God, but those that be of men.

24 ¶ Then said Jesus unto his disciples, If any *man* will come after me, let him deny himself, and take up his cross, and follow me.[c]

25 For whosoever will save his life, shall lose it: and whosoever will lose his life for my sake, shall find it.[d]

26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?[e]

27 For the Son of man shall come in the glory of his Father with his angels;[f] and then he shall reward every man according to his works.[g]

28 Verily I say unto you, There be some standing here, which shall not taste of death,[h] till they see the Son of man coming in his kingdom.[i]

* Gr. *Pity thyself.* [a] 2 Sam. 19:22. [b] Rom. 14:13. [c] ch. 10:38; Mark 8:34; Luke 9:23; 14:27; Acts 14:22; 1 Thess. 3:3. [d] Esth. 4:14; John 12:25. [e] Psa. 49:7, 8. [f] Dan. 7:9, 10; Zech. 14:5; Jude 14. [g] Rev. 22:12. [h] Heb. 2:9. [i] Mark 9:1.

CHAPTER XVII.

1 The transfiguration of Christ. 14 He healeth the lunatic, 22 foretelleth his own passion, 24 and payeth tribute.

AND after six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart.

2 And was transfigured before them:[j] and his face did shine as the sun,[k] and his raiment was white as the light.

3 And behold, there appeared unto them Moses and Elias talking with him.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased;[l] hear ye him.[m]

6 And when the disciples heard *it*, they fell on their face, and were sore afraid.

[j] Mark 9:2, etc.; Luke 9:28, etc. [k] Rev. 1:16. [l] Isa. 42:1, 21; ch. 3:17; Mark 1:11; Luke 3:22; 2 Pet. 1:17. [m] Deut. 18:15, 19; Acts 3:22, 23; Heb. 1:1, 2; 2:1–3.

his forwardness to express his opinion, and his liability to err. *Shall not be;* this was in direct opposition to what Christ had said should be, and what was essential to the salvation of men; showing that Peter was not infallible, but was often wrong. "As with a hammer of iron, Christ here crushes carnal prudence in Peter."

23. *Get thee behind me;* a similar expression to what Christ had before used with regard to Satan, the great adversary of God and man. *Thou savorest not;* thinkest not. Peter did not coincide in his views with God, but with men in opposition to God.

24. *Come after me;* follow my directions. *Deny himself;* abstain from all indulgences which stand in the way of duty. *Take up his cross;* resist the pleadings of carnal policy and appetite, and submit to whatever may be needful, in order to obey God.

25. *Whosoever will save his life—lose his life;* whosoever shall save his temporal life by renouncing the Saviour, shall lose his eternal life; and whosoever shall lose his temporal life by following the Saviour, shall secure his eternal life.

27. *The Son of man shall come in the glory of his Father;* the splendors of the godhead at the day of judgment, when those who have suffered for him on earth will reign with him in heaven.

28. *Not taste of death;* not die. *Coming in his kingdom;* coming to set up, extend, and render efficacious his reign over his people on earth, in preparation for their everlasting reign with him in heaven. There seems to be here a special reference to the awful manifestation of his presence and power in the destruction of Jerusalem and the Jewish state, by which was shadowed forth his final coming to judge the world.

INSTRUCTIONS.

3. Evidence which fully satisfies men, and on which they readily act, with regard to this world, often fails to satisfy them in religion.

8. No displays of the power and love of Christ in times past, will of themselves lead his people rightly to trust in him for the future. In order to this, they must have his present teaching; and for this, as well as other things, they should pray, "Give us this day our daily bread."

17. In order rightly to apprehend divine truth, and suitably to regard it, men must be taught it, not merely by their fellow-men, but by their Father in heaven.

19. Apostles, in making known the will of God, and recording it in words which the Holy Ghost taught them, and faithful ministers in proclaiming it, allow or condemn on earth what God allows or condemns in heaven. Churches, when they act in accordance with his truth, bind or loose, that is, allow or disallow on earth what will be bound or loosed, allowed or disallowed, in heaven. Chap. 18:18.

20. The publication of the whole truth would at some times be very improper. It would prevent much good, and occasion much evil. Very much of a person's usefulness on earth depends on his doing right things at the right time, and in the right way, as well as for the right end.

22. We have infallible evidence of the fallibility of Peter, and that he was not, in character, conduct, or authority, above the other apostles.

23. God caused this evidence to be placed upon a permanent record, that all might know that such as exalt Peter above his fellow-apostles, in this savor not the things that be of God, but those that be of men, and expose themselves to the rebuke of the Saviour, "Get thee behind me."

24. The life of disciples of Christ is one of self-denial. They must make sacrifices, and it is wise to do so, for it is the way to avoid the greatest loss and obtain the greatest gain.

CHAPTER XVII.

2. *Transfigured;* changed in his appearance. *His raiment was white as the light;* resplendent as lightning. The three apostles were here favored with a glimpse of the future glory of the Saviour and his true followers, well calculated to strengthen their faith in passing through the trying scenes that were before them, and, through them, to strengthen the faith of all his disciples amid "the sufferings of this present time." Rom. 8:18; Phil. 3:21; 1 John 3:2.

3. *Moses and Elias;* the representatives of "the law and the prophets" here appear in glory, but subordinate to the Saviour. Thus the unity of the old and new dispensation is set forth, and also the supreme dignity of "Christ the Son of the living God."

4. *Tabernacles;* a tabernacle was a temporary dwelling, covered usually with cloth or boughs of trees. Peter was so amazed and bewildered by the glory of the vision, that he knew not what he said. Mark 9:6; Luke 9:33. His plans were repeatedly in opposition to those of his Lord.

5. *A voice;* the voice of God the Father, as in chap. 3:17, with the addition, "Hear ye him," attend to his instructions, and follow them.

7 And Jesus came and touched them,[a] and said, Arise, and be not afraid.

8 And when they had lifted up their eyes, they saw no man, save Jesus only.

9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

10 And his disciples asked him, saying, Why then say the scribes that Elias must first come?[b]

11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things.

12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.[c]

13 Then the disciples understood that he spake unto them of John the Baptist.

14 ¶ And when they were come to the multitude, there came to him a *certain* man, kneeling down to him, and saying,

15 Lord, have mercy on my son: for he is lunatic, and sore vexed: for ofttimes he falleth into the fire, and oft into the water.

16 And I brought him to thy disciples, and they could not cure him.

17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

18 And Jesus rebuked the devil, and he departed out of him: and the child was cured from that very hour.[d]

19 Then came the disciples to Jesus apart, A. D. 32. and said, Why could not we cast him out?

20 And Jesus said unto them, Because of your unbelief:[e] for verily I say unto you, If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove: and nothing shall be impossible unto you.[f]

21 Howbeit, this kind goeth not out but by prayer and fasting.

22 ¶ And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men:

23 And they shall kill him, and the third day he shall be raised again.[g] And they were exceeding sorry.

24 ¶ And when they were come to Capernaum, they that received tribute-*money** came to Peter, and said, Doth not your master pay tribute?

25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

27 Notwithstanding, lest we should offend them,[h] go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money:† that take, and give unto them for me and thee.

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a Dan. 10:10, 18; Rev. 1:17. b Mal. 4:5, 6; ch. 11:14. c ch. 16:21. d Mark 9:14, etc.; Luke 9:37, etc. e Heb. 3:19 f ch. 21:21; Mark 11:23; Luke 17:6; 1 Cor. 13:2. g ch. 16:21; 20:17; Mark 8:31; 9:30, 31; 10:33; Luke 9:22, 44; 18:31; 24:6, 26, 46. * Gr. *Didrachmon*, in value twenty-eight cents eight mills; Exod. 38:26. h Rom. 14:21; 15:1–3; 2 Cor. 6:3. † Gr. *a stater*, which was half an ounce of silver.

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9. *The vision;* what they had seen and heard.

10. *First come;* come before the Messiah, since now he had appeared after him. They understood the prophecy, Mal. 3:1–4, literally, of the Elias who had been translated to heaven; but our Saviour teaches them that it was fulfilled in the person of John the Baptist, who came "in the spirit and power of Elias." Luke 1:17.

11. *Restore all things;* set them in order, and bring them to a proper state for the coming of God as a Saviour.

12. *Listed;* desired or pleased to do.

15. *Falleth into the fire;* in the paroxysms of his disease, under the power of the evil spirit by which he was possessed. Ver. 18, and Mark 9:17, 25, 26.

17. *Suffer you;* endure your perverseness and unbelief.

18. *Rebuked the devil;* bade him depart. Mark 9:25.

20. *If ye have faith;* the reference here is to that faith with which Christ, in the case of the apostles, connected the working of miracles. *Nothing shall be impossible;* no exercise of miraculous power, however great, that may be needful in the prosecution of your apostolic work. The spirit of this promise applies to all Christ's servants in all ages. No hinderance to their work can be so great that faith cannot overcome it.

21. *This kind;* this kind of evil spirit. The words imply its great power and malice. *Prayer and fasting;* that faith which was necessary to work such a miracle, could not be obtained without much self denial and prayer.

23. *Exceeding sorry;* because he was to be treated in that way, not knowing that his death was necessary for the salvation of men.

24. *Tribute-money;* paid yearly for the support of public worship and the service of the temple, amounting to half a shekel, or about twenty-five cents.

25. *Prevented him;* spoke before Peter had said any thing. When the Bible was translated into English, to prevent meant to go before. *Strangers;* persons not belonging to the family, not the children of the king who received the tribute.

26. *Free;* not expected to pay tribute, According to that rule, Christ, the Son of God, for the support of whose worship the money was paid, would be free.

27. *A piece of money;* in the original, a stater, of the value of a shekel, or about fifty cents, which would pay the tribute for both Christ and Peter.

INSTRUCTIONS.

2. The glory of the Saviour when on earth was veiled in his humanity; but on the mount of transfiguration it shone forth above the brightness of the sun; and as a full view of it, if continued, would unfit his people for their duties on earth, they must wait for this till they see him in heaven.

5. The delight of all parents in all children, from the foundation of the world to the end of time, if put together, would be infinitely less than the delight of the almighty Father in his beloved Son; and the way for men to glorify God is, to hearken to and honor the Son as they ought to honor the Father. John 5:23.

10. It is not enough for us to know the words of Scripture, we must understand their meaning, and make a right application of it. In order to this, we should seek assistance from those whose opportunities for understanding the meaning of Scripture and its right application have exceeded ours. We should also compare one portion of Scripture with another, and especially we should apply to Jesus Christ for the teaching of his Spirit.

15. The family relation, while it gives us many of our choicest comforts, occasions also many of our deepest sorrows.

20. Had men higher views of Christ, greater confidence in him, and more entire devotion to his service, they might receive much more good themselves, and be instrumental of much greater good to others.

A. D. 32.

CHAPTER XVIII.

1 Christ warneth his disciples to be humble and harmless: 7 to avoid offences, and not to despise the little ones: 15 teacheth how we are to deal with our brethren, when they offend us: 21 and how oft to forgive them: 23 which he setteth forth by a parable of the king, that took account of his servants, 32 and punished him who showed no mercy to his fellow.

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?[a]

2 And Jesus called a little child unto him, and set him in the midst of them,

3 And said, Verily I say unto you, Except ye be converted,[b] and become as little children,[c] ye shall not enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself as this little child,[d] the same is greatest in the kingdom of heaven.

5 And whoso shall receive one such little child in my name, receiveth me.[e]

6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea.[f]

7 ¶ Woe unto the world because of offences! for it must needs be that offences come;[g] but woe to that man by whom the offence cometh![h]

8 Wherefore, if thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.[i]

9 And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye,[j] rather than having two eyes to be cast into hell-fire.[k]

10 ¶ Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.[l]

11 For the Son of man is come to save that which was lost.[m]

12 How think ye? If a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?[n]

13 And if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray.

14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.[o]

15 ¶ Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone:[p] if he shall hear thee, thou hast gained thy brother.[q]

16 But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established.[r]

17 And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican.[s]

18 Verily I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven.[t]

19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.[u]

[a] Mark 9:33, etc.; Luke 9:46, etc.; 22:24, etc. [b] Psa. 51:10–13; John 3:3. [c] 1 Cor. 14:20; 1 Pet. 2:2. [d] Luke 14:11; Jas. 4:10. [e] ch. 10:42. [f] Mark 9:42; Luke 17:1, 2. [g] 1 Cor. 11:19; Jude 4. [h] Jude 11. [i] ch. 5:29, 30; Mark 9:43, 45. [j] Heb. 4:11. [k] Luke 9:25. [l] Psa. 17:15; Acts 12:15. [m] ch. 1:21; Luke 9:56; 19:10; John 3:17; 10:10; 12:47; 1 T.m. 1:15. [n] Luke 15:4, etc. [o] 2 Pet. 3:9. [p] Lev. 19:17; Luke 17:3. [q] Jas. 5:20. [r] Deut. 19:15; 2 Cor. 13:1. [s] Rom. 16:17; 1 Cor. 5:3–5; 2 Thess. 3:6, 14. [t] ch. 16:19; John 20:23; Acts 15:23–31; 2 Cor. 2:10. [u] Mark 11:24; John 16:24; 1 John 5:14

23. That which here on earth occasions the people of God the greatest distresses, when they come to see the reasons for it and the benefits of it, they will see to have been overruled for the promotion of their highest and most enduring joys.

27. Duty sometimes calls us not to insist upon all our just rights, but to take a different course for the purpose of preventing a wrong construction being put upon our actions, and of doing greater good.

CHAPTER XVIII.

1. *Greatest;* in that kingdom on earth which they, in common with their countrymen, thought the Messiah would set up.

2. *A little child;* this he did to correct their false notions about his kingdom, to show them that it was spiritual, and that spiritual excellence, not outward splendor or authority, constituted greatness in it.

3. *Converted;* changed in their views and character. *As little children;* humble, docile, submissive, obedient.

5. *In my name;* from love to me, and because he belongs to me.

6. *Offend;* cause to sin, or attempt to lead into sin.

7. *Woe unto the world;* great evils will come on the world through the offences which men will commit. *Needs be;* such is the wickedness of men, that they will lead others to commit sin.

8, 9. *Hand—foot—eye;* these represent our strongest earthly desires and our dearest earthly possessions. These must all be denied and renounced rather than that we, by sinning ourselves, should be occasions of sin to others. Compare chap. 5:29, 30.

10. *These little ones;* these disciples of mine, who are little ones in character. See note on ver. 3. The precept has reference to all Christ's humble followers, but is more especially applicable to those who are poor and obscure. *Their angels;* who are sent forth to minister to them, Heb. 1:14. *Always behold the face of my Father;* how dear, then, must they be to God, and how great the peril of those who offend them.

11. *That which was lost;* sinners. God and angels rejoice over their salvation. To illustrate this, he spoke a parable.

13. *Rejoiceth more;* this was natural. So with God. He rejoices in the salvation of the wandering and exposed. Of course, all should labor for this end. One way in which they could do it, he proceeded to point out, ver. 15.

15. *Hear thee;* if he is reclaimed. *Gained thy brother;* thou hast been instrumental in restoring him.

16. *Not hear;* if he persevere in the wrong. *Established;* fully proved. Deut. 19:15.

17. *Neglect to hear them;* if they cannot reclaim him. *Heathen man;* let him have no more connection with the church than you would allow to an open idolater.

18. *Ye shall bind—loose;* that is, the disciples who constitute the church spoken of in the preceding verse. This, which had been before said to Peter, chap. 16:19, is now said to the disciples generally, and it conferred as much power on them as it did on him, and it promised as many blessings to them as it did to him. Whatever he or they should do in accordance with the directions of Christ, and in obedience to his will, would be ratified in heaven. This is true of the church and ministry of Christ in all ages. See note on chap. 16:19.

19. *Any thing;* that is agreeable to his will.

20 For where two or three are gathered together in my name, there am I in the midst of them.[a]

21 ¶ Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?[b]

22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

23 ¶ Therefore is the kingdom of heaven likened unto a certain king which would take account of his servants.[c]

24 And when he had begun to reckon, one was brought unto him which owed him ten thousand talents.*

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.[d]

26 The servant therefore fell down, and worshipped him,† saying, Lord, have patience with me, and I will pay thee all.

27 Then the lord of that servant was moved with compassion,[e] and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellow-servants, which owed him a hundred pence:‡ and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest.

29 And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.[f]

30 And he would not: but went and cast him into prison, till he should pay the debt.

31 So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called A. D. 32. him, said unto him, O thou wicked servant,[g] I forgave thee all that debt, because thou desiredst me:

33 Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.[h]

CHAPTER XIX.

2 Christ healeth the sick; 3 answereth the Pharisees concerning divorcement; 10 showeth when marriage is necessary; 13 receiveth little children; 16 instructeth the young man how to attain eternal life, 20 and how to be perfect; 23 telleth his disciples how hard it is for a rich man to enter into the kingdom of God, 27 and promiseth reward to those that forsake any thing to follow him.

AND it came to pass, *that* when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea beyond Jordan;[i]

2 And great multitudes followed him; and he healed them there.

3 ¶ The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

4 And he answered and said unto them, Have ye not read, that he which made *them* at the beginning, made them male and female,[j]

5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?[k]

6 Wherefore they are no more twain, but one

[a] John 20:19; 1 Cor. 5:4. [b] Mark 11:25; Luke 17:4; Col. 3:13. [c] Rom. 14:12. * *A talent* is 750 ounces of silver, which, at 115 5–13 cents the ounce, is 865 dollars 38 cents. [d] 2 Kings 4:1; Isa. 50:1. † Or, *besought him.* [e] Psa. 78:38. ‡ The Roman *penny* is the eighth part of an ounce, which, at 115 5–13 cents the ounce, is 14 cents 4 mills; ch. 20:2. [f] ver. 26. [g] Luke 19:22. [h] Prov. 21:13; ch. 6:12; Jas. 2:13. [i] Mark 10:1; John 10:40. [j] Gen. 1:27; 5:2; Mal. 2:15. [k] Gen. 2:24; Eph. 5:31.

20. *In my name;* under my authority, and for the purpose of doing any thing connected with the advancement of my kingdom. *In the midst;* I am present with them, to hear and bless them.

22. *Seventy times seven;* we are not to limit our forgiveness to any definite number of offences, but to forgive as often as we are injured.

23. *The kingdom of heaven;* the dealings of Christ with men in the end of the world and the day of judgment, which were to usher in the last and crowning stage of his mediatorial dispensation. See chap. 3:2; 1 Cor. 15:24, etc.

24. *Ten thousand talents;* an immense sum, which he could never pay.

25. *To be sold;* it was customary then for creditors to sell debtors and their families for a sufficient length of time to pay their debts.

28. *A hundred pence;* a very small sum compared with ten thousand talents.

34. *Tormentors;* those who had authority to examine and extort confessions by torture.

35. *Do also unto you;* if we do not forgive others, God will not forgive us, but will punish us as we deserve.

INSTRUCTIONS.

1. Greatness in the view of men, differs much from greatness in the sight of God. Men must give up seeking the one, in order to obtain the other.

Among those who have right views of true greatness, there will never be any contention about it.

3. Many of the characteristics of little children afford important instruction to mankind.

5. Jesus Christ takes a deep interest in even the least and feeblest of his people, and views what is done to them as done to himself. Chap. 25:40.

8. However convenient or dear any thing may be, if it cause us to sin, it is better to do without it, than to have it and suffer the consequences.

10. As angels, who always have access to God and enjoy intimate communion with him, are not ashamed to minister to the poorest and most humble of his people, no human being should be.

14. The seeking and saving of those who are lost, and the bringing of them to the fold of the Redeemer, gives joy to angels and to God.

15. The way to reclaim an offending brother is for some brother to go and converse with him *alone.* If this is not effectual, he is to take one or two more, and converse with him again. If that is not effectual, then it is their duty to communicate what has been done to the church. If, under their discipline, he will not reform, he is to be cut off.

21. However numerous or aggravated are the offences of any brother, if he give evidence of penitence by confessing and forsaking his sins, all are bound to forgive him.

35. If we do not forgive others, God will not forgive us. An unforgiving spirit is the spirit of perdition.

CHAPTER XIX.

1. *Galilee;* this was the poorest part of Palestine. Hence, Galilean was a term of reproach. *Judea;* this lay to the south; and between it and Galilee was Samaria. *Beyond;* on the east side of the Jordan.

3. *Tempting him;* for the purpose of ensnaring him, in order to get him into difficulty. *For every cause;* whenever he chooses; as some of their teachers said that he might, and as they often did.

4. *Have ye not read;* Gen. 1:27.

6. *One flesh;* they are so united as to be no longer two,

A. D. 32. flesh. What therefore God hath joined together, let not man put asunder.[a]

7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?[b]

8 He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so.

9 And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away, doth commit adultery.[c]

10 His disciples say unto him, If the case of the man be so with *his* wife, it is not good to marry.[d]

11 But he said unto them, All *men* cannot receive this saying, save *they* to whom it is given.

12 For there are some eunuchs, which were so born from *their* mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake.[e] He that is able to receive *it*, let him receive *it*.

13 ¶ Then were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them.

14 But Jesus said, Suffer little children, and forbid them not, to come unto me;[f] for of such is the kingdom of heaven.[g]

15 And he laid *his* hands on them, and departed thence.

16 ¶ And behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?[h]

17 And he said unto him, Why callest thou me good? *there is* none good but one, *that is*, God: but if thou wilt enter into life, keep the commandments.

18 He saith unto him, Which? Jesus said, Thou shalt do no murder,[i] Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19 Honor thy father and *thy* mother: and, Thou shalt love thy neighbor as thyself.[j]

20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

21 Jesus said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven:[k] and come *and* follow me.[l]

22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

23 ¶ Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.[m]

24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25 When his disciples heard *it*, they were exceedingly amazed, saying, Who then can be saved?

a 1 Cor. 7:10. b Deut. 24:1; Isa. 50:1. c ch. 5:32; Luke 16:18. d Prov. 19:13; 21:9, 19. e 1 Cor. 7:32. f Mark 10:14; Luke 18:16, etc. g ch. 18:3. h Mark 10:17; Luke 10:25; 18:18. i Exod. 20:13; Deut. 5:17, etc. j Lev. 19:18. k Luke 12:33; 16:9; Acts 2:45; 4:34, 35; 1 Tim. 6:18, 19. l John 12:26. m 1 Tim. 6:9, 10.

but one, each being a part of the other. Compare the apostle's words: "He that loveth his wife, loveth himself." Eph. 5:28. Of course they ought to be one in views, affections, and interests; and for a man to break such a union as this by putting away his wife for every cause, is wrong. Thus the question of the Pharisees was answered.

7. *A writing of divorcement;* Deut. 24:1.

8. *Suffered;* he did not direct it, or suffer it in any such sense as to imply that God approved of it, or that it was right. It was a civil regulation of a civil government, suffered for a time on account of the wickedness of men, and in order to prevent the greater evils which that wickedness would otherwise have occasioned. It was a regulation as to the mode of putting away; not to justify that wrong practice, but to lessen, in some measure, its evils. *Not so;* from the beginning, and in all its stages, this putting away "for every cause" of one's wife was a violation of the will of God, as manifested in his works and his word.

9. *I say unto you;* I give you the right interpretation of the will of God in this matter. *Fornication;* here in the sense of adultery.

10. *If the case of the man be so;* if a man, to obey God, must live all his life with one wife, provided she lives and is faithful, whether he is pleased with her or not, then it is not good for a man to marry.

11. *Cannot receive this saying;* namely, that it is not good to marry. If all should, and act upon it, and not break any other command of God, the whole human race, when those now living are dead, would be extinct. Not to marry is contrary to the nature and wants of men, and to the will of God with regard to them. Gen. 1:28. *It is given;* some individuals are capable of living with comfort and usefulness in an unmarried state, and may lawfully think it not best for them to marry; and some may be called for a time to perform special services, or meet special dangers, where they could not properly provide for a family. Such a case was noticed by Paul, 1 Cor. 7, and applied to some who lived in his day, on account of the then present distresses.

12. *So born;* as to be unfit for marriage. *Of men;* by the wickedness of men, for their own selfish and ungodly purposes. *Kingdom of heaven's sake;* voluntarily abstaining from marriage in order to be more useful. *Let him receive it;* if a person is so situated as to be clearly an exception to what is applicable to ministers and men in general, and is disposed to live in an unmarried state because he believes that he can be more useful by so doing, let him so live; but let him cultivate the utmost purity of heart and life, and manifest it in all his conversation and conduct.

13. *Little children;* so small that Jesus took them up in his arms, put his hands on them, and blessed them. Mark 18:16. Luke calls them infants. Luke 18:15. *Rebuked them;* the disciples thought them too young to occupy the attention of Christ, or to be benefited by being brought to him.

14. *Suffer little children;* they have great need of me; they can be benefited by me; they are not beneath my notice, and I greatly delight in doing them good. *Of such is the kingdom of heaven;* see chap. 18:3, and note.

15. *Laid his hands on them;* in token of his blessing them.

17. *Why callest thou me good?* this question is asked because the young man addressed him simply as a human teacher, not as divine.

20. *Have I kept;* only in outward appearance, not in heart, as the sequel showed.

21. *Be perfect;* have a character that is "perfect and entire, wanting nothing." The Saviour, by this command, lays his hand immediately upon the faulty spot in his character, and points it out to him.

22. *Sorrowful;* by this he showed that he was not prepared for heaven. He loved his riches more than he loved his neighbor or God.

23. *Hardly enter;* it is with great difficulty that he can enter.

24. *It is easier;* a proverb denoting extreme difficulty.

26 But Jesus beheld *them*, and said unto them, With men this is impossible; but with God all things are possible.[a]

27 ¶ Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee;[b] what shall we have therefore?

28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.[c]

29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundred-fold, and shall inherit everlasting life.[d]

30 But many *that are* first shall be last, and the last *shall be* first.[e]

CHAPTER XX.

1 Christ, by the similitude of the laborers in the vineyard, showeth that God is debtor unto no man: 17 foretelleth his passion: 20 by answering the mother of Zebedee's children, teacheth his disciples to be lowly; 30 and giveth two blind men their sight.

FOR the kingdom of heaven is like unto a man *that is* a householder, which went out early in the morning to hire laborers into his vineyard.[f]

2 And when he had agreed with the laborers for a penny a day,[g] he sent them into his vineyard.

3 And he went out about the third hour, and saw others standing idle in the market-place,

4 And said unto them, Go ye also into the vineyard; and whatsoever is right I will give you. And they went their way. A. D. 33.

5 Again he went out about the sixth and ninth hour, and did likewise.

6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?[h]

7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard;[i] and whatsoever is right, *that* shall ye receive.

8 So when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and give them *their* hire,[j] beginning from the last unto the first.

9 And when they came that *were hired* about the eleventh hour, they received every man a penny.[k]

10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

11 And when they had received *it*, they murmured against the good man of the house,[l]

12 Saying, These last have wrought *but* one hour,* and thou hast made them equal unto us, which have borne the burden and heat of the day.

13 But he answered one of them, and said, Friend,[m] I do thee no wrong: didst not thou agree with me for a penny?

14 Take *that* thine *is*, and go thy way: I will give unto this last, even as unto thee.[n]

a Psa. 3:8; 62:11; Zech. 8:6. b Mark 10:28; Luke 18:28; Phil 3:8. c ch. 20:21; Luke 22:28, 30; 1 Cor. 6:2, 3; Rev. 2:26. d Mark 10:29, 30; Luke 18:29, 30; 1 Cor. 2:9. e ch. 20:16; 21:31, 32; Mark 10:31; Luke 13:30; Gal. 5:7; Heb. 4:1. f Song 8:11, 12. g ch. 18:28. h Prov. 19:15; Ezek. 16:49; Acts 17:21; Heb. 6:12. i Eccl. 9:10; John 9:4. j Luke 10:7. k Luke 23:40–43. l Luke 15:29, 30. * Or, *have continued one hour only.* m ch. 22:12. n John 17:2.

26. *All things;* God could make even a rich man humble, believing, and obedient, though men could not do it.

28. *In the regeneration;* the reference here is not to the regeneration of the soul, for which the Greek language uses a different word, but to the time when God shall make all things new by bringing in the new heaven and new earth. 2 Pet. 3:13; Rev. 21:1, 5. *Sit upon twelve thrones;* as assessors with Christ. *Judging the twelve tribes of Israel;* not authoritatively, for the final sentence belongs to Christ alone, but coöperating with him in his decisions. See note on 1 Cor. 6:2. The world shall be acquitted or condemned according to the doctrines the apostles were inspired to preach.

29. *A hundred-fold;* shall receive vastly more real good in this world than all which he renounces for the sake of Christ, and in the world to come shall receive eternal life.

30. *First—last;* see chap. 20:16.

INSTRUCTIONS.

4. In matters of religion, the appeal must be to the Bible; and an intimate acquaintance with it, and a cordial obedience to its laws, will give one a great advantage over his adversaries.

5. Marriage is an institution of God; honorable in all, ministers of the gospel as well as others; sacred in its obligations; and unless these obligations are violated by one of the parties, not to be dissolved till death.

8. That God suffers the adoption, and for a time the continuance of practices, on account of the hardness of men's hearts, is no evidence of the moral rectitude of those practices. Nor is the giving of directions about them, and the adoption of regulations to lessen their evils while they continue, any evidence that God approves of them. The practices may still be a violation of what has been the will of God from the beginning, and obedience to him may require them to be done away.

11. Individuals, in some peculiar circumstances, may find it expedient and useful to take a course which, were it not for those circumstances, would be both inexpedient and hurtful; and the great body of mankind may be required by the plainest dictates of God's word to take a different course.

14. Jesus Christ feels an interest in little children, and approves of their being brought to him in faith, love, and prayer. All parents should feel this, and thus bring them to the Saviour.

20. A man may think he has always been good, and yet be entirely mistaken and totally unfit for heaven. He may sometimes feel uneasy, and be anxious to know what he must do to be saved; yet when told, he may not be willing to do it.

26. It is possible for a rich man to go to heaven; but he will be much less likely to go there, than if he were not rich. Those, therefore, who are making it their chief object to be rich, are taking a course which tends for ever to destroy them.

29. For all the sacrifices which persons make from love to Christ and his cause, they will be graciously and abundantly rewarded, both in this world and in the world to come.

CHAPTER XX.

1. *The kingdom of heaven;* its comparative duties and rewards, as proclaimed in the judgment-day and inherited in heaven. See chap. 3:2.

2. *A penny;* about fourteen cents. The proper compensation, at that time, for a day's labor.

3. *Third hour;* nine o'clock in the morning.

5. *Sixth and ninth hour;* noon and three o'clock in the afternoon.

6. *Eleventh hour;* five o'clock in the afternoon.

13. *No wrong;* he gave them all that he agreed to, and all that justice and equity required.

A. D. 33. 15 Is it not lawful for me to do what I will with mine own?[a] Is thine eye evil,[b] because I am good?

16 So the last shall be first, and the first last:[c] for many be called, but few chosen.[d]

17 ¶ And Jesus going up to Jerusalem, took the twelve disciples apart in the way, and said unto them,

18 Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,[e]

19 And shall deliver him to the Gentiles to mock,[f] and to scourge,[g] and to crucify *him:* and the third day he shall rise again.

20 ¶ Then came to him the mother of Zebedee's children with her sons, worshipping *him*, and desiring a certain thing of him.[h]

21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?[i] They say unto him, We are able.

23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with:[j] but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father.

24 And when the ten heard *it*, they were moved with indignation against the two brethren.

25 But Jesus called them *unto him*, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.[k]

26 But it shall not be so among you:[l] but whosoever will be great among you, let him be your minister;

27 And whosoever will be chief among you, let him be your servant:[m]

28 Even as the Son of man came not to be ministered unto, but to minister,[n] and to give his life a ransom for many.[o]

29 ¶ And as they departed from Jericho, a great multitude followed him.

30 And behold, two blind men sitting by the way-side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, *thou* son of David.[p]

31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, *thou* son of David.

32 And Jesus stood still, and called them, and said, What will ye that I shall do unto you?

33 They say unto him, Lord, that our eyes may be opened.

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[a] Rom. 9:15–24; Jas. 1:18. [b] Deut. 15:9; ch. 6:23. [c] ch. 19:30. [d] ch. 22:14; 2 Thess. 2:13; Jas. 1:23–25. [e] ch. 16:21, etc.; Mark 10:32, etc.; Luke 18:31, etc.; John 12:12, etc. [f] ch. 27:2, etc.; Mark 15:1, 16, etc.; Luke 23:1, etc.; John 18:28, etc.; Acts 3:13; 1 Cor. 15:3–7. [g] Isa. 53:5. [h] Mark 10:35. [i] Luke 12:50. [j] Acts 12:2; Rom. 8:17; 2 Cor. 1:7; Rev. 1:9. [k] Luke 22:25, 26. [l] 1 Pet. 5:3. [m] ch. 23:11; Mark 9:35; 10:43. [n] Luke 22:27; John 13:1, 14; Phil. 2:7. [o] Isa. 53:5, 8, 11; Dan. 9:24, 26; 1 Tim. 2:6; Titus 2:14; Heb. 9:28; 1 Pet. 1:18, 19; Rev. 1:5. [p] ch. 9:27; Mark 10:46; Luke 18:35.

15. *Lawful;* right, proper. *What I will;* what I see to be best. *Evil;* envious of others who receive as a free gift more than you.

16. *First;* in privileges, and in their own estimation. *Last;* in the reception of the gifts of distinguishing grace. God distinguishes men by his favors as he sees best; not without wise and good reasons, but those reasons cannot always be seen by men. The above-mentioned truths were illustrated by the time of calling into his kingdom the Jews and the Gentiles, and his treatment of them; and they are continually illustrated in the dispensations of his providence and grace towards nations and families as well as individuals. *Called;* to enter the kingdom of heaven. *Chosen;* to enjoy its highest gracious benefits.

18. *Betrayed;* chap. 26:49. *Chief priests—scribes,* ecclesiastical rulers. Chap. 26:47.

19. *Gentiles;* the Romans, who were then the civil rulers of Judea, and who alone had authority to put an accused person to death.

20. *Zebedee's children;* James and John.

21. *Sit—on thy right hand;* be thy chief officers. *In thy kingdom;* thinking it would be an earthly kingdom.

22. *Ye know not;* they did not understand the nature of his kingdom, and what they must do and suffer to be first in it. *The cup—the baptism;* the cup is that of suffering; chap. 26:39, etc. The baptism is his bloody death. The two together denote all the sufferings, inward and outward, through which our Lord's path to glory lay. *We are able;* in this they knew not what they said.

23. *Ye shall drink;* ye shall follow me in my sufferings. *Not mine to give;* except to those for whom it is prepared.

24. *The ten;* the other apostles were offended that some should seek to be placed above the rest.

26. *Not be so;* in the kingdom of Christ: none of his ministers were to exercise civil power or authority over the rest. *Great among you;* to be truly great in his kingdom one must minister, as he has opportunity and ability, to the wants of others.

27. *Chief;* first in true spiritual worth. *Your servant;* most active in administering to the good of his fellow-disciples.

28. *Not to be ministered unto;* his great object was, not to be assisted by others, but to assist them, and give his life for their redemption.

29. *Jericho;* a city about eight miles west of the Jordan, and twenty north-east of Jerusalem.

31. *Rebuked them;* commanded them to be silent. *Cried the more;* more loudly and earnestly, lest they should fail of the blessing.

INSTRUCTIONS.

4. Till men begin to labor for Christ, they are, as to the great business of life, idle. They are doing nothing which will in the end promote their good.

15. In the bestowment of his unmerited favors, Christ has a perfect right to do as he sees best. His doing this injures no one, and promotes the good of many. If any complain, they complain of infinite goodness under the guidance of infinite wisdom, and thus show that they are evil.

16. Many who in this world are first in privileges, and are in many respects above others, will, in the world to come, be far below them.

21. Parents often manifest much pride and ignorance in seeking worldly distinctions for their children, and Christ is wise and good in denying them those distinctions; for the attainment of them might for ever exclude them from true greatness and honor in his heavenly kingdom.

23. Ambition in the disciples of Christ, and thirst for worldly glory, liken them to men of the world, not to Jesus Christ, and are evidence that disappointments and sufferings await them.

26. Humility, and a disposition to serve others in the supply of their wants and the promotion of their highest

34 So Jesus had compassion *on them*, and touched their eyes: and immediately their eyes received sight, and they followed him.

CHAPTER XXI.

1 Christ rideth into Jerusalem upon an ass, 12 driveth the buyers and sellers out of the temple, 17 curseth the fig-tree, 23 putteth to silence the priests and elders, 28 and rebuketh them by the similitude of the two sons, 33 and the husbandmen, who slew such as were sent unto unto them.

AND when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me.

3 And if any *man* say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them.[a]

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 Tell ye the daughter of Sion,[b] Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.[c]

6 And the disciples went, and did as Jesus commanded them,

7 And brought the ass, and the colt, and put on them their clothes, and they set *him* thereon.[d]

8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strewed *them* in the way.

9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed *is* he that cometh in the name of the Lord;[e] Hosanna in the highest.[f]

10 And when he was come into Jerusalem, A. D. 33. all the city was moved, saying, Who is this?

11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

12 ¶ And Jesus went into the temple of God, and cast out all them that sold and bought in the temple,[g] and overthrew the tables of the money-changers, and the seats of them that sold doves,

13 And said unto them, It is written, My house shall be called the house of prayer;[h] but ye have made it a den of thieves.[i]

14 And the blind and the lame came to him in the temple; and he healed them.[j]

15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David;[k] they were sore displeased,

16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?[l]

17 ¶ And he left them, and went out of the city into Bethany; and he lodged there.

18 Now, in the morning, as he returned into the city, he hungered.

19 And when he saw a fig-tree* in the way, he came to it, and found nothing thereon, but leaves only,[m] and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig-tree withered away.[n]

20 And when the disciples saw *it*, they marvelled, saying, How soon is the fig-tree withered away!

21 Jesus answered and said unto them, Verily I say unto you, If ye have faith,[o] and doubt not, ye shall not only do this *which is done* to the fig-tree, but also, if ye shall say unto this mountain, Be thou

a Mark 11:1; Luke 19:29. b Isa. 62:11. c Zech. 9:9; John 12:15. d Mark 11:4, etc. e Psa. 118:26; ch. 23:39. f Luke 2:14. g Mark 11:11; Luke 19:45, etc.; John 2:15, etc. h Isa. 56:7. i Jer. 7:11. j Isa. 35:6. k ver. 9.

l Psa. 8:2. * Gr. *one fig-tree.* m Mark 11:13. n Jude 12. o ch. 17:20; Luke 17:6; Jas. 1:6.

good, are marks of true greatness in the kingdom of Christ, and especially among his ministers.

31. Christ kindly regards the sufferings of the distressed, and is pleased when they apply to him for help, believing that he is able and willing to bestow it. None who feel their need of his mercy, and desire to receive it, need fail of his grace.

CHAPTER XXI.

1. *Bethphage*; a village on the south-east side of the mount of Olives, which was a hill about two miles east of Jerusalem, beyond the valley of Jehoshaphat. Through this valley ran the brook Cedron, or Kidron.

3. *Say aught;* say any thing against your taking them.

4. *By the prophet;* Zech. 9:9.

5. *Daughter of Sion;* a poetic personification of Zion, which was that part of Jerusalem where David and the kings after him dwelt. It represents Jerusalem and its inhabitants. *Behold, thy King cometh;* this prophecy was universally understood of the Messiah; and thus Jesus openly claimed to be the one predicted by it. *Sitting upon an ass;* the common beast of the Israelitish rulers in ancient times, Judges 5:10; 10:4; and moreover a beast of peace, in contrast with the horse, which was specially employed in war. *An ass, and a colt;* Jesus rode upon the colt, Mark 11:7; John 12:14; the mother of the colt accompanying. Hence they are spoken of together by the evangelist.

8. *Spread their garments;* this was a royal honor, after the custom of the times.

9. *Hosanna;* Save now. An expression of joy, invoking blessings on him as the Messiah. *Hosanna in the highest;* let our hosannas on earth be responded to and ratified in the highest heavens.

12. *Bought in the temple;* the outer court of it, called the court of the Gentiles. *Money-changers;* those who exchanged the current coin of the day for the Israelitish half-shekel which was paid yearly for the support of the temple service. See note on chap. 17:24. For this they received a premium; and they were, moreover, often dishonest in their exactions. *Sold doves;* for the offerings in the temple. Lev. 14:22; Luke 2:24.

13. *Written;* Isa. 56:7.

16. *Read;* Psa. 8:2. The quotation was from the Septuagint, the Greek translation of the Old Testament, where the words "ordained strength" in the Hebrew, are translated "perfected praise."

17. *Bethany;* a village on the east side of the mount of Olives, adjoining Bethphage.

19. *Let no fruit grow on thee henceforward;* the cursing of the fig-tree was a symbolical act designed to shadow forth the awful end of nations, communities, and individuals, that fail to bring forth fruit to God's praise. Compare Luke 13:6–9.

21. *Have faith;* the faith of miracles, which was given to the apostles, and by which they were enabled to work miracles in the name of Jesus. *It shall be done;* even the most difficult things, which are proper, shall be done. The spirit of this promise belongs to all God's servants in all ages. See note on chap. 17:20.

A. D. 33. removed,[a] and be thou cast into the sea; it shall be done.

22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.[b]

23 ¶ And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things?[c] and who gave thee this authority?[d]

24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

26 But if we shall say, Of men; we fear the people: for all hold John as a prophet.[e]

27 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

28 ¶ But what think ye? A *certain* man had two sons;[f] and he came to the first, and said, Son, go work to-day in my vineyard.

29 He answered and said, I will not; but afterward he repented, and went.[g]

30 And he came to the second, and said likewise. And he answered and said, I *go*, sir: and went not.

31 Whether of them twain did the will of *his* father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

32 For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him:[h] and ye, when ye had seen *it*, repented not afterward,[i] that ye might believe him.

33 ¶ Hear another parable: There was a certain householder, which planted a vineyard,[j] and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country:

34 And when the time of the fruit drew near, he sent his servants to the husbandmen,[k] that they might receive the fruits of it.

35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.[l]

36 Again, he sent other servants more than the first: and they did unto them likewise.

37 But last of all he sent unto them his son, saying, They will reverence my son.

38 But when the husbandmen saw the son, they said among themselves, This is the heir;[m] come, let us kill him, and let us seize on his inheritance.

39 And they caught him, and cast *him* out of the vineyard, and slew *him*.[n]

40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41 They say unto him, He will miserably destroy those wicked men,[o] and will let out *his* vineyard unto other husbandmen,[p] which shall render him the fruits in their seasons.

42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?[q]

43 Therefore say I unto you, The kingdom of God shall be taken from you,[r] and given to a nation bringing forth the fruits thereof.[s]

44 And whosoever shall fall on this stone, shall be broken:[t] but on whomsoever it shall fall, it will grind him to powder.[u]

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[a] 1 Cor. 13:2. [b] ch. 7:7; Mark 11:24; Jas. 5:16; 1 John 3:22; 5:14. [c] Exod. 2:14. [d] Mark 11:27; Luke 20:1. [e] ch. 14:5. [f] Luke 15:11, etc. [g] 2 Chr. 33:12, 13; 1 Cor. 6:11; Eph. 2:1–13. [h] Luke 3:12; 7:37, etc. [i] Rev. 2:21. [j] Psa. 80:8–16; Song 8:11, 12; Isa. 5:1–7; Jer. 2:21; Mark 12:1; Luke 20:9, etc. [k] 2 Kings 17:13, etc. [l] 2 Chr. 36:16; Neh. 9:26; Jer. 25:3, 7; ch. 5:12; 23:34–37; Acts 7:52; 1 Thess. 2:15; Heb. 11:36, 37; Rev. 6:9. [m] Heb. 1:1, 2. [n] Acts 2:23; 4:25–27. [o] Psa. 2:4, 5, 9; Zech. 12:2. [p] Luke 21:24; Rom. 9:26; 11:11. [q] Psa. 118:22; Isa. 28:16; 1 Pet. 2:6, 7. [r] ch. 8:12. [s] Isa. 28:2. [t] Isa. 8:14, 15. [u] Heb. 2:2, 3.

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22. *Believing;* with the faith of miracles granted to them, and under the special teaching of the Holy Ghost, by which they could discern whether a thing was or was not according to the will of God. If they saw that it was not, they would not ask it, or believe that they should receive it. If they saw that it was, and did ask, believing, they would receive it, though it should be as difficult as the removal into the sea of mount Olivet, over which they were then passing.

23. *These things;* which he had been accomplishing at the temple and in other places.

25. *The baptism of John;* his ministration and teaching. *Why did ye not then believe him?* when he testified of me as the Messiah.

28. *Think ye;* judge ye of what I am going to say in the following parable. *The first;* this represented the openly immoral and vicious, who publicly refused to obey God, such as publicans and harlots. *Go work;* this represented what God requires of men.

30. *The second;* this represented the scribes and Pharisees, who professed to obey God, and yet did not, but opposed him.

32. *Way of righteousness;* the right way; the way of God's appointment. *Believed him;* though they had before refused to obey God, yet afterwards, under the preaching of John, they repented and obeyed him. *Ye;* the scribes and Pharisees repented not, and in what they had said condemned themselves.

33. *Householder;* this was designed to represent Jehovah. *Husbandmen;* the Jewish nation.

34. *His servants;* the prophets and teachers of religion among the Jews, who called upon them to render to God his due.

35. *Beat one;* this represented their treatment of his prophets.

37. *His son;* the Lord Jesus Christ, who was then addressing them, and whom they would kill.

39. *Slew him;* chap. 27:35.

40. *The lord;* the owner of all things. *Those husbandmen;* the Jews.

41. *Other husbandmen;* the blessings which they received and abused he would give to others.

42. *In the scriptures;* Psa. 118:22, 23. This was a prophecy of the truths and events represented in the parable, which were about to be fulfilled in the crucifixion of Christ, the casting off of the Jews, and the calling of the Gentiles into the church of God. *The stone;* the Lord Jesus Christ. *The builders;* the Jews, and especially their leaders, the scribes and Pharisees.

43. *You;* Jews. *A nation;* the Gentiles.

44. *This stone;* Jesus Christ. Whosoever should stumble at his lowly appearance, or the matter and manner of his teaching, would greatly suffer. *It shall fall;* those who against light should continue to oppose him, and on whom his righteous indignation should fall, would be destroyed with an awful destruction.

45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.[a]

CHAPTER XXII.

1 The parable of the marriage of the king's son. 9 The vocation of the Gentiles. 12 The punishment of him that wanted the wedding-garment. 15 Tribute ought to be paid to Cesar. 23 Christ confuteth the Sadducees for the resurrection; 34 answereth the lawyer, which is the first and great commandment; 41 and poseth the Pharisees about the Messias.

AND Jesus answered and spake unto them again by parables, and said,

2 The kingdom of heaven is like unto a certain king,[b] which made a marriage for his son,[c]

3 And sent forth his servants to call them that were bidden to the wedding:[d] and they would not come.

4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and *my* fatlings *are* killed, and all things *are* ready: come unto the marriage.

5 But they made light of *it*,[e] and went their ways, one to his farm, another to his merchandise:

6 And the remnant took his servants, and A. D. 33. entreated *them* spitefully, and slew *them*.[f]

7 But when the king heard *thereof*, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.[g]

8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.[h]

9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good:[i] and the wedding was furnished with guests.

11 And when the king came in to see the guests,[j] he saw there a man which had not on a wedding-garment:[k]

12 And he saith unto him, Friend, how camest thou in hither not having a wedding-garment? And he was speechless.[l]

13 Then said the king to the servants, Bind him hand and foot, and take him away,[m] and cast *him* into outer darkness; there shall be weeping and gnashing of teeth.[n]

14 For many are called, but few *are* chosen.[o]

15 ¶ Then went the Pharisees, and took counsel how they might entangle him in *his* talk.[p]

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[a] Luke 7:16; John 7:40. [b] Luke 14:16. [c] Rev. 19:7, 9. [d] Psa. 68:11; Jer. 25:4; 35:15; Rev. 22:17. [e] Psa. 106:24, 25; Prov. 1:24, 25; Acts 24:25; Rom. 2:4. [f] 1 Thess. 2:15. [g] Dan. 9:26; Luke 19:27. [h] ch. 10:11, 13; Acts 13:46; Rev. 3:4; 22:14. [i] ch. 13:47. [j] Zeph. 1:12. [k] Psa. 45:14; Isa. 61:10; 2 Cor. 5:3; Eph. 4:24; Rev. 16:15; 19:8. [l] Jer. 2:26. [m] Isa. 52:1; Rev. 21:27. [n] ch. 8:12. [o] ch. 7:14; 20:16; Luke 13:23, 24. [p] Mark 12:13, etc.; Luke 20:20, etc.

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46. *Sought to lay hands on him;* for the purpose of destroying him, as the Scriptures, and as he in this parable, had foretold that they would.

INSTRUCTIONS.

4. The prophecies of the Old Testament concerning the Messiah, were all fulfilled in Jesus of Nazareth, thus proving with absolute certainty that he was the Christ.

12. Those who imitate Christ will manifest great zeal for God, and labor to remove all evils connected with his worship. The Bible will be their standard, and by it they will seek to regulate their own conduct and that of their fellow-men.

16. The conversion of children to the Saviour is foretold in the Scriptures. We ought therefore to seek and expect it, and when it takes place, to rejoice in it as a new evidence of the truth of the Bible and of the Messiahship of Jesus Christ.

19. In order to be accepted by Christ, it is not enough to have the leaves of an outward profession, or even the appearance of great fruitfulness; we must bear fruit. If we do not, we are exposed to his withering curse.

23. The authority of God, clearly and conclusively given, will not satisfy all, especially with regard to what they dislike. If a person have not their authority, or that of those with whom they associate, they will reject him, though he give unanswerable evidence of being sent of God.

26. Many fear the people more than they fear God. It is often so with rulers; and truths which they reject, the common people receive gladly.

The common people, the working people, should not be forbidden to read the word of God, and to think and judge for themselves; and when they learn what the truth of God is, they should not be hindered from obeying it.

31. Openly wicked men are sometimes brought to repentance and salvation sooner than those who have been externally moral and professed a high regard for sacred things. Thus, those who appeared for a time to be first, are in reality last; and those who appeared to be last, are first.

41. The greater the privileges of men, if they do not improve them, the greater will be their guilt; and without repentance and pardon, through faith in the Redeemer, the more awful will be their ruin.

CHAPTER XXII.

2. *Kingdom of heaven;* the Messiah's reign in the gospel dispensation, and the lot in the judgment-day, both of those who receive and those who reject it. See chap. 3:2. *A marriage;* a feast at the marriage of his son. This represented the blessings of the gospel.

3. *His servants;* those ministers of his who were first sent to invite the Jews to embrace the Messiah. *Would not come;* representing their rejection of him and his salvation.

4. *Other servants;* other ministers, whom he afterwards sent.

6. *Entreated them spitefully—slew them;* this represents the treatment which the apostles and other ministers of the gospel received from the Jews.

7. *Destroyed those murderers;* representing the destruction of Jerusalem, as foretold by our Lord. Luke 21:6–24.

9. *Highways;* representing the offering of the gospel to the Gentiles and people of all descriptions.

11. *Wedding-garment;* it was customary for the man who made a wedding-feast, to provide wedding-garments for those whom he invited. If they would not come, or if they did come but would not put on the wedding-garment, it was a great dishonor to the master of the feast. By this incident of the parable, our Lord shows that an outward acceptance of his gospel is not enough. We may join ourselves to the number of his visible followers; but if our souls have not the wedding-garment of faith, love, and holiness, we shall be cast out.

12. *Speechless;* knowing that he was inexcusable.

13. *Outer darkness;* the darkness without the illuminated banqueting-hall. The banqueting-hall represents heaven with its joys; the outer darkness, hell with its anguish.

14. *Called;* invited to receive the blessings of the gospel. *Chosen;* by accepting its provisions to enjoy its benefits.

A. D. 33. 16 And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any *man:* for thou regardest not the person of men.

17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cesar, or not?

18 But Jesus perceived their wickedness, and said, Why tempt ye me, *ye* hypocrites?

19 Show me the tribute-money. And they brought unto him a penny.*

20 And he saith unto them, Whose *is* this image and superscription?†

21 They say unto him, Cesar's. Then saith he unto them, Render therefore unto Cesar the things which are Cesar's;[a] and unto God the things that are God's.[b]

22 When they had heard *these words,* they marvelled, and left him, and went their way.

23 ¶ The same day came to him the Sadducees,[c] which say that there is no resurrection,[d] and asked him,

24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.[e]

25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and having no issue, left his wife unto his brother:

26 Likewise the second also, and the third, unto the seventh.‡

27 And last of all the woman died also.

28 Therefore, in the resurrection, whose wife shall she be of the seven? for they all had her.

29 Jesus answered and said unto them, Ye do err, not knowing the scriptures,[f] nor the power of God.

30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.[g]

31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

32 I am the God of Abraham, and the God of Isaac, and the God of Jacob?[h] God is not the God of the dead, but of the living.

33 And when the multitude heard *this,* they were astonished at his doctrine.[i]

34 ¶ But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

35 Then one of them, *which was* a lawyer, asked *him a question,* tempting him,[j] and saying,

36 Master, which *is* the great commandment in the law?

37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.[k]

38 This is the first and great commandment.

39 And the second *is* like unto it, Thou shalt love thy neighbor as thyself.[l]

40 On these two commandments hang all the law and the prophets.[m]

41 ¶ While the Pharisees were gathered together, Jesus asked them,

42 Saying, What think ye of Christ? whose son is he? They say unto him, *The son* of David.[n]

43 He saith unto them, How then doth David in spirit call him Lord, saying,

44 The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?[o]

45 If David then called him Lord, how is he his son?

46 And no man was able to answer him a word,[p] neither durst any *man* from that day forth ask him any more *questions.*[q]

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* In value 14 cents 4 mills. † Or, *inscription.* ‡ Gr. *seven.*

a ch. 17:25, 27; Rom. 13:7. b Mal. 1:6–8; 3:8–10. c Mark 12:18, etc.; Luke 20:27, etc. d Acts 23:8. e Deut. 25:5; Ruth 1:11. f John 20:9. g ch. 18:10; 1 John 3:2. h Exod. 3:6, 15, 16; Heb. 11:16. i ch. 7:28; Mark 12:17. j Luke 10:25, etc. k Deut. 6:5; 10:12. l Lev. 19:18. m Rom. 13:9; Jas. 2:8. n Mark 12:35, etc.; Luke 20:41, etc. o Psa. 110:1; Acts 2:34, 35; Heb. 1:13; 10:12, 13. p Luke 14:6. q Mark 12:34; Luke 20:40.

16. *Herodians;* they held that it was lawful to pay tribute to Cesar, or to the Romans, who had conquered and governed Judea. The Pharisees held that it was not, but was contrary to the divine law. Deut. 17:15.

17. *Tell us;* settle the question so much disputed among us. *Is it lawful to give tribute unto Cesar, or not?* if he should say it was not lawful, they meant to accuse him to the civil authority as an enemy to the Romans; if he should say it was lawful, they meant to accuse him to the people as opposed to the law of God.

18. *Perceived;* he saw their hearts, their motives, as plainly as he did their faces.

19. *Tribute-money;* the Roman coin in which the civil taxes were paid.

20. *Image;* likeness stamped upon the coin.

21. *Cesar's;* this showed that as they were under his government, and enjoyed its protection, they ought to assist in supporting it; while, at the same time, they ought to obey God.

22. *Marvelled;* they were astonished at his wisdom in escaping their snare. Neither could accuse him, for he had maintained the rights of the government and the rights of God.

23. *No resurrection;* of the body after death. They denied any existence of the soul after death, and consequently any reunion of soul and body in a future resurrection.

24. *Seed;* children, who should be called after his brother, that no family in Israel might become extinct.

28. *Whose wife;* they thought the resurrection absurd, and that this difficulty would prove its absurdity.

31. *Touching the resurrection;* in proof from the Bible of the resurrection. *Have ye not read;* Exod. 3:6, 15. The manner in which God spoke of Abraham, Isaac, and Jacob, showed they were still alive, in opposition to the doctrine of the Sadducees. And as Jehovah was then the God of their living souls, he would in due time raise their bodies incorruptible and immortal.

33. *Astonished;* to witness his acquaintance with the scriptures, and the wisdom and justice of his application of them.

35. *A lawyer;* expounder and teacher of the divine law.

36. *In the law;* the law of God.

37. *Jesus said;* Deut. 6:5.

38. *First;* in importance, as it requires the duties we owe to God, which are the foundation of all true goodness.

39. *The second;* Lev. 19:18; requiring the duties we owe to men.

40. *These two;* they comprehend the substance of all that is required in the Old Testament scriptures.

43. *In spirit;* speaking under the guidance of the Holy Spirit. Psa. 110:1.

44. *Right hand;* as sharing with me the throne of heaven. *Thy footstool;* till thou set thy feet upon thine enemies, as utterly vanquished.

45. *How;* how is Christ both David's Lord and son?

46. *No man was able;* the reason was, they did not rightly

CHAPTER XXIII.

1 Christ admonisheth the people to follow the good doctrine, not the evil examples, of the scribes and Pharisees. 5 His disciples must beware of their ambition. 13 He denounceth eight woes against their hypocrisy and blindness; 34 and prophesieth of the destruction of Jerusalem.

THEN spake Jesus to the multitude, and to his disciples,

2 Saying, The scribes and the Pharisees sit in Moses' seat:[a]

3 All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not.[b]

4 For they bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders;[c] but they *themselves* will not move them with one of their fingers.

5 But all their works they do for to be seen of men:[d] they make broad their phylacteries, and enlarge the borders of their garments,[e]

6 And love the uppermost rooms at feasts, and the chief seats in the synagogues,[f]

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

8 But be not ye called Rabbi:[g] for one is your Master, *even* Christ; and all ye are brethren. A.D. 33.

9 And call no *man* your father upon the earth: for one is your Father, which is in heaven.[h]

10 Neither be ye called masters: for one is your Master, *even* Christ.

11 But he that is greatest among you shall be your servant.[i]

12 And whosoever shall exalt himself, shall be abased; and he that shall humble himself, shall be exalted.[j]

13 ¶ But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.

14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses,[k] and for a pretence make long prayer: therefore ye shall receive the greater damnation.

15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him two-fold more the child of hell than yourselves.[l]

[a] Mal. 2:7. [b] Rom. 2:21–23. [c] Acts 15:10. [d] ch. 6:1–16. [e] Num. 15:38. [f] Mark 12:38, etc.; Luke 11:43, etc. [g] Jas. 3:1. [h] ch. 6:9. [i] ch. 20:26, 27. [j] Prov. 15:33; Jas. 4:6. [k] 2 Tim. 3:6; Titus 1:11. [l] John 8:44; Acts 13:10; Eph. 2:3.

understand his character. If they had understood it, they could have answered. As man, he was David's son; and as God, he was his Lord.

INSTRUCTIONS.

2. The provisions of God for the happiness of men are most abundant and free, and his invitations to them to come and receive according to their wants, are most urgent and sincere.

7. Though men have the power and the disposition, yet they have no right to reject the invitations of God, or to stay away from him and perish. It is a great dishonor to him, as well as a great wrong to themselves.

11. A time is coming when God will examine into every man's character, and when those who have trusted to their own righteousness, without submission to or acceptance of the righteousness of Christ, will, with hypocrites and the openly vicious, be cast into outer darkness, where is weeping and gnashing of teeth.

14. None would accept the gracious invitations of the gospel, and be for ever blessed, if God had not from the beginning chosen them to salvation, through the sanctification of the Spirit and the belief of the truth. While those who reject Christ and are lost owe their destruction wholly to themselves, those who are saved are indebted for salvation to the riches of grace.

16. Wicked men for evil purposes sometimes make great professions of respect to preachers of the gospel, and pretend to have an earnest desire to know the truth; yet when the truth is exhibited, as revealed by God, they reject it; thus showing that their real character was not that of sincere inquirers, but of objectors and hypocrites.

28. The difficulties which men bring forward, in order to show that doctrines revealed in the Bible are false, are often difficulties of their own making, and spring from ignorance of the Scriptures, not from these doctrines as God has revealed them.

29. The doctrines of the immortality of the soul and of the resurrection of the body were both taught in the Old Testament, as was also the obligation of men to love God with all the heart, and their neighbors as themselves. By Christ these truths were revealed with greater clearness, but the great requirements of both Testaments are substantially the same.

42. The Bible, received as all given by inspiration of God, presents insuperable difficulties to those who reject the divinity of Christ, or consider him as possessing but one nature. They cannot rightly explain many things which, to those who embrace the truth, are perfectly plain.

CHAPTER XXIII.

2. *Sit in Moses' seat;* they are the expounders and teachers of the law of Moses.

3. *Observe and do;* so far as they teach according to the laws of God; but beyond that, *Do not ye after their works;* do not imitate their example.

4. *Heavy burdens;* grievous and troublesome ceremonies and observances which they required. They rigidly expounded certain parts of the divine law as binding on the people, while they themselves, secretly or openly, claimed a release from them.

5. *Phylacteries;* slips of parchment worn about their persons, on which were written some divine precepts. The Pharisees made them broader than others, to intimate that they were more holy. For the same purpose they enlarged the borders or fringes which Moses had commanded them to wear on their garments, Num. 15:38.

6. *Uppermost rooms;* most honorable places at the table. The Jews of our Lord's day took their meals reclining on couches, which were arranged on three sides of a central table. In assigning the guests to their "rooms," or places, strict attention was paid to rank. Compare Luke 14:7–11.

7. *Rabbi;* master.

8. *Brethren;* equally children of God, and fellow-heirs of Christ; no one of you having authority to control the faith and practice of the rest.

9. *Call no man your father;* as having authority over your faith and practice.

10. *Masters;* as leaders and controllers of Christ's ministers and people.

11. *Servant;* greatness in Christ's kingdom consists not in outward authority over others, but in the abundance of our labors and sacrifices for the welfare of our brethren.

13. *Shut up the kingdom of heaven;* by your false interpretations of the law, and your opposition to me, its true expounder. *Neither go in;* they would not embrace Christ themselves, nor, if they could prevent it, would they suffer others to do it.

14. *Devour widows' houses;* rob them of their estates. *Therefore;* on account of their hypocrisy. *Greater damnation;* more awful punishment.

15. *Compass sea and land;* make all sorts of efforts. *Proselyte;* convert to their religion. *More the child of hell;* more wicked.

A. D. 33. 16 Woe unto you, *ye* blind guides,[a] which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!

17 *Ye* fools and blind:[b] for whether is greater, the gold, or the temple that sanctifieth the gold?

18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.*

19 *Ye* fools and blind: for whether *is* greater, the gift, or the altar that sanctifieth the gift?

20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.[d]

22 And he that shall swear by heaven, sweareth by the throne of God,[e] and by him that sitteth thereon.

23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise† and cummin,[f] and have omitted the weightier *matters* of the law, judgment, mercy, and faith:[g] these ought ye to have done, and not to leave the other undone.

24 *Ye* blind guides, which strain at a gnat, and swallow a camel.

25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.[h]

26 *Thou* blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also.

27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness.[i]

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.[j]

32 Fill ye up then the measure of your fathers.[k]

33 *Ye* serpents, *ye* generation of vipers,[l] how can ye escape the damnation of hell?

34 ¶ Wherefore, behold, I send unto you prophets, and wise men, and scribes: and *some* of them ye shall kill and crucify;[m] and *some* of them shall ye scourge in your synagogues,[n] and persecute *them* from city to city:[o]

35 That upon you may come all the righteous blood shed upon the earth,[p] from the blood of righteous Abel[q] unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar.[r]

36 Verily I say unto you, All these things shall come upon this generation.

37 O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee,[s] how often would I have gathered thy children together,[t] even as a hen gathereth her chickens under *her* wings, and ye would not!

38 Behold, your house is left unto you desolate.[u]

39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.[v]

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a Ch. 15:14. b Psa. 94:8. * Or, *debtor*, or *bound*. c Exod. 29:37; 30:29. d 2 Chr. 6:2; Psa. 26:8. e Psa. 11:4; Isa. 66:1; ch. 5:34 † Gr. *anethon, dill*. f Luke 11:42. g 1 Sam. 15:22; Jer. 22:15, 16; Hos. 6:6; Mic. 6:8; ch. 9:13. h Mark 7:4, etc. i Luke 11:44; Acts 23:3. j Acts 7:52; 1 Thess. 2:15. k Gen. 15:16; 1 Thess. 2:16. l ch. 3:7. m Acts 7:59. n Acts 5:40; 2 Cor. 11:24, 25. o Heb. 11:37. p Rev. 18:24. q Gen. 4:8. r 2 Chr. 24:20, 21. s Luke 13:34. t Deut. 31:11, 12; Psa. 91:4 u Zech. 11:6. v Psa. 118:26; ch. 21:9.

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16. *Debtor;* under obligation to keep his oath.

18. *Guilty;* if he does not fulfil his oath.

23. *Pay tithe;* devote a tenth part to the service of the temple. *Mint, anise, and cummin;* herbs of small value. *Weightier;* more important. *Judgment, mercy, and faith;* justice to all, compassion to the needy, and piety towards God.

24. *Strain at a gnat;* strain the liquid which you drink at the presence of a gnat in it, lest you should be made unclean by swallowing it. They reckoned the gnat among the unclean creeping things, Lev. 11:20, 23. The reader will notice that the camel was also an unclean animal. The meaning therefore is, that they were very scrupulous about little things, while, without scruple, they committed great sins.

27. *Whited sepulchres;* sepulchres newly whitewashed, according to the custom of the country at certain periods.

29. *Garnish;* beautify; adorn; as if they had great regard for good men.

31. *Witnesses—children of them which killed the prophets;* by calling the murderers of the prophets "our fathers," they acknowledged themselves to be their literal children; and by imitating them in their deeds, they proved themselves their children in character.

32. *Measure;* the measure of their sins till wrath should come upon them.

34. *Prophets;* his apostles and other teachers of his religion. Acts 5:17, 40; 7:59.

35. *All the righteous blood shed upon the earth;* they were about to murder the Son of God, and, in so doing, to set as it were their seal and sanction to all the murders of good men before them. They would therefore be treated accordingly. *Zacharias, son of Barachias;* it is not certainly known to whom the Saviour refers. A probable opinion is, that Zechariah the son of Jehoiada is meant. See 2 Chron. 24:20–22. According to the arrangement of the Jewish canon, which puts the two books of Chronicles last, Abel is the first righteous man whose murder is recorded, and this Zechariah the last. Some think that Barachiah was another name borne by Jehoiada; others, that the reading should be Jehoiada instead of Barachias.

36. *These things;* the punishments due to their sins.

38. *Your house;* their temple, which was soon after burned by the Romans, and remains desolate to this day.

39. *Shall not see me henceforth;* our Lord was now closing his personal ministry on earth. After his resurrection he showed himself not to all the people, but to chosen witnesses. Acts 10:41. They should never again enjoy his presence, till they were ready to receive him as their Messiah.

INSTRUCTIONS.

2. Men may hold the first place as rulers and teachers in the visible church, and yet have no true religion, and they may show this by their conduct. But wicked examples, whoever may set them, should not be followed.

9. In matters of religion and conscience, ministers of the gospel cannot bow to mere human authority without giving to men what belongs only to God; and men who, on the ground of such authority, claim to be fathers and masters to their brethren, directing them what to believe and do, are antichrists, denying in practice the prerogatives of both the Father and the Son.

11. The greatest in the kingdom of Christ are those who

CHAPTER XXIV.

1 Christ foretelleth the destruction of the temple; 3 what and how great calamities shall be before it: 29 the signs of his coming to judgment. 36 And because that day and hour is unknown, 42 we ought to watch like good servants, expecting every moment our Master's coming.

AND Jesus went out, and departed from the temple: and his disciples came to *him* for to show him the buildings of the temple.

2 And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.[a]

3 ¶ And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world?[b]

4 And Jesus answered and said unto them, Take heed that no man deceive you.[c]

5 For many shall come in my name,[d] saying, I am Christ; and shall deceive many.

6 And ye shall hear of wars and rumors of wars:[e] see that ye be not troubled: for all *these things* must come to pass, but the end is not yet.

7 For nation shall rise against nation, and kingdom against kingdom:[f] and there shall be famines, and pestilences, and earthquakes, in divers places.

8 All these *are* the beginning of sorrows.

9 Then shall they deliver you up to be afflicted,[g] and shall kill you:[h] and ye shall be hated of all nations for my name's sake. A. D. 33.

10 And then shall many be offended,[i] and shall betray one another, and shall hate one another.

11 And many false prophets shall rise,[j] and shall deceive many.[k]

12 And because iniquity shall abound, the love of many shall wax cold.[l]

13 But he that shall endure unto the end, the same shall be saved.[m]

14 And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations;[n] and then shall the end come.

15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet,[o] stand in the holy place, (whoso readeth, let him understand,)

16 Then let them which be in Judea flee into the mountains:

17 Let him which is on the house-top not come down to take any thing out of his house:

18 Neither let him which is in the field return back to take his clothes.

19 And woe unto them that are with child, and to them that give suck in those days![p]

20 But pray ye that your flight be not in the winter, neither on the sabbath-day:

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a 1 Kings 9:7; Jer. 26:18; Mark 13:1; Luke 19:44; 21:5. b 1 Thess. 5:1, etc. c Col. 2:8; 2 Thess. 2:3. d Jer. 14:14. e Dan. 11. f Hag. 2:21, 22. g Luke 21:12. h John 16:2; Acts 7:59. i ch. 13:21. j 2 Pet. 2:1; 1 John 4:3. k 1 Tim. 4:1. l Rev. 3:15, 16. m Rev. 2:10. n ch. 28:19; Rom. 10:18; Rev. 14:6. o Dan. 9:27; 12:11. p Luke 23:29.

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most love him and their fellow-men, and are most ready to honor the one and do good to the other.

13. The wickedness of the heart is so great, that it may lead men not only to reject Christ, but to make great efforts to induce others to reject him, and thus shut both themselves and others out of heaven.

16. Blind guides tamper with the conscience, make imaginary and futile distinctions between the guilt of different sins, passing over some lightly as if they were venial, or granting indulgences to commit them, and treating others no more wicked as deadly, while in all, self and sin are at the bottom; and those who lead, and those who follow, if they continue, will perish.

23. To do justly, love mercy, and walk humbly with God, is a better evidence of true religion than all merely external observances; and scrupulous attention to little things, with neglect of great ones, is an indication that men are deceivers, or deceived.

34. The most awful denunciations of divine wrath against the wicked are perfectly consistent with the greatest kindness, the most tender compassion, and the most earnest desire that they should turn from their sins and live.

37. The reason why men are not saved is, not that Christ is not able and willing to save them, nor that they are not under obligation to be saved, but that they will not come to him, or comply with the needful terms of salvation. Of course, if they perish, they will be their own destroyers, and the guilt will rest for ever on themselves.

CHAPTER XXIV.

In the prophecy of this chapter, there is a double reference: first, to the destruction of the temple, and as connected with this the overthrow of the Jewish state and nation; secondly, to the end of the world. Both these events are included in the question of the disciples, ver. 3, who seem to have connected them as inseparable from each other. The providential coming of the Son of man to destroy the city and temple, which was to be fulfilled before that generation had passed away, shadows forth, therefore, his more awful and majestic personal coming at "the end of the world." So far as the outward form of the prophecy is concerned, the first part is more occupied with the nearer event; the latter, with the more distant. But it was not our Lord's purpose to reveal distinctly the separation of the two by a vast interval of time. The signs of the approaching catastrophe—wars, famine, pestilence, earthquakes, persecution, false prophets, etc.—were all fulfilled, as the history of these times shows, in respect to its nearer fulfilment in the destruction of Jerusalem. Another fulfilment remains for the last days. The darkening of the sun, moon, and stars, ver. 29, was fulfilled symbolically at the overthrow of the Jewish temple and city, this being a well-known emblem of revolutions and the fall of nations. See note on Isa. 13:10, and the references. But it shall be literally fulfilled when heaven and earth shall pass away.

1. *The temple;* this temple was built by the Jews after their return from the Babylonish captivity, and greatly enlarged and beautified by Herod.

2. *Thrown down;* expressive of the utter destruction which took place about forty years after.

9. *My name's sake;* on account of their attachment to him.

10. *Offended;* led to forsake him, and apostatize from his religion.

13. *Endure;* continue to obey Christ, notwithstanding all opposition.

14. *All the world;* all the countries then known.

15. *The abomination of desolation;* commonly understood of the eagles of the Roman standards, regarded as objects of idolatrous worship. *Stand in the holy place;* encamped about Jerusalem. *Whoso readeth;* Dan. 9:27; 12:11. *Let him understand;* that the destruction foretold by the prophet Daniel more than five hundred years before, is now about to be accomplished.

16. *Flee into the mountains;* to save themselves, and prevent their being taken by the Romans.

17. *House-top;* the tops of houses were then made flat, and persons often sat, walked, prayed, took their meals, and spent their nights upon them. *To take any thing;* but flee by the shortest way, and in the quickest manner.

19. *Woe;* on account of the increased difficulty of fleeing.

20. *Winter—sabbath-day;* because it would then be more difficult to escape.

A. D. 33. 21 For then shall be great tribulation, such as was not since the beginning of the world to this time,[a] no, nor ever shall be.

22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.[b]

23 Then if any man shall say unto you, Lo, here *is* Christ, or there; believe *it* not.[c]

24 For there shall arise false Christs, and false prophets,[d] and shall show great signs and wonders;[e] insomuch that, if *it were* possible, they shall deceive the very elect.[f]

25 Behold, I have told you before.

26 Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth: behold, *he is* in the secret chambers; believe *it* not.

27 For as the lightning cometh out of the east, and shineth even unto the west;[g] so shall also the coming of the Son of man be.

28 For wheresoever the carcass is, there will the eagles be gathered together.[h]

29 Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven,[i] and the powers of the heavens shall be shaken:[j]

30 And then shall appear the sign of the Son of man in heaven:[k] and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.[l]

31 And he shall send his angels with a great sound of a trumpet,[*m] and they shall gather together his elect from the four winds, from one end of heaven to the other.[n]

32 ¶ Now learn a parable of the fig-tree:[o] When his branch is yet tender, and putteth forth leaves, ye know that summer *is* nigh:

33 So likewise ye, when ye shall see all these things, know that it[†] is near, *even* at the doors.[p]

34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

35 Heaven and earth shall pass away, but my words shall not pass away.[q]

36 ¶ But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only.[r]

37 But as the days of Noe *were*, so shall also the coming of the Son of man be.

38 For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,[s]

39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

40 Then shall two be in the field; the one shall be taken, and the other left.

41 Two *women shall be* grinding at the mill; the one shall be taken, and the other left.

42 ¶ Watch therefore: for ye know not what hour your Lord doth come.[t]

43 But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44 Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh.

45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household,[u] to give them meat in due season?[v]

46 Blessed *is* that servant, whom his lord, when he cometh, shall find so doing.

47 Verily I say unto you, That he shall make him ruler over all his goods.[w]

48 But and if that evil servant shall say in his heart, My lord delayeth his coming;

49 And shall begin to smite *his* fellow-servants, and to eat and drink with the drunken;

50 The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of,[x]

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a Dan. 12:1. b Isa. 65:8, 9. c Deut. 13:1-3. d ver. 5, 11. e 2 Thess. 2:9-21; Rev. 13:13. f John 10:28, 29. g Zech. 9:14; Luke 17:24, etc. h Job 39:30. i Isa. 13:10; Ezek. 32:7; Amos 5:20; Acts 2:20; Rev. 6:12. j 2 Pet. 3:10. k Dan. 7:13; Rev. 1:7. l ch. 16:27; Mark 13:26; Luke 22:69. * Or, *with a trumpet, and a great voice.* m 1 Thess. 4:16. n Zech. 14:5. o Luke 21:29. † Or, *He.* p Jas. 5:9. q Psa. 102:26; Isa. 51:6. r Zech. 14:7; 1 Thess. 5:2. s Gen. 6:2. t Luke 12:39, 40; Rev. 3:3; 16:15. u Jer. 3:15. v ch. 13:52. w ch. 25:21. x 1 Thess. 5:3; Rev. 3:3.

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21. *Then shall be great tribulation;* great distress. It is stated that eleven hundred thousand were slain, and in the neighborhood two hundred and fifty thousand more. Ninety-seven thousand were sold into perpetual bondage, and multitudes perished by famine, pestilence, and cruel treatment.

22. *Those days;* days of distress. *No flesh be saved;* all the covenant people would perish. *Elect's sake;* those whom God had chosen to be his people.

24. *If it were possible;* this implied that it was not possible.

26. *He is in the desert;* that is, the Messiah is there.

27. *So shall—the coming of the Son of man be;* it shall be so public that all must see it.

28. *Wheresoever the carcass is, there will the eagles be;* wherever the Jews are, the Romans will be upon them, as eagles are upon their prey; the eagle being the ordinary standard of the Roman armies.

29. *Shall the sun be darkened;* on the twofold reference of these words, see the introductory note to the chapter. From this point onward the form of the prophecy has more immediate reference to Christ's final coming, yet not so as to exclude its earlier fulfilment.

30. *The sign of the Son of man in heaven;* the sign of his speedy coming. *Shall see the Son of man;* fulfilled in a lower figurative sense when Christ came providentially to destroy the Jewish city and nation: to be fulfilled in the highest sense at his final personal coming. The same is true of the gathering together of his elect, mentioned in the following verse.

34. *This generation shall not pass—be fulfilled;* that is, in the nearer event foretold. See the introductory note to the chapter.

36. *That day;* the day of "the coming of the Son of man," ver. 37; 2 Tim. 1:12, 18. Christ did not tell them when it would be, and none but God knew. He warned them to be prepared for it, and to be always ready.

37. *Noe;* the Greek method of spelling Noah. Gen. 7:1.

40. *Taken;* and saved as a follower of Christ. *Left;* to perish through unbelief and rejection of him.

42. *Ye know not;* this was true with regard to the destruction of Jerusalem. It is also true with regard to each one's death; and it will be true with regard to the day of judgment.

44. *Ready;* for the coming of your Lord, in whatever way.

45. *Made ruler;* given him the care of providing for his family.

51 And shall cut him asunder,* and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth.[a]

CHAPTER XXV.

1 The parable of the ten virgins, 14 and of the talents. 31 Also the description of the last judgment.

THEN shall the kingdom of heaven be likened unto ten virgins,[b] which took their lamps, and went forth to meet the bridgroom.[c]

2 And five of them were wise, and five *were* foolish.[d]

3 They that *were* foolish took their lamps, and took no oil with them:[e]

4 But the wise took oil in their vessels with their lamps.[f]

5 While the bridegroom tarried, they all slumbered and slept.[g]

6 And at midnight there was a cry made,[h] Behold, the bridegroom cometh; go ye out to meet him.[i]

7 Then all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.†[j]

9 But the wise answered, saying, *Not so;* A. D. 33. lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.[k]

10 And while they went to buy, the bridegroom came;[l] and they that were ready went in with him to the marriage: and the door was shut.[m]

11 Afterward came also the other virgins, saying, Lord, Lord, open to us.[n]

12 But he answered and said, Verily I say unto you, I know you not.[o]

13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.[p]

14 ¶ For *the kingdom of heaven is* as a man travelling into a far country, *who* called his own servants, and delivered unto them his goods.[q]

15 And unto one he gave five talents,‡ to another two, and to another one; to every man according to his several ability;[r] and straightway took his journey.

16 Then he that had received the five talents went and traded with the same, and made *them* other five talents.

17 And likewise he that *had received* two, he also gained other two.

18 But he that had received one went and digged in the earth, and hid his lord's money.

* Or, *cut him off.* a ch. 25:30. b Psa. 45:14; Song 6:8, 9; 2 Cor. 11:2. c John 3:29. d Jer. 24:2–9; ch. 22:10. e Isa. 44:1. f 1 John 2:20. g 1 Thess. 5:6. h 1 Thess. 4:16; Rev. 16:15 i Amos 4:12. † Or, *going out.* j Luke 12:35. k Isa. 55:1, 6. l Amos 8:12, 13. m Heb. 3:18, 19; Rev. 22:11. n ch. 7:21–23; Heb. 12:17. o Hab. 1:13. p ch. 24:42, 44; Mark 13:33, 35; Luke 21:36. q Luke 19:12, etc. ‡ *A talent* is 865 dollars 38 cents; ch. 18:34. r Rom. 12:6; 1 Cor. 12:4, etc.; Eph. 4:11.

51. *Cut him asunder;* the reference is to the punishment of cutting or sawing asunder. The meaning is he shall punish him with awful severity.

INSTRUCTIONS.

3. It is a great privilege to be permitted to apply to Christ for instruction; for he can give us what we need, and in the best time and way.

5. False teachers abound in all ages, and seek in various ways to draw away disciples after them. We should not believe every spirit, but try the spirits whether they be of God. 1 John 4:1. In order to do this, all should study the Scriptures, and compare what they hear with the word of God.

9. The hatred of men to Jesus Christ often shows itself in hatred to his people; and the manner in which men treat them, shows how, were he embodied and dwelling among men, they would treat him.

13. The sure and decisive test of friendship to Christ, in distinction from all counterfeits, is love to his character shown by persevering obedience to his commands.

20. God's arrangements for the future are not so fixed that it is improper for us to pray that we may be favored in escaping from evils, and obtaining needed good. But while we pray, we must act; for in answering prayer, God encourages action, not idleness—the discharge of duty, not the neglect of it.

22. God orders the dispensations of providence and the manifestations of grace with special reference to his people; and in such a manner as shall secure their salvation.

29. The language which Christ used to describe his coming in his providence to separate the righteous from the wicked at the destruction of Jerusalem, and the end of the Jewish commonwealth, was designed and strikingly adapted to carry our minds forward to his coming at the end of the world, when before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats. Chap. 25:32.

42. The day of our death, and of our being called to judgment, though known to God, is not revealed to us, that we may always be found in the path of duty, and thus, through grace, be prepared for those great events which are certain and near.

CHAPTER XXV.

1. *Then;* at the time when the Son of man shall come, as foretold in the preceding chapter. The object of this parable is to show that as we do not know when Christ will come, we should so live as to be always ready. Its highest reference is to his final personal coming; but this does not exclude lower references, as that of his particular coming to each individual at death. *To meet the bridegroom;* when he went, according to the custom of the age and country, to fetch home his bride by night.

3. *They that were foolish—took no oil with them;* so that the flame of their lamps could not hold out. These correspond to those "sown on stony ground," who "endure but for a time." Mark 4:16, 17.

4. *Took oil;* to feed their lamps. These agree with those "sown on good ground," who "bring forth fruit with patience." Mark 4:20; Luke 8:15.

8. *Gone out;* more literally, going out, for want of oil to recruit them. This shows the consternation of those who are not ready to meet Christ at his coming.

9. *Not so;* no believer can furnish grace for his fellowmen. This comes only from God.

10. *The bridegroom came;* representing Christ as coming before the wicked are ready. *The door was shut;* all opportunity of preparing to meet Christ ceases at death.

12. *I know you not;* as my friends.

13. *Watch therefore;* this was the practical application which Christ made of the parable.

14. *The kingdom of heaven;* the object of this parable was to show, that as all our blessings come from God, we are accountable to him, and should so use them as to meet his approbation.

15. *His several ability;* representing the various gifts which God bestows on different individuals.

16. *Traded with the same;* showing the good improvement he made of what had been given him.

18. *Hid his lord's money;* where he would have no trouble in taking care of it, while he ought to have traded with it for his lord's profit. This shows that a failure to improve our opportunities to do good is a heinous sin which Christ will severely punish.

A. D. 33. 19 After a long time the lord of those servants cometh,[a] and reckoneth with them.[b]

20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained besides them five talents more.

21 His lord said unto him, Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things:[c] enter thou into the joy of thy lord.

22 He also that had received two talents came, and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents besides them.

23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent came, and said, Lord, I knew thee that thou art a hard man,[d] reaping where thou hast not sown, and gathering where thou hast not strewed:[e]

25 And I was afraid, and went and hid thy talent in the earth:[f] lo, *there* thou hast *that is* thine.

26 His lord answered and said unto him, *Thou* wicked and slothful servant,[g] thou knewest that I reap where I sowed not, and gather where I have not strewed:

27 Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury.

28 Take therefore the talent from him, and give *it* unto him which hath ten talents.

29 For unto every one that hath shall be given, and he shall have abundance:[h] but from him that hath not, shall be taken away even that which he hath.[i]

30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.[j]

31 ¶ When the Son of man shall come in his glory,[k] and all the holy angels with him, then shall he sit upon the throne of his glory:

32 And before him shall be gathered all nations:[l] and he shall separate them one from another,[m] as a shepherd divideth *his* sheep from the goats:[n]

33 And he shall set the sheep on his right hand, but the goats on the left.[o]

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father,[p] inherit the kingdom prepared for you from the foundation of the world:[q]

35 For I was a hungered, and ye gave me meat:[r] I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:[s]

36 Naked, and ye clothed me:[t] I was sick, and ye visited me:[u] I was in prison, and ye came unto me.[v]

37 Then shall the righteous answer him, saying, Lord, when saw we thee a hungered, and fed *thee?* or thirsty, and gave *thee* drink?

38 When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee?*

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.[w]

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed,[x] into everlasting fire,[y] prepared for the devil and his angels:[z]

42 For I was a hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee a hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me.[a]

46 And these shall go away into everlasting punishment: but the righteous into life eternal.[b]

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a Ch. 24:48. b ch. 18:23, 24. c Luke 12:44; 22:29; Rev. 3:21. d Job 21:15. e Jer. 2:31. f Prov. 26:13; Rev. 21:8. g Job 15:5, 6; ch. 18:32; Luke 19:22; Jude 15. h ch. 13:12; Mark 4:25; Luke 8:18; 19:26. i Luke 10:42. j ch. 8:12. k Dan. 7:13; Zech. 14:5; ch. 16:27; 19:28; Mark 8:38; Acts 1:11; 1 Thess. 4:16; 2 Thess. 1:7; Jude 14; Rev. 1:7. l Rom. 14:10; 2 Cor. 5:10; Rev. 20:12. m Ezek. 20:38; ch. 13:49. n Psa. 78:42; John 10:14, 27. o Heb. 1:3. p Psa. 115:15. q Rom. 8:17; 1 Cor. 2:9; 1 Thess. 2:12; Heb. 11:16; 1 Pet. 1:4; Rev. 5:10. r Isa. 58:7; Ezek. 18:7. s 1 Pet. 4:9; 3 John 5. t Jas. 2:15, 16. u Jas. 1:27. v 2 Tim. 1:16; Heb. 13:3. w Prov. 19:17; Mark 9:41; Heb. 6:10. x Luke 13:27. y ch. 13:40, 42; Rev. 14:11. z Jude 6; Rev. 20:10. a Zech. 2:8; Acts 9:5. b Dan. 12:2; John 5:29.

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19. *The lord of those servants;* Jesus Christ.

21. *Make thee ruler over many things;* advance thee to a higher station in my service. The principle here stated is perpetually illustrated in Christ's dealings with his servants in this world, but will have its highest fulfilment at the resurrection of the just.

23. *Good and faithful servant;* he receives the same reward as the servant to whom five talents had been entrusted; because it is not the amount of talents given, but the faithful use of them, that Christ regards.

24. *Not strewed;* not scattered seed. This showed that he had no love to his lord, no disposition to honor him, or even to be just towards him.

26. *Thou knewest;* this may be taken as an argument out of the servant's own mouth: Didst thou know? Then thou oughtest, etc.

27. *Exchangers;* answering nearly to our brokers or bankers. They were persons who dealt in money. *Usury;* interest. Lawful and proper increase was the meaning of this word when our translation of the Bible was made, not unlawful interest, as it means now.

28. *Take therefore;* as he would not rightly use what he had, he could no longer have it.

29. *Every one that hath;* a disposition to rightly use the blessings which God gives, is a preparation for more and greater blessings. *That hath not;* he that hath not this disposition, when God calls him to account will be deprived of all blessings, and for his unfaithfulness will be punished as he deserves.

31. *Come in his glory;* at the day of judgment.

32. *Separate them;* according to their character.

33. *Sheep;* the righteous. *Goats;* the wicked.

34. *The kingdom;* of endless, heavenly glory.

37. *When saw we thee;* humility astonished at high honor put on poor services.

40. *Have done it unto me;* expressive of the intimate and endearing union of Christ and his people.

45. *Ye did it not to me;* men who neglect the wants of Christ's people, neglect him.

46. *Everlasting;* this is the same word in the original which in the next line is translated eternal, and means the same thing, endless duration.

CHAPTER XXVI.

1 The rulers conspire against Christ. 6 The woman anointeth his head. 14 Judas selleth him. 17 Christ eateth the passover; 26 instituteth his holy supper; 36 prayeth in the garden; 47 and being betrayed with a kiss, 57 is carried to Caiaphas, 69 and denied of Peter.

AND it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

2 Ye know that after two days is *the feast of* the passover,[a] and the Son of man is betrayed to be crucified.

3 ¶ Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high-priest, who was called Caiaphas.

4 And consulted that they might take Jesus by subtlety, and kill *him*.[b]

5 But they said, Not on the feast-*day*, lest there be an uproar among the people.

6 ¶ Now when Jesus was in Bethany, in the house of Simon the leper,

7 There came unto him a woman having an alabaster-box of very precious ointment, and poured it on his head, as he sat *at meat*.[c]

8 But when his disciples saw *it*, they had indignation, saying, To what purpose *is* this waste?

9 For this ointment might have been sold A. D. 33. for much, and given to the poor.

10 When Jesus understood *it*, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

11 For ye have the poor always with you;[d] but me ye have not always.[e]

12 For in that she hath poured this ointment on my body, she did *it* for my burial.

13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.

14 ¶ Then one of the twelve, called Judas Iscariot,[f] went unto the chief priests,[g]

15 And said *unto them*, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.[h]

16 And from that time he sought opportunity to betray him.

17 ¶ Now, the first *day* of the *feast of* unleavened bread,[i] the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

18 And he said, Go into the city to such a man,

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a Mark 14:1, etc.; Luke 22:1, etc.; John 13:1, etc. b Psa. 2:2; John 11:47, etc.; Acts 4:25, etc. c Mark 14:3, etc.; John 11:1, 2; 12:3. d Deut. 15:11; John 12:8. e John 14:19; 17:11. f ch. 10:4. g Mark 14:10; Luke 22:3; John 13:2, 30. h Zech. 11:12, 13; ch. 27:3. i Exod. 12:6, 18.

INSTRUCTIONS.

1. Men of very different characters here live together, make similar outward professions, and join in the same employments; but at death the difference between them will be manifest and great.

8. It is not safe to rely on outward professions as evidence of piety, nor upon any thing which does not imply supreme love to God and real good-will to men.

15. All our blessings we receive from God, and to him we are justly accountable for the use of them. He does not give the same to all, and he requires only according to what a man hath. Of course, no one will be condemned for not having received more.

20. Those who employ the blessings which God bestows in his service and to his glory, will have their blessings greatly increased.

28. Those who refuse to employ what God gives them in his service and to his glory, will soon have all their blessings removed, and no more will be given to them for ever.

40. Jesus Christ considers himself to be treated by men as they treat his known disciples. And from the manner in which we treat them, we may learn the manner in which we treat him.

46. The day of judgment will be one of surpassing interest. The amazing contrast between the appearance of Christ, as he discoursed to his disciples on the mount of Olives, and his appearance when he comes in his glory and the glory of his Father, with his mighty angels—when before him are gathered all nations, and he separates them one from another, saying to one class, "Come, ye blessed of my Father, inherit the kingdom;" and to the other, "Depart, ye cursed, into everlasting fire," and they go away to meet him no more—will be such as we can now but faintly conceive.

The clearness with which Christ makes known what will be the future state of the righteous and the wicked, and the liability of all to be at any time fixed in heaven or hell for eternity, should lead each one, without delay, to prepare to obtain the one and escape the other.

CHAPTER XXVI.

1. *These sayings;* his discourse to his disciples contained in the two preceding chapters, in answer to their inquiries. Chap. 24:3.

2. *After two days is the feast of the passover;* this was a feast of the Jews, kept annually from the 15th to the 21st of their month Abib, answering in part to our April, in commemoration of God's passing over the houses of the Israelites, and not entering in to slay their first-born, when he slew the first-born of the Egyptians. Exod. 12:1–30. *The Son of man is betrayed to be crucified;* as our Lord Jesus was the true sacrifice prefigured by the paschal lamb, it was proper that he, the great Antitype, should die at the passover, when the lamb that typified him was slain.

6. *In Bethany;* this was six days before the passover, John 12:1. The evangelist therefore goes back a little in his narrative.

7. *There came unto him a woman;* Mary, the sister of Lazarus whom Jesus had raised from the dead. John 12:3. *Alabaster;* a kind of stone carved into ornamental and costly boxes, or vases, especially for perfumes. *Ointment;* perfumes, liquid or more solid. *Sat at meat;* reclined on a couch, as the custom then was at meals, leaning on the left elbow.

8. *When his disciples saw it—To what purpose is this waste?* in John 12:4, Judas Iscariot is named as the author of this remark, which seems to have been seconded by some of Jesus' disciples. Compare Mark 14:4. The part taken by Judas in this transaction may have been the reason why it is related here in immediate connection with his treachery.

10. *She hath wrought a good work;* she had expressed her sincere and ardent love to her Saviour.

12. *For my burial;* it was customary to anoint the body, or embalm it with spices and ointment, preparatory to burial. So he says this might be considered as preparatory to his burial.

13. *Memorial of her;* in remembrance of what she had done.

15. *Thirty pieces of silver;* that is, thirty shekels, the sum at which a servant's life was estimated. Exod. 21:32. It was about fifteen dollars.

17. *Unleavened bread;* this was a term applied to the passover, because during that feast they used what was not leavened, or fermented. *The passover;* the paschal lamb slain on that occasion.

18. *The city;* Jerusalem. *My time;* his time to eat the passover and to close his life, was near.

A. D. 33. and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

19 And the disciples did as Jesus had appointed them; and they made ready the passover.

20 Now when the even was come, he sat down with the twelve.

21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23 And he answered and said, He that dippeth *his* hand with me in the dish,[a] the same shall betray me.

24 The Son of man goeth as it is written of him:[b] but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

26 ¶ And as they were eating, Jesus took bread, and blessed *it*,* and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body.[c]

27 And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it;

28 For this is my blood of the new testament,[d] which is shed for many for the remission of sins.

29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.[e]

30 ¶ And when they had sung a hymn,† they went out into the mount of Olives.

31 Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.[f]

32 But after I am risen again, I will go before you into Galilee.[g]

33 Peter answered and said unto him, Though all *men* shall be offended because of thee, *yet* will I never be offended.

34 Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.

35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

36 ¶ Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.[h]

37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

38 Then saith he unto them, My soul is exceeding sorrowful, even unto death:[i] tarry ye here, and watch with me.

39 And he went a little further, and fell on his face, and prayed,[j] saying, O my Father, if it be possible, let this cup pass from me:[k] nevertheless, not as I will, but as thou *wilt*.[l]

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

41 Watch and pray,[m] that ye enter not into temptation:[n] the spirit indeed *is* willing, but the flesh *is* weak.[o]

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a Psa. 41:9; 55:12–15. b Psa. 22:1, etc.; Isa. 53:3, etc. * Many Greek copies have, *gave thanks*. c 1 Cor. 11:23, etc. d Jer. 31:31. e Isa. 25:6. † Or, *psalm*. f Zech. 13:7. g ch. 28:7; 10:16. h Mark 14:32, etc.; Luke 22:39, etc.; John 18:1, etc. i Psa. 116:3; Isa. 53:3, 10; John 12:27. j Heb. 5:7. k ch. 20:22. l John 5:30; 6:38; Rom. 15:3; Phil. 2:8. m Mark 13:33; 14:38; Luke 22:40; Eph. 6:18; Rev. 16:15. n Prov. 4:14, 15; Rev. 3:10. o Isa. 26:8, 9; Rom. 7:18–25; Gal. 5:17.

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19. *Made ready;* prepared the lamb and other things, according to the appointment of God. Exod. 12:3–17.

24. *Goeth;* to death, the death of the cross. *Written;* Psa. 22; 41:9; Isa. 53:4–9; Dan. 9:26, 27. *Good for that man;* on account of the endless woe which his sins would bring upon him.

25. *Thou hast said;* this was equivalent to saying, "Yes, it is you."

26. *This is my body;* the emblem, or representation of my body. As it is said of God, Deut. 32:4, "He is the rock;" not literally a rock, but in some respects like one—firm, stable, and unchanging. So, Gen. 41:26, "The seven good kine are seven years;" not literally, but they represent seven years. So, John 15:5, "I am the vine, ye are the branches;" not literally, but represented or illustrated by the vine and its branches. So with the declaration, "This is my body." Christ did not design to teach his disciples that he was then breaking his own body, and that they were then eating it. His body was alive, and unbroken: the disciples knew that what they ate was bread, not flesh. Besides, Matthew does not say that Jesus took his body and broke it, and said, Take, eat; but he took bread, and brake it; and it was bread: and "This is my body" means, it represents my body.

28. *This is my blood;* not literally, but figuratively—the emblem and representative of my blood, as the bread was of his body. That it was not blood which they drank, is evident also from the fact, that he afterwards called it "the fruit of the vine;" and it was the fruit of the vine—not his blood, but the emblem of his blood which was soon to be shed for many for the remission of sins.

29. *Will not drink henceforth—drink it new with you;* he means to say, "The time for my drinking with you the literal fruit of the vine is over; the kingdom of God is about to be established"—this was by his propitiatory death, resurrection, ascension, and the outpouring of his Spirit—"henceforth I will drink with you the spiritual new wine of the gospel"—new because it belongs to a new dispensation—"in my Father's kingdom." This was fulfilled to the apostles in a special sense, in the extraordinary measure of Christ's presence and Spirit bestowed upon them as his earthly instruments in establishing his kingdom. Compare Luke 22:29, 30. It is fulfilled to all believers in a lower sense, in the communion they have with Christ in his earthly church; and it shall have a perfect fulfilment to all his true disciples in his heavenly kingdom.

31. *Offended;* made to stumble. The word is here, as elsewhere in the New Testament, applied to the life and conduct. How the disciples should be offended appears in the course of the narrative; they should be led to forsake him, and in one case to deny him. *It is written;* Zech. 13:7. *The shepherd;* Christ. *The sheep;* his disciples.

32. *Into Galilee;* chap. 28:7.

34. *Deny me;* verse 74.

35. *Though I should die;* his meaning was, that he would not deny Christ even to save his own life.

36. *Gethsemane;* a garden, or retired spot, on the west side of the mount of Olives, not far from the brook Cedron.

37. *Two sons of Zebedee;* James and John. The same that were with him on the mount of transfiguration. Chap. 17:1, 2. *Very heavy;* exceedingly depressed.

38. *Even unto death;* with deathlike sorrow, inexpressible anguish.

39. *This cup;* the anguish he was enduring and was to endure.

40. *Unto Peter;* who had just before been so strong in his professions of fidelity to his Master.

41. *That ye enter not into temptation;* that is, so as to be

42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43 And he came and found them asleep again: for their eyes were heavy.

44 And he left them, and went away again, and prayed the third time,[a] saying the same words.

45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take *your* rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46 Rise, let us be going: behold, he is at hand that doth betray me.

47 ¶ And while he yet spake, lo, Judas,[b] one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

48 Now he that betrayed him gave them a sign,[c] saying, Whomsoever I shall kiss, that same is he; hold him fast.

49 And forthwith he came to Jesus, and said, Hail, Master; and kissed him.[d]

50 And Jesus said unto him, Friend,[e] wherefore art thou come? Then came they, and laid hands on Jesus, and took him.

51 ¶ And behold, one of them which were with Jesus stretched out *his* hand, and drew his sword, and struck a servant of the high-priest, and smote off his ear.

52 Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword, shall perish with the sword.[f]

53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?[g]

54 But how then shall the scriptures be fulfilled, that thus it must be?[h]

55 In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

56 But all this was done, that the scriptures of the prophets might be fulfilled.[i] Then all the disciples forsook him, and fled.

57 ¶ And they that had laid hold on Jesus A. D. 33. led *him* away to Caiaphas the high-priest, where the scribes and the elders were assembled.[j]

58 But Peter followed him afar off unto the high-priest's palace, and went in, and sat with the servants, to see the end.

59 Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death;

60 But found none: yea, though many false witnesses came, *yet* found they none. At the last came two false witnesses,[k]

61 And said, This *fellow* said, I am able to destroy the temple of God, and to build it in three days.[l]

62 And the high-priest arose, and said unto him, Answerest thou nothing? what *is it which* these witness against thee?

63 But Jesus held his peace.[m] And the high-priest answered and said unto him, I adjure thee by the living God,[n] that thou tell us whether thou be the Christ, the Son of God.[o]

64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power,[p] and coming in the clouds of heaven.[q]

65 Then the high-priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

66 What think ye? They answered and said, He is guilty of death.[r]

67 Then did they spit in his face, and buffeted him;[s] and others smote *him* with the palms* of their hands,

68 Saying, Prophesy unto us, thou Christ, Who is he that smote thee?

69 ¶ Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.[t]

70 But he denied before *them* all, saying, I know not what thou sayest.

71 And when he was gone out into the porch, another *maid* saw him, and said unto them that were there, This *fellow* was also with Jesus of Nazareth.

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a 2 Cor. 12:8. b Acts 1:16. c Psa. 38:12. d 2 Sam. 3:27; 20:9; Psa. 28:3. e Psa. 41:9; 55:13. f Gen. 9:6; Ezek. 35:5, 6; Rev. 13:10. g 2 Kings 6:17; Dan. 7:10; ch. 4:11. h Luke 24:26, 46. i Gen. 3:15; Psa. 22:1, etc.; 69:1, etc.; Isa. 53:3, etc.; Lam. 4:20; Dan. 9:24, 26; Zech. 13:7; Acts 1:16. j Mark 14:53, etc.; Luke 22:54, etc.; John 18:12, etc. k Psa. 27:12; 35:11. l John 2:19–21. m Isa. 53:7; ch. 27:12, 14. n 1 Sam. 14:26, 28; 1 Kings 22:16. o ch. 16:16; John 1:34. p Dan. 7:13; John 1:51; 1 Thess. 4:16; Rev. 1:7. q Psa. 110:1; Acts 7:55. r Lev. 24:16; John 19:7. s Isa. 50:6. * Or, *rods*. t Mark 14:66, etc.; Luke 22:55, etc; John 18:17.

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overcome by it; for the hour of the Saviour's suffering was also to be that of the fiery trial of his disciples. Compare Luke 22:31. *The spirit;* "the inward man." This was animated by sincere love towards the Saviour. *The flesh;* used here to denote all that weakness of fallen nature which makes it liable to be overcome by temptation.

45. *Sleep on—take your rest;* see note to Mark 14:41.

51. *One of them;* Peter.

53. *Twelve legions;* a Roman legion varied in number in different ages. In our Saviour's time it seems to have consisted of six thousand men. The idea is, vast multitudes.

54. *Scriptures;* Psa. 22:1, 18; Isa. 53:3–10; Dan. 9:24–26; Zech. 13:7. *It must be;* in order to fulfil the scriptures, and finish the work of redemption.

56. *Forsook him;* this was what Jesus meant by their being offended, and what he had foretold, verse 31.

58. *Afar off;* on account of his fear of danger. *See the end;* the end of the trial, and its results.

60. *Found none;* they found none that agreed in their testimony, or that could make out an accusation that had even the appearance of weight.

61. *Destroy the temple of God;* this was false, both in the words used and in the meaning which they put upon them; he spoke of his body, and of rising again in three days. John 2:19–22.

63. *I adjure thee;* he thus put him under oath to answer truly.

64. *Thou hast said;* said the truth, I am the Christ. *Sitting—coming;* this was claiming divine power and honor.

65. *Rent his clothes;* as a token of great indignation. *Blasphemy;* in claiming to be the Messiah, the Son of God, and the judge of men.

66. *Guilty of death;* of a crime which deserves death. Lev. 24:16.

68. *Prophesy;* they had previously covered his face, Mark 14:65, and in derision of the omniscience which he claimed, they called upon him to designate the persons who smote him.

70. *I know not;* I do not understand what you mean.

A. D. 33. 72 And again he denied with an oath, I do not know the man.

73 And after a while came unto *him* they that stood by, and said to Peter, Surely thou also art *one* of them; for thy speech bewrayeth thee.

74 Then began he to curse and to swear, *saying*, I know not the man. And immediately the cock crew.

75 And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice.[a] And he went out, and wept bitterly.

CHAPTER XXVII.

1 Christ is delivered bound to Pilate. 3 Judas hangeth himself. 19 Pilate, admonished of his wife, 24 washeth his hands; 26 and looseth Barabbas. 29 Christ is crowned with thorns, 34 crucified, 40 reviled, 50 dieth, and is buried: 66 his sepulchre is sealed, and watched.

WHEN the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death:[b]

2 And when they had bound him, they led *him* away, and delivered him to Pontius Pilate the governor.[c]

3 ¶ Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

4 Saying, I have sinned in that I have betrayed the innocent blood.[d] And they said, What *is that* to us? see thou *to that*.

5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.[e]

6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

7 And they took counsel, and bought with them the potter's field, to bury strangers in.

8 Wherefore that field was called, The field of blood, unto this day.

9 Then was fulfilled that which was spoken by Jeremy the prophet,[f] saying, And they took the

a Ver. 31; Luke 22:31-34. b Psa. 2:2. c ch. 20:19. d 2 Kings 24:4.

e 2 Sam. 17:23; Psa. 55:23; Acts 1:18. f Zech. 11:12, 13.

73. *Thy speech;* thy peculiar manner of speaking. *Bewrayeth thee;* showeth thee to be a Galilean.

74. *Curse;* imprecate God's curse if he uttered falsehood. *Swear;* declare with an oath.

75. *The word of Jesus;* verse 34. *Wept bitterly;* on account of his sin, in denying his Lord.

INSTRUCTIONS.

3. No advantages will of themselves overcome the opposition of the human heart to Jesus Christ; and rulers are often more wicked than the people, seeking by subtlety and deceit to effect that which they cannot or dare not openly accomplish.

8. That which is employed in expressions of love to Christ by his sincere and devoted followers, is often thought by others to be wasted and lost. But in the view of Christ it is well used, and he will see that it receives a gracious and an honorable reward.

26. The literal meaning of the words of the Bible is not always the true meaning. For instance, Christ said, "Ye must be born again," John 3:7; meaning, not that a man must enter a second time into his mother's womb and be born, but that he must experience a change in his moral and religious character, called passing from death unto life. John 5:24. So, when he said, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you," John 6:53, the Jews, understanding it literally, said, "How can this man give us his flesh to eat?" Taking it literally, no wonder they thought it strange. He therefore let them know that he did not mean that they must literally eat his flesh; and that, should they do it, it would profit them nothing. The words that I speak unto you, saith he, are spirit and life. They have a spiritual, and not a literal, carnal meaning; they are designed to convey a knowledge of spiritual truths, the right understanding and due reception of which will promote the spiritual life of men.

31. Seasons of intimate and endearing communion with Christ may be followed by seasons of great and peculiar trial.

It is a great blessing that Christ is acquainted beforehand with all our trials, and can in the best way provide for them; so that they shall in the end not injure us, but promote our benefit.

35. Persons may seem to be very courageous in time of safety, and be great cowards in time of danger.

When a good man thinks highly of himself, and is confident in his own strength, he is preparing for a downfall; and if he does not lose his soul, he will have reason to be grateful.

42. The sufferings of Jesus Christ, when he bore our sins in his own body on the tree, and tasted death for every man, were inexpressibly great. The Father said, "Awake, O sword, against my Shepherd, and against the man that is my fellow: smite the Shepherd." Zech. 13:7. His soul was made "an offering for sin," and as such it "pleased the Lord to bruise him" and "put him to grief." Isa. 53:10.

70. No past privileges or attainments can be relied on for future or even present support. God must give us day by day our daily supply of wisdom, goodness, and strength, or we shall have none. "Hold thou me up, and I shall be safe;" guide me, and I shall go in the right way.

75. If a good man sin he will repent, mourn bitterly over his transgressions, and turn from them unto God. He has an advocate with the Father, Jesus Christ the righteous. One look from Him will lead the penitent disciple to loathe himself, and to admire, adore, and trust in the Redeemer. His life will be holy; his death safe, if not peaceful and triumphant; and his eternity blessed.

CHAPTER XXVII.

1. *Put him to death;* he had professed to be the Christ, and said that hereafter they should see him coming in the clouds of heaven. This they said was blasphemy, and for it they condemned him to die.

2. *Pilate;* the Roman governor. As the Jews had no authority to put any one to death, it was needful in order to accomplish their design, that the Roman governor should condemn him. They brought him to Pilate for this purpose; and Christ had foretold that the Gentiles, to whom Pilate belonged, would put him to death. Matt. 20:19.

3. *Repented himself;* he knew that Jesus was innocent, and yet he had been instrumental in delivering him to his murderers. He was therefore tormented by a conviction of his guilt.

4. *What is that to us?* the language of men hardened in wickedness, and determined to execute their murderous purpose.

6. *Treasury;* the place where the offerings or contributions of the people were kept.

7. *Potter's field;* a place where earthen-ware had been made. *Strangers;* those who came from other countries, and died at Jerusalem.

8. *This day;* the time when Matthew wrote his gospel, perhaps thirty years after the events here recorded.

9. *Jeremy;* Jeremiah. The event here referred to is not mentioned in Jeremiah, but in Zechariah 11:12, 13.

thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;*

10 And gave them for the potter's field, as the Lord appointed me.

11 ¶ And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.

12 And when he was accused of the chief priests and elders, he answered nothing.[a]

13 Then said Pilate unto him, Hearest thou not how many things they witness against thee?

14 And he answered him to never a word; insomuch that the governor marvelled greatly.

15 ¶ Now at *that* feast the governor was wont to release unto the people a prisoner, whom they would.[b]

16 And they had then a notable prisoner, called Barabbas.

17 Therefore, when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

18 For he knew that for envy they had delivered him.[c]

19 ¶ When he was set down on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that just man:[d] for I have suffered many things this day in a dream because of him.

20 But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.[e]

21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

22 Pilate saith unto them, What shall I do then with Jesus which is called Christ? *They* all say unto him, Let him be crucified.

23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.[f]

24 ¶ When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he took water, and washed *his* hands before the multitude,[g] saying, I am innocent of the blood of this just person: see ye *to it.* A. D. 33.

25 Then answered all the people, and said, His blood *be* on us, and on our children.[h]

26 ¶ Then released he Barabbas unto them: and when he had scourged Jesus,[i] he delivered *him* to be crucified.

27 Then the soldiers of the governor took Jesus into the common hall,† and gathered unto him the whole band *of soldiers.*

28 And they stripped him, and put on him a scarlet robe.

29 And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him,[j] saying, Hail, King of the Jews!

30 And they spit upon him, and took the reed, and smote him on the head.[k]

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify *him.*[l]

32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

33 ¶ And when they were come unto a place called Golgotha, that is to say, A place of a skull,

34 They gave him vinegar to drink, mingled with gall:[m] and when he had tasted *thereof,* he would not drink.

35 And they crucified him, and parted his garments, casting lots:[n] that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.[o]

36 And sitting down, they watched him there;

37 And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

38 Then were there two thieves crucified with him:[p] one on the right hand, and another on the left.

39 ¶ And they that passed by reviled him, wagging their heads,[q]

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* Or, *whom they bought of the children of Israel.* a ch. 26:63. b Mark 15:6, etc.; Luke 23:17, etc.; John 18:39, etc. c Prov. 27:4; Eccl. 4:4. d Isa. 53:11; Zech. 9:9; Luke 23:47; 1 Pet. 2:22; 1 John 2:1. e Acts 3:14. f ch. 21:38, 39. g Deut. 21:6. h Deut. 19:10; Josh. 2:19; ch. 21:44; Acts 5:28. i Isa. 53:5; Luke 18:33. † Or, *governor's house.* j Psa. 69:19, 20. k Isa. 49:7; 50:6; 53:3, 7. l Num. 15:35; 1 Kings 21:10, 13; Acts 7:58; Heb. 13:12. m Psa. 69:21. n Psa. 22:16; Mark 15:24, etc.; Luke 23:34, etc.; John 19:24, etc. o Psa. 22:18. p Isa. 53:12. q Psa. 22:7; 109:25.

The name Jeremiah in several ancient translations and manuscripts is not mentioned, and it reads, that which was spoken by the prophet.

18. *Envy;* the uneasiness they felt in witnessing his increasing influence among the people.

19. *Nothing to do;* do nothing against him, or towards condemning him.

25. *His blood be on us;* we will bear the blame of his crucifixion: if divine judgments come, let them come on us and our children.

26. *Scourged Jesus;* according to the custom of scourging one condemned to die before his execution.

28. *Scarlet robe;* in mockery of his claim to be the king of the Jews; for a purple or scarlet robe was the ensign of sovereignty.

29. *A reed;* in mockery, as a sceptre.

32. *Cyrene;* a city in the northern part of Africa. *Bear his cross;* at first the cross had been laid on Jesus, according to the custom of compelling malefactors to carry their own cross to the place of execution.

33. *A place called Golgotha;* without the city, Heb. 13:12. Golgotha means a skull; but why the place bore this name is not agreed.

34. *Vinegar—mingled with gall;* Mark names "wine mingled with myrrh," an intensely bitter substance. Though it may have been intended as a stupefying draught, it still belonged to the process of a bloody, ignominious, and agonizing death. Thus was fulfilled the prophecy in Psa. 69:21.

35. *Casting lots;* to determine which soldier should have the garment. Psa. 22:18.

36. *Watched him;* this was customary, to see that none should come and take down those who were crucified till it was ordered.

38. *Two thieves;* thus he was numbered with the transgressors, according to Isa. 53:12.

A. D. 33. 40 And saying, Thou that destroyest the temple, and buildest *it* in three days, save thyself. If thou be the Son of God, come down from the cross.

41 Likewise also the chief priests mocking *him*,[a] with the scribes and elders, said,

42 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

43 He trusted in God; let him deliver him now, if he will have him:[b] for he said, I am the Son of God.[c]

44 The thieves also which were crucified with him, cast the same in his teeth.

45 ¶ Now, from the sixth hour there was darkness over all the land unto the ninth hour.[d]

46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?[e]

47 Some of them that stood there, when they heard *that*, said, This *man* calleth for Elias.

48 And straightway one of them ran, and took a sponge, and filled *it* with vinegar, and put *it* on a reed, and gave him to drink.[f]

49 The rest said, Let be, let us see whether Elias will come to save him.

50 ¶ Jesus, when he had cried again with a loud voice, yielded up the ghost.

51 And behold, the veil of the temple[g] was rent in twain from the top to the bottom;[h] and the earth did quake, and the rocks rent;

52 And the graves were opened;[i] and many bodies of the saints which slept arose,[j]

53 And came out of the graves after his resurrection,[k] and went into the holy city, and appeared unto many.

54 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.[l]

55 And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him:[m]

56 Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

57 ¶ When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple:

58 He went to Pilate, and begged the body of Jesus.[n] Then Pilate commanded the body to be delivered.

59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,

60 And laid it in his own new tomb,[o] which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

62 ¶ Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember that that deceiver said,[p] while he was yet alive, After three days I will rise again.[q]

64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away,[r] and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

65 Pilate said unto them, Ye have a watch: go your way, make *it* as sure as ye can.

66 So they went, and made the sepulchre sure, sealing the stone,[s] and setting a watch.

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a Job 13:9; Psa. 35:16; Isa. 28:22; Luke 18:32. b Psa. 3:2; 22:8; 42:10; 71:11. c John 5:17, 18; 10:30, 36. d Amos 8:9. e Psa. 22:1; Isa. 53:10; Lam. 1:12. f Psa. 69:21. g Exod. 26:31; Lev. 16:2, 15; 21:23; 2 Chr. 3:14 h Isa. 25:7. i Isa. 25:8; 26:19; Hos. 13:14; John 5:25–28. j Dan. 12:2; 1 Thess. 4:14. k 1 Cor. 15:20. l Mark 15:39; Luke 23:47, etc. m Luke 8:2, 3. n Mark 15:42; Luke 23:50; John 19:38. o Isa. 53:9. p John 7:12, 47; 2 Cor. 6:8. q ch. 16:21; 17:23; 20:19; Luke 24:6, 7; John 2:19. r ch. 28:13. s Dan. 6:17.

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40. *Destroyest the temple;* their false accusation, chap. 26:61; John 2:19–21.

42. *King of Israel;* the Messiah.

44. *Cast the same in his teeth;* they upbraided him in the same way.

45. *Sixth hour;* twelve o'clock, noon. *Ninth hour;* three o'clock in the afternoon.

46. *Eli, Eli, lama sabachthani?* a phrase in the Chaldaic language, as then spoken in Judea; explained in the last part of the verse. Psa. 22:1.

50. *Yielded up the ghost;* gave up his life.

51. *Veil of the temple;* which separated the most holy place from the other parts of the temple. By this was signified that now the way into God's presence was opened by the blood of Christ. Heb. 9:7, 8; 10:19, 20.

52. *Which slept;* who were dead. *Arose;* not now, but, as is added in the next verse, after his resurrection. These were the earnest of the general resurrection at the last day. The whole transaction was designed to show that through the resurrection of Christ his disciples shall also attain to a glorious resurrection.

53. *The holy city;* Jerusalem.

54. *Centurion;* the Roman officer in command on that occasion. *The Son of God;* as he had professed to be.

57. *Even;* evening—some time after three o'clock.

60. *His own new tomb;* thus Christ, according to prophecy, was "with the rich in his death." Isa. 53:9.

62. *Day of the preparation;* for keeping the passover.

64. *Until the third day;* this shows what was then meant by three days, or three days and three nights, which Jesus said he should be in the heart of the earth, or the grave. Chap. 12:40. *The last error;* that of taking him away, and then pretending that he was risen from the dead. This they said would be worse than his pretending to be the Messiah.

65. *A watch;* soldiers to watch his grave.

66. *Sealing the stone;* so that no one could open the sepulchre without breaking the seal.

INSTRUCTIONS.

3. The evil of committing known sin is greater than sinners imagine; while the pleasure which they derive from it is less, and is nothing compared with the pain which it will give them.

The commission of one sin not only opens the door and prepares the way for the commission of others, but leads to consequences which the sinner little imagined, and the contemplation of which fills him with horror.

A deep conviction of sin, and the most pungent distress on account of it, full confession of guilt, and readiness to return the wages of iniquity, may all exist without true repentance, without any love to God and holiness, or any preparation for heaven.

4. Tempters to iniquity are hard-hearted and cruel; they will get men into trouble, but will not relieve them. They are of their father the devil, and like him they will tempt men to sin, and then torment them on account of it.

5. There are two kinds of sorrow on account of sin. One is in view of its having been committed against God: this is godly sorrow, which worketh repentance unto sal-

CHAPTER XXVIII.

1 Christ's resurrection is declared by an angel to the women. 9 He himself appeareth unto them. 11 The chief priests give the soldiers money to say that he was stolen out of his sepulchre. 16 Christ appeareth to his disciples, 19 and sendeth them to baptize and teach all nations.

IN the end of the Sabbath,[a] as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre.[b]

2 And behold, there was* a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 His countenance was like lightning,[c] and his raiment white as snow:

4 And for fear of him the keepers did shake, and became as dead *men*.

5 And the angel answered and said unto the women,[d] Fear not ye: for I know that ye seek Jesus,[e] which was crucified.

6 He is not here: for he is risen, as he A.D. 33. said.[f] Come, see the place where the Lord lay.

7 And go quickly, and tell his disciples that he is risen from the dead;[g] and behold, he goeth before you into Galilee; there shall ye see him:[h] lo, I have told you.

8 And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

9 ¶ And as they went to tell his disciples, behold, Jesus met them, saying, All hail.[i] And they came and held him by the feet, and worshipped him.

10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee,[j] and there shall they see me.

11 ¶ Now when they were going, behold, some of the watch came into the city, and showed unto the chief priests all the things that were done.

12 And when they were assembled with the el-

a Mark 16:1; Luke 24:1, etc.; John 20:1, etc. b ch. 27:56. * Or, *had been*. c Psa. 104:4; Ezek. 1:4–14; Dan. 10:6; Rev. 1:14–16. d Heb. 1:14. e Psa. 105:3, 4. f ch. 27:63. g Luke 24:34; 1 Cor. 15:4. h ver. 16, 17. i John 20:19. j Heb. 2:11.

vation, and needeth not to be repented of. The other is sorrow on account of the evil to which sin exposes the sinner, and is wholly selfish. This is the sorrow of the world, which worketh death. 2 Cor. 7:10. The sorrow of Peter exemplified the one, and that of Judas the other.

6. Hypocrites and formalists are sometimes exceedingly scrupulous about little things, while they commit the greatest and most aggravated transgressions without hesitation, and without remorse. While practising the grossest deception, and even killing the friends of God, they profess to be doing him service.

12. Slander and abuse, reviling and persecution may sometimes be best met by silence; and perfection of character requires such a control over one's own spirit as to be able not to speak, when it is manifest that no good will result from it.

18. The indulgence of envy is a great sin.

24. All efforts of unrighteous magistrates to screen themselves from guilt in knowingly condemning the innocent or acquitting the guilty, will be fruitless. They may deceive themselves and their fellow-men, but they cannot deceive God. He will hold them responsible; and the measures they take to hide their guilt will only increase their wickedness, and aggravate their condemnation.

It is a fearful thing to incur the guilt of blood. When unrighteously shed, it rises to heaven for vengeance. Pilate was stripped of his authority, and died in exile, it is said by his own hand. The state of the Jews for eighteen hundred years shows that the guilt of shedding the blood of Christ was awful, and that God is just.

34. In persecuting the Saviour, accusing and condemning him; in giving him vinegar and gall to drink, parting his garments among them and casting lots on his vesture, and never ceasing to afflict him till he gave up the ghost, all concerned were free and accountable; and though doing it with wicked hands and wicked hearts, they were fulfilling the predictions of God, and thus proving that Jesus was the Messiah.

50. Jesus Christ retained his life and endured his agony till he had finished the work which God gave him to do. He suffered all that was needful in order to become the author of eternal salvation to all who believe on him. He then voluntarily gave up his life.

51. The rending veil of the temple, the quaking earth, the bursting rocks, the opening graves, and the rising dead, all testified to the greatness of the event of the Saviour's death; and heaven and earth seemed to sympathize with their expiring Lord.

54. The object of God in suffering the wickedness of men, is totally different from theirs in committing it. They mean it for evil, and it is evil, and they are evil in committing it; and without repentance and forgiveness, they will be for ever punished as evil-doers. But God means to overrule it, and he will overrule it for good. In all that he suffers to be done, as well as in all that he does himself, he is good. Joseph, Mordecai, Daniel and his three friends, and Christ and his disciples, are all striking illustrations of this great and momentous truth. Chap. 28:18; Gen. 50:20; Esther 7:10; Dan. 3:20, 30; 6:16, 28.

57. Sometimes there are friends of Christ among the rich, and in circumstances where we should least expect them. They may be associated with the wicked, and yet through grace be kept from being partakers of their sins. On the other hand there may be hypocrites, and the basest of men, connected with the people of God. It is not wise or safe to judge of bodies of men by certain individuals who belong to them—to approve or condemn the whole on account of the character and conduct of a part.

62. Men cannot by any efforts thwart the purposes of God. A man's heart deviseth his way, but the Lord directeth his steps. Prov. 16:9. There are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand. Prov. 19:21.

66. All the efforts of the Jews to show that Jesus Christ was guilty, only tended more clearly to show, and more strikingly to illustrate, his innocence and their own guilt; and all their efforts after he was dead to prevent his resurrection, only tended more clearly to demonstrate that he had risen. So God taketh the wise in their own craftiness, and the counsel of the froward is carried headlong. Job 5:13.

CHAPTER XXVIII.

1. *In the end of the Sabbath;* after the Sabbath. *As it began to dawn;* at break of day. *The other Mary;* Mary the wife of Cleophas, and mother of James the less, or younger, and Joses. The other James was the son of Zebedee, and brother of John.

2. *There was;* there had been before the arrival of the women.

6. *The Lord;* of angels as well as men.

9. *Held him by the feet;* fell at his feet and embraced them. *And worshipped him;* John 5:23.

10. *My brethren;* his disciples. He still calls them brethren, though in the hour of his distress they had deserted him.

11. *The watch;* the soldiers who had been appointed to watch the sepulchre, and see that his disciples did not come and steal him away.

12. *Taken counsel;* in what way they could prevent the knowledge of his resurrection, and thus keep the people from receiving him as the Messiah.

A. D. 33. ders, and had taken counsel, they gave large money unto the soldiers,

13 Saying, Say ye, His disciples came by night, and stole him *away* while we slept.[a]

14 And if this come to the governor's ears, we will persuade him, and secure you.

15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

16 ¶ Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.[b]

17 And when they saw him,[c] they worshipped him: but some doubted.

18 ¶ And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.[d]

19 Go ye therefore,[e] and teach all nations,[*f] baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20 Teaching them to observe all things whatsoever I have commanded you:[g] and lo, I am with you alway,[h] *even* unto the end of the world. Amen.

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a Ch. 27:64. b ch. 26:32. c ch. 16:28. d Psa. 2:6; 89:19; 110:1-3; Isa. 9:6, 7; Dan. 7:14; ch. 11:27; Luke 1:32; John 17:2; Rom. 14:9; Eph. 1:20, 21; Heb. 2:8; 1 Pet. 3:22; Rev. 11:15. e Mark 16:15. * Or, *make disciples*, or *Christians, of all nations*. f Isa. 52:10; Rom. 10:18. g Acts 2:42; 1 Cor. 11:2. h ch. 18:20; Rev. 1:18.

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14. *Persuade him;* not to punish them for sleeping on duty, which by the Roman law was death.

15. *This saying;* that the disciples came by night and stole him away. *Until this day;* the time when Matthew wrote this gospel.

17. *Worshipped him;* as the Son of God and the Saviour of men. *Some doubted;* whether his resurrection was real.

18. *All power;* power is here used in the sense of authority. *Is given unto me;* as mediator, God and man.

19. *Teach;* disciple all nations; proclaim to them the gospel, for the purpose of persuading them to become my disciples. *The Father—the Son, and—the Holy Ghost;* the one only living and true God.

20. *I am with you;* in this work, to guide, comfort, sanctify, and sustain you; to render you successful in awakening the attention of men, convincing them of sin, and turning them from darkness to light, and from the power of sin unto God. I will be with you and all who succeed you in preaching the gospel, to the end of time. *Amen;* so let it be, and so it shall be. AMEN.

INSTRUCTIONS.

4. No soldiers are so intrepid, but that a single angel can cause them to quake with fear, and become as dead men. He can even strike dead a hundred and eighty-five thousand in a night. Isa. 37:36.

5. The angels of the Lord excel in strength, and whether for judgment or mercy, they do his commandments, hearkening unto the voice of his word. Psa. 103:20. Safe then amidst all their trials are his people, to whom angels are ministering spirits, sent forth by him to minister to the heirs of salvation. Heb. 1:14.

6. The evidence is conclusive, that while Jesus Christ died for our sins according to the Scriptures, on the third day he rose again for our justification according to the Scriptures. Rom. 4:25.

9, 17. While no holy man or angel ever suffered himself to be worshipped, Christ received divine worship, and never said any thing against it, nor has God the Father, or the Holy Spirit. On the contrary, it is the distinguishing trait of true believers, that they invoke his name, and serve the Lord Christ. Acts 9:14; Col. 3:24. In doing this, they follow the direction, chapter 4:10, "Worship the Lord thy God, and him only shalt thou serve;" and the direction, Heb. 1:6, "Let all the angels of God worship him."

13. The Jews did not deny the resurrection of Christ for want of evidence to prove it, nor did they hire the soldiers to tell a lie because they believed it or could substantiate it; but only to keep the people from knowing the truth.

False teachers are afraid to trust the people with the means of knowledge, or to have them become acquainted with facts. They do not wish to have them examine, think, and judge for themselves, but to have them leave this to their teachers, who wish thus to rule over them.

18. As Christ has authority over all, and power to direct and govern all, they who put their trust in him will be for ever safe.

19. The making of all nations the disciples of Christ should be the great object of all. Some should labor for it in one way, and some in another, as the Lord shall call them. But all should strive together that the Scriptures may be translated into every tongue, and the gospel be preached to every creature.

20. Christ, with his divine presence and aid, will be with his people in doing his will, to the end of time; and after having inclined and enabled them to serve him and their generation according to the will of God, will receive them to himself, that where he is they also may be, to behold his glory, the glory which he had with the Father before the world was. John 17:24.

THE GOSPEL ACCORDING TO

MARK.

ANCIENT tradition unanimously ascribes this gospel to "John whose surname was Mark," who is referred to in the following passages: Acts 12:12, 25; 13:5, 13; 15:37, 39; Col. 4:10; 2 Tim. 4:11; Phile. 24; and as is generally supposed, 1 Pet. 5:13, where Peter calls him his son, that is, in the gospel. He was the son of Mary the sister of Barnabas, and accompanied Paul and Barnabas in their first missionary journey as far as Pamphylia, whence he returned from them to Jerusalem. For this reason Paul rejected him as a companion for his second missionary tour, but was afterwards reconciled to him, and spoke of him in honorable terms. Col. 4:10; 2 Tim. 4:11.

It was the universal belief of the ancient church that he wrote his gospel under the special influence of Peter. It has been further thought that he had the gentile converts more particularly in mind, and that this may account for his careful explanation of Jewish customs, as in chap. 7:3, 4, and his omission of all genealogical notices of our Lord, and, to so great an extent, of quotations from the Old Testament. He records fewer incidents than Matthew or Luke, but his narratives are, as a general fact, remarkably full and circumstantial. Thus, in the account of one of the Saviour's voyages across the sea of Galilee, chap. 4, he gives the circumstances that "there were also with him other little ships," and that when the storm arose, "he was in the hinder part of the ship, asleep on a pillow." This character marks his narratives as being either those of an eye-witness, or derived immediately from eye-witnesses.

CHAPTER I.

1 The office of John the Baptist. 9 Jesus is baptized, 12 tempted, 14 he preacheth; 16 calleth Peter, Andrew, James, and John; 23 healeth one that had a devil, 29 Peter's mother-in-law, 32 many diseased persons, 41 and cleanseth the leper.

THE beginning of the gospel of Jesus Christ, the Son of God;[a]

2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.[b]

3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.[c]

4 John did baptize in the wilderness,[d] and preach the baptism of repentance for* the remission of sins.[e]

5 And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.[f]

6 And John was clothed with camels' hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;[g]

7 And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.[h]

8 I indeed have baptized you with water: A.D. 27. but he shall baptize you with the Holy Ghost.[i]

9 ¶ And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.[j]

10 And straightway coming up out of the water, he saw the heavens opened,† and the Spirit like a dove descending upon him:[k]

11 And there came a voice from heaven, *saying*, Thou art my beloved Son,[l] in whom I am well pleased.

12 ¶ And immediately the Spirit driveth him into the wilderness.

13 And he was there in the wilderness forty days, tempted of Satan;[m] and was with the wild beasts; and the angels ministered unto him.

14 ¶ Now, after that John was put in prison, Jesus came into Galilee,[n] preaching the gospel of the kingdom of God,[o]

15 And saying, The time is fulfilled, and the kingdom of God is at hand:[p] repent ye,[q] and believe the gospel.[r]

16 ¶ Now as he walked by the sea of Galilee, he

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a Heb. 1:1, 2. b Mal. 3:1. c Isa. 40:3. d Matt. 3:1; Luke 3:3; John 3:23. * Or, *unto*. e Acts 22:16. f Lev. 26:40–42; Psa. 32:5; Prov. 28:13; 1 John 1:8–10. g Lev. 11:22. h Matt. 3:11; John 1:27; Acts 13:25. i Joel 2:28; Acts 1:5; 2:4; 17:45; 10:15, 16; 1 Cor. 12:13. j Matt. 3:13; Luke 3:21. † Or, *cloven*, or *rent*. k Isa. 42:1; John 1:32. l Psa. 2:7. m Matt. 4:1, etc.; Luke 4:1, etc. n Matt. 4:23. o Luke 8:1. p Dan. 2:44; 9:25; Gal. 4:4; Eph. 1:10. q Acts 2:38. r Rom. 16:26.

2. *In the prophets;* Isa. 40:3; Mal. 3:1; Matt. 3:3; 11:10.
3–8. John the Baptist. Matt. 3:1–12.
9–11. Jesus baptized. Matt. 3:13–17.
12. *Driveth him;* constraineth or inclineth him. The same word, in Matt. 9:38, is translated "send forth."
14. *Put in prison;* Matt. 14:3.
15. *The time is fulfilled;* the time for the coming of the Messiah, as predicted. Dan. 9:24–27.
16–20. Disciples of Christ called. Matt. 4:18–22; Luke 5:1–11, 27, 28.

A. D. 30. saw Simon and Andrew his brother casting a net into the sea:[a] for they were fishers.

17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

18 And straightway they forsook their nets, and followed him.

19 And when he had gone a little further thence, he saw James the *son* of Zebedee, and John his brother, who also were in the ship mending their nets.

20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

21 And they went into Capernaum; and straightway on the sabbath-day he entered into the synagogue, and taught.

22 And they were astonished at his doctrine:[b] for he taught them as one that had authority, and not as the scribes.

23 ¶ And there was in their synagogue a man with an unclean spirit;[c] and he cried out,

24 Saying, Let *us* alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine *is* this? for with authority commandeth he even the unclean spirits, and they do obey him.

28 And immediately his fame spread abroad throughout all the region round about Galilee.

29 ¶ And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

30 But Simon's wife's mother lay sick of a fever; and anon they tell him of her.

31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.[d]

32 ¶ And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

33 And all the city was gathered together at the door.

34 And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.*

35 ¶ And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

36 And Simon and they that were with him followed after him.

37 And when they had found him, they said unto him, All *men* seek for thee.

38 And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.[e]

39 And he preached in their synagogues throughout all Galilee, and cast out devils.

40 ¶ And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

41 And Jesus, moved with compassion, put forth *his* hand, and touched him, and saith unto him, I will; be thou clean.[f]

42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.[g]

43 And he straitly charged him, and forthwith sent him away;

44 And saith unto him, See thou say nothing to any man: but go thy way, show thyself to the priest, and offer for thy cleansing those things which Moses commanded,[h] for a testimony unto them.[i]

45 But he went out, and began to publish *it* much, and to blaze abroad the matter,[j] insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.[k]

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[a] Matt. 4:18, etc.; Luke 5:4, etc. [b] Matt. 7:28. [c] Luke 4:33, etc. [d] Matt. 8:14; Luke 4:38. * Or, *to say that they knew him.* [e] Isa. 61:1, 2; John 17:8. [f] Matt. 8:2; Luke 5:12. [g] Psa. 33:9; John 15:3. [h] Lev. 14:2–32. [i] Rom. 15:1; 1 Cor. 10:11. [j] Psa. 77:11, 12; Titus 1:10. [k] ch. 2:13.

22. *As one that had authority;* Matt. 7:29.

24. *To destroy us;* he speaks in the name of himself and the other demons. *Holy One of God;* the Messiah.

25. *Hold thy peace;* the demons everywhere recognized Jesus as the Messiah, but he uniformly commanded them to hold their peace. It was neither the time to proclaim his Messiahship, nor were they the proper heralds.

26. *Torn him;* convulsed him. Luke adds that he "hurt him not," chap. 4:35.

27. *New doctrine;* it was not merely the new revelations of truth that Jesus made which excited their astonishment, but also the new manifestations of divine power that accompanied it. *With authority;* in his own name, and with sovereign power: he commanded, and they obeyed.

30. *Simon's wife's mother;* Matt. 8:14, 15.

34. *They knew him;* they knew that he was the Messiah, but he did not wish them to proclaim it. See note on verse 25.

37. *All men;* this is a specimen of the manner in which the word *all* is sometimes used in the Bible, meaning, not literally every individual, but very many, verse 5.

38. *Therefore came I forth;* that he might preach the gospel in various places.

40. *If thou wilt;* Matt. 8:2–4. This was an acknowledgment of his divine power.

41. *I will;* this was the claiming and exercising of divine power.

43. *Straitly;* strictly.

44. *Say nothing to any man;* about the cure. See note on Matt. 8:4. *Show thyself to the priest;* Lev. 14:2. This would show the priest that the cure was real, and give to him, as well as others, evidence that Jesus was the Messiah.

45. *Blaze abroad;* openly and publicly proclaim it. *Could no more;* this shows the manner in which *could, could not* and other words denoting ability or inability, are sometimes used in the Bible—referring not to natural power, but to difficulties which stand in the way, and the disposition of a person to encounter and overcome them. It was said of Joseph's brethren, Gen. 37:4, that they "could not speak peaceably unto him." This was for want of disposition, not of power.

INSTRUCTIONS.

3. For the reception of spiritual blessings, preparation is needful; and those things which tend to hinder men from feeling this, and making preparation, should be carefully avoided.

CHAPTER II.

1 Christ healeth one sick of the palsy, 14 calleth Matthew from the receipt of custom, 15 eateth with publicans and sinners, 18 excuseth his disciples for not fasting, 23 and for plucking the ears of corn on the sabbath-day.

AND again he entered into Capernaum, after *some* days; and it was noised that he was in the house.

2 And straightway many were gathered together, insomuch that there was no room to receive *them*, no, not so much as about the door: and he preached the word unto them.[a]

3 ¶ And they come unto him, bringing one sick of the palsy, which was borne of four.

4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken *it* up, they let down the bed wherein the sick of the palsy lay.[b]

5 When Jesus saw their faith,[c] he said unto the sick of the palsy, Son, thy sins be forgiven thee.

6 But there were certain of the scribes sitting there, and reasoning in their hearts,

7 Why doth this *man* thus speak blasphemies? who can forgive sins but God only?[d]

8 And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

9 Whether is it easier to say to the sick of the palsy, *Thy* sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

10 But that ye may know that the Son of man hath power on earth to forgive sins,[e] (he saith to the sick of the palsy,)

11 I say unto thee, Arise, and take up thy bed, and go thy way unto thy house.

12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.[f]

13 ¶ And he went forth again by the seaside; and all the multitude resorted unto him, and he taught them.

14 And as he passed by, he saw Levi the A. D. 31. *son* of Alpheus sitting at the receipt of custom,* and said unto him, Follow me.[g] And he arose, and followed him.

15 ¶ And it came to pass, that, as Jesus sat at meat in his house,[h] many publicans and sinners sat also together with Jesus and his disciples:[i] for there were many, and they followed him.

16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

17 When Jesus heard *it*, he saith unto them, They that are whole have no need of the physician, but they that are sick:[j] I came not to call the righteous, but sinners to repentance.[k]

18 ¶ And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?

19 And Jesus said unto them, Can the children of the bride-chamber fast, while the bridegroom is with them?[l] as long as they have the bridegroom with them, they cannot fast.

20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.[m]

21 No man also seweth a piece of new† cloth on an old garment; else the new piece that filled it up taketh away from the old, and the rent is made worse.

22 And no man putteth new wine into old bottles; else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred:[n] but new wine must be put into new bottles.

23 ¶ And it came to pass, that he went through the corn-fields on the sabbath-day;° and his disciples began, as they went, to pluck the ears of corn.[p]

24 And the Pharisees said unto him, Behold, why do they on the sabbath-day that which is not lawful?

25 And he said unto them, Have ye never read what David did, when he had need, and was a hungered, he and they that were with him?[q]

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a Psa. 40:9. b Matt. 9:1, etc.; Luke 5:18, etc. c Acts 14:9; Eph. 2:8. d Isa. 43:25; Dan. 9:9. e Acts 5:31. f John 7:31; 9:32. * Or, *at the place where the custom was received.* g Matt. 9:9; Luke 5:27. h Matt. 9:10, etc. i Luke 15:1–5. j Matt. 9:12, 13; Luke 5:31, 32. k Isa. 1:18; 55:7; Matt. 18:11; Luke 19:10; 1 Cor. 6:9–11; 1 Tim. 1:15. l Matt. 25:1. m Acts 13:2. † Or, *raw*, or *unwrought*. n Job 32:19; Psa. 119:80, 83. o Matt. 12:1, etc.; Luke 6:1, etc. p Deut. 23:25. q 1 Sam. 21:6.

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7. The more men receive of the illuminating and purifying influences of the Holy Spirit, the more humble will be their views of themselves, and the more exalted their views of the Redeemer.

13. No situation in this world is free from temptation; and in solitude men are often more exposed to it than in company.

There may be solicitations to evil, and no inclination to comply with them; and thus men may be strongly tempted, and yet not commit sin. Resistance of temptation may increase their holiness, and better fit them for the duties of life.

18. Those whom Christ calls to preach the gospel, should forsake whatever would hinder them; and though they relinquish their prospects of temporal gain on earth, they may expect, if faithful, eternal gain in heaven.

30. Whatever may be the maladies of body or soul, of ourselves or our friends, there is encouragement to apply to Jesus Christ for relief, and no difficulties are so great that he cannot remove them.

35. Early rising, for the purpose of engaging in secret prayer before entering on the duties of the day, is the dictate of true wisdom, and is highly conducive to health, excellence, usefulness, and enjoyment.

CHAPTER II.

2. *The word;* the word of God, the truths of the gospel.

3. *Borne of four;* carried by four men. Matt. 9:2–8.

4. *Press;* the crowd of people. *Uncovered the roof;* the roofs of the houses were then flat, and the sick man could be let down from them into the presence of Jesus.

5. *Their faith;* their confidence in his willingness and power to heal.

8. *Perceived in his spirit;* by his knowledge of their hearts.

10. *Hath power;* authority, right, and ability.

11. *Thy bed;* the small couch on which he lay.

12. *On this fashion;* they never before saw any one who could thus cure the palsy.

13. *Seaside;* the sea of Galilee. Matt. 4:18.

14. *Levi;* the same as Matthew, Matt. 9:9. It was common among the Jews to have two or more names.

15–17. Christ eats with publicans. Matt. 9:10–13.

18–22. Disciples fasting. Matt. 9:14–17.

23–25. Plucking the ears of corn. Matt. 12:1–4.

A. D. 31. 26 How he went into the house of God, in the days of Abiathar the high-priest, and did eat the show-bread, which is not lawful to eat, but for the priests,[a] and gave also to them which were with him?

27 And he said unto them, The sabbath was made for man,[b] and not man for the sabbath:[c]

28 Therefore the Son of man is Lord also of the sabbath.[d]

CHAPTER III.

1 Christ healeth the withered hand, 10 and many other infirmities; 11 rebuketh the unclean spirits; 13 chooseth his twelve apostles; 22 convinceth the blasphemy of casting out devils by Beelzebub; 31 and showeth who are his brother, sister, and mother.

AND he entered again into the synagogue; and there was a man there which had a withered hand.[e]

2 And they watched him, whether he would heal him on the sabbath-day;[f] that they might accuse him.

3 And he saith unto the man which had the withered hand, Stand forth.*

4 And he saith unto them, Is it lawful to do good on the sabbath-days, or to do evil? to save life, or to kill?[g] But they held their peace.

5 And when he had looked round about on them with anger, being grieved for the hardness† of their hearts, he saith unto the man, Stretch forth thy hand. And he stretched *it* out: and his hand was restored whole as the other.

6 ¶ And the Pharisees went forth, and straightway took counsel with the Herodians against him,[h] how they might destroy him.

7 But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judea,

8 And from Jerusalem, and from Idumea, and *from* beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.[i]

9 And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him.

10 For he had healed many;[j] insomuch that they pressed‡ upon him for to touch him, as many as had plagues.

11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.[k]

12 And he straitly charged them that they should not make him known.[l]

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[a] Exod. 29:32, 33; Lev. 24:9. [b] Neh. 9:14; Isa. 58:13; Ezek. 20:12, 20. [c] Col. 2:16. [d] John 9:14; Eph. 1:22; Rev. 1:10. [e] Matt. 12:9, etc.; Luke 6:6, etc. [f] Luke 14:1. * Gr. *Arise*, stand forth *in the midst*. [g] Hos. 6:6. † Or, *blindness*. [h] Matt. 22:16. [i] Luke 6:17. [j] Matt. 12:15; 14:14. ‡ Or, *rushed*. [k] ch. 1:24; Matt. 14:33; Luke 4:41; Jas. 2:19. [l] ch. 1:25, 34.

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26. *Abiathar the high-priest;* in the days of Abiathar, who was afterwards high-priest. It appears from 1 Sam. 21:1–6, that Ahimelech was high-priest when David ate the show-bread. But Abiathar his son shortly after succeeded him, and was high-priest when David was king.

27. *The Sabbath was made for man;* at the creation, Gen. 2:2, 3, for his benefit and happiness. *Not man for the Sabbath;* it is not, by superstitious observance, to be perverted to a denial of the just claims of mercy. The day is to be kept in such a manner as God has shown to be best suited to make men holy, and fit them for that rest which remains for his people. Heb. 4:9.

28. *Therefore;* because the Sabbath was made for man. The argument is from the design of the Sabbath. Since it was made for man's good, the Son of man, who is God in human nature, who has come to redeem man, and who has all things pertaining to man's good in his own hands, must also be the Lord of the Sabbath. Let the reader compare this passage with Matt. 12:1–8, and see how the argument continually rises. First, the Saviour justifies his disciples from an exceptional case, that of David when he was hungry; secondly, from the standing custom of profaning the Sabbath in its outward letter by the preparation of sacrifices, etc., Matt. 12:5; thirdly, from the design of the Sabbath; finally, from his own character and office, as God come in human nature to redeem man.

INSTRUCTIONS.

5. Sickness is often the means of leading men to feel their need of divine help; and application to Christ, with strong confidence in him, is the way to obtain it.

9. The manner in which Jesus Christ, when on earth, performed miracles, showed that he was able to forgive sins, and of course was truly divine.

13. Hope of temporal blessings will often draw together multitudes of people; and when they are assembled, ministers of the gospel, if they have fit opportunity, should address them on the superior value of spiritual blessings, and point out the way to obtain them.

16. Kind social intercourse at proper times, with all sorts of persons, in order to do them good, is essential to the highest excellence and the greatest usefulness; and none are so exalted, that they ought to think it beneath them.

17. From all the occurrences of life we should endeavor to draw important instruction, and as we have opportunity, should communicate it for the benefit of others.

27. As the Sabbath was made for the whole human race, they have a right to its rest and privileges. This right does not come from men, but from God, and its exercise is essential to their present and future good. It should therefore be highly prized, and faithfully used, according to his command, Exod. 20:8.

28. As Jesus Christ is Lord of the Sabbath, and the day belongs to him, he has a right to direct as to the time and manner of observing it. Those who devote it to worldly business, travelling, or amusement, or who spend it in idleness, are guilty of robbing the Saviour, and expose themselves to his curse.

CHAPTER III.

1–5. The withered hand. Matt. 12:9–13.

4. *Is it lawful;* which was most proper: to do good, as Jesus contemplated, or to do evil, as the Pharisees intended? to save the man's life by removing his disease, or to leave him to die? *They held their peace;* no wonder, for they could not answer without condemning themselves.

5. *With anger;* holy indignation, just displeasure against their sins, and grief on account of them.

7. *The sea;* the sea of Galilee. *Judea;* the southern and more thickly settled part of the country.

8. *Jerusalem;* the chief city. *Idumea;* that is, the land of Edom, which was south of Palestine, and was settled by the descendants of Esau. During the Babylonish captivity, they took the south part of Palestine as far as the city of Hebron. This part of the country was afterwards called Idumea, and it is to this that Mark refers. *Beyond Jordan;* the east side of that river. *Tyre and Sidon;* Matt. 11:21.

11. *Unclean spirits;* the persons whom evil spirits possessed. Their prostration of themselves before Jesus, and their acknowledgment of him as the Son of God, are ascribed to the unclean spirits, because these acts were done under their impulse.

12. *Not make him known;* not proclaim him as the Messiah, because the proper time for this had not yet come, nor were they the proper heralds. See note on chap. 1:25.

13 ¶ And he goeth up into a mountain,[a] and calleth *unto him* whom he would: [b] and they came unto him.

14 And he ordained twelve, that they should be with him, and that he might send them forth to preach,

15 And to have power to heal sicknesses, and to cast out devils:

16 And Simon he surnamed Peter;[c]

17 And James the *son* of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder:[d]

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alpheus, and Thaddeus, and Simon the Canaanite,

19 And Judas Iscariot, which also betrayed him: and they went into a house.[*]

20 And the multitude cometh together again, so that they could not so much as eat bread.[e]

21 And when his friends[†] heard *of it*, they went out to lay hold on him: for they said, He is beside himself.[f]

22 ¶ And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils.[g]

23 And he called them *unto him*, and said unto them in parables, How can Satan cast out Satan?

24 And if a kingdom be divided against itself, that kingdom cannot stand.

25 And if a house be divided against itself, that house cannot stand.

26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

27 No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man;[h] and then he will spoil his house.

28 Verily I say unto you, All sins shall be forgiven unto the sons of men,[i] and blasphemies wherewith soever they shall blaspheme:

29 But he that shall blaspheme against the Holy Ghost hath never forgiveness,[j] but is in danger of eternal damnation:

30 Because they said, He hath an unclean spirit.

31 ¶ There came then his brethren and his mother, and standing without, sent unto him, calling him.[k]

32 And the multitude sat about him, and A. D. 31. they said unto him, Behold, thy mother and thy brethren without seek for thee.

33 And he answered them, saying, Who is my mother, or my brethren?

34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren!

35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.[l]

CHAPTER IV.

1 The parable of the sower, 14 and the meaning thereof. 21 We must communicate the light of our knowledge to others. 26 The parable of the seed growing secretly, 30 and of the mustard-seed. 35 Christ stilleth the tempest on the sea.

AND he began again to teach by the seaside: [m] and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.

2 And he taught them many things by parables,[n] and said unto them in his doctrine,

3 Hearken;[o] Behold, there went out a sower to sow:

4 And it came to pass, as he sowed, some fell by the way-side, and the fowls of the air came and devoured it up.[p]

5 And some fell on stony ground,[q] where it had not much earth; and immediately it sprang up, because it had no depth of earth:

6 But when the sun was up, it was scorched; and because it had no root, it withered away.[r]

7 And some fell among thorns,[s] and the thorns grew up, and choked it, and it yielded no fruit.

8 And other fell on good ground,[t] and did yield fruit that sprang up and increased,[u] and brought forth, some thirty, and some sixty, and some a hundred.

9 And he said unto them, He that hath ears to hear, let him hear.

10 ¶ And when he was alone, they that were about him with the twelve asked of him the parable.[v]

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[a] Matt. 10:1. [b] John 15:16. [c] John 1:42. [d] Isa. 58:1; Jer. 23:29. [*] Or, *home*. [e] ch. 6:31. [†] Or, *kinsmen*. [f] Hos. 9:7; John 10:20. [g] Matt. 9:34; 10:25; 12:24; Luke 11:15; John 7:20; 8:48, 52. [h] Isa. 49:24, 26; 61:1; Matt. 12:29. [i] Matt. 12:31; Luke 12:10. [j] Heb. 10:29. [k] Matt. 12:46–48; Luke 8:19–21. [l] Jas. 1:25; 1 John 2:17. [m] Matt. 13:1, etc.; Luke 8:4, etc. [n] Psa. 78:2; ver. 34. [o] ver. 9, 23; ch 7:16. [p] Gen. 15:11. [q] Ezek. 11:19; 36:26. [r] Psa. 1:4; Jas. 1:11. [s] Jer. 4:3. [t] Heb. 6:7, 8. [u] Col. 1:6. [v] Matt. 13:10, etc.

13–19. The apostles chosen. Matt. 10:1–4.

20. *Not so much as eat bread;* they had no time for their regular meals.

21. *His friends*; his relations. *Lay hold on him;* constrain him to retire from the multitude and take rest. *Beside himself;* deranged, because, in their view, he in his labors exceeded all reasonable bounds.

22–27. Casting out devils by Beelzebub. Matt. 12:24–20.

28. *All sins shall be forgiven;* their sins are pardonable. They may repent, and on repentance and faith in Christ, receive forgiveness.

29. *Hath never forgiveness;* he has done despite to the Holy Ghost, the author of all grace. He will never have grace to repent, believe on the Saviour, and receive pardon, but will die impenitent, and perish. See Matt. 12:32.

30. *He hath an unclean spirit;* they said, he is possessed of the devil, and through Satanic influence works these miracles. Thus, by ascribing the work of God's Spirit, Matt. 12:28, to Beelzebub, they blasphemed against the Holy Ghost.

31–35. Christ's brethren. Matt. 12:46–50.

INSTRUCTIONS.

2. Hypocrites and persons who are guilty of great wickedness, are often disposed to find fault with and condemn the friends of God.

5. Indignation at the sins of men is perfectly consistent with the deepest compassion for their souls; and no opposition or danger from the wicked should hinder us from doing them good, as we have opportunity.

21. That earnestness in the service of God, and that activity and perseverance in doing good which true religion inspires, appear to many to be indications of insanity, and awaken in them solicitude; while equal earnestness in the pursuit of worldly things awakens no such apprehensions, but is viewed with approbation.

CHAPTER IV.

3–9. Parable of the sower. Matt. 13:1–9.

10–13. Speaking in parables. Matt. 13:10–17.

A. D. 31. 11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God:[a] but unto them that are without,[b] all *these* things are done in parables:

12 That seeing they may see, and not perceive; and hearing they may hear, and not understand;[c] lest at any time they should be converted, and *their* sins should be forgiven them.

13 And he said unto them, Know ye not this parable? and how then will ye know all parables?

14 ¶ The sower soweth the word.[d]

15 And these are they by the way-side, where the word is sown; but when they have heard, Satan cometh immediately,[e] and taketh away the word that was sown in their hearts.[f]

16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

17 And have no root in themselves,[g] and so endure but for a time:[h] afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.[i]

18 And these are they which are sown among thorns; such as hear the word,

19 And the cares of this world,[j] and the deceitfulness of riches,[k] and the lusts of other things entering in,[l] choke the word, and it becometh unfruitful.[m]

20 And these are they which are sown on good ground; such as hear the word, and receive *it*, and bring forth fruit,[n] some thirty-fold, some sixty, and some a hundred.

21 ¶ And he said unto them, Is a candle brought to be put under a bushel,[*] or under a bed? and not to be set on a candlestick?

22 For there is nothing hid, which shall not be manifested;[o] neither was any thing kept secret, but that it should come abroad.

23 If any man have ears to hear, let him hear.

24 And he said unto them, Take heed what ye hear:[p] with what measure ye mete, it shall be measured to you;[q] and unto you that hear shall more be given.

25 For he that hath, to him shall be given; and he that hath not, from him shall be taken even that which he hath.[r]

26 ¶ And he said, So is the kingdom of God, as if a man should cast seed into the ground;[s]

27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

28 For the earth bringeth forth fruit of herself;[t] first the blade, then the ear, after that the full corn in the ear.[u]

29 But when the fruit is brought forth,[†] immediately he putteth in the sickle, because the harvest is come.[v]

30 ¶ And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

31 *It is* like a grain of mustard-seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:

32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches;[w] so that the fowls of the air may lodge under the shadow of it.[x]

33 And with many such parables spake he the word unto them, as they were able to hear *it*.[y]

34 But without a parable spake he not unto

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a Eph. 1:9. b Col. 4:5; 1 Thess. 4:12; 1 Tim. 3:7. c Isa. 6:9, 10; John 12:40; Acts 28:26, 27; Rom. 11:8. d Isa. 32:20; 1 Pet. 1:25. e 1 Pet. 5:8; Rev. 12:9. f Heb. 2:1. g Job 19:28. h Job 27:10. i 2 Tim. 1:15. j Luke 14:18–20; 1 Tim. 6:9, 17; 2 Tim. 4:10. k Prov. 23:5. l 1 John 2:16, 17. m Isa. 5:2, 4. n Rom. 7:4; Col. 1:10; 2 Pet. 1:8. * Gr. *modius*; see Matt. 5:15.

o Eccl. 12:14; Matt. 10:26; Luke 12:2; 1 Cor. 4:5. p 1 Pet. 2:2. q Matt. 7:2. r Luke 8:18. s Matt. 13:24. t Gen. 1:11, 12. u Eccl. 3:1, 11. † Or, *ripe*; Joe 3:13. v Rev. 14:15. w Prov. 4:18; Isa. 11:9; Dan. 2:44; Mal. 1:11. x Matt. 13:31, 32; Luke 13:18, 19. y John 16:12.

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11. *Mystery of the kingdom;* the deeper truths of the gospel, which had not before been revealed. Matt. 3:2. *Them that are without;* without the circle of his disciples. These remained in ignorance through the hardness of their hearts, and their rejection of the light. This made it proper that the Saviour should instruct the multitude by parables, into the meaning of which the candid and teachable would inquire, and thus be made wise to salvation, while the careless and indifferent would neglect them.

12. *Not perceive;* because they do not desire to know the truth. *Not understand;* because they do not, in the right way, use proper means. Thus they are not converted or turned from their evil ways, and their sins are not forgiven.

13. *Know ye not this parable?* which is so plain and obvious. The words contain a gentle reproof for their dulness.

14–20. Parable of the sower explained. Matt. 13:18–23.

21. *Is a candle brought;* spoken here of the candle of Christ's teachings, lighted in the souls of his disciples that they may let the light of their knowledge shine on others.

22. *Nothing hid,* a candle is not lighted to be hid, or to shine only on itself, but to give light to men. So Christ's instructions were explained to his disciples, not for their benefit merely, but to be by them communicated for the good of others.

23. *Let him hear;* let him who has opportunities improve them, not only for his own sake, but for the sake of his fellow-men.

24. *With what measure—measured to you;* the measure of sincere and earnest attention which you give to my instructions, will be the measure of knowledge which will be given back to you.

25. *He that hath;* hath such a desire for divine knowledge as rightly to improve his opportunities, shall increase it. *Hath not—shall be taken;* if he has no desire to improve his opportunities, they will be taken away, and their benefits be lost.

26. *Kingdom of God;* the reign of Christ in the hearts of men. Matt. 3:2. *Should cast seed;* the seed is the good word of God sown in the heart, and made fruitful by God's grace.

27. *Should sleep, and rise night and day;* should sleep by night and rise by day. The seed does not come suddenly to maturity, but by a gradual process, while he who sowed it pursues his ordinary course of labor and rest.

28. *Of herself;* by the power which God gives, not man. *First the blade;* small shoot. *Then the ear;* the stalk and head. *Full corn;* the kernels full grown.

29. *Putteth in the sickle;* he gathereth the fruits of his labor. Men in this matter are workers together with God. One plants, another waters or cultivates, and God gives the increase. So with the rise and progress of religion in the soul. Men must preach the gospel. Men must hear, understand, believe, and obey it. The power which leads them to do this, is of God.

To illustrate still further the progressive nature of his religion, its great increase from a small beginning, he spoke the parable of the mustard-seed.

30–32. Parable of the mustard-seed. Matt. 13:31, 32.

33. *As they were able to hear it;* as they were able to understand and profit by his instructions.

34. *Without a parable spake he not;* in his public instruction of the multitude. *Expounded all things to his disciples;* that they might in due time explain them to others.

them: and when they were alone, he expounded all things to his disciples.

35 And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.

36 And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.

37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.[a]

38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?[b]

39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.[c]

40 And he said unto them, Why are ye so fearful?[d] how is it that ye have no faith?

41 And they feared exceedingly,[e] and said one to another, What manner of man is this, that even the wind and the sea obey him?[f]

CHAPTER V.

1 Christ delivering the possessed of the legion of devils, 13 they enter into the swine. 25 He healeth the woman of the bloody issue, 35 and raiseth from death Jairus' daughter.

AND they came over unto the other side of the sea, into the country of the Gadarenes.[g]

2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,

3 Who had *his* dwelling among the tombs;[h] and no man could bind him, no, not with chains:

4 Because that he had been often bound A. D. 31. with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any *man* tame him.

5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

6 But when he saw Jesus afar off, he ran and worshipped him,[i]

7 And cried with a loud voice, and said, What have I to do with thee, Jesus, *thou* Son of the most high God? I adjure thee by God, that thou torment me not.

8 For he said unto him, Come out of the man, *thou* unclean spirit.[j]

9 And he asked him, What *is* thy name? And he answered, saying, My name *is* Legion:[k] for we are many.

10 And he besought him much that he would not send them away out of the country.

11 Now there was there nigh unto the mountains a great herd of swine feeding.[l]

12 And all the devils besought him,[m] saying, Send us into the swine, that we may enter into them.

13 And forthwith Jesus gave them leave.[n] And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand,) and were choked in the sea.

14 And they that fed the swine fled, and told *it* in the city, and in the country. And they went out to see what it was that was done.

15 And they come to Jesus, and see him that was possessed with the devil, and had the legion,[o] sit-

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a Matt. 8:24; Luke 8:23. b Psa. 10:1; Isa. 40:27; Lam. 3:8. c Psa. 89:9; Lam. 3:31, 32. d Psa. 46:1, 2; Isa. 43:2. e Jonah 1:10:16. f Job 38:11. g Matt. 8:28, etc.; Luke 8:26, etc. h Isa. 65:4. i Psa. 72:9. j Acts 16:18; Heb. 2:14; 1 John 3:8. k Matt. 12:45. l Lev. 11:7, 8; Deut. 14:8. m Job 1:10, 12; 2:5, 6. n Rev. 13:7; 1 Pet. 3:22. o Isa. 49:25; Col. 1:13.

35. *The other side;* of the sea of Galilee.

37–41. Christ stills the tempest. Matt. 14:23–33.

40. *No faith;* why is it, after all you have seen and heard, that you have not such confidence in me as to prevent your fear?

INSTRUCTIONS.

3. Natural objects were designed, and should be used, to illustrate and enforce spiritual truths; and the providences of God are a striking commentary on his word.

7. It is not enough to be excited under preaching, or in reading the Scriptures or the works of pious men, or to be much engaged in religion on the Sabbath. The influence of the Sabbath must be carried through the week. Men must be governed by the will of God in their business, as well as in their religious duties; and if need be, sacrifice property, ease, reputation, and even life itself, to honor him.

10. In the communication and reception of saving knowledge, human agency is needful; and would men be wise unto salvation, they must improve their opportunities to hear and understand divine truth.

21. Jesus Christ does not impart knowledge to men that they may keep it to themselves, but that they may impart it for the benefit of their fellow-men.

24. If men do not improve their opportunities to obtain divine knowledge and prepare for the purity and bliss of heaven, these opportunities will soon cease, and they will be left in endless darkness and woe.

26. No one should be discouraged in efforts to do good, because he does not at once see the fruit of them. Let him go seasonably to rest at night, rise betimes in the morning, and spend each day in learning and doing the will of God, and God will make him useful.

33. Much evil may be done and much good be prevented by an untimely communication of truths which men will only misunderstand, pervert, and abuse. Time and manner demand attention, and call for wisdom as well as goodness, discretion as well as courage.

40. That course of Christ in his providence which sometimes leads his people to think that he cares less for them than they do for themselves, is designed to show them their unbelief, and that what they want is confidence in him, to walk by faith, and not by sight; remembering that as the heavens are higher than the earth, so are his ways higher than their ways, and his thoughts than their thoughts.

CHAPTER V.

1. *The other side;* the east side of the sea of Galilee.

2–20. Legion of devils. Matt. 8:28–34; 26:53.

2. *A man;* Matthew mentions two demoniacs. Mark mentions but one, and describes his case more fully; probably because it was the more remarkable.

6. *Worshipped him;* bowed down before him in acknowledgment of his authority and power.

7. *I adjure thee;* this was said by the evil spirit, through the mouth of the man.

9. *Legion;* for the number of the Roman legion, see note on Matt. 26:53. The word is here used simply in the sense of a multitude. *We are many;* the man speaks, under the influence of the evil spirits, in behalf of all of them. So in the following verse, and ver. 12.

12. *All the devils;* Luke says many devils were entered into him. Luke 8:30.

15. *Sitting, and clothed, and in his right mind;* this was evidence that the evil spirits had gone out of him, and that he was cured.

A. D. 31. ting, and clothed, and in his right mind; and they were afraid.[a]

16 And they that saw *it* told them how it befell to him that was possessed with the devil, and *also* concerning the swine.

17 And they began to pray him to depart out of their coasts.[b]

18 And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.

19 Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee,[c] and hath had compassion on thee.

20 And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all *men* did marvel.

21 ¶ And when Jesus was passed over again by ship unto the other side, much people gathered unto him; and he was nigh unto the sea.

22 And behold, there cometh one of the rulers of the synagogue,[d] Jairus by name; and when he saw him, he fell at his feet,

23 And besought him greatly, saying, My little daughter lieth at the point of death:[e] *I pray thee,* come and lay thy hands on her, that she may be healed; and she shall live.

24 And *Jesus* went with him; and much people followed him, and thronged him.

25 ¶ And a certain woman, which had an issue of blood twelve years,[f]

26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered,[g] but rather grew worse,

27 When she had heard of Jesus, came in the press behind, and touched his garment:[h]

28 For she said, If I may touch but his clothes, I shall be whole.

29 And straightway the fountain of her blood was dried up; and she felt in *her* body that she was healed of that plague.

30 And Jesus, immediately knowing in himself that virtue had gone out of him,[i] turned him about in the press, and said, Who touched my clothes?

31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

32 And he looked round about to see her that had done this thing.

33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.[j]

34 And he said unto her, Daughter, thy faith hath made thee whole;[k] go in peace,[l] and be whole of thy plague.

35 ¶ While he yet spake, there came from the ruler of the synagogue's *house certain* which said, Thy daughter is dead:[m] why troublest thou the Master any further?

36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.[n]

37 And he suffered no man to follow him, save Peter, and James, and John the brother of James.[o]

38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.[p]

40 And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

41 And he took the damsel by the hand, and said unto her, Talitha-cumi; which is, being interpreted, Damsel, (I say unto thee,) arise.[q]

42 And straightway the damsel arose, and walked; for she was *of the age* of twelve years. And they were astonished with a great astonishment.

43 And he charged them straitly that no man should know it;[r] and commanded that something should be given her to eat.

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a Job 13:11; Psa. 14:5; 2 Tim. 1:7. b Job 21:14; Luke 5:8; Acts 16:39. c Psa. 66:16; Isa. 38:19. d Matt. 9:18, etc.; Luke 8:41, etc. e Psa. 107:18. f Lev. 15:19, etc. g Job 13:4; Psa. 108:12; Jer. 30:12, 13. h 2 Kings 13:21; Matt. 14:36; Acts 5:15; 19:12. i Luke 6:19. j Psa. 30:2. k ch. 10:52; Acts 14:9. l 1 Sam. 1:17; 20:42; 2 Kings 5:19. m John 5:25; 11:25. n 2 Chr. 20:20; John 11:40. o ch. 9:2; 14:33. p John 11:11–13. q Acts 9:40. r Matt. 8:4; 12:16–18; ch. 3:12; Luke 5:14.

17. *Him;* Jesus.

18. *Prayed him;* besought Jesus that he might accompany him.

20. *Decapolis;* or the land of the ten cities; a country lying east of the river Jordan, but including also Scythopolis and its territory on the western side.

22–43. Jairus' daughter restored to life. Matt. 9:18–26.

30. *Virtue;* healing power.

34. *Thy faith hath made thee whole;* this is a specimen of the manner in which the Bible speaks of the effect of means when rightly used; it is designed to encourage men thus to use them.

35. *The Master;* Jesus Christ.

36. *Only believe;* believe that I am able to restore her to life, and to do what I will.

39. *Not dead, but sleepeth;* her death, though real, is yet like sleep, in that she shall soon wake to life again.

41. *Talitha-cumi;* these were two words in Syro-Chaldaic, the language in which Christ spoke, meaning, Damsel, arise.

43. *That no man should know it;* that they should not publish the particulars of this cure, the time for greater manifestation of himself not having come.

INSTRUCTIONS.

2. Evil spirits are active, and have great influence in the affairs of men. Men may be tempted to disbelieve this, yet all have reason to be sober and vigilant, and steadfastly to resist their adversary the devil, who goeth about as a roaring lion, seeking whom he may devour. 1 Pet. 5:8, 9.

17. Men under the power of evil spirits oppose Jesus Christ, and wish him to depart from them. Covetousness leads men to treat him in the same way. Matt. 8:34.

20. None should be afraid or ashamed to acknowledge their indebtedness to Jesus Christ, and, at proper times, to make known what he hath done for them, that he may be honored, and that others may apply to him for help.

34. Though pardon and salvation come to us through the Redeemer, and his work is the meritorious ground on which we receive them, yet the exercise, on our part, of faith in him, is the appointed means of obtaining them.

40. Those who have no faith may scoff at the idea that Jesus Christ is almighty, and able to supply all the wants of his people; they may mock at a reliance on his constant and all-sufficient aid; but in due time his people will find that their most exalted expectations are more than realized.

CHAPTER VI.

1 Christ is contemned of his countrymen. 7 He giveth the twelve power over unclean spirits. 14 Divers opinions of Christ. 27 John Baptist is beheaded, 29 and buried. 30 The apostles return from preaching. 34 The miracle of five loaves and two fishes. 48 Christ walketh on the sea; 53 and healeth all that touch him.

AND he went out from thence, and came into his own country; and his disciples follow him.

2 And when the sabbath-day was come, he began to teach in the synagogue:[a] and many hearing *him* were astonished, saying, From whence hath this *man* these things?[b] and what wisdom *is* this which is given unto him, that even such mighty works are wrought by his hands?

3 Is not this the carpenter, the son of Mary, the brother of James,[c] and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.[d]

4 But Jesus said unto them, A prophet is not without honor, but in his own country, and among his own kin, and in his own house.[e]

5 And he could there do no mighty work,[f] save that he laid his hands upon a few sick folk, and healed *them.*

6 And he marvelled because of their unbelief.[g] And he went round about the villages, teaching.[h]

7 ¶ And he called *unto him* the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;[i]

8 And commanded them that they should take nothing for *their* journey, save a staff only; no scrip, no bread, no money* in *their* purse:

9 But *be* shod with sandals;[j] and not put on two coats.

10 And he said unto them, In what place soever ye enter into a house, there abide till ye depart from that place.

11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them.[k] Verily I say unto you, It shall be more tolerable for Sodom and† Gomorrah in the day of judgment, than for that city.

12 And they went out, and preached that men should repent.[l]

13 And they cast out many devils,[m] and anointed with oil many that were sick,[n] and healed *them.*

14 ¶ And king Herod heard *of him;* (for his name was spread abroad;) and he said, That John A. D. 31. the Baptist was risen from the dead, and therefore mighty works do show forth themselves in him.[o]

15 Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.[p]

16 But when Herod heard *thereof,* he said, It is John, whom I beheaded: he is risen from the dead.

17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her.

18 For John had said unto Herod, It is not lawful for thee to have thy brother's wife.[q]

19 Therefore Herodias had a quarrel‡ against him, and would have killed him; but she could not:

20 For Herod feared John,[r] knowing that he was a just man and a holy, and observed him;[s] and when he heard him, he did many things, and heard him gladly.

21 And when a convenient day was come, that Herod on his birthday made a supper to his lords,[s] high captains, and chief *estates* of Galilee;

22 And when the daughter of the said Herodias came in, and danced,[t] and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give *it* thee.

23 And he sware unto her, Whatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom.[u]

24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist.[v]

26 And the king was exceeding sorry; *yet* for his oath's sake, and for their sakes which sat with him, he would not reject her.

27 And immediately the king sent an executioner,‖ and commanded his head to be brought: and he went and beheaded him in the prison;

28 And brought his head in a charger, and gave it to the damsel; and the damsel gave it to her mother.

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a Matt. 13:54, etc.; Luke 4:16, etc. b John 6:42. c Gal. 1:19. d Matt. 11:6. e Matt. 13:57; John 4:44. f Gen. 19:22; ch. 9:23. g Isa. 59:16; Jer. 2:12. h Matt. 9:35; Luke 13:22; Acts 10:38. i Matt. 10:1, etc.; ch. 3:13, etc.; Luke 9:1, etc.; 10:3, etc. * The word signifies a piece of brass money, in value somewhat less than half a cent, Matt. 10:9; but here it is taken in general for money; Luke 9:3. j Acts 12:8; Eph. 6:15. k Neh. 5:13; Acts 13:51. † Gr. *or.* l Luke 24:47; Acts 2:38; 3:19. m Luke 10:17. n Jas. 5:14. o Matt. 14:1, etc.; Luke 9:7, etc. p Matt. 16:14; ch. 8:28. q Lev. 18:16. ‡ Or, *an inward grudge.* r Exod. 11:3; Ezek. 2:5–7. § Or, *kept him,* or *saved him.* s Gen. 40:20. t Isa. 3:16. u Esth. 5:3, 6; 7:2. v Psa. 37:12, 14. ‖ Or, *one of his guard.*

CHAPTER VI.

1–6. *His own country;* Nazareth. Matt. 13:54–58.

3. *The carpenter;* Jesus, before he began his ministry, seems to have wrought at the employment of a carpenter. Matt. 13:55.

5. *Could there do no mighty work;* because of their unbelief, as is added by Matthew, Matt. 13:58. This is an instance of the manner in which the words *can* and *cannot* are sometimes used in the Bible: he could not consistently, or with propriety, there do many mighty works. He healed a few, but not many; not because he had not power, but for other reasons.

7–11. The twelve apostles sent out. Matt. 10:5–15; Luke 9:1–6.

11. *More tolerable for Sodom and Gomorrah;* because the inhabitants of those cities did not sin against as great light as did those who rejected the apostles.

14–30. John the Baptist beheaded. Matt. 14:1–12.

14. *Herod;* Herod Antipas, the son of Herod the Great. *Heard of him;* Jesus.

17. *He had married her;* Herod, as we learn from Josephus, had rejected his own wife to marry the wife of his brother Philip while he was still living.

20. *Observed him;* rather, as the margin, "kept him," namely, from the resentment of Herodias. *Did many things;* he did many things to which John urged him, but he would not put away his brother's wife.

21. *A convenient day;* suitable for the purpose of Herodias, who was watching her opportunity to destroy John. The dancing of her daughter before Herod and his lords was probably a part of the plan suggested by her.

A. D. 31. 29 And when his disciples heard *of it*, they came and took up his corpse,[a] and laid it in a tomb.

30 ¶ And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.[b]

31 And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

32 And they departed into a desert place by ship privately.

33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.

34 ¶ And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd:[c] and he began to teach them many things.

35 And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time *is* far passed:

36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.[d]

37 He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth[*] of bread, and give them to eat?[e]

38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

39 And he commanded them to make all sit down by companies upon the green grass.[f]

40 And they sat down in ranks, by hundreds, and by fifties.

41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave *them* to his disciples to set before them; and the two fishes divided he among them all.[g]

42 And they did all eat, and were filled.[h]

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves were about five thousand men.

45 ¶ And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida,[†] while he sent away the people.[i]

46 And when he had sent them away, he departed into a mountain to pray.[j]

47 And when even was come, the ship was in the midst of the sea, and he alone on the land.

48 And he saw them toiling in rowing;[k] for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.[l]

49 But when they saw him walking upon the sea,[m] they supposed it had been a spirit,[n] and cried out:

50 For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid.[o]

51 And he went up unto them into the ship; and the wind ceased:[p] and they were sore amazed in themselves beyond measure, and wondered.

52 For they considered not *the miracle* of the loaves; for their heart was hardened.[q]

53 ¶ And when they had passed over, they came into the land of Gennesaret,[r] and drew to the shore.

54 And when they were come out of the ship, straightway they knew him,

55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.[s]

56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment:[t] and as many as touched him[‡] were made whole.[u]

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a Acts 8:2. b Luke 9:10. c 1 Kings 22:17. d Matt. 14:15, etc.; Luke 9:12, etc.; John 6:5, etc. * Gr. *denarion;* see Matt. 18:28. e Num. 11:13, 22; 2 Kings 4:43. f Matt. 15:35; ch. 8:6. g 1 Sam. 9:13; Matt. 26:26; Luke 24:30. h Deut. 8:3. † Or, *over against Bethsaida.* i Matt. 14:22, etc.; John 6:17, etc. j Matt. 6:6; ch. 1:35; Luke 6:12. k Jonah 1:13. l Luke 24:28. m Job 9:8. n Luke 24:37. o Isa. 43:2. p Psa. 93:3, 4. q Isa. 63:17. r Matt. 14:34. s Matt. 4:24; ch. 2:1–3. t Num. 15:38, 39. ‡ Or, *it.* u Matt. 9:20; ch. 5:27, 28; Acts 19:12.

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30. *Gathered themselves—unto Jesus;* upon their return from their mission, ver. 7–13.

31. *A desert place;* a place less frequented, that they might be more retired.

34–44. Five thousand fed, near the shore of the sea of Galilee. Matt. 14:15–21.

34. *As sheep not having a shepherd;* destitute of teachers who cared for their souls and were able to teach them the truth.

45–52. Christ walking on the sea of Galilee. Matt. 14:22–33.

53–56. The sick healed. Matt. 14:34–36.

53. *Gennesaret;* a small, fertile, and beautiful region on the west side of the sea of Galilee, which is thence called the lake of Gennesaret. Luke 5:1.

INSTRUCTIONS.

5. In order to understand correctly the meaning of words which speak of ability and inability, as used in the Bible, we must consider the subject about which they were spoken, the connection in which they are found, and the manner in which the speaker and writer used them.

8. Christ sends out his ministers under circumstances which are suited to teach them their dependence on him—that all their power to do good and accomplish the objects for which he employs them, comes from himself.

16. A guilty conscience awakened, forebodes dreadful evils; and transgressors never can enjoy permanent peace unless they repent, and believe with the heart on Him whose blood cleanseth from sin. 1 John 1:7.

20. To show reverence towards God's ministers, and do many things gladly at their suggestion, avails nothing for the salvation of the soul while the sin which God's law forbids is cherished and persisted in.

31. Occasional retirement from the tumult of the world is needful for all men, especially for ministers of the gospel. They need to commune much with their own hearts and with God, that by wisdom and strength derived from him in private, they may be better fitted for their public duties.

52. Ministers of Christ, notwithstanding all the displays of his power and grace, have much remaining unbelief and hardness of heart. They need the constant influences of his Spirit, and should be watchful and prayerful, lest, after having preached to others, they themselves should be cast away.

55. It is not enough that we come to Christ ourselves; we should be active in bringing our fellow-men to him.

CHAPTER VII.

1 The Pharisees find fault at the disciples for eating with unwashen hands. 8 They break the commandment of God by the traditions of men. 14 Meat defileth not the man. 24 He healeth the Syrophenician woman's daughter of an unclean spirit, 31 and one that was deaf, and stammered in his speech.

THEN came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.[a]

2 And when they saw some of his disciples eat bread with defiled,* that is to say, with unwashen hands, they found fault.

3 For the Pharisees, and all the Jews, except they wash *their* hands oft,† eat not, holding the tradition of the elders.[b]

4 And *when they come* from the market, except they wash,[c] they eat not. And many other things there be, which they have received to hold, *as* the washing of cups, and pots,‡ brazen vessels, and of tables.§

5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoreth me with *their* lips, but their heart is far from me.[d]

7 Howbeit, in vain do they worship me, teaching *for* doctrines the commandments of men.

8 For laying aside the commandment of God,[e] ye hold the tradition of men, *as* the washing of pots and cups: and many other such like things ye do.

9 And he said unto them, Full well ye reject‖ the commandment of God, that ye may keep your own tradition.

10 For Moses said, Honor thy father and thy mother;[f] and, Whoso curseth father or mother, let him die the death:[g]

11 But ye say, If a man shall say to his father or mother, *It is* Corban, that is to say, a gift,[h] by whatsoever thou mightest be profited by me; *he shall be free.*

12 And ye suffer him no more to do aught for his father or his mother;

13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

14 ¶ And when he had called all the people *unto him*, he said unto them, Hearken unto me every one *of you*, and understand:[i]

15 There is nothing from without a man, A. D. 32. that entering into him can defile him: but the things which come out of him, those are they that defile the man.

16 If any man have ears to hear, let him hear.[j]

17 And when he was entered into the house from the people, his disciples asked him concerning the parable.[k]

18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, *it* cannot defile him;

19 Because it entereth not into his heart, but into the belly,[l] and goeth out into the draught, purging all meats?

20 And he said, That which cometh out of the man, that defileth the man.

21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, covetousness, wickedness,¶ deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

23 All these evil things come from within, and defile the man.[m]

24 ¶ And from thence he arose, and went into the borders of Tyre and Sidon,[n] and entered into a house, and would have no man know *it:* but he could not be hid.[o]

25 For a *certain* woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

26 The woman was a Greek,* a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.

27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast *it* unto the dogs.[p]

28 And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.[q]

29 And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.[r]

30 And when she was come to her house, she found the devil gone out,[s] and her daughter laid upon the bed.

31 ¶ And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee,[t] through the midst of the coast of Decapolis.

32 And they bring unto him one that was deaf,

a Matt. 15:1, etc. * Or, *common.* † Or, *diligently;* Gr. *with the fist—up to the elbow:* Theophylact. b Gal. 1:14; Col. 2:8, 22, 23. c Job 9:30, 31. ‡ Sextarius is about a pint and a half. § Or, *beds.* d Isa. 29:13. e Isa. 1:12. ‖ Or, *frustrate;* ver. 13. f Exod. 20:12; Deut. 5:16. g Exod. 21:17; Lev. 20:9; Prov. 20:20. h Matt. 15:9; 23:18. i Prov. 8:5; Isa. 6:9; Acts 8:30. j Matt. 11:15. k Matt. 15:15, etc. ‖ 1 Cor. 6:13. ¶ *Covetousnesses, wickednesses.* m Gen. 6:5; Psa. 14:1, 3; 53:1, 3; Jer. 17:9. n Matt. 15:21, etc. o ch. 2:1. * Or, *Gentile;* Isa. 49:12. p Matt. 7:6; 10:5, 6. q Rom. 15:8, 9; Eph. 2:12–14. r Isa. 66:2. s 1 John 3:8. t Matt. 15:29, etc.

CHAPTER VII.

1–23. Traditions of the scribes and Pharisees. Matt. 15:1–20.

4. *Tables;* the word in the original signifies couches, on which they were accustomed to recline at meals.

6. *Esaias;* Isaiah. Isa. 29:13–16.

11. *Corban—profited by me;* what might have gone to thy maintenance is Corban, that is, consecrated as a religious gift to the service of the sanctuary.

19. *Entereth not into his heart;* does not reach or pollute the soul.

24–30. Syrophenician woman. Matt. 15:21–28.

26. *A Greek;* that is, a Gentile. *Syrophenician;* belonging to Syrophenicia, that is, the Syrian Phenicia, so called to distinguish it from the Libyan Phenicia, on the north coast of Africa.

27. *Let the children;* God's covenant children, that is, the Jews. *First be filled;* the gospel was first to be offered to the Jews, and to them our Lord's personal ministry on earth was chiefly restricted. See notes on ver. 29 and Matt. 10:5, 6.

29. *For this saying—gone out;* though our Lord's mission was "to the lost sheep of the house of Israel," Matt. 15:24, yet he always honored personal faith in himself wherever found. Matt. 8:5–13.

A. D. 32. and had an impediment in his speech; and they beseech him to put his hand upon him.

33 And he took him aside from the multitude, and put his fingers into his ears, and he spit,[a] and touched his tongue;

34 And looking up to heaven,[b] he sighed,[c] and saith unto him, Ephphatha, that is, Be opened.

35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.[d]

36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published *it;*

37 And were beyond measure astonished,[e] saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.[f]

CHAPTER VIII.

1 Christ feedeth the people miraculously; 10 refuseth to give a sign to the Pharisees; 14 admonisheth his disciples to beware of the leaven of the Pharisees, and of the leaven of Herod; 22 giveth a blind man his sight; 27 acknowledgeth that he is the Christ, who should suffer and rise again; 34 and exhorteth to patience in persecution for the profession of the gospel.

IN those days the multitude being very great, and having nothing to eat,[g] Jesus called his disciples *unto him*, and saith unto them,

2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:[h]

3 And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.

4 And his disciples answered him, From whence can a man satisfy these *men* with bread here in the wilderness?[i]

5 And he asked them, How many loaves have ye? And they said, Seven.

6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before *them;* and they did set *them* before the people.

7 And they had a few small fishes: and he blessed, and commanded to set them also before *them.*[j]

8 So they did eat, and were filled:[k] and they took up of the broken *meat* that was left seven baskets.[l]

9 And they that had eaten were about four thousand: and he sent them away.

10 ¶ And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.[m]

11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.[n]

12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? Verily I say unto you, There shall no sign be given unto this generation.

13 And he left them, and entering into the ship again, departed to the other side.

14 ¶ Now *the disciples* had forgotten to take bread, neither had they in the ship with them more than one loaf.

15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and *of* the leaven of Herod.[o]

16 And they reasoned among themselves, saying, *It is* because we have no bread.

17 And when Jesus knew *it*, he saith unto them, Why reason ye because ye have no bread? perceive ye not yet, neither understand?[p] have ye your heart yet hardened?[q]

18 Having eyes, see ye not?[r] and having ears, hear ye not? and do ye not remember?[s]

19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up?[t] They say unto him, Twelve.

20 And when the seven among four thousand, how many baskets full of fragments took ye up?[u] and they said, Seven.

21 And he said unto them, How is it that ye do not understand?

22 ¶ And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.[v]

[a] Ch. 8:23; John 9:6. [b] ch. 6:41; John 11:41; 17:1. [c] John 11:33, 38. [d] Isa. 35:5, 6; Matt. 11:5. [e] Psa. 139:14; Acts 14:11. [f] Exod. 4:10, 11. [g] Matt. 15:32, etc. [h] Psa. 145:8, 15; Heb. 5:2. [i] ch. 6:36, 37, etc. [j] Matt. 14:19. [k] Psa. 107:5, 6; 145:16. [l] 1 Kings 17:14–16; 2 Kings 4:2–7, 42–44.

[m] Matt. 15:39. [n] Matt. 12:38; 16:1, etc.; John 6:30. [o] Exod. 12:20; Lev. 2:11; Prov. 19:27; Luke 12:1; 1 Cor. 5:6–8. [p] ch. 6:52. [q] ch. 3:5; 16:14. [r] Isa. 44:18. [s] 2 Pet. 1:12. [t] ch. 6:38, 44; Matt. 14:17–21; Luke 9:12–17; John 6:5–13. [u] ver. 1–9; Matt. 15:34–38. [v] Matt. 8:3, 15.

35. *The string of his tongue;* more literally, the band of his tongue, meaning that which hindered its use.

INSTRUCTIONS.

5. Formal and hypocritical teachers of religion are prone to add to the commands of God traditions and ceremonies of their own, and to be very anxious that men should observe them, while they neglect his appointments, and connive at, if they do not encourage, similar neglect in others.

8. Human additions to the word and worship of God tend to lessen the influence of divine institutions, and should be carefully avoided.

14. To understand divine things, men must hearken diligently to the teachings of Christ in his works, his word, and his providence, and seek of him habitually the illuminating and purifying influences of his Spirit.

18. Men may take any kind of healthful food without spiritual defilement, whether human traditions allow it or not. If they acknowledge the goodness of God in giving it, and seek his blessing upon it, they may expect that it will promote their good.

24. The various ways in which the different evangelists describe the same transaction, show that they did not copy one from the other. Each gives a true account, and relates those circumstances which impressed his own mind under the teaching of the Holy Ghost.

CHAPTER VIII.

1–9. Four thousand fed. Matt. 15:32–39.

10. *Dalmanutha;* Matthew says he came into the coasts of Magdala. These two places were near together, so that either might be mentioned with equal propriety.

11–13. A sign sought. Matt. 16:1–4.

12. *Sighed deeply;* on account of their wickedness.

14–21. The leaven of the Pharisees. Matt. 16:5–12. Prov. 19:27.

15. *The leaven of Herod;* that is, of the Herodians, his partisans. Though the Pharisees and Herodians disagreed in their political opinions, they agreed in being actuated by corrupt worldly principles and a hypocritical spirit, which are here called their leaven.

23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes,[a] and put his hands upon him, he asked him if he saw aught.

24 And he looked up, and said, I see men as trees, walking.[b]

25 After that he put *his* hands again upon his eyes, and made him look up; and he was restored, and saw every man clearly.[c]

26 And he sent him away to his house, saying, Neither go into the town, nor tell *it* to any in the town.

27 ¶ And Jesus went out, and his disciples, into the towns of Cesarea Philippi:[d] and by the way he asked his disciples, saying unto them, Whom do men say that I am?

28 And they answered, John the Baptist: but some *say*, Elias; and others, One of the prophets.[e]

29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.[f]

30 And he charged them that they should tell no man of him.

31 ¶ And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and *of* the chief priests, and scribes, and be killed, and after three days rise again.

32 And he spake that saying openly. And Peter took him, and began to rebuke him.

33 But when he had turned about and looked on his disciples, he rebuked Peter,[g] saying, Get thee behind me, Satan:[h] for thou savorest not A. D. 32. the things that be of God, but the things that be of men.

34 ¶ And when he had called the people *unto him* with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.[i]

35 For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.[j]

36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

37 Or what shall a man give in exchange for his soul?

38 Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.[k]

CHAPTER IX.

2 Jesus is transfigured. 11 He instructeth his disciples concerning the coming of Elias; 14 casteth forth a dumb and deaf spirit; 30 foretelleth his death and resurrection; 33 exhorteth his disciples to humility; 38 bidding them not to prohibit such as be not against them, nor to give offence to any of the faithful.

AND he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death,[l] till they have seen the kingdom of God come with power.[m]

2 ¶ And after six days, Jesus taketh *with him* Peter, and James, and John, and leadeth them up

[a] Ch. 7:33. [b] Judg. 9:36; Isa. 29:18; 1 Cor. 13:11, 12. [c] Prov. 4:18; Isa. 32:3; 1 Pet. 2:9. [d] Matt. 16:13, etc.; Luke 9:18, etc. [e] Matt. 14:2. [f] John 1:41–49; 6:69; 11:27; Acts 8:37; 1 John 5:1. [g] Rev. 3:19. [h] 1 Cor. 5:5. [i] Matt. 10:38; 16:24; Luke 9:23; 14:27; Titus 2:12. [j] Esth. 4:14; Matt. 10:39; 16:25; Luke 9:24; 17:33; John 12:25; 2 Tim. 2:11; 4:6, 8; Rev. 2:10; 7:14–17. [k] Luke 12:9; 2 Tim. 1:8. [l] John 8:52; Heb. 2:9. [m] Matt. 16:28; Luke 9:27.

24. *Trees, walking;* he saw men walking, but could distinguish them from trees only by their motion. He did not see them clearly.

25. *Put his hands again—saw every man clearly;* why the Saviour did not heal this man by an instantaneous act, as in so many other cases, we are not informed. One reason may have been, to shadow forth the gradual process by which, through his word and Spirit, he removes spiritual blindness from men's hearts.

26. *The town;* Bethsaida, where so many of his mighty works were done. Matt. 11:21.

27–38. Christ foretells his death, and reproves Peter. Matt. 16:13–28.

27. *Cesarea Philippi;* a town in the north part of Galilee, and near mount Hermon. Philip the tetrarch greatly enlarged it, and called it Cesarea in honor of Tiberius Cesar. Philippi was added to distinguish it from another Cesarea which lay on the Mediterranean sea. Matt. 16:13.

32. *Openly;* publicly and more plainly than he had done before.

33. *Savorest not;* thinkest not. Thy thoughts and those of God do not agree. Compare Isa. 55:8, 9.

34. *Take up his cross;* in allusion to the practice of compelling malefactors to bear their own cross to the place of execution. The meaning is, that he must make any sacrifice, submit to any self-denial, and encounter any difficulty which may be needful, in order to obey Christ's commands.

35. *Save his life—lose it;* the word life is here used in two senses: first, for the bodily life; secondly, for eternal life.

37. *In exchange for his soul;* as the price of its redemption. If his soul be lost, there is no price which he can pay to redeem it. It must be lost for ever.

38. *Ashamed of me;* ashamed to be my follower. *When he cometh;* at the day of judgment.

INSTRUCTIONS.

2. In following Christ, his people may, for a time, be destitute even of the necessaries of life. But he is never unmindful of their wants, and in due time he will supply them.

12. Pious men are grieved at the deceit and hypocrisy of the wicked; and earnestly desire and fervently pray that by forsaking their sins and turning to God, they may be prepared for heaven.

17. Hardness of heart and blindness of mind are often found to a great extent in the disciples of Christ; and were it not for his continual intercession, and the rich blessings of his Spirit, they would fall away and perish.

23. Although Jesus Christ can bestow favors instantaneously, and without the use of means, he often sees it best to employ means, and to grant his favors gradually, that those who receive them may better understand his character, and more wisely improve the blessings which he gives.

33. Those who think that some other course would be better than that which Christ takes, savor not the things which be of God, but those that be of men. This was often the case with Peter, and it showed, that notwithstanding all Christ had done for him, he was very liable to err.

38. If men would be owned of Christ in the day of judgment, they must be governed by his will, must not be afraid or ashamed to acknowledge him before men, and must perseveringly obey his commands.

CHAPTER IX.

1. *The kingdom of God come with power;* the gospel established, and rendered mightily efficacious to the salvation of men. Matt. 3:2; 16:28.

2–10. The transfiguration. Matt. 17:1–9.

A. D. 32. into a high mountain apart by themselves: and he was transfigured before them.[a]

3 And his raiment became shining, exceeding white as snow;[b] so as no fuller on earth can white them.

4 And there appeared unto them Elias with Moses: and they were talking with Jesus.

5 And Peter answered and said to Jesus, Master, it is good for us to be here:[c] and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

6 For he wist not what to say;[d] for they were sore afraid.

7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son:[e] hear him.[f]

8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.[g]

11 ¶ And they asked him, saying, Why say the scribes that Elias must first come?[h]

12 And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things,[i] and be set at naught.[j]

13 But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.[k]

14 ¶ And when he came to *his* disciples, he saw a great multitude about them, and the scribes questioning with them.

15 And straightway all the people, when they beheld him, were greatly amazed, and running to *him*, saluted him.

16 And he asked the scribes, What question ye with them?[*]

17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;[l]

18 And wheresoever he taketh him, he teareth him:[†] and he foameth,[m] and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.

19 He answereth him, and saith, O faithless generation,[n] how long shall I be with you? how long shall I suffer you? Bring him unto me.

20 And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.

21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.[o]

22 And ofttimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.

23 Jesus said unto him, If thou canst believe, all things *are* possible to him that believeth.[p]

24 And straightway the father of the child cried out, and said with tears,[q] Lord, I believe; help thou mine unbelief.[r]

25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou* dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

26 And *the spirit* cried, and rent him sore,[s] and came out of him: and he was as one dead; insomuch that many said, He is dead.

27 But Jesus took him by the hand,[t] and lifted him up; and he arose.

28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

29 And he said unto them, This kind can come forth by nothing, but by prayer[u] and fasting.[v]

30 ¶ And they departed thence, and passed through Galilee; and he would not that any man should know *it*.

31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

32 But they understood not that saying, and were afraid to ask him.[w]

33 ¶ And he came to Capernaum:[x] and being in the house, he asked them, What was it that ye disputed among yourselves by the way?

34 But they held their peace: for by the way they had disputed among themselves, who *should be* the greatest.

35 And he sat down, and called the twelve, and saith unto them, If any man desire to be first, *the same* shall be last of all, and servant of all.[y]

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a Matt. 17:1, etc.; Luke 9:28, etc. b Dan. 7:9; Matt. 28:3. c Psa. 63:2; 84:10. d Dan. 10:15; Rev. 1:17. e Psa. 2:7; Matt. 3:17; 2 Pet. 1:17. f Deut. 18:15. g Acts 17:18. h Mal. 4:5. i Psa. 22:1, etc.; Isa. 53:3, etc.; Dan. 9:26; Zech. 13:7. j Psa. 74:22; Luke 23:11; Phil. 2:7. k Matt. 11:14; Luke 1:17. * Or, *among yourselves?* l Matt. 12:22; Luke 11:14.

† Or, *dasheth him.* m Jude 13. n Deut. 32:20; Psa. 78:8; Heb. 3:10. o Job 5:7; Psa. 51:5. p 2 Chr. 20:20; Matt. 17:20; ch. 11:23; Luke 17:6; John 11:40; Heb. 11:6. q Psa. 126:5. r Heb. 12:2. s Rev. 12:12. t Isa. 41:13. u Eph. 6:18. v 1 Cor. 9:27. w John 16:19. x Matt. 18:1, etc.; Luke 9:46, etc.; 22:24, etc. y Matt. 20:26, 27; ch. 10:43.

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10. *What the rising from the dead should mean;* though Christ had clearly foretold his resurrection from the dead, his disciples appear not to have understood, or not to have believed it.

11–13. *Elias must first come;* Matt. 17:10–13.

12. *Restoreth all things;* the word "restore," used also in Matt. 17:11, is taken from the Septuagint version of Mal. 4:6: "Who [Elias] shall restore the heart of father to son," etc.; that is, bring them back to their former state of union in God's service. For the meaning of this prophecy, see note on Mal. 4:6. *And how it is written;* the coming of Elias fulfils the prophecy concerning him, and also brings in its train the accomplishment of the sufferings predicted of the Son of man.

14–29. Dumb spirit cast out. Matt. 17:14–21.

14. *Questioning;* disputing or debating with them.

15. *Were greatly amazed;* it has been supposed that a portion of the supernatural brightness of the Saviour's countenance on the mount of transfiguration yet remained.

24. *Help thou;* teach me to believe more fully thy willingness and power to help.

30–32. Christ foretells his death. Matt. 17:22, 23.

33–37. Who should be greatest. Matt. 18:1–5.

34. *Held their peace;* they were silent; ashamed, no doubt,

36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

37 Whosoever shall receive one of such children in my name, receiveth me;[a] and whosoever shall receive me, receiveth not me, but him that sent me.

38 ¶ And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbade him, because he followeth not us.[b]

39 But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.[c]

40 For he that is not against us is on our part.[d]

41 For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.[e]

42 And whosoever shall offend one of *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.[f]

43 And if thy hand offend thee,* cut it off:[g] it is better for thee to enter into life maimed, than A. D. 32. having two hands to go into hell, into the fire that never shall be quenched:

44 Where their worm dieth not, and the fire is not quenched.[h]

45 And if thy foot offend thee,† cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:

46 Where their worm dieth not, and the fire is not quenched.

47 And if thine eye offend thee,† pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell-fire:

48 Where their worm dieth not, and the fire is not quenched.[i]

49 For every one shall be salted with fire, and every sacrifice shall be salted with salt.[j]

50 Salt *is* good: but if the salt have lost his saltness,[k] wherewith will ye season it? Have salt in yourselves,[l] and have peace one with another.[m]

a Luke 9:48. b Num. 11:26–28. c 1 Cor. 12:3. d Matt. 12:30. e Matt. 10:42; 25:40. f Matt. 18:6; Luke 17:1, 2. * Or, *cause thee to offend;* and so ver. 45, 47. g Deut. 13:6; Matt. 5:29. h Isa. 66:24; Rev. 14:11. † See ver. 43. i ver. 44, 46; Luke 16:24. j Lev. 2:13; Ezek. 43:24. k Matt. 5:13; Luke 14:34. l Col. 4:6. m Psa. 34:14; 2 Cor. 13:11; Heb. 12:14.

as men always have reason to be when they contend which shall be the greatest.

38. *In thy name;* in professed reliance on thy power. *He followeth not us;* he did not with them attend on the Saviour.

39. *Forbid him not;* the principle which the Saviour here lays down is one of wide application. When a man is laboring in Christ's cause with His manifest presence and blessing, forbid him not because he does not in all things agree with you, or is not of your party.

41, 42. *Whosoever shall give you a cup of water to drink in my name—whosoever shall offend;* the charge respecting the man that followed not with the disciples, naturally led the Saviour to speak of the great preciousness in God's sight of deeds of kindness and love towards his disciples, especially the lowly among them, and the great sin of offending them.

42–48. Warning against offences, or occasions of sin. Matt. 18:6–9.

43. *Offend thee;* lead thee to commit an offence. The immediate reference here is to offences against Christ's little ones, whereby they are led into sin. The hand, the foot, and the eye represent men's strongest desires and the earthly objects dearest to them.

48. *Where their worm dieth not, and the fire is not quenched;* language borrowed from Isa. 66:24, where the carcasses of God's enemies are represented as devoured by worms that never die, and fire that is never quenched. This terrible imagery teaches that in hell the misery of the wicked will never end.

49. *For every one shall be salted with fire—salted with salt;* for the right understanding of this verse, the following particulars should be noted: first, the whole verse is better taken as a comparison, thus: For every one shall be salted with fire, as every sacrifice shall be salted with salt; secondly, the introductory word "for," as well as the terms used, shows that there is a reference backward to a salting with the fire of hell; thirdly, the words immediately following, "salt is good," "have salt in yourselves," make it clear that the present verse includes also the salting of God's Spirit. The meaning, then, seems to be this: Allow yourselves to be salted with the fire of God's Spirit, [which includes the fire of affliction and severe self-denial,] or you will be salted with the fire of hell. In the former case, men are living sacrifices, acceptable to God, seasoned with the salt of divine grace, as the Levitical sacrifices were seasoned with literal salt, Lev. 2:13; in the latter case, they are sacrifices to God's wrath.

50. *Wherewith will ye season it?* the man from whose soul the salt of God's grace has perished, is fit only to be salted with the fire of his wrath. Compare Matt. 5:13. *Have salt in yourselves;* secure the preserving influences of divine grace, that you may be kept henceforward from contests for superiority and from all evil, and live in harmony and peace.

INSTRUCTIONS.

1. The assurance of the speedy triumph of the Redeemer is a source of great encouragement to his people, and prepares them for all needful labors, hardships, and sacrifices in his cause.

7. The great business of men is to hear the instructions of Christ, especially those which relate to his sufferings and death, and so to act as to influence as many as possible to believe on him, to the salvation of their souls.

17. Whatever calamities come upon children, it is the privilege and duty of parents to apply for them to the Saviour; and all their difficulties, however grievous or long-continued, he can remove.

23. There is often an important connection between the faith of parents and the blessings which Christ bestows on children; and never in this world will children fully know the benefits which their parents, through earnest application to, and strong faith in the Redeemer, have been instrumental in procuring for them.

34. Desire of preëminence is a besetting sin even in ministers of the gospel. It is an evidence of worldly-mindedness which their Lord observes and highly disapproves, however unobserved by men.

38. Those who think that a man cannot be useful because he does not follow them, and who are therefore disposed to hinder his doing good, differ greatly from Jesus Christ. And if Christ works by his servants in overcoming the power of evil, and exterminating wicked propensities and habits, even if forbidden by Christians, they should not, on this account, suspend their labors, or lessen their efforts for the good of men.

43. Whatever sacrifices the doing of the will of God may require, it is wise cheerfully and promptly to make them; for the trouble it will occasion in this world is nothing to the misery which the neglect of it will occasion in the world to come.

49. Men must, by the Holy Spirit, through trials, the discipline of Providence, and the word of truth, be purified from sin in this world, or remain under its power, and suffer its consequences for ever in the world to come. Heb. 12:14; Rev. 22:10–15.

A. D 33.

CHAPTER X.

2 Christ disputeth with the Pharisees touching divorcement; 13 blesseth the children that are brought unto him; 17 resolveth a rich man how he may inherit life everlasting; 23 telleth his disciples of the danger of riches; 28 promiseth rewards to them that forsake any thing for the gospel; 32 foretelleth his death and resurrection; 35 biddeth the two ambitious suitors to think rather of suffering with him; 46 and restoreth to Bartimeus his sight.

AND he arose from thence, and cometh into the coasts of Judea by the farther side of Jordan:[a] and the people resort unto him again; and, as he was wont, he taught them again.

2 ¶ And the Pharisees came to him, and asked him, Is it lawful for a man to put away *his* wife? tempting him.

3 And he answered and said unto them, What did Moses command you?

4 And they said, Moses suffered to write a bill of divorcement, and to put *her* away.[b]

5 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept:

6 But from the beginning of the creation, God made them male and female.[c]

7 For this cause shall a man leave his father and mother, and cleave to his wife;[d]

8 And they twain shall be one flesh:[e] so then they are no more twain, but one flesh.

9 What therefore God hath joined together, let not man put asunder.

10 And in the house his disciples asked him again of the same *matter*.

11 And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.[f]

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

13 ¶ And they brought young children to him, that he should touch them; and *his* disciples rebuked those that brought *them*.[g]

14 But when Jesus saw *it*, he was much displeased,[h] and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.[i]

15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16 And he took them up in his arms, put *his* hands upon them, and blessed them.

17 ¶ And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?[j]

18 And Jesus said unto him, Why callest thou me good? *there is* none good but one, *that is*, God.[k]

19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honor thy father and mother.[l]

20 And he answered and said unto him, Master, all these have I observed from my youth.[m]

21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest:[n] go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven:[o] and come, take up the cross, and follow me.

22 And he was sad at that saying, and went away grieved: for he had great possessions.

23 ¶ And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God![p]

25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they were astonished out of measure, saying among themselves, Who then can be saved?

27 And Jesus looking upon them saith, With men *it is* impossible, but not with God: for with God all things are possible.[q]

28 ¶ Then Peter began to say unto him, Lo, we have left all, and have followed thee.

29 And Jesus answered and said, Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,

a Matt. 19:1, etc.; John 10:40. b Deut. 24:1; Matt. 5:31. c Gen. 1:27; 5:2; Mal. 2:15. d Gen. 2:24. e 1 Cor. 6:16; Eph. 5:31. f Matt. 5:32; 19:9; Luke 16:18; Rom. 7:3; 1 Cor. 7:10, 11. g Matt. 19:13; Luke 18:15. h Eph. 4:26. i Matt. 18:10; 1 Cor. 14:20; 1 Pet. 2:2; Rev. 14:5. j Matt. 19:16, etc.; Luke 18:18, etc. k Psa. 86:5; 119:68. l Exod. 20; Rom. 13:9. m Isa. 58:2; Ezek. 33:31, 32; Mal. 3:8; Rom. 7:9; Phil. 3:6. n Jas. 2:10. o Matt. 6:19, 20; Luke 12:33; 16:9. p Job 31:24; Psa. 52:7; 62:10; Hab. 2:9; 1 Tim. 6:17; Rev. 3:17. q Gen. 18:14; Job 42:2; Jer. 32:17; Luke 1:37.

CHAPTER X.

1–12. Divorcement. Matt. 19:1–12.

11. *Shall put away;* privately, without just cause, and without due form of law. *Committeth adultery;* if a man could not marry another, after he had unjustly put away his wife, without committing adultery, he could not do it before he had put her away. And as adultery was always forbidden, polygamy of course was forbidden.

12. *She committeth adultery;* as really as the husband did in the other case. Neither has a man right to have two wives, nor a woman two husbands.

13–16. Christ blessing children. Matt. 19:13–15.

13. *Touch them;* lay his hands on them and bless them.

14. *Jesus saw it;* saw that the disciples disapproved of children being brought to him for his blessing. *Of such is the kingdom of God;* both in this world and in heaven. Matt. 3:2.

15. *Receive the kingdom of God;* submit to the guidance and government of Christ with the humble and docile spirit of a little child. Matt. 3:2.

17–22. The rich young man. Matt. 19:16–22.

23–31. Danger of riches. Matt. 19:23–30.

21. *Then Jesus—loved him;* with that natural affection which good men feel towards amiable youth who are correct in their deportment, though destitute of true religion. *One thing thou lackest;* that one thing was supreme love to God.

22. *Grieved;* that this great sacrifice was required of him. Thus his idolatrous love of wealth was immediately revealed.

24. *Them that trust in riches;* by these words the Saviour explains the difficulty that lies in the way of a rich man's salvation, which is the extreme danger that he will trust in his riches; a danger against which nothing but the abundant grace of God can guard him.

26. *Out of measure;* greatly, exceedingly.

27. *With God all things are possible;* he can bring even a rich man to renounce his dependence on riches, and to trust in the living God.

29. *For my sake, and the gospel's;* from attachment to me and my cause.

30 But he shall receive a hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come, eternal life.

31 But many *that are* first shall be last; and the last first.[a]

32 ¶ And they were in the way going up to Jerusalem;[b] and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,

33 *Saying*, Behold, we go up to Jerusalem;[c] and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles:

34 And they shall mock him,[d] and shall scourge him, and shall spit upon him, and shall kill him; and the third day he shall rise again.

35 ¶ And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.

36 And he said unto them, What would ye that I should do for you?

37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38 But Jesus said unto them, Ye know not what ye ask:[e] can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?[f]

39 And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of;[g] and with the baptism that I am baptized withal shall ye be baptized:[h]

40 But to sit on my right hand and on my left hand is not mine to give; but *it shall be given to them* for whom it is prepared.[i]

41 And when the ten heard *it*, they began A. D. 33. to be much displeased with James and John.

42 But Jesus called them *to him*, and saith unto them, Ye know that they which are accounted* to rule over the Gentiles exercise lordship over them;[j] and their great ones exercise authority upon them.

43 But so shall it not be among you: but whosoever will be great among you, shall be your minister:[k]

44 And whosoever of you will be the chiefest, shall be servant of all.

45 For even the Son of man came not to be ministered unto, but to minister,[l] and to give his life a ransom for many.[m]

46 ¶ And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people,[n] blind Bartimeus, the son of Timeus, sat by the highway side begging.

47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, *thou* son of David, have mercy on me.

48 And many charged him that he should hold his peace: but he cried the more a great deal,[o] *Thou* son of David, have mercy on me.[p]

49 And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.[q]

50 And he, casting away his garment,[r] rose, and came to Jesus.

51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

52 And Jesus said unto him, Go thy way; thy faith hath made thee whole.†[s] And immediately he received his sight, and followed Jesus in the way.

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[a] Matt. 20:16; Luke 13:30. [b] Matt. 20:17, etc.; Luke 18:31, etc. [c] Acts 20:22. [d] Psa. 22:6, 7, 13. [e] Jas. 4:3. [f] Luke 12:50. [g] ch. 14:36. [h] Matt. 10:25; John 17:14. [i] Matt. 25:34; Heb. 11:16. * Or, *think good.* [j] Luke 22:25. [k] Matt. 20:26, 28; ch. 9:35; Luke 9:48. [l] John 13:14; Phil. 2:7.

[m] Isa. 53:11, 12; Dan. 9:26; 2 Cor. 5:21; Gal. 3:13; 1 Tim. 2:6; Titus 2:14. [n] Matt. 20:29 etc.; Luke 18:35, etc. [o] Jer. 29:13. [p] Psa. 62:12. [q] John 11:28. [r] Phil. 3:7–9. † Or, *saved thee.* [s] Matt. 9:22; ch. 5:34.

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30. *A hundred-fold;* blessings a hundred-fold greater than was the sacrifice he is called to make.

31. *First;* in the enjoyment of outward privileges and blessings. *Last;* in Christ's honor, because they have not improved these privileges. Matt. 20:16.

32. *Went before them;* as their leader. The words indicate the firmness and alacrity with which he went to the sacrifice of himself on the cross. *They were amazed;* at the calmness and intrepidity with which he went up to Jerusalem, when he knew the rage and malice of his enemies. *They were afraid;* on account of the dangers to which they were exposed.

35–45. Request of Zebedee's sons. Matt. 20:20–28.

35. *James and John;* their mother, as appears from Matthew, spoke for them.

41. *Much displeased;* the apostles were displeased at the attempts of the sons of Zebedee to obtain superior rank; and Christ showed them, with much plainness, that it was not his will that such rivalry, or even such preëminence among them, should exist.

42. *Which are accounted to rule;* who have the title of rulers.

46–52. Blind Bartimeus. Matt. 20:29–34.

50. *Casting away his garment;* his outer garment, that he might more readily go to Jesus.

52. *Thy faith hath made thee whole;* the blessing which Christ granted is here ascribed to the means of obtaining it, as is often the case in the Bible. Matthew mentions two who were cured. Mark mentions but one. He may have been the more distinguished.

INSTRUCTIONS.

4. God sometimes suffers things to take place which are violations of his laws, and gives directions suited to lessen in some measure the evils of those violations, while men wickedly continue to indulge them. This, however, is not to be interpreted as if he approved of those violations, or does not require that they should be done away.

13. Children from their earliest years need the blessing of Jesus Christ, and he is greatly pleased with those parents who feel this, and bring them to him, in prayer and faith, that they may receive it.

21. Persons may be amiable, kind, and moral in their deportment, and yet not be in heart truly pious. Such persons may at times feel anxious for their salvation, and yet not be willing to make the sacrifices and perform the duties which the gospel requires.

25. Great riches vastly increase the difficulties in the way of a man's salvation; and so long as the possessor trusts in them for happiness, his salvation is impossible.

27. As God is able to show rich men that their wealth belongs to him, and that their happiness here, as well as in the future world, requires them to devote it to his ser-

A. D. 33.

CHAPTER XI.

1 Christ rideth with triumph into Jerusalem; 12 curseth the fruitless leafy tree; 15 purgeth the temple; 20 exhorteth his disciples to steadfastness of faith, and to forgive their enemies; 27 and defendeth the lawfulness of his actions by the witness of John, who was a man sent of God.

AND when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples,

2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring *him*.[a]

3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him;[b] and straightway he will send him hither.

4 And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.

5 And certain of them that stood there said unto them, What do ye, loosing the colt?

6 And they said unto them even as Jesus had commanded: and they let them go.

7 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.[c]

8 And many spread their garments in the way; and others cut down branches off the trees, and strewed *them* in the way.

9 And they that went before, and they that followed, cried, saying, Hosanna: Blessed *is* he that cometh in the name of the Lord:[d]

10 Blessed *be* the kingdom of our father David,[e] that cometh in the name of the Lord: Hosanna in the highest.[f]

11 And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things,[g] and now the eventide was come, he went out unto Bethany with the twelve.

12 ¶ And on the morrow, when they were come from Bethany, he was hungry:[h]

13 And seeing a fig-tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves;[i] for the time of figs was not *yet*.

14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard *it*.

15 ¶ And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers,[j] and the seats of them that sold doves;[k]

16 And would not suffer that any man should carry *any* vessel through the temple.

17 And he taught, saying unto them, Is it not written, My house shall be called, of all nations, the house of prayer?*[l] but ye have made it a den of thieves.[m]

18 And the scribes and chief priests heard *it*, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.[n]

19 And when even was come, he went out of the city.

20 ¶ And in the morning, as they passed by, they saw the fig-tree dried up from the roots.

21 And Peter calling to remembrance, saith unto him, Master, behold, the fig-tree which thou cursedst is withered away.

22 And Jesus answering, saith unto them, Have faith in God.†

23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.[o]

24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*.[p]

25 And when ye stand praying, forgive, if ye have aught against any:[q] that your Father also which is in heaven may forgive you your trespasses.

26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.[r]

27 ¶ And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,

a Matt. 21:1, etc.; Luke 19:29, etc.; John 12:14, etc. b Acts 17:25. c Zech. 9:9. d Psa. 118:26. e Isa. 9:7; Jer. 33:15. f Psa. 148:1. g Ezek. 8:9; Zeph. 1:12. h Matt. 21:18, etc. i Isa. 5:7. j Deut. 14:25, 26. k Matt. 21:12, etc.; Luke 19:45, etc.; John 2:14, etc. * Or, *a house of prayer for all nations?* l Isa. 56:7. m Jer. 7:11. n Matt. 7:28; ch. 1:22; Luke 4:32. † Or, *Have the faith of God.* o Matt. 17:20; Luke 17:6. p Matt. 7:7; Luke 11:9; 18:1; John 14:13; 15:7; 16:24; Jas. 1:5, 6. q Matt. 6:14; Col. 3:13. r Matt. 18:35.

vice, all should pray that God will lead them to do this, and thus honor him and promote their own good and that of their fellow-men.

29. No one makes sacrifices or performs labors in obedience to Christ, and for the purpose of honoring him, without receiving great benefits in this world, and greater in the world to come.

37. Those who hope to be great in the kingdom of Christ by being exalted to worldly authority and power, will be sadly disappointed. Their seeking greatness by these means shows that they are governed by the spirit of this world, not by the spirit of Christ.

43. The way to be great in the kingdom of Christ is open to all; and all who take this way, and perseveringly pursue it, will obtain the prize.

CHAPTER XI.

1–11. Christ rides into Jerusalem. Matt. 21:1–17.

12–14. The fig-tree cursed. Matt. 21:18–22.

13. *Any thing;* any of the earlier crop, for the fig-tree bears crops at different times. *The time of figs;* of the crop which this tree might have borne. The curse represented the fate of the barren church-member.

15–19. Traffickers driven from the temple. Matthew 21:12–17.

16. *Any vessel;* any vessel used in or connected with their traffic.

23. *This mountain;* to remove a mountain was a common phrase for the most difficult thing. *He shall have whatsoever he saith;* the things which, in the name of Christ, under the guidance of his Spirit, and with the faith of miracles, he shall attempt, he shall accomplish; as when Peter said to the lame man, "In the name of Jesus Christ, rise up and walk;" and to Eneas, who had been confined to his bed eight years, "Eneas, Jesus Christ maketh thee whole." Acts 3:6; 9:34.

24. *What things soever ye desire;* in accordance with the will and promises of God, ye shall receive.

25, 26. Forgiveness in prayer. Matt. 6:12–15.

27–33. Christ's authority. Matt. 21:23–27.

28 And say unto him, By what authority doest thou these things?[a] and who gave thee this authority to do these things?[b]

29 And Jesus answered and said unto them, I will also ask of you one question,* and answer me, and I will tell you by what authority I do these things.

30 The baptism of John, was *it* from heaven, or of men? answer me.

31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?

32 But if we shall say, Of men; they feared the people: for all *men* counted John, that he was a prophet indeed.[c]

33 And they answered and said unto Jesus, We cannot tell.[d] And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.[e]

CHAPTER XII.

1 In a parable of the vineyard let out to unthankful husbandmen, Christ foretelleth the reprobation of the Jews, and the calling of the Gentiles. 13 He avoideth the snare of the Pharisees and Herodians about paying tribute to Cesar; 18 convinceth the error of the Sadducees, who denied the resurrection; 28 resolveth the scribe, who questioned of the first commandment; 35 refuteth the opinion that the scribes held of Christ; 38 bidding the people to beware of their ambition and hypocrisy; 41 and commendeth the poor widow for her two mites, above all.

AND he began to speak unto them by parables. A *certain* man planted a vineyard, and set a hedge about *it*, and digged *a place for* the wine-fat, and built a tower, and let it out to husbandmen, and went into a far country.[f]

2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.[g]

3 And they caught *him*, and beat him, and sent *him* away empty.

4 And again he sent unto them another servant; and at him they cast stones,[h] and wounded *him* in the head, and sent *him* away shamefully handled.

5 And again he sent another; and him they killed, and many others;[i] beating some, and killing some.[j]

6 Having yet therefore one son, his well- A. D. 33. beloved, he sent him also last unto them,[k] saying, They will reverence my son.

7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.

8 And they took him, and killed *him*, and cast *him* out of the vineyard.[l]

9 What shall therefore the lord of the vineyard do? He will come and destroy the husbandmen,[m] and will give the vineyard unto others.[n]

10 And have ye not read this scripture; The stone which the builders rejected is become the head of the corner:[o]

11 This was the Lord's doing, and it is marvellous in our eyes?

12 And they sought to lay hold on him, but feared the people;[p] for they knew that he had spoken the parable against them: and they left him, and went their way.

13 ¶ And they send unto him certain of the Pharisees and of the Herodians, to catch him in *his* words.[q]

14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Cesar, or not?

15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny,† that I may see *it*.

16 And they brought *it*. And he saith unto them, Whose *is* this image and superscription? And they said unto him, Cesar's.

17 And Jesus answering said unto them, Render to Cesar the things that are Cesar's,[r] and to God the things that are God's.[s] And they marvelled at him.

18 ¶ Then come unto him the Sadducees,[t] which say there is no resurrection;[u] and they asked him, saying,

19 Master, Moses wrote unto us, If a man's brother die, and leave *his* wife *behind him*, and leave no children, that his brother should take his wife,[v] and raise up seed unto his brother.[w]

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[a] Num. 16:3. [b] Matt. 21:23, etc.; Luke 20:1, etc. * Or, *thing*. [c] Matt. 3:5, 6; 14:5; ch. 6:20. [d] Isa. 1:3; 29:14; Jer. 8:7; Hos. 4:6. [e] Luke 10:21, 22. [f] Matt. 21:33; Luke 20:9, etc. [g] Song 8:11; Mic. 7:1; Luke 12:48; John 15:1–8. [h] Heb. 11:37. [i] Neh. 9:30; Jer. 7:25, etc. [j] Matt. 23:37. [k] Heb. 1:1, 2. [l] Heb. 13:12. [m] Prov. 1:24–31; Isa. 5:5–7; Dan. 9:26. [n] Jer. 17:3. [o] Psa. 118:22. [p] ch. 11:18; John 7:30. [q] Matt. 22:15; Luke 20:20, etc. † In value of our money, 14 cents 4 mills, as Matt. 22:19. [r] Matt. 17:25–27; Rom. 13:7; 1 Pet. 2:17. [s] Eccl. 5:4, 5; Mal. 1:6. [t] Matt. 22:23; Luke 20:27, etc. [u] Acts 23:8. [v] Ruth 1:11, 13. [w] Deut. 25:6.

INSTRUCTIONS.

2. Christ has a right to all things, because he made all things, and by him all consist. Col. 1:16, 17. He can so influence the hearts of men that they will comply with his wishes, and cheerfully give up their possessions to any extent that he may require.

14. Even the vegetable creation is dependent upon Christ. There is not a plant or flower in the garden, not a tree by the wayside, in the orchard, the field, or the forest, but will wither away if not supported by him.

22. Men who have strong and living faith in God, who pray for things agreeable to his will, and which he has promised to grant in answer to prayer, may confidently expect, in his time and way, to receive them.

25. In order to pray acceptably, we must have a kind and forgiving disposition. If we do not forgive others, our heavenly Father will not forgive us. To inculcate this truth, and impress it upon our minds, God has made it our duty daily to pray, "Forgive us our debts, as we forgive our debtors." Matt. 6:12–15.

29. Pertinent and discriminating questions may lead opposers to see the truth more clearly and feel it more deeply than cogent arguments or long discussions. Friends of truth who, like Christ, are called to meet opposers, may wisely imitate him by asking them such appropriate questions as they cannot answer without acknowledging the truth. Then, whether they answer or not, truth will triumph.

CHAPTER XII.

1–12. Parable of the vineyard. Matt. 21:33–46.

10. *This scripture;* Psa. 118:22.

13–17. Tribute to Cesar. Matt. 22:15–22.

17. *They marvelled at him;* on account of his wisdom in so easily and completely avoiding their snares.

18–27. Denial of the resurrection. Matt. 22:23–33.

A. D. 33. 20 Now, there were seven brethren: and the first took a wife, and dying left no seed.

21 And the second took her, and died, neither left he any seed: and the third likewise.

22 And the seven had her, and left no seed: last of all the woman died also.

23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

24 And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?

25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.[a]

26 And as touching the dead, that they rise; have ye not read in the book of Moses, how in the bush God spake unto him, saying, I *am* the God of Abraham, and the God of Isaac, and the God of Jacob?[b]

27 He is not the God of the dead, but the God of the living: ye therefore do greatly err.[c]

28 ¶ And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?[d]

29 And Jesus answered him, The first of all the commandments *is*, Hear, O Israel; The Lord our God is one Lord:[e]

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this *is* the first commandment.

31 And the second *is* like, *namely* this, Thou shalt love thy neighbor as thyself.[f] There is none other commandment greater than these.

32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:[g]

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbor as himself, is more than all whole burnt-offerings and sacrifices.[h]

34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him *any question*.[i]

35 ¶ And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David?[j]

36 For David himself said by the Holy Ghost,[k] The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.[l]

37 David therefore himself calleth him Lord; and whence is he *then* his son? And the common people heard him gladly.

38 ¶ And he said unto them in his doctrine,[m] Beware of the scribes, which love to go in long clothing, and *love* salutations in the market-places,

39 And the chief seats in the synagogues,[n] and the uppermost rooms at feasts:[o]

40 Which devour widows' houses,[p] and for a pretence make long prayers: these shall receive greater damnation.

41 ¶ And Jesus sat over against the treasury,[q] and beheld how the people cast money* into the treasury: and many that were rich cast in much.

42 And there came a certain poor widow, and she threw in two mites,† which make a farthing.

43 And he called *unto him* his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:[r]

44 For all *they* did cast in of their abundance;[s] but she of her want did cast in all that she had, *even* all her living.[t]

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a 1 Cor. 15:42–53. b Exod. 3:6. c ver. 24. d Matt. 22:35. e Deut. 6:4, 5; Luke 10:27. f Lev. 19:18; Matt. 22:39; Rom. 13:9. g Deut. 4:39; Isa. 45:5, 6, 14; 46:9. h 1 Sam. 15:22; Hos. 6:6; Mic. 6:6–8. i Matt. 22:46. j Matt. 22:41; Luke 20:41, etc. k 2 Sam. 23:2; 2 Tim. 3:16. l Psa. 110:1.

m ch. 4:2. n Luke 11:43. o Matt. 23:1; Luke 20:46, etc. p 2 Tim. 3:6. q Luke 21:1, etc. * Gr. *a piece of brass money;* see Matt. 10:9. † A seventh part of that piece of brass money. r 2 Cor. 8:2, 12. s 1 Chr. 29:3, 17; 2 Chr. 24:10. t Deut. 24:6.

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26. *In the bush;* the burning bush. Exod. 3:6.

27. *Do greatly err;* in denying the resurrection of the body, which, according to their views, implied also that the soul does not live after death.

28. *First commandment of all;* the greatest and most important.

29. *One Lord;* other nations worshipped many gods, but Jehovah, the God of Israel, was the one only living and true God.

31. *Neighbor;* fellow-man. *There is none other commandment greater than these;* rightly understood, they comprehend the substance of true religion.

33. *Is more;* more valuable than all merely external observances.

34. *Discreetly;* like one who had right views of religion. *Not far from the kingdom of God;* because he rightly apprehended its spiritual nature, and what the service of God required of him.

35–37. Christ David's son and Lord. Matt. 22:41–46.

38–40. Warning against hypocrisy. Matt. 23:1–12.

41. *The treasury;* the place for money to defray the expenses of the temple service.

42. *Two mites;* a very small sum.

43. *More in than all they;* more in proportion to her means—more for her, and more in God's estimation, than all they had given was for them.

INSTRUCTIONS.

1. As God is the giver and owner of all our possessions, common honesty requires that they should be employed in his service.

9. A day of reckoning is coming, when Christ will call all men to account for the manner in which they have used the things which he intrusted to them, and will render to each according to his works.

17. As human government is an ordinance of God, and magistrates are his ministers to execute so much of his wrath against evil-doers as is needful to protect those who do well, it is his will that men who enjoy the benefits of government should pay for its support. Magistrates have a right to compensation for their services, and it is as really wicked to defraud the government as it is to defraud individuals.

24. Wicked men often think that the difficulties which they suggest against revelation justify them in rejecting it. But a better acquaintance with the word of God would show them their folly, and the wisdom of those who receive and obey it.

34. Some persons are much nearer the kingdom of God than others. Correct views of his character and requirements, with a just estimate of internal rectitude and purity, compared with external observances, tend to prepare

CHAPTER XIII.

1 Christ foretelleth the destruction of the temple; 9 the persecutions for the gospel; 10 that the gospel must be preached to all nations; 14 that great calamities shall happen to the Jews; 24 and the manner of his coming to judgment: 32 the hour whereof being known to none, every man is to watch and pray, that we be not found unprovided, when he cometh to each one particularly by death.

AND as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings *are here!*[a]

2 And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.[b]

3 ¶ And as he sat upon the mount of Olives, over against the temple, Peter and James and John and Andrew asked him privately,

4 Tell us, when shall these things be? and what *shall be* the sign when all these things shall be fulfilled?

5 And Jesus answering them, began to say, Take heed lest any *man* deceive you:[c]

6 For many shall come in my name,[d] saying, I am *Christ;* and shall deceive many.

7 And when ye shall hear of wars and rumors of wars, be ye not troubled:[e] for *such things* must needs be; but the end *shall* not *be* yet.

8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these *are* the beginnings of sorrows.*

9 ¶ But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten:[f] and ye shall be brought before rulers and kings for my sake, for a testimony against them.

10 And the gospel must first be published among all nations.[g]

11 But when they shall lead *you,* and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.[h]

12 Now, the brother shall betray the brother to death, and the father the son; and children shall rise up against *their* parents and shall cause them to be put to death.[i]

13 And ye shall be hated of all *men* for my name's sake:[j] but he that shall endure unto the end, the same shall be saved.[k]

14 ¶ But when ye shall see the abomination of desolation, spoken of by Daniel the prophet,[l] A. D. 33. standing where it ought not, (let him that readeth understand,) then let them that be in Judea flee to the mountains;

15 And let him that is on the house-top not go down into the house, neither enter *therein,* to take any thing out of his house:

16 And let him that is in the field not turn back again for to take up his garment.

17 But woe to them that are with child, and to them that give suck in those days!

18 And pray ye that your flight be not in the winter.

19 For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.[m]

20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

21 And then if any man shall say to you, Lo, here *is* Christ; or, Lo, *he is* there; believe *him* not:[n]

22 For false Christs and false prophets shall rise, and shall show signs and wonders, to seduce, if *it were* possible, even the elect.

23 But take ye heed:[o] behold, I have foretold you all things.

24 ¶ But in those days, after that tribulation,[p] the sun shall be darkened, and the moon shall not give her light,

25 And the stars of heaven shall fall,[q] and the powers that are in heaven shall be shaken.

26 And then shall they see the Son of man coming in the clouds with great power and glory.[r]

27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

28 Now learn a parable of the fig-tree: When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, *even* at the doors.

30 Verily I say unto you, that this generation shall not pass, till all these things be done.

31 Heaven and earth shall pass away: but my words shall not pass away.[s]

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[a] Matt. 21:1, etc.; Luke 21:5, etc. [b] Luke 19:44. [c] Jer. 29:8; Eph. 5:6; 2 Thess. 2:3; Rev. 20:7, 8. [d] Acts 5:36–39; 1 John 4:1. [e] Psa. 27:3; 46:1, 2; Prov. 3:25; John 14:1, 27. * The word, in the original, importeth *the pains of a woman in travail.* [f] Matt. 10:17, etc.; Rev. 2:10. [g] Matt. 28:19; Rev. 14:6. [h] Acts 2:4; 4:8, 31; 6:10. [i] Mic. 7:6. [j] Luke 6:22; John 17:14.

[k] Dan. 12:12; Rev. 2:10. [l] Dan. 9:27. [m] Dan. 12:1; Joel 2:2. [n] Luke 17:23. [o] 2 Pet. 3:17. [p] Dan. 12:1; Zeph. 1:15–17. [q] Isa. 13:10; 24:20, 23; Jer. 4:28; 2 Pet. 3:10, 12; Rev. 6:12–14; 20:11. [r] Dan. 7:9–14; Matt. 16:27; 24:30; ch. 14:62; Acts 1:11; 1 Thess. 4:16; 2 Thess. 1:7, 10; Rev. 1:7. [s] Isa. 40:8.

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the mind for the reception of Christ, and for the devotion of heart and life to his service.

41. Jesus Christ is witness to what each one does for his cause. From the privilege and benefit of giving for the promotion of it, none, however poor, need be debarred. The value of their gifts in his estimation, and their reward, will depend not so much on the amount as on the proportion which they give, and their motives in giving.

CHAPTER XIII.

The reader should here consult the introductory note to the twenty-fourth chapter of Matthew.

1–8. Destruction of the temple. Matt. 24:1–8.

1. *Manner of stones;* stones that were used in the building of the temple. These were immensely large. Josephus the Jewish historian, who lived at that time, says some of them were twenty-five cubits long, eight thick, and twelve broad.

4. *When all these things shall be fulfilled;* the things which he had predicted.

9–23. Persecutions foretold. Matt. 24:9–28.

11. *Take no thought;* avoid anxiety. *Neither do ye premeditate;* you need not prepare your defence beforehand. *The Holy Ghost;* he shall teach you what to say, and through you shall speak the right things in the right way.

24–31. Christ's coming. Matt. 24:29–35.

30. *All these things;* the things about which he had been speaking.

A. D. 33. 32 ¶ But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

33 Take ye heed, watch and pray: for ye know not when the time is.[a]

34 *For the Son of man is* as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning:

36 Lest coming suddenly he find you sleeping.[b]

37 And what I say unto you, I say unto all, Watch.[c]

CHAPTER XIV.

1 A conspiracy against Christ. 3 Precious ointment is poured on his head by a woman. 10 Judas selleth his Master for money. 12 Christ himself foretelleth how he shall be betrayed by one of his disciples: 22 after the passover prepared, and eaten, instituteth his supper; 26 declareth aforehand the flight of all his disciples, and Peter's denial. 43 Judas betrayeth him with a kiss. 46 He is apprehended in the garden, 53 falsely accused, and impiously condemned by the Jews' council; 65 shamefully abused by them; 66 and thrice denied by Peter.

AFTER two days was *the feast of* the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put *him* to death.

2 But they said, Not on the feast-*day*, lest there be an uproar of the people.

3 ¶ And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster-box of ointment of spikenard* very precious; and she brake the box, and poured *it* on his head.[d]

4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5 For it might have been sold for more than three hundred pence,† and have been given to the poor. And they murmured against her.

6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

7 For ye have the poor with you always,[e] and whensoever ye will ye may do them good: but me ye have not always.

8 She hath done what she could: she is come aforehand to anoint my body to the burying.

9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial of her.

10 ¶ And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.[f]

11 And when they heard *it*, they were glad, and promised to give him money.[g] And he sought how he might conveniently betray him.

12 ¶ And the first day of unleavened bread,[h] when they killed‡ the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover?

13 And he sendeth forth two of his disciples,[i] and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

14 And wheresoever he shall go in, say ye to the

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a Matt. 24:42; 25:13; Luke 12:40; 21:34; Rom. 13:11, 12; 1 Thess. 5:6; Rev. 16:15. b Matt. 25:5. c ver. 33, 35. * Or, *pure nard*, or *liquid nard*. d Matt. 26:6, etc.; Luke 7:37; John 12:1, etc. † See Matt. 18:28. e Deut. 15:11. f Matt. 26:14, etc.; Luke 22:3, etc.; John 13:2. g 1 Kings 21:20; Prov. 1:10–16. h Exod. 12:8, etc. ‡ Or, *sacrificed*. i ch. 11:2, 3; Heb. 4:13.

32. *Neither the Son;* it was said to Mary, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore"—on account of his miraculous conception by the power of God—"that holy thing," or child, "shall be called the Son of God." Luke 1:35. The Son, as born of the Virgin Mary, or as man, might be said, in truth, not to know many things which the Word, who "was in the beginning with God, and was God," did know. John 1:1–3. The day here spoken of was one of those things which the Son, as man, in the sense in which it is said, he "increased in wisdom," Luke 2:52, did not know; as man, he neither knew, nor was commissioned to make it known. Nothing but the event would reveal it.

33. *Watch and pray;* Matt. 24:42–44.

35. *The master of the house;* who here represents Jesus Christ.

36. *Sleeping;* unprepared to meet him.

37. *Watch;* that when your Lord shall come, you may be ready.

INSTRUCTIONS.

1. The most firm and stable earthly structures are but temporary, and the most enduring earthly possessions come to an end. No one therefore should look to them as his chief good, or trust in them for happiness.

13. It is through much tribulation that Christians must enter the kingdom of God. But they should not be anxious. Let them be found at all times in the path of duty, and when trials come they may expect to be prepared for them. God will suffer no calamities to come upon them, except those which he will overrule for the advancement of his glory and their highest good.

14. Men must not only pray that God would help them, but they must make efforts to help themselves. God answers prayer in such a way as to encourage the performance of duty, not the neglect of it.

23. The minuteness and accuracy with which Jesus Christ foretold the events which preceded the destruction of Jerusalem, and the perfect fulfilment of his predictions with regard to it, are conclusive evidences that he is "the faithful and true Witness"—that when the word has gone out of his mouth, it standeth for ever. See Psalm 33:11; Isa. 46:9–11.

35. As we know not the time of our death, and no man can reveal it to us, duty and interest require that we should so live as to be always ready. Then, whether we die suddenly or after lingering illness, no sooner shall we be "absent from the body," than we shall be "present with the Lord," beholding his glory and rejoicing in the fulness of his love.

CHAPTER XIV.

3–9. Christ's head anointed. Matt. 26:1–13.

5. *Three hundred pence;* in the Greek, three hundred denarii. The denarius is commonly estimated at about fifteen cents. Three hundred denarii, then, would be about forty-five dollars.

8. *She hath done what she could;* showed her love in the best way in her power.

10, 11. Judas selleth his Master. Matt. 26:14–16.

12–16. Passover prepared. Matt. 26:17–19.

12. *Killed the passover;* killed the lamb that was eaten on that occasion.

13. *The city;* Jerusalem.

14. *Good man;* the master of the house. *Guest-chamber;* a spare room for the use of visitors. It was customary at the time of the passover to keep such rooms ready furnished for the accommodation of strangers.

good man of the house, The Master saith,[a] Where is the guest-chamber, where I shall eat the passover with my disciples?[b]

15 And he will show you a large upper room furnished *and* prepared: there make ready for us.

16 And his disciples went forth, and came into the city, and found as he had said unto them:[c] and they made ready the passover.

17 And in the evening he cometh with the twelve.

18 And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.[d]

19 And they began to be sorrowful, and to say unto him one by one, *Is* it I? and another *said, Is* it I?

20 And he answered and said unto them, *It is* one of the twelve, that dippeth with me in the dish.

21 The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.[e]

22 ¶ And as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them,[f] and said, Take, eat;[g] this is my body.

23 And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it.

24 And he said unto them, This is my blood of the new testament,[h] which is shed for many.

25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.[i]

26 ¶ And when they had sung a hymn,* they went out into the mount of Olives.

27 And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.[j]

28 But after that I am risen, I will go before you into Galilee.[k]

29 But Peter said unto him, Although all shall be offended, yet *will* not I.[l]

30 And Jesus saith unto him, Verily I say unto thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice.

31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

32 And they came to a place which was named Gethsemane:[m] and he saith to his disciples, Sit ye here, while I shall pray.

33 And he taketh with him Peter and James and John, and began to be sore amazed, and to A. D. 33. be very heavy;

34 And saith unto them, My soul is exceeding sorrowful unto death:[n] tarry ye here, and watch.

35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.[o]

36 And he said, Abba, Father,[p] all things *are* possible unto thee; take away this cup from me: nevertheless, not what I will, but what thou wilt.[q]

37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour?

38 Watch ye and pray, lest ye enter into temptation. The spirit truly *is* ready, but the flesh *is* weak.[r]

39 And again he went away, and prayed, and spake the same words.

40 And when he returned, he found them asleep again, (for their eyes were heavy;) neither wist they what to answer him.

41 And he cometh the third time, and saith unto them, Sleep on now, and take *your* rest: it is enough, the hour is come;[s] behold, the Son of man is betrayed into the hands of sinners.

42 Rise up, let us go; lo, he that betrayeth me is at hand.

43 ¶ And immediately, while he yet spake, cometh Judas, one of the twelve,[t] and with him a great multitude with swords and staves,[u] from the chief priests and the scribes and the elders.[v]

44 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss,[w] that same is he; take him, and lead *him* away safely.

45 And as soon as he was come, he goeth straightway to him, and saith, Master, Master;[x] and kissed him.

46 And they laid their hands on him, and took him.

47 And one of them that stood by drew a sword, and smote a servant of the high-priest, and cut off his ear.

48 And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and *with* staves to take me?

49 I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled.[y]

50 And they all forsook him, and fled.[z]

51 And there followed him a certain young man, having a linen cloth cast about *his* naked *body;* and the young men laid hold on him:

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a John 11:28; 13:13. b Rev. 3:20. c John 16:4. d Psa. 41:9; 55:13, 14. e Matt. 18:6, 7. f Matt. 26:26, etc.; Luke 22:19; 1 Cor. 11:23, etc. g John 6:48–58. h John 6:53; 1 Cor. 10:16. i Joel 3:18; Amos 9:13, 14. * Or, *psalm.* j Zech. 13:7. k ch. 16:7. l Matt. 26:33, 34; Luke 22:33, 34; John 13:37, 38. m Matt. 26:36, etc.; Luke 22:39, etc.; John 18:1, etc. n John 12:27. o Heb. 5:7. p Rom. 8:15; Gal. 4:6. q Psa. 40:8; John 4:34; 5:30; 6:38, 39; 18:11; Phil. 2:8. r Rom. 7:18–25; Gal. 5:17. s John 7:30; 8:20; 13:1. t Matt. 26:47; Luke 22:47, etc.; John 18:3, etc. u Psa. 3:1, 2. v Psa. 2:2. w 2 Sam. 20:9; Psa. 55:21; Prov. 27:6. x Luke 6:46. y Psa. 22:1, etc.; Isa. 53:3, etc.; Luke 24:44. z Psa. 88:8; Isa. 63:3; ver. 27.

17–31. The last supper. Matt. 26:~~20~~–35.

32–46. Agony in the garden. Matt. 26:36–50.

36. *Abba;* a Syriac word, meaning, Father. *This cup;* the sufferings that were before him.

41. *Sleep on now—it is enough;* some take the first clause interrogatively: Do ye now sleep on in such circumstances? it is enough that ye have slept, etc. Others take the first clause ironically, and the second earnestly: Sleep on now, if ye can in such circumstances, etc. Others still take the first clause permissively, as much as to say, My season of prayer when I desired you to watch is ended: sleep on for the rest of the time before the betrayer comes. And then, after a pause, as he sees Judas coming, It is enough that you have slept, etc. The latter is perhaps the preferable view.

45. *Master, Master;* appearing to acknowledge him as his Lord, and to be rejoiced to see him.

49. *The scriptures must be fulfilled;* those scriptures which foretold that he would be taken and put to death.

50. *All forsook him, and fled;* all the disciples, lest they should be taken also.

51. *A certain young man;* who this young man was we

A. D. 33. 52 And he left the linen cloth,[a] and fled from them naked.

53 ¶ And they led Jesus away to the high-priest:[b] and with him were assembled all the chief priests and the elders and the scribes.

54 And Peter followed him afar off, even into the palace of the high-priest: and he sat with the servants, and warmed himself at the fire.

55 And the chief priests and all the council sought for witness against Jesus to put him to death; and found none.

56 For many bare false witness against him,[c] but their witness agreed not together.

57 And there arose certain, and bare false witness against him, saying,

58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.[d]

59 But neither so did their witness agree together.

60 And the high-priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what *is it which* these witness against thee?[e]

61 But he held his peace, and answered nothing.[f] Again the high-priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

62 And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.[g]

63 Then the high-priest rent his clothes,[h] and saith, What need we any further witnesses?

64 Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.

65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands.[i]

66 ¶ And as Peter was beneath in the palace, there cometh one of the maids of the high-priest:

67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.[j]

68 But he denied,[k] saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

69 And a maid saw him again, and began to say to them that stood by, This is *one* of them.

70 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art *one* of them: for thou art a Galilean,[l] and thy speech agreeth *thereto.*

71 But he began to curse and to swear, *saying,* I know not this man of whom ye speak.

72 And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.[*m]

CHAPTER XV.

1 Jesus brought bound, and accused before Pilate. 15 Upon the clamor of the common people, the murderer Barabbas is loosed, and Jesus delivered up to be crucified. 17 He is crowned with thorns, 19 spit on, and mocked: 21 fainteth in bearing his cross: 27 hangeth between two thieves: 29 suffereth the triumphing reproaches of the Jews; 39 but is confessed by the centurion to be the Son of God; 43 and is honorably buried by Joseph.

AND straightway in the morning the chief priests held a consultation with the elders and scribes, and the whole council, and bound

[a] Ch. 13:16. [b] Matt. 26:57, etc.; Luke 22:54, etc.; John 18:13, etc. [c] Psa. 35:11. [d] ch. 15:29; John 2:19. [e] Matt. 26:62, etc. [f] Psa. 39:9; Isa. 53:7; 1 Pet. 2:23. [g] Dan. 7:13; Matt. 24:30; 26:64; Luke 22:69; Rev. 1:7. [h] Isa. 37:1. [i] Isa. 50:6; ch. 15:19. [j] Matt. 26:69, etc.; Luke 22:55, etc.; John 18:16, etc. [k] 2 Tim. 2:12, 13. [l] Acts 2:7. [*] Or, *he wept abundantly,* or *he began to weep.* [m] 2 Cor. 7:10.

have no means of knowing. He had perhaps been awakened by the tumult, hastily left his bed, cast a loose covering over him, and joined the crowd. *Young men;* the soldiers or servants. *Laid hold on him;* seized him, as if he were one of Christ's disciples.

55. *The council;* the sanhedrim, which was the highest Jewish tribunal. *Found none;* none that testified in such a manner as to answer their purpose.

58. *Made with hands;* this was not true. What he did say, and what he meant, is stated John 2:19–21.

69. *One of them;* one of the disciples of Jesus.

70. *Thy speech agreeth thereto;* he spoke like a Galilean.

INSTRUCTIONS.

1. When men's hearts are set upon doing mischief, their minds will be fruitful in resources to accomplish it. In doing evil, as well as in doing good, it is generally true, that "where there is a will, there is a way."

3. Love is fruitful in ways of expressing itself towards the object beloved. That which would be thought by others quite too expensive, and requiring too much self-denial, is performed, under the influence of true affection, with alacrity and delight.

4. Persons may be in the same society, and yet their hearts be going out towards totally different objects. Mary, in the fervor of love for the Saviour, was anointing him with very precious ointment, while Judas was saying, "Wherefore is this waste?" and preparing to go to his murderers with the question, "What will ye give me, and I will deliver him unto you?" Surely, "He will separate them one from another, as a shepherd divideth his sheep from the goats."

19. The thought of being instrumental in betraying Jesus Christ, and injuring his cause, is painful to his friends, and should lead them to earnest prayer and vigorous effort, that they may be kept from the commission of such dreadful sin.

23. The "*fruit of the vine*" is a proper element with which to celebrate the Lord's supper. It is a representation of his blood, which was shed for many for the remission of sins. All his friends should drink of it, in kind and grateful remembrance of him.

29. Great self-confidence in a disciple of Christ is the forerunner of a speedy downfall. "He that trusteth his own heart is a fool." Prov. 28:26.

35. The most earnest desires and fervent prayers for deliverance from evils are entirely consistent with perfect resignation to the will of God with regard to them.

50. In times of great danger, our dependence cannot safely be placed on men; not even on good men. They cannot trust themselves. Their good resolutions may vanish, and their courage die. There is no safe dependence but on God.

68. No one knows to what depths of iniquity a good man, when left to himself, will fall. He may deny his best friend, desert his greatest benefactor, and even testify and swear to a known lie. Were it not for the grace of God, he would never rise, but sink lower and lower in wickedness and woe for ever.

CHAPTER XV.

1–20. Christ before Pilate. Matt. 27:1–31; Luke 23:1–25; John 18:28 to 19:16.

Jesus, and carried *him* away, and delivered *him* to Pilate.[a]

2 And Pilate asked him, Art thou the King of the Jews? And he answering, said unto him, Thou sayest *it*.

3 And the chief priests accused him of many things; but he answered nothing.

4 And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

5 But Jesus yet answered nothing;[b] so that Pilate marvelled.

6 ¶ Now at *that* feast he released unto them one prisoner, whomsoever they desired.[c]

7 And there was *one* named Barabbas, *which lay* bound with them that had made insurrection with him, who had committed murder in the insurrection.

8 And the multitude crying aloud, began to desire *him to do* as he had ever done unto them.

9 But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

10 For he knew that the chief priests had delivered him for envy.[d]

11 But the chief priests moved the people, that he should rather release Barabbas unto them.[e]

12 And Pilate answered, and said again unto them, What will ye then that I shall do *unto him* whom ye call the King of the Jews?[f]

13 And they cried out again, Crucify him.

14 Then Pilate said unto them, Why, what evil hath he done?[g] And they cried out the more exceedingly, Crucify him.

15 ¶ And *so* Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged *him*, to be crucified.

16 And the soldiers led him away into the hall,[h] called Pretorium; and they call together the whole band.

17 And they clothed him with purple, and platted a crown of thorns, and put it about his *head*,

18 And began to salute him, Hail, King of the Jews!

19 And they smote him on the head with a reed, and did spit upon him,[i] and bowing *their* knees, worshipped him.

20 And when they had mocked him,[j] they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

21 And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. A. D. 33.

22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.[k]

23 And they gave him to drink wine mingled with myrrh: but he received *it* not.

24 ¶ And when they had crucified him, they parted his garments, casting lots upon them,[l] what every man should take.

25 And it was the third hour, and they crucified him.

26 And the superscription of his accusation was written over, THE KING OF THE JEWS.

27 And with him they crucify two thieves; the one on his right hand, and the other on his left.

28 And the scripture was fulfilled, which saith, And he was numbered with the transgressors.[m]

29 ¶ And they that passed by railed on him,[n] wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest *it* in three days,[o]

30 Save thyself, and come down from the cross.

31 Likewise also the chief priests mocking, said among themselves with the scribes, He saved others; himself he cannot save.

32 Let Christ the King of Israel descend now from the cross, that we may see and believe.[p] And they that were crucified with him reviled him.

33 ¶ And when the sixth hour was come, there was darkness over the whole land until the ninth hour.[q]

34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?[r]

35 And some of them that stood by, when they heard *it*, said, Behold, he calleth Elias.

36 And one ran and filled a sponge full of vinegar, and put *it* on a reed, and gave him to drink,[s] saying, Let alone; let us see whether Elias will come to take him down.

37 And Jesus cried with a loud voice, and gave up the ghost.[t]

38 And the veil of the temple was rent in twain from the top to the bottom.

39 ¶ And when the centurion which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

40 There were also women looking on afar off:[u]

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a Psa. 2:2; Matt. 27:1, etc.; Luke 23:1, etc.; John 18:28, etc.; Acts 3:13; 4:26. b Isa. 53:7; John 19:9. c Matt. 27:15; Luke 23:17; John 18:39. d Prov. 27:4; Eccl. 4:4; Acts 13:45; Titus 3:3. e Acts 3:14. f Psa. 2:6; Jer. 23:5; Acts 5:31. g Isa. 53:9. h Matt. 27:27; John 18:28, 33; 19:9. i ch. 14:65. j Job 13:9; Psa. 35:16; Matt. 20:19; ch. 10:34; Luke 22:63; 23:11, 36. k Matt. 27:33, etc.; Luke 23:33, etc.; John 19:17, etc. l Psa. 22:18. m Isa. 53:12. n Psa. 22:7. o ch. 14:58; John 2:19. p Rom. 3:3; 2 Tim. 2:13. q Matt. 27:45; Luke 23:44. r Psa. 22:1; 42:9; 71:11; Lam. 1:12. s Psa. 69:21. t Matt. 27:50; Luke 23:46; John 19:30. u Psa. 38:11.

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10. *Envy;* the uneasiness which they felt at his superior excellence and increasing influence.

16. *Pretorium;* the hall where the Roman governor, or prætor, held his court.

19. *A reed;* the reed, or staff, which, in derision, they had put into his hand as a sceptre. *Worshipped him;* prostrated themselves in derision, or bowed before him, as subjects do before their king.

21–39. The crucifixion. Matt. 27:32–64.

23. *Wine;* Matthew says vinegar. It was probably wine which was soured, and might be called by either name. *Mingled with myrrh;* see note on Matt. 27:34.

25. *Third hour;* nine o'clock in the morning.

26. *The King of the Jews;* the crime for which the chief priests accused him before Pilate was, that he claimed to be king of the Jews, and thus was guilty of treason against the Roman government; though it was not for this, but for blasphemy in claiming to be the Son of God, that their council condemned him.

28. *The scripture was fulfilled;* Isa. 53:12.

33. *Sixth hour—until the ninth hour;* from twelve o'clock, or noon, till three o'clock in the afternoon.

40–47. Christ's burial. Matt. 27:55–61; Luke 23:50–56; John 19:31–42.

A. D. 33. among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome;

41 Who also, when he was in Galilee, followed him, and ministered unto him;[a] and many other women which came up with him unto Jerusalem.

42 ¶ And now when the even was come, because it was the preparation, that is, the day before the sabbath,

43 Joseph of Arimathea, an honorable counsellor, which also waited for the kingdom of God,[b] came, and went in boldly unto Pilate, and craved the body of Jesus.

44 And Pilate marvelled if he were already dead: and calling *unto him* the centurion, he asked him whether he had been any while dead.

45 And when he knew *it* of the centurion, he gave the body to Joseph.

46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.[c]

47 And Mary Magdalene and Mary *the mother* of Joses beheld where he was laid.

CHAPTER XVI.

1 An angel declareth the resurrection of Christ to three women. 9 Christ himself appeareth to Mary Magdalene; 12 to two going into the country; 14 then to the apostles, 15 whom he sendeth forth to preach the gospel; 19 and ascendeth into heaven.

AND when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, had bought sweet spices,[d] that they might come and anoint him.

2 And very early in the morning the first *day* of the week, they came unto the sepulchre at the rising of the sun.[e]

3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4 And when they looked, they saw that the stone was rolled away: for it was very great.

5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

6 And he saith unto them, Be not affrighted: ye seek Jesus of Nazareth, which was crucified: he is risen;[f] he is not here: behold the place where they laid him.

7 But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.

8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any *man;* for they were afraid.

9 ¶ Now when *Jesus* was risen early the first *day* of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

10 *And* she went and told them that had been with him, as they mourned and wept.

11 And they, when they had heard that he was alive, and had been seen of her, believed not.

12 ¶ After that, he appeared in another form unto two of them, as they walked, and went into the country.[g]

13 And they went and told *it* unto the residue: neither believed they them.

14 ¶ Afterward he appeared unto the eleven as they sat at meat,[*h] and upbraided them with their

a Luke 8:2, 3. b Luke 2:25, 38. c ch. 16:3, 4. d Luke 23:56. e Matt. 28:1, etc.; Luke 24:1, etc.; John 20:1, etc. f Psa. 71:20. g Luke 24:13.

* Or, *together.* h Luke 24:36; 1 Cor. 15:5.

42. *The preparation;* the first day of the feast was called the day of preparation; the next, commencing at the setting of the sun, was the Sabbath; and it was a rule that the body of a malefactor should not remain on the cross over the Sabbath.

43. *Waited for the kingdom of God;* he believed that Jesus was the Messiah, and expected that he would soon set up his kingdom. *Boldly;* he was inspired by the Holy Spirit with courage, notwithstanding the Saviour was dead, thus to show his attachment to him.

44. *The centurion;* the officer who had charge of the crucifixion. Thus it was rendered certain that Jesus was truly dead.

46. *Hewn out of a rock;* God so ordered things, that he was not buried in the graveyard of common malefactors, but where there could be the fullest evidence that on the third day he rose from the dead.

INSTRUCTIONS.

11. When men who have the Bible and profess to be religious, prefer a robber and a murderer to the Prince of life, the Saviour of men, and wish the one to be set at liberty and the other crucified, they show that "the heart is deceitful above all things, and desperately wicked." Jer. 17:9. No one, in view of such facts, need to marvel that men must be "born again," in order to inherit the kingdom of God.

24. Men may be perfectly free, and accountable for their conduct, may commit great wickedness, and be ripening for ruin, and yet, in doing this, be fulfilling predictions which were uttered hundreds of years before; thus proving the truth of the Scriptures, and fulfilling the purposes of God. Psa. 22:18.

34. As Jesus Christ never committed sin, but was in all things a pattern of perfection, and yet voluntarily died a most shameful and agonizing death, he must have died a propitiation for the sins of men, "the just for the unjust," "that whosoever believeth in him should not perish, but have everlasting life." 1 Pet. 3:18; John 3:15.

37. This love of Jesus, as manifested in his humiliation and kindness, his sufferings and death for the sins of men, is great beyond all finite comprehension; and to be unmindful of such love, or not to be constrained by it to love and serve him, is guilt unspeakably great.

43. Jesus Christ sometimes has friends where we should least expect them. They may be associated with the wicked, and yet, through grace, be kept from being partakers of their sins. On the other hand, exceedingly wicked men may be connected with the people of God. In the council which condemned the Saviour was Joseph waiting for the kingdom of God; while among the apostles, Christ's chosen friends, was Judas who betrayed him. Luke 23:51.

CHAPTER XVI.

1–8. The resurrection. Matt. 28:1–8.

1. *Anoint him;* it was customary to anoint and embalm dead bodies in order to preserve them.

11. *Believed not;* this shows, that notwithstanding all our Lord had said concerning his rising from the dead on the third day, his disciples did not expect it.

12. *Another form;* one different from that in which he had appeared before. Luke 24:13–31.

13. *The residue;* those disciples who remained at Jerusalem.

14. *The eleven;* the eleven apostles, Judas having hung himself. *Upbraided them;* sharply rebuked them for their

unbelief and hardness of heart,[a] because they believed not them which had seen him after he was risen.

15 And he said unto them, Go ye into all the world,[b] and preach the gospel to every creature.[c]

16 He that believeth and is baptized shall be saved;[d] but he that believeth not, shall be damned.[e]

17 And these signs shall follow them that believe: In my name shall they cast out devils;[f] they shall speak with new tongues;[g]

18 They shall take up serpents;[h] and if A. D. 33. they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.[i]

19 ¶ So then, after the Lord had spoken unto them, he was received up into heaven,[j] and sat on the right hand of God.[k]

20 And they went forth, and preached everywhere, the Lord working with *them,* and confirming the word with signs following.[l] Amen.

[a] Luke 24:25. [b] Matt. 28:19; John 20:21. [c] Rom. 10:18; Col. 1:23. [d] John 3:18, 36; Acts 16:31–33; Rom. 10:9; 1 Pet. 3:21. [e] John 12:48; 2 Thess. 2:12. [f] Luke 10:17; Acts 5:16; 8:7; 16:18; 19:12. [g] Acts 2:4; 10:46; 1 Cor. 12:10, 28. [h] Luke 10:19; Acts 28:5. [i] Acts 5:15, 16; 28:8; Jas. 5:14, 15. [j] Luke 24:51; Acts 1:2, 3. [k] Psa. 110:1; 1 Pet. 3:22; Rev. 3:21. [l] Acts 5:12; 14:3; Heb. 2:4.

unbelief, in not receiving the testimony of those who had seen him after his resurrection.

15. *All the world;* wherever men are found. *Preach the gospel;* proclaim the glad tidings of salvation through repentance of sin, and faith in Jesus Christ. *Every creature;* every human being who can hear and understand it.

16. *He that believeth;* receives the testimony of God, and treats it, in his feelings and conduct, as true. *Is baptized;* expresses his belief in God's testimony concerning his Son, not in words only, but in actions, according to Christ's directions. *Shall be saved;* saved from the practice and consequences of sin; inclined and enabled to practise holiness, and to continue in it, till, through grace, he is prepared for, and raised to the eternal holiness and bliss of heaven. *Believeth not;* does not so credit the testimony of God, especially in regard to his Son, and the way of life through him, as to love and obey him. *Shall be damned;* shall be left in the love and practice of sin through time, and be miserable to eternity.

17. *In my name;* in reliance on my power, and making it known that it is I, and not they, who perform the miracles. Acts 3:6. *Speak with new tongues;* in languages which they had not before known. Acts 2:4–11.

18. *Serpents;* poisonous reptiles. They would be able, when needful, to handle them without injury. Acts 28:3–6. *Deadly thing;* mortal poison. *Lay hands on the sick;* Acts 9:17.

19. *Received up into heaven;* Acts 1:9. *Right hand of God;* a phrase denoting great exaltation and honor.

20. *The Lord working with them;* by miracles, showing that they were sent of him; by removing obstacles, and giving them access to men; by accompanying the proclamation of his truth with his own power, and causing it to produce divine effects.

INSTRUCTIONS.

3. When men love the Saviour and wish to honor him, they will often meet with difficulties. But if obstructed in one way, let them honor him in another; in due time apparently insurmountable obstacles may be in unexpected ways removed.

7. Though the friends of Christ may have deserted and even denied him, yet when they repent and turn to him he freely forgives them, and delights in removing their sorrows and promoting their joys.

14. To reject competent evidence in matters of religion, is a great sin. It shows unbelief and hardness of heart, which are exceedingly offensive to God. Without faith in what he has revealed, it is impossible to please him. Heb. 11:6.

15. It is the will of Christ that the gospel should be preached to all men. By repenting of sin and believing in him all may obtain it; and if they do not, they will, by their neglect, be self-destroyers.

16. Though salvation through Christ should be preached to all men, yet none, without believing on and obeying him, will be saved.

29. As God has shown by the most conclusive evidence the truth of his gospel, those who continue to reject it are without excuse, and will perish with an awfully aggravated destruction.

THE GOSPEL ACCORDING TO

LUKE.

FROM the Acts of the apostles we learn that Luke, "the beloved physician," was the travelling companion of Paul. Since the Acts were, in all probability, published about the close of the period whose history they record, while Paul was yet living, it follows that the gospel of Luke, which preceded the Acts, was also published during the lifetime of Paul, as well as others of the apostles. There is no reasonable ground for doubting that it was composed, if not under Paul's immediate superintendence, yet with his knowledge and approbation. From the very first, it was universally received by the churches as an authentic history of our Lord's life and teachings. Luke does not profess to write as an eye-witness, but as one who has carefully collected his information from eye-witnesses. Chap. 1:1–4. Though he has much in common with Matthew and Mark, he has also large sections peculiar to himself, and containing some of the most precious records of our Lord's words and deeds. Though dedicated to Theophilus, a Christian of distinction, it is certain that it was intended for the general use of the churches. If, as seems probable, Theophilus was a Gentile, living out of Palestine, we may suppose that, like Paul with whom he was associated, he had more particularly in mind the wants of the Gentile converts. With this agrees the general character of Luke's gospel. As commentators have remarked, he traces the genealogy of our Lord back, not simply to Abraham, but to Adam; thus indicating that Jesus the son of Adam had come to be the Saviour of Adam's lost race. His narrative is, moreover, particularly full in those passages which show the kindly aspect of the gospel towards the Gentiles. See, for examples, chap. 4:25–27; 9:51–56; 17:15–19; and the parables of the good Samaritan, chap. 10:29–37; and of the man that made a great supper, chap. 14:15–24. Commentators have further noticed the fact that Luke often neglects the chronological order of events, arranging the incidents which he records rather according to their internal connection with each other, than their outward relation in time. Hence he often introduces his narratives with indefinite expressions, as, "It came to pass when he was in a certain city;" "It came to pass as he was alone praying," etc.

CHAPTER I.

1 The preface of Luke to his whole gospel. 5 The conception of John the Baptist, 26 and of Christ. 39 The prophecy of Elisabeth, and of Mary, concerning Christ. 57 The nativity and circumcision of John. 67 The prophecy of Zacharias, both of Christ, 76 and of John.

A. M. 3998, the sixth year before the account called Anno Domini.

FORASMUCH as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

2 Even as they delivered them unto us, which from the beginning were eye-witnesses,[a] and ministers of the word;[b]

3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order,[c] most excellent Theophilus,[d]

4 That thou mightest know the certainty of those things wherein thou hast been instructed.[e]

[a] John 15:27; Heb. 2:3; 1 Pet. 5:1; 2 Pet. 1:16; 1 John 1:1. [b] Rom. 15:16; Eph. 3:7; 4:11, 12. [c] Acts 11:4. [d] Acts 1:1. [e] John 20:31.

CHAPTER I.

1. *Many have taken in hand to set forth;* others wrote accounts of the times besides the four evangelists whose histories have come down to us, but these were the only men designated by God for the instruction of the world in all ages in respect to our Lord's life and teachings, and inspired by the Holy Ghost for the right accomplishment of this work. *Among us;* among the Christians then living.

2. *They;* the persons who were eye-witnesses. *From the beginning;* the beginning of the things which they described. *Ministers of the word;* preachers of the gospel.

3. *To me;* Luke, the writer of this gospel. *Having had perfect understanding;* literally, having gone to the source, and accurately traced every thing from the first. *Most excellent;* a title of honor given to men in office. Acts 23:26; 24:3; 26:25. *Theophilus;* friend of God: supposed to be the name of a distinguished individual of Luke's acquaintance.

4. *Those things;* the things pertaining to Christ and the gospel.

5 ¶ THERE was in the days of Herod,[a] the king of Judea, a certain priest named Zacharias, of the course of Abia:[b] and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth.

6 And they were both righteous before God,[c] walking in all the commandments and ordinances of the Lord blameless.[d]

7 And they had no child, because that Elisabeth was barren; and they both were *now* well stricken in years.

8 And it came to pass, that while he executed the priest's office before God in the order of his course,

9 According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.[e]

10 And the whole multitude of the people were praying without at the time of incense.[f]

11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.[g]

12 And when Zacharias saw *him*, he was troubled, and fear fell upon him.[h]

13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.[i]

14 And thou shalt have joy and gladness; and many shall rejoice at his birth.[j]

15 For he shall be great in the sight of the Lord,[k] and shall drink neither wine nor strong drink;[l] and he shall be filled with the Holy Ghost, even from his mother's womb.[m]

16 And many of the children of Israel shall he turn to the Lord their God.

17 And he shall go before him in the spirit and power of Elias,[n] to turn the hearts of the fathers to the children, and the disobedient to* the wisdom of the just;[o] to make ready a people prepared for the Lord.[p]

18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.[q] A. M. 3998, the sixth year before the account called Anno Domini.

19 And the angel answering said unto him, I am Gabriel,[r] that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings.[s]

20 And behold, thou shalt be dumb,[t] and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple; for he beckoned unto them, and remained speechless.

23 And it came to pass, that as soon as the days of his ministration were accomplished, he departed to his own house.

24 And after those days his wife Elisabeth conceived, and hid herself five months, saying,

25 Thus hath the Lord dealt with me in the days wherein he looked on *me*, to take away my reproach among men.[u]

26 ¶ And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

27 To a virgin espoused to a man whose name was Joseph,[v] of the house of David; and the virgin's name *was* Mary.

28 And the angel came in unto her, and said, Hail, *thou that art* highly favored,†[w] the Lord *is* with thee:[x] blessed *art* thou among women.

29 And when she saw *him*, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

30 And the angel said unto her, Fear not, Mary: for thou hast found favor with God.

31 And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.[y]

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a Matt. 2:1. b 1 Chr. 24:10; Neh. 12:4, 17. c Gen. 7:1; 1 Kings 9:4; 2 Kings 20:3. d 1 Cor. 11:2; Phil. 3:6. e Exod. 30:7, 8. f Lev. 16:17. g Exod. 30:1; Rev. 8:3, 4. h Judg. 13:22; ver. 29. i ver. 60, 63. j ver. 58. k ch. 7:28. l Num. 6:3. m Jer. 1:5. n Mal. 4:5, 6; Matt. 11:14; Mark 9:12, 13. * Or, *by*. o Psa. 111:10. p 1 Pet. 2:9. q Gen. 17:17. r Dan. 8:16; ver. 26. s Heb. 1:14. t Ezek. 3:26. u Gen. 30:23; 1 Sam. 1:6; Isa. 54:1, 4. v Matt. 1:18. † Or, *graciously accepted*, or *much graced*. w Dan. 9:23. x Judg. 6:12. y Isa. 7:14; Matt. 1:21.

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5. *Course of Abia;* the priests were divided into twenty-four courses or classes. 1 Chron. 24:7–18. Each officiated a week, from one Sabbath to the next. The course of Abia, to which Zacharias belonged, was the eighth in order. 1 Chron. 24:10. Abia in Greek is the same as Abijah in Hebrew.

9. *His lot was—temple of the Lord;* more literally, he was chosen by lot to burn incense going into the temple of the Lord; that is, to go into the temple of the Lord to burn incense. The office of burning incense was esteemed the most honorable of all. It was assigned by lot for each day among the priests of the course, and no person could perform it more than once.

11. *Angel of the Lord;* it had been about four hundred years since God had sent the Jews a prophet, or made to them any direct revelation. Malachi was the last, and with him the Old Testament revelation closed. As the Messiah was about to appear, divine communications were again opened, and this angel was sent to announce his approach, the birth of his forerunner, and what he would do to "prepare the way of the Lord."

13. *John;* the meaning of this word is, the grace of the Lord, or Jehovah is gracious.

15. *Shall drink neither wine nor strong drink;* he was to be under the law of the Nazarites from his birth, like Samson. Judg. 16:17, compared with Num. 6:1–6.

17. *Go before him;* before "the Lord their God." *In the spirit and power of Elias;* with the zeal and intrepidity of Elijah, as predicted by Malachi, Mal. 4:5. *Turn the hearts of the fathers to the children;* see note on Mal. 4:6. *Prepared for the Lord;* prepared to receive Christ at his coming.

19. *Gabriel;* this is composed of two Hebrew words, which mean, God's strong one, or man of God; and is the name of the angel or messenger sent to Daniel to make known to him things concerning the Messiah. Dan. 8:16; 9:21.

22. *Beckoned unto them;* he showed them by signs that he had seen a vision.

24. *Hid herself;* lived in retirement and seclusion.

25. *To take away my reproach;* to have no children was considered among the Jews a reproach, while a family of children was accounted a great blessing. Lev. 26:9; 1 Sam. 1:6; Psa. 113:9; 128:3.

28. *Highly favored;* in being chosen to be the mother of Jesus.

29. *Troubled—cast in her mind;* perplexed at such a strange salutation, and wondered what it could mean.

31. *Jesus;* Jesus, in Greek, is the same as Joshua in Hebrew, and means, The salvation of Jehovah.

A. M. 3998, the sixth year before the account called Anno Domini.

32 He shall be great,[a] and shall be called the Son of the Highest:[b] and the Lord God shall give unto him the throne of his father David:[c]

33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.[d]

34 Then said Mary unto the angel, How shall this be, seeing I know not a man?

35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.[e]

36 And behold, thy cousin Elisabeth, she hath also conceived a son in her old age; and this is the sixth month with her who was called barren:

37 For with God nothing shall be impossible.[f]

38 And Mary said, Behold the handmaid of the Lord;[g] be it unto me according to thy word.[h] And the angel departed from her.

39 ¶ And Mary arose in those days, and went into the hill-country with haste, into a city of Juda,[i]

40 And entered into the house of Zacharias, and saluted Elisabeth.

41 And it came to pass, that when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:

42 And she spake out with a loud voice, and said, Blessed *art* thou among women,[j] and blessed *is* the fruit of thy womb.

43 And whence *is* this to me, that the mother of my Lord should come to me?[k]

44 For lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

45 And blessed *is* she that believed; for there shall be* a performance of those things which were told her from the Lord.

46 ¶ And Mary said, My soul doth magnify the Lord,[l]

47 And my spirit hath rejoiced in God my Saviour.[m]

48 For he hath regarded the low estate of his handmaiden:[n] for behold, from henceforth all generations shall call me blessed.[o]

49 For he that is mighty[p] hath done to me great things;[q] and holy *is* his name.[r]

50 And his mercy *is* on them that fear him,[s] from generation to generation.

51 He hath showed strength with his arm;[t] he hath scattered the proud in the imagination of their hearts.[u]

52 He hath put down the mighty from *their* seats, and exalted them of low degree.[v]

53 He hath filled the hungry with good things, and the rich he hath sent empty away.[w]

54 He hath holpen his servant Israel, in remembrance of *his* mercy;[x]

55 As he spake to our fathers, to Abraham, and to his seed for ever.[y]

56 And Mary abode with her about three months, and returned to her own house.

57 ¶ Now Elisabeth's full time came that she should be delivered; and she brought forth a son.

58 And her neighbors and her cousins heard how the Lord had showed great mercy upon her; and they rejoiced with her.[z]

59 And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.

60 And his mother answered and said, Not *so;* but he shall be called John.

61 And they said unto her, There is none of thy kindred that is called by this name.

62 And they made signs to his father, how he would have him called.

63 And he asked for a writing-table, and wrote, saying, His name is John.[a] And they marvelled all.

64 And his mouth was opened immediately, and his tongue *loosed,*[b] and he spake, and praised God.

65 And fear came on all that dwelt round about them: and all these sayings† were noised abroad throughout all the hill-country of Judea.

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a Matt. 12:42. b Heb. 1:2–8. c 2 Sam. 7:11, 12; Isa. 9:6, 7. d Dan. 7:14, 27; Mic. 4:7. e Mark 1:1; John 1:34. f Matt. 19:26; Rom. 4:21. g Psa. 116:6. h Psa. 119:38. i Josh. 21:9–11. j Judg. 5:24; ver. 28. k John 13:13.
* Or, *which believed that there shall be.* l 1 Sam. 2:1; Psa. 34:2, 3. m Psa. 35:9; Hab. 3:18. n Psa. 136:23. o Mal. 3:12; ch. 11:27. p Gen. 17:1.
q Psa. 71:21; 126:2, 3; Eph. 3:20. r Psa. 111:9. s Gen. 17:7; Exod. 20:6; Psa. 103:17. t Psa. 98:1; Isa. 51:9; 52:10; 63:5. u 1 Sam. 2:9; Dan. 4:37. v Job 5:11; ch. 18:14. w 1 Sam. 2:5. x Psa. 98:3. y Gen. 17:19; Psa. 132:11. z ver. 14. a ver. 13. b ver. 20.
† Or, *things.*

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32. *The throne of his father David;* David was, by God's appointment, the earthly head of his ancient church, and his throne typified the higher mediatorial throne of Christ, who was David's son according to the flesh.

33. *The house of Jacob;* that is, the church of God, which before Christ's coming consisted of "the house of Jacob" with the proselytes that joined themselves to it, but now includes all who by faith have become the children of Abraham. Rom. 4:11–18; Gal. 3:7–9.

35. *That holy thing;* the child whose conception was to be miraculously caused by the Holy Spirit.

43. *Whence is this to me;* why am I so favored as to be visited by the mother of my Lord?

45. *Blessed is she that believed;* Mary, a poor female, on the simple declaration of God, believed things much more strange than those which staggered the faith of Zacharias, the aged priest of the Lord.

48. *Call me blessed;* highly favored in having been the mother of Jesus. From these words some have inferred that it is proper to pray to Mary, and pay her divine honors. That this is an error is evident from the manner in which the same phrase in the original Greek is used in other parts of the Bible. They who "endure" afflictions with patience according to the will of God, as did Job, James 5:11, the "poor in spirit," "the meek," those who "hunger and thirst after righteousness," and "the pure in heart," Matt. 5:2–11, are all called "blessed," the original word being the same. But neither any of these, nor Mary, are to be prayed to, or to receive divine honors.

51. *Showed strength;* in protecting his people and overcoming their foes.

55. *As he spake to our fathers;* Gen. 12:1–3; 22:16–18.

58. *Cousins;* relations. *Great mercy;* in giving her a son.

59. *Eighth day;* after his birth; as was required in the law of Moses. Gen. 21:4; Lev. 12:3.

60. *He shall be called John;* probably her husband had informed her what they were to call him, verse 13.

62. *Made signs;* from this it would seem that he was deaf as well as dumb; otherwise it would not have been necessary to ask him this question by signs.

64. *His mouth was opened immediately;* the promise of God by Gabriel having been now fully accomplished, verse 20.

66 And all they that heard *them* laid *them* up in their hearts,[a] saying, What manner of child shall this be! And the hand of the Lord was with him.[b]

67 ¶ And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

68 Blessed *be* the Lord God of Israel; for he hath visited and redeemed his people,[c]

69 And hath raised up a horn of salvation for us in the house of his servant David;[d]

70 As he spake by the mouth of his holy prophets,[e] which have been since the world began:

71 That we should be saved from our enemies, and from the hand of all that hate us;[f]

72 To perform the mercy *promised* to our fathers, and to remember his holy covenant;[g]

73 The oath which he sware to our father Abraham,[h]

74 That he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear,[i]

75 In holiness and righteousness before him,[j] all the days of our life.[k]

76 And thou, child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;[l] A. M. 3998, the sixth year before the account called Anno Domini.

77 To give knowledge of salvation unto his people by* the remission of their sins,[m]

78 Through the tender mercy† of our God; whereby the day-spring‡ from on high hath visited us,

79 To give light to them that sit in darkness and *in* the shadow of death,[n] to guide our feet into the way of peace.

80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel.

CHAPTER II.

1 Augustus taxeth all the Roman empire. 6 The nativity of Christ. 8 One angel relateth it to the shepherds: 13 many sing praises to God for it. 21 Christ is circumcised. 22 Mary purified. 28 Simeon and Anna prophesy of Christ; 40 who increaseth in wisdom, 46 questioneth in the temple with the doctors, 51 and is obedient to his parents.

AND it came to pass in those days, that there went out a decree from Cesar Augustus, that all the world should be taxed.§

2 (*And* this taxing was first made when Cyrenius was governor of Syria.)

a Ch. 2:19, 51. b Psa. 80:17. c Psa. 72:18. d Psa. 111:9. e Jer. 23:5, 6; Dan. 9:24. f Isa. 54:7–17; Jer. 30:10, 11. g Lev. 26:42; Psa. 105:8–10; Ezek. 16:60. h Gen. 22:16, 17. i Rom. 6:22. j Titus 2:11, 12; 1 Pet. 1:14, 15. k Rev. 2:10. l Mal. 3:1. * Or, *for.* m Acts 5:31. † Or, *bowels of the mercy.* ‡ Or, *sun-rising*, or *branch;* Isa. 11:1; Zech. 3:8; 6:12. n Isa. 9:2; 49:9. § Or, *enrolled.*

66. *Hand of the Lord;* the gracious influence of his Spirit.

69. *Horn of salvation;* a mighty Saviour, the horn being an emblem of power. *In the house;* from the descendants.

70. *Holy prophets;* Gen. 49:10; Deut. 18:15; Isa. 9:6, 7; 53:2–12.

76. *Thou, child;* John. *Prepare his ways;* Isa. 40:3; Mal. 4:5; Matt. 3:3.

78. *Day-spring;* the beginning of the glorious light of the gospel. Isa. 60:1–3.

79. *In darkness;* the darkness and desolation of sin. Psa. 14:1–3; Isa. 59:2–14; Rom. 3:9–18. *The way of peace;* peace of conscience and peace with God. Prov. 3:17.

80. *The child;* John. *Waxed strong in spirit;* increased in wisdom, power, and goodness. *In the deserts;* he lived in retirement in the wilderness of Judea. Matt. 3:1. *His showing unto Israel;* showing himself to be the forerunner of the Messiah, and entering on his public ministry. Matt. 3:1–3.

INSTRUCTIONS.

1. There are certain truths taught in the holy Scriptures which are most surely believed by all true Christians, and which are made the means of sanctifying their souls.

6. In order to be righteous in the sight of God, men must not only believe in Christ for salvation, but be disposed to observe all his commandments and ordinances, and to discharge with fidelity their private as well as public duties.

18. The testimony of God is the highest and most conclusive of all evidence. The disbelief of it exposes men to his righteous displeasure, and deprives them of rich blessings which they might otherwise enjoy.

31. As God was the immediate author of the human body and soul of Jesus Christ, and as in him the divine nature and the human nature were united, so that "the Word," who "was in the beginning with God," and "was God," "was made flesh and dwelt among us," it was on both accounts proper that he should be called "the Son of God," and also be declared to be "God manifest in the flesh." 1 Tim. 3:16.

43. Distinguished favors of God to his people lead them to feel their unworthiness, and render them peculiarly humble and grateful.

> "Why was I made to hear thy voice
> And enter while there's room,
> When thousands make a wretched choice,
> And rather starve than come."

46. The virgin Mary found no source of joy in herself. She ascribed all her blessings to the Lord, and rejoiced in him as God her Saviour, while she magnified his grace in so distinguishing her that "all generations should call her blessed."

47. As God is never in the Bible called the Saviour of angels or of holy beings, by calling him her Saviour, Mary acknowledged that she was a sinner, and needed his salvation; and if she needed salvation herself, she cannot save others.

55. The coming of the Messiah, and the blessings which have followed and will follow, are a fulfilment of the promises made to Abraham and his spiritual seed, true Christians, who are of faith, and with Abraham heirs of the grace of life. Gen. 12:3; 22:18; 26:4; 28:14; Gal. 3:16, 29.

59. When parents receive their children as the gifts of God, and from their earliest years implore for them the blessings of his grace, they have reason to hope that God will renew their hearts, and so fill them with his Spirit as to fit them for usefulness on earth and for glory in heaven.

70. The more men are acquainted with the Bible, and the more observant they are of providence, the more they will see that one is the fulfilment of the other; and the more abundant and conclusive will appear the evidence that both have one Author, and are conspiring to the promotion of the same great end.

CHAPTER II.

1. *All the world;* the words in the Greek may denote either all the Roman world, that is, the Roman empire, or Palestine and the neighboring countries. *Should be taxed;* literally, should be enrolled, that a census might be taken of the inhabitants in order to their taxation. This enrolment was a practical act of Roman sovereignty, and a most decisive proof that the sceptre had departed from Judah.

2. *When Cyrenius was governor of Syria;* it is known with certainty that Cyrenius was appointed governor of Syria several years after our Saviour's birth, and that he then made an enrolment of the people. Upon the supposition that this was the enrolment here referred to, some have proposed to explain the words "was first made," to mean, was first carried out in its original design by the actual laying of a tax in accordance with the enrolment. But recent investigations have made it not improbable

A. M. 3999, the fifth year before the account called Anno Domini.

3 And all went to be taxed, every one into his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, (because he was of the house and lineage of David,)

5 To be taxed with Mary his espoused wife, being great with child.

6 ¶ And so it was, that while they were there, the days were accomplished that she should be delivered.

7 And she brought forth her first-born son,[a] and wrapped him in swaddling-clothes, and laid him in a manger; because there was no room for them in the inn.

8 ¶ And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.*

9 And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

10 And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people.

11 For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.[b]

12 And this *shall be* a sign unto you; Ye shall find the babe wrapped in swaddling-clothes, lying in a manger.

13 And suddenly there was with the angel a multitude of the heavenly host praising God,[c] and saying,

14 Glory to God in the highest, and on earth peace,[d] good will toward men.

15 ¶ And it† came to pass, as the angels were gone away from them into heaven, the shepherds† said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and found Mary and Joseph, and the babe lying in a manger.

17 And when they had seen *it*, they made known abroad the saying which was told them concerning this child.

18 And all they that heard *it* wondered at those things which were told them by the shepherds.

19 But Mary kept all these things, and pondered *them* in her heart.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

21 ¶ And when eight days were accomplished for the circumcising of the child,[e] his name was called JESUS, which was so named of the angel before he was conceived in the womb.[f]

22 And when the days of her purification according to the law of Moses were accomplished,[g] they brought him to Jerusalem, to present *him* to the Lord;

23 (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;[h])

24 And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.

25 ¶ And behold, there was a man in Jerusalem, whose name *was* Simeon; and the same man *was* just and devout,[i] waiting for the consolation of Israel:[j] and the Holy Ghost was upon him.

26 And it was revealed unto him by the Holy Ghost, that he should not see death,[k] before he had seen the Lord's Christ.

27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

28 Then took he him up in his arms, and blessed God, and said,

29 Lord, now lettest thou thy servant depart in peace,[l] according to thy word:

30 For mine eyes have seen thy salvation,[m]

31 Which thou hast prepared before the face of all people;

32 A light to lighten the Gentiles, and the glory of thy people Israel.[n]

33 And Joseph and his mother marvelled at those things which were spoken of him.

34 And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the fall and rising again of many in Israel;[o] and for a sign which shall be spoken against;[p]

35 (Yea, a sword shall pierce through thy own

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a Matt. 1:25. * Or, *the night-watches.* b Isa. 9:6. c Psa. 103:20, 21; 1 Pet. 1:12. d Isa. 57:19. † Gr. *the men the shepherds.* e Lev. 12:3. f Matt. 1:21; ch. 1:31. g Lev. 12:2, etc. h Exod. 13:12; 22:29; Num. 8:17. i Mark 15:43; ver. 38. j Isa. 40:1. k Psa. 89:48; Heb. 11:5. l Gen. 46:30; Isa. 57:2; Rev. 14:13. m Isa. 52:10; ch. 3:6; Acts 4:12. n Isa. 42:6; 49:6; 60:3; Acts 13:47, 48. o Isa. 8:14; Rom. 9:32, 33; 1 Cor. 1:23, 24; 2 Cor. 2:16; 1 Pet. 2:7, 8. p Acts 28:22.

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that Cyrenius was twice president of Syria, and that the enrolment connected with our Saviour's birth happened under his first presidency. This will explain why it is spoken of as then first made, because another enrolment followed.

3. *Taxed;* enrolled for taxation. *His own city;* the place where his ancestors lived.

14. *On earth peace;* as the result of the Saviour's advent. All who receive him have peace with God and the spirit of peace towards man; and the prevalence of his gospel will bring peace to the world. *Good will toward men;* kindness, compassion, and grace, manifested in the gift of a Saviour.

19. *Pondered them;* continued to think of them and study their meaning.

22. *Days of her purification;* after the birth of a son, a mother among the Jews was required to remain at home, and was considered as unclean forty days. These were called the days of her purification. She was then required to offer for a burnt-offering a lamb, and for a sin-offering a turtledove, or a young pigeon. If she was too poor to bring a lamb, she was to bring two turtledoves or young pigeons, and offer one for a burnt, and the other for a sin offering; after which she was considered as clean. Lev. 12:2–8.

23. *Holy to the Lord;* consecrated to the Lord as his peculiar property. See Exod. 13:12.

25. *Consolation of Israel;* the Messiah, from whom consolation comes.

34. *Fall;* ruin by rejecting Christ. *Rising again;* salvation by believing in him. *A sign;* an object of peculiar derision. Isa. 53:3; Acts 28:22.

35. *A sword shall pierce through thy own soul;* generally understood of the anguish which she would be called to endure as a witness of the Saviour's sufferings and death. *The thoughts of many hearts may be revealed;* by their treatment of the Saviour they will show the character of their hearts.

soul also;[a]) that the thoughts of many hearts may be revealed.[b]

36 ¶ And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with a husband seven years from her virginity;

37 And she *was* a widow of about fourscore and four years, which departed not from the temple, but served *God* with fastings and prayers night and day.[c]

38 And she coming in that instant, gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.*[d]

39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

40 And the child grew, and waxed strong in spirit, filled with wisdom;[e] and the grace of God was upon him.

41 ¶ Now his parents went to Jerusalem every year at the feast of the passover.[f]

42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not *of it.*

44 But they, supposing him to have been in the company, went a day's journey; and they sought him among *their* kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Jerusalem, seeking him.

46 And it came to pass, that after three days they found him in the temple, sitting in the A. D. 8. midst of the doctors, both hearing them, and asking them questions.

47 And all that heard him were astonished at his understanding and answers.[g]

48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?[h]

50 And they understood not the saying which he spake unto them.

51 ¶ And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.[i]

52 And Jesus increased in wisdom and stature,† and in favor with God and man.[j]

CHAPTER III.

1 The preaching and baptism of John: 15 his testimony of Christ. 20 Herod imprisoneth John. 21 Christ baptized, receiveth testimony from heaven. 23 The age, and genealogy of Christ from Joseph upwards.

NOW in the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

2 Annas and Caiaphas being the high-priests,[k]

[a] John 19:25. [b] Judg. 5:15, 16; 1 Cor. 11:19. [c] Acts 26:7; 1 Tim. 5:5. * Or, *Israel.* [d] ver. 25. [e] Isa. 11:2, 3; ver. 52. [f] Exod. 23:15; Deut. 16:1. [g] Psa. 119:99; Matt. 7:28; Mark 1:22; ch. 4:22, 32; John 7:15, 46. [h] John 5:17; 9:4. [i] Dan. 7:28; ver. 19. † Or, *age.* [j] 1 Sam. 2:26; ver. 40. [k] John 11:49, 51; 18:31; Acts 4:6.

36. *Aser;* Asher. After the captivity some of the remnant of the ten tribes were found united with the Jews.

37. *Departed not;* she was uniform in her daily attendance upon the services of the temple.

39. *They returned into Galilee;* in brief narratives like the present, intervening events are often passed over in silence. We know from Matthew that the wise men from the East found the Saviour at Bethlehem; that afterwards he was carried into Egypt; and, after a sojourn there of some time, to Nazareth in Galilee, whence Mary had come with Joseph to Bethlehem before his birth.

42. *Twelve years old;* at this age it seems sons went with their parents to the passover.

43. *Fulfilled the days;* the eight days of the passover: one for preparation, and seven for the observance of the feast. Exod. 12:15; Lev. 23:5, 6.

44. *Company;* relatives and friends who travelled with them.

49. *Wist;* knew. *About my Father's business;* or, among my Father's matters; which was, in this case, studying his Father's law in his Father's house.

50. *Understood not the saying;* about being occupied with his Father's business; especially, why he should call God his Father in so high and peculiar a sense.

51. *Subject unto them;* performed the appropriate duties of an affectionate and obedient child. *These sayings;* the sayings of Jesus, as well as those of the angel and of others concerning him.

52. *Increased in wisdom;* this is spoken of Jesus as man. See Matt. 24:36; Mark 13:32.

INSTRUCTIONS.

1. Wicked men, in the prosecution of their selfish purposes, without intending and without knowing it, take such courses as fulfil the predictions and accomplish the benevolent purposes of God.

13. Those manifestations which God makes of himself, especially in the person and work of his Son, are deeply interesting, not only to his people on earth, but also to the inhabitants of heaven.

19. The habit of treasuring up the sayings of the wise and good, especially those which are recorded in the Bible, and of observing the dispensations of Providence, is a source of rich instruction, and may be made a means of grace to ourselves and others.

25. Aged persons who have long walked uprightly in piety towards God and good will towards men, often have, as they approach the close of life, remarkably clear and exalted views of the Saviour—views which disarm death of its terrors, and prepare them to ascribe "unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father," "glory and dominion for ever and ever."

49. Parents who regularly and conscientiously take their children with them to the house of God, and train them in the way they should go, may expect that they will feel it to be a duty, and will esteem it a privilege, to engage early in the service of their heavenly Father. Prov. 22:6.

51. Those children who cheerfully obey their parents, in this respect resemble the holy child Jesus.

CHAPTER III.

1. *Tiberius Cesar;* the Roman emperor who succeeded Augustus. *Herod;* Herod Antipas, son of Herod the Great. *Tetrarch;* literally, ruler of a fourth part. *Iturea;* a region of country east of the Jordan. *Trachonitis;* a country north of Iturea, towards Damascus. *Abilene;* this lay west of Damascus and north of Galilee.

2. *High-priests;* Annas had been high-priest, and was succeeded by his son-in-law Caiaphas. Both were still living and were called high-priests, though but one then officiated.

A. D. 26. the word of God came unto John the son of Zacharias in the wilderness.

3 And he came into all the country about Jordan,[a] preaching the baptism of repentance for the remission of sins;[b]

4 As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways *shall be* made smooth;[c]

6 And all flesh shall see the salvation of God.[d]

7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?[e]

8 Bring forth therefore fruits worthy of* repentance, and begin not to say within yourselves, We have Abraham to *our* father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

9 And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit, is hewn down, and cast into the fire.[f]

10 And the people asked him, saying, What shall we do then?

11 He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.[g]

12 Then came also publicans to be baptized,[h] and said unto him, Master, what shall we do?

13 And he said unto them, Exact no more than that which is appointed you.[i]

14 And the soldiers likewise demanded of him, saying, And what shall we do? and he said unto them, Do violence to no man,† neither accuse *any* falsely;[j] and be content with your wages.‡[k]

15 ¶ And as the people were in expectation,§ and all men mused‖ in their hearts of John, whether he were the Christ, or not;

16 John answered, saying unto *them* all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

17 Whose fan *is* in his hand,[l] and he will thoroughly purge his floor, and will gather the wheat into his garner;[m] but the chaff[n] he will burn with fire unquenchable.[o]

18 And many other things in his exhortation preached he unto the people.

19 But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

20 Added yet this above all, that he shut up John in prison.[p]

21 ¶ Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.[q]

23 ¶ And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph,[r] which was *the son* of Heli,

24 Which was *the son* of Matthat, which was *the son* of Levi, which was *the son* of Melchi, which was *the son* of Janna, which was *the son* of Joseph,

25 Which was *the son* of Mattathias, which was *the son* of Amos, which was *the son* of Naum, which was *the son* of Esli, which was *the son* of Nagge,

26 Which was *the son* of Maath, which was *the son* of Mattathias, which was *the son* of Semei, which was *the son* of Joseph, which was *the son* of Juda,

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[a] Matt. 3:1; Mark 1:4. [b] ch. 1:77. [c] Isa. 40:3. [d] Psa. 98:2; Isa. 40:5; 49:6; 52:10; Rom. 10:12, 18. [e] Matt. 3:7. * Or, *meet for.* [f] Matt. 7:19; ch. 13:7, 9. [g] ch. 11:41; 2 Cor. 8:14; 1 John 3:17. [h] Matt. 21:32; ch. 7:29. [i] ch. 19:8; 1 Cor. 6:10. † Or, *Put no man in fear.* [j] Exod. 23:1; Lev. 19:11. ‡ Or, *allowance.* [k] 1 Tim. 6:8. § Or, *in suspense.* ‖ Or, *reasoned*, or *debated.* [l] Jer. 15:7, 19. [m] Mic. 4:12; Matt. 13:30. [n] Psa. 1:4. [o] Psa. 21:9; Mark 9:44, 48. [p] Matt. 14:3; Mark 6:17. [q] Matt. 3:13, etc.; John 1:32, etc. [r] Matt. 13:55; John 6:42.

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3. *The baptism of repentance;* it implied the necessity of repentance in order to the remission of sins.

4. *The words of Esaias;* Isa. 40:3; Matt. 3:3.

7–9. John's preaching. Matt. 3:7–12.

8. *Not to say—We have Abraham to our father;* rely no more for salvation on your outward relation to Abraham. *Of these stones—children unto Abraham;* he who formed Adam out of the dust of the earth in his own image, can of these stones raise up holy men, who shall be Abraham's children, not by fleshly descent, but by having the character and doing the works of Abraham. Compare John 8:39; Gal. 3:7. This is a clear intimation that the time has come when Abraham's seed shall no longer be reckoned by outward descent, but by character.

10. *What shall we do?* that is, in order to bring forth fruits worthy of repentance. Ver. 8. He enjoins upon each class of his hearers repentance, and the fruits of repentance appropriate to their condition in life.

13. *Exact no more;* collect no more than is required by the government.

15. *In expectation;* of the coming of the Messiah.

19–22. John's imprisonment—Christ baptized. Matt. 14:1–13; 3:13–17.

23. *About thirty years of age;* the age at which the priests entered on the public duties of their office. Num. 4:3, 47. *As was supposed;* as was generally thought by those who did not know the history of his birth. *The son of Heli;* in Matt. 1:16, it is said, "Jacob begat Joseph, the husband of Mary." Here Joseph is called "the son of Heli." Various ways have been proposed for reconciling the two genealogies of Matthew and Luke. One is, that Mary was the daughter of Heli; and on that account Joseph is called his son. Luke, it is then supposed, gives the genealogy of Mary, while Matthew gives that of Joseph.

INSTRUCTIONS.

2. Persons who spend the early part of life in retirement from the noise and bustle of the world, are often preparing for great usefulness. In due time, God calls them to public stations, and to the discharge of duties of extensive and lasting benefit to mankind.

3. The utter moral pollution of man by sin, and the necessity of spiritual cleansing by the Spirit of God, through repentance and faith in Jesus Christ, are fundamental truths taught under all dispensations; and without a deep conviction of these truths, men cannot be prepared to embrace the Redeemer and become partakers of his salvation.

10. That repentance which is unto life, leads men to desire a knowledge of their duty for the purpose of performing it, to break off their sins, and to engage in doing good, as they have opportunity, to the bodies and souls of men.

27 Which was *the son* of Joanna, which was *the son* of Rhesa, which was *the son* of Zorobabel, which was *the son* of Salathiel, which was *the son* of Neri,

28 Which was *the son* of Melchi, which was *the son* of Addi, which was *the son* of Cosam, which was *the son* of Elmodam, which was *the son* of Er,

29 Which was *the son* of Jose, which was *the son* of Eliezer, which was *the son* of Jorim, which was *the son* of Matthat, which was *the son* of Levi,

30 Which was *the son* of Simeon, which was *the son* of Juda, which was *the son* of Joseph, which was *the son* of Jonan, which was *the son* of Eliakim,

31 Which was *the son* of Melea, which was *the son* of Menan, which was *the son* of Mattatha, which was *the son* of Nathan,[a] which was *the son* of David,

32 Which was *the son* of Jesse,[b] which was *the son* of Obed, which was *the son* of Booz, which was *the son* of Salmon, which was *the son* of Naasson,

33 Which was *the son* of Aminadab, which was *the son* of Aram, which was *the son* of Esrom, which was *the son* of Phares, which was *the son* of Juda,

34 Which was *the son* of Jacob, which was *the son* of Isaac, which was *the son* of Abraham,[c] which was *the son* of Thara, which was *the son* of Nachor,

35 Which was *the son* of Saruch, which was *the son* of Ragau, which was *the son* of Phalec, which was *the son* of Heber, which was *the son* of Sala,

36 Which was *the son* of Cainan, which was *the son* of Arphaxad,[d] which was *the son* of Sem, which was *the son* of Noe, which was *the son* of Lamech,[e]

37 Which was *the son* of Mathusala, which was *the son* of Enoch, which was *the son* of Jared, which was *the son* of Maleleel, which was *the son* of Cainan,

38 Which was *the son* of Enos, which was *the son* of Seth, which was *the son* of Adam, which was *the son* of God.[f]

CHAPTER IV.

1 The temptation and fasting of Christ. 13 He overcometh the devil; 14 beginneth to preach. 16 The people of Nazareth admire his gracious words. 33 He cureth one possessed of a devil, 38 Peter's mother-in-law, 40 and divers other sick persons. 41 The devils acknowledge Christ, and are reproved for it. 43 He preacheth through the cities.

AND Jesus being full of the Holy Ghost, returned from Jordan, and was led by the Spirit into the wilderness,[g]

2 Being forty days tempted of the devil. And in those days he did eat nothing:[h] and when they were ended, he afterward hungered.

3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

4 And Jesus answered him, saying, It is A. D. 31. written, That man shall not live by bread alone, but by every word of God.[i]

5 And the devil, taking him up into a high mountain, showed unto him all the kingdoms of the world in a moment of time.

6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me;[j] and to whomsoever I will, I give it.

7 If thou therefore wilt worship me,[*] all shall be thine.

8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.[k]

9 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:

10 For it is written, He shall give his angels charge over thee, to keep thee:

11 And in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.[l]

12 And Jesus answering, said unto him, It is said, Thou shalt not tempt the Lord thy God.[m]

13 And when the devil had ended all the temptation,[n] he departed from him for a season.

14 ¶ And Jesus returned in the power of the Spirit into Galilee:[o] and there went out a fame of him through all the region round about.

15 And he taught in their synagogues, being glorified of all.

16 ¶ And he came to Nazareth, where he had been brought up:[p] and, as his custom was, he went into the synagogue on the sabbath-day,[q] and stood up for to read.

17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

18 The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor;[r] he hath sent me to heal the broken-hearted,[s] to preach deliverance to the captives, and recovering of sight to the blind,[t] to set at liberty them that are bruised,[u]

19 To preach the acceptable year of the Lord.[v]

20 And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them, This day is this scripture fulfilled in your ears.

22 And all bare him witness, and wondered at

a Zech. 12:12; 2 Sam. 5:14. b Ruth 4:17–22. c Gen. 11:24–26. d Gen. 11:12. e Gen. 5:25. f Gen. 1:26; 2:7; Isa. 64:8; 1 Cor. 15:45, 47. g Matt. 4:1, etc.; Mark 1:12, etc.; ver. 14. h Exod. 34:28; 1 Kings 19:8. i Deut. 8:3. j John 12:31; 14:30; Eph. 2:2; Rev. 13:2, 7. * Or, *fall down before me.* k Deut. 6:13; 10:20. l Psa. 91:11. m Deut. 6:16. n Heb. 2:17, 18; 4:15. o John 4:43; Acts 10:37. p Matt. 2:23. q Matt. 13:54; John 18:20; Acts 13:14; 17:2. r Isa. 61:1. s 2 Chr. 34:27; Psa. 34:18; 51:17; 147:3; Isa. 57:15. t Psa. 146:8; Isa. 29:18. u Isa. 42:3; Matt. 12:20. v Isa. 61:2; 63:4.

CHAPTER IV.

1–13. Christ's fasting and temptation in the desert. Matt. 4:1–11.

14. *In the power of the Spirit;* under his powerful supports, and amid the displays of his influence.

16. *To read;* portions of the Old Testament were read in the synagogues each Sabbath.

17. *Delivered unto him;* by the minister or person who had the care of the sacred records. *The place where it was written;* Isa. 61:1–3.

21. *This scripture;* the scripture which he had just read, and which he said was that day fulfilled, was written more than seven hundred years before, and strikingly described his character and work as the Messiah.

22. *Gracious words;* words of kindness and compassion

A. D. 31. the gracious words which proceeded out of his mouth.[a] And they said, Is not this Joseph's son?[b]

23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum,[c] do also here in thy country.

24 And he said, Verily I say unto you, No prophet is accepted in his own country.[d]

25 But I tell you of a truth, many widows were in Israel in the days of Elias,[e] when the heaven was shut up three years and six months,[f] when great famine was throughout all the land;

26 But unto none of them was Elias sent, save unto Sarepta, *a city* of Sidon, unto a woman *that was* a widow.

27 And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.[g]

28 And all they in the synagogue, when they heard these things, were filled with wrath,

29 And rose up, and thrust him out of the city, and led him unto the brow* of the hill whereon their city was built, that they might cast him down headlong.[h]

30 But he, passing through the midst of them,[i] went his way,

31 And came down to Capernaum, a city of Galilee, and taught them on the sabbath-days.

32 And they were astonished at his doctrine: for his word was with power.[j]

33 ¶ And in the synagogue there was a man which had a spirit of an unclean devil,[k] and cried out with a loud voice,

34 Saying, Let *us* alone;† what have we to do with thee, *thou* Jesus of Nazareth?[l] art thou come to destroy us? I know thee who thou art,[m] the Holy One of God.[n]

35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

36 And they were all amazed, and spake among themselves, saying, What a word *is* this! for with authority and power he commandeth the unclean spirits, and they come out.[o]

37 And the fame of him went out into every place of the country round about.

38 ¶ And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever;[p] and they besought him for her.

39 And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

40 ¶ Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

41 And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking *them*, suffered them not to speak: for they knew that he was Christ.‡

42 And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them.

43 And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.[q]

44 And he preached in the synagogues of Galilee.

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a Psa. 45:2; Isa. 50:4; Matt. 13:54; Mark 6:2; ch. 2:47. b John 6:42. c Matt. 4:13; 11:23, etc. d Matt. 13:57; John 4:44. e 1 Kings 17:9. f Jas. 5:17. g 2 Kings 5:14. * Or, *edge*. h Psa. 37:14, 32, 33. i John 8:59; 10:39. j Jer. 23:29; Matt. 7:28, 29; Titus 2:15; Heb. 4:12. k Mark 1:23 † Or, *Away*. l Jas. 2:19. m ver. 41. n Psa. 16:10; Dan. 9:24; ch. 1:35; Acts 3:14. o 1 Pet. 3:22. p Matt. 8:14, etc.; Mark 1:29, etc. ‡ Or, *to say that they knew him to be Christ*. q Mark 1:38.

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which he uttered as he explained to them the spiritual meaning of the prophecy, and the salvation which he, as the Messiah, would grant to his people.

23. *Heal thyself;* this was a proverb, the meaning of which here was, What you are said to have done among strangers, do here among your acquaintance.

24. *No prophet is accepted;* those who have known him when a boy, especially if in circumstances beneath their own, are less likely than strangers to receive and honor him.

25. *I tell you;* he told them, in illustration of what he had said and of the propriety of his conduct, of two cases recorded in their scriptures where miracles were wrought by the prophets Elijah and Elisha, not upon their fellow-countrymen, but upon foreigners: one, that of the widow of Sarepta, a gentile town between Tyre and Sidon; the other, that of Naaman the Syrian. 1 Kings 17:9–24; 2 Kings 5:14–17.

27. *Eliseus;* this is the Greek manner of spelling the Hebrew word Elisha, as Elias is that of Elijah.

28. *Heard these things;* the things he had spoken in proof of the truth of what he had said, and in justification of his having wrought more miracles at Capernaum than at Nazareth. The most eminent Old Testament prophets, by the direction of God, had gone not only from their own town, but from their country, and wrought miracles among the heathen. He might justly do the same in the displays of his grace. Thus he showed, that he claimed and exercised the right to bestow his unmerited favors upon such persons and places as he saw best; that they had no just claim to his wonderful works; and that his salvation was intended for the Gentile as well as the Jew. *Filled with wrath;* very angry at his teaching such doctrines.

29. *Thrust him out;* by force and violence. *Down headlong;* to destroy him.

31–44. Devil cast out—Peter's wife's mother and others healed. Mark 1:21–39.

INSTRUCTIONS.

2. Temptations try human character. Though God often brings men into situations where temptations to sin are strong, he also gives them the means of resisting and overcoming them; and if they do overcome them, they will both honor him and benefit themselves.

16. Followers of Christ, by imitating his example in habitually attending the public worship of God on the Sabbath, will find his promises to believers fulfilled in themselves; and that while worshipping in the way of his appointment on earth, they are preparing to worship him for ever in heaven.

28. When God bestows more of his unmerited favors on some than he does on others, many are tempted to complain. But they should consider, that for all which he does, he has the wisest and best reasons. Wisdom, duty, and interest, therefore, require that we should acquiesce, and say, "Even so, Father; for so it seemed good in thy sight."

It is an evidence of great depravity, when men complain that blessings are bestowed on others which they themselves reject.

CHAPTER V.

1 Christ teacheth the people out of Peter's ship; 4 in a miraculous taking of fishes, showeth how he will make him and his partners fishers of men; 12 cleanseth the leper; 18 healeth one sick of the palsy; 27 calleth Matthew the publican; 29 eateth with sinners, as being the physician of souls; 34 foretelleth the fastings and afflictions of the apostles after his ascension; 36 and likeneth fainthearted and weak disciples to old bottles and worn garments.

AND it came to pass, that as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret,[a]

2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing *their* nets.

3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

4 ¶ Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.[b]

5 And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing:[c] nevertheless, at thy word I will let down the net.

6 And when they had this done, they enclosed a great multitude of fishes:[d] and their net brake.

7 And they beckoned unto *their* partners, which were in the other ship, that they should come and help them.[e] And they came, and filled both the ships, so that they began to sink.

8 When Simon Peter saw *it*, he fell down at Jesus' knees,[f] saying, Depart from me; for I am a sinful man, O Lord.

9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken:[g]

10 And so *was* also James and John the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.

11 And when they had brought their ships to land, they forsook all, and followed him.[h]

12 ¶ And it came to pass, when he was in a certain city, behold a man full of leprosy; who seeing Jesus, fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.[i]

13 And he put forth *his* hand, and touched him, saying, I will: be thou clean.[j] And immediately the leprosy departed from him.

14 And he charged him to tell no man: but go, and show thyself to the priest, and offer for thy cleansing, according as Moses commanded,[k] for a testimony unto them.

15 But so much the more went there a fame abroad of him: and great multitudes came A. D. 31. together to hear,[l] and to be healed by him of their infirmities.

16 ¶ And he withdrew himself into the wilderness, and prayed.[m]

17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was *present* to heal them.[n]

18 And behold, men brought in a bed a man which was taken with a palsy:[o] and they sought *means* to bring him in, and to lay *him* before him.

19 And when they could not find by what *way* they might bring him in, because of the multitude, they went upon the house-top, and let him down through the tiling with *his* couch into the midst before Jesus.

20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?[p]

22 But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?

23 Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?

24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go unto thy house.[q]

25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

26 And they were all amazed, and they glorified God,[r] and were filled with fear,[s] saying, We have seen strange things to-day.

27 ¶ And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me.[t]

28 And he left all, rose up, and followed him.

29 And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them.[u]

30 But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?

31 And Jesus answering said unto them, They that are whole need not a physician; but they that are sick.[v]

32 I came not to call the righteous, but sinners to repentance.[w]

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a Matt. 4:18, etc.; Mark 1:16, etc. b John 21:6. c Psa. 127:1, 2; Ezek. 37:11, 12. d Eccl. 11:6; Gal. 6:9. e Exod. 23:5; Gal. 6:2; Prov. 18:24. f Judg. 13:22; 2 Sam. 6:9; 1 Kings 17:18; Isa. 6:5. g Psa. 8:6, 8. h Matt. 4:20; 19:27; Phil. 3:7, 8. i Matt. 8:2, etc.; Mark 1:40, etc. j 2 Kings 5:10, 14. k Lev. 14:4, etc. l Matt. 4:25; Mark 3:7; John 6:2. m Matt. 14:23; Mark 6:46. n John 3:21. o Matt. 9:2, etc; Mark 2:3, etc. p Psa. 32:5; 103:3; 130:4; Isa. 1:18; 43:25. q John 5:8, 12. r Acts 4:21; Gal. 1:24. s ver. 8. t Matt. 9:9, etc.; Mark 2:13. u ch. 15:1, etc. v Jer. 8:22. w ch. 15:7, 10; 1 Cor. 6:9–11; 1 Tim. 1:15; 2 Pet. 3:9.

CHAPTER V.

2. *Two ships;* fishing-boats.

8. *Depart from me;* this was occasioned by the display of his divinity which Jesus had made, and Peter's conviction of his own unworthiness.

10. *Catch men;* by proclaiming to them the gospel, and thus bringing them from the service of Satan to the service of Christ.

12–15. The leper cleansed—the sick healed. Matt. 8:1–4; 9:1–7.

16. *He withdrew himself into the wilderness, and prayed;* it was his custom to do this, as the original implies, which might be rendered, He was in the habit of withdrawing himself, etc.

19. *The tiling;* Mark 2:4. Tiles were flat pieces of dried clay with which the house was covered.

27–32. Levi, or Matthew, called. Matt. 9:9–13.

A. D. 31. 33 ¶ And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise *the disciples* of the Pharisees; but thine eat and drink?[a]

34 And he said unto them, Can ye make the children of the bride-chamber fast, while the bridegroom is with them?

35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.[b]

36 ¶ And he spake also a parable unto them: No man putteth a piece of a new garment upon an old;[c] if otherwise, then both the new maketh a rent, and the piece that was *taken* out of the new agreeth not with the old.[d]

37 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

38 But new wine must be put into new bottles; and both are preserved.

39 No man also having drunk old *wine*, straightway desireth new; for he saith, The old is better.[e]

CHAPTER VI.

1 Christ reproveth the Pharisees' blindness about the observation of the sabbath, by scripture, reason, and miracle; 13 chooseth twelve apostles; 17 healeth the diseased; 20 preacheth to his disciples before the people of blessings and curses; 27 how we must love our enemies; 46 and join the obedience of good works to the hearing of the word; lest in the evil day of temptation we fall like a house built upon the face of the earth, without any foundation.

AND it came to pass on the second sabbath after the first, that he went through the corn-fields; and his disciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands.[f]

2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath-days?[g]

3 And Jesus answering them said, Have ye not read so much as this, what David did, when himself was a hungered, and they which were with him;[h]

4 How he went into the house of God, and did take and eat the show-bread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone?[i]

5 And he said unto them, That the Son of man is Lord also of the sabbath.

6 ¶ And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.[j]

7 And the scribes and Pharisees watched him, whether he would heal on the sabbath-day;[k] that they might find an accusation against him.

8 But he knew their thoughts,[l] and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.

9 Then said Jesus unto them, I will ask you one thing: Is it lawful on the sabbath-days to do good, or to do evil? to save life, or to destroy *it*?[m]

10 And looking round about upon them all, he said unto the man, Stretch forth thy hand.[n] And he did so: and his hand was restored whole as the other.

11 And they were filled with madness; and communed one with another what they might do to Jesus.[o]

12 ¶ And it came to pass in those days, that he went out into a mountain to pray,[p] and continued all night in prayer to God.

13 And when it was day, he called *unto him* his disciples: and of them he chose twelve,[q] whom also he named apostles;

14 Simon, (whom he also named Peter,[r]) and Andrew his brother, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James the *son* of Alpheus, and Simon called Zelotes,

16 And Judas *the brother* of James,[s] and Judas Iscariot, which also was the traitor.

17 ¶ And he came down with them, and stood in the plain; and the company of his disciples, and a great multitude of people out of all Judea and

[a] Ch. 7:34, 35. [b] Isa. 22:12. [c] Matt. 9:16, 17; Mark 2:21, 22. [d] Lev. 19:19; Deut. 22:11; 2 Cor. 6:16. [e] Jer. 6:16. [f] Matt. 12:1, etc.; Mark 2:23, etc. [g] Exod. 20:10; Isa. 58:13. [h] 1 Sam. 21:6. [i] Lev. 24:9. [j] Matt. 12:10, etc.; Mark 3:1, etc.; ch. 13:14; 14:3. [k] John 9:16. [l] Job 42:2. [m] ch. 14:3; Exod. 20:10. [n] Mark 3:5. [o] Psa. 2:1, 2. [p] Matt. 6:6; 14:23. [q] Matt. 10:1, etc.; Mark 3:13; 6:7. [r] John 1:42. [s] Jude 1.

33–39. Disciples fasting. Matt. 9:14–17.

33. *And they said unto him;* in Matt. 9:14, this question is put by the disciples of John; in Mark 2:18, by the disciples of John and of the Pharisees. Jesus gives a general answer to both. For the meaning of ver. 34–38, see notes on Matt. 9:14–17.

INSTRUCTIONS.

1. The common people are often more eager than their rulers to hear the truths of the gospel. These truths, plainly and kindly exhibited, meet their wants as sinners, and commend themselves to every man's conscience in the sight of God.

5. Ministers of the gospel who have preached and labored long without apparent effect, should not be discouraged; but according to Christ's directions should continue to labor in humble dependence on him, and with believing expectations that in his own time and way he will give them success.

15. Information of the effects of Christ's power and grace upon some, is often instrumental in awakening the attention of others, and leading them to apply to him, and thus to become partakers of his salvation.

16. The pure and sinless Saviour needed habitual communion with his heavenly Father to prepare him for the right discharge of the duties of his ministry. How much more do Christ's ministering servants, who are but sinful men, need such communion!

23. The works of Jesus Christ, when on earth, showed that he had power to forgive sins and is truly divine.

39. When men are taught of Christ, and know by experience the preciousness of his salvation, they will never give up his religion for any other. Good as the advocates of other religions may think theirs to be, the friends of Christ know his to be better.

CHAPTER VI.

1–5. Plucking the ears of corn on the Sabbath. Matt. 12:1–19; Mark 2:23–28.

1. *Second Sabbath after the first;* the first was that which occurred on the second day of the feast of the Passover. The second Sabbath was the next, and was the first of the seven that were to precede the feast of Pentecost. Lev. 23:15–21.

6–11. Healing the withered hand. Matt. 12:10–13; Mark 3:1–5.

13–16. Apostles chosen. Matt. 10:1–4.

Jerusalem, and from the sea-coast of Tyre and Sidon,[a] which came to hear him, and to be healed of their diseases;[b]

18 And they that were vexed with unclean spirits: and they were healed.

19 And the whole multitude sought to touch him;[c] for there went virtue out of him,[d] and healed *them* all.

20 ¶ And he lifted up his eyes on his disciples, and said,[e] Blessed *be ye* poor:[f] for yours is the kingdom of God.

21 Blessed *are ye* that hunger now:[g] for ye shall be filled.[h] Blessed *are ye* that weep now:[i] for ye shall laugh.

22 Blessed are ye, when men shall hate you,[j] and when they shall separate you *from their company*, and shall reproach *you*, and cast out your name as evil, for the Son of man's sake.[k]

23 Rejoice ye in that day,[l] and leap for joy: for behold, your reward *is* great in heaven: for in the like manner did their fathers unto the prophets.[m]

24 But woe unto you that are rich![n] for ye have received your consolation.[o]

25 Woe unto you that are full![p] for ye shall hunger. Woe unto you that laugh now![q] for ye shall mourn and weep.

26 Woe unto you, when all men shall speak well of you![r] for so did their fathers to the false prophets.

27 ¶ But I say unto you which hear, Love your enemies,[s] do good to them which hate you,

28 Bless them that curse you, and pray for them which despitefully use you.[t]

29 And unto him that smiteth thee on the *one* cheek, offer also the other;[u] and him that taketh away thy cloak, forbid not *to take thy* coat also.[v]

30 Give to every man that asketh of thee;[w] and of him that taketh away thy goods, ask *them* not again.

31 And as ye would that men should do to you, do ye also to them likewise.[x]

32 For if ye love them which love you, what thank have ye? for sinners also love those that love them.

33 And if ye do good to them which do A. D. 31. good to you, what thank have ye? for sinners also do even the same.

34 And if ye lend *to them* of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

35 But love ye your enemies,[y] and do good, and lend,[z] hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest:[a] for he is kind unto the unthankful and *to* the evil.

36 Be ye therefore merciful, as your Father also is merciful.

37 Judge not, and ye shall not be judged:[b] condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

38 Give, and it shall be given unto you;[c] good measure, pressed down, and shaken together, and running over, shall men give into your bosom.[d] For with the same measure that ye mete withal, it shall be measured to you again.[e]

39 And he spake a parable unto them; Can the blind lead the blind?[f] shall they not both fall into the ditch?

40 The disciple is not above his master:[g] but every one that is perfect shall be as his master.*

41 And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye,[h] and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

43 For a good tree bringeth not forth corrupt fruit;[i] neither doth a corrupt tree bring forth good fruit.

44 For every tree is known by his own fruit.[j] For of thorns men do not gather figs, nor of a bramble-bush gather they grapes.†

45 A good man out of the good treasure of his

[a] Matt. 4:25, etc.; Mark 3:7, etc. [b] Psa. 103:3; 107:17–20. [c] Num. 21:8, 9; Matt. 14:36; John 3:14, 15. [d] Mark 5:30; ch. 8:46. [e] Matt. 5:2, etc. [f] Jas. 2:5. [g] Isa. 55:1. [h] Psa. 107:9. [i] Isa. 61:3; Rev. 21:4. [j] John 17:14. [k] 1 Pet. 2:19, 20; 3:14; 4:14. [l] Acts 5:41; Col. 1:24; Jas. 1:2. [m] Acts 7:52; Heb. 11:32–39. [n] Hab. 2:9; Jas. 5:1. [o] ch. 16:25. [p] Isa. 22:7; 65:13. [q] Prov. 14:13; Eph. 5:4. [r] John 15:19; 1 John 4:5. [s] Exod. 23:4, 5; Prov. 25:21; Matt. 5:44; ver. 35; Rom. 12:20. [t] ch. 23:34; Acts 4 60. [u] Matt. 5:39. [v] 1 Cor. 6:7. [w] Deut. 15:7, 8, 10; Prov. 19:17; 21:26; Matt. 5:42, etc. [x] Matt. 7:12. [y] ver. 27. [z] Psa. 37:26; 112:5. [a] Matt. 5:45. [b] Matt. 7:1. [c] Prov. 19:17; Matt. 10:42. [d] Psa. 79:12. [e] Matt. 7:2; Mark 4:24; Jas. 2:13 [f] Matt. 15:14. [g] Matt 10:24; John 13:16; 15:20. * Or, *shall be perfected as his master.* [h] Prov. 18:17; Rom. 2:1, 21, etc. [i] Matt. 7:16, 17. [j] Matt. 12:33. † Gr. *a grape.*

19. *Virtue;* healing power.

20–49. See sermon on the mount, Matt. 5:39–48; 7:1–27; also Matt. 10:24; 12:35; 15:14.

20. *Blessed be ye poor;* for the meaning of these beatitudes and their opposite woes, ver. 20–26, see notes on the beatitudes in Matt. 5:3–12.

24. *You that are rich;* rich in this world's goods, and trust in them for happiness.

25. *You that are full;* are satisfied with earthly enjoyments, and desire nothing better. *Laugh;* live in thoughtlessness and sinful mirth.

26. *When all men shall speak well of you;* on account of your conformity to this world in your teaching and conduct.

40. *The disciple is not above his master;* this maxim was repeatedly used by our Lord, in different connections. Compare Matt. 10:24, 25; John 13:16; 15:20. Here its obvious meaning is, that the disciple cannot be expected to go beyond his master in attainments. If the master be blind, the disciple must be blind also. *That is perfect;* fully instructed in the doctrine of his master.

INSTRUCTIONS.

1. Works of needful mercy, and that attention to our bodily and mental wants which the appropriate duties of the Sabbath require, were always permitted by the fourth commandment, and are not forbidden under the gospel. Num. 28:9, 10; John 7:22, 23.

7. Men may make their scrupulous observance of the Sabbath, and their attention to other external duties of religion, a ground of self-righteousness, and a cover under which they may indulge in great wickedness.

11. Great zeal for human traditions and the commandments of men may consist with enmity to God and deep malignity against those who obey him.

19. Doing good to the bodies of men often opens the way for benefiting their souls; and the one should be done for the sake of promoting the other.

23. Patience under trials, especially when occasioned by those whom we have labored to benefit, and a disposition to do them good in all practicable ways notwithstanding

A. D. 31. heart bringeth forth that which is good;[a] and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

46 ¶ And why call ye me, Lord, Lord, and do not the things which I say?[b]

47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will show you to whom he is like:

48 He is like a man which built a house, and digged deep, and laid the foundation on a rock:[c] and when the flood arose, the stream beat vehemently upon that house, and could not shake it;[d] for it was founded upon a rock.[e]

49 But he that heareth, and doeth not,[f] is like a man that without a foundation built a house upon the earth, against which the stream did beat vehemently, and immediately it fell;[g] and the ruin of that house was great.

CHAPTER VII.

1 Christ findeth a greater faith in the centurion a Gentile, than in any of the Jews; 10 healeth his servant being absent; 11 raiseth from death the widow's son at Nain; 19 answereth John's messengers with the declaration of his miracles; 24 testifieth to the people what opinion he held of John; 30 inveigheth against the Jews, who with neither the manners of John nor of Jesus could be won; 36 and showeth by occasion of Mary Magdalene, how he is a friend to sinners, not to maintain them in sins, but to forgive them their sins, upon their faith and repentance.

NOW when he had ended all his sayings in the audience of the people, he entered into Capernaum.[h]

2 And a certain centurion's servant, who was dear unto him, was sick, and ready to die.[i]

3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

4 And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this:

5 For he loveth our nation,[j] and he hath built us a synagogue.

6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself;[k] for I am not worthy that thou shouldest enter under my roof:

7 Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.[l]

8 For I also am a man set under authority, having under me soldiers, and I say unto one,* Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

10 And they that were sent, returning to the house, found the servant whole that had been sick.

11 ¶ And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.

12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

14 And he came and touched the bier:† and they that bare *him* stood still. And he said, Young man, I say unto thee, Arise.[m]

15 And he that was dead sat up,[n] and began to speak. And he delivered him to his mother.

16 And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us;[o] and, That God hath visited his people.[p]

17 And this rumor of him went forth throughout all Judea, and throughout all the region round about.

18 ¶ And the disciples of John showed him of all these things.

19 And John calling *unto him* two of his disciples, sent *them* to Jesus,[q] saying, Art thou he that should come?[r] or look we for another?

20 When the men were come unto him, they said, John the Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

21 And in that same hour he cured many of *their* infirmities and plagues, and of evil spirits; and unto many *that were* blind he gave sight.

22 Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard;[s] how that the blind see,[t] the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.[u]

23 And blessed is *he*, whosoever shall not be offended in me.[v]

24 ¶ And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?

25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.[w]

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[a] Matt. 12:35. [b] Mal. 1:6; Matt. 7:21; 25:11; ch. 13:25; Gal. 6:7. [c] Matt. 7:25, 26. [d] 2 Pet. 1:10; Jude 24. [e] Psa. 46:1–3; 62:2. [f] Jas. 1:24–26. [g] Prov. 28:18; Hos. 4:14. [h] Matt. 8:5, etc. [i] Job 31:15; Prov. 29:21. [j] 1 Kings 5:1; Gal. 5:6; 1 John 3:14; 5:1, 2. [k] ch. 8:49. [l] Psa. 107:20. * Gr. *this man.* † Or, *coffin.* [m] ch. 8:54; Acts 9:40; Rom. 4:17. [n] 2 Kings 4:32–37; 13:21; John 11:44. [o] ch. 24:19. [p] ch. 1:68. [q] Matt. 11:2. [r] Zech. 9:9. [s] John 1:46. [t] Isa. 35:5, 6. [u] ch. 4:18; Jas. 2:5. [v] Isa. 8:14, 15; Matt. 11:6; 13:57; ch. 2:34; John 6:66; 1 Cor. 1:21–23. [w] 2 Sam. 19:35; Esth. 1:3, 11.

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their opposition, are peculiarly pleasing to God, and prepare the soul for the special enjoyment of his love.

31. A frequent recognition of the manner in which we ought to wish that others should treat us, will help us to see the way in which we should treat them; and all hopes of heaven which do not lead us to strive habitually to do to others as we would that they should do to us, will fail at the giving up of the ghost. Job 11:20; Prov. 10:28; Matt. 25:40–46.

CHAPTER VII.

1–10. The centurion's servant. Matt. 8:5–13.

1. *Audience;* hearing.

11. *Nain;* in Galilee, south-west from Capernaum.

16. *Visited his people;* showed them mercy in sending one who could perform such miracles.

19–35. Disciples of John sent to Jesus—Christ's testimony of John. Matt. 11:2–19.

26 But what went ye out for to see? A prophet?[a] Yea, I say unto you, and much more than a prophet.

27 This is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.[b]

28 For I say unto you, Among those that are born of women, there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.

29 And all the people that heard *him*, and the publicans, justified God,[c] being baptized with the baptism of John.[d]

30 But the Pharisees and lawyers rejected* the counsel of God against themselves,†[e] being not baptized of him.

31 ¶ And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?[f]

32 They are like unto children sitting in the market-place, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

33 For John the Baptist came neither eating bread nor drinking wine;[g] and ye say, He hath a devil.

34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners![h]

35 But wisdom is justified of all her children.[i]

36 ¶ And one of the Pharisees desired him that he would eat with him.[j] And he went into the Pharisee's house, and sat down to meat.

37 And behold, a woman in the city, which was a sinner,[k] when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster-box of ointment,

38 And stood at his feet behind *him* weeping, and began to wash his feet with tears, and A. D. 31. did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment.

39 Now when the Pharisee which had bidden him, saw *it*, he spake within himself, saying, This man, if he were a prophet,[l] would have known who and what manner of woman *this is* that toucheth him; for she is a sinner.[m]

40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41 There was a certain creditor which had two debtors: the one owed five hundred pence,‡ and the other fifty.

42 And when they had nothing to pay, he frankly forgave them both.[n] Tell me therefore, which of them will love him most?

43 Simon answered and said, I suppose that *he*, to whom he forgave most. And he said unto him, Thou hast rightly judged.[o]

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thy house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head.

45 Thou gavest me no kiss: but this woman, since the time I came in, hath not ceased to kiss my feet.

46 My head with oil thou didst not anoint:[p] but this woman hath anointed my feet with ointment.

47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little.

48 And he said unto her, Thy sins are forgiven.

49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?[q]

50 And he said to the woman, Thy faith hath saved thee;[r] go in peace.

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[a] Ch. 1:76. [b] Mal. 3:1; ch. 1:15–17. [c] Psa. 51:4; Rom. 3:4. [d] Matt. 3:5, 6; ch. 3:12. * Or, *frustrated*. † Or, *within themselves*. [e] Acts 20:27. [f] Matt. 11:16, etc. [g] Matt. 3:4; Mark 1:6; ch. 1:15. [h] John 2:2; 12:2; ver. 36. [i] Prov. 8:32–36; 17:16. [j] Matt. 26:6, etc.; Mark 14:3, etc.; John 11:2, etc. [k] ch. 5:32; ver. 34; 1 Tim. 1:15. [l] John 9:24. [m] ch. 15:2. ‡ See Matt. 18:28. [n] Psa. 49:7, 8; Rom. 5:6. [o] Psa. 116:16–18; 1 Cor. 15:9; 2 Cor. 5:14; 1 Tim. 1:13–16. [p] Psa. 23:5. [q] Matt. 9:2, 3; Mark 2:7. [r] Hab. 2:4; Matt. 9:22; Mark 5:34; 10:52; ch. 8:48; 18:42; Eph. 2:8.

29. *Justified God;* by acknowledging John as a prophet sent by God, and approving of the counsel of God in sending him. *Being baptized;* the evangelist means to say that they now acted consistently with their former conduct in submitting themselves to his baptism.

30. *Lawyers;* these were the interpreters of the Jewish law, especially their traditionary law. They belonged to the sect of the Pharisees, and were one with them in spirit. *Rejected the counsel of God;* his counsel as shown in the mission of John. *Against themselves;* to their own hurt.

31–35. Children sitting in the market-place. Matthew 11:16–19.

36. *One of the Pharisees;* his name was Simon.

37. *A sinner;* one who had been notoriously wicked.

38. *Stood at his feet behind him;* as, according to custom, he reclined at the table.

39. *Spake within himself;* he thought so, though he did not express it in words.

44. *I entered into thy house;* by invitation. *Water for my feet;* to provide water for washing the feet, was one of the rites of hospitality; to kiss an invited guest was another; and to anoint or rub the hair with olive oil, which imparted smoothness and fragrance, was another. But for some reason, Simon had omitted these. Yet this woman, whom he thought to be such a sinner that her presence must be polluting, had kissed his feet, washed them with tears, and anointed them with very precious ointment. If she had been as great a sinner as Simon supposed, yet her conduct showed that she was penitent, that her love was great, and she was accepted.

47. *For she loved much;* according to the parable, much love is the fruit of having been forgiven much. This woman shows much love, which should be to Simon a manifest proof that she had been forgiven much. Our Lord's words, then, may be thus paraphrased: Her sins, which are many, are forgiven; for, as thou seest, she hath loved much.

48. *Thy sins are forgiven;* Christ had power and authority, even in his deepest humiliation, to forgive the sins of men. Matt. 9:6; Mark 2:10; Luke 5:24.

49. *Who is this?* a very pertinent question; and the true answer is, "God over all, blessed for ever." Rom. 9:5.

50. *Thy faith hath saved thee;* faith, "which worketh by love," was the means of her salvation, as it will be of all who exercise it. Mark 16:16.

INSTRUCTIONS.

3. The condition of servants, when sick, is often very distressing. Having no relatives to care for them, it is the duty of their employers, as far as is practicable, to supply their wants; and when, under a deep conviction of their own unworthiness and insufficiency, any apply to Christ for help to those under their care, he delights to bestow the blessings which they need.

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CHAPTER VIII.

3 Women minister unto Christ of their substance. 4 Christ, after he had preached from place to place, attended with his apostles, propoundeth the parable of the sower, 16 and of the candle; 21 declareth who are his mother, and brethren; 22 rebuketh the winds; 26 casteth the legion of devils out of the man into the herd of swine; 37 is rejected of the Gadarenes; 43 healeth the woman of her bloody issue, 49 and raiseth from death Jairus' daughter.

AND it came to pass afterward, that he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God: and the twelve *were* with him,

2 And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene,[a] out of whom went seven devils,[b]

3 And Joanna the wife of Chuza, Herod's steward, and Susanna, and many others, which ministered unto him of their substance.[c]

4 ¶ And when much people were gathered together, and were come to him out of every city, he spake by a parable:

5 A sower went out to sow his seed:[d] and as he sowed, some fell by the way-side; and it was trodden down, and the fowls of the air devoured it.[e]

6 And some fell upon a rock;[f] and as soon as it was sprung up, it withered away, because it lacked moisture.

7 And some fell among thorns;[g] and the thorns sprang up with it, and choked it.

8 And other fell on good ground, and sprang up, and bare fruit a hundred-fold.[h] And when he had said these things, he cried, He that hath ears to hear, let him hear.[i]

9 And his disciples asked him, saying, What might this parable be?

10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.[j]

11 Now the parable is this:[k] The seed is the word of God.[l]

12 Those by the way-side are they that hear; then cometh the devil, and taketh away the word out of their hearts,[m] lest they should believe and be saved.

13 They on the rock *are they*, which, when they hear, receive the word with joy;[n] and these have no root,[o] which for a while believe, and in time of temptation fall away.

14 And that which fell among thorns, are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of *this* life,[p] and bring no fruit to perfection.[q]

15 But that on the good ground are they, which in an honest and good heart,[r] having heard the word, keep *it*, and bring forth fruit with patience.[s]

16 ¶ No man, when he hath lighted a candle, covereth it with a vessel, or putteth *it* under a bed; but setteth *it* on a candlestick, that they which enter in may see the light.[t]

17 For nothing is secret, that shall not be made manifest; neither *any thing* hid, that shall not be known and come abroad.[u]

18 Take heed therefore how ye hear:[v] for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.[*w]

19 ¶ Then came to him *his* mother and his brethren, and could not come at him for the press.

20 And it was told him *by certain*, which said, Thy mother and thy brethren stand without, desiring to see thee.

21 And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.[x]

22 ¶ Now it came to pass on a certain day, that he went into a ship with his disciples:[y] and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

23 But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled *with water*, and were in jeopardy.

24 And they came to him, and awoke him, saying, Master, Master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.[z]

25 And he said unto them, Where is your faith? And they being afraid, wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

26 ¶ And they arrived at the country of the Gadarenes,[a] which is over against Galilee.

27 And when he went forth to land, there met him out of the city a certain man, which had devils long time, and wore no clothes, neither abode in *any* house, but in the tombs.

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a Matt. 27:55. b Mark 16:9; ver. 30. c 2 Cor. 8:9. d Matt. 13:3, etc.; Mark 4:3, etc. e Psa. 119:118; Matt. 5:13. f Jer. 5:3. g Jer. 4:3. h Gen. 26:12. i Prov. 20:12; Jer. 13:15; 25:4. j Isa. 6:9. k Matt. 13:18; Mark 4:14, etc. l 1 Pet. 1:23. m Prov. 4:5; Isa. 65:11; Jas. 1:23, 24. n Psa. 106:12, 13; Isa. 58:2; Gal. 3:1, 4; 4:15. o Prov. 12:3; Hos. 6:4. p 1 Tim. 6:9, 10; 2 Tim. 4:10; 1 John 2:15–17. q John 15:6. r Jer. 32:39. s Heb. 10:36; Jas. 1:4. t Matt. 5:15; Mark 4:21; ch. 11:33. u Eccl. 12:14; Matt. 10:26; ch. 12:2; 1 Cor. 4:5. v Jas. 1:21–25. * Or, *thinketh that he hath.* w Matt. 13:12; 25:29; ch. 19:26. x Matt. 12:46, etc.; Mark 3:32, etc. y Matt. 8:23, etc.; Mark 4:35, etc. z Psa. 44:23; Isa. 51:9, 10. a Matt. 8:28, etc.; Mark 5:1, etc.

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12. No sorrows of a Christian mother, especially a widowed mother on the death of an only son, escape the tender and sympathizing notice of the Saviour. His bosom swells with pity; and when she thinks not of it, he is preparing to pour into her wounded spirit the balm of consolation, and cause the desolate, sorrowing heart to sing for joy.

19. The dealings of Christ with his people are often exceedingly mysterious. He sometimes leaves them for a while to the most distressing calamities; and judging only from present appearances, they may be tempted to think that he has forgotten them. But at such times he calls them to consider his character and declarations; not to be offended at any thing which he either does or omits to do; but to feel that his ways are perfect, and that blessed for ever will be all those who put their trust in him.

40. Jesus Christ is more pleased and honored by the affectionate offerings of penitent and grateful hearts, even of those who have been very great sinners, than by the most costly entertainments of the most distinguished self-righteous worldlings.

CHAPTER VIII.

2. *Called Magdalene;* from Magdala, a town south of Capernaum, on the sea of Galilee.

4–15. Parable of the sower. Matt. 13:1–23.

16–18. Candle under a bushel. Mark 4:21–25.

19–21. Christ's brethren. Matt. 12:46–50.

22–25. The tempest on the sea of Gennesaret stilled. Matt. 8:23–27.

26–39. The legion of devils. Matt. 8:28–34.

28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, *thou* Son of God most high? I beseech thee, torment me not.[a]

29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

30 And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.

31 And they besought him that he would not command them to go out into the deep.[b]

32 And there was there a herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

33 Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

34 When they that fed *them* saw what was done, they fled,[c] and went and told *it* in the city and in the country.

35 Then they went out to see what was done; and came to Jesus, and found the man out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind:[d] and they were afraid.

36 They also which saw *it*, told them by what means he that was possessed of the devils was healed.

37 Then the whole multitude of the country of the Gadarenes round about besought him to depart from them;[e] for they were taken with great fear: and he went up into the ship, and returned back again.

38 Now the man out of whom the devils were departed, besought him that he might be with him:[f] but Jesus sent him away, saying,

39 Return to thine own house,[g] and show how great things God hath done unto thee.[h] And he went his way, and published throughout the whole city how great things Jesus had done unto him.

40 And it came to pass, that when Jesus was returned, the people *gladly* received him; for they were all waiting for him.

41 ¶ And behold, there came a man named A. D. 31. Jairus, and he was a ruler of the synagogue;[i] and he fell down at Jesus' feet, and besought him that he would come into his house:

42 For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.

43 ¶ And a woman having an issue of blood twelve years, which had spent all her living upon physicians,[j] neither could be healed of any,

44 Came behind *him*, and touched the border of his garment; and immediately her issue of blood stanched.[k]

45 And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press *thee*, and sayest thou, Who touched me?

46 And Jesus said, Somebody hath touched me; for I perceive that virtue is gone out of me.[l]

47 And when the woman saw that she was not hid,[m] she came trembling,[n] and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.

48 And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

49 ¶ While he yet spake, there cometh one from the ruler of the synagogue's *house*,[o] saying to him, Thy daughter is dead; trouble not the Master.[p]

50 But when Jesus heard *it*, he answered him, saying, Fear not; believe only,[q] and she shall be made whole.

51 And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

52 And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth.[r]

53 And they laughed him to scorn,[s] knowing that she was dead.

54 And he put them all out, and took her by the hand, and called, saying, Maid, arise.[t]

55 And her spirit came again, and she arose straightway: and he commanded to give her meat.

56 And her parents were astonished: but he charged them that they should tell no man what was done.[u]

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[a] Isa. 27:1; Jas. 2:19; Rev. 20:10. [b] Rev. 20:3. [c] Acts 19:16, 17. [d] Psa. 51:10. [e] Acts 16:39. [f] Deut. 10:20, 21; Psa. 116:12, 16. [g] 1 Tim. 5:8. [h] Psa. 126:2, 3. [i] Matt. 9:18, etc.; Mark 5:22, etc. [j] 2 Chr. 16:12; Job 13:4; Isa. 55:2. [k] Matt. 8:3; 20:34; ch. 13:13. [l] ch. 6:19; 1 Pet. 2:9.

[m] Psa. 38:9; Hos. 5:3. [n] Isa. 66:2; Hos. 13:1; Acts 16:29. [o] ver. 41, 42. [p] Matt. 9:23, etc.; Mark 5:35, etc. [q] John 11:25; Rom. 4:17. [r] John 11:11, 13. [s] Psa. 22:7; ch. 16:14. [t] ch. 7:14; John 11:43. [u] Matt. 8:4; 9:30; Mark 5:43.

40–56. Jairus' daughter, and the woman with an issue of blood. Matt. 9:18–43.

45. *Who touched me?* said not for his own sake, but to draw out the woman from her privacy, and bring her to an open acknowledgment of him.

47. *Came trembling;* she had obtained healing from Jesus in a stealthy way; and for this she feared his rebuke.

INSTRUCTIONS.

2. The gospel raises women from the deep degradation of being the slaves, to the privilege and honor of being the companions and most valued friends of men; and often to be the most devoted, self-denying, and useful followers of the Lord Jesus.

10. The manner in which the Saviour communicates instruction is suited to impart knowledge to those who desire it, who seek for it as men seek for silver, and search for it as they do for hidden treasures; while those who despise it, he leaves in ignorance, darkness, degradation, and death.

21. None are so near to Jesus Christ as those who hear the word of God and do it. The union between him and them will live when all other ties are sundered, and will grow more intimate and delightful for ever.

25. Believers, notwithstanding their union to Christ and his deep interest in their welfare, may nevertheless be in great danger; and nothing will keep them from tormenting fears, but living and habitual faith in him.

37. Those who regard the possession and security of property more than the presence and favor of Christ, deprive themselves of inestimable blessings; and never, without a great change, can they be prepared for, or become partakers of, the bliss of heaven.

A. D. 31.

CHAPTER IX.

1 Christ sendeth his apostles to work miracles, and to preach. 7 Herod desired to see Christ. 17 Christ feedeth five thousand; 18 inquireth what opinion the world had of him; foretelleth his passion; 23 proposeth to all the pattern of his patience. 28 The transfiguration. 37 He healeth the lunatic; 43 again forewarneth his disciples of his passion; 46 commendeth humility; 51 biddeth them to show mildness towards all, without desire of revenge. 57 Divers would follow him, but upon conditions.

THEN he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.[a]

2 And he sent them to preach the kingdom of God, and to heal the sick.

3 And he said unto them, Take nothing for *your* journey, neither staves, nor scrip, neither bread, neither money;[b] neither have two coats apiece.

4 And whatsoever house ye enter into, there abide, and thence depart.

5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.[c]

6 And they departed, and went through the towns, preaching the gospel, and healing everywhere.

7 ¶ Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead;[d]

8 And of some, that Elias had appeared; and of others, that one of the old prophets was risen again.

9 And Herod said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see him.[e]

10 ¶ And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida.

11 And the people, when they knew *it*,[f] followed him: and he received them,[g] and spake unto them of the kingdom of God,[h] and healed them that had need of healing.[i]

12 And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals;[j] for we are here in a desert place.[k]

13 But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.

14 For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company.[l]

15 And they did so, and made them all sit down.

16 Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.

17 And they did eat, and were all filled:[m] and there was taken up of fragments that remained to them twelve baskets.

18 ¶ And it came to pass, as he was alone praying, his disciples were with him; and he asked them, saying, Whom say the people that I am?[n]

19 They answering said, John the Baptist; but some *say*, Elias; and others *say*, that one of the old prophets is risen again.[o]

20 He said unto them, But whom say ye that I am? Peter answering said, The Christ of God.[p]

21 And he straitly charged them, and commanded *them* to tell no man that thing;

22 Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.[q]

23 ¶ And he said to *them* all, If any *man* will come after me, let him deny himself, and take up his cross daily, and follow me.[r]

24 For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.

25 For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

26 For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and *in his* Father's, and of the holy angels.[s]

27 But I tell you of a truth, there be some standing here which shall not taste of death till they see the kingdom of God.[t]

28 ¶ And it came to pass about an eight days after these sayings,[*] he took Peter and John and James, and went up into a mountain to pray.[u]

29 And as he prayed, the fashion of his countenance was altered, and his raiment *was* white *and* glistering.

30 And behold, there talked with him two men, which were Moses and Elias:

31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

32 But Peter and they that were with him were heavy with sleep:[v] and when they were awake, they saw his glory,[w] and the two men that stood with him.

33 And it came to pass, as they departed from

[a] Matt. 10:1, etc.; Mark 3:13, etc.; 6:7, etc. [b] ch. 10:4, etc.; 12:22. [c] Neh. 5:13; Acts 13:51; 18:6. [d] Matt. 14:1, etc.; Mark 6:14, etc. [e] ch. 23:8. [f] Rom. 10:14, 17. [g] John 6:37. [h] Acts 28:31. [i] ch. 1:53; 5:31; Heb. 4:16. [j] Matt. 14:15, etc.; Mark 6:35, etc.; John 6:5, etc. [k] Psa. 78:19, 20; Ezek. 34:25; Hos. 13:5. [l] 1 Cor. 14:40. [m] Psa. 107:9. [n] Matt. 16:13, etc.; Mark 8:27, etc. [o] Matt. 14:2; ver. 7, 8. [p] John 6:69. [q] Matt. 16:21; 17:22. [r] Matt. 10:38; 16:24; Mark 8:34; ch. 14:27; Rom. 8:13; Col. 3:5. [s] Matt. 10:33; Mark 8:38; 2 Tim. 2:12. [t] Matt. 16:28; Mark 9:1; John 8:52; Heb. 2:9. [*] Or, *things*. [u] Matt. 17:1, etc.; Mark 9:2, etc. [v] Dan. 8:18; 10:9. [w] John 1:14.

43. That faith in Christ which works by love leads those who have it to apply to him for what they need. And though their case, in the view of men, may be hopeless, in the Saviour they will find sure and all-sufficient aid.

CHAPTER IX.

1–6. Twelve apostles sent out. Matt. 10:1–42.

7–9. Herod desires to see Christ. Matt. 14:1, 2.

10–17. Five thousand fed. Matt. 14:13–21.

10. *Went aside privately;* he went by ship, Matt. 14:13; Mark 6:32; John 6:1. *Bethsaida;* there were two places of this name. That best known was on the western side of the sea of Galilee. The other was on the northern shore of the same lake; and to that the present passage refers.

18–21. Peter confesses Christ. Matt. 16:13–20.

22–27. Christ foretells his death. Matt. 16:21–28.

28–36. The transfiguration of Christ. Matthew 17:1–9; Mark 9:2–10.

31. *His decease;* literally, departure, meaning his death.

32. *Were heavy with sleep;* the transfiguration seems to

him, Peter said unto Jesus, Master, it is good for us to be here:[a] and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.[b]

34 While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

35 And there came a voice out of the cloud, saying, This is my beloved Son:[c] hear him.[d]

36 And when the voice was past, Jesus was found alone. And they kept *it* close, and told no man in those days any of those things which they had seen.[e]

37 ¶ And it came to pass, that on the next day, when they were come down from the hill, much people met him.[f]

38 And behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son; for he is mine only child.[g]

39 And lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him, hardly departeth from him.

40 And I besought thy disciples to cast him out; and they could not.[h]

41 And Jesus answering said, O faithless and perverse generation,[i] how long shall I be with you, and suffer you?[j] Bring thy son hither.

42 And as he was yet a coming, the devil threw him down, and tare *him*. And Jesus rebuked the unclean spirit,[k] and healed the child, and delivered him again to his father.

43 ¶ And they were all amazed at the mighty power of God.[l] But while they wondered every one at all things which Jesus did, he said unto his disciples,

44 Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.[m]

45 But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.[n]

46 ¶ Then there arose a reasoning among them, which of them should be greatest.[o]

47 And Jesus, perceiving the thought of their heart, took a child, and set him by him,

48 And said unto them, Whosoever shall A. D. 31. receive this child in my name, receiveth me: and whosoever shall receive me, receiveth him that sent me:[p] for he that is least among you all, the same shall be great.[q]

49 ¶ And John answered and said, Master, we saw one casting out devils in thy name;[r] and we forbade him, because he followeth not with us.

50 And Jesus said unto him, Forbid *him* not: for he that is not against us is for us.[s]

51 ¶ And it came to pass, when the time was come that he should be received up,[t] he steadfastly set his face to go to Jerusalem,

52 And sent messengers before his face: and they went, and entered into a village of the Samaritans,[u] to make ready for him.

53 And they did not receive him, because his face was as though he would go to Jerusalem.

54 And when his disciples James and John saw *this*, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?[v]

55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

56 For the Son of man is not come to destroy men's lives, but to save *them*.[w] And they went to another village.

57 ¶ And it came to pass, that as they went in the way, a certain *man* said unto him, Lord, I will follow thee whithersoever thou goest.[x]

58 And Jesus said unto him, Foxes have holes, and birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

59 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.[y]

60 Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God.

61 And another also said, Lord, I will follow thee; but let me first go bid them farewell which are at home at my house.

62 And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

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[a] Psa. 27:4; 73:28. [b] Mark 10:38. [c] Matt. 3:17; 2 Pet. 1:17, 18. [d] Deut. 18:15; Acts 3:22. [e] Eccl. 3:7. [f] Matt. 17:14, etc.; Mark 9:17, etc. [g] Zech. 12:10. [h] Acts 19:13–16. [i] Deut. 32:5; Psa. 78:8. [j] John 20:27; Heb. 4:2. [k] Mark 1:27. [l] Psa. 139:14; Zech. 8:6. [m] 2 Sam. 21:14; Matt. 17:22. [n] Mark 9:32; ch. 2:50; 18:34. [o] Matt. 18:1, etc.; Mark 9:34, etc. [p] Matt. 10:40; John 12:44; 13:20. [q] Matt. 23:11, 12; ch. 14:11. [r] Num. 11:27–29 [s] Matt. 12:30; ch. 16:13. [t] Mark 16:19; Acts 1:2. [u] John 4:4. [v] 2 Kings 1:10, 12. [w] John 3:17; 12:47. [x] Matt. 8:19, etc. [y] 1 Kings 19:20.

have taken place in the night season, which will explain the statement of ver. 37, that they came down from the mount on the next day. While the Saviour was engaged in prayer, they slept; but they were awaked to behold his glory.

37–43. Lunatic healed. Matt. 17:14–21.

44. *These sayings;* the words of Jesus Christ, especially with regard to his death, which would shortly take place.

45. *Understood not;* they expected the Saviour would be a great worldly conqueror, and live for ever; and they did not understand how it could be that he would die.

46–50. Who should be greatest. Matt. 18:1–6.

51. *Received up;* into heaven. *Steadfastly set his face;* resolutely determined to go.

52. *Sent messengers;* in the original it is angels, which shows the manner in which this word angels is sometimes used in the Bible, meaning persons who are sent. *Make ready;* provide lodging and refreshment.

53. *His face was;* they saw that his purpose was to go to Jerusalem, and as they were great enemies to the Jews, to whom he was going, they would not entertain him.

54. *Saw this;* saw that the Samaritans would not entertain Christ. *Elias;* Elijah. 2 Kings 1:10–12.

62. *Having put his hand to the plough, and looking back;* the husbandman who puts his hands to the plough must keep them, and his eyes too, fixed upon it. If he looks back, as for example to converse with those behind him, his work will be poorly done. The Syrian plough, being light, required the weight of the ploughman's body on it to keep it in the furrow. If he looked off, it would start aside. So he who would be a worthy servant of Christ must give Him his whole heart and his whole time. *Fit for the kingdom of God;* fit for the ministry of Christ's gospel in his kingdom. Such was plainly the original application of these words. But they apply with equal force to every kind of service which Christ requires. No man who is not ready to leave all when Christ calls, is prepared to serve him on earth, or enjoy him in heaven.

INSTRUCTIONS.

1. The power and authority of ministers to preach the gospel and administer its ordinances, come from Jesus

A. D. 32.

CHAPTER X.

1 Christ sendeth out at once seventy disciples to work miracles, and to preach; 17 admonisheth them to be humble, and wherein to rejoice; 21 thanketh his Father for his grace; 23 magnifieth the happy estate of his church; 25 teacheth the lawyer how to attain eternal life, and to take every one for his neighbor that needeth his mercy; 41 reprehendeth Martha, and commendeth Mary her sister.

AFTER these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.[a]

2 Therefore said he unto them, The harvest truly *is* great,[b] but the laborers *are* few:[c] pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest.

3 Go your ways: behold, I send you forth as lambs among wolves.

4 Carry neither purse, nor scrip, nor shoes;[d] and salute no man by the way.[e]

5 And into whatsoever house ye enter, first say, Peace *be* to this house.

6 And if the son of peace be there,[f] your peace shall rest upon it:[g] if not, it shall turn to you again.

7 And in the same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire.[h] Go not from house to house.[i]

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you:[j]

9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.[k]

10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11 Even the very dust of your city, which cleaveth on us, we do wipe off against you:[l] notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you.

12 But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.

13 ¶ Woe unto thee, Chorazin! woe unto thee, Bethsaida![m] for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.[n]

14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

15 And thou, Capernaum, which art exalted to heaven,[o] shalt be thrust down to hell.[p]

16 He that heareth you, heareth me;[q] and he that despiseth you, despiseth me;[r] and he that despiseth me, despiseth him that sent me.[s]

17 ¶ And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

18 And he said unto them, I beheld Satan as lightning fall from heaven.[t]

19 Behold, I give unto you power to tread on serpents and scorpions,[u] and over all the power of the enemy: and nothing shall by any means hurt you.

a Matt. 10:1, etc.; Mark 6:7, etc. b Matt. 9:37; John 4:35. c 1 Cor. 3:9; 1 Tim. 5:17. d ch. 9:3, etc. e Gen. 24:33, 56; 2 Kings 4:29; Prov. 4:25. f Isa. 9:6. g 2 Thess. 3:16; Jas. 3:18. h 1 Cor. 9:4–14; 1 Tim. 5:18. i 1 Tim. 5:13. j 1 Cor. 10:27. k Matt. 3:2 l ch. 9:5. m Matt. 11:21, etc.

n Ezek. 3:6. o Isa. 14:13–15; Jer. 51:53; Amos 9:2, 3. p Ezek. 2:6; 31:18. q John 13:20. r Acts 5:4. s John 5:23. t Rev. 12:8, 9. u Mark 16:18; Acts 28:5.

Christ. On him they are dependent, and to him they should look for success in their work.

9. None are so high in authority or power as to be above the upbraidings of conscience; and none continue so long, or sink so low in wickedness, as permanently to stifle its voice. It may for a time appear to slumber, and then awake to whisper vengeance, or utter thunder-tones of wrath.

13. The inexhaustible fulness and all-sufficiency of the Saviour lay a permanent foundation for the peace and quietness of all who trust in him; and though destitute of resources in themselves, they may always find in him unfailing supplies.

23. To deny one's self some things for the sake of obtaining others more valuable, instead of lessening, greatly increases enjoyment. This, to be a follower of Christ, a person must do daily, and thus be daily promoting his highest good.

38. When disease fastens on a child, and all human aid fails, the privilege of applying to Christ with the assurance of his ability to help, is a blessing which awakens the gratitude, and will for ever call forth the praises of every pious parent.

51. Jesus Christ, when the time had come, was no less intent upon dying at Jerusalem than the Jews were on putting him to death. Their object was to show that he was not the Messiah, and thus to prevent the people from receiving him. His object was to die for their sins and the sins of the world; to show, with absolute certainty, that he was the Messiah, and lead unnumbered millions to believe in him, experience his salvation, and eternally adore him. Hence, before the time had come, he would not commit himself to them, and after it had come, he would let nothing hinder him from doing it.

60. The claims of Jesus Christ to immediate and unreserved obedience are supreme; and no earthly connections or engagements can justify any in delaying to give him the homage of their hearts and the service of their lives.

CHAPTER X.

1. *Other seventy;* in addition to the twelve whom he had before appointed. Chap. 9:1, 2. *Into every city and place;* in order to prepare the people for his coming.

2. *The harvest;* the need and opportunity of preaching the gospel. *Laborers;* preachers. Matt. 9:36–38.

3. *Lambs among wolves;* Matt. 10:16.

4. *Purse—scrip;* Matt. 10:9, 10. *Salute no man;* the mode of salutation then was more formal than now. He would not have them hindered by giving or receiving salutations, but would have them proceed directly to their work.

5–16. Instruction to the seventy disciples. Matthew 10:11–15, 40; 11:20–24.

6. *Son of peace be there;* a man of a peaceful spirit, who will kindly receive you, and to whom you may give the blessing of God's peace.

9. *The kingdom of God is come nigh unto you;* the opportunity is given to embrace the Messiah and experience his salvation.

17. *Subject unto us through thy name;* when, in reliance on thee, we command them to come out, they obey.

18. *I beheld Satan—fall from heaven;* the casting of Satan from heaven—probably with allusion to his original fall from heaven—means casting him out of his power over this world. Compare Rev. 12:7–9. This the Saviour saw from eternity in its beginning and completion. Every time that he encountered Satan, he overcame him; and the casting out of devils in his name was a sign and pledge that Satan, the prince of devils, shall, through the progress of His gospel, be finally cast out of all his power over this world.

19. *To tread on serpents and scorpions;* to tread on literal serpents and scorpions without harm, and to overcome wicked men, who are like serpents and scorpions in character. *Nothing shall by any means hurt you;* the chief reference of these words is to the spiritual victory which

20 Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.[a]

21 ¶ In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

22 *All things are delivered to me of my Father:[b] and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*.[c]

23 ¶ And he turned him unto *his* disciples, and said privately, Blessed *are* the eyes which see the things that ye see:

24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen *them;* and to hear those things which ye hear, and have not heard *them*.[d]

25 ¶ And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?[e]

26 He said unto him, What is written in the law? how readest thou?

27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind;[f] and thy neighbor as thyself.[g]

28 And he said unto him, Thou hast answered right: this do, and thou shalt live.[h]

29 But he, willing to justify himself,[i] said unto Jesus, And who is my neighbor?[j]

30 And Jesus answering said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead.

31 And by chance there came down a cer- A. D. 32.
tain priest that way: and when he saw him, he passed by on the other side.[k]

32 And likewise a Levite, when he was at the place, came and looked *on him*, and passed by on the other side.[l]

33 But a certain Samaritan,[m] as he journeyed, came where he was; and when he saw him, he had compassion *on him*,[n]

34 And went to *him*, and bound up his wounds,[o] pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow when he departed, he took out two pence,[†] and gave *them* to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.[p]

36 Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?

37 And he said, He that showed mercy on him.[q] Then said Jesus unto him, Go, and do thou likewise.

38 ¶ Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.[r]

39 And she had a sister called Mary, which also sat at Jesus' feet,[s] and heard his word.

40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41 And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:[t]

42 But one thing is needful;[u] and Mary hath chosen that good part, which shall not be taken away from her.

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[a] Exod. 32:32; Psa. 69:28; Isa. 4:3; Dan. 12:1; Phil. 4:3; Heb. 12:23; Rev. 13:8; 20:12; 21:27. * Many ancient copies add, *And turning to his disciples, he said.* [b] Matt. 28:18; John 3:35. [c] John 6:44, 46. [d] 1 Pet. 1:10. [e] Acts 16:30, 31; Gal. 3:18. [f] Deut. 6:5. [g] Lev. 19:18. [h] Lev. 18:5; Neh. 9:29; Ezek. 20:11, 21; Rom. 10:5; Gal. 3:12. [i] Job 32:2; ch. 16:15; Rom. 4:2; Gal. 3:11; Jas. 2:24. [j] Matt. 5:43, 44. [k] Psa. 38:11. [l] Psa. 109:25; Prov. 27:10. [m] John 4:9. [n] Exod. 2:6. [o] Psa. 147:3; Isa. 1:6. [†] See Matt. 20:2. [p] Prov. 19:17; ch. 14:14. [q] Prov. 14:21; Hos. 6:6; Mic. 6:8; Matt. 23:23. [r] John 11:1; 12:2, 3. [s] ch. 8:35; Acts 22:3. [t] Mark 4:19; ch. 21:34; 1 Cor. 7:32, 35. [u] Psa. 27:4; 73:25; Eccl. 12:13; Mark 8:36; ch. 18:22; 1 Cor. 13:3.

Christ gives his servants over all evil, of which the outward deliverances sometimes vouchsafed to them in this world are symbols and pledges. Compare Rom. 8:28, 37.

20. *Your names are written in heaven;* as heirs of eternal life.

21, 22. Things hid from the wise and prudent. Matt. 11:25–27.

23, 24. Things seen by the disciples. Matt. 13:16, 17.

25. *A certain lawyer;* one whose business it was to study, explain, and teach the divine law. *Tempted him;* put his wisdom to the test.

27, 28. Love to God and man. Matt. 22:37–40; Lev. 19:18; Deut. 6:4, 5.

29. *Justify himself;* maintain that he could not be condemned for having broken the divine law. *Who is my neighbor?* who is the person whom I am to love as myself?

30. *Jericho;* about twenty miles north-east of Jerusalem, and seven from the Jordan. *Fell among thieves;* more exactly, fell among robbers. The road from Jerusalem to Jericho led through a wilderness abounding in narrow and rocky passes, and was anciently, as now, infested with robbers.

31. *By chance;* without any design to help the Jew, or knowledge of his condition.

32. *A Levite;* the Levites assisted the priests in the services of the temple.

35. *Two pence;* in value about twenty-eight cents, or the price of two days' labor. Matt. 20:2. *The host;* the keeper of the inn.

36. *Was neighbor;* the ruler, who would have restricted the word neighbor to a very narrow circle of friends, is shown that all men whom he has the power of benefiting are his neighbors, and that he owes to all a debt of love and self-denial.

38. *A certain village;* Bethany. Matt. 21:17.

40. *Cumbered;* busily occupied. *Much serving;* in providing entertainment for her guests.

41. *Careful;* anxious, perplexed. *Many things;* with regard to this world.

42. *One thing is needful;* needful especially, above all other things. *That good part;* the favor of God, through love and obedience to his commands. *Not be taken away;* Job 17:9; John 4:14; 10:27–30.

INSTRUCTIONS.

1. When Christ is about to visit a place in mercy, he, in his providence, often prepares the way for it; and the manner in which the manifestations of his will are treated, shows the character of its inhabitants, and the way in which they will receive him.

12. Those who reject the gospel reject the Saviour; and the greater their light, if they do not improve it, the greater will be their guilt and the more dreadful their condemnation. Chap. 12:47, 48.

A. D. 33.

CHAPTER XI.

1 Christ teacheth to pray, and that instantly; 11 assuring that God so will give us good things. 14 He, casting out a dumb devil, rebuketh the blasphemous Pharisees; 28 and showeth who are blessed: 29 preacheth to the people, 37 and reprehendeth the outward show of holiness in the Pharisees, scribes, and lawyers.

AND it came to pass, that as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2 And he said unto them, When ye pray, say, Our Father which art in heaven,[a] Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

3 Give us day by day* our daily bread.

4 And forgive us our sins; for we also forgive every one that is indebted to us.[b] And lead us not into temptation; but deliver us from evil.

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

6 For a friend of mine in his journey† is come to me, and I have nothing to set before him:

7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee?

8 I say unto you, Though he will not rise and give him because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.[c]

9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.[d]

10 For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.

11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if *he ask* a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he offer‡ him a scorpion?

13 If ye then, being evil, know how to give good gifts unto your children; how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

14 And he was casting out a devil, and it was dumb.[e] And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.

15 But some of them said, He casteth out devils through Beelzebub§ the chief of the devils.

16 And others, tempting *him*, sought of him a sign from heaven.[f]

17 But he, knowing their thoughts,[g] said unto them, Every kingdom divided against itself is brought to desolation; and a house *divided* against a house falleth.[h]

18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.

19 And if I by Beelzebub cast out devils, by whom do your sons cast *them* out? therefore shall they be your judges.

20 But if I with the finger of God cast out devils,[i] no doubt the kingdom of God is come upon you.

21 When a strong man armed keepeth his palace, his goods are in peace:

22 But when a stronger than he shall come upon him, and overcome him,[j] he taketh from him all his armor wherein he trusted, and divideth his spoils.

23 He that is not with me is against me; and he that gathereth not with me scattereth.

24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.

25 And when he cometh, he findeth *it* swept and garnished.

26 Then goeth he, and taketh *to him* seven other spirits more wicked than himself; and they enter in, and dwell there: and the last *state* of that man is worse than the first.[k]

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a Matt. 6:9, etc. * Or, *for the day.* b Mark 11:25, 26. † Or, *out of his way.* c ch. 18:1–5. d Matt. 7:7; 21:22; John 15:7; Jas. 1:5; 1 John 3:22. ‡ Gr. *give.* e Matt. 9:32; 12:22, etc. § Gr. *Beelzebul*, and so ver. 18, 19.

f Matt. 12:38; 16:1. g John 2:25. h Matt. 12:25; Mark 3:24 i Exod. 8:19. j Isa. 53:12; Col. 2:15. k John 5:14; Heb. 6:4; 10:26, 27; 2 Pet. 2:20, 21.

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19. Christ is able to give his ministers all the aid which they need for the discharge of their duties. In his name and strength they may commence their work, and go on from conquering to conquer, till every knee shall bow, and every tongue confess that he is Lord, to the glory of God the Father.

26. The attention of those who inquire what they shall do to be saved, should be directed to the great fact, that by the works of the law they cannot be justified, and that the only way of salvation is through faith in Jesus Christ, who is "the end of the law for righteousness to every one that believeth."

33. The love which the law of God requires, leads those who have it to do good, not merely to their friends or countrymen, but, as they have opportunity, to all, in imitation of Him who makes his sun to rise on the evil and on the good, and sends his rain on the just and on the unjust, and "who, though he was rich, for our sakes became poor, that we through his poverty might be rich."

40. Though diligence in business and proper regard to family concerns are duties which should by no means be neglected, yet we may be so engrossed in them, and so troubled about them, as greatly to displease the Saviour, and injure ourselves. Our first regard should be for God, and our chief concern to learn and do his will. He will then so order his providence, that we never shall want any thing essential to our highest good.

CHAPTER XI.

2–4. The Lord's prayer. Matt. 6:9–13.

7. *Shut;* bolted, as the original word implies.

8. *Because of his importunity he will rise and give him;* the point of the parable is to show the power of importunity in prayer. If it prevails with selfish men, how much more with God, who loves his children, and takes pleasure in granting their requests.

9–13. Asking of God in prayer. Matt. 7:7–11.

9. *Ask, and it shall be given;* now comes the application of the parable. Be importunate in asking, seeking, and knocking at God's door, and you will be heard and answered. God often delays answering prayer, that he may try the faith and earnestness of the suppliant.

12. *Scorpion;* a poisonous reptile, with eight legs, eight eyes, and a sting in its tail, which inflicts great pain.

13. *Give the Holy Spirit;* this is the gift of gifts, including in itself all needed good.

14–23. Casting out devils by Beelzebub. Matt. 12:22–30.

24–26. Return of the unclean spirit. Matt. 12:43–45.

27 ¶ And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed *is* the womb that bare thee, and the paps which thou hast sucked.[a]

28 But he said, Yea, rather, blessed *are* they that hear the word of God, and keep it.[b]

29 ¶ And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.[c]

30 For as Jonas was a sign unto the Ninevites,[d] so shall also the Son of man be to this generation.

31 The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon;[e] and behold, a greater than Solomon *is* here.

32 The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas;[f] and behold, a greater than Jonas *is* here.

33 No man, when he hath lighted a candle, putteth *it* in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.[g]

34 The light of the body is the eye:[h] therefore when thine eye is single, thy whole body also is full of light; but when *thine eye* is evil,[i] thy body also *is* full of darkness.

35 Take heed therefore, that the light which is in thee be not darkness.

36 If thy whole body therefore *be* full of light,[j] having no part dark, the whole shall be full of light, as when the bright shining of a candle* doth give thee light.[k]

37 ¶ And as he spake, a certain Pharisee besought him to dine with him; and he went in, and sat down to meat.

38 And when the Pharisee saw *it*, he marvelled that he had not first washed before dinner.[l] A. D. 33.

39 And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter;[m] but your inward part is full of ravening and wickedness.[n]

40 *Ye* fools, did not he that made that which is without make that which is within also?

41 But rather give alms of such things as ye have;†[o] and behold, all things are clean unto you.

42 But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.[p]

43 Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.[q]

44 Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over *them* are not aware *of them*.[r]

45 Then answered one of the lawyers, and said unto him, Master, thus saying, thou reproachest us also.

46 And he said, Woe unto you also, *ye* lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.[s]

47 Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.

48 Truly ye bear witness that ye allow the deeds of your fathers:[t] for they indeed killed them,[u] and ye build their sepulchres.

49 Therefore also said the wisdom of God, I will send them prophets and apostles, and *some* of them they shall slay and persecute:

50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;[v]

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a Ch. 1:28, 48. b Psa. 119:1, 2; Matt. 7:21; ch. 8:21; Jas. 1:25. c Matt. 12:40, etc.; Mark 8:12. d Jonah 1:17; 2:10. e 1 Kings 10:1, etc. f Jonah 3:5, 10. g Matt. 5:15, etc.; Mark 4:21; ch. 8:16. h Matt. 6:22, etc. i Prov. 28:22; Mark 7:22. j Psa. 119:105; Prov. 6:23; Isa. 8:20; 2 Cor. 4:6. * Gr. *a candle by its bright burning.* k Prov. 4:18; 20:27. l Mark 7:3. m Matt. 23:25. n Titus 1:15. † Or, *as you are able.* o Isa. 58:7; ch. 12:33. p Matt. 23:23, 27. q Matt. 23:6; Mark 12:38. r Psa. 5:9. s Isa. 58:6. t Ezek. 18:19. u Heb. 11:35, 37. v Exod. 20:5; Jer. 51:56.

28. *Yea, rather, blessed;* the outward relation of Mary to Jesus as his mother was not so high a privilege, and did not confer such blessedness, as a believing and obedient spirit brings to the humblest of his disciples. How wrong, then, to exalt Mary to be an object of worship because of this outward relation.

29–32. A sign sought. Matt. 12:38–42; Mark 8:11, 12.

33–36. Candle under a bushel. Matt. 5:15; 6:22, 23.

36. *If thy whole body—full of light;* a clear view of spiritual things is to the soul what sight is to the body. It enables us to see clearly and correctly all truth that relates to God and Christ. Thus the soul becomes like a well-lighted chamber, having no dark corner.

38. *Washed;* in the original, baptized.

39. *And the Lord said;* this discourse at the Pharisee's table has much in common with that recorded in Matthew 23; but it was delivered on a different occasion. *Make clean;* cleanse by washing. Matt. 23:25, 26. *Ravening;* greedy violence.

40. *Fools;* they who mock God with outward forms merely, while inwardly full of impurity, are not only wicked, but most foolish. *Made that which is without—that which is within;* the argument is, that since God made the spirit as well as the outer man, he must require that also to be kept clean from pollution.

41. *Give alms of such things as ye have;* that is, according to our version, bestow your property, as you have means and opportunity, in deeds of love for Christ's sake, and you will be accepted of him. But we may better render, Give the things within as alms; the things, namely, within the cup and platter. Instead of spending your time in washing their outside, while "within they are full of extortion and excess," see that their contents are made clean by being devoted, in the fear of God, to men's good, and then the outside will be clean also. The cup and platter here represent covetous and rapacious men, whose souls are polluted by unrighteous gain. Let them begin by making their hearts clean, and then they need not be troubled about outward defilements.

43. *Uppermost seats—and greetings;* the most honorable places and public salutations. Matt. 23:6, 7.

44. *As graves which appear not;* so that men walking over them are polluted without knowing it. In Matt. 23:27, 28, there is a contrast between a fair outward appearance and inward abomination. Here the point is the carefulness of the Pharisees in hiding their wickedness.

45. *Reproachest us;* as being inwardly corrupt.

46–51. Sin and doom of the Pharisees. Matt. 23:4, 29–36.

49. *The wisdom of God;* as manifested in the words and works of Christ.

A. D. 33. 51 From the blood of Abel[a] unto the blood of Zacharias,[b] which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.[c]

52 Woe unto you, lawyers! for ye have taken away the key of knowledge:[d] ye entered not in yourselves, and them that were entering in ye hindered.*

53 And as he said these things unto them, the scribes and the Pharisees began to urge *him* vehemently, and to provoke him to speak of many things:[e]

54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.[f]

CHAPTER XII.

1 Christ preacheth to his disciples to avoid hypocrisy, and fearfulness in publishing his doctrine; 13 warneth the people to beware of covetousness, by the parable of the rich man who set up greater barns. 22 We must not be overcareful of earthly things, 31 but seek the kingdom of God, 33 give alms, 36 be ready at a knock to open to our Lord whensoever he cometh. 41 Christ's ministers are to see to their charge. 49 and look for persecution. 54 The people must take this time of grace, 58 because it is a fearful thing to die without reconciliation.

IN the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.[g]

2 For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.[h]

3 Therefore, whatsoever ye have spoken in darkness, shall be heard in the light; and that which ye have spoken in the ear in closets, shall be proclaimed upon the house-tops.

4 And I say unto you, my friends,[i] Be not afraid of them that kill the body, and after that have no more that they can do.

5 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him.[j]

6 Are not five sparrows sold for two farthings,[†] and not one of them is forgotten before God?

7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

8 Also I say unto you, Whosoever shall confess me before men,[k] him shall the Son of man also confess before the angels of God:[l]

9 But he that denieth me before men,[m] shall be denied before the angels of God.[n]

10 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven.[o]

11 And when they bring you unto the synagogues, and *unto* magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:[p]

12 For the Holy Ghost shall teach you in the same hour what ye ought to say.[q]

13 ¶ And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.[r]

14 And he said unto him, Man, who made me a judge or a divider over you?[s]

a Gen. 4:8. b 2 Chr. 24:20. c Jer. 7:28, 29. d Mal. 2:7. * Or, *forbade.* e 1 Cor. 13:5. f Mark 12:13. g Matt. 16:6, etc.; Mark 8:15, etc. h Matt. 10:27; Mark 4:22; ch. 8:17. i John 15:14. j Isa. 51:7–13; Matt. 10:28, etc. † See Matt. 10:29. k 1 Sam. 2:30; Psa. 119:46; 2 Tim. 2:12; Rev. 2:10. l Jude 21. m Acts 3:13, 14; Rev. 3:8. n Matt. 25:31. o Matt. 12:31; 1 John 5:16. p Matt. 10:19; Mark 13:11; ch. 21:14. q Acts 6:10; Acts 26. r Ezek. 33:31. s John 18:35.

52. *The key of knowledge;* they prevented the people from obtaining the true knowledge of Jesus as the Messiah. They would not believe in him themselves, and they hindered others.

INSTRUCTIONS.

1. All who are wise will earnestly desire to be taught rightly to pray, and will ask Jesus Christ to instruct them. This is a blessing which he delights to give, and with it is connected, in his providence and by his grace, all needed good. "Ask, and it shall be given you." Matt. 7:7.

13. God loves to have men pray for the greatest blessing he can bestow, the Holy Spirit, which he has promised to those who ask him. If any, therefore, do not receive it, and are not enlightened, sanctified, and saved, it is because they do not in faith and love ask for this blessing.

26. Wicked men reject the revealed truth of God, not because there is not sufficient evidence that it is truth, but because they are wicked, and the truth condemns them.

When men reject evidence which God gives, and seek such as he will not give, they grow more wicked, and their last state becomes worse than any which preceded it.

28. A disposition to hear the voice of God and obey it, is the greatest of blessings. Blessed as was the Virgin Mary on account of her being the mother of Jesus, more blessed, according to his decision, are all who believe on and obey him. Even Mary herself was more blessed as his believing and obedient disciple, than as his mother according to the flesh.

38. Great attention may be paid to outward forms and ceremonies, especially when men are taught to depend on them for salvation, and yet their hearts be abominably wicked. All such dependence is vain. To be accepted of God, men must give him their hearts, and must manifest this by obeying him and doing good, as they have opportunity, to their fellow-men.

52. To hinder men from obtaining that knowledge which God has revealed in his word, is a great sin, and one which exposes all who against light continue in it, to an awfully aggravated condemnation.

CHAPTER XII.

1. *In the mean time;* while he was delivering his discourse to the Pharisees. *The leaven of the Pharisees;* hypocrisy, the great sin of the Pharisees, which, like leaven, mingled itself with and corrupted all their religious services.

2. *For there is nothing covered;* the Saviour shows the folly of hypocrisy from the consideration that every thing will at last be made known.

4–12. *Be not afraid;* a very common form of hypocrisy has always been dissimulation and the denial of Christ through fear of man. Compare John 12:42, 43. The Saviour, therefore, next warns his disciples against this sin, because, first, men can do us no real harm, while God can destroy both soul and body in hell, verses 4, 5; because, secondly, God, who watches over the sparrows, will protect his faithful servants, ver. 6, 7; because, thirdly, if we deny Christ here, he will deny us hereafter, ver. 8, 9. He then warns his disciples against the blasphemy of the Holy Ghost, a sin in which the denial of Christ might end, ver. 10; and against anxiety in respect to their defence when brought before magistrates, ver. 11, 12.

13. *Speak to my brother;* he wished to make use of the Saviour's authority and influence to increase his own estate, as some men now value religion simply from its worldly advantages.

15 And he said unto them, Take heed, and beware of covetousness:[a] for a man's life consisteth not in the abundance of the things which he possesseth.[b]

16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.[c]

19 And I will say to my soul, Soul, thou hast much goods laid up for many years;[d] take thine ease, eat, drink, *and* be merry.[e]

20 But God said unto him, *Thou* fool, this night thy soul shall be required of thee:*[f] then whose shall those things be, which thou hast provided?[g]

21 So *is* he that layeth up treasure for himself,[h] and is not rich toward God.[i]

22 ¶ And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

23 The life is more than meat, and the body *is more* than raiment.[j]

24 Consider the ravens:[k] for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them. How much more are ye better than the fowls?

25 And which of you with taking thought can add to his stature one cubit?

26 If ye then be not able to do that thing which is least, why take ye thought for the rest?

27 Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

28 If then God so clothe the grass, which is today in the field, and to-morrow is cast into the oven; how much more *will he clothe* you, O ye of little faith? A. D. 33.

29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.†

30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

31 But rather seek ye the kingdom of God;[l] and all these things shall be added unto you.[m]

32 Fear not, little flock;[n] for it is your Father's good pleasure to give you the kingdom.[o]

33 ¶ Sell that ye have, and give alms;[p] provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.[q]

34 For where your treasure is, there will your heart be also.

35 ¶ Let your loins be girded about,[r] and *your* lights burning;[s]

36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

37 Blessed *are* those servants, whom the lord when he cometh shall find watching:[t] verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants.

39 And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.[u]

40 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.[v]

41 ¶ Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

42 And the Lord said, Who then is that faithful and wise steward, whom *his* lord shall make ruler

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a 1 Tim. 6:7–10. b Job 2:4; Matt. 6:25. c Jas. 4:15, 16. d Psa. 49:18. e Eccl. 11:9; 1 Cor. 15:32; Jas. 5:5. * Or, *do they require thy soul.* f Job 20:20–23; 27:8; Psa. 52:7; Jas. 4:14. g Psa. 39:6; 49:16, 17; Jer. 17:11. h Hab. 2:9. i ver. 33; 1 Tim. 6:18; Jas. 2:5. j Matt. 6:25, etc. k Job 38:41; Psa. 147:9. † Or, *live not in careful suspense.* l Matt. 6:33. m Psa. 34:10; Isa. 33:16; Rom. 8:31, 32. n Isa. 40:11; John 10:27, 28. o Matt. 25:34; John 18:36; Heb. 12:28; Jas. 2:5; 2 Pet. 1:11; Rev. 1:6; 22:5. p Matt. 19:21; Acts 2:45; 4:34. q Matt. 6:20; 1 Tim. 6:19. r Eph. 6:14; 1 Pet. 1:13. s Matt. 25:1, 13. t Matt. 24:46, etc. u 1 Thess. 5:2; 2 Pet. 3:10; Rev. 3:3; 16:15. v ch. 21:34, 36.

15. *Covetousness;* over-anxiety and selfish greediness for earthly things. *Consisteth not;* neither the length, usefulness, and happiness of a man's life in this world, nor his eternal life hereafter, depend upon the amount of his earthly possessions.

20. *Thy soul shall be required;* thou shalt die, and thy soul shall be required to go to judgment and give an account of its deeds while in the body.

21. *That layeth up treasure for himself;* lives supremely for himself, not for God, which was the great sin charged upon this man.

22–31. Taking thought for the morrow. Matt. 6:25–34.

25. *Add to his stature one cubit;* see note on Matt. 6:27.

32. *The kingdom;* of heavenly glory. Matt. 3:2.

33. *Give alms;* use your wealth in doing good, and then you make it impossible that it should be lost; for the treasure which is given to the poor in Christ's name, is given to Christ, and he will lay it up for us in heaven. *Bags which wax not old;* heavenly purses to contain heavenly treasures. Let that which you regard as your chief good be in heaven. Your hearts will then be heavenly, and your treasure and blessedness be eternal.

35–46. The faithful servant. Matt. 24:42–51.

35. *Let your loins be girded;* the girding up of the loins was a preparation for action. Be ready for duty. *Your lights burning;* be always watchful.

36. *When he will return from the wedding;* either his own wedding, in which he is the bridegroom, or the wedding of a friend. Weddings were attended in the night; and servants were accustomed to sit up and wait for their master's coming, that on his arrival they might immediately open the doors. So our Lord told his disciples to watch, and proceeded to point out the blessedness of those who should do so. Matt. 25:1–13.

37. *Come forth and serve them;* he will greatly honor and bless them.

38. *Second watch;* from nine in the evening to twelve. *Third watch;* from twelve to three in the morning.

39. *Good man of the house;* master of the house.

41. *Unto us, or even to all?* is it meant for us, as thine apostles, or for all men? Our Lord, in his answer, speaks of a steward set over his master's household, thus intimating that the parable has its highest reference to the ministers and rulers of his church; but shows at the close, ver. 48, that it applies to every one according to the measure of his knowledge and of the duties laid upon him.

A. D. 33. over his household, to give *them their* portion of meat in due season?[a]

43 Blessed *is* that servant, whom his lord when he cometh shall find so doing.[b]

44 Of a truth I say unto you, that he will make him ruler over all that he hath.

45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the men-servants and maidens, and to eat and drink, and to be drunken;[c]

46 The lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will cut him in sunder,* and will appoint him his portion with the unbelievers.[d]

47 And that servant which knew his lord's will, and prepared not *himself*, neither did according to his will,[e] shall be beaten with many *stripes*.[f]

48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*.[g] For unto whomsoever much is given, of him shall be much required;[h] and to whom men have committed much, of him they will ask the more.[i]

49 ¶ I am come to send fire on the earth; and what will I, if it be already kindled?

50 But I have a baptism to be baptized with; and how am I straitened† till it be accomplished!

51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division.[j]

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.[k]

54 ¶ And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.[l]

55 And when *ye see* the south wind blow, ye say, There will be heat; and it cometh to pass.

56 *Ye* hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?

57 Yea, and why even of yourselves judge ye not what is right?[m]

58 ¶ When thou goest with thine adversary to the magistrate,[n] *as thou art* in the way,[o] give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

59 I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.[‡]

CHAPTER XIII.

1 Christ preacheth repentance upon the punishment of the Galileans, and others. 6 The fruitless fig-tree may not stand. 11 He healeth the crooked woman; 18 showeth the powerful working of the word in the hearts of his chosen, by the parable of the grain of mustard-seed, and of leaven; 24 exhorteth to enter in at the strait gate, 31 and reproveth Herod and Jerusalem.

THERE were present at that season some that told him of the Galileans,[p] whose blood Pilate had mingled with their sacrifices.[q]

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a 1 Cor. 4:2. b ver. 37. c Matt. 22:6. * Or, *cut him off*. d Psa. 37:9; 94:14. e Jas. 4:17 f Deut. 25:2. g Acts 17:30. h Lev. 5:17; John 15:22; 1 Tim. 1:13. i 1 Tim. 6:20. † Or, *pained*. j Matt. 10:34. k Mic. 7:6.

l Matt. 16:2, etc. m 1 Cor. 11:14. n Matt. 5:25. o Isa. 55:6. ‡ See Mark 12:42. p Acts 5:37. q Lam. 2:20.

49. *To send fire;* in the same sense in which he came to send a sword. Matt. 10:34. Fire and sword are emblems of contention, distress, and ruin: not that this was the object of Christ's coming, or the tendency and proper effect of his gospel, but it would be the effect of the opposition which wicked men would make to it. *What will I, if it be already kindled?* did he regret the publication of the gospel, or would he desist from it on account of the contention it would occasion? No; he desired its publication, and that, as soon as practicable, it might be universal.

50. *A baptism;* extreme suffering which he must pass through before the gospel could be fully published. *Straitened;* oppressed in spirit, in view of the sufferings which were before him.

51. *Rather division;* Christ came to send divisions in the same sense in which he came to send fire and sword. His gospel would not produce divisions, but men's opposition to it would. Ver. 19; Matt. 10:34–36.

54. *Out of the west;* from the Mediterranean sea, which lay west of Judea.

55. *The south wind;* from the hot and sultry deserts of Arabia and Egypt.

56. *This time;* the indications of the presence of the Messiah.

57. *Even of yourselves;* under the guidance of your own consciences enlightened by God's word. *Judge—what is right;* make a true judgment respecting the signs of the times and my claims to be the Messiah. Why not do this before you are summoned to God's judgment-seat to have him decide the question against you?

58. *When thou goest with thine adversary;* literally, For when thou goest with thine adversary; the word "for" connecting this verse immediately with the preceding. Under the figure of a man summoned by his adversary to appear before the magistrate, our Lord, in concluding this series of addresses, solemnly warns his hearers to be reconciled to God, who is both their adversary and their judge, while they are on the way to his judgment-seat, by acknowledging the claims of his Son Jesus Christ. Thus they can obtain pardon and eternal life; but if they refuse this, at God's bar the very last mite will be demanded of them; and as they will have nothing to pay, they must lie in the prison of despair for ever. *Give diligence that thou mayest be delivered from him;* by acknowledging of thyself his just claims, and satisfying them. This will be judging of one's self what is right.

INSTRUCTIONS.

1. Men should be especially careful to be at heart in all things honest, upright, and sincere, and to act from good motives; they should be more desirous of being right in the sight of God, than of appearing to be right in the sight of men.

16. In providing for happiness, men should act, not for time merely, but for eternity, that, at whatever moment they may be called from earth, they may go to, and not from, their treasures.

20. In trusting to riches for that happiness which can come only from God; in depending upon long life, when death may come this night; and in laying up treasure on earth, and not in heaven, men act the part of fools.

22. Those who have that fear of God which leads them to avoid what displeases him, have no reason to fear any thing else. In him they may trust for whatever they need, and he has promised that, in the best way and time, he will supply them.

49. Opposition to the best things often produces the greatest mischiefs. But no good thing, rightly done, is to be charged with any of the evils which opposition to it occasions.

54. Were men as quick to discern, and as wise to judge,

2 And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?

3 I tell you, Nay: but, except ye repent, ye shall all likewise perish.[a]

4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners* above all men that dwelt in Jerusalem?

5 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

6 ¶ He spake also this parable: A certain *man* had a fig-tree planted in his vineyard;[b] and he came and sought fruit thereon, and found none.[c]

7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none: cut it down;[d] why cumbereth it the ground?

8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung *it:*[e]

9 And if it bear fruit, *well:* and if not, *then* after that thou shalt cut it down.[f]

10 And he was teaching in one of the synagogues on the sabbath.

11 And behold, there was a woman which had a spirit of infirmity eighteen years,[g] and was bowed together, and could in no wise lift up *herself.*

12 And when Jesus saw her, he called *her to him,* and said unto her, Woman, thou art loosed from thine infirmity.[h]

13 And he laid *his* hands on her: and immediately she was made straight, and glorified God.[i]

14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath-day,[j] and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath-day.[k]

15 The Lord then answered him and said, *Thou* hypocrite,[l] doth not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering? A. D. 33.[m]

16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath-day?[n]

17 And when he had said these things, all his adversaries were ashamed:[o] and all the people rejoiced for all the glorious things that were done by him.[p]

18 ¶ Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?[q]

19 It is like a grain of mustard-seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

20 And again he said, Whereunto shall I liken the kingdom of God?

21 It is like leaven, which a woman took and hid in three measures† of meal, till the whole was leavened.

22 And he went through the cities and villages teaching, and journeying towards Jerusalem.

23 Then said one unto him, Lord, are there few that be saved? And he said unto them,

24 ¶ Strive to enter in at the strait gate:[r] for many, I say unto you, will seek to enter in, and shall not be able.[s]

25 When once the master of the house is risen up,[t] and hath shut to the door,[u] and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us;[v] and he shall answer and say unto you, I know you not whence ye are:

26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

27 But he shall say, I tell you, I know you not whence ye are;[w] depart from me, all *ye* workers of iniquity.[x]

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a Acts 3:19; Rev. 2:21, 22. * Or, *debtors.* b Isa. 5:1, etc.; Matt. 21:19. c John 15:16; Gal. 5:22; Phil. 4:17. d Exod. 32:10. e Psa. 106:23; 2 Pet. 3:9. f John 15:2; Heb. 6:8. g Psa. 6:2. h Joel 3:10 i Mark 16:18; Acts 9:17. j Matt. 12:10; Mark 3:2; ch. 6:7; 14:3; John 5:16. k Exod. 20:9. l Prov. 11:9; Matt. 7:5; 23:13, 28; ch. 12:1. m ch. 14:5. n ch. 19:9. o Isa. 45:24; 1 Pet. 3:16. p Exod. 15:11; Psa. 111:3; Isa. 4:2. q Matt. 13:31; Mark 4:30, etc. † See Matt. 13:33. r Matt. 7:13. s John 7:34; 8:21; Rom. 9:31. t Psa. 32:6; Isa. 55:6. u Matt. 25:10. v ch. 6:46. w Matt. 7:22, 23; 25:12, 41. x Psa. 6:8; 101:8.

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in spiritual as they are in temporal things, and did they as earnestly and perseveringly pursue them, they might all, through grace, become rich for eternity. But while they know that to obtain temporal good they must be awake and active, must exercise judgment, lay plans, and diligently pursue them, they often hope to obtain eternal good without thought, plan, or effort.

CHAPTER XIII.

3. *I tell you, Nay;* sudden death is no evidence of peculiar wickedness; but death in any form is the effect of sin, and should remind us that we must repent of it, and be delivered from its power, or we shall perish.

4. *Tower in Siloam;* probably in the wall of Jerusalem, near the south-east corner, where was the pool of Siloam. See comment on John 9:7.

11. *A spirit of infirmity;* a spirit that kept her bowed together; for her infirmity is ascribed to the power of Satan, ver. 16.

15. *Hypocrite;* he condemned Jesus for relieving on the Sabbath an infirm woman, who had suffered for eighteen years, when he would himself perform more labor for the relief of an animal from thirst for a single day.

16. *A daughter of Abraham;* a descendant of Abraham, and possessing his faith. *Whom Satan hath bound—loosed;* the allusion is to the loosing of an animal from the stall, ver. 15. Satan has bound down this woman as an ox or ass is bound to the stall.

18–21. Parables of the mustard-seed and leaven. Matt. 18:31–33.

24. *Strive;* in the original, agonize, make immediate and strenuous effort. *Strait gate;* difficult entrance of the way of life. Matt. 7:13, 14. *Shall not be able;* they do not seek in season, nor in a proper way. Thus the Saviour answers the question virtually, though not directly.

25. *The master—shut to the door;* the reference is to the shutting of the door at a feast, after which none can be admitted. Compare Matt. 25:10–12. The meaning is, that the day of grace is limited, and after it is closed, none who have continued to neglect it can obtain salvation. *I know you not;* he did not know them as his friends, because they had never been such.

26. *We have eaten and drunk in thy presence;* they rely on their outward relation to Christ; but he teaches them that this can be of no avail to those who have not kept his commandments.

A. D. 33. 28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out.[a]

29 And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God.[b]

30 And behold, there are last which shall be first, and there are first which shall be last.[c]

31 ¶ The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence; for Herod will kill thee.

32 And he said unto them, Go ye, and tell that fox,[d] Behold, I cast out devils, and I do cures to-day and to-morrow, and the third *day* I shall be perfected.[e]

33 Nevertheless, I must walk to-day, and to-morrow, and the *day* following: for it cannot be that a prophet perish out of Jerusalem.

34 O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen *doth gather* her brood under *her* wings, and ye would not![f]

35 Behold, your house is left unto you desolate:[g] and verily I say unto you, Ye shall not see me, until *the time* come when ye shall say, Blessed *is* he that cometh in the name of the Lord.[h]

a Matt. 8:12; 13:42; 21:51. b Rev. 7:9, 10. c Matt. 19:30. d Zeph. 3:3. e Heb. 2.10. f Matt. 23:37. g Lev. 26:31, 32; Psa. 69:25; Isa. 1:7; 5:5, 6; Dan. 9:27; Mic. 3:12. h ch. 19:38; John 12:13. i Psa. 37:32; Isa. 29:20, 21; Jer. 20:10, 11. j ch. 13:14. k ch. 13:15. l Prov. 25:6, 7.

29. *Sit down in the kingdom of God;* literally, recline in the kingdom of God, as at a joyous feast.

30. *Last—first—first—last;* these solemn words have a twofold fulfilment. First, in this world: the scribes and Pharisees stood first in God's kingdom as to their outward position and privileges; but by rejecting Christ, they made themselves last, while the publicans and sinners and the gentile nations, whom they despised, by receiving him, became first; and so it has often been since. Secondly, in the world to come, where many that have stood high in reputation and outward privileges will be thrust down to hell, and many that have here been despised and persecuted will be exalted to glory everlasting.

32. *That fox;* sly, subtle, mischievous man. *To-day and to-morrow;* a short time. *I shall be perfected;* shall have completed my work.

33. *I must walk;* act openly for a few days, then go up to Jerusalem, and die. *It cannot be;* this is an instance of the manner in which the word *cannot* is sometimes used in the Bible, as describing what is not common, what is difficult, and will not take place. *Out of Jerusalem;* here the great council of the Jewish nation and the Roman governor held their courts; here criminals were tried; and here most of the prophets who had been murdered were put to death.

34, 35. Lamentation over Jerusalem. Matt. 23:37–39.

INSTRUCTIONS.

2. The visible dealings of Providence with men in this world are no certain indications of their real character; but are suited to teach them the evil of sin, and the necessity of forsaking it, the certainty of death, and the wisdom as well as duty of being at all times prepared for it.

9. If those who enjoy the means of grace neglect them, and bring forth no fruits of holiness, God, in due time, will remove all such blessings from them, and leave them to endless barrenness and death.

16. Jesus Christ delights to bless those who habitually attend public worship. Though Satan may have bound them in chains of sin for many years, Christ is able and willing to deliver them. He often shows this on the Sabbath in the house of God.

CHAPTER XIV.

2 Christ healeth the dropsy on the sabbath; 7 teacheth humility; 12 to feast the poor: 16 under the parable of the great supper, showeth how worldly-minded men, who contemn the word of God, shall be shut out of heaven. 25 Those who will be his disciples, to bear their cross must make their accounts aforehand, lest with shame they revolt from him afterward, 34 and become altogether unprofitable, like salt that hath lost his savor.

AND it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched him.[i]

2 And behold, there was a certain man before him which had the dropsy.

3 And Jesus answering, spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day?[j]

4 And they held their peace. And he took *him*, and healed him, and let him go;

5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath-day?[k]

6 And they could not answer him again to these things.

7 ¶ And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,

8 When thou art bidden of any *man* to a wedding, sit not down in the highest room;[l] lest a more honorable man than thou be bidden of him;

19. Divine grace in the heart may at first be small and feeble; men may hardly be able to perceive it; but by a proper use of the means, under the influences of the Holy Spirit, it will increase till its manifestations shall become visible to all.

24. The striving of men to enter the way of life, is the means by which God enables them to do it; while the neglect of this till death, renders it certain that they will never enter it, or take a step towards heaven.

29. The salvation of men does not depend upon either their outward position or the number or variety of their privileges, but upon the manner in which they improve them. Many who have had small advantages, and have moreover been despised and neglected, will be saved, because they have faithfully improved their opportunities; while others, who have had great advantages but neglected them, will be lost. Thus the contrast between men's standing in this world and in the world to come will be, in many cases, inconceivably great.

34. The persevering wickedness of sinners greatly grieved the Lord Jesus Christ. He would gladly have received them, and given them his salvation; but they refused to accept it, and thus became the guilty authors of their own destruction.

CHAPTER XIV.

1. *On the Sabbath;* Jesus Christ was on a journey, and had no home. It was proper that he should take food where he was invited. He went to take such refreshment as his physical wants on that day required, and to do good to those who might be present. This affords no justification to visiting, or making dining-parties on the Sabbath. *They watched him;* to see if he would not do something for which they might accuse him.

3. *Answering;* he replied to their thoughts by the question which he put to them.

5, 6. Healing on the Sabbath. Matt. 12:11, 12.

7. *He put forth a parable;* showing the importance of humility.

8. *Highest room;* most honorable place at the table, where the principal personages reclined.

9 And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

10 But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

11 For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.[a]

12 ¶ Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbors;[b] lest they also bid thee again, and a recompense be made thee.

13 But when thou makest a feast, call the poor, the maimed, the lame, the blind:[c]

14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

15 ¶ And when one of them that sat at meat with him heard these things, he said unto him, Blessed *is* he that shall eat bread in the kingdom of God.[d]

16 Then said he unto him, A certain man made a great supper,[e] and bade many:[f]

17 And sent his servant at supper-time to say to them that were bidden, Come; for all things are now ready.[g]

18 And they all with one *consent* began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it:[h] I pray thee have me excused.

19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20 And another said, I have married a wife, and therefore I cannot come.[i] A.D. 33.

21 So that servant came, and showed his lord these things. Then the master of the house being angry,[j] said to his servant, Go out quickly into the streets and lanes of the city,[k] and bring in hither the poor,[l] and the maimed, and the halt, and the blind.[m]

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.[n]

23 And the lord said unto the servant, Go out into the highways and hedges, and compel *them* to come in,[o] that my house may be filled.

24 For I say unto you, That none of those men which were bidden shall taste of my supper.[p]

25 ¶ And there went great multitudes with him: and he turned, and said unto them,

26 If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters,[q] yea, and his own life also,[r] he cannot be my disciple.

27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.[s]

28 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish *it*?[t]

29 Lest haply, after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock him,

30 Saying, This man began to build, and was not able to finish.[u]

31 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?[v]

32 Or else, while the other is yet a great way

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a 1 Sam. 15:17; Job 22:29; Psa. 18:27; Prov. 15:33; 29:23; Matt. 23:12; ch. 18:14; Jas. 4:6; 1 Pet. 5:5. b Prov. 22:16. c Neh. 8:10, 12 d Rev. 19:9. e Matt. 22:2, etc. f Isa. 25:6, 7. g Prov. 9:2, 5; Song 5:1; Isa. 55:1, 2. h ch. 8:14. i ver. 26; 1 Cor. 7:33. j Psa. 2:12. k Rev. 22:17. l 1 Sam. 2:8; Psa. 113:7, 8. m Psa. 38:7; Isa. 33:23; 35:6. n Psa. 103:6; 130:7. o Psa. 110:3. p Prov. 1:24; Matt. 21:43; Heb. 12:25. q Deut. 33:9; Matt. 10:37. r Acts 20:24; Rev. 12:11. s Matt. 16:24; Mark 8:34; ch. 9:23; 2 Tim. 3:12. t Prov. 24:27. u Heb. 6:11. v Prov. 20:18.

10. *Have worship;* receive honor.

11. *Whosoever exalteth himself;* is proud, and seeks to be honored above others. *Shall be abased;* by God. *He that humbleth himself;* who is humble, and shows it in his conduct. *Shall be exalted;* honored; raised to higher dignity and influence. Prov. 16:18, 19; Matt. 5:3; 11:29; 18:4; 23:12; James 4:6. This proverb is abundantly illustrated in God's dealings with men in this world, but will have its highest fulfilment in the world to come.

13. *Call the poor;* do good to the needy who cannot reward you.

14. *The resurrection of the just;* when God shall reward those who for his sake have done good, without the hope of any earthly recompense.

15. *Eat bread in the kingdom of God;* enjoy its blessings. See Matt. 3:2.

16. *A great supper;* representing the rich and abundant provisions of the gospel.

17. *To them that were bidden;* to them that were regularly invited. These represent here the Jews, to whom the gospel was first offered, especially the scribes and Pharisees. *Come; for all things are now ready;* the invitation to those who hear the gospel to partake of its blessings.

18. *To make excuse;* showing the unwillingness of men to accept the offers of salvation. *I must needs;* literally, I have a necessity. This shows the manner in which *necessity* is sometimes used in the Bible to express a strong desire.

20. *I cannot come;* that is, he did not wish to come. He chose not to do it.

21. *Angry;* because those who were bidden slighted his invitation by neglecting his feast for totally inadequate reasons. *Streets and lanes of the city;* the dwelling-places of the poor and disabled, who here represent the publicans and sinners.

22. *Yet there is room;* however many may partake of the blessings of salvation, there are enough for all others; and all to whom the gospel is preached, are urged to partake of them.

23. *The highways and hedges;* lying without the city, by which is signified the calling of the Gentiles. *Compel them;* not by force, but by persuasion, by earnest, persevering entreaty.

24. *None of those men—taste of my supper;* a solemn announcement of the coming rejection of the Jews as a nation for their unbelief. But the words apply in all their force to the multitudes now in Christian lands who despise and neglect the gospel, while converts from among the heathen nations are multiplied.

25. *Great multitudes with him;* without any suitable apprehension of the self-denial which his service would require of them.

26. *Hate not;* if he be not willing for my sake to leave father and mother. Matt. 10:37.

28. *A tower;* a high building, erected for observation and defence.

32. *Ambassage;* persons sent from one government to another, to represent the interests of their country. The point of this and the preceding comparison is, that they

A. D. 33. off, he sendeth an ambassage, and desireth conditions of peace.

33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.[a]

34 ¶ Salt *is* good: but if the salt have lost his savor, wherewith shall it be seasoned?[b]

35 It is neither fit for the land, nor yet for the dunghill; *but* men cast it out.[c] He that hath ears to hear, let him hear.

CHAPTER XV.

1 The parable of the lost sheep; 8 of the piece of silver; 11 and of the prodigal son.

THEN drew near unto him all the publicans and sinners for to hear him.[d]

2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.[e]

3 ¶ And he spake this parable unto them, saying,

4 What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?[f]

5 And when he hath found *it*, he layeth *it* on his shoulders, rejoicing.

6 And when he cometh home, he calleth together *his* friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost.[g]

7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.[h]

8 ¶ Either what woman having ten pieces of silver,* if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it?*

9 And when she hath found *it*, she calleth *her* friends and *her* neighbors together, saying, Rejoice with me; for I have found the piece which I had lost.

10 Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.[i]

11 ¶ And he said, A certain man had two sons:

12 And the younger of them said to *his* father, Father, give me the portion of goods that falleth *to me.* And he divided unto them *his* living.[j]

13 And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.[k]

15 And he went and joined himself to a citizen

[a] Phil. 3:7, 8. [b] Matt. 5:13; Mark 9:50. [c] John 15:6 [d] Matt. 9:10, etc. [e] Acts 11:3; 1 Cor. 5:9–11; Gal. 2:12. [f] Matt. 18:12. [g] Psa. 119:176; 1 Pet. 2:25. [h] ch. 5:32. * Gr. *drachma*, here translated *a piece of silver*, is the eighth part of an ounce, of the value of 14 cents 4 mills, and is equal to the Roman penny; see Matt. 18:28. [i] Ezek. 18:23, 32; 33:11; Acts 11:18; Phile. 15, 16. [j] Mark 12:14. [k] Amos 8:11, 12.

who undertake Christ's service should count the cost beforehand.

33. *Forsaketh not all;* all that stands in the way of duty—all that would hinder a man from doing the known will of God.

34. *Salt is good;* to season provisions, and preserve them from putrefaction. In the present connection, salt means divine grace manifested in a spirit of self-denial for Christ's sake. This brings salvation to its possessor and to others. *If the salt have lost his savor;* its saltness; if holy self-denial has given place to worldliness and self-indulgence. *Seasoned?* its saltness be restored.

35. *For the land—the dunghill;* for being sown to fertilize the soil, nor for being mingled with the dunghill. So a professed follower of Christ, who has lost His spirit, is of no value to the church here, and has no fitness for admission to heaven hereafter. Let all worldly-minded disciples hear this.

INSTRUCTIONS.

5. We should form the habit of drawing spiritual instruction from the common occurrences of life; and in our social intercourse, as well as in our religious efforts, should endeavor to do good to our fellow-men.

11. The indulgence and display of pride indicate great wickedness of heart, and are sure precursors of coming abasement; while the cultivation and manifestation of humility are evidences of greatness, and harbingers of coming glory.

14. Genuine benevolence will lead those who have it to do good for goodness' sake, rather than for any expected reward; and the less the recompense which it receives in this world, the greater may be its gracious reward in the world to come.

17. Jesus Christ has provided, and freely offers, the richest and most abundant blessings. All excuses which men make for not accepting them are vain and wicked.

24. God is angry with men who will not accept of his salvation, and be for ever happy; and when for ever miserable, they will see that no part of the blame attaches to him, but that it all belongs to themselves.

CHAPTER XV.

1. Publicans and sinners. Matt. 9:10.

2. *Murmured;* found fault with him for associating with vicious persons, or permitting them to approach him. He therefore spoke three parables, showing that God receives and rejoices over sinners who return to him, however wicked they have been; and that it was highly proper that the Saviour of sinners should do the same.

3. *He spake this parable;* the three parables of this chapter contain each a vindication of the Saviour's conduct in receiving publicans and sinners. The point of them all is, that not what is safe, but what is lost, is the just occasion of labor in finding and joy upon recovery. We are not to infer from ver. 7 that there are any who were never lost and never need repentance. The Saviour simply reasons with the Pharisees upon common principles, as much as to say, If, as you think, you are safe within God's fold, why blame me for my solicitude to find and save the lost?

4–7. The lost sheep. Matt. 18:11–14.

7. *Joy shall be in heaven;* as there is joy in heaven over the repentance of sinners, it was proper that Christ should associate with them, for the purpose of promoting their repentance. *Ninety and nine just persons;* there is more joy in heaven over one who repents and turns to God, than over many who have never sinned and need no repentance, or who, having sinned, think that they need none.

8–10. This parable is another illustration of the same truth.

12. *The younger;* he represents openly wicked persons, such as the "publicans and sinners;" as the elder son does the Pharisees, "who trusted in themselves that they were righteous, and despised others." *His living;* literally, the living, that is, the estate in his hands. He paid over to the younger son his portion, but reserved in his own hands the elder son's portion.

15. *To feed swine;* this was considered a very degrading employment, and to a Jew was especially odious. Lev. 11:7; Deut. 14:8.

of that country; and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with the husks that the swine did eat:[a] and no man gave unto him.

17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19 And am no more worthy to be called thy son:[b] make me as one of thy hired servants.

20 And he arose, and came to his father. But when he was yet a great way off,[c] his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against heaven,[d] and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth the best robe, and put *it* on him;[e] and put a ring on his hand, and shoes on *his* feet:

23 And bring hither the fatted calf, and kill *it;* and let us eat, and be merry:

24 For this my son was dead,[f] and is alive again;[g] he was lost, and is found.[h] And they began to be merry.

25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing.[i]

26 And he called one of the servants, and A. D. 33. asked what these things meant.

27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 And he was angry,[j] and would not go in: therefore came his father out, and entreated him.

29 And he answering, said to *his* father, Lo, these many years do I serve thee,[k] neither transgressed I at any time thy commandment;[l] and yet thou never gavest me a kid, that I might make merry with my friends:

30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31 And he said unto him, Son, thou art ever with me,[m] and all that I have is thine.

32 It was meet that we should make merry,[n] and be glad:[o] for this thy brother was dead, and is alive again; and was lost, and is found.[p]

CHAPTER XVI.

1 The parable of the unjust steward. 14 Christ reproveth the hypocrisy of the covetous Pharisees. 19 The rich glutton, and Lazarus the beggar.

AND he said also unto his disciples, There was a certain rich man which had a steward; and the same was accused unto him that he had wasted his goods.

2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy

[a] Psa. 73:22; Isa. 44:20; Hos. 12:1. [b] Psa. 32:5. [c] Acts 2:39; Eph. 2:13, 17. [d] Psa. 51:4. [e] Zech. 3:3–5. [f] ver. 32; Eph. 2:1; 5:14; Rev. 3:1. [g] Rom. 6:11, 13. [h] Ezek. 34:4–16; ch. 19:10. [i] Psa. 30:11; 126:1, 2.

[j] Jonah 4:1–3; Rom. 10:19. [k] Isa. 65:5; ch. 18:11. [l] Phil. 3:6. [m] Rom. 9:4; 11:1. [n] Jonah 4:10, 11. [o] Psa. 51:8; Isa. 35:10. [p] ver. 24.

16. *Husks;* large pods growing on the carob-tree. They have a sweetish pulp, and small seeds like beans. Swine are fed on them, and poor people sometimes eat them.

17. *Came to himself;* came to have just views of things.

18. *Against heaven;* against God as well as against his father.

20. *Ran and fell on his neck;* this represents the readiness with which God receives returning sinners.

23. *Be merry;* be joyful and happy; literally, eating, let us rejoice.

24. *My son was dead—lost;* he was dead to excellence and to happiness, and dead as to being the means of either to his father's house. He was lost to goodness, to duty, and to heaven. *Alive—found;* he has returned with right feelings to his father and friends, and is a source of rich enjoyment to himself and them. Who, not lost to goodness, would not be partaker of their joy?

25. *His elder son;* he represents the scribes and Pharisees, who found fault with Jesus for receiving and kindly treating sinners who came to him. *Music and dancing;* expressions of joy.

30. *This thy son;* an expression of scorn and pride. He refuses to say, This my brother. *Devoured thy living;* squandered the property assigned to him.

31. *Thou art ever with me;* so that thou hast the full enjoyment of the portion of the estate reserved for thee. *All that I have is thine;* the younger son having received his portion of the estate, what remained would be now enjoyed by the other son, and fall to him when the father had done with it.

32. *It was meet;* suitable, proper. Had the elder son felt right, he would have thought so; and instead of murmuring, would have partaken of the joy. So with the scribes and Pharisees: had they felt right, instead of murmuring at Christ for receiving penitent sinners, they would have rejoiced with him and all the good on earth and in heaven, with exceeding joy.

INSTRUCTIONS.

2. Murmuring when sinners come to Christ, and uneasiness at his reception of them, are evidences of a selfish, wicked spirit, which, without a great change, can never join in the employment or partake of the bliss of heaven.

10. As God, angels, and all holy beings rejoice at the repentance of sinners, all who repent, and all who are successful in leading others to repent, are increasing the happiness of heaven.

12. Wicked men wish to have their concerns in their own hands. They would rather choose and direct their course, than have God do it for them. This is setting up their wisdom and goodness above his, and will end in sad disappointment.

17. Men must feel that they are lost, before they will be found; and unless they believe that away from God they will perish, they will never return to him. Nor, if they do believe this, will they ever return to him till they steadfastly resolve to do it.

20. To be saved, men must not only resolve, but they must return to God; taking all the blame and shame of their departure to themselves, and ascribing righteousness to him, they must surrender all their interests for time and eternity to his care, guidance, and disposal.

22. When in humility and penitence men return to God, trusting in Jesus Christ for what they need, he rejoices to receive them with exceeding great joy; and notwithstanding all their transgressions he pardons them freely, and bestows upon them the blessings of his salvation.

CHAPTER XVI.

1. *There was a certain rich man;* in this parable our Lord teaches the necessity of spiritual wisdom and forethought in providing for the world to come by an example of worldly shrewdness. Its immediate reference is to the use which God requires us, as his stewards, to make of the property which he entrusts to us. But it includes all

A. D. 33. stewardship;[a] for thou mayest be no longer steward.

3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.

4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

5 So he called every one of his lord's debtors *unto him*, and said unto the first, How much owest thou unto my lord?

6 And he said, A hundred measures* of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou? And he said, A hundred measures† of wheat. And he said unto him, Take thy bill, and write fourscore.

8 And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.[b]

9 And I say unto you, Make to yourselves friends of the mammon‡ of unrighteousness; that when ye fail, they may receive you into everlasting habitations.[c]

10 He that is faithful in that which is least, is faithful also in much: and he that is unjust in the least, is unjust also in much.[d]

11 If therefore ye have not been faithful in the unrighteous mammon,‡ who will commit to your trust the true *riches?*

12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

13 ¶ No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.[e]

14 And the Pharisees also, who were covetous,[f] heard all these things: and they derided him.

15 And he said unto them, Ye are they which justify yourselves before men;[g] but God knoweth your hearts:[h] for that which is highly esteemed among men is abomination in the sight of God.[i]

16 The law and the prophets *were* until John:[j] since that time the kingdom of God is preached, and every man presseth into it.

17 And it is easier for heaven and earth to pass, than one tittle of the law to fail.[k]

18 Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from *her* husband, committeth adultery.[l]

19 ¶ There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

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[a] Ch. 12:42; 1 Cor. 4:2; 1 Tim. 4:14; 1 Pet. 4:10. * The word *batos* in the original contains nine gallons three quarts; see Ezek. 45:10–14. † The word here interpreted *a measure*, in the original contains about fourteen bushels and two quarts. [b] John 12:36; Eph. 5:8. ‡ Or, *riches*. [c] Eccl. 11:1; 1 Tim. 6:18, 19. [d] Matt. 25:21, 23. [e] Josh. 24:15; Matt. 6:24. [f] Matt. 23:14. [g] ch. 10:29. [h] Psa. 7:9; Jer. 17:10. [i] Prov. 16:5; Mal. 3:15. [j] Matt. 11:12, 13. [k] Psa. 102:26; Isa. 40:8; 51:6. [l] Matt. 5:32; 1 Cor. 7:10, 11.

other gifts and opportunities of doing good. *Steward;* one intrusted with property, to be used according to the will of its owner.

3. *Said within himself;* he thought. *I cannot dig;* work at any servile labor.

6. *Thy bill;* thy writing. *Write fifty;* by allowing the debtor to alter his bill and diminish it one half, the steward hoped to gain his favor, and thus, in time of need, to secure his aid.

7. *Fourscore;* eighty.

8. *The lord;* the master of the steward. *Commended;* not his injustice, but his sagacity. *Done wisely;* acted shrewdly; manifested forethought and skill. *Children of this world;* those who seek earthly things as their chief good. *Wiser than the children of light;* more sagacious in the selection, and more skilful in the application of means to obtain temporal, than Christians are to obtain eternal good.

9. *Of the mammon of unrighteousness;* by the right use of it, as the original implies. Mammon is a Chaldee word signifying riches. It is here called the mammon of unrighteousness, as being with unrighteous men the great object of pursuit, and too commonly sought, moreover, by unrighteous means. *That when ye fail;* are discharged from your stewardship by death. *They may receive you;* that is, the friends whom you have made by bestowing your property in deeds of love and mercy. Our Saviour uses the words, "they may receive you," in allusion to the steward's language, "they may receive me into their houses." They do not receive us by any right or authority of their own, for this belongs to Christ alone; but they welcome us to heaven and bear witness to our deeds of mercy, as being the evidence and fruit of that "faith which worketh by love." Compare the remarkable passage in Matt. 25:34–46.

10. *Faithful;* as God's steward. *In that which is least;* our Saviour teaches that it is not the quantity committed to us that God will regard, but our fidelity in using it; and that our disposition is as thoroughly tried by a small as by a large amount of property or influence.

11. *Unrighteous mammon;* worldly things. *True riches;* heavenly treasures—satisfying, eternal good.

12. *Not been faithful;* if not honest as stewards in what God committed to you for time, no one will give you heavenly riches for eternity.

13. *God and mammon;* Matt. 6:24.

14. *Derided him;* because of the doctrine contained in the preceding discourse, in which he taught that all our wealth belongs to God, and that to obtain heaven, we must faithfully use it in his service, and that too with undivided love and devotion.

15. *Justify yourselves;* you pretend before men to be just and good, and are by them highly esteemed; but God, who sees your hearts, abhors and condemns your hypocrisy and worldliness.

16. *Were until John;* see notes on Matt. 11:12, 13. *Every man;* the Saviour alludes to the fact that the despised publicans and sinners are pressing into the kingdom of heaven, while the proud Pharisees reject it.

17. *One tittle of the law to fail;* he shows that the gospel—the kingdom of heaven which he has come to establish—does not relax the strictness of the divine law. Of this he gives, in the next verse, an instance.

18. *Putteth away his wife, and marrieth another;* the Saviour here connects covetousness with licentiousness, both being sins of the Pharisees growing out of the common root of worldliness, and both excluding men from the kingdom of heaven.

19–31. To illustrate the folly, guilt, and ruin of being dishonest towards God and employing what he gives only in self-indulgence, our Saviour gave this account of the rich man and Lazarus.

19. *Clothed in purple;* an indication of great wealth. *Fared sumptuously;* lived in a luxurious and costly manner.

20. *Beggar;* literally, a poor man. *Laid at his gate;* there

21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom:[a] the rich man also died, and was buried;[b]

23 And in hell he lifted up his eyes,[c] being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24 And he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue;[d] for I am tormented in this flame.[e]

25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things,[f] and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

26 And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence.[g]

27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29 Abraham saith unto him, They have Moses and the prophets;[h] let them hear them.

30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31 And he said unto him, If they hear not Moses and the prophets,[i] neither will they be persuaded, though one rose from the dead.[j]

a Matt. 8:11. b Prov. 14:32. c Rev. 14:10, 11. d Zech. 14:12. e Isa. 66:24; Mark 9:44, etc. f Job 21:13; Psa. 73:12–19; ch. 6:24. g Ezek. 28:24. h Isa. 34:16; John 5:39. i 2 Cor. 4:3. j John 12:10, 11.

CHAPTER XVII. A. D. 33.

1 Christ teacheth to avoid occasions of offence. 3 One to forgive another. 6 The power of faith. 7 How we are bound to God, and not he to us. 11 He healeth ten lepers. 22 Of the kingdom of God, and the coming of the Son of man.

THEN said he unto the disciples, It is impossible but that offences will come:[k] but woe *unto him* through whom they come!

2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

3 ¶ Take heed to yourselves: If thy brother trespass against thee, rebuke him;[l] and if he repent, forgive him.

4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.[m]

5 And the apostles said unto the Lord, Increase our faith.[n]

6 And the Lord said, If ye had faith as a grain of mustard-seed, ye might say unto this sycamine-tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.[o]

7 But which of you, having a servant ploughing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9 Doth he thank that servant because he did the things that were commanded him? I trow not.

10 So likewise ye, when ye shall have done all those things which are commanded you, say, We

Mark 9:42. l Lev. 19:17. m Matt. 6:12, 14; Col. 3:13. n Heb. 12:2. o Matt. 17:20; 21:21; Mark 9:23; 11:23.

was then no public provision for the poor, and, when disabled, they were often laid at the gates of the rich, that they might receive aid.

22. *Abraham's bosom;* a common expression among the Jews for the rest and bliss of heaven.

24. *Father Abraham, have mercy on me;* this shows that he was a Jew, or one of Abraham's descendants. This is the only instance mentioned in Scripture of any one praying to a departed spirit, and he gained nothing by it but an increase of torment. Prayer is an act of religious worship, and the command of Jehovah is, "Thou shalt worship the Lord thy God, and him only shalt thou serve." Matt. 4:10.

25. *Good things;* wealth, honor, and pleasure. *Evil things;* poverty, contempt, and distress.

26. *Neither can they pass;* there can be no interchange of places between those in heaven and those in hell.

29. *They have Moses and the prophets;* the Old Testament scriptures.

31. *Neither will they be persuaded;* persuaded to repent.

INSTRUCTIONS.

2. Riches and all the blessings which men possess come from God and belong to him. With them men, as his stewards, are intrusted for a season. For the use of them they must give account, and they will be treated according to their works.

11. To be happy hereafter, men must be honest towards God here. If they continue knowingly to rob him of what he gives them on earth, he will never bestow on them the riches of heaven.

19. A man's condition in this world is no certain criterion of his character. A wicked man may be rich and surrounded with all the comforts and luxuries of life, while a good man may be poor, afflicted, and helpless. He may want even that which is squandered by the wicked on their dogs.

22. Good men and bad must die. But their souls will live after death, in heaven or hell, according to their character. An impassable barrier will divide them. Those in heaven cannot help those in hell, and none from hell can ever ascend to heaven.

25. The faculty of memory is a great blessing; but men may so conduct in this world that the exercise of it will for ever torment them in the world to come.

29. Great and momentous truths are revealed by God in the Bible. If men who have the Bible and the preaching of the gospel are not led, under the influence of the Spirit, to believe, no other means would be availing; but they will be left to pursue their chosen course of wickedness to the place of endless torment.

CHAPTER XVII.

1. *Impossible;* such is the wickedness of men, that they will commit sin, and tempt others to sin. Matt. 18:6, 7; Mark 9:41, 42.

3, 4. Forgiveness. Matt. 18:15–22.

5. *Increase our faith;* see note on Matt. 17:20.

6. *Sycamine;* the same as sycamore. Matt. 17:20.

7–10. These verses inculcate the duty of obedience, patience, and humility; that after all the disciples had done or would do, their reward must be of grace, not of debt.

7. *By and by;* rather, immediately. The meaning is, he will not at once direct him to take his meal, but will have him wait till he has first served his master.

9. *I trow not;* think not.

A. D. 33. are unprofitable servants:[a] we have done that which was our duty to do.

11 ¶ And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.[b]

12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:[c]

13 And they lifted up *their* voices, and said, Jesus, Master, have mercy on us.

14 And when he saw *them*, he said unto them, Go show yourselves unto the priests.[d] And it came to pass, that, as they went, they were cleansed.[e]

15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,[f]

16 And fell down on *his* face at his feet, giving him thanks: and he was a Samaritan.[g]

17 And Jesus answering said, Were there not ten cleansed? but where *are* the nine?

18 There are not found that returned to give glory to God, save this stranger.[h]

19 And he said unto him, Arise, go thy way: thy faith hath made thee whole.[i]

20 ¶ And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:*

21 Neither shall they say, Lo here! or, Lo there! for behold, the kingdom of God is within you.†[j]

22 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see *it*.[k]

23 And they shall say to you, See here; or, See there: go not after *them*, nor follow *them*.[l]

24 For as the lightning, that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven; so shall also the Son of man be in his day.

25 But first must he suffer many things, and be rejected of this generation.[m]

26 And as it was in the days of Noe,[n] so shall it be also in the days of the Son of man.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all.[o]

30 Even thus shall it be in the day when the Son of man is revealed.[p]

31 In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

32 Remember Lot's wife.[q]

33 Whosoever shall seek to save his life, shall lose it; and whosoever shall lose his life, shall preserve it.[r]

34 I tell you, in that night there shall be two *men* in one bed; the one shall be taken, and the other shall be left.[s]

35 Two *women* shall be grinding together; the one shall be taken, and the other left.

36 Two *men* shall be in the field; the one shall be taken, and the other left.‡

37 And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body *is*, thither will the eagles be gathered together.[t]

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a Job 22:3; 35:7; Psa. 16:2, 3; Isa. 64:6; Rom. 11:35; 1 Cor. 9:16, 17. b ch. 9:51, 52; John 4:4. c Lev. 13:46. d Lev. 13:2; 14:3; Matt. 8:4; ch. 5:14. e 2 Kings 5:14; Isa. 65:21. f Psa. 30:1, 2. g John 4:39–42. h Psa. 106:13. i Matt. 9:22. * Or, *with outward show.* † Or, *among you;* John 1:26. j Rom. 14:17. k Matt. 9:15. l Matt. 24:23, etc.; Mark 13:21; ch. 21:8. m Mark 8:31; ch. 9:22. n Gen. 7:11, 23. o Gen. 19:23, 24. p 2 Thess. 1:7. q Gen. 19:26. r Matt. 16:25; Mark 8:35; ch. 9:24; John 12:25. s Matt. 24:40, 41. ‡ Verse 36 is wanting in most Greek copies. t Job 39:30; Matt. 24:28.

12. *Stood afar off;* lepers were not allowed to dwell with or come near to persons in health. Matt. 8:2–4; Lev. 13:46; Num. 5:2, 3.

14. *Show yourselves unto the priests;* to obtain their testimony that they were really cured, and might be again admitted into society. *Cleansed;* healed.

18. *This stranger;* a foreigner, as were the Samaritans, and not a Jew. In this transaction the Lord saw foreshadowed the bringing in of the Gentiles to his church.

19. *Thy faith hath made thee whole;* his confidence in Christ was the means, and the power of Christ the cause of his cure.

20. *Kingdom of God;* the reign of the Messiah. Matt. 3:2. *Not with observation;* not with outward pomp and display, so that you can mark its progress, as you would that of an army, and say of it, "Lo here!" or, "Lo there!"

21. *Within you;* the true reign of Christ is in the hearts of men, and it had already begun among them.

22. *One of the days of the Son of man;* he refers to the awful calamities about to come on the Jewish nation for their rejection of himself, when the unbelieving multitudes, who had rejected their true Messiah, would in vain wait and pray for the Messiah of their own imaginations; and even his disciples would desire the return of one of those blessed days when their Master was with them. At that time false Christs would appear, and they might be tempted to follow them; but he warned them not to do it.

23. *See here, or See there;* to witness the works of these pretended Messiahs. Matt. 24:23–27.

24. *In his day;* the day when Christ shall come to destroy his enemies, deliver his friends, and establish his kingdom. There is the same double reference here to Christ's providential coming to destroy the city and temple, and to his second personal coming, which has been noticed in the notes to Matthew, chap. 24. It will be like the lightning, which fills the heavens from one end to the other with its brightness.

25. *Suffer many things;* Mark 8:31.

26–31. Christ's coming. Matt. 24:17, 18, 37–39; Gen. 19:23–25.

32. *Lot's wife;* she lost her life by disobeying God's command. Gen. 19:17, 26. So, if men do not follow Christ's directions, they will perish.

33. *Seek to save his life;* by disobeying the will of Christ. This declaration was fulfilled at the destruction of Jerusalem by the Romans, in respect to the temporal life of the Christians; and it will be fulfilled at the last day in its highest sense, in respect to the eternal life of all believers, even though they may have been slain for Christ's sake. Matt. 10:39.

34–36. *One shall be taken;* Matt. 24:40, 41.

37. *Where, Lord?* where will such calamities come? *Wheresoever the body is;* wherever the unbelieving Jews are, there will their destroyers be upon them, as eagles upon their prey. Matt. 24:28.

INSTRUCTIONS.

1. Men may be so wicked as to make it certain that they will commit great sins, and strongly tempt others to sin;

CHAPTER XVIII.

3 Of the importunate widow. 9 Of the Pharisee and the publican. 15 Children brought to Christ. 18 A ruler that would follow Christ, but is hindered by his riches. 28 The reward of them that leave all for his sake. 31 He foreshoweth his death, 35 and restoreth a blind man to his sight.

AND he spake a parable unto them *to this end*, that men ought always to pray, and not to faint.[a]

2 Saying, There was in a city* a judge, which feared not God, neither regarded man:

3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man,

5 Yet, because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

6 And the Lord said, Hear what the unjust judge saith.

7 And shall not God avenge his own elect,[b] which cry day and night unto him, though he bear long with them?

8 I tell you that he will avenge them speedily.[c] Nevertheless, when the Son of man cometh, shall he find faith on the earth?[d]

9 And he spake this parable unto certain which trusted in themselves that they were righteous,† and despised others:[e]

10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*,[f] extortioners, unjust, adulterers, or even as this publican.

12 I fast twice in the week, I give tithes of all that I possess.

13 And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast,[g] saying, God be merciful to me a sinner. A. D. 33.

14 I tell you, this man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.[h]

15 ¶ And they brought unto him also infants, that he would touch them:[i] but when *his* disciples saw *it*, they rebuked them.

16 But Jesus called them *unto him*, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.[j]

18 ¶ And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?[k]

19 And Jesus said unto him, Why callest thou me good? none *is* good, save one, *that is*, God.

20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor thy father and thy mother.[l]

21 And he said, All these have I kept from my youth up.

22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven:[m] and come, follow me.

23 And when he heard this, he was very sorrowful: for he was very rich.

24 And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God![n]

25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

26 And they that heard *it* said, Who then can be saved?

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a Psa. 65:2; 102:17; ch. 11:8; 21:36; Rom. 12:12; Eph. 6:18; Phil. 4:6. * Gr. *in a certain city.* b Rev. 6:10. c Psa. 40:5; Heb. 10:37; 2 Pet. 3:8, 9. d Matt. 24:12. † Or, *as being righteous.* e ch. 10:29. f Isa. 65:5; Rev. 3:17. g Jer. 31:19. h Job 22:29; Matt. 23:12. i Matt. 19:13; Mark 10:13, etc. j Psa. 131:2; Mark 10:15; 1 Pet. 1:14. k Matt. 19:16, etc.; Mark 10:17, etc. l Exod. 20:12-16; Deut 5:16-20; Rom. 13:9. m Matt. 6:19, 20; 1 Tim. 6:19. n Prov. 11:28; 1 Tim. 6:9.

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and yet that certainty not diminish their responsibility or lessen their guilt.

5. To do their duty, all men need an increase of faith; and as Christ is the author and finisher of faith, all should habitually look to him for this inestimable gift. Heb. 12:2.

10. No man ever did or ever can do for God more than He requires; and no mere man ever did his whole duty. Of course, no man can perform works of supererogation, that is, more than enough to save himself; he cannot do enough to insure his own salvation, nor can he ever be saved except through the grace of God in Jesus Christ.

18. However great or numerous the temporal favors God bestows upon men, few comparatively give him the glory—and those, only through the riches of divine grace.

34. Faith in Christ is the great characteristic of a saint, and the want of it, of a sinner. This makes a mighty difference in their character, condition, and prospects. Though they live in the same family, work in the same field, or sleep in the same bed, one, believing Christ, is led to follow his directions and be saved; the other, not believing him, neglects his directions, and is lost.

CHAPTER XVIII.

1. *Always;* habitually, perseveringly. *Not to faint;* not to be discouraged, or cease to pray.

3. *Avenge me of mine adversary;* by attending to my suit, and compelling him to do me justice.

6. *Hear;* attend and receive the instruction which this case affords.

7. *Shall not God avenge his own elect;* the argument is from the less to the greater. If importunity had such power with an unjust judge, who cared not for the poor widow's cause, how much more shall God, the just judge, who tenderly cares for his people, vindicate and deliver them from their foes? *Cry day and night;* pray daily, habitually. *Though he bear long;* though for a long time he delays to answer.

8. *He will avenge them speedily;* though the time may seem long to them, it is still short; for it is not delayed a moment beyond the proper hour. See 2 Peter 3:8, 9. *Cometh;* to avenge his elect. *Shall he find faith;* an intimation that God's delay will try the faith of even his true disciples.

12. *Tithes;* a tenth part.

13. *Afar off;* at the outer side of the temple, far from the holy place, as not worthy to approach it. *Smote upon his breast;* in token of his distress in view of his sins.

14. *Justified;* approved and accepted. Chap. 14:11.

15–30. Children brought to Christ—the rich ruler. Matt. 19:13–30.

A. D. 33. 27 And he said, The things which are impossible with men, are possible with God.[a]

28 ¶ Then Peter said, Lo, we have left all, and followed thee.

29 And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,[b]

30 Who shall not receive manifold more in this present time, and in the world to come life everlasting.[c]

31 ¶ Then he took *unto him* the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.[d]

32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on:

33 And they shall scourge *him*, and put him to death; and the third day he shall rise again.[e]

34 And they understood none of these things:[f] and this saying was hid from them, neither knew they the things which were spoken.

35 ¶ And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way-side begging:[g]

36 And hearing the multitude pass by, he asked what it meant.

37 And they told him, that Jesus of Nazareth passeth by.

38 And he cried, saying, Jesus, *thou* son of David, have mercy on me.[h]

39 And they which went before rebuked him, that he should hold his peace: but he cried so much the more, *Thou* son of David, have mercy on me.[i]

40 And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him,

41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

42 And Jesus said unto him, Receive thy sight: thy faith hath saved thee.[j]

43 And immediately he received his sight,[k] and followed him, glorifying God:[l] and all the people, when they saw *it*, gave praise unto God.

CHAPTER XIX.

1 Of Zaccheus a publican. 11 The ten pieces of money. 28 Christ rideth into Jerusalem with triumph; 41 weepeth over it; 45 driveth the buyers and sellers out of the temple; 47 teaching daily in it. The rulers would have destroyed him, but for fear of the people.

AND *Jesus* entered and passed through Jericho.[m]

2 And behold, *there was* a man named Zaccheus, which was the chief among the publicans, and he was rich.

3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a sycamore-tree to see him; for he was to pass that *way*.

5 And when Jesus came to the place, he looked up, and saw him,[n] and said unto him, Zaccheus, make haste, and come down; for to-day I must abide at thy house.[o]

6 And he made haste, and came down, and received him joyfully.

7 And when they saw *it*, they all murmured, saying, that he was gone to be guest with a man that is a sinner.[p]

8 And Zaccheus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor;[q] and if I have taken any thing from any man by false accusation,[r] I restore *him* fourfold.[s]

9 And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham.[t]

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a Jer. 32:17; Zech. 8:6; ch. 1:37. b Deut. 33:9. c Rev. 2:10. d Psa. 22; Isa. 53. e Matt. 27:2; ch. 23:1; John 18:28; Acts 3:13. f Mark 9:32; John 12:16. g Matt. 20:29, etc.; Mark 10:46, etc. h Psa. 62:12. i Psa. 141:1. j ch. 17:19. k Psa. 30:2. l ch. 5:26; Acts 4:21; 11:18; Gal. 1:24.

m Josh. 6:26; 1 Kings 16:34. n Psa. 139:1–3. o John 14:23; Rev. 3:20. p Matt. 9:11; ch. 5:30. q Psa. 41:1. r Exod. 20:16; ch. 3:14. s Exod. 22:1; 2 Sam. 12:6. t ch. 13:16.

31–33. Christ foretells his death. Matt. 20:17–19.

31. *All things that are written by the prophets;* those who in the Old Testament had foretold his death. Dan. 9:25–27; Isa. 53:3–10.

34. *Understood none of these things;* the things concerning his death, of which he had spoken. They supposed that the Messiah would be a great temporal prince, and reign for ever. Their wishes for this, and their expectations of it, were so strong that they did not believe or apprehend the meaning of what he had said. Matt. 16:21–23; 20:17–19.

35. *As he was come nigh unto Jericho;* was near to, or in the vicinity of Jericho. Matthew and Mark say that it was as he departed from or went out of Jericho. Matthew also says that there were two blind men: Mark and Luke mention but one, probably because he was the most distinguished and best known. Matthew 20:29–34; Mark 10:46–52.

INSTRUCTIONS.

1. No man fulfils his obligations to God or to himself who is not in the habit of daily prayer, and who is not sincere in his supplications for himself and his fellowmen.

9. A high opinion of our own goodness in comparison with that of others, and a disposition to exalt ourselves, are exceedingly offensive to God; while a deep conviction of our own unworthiness, hearty contrition for sin, and humble supplication for mercy, are his delight.

15. Infants are not too young to need a Saviour; parents should feel this, and in faith implore for them his grace. He died to redeem them, and delights to have all parents seek for their children the blessings of his salvation.

22. Christ, in his providence, tries the hearts of men, and gives them opportunity to see themselves, and to manifest to others whether they love him supremely. If they do, and show this by giving up whatever is incompatible with his will, they greatly increase their present enjoyment, and secure eternal life.

34. Desire has great influence on belief. It is exceedingly difficult to make men correctly apprehend and cordially believe what they are opposed to; while they readily understand and easily believe what they wish to have true.

CHAPTER XIX.

3. *The press;* the great crowd of people.

8. *False accusation;* charging a man, and taking from him more than he owed. *Fourfold;* four times as much. Exod. 22:1; Num. 5:6, 7.

9. *He also is a son of Abraham;* by outward descent, and has also the faith of Abraham.

10 For the Son of man is come to seek and to save that which was lost.[a]

11 ¶ And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.[b]

12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.[c]

13 And he called his ten servants, and delivered them ten pounds,[*] and said unto them, Occupy till I come.

14 But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us.[d]

15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money,[†] that he might know how much every man had gained by trading.

16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little,[e] have thou authority over ten cities.

18 And the second came, saying, Lord, thy pound hath gained five pounds.

19 And he said likewise to him, Be thou also over five cities.

20 And another came, saying, Lord, behold, *here is* thy pound, which I have kept laid up in a napkin:

21 For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

22 And he saith unto him, Out of thine own mouth will I judge thee, *thou* wicked servant.[f] Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?[g] A. D. 33.

24 And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds.

25 (And they said unto him, Lord, he hath ten pounds.)

26 For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.[h]

27 But those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me.[i]

28 ¶ And when he had thus spoken, he went before, ascending up to Jerusalem.

29 And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called *the mount* of Olives, he sent two of his disciples,

30 Saying, Go ye into the village over against *you;* in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring *him hither.*[j]

31 And if any man ask you, Why do ye loose *him?* thus shall ye say unto him, Because the Lord hath need of him.[k]

32 And they that were sent went their way, and found even as he had said unto them.

33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

34 And they said, The Lord hath need of him.

35 And they brought him to Jesus: and they cast their garments upon the colt,[l] and they set Jesus thereon.[m]

36 And as he went, they spread their clothes in the way.

37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise

[a] Ezek. 34:16; Matt. 8:11; Rom. 5:6. [b] Acts 1:6. [c] Matt. 25:14, etc.; Mark 13:34. [*] Gr. *mina*, here translated *a pound*, is twelve ounces and a half, which, at 115 5-13 cents the ounce, is 14 dollars 42 cents 3 mills. [d] John 1:11; 15:18. [†] Gr. *silver*, and so ver. 23. [e] ch. 16:10. [f] 2 Sam. 1:16; Job 15:6; Matt. 12:37; 22:12; Rom. 3:19. [g] Rom. 2:4, 5. [h] Matt. 13:12; 25:29; Mark 4:25; ch. 8:18. [i] Psa. 2:4, 5, 9; 21:8, 9; Isa. 66:6, 14; Nah. 1:2, 8; Heb. 10:13. [j] Matt. 21:1, etc.; Mark 11:1, etc. [k] Psa. 50:10. [l] 2 Kings 9:13. [m] John 12:14.

10. *That which was lost;* Matt. 18:11.

11. *The kingdom of God should immediately appear;* they thought that when Christ should enter Jerusalem he would proclaim himself king, deliver them from the Romans, and raise them to great earthly renown. To correct this idea, and give them right views of his kingdom, Christ spoke the following parable, which has some striking points of agreement with that recorded in Matt. 25:14–30, but also differs from it in some essential particulars. There, different sums are intrusted to the servants, "to every man according to his several ability," and the same fidelity and success receive the same reward; the idea being, that God considers not the amount intrusted to his servants, but the use they make of it. Here, the point is, that God will bestow upon his servants rewards proportioned to their diligence in his service, and for this reason the difference in the amount of gifts is not made account of, but all receive the one pound.

12. *A certain nobleman;* this represented Jesus Christ. By his going to a far country is represented his ascending into heaven, which he must do before he would establish his kingdom on earth.

13. *Ten pounds;* the gifts and opportunities of doing good with which he intrusts men. *Occupy;* use in a right manner.

14. *His citizens;* the Jews. John 1:11.

20. *A napkin;* a towel or cloth.

21. *An austere man;* hard in his dealings, harsh, and cruel. *Reapest that thou didst not sow;* unreasonable, requiring too much, and taking what did not belong to him.

22. *Out of thine own mouth;* from thine own statement. Thou knewest that I should require a strict account of the use of what I gave; why didst thou not prepare to return to me what is justly my due?

23. *The bank;* a place of safe-keeping and profitable use. *Usury;* lawful interest, as the term then implied. Matt. 25:27.

25. *They said unto him;* the servants that stood by, ver. 24. *He hath ten pounds;* they are amazed that their lord should give the slothful servant's pound to the man who has already the most money in his hands.

26. *For I say unto you;* the nobleman, without pausing in his discourse, goes on to state the principle upon which he proceeds in the distribution of his property to his servants. *Every one which hath;* he who, by proper diligence, has already increased the amount committed to him. Compare Matt. 25:29.

27. *Slay them before me;* an emblem of the ruin which would come on his persevering opposers.

28–40. Christ rides into Jerusalem. Matt. 21:1–16.

A. D. 33. God with a loud voice for all the mighty works that they had seen;

38 Saying, Blessed *be* the King that cometh in the name of the Lord:[a] peace in heaven, and glory in the highest.[b]

39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

40 And he answered and said unto them, I tell you, that if these should hold their peace, the stones would immediately cry out.[c]

41 ¶ And when he was come near, he beheld the city, and wept over it,[d]

42 Saying, If thou hadst known, even thou, at least in this thy day,[e] the things *which belong* unto thy peace! but now they are hid from thine eyes.

43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,[f]

44 And shall lay thee even with the ground, and thy children within thee;[g] and they shall not leave in thee one stone upon another;[h] because thou knewest not the time of thy visitation.[i]

45 And he went into the temple, and began to cast out them that sold therein, and them that bought;[j]

46 Saying unto them, It is written, My house is the house of prayer;[k] but ye have made it a den of thieves.[l]

47 And he taught daily in the temple.[m] But the chief priests and the scribes and the chief of the people sought to destroy him,

48 And could not find what they might do: for all the people were very attentive* to hear him.

CHAPTER XX.

1 Christ avoucheth his authority by a question of John's baptism. 9 The parable of the vineyard. 19 Of giving tribute to Cesar. 27 He convinceth the Sadducees that denied the resurrection. 41 How Christ is the son of David. 45 He warneth his disciples to beware of the scribes.

AND it came to pass, *that* on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon *him* with the elders,

2 And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?[n]

3 And he answered and said unto them, I will also ask you one thing; and answer me:

4 The baptism of John, was it from heaven, or of men?

5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?

6 But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet.[o]

7 And they answered, that they could not tell whence *it was.*

8 And Jesus said unto them, Neither tell I you by what authority I do these things.

9 ¶ Then began he to speak to the people this parable: A certain man planted a vineyard,[p] and let it forth to husbandmen, and went into a far country for a long time.[q]

10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard:[r] but the husbandmen beat him, and sent *him* away empty.

11 And again he sent another servant: and they beat him also, and entreated *him* shamefully, and sent *him* away empty.

12 And again he sent a third: and they wounded him also, and cast *him* out.

13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence *him* when they see him.

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir:[s] come, let us kill him, that the inheritance may be ours.[t]

15 So they cast him out of the vineyard, and killed *him.* What therefore shall the lord of the vineyard do unto them?

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a Psa. 118:26; ch. 13:35. b ch. 2:14; Rom. 5:1; Eph. 2:14. c Hab. 2:11; Matt. 3:9. d Psa. 119:136; Jer. 9:1; 13:17; 17:16; John 11:35. e Psa. 95:7, 8; Heb. 3:7, 13, 15. f Isa. 29:2, 3; Jer. 6:5, 6. g 1 Kings 9:7, 8; Mic. 3:12; Matt. 23:37, 38; ch. 13:34, 35. h Matt. 24:2; Mark 13:2. i Lam. 1:8; 1 Pet. 2:12. j Matt. 21:12, 13; Mark 11:15–17; John 2:15, 17.

k Isa. 56:7. l Jer. 7:11. m John 18:20. * Or, *hanged on him.* n Matt. 21:23, etc.; Mark 11:27, etc.; Acts 4:7–10; 7:27. o Matt. 14:5. p Song 8:11, 12; Isa. 5:1–7. q Matt. 21:33, etc.; Mark 12:1, etc. r John 15:16; Rom. 7:4. s Psa. 2:8; Rom. 8:17; Heb. 1:2. t Matt. 27:21–25; Acts 2:23; 3:15.

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40. *The stones would immediately cry out;* a proverbial expression, denoting the strong reasons there were for praising him, and the necessity that such praise should be offered to him.

41. *Wept over it;* in view of its guilt, and the miseries which were coming upon it.

43. *Thine enemies;* the Romans. *Compass thee round;* this they did by digging a trench around Jerusalem. See Josephus, Jewish Wars, book 6.

44. *Thy children;* the inhabitants of the city. *One stone upon another;* Titus, their conqueror, caused the very ground to be ploughed up, in fulfilment of this declaration. *The time of thy visitation;* the time when mercy was offered, and they were entreated to accept it and be saved.

45, 46. Traffickers cast out. Matt. 21:12, 13.

47. *He taught daily in the temple;* for a number of days before his crucifixion.

INSTRUCTIONS.

4. That interest in Jesus Christ which leads men to wish to know more of him, and to put themselves in the way of obtaining this knowledge, may be, and often is, the means of their salvation. He is more ready than men suppose to meet them, and bestow upon them the blessings of his grace.

8. True repentance, wherever it exists, will dispose those who exercise it to "do justly, love mercy, and walk humbly with God." If they have wronged others, it will lead them to make full restitution, and as they have opportunity, to do good to such as they have injured, and to all.

26. Those who in this world are disposed to use the blessings which God bestows to his glory, will hereafter receive more and greater blessings; while those who are not, will be deprived of what they now have, and be left destitute and wretched.

40. The character and works of Christ furnish the most abundant and powerful reasons for blessing and praising him; and neither he nor his friends are disposed to prevent any from doing this. It gives them joy, and they desire that all should join in it.

CHAPTER XX.

1–8. Christ's authority. Matt. 21:23–27.

9–18. Parable of the vineyard. Matt. 21:33–44.

16 He shall come and destroy these husbandmen, and shall give the vineyard to others.[a] And when they heard *it*, they said, God forbid.

17 And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?[b]

18 Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.[c]

19 ¶ And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

20 And they watched *him*, and sent forth spies, which should feign themselves just men, that they might take hold of his words,[d] that so they might deliver him unto the power and authority of the governor.

21 And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person *of any*, but teachest the way of God truly:*

22 Is it lawful for us to give tribute unto Cesar, or no?

23 But he perceived their craftiness, and said unto them, Why tempt ye me?

24 Show me a penny.† Whose image and superscription hath it? They answered and said, Cesar's.

25 And he said unto them, Render therefore unto Cesar the things which be Cesar's, and unto God the things which be God's.[e]

26 And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.[f]

27 ¶ Then came to *him* certain of the Sadducees, which deny that there is any resurrection;[g] and they asked him,

28 Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.[h]

29 There were therefore seven brethren: and the first took a wife, and died without children.

30 And the second took her to wife, and A. D. 33. he died childless.

31 And the third took her; and in like manner the seven also: and they left no children, and died.

32 Last of all the woman died also.

33 Therefore in the resurrection whose wife of them is she? for seven had her to wife.[i]

34 And Jesus answering said unto them, The children of this world marry, and are given in marriage:

35 But they which shall be accounted worthy to obtain that world,[j] and the resurrection from the dead, neither marry, nor are given in marriage:

36 Neither can they die any more:[k] for they are equal unto the angels;[l] and are the children of God,[m] being the children of the resurrection.

37 Now that the dead are raised, even Moses showed at the bush,[n] when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For he is not a God of the dead, but of the living: for all live unto him.[o]

39 Then certain of the scribes answering said, Master, thou hast well said.

40 And after that, they durst not ask him any *question at all.*

41 ¶ And he said unto them, How say they that Christ is David's son?[p]

42 And David himself saith in the book of Psalms, The LORD said unto my Lord, Sit thou on my right hand,

43 Till I make thine enemies thy footstool.[q]

44 David therefore calleth him Lord; how is he then his son?

45 ¶ Then in the audience of all the people,[r] he said unto his disciples,

46 Beware of the scribes,[s] which desire to walk in long robes, and love greetings in the markets,[t] and the highest seats in the synagogues, and the chief rooms at feasts;

47 Which devour widows' houses,[u] and for a show make long prayers:[v] the same shall receive greater damnation.[w]

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a Neh. 9:36, 37. b Psa. 118:22. c Dan. 2:34, 35. d Matt. 22:15, etc.; Mark 12:13. * Or, *of a truth.* † See Matt. 18:28. e Rom. 13:7. f Titus 1:10, 11. g Acts 23:6, 8. h Deut. 25:5–8. i Matt. 22:23, etc.; Mark 12:18, etc. j ch. 21:36; Rev. 3:4. k Rev. 21:4. l 1 Cor. 15:49, 52; 1 John 3:2.

m Rom. 8:17. n Exod. 3:2–6. o Rom. 14:8, 9. p Matt. 22:42; Mark 12:35, etc. q Psa. 110:1; Acts 2:34. r 1 Tim. 5:20. s Mark 12:38, etc. t ch. 11:43. u Isa. 10:2; Matt. 23:14; 2 Tim. 3:6. v 1 Thess. 2:5. w ch. 10:12, 14; Jas. 3:1.

19–38. Tribute to Cesar—the resurrection. Matthew 22:15–33.

34. *Children of this world;* men in this world.

35. *That world;* the world of blessedness into which the righteous enter after the resurrection.

36. *Equal unto the angels;* in their immortality and bliss. *Children of God—resurrection;* like unto him after having been raised from the dead.

38. *All live unto him;* though dead as to us, they live to and with God; so that his covenant with them to be their God remains.

40. *They;* the Sadducees.

41–44. Christ David's son and Lord. Matt. 22:41–46.

45–47. Scribes denounced. Matt. 23:1–33.

INSTRUCTIONS.

1. Rulers in church and state are often very unsafe guides in the things of religion, and much more opposed to the truth and to those who preach it than are the common people. Hence the great importance of following the direction of Christ, Matt. 23:8–10, and of searching the Scriptures, to see whether what rulers and teachers inculcate is according to them. If it is not, all should reject it.

9. Parables and similitudes drawn from earthly things, with which people are familiar, are wise and efficient means of inculcating divine truth; and that preaching which leads the hearers to think, and draw correct conclusions for themselves, will be likely to do them the most good.

19. Opposers of the gospel and of its faithful preachers are prone to represent their teaching as injurious to the state, and thus to attempt to set politicians and worldly men in active hostility against them. In this they would oftener succeed were it not that the truths of the gospel, plainly and kindly exhibited, commend themselves to the conscience, and thus through grace secure the common people in their favor.

46. Instead of always imitating the rich and great, and following those who are in high stations, it is sometimes

A. D. 33.

CHAPTER XXI.

1 Christ commendeth the poor widow. 5 He foretelleth the destruction of the temple, and of the city of Jerusalem; 25 the signs also which shall be before the last day. 34 He exhorteth them to be watchful.

AND he looked up, and saw the rich men casting their gifts into the treasury.[a]

2 And he saw also a certain poor widow casting in thither two mites.*

3 And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all:[b]

4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

5 ¶ And as some spake of the temple, how it was adorned with goodly stones and gifts,[c] he said,

6 *As for* these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.[d]

7 And they asked him, saying, Master, but when shall these things be? and what sign *will there be* when these things shall come to pass?

8 And he said, Take heed that ye be not deceived:[e] for many shall come in my name, saying, I am *Christ;* and the time draweth near:[f] go ye not therefore after them.

9 But when ye shall hear of wars and commotions, be not terrified:[g] for these things must first come to pass; but the end *is* not by and by.

10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:[h]

11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

12 But before all these, they shall lay their hands on you, and persecute *you*, delivering *you* up to the synagogues, and into prisons,[i] being brought before kings and rulers for my name's sake.[j]

13 And it shall turn to you for a testimony.[k]

14 Settle *it* therefore in your hearts, not to meditate before what ye shall answer:[l]

15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.[m]

16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends;[n] and *some* of you shall they cause to be put to death.[o]

17 And ye shall be hated of all *men* for my name's sake.[p]

18 But there shall not a hair of your head perish.[q]

19 In your patience possess ye your souls.[r]

20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

21 Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

22 For these be the days of vengeance, that all things which are written[s] may be fulfilled.

23 But woe unto them that are with child, and to them that give suck, in those days![t] for there shall be great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles,[u] until the times of the Gentiles be fulfilled.[v]

25 ¶ And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity;[w] the sea and the waves roaring;

26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.[x]

27 And then shall they see the Son of man coming in a cloud with power and great glory.[y]

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a Mark 12:41. * See Mark 12:42. b 2 Cor. 8:12. c Matt. 24:1, etc.; Mark 13:1, etc. d ch. 19:44, etc. e 2 Thess. 2:3, 9, 10; 1 John 4:1; 2 John 7. f Rev. 1:3. g Prov. 3:25, 26. h Hag. 2:22. i Acts 4:3; 5:18; 12:4; 16:24; Rev. 2:10. j Acts 25:23. k Phil. 1:28; 2 Thess. 1:5. l Matt. 10:19; ch. 12:11. m Acts 6:10. n Mic. 7:5, 6. o Acts 7:59; 12:2; 26:10; Rev. 2:13; 6:9; 12:11. p John 17:14. q Matt. 10:30. r Rom. 5:3; Heb. 10:36; Jas. 1:4. s Deut. 28:25, 48; Dan. 9:26, 27; Zech. 11:6; 14:1, 2. t Lam. 4:10. u Dan. 12:7; Rev. 11:2. v Rom. 11:25. w Dan. 12:1. x 2 Pet. 3:10–12. y Rev. 1:7; 14:14.

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necessary, in order to obey Christ, to reject their maxims, renounce their doctrines, and avoid their practices. This course may subject those who pursue it to many inconveniences, but it will honor the Saviour, benefit themselves, and promote the good of mankind.

CHAPTER XXI.

1–4. The widow's two mites. Mark 12:41–44.

5–24. Destruction of Jerusalem. Matt. 24:1–22. For the principles on which this prophecy is to be interpreted, and the double reference contained in it to the destruction of Jerusalem and the end of the world, see introductory note to Matthew, chap. 24.

5. *Goodly stones;* great and beautiful. *Gifts;* donations which had been received, and were suspended in different parts of the temple.

11. *Fearful sights and great signs;* these words had their primary fulfilment in the fearful appearances which were seen previous to the destruction of Jerusalem, and which are particularly described by Josephus in the sixth book of his history of the Jewish wars. A more awful fulfilment awaits them when "the end of the world" draws nigh.

13. *Turn to you for a testimony;* it shall give you the opportunity of bearing testimony to my gospel before kings and rulers. This will be a testimony in your behalf of your faithfulness, and against them, if they reject it. Compare Matt. 24:14; Mark 13:9.

15. *A mouth and wisdom;* ability rightly to speak, a gift which no man or angel could bestow.

18. *Not a hair—perish;* you shall suffer no real harm, though you die for my sake. Compare Rom. 8:28–39; 1 Cor. 3:21–23; 1 Pet. 3:13.

19. *In your patience possess ye your souls;* the word "possess" is here to be taken in the sense of gaining or saving. The whole verse might be rendered, By your endurance save ye your souls; the same as, "He that shall endure unto the end, the same shall be saved." Matt. 24:13.

24. *By the edge of the sword;* eleven hundred thousand were slain. *Led away captive;* ninety-seven thousand were carried into captivity. *Trodden down;* desolated, oppressed. This has been done successively by the Romans, Saracens, Mamelukes, Franks, and by the Turks who continue to exercise dominion over and oppress it. *The times of the Gentiles be fulfilled;* the times during which God has determined that the Gentiles shall tread down Jerusalem.

25–33. Signs of Christ's coming—parable of the fig-tree. For the exposition of these verses and their twofold reference, see notes on Matt. 24:29–35.

25. *The sea and the waves roaring;* in the first application of the prophecy to the overthrow of Jerusalem, these words are to be understood figuratively of commotions among the nations.

26. *The powers of heaven;* the same as the hosts of heaven; that is, the sun, moon, and stars.

28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.[a]

29 And he spake to them a parable: Behold the fig-tree, and all the trees;

30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.[b]

31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

32 Verily I say unto you, This generation shall not pass away, till all be fulfilled.

33 Heaven and earth shall pass away; but my words shall not pass away.[c]

34 ¶ And take heed to yourselves,[d] lest at any time your hearts be overcharged with surfeiting, and drunkenness,[e] and cares of this life, and *so* that day come upon you unawares.

35 For as a snare shall it come on all them that dwell on the face of the whole earth.[f]

36 Watch ye therefore,[g] and pray always, that ye may be accounted worthy to escape all these things that shall come to pass,[h] and to stand before the Son of man.[i]

37 And in the daytime he was teaching in the temple; and at night he went out, and abode in the mount that is called *the mount* of Olives.[j]

38 And all the people came early in the morning to him in the temple, for to hear him.

CHAPTER XXII.

1 The Jews conspire against Christ. 3 Satan prepareth Judas to betray him. 7 The apostles prepare the passover. 19 Christ instituteth his holy supper, 21 covertly foretelleth of the traitor, 24 dissuadeth the rest of his apostles from ambition, 31 assureth Peter his faith should not fail; 34 and yet he should deny him thrice. 39 He prayeth in the mount, and sweateth blood; 47 is betrayed with a kiss; 50 he healeth Malchus' ear; 54 he is thrice denied of Peter, 63 shamefully abused, 66 and confesseth himself to be the Son of God.

NOW the feast of unleavened bread drew nigh, which is called the Passover.[k]

2 And the chief priests and scribes sought how they might kill him;[l] for they feared the people. A. D. 33.

3 ¶ Then entered Satan into Judas surnamed Iscariot,[m] being of the number of the twelve.

4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them.

5 And they were glad, and covenanted to give him money.[n]

6 And he promised, and sought opportunity to betray him unto them in the absence of the multitude.*

7 ¶ Then came the day of unleavened bread,[o] when the passover must be killed.

8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

9 And they said unto him, Where wilt thou that we prepare?

10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

11 And ye shall say unto the good man of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples?

12 And he shall show you a large upper room furnished: there make ready.

13 And they went, and found as he had said unto them: and they made ready the passover.

14 And when the hour was come, he sat down, and the twelve apostles with him.[p]

15 And he said unto them, With desire I have desired† to eat this passover with you before I suffer:

16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.[q]

[a] Rom. 8:23. [b] Matt. 24:32; Mark 13:28. [c] Isa. 40:8; 51:6. [d] Rom. 13:12, 13; 1 Thess. 5:6–8; 1 Pet. 4:7. [e] Isa. 28:1–3; 1 Cor. 6:10. [f] 1 Thess. 5:2; 2 Pet. 3:10; Rev 16:15. [g] Matt. 25:13. [h] ch. 20:35. [i] Psa. 1:5; Jude 24. [j] John 8:1, 2. [k] Matt. 26:2; Mark 14:1, etc. [l] Psa. 2:2; Acts 4:27.

[m] Matt. 26:14; Mark 14:10, etc.; John 13:2, 27. [n] Zech. 11:12. * Or, *without tumult.* [o] Exod. 12. [p] Matt. 26:20; Mark 14:17. † Or, *I have heartily desired.* [q] ch. 14:15; 1 Cor. 5:7, 8; Rev. 19:9.

34–36. Warning to be ready for Christ's coming. Matt. 24:36–51.

34. *Overcharged with surfeiting;* made heavy and careless by immoderate eating and drinking. *That day;* the day when Christ will come to save his people and take vengeance on his foes. These exhortations were applicable to the day of which he had been speaking, to the day of death, and to the day of judgment.

36. *Always;* habitually. *These things;* the woes that would come on the wicked. *Stand;* stand with acceptance.

37, 38. These verses show the manner in which Jesus Christ spent the last days of his life, teaching the people the great truths of salvation. All who heard ought with the heart to have believed and been saved. So it is with all who hear the gospel now.

INSTRUCTIONS.

3. The value in the sight of God, of what is given for his worship or for charitable purposes, depends not so much on the amount, as on the amount compared with the ability and the motives with which it is done.

18. However great the wickedness of men, and however active their opposition to the people of God, they shall not in the end be able to injure them. His people should therefore be calm and quiet, as well as active and persevering in their labors for the promotion of his cause, trusting in him for whatever they need.

34. Excessive eating and drinking tend not only to produce various bodily diseases, but to blind the mind, stupefy the conscience, and corrupt the heart. Christians should not indulge in these sins, which unfit them for the discharge of their duty, and prevent their being prepared for the coming of Christ.

CHAPTER XXII.

1. *Feast of unleavened bread;* the passover—so called, because during that feast they ate nothing that was leavened. Matt. 26:2, 17.

3. *Then entered Satan into Judas;* exerted over him peculiar influence, and excited him to betray his Lord.

4–13. Judas selleth Christ—passover prepared. Matt. 26:14–19.

4. *Captains;* those who commanded the guard that kept watch at the temple.

7. *The passover must be killed;* the lamb which was eaten at the passover-festival must be killed, and preparations made for the feast.

14. *The hour was come;* the hour appointed for the eating of the paschal lamb. Matt. 26:20.

15. *With desire I have desired;* a Hebrew form of expression signifying, I have greatly desired.

16. *Until it be fulfilled in the kingdom of God;* till the kingdom of God come by the offering of Christ, the true paschal lamb. Ver. 18.

A. D. 33. 17 And he took the cup, and gave thanks, and said, Take this, and divide *it* among yourselves:

18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

19 ¶ And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

20 Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you.[a]

21 ¶ But behold, the hand of him that betrayeth me *is* with me on the table.[b]

22 And truly the Son of man goeth, as it was determined:[c] but woe unto that man by whom he is betrayed!

23 And they began to inquire among themselves, which of them it was that should do this thing.

24 ¶ And there was also a strife among them, which of them should be accounted the greatest.[d]

25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.[e]

26 But ye *shall* not *be* so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.[f]

27 For whether *is* greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth at meat? but I am among you as he that serveth.[g]

28 Ye are they which have continued with me in my temptations:[h]

29 And I appoint unto you a kingdom,[i] as my Father hath appointed unto me;

30 That ye may eat and drink at my table in my kingdom,[j] and sit on thrones judging the twelve tribes of Israel.[k]

31 ¶ And the Lord said, Simon, Simon, behold, Satan hath desired *to have* you,[l] that he may sift *you* as wheat:[m]

32 But I have prayed for thee,[n] that thy faith fail not: and when thou art converted, strengthen thy brethren.[o]

33 And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

34 And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

35 ¶ And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing?[p] And they said, Nothing.

36 Then said he unto them, But now, he that hath a purse, let him take *it*, and likewise *his* scrip: and he that hath no sword, let him sell his garment, and buy one.

37 For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors:[q] for the things concerning me have an end.

38 And they said, Lord, behold, here *are* two swords. And he said unto them, It is enough.

39 ¶ And he came out, and went, as he was wont, to the mount of Olives;[r] and his disciples also followed him.

40 And when he was at the place, he said unto them, Pray that ye enter not into temptation.

41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

42 Saying, Father, if thou be willing, remove*

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a 1 Cor. 10:16; 11:24, etc. b Psa. 41:9; John 13:26. c ch. 24:46; Acts 2:23; 4:28; 1 Cor. 15:3. d Mark 9:34; ch. 9:46. e Matt. 20:25; Mark 10:42. f 1 Pet. 5:3; 3 John 9, 10. g John 13:13, 14; Phil. 2:7. h Heb. 4:15. i Matt. 25:34; ch. 12:32; 1 Cor. 9:25; 1 Pet. 5:4. j Rev. 19:9. k Matt. 19:28; 1 Cor. 6:2; Rev. 3:21. l 1 Pet. 5:8. m Amos 9:9. n John 17:9, 15; Heb. 7:25; 1 John 2:1. o Psa. 51:13; John 21:15–17. p ch. 9:3. q Isa. 53:12. r Matt. 26:36; Mark 14:32, etc.; John 18:1, etc. * Or, *willing to remove.*

17. *The cup;* not the cup mentioned verse 20, but the cup that was used in celebrating the passover.

18. *I will not drink;* for the meaning of these words, see notes on Matt. 26:29.

19, 20. The Lord's supper. Matt. 26:26–30.

21–23. What is mentioned in these verses took place while they were eating the passover, and before the institution of the Lord's supper. The facts are not all mentioned in the order in which they took place. John 13:30; Matt. 26:21–25; Mark 14:18–21.

24. *The greatest;* the most honorable—have the highest offices in that earthly kingdom which, notwithstanding all his instruction, they still thought he was about to establish. It seems to have been in connection with this strife about preëminence that our Lord rose from the table and washed his disciples' feet, thus setting them an example of condescending humility. John 13:4–17. Similar contests are mentioned in Matt. 18:1; 20:20–28.

25. *Benefactors;* a title of honor applied to earthly rulers, especially the kings of Syria and Egypt, and such as exercised dominion over others.

26. *Not be so;* in the kingdom of Christ, one of his ministers was not to have dominion over the others. They were all brethren, and he would be the greatest who should be the most humble, and most ready to perform all useful services.

28. *Temptations;* trials, labors, and sorrows.

29. *I appoint unto you a kingdom, as my Father hath appointed unto me;* that is, as the next verse shows, I make you sharers with me in the kingdom which I have received of my Father. But this is a spiritual kingdom, in which the most humble and active in serving their brethren are the greatest.

30. *Eat and drink at my table;* be admitted to near communion with me, as are the servants of a king who stand high in place and honor. *Sit on thrones;* to administer, under Christ's authority, the affairs of his spiritual kingdom. In the preëminent place held by the apostles in the establishment of the Christian church, we find the earthly fulfilment of this promise. Another fulfilment is reserved for "the regeneration," when Christ shall make all things new. See note on Matt. 19:28.

31. *Sift you;* all the apostles. *As wheat;* greatly agitate your mind with inward and outward trials, to induce you, if possible, to deny me, apostatize, and perish.

32. *For thee;* while he intercedes for all the apostles, he offers a special prayer for Peter. *Fail not;* not utterly fail, but when weakened revive again and become triumphant. *Converted;* turned from thy sin.

33, 34. Peter's denial foretold. Matt. 26:33–35.

35. *When I sent you;* Matt. 10:9, 10. *Lacked ye any thing?* did you suffer with want?

36. *Let him sell his garment, and buy one;* a figurative mode of warning the apostles that great difficulties and trials awaited them, which would require them to be like armed warriors, ready for the conflict.

37. *This that is written;* Isa. 53:12.

38. *It is enough;* they did not need such swords: they needed the sword of the Spirit, the shield of faith, the breastplate of righteousness, and the helmet of salvation.

39–46. Agony in the garden. Matt. 26:30–46; Mark 14:32–41.

this cup from me: nevertheless, not my will, but thine, be done.

43 And there appeared an angel unto him from heaven, strengthening him.[a]

44 And being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.[b]

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

46 And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.[c]

47 ¶ And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.[d]

48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

50 ¶ And one of them smote the servant of the high-priest, and cut off his right ear.

51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

52 Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves?

53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour,[e] and the power of darkness.

54 ¶ Then took they him, and led *him,* and brought him into the high-priest's house. And Peter followed afar off.

55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and A. D. 33. said, This man was also with him.[f]

57 And he denied him, saying, Woman, I know him not.

58 And after a little while another saw him, and said, Thou art also of them.[g] And Peter said, Man, I am not.

59 And about the space of one hour after, another confidently affirmed, saying, Of a truth this *fellow* also was with him; for he is a Galilean.[h]

60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord,[i] how he had said unto him, Before the cock crow, thou shalt deny me thrice.[j]

62 And Peter went out, and wept bitterly.[k]

63 ¶ And the men that held Jesus mocked him, and smote *him.*

64 And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee?[l]

65 And many other things blasphemously spake they against him.

66 ¶ And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council,[m] saying,

67 Art thou the Christ?[n] tell us. And he said unto them, If I tell you, ye will not believe:

68 And if I also ask *you,* ye will not answer me, nor let *me* go.

69 Hereafter shall the Son of man sit on the right hand of the power of God.[o]

70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.

71 And they said, What need we any further witness? for we ourselves have heard of his own mouth.

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a Matt. 4:11. b Lam. 1:12; John 12:27; Heb. 5:7. c ver. 40. d Matt. 26:47, etc.; Mark 14:43, etc.; John 18:3, etc. e Job 20:5; John 12:27. f Matt. 26:69; Mark 14:66, 69; John 18:17. g Matt. 26:71; Mark 14:69; John 18:25. h Matt. 26:73; Mark 14:70; John 18:26. i Matt. 26:75; Mark 14:72. j ver. 34. k Psa. 130:1–4; 143:1–4; Jer. 31:18; Ezek. 7:16; 1 Cor. 10:12; 2 Cor. 7:10, 11. l Matt. 26:67, 68; Mark 14:65. m Matt. 27:1; Acts 4:26–28. n Matt. 26:63, etc.; Mark 14:61, etc. o Heb. 1:3; 8:1; Rev. 3:21.

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43. *Strengthening him;* as a man, he needed and received aid from on high.

47–71. Christ betrayed, led to the high-priest, and denied. Matt. 26:47–75; Mark 14:43–72.

48. *With a kiss;* customarily a sign of affection, but now used by Judas to point out to the soldiers which was Jesus.

51. *Suffer ye thus far;* addressed to the guard who had seized him immediately upon the kiss of Judas. Matt. 26:48; Mark 14:45, 46. The probable meaning is, Allow me thus far; that is, give me liberty so far as to touch this man's ear. Some, however, suppose him to mean, Suffer the zeal of my disciples to have proceeded thus far in defending me.

60. *Man, I know not;* Matthew and Mark say that a maid in the second instance charged Peter with being one of Christ's disciples. But he here answers to a man. The maid may have stated it to those that were present, and a man then have charged Peter with it.

67. *If I tell you;* you do not ask for the sake of gaining information; your minds are fully made up to condemn me, and no statement of mine can influence your belief.

68. *If I also ask you;* propose questions to you to be answered, as the Saviour often did in reasoning with the Jewish rulers. For an example, see Matt. 21:23–27. Nevertheless, as his time for suffering had now come, he proceeded solemnly to affirm his messiahship, ver. 69, 70.

69. *Sit on the right hand of the power of God;* this they justly considered as his claiming to be the Messiah.

70. *Ye say that I am;* this meant, Yes, I am.

71. *Have heard;* have heard his claim to be the Son of God, which they said was blasphemy.

INSTRUCTIONS.

5. Money has a powerful influence over the human heart, and the hope of obtaining even a small sum may awaken the most corrupt desires, and lead to the commission of the most horrid crimes. Well did he who knew what was in man say, "Take heed, and beware of covetousness."

18. What was drunk at the ordinance of the supper was not blood, but the fruit of the vine, the juice of the grape. This Christ used, and it is a fit emblem of his blood, which was shed for the remission of sins.

32. Jesus Christ is acquainted with all the dangers of his people, and guards them, that when they fall, they may rise again, and be for ever victorious over all their foes.

48. Persons who, knowingly, for their own selfish ends, express towards Jesus Christ that which they do not feel, imitate Judas the traitor; and, unless they repent and are forgiven, it will be true of them as it was of him, that it would have been better for them if they had not been born. Matt. 26:24.

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CHAPTER XXIII.

1 Jesus is accused before Pilate, and sent to Herod. 8 Herod mocketh him. 12 Herod and Pilate are made friends. 13 Barabbas is desired of the people, and is loosed by Pilate, and Jesus is given to be crucified. 27 He telleth the women, that lament him, the destruction of Jerusalem: 34 prayeth for his enemies. 39 Two evil-doers are crucified with him. 46 His death. 50 His burial.

AND the whole multitude of them arose, and led him unto Pilate.[a]

2 And they began to accuse him,[b] saying, We found this *fellow* perverting the nation,[c] and forbidding to give tribute to Cesar,[d] saying, that he himself is Christ a King.[e]

3 And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest *it*.[f]

4 Then said Pilate to the chief priests and *to* the people, I find no fault in this man.[g]

5 And they were the more fierce,[h] saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

6 When Pilate heard of Galilee, he asked whether the man were a Galilean.

7 And as soon as he knew that he belonged unto Herod's jurisdiction,[i] he sent him to Herod, who himself also was at Jerusalem at that time.

8 ¶ And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long *season*,[j] because he had heard many things of him;[k] and he hoped to have seen some miracle done by him.[l]

9 Then he questioned with him in many words; but he answered him nothing.[m]

10 And the chief priests and scribes stood and vehemently accused him.

11 And Herod with his men of war set him at naught,[n] and mocked *him*, and arrayed him in a gorgeous robe,[o] and sent him again to Pilate.

12 ¶ And the same day Pilate and Herod were made friends together;[p] for before they were at enmity between themselves.

13 ¶ And Pilate, when he had called together the chief priests and the rulers and the people,

14 Said unto them, Ye have brought this man unto me, as one that perverteth the people; and behold, I, having examined *him* before you, have found no fault in this man touching those things whereof ye accuse him:[q]

15 No, nor yet Herod: for I sent you to him; and lo, nothing worthy of death is done unto him.

16 I will therefore chastise him,[r] and release *him*.

17 For of necessity he must release one unto them at the feast.

18 And they cried out all at once, saying, Away with this *man*, and release unto us Barabbas:

19 (Who, for a certain sedition made in the city, and for murder,[s] was cast into prison.)

20 Pilate therefore, willing to release Jesus, spake again to them.

21 But they cried, saying, Crucify *him*, crucify him.

22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let *him* go.

23 And they were instant with loud voices, requiring that he might be crucified.[t] And the voices of them and of the chief priests prevailed.

24 And Pilate gave sentence[*] that it should be as they required.[u]

25 And he released unto them him that for sedition and murder was cast into prison,[v] whom they had desired; but he delivered Jesus to their will.

26 ¶ And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear *it* after Jesus.[w]

27 And there followed him a great company of people, and of women, which also bewailed and lamented him.

28 But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

29 For behold, the days are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck.[x]

30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.[y]

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a Matt. 27:2, 11, etc.; Mark 15:1, etc.; John 18:28, etc. b Zech. 11:8. c ver. 5; Acts 16:20, 21; 17:6, 7. d Matt. 17:27; 22:21; Mark 12:17. e John 18:36; 19:12. f 1 Tim. 6:13. g John 18:38; 19:4; Heb. 7:26; 1 Pet. 2:22. h Psa. 57:4. i ch. 3:1. j ch. 9:9. k Matt. 14:1; Mark 6:14. l 2 Kings 5:11. m Psa. 38:13, 14; 39:1, 9; Isa. 53:7. n Isa. 49:7; 53:3. o John 19:5.

p Acts 4:27. q ver. 4. r Isa. 53:5. s Acts 3:14. t Psa. 22:12; ver. 5. * Or, *assented*. u Exod. 23:2. v Acts 3:14. w Matt. 27:32, etc.; Mark 15:21, etc.; John 19:17. x Matt. 24:19; ch. 21:23. y Isa. 2:19; Hos. 10:8; Rev. 6:16; 9:6.

CHAPTER XXIII.

1–5. Christ brought before Pilate. Matt. 27:1, 2, 11–18.

2. *Perverting the nation;* exciting the people to rebel against the Roman government. *Give tribute;* pay taxes.

3. *Thou sayest it;* Jesus not only acknowledged himself to be the King of the Jews, but explained to Pilate that his kingdom was not of this world; so that he found no fault in him on this ground. John 18:36, 37.

5. *He stirreth up the people;* causing tumults among them. *All Jewry;* the whole Jewish country.

7. *He sent him to Herod;* seeking thus to get rid of the case altogether. This was Herod Antipas, who put John to death. He was son to Herod the Great, under whose reign Christ was born, Matt. 2:1; uncle to Herod Agrippa, by whom James was killed, and who was eaten of worms, Acts 12:2, 23; and great-uncle to that Agrippa who was almost persuaded by Paul to become a Christian. Acts 25:28.

9. *He answered him nothing;* the Saviour would not answer questions prompted by a vain curiosity, without any desire to know the truth.

11. *Men of war;* the soldiers of his guard. *Set him at naught;* treated him with contempt.

15. *Is done unto him;* rather, is done by him. The two examinations before Pilate and Herod had brought to light no action of Jesus worthy of death.

16. *Chastise;* scourge or whip him.

17. *Of necessity;* it was the custom, and the people would be displeased if he should not comply with it. Matt. 27:15. This shows the manner in which the word *necessity* is sometimes used in the Bible.

18–25. Christ condemned by Pilate. Matt. 27:20–26.

26. *Simon, a Cyrenian;* Matt. 27:32.

28. *Weep for yourselves, and for your children;* on account of the great calamities that were coming upon them.

29. *Blessed are the barren;* it were better not to have children than to have them exposed to such distresses.

30. *To the mountains, Fall on us;* to shelter us from the wrath of God. Compare Hosea 10:8; Rev. 6:16. They

31 For if they do these things in a green tree, what shall be done in the dry?[a]

32 And there were also two others, malefactors,[b] led with him to be put to death.

33 And when they were come to the place which is called Calvary,* there they crucified him, and the malefactors, one on the right hand, and the other on the left.

34 ¶ Then said Jesus, Father, forgive them; for they know not what they do.[c] And they parted his raiment, and cast lots.

35 And the people stood beholding. And the rulers also with them derided *him*,[d] saying, He saved others; let him save himself, if he be Christ, the chosen of God.

36 And the soldiers also mocked him, coming to him, and offering him vinegar,

37 And saying, If thou be the King of the Jews, save thyself.

38 And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

39 ¶ And one of the malefactors which were hanged railed on him,[e] saying, If thou be Christ, save thyself and us.

40 But the other answering rebuked him, saying, Dost not thou fear God,[f] seeing thou art in the same condemnation?[g]

41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.[h]

42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.[i]

43 And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.[j]

44 And it was about the sixth hour, and there was a darkness over all the earth† until the ninth hour. A. D. 33.

45 And the sun was darkened, and the veil of the temple was rent in the midst.

46 ¶ And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit:[k] and having said thus, he gave up the ghost.[l]

47 Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

49 And all his acquaintance, and the women that followed him from Galilee, stood afar off,[m] beholding these things.

50 ¶ And behold, *there was* a man named Joseph, a counsellor; *and he was* a good man, and a just:

51 The same had not consented to the counsel and deed of them: *he was* of Arimathea, a city of the Jews; who also himself waited for the kingdom of God.[n]

52 This *man* went unto Pilate, and begged the body of Jesus.

53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.[o]

54 And that day was the preparation,[p] and the sabbath drew on.

55 And the women also, which came with him from Galilee,[q] followed after, and beheld the sepulchre, and how his body was laid.

56 And they returned, and prepared spices and ointments;[r] and rested the sabbath-day, according to the commandment.[s]

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a Prov. 11:31; Jer. 25:29; Ezek. 20:47; 21:4; 1 Pet. 4:17. b Isa. 53:9.
* Or, *the place of a skull.* c Matt. 5:44; Acts 7:60; 1 Cor. 4:12. d Psa. 22:7.
e ch. 17:34–36. f Psa. 36:1. g Jer. 5:3. h 1 Pet. 1:19. i Psa. 106:4, 5; Rom. 10:9, 10; 1 Cor. 6:10, 11. j Rom. 5:20, 21; 2 Cor. 12:4; Rev. 2:7.

† Or, *land.* k Psa. 31:5; 1 Pet. 2:23. l Matt. 27:50, etc.; Mark 15:37, etc.; John 19:30. m Psa. 38:11; 142:4. n Mark 15:43; ch. 2:25, 38. o Isa. 53:9.
p Matt. 27:62. q ch. 8:2; ver. 49. r Mark 16:1. s Exod. 20:8–10.

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feel that it is better to be crushed beneath the weight of the mountains, than to meet God in judgment, and bear the fierceness of his wrath.

31. *If they do these things in a green tree;* this was a proverb. A green tree represented one innocent and good; a dry tree, those who were wicked. If such distress as that of crucifixion would come upon one who was perfectly innocent, what would be the distress which, under the just indignation of God, would come upon those who were so exceedingly wicked as to murder his beloved Son?

32. *Malefactors;* evil-doers, thieves, robbers, etc. Matt. 27:38.

33–49. The crucifixion. Matt. 27:33–56.

34. *Father, forgive them;* this was a prayer for the pardon of his murderers.

39. *One of the malefactors;* Matthew and Mark speak as if both the robbers had at first reviled him. One however repented, rebuked his companion, confessed the justice of their punishment, and looked to Christ for salvation.

42. *When thou comest into thy kingdom;* more literally, When thou comest in thy kingdom; that is, when thou comest in glory as the King Messiah. This will be when he shall "appear the second time without sin unto salvation" for all who have believed in him.

43. *Paradise;* the place and state of blessedness.

50–56. Christ's burial. Matt. 27:57–61.

50. *A counsellor;* a member of the great Jewish council.

51. *Deed of them;* the doings of the council in condemning Christ. *Waited for the kingdom of God;* the reign of Jesus as the Messiah. Matt. 3:2.

54. *The preparation;* the preparation for the solemnities of the next day, which was the Sabbath.

INSTRUCTIONS.

2. The accusation which the Jews brought against Jesus before Pilate was not that of blasphemy in claiming to be the Son of God, for which their council had condemned him, Matt. 26:65; it was that of treason against the Roman government. His claiming to be the Son of God was no crime in a Roman court. They could not induce Pilate for this to put him to death. They therefore invented another accusation, and sought false witnesses to support it. So that while they condemned him for what was no crime, they sought to have Pilate condemn him for a crime which he never committed. Justly did he who knew what was in them, say, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" Matt. 23:33.

22. As civil government is an ordinance of God, established for the protection of the innocent, and the condemnation and punishment of the guilty, magistrates who, against evidence, acquit the guilty and condemn the innocent, are an abomination to the Lord. Injustice under the cover of law is aggravated wickedness. False witnesses and corrupt judges merit, and without repentance will receive a most awful condemnation.

34. Jesus Christ, who was most compassionate and benevolent in his life, was also most kind and forgiving in his death. He desired the everlasting salvation even of his murderers, and for it he was willing to give up his life.

40. True repentance leads a sinner to feel and acknowledge the justice of his condemnation, and at the same

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CHAPTER XXIV.

1 Christ's resurrection is declared by two angels to the women that come to the sepulchre. 9 These report it to others. 13 Christ himself appeareth to the two disciples that went to Emmaus; 36 afterwards he appeareth to the apostles, and reproveth their unbelief; 47 giveth them a charge; 49 promiseth the Holy Ghost; 51 and so ascendeth into heaven.

NOW upon the first *day* of the week, very early in the morning, they came unto the sepulchre,[a] bringing the spices which they had prepared, and certain *others* with them.

2 And they found the stone rolled away from the sepulchre.

3 And they entered in, and found not the body of the Lord Jesus.

4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:[b]

5 And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye the living* among the dead?

6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,[c]

7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And they remembered his words,

9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

10 It was Mary Magdalene, and Joanna,[d] and Mary *the mother* of James, and other *women that were* with them, which told these things unto the apostles.

11 And their words seemed to them as idle tales,[e] and they believed them not.

12 Then arose Peter, and ran unto the sepulchre;[f] and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

13 ¶ And behold, two of them went that same day to a village called Emmaus,[g] which was from Jerusalem *about* threescore furlongs.

14 And they talked together of all these things which had happened.

15 And it came to pass, that while they communed *together* and reasoned,[h] Jesus himself drew near, and went with them.

16 But their eyes were holden, that they should not know him.[i]

17 And he said unto them, What manner of communications *are* these that ye have one to another, as ye walk, and are sad?

18 And the one of them, whose name was Cleopas,[j] answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word[k] before God and all the people:[l]

20 And how the chief priests and our rulers delivered him to be condemned to death,[m] and have crucified him.

21 But we trusted that it had been he which should have redeemed Israel:[n] and besides all this, to-day is the third day since these things were done.

22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre;[o]

23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

24 And certain of them which were with us went to the sepulchre,[p] and found *it* even so as the women had said: but him they saw not.

25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:[q]

26 Ought not Christ to have suffered these things,[r] and to enter into his glory?[s]

27 And beginning at Moses and all the prophets,[t] he expounded unto them in all the scriptures the things concerning himself.[u]

28 And they drew nigh unto the village whither they went: and he made as though he would have gone further.[v]

29 But they constrained him, saying, Abide with us; for it is toward evening, and the day is far spent. And he went in to tarry with them.

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a Matt. 28:1, etc.; Mark 16:2, etc.; John 20:1, etc. b John 20:12; Acts 1:10. * Or, *him that liveth;* Rev. 1:18. c Matt. 16:21; 17:23; Mark 8:31; 9:31; ch. 9:22; John 2:22. d ch. 8:3. e Gen. 19:14; 2 Kings 7:2; Job 9:16; Psa. 126:1; Acts 12:9, 15. f John 20:3, 6. g Mark 16:12. h Mal. 3:16; Matt. 18:20; ver. 36. i John 20:14, 15; 21:4. j John 19:25. k Acts 7:22. l ch. 7:16; John 3:2; Acts 2:22. m ch. 23:1; Acts 13:27, 28. n ch. 1:68; Acts 1:6. o ver. 9, 10. p ver. 12. q Heb. 5:11, 12. r ver. 46; Acts 17:3; Heb. 9:22, 23. s 1 Pet. 1:3, 11. t ver. 44; Acts 3:22. u Acts 10:43; 26:22. v Gen. 32:26; Mark 6:48.

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time to look to Jesus for salvation; expecting through him to receive it, that when absent from the body he may be present with the Lord. 2 Cor. 5:8.

CHAPTER XXIV.

1–12. The resurrection. Matt. 28:1–10.

4. *Two men;* angels in the form of men. Matthew and Mark mention but one. This does not make their statements inconsistent with each other, but it shows that they did not write in concert, and that each gave his own independent account.

13. *Two of them;* not of the eleven apostles, but of the other disciples. *Threescore furlongs;* ten ancient furlongs are equivalent to the modern geographical mile. The distance from Jerusalem to Emmaus was, then, about six geographical, or nearly seven English miles.

16. *Their eyes were holden;* kept from discovering who he was. Mark 16:12.

18. *Cleopas;* supposed to be the same as Alpheus, the father of James the less and Jude.

21. *Redeemed Israel;* they were thinking of an outward deliverance from bondage to the Romans, and the restoration of the kingdom to Israel. Compare Acts 1:6.

25. *O fools;* this is not the same word in the original as that which Christ condemns, Matt. 5:22. That implied great wickedness; this, dulness, want of reflection and discernment, as manifested in not better understanding his teaching and the Scriptures. *Slow of heart;* indisposed and reluctant to believe that he must die.

26. *Ought not Christ;* was it not needful, in order to fulfil the prophecies, that the Messiah should die? Did they not clearly foretell that he would be cut off, but not for himself? Dan. 9:26.

27. *At Moses;* the books which Moses wrote, the first books of the Old Testament. *The things concerning himself;* some of these things are mentioned in Gen. 3:15; 49:10; Num. 21:8, 9; Deut. 18:15; Isa. 9:6, 7; 53:1–12; Psalms 16, 22, and 110; Dan. 9:25–27; Mal. 4:2–6.

28. *Made as though he would have gone further;* he kept on, giving no intimation that he would stop, till they entreated him to do so.

29. *Constrained him;* by their entreaties.

30 And it came to pass, as he sat at meat with them, he took bread, and blessed *it*, and brake, and gave to them.[a]

31 And their eyes were opened, and they knew him; and he vanished out of their sight.*

32 And they said one to another, Did not our heart burn within us,[b] while he talked with us by the way, and while he opened to us the scriptures?

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34 Saying, The Lord is risen indeed, and hath appeared to Simon.[c]

35 And they told what things *were done* in the way, and how he was known of them in breaking of bread.

36 ¶ And as they thus spake, Jesus himself stood in the midst of them,[d] and saith unto them, Peace *be* unto you.

37 But they were terrified and affrighted, and supposed that they had seen a spirit.[e]

38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

40 And when he had thus spoken, he showed them *his* hands and *his* feet.

41 And while they yet believed not for joy,[f] and wondered, he said unto them, Have ye here any meat?[g]

42 And they gave him a piece of a broiled A. D. 33. fish, and of a honeycomb.

43 And he took *it*, and did eat before them.[h]

44 And he said unto them, These *are* the words which I spake unto you, while I was yet with you,[i] that all things must be fulfilled which were written in the law of Moses,[j] and *in* the prophets,[k] and *in* the psalms,[l] concerning me.

45 Then opened he their understanding, that they might understand the scriptures,

46 And said unto them, Thus it is written, and thus it behooved Christ to suffer,[m] and to rise from the dead the third day:[n]

47 And that repentance and remission of sins should be preached in his name among all nations,[o] beginning at Jerusalem.

48 And ye are witnesses of these things.[p]

49 ¶ And behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.[q]

50 ¶ And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.[r]

52 And they worshipped him,[s] and returned to Jerusalem with great joy:

53 And were continually in the temple, praising and blessing God.[t] Amen.

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a Matt. 14:19. * Or, *ceased to be seen of them.* b Psa. 39:3; Jer. 20:9; 23:29. c 1 Cor. 15:5. d Mark 16:14, etc.; John 20:19, etc. e Mark 6:49. f Gen. 45:26. g John 21:5, etc. h Acts 10:41. i Matt. 16:21. j ch. 21:22; Acts 3:18; 13:27, 33. k ver 27. l Psa. 22, 110, etc. m Isa. 53:3, 5; Acts 4:12. n 1 Pet. 1:3. o Acts 5:31; 13:38. p Acts 1:8. q Isa. 44:3; Joel 2:28, etc.; Acts 1:8; 2:1–21. r Acts 1:9; Heb. 4:14. s Matt. 28:9, 17. t Acts 2:46, 47; 5:42.

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30. *Sat at meat;* reclined, as the custom was, at supper. *Blessed it;* asked the blessing of God, and gave thanks: in this he hath set us an example which we should follow.

31. *Their eyes were opened;* the difficulties in the way of their knowing him were removed. *He vanished;* disappeared. They saw him no more.

32. *Our heart burn;* glow with wonder and delight. *Opened to us the scriptures;* explained to us their meaning.

34. *Simon;* Simon Peter.

36. *Peace be unto you;* this was a form of salutation, and an expression of good-will.

38. *Thoughts;* doubts and suspicions as to who and what he was.

39. *That it is I myself;* that I have really arisen from the dead.

40. *Showed them his hands and his feet;* compare John 20:27.

41. *Believed not for joy, and wondered;* the news was so strange and joyful, that they did not believe it.

43. *Took it, and did eat before them;* this was further proof of the reality of his bodily presence with them.

44. *Law of Moses—prophets—psalms;* these comprehended the whole of the Old Testament; and were the names of the three portions into which it was divided by the Jews.

45. *Understand the scriptures;* those portions of them which foretold his death and resurrection, which they did not correctly understand before.

46. *It behooved Christ to suffer, and to rise;* otherwise he could not fulfil the prophecies concerning him, prove that he was the Messiah, or procure the salvation of men.

47. *Beginning at Jerusalem;* the dwelling-place of his murderers, who had enjoyed and hitherto resisted all the means of grace.

48. *These things;* his life, miracles, teaching, death, and resurrection on the third day according to the Scriptures, proving him, beyond the possibility of a mistake, to be the true Messiah, and that through repentance and faith in him, and in this way only, men can be saved.

49. *The promise of my Father;* his promise to give them the Holy Spirit, to enable them to work miracles in confirmation of the truth of their testimony, and to fit them for the duties of their office. Joel 2:28, 29; Acts 2:16–21. *Power from on high;* the power which the Holy Spirit would give them to speak the various languages in which they would be called to preach, and do whatever might be needful to extend a knowledge of the gospel, and promote the salvation of all who should embrace it.

50. *Bethany;* a village on the side of mount Olivet, about two miles east of Jerusalem.

52. *Worshipped him;* as the Messiah, the Son of God, and the Saviour of men.

53. *Continually in the temple;* they worshipped there daily till the feast of Pentecost, which took place in about ten days. Then the Holy Spirit descended upon them in cloven tongues, like as of fire, and the promise, verse 49, was fulfilled. Acts 2:3.

INSTRUCTIONS.

7. Events which the friends of Christ most dread, and against the occurrence of which they most earnestly strive, are often essential to their highest good. They should therefore never mourn as those who have no hope, at any thing which God does or suffers to be done, but should say with submission, "It is the Lord; let him do as seemeth him good."

25. A more intimate acquaintance with the Scriptures, and a better understanding of them, would throw great light upon the providence of God; while it would support his people in trials, would nerve them for duty, and furnish them more thoroughly for every good work.

44. The events of divine providence are a fulfilment of the divine word. In order to see this, and be rightly affected by it, men must have their understandings enlightened and their hearts purified by the Holy Spirit.

THE GOSPEL ACCORDING TO

JOHN.

JOHN was one of the three apostles whom our Lord admitted to peculiar intimacy with himself. They alone were permitted to witness the raising of Jairus' daughter, Mark 5:37; the transfiguration, Matt. 17:1; Mark 9:2; Luke 9:28; and the agony in Gethsemane, Matt 26:37; Mark 14:33. He received peculiar evidences of his Lord's love and confidence in being repeatedly called "the disciple whom Jesus loved," and occupying the place next to him at the last passover, John 13:23. If, as is probable, he was one of the two disciples referred to in John 1:35–40, he was among the first called by our Lord. However this may be, it is plain from his narrative that he became one of His disciples very early in His ministry. Thus he possessed, besides the supernatural illumination and guidance of the Holy Ghost, all the human qualities and advantages necessary to constitute him a witness of our Lord's life and teachings.

His gospel stands last of the four in the sacred canon, in accordance with the universally received opinion that it was written last, and probably after the destruction of Jerusalem. The peculiar character of its style is at once noticed by every reader. But aside from this, its contents are peculiar also. It has comparatively little matter in common with the other three evangelists. This is explained partly by the fact that they are more occupied with our Lord's ministry in Galilee, John with that in Jerusalem. But the great characteristic of John's gospel is the fulness with which he records those discourses of our Lord, in which he unfolds his own divine person and office, partly in controversy with his enemies, chapters 8–12; partly in confidential intercourse with his disciples, chapters 13–17. Thus the wisdom of God assigned to "the disciple whom Jesus loved," and who had been in a peculiar sense his bosom-companion during his earthly ministry, the office of supplying in the largest degree that part of the evangelic record which sets forth the nature of his divine person and office. So far as the Saviour's personal ministry is concerned, we have in the four narratives combined, all that is needful for the instruction and edification of the church to the end of time.

A. D. 26.

CHAPTER I.

1 The divinity, humanity, and office of Jesus Christ. 15 The testimony of John. 39 The calling of Andrew, Peter, etc.

IN the beginning[a] was the Word,[b] and the Word was with God,[c] and the Word was God.[d]

2 The same was in the beginning with God.

3 All things were made by him;[e] and without him was not any thing made that was made.

4 In him was life;[f] and the life was the light of men.[g]

a Prov. 8:22–31; Col. 1:16, 17; 1 John 1:1. b Rev. 19:13. c ch. 17:5. d Phil. 2:6; Heb. 1:8–13; 1 John 5:7. e Psa. 33:6; Eph. 3:9. f ch. 5:26; 1 John 5:11. g ch. 8:12.

They should therefore habitually seek his teaching; and while "careful for nothing," should "in every thing by prayer and supplication with thanksgiving, make known their requests unto God." He will then "supply all their need, according to his riches in glory by Christ Jesus."

47. The Saviour died and rose again, that repentance and forgiveness of sins might be preached in his name to all nations; and it is his revealed will that this should be done. All therefore, as they have opportunity and ability, should aid in this work, that the knowledge of his salvation may, through grace, be enjoyed by all people.

52. As the disciples, who had been most fully instructed by Christ, worshipped him as he ascended to heaven, and as the inhabitants of that world worship him, ascribing "blessing, and honor, and glory, and power to Him that sitteth on the throne, and to the Lamb for ever and ever;" all to whom he is made known should worship him also, that they may be fitted to join the employments and partake of the joys of heaven. Rev. 5:7–14.

CHAPTER I.

1. *In the beginning;* of the creation. He who was with God in the beginning of all created things, is before all things, and has existed from eternity. Compare chap. 17:5; Col. 1:17. *The Word;* a term applied by John to the second person of the Godhead in his eternal existence. Just as he is called "the Life" and "the Light," because he has in himself life and light, and imparts them to his creatures at his pleasure; so he is called "the Word," because in him "are hid all the treasures of wisdom and knowledge," and by his word and Spirit he reveals them to men. *With God;* in holy union, fellowship, and communion. *Was God;* this is a direct assertion of his divine nature as existing from eternity.

3. *All things were made—not any thing made;* all things in the widest sense. Compare Col. 1:16; Heb. 1:2. And as God, he upholds all things which he has made. Heb. 1:3.

4. *In him was life;* he is the author and sustainer of all

5 And the light shineth in darkness;[a] and the darkness comprehended it not.[b]

6 ¶ There was a man sent from God, whose name *was* John.[c]

7 The same came for a witness, to bear witness of the Light, that all *men* through him might believe.

8 He was not that Light, but *was sent* to bear witness of that Light.[d]

9 *That* was the true Light, which lighteth every man that cometh into the world.[e]

10 He was in the world, and the world was made by him, and the world knew him not.[f]

11 He came unto his own, and his own received him not.[g]

12 But as many as received him, to them gave he power* to become the sons of God,[h] *even* to them that believe on his name:[i]

13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.[j]

14 And the Word was made flesh, and dwelt among us,[k] and we beheld his glory,[l] the glory as of the only begotten of the Father, full of grace and truth.[m]

15 ¶ John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me;[n] for he was before me.

16 And of his fulness have all we received, and grace for grace.[o]

17 For the law was given by Moses, *but* grace and truth came by Jesus Christ.[p]

18 No man hath seen God at any time;[q] the only begotten Son, which is in the bosom of A. D. 26. the Father, he hath declared *him*.[r]

19 ¶ And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?[s]

20 And he confessed, and denied not; but confessed, I am not the Christ.

21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet?† And he answered, No.

22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23 He said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord,[t] as said the prophet Esaias.[u]

24 And they which were sent were of the Pharisees.

25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;[v]

27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

28 These things were done in Bethabara beyond Jordan,[w] where John was baptizing.

29 ¶ The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God,[x] which taketh‡ away the sin of the world![y]

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a Ch. 3:19. b 1 Cor. 2:14. c Luke 3:2, 3. d Acts 19:4. e Isa. 49:6. f ver. 5. g Acts 3:26; 13:46. * Or, *the right*, or *privilege*. h Isa. 56:4, 5; Rom. 8:14, 15; 1 John 3:1. i Gal. 3:26. j Jas. 1:18. k Luke 1:35; 1 Tim. 3:16. l 2 Pet. 1:17; 1 John 1:1, 2. m Psa. 45:2; Col. 2:3, 9. n Matt. 3:11, etc. o ch. 3:34. p Psa. 85:10; Rom. 5:21. q Exod. 33:20; 1 Tim. 6:16. r 1 John 4:9. s Luke 3:15, etc. † Or, *a prophet*. t Matt. 3:3; Mark 1:3; Luke 3:4; ch. 3:28. u Isa. 40:3. v Mal. 3:1. w Judg. 7:24. x Exod. 12:3; Isa. 53:7, 11; Rev. 5:6. ‡ Or, *beareth;* Heb. 9:28. y Acts 13:39; 1 Pet. 2:24; Rev. 1:5.

created natural and spiritual life. *The life was the light of men;* the Word is the light and life of men absolutely; since every kind of light and life comes from him. But here the apostle means more especially, that he who is the spiritual life is also the spiritual light of fallen men, "dead in trespasses and sins;" because it is by making them alive to God, that he enlightens them; so that the two gifts of life and light always come together.

5. *Shineth in darkness;* sheds its rays among the spiritually ignorant, debased, and wretched. *Comprehended it not;* did not understand, and therefore rejected it. Compare chap. 8:19; 16:3; Matt. 11:25–27; 1 Cor. 2:8, 14.

6. *John;* John the Baptist. Matt. 3:1.

7. *The Light;* the Messiah. *Through him might believe;* through the testimony of John, might believe in Christ.

8. *He was not that Light;* John was "a burning and a shining light," chap. 5:35; but he received all his brightness from the eternal Word, who alone is the true Light, because he has light in himself, and is the only source of light to men.

9. *Lighteth every man;* the meaning is, that all true knowledge is from Christ.

10. *In the world;* as its Creator, Instructor, and Redeemer. *Knew him not;* did not apprehend his true character.

11. *His own;* his own land Judea, and his own people the Jews. *Received him not;* they did not believe on him, but rejected and crucified him.

12. *Power;* right, privilege. *Sons of God;* spiritual children, adopted into his family, and conformed to his image.

13. *Were born—of God;* changed, by his Holy Spirit, from supreme love of self and sin to supreme love of God and holiness. No man inherits this holy character by nature, nor can it be given to him by man. It is the gift of God alone.

14. *Made flesh;* took upon him human nature—became a man. Thus the apostle teaches, in the most direct terms, that "the man Christ Jesus" is also the Word that was with God before the world was. *Beheld his glory;* Matt. 17:1–9; Mark 9:2–10. *Only begotten of the Father;* possessed of his nature, and peculiarly the object of his infinite affection, dwelling in him, knowing him, and perfectly fitted to make him known. *Grace and truth;* favor to the guilty, knowledge of truth, and all needed good communicated to men.

15. *He was before me;* because he existed from eternity with the Father. Compare chap. 8:58.

16. *All we;* disciples of Christ. *Grace for grace;* the fuller grace of the gospel for the less grace of the law; or, as some understand the words, continually new and larger measures of grace—all needed variety and abundance of unmerited favors. Matt. 13:12.

17. *The law was given by Moses;* a certain measure of grace accompanied the law of Moses, else no man could have been saved under it. Yet the proper office of the law itself was not grace, but rather restraint and conviction of sin. Rom. 3:20; Gal. 3:19. *Grace and truth came by Jesus Christ;* all the grace that belonged to the dispensation of the law came through Christ, while the gospel which he revealed is itself grace and truth in full measure.

18. *Declared him;* revealed him. The apostle here teaches that all the revelations men have received of God, whether under the law or the gospel, had Jesus Christ for their source.

21. *Elias;* Elijah. Mal. 4:5; Matt. 11:14; 16:14. *I am not;* not in their sense—not Elijah in person, though he was Elijah in the sense in which Malachi had predicted him. *That prophet;* Jeremiah, or some distinguished prophet who they expected would appear.

23. *The voice;* Matt. 3:3.

26. *With water;* in distinction from the baptism of the Holy Ghost, which Christ shall bestow. See Matt. 3:11.

28. *Beyond Jordan;* on the east side.

29. *Lamb of God;* him who is to be offered as an atoning sacrifice for the sins of men. Exod. 12:3; 29:38–46; Isa.

A. D. 30. 30 This is he of whom I said, After me cometh a man which is preferred before me; for he was before me.

31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him,[a] the same is he which baptizeth with the Holy Ghost.[b]

34 And I saw, and bare record that this is the Son of God.

35 ¶ Again the next day after John stood, and two of his disciples;

36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

37 And the two disciples heard him speak, and they followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest* thou?

39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.†

40 One of the two which heard John *speak*, and followed him, was Andrew, Simon Peter's brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.‡

42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jonas: thou shalt be called Cephas,[c] which is by interpretation, A stone.§

43 ¶ The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathanael, and saith unto him, We have found him of whom Moses in the law, and the prophets, did write,[d] Jesus of Nazareth, the son of Joseph.

46 And Nathanael said unto him, Can there any good thing come out of Nazareth?[e] Philip saith unto him, Come and see.

47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile![f]

48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee.[g]

49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God;[h] thou art the King of Israel.[i]

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig-tree, believest thou? thou shalt see greater things than these.

51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open,[j] and the angels of God ascending and descending upon the Son of man.[k]

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a Ch. 3:31. b Acts 1:5; 2:4. * Or, *abidest.* † *That was two hours before night.* ‡ Or, *the Anointed.* c Matt. 16:18. § Or, *Peter.* d Luke 24:27, 44. e ch. 7:41. f Psa. 32:2; Rom. 2:28, 29. g Psa 139:1, 2. h Matt. 14:33; ch. 20:28, 29. i Matt. 21:5; 27:11. j Ezek. 1:1. k Gen. 28:12; Dan. 7:9, 10; Acts 1:10, 11.

53:7; 1 Cor. 5:7; 1 Pet. 1:18–21; Isa. 53:4. *Taketh away;* expiates it and removes the penalty of it from man by bearing it in his own body on the tree. 1 Pet. 2:22–25.

31. *I knew him not;* see note to verse 33. *But that he should be made manifest;* as much as to say, I knew not yet who this person was, but only that he was about to be manifested to Israel.

33. *I knew him not;* John may have had a personal acquaintance with Jesus, but he did not know him as the one that was to baptize with the Holy Ghost. He was not authorized to say of Jesus, This is the one of whom I spoke, till he had received from God the sign named in this verse. *He that sent me;* God. *Which baptizeth with the Holy Ghost;* whose it is to give both the ordinary and the miraculous influences of the Holy Spirit.

34. *Bare record;* ver. 19–23; Matt. 3:17.

39. *The tenth hour;* four in the afternoon.

41. *Messias—Christ;* the former word being Hebrew, the latter Greek, and both signifying the Anointed One.

42. *Cephas;* a Syriac word, meaning the same as the Greek word Peter, and the English word stone, or rock. Matt. 16:18.

44. *Bethsaida;* Matt. 11:21.

45. *Moses—the prophets;* Luke 24:44; Gen. 3:15; 49:10; Deut. 18:15–18; Isa. 9:6, 7; 53:2–12; Jer. 23:5, 6.

46. *Nazareth;* Matt. 2:23.

47. *Israelite indeed;* not merely a descendant of Israel, but one who has the true character of an Israelite—a holy and believing man. *No guile;* not hypocritical; open, honest, upright, sincere.

48. *I saw thee;* he saw him in a supernatural way. This manifestation of his supernatural knowledge led Philip to the confession in the following verse.

49. *Rabbi;* Master. Matt. 23:7. *Son of God;* this was an acknowledgment of him as the Messiah.

50. *Greater things;* greater and more abundant evidences of his Messiahship.

51. *Verily, verily;* truly, truly. When thus repeated, it denotes the great importance and absolute certainty of what was declared. *Hereafter;* rather, henceforward. *Heaven open—the angels of God ascending and descending;* the allusion is to Jacob's vision of a ladder reaching to heaven, on which the angels of God were ascending and descending. The meaning is, henceforward ye shall see a constant communication established between heaven and the Son of man: the reference is not so much to particular appearances of angels, as to the full and constant communion which the Son of man has with God, and which he gives to each of his disciples in his measure.

INSTRUCTIONS.

1. The Bible reveals that Jesus Christ is God, the maker of all things that ever were made. All who have the Bible are therefore bound to acknowledge him in this character, and to pay him divine honors.

9. As Jesus Christ is the light of the world, all who reject him walk in spiritual darkness, while those who follow him have the light of life. God, who commanded the light to shine out of darkness, shines into their minds, and gives them the light of the knowledge of his glory in the face of Jesus Christ; and in his light they see correctly spiritual things. 2 Cor. 4:6.

13. The change in men called being "born again," by which they become children of God, is produced not by men, but by God, and to him will for ever be all the glory.

41. When men find the Saviour, and experience the

CHAPTER II.

1 Christ turneth water into wine; 12 departeth into Capernaum, and to Jerusalem, 14 where he purgeth the temple of buyers and sellers. 19 He foretelleth his death and resurrection. 23 Many believed because of his miracles, but he would not trust himself with them.

AND the third day there was a marriage in Cana of Galilee;[a] and the mother of Jesus was there:

2 And both Jesus was called, and his disciples, to the marriage.[b]

3 And when they wanted wine,[c] the mother of Jesus saith unto him, They have no wine.

4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

5 His mother saith unto the servants, Whatsoever he saith unto you, do *it*.[d]

6 And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

7 Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim.

8 And he saith unto them, Draw out now,[e] and bear unto the governor of the feast.[f] And they bare *it*.

9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew,[g]) the governor of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: *but* thou hast kept the good wine until now.[h]

11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory;[i] and his disciples believed on him.[j]

12 ¶ After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples; and they continued there not many days. A. D. 30.

13 ¶ And the Jews' passover was at hand,[k] and Jesus went up to Jerusalem,[l]

14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;[m]

16 And said unto them that sold doves, Take these things hence; make not my Father's house a house of merchandise.

17 And his disciples remembered that it was written, The zeal of thy house hath eaten me up.[n]

18 ¶ Then answered the Jews and said unto him, What sign showest thou unto us, seeing that thou doest these things?[o]

19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.[p]

20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

21 But he spake of the temple of his body.[q]

22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them;[r] and they believed the scripture, and the word which Jesus had said.

23 ¶ Now when he was in Jerusalem at the passover, in the feast-*day*, many believed in his name, when they saw the miracles which he did.

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[a] Josh. 19:28; ch. 4:46. [b] Heb. 13:4. [c] Eccl. 10:19; Isa. 24:11. [d] Luke 5:5, 6. [e] Eccl. 9:7. [f] Rom. 13:7. [g] Psa. 119:100; ch. 7:17. [h] Psa. 104:15; Prov. 9:2, 5. [i] ch. 1:14. [j] 1 John 5:13. [k] Exod. 12:14. [l] ver. 23; ch. 5:1; 6:4; 11:55. [m] Matt. 21:12; Mark 11:15; Luke 19:45. [n] Psa. 69:9. [o] Matt. 12:38, etc.; ch. 6:30. [p] Matt. 26:61; 27:40. [q] Eph. 2:21, 22; Col. 2:9; Heb. 8:2. [r] Luke 24:8.

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blessedness of trusting in him, they desire that others, especially their friends, should become partakers of their joys.

48. In secret communion with God, though unseen by men, we are never unobserved by Jesus Christ. He witnesses all our feelings, and is acquainted with our whole character. By yielding to the evidences of his truth, and improving the light we have, we receive from him greater light, and prepare for brighter manifestations of his power and glory.

CHAPTER II.

1. *The third day;* after the events recorded in the last chapter. *Cana of Galilee;* a town west of the sea of Galilee, a few miles north of Nazareth; so called to distinguish it from Cana, near Sidon.

3. *They have no wine;* meaning, their supply of wine has failed; for they had wine at the beginning, verse 10. The words seem to contain a tacit request that Jesus would now supply the deficiency.

4. *Woman, what have I to do with thee?* an intimation that he cannot allow her or any other person to direct in regard to the exercise of his divine power. *Mine hour;* his time to furnish wine by a miracle, and thus show forth his glory.

6. *Six water-pots of stone;* it was the custom of the Jews to have such vessels for water, for purposes of purification. *Firkins;* the Greek word rendered firkins is supposed to denote the same measure as the Hebrew word bath, containing about 8¾ gallons.

8. *Governor of the feast;* the person who had the general superintendence.

10. *Every man;* this is a statement of what was usual on such occasions. Thus the governor of the feast testified to the purity and excellence of the wine miraculously furnished by the Saviour.

11. *Manifested forth his glory;* showed his divine power, and thus proved himself to be the Messiah. It is never said in the Scriptures, that any mere creature ever wrought miracles to show forth his own glory. This statement, which is here made with regard to the Son of God, is peculiar to him, and is adapted to lead men to pay him divine honors. Chap. 5:23.

12. *Capernaum;* Matt. 4:13.

14. *Found in the temple;* this cleansing of the temple was early in our Lord's ministry, and must not be confounded with that recorded in Matt. 21:12.

17. *It was written;* Psa. 69:9. *Hath eaten me up;* I am full of consuming desire for the honor of thy house, and the purity of thy worship.

18. *What sign showest thou;* what miracle dost thou work in proof of thy authority to do these things?

19. *This temple;* meaning his body, ver. 21. *I will raise it up;* Jesus Christ had power to raise his own dead body to life, and actually did raise it on the third day after his death, according to his prediction. Matt. 12:40; Rom. 1:4.

20. *Forty and six years;* it was so many years since Herod the Great had commenced repairing, or, more properly, rebuilding the temple, sixteen years before the Saviour's birth. During this period additions, more or less, had been from time to time made to it. To this temple they wrongly applied the Saviour's words. The same misapplication of his words they made when they accused him before Pilate. Matt. 26:61; Mark 14:58.

22. *The scripture;* those passages which foretold his death and resurrection. Psa. 16:10, 11; Acts 2:22–36.

A. D. 30. 24 But Jesus did not commit himself unto them, because he knew all *men*,[a]

25 And needed not that any should testify of man; for he knew what was in man.

CHAPTER III.

1 Christ teacheth Nicodemus the necessity of regeneration. 14 Of faith in his death. 16 The great love of God towards the world. 18 Condemnation for unbelief. 23 The baptism, witness, and doctrine of John concerning Christ.

THERE was a man of the Pharisees named Nicodemus, a ruler of the Jews:[b]

2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.[c]

3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again,* he cannot see the kingdom of God.[d]

4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit,[e] he cannot enter into the kingdom of God.[f]

6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.[g]

7 Marvel not that I said unto thee, Ye must be born again.†

8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.[h]

9 Nicodemus answered and said unto him, How can these things be?

10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen;[i] and ye receive not our witness.

12 If I have told you earthly things, and ye believe not, how shall ye believe if I tell you *of* heavenly things?

13 And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven.[j]

14 ¶ And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:[k]

15 That whosoever believeth in him should not perish, but have eternal life.[l]

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[a] 1 Sam. 16:7; 1 Chr. 28:9; 29:17; Jer. 17:9, 10; Matt. 9:4; ch. 16:30; Acts 1:24; Rev. 2:23. [b] ch. 7:50, 51; 19:39. [c] ch. 9:16, 33; Acts 2:22; 10:38. * Or, *from above*. [d] ch. 1:13; Gal. 6:15; Eph. 2:1; Titus 3:5; Jas. 1:18; 1 Pet. 1:23; 1 John 2:29; 3:9. [e] Rom. 8:2; 1 Cor. 2:12. [f] Mark 16:16; Acts 2:38. [g] 1 Cor. 15:47–[illegible]; 2 Cor. 5:17. † Or, *from above* [h] 1 Cor. 2:11. [i] 1 John 1:1–3. [j] Eph. 4:9, 10. [k] Num 21:9. [l] ver. 36; Heb. 7:25.

24. *Did not commit himself unto them;* did not trust himself in their power.

25. *He knew what was in man;* he knew the hearts of men, and how, under all circumstances, they would act. Of course he knew in all respects how to treat them. Jer. 17:10; Rev. 2:23; chap. 1:1.

INSTRUCTIONS.

2. Marriage is an ordinance of divine appointment, and a means of great usefulness and happiness. At weddings, the presence and blessing of Jesus Christ should always be sought, and every thing conducted in such a manner as will honor him, and promote the benefit of all concerned.

17. The transactions recorded in the New Testament are in many cases a fulfilment of the declarations of the Old; and the more we become acquainted with each, and with the connection of one with the other, the more clear to our minds will be the evidence of the divine inspiration and value of both—that they have one Author, tend to form one character, and promote one great and benevolent end.

25. The perfect knowledge of Jesus Christ gives him the fullest acquaintance with human character, shows him how in all respects to treat men while on earth, and fits him righteously and wisely to award to all the retributions of eternity.

CHAPTER III.

1. *A ruler;* a member of the Sanhedrim or great Jewish council.

3. *Except a man be born again;* our Lord saw that Nicodemus had no true apprehension of the spiritual nature of the kingdom which he had come to establish, nor of the spiritual character required for admission to it. He therefore met his difficulty at the outset by teaching him that all men, be they Jews or Gentiles, must be made new in the inner man by a new spiritual birth, before they can enter into his kingdom and enjoy its privileges. To be born again is to be made new men inwardly by a great change from supreme love of the creature to supreme love of the Creator. *See the kingdom of God;* understand or enjoy its blessings. Matt. 3:2.

4. *How can a man;* this question referred to natural birth, of earthly parents; the assertion of Christ referred to a spiritual change by the Holy Ghost.

5. *Born of water and of the Spirit;* purified by the Holy Spirit; of which baptism by water is a divinely appointed symbol. *Enter into;* become a member inwardly, and not merely in an outward way.

6. *Born of the flesh is flesh—born of the Spirit is spirit;* by the natural birth, fleshly children come from fleshly parents; by the spiritual birth, spiritual children come from the Holy Spirit. Flesh and spirit are here opposed to each other. The first denotes what is earthly and impure; the second, what is heavenly and holy. Compare Rom. 8:1–9.

8. *Listeth;* pleaseth—where its author pleaseth to have it. *So is every one;* the Spirit's operation, like that of the wind, is directed by God, unseen, and known by its effects.

9. *How;* Nicodemus here asked a question which Jesus did not answer. He had revealed the fact, its nature, necessity, and author. The manner it was not necessary, and would not be useful, for Nicodemus to know. The fact might be believed, and all its benefits be secured, without knowing how it was accomplished.

10. *Master of Israel;* teacher, which he was by virtue of his office as a ruler. *These things;* the things relating to the new birth, about which he had been speaking, and which were revealed in the Old Testament, which the Jewish rulers professed to teach. Psa. 51:10; Ezek. 11:19; 36:26.

11. *Do know—have seen;* Christ's knowledge of truth was direct. He always spoke what he had seen with his Father, chap. 5:20; 8:38. What his followers, therefore, had heard and learned of him, they could declare with certain knowledge of its truth.

12. *Earthly things;* things which take place on earth, such as being born of the Spirit, the evidences of which are obvious to the senses. *Heavenly things;* things less plain, relating to God, Christ, heaven, and eternity, the evidences of which are not addressed to sense, but to faith.

13. *Hath ascended up to heaven;* learned heavenly things by actual presence there, and come down from that world to reveal them. *Son of man;* Jesus Christ. *Who is in heaven;* whose proper dwelling-place is in heaven. He left heaven for a season only, to return thither again.

14. *Moses lifted up the serpent;* Num. 21:8, 9. *Be lifted up;* on the cross, a propitiation for the sins of men. 1 John 2.2.

16 ¶ For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.[a]

17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.[b]

18 ¶ He that believeth on him is not condemned:[c] but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.[d]

20 For every one that doeth evil hateth the light, neither cometh to the light,[e] lest his deeds should be reproved.[*]

21 But he that doeth truth cometh to the light,[f] that his deeds may be made manifest, that they are wrought in God.[g]

22 ¶ After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized.[h]

23 ¶ And John also was baptizing in Ænon, near to Salim,[i] because there was much water there: and they came, and were baptized.[j]

24 For John was not yet cast into prison.[k]

25 ¶ Then there arose a question between *some* of John's disciples and the Jews about purifying.

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness,[l] behold, the same baptizeth, and all *men* come to him.[m] A.D. 30.

27 John answered and said, A man can receive[†] nothing, except it be given him from heaven.[n]

28 Ye yourselves bear me witness, that I said, I am not the Christ,[o] but that I am sent before him.[p]

29 He that hath the bride is the bridegroom:[q] but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice:[r] this my joy therefore is fulfilled.

30 He must increase, but I *must* decrease.

31 He that cometh from above is above all:[s] he that is of the earth is earthly,[t] and speaketh of the earth: he that cometh from heaven is above all.

32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.[u]

33 He that hath received his testimony, hath set to his seal that God is true.[v]

34 For he whom God hath sent speaketh the words of God:[w] for God giveth not the Spirit by measure *unto him*.[x]

35 The Father loveth the Son, and hath given all things into his hand.[y]

36 He that believeth on the Son hath everlasting life:[z] and he that believeth not the Son, shall not see life; but the wrath of God abideth on him.[a]

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a 1 John 4:9. b Luke 9:56. c ch. 6:40, 47. d ch. 1:4, 9–11. e Job 24:13, 17; Prov. 4:18, 19. * Or, *discovered*. f 1 John 1:6. g 3 John 11. h ch. 4:2. i 1 Sam. 9:4. j Matt. 3:5, 6. k Matt. 14:3. l ch. 1:7, 15, etc. m Psa. 65:2; Isa. 45:23. † Or, *take unto himself*. n 1 Cor. 2:12–14; 4:7; Heb. 5:4; Jas. 1:17. o ch. 1:20, 27. p Luke 1:17. q Song 4:8–12; Jer. 2:2; Ezek. 16:8; Hos. 2:19, 20; Matt. 22:2; 2 Cor. 11:2; Eph. 5:25, 27; Rev. 21:9. r Song 5:1. s ch. 6:33; 8:23; Eph. 1:20, 21. t 1 Cor. 15:47. u ch. 1:11. v 1 John 5:10. w ch. 7:16. x Psa. 45:7; Isa. 11:2; 59:21; ch. 1:16; Col. 1:19. y Matt. 28:18. z Hab. 2:4; ver. 15, 16. a Rom. 1:18.

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16. *Gave his only begotten Son;* the highest expression of his infinite compassion. Chap. 1:14.

17. *Might be saved;* on their compliance with the terms of salvation.

18. *Not condemned;* Rom. 8:1.

19. *The condemnation;* cause of condemnation. *Light is come;* divine truth is revealed. *Darkness;* error and sin.

20. *Reproved;* shown to be evil, and as such condemned.

21. *Doeth truth;* acteth according to truth. *Wrought in God;* by the aid of his Spirit, and according to his will.

22. *Baptized;* not personally, but through his disciples, chap. 4:2.

25. *About purifying;* the question seems to have had reference to the relative worth of John's baptism as compared with that of Jesus.

26. *All men come to him;* many more came to Christ than to John.

27. *Except it be given him;* every office in God's kingdom, and all success in doing good, is from God. He gives to all their place and work as he sees best. You should not be dissatisfied that a greater than I has come, for this is what I foretold.

29. *Hath the bride is the bridegroom;* in these words John teaches that Christ's relation to "the kingdom of heaven" is that of the bridegroom to the bride. The church is his own, and ought to render to him supreme honor. John, on the other hand, is only the bridegroom's friend. He was sent to foretell his coming, and now rejoices to be lost sight of in his greater glory.

30. *He;* Christ. *Must increase;* in influence and honor.

31. *He that cometh;* Christ. *Is above all;* in character and work, and ought to be honored above all. *Is of the earth;* as are John and all merely human teachers. *Is earthly;* inferior in character and teaching, and ought to hold an inferior place.

32. *Seen and heard;* in heaven with his Father. *No man;* few compared with the whole, and none uninfluenced by the Holy Spirit.

33. *Hath set to his seal that God is true;* by believing in Christ, he acknowledged that what God hath said concerning him is true.

34. *By measure;* John and the apostles received the Holy Spirit only in a certain measure, but Christ without measure.

35. *Hath given all things;* pertaining to the salvation of men. *Into his hand;* as Mediator, that he might give eternal life to all who should believe in him. Compare chap. 17:2.

INSTRUCTIONS.

7. As all men are naturally destitute of the love of God, no one should think it strange that he must experience that change which Christ called being born again.

9. It is not necessary, in order to believe a fact and receive the benefit of it, that a man should understand the manner in which it is accomplished; and he should not let his ignorance of what God has not revealed hinder him from receiving and treating as true what he has revealed.

11. As Jesus knew the truth of what he taught, all are bound to believe it, and to let it have its due influence over their hearts and lives.

20. The reason why men do not believe what Christ has taught is, that they love error, they do evil, and his truth on this account condemns them.

26. When sinners in great numbers come to the Saviour, some men, if it lessen the number who follow them, are greatly grieved. But good men, with right views, rejoice in every accession to the number of Christ's followers. They are delighted to see him increase, though it cause them to decrease.

30. It is a high spiritual attainment to be willing that others should excel us in usefulness and honor.

35. As all things pertaining to the souls of men are in the hands of Christ and at his disposal, the eternal life of those who believe in him, and the eternal death of those who continue to reject him, are certain.

A. D. 30.

CHAPTER IV.

1 Christ talketh with a woman of Samaria, and revealeth himself unto her. 27 His disciples marvel. 31 He declareth to them his zeal to God's glory. 39 Many Samaritans believe on him. 43 He departeth into Galilee, and healeth the ruler's son that lay sick at Capernaum.

WHEN therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,[a]

2 (Though Jesus himself baptized not, but his disciples,)

3 He left Judea, and departed again into Galilee.

4 And he must needs go through Samaria.[b]

5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.[c]

6 Now Jacob's well was there. Jesus therefore, being wearied with *his* journey, sat thus on the well: *and* it was about the sixth hour.

7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

8 For his disciples were gone away unto the city to buy meat.

9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.[d]

10 Jesus answered and said unto her, If thou knewest the gift of God,[e] and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.[f]

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

14 But whosoever drinketh of the water that I shall give him, shall never thirst;[g] but the water that I shall give him, shall be in him a well of water springing up into everlasting life.[h]

15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

16 Jesus saith unto her, Go, call thy husband, and come hither.

17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

18 For thou hast had five husbands; and he whom thou now hast, is not thy husband: in that saidst thou truly.

19 The woman saith unto him, Sir, I perceive that thou art a prophet.[i]

20 Our fathers worshipped in this mountain;[j] and ye say, that in Jerusalem is the place where men ought to worship.[k]

21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.[l]

22 Ye worship ye know not what:[m] we know what we worship; for salvation is of the Jews.[n]

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth;[o] for the Father seeketh such to worship him.

24 God *is* a Spirit:[p] and they that worship him, must worship *him* in spirit and in truth.

25 The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

26 Jesus saith unto her, I that speak unto thee am *he*.[q]

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a Ch. 3:22, 26. b Luke 2:49. c Gen. 33:19; 48:22; Josh. 24:32. d Acts 10:28. e Eph. 2:8. f Isa. 12:3; 41:17, 18; Jer. 2:13; Zech. 13:1; 14:8; Rev. 22:17. g ch. 6:35, 58. h ch. 7:38; 17:2, 3; Rom. 6:23. i ch. 1:48, 49. j Judg. 9:7. k Deut. 12:5–11; 1 Kings 9:3. l Mal. 1:11; Matt. 18:20. m 2 Kings 17:29. n Isa. 2:3; Rom. 9:5. o Phil. 3:3. p 2 Cor. 3:17. q ch. 9:37.

CHAPTER IV.

1. *How the Pharisees had heard;* he was aware that the knowledge of his growing popularity excited their envy and ill-will, which he wished for the present to avoid.

4. *Samaria;* lying between Judea and Galilee.

5. *Sychar;* in the Old Testament it is called Shechem. Gen. 33:18. It is now called Naplous, and lies a few miles south-east of the city of Samaria, between the mountains Ebal and Gerizim. *Jacob gave to his son Joseph;* see note to Gen. 48:22.

8. *Meat;* according to the usage of the word in our version, meat is used for all kinds of food.

9. *No dealings with the Samaritans;* no friendly intercourse. Matt. 10:5.

10. *The gift of God;* the Saviour, and the blessings which he is ready to bestow. *Living water;* under the figure of living water, that is, the flowing water of a fountain in contrast with the stagnant water of a pool or cistern, he means the Holy Spirit, who purifies, refreshes, and invigorates the soul. Compare chap. 7:37–39.

11. *Whence;* she supposed him to speak of literal living or running water, which was peculiarly fresh and good.

14. *The water that I shall give him;* the Holy Spirit shall dwell in him, and satisfy his soul. *Shall never thirst;* he does not mean that one draught shall satisfy him, but that he shall always have in his soul a well of living water, from which he shall continually drink and be satisfied.

18. *Not thy husband;* she was living with a man who was not her husband.

19. *I perceive;* this she did from his manner and his knowledge of her history.

20. *This mountain;* mount Gerizim, which lay at a little distance from Sychar. As she perceived him to be a prophet, she appealed to him to decide a disputed question between the Samaritans and the Jews about the proper place of public worship.

21. *The hour cometh;* the time is near. *Neither in this mountain;* not in this or that place merely, but in all places, may you worship him who is a Spirit, "in spirit and in truth."

22. *We know what we worship;* the Jews had both a divinely appointed system of worship, and a clear revelation from God of his nature and the service required by him. The Samaritans received only the five books of Moses, and their services on mount Gerizim were without the divine warrant, and mingled with superstitious observances. *Salvation is of the Jews;* from them the Messiah was to come.

23. *Worship the Father;* in heart, with sincere love and devotion, in every place where they may be.

26. *He;* the Messiah. This was the first time, so far as we are informed, that Jesus explicitly declared himself to be the Christ. It was, moreover, not in the presence of the Pharisees, who would have taken advantage of the assertion to misrepresent and persecute him; but among the Samaritans, who had no intercourse in religious mat-

27 ¶ And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

28 The woman then left her water-pot, and went her way into the city, and saith to the men,

29 Come, see a man which told me all things that ever I did: is not this the Christ?

30 Then they went out of the city, and came unto him.

31 ¶ In the mean while his disciples prayed him, saying, Master, eat.

32 But he said unto them, I have meat to eat that ye know not of.

33 Therefore said the disciples one to another, Hath any man brought him *aught* to eat?

34 Jesus saith unto them, My meat is to do the will of him that sent me,[a] and to finish his work.[b]

35 Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.[c]

36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal:[d] that both he that soweth and he that reapeth may rejoice together.[e]

37 And herein is that saying true, One soweth, and another reapeth.[f]

38 I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors.[g]

39 ¶ And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.[h]

40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

41 And many more believed because of his own word;

42 And said unto the woman, Now we believe, not because of thy saying: for we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world.[i] A. D. 30.

43 ¶ Now after two days he departed thence, and went into Galilee.

44 For Jesus himself testified, that a prophet hath no honor in his own country.[j]

45 Then when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast:[k] for they also went unto the feast.[l]

46 So Jesus came again into Cana of Galilee, where he made the water wine.[m] And there was a certain nobleman,* whose son was sick at Capernaum.

47 When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.[n]

49 The nobleman saith unto him, Sir, come down ere my child die.

50 Jesus saith unto him, Go thy way; thy son liveth.[o] And the man believed the word that Jesus had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him, and told *him*, saying, Thy son liveth.

52 Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that *it was* at the same hour, in the which Jesus said unto him, Thy son liveth:[p] and himself believed, and his whole house.[q]

54 This *is* again the second miracle *that* Jesus did, when he was come out of Judea into Galilee.

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a Job 23:12; ch. 6:38. b ch. 17:4. c Matt. 9:37. d Rom. 6:22. e 1 Cor. 3:5–9. f Mic. 6:15. g 1 Pet. 1:12. h ver. 29. i ch. 17:8; 1 John 4:14. j Matt. 13:57; Mark 6:4; Luke 4:24. k ch. 2:23. l Deut. 16:16. m ch. 2:1, 11. * Or, *courtier*, or *ruler*. n 1 Cor. 1:22. o Matt. 8:13; Mark 7:29, 30; Luke 17:14. p Psa. 107:20. q Acts 16:34; 18:8.

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ters with the Jews, and would make no bad use of the declaration.

35. *Say not ye;* that is, when ye have committed your seed to the ground. *Four months;* this was the usual period between seed-time and harvest. *Look on the fields;* the Samaritans, called by the woman, coming to hear the gospel; and men in every direction perishing for lack of knowledge.

36. *He that soweth and he that reapeth;* Jesus and others had sowed spiritual seed. The disciples might gather the fruit by being instrumental in the conversion of men; and thus Christ and his disciples, like sowers and reapers, rejoice together.

38. *I sent you;* spoken in anticipation of the mission of his apostles, when he should have finished his work on earth. *Other men labored;* spoken of all the preparation made by Christ and holy men before him for the work of the apostles. *Ye are entered into their labors;* they have prepared the way for your reaping the fruit.

41. *Many more believed;* this was the beginning of the harvest of which Jesus had spoken.

44. *His own country;* this is the same word which is used Matt. 13:54, and applied to Nazareth, where Jesus was brought up. As they did not receive him, he visited and wrought miracles in other parts of Galilee.

48. *Except ye see signs;* unless by miracles he showed that he was the Messiah, they would not believe on him.

52. *Seventh hour;* one o'clock in the afternoon.

54. *The second miracle;* the second that he had wrought at Cana, the first having been the turning of water into wine. Chap. 2:6–11. In the interval he had wrought many miracles at Jerusalem, ver. 34.

INSTRUCTIONS.

3. When good men are opposed, and their usefulness obstructed in one place, it is often wise for them to go to another; and the rejection of the gospel by some, proves the occasion of its being embraced by others; thus God, angels, and men are led to rejoice together. Luke 15:7–10.

13. Earthly blessings, however numerous and great, cannot satisfy the desires of men. But the blessings of the Holy Spirit, which Christ gives to those who ask him, furnish and secure to them satisfying and eternal joys.

23. Men are prone to think too much of the place and mode of religious worship. God regards the state of the heart; and spiritual worship, in any place, is accepted of him.

34. As food to the hungry, and water to the thirsty, so is the doing of the will of God to those who love him; and whether engaged in sowing the spiritual seed of divine truth, or reaping the harvest, their employment is a source of the most elevated and refreshing joy.

50. The faith of parents and masters, Luke 7:1–10, and their prayers to Jesus Christ, are often the means of unspeakable blessings to their children and servants; and however distant they may be from their friends or from

A. D. 31.

CHAPTER V.

1 Jesus on the sabbath-day cureth him that was diseased eight and thirty years. 10 The Jews therefore cavil, and persecute him for it. 17 He answereth for himself, and reproveth them, showing by the testimony of his Father, 32 of John, 36 of his works, 39 and of the scriptures, who he is.

AFTER this there was a feast of the Jews;[a] and Jesus went up to Jerusalem.

2 Now there is at Jerusalem by the sheep *market** a pool, which is called in the Hebrew tongue Bethesda, having five porches.

3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in,[b] was made whole of whatsoever disease he had.[c]

5 And a certain man was there, which had an infirmity thirty and eight years.[d]

6 When Jesus saw him lie, and knew that he had been now a long time *in that case*,[e] he saith unto him, Wilt thou be made whole?

7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool:[f] but while I am coming, another steppeth down before me.

8 Jesus saith unto him, Rise, take up thy bed, and walk.[g]

9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.[h]

10 ¶ The Jews therefore said unto him that was cured, It is the sabbath-day: it is not lawful for thee to carry *thy* bed.[i]

11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

13 And he that was healed wist not who it was:[j] for Jesus had conveyed himself away,[k] a multitude being† in *that* place.

14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more,[l] lest a worse thing come unto thee.

15 The man departed, and told the Jews that it was Jesus which had made him whole.

16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath-day.

17 ¶ But Jesus answered them, My Father worketh hitherto, and I work.[m]

18 Therefore the Jews sought the more to kill him,[n] because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.[o]

19 ¶ Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do:[p] for what things soever he doeth, these also doeth the Son likewise.

20 For the Father loveth the Son,[q] and showeth him all things that himself doeth: and he will show him greater works than these, that ye may marvel.

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[a] Lev. 23:2, etc.; Deut. 16:16; ch. 2:13. * Or, *gate;* Neh. 3:1; 12:39. [b] Prov. 8:17; Eccl. 9:10; Matt. 11:12. [c] Ezek. 47:7, 9; Zech. 13:1. [d] Luke 8:43; 13:16. [e] Psa. 142:3. [f] Deut. 32:36; Psa. 72:12; 142:4; Rom. 5:6; 2 Cor. 1:9, 10. [g] Matt. 9:6; Mark 2:11; Luke 5:24. [h] ch. 9:14. [i] Jer. 17:21, etc.; Matt. 12:2, etc. [j] ch. 14:9. [k] Luke 4:30. † Or, *from the multitude that was* [l] ch. 8:11. [m] ch. 9:4; 14:10. [n] ch. 7:19. [o] Zech. 13:7; ch. 10:30, 33; Phil. 2:6. [p] ver. 30 [q] Matt. 3:17; ch. 3:35; 17:26;

Christ, his power can reach them, and his grace supply their wants.

CHAPTER V.

The present chapter contains the first of those wonderful discourses of our Lord recorded by John, in which he sets forth his divine nature and office in his twofold relation to God and man. For the clearer understanding of his words, the reader should notice the following things:

First, God is his Father and he is the Son of God in such a high and incommunicable sense, that he is equal with the Father in nature, verse 18; enjoys his perfect love and knows all his counsels, verse 20; performs all the works that his Father performs, verses 19–21; has life in himself as the Father has it, and gives it to whom he will, verses 21, 26; claims equal honor with the Father, verse 23; raises the dead and judges them, verses 21, 22, 24–29.

Secondly, as the Son of God on earth, he always acts in subordination to the will of the Father. He has not come of himself, but the Father has sent him, verse 23, etc.; the Father has appointed to him the works that he shall do, verses 20, 22, 26, etc.; he can do nothing of himself, but must always act in accordance with the Father's will, verses 19, 30; the Father who sent him bears witness to him by the works that he has given him to do, verse 36, and by the scriptures of the Old Testament, verses 39, 45–47.

Thirdly, it is as the Son of man—the Word made flesh—that he not only redeems, but judges men, verse 27.

Equality with the Father in nature, subordination to the Father in office, union with human nature in the work of redeeming and judging men, and in all these perfect union with the Father in counsel and will: these are the great doctrines that run through the present and similar following discourses.

2. *Market;* this word, as shown by the italics, is not in the original. It probably should have been, as in the margin, gate. Neh. 3:1, 32; 12:39. *Bethesda;* "house of mercy." Many at that pool had been mercifully healed of their diseases.

8. *Thy bed;* which was a simple mat.

10. *To carry thy bed;* which they reckoned among the servile labor forbidden by the law. See Jer. 17:21, 22; Neh. 13:15–20; where, however, the burdens borne were in the way of traffic and ordinary labor.

14. *A worse thing;* a worse evil than that from which Jesus had delivered him.

17. *Worketh hitherto;* worketh without intermission in upholding and quickening creation, ever since the day when he finished it. *I work;* he claimed to be the Son of God in such a sense that he had the power and right of working as God works. This they thought was blasphemy; and had he been only a man, it would have been. But as he was God as well as man, chap. 1:1, it was speaking and acting according to truth. The question was not whether Jesus possessed power to do those things, but it was whether he exercised his power agreeably to the will of the Father, or in opposition to it; and he answered them accordingly.

19. *Of himself;* in opposition to, or without the concurrence of the Father, which was the crime with which they charged him. He denied the charge, and asserted, that instead of opposition, as they contended, there was between him and the Father the most perfect agreement in plan, will, and operation. *These also doeth the Son;* there is oneness of operation.

20. *Showeth him all things;* makes him partaker of all his counsels, as well as acts with him in all his works. *Greater works than these;* the works referred to in the following verses.

21 For as the Father raiseth up the dead, and quickeneth *them;* even so the Son quickeneth whom he will.[a]

22 For the Father judgeth no man, but hath committed all judgment unto the Son:[b]

23 That all *men* should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him.

24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life,[c] and shall not come into condemnation; but is passed from death unto life.[d]

25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God:[e] and they that hear shall live.

26 For as the Father hath life in himself, so hath he given to the Son to have life in himself;[f]

27 And hath given him authority to execute judgment also,[g] because he is the Son of man.

28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

29 And shall come forth: they that have done good, unto the resurrection of life;[h] and they that have done evil, unto the resurrection of damnation.[i]

30 I can of mine own self do nothing:[j] A. D. 31. as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.[k]

31 If I bear witness of myself, my witness is not true.[l]

32 ¶ There is another that beareth witness of me;[m] and I know that the witness which he witnesseth of me is true.

33 Ye sent unto John, and he bare witness unto the truth.[n]

34 But I receive not testimony from man: but these things I say, that ye might be saved.[o]

35 He was a burning and a shining light: and ye were willing for a season to rejoice in his light.[p]

36 ¶ But I have greater witness than *that* of John: for the works which the Father hath given me to finish,[q] the same works that I do, bear witness of me, that the Father hath sent me.[r]

37 And the Father himself, which hath sent me, hath borne witness of me.[s] Ye have neither heard his voice at any time, nor seen his shape.[t]

38 And ye have not his word abiding in you:[u] for whom he hath sent, him ye believe not.

39 ¶ Search the scriptures;[v] for in them ye think ye have eternal life: and they are they which testify of me.[w]

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[a] Luke 8:54; ch. 11:25; 17:2. [b] Matt. 11:27; Acts 17:31; 2 Cor. 5:10. [c] ch. 6:40, 47. [d] 1 John 3:14. [e] ver. 28; Eph. 2:1. [f] 1 Cor. 15:45. [g] ver. 22. [h] Dan. 12:2. [i] Matt. 25:46. [j] ver. 19. [k] Psa. 40:7, 8; Matt. 26:39; ch. 4:34; 6:38. [l] Prov. 27:2; ch. 8:14; Rev. 3:14. [m] ch. 8:18; Acts 10:43; 1 John 5:7–9. [n] ch. 1:7, 32. [o] ch. 20:31; Rom. 3:3. [p] Matt. 21:26; Mark 6:20. [q] ch. 17:1. [r] ch. 10:25; 15:24; Acts 2:22. [s] Matt. 3:17; 17:5. [t] Deut. 4:12; 1 Tim. 6:16. [u] 1 John 2:14. [v] Isa. 8:20; 34:16; Luke 16:29. [w] Luke 24:27; 1 Pet. 1:10, 11.

21. *The Son quickeneth;* giveth life, natural and spiritual, to whom he will—thus doing the work of God, and showing that he is God. This is one of the greater things referred to. The other was the judging of all men at the last day, and awarding to them the retributions of eternity.

22. *The Father judgeth no man;* in the scheme of redemption, the Son was to be the final judge of men, the author of their resurrection from the dead, and of their eternal life in heaven. This was, "that all men should honor the Son, even as they honor the Father." He that thus honoreth not the Son, honoreth not the Father. The Pharisees, therefore, while they were pleading ostensibly for the honor of God, were in reality treating him as they treated Jesus Christ; and so it is with all men now.

24. *Heareth my word;* receiveth my instructions, and treateth them as true. *Hath everlasting life;* the beginning of that spiritual life which shall continue and increase for ever. *From death unto life;* from a state of sin and guilt to a state of holiness and bliss.

25. *The dead shall hear—shall live;* the dead here include both the spiritually and the naturally dead. Christ gave life to the souls of men, and also to their bodies, when he chose to do so. Jairus' daughter, the widow's son, and Lazarus were all by Jesus raised to life, and many who were dead in sin were quickened and made alive to God.

26. *Given to the Son to have life in himself;* here the Saviour brings to view both his oneness with the Father in nature, and his subordination to him in office. To have life in himself, with the power of giving life at will, is to be proper God. But the office of quickening whom he will he has received, as Mediator, from the Father, and exercises it in accordance with the Father's appointment.

27. *Because he is the Son of man;* it is the appointment of the Father that he who redeems and judges men should himself be the Son of man; that is, the Word made flesh. In this character God has appointed him to be Mediator, to open the way for, and give eternal life to all who should believe in him, and in pursuance of his work, to perform miracles, die, rise again, raise the dead, judge the world, and fix the condition of all for eternity.

28. *The hour is coming—all that are in the graves shall hear his voice;* he passes to the greatest and most astonishing manifestation which he is to make of the truth that he has life in himself; namely, the final resurrection by his word of the just and the unjust, and the decision of their destiny for eternity.

30. *Of mine own self;* in opposition to, and without the concurrence of the Father. *I hear;* from my Father. The idea is, that he dwells in the Father's bosom, and hears and knows all his counsels. *Not mine own will;* not to exalt myself, or build up a separate interest, but to honor the Father by doing his will.

31. *Of myself;* concerning myself, without any accompanying testimony from God. *Not true;* not to be received as valid.

32. *Another;* God, who testified of him by John the Baptist, by the descent upon him of the Holy Ghost, by miracles, and by a voice from heaven.

34. *Not testimony from man;* not from man only; yet Christ appealed to the testimony of John, as what ought to convince them.

36. *The works which the Father hath given me;* the whole course of his teachings and miracles.

37. *The Father himself—hath borne witness of me;* in addition to the testimony furnished by my works. He seems to refer to the testimony of the Father through the Scriptures, which he immediately afterwards urges. Some think that he also includes the voice from heaven upon his baptism. *Neither heard his voice—seen his shape;* the allusion is to the way in which holy men of old received revelations from God by voices and visions. The import of the Saviour's words is, The state of your hearts makes you unable to receive any testimony of the Father concerning me, outward or inward.

38. *Ye have not his word;* they did not receive the testimony of God, and they showed this by rejecting that of his Son.

39. *The scriptures;* the Old Testament, by following which they hoped for heaven; and yet those scriptures showed that he was the Messiah, and that they must believe in him, or perish.

A. D. 31. 40 And ye will not come to me, that ye might have life.[a]

41 I receive not honor from men.[b]

42 But I know you, that ye have not the love of God in you.

43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

44 How can ye believe, which receive honor one of another,[c] and seek not the honor that *cometh* from God only?[d]

45 Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust.[e]

46 For had ye believed Moses, ye would have believed me: for he wrote of me.[f]

47 But if ye believe not his writings,[g] how shall ye believe my words?

CHAPTER VI.

1 Christ feedeth five thousand men with five loaves and two fishes. 15 Thereupon the people would have made him king. 16 But withdrawing himself, he walked on the sea to his disciples; 26 reproveth the people flocking after him, and all the fleshly hearers of his word; 32 declareth himself to be the bread of life to believers. 66 Many disciples depart from him. 68 Peter confesseth him. 70 Judas is a devil.

AFTER these things Jesus went over the sea of Galilee, which is *the sea* of Tiberias.[h]

2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3 And Jesus went up into a mountain, and there he sat with his disciples.

4 And the passover, a feast of the Jews, was nigh.

5 When Jesus then lifted up *his* eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

6 And this he said to prove him: for he himself knew what he would do.

7 Philip answered him, Two hundred penny worth of bread is not sufficient for them, that every one of them may take a little.[i]

8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9 There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

12 When they were filled,[j] he said unto his disciples, Gather up the fragments that remain, that nothing be lost.[k]

13 Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.[l]

15 ¶ When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

16 And when even was *now* come,[m] his disciples went down unto the sea,

17 And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.

18 And the sea arose by reason of a great wind that blew.[n]

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[a] Ch. 3:19. [b] ver. 34; 1 Thess. 2:6. [c] ch. 12:43. [d] Rom. 2:10. [e] Rom. 2:12. [f] Gen. 3:15; 22:18; Deut. 18:15, 18; Acts 26:22. [g] Luke 16:31. [h] Matt. 14:15, etc.; Mark 6:34, etc.; Luke 9:12, etc. [i] Num. 11:21, 22; 2 Kings 4:43. [j] Neh. 9:25. [k] Neh. 8:10. [l] Gen. 49:10; Deut. 18:15–18. [m] Matt. 14:23; Mark 6:47, etc. [n] Psa. 107:25.

40. *Ye will not come to me;* notwithstanding this evidence that he was the Messiah, they would not receive him.

41. *I receive not honor;* it was not his object to obtain human applause, but to honor God and save men.

42. *Have not the love of God;* this was the reason why they would not embrace him as the Messiah. Compare chap. 8:42.

43. *In my Father's name;* by his appointment, and with conclusive evidence of being sent of him. *In his own name;* without being sent of God; actuated by a worldly spirit, and promising them temporal dominion and honor. Such were the false Christs who afterwards appeared, and whom the Jews followed to their destruction.

44. *Receive honor;* seek supremely human applause.

45. *Do not think that I;* he did not come to condemn them, nor was there any occasion that he should do so. *Moses;* he had foretold, Deut. 18:15–19, the coming of the Messiah, and the condemnation of those who should reject him. His writings therefore, which they professed to follow, condemned them.

INSTRUCTIONS.

14. All diseases are consequences of sin. Both the sufferings resulting from them, and the experience of relief, should therefore lead us to abhor and forsake it, that we may thus, through faith in the Redeemer, escape its endless consequences.

23. As Jesus Christ the Son of God was appointed of the Father to be the dispenser of life to men—not only to heal the sick, but to raise the dead, and judge the world, "that all men should honor the Son, even as they honor the Father," those who do not thus honor him, but continue to neglect the object of his coming, will lose the benefits of his redemption.

42. The reason why men do not receive the words of Christ and treat them as true, is, that they do not love God. As God manifest in the flesh, they do not love him, and choose not to have him to reign over them.

44. Men cannot seek supremely human applause, and at the same time seek that honor which comes from God by believing on his Son. They should therefore, without hesitation and without delay, renounce the one, that they may secure the other.

CHAPTER VI.

1. *Over the sea of Galilee;* to its northern shore. See note to Luke 9:10.

2–14. Five thousand fed. Matt. 14:13–21; Mark 6:32–44; Luke 9:10–17.

6. *To prove him;* try him whether he believed in the power of Christ to supply them.

14. *That Prophet;* the Messiah. Deut. 18:18.

15. *Make him a king;* a temporal sovereign, such as they expected their Messiah would be.

16–21. Christ walks on the sea. Matt. 14:22–33. Mark 6:45–53.

17. *Over the sea;* to the west side.

19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

20 But he saith unto them, It is I; be not afraid.[a]

21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

22 ¶ The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone;

23 Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:[b]

24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

27 Labor not* for the meat which perisheth, but for that meat which endureth unto everlasting life,[c] which the Son of man shall give unto you: for him hath God the Father sealed.[d]

28 Then said they unto him, What shall we do, that we might work the works of God?

29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.[e] A. D. 32.

30 ¶ They said therefore unto him, What sign showest thou then, that we may see, and believe thee?[f] what dost thou work?

31 Our fathers did eat manna in the desert;[g] as it is written, He gave them bread from heaven to eat.[h]

32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.[i]

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.[j]

34 Then said they unto him, Lord, evermore give us this bread.

35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger;[k] and he that believeth on me shall never thirst.[l]

36 But I said unto you, that ye also have seen me, and believe not.[m]

37 All that the Father giveth me shall come to me;[n] and him that cometh to me I will in no wise cast out.[o]

38 For I came down from heaven, not to do mine own will, but the will of him that sent me.[p]

39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.[q]

40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life:[r] and I will raise him up at the last day.[s]

41 The Jews then murmured at him, because he

a Psa. 35:3; Isa. 43:1, 2; Rev. 1:17, 18. b ver. 11. * Or, *Work not.* c Jer. 15:16; ch. 4:14; ver. 54, 58. d Psa. 2:7; 40:7; Isa. 42:1; ch. 8:18; Acts 2:22; 2 Pet 1:17. e 1 John 3:23. f Matt. 12:38; 1 Cor. 1:22. g Exod. 16:15; Num. 11:7; 1 Cor. 10:3. h Neh. 9:15; Psa. 78:24, 25. i Gal. 4:4. j ver. 48, 58. k Rev. 7:16. l ch. 4:14; 7:38. m ver. 64. n ver. 45; ch. 17:6, 8, etc. o Psa. 102:17; Isa. 1:18; 55:7; Matt. 11:28; Luke 23:42, 43; 1 Tim. 1:15, 16; Rev. 22:17. p Psa. 40:7, 8; ch. 5:30. q Matt. 18:14; ch. 10:28; 17:12; 18:9; 2 Tim. 2:19. r ver. 47, 54; ch. 3:15, 16. s ch. 11:25.

19. *Five and twenty or thirty furlongs;* between three and four miles.

22. *On the other side;* on the north side. *None other boat;* there was no other when the disciples left.

23. *There came other boats;* from the west side of the sea, after the disciples left.

24. *Took shipping;* boats that came from Tiberias, which was on the west side of the sea.

26. *Not because ye saw the miracles;* not because ye were attracted to me by the revelation made in the miracles of my divine power and glory. *Because ye did eat of the loaves;* you seek from me only earthly good.

27. *Labor not for;* better, as the margin, *work not for.* Bestow not your chief labor and anxiety upon. *Meat which perisheth;* temporal blessings. *Meat which endureth;* spiritual and eternal good. *Sealed;* authenticated as the true Messiah, the giver of eternal life.

28. *Work the works of God;* they have reference to the exhortation just given by the Saviour, "Labor—for that meat which endureth." *The works of God;* such as he required, and such as would secure the enduring good of which Christ spoke.

29. *This is the work of God—believe on him whom he hath sent;* Christ is the true bread from heaven. To believe on him is to receive this bread, and thus to do what God requires.

30. *What sign;* sign from heaven in addition to what he had already shown in proof of the justness of his claims. Compare Matt. 12:38; 16:1. Like all cavillers, they demand other proof, and different from that which they have received.

31. *Our fathers did eat manna;* still thinking that Jesus was speaking of the bread that should nourish the body, they intimate that the miracle of the manna in the desert, Exod. 16:13–18, was greater than that which he has wrought, and that they may reasonably ask of him a higher sign.

32. *Moses gave you not that bread from heaven;* it did not come from the heaven where God resides, but from the natural heaven, and was simply natural bread—"the meat which perisheth." *The true bread from heaven;* the true spiritual bread that comes from God's own presence, and feeds the soul.

33. *He which cometh down from heaven;* rather, as the original may be rendered, that which cometh down from heaven; for the Jews, as appears from the following verse, did not yet understand him as speaking of himself.

34. *Evermore give us this bread;* not yet understanding its spiritual nature, but supposing it to be some miraculous kind of bread that should give life to the body.

35. *I am the bread of life;* the author, nourisher, and supporter of spiritual, eternal life. Having spoken of the bread from heaven, he now represents himself under the similitude of heavenly bread; and the eating of his flesh and drinking his blood, or spiritually believing on him, as essential to spiritual life. *Never hunger—never thirst;* never desire any higher or more satisfying good.

36. *Believe not;* of course they were still unsatisfied, and not partakers of the good of which he spoke.

37. *Giveth me;* Isa. 53:10–12; John 17:2; Eph. 1:3–12. *Come to me;* this means the same as he before meant by eating his flesh, or believing on him, and as he afterwards meant by drinking his blood.

40. *I will raise him up;* to everlasting life. He would thus do the will and accomplish the object of the Father.

A. D. 32. said, I am the bread which came down from heaven.

42 And they said, Is not this Jesus the son of Joseph,[a] whose father and mother we know? how is it then that he saith, I came down from heaven?

43 Jesus therefore answered and said unto them, Murmur not among yourselves.

44 No man can come to me, except the Father which hath sent me draw him:[b] and I will raise him up at the last day.

45 It is written in the prophets, And they shall be all taught of God.[c] Every man therefore that hath heard, and hath learned of the Father, cometh unto me.[d]

46 Not that any man hath seen the Father,[e] save he which is of God, he hath seen the Father.[f]

47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.[g]

48 I am that bread of life.[h]

49 Your fathers did eat manna in the wilderness, and are dead.[i]

50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.[j]

51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh,[k] which I will give for the life of the world.[l]

52 The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat?[m]

53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.[n]

54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.[o]

55 For my flesh is meat indeed, and my blood is drink indeed.[p]

56 He that eateth my flesh,[q] and drinketh my blood, dwelleth in me, and I in him.[r]

57 As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me.[s]

58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead:[t] he that eateth of this bread shall live for ever.

59 These things said he in the synagogue, as he taught in Capernaum.

60 Many therefore of his disciples, when they had heard *this*, said, This is a hard saying; who can hear it?

61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

62 *What* and if ye shall see the Son of man ascend up where he was before?[u]

63 It is the Spirit that quickeneth;[v] the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.

64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.[w]

65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.[x]

66 ¶ From that *time* many of his disciples went back,[y] and walked no more with him.

67 Then said Jesus unto the twelve, Will ye also go away?

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a Matt. 13:55; Mark 6:3; Luke 4:22. b Song 1:4. c Isa. 54:13; Jer. 31:34; Mic. 4:2. d Matt. 11:27. e ch. 5:37. f Luke 10:22. g ver. 40. h ver. 33, 35, 51. i Zech. 1:5. j ver. 58. k Heb. 10:5, 10, 20. l ch. 3:16; 1 John 2:2. m ch. 3:9. n Matt. 26:26, 28. o ver. 40. p Psa. 4:7. q Lam. 3:24. r ch. 15:4; 1 John 3:24; 4:15, 16. s 1 Cor. 15:22. t ver. 49–51. u Mark 16:19; ch. 3:13; Eph. 4:8–10. v 2 Cor. 3:6. w Rom. 8:29; 2 Tim. 2:19. x ver. 44, 45. y Zeph. 1:6; Luke 9:62; Heb. 10:38.

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44. *Can come;* trust in me as his Saviour. *Draw him;* by teaching him his need of a Saviour, and leading him to trust in him for salvation.

45. *In the prophets;* Isa. 54:13. His doctrine about being drawn or taught of God was not new, but was the same which was taught in the Scriptures, and which they ought to have understood and believed.

46. *Not that any man hath seen the Father;* he guards them against the error of supposing that the Father teaches men by his personal visible presence. He teaches by his word, his Spirit, and his providence; leading men rightly to apprehend and cordially to obey his truth. *He hath seen;* the Saviour sets his immediate and full vision of the Father in contrast with the indirect knowledge which mere men have of him. His meaning is, that because he has seen the Father, he can teach men of the Father.

50. *Not die;* the eating of that bread will give eternal life to his soul, and, in the end, a glorious immortality to his body also. Compare ver. 39, 40.

51. *My flesh, which I will give for the life of the world;* an allusion, which could not be understood at the time by his hearers, to the gift of his flesh on the cross for the salvation of the world.

52. *His flesh to eat;* they meant literally. And the true answer to that question was, he would not in any way give them literally his flesh to eat. That was not his meaning. But by eating his flesh, he meant, believing on him as a Saviour, and thus receiving spiritual life and nourishment from him.

53. *Eat the flesh—drink his blood;* not literally but spiritually, as the food and drink of the soul; thus, by a living union with him through faith, receiving from him forgiveness, sanctification, and eternal life. The Saviour has in mind the gift which he is about to make on the cross, of his flesh and blood for the life of the world. The view which he here gives of eating his flesh and drinking his blood, is the same that underlies the ordinance of the Lord's supper, afterwards instituted by him.

55. *Meat indeed—drink indeed;* I am the giver and sustainer of endless spiritual life.

56. *Dwelleth in me;* has a vital, saving union with me by faith, John 15:5; 1 Cor. 6:17; resembling in some respects the union between me and my Father. John 17:21.

60. *His disciples;* disciples is here used in a general sense, for those who attended on his teaching.

62. *What and if ye shall see;* are you offended at the honor which I now claim as the bread of life? What will you say, then, when you see me receiving greater honor than this, by ascending to heaven, whence I came?

63. *It is the Spirit that quickeneth;* it was the spiritual, not the literal meaning of his words, which would profit them. The literal eating of his flesh would not benefit them. It was only the spiritual meaning, understood, believed, and obeyed, that would be the means of spiritual life to their souls. *They are spirit—they are life;* they contain spiritual food and life; for by receiving them, you receive me.

64. *That believe not;* this shows that by eating his flesh he meant believing on him.

65. *Given unto him of my Father;* the meaning of this is the same as his being drawn or taught of God, ver. 45.

68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.[a]

69 And we believe and are sure that thou art that Christ, the Son of the living God.[b]

70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?[c]

71 He spake of Judas Iscariot *the son* of Simon: for he it was that should betray him, being one of the twelve.

CHAPTER VII.

1 Jesus reproveth the ambition and boldness of his kinsmen; 10 goeth up from Galilee to the feast of tabernacles; 14 teacheth in the temple. 40 Divers opinions of him among the people. 45 The Pharisees are angry that their officers took him not, and chide with Nicodemus for taking his part.

AFTER these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

2 Now the Jews' feast of tabernacles was at hand.[d]

3 His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest.

4 For *there is* no man *that* doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, show thyself to the world.

5 For neither did his brethren believe in A. D. 32. him.[e]

6 Then Jesus said unto them, My time is not yet come:[f] but your time is always ready.

7 The world cannot hate you;[g] but me it hateth, because I testify of it, that the works thereof are evil.

8 Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.

9 When he had said these words unto them, he abode *still* in Galilee.

10 ¶ But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

11 Then the Jews sought him at the feast,[h] and said, Where is he?

12 And there was much murmuring among the people concerning him:[i] for some said, He is a good man: others said, Nay; but he deceiveth the people.

13 Howbeit, no man spake openly of him, for fear of the Jews.

14 ¶ Now, about the midst of the feast, Jesus went up into the temple, and taught.

15 And the Jews marvelled, saying, How knoweth this man letters,* having never learned?[j]

16 Jesus answered them, and said, My doctrine is not mine, but his that sent me.[k]

17 If any man will do his will, he shall know of

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a Acts 5:20; 7:38. b Matt. 16:16; ch. 1:29; 11:27. c ch. 13:27. d Lev. 23:34. e Mark 3:21. f ch. 2:4; 8:2; ver. 8, 30. g ch. 15:19. h ch. 11:56.

i ch. 9:16. * Or, *learning*. j Matt. 13:54. k ch. 8:28; 12:49.

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68. *Thou hast the words;* teachest the way of eternal life.

70. *A devil;* under the control of Satan, and like him in character.

INSTRUCTIONS.

6. God in his providence does many things to prove his people; to lead them to show what is in their hearts, and thus prepare them to renounce dependence upon themselves, and put their trust in him.

12. However easy it is for God to supply all needed good, and however much he may give, he requires that no part of it be squandered, or suffered through negligence to be lost; but that all, by prudent care, should be saved for the benefit of those who need it.

26. Men often pay an external regard to Christ and his ordinances, not for the purpose of honoring him and obtaining spiritual blessings, but for the purpose of promoting their worldly interests, and accomplishing their selfish ends.

29. The great work which God requires of a sinner, and that which is essential to salvation, is to believe on the Lord Jesus Christ.

44. The drawing of the Father mentioned in the New Testament, and which is needful to lead sinners to Christ, is the same as the teaching of the Father mentioned in the Old Testament. Isa. 54:13; Micah 4:2. The reason why this drawing or teaching is needful is, men are so wicked that they never will come to Christ without it.

52. Men often make objections to what they call the doctrines of Christ, when in fact their objections are not against his doctrines, rightly understood, but only against their own misconceptions of them; and the putting of a literal meaning upon such of his words as were designed to be figurative, and convey only a spiritual meaning, is absurd. John 7:34–36.

63. The words of Christ have a spiritual meaning, and it is the right apprehension and cordial reception of this meaning which is life-giving to the soul. Men naturally do not receive this meaning, because such is their wickedness that they have not spiritual discernment. Hence the propriety of praying, "Open thou mine eyes, that I may behold wondrous things out of thy law; quicken thou me according to thy word." Psa. 119:18, 25; 1 Cor. 2:14.

CHAPTER VII.

1. *Jewry;* Judea.

2. *Feast of tabernacles;* the Jews had three great annual feasts: the feast of the Passover, the feast of the Pentecost, and the feast of Tabernacles. Deut. 16:1–15. This last was held from the fifteenth to the twenty-second day of their month Tizri, which included a part of September and October. This was a season of special thanksgiving for the ingathering of the harvest.

3. *His brethren;* or relatives. *Depart hence;* from this obscure and secluded region. *Into Judea;* where was the metropolis of the nation, and where men that sought to be known were accustomed to resort. *Thy disciples also;* thy disciples there.

4. *No man doeth any thing in secret;* works in a secluded place, removed from the observation of men. *And he himself seeketh;* that is, while he himself seeketh. *To be known openly;* they upbraid him with acting inconsistently. He seeks to be known openly as the Son of God, and yet he keeps himself removed from public view. *These things;* the miracles which he wrought, in proof of his being the Messiah.

6. *My time;* his time to go up to the feast, and manifest himself as the Messiah. *Your time is always ready;* you are in no danger of persecution, and can safely go at any time you may choose.

7. *The world cannot;* they have no occasion to do it.

10. *In secret;* privately, or in a retired manner.

12. *Murmuring;* private inquiry and contention about Jesus.

15. *Letters;* learning. Whence his learning? He has never been instructed by doctors of the law.

16. *Not mine;* I come from God, and I teach what he has committed to me to be taught.

17. *Will do his will;* here, as often elsewhere, the Saviour teaches that love and obedience towards the Father is the only true preparation for understanding and judging aright concerning the words of the Son whom he has

A. D. 32. the doctrine, whether it be of God, or *whether* I speak of myself.[a]

18 He that speaketh of himself seeketh his own glory:[b] but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.[c]

19 Did not Moses give you the law,[d] and *yet* none of you keepeth the law?[e] Why go ye about to kill me?[f]

20 The people answered and said, Thou hast a devil:[g] who goeth about to kill thee?

21 Jesus answered and said unto them, I have done one work, and ye all marvel.

22 Moses therefore gave unto you circumcision;[h] not because it is of Moses, but of the fathers;[i] and ye on the sabbath-day circumcise a man.

23 If a man on the sabbath-day receive circumcision, that the law of Moses should not be broken;[*] are ye angry at me, because I have made a man every whit whole on the sabbath-day?[j]

24 Judge not according to the appearance, but judge righteous judgment.[k]

25 Then said some of them of Jerusalem, Is not this he whom they seek to kill?

26 But lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?[l]

27 Howbeit, we know this man, whence he is:[m] but when Christ cometh, no man knoweth whence he is.

28 Then cried Jesus in the temple, as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself,[n] but he that sent me is true,[o] whom ye know not.[p]

29 But I know him; for I am from him, and he hath sent me.[q]

30 Then they sought to take him: but no man laid hands on him, because his hour was not yet come.[r]

31 And many of the people believed on him,[s] and said, When Christ cometh, will he do more miracles than these which this *man* hath done?

32 The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

33 Then said Jesus unto them, Yet a little while am I with you, and *then* I go unto him that sent me.[t]

34 Ye shall seek me, and shall not find *me:* and where I am, *thither* ye cannot come.[u]

35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles,[†v] and teach the Gentiles?

36 What *manner of* saying is this that he said, Ye shall seek me, and shall not find *me:* and where I am, *thither* ye cannot come?

37 In the last day, that great *day* of the feast,[w] Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.[x]

38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.[y]

39 But this spake he of the Spirit,[z] which they that believe on him should receive: for the Holy Ghost was not yet *given;* because that Jesus was not yet glorified.

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a Ch. 8:43. b ch. 8:50. c Prov. 25:27. d John 1:17; Gal. 3:19. e Rom. 3:10–19. f Matt. 12:14; ch. 5:16, 18. g ch. 8:48. h Lev. 12:3. i Gen. 17:10. * Or, *without breaking the law of Moses.* j ch. 5:8. k Deut. 1:16, 17. l ver. 48. m Matt. 13:55. n ch. 5:43. o Rom. 3:4. p ch. 1:18; 8:55. q Matt. 11:27; ch. 10:15. r Mark 11:18; Luke 20:19; ch. 8:37.

s ch. 4:39. t ch. 13:33; 16:16. u Hos. 5:6; ch. 8:21. † Or, *Greeks.* v Isa. 11:12; Jas. 1:1; 1 Pet. 1:1. w Lev. 23:36. x Isa. 55:2; Rev. 22:17. y Prov. 18:4; Isa. 58:11; ch. 4:14. z Isa. 44:3; Joel 2:28; ch. 16:7; Acts 2:17, 33.

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sent. *Of myself;* of myself alone, without the direction of the Father.

18. *Of himself;* this does not mean speaking about himself, or by his own power, but speaking independently of any commission or authority from God. A false teacher, not sent from God, would seek his own private ends. Christ was sent by the Father, sought his glory, and his testimony was true.

19. *Why go ye about to kill me?* under the pretence that I have broken the law of Moses respecting the Sabbath, chap. 5:8, while you yourselves are continually violating that law.

20. *Hast a devil;* art influenced by an evil spirit.

21. *Done one work;* cured a man on the Sabbath. Chap. 5:8. *Ye all marvel;* because he had done such a work, as if it were a violation of holy time.

22. *Moses therefore gave unto you circumcision;* he enjoined it, though it did not originate with him. It was appointed of God, and was practised from the days of Abraham. *Ye on the Sabbath-day circumcise;* this required more labor on the Sabbath than he performed in healing a man; and as they justified the one, they ought not to condemn the other.

24. *According to the appearance;* according to the outward letter of an act. He still refers to the charge of breaking the Sabbath. Judged by the outward letter, the circumcising or healing of a man on the Sabbath might seem to be Sabbath-breaking. But judged according to truth, neither act was such.

27. *We know this man;* his parentage and place of birth. *No man knoweth whence he is;* the Jews knew that the Messiah should be a descendant of David, and born in Bethlehem, Matt. 2:4–6. But they had an idea that, before his manifestation as king of Israel, he would hide himself, and then suddenly appear from an unknown quarter. Compare Mal. 3:1; Matt. 24:26.

28. *Ye both know me—know whence I am;* some understand the Saviour as upbraiding the Jews for their wilful rejection of him, as much as to say, You know from my works who I am, and who has sent me. Compare chap. 3:2; 12:42. Others suppose that he concedes to them a merely earthly knowledge of himself, as if he had said, Ye do indeed know me as a man, and whence I am; and yet I have a higher origin, being sent from the Father. *Whom ye know not;* though they had the Scriptures, they had no true knowledge of God, and this was the reason why they did not know his Son. Compare chap. 8:19; 16:3; 17:3.

30. *His hour was not yet come;* his time to be taken and slain.

34. *Ye shall seek me;* in the days of your distress you shall in vain seek the Messiah, who has been among you and been rejected by you. *Where I am;* that is, in God's presence; but to them the saying was unintelligible.

37. *The last day;* the closing day of the feast. On this day, water from the pool of Siloam was carried with great solemnity and poured out on the altar. *Thirst;* not literally, but spiritually—thirst in soul for satisfying enjoyment.

38. *Rivers of living water;* a living fountain shall be opened within him, whence shall flow streams refreshing his own soul and the souls of others. Compare chap. 4:14.

39. *Not yet given;* not so fully and abundantly given as Christ foretold that he would be, and as he afterwards was.

40 ¶ Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.[a]

41 Others said, This is the Christ.[b] But some said, Shall Christ come out of Galilee?[c]

42 Hath not the scripture said, That Christ cometh of the seed of David,[d] and out of the town of Bethlehem,[e] where David was?[f]

43 So there was a division among the people because of him.

44 And some of them would have taken him; but no man laid hands on him.

45 ¶ Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46 The officers answered, Never man spake like this man.[g]

47 Then answered them the Pharisees, Are ye also deceived?

48 Have any of the rulers or of the Pharisees believed on him?[h]

49 But this people who knoweth not the law are cursed.

50 Nicodemus saith unto them, (he that came to Jesus* by night, being one of them,[i])

51 Doth our law judge *any* man before it hear him, and know what he doeth?[j]

52 They answered and said unto him, Art thou also of Galilee? Search, and look; for out of Galilee ariseth no prophet.[k]

53 And every man went unto his own house.

CHAPTER VIII.

1 Christ delivereth the woman taken in adultery. 12 He preacheth himself the light of the world, and justifieth his doctrine; 33 answereth the Jews that boasted of Abraham, 59 and conveyeth himself from their cruelty.

JESUS went unto the mount of Olives.

2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. A. D. 32.

3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,

4 They say unto him, Master, this woman was taken in adultery, in the very act.

5 Now Moses in the law commanded us, that such should be stoned:[l] but what sayest thou?

6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not.*

7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.[m]

8 And again he stooped down, and wrote on the ground.

9 And they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst.

10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee:[n] go, and sin no more.[o]

12 ¶ Then spake Jesus again unto them, saying, I am the light of the world:[p] he that followeth me shall not walk in darkness, but shall have the light of life.[q]

13 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.[r]

14 Jesus answered and said unto them, Though I bear record of myself, *yet* my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.[s]

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a Deut. 18:15, 18; ch. 6:14. b ch. 4:42; 6:69. c ch. 1:46; ver. 52. d Psa. 132:11; Jer. 23:5. e Mic. 5:2; Luke 2:4. f 1 Sam. 16:1, 4. g Luke 4:22. h Jer. 5:4, 5; ch. 12:42; 1 Cor. 1:26. * Gr. *to him.* i ch. 3:2. j Deut. 17:8; Prov. 18:13. k Isa. 9:1, 2. l Lev. 20:10. m Deut. 17:7; Rom. 2:1, 22. n ch. 3:17. o ch. 5:14. p ch. 1:4; 9:5. q ch. 12:35, 46. r ch. 5:31. s ch. 7:28; 9:29, 30.

40. *The Prophet;* the prophet who they thought would precede the Messiah. Chap. 1:21; Matt. 16:14.

42. *Of the seed of David—the town of Bethlehem;* all this was fulfilled in Jesus of Nazareth; but from the neglect of careful inquiry, they remained ignorant of the fact.

49. *This people;* the common people, to whom the Pharisees imputed criminal ignorance of the Scriptures.

50. *One of them;* one of the great council, or rulers of the Jewish nation. Chap. 3:2.

52. *Of Galilee;* this was an expression of contempt, as Galilee was a despised country. They knew that Nicodemus was not from Galilee, but they meant to reproach him for favoring a Galilean.

INSTRUCTIONS.

5. The teaching and example of the holiest man on earth will not, without the grace of God, lead even his relatives to believe in Christ and live.

17. All men who have the Bible may know whether it is from God, and whether its doctrines are true. If they do not know, it is because they do not love and obey God, and it is wholly their own fault.

28. An affirmation of the Bible may be true in one sense, and not true in another. In order, therefore, rightly to treat it, we must understand the sense in which a declaration is made, and in that sense, on the authority of God, must receive it.

38. No man is at liberty to interpret the words of Christ in a literal sense, when such interpretation is shown by the senses of men to be false.

49. Tyrannical teachers and rulers fear the elevation and influence of the common people. They wish to keep them in ignorance, and are often opposed even to their reading the Bible, and judging of its meaning. They would themselves do the reading and judging, as well as the governing. If others undertake to exercise their inalienable rights, they are filled with wrath, and ready to pronounce them accursed. But such curses will rebound on their authors. Psa. 109:17.

CHAPTER VIII.

1. *Mount of Olives;* Matt. 22:1.

5. *Moses in the law;* Lev. 20:10.

6. *Tempting him;* should he decide that she ought to be put to death, they would accuse him of assuming judicial authority, and should he decide the other way, they would accuse him of being opposed to Moses. *On the ground;* the words which follow in italics, not being in the original, might have been omitted.

7. *Let him first;* Deut. 17:7.

10. *Saw none;* none of her accusers. *Condemned thee;* passed upon thee a judicial sentence of condemnation.

11. *Neither do I;* I do not exercise this prerogative of the civil magistrate.

12. *Light of life;* that knowledge of God which is life to the soul. Chap. 1:4–9.

13. *Of thyself;* concerning thyself. You testify in your own case.

14. *Though I bear record of myself—my record is true;* he

A. D. 32. 15 Ye judge after the flesh; I judge no man.[a]

16 And yet if I judge, my judgment is true:[b] for I am not alone, but I and the Father that sent me.[c]

17 It is also written in your law, that the testimony of two men is true.[d]

18 I am one that bear witness of myself, and the Father that sent me beareth witness of me.[e]

19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father:[f] if ye had known me, ye should have known my Father also.[g]

20 These words spake Jesus in the treasury,[h] as he taught in the temple: and no man laid hands on him; for his hour was not yet come.[i]

21 Then said Jesus again unto them, I go my way, and ye shall seek me,[j] and shall die in your sins:[k] whither I go, ye cannot come.[l]

22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

23 And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.

24 I said therefore unto you, that ye shall die in your sins:[m] for if ye believe not that I am *he*, ye shall die in your sins.[n]

25 Then said they unto him, Who art thou? And Jesus saith unto them, Even *the same* that I said unto you from the beginning.

26 I have many things to say and to judge of you: but he that sent me is true;[o] and I speak to the world those things which I have heard of him.

27 They understood not that he spake to them of the Father.

28 Then said Jesus unto them, When ye have lifted up the Son of man,[p] then shall ye know that I am *he*, and *that* I do nothing of myself; but as my Father hath taught me, I speak these things.

29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

30 As he spake these words, many believed on him.[q]

31 ¶ Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed;[r]

32 And ye shall know the truth,[s] and the truth shall make you free.[t]

33 They answered him, We be Abraham's seed, and were never in bondage to any man:[u] how sayest thou, Ye shall be made free?

34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.[v]

35 And the servant abideth not in the house for ever:[w] *but* the Son abideth ever.

36 If the Son therefore shall make you free,[x] ye shall be free indeed.[y]

37 I know that ye are Abraham's seed; but ye

a Ch. 3:17; 12:47. b 1 Sam. 16:7; Psa. 45:6, 7; 72:2. c ver. 29; ch. 16:32. d Deut. 17:6; 19:15. e ch. 5:37. f ver. 55; ch. 16:3; 17:25. g ch. 14:7, 9. h Mark 12:41. i ch. 7:30. j ch. 7:34. k Job 20:11; Psa. 73:18–20; Prov. 14:32; Isa. 65:20; Eph. 2:1. l Luke 16:26. m ver. 21. n Mark 16:16.

o ch. 7:28. p ch. 3:14; 12:32. q ch. 10:42. r Rom. 2:7; Col. 1:23; Heb. 10:38, 39. s Hos. 6:3. t Psa. 119:45; ch. 17:17; Rom. 6:14, 18, 22; Jas. 1:25; 2:12. u Lev. 25:42. v Rom. 6:16, 20; 2 Pet. 2:19. w Gal. 4:30. x Isa. 61:1. y Rom. 8:2; Gal. 5:1.

had before said, "If I bear witness of myself, my witness is not true," chap. 5:31; but there he was speaking of the validity of testimony according to the human rule of trying it. Here, on the contrary, he speaks of the quality of his own testimony from the high consciousness of his divine nature and mission. *I know whence I came—whither I go;* I know that I come from the Father and return again to him; therefore I know that my testimony of him is true. *Ye cannot tell;* more literally, Ye know not, as in the first part of the verse. As the Jews did not understand his divine nature and mission, they were not qualified to judge of his testimony.

15. *After the flesh;* according to outward appearances, under the power of prejudice, with selfish motives and worldly ends. *No man;* chap. 3:17; 12:47.

16. *I am not alone;* in my judgment. The Father is always united with me in it. Compare chap. 5:30.

17. *The testimony of two men is true;* Deut. 17:6; 19:15. Compare Matt. 18:16. He now returns to the human rule of trying testimony.

18. *I am one that beareth witness—the Father that sent me beareth witness;* his case is like that of an ambassador fully accredited by him who sends him. The testimony of such an ambassador is valid according to the human rule of judgment.

19. *If ye had known me—known my Father also;* the union between him and his Father was such, that to know the one was also to know the other. Compare chap. 14:9, 10.

20. *The treasury;* the apartment in which was kept the money for the support of the temple service. *His hour;* chap. 7:30.

21. *My way;* chap. 7:33.

23. *From beneath;* earthly and sensual. *From above;* heavenly and divine.

24. *I am he;* the Messiah.

26. *Many things;* he might say much more, but he confined himself to those things which would be useful, and which he was commissioned of the Father to declare.

28. *Lifted up the Son of man;* upon the cross. Another of the obscure hints which the Saviour was in the habit of giving concerning the manner of his approaching death and its mighty results. The Jews raised him upon the cross to destroy him; but God made this the way of raising him to universal dominion. Compare chap. 12:32. *Nothing of myself;* nothing in opposition to, but all things in accordance with the appointment and will of the Father.

31. *Continue in my word;* continue to believe my declarations and obey my commands. *Disciples indeed;* true disciples.

32. *Shall make you free;* under the idea of freedom, our Lord includes two things: first, deliverance from the dominion of sin; secondly, the condition of sonship as contrasted with that of servants. Both of these he explains in the following verses.

33. *Abraham's seed;* and therefore not servants, but freemen. *Were never in bondage;* they probably refer, not to their national servitudes, which were notorious to all; but to the civil freedom secured to Abraham's seed by the law of Moses. According to this, a Hebrew could not be reduced to the condition of a bond-servant, Lev. 25:39–46.

35. *Abideth not;* not permanently; he is liable at any time to be dismissed. *Abideth ever;* he has a permanent residence, and is heir to the estate. The son is here, first, the Son of God, who dwells with the Father, and is "heir of all things," Heb. 1:2; secondly, every one whom the Son of God makes one with himself by faith, and thus makes him a child of God, and a joint-heir with himself to the heavenly inheritance. Rom. 8:17.

36. *If the Son;* the Son of God, who abides in his Father's house for ever, and to whom he has committed all power over it. *Free indeed;* for ye shall not only be delivered from the bondage of sin and its punishment, but made sons of God with and through Christ, and have an everlasting home with him in his Father's house.

37. *Abraham's seed;* literally they were, but not spiritually, not in the sense in which the promises to him were

seek to kill me, because my word hath no place in you.

38 I speak that which I have seen with my Father:[a] and ye do that which ye have seen with your father.

39 They answered and said unto him, Abraham is our father.[b] Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.[c]

40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.[d]

41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, *even* God.[e]

42 Jesus said unto them, If God were your Father, ye would love me:[f] for I proceeded forth and came from God; neither came I of myself, but he sent me.[g]

43 Why do ye not understand my speech? *even* because ye cannot hear my word.[h]

44 Ye are of *your* father the devil,[i] and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth,[j] because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

45 And because I tell *you* the truth, ye believe me not.[k]

46 Which of you convinceth me of sin?[l] And if I say the truth, why do ye not believe me?

47 He that is of God heareth God's words: ye therefore hear *them* not, because ye are not of God.

48 ¶ Then answered the Jews, and said A. D. 32. unto him, Say we not well that thou art a Samaritan, and hast a devil?[m]

49 Jesus answered, I have not a devil; but I honor my Father, and ye do dishonor me.

50 And I seek not mine own glory:[n] there is one that seeketh and judgeth.

51 Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets;[o] and thou sayest, If a man keep my saying, he shall never taste of death.

53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

54 Jesus answered, If I honor myself, my honor is nothing:[p] it is my Father that honoreth me;[q] of whom ye say, that he is your God:

55 Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

56 Your father Abraham rejoiced to see my day: and he saw *it*,[r] and was glad.

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.[s]

59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

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a Ch. 11:10, 24. b Matt. 3:9. c Rom. 2:28, 29; 9:7; Gal. 3:7, 29. d Rom. 4:12. e Isa. 63:16; 64:8. f Mal. 1:6; 1 John 5:1. g ch. 17:8, 25. h Isa. 6:9. i Matt. 13:38; 1 John 3:8. j Jude 6. k Gal. 4:16; 2 Thess. 2:10.

l Heb. 4:15. m ch. 7:20. n ch. 5:41. o Zech. 1:5. p ch. 5:31, 41. q ch. 17:1. r Heb. 11:13. s Exod. 3:14; Isa. 43:13; ch. 1:1, 2; Col. 1:17; Rev. 1:8.

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made. Gen. 12:3; 18:18; 22:18; Gal. 3:14, 16–18, 29. *My word hath no place;* they would not receive his truth.

38. *Seen with my Father;* what is in accordance with the will of God the Father. *Your father;* ver. 44.

39. *If ye were Abraham's children;* if ye were like him in faith and practice.

41. *We be not born of fornication;* perceiving that Jesus uses the word father in a spiritual sense, they reply that they are no spurious race sprung from idolaters, but are the true children of God, since they and their fathers have worshipped him only. With the Hebrews, idolatry was spiritual fornication.

43. *My speech;* my manner of discourse and its true meaning. *Cannot hear my word;* that is, my doctrine. The reason why they could not was the perverse state of their hearts, as is taught in the next verse.

44. *The lusts of your father;* they would comply with his wishes in seeking to murder Christ. *A murderer from the beginning;* the first work of the devil on earth was to seduce our first parents into sin, whereby they and all their posterity were made subject to death. In this he was both a murderer and a liar. *The father of it;* he uttered the first lie in Eden.

46. *Convinceth me of sin;* convicteth me of falsehood, or any thing wrong.

47. *He that is of God;* that loves him, and is like him in spirit.

48. *A Samaritan;* to a Jew one of the most opprobrious epithets that could be used. The Samaritans were greatly hated and despised as heretics and schismatics.

50. *One that seeketh and judgeth;* the Father would honor him, and condemn them.

51. *Never see death;* spiritual and eternal death; not perish in his sins.

54. *If I honor myself;* if what I say of my office is not sustained by God's accompanying testimony. *My Father that honoreth me;* he confirms what I say of myself.

56. *Rejoiced to see my day;* to hear of and obtain clear views of the coming of Christ.

58. *I am;* this denotes eternal self-existence. Exod. 3:14; chap. 1:1, 3; Col. 1:17; Heb. 1:6, 8; Rev. 1:8.

59. *Stones to cast at him;* because he, being a man, claimed to be also God. Rom. 9:5.

INSTRUCTIONS.

7. Men are sometimes very forward to accuse others, and seek to have them punished, when they are themselves guilty of equal, and perhaps greater crimes. Should conscience be awakened to do its office, and none but the innocent be suffered to accuse or condemn, the guilty would often go unpunished.

19. We may have the Bible and all the means of grace, and yet be ignorant of the character of God, of Jesus Christ, and of the way of life through him. This is not because they are not plainly revealed, but because opposition to them blinds the mind, hardens the heart, and prevents the right apprehension of divine truth.

31. The only sure test of love to Christ is continued belief of his word and obedience to his commands.

44. In opposing Christ and rejecting his truth, wicked men imitate the devil, and exert an influence which tends to destroy themselves and their fellow-men.

58. As Jesus Christ is truly and eternally divine, his kindness, compassion, and grace, in coming into the world, taking upon him human nature, and dying upon the cross, surpass all finite comprehension, and lay upon all to whom he is revealed unspeakable obligations to love and obey him.

A. D. 32.

CHAPTER IX.

1 The man that was born blind restored to sight. 8 He is brought to the Pharisees. 13 They are offended at it, and excommunicate him; 35 but he is received of Jesus, and confesseth him. 39 Who they are whom Christ enlighteneth.

AND as *Jesus* passed by, he saw a man which was blind from *his* birth.

2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.[a]

4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

5 As long as I am in the world, I am the light of the world.[b]

6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,*[c]

7 And said unto him, Go, wash in the pool of Siloam,[d] which is by interpretation, Sent. He went his way therefore, and washed, and came seeing.[e]

8 ¶ The neighbors therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

9 Some said, This is he: others *said*, He is like him: *but* he said, I am *he*.

10 Therefore said they unto him, How were thine eyes opened?

11 He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.[f]

12 Then said they unto him, Where is he? He said, I know not.

13 ¶ They brought to the Pharisees him that aforetime was blind.

14 And it was the sabbath-day when Jesus made the clay, and opened his eyes.

15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath-day. Others said, How can a man that is a sinner do such miracles?[g] And there was a division among them.[h]

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.[i]

18 But the Jews did not believe concerning him,[j] that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19 And they asked them, saying, Is this your son, who ye say was born blind? How then doth he now see?

20 His parents answered them and said, We know that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

22 These *words* spake his parents, because they feared the Jews:[k] for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.[l]

23 Therefore said his parents, He is of age; ask him.

24 Then again called they the man that was blind, and said unto him, Give God the praise:[m] we know that this man is a sinner.

25 He answered and said, Whether he be a sinner *or no*, I know not: one thing I know, that, whereas I was blind, now I see.

26 Then said they to him again, What did he to thee? how opened he thine eyes?

27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear *it* again? will ye also be his disciples?

28 Then they reviled him,[n] and said, Thou art his disciple; but we are Moses' disciples.

29 We know that God spake unto Moses:[o] *as for* this *fellow*, we know not from whence he is.[p]

30 The man answered and said unto them, Why, herein is a marvellous thing,[q] that ye know not from whence he is, and *yet* he hath opened mine eyes.[r]

31 Now we know that God heareth not sinners:[s] but if any man be a worshipper of God, and doeth his will, him he heareth.[t]

32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

33 If this man were not of God, he could do nothing.

34 They answered and said unto him, Thou wast

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a Ch. 11:4. b ch. 1:5, 9; 8:12; 12:35, 46. * Or, *spread the clay upon the eyes of the blind man.* c Mark 8:23. d Neh. 3:15. e 2 Kings 5:14. f ver. 6, 7. g ver. 31; ch. 3:2. h ch. 7:12, 43. i ch. 4:19. j Isa. 26:11. k Prov. 29:25; ch. 7:13; 12:42. l ver. 34; ch. 16:2. m Josh. 7:19; Psa. 50:14, 15.

n 1 Pet. 2:23. o Psa. 103:7; Heb. 3:5. p ch. 8:14. q ch. 3:10. r Psa. 119:18; Isa. 29:18, 19; 35:5; 2 Cor. 4:6. s Job 27:9; Psa. 66:18; Prov. 28:9; Isa. 1:15; Jer. 11:11; Ezek. 8:18; Mic. 3:4; Zech. 7:13. t Psa. 34:15; Prov. 15:29.

CHAPTER IX.

3. *Neither;* neither his sin nor theirs was the cause of his blindness. *That the works of God;* the man was born blind, that Christ, by performing the divine work of healing him, might show himself to be God.

4. *I must work;* the works of God—perform divine works. *While it is day;* while I live on earth. *The night;* death, which was to the Saviour the close of his earthly ministry.

5. *I am the light of the world;* the spiritual light of the world. This he says with reference to the natural light which he is about to restore to the blind man, and which was a striking symbol of the inward illumination that he gives to the souls of them that believe on him.

7. *Pool of Siloam;* this pool or reservoir was in the south-east part of Jerusalem, at the mouth of the narrow valley separating mount Zion from the hill Ophel. Its water comes by a subterranean channel, from a fountain higher up on the east side of Ophel. Luke 13:4. *Sent;* the meaning of the Hebrew word Siloam. Some think it was so called because its water was sent, that is, conducted to its place by the subterranean channel just named.

16. *Keepeth not the Sabbath-day;* he did not keep it as the Pharisees directed, but he did keep it according to the letter and spirit of the fourth commandment. *A sinner;* a transgressor of God's law.

21. *He is of age;* old enough to answer for himself.

22. *Put out of the synagogue;* excluded from the people and worship of God—excommunicated.

24. *The praise;* the praise of healing him.

33. *Do nothing;* do no miracle.

34. *Cast him out;* of the synagogue.

altogether born in sins,[a] and dost thou teach us? And they cast him out.*[b]

35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?[c]

36 He answered and said, Who is he, Lord, that I might believe on him?

37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.[d]

38 And he said, Lord, I believe. And he worshipped him.[e]

39 ¶ And Jesus said, For judgment I am come into this world;[f] that they which see not might see,[g] and that they which see might be made blind.[h]

40 And *some* of the Pharisees which were with him heard these words, and said unto him, Are we blind also?[i]

41 Jesus said unto them, If ye were blind, ye should have no sin:[j] but now ye say, We see; therefore your sin remaineth.[k]

CHAPTER X.

1 Christ is the door, and the good shepherd. 19 Divers opinions of him. 24 He proveth by his works that he is Christ the Son of God; 39 escapeth the Jews, 40 and went again beyond Jordan, where many believed on him.

VERILY, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.[l] A. D. 32.

2 But he that entereth in by the door,[m] is the shepherd of the sheep.

3 To him the porter openeth;[n] and the sheep hear his voice: and he calleth his own sheep by name,[o] and leadeth them out.[p]

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice.[q]

5 And a stranger will they not follow, but will flee from him;[r] for they know not the voice of strangers.

6 This parable spake Jesus unto them; but they understood not what things they were which he spake unto them.

7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.[s]

8 All that ever came before me are thieves and robbers: but the sheep did not hear them.

9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it* more abundantly.

11 I am the good shepherd:[t] the good shepherd giveth his life for the sheep.

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a Ver. 2. * Or, *excommunicated him.* b Isa. 66:5. c 1 John 5:13. d ch. 4:26. e Matt. 14:33. f ch. 5:22, 27; 12:47. g 1 Pet. 2:9. h Matt. 13:13; ch. 3:19. i Rom. 2:19; Rev. 3:17. j ch. 15:22, 24. k Isa. 5:21; Luke 18:14; 1 John 1:8–10. l Rom. 10:15; Heb. 5:4. m ver. 7, 9. n Rev. 3:20. o Ezek. 34:11; Rom. 8:30. p Isa. 40:11. q Song 2:8; 5:2. r 2 Tim. 3:5; Rev. 2:2. s Eph. 2:18. t Heb. 13:20; 1 Pet. 2:25.

39. *For judgment;* that those who feel their spiritual blindness, and apply to me for sight, may receive it; and that those who do not, but proudly imagine that they see enough already, and reject my aid, may sink in deeper darkness and be more blind than ever.

41. *If ye were blind;* had no opportunity or capacity for receiving spiritual light. *Ye should have no sin;* comparatively; your sin would be much less. *We see;* you pride yourselves on your knowledge of divine things, yet you reject me and God's revelation concerning me, and therefore remain ignorant, unpardoned, and in aggravated guilt.

INSTRUCTIONS.

3. God so orders things in his providence as best to display the true character of the Saviour; and men are sometimes left to suffer sore trials, that they may see his goodness, and magnify his power and grace in their removal.

22. Tyrants in church and state try by pains and penalties to prevent men from embracing the truth. They appeal not to reason and conscience, but to force. They labor to preclude inquiry, stifle private judgment, and in many cases prevent those under their control from receiving the instruction afforded by the providence and word of God.

35. Jesus Christ especially regards those who suffer for his sake, and will manifest himself to them in such a way as to lead them to worship and adore him. For the temporary enmity of men, they will be abundantly recompensed by the everlasting friendship of God.

39. The effect upon men of Christ's teaching, is according to their treatment of it. This depends very much on their views of themselves, and of their need of his aid. If they feel that they are spiritually blind, and apply to him for sight, they will receive it; while others who view his help as needless, and think they see and know enough already, will remain in darkness, and their sin and consequent punishment be greater than if Christ had never come.

CHAPTER X.

The theme of this chapter is the character and office of the good shepherd of God's spiritual fold, of which Christ himself is the great example. The reader should study, in connection with it, Jer. 23:1–6; and especially Ezekiel, chap. 34.

1. *Entereth not by the door;* the Saviour has in view men like the scribes and Pharisees, who usurp dominion over the fold of God, and rule the flock with cruelty and selfishness for their own private ends. The door is not yet directly Christ, for he too enters the fold by the door; but rather, in a more general sense, the Father, and his appointment. To enter the fold by the door, is to come in accordance with God's will, in respect not merely to outward order, but to spirit also.

2. *He that entereth in by the door;* every true shepherd. Christ, the chief Shepherd, must not be excluded; for he is an example to all the under-shepherds in this respect also, that he has entered the fold by the door. Compare chap. 8:42; 12:49.

3. *The porter;* the door-keeper. As he comes by God's authority, God's providence prepares the way for him, and God's Spirit sets his seal to his labors. *By name;* an allusion to the practice of eastern shepherds, who give names to their sheep.

5. *Strangers;* false, irreligious teachers.

6. *Understood not;* the meaning of what he had been saying. He therefore proceeded to explain it, and in so doing he changed the figure somewhat, representing himself as the door.

7. *I am the door;* as the Father is the door to Christ, so he himself is the door to the under-shepherds and to all the sheep. Through him alone can men enter his church or the ministry which he has appointed.

8. *Came before me;* without entering the door. See note to ver. 1. *The sheep did not hear them;* the truly pious did not receive their false doctrines, or imitate their corrupt examples.

9. *Find pasture;* receive spiritual food, satisfying good.

10. *The thief;* one who takes the emoluments of the sacred office without performing its spiritual duties, and seeks his own aggrandizement, not the salvation of souls. *Life;* spiritual, eternal life.

11. *I am the good Shepherd;* in respect to the power of admission to God's fold, Christ has declared himself to be

A. D. 32. 12 But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth:[a] and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is a hireling, and careth not for the sheep.

14 I am the good shepherd, and know my *sheep*,[b] and am known of mine.[c]

15 As the Father knoweth me, even so know I the Father:[d] and I lay down my life for the sheep.[e]

16 And other sheep I have, which are not of this fold:[f] them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd.[g]

17 Therefore doth my Father love me, because I lay down my life, that I might take it again.[h]

18 No man taketh it from me, but I lay it down of myself.[i] I have power to lay it down, and I have power to take it again.[j] This commandment have I received of my Father.[k]

19 ¶ There was a division therefore again among the Jews for these sayings.

20 And many of them said, He hath a devil,[l] and is mad; why hear ye him?

21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?[m]

22 ¶ And it was at Jerusalem the feast of the dedication, and it was winter.

23 And Jesus walked in the temple in Solomon's porch.[n]

24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt?* If thou be the Christ, tell us plainly.

25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.[o]

26 But ye believe not, because ye are not of my sheep,[p] as I said unto you.

27 My sheep hear my voice,[q] and I know them, and they follow me:

28 And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand.[r]

29 My Father,[s] which gave *them* me,[t] is greater than all; and no *man* is able to pluck *them* out of my Father's hand.

30 I and *my* Father are one.[u]

31 Then the Jews took up stones again to stone him.[v]

32 Jesus answered them, Many good works have I showed you from my Father; for which of those works do ye stone me?

33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.[w]

34 Jesus answered them, Is it not written in your law, I said, Ye are gods?

35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

36 Say ye of him whom the Father hath sanctified,[x] and sent into the world, Thou blasphemest; because I said, I am the Son of God?[y]

37 If I do not the works of my Father, believe me not.[z]

38 But if I do, though ye believe not me, believe the works; that ye may know and believe that the Father *is* in me, and I in him.

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[a] Ezek. 34:2–6; Zech. 11:17. [b] 2 Tim. 2:19. [c] 1 John 5:20. [d] Matt. 11:27. [e] Isa. 53:4, 5; ch 15:13. [f] Isa. 49:6; 56:8. [g] Ezek. 37:22; Eph. 2:14. [h] Isa. 53:7–12; Heb. 2:9. [i] Phil. 2:6–8. [j] ch. 2:19. [k] ch. 6:38. [l] ch. 7:20. [m] ch. 9:6, etc. [n] Acts 3:11; 5:12. * Or, *hold us in suspense.*

[o] ch. 5:36. [p] ch. 8:47; 1 John 4:6. [q] ver. 4. [r] ch. 17:12; 18:9; Heb. 7:25. [s] ch. 14:28. [t] ch. 17:2. [u] ch. 17:11, 22. [v] ch. 8:59. [w] Psa. 82:6; ch. 5:18; ver. 30; Rom. 13:1. [x] Isa. 11:2, 3; 49:1, 3; ch. 6:27. [y] Phil. 2:6. [z] ch. 14:10, 11; 15:24.

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the door; in respect to his care over those within the fold, he now, by another change of the figure, calls himself "the good Shepherd"—the Shepherd of shepherds and of the flock, and the source of good to all.

12. *A hireling;* one whose great object in preaching is his own interest. *The wolf;* the enemy of God and his people.

14. *Know—am known;* the knowledge of Christ and his people is mutual, and it is a knowledge of deep love and interest.

16. *Not of this fold;* those who as yet knew not God, especially from gentile nations. Isa. 56:8.

18. *No man taketh it;* no man had power to take his life till he should voluntarily surrender himself to crucifixion and death. *This commandment have I received;* he was commissioned of God to die for the sins of men, and rise again for their justification. He had the power, disposition, and right to do these things.

20. *Is mad;* beside himself, through the influence of an evil spirit.

22. *Feast of the dedication;* this was a feast instituted by Judas Maccabæus about one hundred and sixty-five years before Christ, in commemoration of the purification of the temple, and its renewed dedication to the worship of Jehovah, after it had been desecrated by idol-worship and the offering in it of swine's flesh, by Antiochus Epiphanes king of Syria. It began on the 25th day of their month Chisleu, or the 15th of our December, and continued eight days. Josephus, Ant. b. 12, chap. 11; 1 Maccabees 4:52–59; 2 Mac. 10:1–8.

23. *Solomon's porch;* a portico on the east side of the temple.

25. *The works;* miracles. *Bear witness;* prove me to be the Messiah.

26. *Not of my sheep;* not my true followers.

29. *Is greater than all;* see note to chap. 14:28.

30. *I and my Father;* the Jews rightly understood him to call God his Father, and himself the Son of God, in such a sense that he was equal with God. Compare chap. 5:18. *Are one;* in nature, counsel, will, and operation.

33. *Makest thyself God;* claimest to be divine, equal with the Father.

34. *Your law;* the Old Testament scriptures. Psa. 82:6.

35. *Unto whom the word of God came;* who were appointed and commissioned to act as his agents in ruling and administering justice in his stead among men. *Cannot be broken;* cannot be set aside as speaking improperly when it calls magistrates gods on account of their office. The term is always used in such a connection as shows that they were but men.

36. *Sanctified;* set apart to the office of the Redeemer of lost men. *Sent into the world;* to do the work of the Messiah. *Because I said, I am the Son of God;* the argument is from the less to the greater: If mere men were called gods because the word of God came to them, how much more may he who is one with the Father, and whom the Father has set apart and sent into the world as the Saviour of men, call himself the Son of God. He goes on to show that his works justify him in taking to himself this title.

37. *The works of my Father;* divine works—the works of God. *Believe me not;* admit not my claim to be the Son of God.

38. *Believe not me;* that is, my declaration concerning

39 Therefore they sought again to take him; but he escaped out of their hand,

40 And went away again beyond Jordan, into the place where John at first baptized;[a] and there he abode.

41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.[b]

42 And many believed on him there.

CHAPTER XI.

1 Christ raiseth Lazarus, four days buried. 45 Many Jews believe. 47 The high-priests and Pharisees gather a council against Christ. 49 Caiaphas prophesieth. 54 Jesus hid himself. 55 At the passover they inquire after him, and lay wait for him.

NOW a certain *man* was sick, *named* Lazarus, of Bethany, the town of Mary and her sister Martha.[c]

2 It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair,[d] whose brother Lazarus was sick.

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.[e]

4 When Jesus heard *that*, he said, This sickness is not unto death, but for the glory of God,[f] that the Son of God might be glorified thereby.

5 Now Jesus loved Martha, and her sister, and Lazarus.

6 When he had heard therefore that he was sick, he abode two days still in the same place where he was.

7 Then after that saith he to *his* disciples, Let us go into Judea again.

8 *His* disciples say unto him, Master, the Jews of late sought to stone thee;[g] and goest thou thither again?[h]

9 Jesus answered, Are there not twelve A. D. 33 hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.[i]

10 But if a man walk in the night, he stumbleth, because there is no light in him.[j]

11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth;[k] but I go, that I may awake him out of sleep.

12 Then said his disciples, Lord, if he sleep, he shall do well.

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14 Then said Jesus unto them plainly, Lazarus is dead.

15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless, let us go unto him.

16 Then said Thomas, which is called Didymus, unto his fellow-disciples, Let us also go, that we may die with him.

17 Then when Jesus came, he found that he had *lain* in the grave four days already.

18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs* off:

19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.[l]

20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22 But I know that even now, whatsoever thou wilt ask of God, God will give *it* thee.[m]

a Ch. 1:28. b Matt. 3:11, 12; ch. 3:30–36. c Luke 10:38, 39. d Mark 14:3; ch. 12:3. e Heb. 12:6; Rev. 3:19. f ch. 9:3; ver. 40. g ch. 10:31. h Acts 20:24. i ch. 12:35. j Eccl. 2:14. k Deut. 31:16; Acts 7:60; 1 Cor. 15:18, 51. * That is, *about two miles.* l 1 Chr. 7:22· Job 2:11; 42:11; Rom. 12:15; 1 Thess. 4:18. m ch. 9:31.

myself. *The Father is in me, and I in him;* that we are one, as I declared to you, ver. 30.

39. *They sought again to take him;* because he still claimed to be the Messiah, the Son of God, truly divine—because he claimed to be what John, under the guidance of the Holy Ghost, at the beginning of this gospel declared him to be, God—in the language of Paul, "over all, God blessed for ever." Rom. 9:5.

INSTRUCTIONS.

1. None are true disciples or ministers of Christ who do not believe in him and obey his commands. All others who enter the Christian church or ministry are false and selfish. Instead of aiding, they hinder the progress of his cause.

4. Real Christians have spiritual discernment and relish of the great truths of the gospel. No instruction, however specious or learned, which denies or omits the doctrine of Christ crucified, as a divine atoning Saviour, satisfies them, commends itself to their conscience, if enlightened, or meets their wants as sinners.

14. The union between Christ and his people is intimate and unfailing. It resembles, in many respects, that between the Father and the Son. It is the fruit of the Spirit, and all the persons in the Godhead are engaged to perpetuate, increase, and render it eternal.

26. The reason why some who hear the gospel reject it and discard its fundamental truths, is, they have not the temper which the gospel inculcates, and do not perform the duties which it requires.

37. Jesus Christ, by the performance of divine works, proved himself to be divine, the Messiah, the Son of God, the Saviour of men. His claiming this character, therefore, instead of being blasphemy as the Jews asserted, was acting in accordance with truth; and lovers of truth who embrace him in this character, know that it belongs to him. They pay him divine honors, not in derogation of, but to the glory of the Father. Phil. 2:10, 11; Heb. 1:6; Rev. 5:12, 13.

CHAPTER XI.

1. *Bethany;* on the side of the mount of Olives, about two miles from Jerusalem. Matt. 21:17.

2. *Mary;* Matt. 26:7; Mark 14:3.

4. *Not unto death;* not to a death from which he should not be quickly raised to life. *Might be glorified;* by raising Lazarus from the dead.

6. *In the same place;* Bethabara, chap. 1:28; 10:40; on the east side of the Jordan, about thirty miles north-east of Jerusalem.

9. *Twelve hours in the day;* an appointed season for me and all men to do the work assigned to us by God. *Walk in the day—stumbleth not;* if, in its proper season, a man does that to which God calls him, he is safe, because under God's protection.

10. *Walk in the night—stumbleth;* if, through fear or selfishness, he neglect the work appointed him by God till the proper time is past, he can no longer perform it in safety.

16. *Thomas—Didymus;* these two words, one Hebrew, the other Greek, mean a twin. *Die with him;* with Jesus. Let us go with him, if it cost us our lives.

18. *Fifteen furlongs;* a little less than two miles. See note to Luke 24:13.

A. D. 33. 23 Jesus saith unto her, Thy brother shall rise again.

24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.[a]

25 Jesus said unto her, I am the resurrection,[b] and the life:[c] he that believeth in me, though he were dead, yet shall he live:[d]

26 And whosoever liveth and believeth in me shall never die.[e] Believest thou this?

27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

28 And when she had so said, she went her way, and called Mary her sister secretly,[f] saying, The Master is come,[g] and calleth for thee.[h]

29 As soon as she heard *that*, she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

31 The Jews then which were with her in the house, and comforted her,[i] when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.[j]

33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,*

34 And said, Where have ye laid him? They say unto him, Lord, come and see.

35 Jesus wept.[k]

36 Then said the Jews, Behold how he loved him!

37 And some of them said, Could not this man, which opened the eyes of the blind,[l] have caused that even this man should not have died?

38 Jesus therefore again groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it.

39 Jesus said, Take ye away the stone.[m] Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh:[n] for he hath been *dead* four days.

40 Jesus saith unto her, Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God?[o]

41 Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me.[p]

42 And I knew that thou hearest me always: but because of the people which stand by I said *it*, that they may believe that thou hast sent me.

43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44 And he that was dead came forth,[q] bound hand and foot with grave-clothes; and his face was bound about with a napkin.[r] Jesus saith unto them, Loose him, and let him go.

45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.[s]

46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.

47 ¶ Then gathered the chief priests and the Pharisees a council,[t] and said, What do we?[u] for this man doeth many miracles.

48 If we let him thus alone, all *men* will believe on him;[v] and the Romans shall come and take away both our place and nation.

49 And one of them, *named* Caiaphas,[w] being the high-priest that same year, said unto them, Ye know nothing at all,

50 Nor consider that it is expedient for us, that one man should die for the people,[x] and that the whole nation perish not.

51 And this spake he not of himself: but being high-priest that year, he prophesied that Jesus should die for that nation;

52 And not for that nation only,[y] but that also

a Ch. 5:29. b ch. 6:40, 44. c Isa. 38:16; ch. 14:6; 1 John 1:2. d Job 19:26; Isa. 26:19; Rom. 4:17. e ch. 3:15; 4:14. f ch. 21:7. g ch. 13:13. h Mark 10:49. i ver. 19. j ch. 4:49; ver. 21, 27. * Gr. *he troubled himself.* k Isa. 63:9; Luke 19:41; Heb. 2:16, 17. l ch. 9:6. m Mark 16:3. n Psa. 49:7, 9; Acts 2:27. o ver. 4. 23. p ch. 12:28–30. q 1 Kings 17:22; 2 Kings 4:34, 35; Luke 7:14, 15; Acts 20:9–12. r ch. 20:7. s ch. 2:23; 10:41, 42; 12:11, 18. t Psa. 2:2. u Acts 4:16. v ch. 12:19. w Luke 3:2; ch. 18:14; Acts 4:6. x Luke 24:46. y Isa. 49:6; Rom. 3:29; 1 John 2:2.

23. *Thy brother shall rise again;* a declaration designedly so worded that it should have a double fulfilment, the present raising of Lazarus being a pledge of the second fulfilment at the general resurrection.

25. *I am the resurrection;* the author of the resurrection, and the giver of temporal and eternal life. *Though he were dead;* more exactly, though he die. The Saviour has in mind the case of those who have, like Lazarus, suffered natural death. *Yet shall he live;* his soul shall still live in blessed communion with God.

26. *Liveth;* yet enjoys natural life. *Shall never die;* the death of the soul. In this and the preceding verse Jesus designedly overlooks the death of the body, as if it were only a sleep in the grave for a season; his design being to direct the thoughts of Martha to himself, as the giver of a higher life than that which he is about to bestow upon her brother.

28. *The Master;* Matt. 23:8, 10.

33. *Was troubled;* greatly moved with sympathy and sorrow.

40. *See the glory of God;* as displayed in the mighty work he is about to perform. Compare ver. 4.

42. *Because of the people;* his object in thus speaking to the Father in the hearing of the people was, that they might have this additional evidence that he and his Father were one, and that he did every thing in accordance with his Father's will; that thus, in view of this new display of his life-giving power, they might be led to believe in him.

45. *Believed on him;* as the Messiah.

47. *What do we?* to prevent his increasing influence.

48. *Believe on him;* and receive him as the expected king of Israel. This, they profess to fear, will bring upon them the wrath of the Romans. *Take away both our place and nation;* by the murder of Jesus, they sought to avert this evil. But in this very way they brought it upon themselves.

49. *Ye know nothing;* nothing about the best way to prevent the people from embracing Jesus as the Messiah, and thus to preserve the nation from ruin. His idea was, that, innocent or guilty, it was best to kill him.

50. *It is expedient;* he thought it better that Jesus should be put to death, than that the nation should be ruined, as the rulers said it would be if the people should follow Christ.

51. *He prophesied;* though the above appears to have been his meaning, yet the Holy Spirit, through his words, expressed the momentous truth, that it was expedient

he should gather together in one the children of God that were scattered abroad.[a]

53 Then from that day forth they took counsel together for to put him to death.[b]

54 Jesus therefore walked no more openly among the Jews;[c] but went thence unto a country near to the wilderness, into a city called Ephraim,[d] and there continued with his disciples.

55 ¶ And the Jews' passover was nigh at hand;[e] and many went out of the country up to Jerusalem before the passover, to purify themselves.

56 Then sought they for Jesus,[f] and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should show *it*, that they might take him.

CHAPTER XII.

1 Jesus excuseth Mary anointing his feet. 9 The people flock to see Lazarus. 10 The high-priests consult to kill him. 12 Christ rideth into Jerusalem. 20 Greeks desire to see Jesus. 23 He foretelleth his death. 37 The Jews are generally blinded; 42 yet many chief rulers believe, but do not confess him; 44 therefore Jesus calleth earnestly for confession of faith.

THEN Jesus, six days before the passover, came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.[g]

2 There they made him a supper; and Martha served:[h] but Lazarus was one of them that sat at the table with him.

3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair:[i] and the house was filled with the odor of the ointment.

4 Then saith one of his disciples, Judas A. D. 33. Iscariot, Simon's *son*, which should betray him,

5 Why was not this ointment sold for three hundred pence, and given to the poor?

6 This he said, not that he cared for the poor; but because he was a thief,[j] and had the bag,[k] and bare what was put therein.

7 Then said Jesus, Let her alone: against the day of my burying hath she kept this.

8 For the poor always ye have with you;[l] but me ye have not always.[m]

9 Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

10 ¶ But the chief priests consulted that they might put Lazarus also to death;[n]

11 Because that by reason of him many of the Jews went away, and believed on Jesus.[o]

12 ¶ On the next day, much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

13 Took branches of palm-trees, and went forth to meet him,[p] and cried, Hosanna: Blessed *is* the King of Israel that cometh in the name of the Lord.[q]

14 And Jesus, when he had found a young ass, sat thereon; as it is written,

15 Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.[r]

16 These things understood not his disciples at the first:[s] but when Jesus was glorified,[t] then remembered they that these things were written of him, and *that* they had done these things unto him.[u]

17 The people therefore that was with him when

a Ch. 10:16; Eph. 2:14–17. b Psa. 109:4, 5. c ch. 7:1; 18:20. d 2 Sam. 13:23; 2 Chr. 13:19. e ch. 2:13; 5:1; 6:4. f ch. 5:16, 18; ver. 8. g ch. 11:1, 43. h Luke 10:38–42. i Matt. 26:6, etc.; Mark 14:3, etc. j 2 Kings 5:20–27; Psa. 50:18. k ch. 13:29. l Deut. 15:11; Matt. 26:11; Mark 14:7. m Song 5:6; ch. 8:21; ver. 35; ch. 13:33; 16:5–7. n Luke 16:31. o ch. 11:45; ver. 18. p Matt. 21:8, etc.; Mark 11:8, etc.; Luke 19:36, etc. q Psa. 118:25, 26. r Zech. 9:9. s Luke 18:34. t ch. 7:39. u ch. 14:26.

that Jesus Christ, as the Saviour of lost men, should die, the just for the unjust—not for the Jewish nation only, but for all nations, a propitiation for the sins of the world, that he might gather into heaven all who should believe and obey him.

53. *From that day;* adopting the counsel of Caiaphas, they sought to kill him.

54. *The wilderness;* the wilderness of Judea, that bordered on the Dead sea and the lower part of the Jordan valley.

55. *To purify themselves;* according to the requirement, Lev. 22:1–6.

INSTRUCTIONS.

4. The dispensations of Providence, as well as the instructions of the Bible, are designed to glorify the Son of God, by leading men to honor him as truly divine.

9. The man who makes it his object to learn the will of God, and to do it, however it may affect him and his condition in this world, is like one who travels in the daytime, when he can see objects distinctly, and treat them according to their character. But a man whose great object is himself, and who seeks supremely earthly things, is like one who travels in the night, without sun, moon, or stars. He is in darkness, and liable every moment to fall and perish.

25. To the believer, whose soul is made alive by union with God through Christ, the death of the body will be only a sleep, from which it shall be awakened at the resurrection, to a glorious immortality.

35. Jesus Christ tenderly and deeply sympathizes in human sorrow. He delights in soothing hearts that trust in him, and turning their temporary mourning into everlasting joy.

45. The exhibitions of Christ in his word and his works, are treated by different persons in very different ways. Some are led to trust in him as their Saviour, and give him their hearts. Others bitterly oppose him, and do what they can to hinder the progress of his cause. Thus, to one his teaching by being received becomes a savor of life unto life, and to another, by being rejected, a savor of death unto death.

48. The means which sinners use to save themselves from coming evils, only hasten their approach, and make them more terrible.

CHAPTER XII.

1. *Bethany;* chap. 11:1.

2–8. Christ's feet anointed by Mary. Matt. 26:6–13; Mark 14:3–9.

2. *Served;* waited on the company.

3. *Spikenard;* an aromatic plant, from which was made a precious ointment.

6. *The bag;* the purse which contained their money, and from which they assisted the poor.

11. *By reason of him;* his presence was a standing proof that Jesus, who had raised him from the dead, was the Messiah.

12–19. Christ rides into Jerusalem. Matt. 21:1–16; Mark 11:1–11; Luke 19:29–44.

16. *Was glorified;* had ascended to heaven.

17. *Bare record;* they related what Jesus had done in raising Lazarus from the dead.

A. D. 33. he called Lazarus out of his grave, and raised him from the dead, bare record.

18 For this cause the people also met him, for that they heard that he had done this miracle.[a]

19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.[b]

20 ¶ And there were certain Greeks[c] among them that came up to worship at the feast:[d]

21 The same came therefore to Philip, which was of Bethsaida of Galilee,[e] and desired him, saying, Sir, we would see Jesus.

22 Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

23 ¶ And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.[f]

24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone:[g] but if it die, it bringeth forth much fruit.

25 He that loveth his life shall lose it; and he that hateth his life in this world, shall keep it unto life eternal.[h]

26 If any man serve me, let him follow me;[i] and where I am, there shall also my servant be:[j] if any man serve me, him will *my* Father honor.[k]

27 Now is my soul troubled;[l] and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.[m]

28 Father, glorify thy name. Then came there a voice from heaven,[n] *saying*, I have both glorified *it*, and will glorify *it* again.

29 The people therefore that stood by, and heard *it*, said that it thundered: others said, An angel spake to him.

30 Jesus answered and said, This voice came not because of me, but for your sakes.[o]

31 Now is the judgment of this world: now shall the prince of this world be cast out.[p]

32 And I, if I be lifted up from the earth,[q] will draw all *men* unto me.[r]

33 This he said, signifying what death he should die.[s]

34 The people answered him, We have heard out of the law that Christ abideth for ever:[t] and how sayest thou, The Son of man must be lifted up? Who is this Son of man?

35 Then Jesus said unto them, Yet a little while is the light with you.[u] Walk while ye have the light,[v] lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.[w]

36 While ye have light, believe in the light, that ye may be the children of light.[x] These things spake Jesus, and departed, and did hide himself from them.

37 ¶ But though he had done so many miracles before them, yet they believed not on him:

38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?[y]

39 Therefore they could not believe, because that Esaias said again,

40 He hath blinded their eyes, and hardened

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a Ver. 11. b ch. 11:47, 48. c Acts 17:4; Rom. 1:16. d 1 Kings 8:41, 42. e ch. 1:44. f ch. 13:32; 17:1. g 1 Cor. 15:36. h Matt. 10:39; 16:25; Mark 8:35; Luke 9:24; 17:33. i Luke 6:46; ch. 14:15; 1 John 5:3. j ch. 14:3; 17:24; 1 Thess. 4:17. k 1 Sam. 2:30; Prov. 27:18. l Matt. 26:38, 39; Luke 12:50; ch. 13:21. m ch. 18:37. n Matt. 3:17. o ch. 11:42. p Luke 10:18; ch. 16:11; Acts 26:18; Eph. 2:2. q ch. 8:28. r Rom. 5:18. s ch. 18:32. t Psa. 72:17-19; 89:36, 37; 110:4; Isa. 9:7. u ch. 8:12. v Jer. 13:16. w ch. 11:10. x Eph. 5:8. y Isa. 53:1.

18. *Also met him;* went out to meet him and accompany him into the city.

19. *Ye prevail nothing;* nothing to stop his increasing influence among the people.

20. *Certain Greeks;* that is, as the original word implies, Gentiles using the Greek language. The word should be distinguished from "Grecians," Acts 6:1; 9:29, who are Jews by birth or descent, using the Greek language.

23. *The hour is come;* the request of the Gentiles to see him he regards as a sign that the hour is at hand for the conversion of the gentile nations to himself. But this must be through his approaching suffering and death. *Should be glorified;* by his death, resurrection, and ascension to heaven.

24. *It abideth alone;* remains a single kernel; its death is essential to its future life and increase: so the death of Christ was essential to the future increase and prosperity of his kingdom. Without that he could not become the Saviour of either Jews or Gentiles.

25. *Loveth his life;* Matt. 10:39; Luke 9:24. *Hateth his life in this world;* loveth it less than he does spiritual and eternal life. These words contain a solemn intimation that for Christ's disciples also, as well as for himself, the way to glory and eternal life is through suffering and self-denial.

26. *Let him follow me;* in the way of suffering, as well as of obedience. *Where I am, there shall also my servant be;* he must be with me first in suffering, and then he shall be with me also in glory. 2 Tim. 2:11, 12.

27. *This hour;* the hour of suffering which was before him. *For this cause;* for the purpose of suffering, that men might be saved.

28. *I have;* in the attestations which he had borne to Christ the Messiah. *And will;* in the miracles at his death, resurrection, and ascension to glory.

30. *For your sakes;* that you might have this additional evidence that I am the Son of God, and always do that with which he is well pleased.

31. *The judgment of this world;* the time when this world, which is opposed to me and under the power of Satan, is to be conquered and subdued to myself. *Prince of this world;* Satan. *Cast out;* conquered, so that his power on earth shall thenceforward decline, till he shall be utterly subdued.

32. *Lifted up;* on the cross, as a sacrifice for the sins of men. *Draw all men;* chap. 3:14, 15; 6:44.

34. *Heard out of the law;* learned from the Old Testament. Isa. 9:7; Dan. 2:44; 7:14.

35. *The light;* the Messiah, the source of all true spiritual knowledge. *Walk;* while you have the means of knowledge improve them, lest they be taken away.

36. *Believe in the light;* receive and obey my instructions, that you may be wise, and be instrumental in making others wise to salvation.

38. *The saying of Esaias;* Isa. 53:1, fulfilled in their rejection of Christ.

39. *They could not believe;* it is said of Joseph's brethren, that they could not speak peaceably to him, Gen. 37:4; and Christ said to the Jews, "How can ye believe, who receive honor one of another, and seek not the honor that cometh from God only?" John 5:44. The two things were incompatible. They must cease from the one in order to do the other. So here; as they would continue to love and cherish their sins, they could not, continuing this course, embrace the Messiah. The two things could not coëxist. This was the reason why they should have renounced the one, and performed the other. But they would not do it. The prophecy of Isaiah showed that it was certain they would not. Isa. 6:9, 10.

40. *He hath blinded their eyes;* by presenting to them

their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.[a]

41 These things said Esaias, when he saw his glory, and spake of him.[b]

42 ¶ Nevertheless, among the chief rulers also many believed on him; but because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue:[c]

43 For they loved the praise of men more than the praise of God.[d]

44 ¶ Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.[e]

45 And he that seeth me, seeth him that sent me.

46 I am come a light into the world,[f] that whosoever believeth on me should not abide in darkness.

47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.[g]

48 He that rejecteth me, and receiveth not my words, hath one that judgeth him:[h] the word that I have spoken, the same shall judge him in the last day.

49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

50 And I know that his commandment is life everlasting:[i] whatsoever I speak therefore, even as the Father said unto me, so I speak.

a Isa. 6:9, 10. b Isa. 6:1. c ch. 9:22. d ch. 5:44; Rom. 2:29. e Mark 9:37; 1 Pet. 1:21. f ch. 1:5; 3:19. g ch. 3:17. h Deut. 18:19; Luke 9:26. i 1 John 3:23.

truths which they would reject, their rejection bringing them into greater darkness. In a similar sense it is said, that Jesus Christ came into the world to set members of families at variance, by leading some to trust in him, while others on this account opposed them and sought their death. Matt. 10:21, 35, 36.

41. *His glory;* the glory of Christ, called by Isaiah the glory of Jehovah. Isa. 6:1.

42. *Many believed on him;* were convinced that he was the Messiah. *Did not confess him;* did not openly declare their belief.

44. *Not on me;* not on me only, but also on my Father.

45. *Me—him that sent me;* chap. 10:30, 38.

47. *I came not to judge;* it was then his business to act not as judge, but as Saviour.

48. *The word;* the gospel, according to their treatment of which men will be judged at the last day.

49. *Of myself;* not of my own authority merely, but by the authority and appointment of the Father. Chap. 7:16–18.

50. *His commandment;* the message which he has commanded me to deliver to men. *Is life everlasting;* to them who believe and obey it.

INSTRUCTIONS.

6. It is dangerous to be intrusted with public money, and those who are inclined to theft or fraud will often be placed in situations where they will be strongly tempted to commit it. The less our conduct is under the inspection of men, the more mindful we should be of the inspection of God, and the more careful to secure his approbation.

10. Innocence is, in this world, no certain security against suffering. The greater a person's influence for good, the greater may be his exposure, even from professed friends of God, to persecution and death.

19. All attempts to thwart the counsels of the Redeemer will be unavailing; and the efforts which men make to stop the progress of his cause, he will overrule for its advancement and prosperity.

31. The efforts of Satan and wicked men to procure the death of Christ were overruled for the promotion of his glory, the salvation of his people, and the ruin of all who continued to oppose him.

35. While men have opportunities to obtain spiritual knowledge they should diligently improve them, lest their opportunities cease, and they be left to ignorance, darkness, and woe.

42. The regarding of the praise of men more than the praise of God, while it may consist with a speculative conviction that Jesus is the Christ, is incompatible with that hearty obedience to him which is essential to salvation: men cannot at the same time continue them both, and should, without delay, through the grace of God, renounce the one and perform the other.

CHAPTER XIII. A. D. 33.

1 Jesus washeth the disciples' feet; exhorteth them to humility and charity. 18 He foretelleth, and discovereth to John by a token, that Judas should betray him; 31 commandeth them to love one another, 36 and forewarneth Peter of his denial.

NOW before the feast of the passover,[j] when Jesus knew that his hour was come that he should depart out of this world unto the Father,[k] having loved his own which were in the world, he loved them unto the end.[l]

2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's *son*, to betray him;[m]

3 Jesus knowing that the Father had given all things into his hands,[n] and that he was come from God, and went to God;[o]

4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

5 After that, he poureth water into a basin, and began to wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and Peter* saith unto him, Lord, dost thou wash my feet?[p]

7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.[q]

j Matt. 26:2, etc. k ch. 17:1, 11. l Jer. 31:3; Eph. 5:2; 1 John 4:19; Rev. 1:5. m Luke 22:3, 53; ch. 6:70. n Matt. 28:18; Heb. 2:8. o ch. 17:11. * Gr. *he.* p Matt. 3:14. q 1 Cor. 6:11; Eph. 5:26; Titus 3:5.

CHAPTER XIII.

1. *Before the feast of the passover;* our Lord ate the passover with his disciples on the evening of the Thursday before his crucifixion, Matt. 26:17; Mark 14:12; Luke 22:7. From the statement of John, chap. 18:28; 19:14, some have inferred that, for reasons unknown to us—possibly from a difference in regard to the computation of time—a portion of the Jews, including the Jewish rulers, were in the habit of celebrating the passover one day later than the other portion.

2. *Supper being ended;* rather, supper having come; for after he had washed his disciples' feet, he reclined again, ver. 12; and the supper went on, ver. 26.

3. *Knowing that the Father had given—come from God, and went to God;* as much as to say, he performed this act of condescending love with the full consciousness of his divine dignity and the heavenly glory which awaited him.

4. *His garments;* his mantle or outer garment.

7. *Knowest not—shalt know;* the meaning or object of what he did.

8. *If I wash thee not;* though the primary object of this washing, as explained by the Saviour himself, was to set his disciples an example of humility and love, he here uses it as a symbol of the spiritual cleansing which they must receive from him.

A. D. 33. 9 Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head.

10 Jesus saith to him, He that is washed needeth not save to wash *his* feet, but is clean every whit: and ye are clean, but not all.

11 For he knew who should betray him;[a] therefore said he, Ye are not all clean.

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

13 Ye call me Master, and Lord:[b] and ye say well; for *so* I am.

14 If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another's feet.

15 For I have given you an example, that ye should do as I have done to you.[c]

16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

17 If ye know these things, happy are ye if ye do them.[d]

18 ¶ I speak not of you all; I know whom I have chosen; but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.[e]

19 Now* I tell you before it come, that when it is come to pass, ye may believe that I am *he*.[f]

20 Verily, verily, I say unto you, He that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth him that sent me.[g]

21 When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.[h]

22 Then the disciples looked one on another, doubting of whom he spake.

23 Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.[i]

24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

25 He then, lying on Jesus' breast, saith unto him, Lord, who is it?

26 Jesus answered, He it is to whom I shall give a sop,† when I have dipped *it*. And when he had dipped the sop, he gave *it* to Judas Iscariot, *the son* of Simon.

27 And after the sop Satan entered into him.[j] Then said Jesus unto him, That thou doest, do quickly.

28 Now no man at the table knew for what intent he spake this unto him.

29 For some *of them* thought, because Judas had the bag,[k] that Jesus had said unto him, Buy *those things* that we have need of against the feast; or, that he should give something to the poor.

30 He then, having received the sop, went immediately out; and it was night.

31 ¶ Therefore, when he was gone out, Jesus said, Now is the Son of man glorified,[l] and God is glorified in him.[m]

32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

33 Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come;[n] so now I say to you.

34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.[o]

35 By this shall all *men* know that ye are my disciples, if ye have love one to another.

36 ¶ Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.[p]

37 Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.[q]

38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

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a Ch. 6:64. b Matt. 23:8-10; Phil. 2:11. c 1 Pet. 2:21. d Jas. 1:25. e Psa. 41:9. * Or, *From henceforth.* f ch. 14:29; 16:4. g Matt. 10:40. h Matt. 26:21; Mark 14:18; Luke 22:21. i ch. 20:2; 1:27, 20. † Or, *morsel.* j Luke 22:3. k ch. 12:6. l ch. 12:23; 17:1-6. m ch. 14:13; 1 Pet. 4:11. n ch. 7:34; 8:21. o Lev. 19:18; ch. 15:12, 17; Eph. 5:2; 1 Thess. 4:9; Jas. 2:8; 1 Pet. 1:22; 1 John 2:7, 8; 3:11, 23; 4:20, 21. p ch. 21:18; 2 Pet. 1:14. q Matt. 26:33, etc.; Mark 14:29, etc.; Luke 22:33, etc.

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9. *Not my feet only;* if this washing be necessary to my having a part with thee, let it extend to my whole person.

10. *He that is washed;* that is, bathed, as the original implies, which here uses a different word from the preceding. The bathing represents "the washing of regeneration," which the apostles, with one exception, have already received. *Save to wash his feet;* which have been soiled in passing from the bath to his own home. This beautifully sets forth the daily cleansing which even regenerated men need from the defilement of daily life. *Clean, but not all;* washed in the bath of regeneration, with one exception.

12. *Know ye;* do you understand the meaning?

15. *An example;* of humility, condescension, and love. To inculcate the importance of these was his object in doing what was usually done by a servant.

17. *These things;* the truths which he had been teaching them.

18. *The scripture;* Psa. 41:9, strikingly fulfilled in Judas.

19. *Ye may believe;* have new evidence that I am the Messiah, and continue to believe it.

20. *Whomsoever I send;* as my minister.

23. *Leaning on Jesus' bosom;* the guests reclined on couches, each resting on his left elbow, with a pillow supporting his head, his face towards the table, and his feet towards the hinder part of the couch. As John lay next below Jesus, his head was in front of the Saviour's bosom; and in asking a question, he would naturally turn his head over and lean it upon his Master's breast. *One of his disciples;* John, the writer of this book.

26. *A sop—dipped;* a piece of food dipped in the sauce used on that occasion.

27. *Entered into him;* took full possession of him, and instigated him to carry out the purpose, already formed under his influence, of betraying his Master. Compare ver. 2.

31. *Is the Son of man glorified;* the hour of His conflict with Satan was to be that of His triumph over him and exaltation to heaven.

32. *Glorify him;* in his death, resurrection, and ascension, as the conqueror of death and hell.

33. *As I said;* chap. 7:34.

34. *A new commandment;* new as to its peculiar application to Christians, the clearness and power with which it was taught, and the motives with which it was enforced.

36. *Thou shalt follow me;* through the death of the cross to heaven. Chap. 21:18, 19.

38. *Not crow;* Matt. 26:74; Luke 22:60.

INSTRUCTIONS.

1. The love of Jesus Christ to his people is unchanging.

CHAPTER XIV.

1 Christ comforteth his disciples with the hope of heaven; 6 professeth himself the way, the truth, and the life, and one with the Father; 13 assureth their prayers in his name to be effectual; 15 requesteth love and obedience, 16 promiseth the Holy Ghost the Comforter, 27 and leaveth his peace with them.

LET not your heart be troubled:[a] ye believe in God, believe also in me.[b]

2 In my Father's house are many mansions: if *it were* not *so*, I would have told you. I go to prepare a place for you.[c]

3 And if I go and prepare a place for you, I will come again, and receive you unto myself;[d] that where I am, *there* ye may be also.[e]

4 And whither I go ye know, and the way ye know.

5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

6 Jesus saith unto him, I am the way,[f] and the truth,[g] and the life:[h] no man cometh unto the Father, but by me.[i]

7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

8 Philip saith unto him, Lord, show us the Father, and it sufficeth us.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, A. D. 33. Philip? he that hath seen me, hath seen the Father;[j] and how sayest thou *then*, Show us the Father?

10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of myself: but the Father that dwelleth in me, he doeth the works.

11 Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake.

12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also;[k] and greater *works* than these shall he do; because I go unto my Father.

13 And whatsoever ye shall ask in my name, that will I do,[l] that the Father may be glorified in the Son.

14 If ye shall ask any thing in my name, I will do *it*.

15 ¶ If ye love me, keep my commandments.[m]

16 And I will pray the Father, and he shall give you another Comforter,[n] that he may abide with you for ever;

17 *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him:[o] but ye know him; for he dwelleth with you, and shall be in you.[p]

a Isa. 43:1, 2; ver. 27; 2 Thess. 2:2. b Isa. 12:2, 3; Eph. 1:12, 13; 1 Pet. 1:21. c Heb. 6:20; 9:8, 24; Rev. 21:2. d Heb. 9:28. e ch. 12:26; 17:24; 1 Thess. 4:17. f Isa. 35:8, 9; ch. 10:9; Heb. 10:19, 20. g ch. 1:17; 15:1.

h ch. 1:4; 11:25. i Acts 4:12. j Col. 1:15. k Matt. 21:21. l 1 John 5:14. m ver. 21, 23; ch. 15:10, 14; 1 John 5:3. n ch. 15:26. o 1 Cor. 2:14. p Rom. 8:9; 1 John 2:27.

They may therefore safely put their trust in him. Rom. 8:37–39.

8. Unless men are purified from the love and practice of sin by the Spirit of Christ, they have no interest in his salvation.

17. In imitating the example of Christ, especially his humility, condescension, and kindness—in believing his declarations, trusting in his merits, and obeying his commands, men may be supremely and eternally blessed.

21. Christ is greatly grieved when any of his professed disciples so conduct as to injure themselves, dishonor him, and bring reproach on his cause.

34. One decisive evidence of love to Christ is love to his people. The manifestation of this, while it is among the brightest evidences of true religion, is also among the most powerful means of leading men to embrace it. Chap. 17:21.

CHAPTER XIV.

1. *Be troubled;* a season of great trial was just before them. But in passing through it, they must not lose their confidence in God or in him.

2. *My Father's house;* heaven. *Many mansions;* dwelling-places. *I go to prepare a place for you;* this going was begun by the Saviour's death—after which he never abode permanently with his disciples—and completed at his ascension. His death, resurrection, and ascension to heaven, were all parts of the one act of going to the Father to prepare a place for his followers.

3. *Come again;* the perfect fulfilment of this promise will be at Christ's second coming, when the bodies of believers, being raised in glory, will be reunited with their spirits, and they received by Christ to the everlasting mansions prepared for them in heaven. But it has also a previous blessed fulfilment to the spirit of each true Christian when he leaves this world. Luke 16:22; 23:43; 2 Cor. 5:8; Rev. 14:13.

4. *Whither I go;* to the Father. *The way ye know;* to the Saviour the way was by the death of the cross, as he had often foretold his disciples. Compare note to ver. 3. To the disciples, the way was by faith in him, yet so that they too must follow him through death to the glory of heaven. Compare chap. 13:36.

6. *I am the way;* to God's presence. *The truth;* the author and revealer of truth. *The life;* the author and giver of life, natural and spiritual.

7. *Known my Father;* the reason of this is, their oneness; he being the brightness of the Father's glory, and the express image of his person. Chap. 10:30; Heb. 1:3. *From henceforth ye know him;* from this time onward begins your more perfect knowledge through me of the Father. It was in connection with the removal from the disciples of his personal presence, which was now just at hand, that the Comforter should be sent to teach them of Christ and the Father.

8. *Show us the Father;* he meant an outward showing.

10. *Not of myself;* not independently of, or in opposition to the Father, but from him; so that in me the Father himself speaks to you. *He doeth the works;* he gives them to me to do, chap. 5:36, and he is so present in me that my working is his working. See introductory note to chap. 5.

12. *Greater;* greater in number, extent, and influence, by Christ's power, and under the influence of the Spirit, which, after his ascension to heaven, he would give them. Mark 16:20; Acts 2:41.

13. *In my name;* in dependence on, and for the purpose of honoring him.

14. *Any thing;* in accordance with his will, and which would be needful for the work to which he called them.

16. *Another Comforter;* another than myself, one who shall make good to you the loss of my personal presence. This is the first time that the word "Comforter" is applied, in the Scriptures, to the Holy Ghost. The Greek word, which occurs only in the writings of John, means both advocate—as it is rendered in 1 John 2:1, where it is applied to Christ—and Comforter. The Holy Spirit is the Counsellor and Guide, as well as the Comforter of God's people.

17. *The Spirit of truth;* the Holy Spirit, who reveals the truth, and works in men to will and to do in obeying it. *The world;* men who seek earthly things as their chief good. *Seeth him not;* they have no spiritual view of him, do not feel their need of him, or seek his aid. *In you;* to enlighten their minds, purify their hearts, show them what they should do, and enable them to do it.

A. D. 33. 18 I will not leave you comfortless:* I will come to you.[a]

19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.[b]

20 At that day ye shall know that I *am* in my Father, and ye in me, and I in you.

21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.[c]

22 Judas saith unto him,[d] not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.[e]

24 He that loveth me not, keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

25 These things have I spoken unto you, being *yet* present with you.

26 But the Comforter,[f] *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.[g]

27 Peace I leave with you, my peace I give unto you:[h] not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

28 Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father:[i] for my Father is greater than I.[j]

29 And now I have told you before it come to pass, that when it is come to pass, ye might believe.

30 Hereafter I will not talk much with you: for the prince of this world cometh,[k] and hath nothing in me.[l]

31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do.[m] Arise, let us go hence.

CHAPTER XV.

1 The consolation and mutual love between Christ and his members, under the parable of the vine. 18 A comfort in the hatred and persecution of the world. 26 The office of the Holy Ghost, and of the apostles.

I AM the true vine,[n] and my Father is the husbandman.[o]

2 Every branch in me that beareth not fruit, he taketh away:[p] and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.[q]

* Or, *orphans.* [a] ver. 3, 28. [b] Heb. 7:25. [c] ver. 15, 23. [d] Luke 6:16. [e] 1 John 2:24; Rev. 3:20. [f] ver. 16. [g] ch. 16:13; 1 John 2:20, 27. [h] Eph. 2:14–17; Phil. 4:7. [i] ver. 12. [j] 1 Cor. 15:27, 28. [k] ch. 16:11; Eph. 2:2. [l] 2 Cor. 5:21; Heb. 4:15; 1 John 3:5. [m] Psa. 40:8; Phil. 2:8. [n] Isa. 4:2. [o] Song 8:12. [p] Matt. 15:13. [q] Heb. 12:15; Rev. 3:19.

18. *Comfortless;* literally, orphans, bereft of my presence, as children of the presence of their father. *Come to you;* spiritually, through the Comforter.

19. *Seeth me no more;* that is, in my personal presence, the only way in which they are able to see me. *Ye see me;* spiritually. See below, verses 21–23.

20. *At that day;* when the Holy Spirit should come, and they should enjoy not the bodily, but the spiritual presence of the Redeemer.

22. *How is it;* he supposed that Jesus spoke of his bodily presence. But after the Holy Ghost should come, he would remember and better understand the words of Christ.

26. *All things;* all things which should be needful to fit them for the duties of their office. *Bring all things to your remembrance;* in such a way that he should, at the same time, enlighten them as to their true meaning.

27. *Peace I leave with you;* as my parting gift. The allusion is to the Hebrew form of benediction, which is, "Peace be with you." *My peace;* that which resembles his own, and which he alone can give: "the peace of God, which passeth all understanding." Phil. 4:7. *Not as the world giveth;* their benedictions are empty and inefficacious; but mine is sincere and powerful.

28. *Greater than I;* not in nature, but in condition. He is in a glorious and exalted state; I am in a humble and lowly condition, and if ye loved me, ye would rejoice in my going to him, for I shall then be in the same glorious and exalted state in which he is, and in which I was before the creation. Chap. 17:5. From that state of glory he would send them the Holy Ghost, and accomplish all which he had promised.

When Christ speaks of the Father as greater than himself, he refers not to his own nature, but to his office, condition, and work as Mediator; and it implies no inferiority in his original dignity, wisdom, power, and glory.

29. *Have told you;* of my departure from you by the death of the cross. *Ye might believe;* that is, more fully: might have your faith in me greatly strengthened by witnessing the fulfilment of my words.

30. *Prince of this world;* the devil. *Nothing in me;* no sin or weakness of which he can take advantage. The devil would not succeed in his object, but would only help to show that Jesus was the Messiah.

31. *But that the world may know;* fill out this clause thus: But [this conflict with the prince of this world is permitted] that the world may know, etc. In it they are to see an example of my obedience to the Father, even unto death.

INSTRUCTIONS.

1. Trust in God the Father, and in Jesus Christ his Son, is the great safeguard against troubles, and the all-sufficient support under them.

6. There is no way of access to the Father but through his Son Jesus Christ. Those, therefore, who wilfully reject him, have no scriptural communion with God.

12. Faith in Jesus Christ is the means not only of justification and acceptance with God, but also of distinguished usefulness among men.

23. Love to Jesus Christ will lead a man to obey His commands, and will secure to him the illuminating, purifying, and blissful presence of both the Father and the Son. They shall dwell with him and he with them, and his habitual communion be truly with the Father and his Son Jesus Christ. 1 John 1:3.

27. The consequences of thus dwelling and communing with the Father and the Son, are peace of conscience, joy in the Holy Ghost, and good hope, through grace, that when absent from the body, they shall be present with the Lord, beholding his glory and rejoicing in his love. Such a one, therefore, need not fear, though the earth be removed, and the mountains be carried into the midst of the sea, though the waters roar and are troubled, and the mountains shake with the swelling thereof; for he will be kept in perfect peace, his mind being stayed on God.

CHAPTER XV.

1. *The true vine;* figuratively and spiritually. *Husbandman;* keeper of the vineyard.

2. *Every branch in me;* professed disciple. *That beareth not fruit;* does not live a holy life. *Purgeth it;* in the original, cleanseth it; that is, by pruning, which here represents all the discipline to which Christ subjects his disciples.

3 Now ye are clean through the word which I have spoken unto you.[a]

4 Abide in me, and I in you.[b] As the branch cannot bear fruit of itself, except it abide in the vine;[c] no more can ye, except ye abide in me.

5 I am the vine, ye *are* the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me* ye can do nothing.

6 If a man abide not in me, he is cast forth as a branch, and is withered;[d] and men gather them, and cast *them* into the fire, and they are burned.

7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.[e]

8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

9 As the Father hath loved me, so have I loved you: continue ye in my love.

10 If ye keep my commandments, ye shall abide in my love;[f] even as I have kept my Father's commandments, and abide in his love.

11 These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full.[g]

12 This is my commandment, That ye love one another, as I have loved you.[h]

13 Greater love hath no man than this, that a man lay down his life for his friends.[i]

14 Ye are my friends, if ye do whatsoever I command you.[j]

15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends;[k] for all things that I have heard of my Father, I have made known unto you.

16 Ye have not chosen me, but I have chosen you,[l] and ordained you,[m] that ye should go A. D. 33. and bring forth fruit, and *that* your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you.[n]

17 These things I command you, that ye love one another.[o]

18 If the world hate you, ye know that it hated me before *it hated* you.[p]

19 If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.[q]

20 Remember the word that I said unto you, The servant is not greater than his lord.[r] If they have persecuted me, they will also persecute you; if they have kept my saying,[s] they will keep yours also.

21 But all these things will they do unto you for my name's sake, because they know not him that sent me.[t]

22 If I had not come and spoken unto them, they had not had sin;[u] but now they have no cloak† for their sin.[v]

23 He that hateth me, hateth my Father also.

24 If I had not done among them the works which none other man did,[w] they had not had sin; but now have they both seen and hated both me and my Father.

25 But *this cometh to pass*, that the word might be fulfilled that is written in their law, They hated me without a cause.[x]

26 But when the Comforter is come,[y] whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me:[z]

27 And ye also shall bear witness,[a] because ye have been with me from the beginning.[b]

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a Ch. 17:17; Eph. 5:26; 1 Pet 1:22. b 1 John 2:6. c Hos. 14:8; Gal. 2:20; Phil. 1:11. * Or, *severed from me*. d Matt. 3:10; 7:19. e ch. 16:23. f ch. 14:21, 23. g ch. 16:24; 17:13. h ch. 13:34. i Rom. 5:7, 8. j ver. 10. k Jas. 2:23. l 1 John 4:10, 19. m Eph. 2:10. n ch. 14:13; ver. 7. o ver. 12. p 1 John 3:1, 13. q ch. 17:14. r Matt. 10:24; Luke 6:40; ch. 13:16. s Ezek. 3:7. t Matt. 10:22; 24:9; ch. 16:3. u ch. 9:41. † Or, *excuse*. v Jas. 4:17. w ch. 7:31. x Psa. 35:19; 69:4. y ch. 14:17. z 1 John 5:6. a Luke 24:48; Acts 2:32; 4:20, 33; 2 Pet. 1:16. b 1 John 1:2.

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3. *Now ye are clean;* pruned, and thus spiritually purified and made fruitful. The word "clean" is used with reference to the word "purgeth" or cleanseth, in ver. 2.

4. *Abide in me, and I in you;* the union between Christ and his disciples is mutual. They abide in him by faith, love, and obedience. He abides in them through the Holy Spirit, as the source of their spiritual life, light, and strength. Compare Phil. 2:12, 13.

6. *Cast forth as a branch;* cut off and cast away as a useless branch. This separation of the unfruitful branches takes place in a measure only in this world. It will be completed at the judgment-day. Compare the parable of the tares in the field, Matt. 13:24–30, 36–43.

7. *It shall be done;* your prayers offered according to the will of God, shall be answered.

9. *Continue ye in my love;* by continuing to obey my will.

11. *That my joy might remain in you;* that you might have, in union with me, that joy which I have in union with the Father. *Might be full;* namely, by having my joy abiding in you.

12. *My commandment;* chap. 13:34.

15. *I call you not servants;* do not treat you as servants in merely commanding you, but as friends, in communicating to you my plans, and the reasons of them.

16. *Ye have not chosen me;* they had not first chosen him, but he had chosen them; and their choice of him was the fruit of his choice of them. 1 John 4:19. *Ordained you;* set you apart to the work to which I have called you. *That your fruit should remain;* that the precious results of your holy labor should remain to the world for all time, and to yourselves and the souls saved by your instrumentality throughout eternity. *That whatsoever ye shall ask of the Father;* to be connected, like the preceding clause, immediately with "I have ordained you." The appointment that they should go and bring forth fruit, and that their prayers to the Father should be answered, are both parts of one whole.

19. *Of the world;* governed by the principles and maxims of worldly men. *Chosen you;* to be my followers, and like me in character.

20. *The servant—his lord;* Matt. 10:24, 25.

21. *For my name's sake;* on account of your likeness and attachment to me. *Know not him that sent me;* and therefore have not known me nor you. Chap. 8:19.

22. *Had not had sin;* to such a degree; because they would not have sinned against such great light. Luke 12:48. *No cloak;* no covering or excuse.

23, 24. *Me—my Father;* chap. 10:30; 14:7, 9.

25. *Their law;* Psa. 35:19; 69:4; 109:3.

26. *He shall testify of me;* to the integrity and divinity of my character, and to the truth and meaning of my teachings.

27. *Ye also;* the apostles. *From the beginning;* the beginning of his public ministry. Matt. 4:17–22; Acts 1:21, 22.

INSTRUCTIONS.

5. The union of the branch to the vine by a vital communication is no more essential to its life and fruitfulness,

A. D. 33.

CHAPTER XVI.

1 Christ comforteth his disciples against tribulation by the promise of the Holy Ghost, and by his resurrection and ascension; 23 assureth their prayers made in his name to be acceptable to his Father. 33 Peace in Christ, and in the world affliction.

THESE things have I spoken unto you, that ye should not be offended.

2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.[a]

3 And these things will they do unto you,[b] because they have not known the Father, nor me.[c]

4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

5 But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?

6 But because I have said these things unto you, sorrow hath filled your heart.[d]

7 Nevertheless, I tell you the truth: It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

8 And when he is come, he will reprove* the world of sin, and of righteousness, and of judgment:

9 Of sin,[e] because they believe not on me;

10 Of righteousness,[f] because I go to my Father, and ye see me no more;

11 Of judgment,[g] because the prince of this world is judged.[h]

12 I have yet many things to say unto you, but ye cannot bear them now.[i]

13 Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth:[j] for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will show you things to come.[k]

14 He shall glorify me: for he shall receive of mine, and shall show *it* unto you.

15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show *it* unto you.

16 A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

17 Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?

18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

19 Now Jesus knew that they were desirous to ask him,[l] and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?[m]

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a Acts 26:9–11. b ch. 15:21. c 1 Cor. 2:8; 1 Tim. 1:13. d ver. 22. * Or, *convince;* Acts 2:37. e Rom. 3:20; 7:9. f Isa. 42:21; Rom. 1:17. g Acts 17:31; Rom. 2:2; Rev. 20:12, 13. h ch. 12:31. i Heb. 5:12. j ch. 14:26. k Rev. 1:1, 19. l ch. 2:24, 25. m ch. 7:33; 13:33; 14:19; ver. 16.

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than the union of souls to Christ, by receiving and trusting in him as a Saviour, is to their holiness and bliss.

16. The originating cause of the salvation of men is not their love to God, or their choosing him as their portion, but his love to them, and his choosing them to salvation through sanctification of the Spirit and belief of the truth. 2 Thess. 2:13; Eph. 1:4, 5.

24. Such is the union between Christ and the Father, that as men treat the one, so they treat the other; and the greater the light which any have as to the character and will of God, the greater will be their guilt and condemnation, if they do not love and obey him.

CHAPTER XVI.

1. *Have I spoken unto you;* forewarning you of the persecutions that shall come upon you. *Offended;* led to apostatize, or commit sin, to avoid suffering.

2. *Out of the synagogues;* chap. 9:22.

4. *I was with you;* it was not then needful for them to know the trials that were coming upon them; but as he was to depart, it became needful that by looking to the Holy Spirit they might be prepared to meet them.

5. *Whither goest thou?* this very question had been asked before, chap. 13:36, but in a different sense from that intended by our Lord. There the inquiry had respect simply to the place whither. Here it refers to the nature of the place, which is the right hand of God, and the great good thus to be secured for the disciples who remain behind for a season.

7. *Expedient;* for the gift of the Spirit would be better for the church than the continued personal presence of Christ.

8. *Reprove;* convince.

9. *Of sin;* especially the sin of rejecting the Saviour.

10. *Of righteousness;* that he was perfectly righteous; and that his work was accepted of God as a ground for the justification of sinners. This was proved by his resurrection from the dead, and his ascension to heaven.

11. *Of judgment;* that as Satan the god of this world was vanquished and condemned, so all his continued adherents will be, and have their part with him and his angels. Chap. 12:31; Matt. 25:41.

12. *Many things;* with regard to the object and effects of his death, and the establishment and progress of his kingdom. *Cannot bear them;* they were not then prepared rightly to apprehend and properly to improve additional instruction.

13. *Into all truth;* all that would be needful to a full revelation of the gospel. *Not speak of himself;* not in opposition to, but in accordance with the Father and the Son. Chap. 5:19, 30, 31; 12:49, 50. *That shall he speak;* he would communicate the will of the Father and the Son as far and as fast as the glory of God and the good of men would require.

14. *Glorify me;* the effect of his teaching would be to honor the Saviour. *Shall receive of mine;* or, shall take of mine; shall take of the things that pertain to my person and work, which is the same thing as taking of the things that pertain to the Father, since the Father and the Son are one in nature and counsel, and the Father has committed all things to the Son. These words give us one of the decisive tests by which true teaching may be distinguished from that which is false. All true teaching agrees with the testimony of the Holy Spirit in glorifying Christ.

15. *Are mine;* Matt. 11:27; 28:18.

16. *A little while;* the Saviour designedly puts these words into the form of a divine riddle, to be solved by the event. *Ye shall not see me;* because he would be removed from their presence by death. *Ye shall see me;* they should see him in his personal presence after his resurrection. This, however, should be only the earnest of a more glorious spiritual vision of him through the Comforter, after his ascension to heaven. Compare chap. 14:19. *Because I go to the Father;* it was by his death, resurrection, and ascension that Christ went to the Father, and these three events are here considered as constituting one whole.

18. *We cannot tell what he saith;* cannot understand his meaning.

20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy.[a]

21 A woman when she is in travail hath sorrow, because her hour is come:[b] but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 And ye now therefore have sorrow:[c] but I will see you again, and your heart shall rejoice,[d] and your joy no man taketh from you.[e]

23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you.

24 Hitherto have ye asked nothing in my name: ask, and ye shall receive,[f] that your joy may be full.[g]

25 These things have I spoken unto you in proverbs:* but the time cometh, when I shall no more speak unto you in proverbs,* but I shall show you plainly of the Father.

26 At that day ye shall ask in my name:[h] and I say not unto you, that I will pray the Father for you:

27 For the Father himself loveth you,[i] because ye have loved me, and have believed that I came out from God.[j]

28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

29 His disciples said unto him, Lo, now A. D. 33. speakest thou plainly, and speakest no proverb.†

30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

31 Jesus answered them, Do ye now believe?

32 Behold, the hour cometh, yea, is now come, that ye shall be scattered every man to his own,‡ and shall leave me alone:[k] and yet I am not alone, because the Father is with me.[l]

33 These things I have spoken unto you, that in me ye might have peace.[m] In the world ye shall have tribulation:[n] but be of good cheer; I have overcome the world.

CHAPTER XVII.

1 Christ prayeth to his Father to glorify him, 6 to preserve his apostles, 11 in unity, 17 and truth, 20 to glorify them, and all other believers with him in heaven.

THESE words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come;[o] glorify thy Son, that thy Son also may glorify thee:

2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.[p]

3 And this is life eternal,[q] that they might know thee the only true God,[r] and Jesus Christ, whom thou hast sent.[s]

4 I have glorified thee on the earth:[t] I have finished the work which thou gavest me to do.[u]

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a Luke 24:17, 21. b Isa. 26:17. c ver. 6. d Luke 24:41, 52; ch. 20:20. e 1 Pet. 1:8. f Matt. 7:7, 8; Jas. 4:2, 3. g ch. 15:11. * Or, *parables.* h ver. 23. i ch. 14:21, 23. j ver. 30; ch. 17:8. † Or, *parable.* ‡ Or, *his own home.* k Matt. 26:31; Mark 14:27. l Isa. 50:7, 9; ch. 8:29. m ch. 14:27; Rom. 5:1; Eph. 2:14. n ch. 15:19–21; 2 Tim. 3:12. o ch. 12:23; 13:32. p ch. 5:27; ver. 24. q 1 John 5:11. r Jer. 9:23, 24; 1 Thess. 1:9. s ch. 10:36. t ch. 14:13. u ch. 19:30; 2 Tim. 4:7.

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20. *Weep and lament;* at his death. *The world;* wicked men. *Turned into joy;* by his resurrection and ascension, and the descent of the Holy Spirit.

21. *Remembereth no more the anguish;* the time of Zion's keenest anguish has always been the birth-time of her enlargement; and the time of the believer's deepest sorrow, the birth-time of his highest and holiest joys.

23. *Ask me nothing;* it would not be needful, as it then was, that they should make inquiries of him. The Holy Ghost would give them all needful instruction.

24. *Asked nothing in my name;* they had not been accustomed before this to pray in the name of Christ; but after this they would be, and for his sake God would bestow whatever they needed.

25. *In proverbs;* or parables—somewhat obscurely, and in such manner that they did not fully understand his meaning. *The time cometh;* after his resurrection, and the gift of the Holy Ghost. *Plainly;* he would more plainly instruct them by his Spirit, and they would more fully understand his truth.

26. *I say not—that I will pray the Father;* that is, I say not this simply, but something more. The Saviour does not mean to deny that he will intercede with the Father for his disciples; but rather to lead their minds beyond this truth, which he had frequently stated, to another: that the Father is one with him in loving them, so that his intercession for them must prevail.

27. *The Father himself;* of his own accord.

30. *By this we believe;* he had in the last few verses so fully met their difficulties about his meaning in verse 16, and that without their stating them, that they were more than ever convinced of his omniscience and Messiahship.

32. *To his own;* notwithstanding the strong faith in him which they had expressed, they would soon desert him, and return to their homes, or places of abode; and so far as human friends were concerned, he would be left alone.

33. *In me;* in living union with me. *In the world;* from the men and spirit of the world. *Overcome;* overcome all your enemies, and obtained for you eternal redemption from their power.

INSTRUCTIONS.

2. It is not enough that a man follow the dictates of conscience. His mind must be enlightened as to the will of God; and when he understands what that will is, he must be disposed to do it, or his conscience will not be a safe guide.

7. Things which men exceedingly deprecate are often highly expedient; and God in accomplishing them consults not only his own glory, but their highest good, and the good of his kingdom.

20. Men often weep at what will give them the greatest joy, and rejoice at that which will cause them the deepest sorrow.

30–32. Disciples of Christ may at some times possess and manifest strong confidence in him, and at others act as if they had none: were it not for his grace, all would utterly forsake him and perish.

CHAPTER XVII.

1. *These words;* the words contained in the preceding chapters. *The hour;* the time for his suffering and death. *Glorify thy Son;* by sustaining him in his coming trials, and showing that he is indeed the Messiah. *May glorify thee;* in making known thy salvation, and preparing multitudes for glory.

2. *Power over all;* for the salvation of his people. Matt. 28:18; John 5:21; 6:37, 40; 10:15, 16.

3. *This is life eternal;* the right knowledge of God and Jesus Christ gives endless spiritual life to the soul.

4. *Glorified thee on the earth;* by doing in all things what he was commissioned of the Father to do. *Finished the work;* the work to which he was appointed.

A. D. 33. 5 And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.[a]

6 I have manifested thy name unto the men which thou gavest me out of the world:[b] thine they were, and thou gavest them me; and they have kept thy word.[c]

7 Now they have known that all things whatsoever thou hast given me are of thee.

8 For I have given unto them the words which thou gavest me;[d] and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me.

9 I pray for them: I pray not for the world,[e] but for them which thou hast given me; for they are thine.

10 And all mine are thine, and thine are mine;[f] and I am glorified in them.[g]

11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me,[h] that they may be one, as we *are*.

12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.[i]

13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.[j]

15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.[k]

16 They are not of the world, even as I am not of the world.

17 Sanctify them through thy truth:[l] thy word is truth.[m]

18 As thou hast sent me into the world, even so have I also sent them into the world.

19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.*[n]

20 Neither pray I for these alone, but for them also which shall believe on me through their word;

21 That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us;[o] that the world may believe that thou hast sent me.

22 And the glory which thou gavest me, I have given them;[p] that they may be one, even as we are one:

23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.

24 Father, I will that they also whom thou hast given me, be with me where I am;[q] that they may behold my glory which thou hast given me: for thou lovedst me before the foundation of the world.

25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

26 And I have declared unto them thy name, and will declare *it;* that the love wherewith thou hast loved me may be in them, and I in them.

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a Ch. 1:1, 2; Phil. 2:6; Heb. 1:3, 10. b Psa. 22:22; ver. 2, 9, 11, 26; Rom. 8:30. c Heb. 3:6. d ch. 6:68; 14:10. e 1 John 5:19. f ch. 16:15. g Gal. 1:24; 1 Pet. 2:9. h Prov. 18:10; 1 Pet. 1:5; Jude 1, 24. i Psa. 109:8; Acts 1:20. j ch. 15:18, 19. k Gal. 1:4. l Acts 15:9; Eph. 5:26; 2 Thess. 2:13. m Psa. 119:151. * Or, *truly sanctified.* n 1 Cor. 1:2, 30. o Rom. 12:5. p 2 Cor. 3:18. q 1 Thess. 4:17.

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5. *Before the world was;* Phil. 2:6.

6. *I have manifested thy name;* thy whole character and attributes; for these are all comprehended in God's name. *The men;* his disciples, especially the apostles.

7. *All things—are of thee;* they understood the truth, which the Saviour had so often maintained against his persecutors, that all his mighty works were wrought not merely of himself, but in accordance with the commission he had received from the Father. Chap. 5:19, 30, 36; 7:28; 8:28, 54; 10:37, 38; 12:49.

8. *The words which thou gavest me;* the instructions which he was commissioned to impart.

9. *I pray for them;* his disciples. *Not for the world;* the wicked. He did not at this time pray for his enemies, but for his friends.

10. *I am glorified in them;* on their side, by their reception of me as a Saviour, and committing themselves and all their interests to my guidance and disposal; on my side, by the manifestation which I make in them of my power and love, in sanctifying them, giving them the victory over the world and Satan, and bringing them to glory everlasting.

11. *Through thine own name;* see note to ver. 6.

12. *I kept them in thy name;* by the manifestation of thy character and will in my instructions and example. *Son of perdition;* Judas, whose ruin was foretold in the Scriptures. Psa. 109:8; Acts 1:20.

13. *My joy;* see note to chap. 15:11. *Fulfilled;* made perfect and lasting.

17. *Through thy truth;* by giving them right views of truth, and leading them to obey it.

19. *I sanctify myself;* consecrate and devote myself to my work, that they may be prepared and disposed to perform theirs.

20. *These;* apostles, or those who were then disciples. *Which shall believe;* all who should become his disciples and followers.

21. *They all may be one;* Christ brings all his true disciples into an inward living union with himself and the Father, and thus makes them all one with each other. *That the world may believe;* the manifestation in believers of this inward union of love and holiness, first with the Father and the Son, and then with one another, is to the world the most convincing proof of the truth of Christ's mission.

22. *The glory;* given him as a reward for his labors and sacrifices as Mediator. *I have given them;* by participation and promise, in order to their complete and perfect union to him and one another, that the world might see the excellence of his religion, and be led to embrace it.

24. *With me where I am;* in heaven.

25. *Not known;* not known so as to love and obey him. *These;* his apostles and disciples.

26. *Declared unto them thy name;* made thee known to them. *Will declare it;* will more fully make thee known to them, to the increase of their love, union, and blessedness.

INSTRUCTIONS.

3. The knowledge of God and of Jesus Christ is as important to men as their eternal salvation. Hence, it is the duty of those who have this knowledge, to aid in imparting it to all people; and all laws, customs, and usages which tend to prevent this are wicked, and ought for ever to be done away.

8. The reception of the doctrines revealed, and the performance of the duties required by Jesus Christ, are evidences of our being given to him of the Father; they increase our knowledge of him and love to him as a Saviour, and awaken expectations which will not be disappointed, of dwelling with him for ever.

CHAPTER XVIII.

1 Judas betrayeth Jesus. 6 The officers fall to the ground. 10 Peter smiteth off Malchus' ear. 12 Jesus is taken, and led unto Annas and Caiaphas. 15 Peter's denial. 19 Jesus examined before Caiaphas. 28 His arraignment before Pilate. 36 His kingdom. 40 The Jews ask Barabbas to be let loose.

WHEN Jesus had spoken these words, he went forth with his disciples over the brook Cedron,[a] where was a garden, into the which he entered, and his disciples.

2 And Judas also, which betrayed him, knew the place: for Jesus ofttimes resorted thither with his disciples.

3 Judas then, having received a band *of men* and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.[b]

4 Jesus therefore, knowing all things that should come upon him,[c] went forth, and said unto them, Whom seek ye?

5 They answered him, Jesus of Nazareth.[d] Jesus saith unto them, I am *he.* And Judas also, which betrayed him, stood with them.

6 As soon then as he had said unto them, I am *he,* they went backward, and fell to the ground.[e]

7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am *he:* if therefore ye seek me, let these go their way:[f]

9 That the saying might be fulfilled which he spake, Of them which thou gavest me, have I lost none.[g]

10 Then Simon Peter, having a sword, drew it, and smote the high-priest's servant, and cut off his right ear.[h] The servant's name was Malchus.

11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?[i]

12 Then the band and the captain and officers of the Jews took Jesus, and bound him,

13 And led him away to Annas first;[j] for A. D. 33. he was father-in-law to Caiaphas, which was the high-priest that same year.*

14 Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people.[k]

15 ¶ And Simon Peter followed Jesus,[l] and *so did* another disciple: that disciple was known unto the high-priest, and went in with Jesus into the palace of the high-priest.

16 But Peter stood at the door without. Then went out that other disciple which was known unto the high-priest, and spake unto her that kept the door, and brought in Peter.

17 Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples? He saith, I am not.

18 And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

19 ¶ The high-priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, I spake openly to the world;[m] I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.[n]

21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

22 And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand,†[o] saying, Answerest thou the high-priest so?

23 Jesus answered him, If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?[p]

24 Now Annas had sent him bound unto Caiaphas the high-priest.[q]

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[a] 2 Sam. 15:23. [b] Matt. 26:47, etc.; Mark 14:43, etc.; Luke 22:47, etc. [c] ch. 10:17, 18; Acts 2:28. [d] Matt. 2:23; ch. 19:19. [e] Psa. 27:2; 40:14. [f] Isa. 53:6; Eph. 5:25. [g] ch. 17:12. [h] Matt 26:51; Mark 14:47; Luke 22:49, 50. [i] Matt. 20:22; 26:39, 42. [j] Luke 3:2. * *And Annas sent Christ bound unto Caiaphas the high-priest;* ver. 24. [k] ch. 11:49, 50. [l] Matt. 26:58, etc.; Mark 14:54; Luke 22:54. [m] Luke 4:15; ch. 7:14, 26, 28; 8:2. [n] Acts 26:26. † Or, *with a rod.* [o] Job 16:10; Jer. 20:2; Acts 23:2, 3. [p] 1 Pet. 2:19–23. [q] See ver. 13.

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12. Those manifestations of God by which he makes known his character and will, the duty and blessedness of serving him, and the sin and misery of neglecting him, are means by which he keeps his people with his mighty power, through faith unto salvation. 1 Pet. 1:5.

14. There is a great difference between the spirit of the world and the spirit of Christ. One leads us to seek our chief good in earthly things, the other to seek it in learning and doing the will of God.

17. As divine truth is the great means of sanctification, the more clearly it is understood and the more faithfully it is obeyed, the more holy men will be, the more lovely will be their character, and the greater their usefulness and enjoyment.

23. Increasing union of views, affections, and efforts among the disciples of Christ, will furnish increasing evidence of the divine excellence of his religion, and lead increasing numbers to embrace it.

24. The death of Christians is in answer to the prayers of Christ, and for the purpose of removing them to the perfect and everlasting enjoyment of his presence in heaven.

CHAPTER XVIII.

1. *These words;* the words of the wonderful prayer which he had just offered. *Cedron;* or Kidron, a torrent-bed which ran through the valley of Jehoshaphat, on the east side of Jerusalem, between the city and the mount of Olives. It has water only in the rainy season. 2 Sam. 15:23.

2–11. Jesus is betrayed. Matt. 26:47–56.

6. *Fell to the ground;* prostrated themselves before him under the influence of his divine power. This showed that they were completely in his power; had he seen fit, he could easily have escaped their hands, or summoned legions of angels to his rescue.

8. *These;* his disciples.

9. *Lost none;* chap. 17:12.

11. *The cup;* the sufferings which my Father hath appointed for me, shall I not endure them?

13, 14. Christ before Caiaphas. Chap. 11:49–52; Matt. 26:57.

15. *Another disciple;* supposed to be John, the writer of this gospel.

16. *Brought in Peter;* into the hall or court, which was a square space open above, around which the palace was built. The chamber in which the trial of Jesus was going on was open in front, so that Peter could witness the trial, and Jesus could see Peter. Mark 14:66; Luke 22:61.

19. *Asked Jesus;* questioned him, as if he and the Sanhedrim needed information on these points.

20. *Openly;* Matt. 26:55.

21. *Ask them which heard me;* this was the legal and proper way of gaining evidence.

A. D. 33. 25 And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also *one* of his disciples? He denied *it*, and said, I am not.

26 One of the servants of the high-priest, being *his* kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?

27 Peter then denied again; and immediately the cock crew.[a]

28 ¶ Then led they Jesus from Caiaphas unto the hall of judgment:[*b] and it was early; and they themselves went not into the judgment-hall, lest they should be defiled;[c] but that they might eat the passover.

29 Pilate then went out unto them, and said, What accusation bring ye against this man?

30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:[d]

32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.[e]

33 Then Pilate entered into the judgment-hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me:[f] what hast thou done?

36 Jesus answered, My kingdom is not of this world:[g] if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.[h]

37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth.[i] Every one that is of the truth heareth my voice.[j]

38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault *at all.*

39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

40 Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

[a] Matt. 26:74; Mark 14:72; Luke 22:60; ch. 13:38. [*] Or, *Pilate's house.*
[b] Matt. 27:2, etc.; Mark 15:1, etc.; Luke 23:1, etc. [c] Acts 10:28. [d] Gen. 49:10; Ezek. 21:27. [e] Matt. 20:19; Luke 18:32, 33. [f] ch. 19:11; Acts 3:13.
[g] Psa. 45:3, 6; Isa. 9:6, 7; Dan. 2:44; 7:14; Zech. 9:9; Luke 12:14; ch. 6:15; Rom. 14:17; Col. 1:13. [h] 1 Tim. 6:13. [i] Isa. 55:4; Rev. 1:5; 3:14. [j] ch. 8:47; 1 John 4:6.

25–27. Peter's denial. Matt. 26:69–75.

28. *Hall of judgment;* the place where Pilate the Roman governor held his court. *Lest they should be defiled:* they would not enter this apartment of a Gentile, lest they should be unfitted to partake of the passover; so careful were they about contracting ceremonial pollution, while they were seeking to commit the most horrible crime. *But that they might eat the passover;* see note to chap. 13:1.

28–40. Christ before Pilate. Matt. 27:1–25.

30. *Malefactor;* an evil-doer, violator of law.

31. *Take ye him, and judge him;* see note to chap. 19:6. *Not lawful;* the power to put one to death had been taken away from the Jews by the Roman government; and this was the reason why they sought to have Pilate condemn him.

32. *The saying of Jesus;* crucifixion was a Roman punishment, while the Jewish punishment for the crime of which they accused him was that of stoning. Lev. 24:11, 15, 16. By taking him to the Roman governor, they fulfilled his own prediction concerning the manner of his death. Matt. 20:19.

33. *Art thou the King of the Jews?* this question was put in consequence of the Jews having charged him with pretending to be a king, which they said was rebellion against Cesar. Luke 23:2; John 19:12.

34. *Of thyself;* have you observed any thing treasonable in me; or do you ask this question in consequence of what others have told you?

35. *Am I a Jew?* as much as to say, Since I am not a Jew, I cannot be supposed to be acquainted with the controversy which thine own countrymen the Jews have with thee. I wish to hear from thine own mouth in respect to this charge of making thyself a king.

36. *Not of this world;* not an earthly kingdom.

37. *Art thou a king then?* a king of any sort? *Thou sayest;* this was equivalent to replying, I am a king. He then proceeded to show what kind of a king he was; one who came into the world to make known the truth, and to govern men not by force, but by spiritual influence. Pilate saw that his claims were no crime against the Roman government, and hence said,

38. *What is truth?* by this question Pilate manifested both his ignorance of our Lord's meaning, and his indifference in respect to His doctrine. *I find in him no fault;* this the Holy Ghost caused to be written on an imperishable record, that it might stand an eternal monument of the falsehood of the Jews, and the perfect innocence of Jesus Christ.

39. *Ye have a custom;* Matt. 27:15.

40. *Not this man, but Barabbas;* Pilate had asked them which they would have him set at liberty, Barabbas or Christ. Matt. 27:17. Barabbas was guilty of sedition, the crime which they wrongfully charged upon Jesus; he was also a robber and a murderer. Yet they preferred him to the Son of God, the Saviour of the world. Mark 15:7; Luke 23:19, 25.

INSTRUCTIONS.

1. By communing with God in prayer and supplication with thanksgiving, a man is prepared to go forth, in His name and strength, to any duties or trials to which he is called.

4. The sufferings and death of Christ were all foreseen by him, and were perfectly voluntary. He carefully avoided committing himself to his enemies, or suffering them to take him before his time had come; but then he made no attempt to escape. He even went forth and met them, and committed himself to their disposal. He went as a lamb to the slaughter; as a sheep before her shearers is dumb, so he opened not his mouth. Isa. 53:7, 8; Acts 8:32, 35.

8. Such was the love of Christ to his disciples, and such his delight in their enjoyment, that he was more ready to save them from their enemies, than to save himself from the agonies of the cross.

14. The words of Scripture sometimes have a twofold meaning. They may express a meaning which the speaker had in his own mind; they may also express a more important meaning, intended by the Holy Spirit, though the speaker did not apprehend that meaning. Others may afterwards apprehend, and be more benefited by this meaning, than by that which the speaker had in his mind. Chap. 11:49–52.

22. Men may violate law, commit injustice, and act the part of tyrants, out of professed regard to the ministers

CHAPTER XIX.

1 Christ is scourged, crowned with thorns, and beaten. 4 Pilate is desirous to release him, but being overcome with the outrage of the Jews, he delivered him to be crucified. 23 They cast lots for his garments. 26 He commendeth his mother to John. 28 He dieth. 31 His side is pierced. 38 He is buried by Joseph and Nicodemus.

THEN Pilate therefore took Jesus, and scourged *him*.[a]

2 And the soldiers platted a crown of thorns, and put *it* on his head, and they put on him a purple robe,

3 And said, Hail, King of the Jews! and they smote him with their hands.

4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.[b]

5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them, Behold the man!

6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take ye him, and crucify *him:* for I find no fault in him.

7 The Jews answered him, We have a law,[c] and by our law he ought to die, because he made himself the Son of God.[d]

8 ¶ When Pilate therefore heard that saying, he was the more afraid;

9 And went again into the judgment-hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.[e]

10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?[f]

11 Jesus answered, Thou couldest have no power *at all* against me, except it were given thee from above:[g] therefore he that delivered me unto thee hath the greater sin.[h] A. D. 33.

12 And from thenceforth Pilate sought to release him; but the Jews cried out, saying, If thou let this man go, thou art not Cesar's friend: whosoever maketh himself a king speaketh against Cesar.[i]

13 ¶ When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha.[j]

14 And it was the preparation of the passover,[k] and about the sixth hour: and he saith unto the Jews, Behold your King!

15 But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cesar.[l]

16 Then delivered he him therefore unto them to be crucified.[m] And they took Jesus, and led *him* away.

17 And he bearing his cross went forth into a place called *the place* of a skull, which is called in the Hebrew, Golgotha:

18 Where they crucified him, and two others with him, on either side one, and Jesus in the midst.[n]

19 ¶ And Pilate wrote a title, and put *it* on the cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS.[o]

20 This title then read many of the Jews; for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, *and* Greek, *and* Latin.

21 Then said the chief priests of the Jews to

[a] Isa. 53:5; Matt. 27:26, etc.; Mark 15:15, etc [b] ch. 18:38; ver. 6. [c] Lev. 24:16. [d] ch. 5:18; 10:33. [e] Psa. 38:13; Isa. 53:7; Matt. 27:12, 14; Phil. 1:28. [f] Dan. 3:14, 15. [g] Psa. 39:9; Luke 22:53; ch. 7:30. [h] Mark 14:44; ch. 18:3; Heb. 6:4–8; Jas. 4:17. [i] Luke 23:2; Acts 17:7. [j] Prov. 29:25; Acts 4:19. [k] Matt. 27:62. [l] Gen. 49:10. [m] Matt. 27:26, etc.; Mark 15:15, etc.; Luke 23:24, etc. [n] Num. 15:36; Heb. 13:12. [o] Matt. 27:37; Mark 15:26; Luke 23:38.

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and institutions of religion; and while instigated by the devil and their own evil passions, they may think that they are serving God. Chap. 16:2.

28. Men may be very scrupulous as to the observance of outward ceremonies, yet very reckless as to the commission of enormous crimes. No outward profession or inward experience is evidence of piety, unless it lead men to hate known sin, and have respect to all God's commandments. Psa. 66:18; 119:6.

36. The kingdom of Jesus Christ is a spiritual kingdom. He reigns by truth and love over the hearts and lives of men. The friends of truth obey his voice, and find in doing it great reward. 2 Cor. 4:2; Psa. 19:11.

CHAPTER XIX.

1–3. Christ scourged and mocked. Matt. 27:26–31; Mark 15:15–20.

1. *Scourged him;* apparently hoping by this punishment to satisfy the Jews. Compare Luke 23:22.

6. *Take ye him, and crucify him;* said in irony by Pilate, and so understood by the Jews. Compare chap. 18:31.

7. *We have a law;* Lev. 24:16. Pilate having pronounced him not guilty of sedition, of which they had accused him, they went back to the charge of blasphemy, on which he had been condemned by the council. Matt. 26:63–66.

8. *He was the more afraid;* this was to Pilate a new charge. He saw that the Jews were resolved to kill him, though innocent; and as he claimed to be the Son of God, he was therefore more anxious to release him. His wife also had sent to him to have nothing to do with that just man, for she had suffered many things in a dream because of him. Matt. 27:19.

9. *Whence art thou?* what is thine origin, human or divine? *No answer;* Jesus had given all needful information about himself, and he did not think proper to add to it.

11. *Given thee from above;* the power of the civil magistrate is from God, and to God he is accountable for the use of it. *He that delivered me;* Caiaphas, as high-priest, representing the Jewish council. *The greater sin;* guilty as Pilate was, the Jewish council was still more guilty. They had not only abused the power which God gave them, but were urging Pilate to abuse his; and they were doing it under greater light than he had.

12. *Not Cesar's friend;* Tiberius Cesar, then emperor of Rome. Finding that Pilate would not condemn Jesus for blasphemy, they returned to the former charge, of rebellion against the Roman government, and contended that if he released Jesus he was an enemy to Cesar. He might therefore be complained of to the emperor, who was a very jealous and cruel man; and he might thus lose his office, perhaps his life. This induced him to proceed with the trial.

13. *Sat down in the judgment-seat;* the place for passing sentence on criminals. He did this for the purpose of condemning Jesus. He loved his office more than his duty; and feared the loss of it more than the commission of judicial murder. *Pavement — Gabbatha;* an elevated place, paved with costly stones.

14. *The preparation;* the preparation for the next day, which was the Sabbath, and the great day of the Jewish Passover. Mark 15:42. *About the sixth hour;* not far from noon. Mark says the third hour, or nine o'clock in the morning. Mark 15:25. The whole proceedings took several hours, and the different evangelists refer to different periods of the transactions.

16–22. Christ crucified. Matt. 27:32–35.

A. D. 33. Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

22 Pilate answered, What I have written I have written.

23 ¶ Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also *his* coat: now the coat was without seam, woven* from the top throughout.[a]

24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots.[b] These things therefore the soldiers did.

25 ¶ Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Cleophas,†[c] and Mary Magdalene.

26 When Jesus therefore saw his mother, and the disciple standing by whom he loved,[d] he saith unto his mother, Woman, behold thy son![e]

27 Then saith he to the disciple, Behold thy mother![f] And from that hour that disciple took her unto his own *home*.[g]

28 ¶ After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.[h]

29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put *it* upon hyssop, and put *it* to his mouth.

30 When Jesus therefore had received the vinegar, he said, It is finished:[i] and he bowed his head, and gave up the ghost.[j]

31 ¶ The Jews therefore, because it was the preparation,[k] that the bodies should not remain upon the cross on the sabbath-day,[l] (for that sabbath-day was a high day,[m]) besought Pilate that their legs might be broken, and *that* they might be taken away.

32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs:

34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood[n] and water.[o]

35 And he that saw *it* bare record,[p] and his record is true; and he knoweth that he saith true, that ye might believe.

36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.[q]

37 And again another scripture saith, They shall look on him whom they pierced.[r]

38 ¶ And after this, Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews,[s] besought Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took the body of Jesus.

39 And there came also Nicodemus, which at the first came to Jesus by night,[t] and brought a mixture of myrrh and aloes,[u] about a hundred pounds *weight*.

40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.[v]

41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

42 There laid they Jesus therefore,[w] because of the Jews' preparation-*day*;[x] for the sepulchre was nigh at hand.

CHAPTER XX.

1 Mary cometh to the sepulchre; 3 so do Peter and John, ignorant of the resurrection. 11 Jesus appeareth to Mary Magdalene, 19 and to his disciples. 24 The incredulity, and confession of Thomas. 30 The scripture is sufficient to salvation.

THE first *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the

* Or, *wrought*. a Exod. 39:22. b Psa. 22:18. † Or, *Clopas*. c Luke 24:18. d ch. 13:23. e ch. 2:1. f 1 Tim. 5:2. g ch. 16:32. h Psa. 69:21. i ch. 17:4. j Isa. 53:10, 12; Heb. 2:14, 15. k ver. 42. l Deut. 21:23. m Lev. 23:7, 8. n Heb. 9:22, 23; 1 John 5:6, 8. o 1 Pet. 3:21. p 1 John 1:1–3. q Exod. 12:46; Num. 9:12; Psa. 34:20. r Psa. 22:16; Zech. 12:10; Rev. 1:7. s ch. 9:22; 12:42. t ch. 3:1, 2; 7:50. u 2 Chr. 16:14. v Acts 5:6. w Isa. 53:9; 1 Cor. 15:4. x ver. 31.

22. *I have written;* the meaning of this was, that what he had written he would not alter.

23, 24. Christ's garments divided. Matt. 27:35; Psalm 22:18.

26. *The disciple;* John, chap. 13:23. *Thy son;* one who will henceforth treat thee as his mother, and supply thy wants.

28. *The scripture;* Psa. 69:21.

30. *It is finished;* his work of suffering for human salvation. *Gave up the ghost;* dismissed the soul from its connection with the body. Matt. 27:50.

31. *A high day;* a great day—one of peculiar solemnity. *Their legs might be broken;* to hasten their death, so that they might be taken from the cross before the Sabbath.

35. *He that saw it;* John. *Bare record;* to a fact that established beyond doubt the real death of Jesus.

36. *The scripture;* Exod. 12:46; Num. 9:12. *A bone of him shall not be broken;* these words, originally spoken of the paschal lamb, which was the type of Christ, were now fulfilled in the great antitype.

37. *Another scripture;* Zech. 12:10.

38–42. Christ's burial. Matt. 27:57–61.

39. *Nicodemus;* chap. 3:1, 2.

42. *Nigh at hand;* near the place where he was crucified.

INSTRUCTIONS.

8. Men who do, or consent to others doing what they know to be wrong, are always liable to great and distressing fears. Conscience condemns them; and though it sometimes sleeps, it may at any moment awake and fill them with terror.

11. Judicial authority and power are gifts of God, for the use of which men are accountable to him; and injustice committed by magistrates under the cover of law, is among the most wicked of all transgressions.

23. The actions of wicked men, as well as of good men, are a fulfilment of the Scriptures. Though they mean not so, neither do their hearts think so, yet they are evidences to the truth of God's declarations, and that in due time they will all be accomplished. Isa. 10:7.

27. The duty of filial affection, and of the most ready and conscientious discharge of relative duties, was taught by Jesus Christ amidst the agonies of the cross; and no one can imitate him who is not kind to his mother, and who does not, as he has ability and she has need, provide for the supply of her wants.

36. The providences of God are so ordered as to be a fulfilment of his word; and both unite in proclaiming that his counsel shall stand, and that he will do all his pleasure. Isa. 46:10.

CHAPTER XX.

1. *Mary Magdalene;* Matt. 28:1.

sepulchre, and seeth the stone taken away from the sepulchre.[a]

2 Then she runneth, and cometh to Simon Peter, and to the other disciple whom Jesus loved,[b] and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3 Peter therefore went forth, and that other disciple, and came to the sepulchre.[c]

4 So they ran both together: and the other disciple did outrun Peter,[d] and came first to the sepulchre.

5 And he stooping down, *and looking in,* saw the linen clothes lying;[e] yet went he not in.

6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

7 And the napkin that was about his head,[f] not lying with the linen clothes, but wrapped together in a place by itself.

8 Then went in also that other disciple which came first to the sepulchre, and he saw, and believed.

9 For as yet they knew not the scripture, that he must rise again from the dead.[g]

10 Then the disciples went away again unto their own home.

11 ¶ But Mary stood without at the sepulchre weeping: and as she wept she stooped down *and looked* into the sepulchre,

12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.[h]

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 And when she had thus said, she turned herself back, and saw Jesus standing,[i] and knew not that it was Jesus.[j]

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast A. D. 33 laid him, and I will take him away.[k]

16 Jesus saith unto her, Mary.[l] She turned herself,[m] and saith unto him, Rabboni, which is to say, Master.

17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren,[n] and say unto them, I ascend unto my Father,[o] and your Father;[p] and *to* my God,[q] and your God.[r]

18 Mary Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.[s]

19 ¶ Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you.[t]

20 And when he had so said, he showed unto them *his* hands and his side. Then were the disciples glad when they saw the Lord.[u]

21 Then said Jesus to them again, Peace *be* unto you:[v] as *my* Father hath sent me, even so send I you.[w]

22 And when he had said this, he breathed on *them,* and saith unto them, Receive ye the Holy Ghost:[x]

23 Whose soever sins ye remit, they are remitted unto them; *and* whose soever *sins* ye retain, they are retained.[y]

24 ¶ But Thomas, one of the twelve, called Didymus,[z] was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.[a]

26 ¶ And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you.[b]

27 Then saith he to Thomas, Reach hither thy

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a Matt. 28:1, etc.; Mark 16:1, etc.; Luke 24:1, etc. b ch. 13:23; 19:26; 21:7, 24. c Luke 24:12. d Luke 13:30. e ch. 19:40. f ch. 11:44. g Psa. 16:10; Acts 2:25–31; 13:34, 35. h Mark 16:5. i Matt. 28:9; Mark 16:9. j Luke 24:16, 31; ch. 21:4. k Song 3:2. l Isa. 43:1; ch. 10:3. m Song 3:4. n Psa. 22:22; Rom. 8:29; Heb. 2:11. o ch. 16:28. p Rom. 8:14, 15; 2 Cor. 6:18; Gal. 3:26; 4:6, 7. q Eph. 1:17. r Gen. 17:7, 8; Psa. 43:4, 5; 48:14; Isa. 41:10; Jer. 31:33; Ezek. 36:28; Zech. 13:9; Heb. 11:16; Rev. 21:3. s Matt. 28:10. t Mark 16:14; Luke 24:36; 1 Cor. 15:5. u ch. 16:22. v ch. 14:27. w Matt. 28:19; ch. 17:18; 2 Tim. 2:2; Heb. 3:1. x Acts 2:4, 38. y Matt. 16:19; 18:18. z ch. 11:16. a Psa. 78:11, 32. b Isa. 26:12.

2. *The other disciple;* John.

8. *He saw, and believed;* that Jesus was risen from the dead. The fact that the grave-clothes had all been left in the tomb, arranged in an orderly manner, convinced him that the body of Jesus had not been taken away by friends or foes.

9. *For as yet they knew not;* as much as to say, They needed this evidence of sight to convince them, because they did not yet understand the Scriptures. *The scripture;* Psa. 2:7; Acts 13:33; Psa. 16:9, 10; Acts 2:25–31; Psa. 110:1; Acts 2:32–36.

15. *The gardener;* the keeper of the garden in which the body of Jesus was buried. Matt. 27:60.

17. *Touch me not;* when Christ met the two women, Matt. 28:9, they came and held him by the feet, and worshipped him. Mary might now be approaching for this purpose. But Jesus wished her without delay to go and tell his disciples that he was risen from the dead. She would have opportunity before his ascension for all proper expressions of her regard for him.

19. *The same day at evening;* the first day of the week, which was from that time, and has ever since been observed as the Lord's day, the Christian Sabbath. Ver. 26; Acts 20:7; 1 Cor. 16:2; Rev. 1:10.

20. *He showed unto them his hands;* to convince them that he was certainly risen from the dead.

21. *Send I you;* to proclaim the gospel, and make known the way of salvation.

22. *Receive ye the Holy Ghost;* this was to fit them for their work.

23. *Remit—retained;* the same power and authority are here conferred equally upon all the apostles, and no one is in any respect raised above another. The power conferred was, under the teaching of the Holy Ghost, to declare the way in which men can be pardoned, sanctified, and saved. Matt. 16:19; 18:18.

24. *Thomas;* chap. 11:16.

25. *Except I shall see;* this shows how difficult it was to convince even the disciples that Jesus had risen from the dead.

26. *After eight days;* on the next Lord's day.

27. *Reach hither thy finger;* this showed that Jesus knew what Thomas had said.

A. D. 33. finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side;[a] and be not faithless, but believing.[b]

28 And Thomas answered and said unto him, My Lord and my God.[c]

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.[d]

30 ¶ And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:[e]

31 But these are written, that ye might believe that Jesus is the Christ, the Son of God;[f] and that believing ye might have life through his name.[g]

CHAPTER XXI.

1 Christ appearing again to his disciples was known of them by the great draught of fishes. 12 He dineth with them; 15 earnestly commandeth Peter to feed his lambs and sheep; 18 foretelleth him of his death; 22 rebuketh his curiosity touching John. 25 The conclusion.

AFTER these things Jesus showed himself again to the disciples at the sea of Tiberias; and on this wise showed he *himself.*

2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee,[h] and the *sons* of Zebedee,[i] and two other of his disciples.

3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

4 But when the morning was now come, Jesus stood on the shore; but the disciples knew not that it was Jesus.[j]

5 Then Jesus saith unto them, Children,* have ye any meat?[k] They answered him, No.

6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.[l]

7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him,* for he was naked, and did cast himself into the sea.

8 And the other disciples came in a little ship, (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10 Jesus saith unto them, Bring of the fish which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes, a hundred and fifty and three: and for all there were so many, yet was not the net broken.

12 Jesus saith unto them, Come *and* dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.[m]

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a 1 John 1:1. b 1 Tim. 1:14. c Psa. 118:28; ch. 5:23; 1 Tim. 3:16. d 1 Pet. 1:8. e ch. 21:25. f Luke 1:4. g ch 3:15, 16; 5:24; 10:10; 1 Pet. 1:9. h ch. 1:45. i Matt. 4:21. j ch. 20:14. * Or, *Sirs.* k Luke 24:41. l Luke 5:4-7. m Acts 10:41.

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28. *My Lord and my God;* this was addressed to Jesus Christ, and was commended by him as a just expression of true faith.

29. *Blessed are they;* they who like Thomas believe in Christ, and though they have not seen him, acknowledge him as their Lord and their God.

30. *Signs;* miracles in proof of his divinity, and his resurrection from the dead.

31. *Ye might believe;* exercise living faith in Christ, and through this faith be justified, sanctified, and saved.

INSTRUCTIONS.

1. Believing woman, last at the cross and first at the tomb, has often manifested quenchless love for the Redeemer, and dauntless courage in his cause.

11. We are often distressed and weep at that which springs from and is the manifestation of infinite love, and which will best promote the glory of God and the everlasting good of men.

14. Christ is often much nearer to us, and much better acquainted with our condition, than we imagine; and he can easily so manifest himself that our weeping shall be turned to joy, and our mourning to praise.

16. After his resurrection, Christ first showed himself to Mary Magdalene, out of whom he had cast seven devils; not to Mary his mother. He would not by word or deed do any thing to countenance the superstitious reverence and idolatrous worship which has since been offered to the Virgin.

19. From the resurrection of Christ to the present time, his people have assembled for public worship on the first day of the week, and while thus assembled he has often manifested himself to them as he does not to the world, and kindly spoken peace to their souls.

20. Christ appealed to, and admitted the correctness of the judgment of our senses. To these the evidences of his miracles and of his resurrection were addressed. By these it was known with perfect certainty, that his miracles were real, and his resurrection true; by these also it is known, with equal certainty, that the doctrine of transubstantiation is false.

22. Jesus Christ, by his Spirit, will furnish his ministers for the discharge of all the duties to which he calls them; and they may at all times with affectionate confidence look to him for all needed aid.

28. Jesus Christ approves of being addressed by his people as their Lord and their God. The more they become acquainted with him, the deeper is their conviction that this is his true character, and the more do both affection and duty lead them thus to adore him. Chap. 5:23.

31. As the object of God in causing his truth to be written and printed was, that men might believe and be saved, all should be taught, and should be disposed to read it. It was given in this form to promote the salvation of men, and is often rendered effectual by the Holy Spirit for this purpose. It should therefore, without hinderance and without delay, be circulated among all people.

CHAPTER XXI.

1. *Sea of Tiberias;* the same as the sea of Galilee and the lake of Gennesaret. Matt. 4:18; 26:32; 28:10; Mark 14:28; 16:7.

2. *Of his disciples;* Matt. 4:21; 10:2–4.

5. *Meat;* the word in the original means something eaten with bread, as flesh or fish.

7. *That disciple;* John. *Was naked;* without his outer garment, as was common with fishermen.

8. *Two hundred cubits;* about twenty rods.

9. *A fire of coals—fish;* which had been miraculously provided by the Lord.

12. *Dine;* the original word was applied to a meal taken in the early part of the day.

14 This is now the third time that Jesus showed himself to his disciples, after that he was risen from the dead.[a]

15 ¶ So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest thou me more than these?[b] He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.[c]

16 He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.[d]

17 He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me?[e] And he said unto him, Lord, thou knowest all things;[f] thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee,[g] and carry *thee* whither thou wouldest not.[h]

19 This spake he, signifying by what death A. D. 33. he should glorify God.[i] And when he had spoken this, he saith unto him, Follow me.[j]

20 Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 Peter seeing him, saith to Jesus, Lord, and what *shall* this man *do?*

22 Jesus saith unto him, If I will that he tarry till I come,[k] what *is that* to thee? follow thou me.[l]

23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what *is that* to thee?

24 This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.[m]

25 And there are also many other things which Jesus did,[n] the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written.[o] Amen.

a Ch. 20:19, 26. b Matt. 26:33, 35. c Isa. 40:11; Jer. 3:15; Ezek. 34:2–10; Acts 20:28; 1 Pet. 5:2, 4. d Heb. 13:20; 1 Pet. 2:25. e Lam. 3:33. f ch. 16:30. g Acts 21:11. h ch. 13:36; Acts 12:3, 4. i 2 Pet. 1:14. j Num. 14:24; 1 Sam. 12:20; Matt. 19:28; ch. 12:26. k Matt. 25:31; Rev. 1:7; 22:20. l ver. 19. m ch. 19:35; 3 John 12. n ch. 20.30. o Amos 7:10.

14. *The third time;* the third time that he appeared to the apostles when together.

15. *More than these?* more than the other disciples, as Peter had intimated that he did. Matt. 26:33; John 13:37. *Lambs;* the tender and feeble followers of Christ the great and good Shepherd. Chap. 10:11–16.

16. *Sheep;* more advanced Christians.

17. *Peter was grieved;* the thrice repeated question reminded him of his thrice repeated denial of his Lord. *Feed;* communicate spiritual instruction and take care of their souls. Acts 20:28.

18. *Girdedst thyself;* he was at liberty to go and come at pleasure. *Stretch forth thy hands;* in crucifixion. *Gird thee;* bind thee for execution. The binding, though coming before crucifixion, is named after it.

19. *Signifying;* pointing out beforehand. *Follow me;* in an emphatic sense, Follow me not only as my disciples, but in my crucifixion also.

20. *Whom Jesus loved;* chap. 13:23–26.

21. *Lord, and what shall this man do?* in what way shall he die?

22. *That he tarry;* that he stay on the earth and not die. *Till I come;* words designedly left indefinite. Our Lord's providential coming in the destruction of Jerusalem seems to have been referred to. *What is that to thee?* it is none of thy business, nothing about which you should concern yourself.

23. *Should not die;* a tradition from the days of the apostles, which was not true. *If I will that he tarry till I come;* it was the business of Christ to direct with regard to the length of John's life, and the manner of his death, and not the business of Peter. It would do him no good to be informed, and Christ would not encourage him in making useless inquiries.

24. *This is the disciple;* John, the writer of this gospel.

25. *The world itself could not contain;* this is a strong expression, designed to convey the idea that if all which Christ said and did were written, the books would be very many, much too numerous for the highest usefulness to men.

INSTRUCTIONS.

3. Our wants are to be supplied through our own voluntary and active instrumentality. Due attention to worldly concerns is required, and is acceptable to Jesus Christ. When rightly employed in secular business, men are serving him as really as when employed in religious duties, and will equally meet his approbation.

6. For success in our worldly business we are dependent upon God; and whenever we receive earthly blessings it is from him, who openeth his hand and supplieth the wants of every living thing. Psa. 145:15, 16.

14. When ministers of Christ follow his directions, they will have abundant evidence of the truth of all his declarations; so that in addressing others on the great concerns of salvation, they may speak of what they know, and testify to what they have seen of the manifestations of his power and grace.

17. The most important of all qualifications for a minister of the gospel, and for the right discharge of all duties, is love to Jesus Christ; and those who possess and rightly manifest this, may expect to be rendered eminently useful to themselves and their fellow-men.

19. No ardency of devotion to the cause of Christ, and no degree of usefulness will secure his servants from great trials, or even from violent death; but no trials will come upon them except under the direction of God, and such as will best prepare them to glorify and enjoy him.

22. Every man should mind his own proper business; while he should be careful not to neglect his appropriate concerns, he should be equally careful not to intermeddle with the concerns of others.

25. Men may speak and write too much, even about religion. Their usefulness depends not so much on the amount of what is spoken or written, as on its fitness and propriety. "A word fitly spoken is like apples of gold in pictures of silver." Prov. 25:11.

THE

ACTS OF THE APOSTLES.

From Luke's introduction to the Acts of the Apostles, we learn that the work was composed after the completion of his gospel, chap. 1:1. He appears as the travelling companion of Paul, chap. 16:10–17; and again from chap. 20:5, to the end of the book. He brings down the history of the apostle's labors and sufferings to the close of the second year of his imprisonment in Rome, chap. 28:30. The most probable reason why the narrative breaks off there is, that this was the date of its publication—that is, about A. D. 63 or 65. What has been said of Luke's gospel applies also to the present work. It was composed, if not under Paul's immediate superintendence, at least with his full knowledge and approbation; and has ever been received by Christians as an authentic account of the apostolic age of the church. Though the book is entitled the "Acts of the Apostles," it does not contain the complete history of the labors of any one apostle, much less of the whole body of them. In the first two chapters we have an account of the choice of Matthias to fill the place of Judas, and of the inauguration of the Christian dispensation by the outpouring of the Holy Spirit on the day of Pentecost. Of the following ten chapters, the sixth and seventh contain an account of the choice of the seven primitive deacons, and in connection with this, of the martyrdom of Stephen. A part of the eighth chapter relates the labors of Philip the evangelist, and a part of the ninth, the conversion of Paul. The remainder of these chapters is almost wholly occupied with an account of the labors of Peter, either alone or in company with John. Of the sixteen chapters that follow, 13–28, the fifteenth relates the decision of the apostles and elders respecting the attempt to impose circumcision and the law of Moses upon the gentile converts. All the rest is devoted to the labors of the great apostle of the Gentiles. Hence it appears that more than three-fourths of the book is occupied with the history of Peter and Paul. It did not please the wisdom of God to give us much information respecting the doings of the other apostles. But the record which we have is sufficient to give us a clear insight into the spirit which animated the primitive Christians, the divine power that accompanied their labors, and the persecutions which they suffered from a world lying in wickedness. It is a record from which the servants of Christ have drawn abundant instruction and encouragement in all past ages, and from which they will continue to do so till the end of time.

A. D. 33.

CHAPTER I.

1 Christ, preparing his apostles to the beholding of his ascension, gathereth them together into the mount Olivet, commandeth them to expect in Jerusalem the sending down of the Holy Ghost, promiseth after few days to send it; by virtue whereof they should be witnesses unto him, even to the utmost parts of the earth. 9 After his ascension they are warned by two angels to depart, and to set their minds upon his second coming. 12 They accordingly return, and giving themselves to prayer, choose Matthias apostle in the place of Judas.

THE former treatise have I made,[a] O Theophilus, of all that Jesus began both to do and teach,

2 Until the day in which he was taken up,[b] after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:[c]

3 To whom also he showed himself alive after his passion by many infallible proofs,[d] being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

4 And being assembled together* with *them*, commanded them that they should not depart from Jerusalem,[e] but wait for the promise of the Father, which, *saith he*, ye have heard of me.[f]

5 For John truly baptized with water;[g] but ye

[a] Luke 1:1–4, etc. [b] Luke 24:51; ver. 9; 1 Tim. 3:16. [c] Matt. 28:19; Mark 16:15–19. [d] Luke 24:15; John ch. 20, 21. * Or, *eating together.*

[e] Luke 24:49. [f] John ch. 14, 15, 16. [g] Matt. 3:11; Mark 1:8; Luke 3:16; John 1:33.

CHAPTER I.

1. *The former treatise;* the gospel of Luke. The book of Acts was written by Luke, and addressed to the same individual to whom he addressed his gospel. Luke 1:3. *Began both to do and teach;* the meaning is, that he has given Jesus' works and teachings from the beginning.

2. *The day in which he was taken up;* taken up to heaven. Luke 24:51.

3. *His passion;* his suffering, especially on the cross.

4. *The promise;* the promise of the Holy Spirit. *Heard of me;* John 14:16, 26; 15:26; 16:7–13.

5. *John truly baptized with water;* Matt. 3:11; Mark 1:8; Luke 3:16; John 1:33.

shall be baptized with the Holy Ghost not many days hence.[a]

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?[b]

7 And he said unto them, It is not for you to know the times or the seasons which the Father hath put in his own power.[c]

8 But ye shall receive power, after that the Holy Ghost is come upon you:* and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.[d]

9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

10 And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel;[e]

11 Which also said, Ye men of Galilee,[f] why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.[g]

12 Then returned they unto Jerusalem from the mount called Olivet,[h] which is from Jerusalem a sabbath-day's journey.

13 And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son* of Alpheus, and Simon Zelotes, and Judas *the brother* of James.[i]

14 These all continued with one accord in prayer and supplication, with the women,[j] and Mary the mother of Jesus, and with his brethren.

15 ¶ And in those days Peter stood up in the midst of the disciples, and said, (the number A. D. 33. of *the* names together were about a hundred and twenty,)

16 Men *and* brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas,[k] which was guide to them that took Jesus.[l]

17 For he was numbered with us,[m] and had obtained part of this ministry.

18 Now this man purchased a field with the reward of iniquity;[n] and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called, in their proper tongue, Aceldama, that is to say, The field of blood.

20 For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein:[o] and, His bishopric† let another take.[p]

21 Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us,[q]

22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

23 And they appointed two, Joseph called Barsabas,[r] who was surnamed Justus, and Matthias.

24 And they prayed, and said, Thou, Lord, which knowest the hearts of all *men*,[s] show whether of these two thou hast chosen,

25 That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

26 And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

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[a] Ch. 2:4; 10:45; 11:15. [b] Isa. 1:26; Dan. 7:27; Matt. 24:3, 4. [c] Matt. 24:36; 1 Thess. 5:1, 2. * Or, *the power of the Holy Ghost coming upon you.* [d] Matt. 28:19; Luke 24:47–49. [e] John 20:12. [f] ch. 2:7; 13:31. [g] John 14:3; 1 Thess. 4:16. [h] Luke 24:52. [i] Luke 6:13–16. [j] Luke 23:49, 55; 24:10. [k] Psa. 41:9; John 13:18. [l] Matt. 26:47; John 18:3. [m] Luke 6:16. [n] Matt. 27:5–10; 2 Pet. 2:15. [o] Psa. 69:25. † Or, *office*, or *charge*. [p] Psa. 109:8. [q] Luke 10:1, 2; John 15:27. [r] ch. 15:22. [s] Jer. 17:10; Rev. 2:23.

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6. *Restore again the kingdom;* the temporal kingdom, by delivering the Jews from the power of the Romans.

7. *The times or the seasons;* for the establishment of earthly kingdoms. The words contain a general rebuke of that curiosity which engages men in vain questions about the times and seasons of God's providential dealings with men.

8. *Ye shall receive power;* he turns away their thoughts from these vain inquiries to the spiritual office and work for which they are about to be furnished from on high.

10. *Two men;* angels in the form of men. Luke 24:4; John 20:12.

11. *So come;* come to judgment. Matt. 26:64; Rev. 1:7.

12. *A sabbath-day's journey;* a little less than a mile.

14. *Mary the mother of Jesus;* this is the only time she is mentioned after the resurrection of Christ, and she was with other redeemed sinners supplicating God for mercy.

16. *This scripture;* that quoted in ver. 20.

18. *This man purchased;* he was the occasion of purchasing, as it was purchased with the money which he received for betraying Christ. *Falling headlong;* he first hanged himself, Matt. 27:5, and then fell as here mentioned.

20. *The book of Psalms;* Psa. 69:25; 109:8. *Bishopric;* office.

22. *From the baptism of John;* the time when Christ entered on the duties of his public ministry.

24. *Which knowest the hearts of all;* this is the peculiar prerogative of God, 1 Chron. 28:9; Psa. 139:1, 23; Jer. 17:10; John 2:24, 25; 21:17; Rev. 2:18, 23; and yet this prayer was evidently addressed to Christ.

25. *His own place;* his appropriate abode; that for which he was fitted; the place of torment. Matt. 25:46; 26:24.

INSTRUCTIONS.

3. As the resurrection of Christ was a demonstration of his Messiahship, and of the truth and justice of his claims, God has given to those who have the Bible infallible evidence of the absolute certainty of that great event.

7. The more eagerly good men pry into what is not revealed, and what God did not design that they should know, the more likely they will be to misapprehend and neglect what he has revealed, and what deeply concerns both themselves and their fellow-men. It is therefore the dictate of wisdom always to remember, that secret things belong unto God, and things revealed to us and our children. Deut. 29:29.

11. The certainty that Jesus Christ will come to judgment should lead every man to continue in the faithful discharge of his appropriate duties, that when the Saviour shall appear he may be found ready, and lift up his head with joy, knowing that his eternal redemption has come.

14. The fact that Mary the mother of Jesus attended with others, when they met to implore divine mercy, is evidence that she, as well as they, needed mercy; that she was a sinner, and like other sinners, could be saved only through the rich grace of God in Jesus Christ.

20. Men may be as free and accountable, as praiseworthy or blameworthy, in doing what the Bible declared before they were born that they would do, as if it had said nothing about them.

A. D. 33.

CHAPTER II.

1 The apostles, filled with the Holy Ghost, and speaking divers languages, are admired by some, and derided by others. 14 Whom Peter disproving, and showing that the apostles spake by the power of the Holy Ghost, that Jesus was risen from the dead, ascended into heaven, had poured down the same Holy Ghost, and was the Messias, a man known to them to be approved of God by his miracles, wonders, and signs, and not crucified without his determinate counsel and foreknowledge: 37 he baptizeth a great number that were converted. 41 Who afterwards devoutly and charitably converse together; the apostles working many miracles, and God daily increasing his church.

AND when the day of Pentecost was fully come,[a] they were all with one accord in one place.[b]

2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.[c]

3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

4 And they were all filled with the Holy Ghost,[d] and began to speak with other tongues, as the Spirit gave them utterance.[e]

5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

6 Now when this was noised abroad,* the multitude came together, and were confounded,† because that every man heard them speak in his own language.

7 And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak, Galileans?[f]

8 And how hear we every man in our own tongue, wherein we were born?

9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia,

10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.[g]

12 And they were all amazed, and were in doubt, saying one to another, What meaneth this?[h]

13 Others mocking, said, These men are full of new wine.

14 ¶ But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all *ye* that dwell at Jerusalem, be this known unto you, and hearken to my words:

15 For these are not drunken, as ye suppose, seeing it is *but* the third hour of the day.[i]

16 But this is that which was spoken by the prophet Joel,[j]

17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh:[k] and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

18 And on my servants and on my hand-maidens I will pour out in those days of my Spirit; and they shall prophesy:[l]

19 And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke:

20 The sun shall be turned into darkness, and the moon into blood,[m] before that great and notable day of the Lord come:

21 And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be saved.[n]

22 Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs,[o] which God did by him in the midst of you, as ye yourselves also know:[p]

23 Him, being delivered by the determinate counsel and foreknowledge of God,[q] ye have taken, and by wicked hands have crucified and slain:[r]

24 Whom God hath raised up, having loosed the pains of death:[s] because it was not possible that he should be holden of it.[t]

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a Lev. 23:15. b ch. 1:14. c ch. 4:31. d ch. 1:5. e Mark 16:17; ch. 10:46. * Gr. *when this voice was made.* † Or, *troubled in mind.* f ch. 1:11. g 1 Cor. 12:10, 28. h ch. 17:20. i 1 Thess. 5:7. j Joel 2:28–32 k Isa. 44:3; Ezek. 36:27. l ch. 21:4, 9, 10; 1 Cor. 12:10. m Mark 13:24; 2 Pet. 3:7, 10.

n Psa. 86:5; Rom. 10 13; 1 Cor. 1:2; Heb. 4:16. o John 14·10, 11; Heb. 2:4. p John 15:24. q Luke 22:22; 24:44; ch. 3:18. r Matt. 27:1; ch. 5:30. s Luke 24:1; ch. 13:30, 34; 1 Cor. 6:14; Eph. 1:20; Col. 2:12; 1 Thess. 1:10; Heb. 13:20; 1 Pet. 1:21. t John 10:18.

25. In the future world every man will go to the place for which he is prepared. To be prepared for heaven, he must in this world be heavenly in temper and conduct. If he is not, his place in the next world will be in hell. Psa. 9:17; Matt. 5:30; 10:28; Luke 16:23; Rev. 20:14.

CHAPTER II.

1. *Pentecost;* this signifies the fiftieth, and was the name of the feast which was celebrated on the fiftieth day from the second day of the Jewish passover.

3. *Cloven tongues like as of fire;* in the form of tongues divided, and in appearance like fire, which rested upon each of the apostles.

4. *Filled with the Holy Ghost;* received his miraculous gifts. *Speak with other tongues;* in various other languages, which they had not before known.

5. *Dwelling;* sojourning during the feast of Pentecost. *Every nation;* a general expression for people of various countries, as mentioned in ver. 9–11.

6. *Were confounded;* astonished, and thrown into great perplexity.

8. *How hear we;* we Parthians, Medes, and Elamites hear each in his own tongue.

10. *Proselytes;* Gentiles who had been converted to the Jewish religion.

11. *The wonderful works of God;* with respect to his Son.

14. *The eleven;* the eleven apostles.

15. *The third hour;* nine o'clock in the morning, too early for them to be affected with strong drink. This was also the hour of morning worship, and devout Jews were not accustomed to take food or drink till after that time.

16. *This is that;* a fulfilment of Joel 2:28–32. Peter does not quote the exact words of Joel, but the sense.

17. *Last days;* in the time of the Messiah; under the gospel dispensation. *See visions—dream dreams;* these are mentioned as among the ways in which God reveals his will to men. Matt. 2:13.

18. *Shall prophesy;* proclaim the will of God, and make known future events. Acts 21:9–11.

19. *I will show wonders;* such as are described, or referred to, in Matt. 24:29–42; Luke 21:25–36.

20. *Sun—turned into darkness;* the sun and moon were emblems of the civil government of the Jews, which should be overthrown and destroyed before that great and notable day, when the Lord should appear for the salvation of his friends and the destruction of his enemies. Compare notes to Matthew, chap. 24.

21. *Call on the name of the Lord;* Rom. 10:12–14; 1 Cor. 1:2; 2 Tim. 2:22.

23. *Him, being delivered;* Matt. 26:53–56; Luke 22:22; 24:46; John 18:37; 19:11.

24. *It was not possible;* that Jesus should continue in the grave, consistently with the fulfilment of God's determination to raise him up, as foretold by David. Psa. 16:8–11.

25 For David speaketh concerning him, I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved:

26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:

27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thy Holy One to see corruption.

28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.[a]

29 Men *and* brethren, let me* freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

30 Therefore being a prophet,[b] and knowing that God had sworn with an oath to him,[c] that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;[d]

31 He seeing this before,[e] spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

32 This Jesus hath God raised up,[f] whereof we all are witnesses.[g]

33 Therefore being by the right hand of God exalted,[h] and having received of the Father the promise of the Holy Ghost,[i] he hath shed forth this, which ye now see and hear.[j]

34 For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand,

35 Until I make thy foes thy footstool.[k]

36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, A. D. 33. whom ye have crucified, both Lord and Christ.[l]

37 ¶ Now when they heard *this*, they were pricked in their heart,[m] and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do?[n]

38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.[o]

39 For the promise is unto you, and to your children,[p] and to all that are afar off,[q] *even* as many as the Lord our God shall call.

40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

41 ¶ Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.

42 And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.[r]

43 And fear came upon every soul: and many wonders and signs were done by the apostles.[s]

44 And all that believed were together, and had all things common;[t]

45 And sold their possessions and goods, and parted them to all *men*, as every man had need.[u]

46 And they, continuing daily with one accord in the temple, and breaking bread from house to house,† did eat their meat with gladness and singleness of heart,

47 Praising God, and having favor with all the people.[v] And the Lord added to the church daily such as should be saved.[w]

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a Psa. 16:8-11. * Or, *I may.* b 2 Sam. 23:2. c Heb. 6:17. d 2 Sam. 7:12, 13; Psa. 132:11. e 1 Pet. 1:11, 12. f ver. 24. g Luke 24:48. h ch. 5:31; Phil. 2:9. i John 16:7, 13; ch. 1:4. j ch. 10:45; Eph. 4:8. k Psa. 110:1; Matt. 22:44. l Psa. 2:2, 6-8; Zech. 13:1; John 3:35; ch. 5:31.

m Ezek. 7:16; Zech. 12:10. n ch. 9:6; 16:30. o Luke 24:47; ch. 3:19. p Joel 2:28. q Eph. 2:13, 17. r 1 Cor. 11:2; Heb. 10:25. s Mark 16:17. t ch. 4:32, 34. u Isa. 58:7; 2 Cor. 9:1, 9; 1 John 3:17. † Or, *at home.* v Luke 2:52; Rom. 14:18. w ch. 5:14; 11:24.

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25. *Him;* the Messiah. *I foresaw the Lord;* saw the Lord before my eyes, as an object of continual trust.

26. *In hope;* in hope of a resurrection, without corruption in the grave.

27. *Hell;* this word here does not mean, as it often does, the place of endless torment; but the place or state of the dead. *Thy Holy One;* Jesus Christ.

28. *Full of joy;* the joy of the Messiah, in view of his certain resurrection and ascension to heaven.

30. *Sworn with an oath;* 2 Sam. 7:12–29; Psa. 89:3, 4, 35–37; 132:11; Luke 1:32, 33. *Of the fruit of his loins;* of his descendants. *To sit on his throne;* rule over the people of God.

33. *The promise;* John 14:26; 15:26; 16:7, 13–15. *This;* their power to speak in various languages.

34. *Sit thou on my right hand;* be exalted and thine enemies all subdued. Psa. 110:1; Matt. 22:42–46.

36. *House of Israel;* the Jewish nation. *Lord;* John 17:2; 1 Cor. 8:6; Eph. 1:20–23.

37. *Heard this;* that they had crucified the Messiah, the Lord of glory. *Pricked in their heart;* convicted of sin and deeply distressed. *What shall we do?* to be saved from the guilt and punishment of sin.

38. *Repent;* hate and forsake sin. *Be baptized;* in profession of their faith in Christ, and their consecration to his service. *The gift of the Holy Ghost;* the Holy Spirit, to enlighten their minds, purify their hearts, and fit them to know and do the will of God.

39. *The promise;* the promised influences of the Holy Spirit, and of pardon and salvation through repentance and faith in the Redeemer. *Afar off;* distant nations, Gentiles as well as Jews. *Shall call;* by the preaching of his gospel, and leading them to embrace it.

40. *Save yourselves;* by forsaking your sins and believing on the Messiah, deliver yourselves from the guilt and ruin of this perverse and wicked generation. Matt. 11:16–19; 12:39; 16:4; 23:34–38.

41. *They that gladly received his word;* they who believed what Peter had said, and were disposed to comply with his directions. *Were added;* added to the company of believers.

42. *Continued steadfastly;* in their attendance upon, reception of, and obedience to the teaching of the apostles; in Christian communion with one another, and united prayer and supplication for blessings on themselves and their fellow-men.

43. *Fear came;* on account of the great things which God had done and enabled the apostles to do.

44. *All things common;* so far as their mutual wants required. They did not establish a community of goods by any formal arrangement, but in the fulness of Christian love the rich sold their possessions and goods, that distribution might be made to such as needed aid.

46. *They, continuing;* unitedly to frequent the temple at the daily hours of prayer, and joyfully partaking of bread at each other's houses, with sincere and upright hearts.

47. *Favor with all;* general favor. *The church;* the company of believers. *Saved;* from eternal ruin, through repentance of sin and faith in Jesus Christ.

INSTRUCTIONS.

4. When Christians are united in waiting upon God by prayer and supplication, they may expect in due time to receive abundantly of his blessings; and to be furnished by his Spirit for the various duties to which they are called.

13. Opposers of the work of God show the weakness and wickedness of their cause, by the measures which they adopt, and the means they use to support it. When drunk-

A. D. 33.

CHAPTER III.

1 Peter preaching to the people that came to see a lame man restored to his feet, 12 professeth the cure not to have been wrought by his or John's own power or holiness, but by God, and his Son Jesus, and through faith in his name; 13 withal reprehending them for crucifying Jesus. 17 Which because they did through ignorance, and that thereby were fulfilled God's determinate counsel, and the scriptures; 19 he exhorteth them by repentance and faith to seek remission of their sins, and salvation in the same Jesus.

NOW Peter and John went up together into the temple at the hour of prayer,[a] *being* the ninth *hour*.

2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful,[b] to ask alms of them that entered into the temple;

3 Who, seeing Peter and John about to go into the temple, asked an alms.

4 And Peter, fastening his eyes upon him with John, said, Look on us.

5 And he gave heed unto them, expecting to receive something of them.

6 Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth, rise up and walk.[c]

7 And he took him by the right hand, and lifted *him* up: and immediately his feet and ankle bones received strength.

8 And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.[d]

9 And all the people saw him walking and praising God:

10 And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

11 And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's,[e] greatly wondering.

12 ¶ And when Peter saw *it*, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?[f]

13 The God of Abraham, and of Isaac, and of Jacob,[g] the God of our fathers,[h] hath glorified his Son Jesus;[i] whom ye delivered up, and denied him in the presence of Pilate,[j] when he was determined to let *him* go.[k]

14 But ye denied the Holy One[l] and the Just,[m] and desired a murderer to be granted unto you;

15 And killed the Prince* of life, whom God hath raised from the dead;[n] whereof we are witnesses.[o]

16 And his name, through faith in his name, hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

17 And now, brethren, I wot that through ignorance ye did *it*, as *did* also your rulers.[p]

18 But those things which God before had showed by the mouth of all his prophets, that Christ should suffer,[q] he hath so fulfilled.

19 Repent ye therefore,[r] and be converted,[s] that your sins may be blotted out,[t] when the times of refreshing shall come from the presence of the Lord;[u]

20 And he shall send Jesus Christ,[v] which before was preached unto you:

a Psa. 55:17; Dan. 6:10. b John 9:8. c ch. 4:10. d Isa. 35:6. e John 10:23; ch. 5:12. f 2 Cor. 3:5. g Matt. 22:32. h ch. 5:30, 31. i John 17:1; Eph. 1:20–22; Phil. 2:9–11; Heb. 2:9; Rev. 1:5, 18. j John 19:15. k Matt. 27:17–25; Luke 23:16–23. l Psa. 16:10; Luke 1:35. m ch. 7:52; 22:14.

* Or, *Author;* John 1:4; 1 John 5:11. n Matt. 28:2–6; Eph. 1:20. o ch. 2:32. p Luke 23:34; John 16:3; 1 Cor. 2:8. q Luke 24:44; ch. 26:22, 23. r ch. 2:38. s Isa. 1:16–20; Joel 2:13. t Isa. 43:25. u Jer. 31:23–25; Zeph. 3:14–20; Rev. 21:4. v ch. 1:11; Heb. 9:28.

enness shall teach men new languages, opposers of the gospel may be wise; till then they will be, in the sense of the Bible, fools.

21. Prayer to God is as important to every individual as the salvation of his soul.

23. Men may be very guilty in accomplishing what God has purposed. Gen. 50:20; Isa. 10:5–7; Acts 4:27, 28.

31. David in the Psalms often spoke of himself in language which applied also to Jesus Christ; the Holy Ghost thus spoke by him, and made known what should take place in future times. Psa. 22:1–31; 110:1–7.

37. When the Holy Ghost accompanies the preaching of the gospel he convinces men of their sins, and leads them to ask, "What must we do to be saved?" And when they are instructed what to do, he inclines them to do it.

40. It is the duty of men to save themselves from eternal ruin by repenting of their sins, believing on Jesus Christ, and privately and publicly consecrating themselves to his service.

47. When Christians manifest that they are sincere and earnest in the cause of Christ; are united in affections and efforts; are joyful in the Lord, and strive to do good as they have opportunity to all, it may be expected that religion will prosper, and many be added to the church of such as shall be saved.

CHAPTER III.

1. *Ninth hour;* three o'clock in the afternoon. The Jews had daily three hours of prayer, the third, sixth, and ninth, or at nine, twelve, and three o'clock. Dan. 6:10; Psa. 55:17.

2. *Called Beautiful;* this was a very splendid gate on the east side of the temple, near to Solomon's porch. John 10:23.

6. *Such as I have;* the power, namely, to cure him of his lameness. *In the name of Jesus Christ;* when the Saviour wrought miracles, the power existed in himself. He performed them in his Father's name only in the sense that the Father had sent him to do them. John 5:36; 10:25. But when the apostles wrought miracles the power was wholly in Christ, and they obtained the exercise of it through faith in him. Compare verses 12, 16.

13. *Glorified his Son;* by showing in his resurrection and ascension that he was the Messiah, and that his claim to be divine was just.

14. *Denied the Holy One;* Psa. 16:10; Acts 2:27; Matt. 27:16–26.

16. *His name;* his power. *Faith—hath given;* faith was the means, Peter the instrument, and Christ the cause of the cure.

17. *Through ignorance;* they did not know when they crucified him, that he was the Messiah. They ought to have known it; and had they rightly improved their means of knowledge, they would have known it. But they hated him, and rejected the light, because their deeds were evil. John 15:24, 25; 3:20; Luke 23:34; Acts 13:27; 1 Cor. 2:8; 1 Tim. 1:13.

18. *Christ should suffer;* Psa. 16:10, 11; 22:15–18; 69:1–21; Isa. 53:3–10; Dan. 9:26.

19. *Be converted;* turn from all your sins to the love and service of God. *When the times of refreshing shall come;* the connection of these words with the following verses shows that their primary reference must be to that great season of refreshing when Christ shall come again from heaven to judge his enemies, and give rest to his people. 2 Thess. 1:7–10. Of this, the spiritual refreshments which he now gives through the outpouring of his Spirit are types and earnests. At that great day of refreshing, the sins of all who are found in Christ will be publicly blotted out, and they received with him to glory.

20. *Which before was preached;* proclaimed in the Old Tes-

21 Whom the heaven must receive until the times of restitution of all things,[a] which God hath spoken by the mouth of all his holy prophets since the world began.[b]

22 For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

23 And it shall come to pass, *that* every soul which will not hear that Prophet, shall be destroyed from among the people.[c]

24 Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.

25 Ye are the children of the prophets, and of the covenant which God made with our fathers,[d] saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.[e]

26 Unto you first,[f] God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.[g]

CHAPTER IV.

1 The rulers of the Jews offended with Peter's sermon. 4 (though thousands of the people were converted that heard the word,) imprison him and John. 5 After, upon examination Peter boldly avouching the lame man to be healed by the name of Jesus, and that by the same Jesus only we must be eternally saved, 13 they command him and John to preach no more in that name, adding also threatening, 23 whereupon the church fleeth to prayer. 31 And God, by moving the place where they were assembled, testified that he heard their prayer; confirming the church with the gift of the Holy Ghost, and with mutual love and charity.

AND as they spake unto the people, the priests, and the captain* of the temple, and the Sadducees, came upon them.

2 Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.[h] A. D. 33.

3 And they laid hands on them, and put *them* in hold unto the next day: for it was now eventide.

4 Howbeit, many of them which heard the word believed;[i] and the number of the men was about five thousand.

5 ¶ And it came to pass on the morrow, that their rulers, and elders, and scribes,

6 And Annas the high-priest,[j] and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high-priest, were gathered together at Jerusalem.

7 And when they had set them in the midst, they asked, By what power, or by what name, have ye done this?[k]

8 Then Peter, filled with the Holy Ghost,[l] said unto them, Ye rulers of the people, and elders of Israel,

9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth,[m] whom ye crucified, whom God raised from the dead, *even* by him doth this man stand here before you whole.

11 This is the stone which was set at naught of you builders, which is become the head of the corner.[n]

12 Neither is there salvation in any other: for there is none other name under heaven given among men,[o] whereby we must be saved.[p]

13 ¶ Now when they saw the boldness of Peter

a Matt. 17:11. b Luke 1:70. c Deut. 18:15–19. d Rom. 9:4; 15:8. e Gen. 22:18. f Matt. 10:5; Luke 24:47. g Isa. 59:20; Matt. 1:21; Titus 2:11–14. * Or, *ruler*. h Matt. 22:23; ch. 23:8. i ch. 2:41. j John 18:13. k Matt. 21:23. l ch. 7:55 m ch. 3:6. 16. n Psa. 118:22; Isa. 28:16; Matt. 21:42. o Psa. 45:17. p ch. 10:43; 1 Tim. 2:5, 6.

tament scriptures, and afterwards more plainly made known by himself and his disciples. But another reading of the original is, "which was before ordained for you;" namely, to come as your Messiah, suffer, and be glorified. Compare chap. 2:23; 1 Pet. 1:20.

21. *Times of restitution;* when Christ shall appear in his glory, establish his kingdom as foretold in the Scriptures, and reward every man according to his works. Matthew 25:31–46.

22. *Moses truly said;* Deut. 18:15–19. *Like unto me;* Christ was like unto Moses in being appointed of God to make known his will, and being a divinely commissioned leader of his people.

23. *Will not hear that Prophet;* will not obey the Messiah.

24. *Samuel;* 2 Sam. 7:16, 25, 29.

25. *Which God made with our fathers;* Gen. 12:3; 18:18; 22:18; Gal. 3:16.

26. *Unto you first;* the Jews. Isa. 59:20; Matt. 10:5, 6; Luke 24:47; John 1:11.

INSTRUCTIONS.

1. Those who love God will love stated seasons for prayer, and will be disposed, as they have opportunity, daily to observe them. In prayer they commune with their greatest and best friend, and become more and more partakers of his excellence and joy.

6. All persons may be useful. If they cannot do good in one way, they may in another; and true religion will lead them to do it. They will make efforts for this purpose, and depend upon the power and grace of Christ for success.

12. Good men, when their efforts to be useful succeed, will not ascribe it to their own wisdom, power, or goodness, but to the grace and power of Christ, and they will give him the glory.

16. Not only the manner in which Christ wrought miracles, but the manner in which the apostles wrought them and spoke of them, was adapted to lead men to view Christ as the author of those miracles, and to unite in honoring him as they honor the Father. John 5:23.

19. By repentance and conversion, through the merits and grace of Christ, sin may be pardoned, and men delivered from its power and punishment. All therefore to whom he is made known, are bound thus to secure these inestimable blessings.

CHAPTER IV.

1. *The captain;* of the guard near the temple. *Sadducees;* Matt. 22:23.

3. *In hold;* in prison, or under guard, for safe-keeping. *Eventide;* evening.

4. *The number;* who had believed.

5. *Rulers;* members of the Sanhedrim, or great council of the Jewish nation, which consisted of about seventy persons, and had the general superintendence of public affairs.

6. *Annas;* he had been high-priest, and was father-in-law to Caiaphas, who was high-priest at that time. *Of the kindred;* relations.

7 *They asked;* by whose authority and power Peter and John had cured the lame man.

10. *By the name of Jesus Christ of Nazareth;* by his authority and power.

11. *The stone;* Psa. 118:22; Isa. 28:16; Matt. 21:42.

12. *Salvation;* Acts 10:43; 1 Tim. 2:5, 6.

13. *Unlearned and ignorant;* men in private life who had not been instructed in the schools, or by the doctors of the law. *Took knowledge of them, that they had been with Jesus;*

A. D. 33. and John, and perceived that they were unlearned and ignorant men,[a] they marvelled; and they took knowledge of them, that they had been with Jesus.

14 And beholding the man which was healed standing with them, they could say nothing against it.[b]

15 But when they had commanded them to go aside out of the council, they conferred among themselves,

16 Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them *is* manifest to all them that dwell in Jerusalem, and we cannot deny *it*.[c]

17 But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.[d]

18 And they called them, and commanded them not to speak at all nor teach in the name of Jesus.

19 But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.[e]

20 For we cannot but speak the things which we have seen and heard.[f]

21 So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people:[g] for all *men* glorified God for that which was done.

22 For the man was above forty years old, on whom this miracle of healing was showed.

23 ¶ And being let go, they went to their own company,[h] and reported all that the chief priests and elders had said unto them.

24 And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou *art* God, which hast made heaven, and earth, and the sea, and all that in them is:[i]

25 Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?[j]

26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,[k]

28 For to do whatsoever thy hand and thy counsel determined before to be done.[l]

29 And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word,[m]

30 By stretching forth thy hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.[n]

31 ¶ And when they had prayed, the place was shaken where they were assembled together;[o] and they were all filled with the Holy Ghost, and they spake the word of God with boldness.[p]

32 And the multitude of them that believed were of one heart and of one soul:[q] neither said any *of them* that aught of the things which he possessed was his own; but they had all things common.[r]

33 And with great power gave the apostles witness of the resurrection of the Lord Jesus:[s] and great grace was upon them all.[t]

34 Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

35 And laid *them* down at the apostles' feet:[u] and distribution was made unto every man according as he had need.[v]

36 And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, *and* of the country of Cyprus,

37 Having land, sold *it*, and brought the money, and laid *it* at the apostles' feet.

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[a] Matt. 11:25; 1 Cor. 1:27. [b] ch. 19:36. [c] John 11:47. [d] ch. 5:40. [e] ch. 5:29. [f] Jer. 20:9; ch. 22:15; 1 John 1:1, 3. [g] Matt. 21:26; ch. 5:26. [h] ch. 2:44-46. [i] 2 Kings 19:15. [j] Psa. 2:1, 2. [k] Luke 23:1-8, etc. [l] Prov. 21:30; Isa. 46:10; 53:10; ch. 3:18. [m] ver. 13, 31; ch. 14:3; 28:31; Eph. 6:19. [n] ch. 2:43; 5:12. [o] ch. 2:2, 4; 16:26. [p] ver. 29. [q] Rom. 15:5, 6; 2 Cor. 13:11; Phil. 2:2; 1 Pet. 3:8. [r] ch. 2:44. [s] Luke 1:48, 49; ch. 1:8, 22. [t] John 1:16. [u] ver. 37; ch. 5:2. [v] ch. 2:45; 6:1.

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recognized them as persons whom they had seen among the followers of Jesus.

14. *Nothing against it;* they could not deny the reality or greatness of the miracle, or the truth of what Peter had said.

17. *It;* the knowledge of the miracle and its author.

19. *Judge ye;* God required them to speak; the council forbade them. Which ought they to obey?

20. *We cannot;* they could not obey their rulers, and yet do right; neither can any man, when rulers command what God forbids.

21. *Because of the people;* should they punish the apostles, they feared that the people would rise, and give them trouble.

23. *Their own company;* the company of believers.

25. *The heathen rage;* Psa. 2:1, 2.

27. *Hast anointed;* set apart, and consecrated to be the Saviour of men. *Herod—Pilate;* Luke 23:1–12.

28. *Determined before;* Acts 2:23; 3:18.

30. *Stretching forth thy hand;* exerting thy power.

32. *Had all things common;* see note to chap. 2:44.

33. *Great grace;* much favor and assistance from God were granted them.

34. *Neither was there any among them that lacked;* that lacked a supply of their wants, though many were far from home, and had not with them the means of support.

35. *As he had need;* for the supply of his present necessities.

36. *Cyprus;* an island in the north-eastern part of the Mediterranean. Acts 13:4; 15:39.

INSTRUCTIONS.

3. When the gospel is faithfully preached, and multitudes embrace it, its opposers are greatly grieved. If they have power, they often attempt to stop its progress by force. But truth cannot be bound or imprisoned: and the imprisoning of those who proclaim it, is often the occasion of its wider extension and more abundant success.

10. The change produced in a man by the influences of the Holy Spirit is truly wonderful. He who followed Christ "afar off," and trembled at the voice even of a maid-servant, can now face undismayed the assembled dignitaries of the nation, and without faltering charge them with the commission of the most outrageous crime, the crucifixion of the Son of God, the Saviour of a lost world.

16. Wicked men continue to oppose the cause of Christ without any good reason, and when they can with truth say nothing against it.

19. Human laws which require men to disobey God are of no obligation, and should not be obeyed.

24. In seasons of trial the friends of God unbosom themselves to him, and find him to be a very present and all-sufficient helper; able to do exceeding abundantly above all that they ask or think, so that they can add their testimony to that of ten thousand thousand, "Blessed are all they that put their trust in him." Psa. 2:12.

CHAPTER V.

1 After that Ananias and Sapphira his wife for their hypocrisy at Peter's rebuke had fallen down dead, 12 and that the rest of the apostles had wrought many miracles, 14 to the increase of the faith; 17 the apostles are again imprisoned, 19 but delivered by an angel bidding them to preach openly to all; 21 when, after their teaching accordingly in the temple, 29 and before the council, 33 they are in danger to be killed, through the advice of Gamaliel, a great counsellor among the Jews, they be kept alive, 40 and are but beaten; for which they glorify God, and cease no day from preaching.

BUT a certain man named Ananias, with Sapphira his wife, sold a possession,

2 And kept back *part* of the price, his wife also being privy *to it*, and brought a certain part, and laid *it* at the apostles' feet.[a]

3 But Peter said, Ananias, why hath Satan filled thy heart to lie to* the Holy Ghost,[b] and to keep back *part* of the price of the land?[c]

4 While it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thy heart? thou hast not lied unto men, but unto God.[d]

5 And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things.[e]

6 And the young men arose, wound him up,[f] and carried *him* out, and buried *him*.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

9 Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord?[g] behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out.

10 Then fell she down straightway at his feet, and yielded up the ghost:[h] and the young men came in, and found her dead, and carrying A. D. 33. *her* forth, buried *her* by her husband.

11 And great fear came upon all the church, and upon as many as heard these things.[i]

12 ¶ And by the hands of the apostles were many signs and wonders wrought among the people;[j] (and they were all with one accord in Solomon's porch.

13 And of the rest durst no man join himself to them:[k] but the people magnified them.[l]

14 And believers were the more added to the Lord, multitudes both of men and women;[m])

15 Insomuch that they brought forth the sick into the streets,† and laid *them* on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.

16 There came also a multitude *out* of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits;[n] and they were healed every one.[o]

17 ¶ Then the high-priest rose up, and all they that were with him, (which is the sect of the Sadducees,[p]) and were filled with indignation,‡

18 And laid their hands on the apostles, and put them in the common prison.[q]

19 But the angel of the Lord by night opened the prison-doors, and brought them forth, and said,

20 Go, stand and speak in the temple to the people all the words of this life.[r]

21 And when they heard *that*, they entered into the temple early in the morning, and taught. But the high-priest came, and they that were with him, and called the council together, and all the senate of the children of Israel,[s] and sent to the prison to have them brought.

22 But when the officers came, and found them not in the prison, they returned, and told,

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a Ch. 4:34, 37. * Or, *to deceive*. b Luke 22:3; ver. 9. c Num. 30:2; Deut. 23:21; Eccl. 5:4. d Psa. 139:4. e Psa. 64:9; ver. 10, 11. f John 19:40. g Psa. 50:18; ver. 3. h ver. 5. i ch. 2:43. j ch. 4:30; Rom. 15:19; Heb. 2:4. k John 12:42. l ch. 4:21. m ch. 2:47. † Or, *in every street*. n Mark 16:17, 18; John 14:12. o Jas. 5:16. p ch. 4:1, 2. ‡ Or, *envy*. q ch. 12:5–7; 16:23–27. r Exod. 24:3; John 6:63, 68; 17:8. s ch. 4:5, 6.

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28. The enemies of God, in all their efforts to obstruct the progress of his cause, are doing only what he, for the wisest and best reasons, determined to suffer them to do, and what he will overrule for the highest good of his people. Rom. 8:28.

35. Union to Christ by believing in him, produces union among his people, and leads them to delight in doing good, as they have opportunity, to all, and especially to those who are of the household of faith. Gal. 6:10.

CHAPTER V.

2. *Being privy;* secretly knowing and concurring in the design of keeping back a part of the price for which they sold the land, while they professed to bring the whole.

3. *The Holy Ghost;* who was present with the apostles, and under whose direction they acted.

4. *While it remained;* before he sold it. *In thine own power;* at his disposal. It was optional with him to give it to the apostles or not, as he chose. There was no constraint or compulsion in this matter, but it was entirely voluntary. *Unto God;* by lying to the Holy Ghost, who was with the apostles, they lied unto God; for he was God.

5. *Gave up the ghost;* instantly died.

6. *Wound him up;* in cloths, as was then the custom for burial.

8. *Answered;* said. *So much;* the sum that Ananias had brought, as if it were the whole price of the land.

9. *Tempt the Spirit of the Lord;* by trying to deceive him. *Carry thee out;* and bury thee, as they did thy husband.

13. *Of the rest;* of those outside of the Christian body. *Durst no man join himself;* that is, according to some, in a hypocritical way, like Ananias and Sapphira. But perhaps the meaning is, that the multitude without the church were so overawed by the death of these two persons, that, for the present, no one dared openly to connect himself with the Christian body under the charge of the apostles. This may have been no permanent hinderance to the increase of the church, but only a salutary check promotive of its purity, while the work of conversion went on among the people. *Magnified them;* regarded and spoke of them with great respect.

14. *The more;* greater numbers in consequence received the gospel, being persuaded that it was from God.

15. *Beds and couches;* beds were used by the rich, and couches by the poor.

17. *They that were with him;* who agreed with him, especially the Sadducees, who denied the possibility of a resurrection. If Christ was indeed risen, as the apostles affirmed, it proved their doctrine false; and hence the bitterness of their opposition.

20. *The words of this life;* the way of eternal life through faith in Jesus Christ.

21. *The senate;* men of age and influence, called elsewhere elders of the Jews, and the estate of the elders. Chap. 4:5; 22:5; 25:15.

A. D. 33. 23 Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.

24 Now, when the high-priest and the captain of the temple and the chief priests heard these things,[a] they doubted of them whereunto this would grow.

25 Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.

26 Then went the captain with the officers, and brought them without violence: for they feared the people,[b] lest they should have been stoned.

27 And when they had brought them, they set *them* before the council: and the high-priest asked them,

28 Saying, Did not we straitly command you that ye should not teach in this name?[c] and behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.[d]

29 ¶ Then Peter and the *other* apostles answered and said, We ought to obey God rather than men.[e]

30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.[f]

31 Him hath God exalted[g] with his right hand *to be* a Prince[h] and a Saviour,[i] for to give repentance to Israel, and forgiveness of sins.

32 And we are his witnesses of these things;[j] and *so is* also the Holy Ghost,[k] whom God hath given to them that obey him.

33 ¶ When they heard *that*, they were cut *to the heart*,[l] and took counsel to slay them.

34 Then stood there up one in the council, a Pharisee, named Gamaliel,[m] a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space;

35 And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.

36 For before these days rose up Theudas,* boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed† him, were scattered, and brought to naught.

37 After this man rose up Judas of Galilee, in the days of the taxing, and drew away much people after him: he also perished;[n] and all, *even* as many as obeyed him, were dispersed.

38 And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to naught:[o]

39 But if it be of God, ye cannot overthrow it;[p] lest haply ye be found even to fight against God.[q]

40 And to him they agreed: and when they had called the apostles, and beaten *them*,[r] they commanded that they should not speak in the name of Jesus,[s] and let them go.

41 ¶ And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.[t]

42 And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.[u]

a Ch. 4:1. b Matt. 21:26. c ch. 4:18. d Matt. 27:25; ch. 2:23, 36; 3:15; 7:52. e ch. 4:19. f Gal. 3:13; 1 Pet. 2:24. g Phil. 2:9. h Isa. 9:6. i Matt. 1:21. j Luke 24:48. k ch. 2:4. l ch. 7:54. m ch. 22:3. * In the third year before the account called Anno Domini. † Or, *believed*. n Luke 13:1, 2.

o Prov. 21:30; Isa. 8:10; Matt. 15:13. p Job 34:29; 1 Cor. 1:25. q ch. 9:5; 23:9. r Matt 10:17. s ch. 4:18. t Matt. 5:12; 2 Cor. 12:10; Phil. 1:29; Jas. 1:2; 1 Pet. 4:13-16. u 2 Tim. 4:2.

24. *The chief priests;* these were the heads of the twenty-four courses into which the priests were divided. 1 Chron. 24; 2 Chron. 8:14; Luke 1:5. *Whereunto this would grow;* what would be the effects of it.

26. *They;* the officers. *The people;* those who favored the apostles.

28. *This name;* the name of Jesus. *Bring this man's blood;* prove us guilty of murdering him.

29. *Obey God;* he commanded them to preach; the rulers forbade it.

30. *On a tree;* the cross. Gal. 3:13; 1 Pet. 2:24.

31. *To give repentance;* by sending down the Holy Spirit, convincing men of sin, and leading them to hate and forsake it.

32. *These things;* the resurrection of Christ, his ascension to heaven, and his giving repentance and pardon. *The Holy Ghost;* by his miraculous powers and his sanctifying effects.

33. *Cut to the heart;* enraged, filled with wrath. Chap. 7:54.

34. *A doctor of the law;* an interpreter and teacher of the divine law. Chap. 22:3.

36. *Somebody;* a person of eminence and distinction, a leader of the people.

37. *Days of the taxing;* the taxing of the Jews by the Roman government. *Drew away much people;* he contended that the taxing of Jews by a heathen government was unlawful, and many followed him.

38. *This counsel or this work;* the work in which the apostles were engaged.

40. *They agreed;* so far as not further to pursue measures for putting them to death, though they scourged them, and again commanded them not to preach.

41. *Counted worthy;* to be treated somewhat as Christ was, on account of their attachment to him and zeal in his cause. This was an evidence of their likeness and devotion to him. Like him, they despised the shame, and rejoiced in the prospect of coming glory.

INSTRUCTIONS.

3. Lying is a great sin. Those who practise it are influenced by Satan, and imitate his example.

10. Sometimes known, deliberate wickedness is visited upon the sinner by immediate divine judgments; and no person, when he commits known iniquity, can be sure that it will not be so visited on him; and if it should not be, no impenitent transgressor will ultimately escape. Prov. 11:21; 19:5.

14. The Holy Spirit may make the destruction of some the occasion of the salvation of others. When it is seen that the wicked do not live out half their days, and that the wages of sin is death, many may be led to forsake sin and live. Psa. 55:23; Rom. 6:23.

20. Rulers sometimes forbid what God commands, and thus make it the duty of men to disobey them in order to obey him.

28. Men often shrink from taking the responsibility of their own actions, and are filled with indignation at the statement of the truth concerning them.

33. When the exhibition of truth torments men, it is evident that they must experience a great change, or their torment will be eternal; for Jehovah is a God of truth, and the progress of his government will be developing and illustrating the truth for ever.

41. It is not in the power of the wicked to destroy the happiness of the righteous. They can destroy themselves, but cannot prevent a single individual who loves and trusts in Jesus Christ, from for ever shouting with the heavenly host, "Alleluia; for the Lord God omnipotent reigneth." Rev. 19:6.

CHAPTER VI.

1 The apostles, desirous to have the poor regarded for their bodily sustenance, as also careful themselves to dispense the word of God, the food of the soul, 3 appoint the office of deaconship to seven chosen men. 5 Of whom Stephen, a man full of faith, and of the Holy Ghost, is one. 12 Who is taken of those whom he confounded in disputing, 13 and afterwards falsely accused of blasphemy against the law and the temple.

AND in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews,[a] because their widows were neglected in the daily ministration.[b]

2 Then the twelve called the multitude of the disciples *unto them*, and said, It is not reason that we should leave the word of God, and serve tables.[c]

3 Wherefore, brethren, look ye out among you seven men of honest report,[d] full of the Holy Ghost and wisdom, whom we may appoint over this business.[e]

4 But we will give ourselves continually to prayer, and to the ministry of the word.[f]

5 ¶ And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost,[g] and Philip,[h] and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch;[i]

6 Whom they set before the apostles: and when they had prayed,[j] they laid *their* hands on them.[k]

7 And the word of God increased;[l] and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.[m]

8 And Stephen, full of faith and power, did great wonders and miracles among the people.

a Ch. 9:29; 11:20. b ch. 4:35. c Exod. 18:17–26. d ch. 16:2; 1 Tim. 3:7, 8, 10. e Deut. 1:13. f 1 Tim. 4:15. g ch. 11:24. h ch. 8:5, 26; 21:8. i Rev. 2:6, 15. j ch. 1:24. k ch. 9:17; 13:3; 1 Tim. 4:14; 5:22; 2 Tim. 1:6. l Isa. 55:11; ch. 12:24; 19:20. m Psa. 132:9, 16; John 12:42.

CHAPTER VI.

1. *Grecians;* in the original Hellenists, that is, Jews, whether by descent or conversion to the Jewish religion, who used the Greek language. *Daily ministration;* daily distribution to the poor.

2. *The twelve;* the twelve apostles, Matthias having been elected after the death of Judas. *Not reason;* not reasonable or proper.

3. *Honest report;* men of integrity and good reputation.

4. *Prayer—ministry of the word;* the appropriate duties of their office.

5. *Multitude;* the multitude of believers who were collected on the occasion. *Proselyte of Antioch;* a Gentile of that city, who had embraced the Jewish, and afterwards the Christian religion.

6. *Laid their hands on them;* in token of seeking for them the divine blessing, and consecrating them to their work.

7. *The word of God increased;* was preached, and embraced by greater numbers.

9. *Libertines;* libertines were properly persons, or the children of persons who had been enslaved, and were afterwards made free. In the present case Jewish libertines are meant, of whom there were great numbers, the descendants of those who had been carried as captives to Rome, and afterwards set free. The various classes of persons mentioned had each in Jerusalem a synagogue or place of worship. Matt. 6:5. *Disputing with Stephen;* about the truth of what he declared.

10. *Not able;* he, being assisted by the Holy Ghost, was superior to them, and they were not able to answer his arguments. Matt. 10:19, 20; Luke 21:15.

11. *Suborned men;* got them to testify falsely.

14. *The customs;* the Jewish ceremonies.

9 ¶ Then there arose certain of the syna- A. D. 33.
gogue, which is called *the synagogue* of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.

10 And they were not able to resist the wisdom and the spirit by which he spake.[n]

11 Then they suborned men,[o] which said, We have heard him speak blasphemous words against Moses and *against* God.

12 And they stirred up the people, and the elders, and the scribes, and came upon *him*, and caught him, and brought *him* to the council,

13 And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law:

14 For we have heard him say, that this Jesus of Nazareth shall destroy this place,[p] and shall change the customs* which Moses delivered us.[q]

15 And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel.[r]

CHAPTER VII.

1 Stephen, permitted to answer to the accusation of blasphemy, 2 showeth that Abraham worshipped God rightly, and how God chose the fathers 20 before Moses was born, and before the tabernacle and temple were built; 37 that Moses himself witnessed of Christ; 44 and that all outward ceremonies were ordained according to the heavenly pattern, to last but for a time; 51 reprehending their rebellion, and murdering of Christ the Just One, whom the prophets foretold should come into the world. 54 Whereupon they stone him to death, who commendeth his soul to Jesus, and humbly prayeth for them.

THEN said the high-priest, Are these things so?

2 And he said, Men, brethren, and fathers, hearken:[s] The God of glory appeared unto our

n Luke 21:15. o 1 Kings 21:10, 13; Matt. 26:59, 60. p Dan. 9:26. * Or, *rites.* q ch. 25:8. r Exod. 34:30, 35. s ch. 22:1.

15. *The face of an angel;* benignant, calm, dignified, and resplendent.

INSTRUCTIONS.

2. It is not proper that ministers of the gospel should be drawn off from their appropriate work to attend to secular concerns. The more exclusively they are devoted to the preaching of the gospel and the discharge of religious duties, the more they will promote their own best interests, and those of their fellow-men. 1 Tim. 4:15.

7. When ministers of the gospel are wholly and earnestly devoted to their appropriate duties, and are assisted by brethren in the church who are pious, wise, able, and active in doing good, religion will generally prosper; and not only many of the common people, but of the educated, intelligent, and influential, may be expected to embrace it.

10. No array of numbers, learning, or talents, can fairly meet or refute the arguments which prove the Christian religion to be from God. Its truth is demonstrated by evidence which, if it be rightly apprehended and the heart is sincere, will carry universal conviction. No one can reject it without showing that he is either ignorant or wicked.

12. Men who reject the Christian religion, and have power, are apt to oppose those who embrace it, especially if they are zealous and successful in its propagation. They sometimes contend that the interests of the state require this; and ecclesiastics, clothed with secular authority, and destitute of the spirit of Christ, are often among the most fierce and malignant of persecutors.

CHAPTER VII.

1. *So;* as his accusers had said.

2. *Mesopotamia;* this word means between two rivers; it was the country which lay between the Tigris and the

A. D. 33. father Abraham when he was in Mesopotamia, before he dwelt in Charran,

3 And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee.[a]

4 Then came he out of the land of the Chaldeans, and dwelt in Charran:[b] and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.

5 And he gave him none inheritance in it, no, not *so much as* to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when *as yet* he had no child.[c]

6 And God spake on this wise, That his seed should sojourn in a strange land;[d] and that they should bring them into bondage, and entreat *them* evil four hundred years.[e]

7 And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place.[f]

8 And he gave him the covenant of circumcision:[g] and so *Abraham* begat Isaac, and circumcised him the eighth day;[h] and Isaac *begat* Jacob;[i] and Jacob *begat* the twelve patriarchs.[j]

9 ¶ And the patriarchs, moved with envy, sold Joseph into Egypt:[k] but God was with him,[l]

10 And delivered him out of all his afflictions, and gave him favor and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house.[m]

11 Now there came a dearth over all the land of Egypt and Chanaan, and great affliction;[n] and our fathers found no sustenance.

12 But when Jacob heard that there was corn in Egypt, he sent out our fathers first.[o]

13 And at the second *time* Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh.[p]

14 Then sent Joseph, and called his father Jacob to *him*, and all his kindred, threescore and fifteen souls.[q]

15 So Jacob went down into Egypt, and died, he, and our fathers,

16 And were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor, *the father* of Sychem.[r]

17 But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt,[s]

18 Till another king arose, which knew not Joseph.

19 The same dealt subtlely with our kindred, and evil-entreated our fathers, so that they cast out their young children, to the end they might not live.[t]

20 In which time Moses was born,[u] and was exceeding fair,* and nourished up in his father's house three months:

21 And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.[v]

22 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.[w]

23 And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.[x]

24 And seeing one *of them* suffer wrong, he defended *him*, and avenged him that was oppressed, and smote the Egyptian:

25 For† he supposed his brethren would have understood how that God by his hand would deliver them; but they understood not.

26 And the next day he showed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another?

27 But he that did his neighbor wrong thrust him away, saying, Who made thee a ruler and a judge over us?

28 Wilt thou kill me, as thou didst the Egyptian yesterday?

29 Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.

30 And when forty years were expired, there appeared to him in the wilderness of mount Sina, an angel of the Lord in a flame of fire in a bush.[y]

31 When Moses saw *it*, he wondered at the sight: and as he drew near to behold *it*, the voice of the Lord came unto him,

32 *Saying*, I *am* the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob.[z] Then Moses trembled, and durst not behold.

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a Gen. 12:1. b Gen. 12:5. c Gen. 13:15. d Gen. 15:13, 16. e Exod. 12:40, 41. f Exod. 3:12. g Gen. 17:9–11. h Gen. 21:1–4. i Gen. 25:26. j Gen. 29:32, etc. k Gen. 37:28; Psa. 105:17. l Gen. 39:2, 21. m Gen. 41:40. n Gen. 41:54. o Gen. 42:1, 2. p Gen. 45:4, 16. q Gen. 46:27; Deut. 10:22. r Josh. 24:32. s Exod. 1:7–9. t Exod. 1:22 u Exod. 2:2. etc. * Or, *fair to God.* v Exod. 2:10. w Luke 24:19. x Exod. 2:11, etc. † Or, *Now.* y Exod. 3:2, etc. z Matt. 22:32; Heb. 11:16.

Euphrates. In this region was Ur of the Chaldees, where lived Terah, the father of Abraham. *Charran;* called in the Old Testament Haran. Gen. 11:31. This was also in Mesopotamia.

5. *He;* God. *Promised that he would give it to him;* Gen. 12:7; 13:14–18.

6. *Sojourn in a strange land;* Egypt. Gen. 15:13–16.

14. *Threescore and fifteen;* seventy-five. The number stated in Genesis as coming with Jacob into Egypt is sixty-six. Jacob, with Joseph and his two sons who were already there, and the five grandsons of Joseph mentioned in 1 Chron. 7:14–23, are supposed to make the seventy-five. See note to Gen. 46:27.

16. *Were carried;* the fathers were carried: Joseph and others were carried and buried in Sychem, called in the Old Testament Shechem, which was near to Samaria, in a piece of ground bought by Jacob of the sons of Emmor, called in the Old Testament Hamor. Gen. 33:18, 19; Josh. 24:32. Jacob was buried in the field of Machpelah, which was purchased by Abraham of the sons of Heth. Gen. 23:4–20; 49:29, 30; 50:13. In what way the name of Abraham became connected with the purchase at Sychem is not known.

17. *The time of the promise;* the time for its fulfilment. Gen. 12:7; 15:14–16; 22:17. *The people grew;* Exod. 1:7–9.

30. *An angel of the Lord;* who was Jehovah himself. He is spoken of in Exod. 23:20, 21, as one in whom is God's name, and who has power to pardon sin. He is, therefore, with reason supposed to be the same as "the Word" that "was in the beginning with God," and "was God."

33 Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground.[a]

34 I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.

35 This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send *to be* a ruler and a deliverer by the hand of the angel which appeared to him in the bush.[b]

36 He brought them out, after that he had showed wonders and signs in the land of Egypt,[c] and in the Red sea, and in the wilderness forty years.[d]

37 ¶ This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me;[*e] him shall ye hear.[f]

38 This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina,[g] and *with* our fathers:[h] who received the lively oracles to give unto us:[i]

39 To whom our fathers would not obey, but thrust *him* from them, and in their hearts turned back again into Egypt,

40 Saying unto Aaron, Make us gods to go before us: for *as for* this Moses, which brought us out of the land of Egypt, we wot not what is become of him.[j]

41 And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.[k]

42 Then God turned, and gave them up to worship the host of heaven;[l] as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices *by the space of* forty years in the wilderness?[m]

43 Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon.

44 ¶ Our fathers had the tabernacle of A. D. 33. witness in the wilderness, as he had appointed, speaking[†] unto Moses, that he should make it according to the fashion that he had seen.[n]

45 Which also our fathers that came after[‡] brought in with Jesus into the possession of the Gentiles,[o] whom God drave out before the face of our fathers, unto the days of David;[p]

46 Who found favor before God,[q] and desired to find a tabernacle for the God of Jacob.[r]

47 But Solomon built him a house.[s]

48 Howbeit, the Most High dwelleth not in temples made with hands;[t] as saith the prophet,

49 Heaven *is* my throne, and earth *is* my footstool: what house will ye build me? saith the Lord: or what *is* the place of my rest?[u]

50 Hath not my hand made all these things?

51 Ye stiff-necked[v] and uncircumcised in heart and ears,[w] ye do always resist the Holy Ghost: as your fathers *did*, so *do* ye.

52 Which of the prophets have not your fathers persecuted?[x] and they have slain them which showed before of the coming of the Just One;[y] of whom ye have been now the betrayers and murderers:

53 Who have received the law by the disposition of angels,[z] and have not kept *it*.

54 ¶ When they heard these things, they were cut to the heart,[a] and they gnashed on him with *their* teeth.

55 But he, being full of the Holy Ghost,[b] looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

56 And said, Behold, I see the heavens opened,[c] and the Son of man standing on the right hand of God.[d]

57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

58 And cast *him* out of the city,[e] and stoned *him*: and the witnesses laid down their clothes at a young man's feet,[f] whose name was Saul.[g]

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a Josh. 5:15; Eccl. 5:1. b Exod. 14:19; Num. 20:16. c Exod. ch. 7, 8, 9, 10, 11, 14. d Exod. 16:35. * Or, *as myself*. e Deut. 18:15, 18; ch. 3:22. f Matt. 17:5. g Exod. 19:3, 17. h Isa. 63:9; Gal. 3:19; Heb. 2:2. i Deut. 5:27, 31; John 1:17; Rom. 3:2. j Exod. 32:1. k Deut. 9:16; Psa. 106:19, 20. l Deut. 4:19; 2 Kings 17:16; Psa. 81:12; Jer. 19:13. m Amos 5:25, 26. † Or, *who spake*. n Exod. 25:40; 26:30; Heb. 8:5. ‡ Or, *having received*.

o Josh. 3:14. p Neh. 9:24; Psa. 44:2; 78:55. q 1 Sam. 16:1. r 1 Chr. 22:7. s 1 Kings 6:1, etc.; 8:20. t 1 Kings 8:27; ch. 17:24. u Isa. 66:1, 2. v Exod. 32:9; Isa. 48:4. w Lev. 26:41; Jer. 9:26; Rom. 2:28, 29. x 2 Chr. 36:16; 1 Thess. 2:15. y ch. 3:14. z Gal. 3:19. a ch. 5:33. b ch. 6:5. c Ezek. 1:1. d Dan. 7:13. e Luke 4:29; Heb. 13:12, 13. f ch. 6:13. g ch. 8:1, 3; 22:20.

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38. *He;* Moses. Exod. 19:3–25.

42. *Gave them up;* Psa. 81:12. *It is written;* Amos 5:25–27. *Have ye offered to me;* that is, to me alone. The answer is, No; ye mingled with my worship that of your idols. See note to Amos 5:26.

43. *Moloch—Remphan;* idol gods. Stephen does not quote the exact words of the prophet, but following the Septuagint, gives the sense, as in verses 48, 49, and in other places.

44. *The tabernacle;* a sacred tent, or movable structure, used before the erection of the temple for religious services, at the door of which God made communications to the people. Exod. 29:42, 43; 25:8, 9, 40; Heb. 8:5.

45. *Jesus;* Joshua. Jesus in Greek is the same as Joshua in Hebrew. Josh. 1:1, 2; Heb. 4:8; Josh. 11:23.

46. *Tabernacle;* this is a different word from that which is translated tabernacle in verse 44, and here means a permanent structure, or fixed habitation. 2 Sam. 7:2–7; 1 Chron. 22:7–19.

51. *Stiff-necked;* unwilling to bow to the authority or regard the voice of God. *Resist the Holy Ghost;* by refusing to follow his directions. *As your fathers did, so do ye;* he comes now to the application of his narrative, in which he has made prominent the disobedience of the people to Moses, and their attachment to idolatry in the wilderness, verses 35, 39–43; as much as to say, As your fathers treated Moses, so do you treat that Prophet like unto Moses, of whom he prophesied.

52. *The Just One;* Jesus Christ. Acts 3:14; 2 Chron. 36:16; Matt. 26:66; 27:20–26; John 19:12–18.

53. *The disposition;* the ministration. Deut. 33:2; Gal. 3:19; Heb. 2:2.

54. *Cut to the heart;* exceedingly enraged.

57. *Stopped their ears;* as if unwilling to hear words which they affected to regard as blasphemous.

58. *The witnesses laid down their clothes;* the false witnesses mentioned in chap. 6:13. They, according to the law, were to cast the first stones; and they laid aside their upper garments, that they might do this with greater effect. Lev. 24:14–16; Deut. 17:7. *Saul;* this is the first mention of him who was afterwards the great apostle of the Gentiles.

A. D. 33. 59 And they stoned Stephen, calling upon *God*, and saying, Lord Jesus, receive my spirit.[a]

60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge.[b] And when he had said this, he fell asleep.

CHAPTER VIII.

1 By occasion of the persecution in Jerusalem, the church being planted in Samaria, 5 by Philip the deacon, who preached, did miracles, and baptized many, among the rest Simon the sorcerer, a great seducer of the people; 14 Peter and John come to confirm and enlarge the church; where, by prayer and imposition of hands giving the Holy Ghost, 18 when Simon would have bought the like power of them, 20 Peter sharply reproving his hypocrisy and covetousness, and exhorting him to repentance, together with John preaching the word of the Lord, return to Jerusalem. 26 But the angel sendeth Philip to teach and baptize the Ethiopian eunuch.

AND Saul was consenting unto his death.[c] And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria,[d] except the apostles.

2 And devout men carried Stephen *to his burial*, and made great lamentation over him.

3 As for Saul, he made havoc of the church, entering into every house, and haling men and women, committed *them* to prison.[e]

4 Therefore they that were scattered abroad went everywhere preaching the word.

5 Then Philip went down to the city of Samaria,[f] and preached Christ unto them.

6 And the people with one accord gave heed unto those things which Philip spake,[g] hearing and seeing the miracles which he did.[h]

7 For unclean spirits, crying with loud voice, came out of many that were possessed *with them*:[i] and many taken with palsies,[j] and that were lame,[k] were healed.

8 And there was great joy in that city.

9 But there was a certain man, called Simon, which beforetime in the same city used sorcery,[l] and bewitched the people of Samaria, giving out that himself was some great one:[m]

10 To whom they all gave heed,[n] from the least to the greatest, saying, This man is the great power of God.

11 And to him they had regard, because that of long time he had bewitched them with sorceries.[o]

12 But when they believed Philip,[p] preaching the things concerning the kingdom of God, and the name of Jesus Christ,[q] they were baptized, both men and women.

13 Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs* which were done.

14 ¶ Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost:

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a Psa. 31:5; Luke 23:46. b Matt. 5:44; Luke 23:34. c ch. 7:58. d ch. 11:19 e ch. 26:10, 11; Gal. 1:13. f ch. 6:5. g 2 Chr. 30:12. h John 4:41, 42. i Mark 16:17 j Mark 2:3-11; ch. 9:33, 34. k Matt. 11:5 l ch. 13:6; Rev. 22:15. m ch. 5:36; 2 Tim. 3:2, 5. n 2 Cor. 11:19. o Gal. 3:1. p ver. 37; ch. 2:41. q ch. 1:3. * Gr. *signs and great miracles.*

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59. *Calling upon—and saying, Lord Jesus;* the word God is not in the original, as its being printed in italics shows. The prayer was offered to Jesus Christ, and it was the custom of the Christians in the days of the apostles to pray to him. Luke 23:42, 43; Acts 9:21; 22:16; 1 Cor. 1:2.

60. *This sin;* the sin of murdering him on account of his friendship to Christ. Matt. 5:44; Luke 23:34. *Fell asleep;* peacefully died, and was received to glory by Jesus Christ, to whom he prayed.

INSTRUCTIONS.

2. Opposers of religion who make inquiries about it, should be treated with courtesy and kindness. In answering their questions, we should endeavor to enlighten their minds with regard to Jesus Christ, that we may lead them to believe in him. 2 Tim. 2:25.

17. God's promises and threatenings all have a set time for their accomplishment; and when that time approaches, his providences will be so ordered as to secure their exact and perfect fulfilment. Hab. 2:3; Matt. 24:35.

27. Persons who are most evidently in the wrong are generally the most forward and earnest in opposing those who would set them right; and the best endeavors to persuade men to live in peace are often met with insolence, reproach, and contempt.

35. In obscurity and retirement God often prepares men for the discharge of great and momentous public duties; and when the proper time arrives, he so orders events that they cannot, without rebelling against him, refuse to leave their retirement and enter upon the responsibilities and toils of public life.

49. Men may so idolize a time, a place, or an outward form of worship, as entirely to unfit them to worship him who is a Spirit "in spirit and in truth," and lead them violently to oppose and bitterly to persecute those who maintain that none but spiritual worshippers can at any time or in any place or form be accepted of him.

51. The manner in which the Holy Ghost and those who have been under his influence, have in all ages been treated, shows a deep-rooted enmity in the human heart against God. Hence the necessity taught by Jesus Christ in John 3:3, and the duty inculcated in Job 22:21; Ezek. 18:31; Acts 3:19; 2 Cor. 5:20.

58. Men may be very scrupulous in some respects in the observance of forms of law, while in others they grossly violate both its letter and its spirit; and forms of law, as well as professions of religion, may be prostituted to the commission of flagrant injustice and atrocious crimes.

59. The Holy Spirit leads those who are under his influence to pray to Jesus Christ, and ask of him the richest blessings, not only for themselves and their friends, but also for their bitterest enemies, and for all their fellowmen. In thus honoring him as they honor the Father, they glorify him on earth, and prepare to dwell with him in heaven.

CHAPTER VIII.

1. *Consenting;* concurred in putting Stephen to death.

3. *Made havoc;* furiously assaulted and laid waste. *Haling;* or hauling, dragging by force.

4. *The word;* the word of God, the gospel.

5. *Philip;* one of the seven. Chap. 6:5.

9. *Sorcery;* deceptive arts, pretending to foretell future events. *Bewitched;* amazed them, filled them with astonishment. It is the word which in ver. 13 is translated wondered.

10. *The great power of God;* endowed with supernatural power.

13. *Believed;* the miracles which he witnessed seem to have convinced him of the reality of the divine power that accompanied the gospel, though he had very false ideas respecting it, and soon showed that he did not love God nor his truth.

15. *The Holy Ghost;* his miraculous influences, so that they might work miracles.

16 For as yet he was fallen upon none of them:[a] only they were baptized in the name of the Lord Jesus.[b]

17 Then laid they *their* hands on them, and they received the Holy Ghost.[c]

18 ¶ And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,[d]

19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.[e]

21 Thou hast neither part nor lot in this matter:[f] for thy heart is not right in the sight of God.[g]

22 Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thy heart may be forgiven thee.[h]

23 For I perceive that thou art in the gall of bitterness,[i] and *in* the bond of iniquity.[j]

24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.[k]

25 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

26 ¶ And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza,[l] which is desert.

27 And he arose and went: and behold, a man of Ethiopia,[m] a eunuch of great authority under Candace queen of the Ethiopians,[n] who had the charge of all her treasure, and had come to Jerusalem for to worship,[o]

28 Was returning; and sitting in his chariot, read Esaias the prophet. A. D. 34.

29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot.[p]

30 And Philip ran thither to *him*, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?[q]

31 And he said, How can I, except some man should guide me?[r] And he desired Philip that he would come up and sit with him.

32 The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:

33 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.[s]

34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

35 Then Philip opened his mouth, and began at the same scripture,[t] and preached unto him Jesus.[u]

36 And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here is* water; what doth hinder me to be baptized?[v]

37 And Philip said, If thou believest with all thy heart, thou mayest.[w] And he answered and said, I believe that Jesus Christ is the Son of God.[x]

38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

39 And when they were come up out of the water, the Spirit of the Lord caught away Philip,[y] that the eunuch saw him no more: and he went on his way rejoicing.[z]

40 But Philip was found at Azotus: and passing through, he preached in all the cities, till he came to Cesarea.

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a Ch. 19:2. b ch. 2:38; 10:48; 19:5, 6; 1 Cor. 1:13. c ch. 6:6; Heb. 6:2. d 1 Tim. 6:5. e 2 Kings 5:15, 16; Matt. 10:8; ch. 10:45; 11:17. f Josh. 22:25. g Psa. 78:36, 37; Ezek. 14:3. h Dan. 4:27; 2 Tim. 2:25. i Jer. 4:18; Heb. 12:15. j Psa. 116:16; Prov. 5:22; Isa. 28:22. k Exod. 8:8; Num. 21:7; 1 Kings 13:6; Job 42:8; Jas. 5:16. l Josh. 15:47. m Zeph. 3:10. n Isa. 56:3–5. o 2 Chr. 6:32, 33. p Isa. 65:24; Hos. 6:3. q Matt. 13:23, 51; Eph. 5:17. r Psa. 25:9; Rom 10:14. s Isa. 53:7, 8. t Luke 24:27. u ch. 18:28. v ch. 10:47. w Mark 16:16; ver. 12. x John 11:27; 1 Cor. 12:3; 1 John 4:15. y 1 Kings 18:12; Ezek. 3:12, 14. z Psa. 119:14, 111.

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19. *This power;* he supposed that, should he receive it, he might enrich or exalt himself.

20. *Thy money perish;* a strong expression of abhorrence of his selfishness, criminality, and danger.

21. *In this matter;* in the blessings of the gospel, and the work in which Peter and John were engaged.

23. *Gall of bitterness—bond of iniquity;* in the most loathsome bondage to sin.

24. *None of these things;* the punishments threatened.

25. *Many villages;* through which they passed on their way to Jerusalem.

26. *Gaza;* a city about sixty miles south-west of Jerusalem, towards Egypt. *Which is desert;* these words are supposed by some to refer to the city as having been recently laid waste. But they more probably point out the road which Philip was to take, as that one, of two or more, which ran through a desert region.

27. *Ethiopia;* a country south of Egypt. *To worship;* this showed that he was either a Jew or a proselyte to the Jewish religion.

29. *The Spirit;* the Holy Spirit.

32. *The scripture which he read;* Isa. 53:7, 8.

33. *In his humiliation;* this quotation is from the Septuagint, or Greek version of the Old Testament, which was probably the one that he used. *Judgment;* justice was denied him, and he was unrighteously put to death. Yet he lives in glory, and innumerable multitudes will eternally adore him. *Who shall declare his generation?* see note to Isa. 53:8.

35. *Preached unto him Jesus;* showed him that it was Jesus of whom the prophet spoke, and pointed out the way of salvation through him.

37. *With all thy heart;* if you are heartily convinced that Jesus is the Messiah, and trust in him for salvation. *I believe;* I receive him as my Saviour.

40. *Azotus;* a city called in the Old Testament Ashdod, about thirty miles north of Gaza. 1 Sam. 5:1. *Cesarea;* a city on the Mediterranean, about sixty miles north-west of Jerusalem.

INSTRUCTIONS.

4. The efforts of wicked men to stop the progress of the gospel are often overruled for its advancement; and yet their wickedness is as great, and without repentance their punishment will be as dreadful, as if their actions had not been overruled for good.

12. When the gospel is faithfully preached, and accompanied by the influences of the Holy Spirit, men of all classes embrace it. They may have followed artful deceivers, and been sunk in spiritual darkness and death; yet when they believe and follow Him who is the light of the world, they forsake their blind guides, and walk no longer in darkness, but have the light of life.

22. Men may greatly displease God in their thoughts, as well as in their words and actions. Each one should there-

A. D. 35.

CHAPTER IX.

1 Saul, going towards Damascus, 4 is stricken down to the earth, 10 is called to the apostleship, 18 and is baptized by Ananias. 20 He preacheth Christ boldly. 23 The Jews lay wait to kill him; 29 so do the Grecians, but he escapeth both. 31 The church having rest, Peter healeth Eneas of the palsy, 36 and restoreth Tabitha to life.

AND Saul, yet breathing out threatenings and slaughter against the disciples of the Lord,[a] went unto the high-priest,

2 And desired of him letters to Damascus to the synagogues, that if he found any of this way,* whether they were men or women, he might bring them bound unto Jerusalem.

3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:[b]

4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?[c]

5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: *it is* hard for thee to kick against the pricks.[d]

6 And he trembling and astonished said, Lord, what wilt thou have me to do?[e] And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do.

7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.[f]

8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought *him* into Damascus.

9 And he was three days without sight, and neither did eat nor drink.

10 ¶ And there was a certain disciple at Damascus, named Ananias;[g] and to him said the Lord in a vision, Ananias. And he said, Behold, I *am here*, Lord.

11 And the Lord *said* unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for *one* called Saul, of Tarsus: for behold, he prayeth,

12 And hath seen in a vision a man named Ananias coming in, and putting *his* hand on him, that he might receive his sight.

13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:[h]

14 And here he hath authority from the chief priests[i] to bind all that call on thy name.[j]

15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me,[k] to bear my name before the Gentiles,[l] and kings,[m] and the children of Israel:[n]

16 For I will show him how great things he must suffer for my name's sake.[o]

17 And Ananias went his way, and entered into the house; and putting his hands on him,[p] said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.[q]

18 And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized.

19 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.[r]

20 And straightway he preached Christ in the synagogues, that he is the Son of God.

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a Ch 8:3; Gal 1:13. * Gr. *the way.* b 1 Cor. 15:8. c Matt. 25:40, 45. d ch. 5:39. e ch. 16:30. f Dan. 10:7. g ch. 22:12 h 1 Tim. 1:13. i ver. 21 j 1 Cor. 1:2; 2 Tim. 2:22. k ch. 13:2; Rom. 1:1; 1 Cor. 15:10; Gal. 1:15; Eph. 3:7, 8. l Rom. 11:13; Gal. 2:7, 8. m ch. 25:23, etc. n ch. 28:17, etc. o ch. 20:23; 2 Cor. 11:23–27; 2 Tim. 1:11, 12. p ch. 8:17. q ch. 2:4. r ch. 26:20; Gal. 1:17.

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fore keep his heart with all diligence, and pray, "Cleanse thou me from secret faults," as well as, "Keep me back from presumptuous sins;" that not only the words of his mouth, but the meditations of his heart may be acceptable in the sight of God our strength and Redeemer.

23. Men whose great object is self-exaltation have very erroneous views of the nature of true religion, and of the character of those who possess it: when many profess religion, such men sometimes unite with them, but afterwards by their conduct show that their professions were false, and that they have no love to the gospel, and no part in its blessings.

35. When persons wish to know the will of God for the purpose of doing it, and in order to this are in the habit of searching the Scriptures, God, in his providence, will enlighten them; and the knowledge of Christ which he communicates to a single individual may, in its influence, be felt through kingdoms and to future ages.

CHAPTER IX.

1. *High-priest;* he was president of the Sanhedrim or great Jewish council, and signed letters in their name and with their authority.

2. *Damascus;* a city of Syria, about a hundred and twenty miles north-east of Jerusalem. *To the synagogues;* to the elders or rulers of the synagogues in Damascus, giving him full power to act in the matter, and requiring their coöperation. *Any of this way;* the way of the Lord—any of his disciples. *Might bring them bound unto Jerusalem;* to be tried by the Jewish council and punished. This would require the coöperation not only of the synagogues in Damascus, but of the civil authorities also, which was often granted upon solicitation.

5. *The Lord;* the Lord Jesus Christ. Ver. 17, 27; 1 Cor. 9:1; 15:8. *Hard;* painful and useless. *Pricks;* sharp irons or points at the end of a staff or goad with which they drove cattle. It was a proverbial expression, to denote that a person's efforts against others would only injure himself.

7. *Stood speechless, hearing a voice, but seeing no man;* by comparing the present account with chap. 22:9, we learn that Saul's companions heard a voice and saw a light; but that they neither understood what was said to Saul, nor saw the person of Jesus.

8. *Saw no man;* being blinded by the glory of that light. Chap. 22:11.

9. *Three days;* this meant till the third day, or one whole day and a part of two others. Matt. 12:40; 16:21.

11. *Tarsus;* the capital of Cilicia, a province of Asia Minor. *He prayeth;* this indicated the change he had experienced.

12. *A vision;* designed to prepare Saul for his interview with Ananias.

14. *Call on thy name;* the name of the Lord Jesus. Christians in the days of the apostles were distinguished by this. 1 Cor. 1:2; 2 Tim. 2:22.

15. *A chosen vessel—to bear my name;* I have selected him to make me and my salvation known to Jews and Gentiles. Gal. 1:15–17.

16. *He must suffer;* 2 Cor. 11:23–28.

17. *That appeared unto thee in the way;* that Saul saw the person of the Lord Jesus is implied in what is said of his companions, that they saw no man; and is affirmed by Ananias here and in chap. 22:14. Paul, moreover, mentions it as a necessary qualification of an apostle. 1 Cor. 9:1.

20. *The Son of God;* the Messiah foretold by the prophets.

21 But all that heard *him* were amazed,[a] and said, Is not this he that destroyed them which called on this name in Jerusalem,[b] and came hither for that intent, that he might bring them bound unto the chief priests?

22 But Saul increased the more in strength,[c] and confounded the Jews which dwelt at Damascus, proving that this is very Christ.[d]

23 ¶ And after that many days were fulfilled, the Jews took counsel to kill him:[e]

24 But their laying wait was known of Saul. And they watched the gates day and night to kill him.[f]

25 Then the disciples took him by night, and let *him* down by the wall in a basket.[g]

26 And when Saul was come to Jerusalem,[h] he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.

27 But Barnabas took him,[i] and brought *him* to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.[j]

28 And he was with them coming in and going out at Jerusalem.

29 And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him.[k]

30 *Which* when the brethren knew, they brought him down to Cesarea, and sent him forth to Tarsus.

31 Then had the churches rest throughout all Judea and Galilee and Samaria,[l] and were edified;[m] and walking in the fear of the Lord,[n] and in the comfort of the Holy Ghost,[o] were multiplied.[p]

32 ¶ And it came to pass, as Peter passed throughout all *quarters*, he came down also to the saints which dwelt at Lydda. A. D. 38.

33 And there he found a certain man named Eneas, which had kept his bed eight years, and was sick of the palsy.

34 And Peter said unto him, Eneas, Jesus Christ maketh thee whole:[q] arise, and make thy bed. And he arose immediately.

35 And all that dwelt in Lydda and Saron[r] saw him, and turned to the Lord.[s]

36 ¶ Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas:* this woman was full of good works and alms-deeds which she did.[t]

37 And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid *her* in an upper chamber.

38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring *him* that he would not delay† to come to them.

39 Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them.[u]

40 But Peter put them all forth,[v] and kneeled down, and prayed; and turning *him* to the body said, Tabitha, arise.[w] And she opened her eyes: and when she saw Peter, she sat up.

41 And he gave her *his* hand, and lifted her up; and when he had called the saints and widows, he presented her alive.[x]

42 And it was known throughout all Joppa; and many believed in the Lord.[y]

43 And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

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a Gal. 1:13, 23. b ch. 8:3. c Psa. 84:7. d ch. 18:28. e ch. 23:12; 25:3. f Psa. 21:11; 37:32, 33; 2 Cor. 11:26, etc. g Josh. 2:15. h Gal. 1:18. i ch. 4:36. j ver. 20–22. k ver. 23. l Psa. 94:13; Zech. 9:1; ch. 8:1. m Rom. 14:19. n Psa. 86:11; Col. 1:10. o John 14:16, 17. p Zech. 8:20–22. q ch. 3:6, 16; 4:10. r 1 Chr. 5:16. s ch. 11:21; 2 Cor. 3:16. * Or, *Doe*, or *Roe*. † Or, *be grieved*. t 1 Tim. 2:10; Titus 2:7, 14. u Eccl 9:10. v Matt. 9:25. w Mark 5:41, 42; John 11:43. x 1 Kings 17:23. y John 12:11.

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21. *This name;* the name of the Lord Jesus.

22. *Very Christ;* the true Messiah.

23. *Many days;* a part of this time he spent in Arabia, a country south and east of Judea. Gal. 1:15–18.

26. *Assayed;* attempted.

27. *Barnabas;* chap. 4:36.

29. *Grecians;* Jews and proselytes who spoke the Greek language. Chap. 6:1.

30. *Cesarea;* chap. 8:40. *Tarsus;* his native city. Ver. 11.

31. *Judea and Galilee and Samaria;* the three divisions into which Palestine, or the Holy Land, was divided. *Edified;* strengthened and advanced in knowledge and piety.

32. *Lydda;* a town in Judea a few miles south-east of Joppa.

34. *Maketh thee whole;* cureth thee. Peter was careful to show that this miracle was wrought not by his power, but by the power of Christ.

35. *Saron;* a fruitful region between Joppa and mount Carmel, called in the Old Testament Sharon. 1 Chron. 5:16; 27:29; Isa. 33:9; 35:2; 65:10.

36. *Joppa;* a town on the Mediterranean, about forty-five miles north-west of Jerusalem. *Tabitha;* a Syriac word, meaning the same as the Greek word Dorcas. Both were applied originally to the gazelle, an animal of great beauty.

42. *Believed in the Lord;* the Lord Jesus, whom Peter preached, and by whose power he wrought this miracle.

INSTRUCTIONS.

1. Men of great talents, superior religious advantages, and extensive learning, may be so opposed to Jesus Christ as to wish to destroy all, both men and women, who believe in him. Acts 22:4, 5; 26:9–11.

4. Wicked men in persecuting Christians are persecuting Christ. But he can reveal himself to them in such a manner as to fill them with deep consternation, and lead them without reserve to give up themselves and all their interests to his guidance and disposal. Acts 22:6, 7; 26:12–20.

5. In persecuting Christians, men injure not only others, but also themselves; and the further they proceed, the more they find that the way of transgressors is hard.

11. When men offer from the heart supplications to God, he is ready to visit them in mercy; and to those who understand his character and ways, it is always encouraging to learn concerning any one, that he prays.

20. No man knows, when he starts on a journey, what will take place before he returns. He may be called to pass through scenes and to discharge duties totally different from what he expected. A man's heart deviseth his way, but the Lord directeth his steps. Prov. 16:9.

Persecutors may become preachers, and those who went out to murder, return to save.

23. Wicked men are often disposed to use violence against those who differ from them in religion. They will favor a man who is openly hostile to Christ; but if he believes on him, they are ready to put him to death.

39. Persons who are very benevolent and useful in life, will be affectionately remembered, and greatly lamented in death; and all their works performed from love to God and to men, will meet a gracious and abundant reward.

A. D. 41.

CHAPTER X.

1 Cornelius a devout man, 5 being commanded by an angel, sendeth for Peter; 11 who by a vision 15, 20 is taught not to despise the Gentiles. 34 As he preacheth Christ to Cornelius and his company, 44 the Holy Ghost falleth on them, 48 and they are baptized.

THERE was a certain man in Cesarea called Cornelius, a centurion of the band called the Italian *band,*

2 A devout *man,*[a] and one that feared God with all his house,[b] which gave much alms to the people,[c] and prayed to God always.[d]

3 He saw in a vision evidently, about the ninth hour of the day, an angel of God coming in to him,[e] and saying unto him, Cornelius.

4 And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.[f]

5 And now send men to Joppa, and call for *one* Simon, whose surname is Peter:

6 He lodgeth with one Simon a tanner,[g] whose house is by the seaside: he shall tell thee what thou oughtest to do.[h]

7 And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually;

8 And when he had declared all *these* things unto them, he sent them to Joppa.

9 ¶ On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the house-top to pray, about the sixth hour:[i]

10 And he became very hungry, and would have eaten: but while they made ready, he fell into a trance,

11 And saw heaven opened,[j] and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth:

12 Wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

13 And there came a voice to him, Rise, Peter; kill, and eat.

14 But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.[k]

15 And the voice *spake* unto him again the second time, What God hath cleansed, *that* call not thou common.[l]

16 This was done thrice: and the vessel was received up again into heaven.

17 Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made inquiry for Simon's house,[m] and stood before the gate,

18 And called, and asked whether Simon, which was surnamed Peter, were lodged there.

19 ¶ While Peter thought on the vision, the Spirit said unto him,[n] Behold, three men seek thee.

20 Arise therefore,[o] and get thee down, and go with them, doubting nothing: for I have sent them.

21 Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what *is* the cause wherefore ye are come?

22 And they said, Cornelius the centurion,[p] a just man, and one that feareth God, and of good report among all the nation of the Jews,[q] was warned from God by a holy angel to send for thee into his house, and to hear words of thee.

23 Then called he them in, and lodged *them.* And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.[r]

24 And the morrow after they entered into Cesarea. And Cornelius waited for them, and had called together his kinsmen and near friends.

25 And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped *him.*

26 But Peter took him up, saying, Stand up;[s] I myself also am a man.

27 And as he talked with him, he went in, and found many that were come together.

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a Ch. 8:2; 22:12. b Gen. 18:19; Psa. 101:2–7; Eccl. 7:18; ch. 18:8. c Psa. 41:1. d Psa. 119:2; Prov. 2:3–5. e Heb. 1:14. f Isa. 45:19. g ch. 9:43. h ch. 11:14. i ch. 11:5, etc. j ch. 7:56; Rev. 19:11. k Lev. 11:2, etc.; 20:25; Deut. 14:3, etc.; Ezek. 4:14. l Matt. 15:11; ver. 28; Rom. 14:14, etc.; 1 Cor. 10:25; 1 Tim. 4:4. m ch. 9:43 n ch. 11:12. o ch. 15:7. p ver. 1, etc. q ch. 22:12; Heb. 11:2. r ver. 45. s ch. 14:14, 15; Rev. 19:10; 22:9.

CHAPTER X.

1. *Cesarea;* chap. 8:40. *Centurion;* captain of a hundred men. He was a Gentile and uncircumcised, chap. 11:3, but a sincere worshipper of God. *Italian band;* a band of Roman soldiers from Italy.

3. *Ninth hour;* three o'clock in the afternoon; one of the hours of daily prayer.

4. *Memorial;* are remembered, noticed with approbation.

5. *Joppa;* chap. 9:36.

6. *What thou oughtest to do;* Cornelius had true faith in God according to the present measure of his light, and his prayers were answered in the reception of fuller light. Matt. 13:12.

9. *House-top;* the tops of the houses were flat, and pious people often resorted to them for meditation and prayer. *Sixth hour;* twelve o'clock; with many, one of the stated hours of prayer. Psa. 55:17; Dan. 6:10.

10. *Trance;* a state in which he became insensible to external objects, and absorbed in what was presented to his mind.

11. *Knit;* fastened together. *Let down to the earth;* from heaven, to signify that the offer is made to the apostle by God himself.

12. *All manner of four-footed beasts—and fowls of the air;* clean and unclean alike.

13. *Kill, and eat;* he rightly understands the words to mean, kill and eat any one of the animals contained in the collection, without distinction of clean and unclean.

14. *Common;* not set apart as pure. The reference is, of course, to the Jewish distinction of clean and unclean animals.

15. *Hath cleansed;* declared no longer unclean for food. Under this symbol of the abolition of the Jewish distinction of clean and unclean animals, is signified the breaking down of "the middle wall of partition" between Jews and Gentiles, and the admission of the latter to common privileges with Israelites.

16. *Thrice;* three times, in order to make a deeper impression on Peter's mind, and prepare him to preach the gospel to Jews and Gentiles alike.

19. *The Spirit;* the Holy Spirit.

20. *Doubting nothing;* not doubting the lawfulness of going to Cornelius, though he was a Gentile.

22. *Words;* words of instruction.

24. *Kinsmen;* relatives.

25. *Worshipped;* prostrated himself before him.

26. *A man;* only a man

28 And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation;[a] but God hath showed me that I should not call any man common or unclean.[b]

29 Therefore came I *unto you* without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?

30 And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and behold, a man stood before me in bright clothing,[c]

31 And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.[d]

32 Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of *one* Simon a tanner by the seaside: who, when he cometh, shall speak unto thee.

33 Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.[e]

34 ¶ Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons:[f]

35 But in every nation he that feareth him, and worketh righteousness, is accepted with him.[g]

36 The word which *God* sent unto the children of Israel, preaching peace by Jesus Christ:[h] he is Lord of all:[i]

37 That word, *I say*, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached;

38 How God anointed Jesus of Nazareth with the Holy Ghost and with power:[j] who went about doing good,[k] and healing all that were oppressed of the devil;[l] for God was with him.[m]

39 And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem;[n] whom they slew and hanged on a tree: A. D. 41.

40 Him God raised up the third day,[o] and showed him openly;

41 Not to all the people,[p] but unto witnesses chosen before of God,[q] *even* to us, who did eat and drink with him after he rose from the dead.

42 And he commanded us to preach unto the people,[r] and to testify that it is he which was ordained of God *to be* the Judge of quick and dead.[s]

43 To him give all the prophets witness,[t] that through his name whosoever believeth in him shall receive remission of sins.[u]

44 ¶ While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.[v]

45 And they of the circumcision which believed were astonished, as many as came with Peter,[w] because that on the Gentiles also was poured out the gift of the Holy Ghost.

46 For they heard them speak with tongues,[x] and magnify God. Then answered Peter,

47 Can any man forbid water, that these should not be baptized,[y] which have received the Holy Ghost as well as we?

48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

CHAPTER XI.

1 Peter, being accused for going in to the Gentiles, 5 maketh his defence, 18 which is accepted. 19 The gospel being spread into Phenice, and Cyprus, and Antioch, Barnabas is sent to confirm them. 26 The disciples there are first called Christians. 27 They send relief to the brethren in Judea in time of famine.

AND the apostles and brethren that were in Judea heard that the Gentiles had also received the word of God.

2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,[z]

a John 4:9. b ch. 15:8, 9; Eph. 3:6. c Matt. 28:3; ch. 1:10. d Dan. 10:12; ver. 4, etc.; Heb. 6:10. e Deut. 5:27. f Deut. 10:17; 2 Chr. 19:7; Job 34:19; Rom. 2:11; Gal. 2:6; 1 Pet. 1:17. g Rom. 2:13, 27; 3:22, 29; 10:12, 13; Eph. 2:13–18. h Isa. 57:19; Col. 1:20. i Psa. 24:7–10; Matt. 28:18; Rom. 14:9; 1 Cor. 15:27; Eph. 1:20–22; 1 Pet. 3:22; Rev. 17:14.

j Luke 4:18; Heb. 1:9. k Matt. 12:15. l 1 John 3:8. m John 3:2. n Luke 24:48; ch. 2:32. o Matt. 28:1, 2. p John 14:22; 20, 21. q John 15.16. r Matt. 28:19, 20. s John 5:22, 27; ch. 17:31; 2 Cor. 5:10; 1 Pet. 4:5. t Luke 24:27, 44; John 5:39. u John 3:14–17; Rom. 10:11. v ch. 4:31. w ver. 23. x ch. 2:4. y ch. 8:12. z ch. 10:23, 28; Gal. 2:12.

28. *Unlawful;* viewed by the Jews as improper. *God hath showed me;* in the vision which he had seen.

29. *Gainsaying;* making objection.

34. *No respecter of persons;* he accepts and blesses all pious persons, whatever their nation or condition.

36. *The word;* the gospel or way of salvation through Jesus Christ.

37. *That word—ye know;* they had some general knowledge of the life and works of Christ.

38. *Anointed Jesus;* set him apart, and furnished him to be the Saviour of men.

39. *A tree;* the cross.

42. *Quick;* the living.

44. *Fell on all them;* endowed them with miraculous powers, and enabled them to speak in languages which they had never learned. Matt. 3:11; chap. 2:2–4.

45. *They of the circumcision;* the brethren that accompanied him from Joppa, verse 23.

48. *In the name of the Lord;* in public acknowledgment of their receiving him as their Saviour, and becoming his disciples.

INSTRUCTIONS.

4. A beneficent disposition is greatly increased by the habit of daily prayer. Both united, and springing from love to God and to men, form an offering which, through grace, is peculiarly acceptable to God.

9. When God is about to call his people to the discharge of special duties, he often in a special manner prepares them; and though at the time they may not see the reasons, or understand the meaning of his dealings, the subsequent dispensations of his providence may clearly reveal them.

26. As Peter was only man, he would not receive any homage or respect, except what was proper for other men. Those who claim more, on account, as they say, of being his successors, manifest a spirit totally different from his.

33. When people are assembled with a real desire to hear from ministers of the gospel all which God has commanded them to preach, it is an evidence that he is about abundantly to bless them. While the minister is preaching, the Holy Ghost often so influences their minds as to lead them to glorify God.

CHAPTER XI.

1. *The Gentiles;* those to whom Peter preached at the house of Cornelius.

2. *They—of the circumcision;* the believing Jews. *Contended with him;* found fault with him for associating with, and preaching the gospel to Gentiles, called, in ver. 3, the uncircumcised. They had not yet apprehended the great truth communicated to Peter in the vision at Joppa, that the gospel of Christ knows no distinction between Jews and Gentiles.

A. D. 41. 3 Saying, Thou wentest in to men uncircumcised, and didst eat with them.

4 But Peter rehearsed *the matter* from the beginning, and expounded *it* by order unto them, saying,

5 I was in the city of Joppa praying:[a] and in a trance I saw a vision, A certain vessel descending, as it had been a great sheet, let down from heaven by four corners; and it came even to me:

6 Upon the which when I had fastened mine eyes, I considered, and saw four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

7 And I heard a voice saying unto me, Arise, Peter; slay and eat.

8 But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.

9 But the voice answered me again from heaven, What God hath cleansed, *that* call not thou common.

10 And this was done three times: and all were drawn up again into heaven.

11 And behold, immediately there were three men already come unto the house where I was, sent from Cesarea unto me.

12 And the Spirit bade me go with them,[b] nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house:

13 And he showed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter;

14 Who shall tell thee words, whereby thou and all thy house shall be saved.[c]

15 And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.[d]

16 Then remembered I the word of the Lord, how that he said, John indeed baptized with water;[e] but ye shall be baptized with the Holy Ghost.[f]

17 Forasmuch then as God gave them the like gift as *he did* unto us,[g] who believed on the Lord Jesus Christ, what was I, that I could withstand God?[h]

18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.[i]

19 ¶ Now they which were scattered abroad upon the persecution that arose about Stephen,[j] travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.[k]

20 And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians,[l] preaching the Lord Jesus.

21 And the hand of the Lord was with them:[m] and a great number believed, and turned unto the Lord.[n]

22 ¶ Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas,[o] that he should go as far as Antioch.

23 Who, when he came, and had seen the grace of God, was glad,[p] and exhorted them all,[q] that with purpose of heart they would cleave unto the Lord.[r]

24 For he was a good man, and full of the Holy Ghost and of faith:[s] and much people was added unto the Lord.[t]

25 Then departed Barnabas to Tarsus,[u] for to seek Saul:

26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with* the church, and taught much people.[v] And the disciples were called Christians first in Antioch.

27 ¶ And in these days came prophets from Jerusalem unto Antioch.[w]

28 And there stood up one of them named Agabus,[x] and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cesar.

29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea:[y]

30 Which also they did, and sent it to the elders by the hands of Barnabas and Saul.[z]

a Ch. 10:9, etc. b John 16:13. c Psa. 19:7-11; John 6:63, 68. d ch. 2:4. e Matt. 3:11; John 1:26, 33; ch. 1:5. f Isa. 44:3; Joel 2:28. g ch. 15:8, 9. h Rom. 9:21-26. i Rom. 10:12, 13; 15:9, 16. j ch. 8:1. k Matt. 10:6. l ch. 6:1; 9:29. m Luke 1:66. n ch. 15:19; 1 Thess. 1:9. o ch. 9:27.

p 3 John 4. q ch. 13:43; 14:22. r Psa. 17:3; Prov. 23:15, 26; 2 Cor. 1:17. s ch. 6:5. t ver. 21. u ch. 9:27, 30. * Or, *in.* v Matt. 28:19. w ch. 2:17; 13:1; Eph. 4:11. x ch. 21:10. y Rom. 15:26; 1 Cor. 16:1; 2 Cor. 9:1, 2. z ch. 12:25.

12. *Six brethren;* the believing Jews who went with Peter from Cesarea to Joppa. Chap. 10:23, 45.

14. *All thy house;* all his family.

16. *The Lord;* the Lord Jesus, chap. 1:5.

17. *Withstand God;* resist the clear indications of his will.

18. *They held their peace;* being convinced that Peter did right. *Repentance unto life;* that which, through the grace of God, secures eternal life.

19. *Phenice;* or Phœnicia, a province on the coast north of Palestine, the chief cities of which were Tyre and Sidon. *Cyprus;* an island in the north-east part of the Mediterranean sea. *Antioch;* a city of Syria, about three hundred miles north of Jerusalem, on the river Orontes, not far from the Mediterranean.

20. *Cyrene;* a province and city in the north part of Africa. *Grecians;* Jews speaking the Greek language. But another reading of the original is *Greeks;* that is, Gentile Greeks. This latter is to be preferred.

21. *The hand of the Lord;* he accompanied their preaching with divine power.

22. *Sent forth Barnabas;* for the purpose of assisting the brethren in preaching the gospel.

23. *The grace of God;* the great success God had given the preaching of the gospel in the conversion of sinners. *With purpose of heart;* that with a steady, heartfelt purpose they would continue to obey Christ.

25. *Tarsus;* Paul's native city. Chap. 9:11.

26. *Assembled themselves;* for public worship. *With the church;* the disciples of Christ.

27. *Prophets;* a class of inspired teachers in the primitive church. 1 Cor. 12:28; 14; Ephes. 4:11, 12. They unfolded the doctrines of the gospel under the illumination of the Holy Ghost, and sometimes foretold future events. Compare chap. 21:10, 11.

28. *Signified by the Spirit;* made known, under the influence of the Holy Spirit. *Dearth;* famine. *Claudius Cesar;* he was the fifth Roman emperor, and reigned from A. D. 41 to 54. This famine took place as predicted, and is particularly noticed by Josephus, the Jewish historian. Antiq., chap. 2, sec. 5.

30. *Elders;* leading men in the churches.

INSTRUCTIONS.

2. The church at Jerusalem claimed and exercised the right of private judgment in matters of religion. They

CHAPTER XII.

1 King Herod persecuteth the Christians, killeth James, and imprisoneth Peter; whom an angel delivereth upon the prayers of the church. 20 In his pride taking to himself the honor due to God, he is stricken by an angel, and dieth miserably. 24 After his death, the word of God prospereth.

NOW about that time, Herod the king stretched forth *his* hands* to vex certain of the church.

2 And he killed James the brother of John with the sword.[a]

3 And because he saw it pleased the Jews,[b] he proceeded further to take Peter also.[c] Then were the days of unleavened bread.[d]

4 And when he had apprehended him, he put *him* in prison, and delivered *him* to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people.

5 Peter therefore was kept in prison: but prayer was made without ceasing† of the church unto God for him.

6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.

7 And behold, the angel of the Lord came upon *him*, and a light shined in the prison:[e] and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from *his* hands.[f]

8 And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And A. D. 44. he saith unto him, Cast thy garment about thee, and follow me.

9 And he went out, and followed him; and wist not that it was true which was done by the angel;[g] but thought he saw a vision.[h]

10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.

11 And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel,[i] and hath delivered me out of the hand of Herod, and *from* all the expectation of the people of the Jews.[j]

12 And when he had considered *the thing*, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.[k]

13 And as Peter knocked at the door of the gate, a damsel came to hearken,‡ named Rhoda.

14 And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.

15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel.[l]

* Or, *began.* a Matt. 4:21; 20:23 b ch. 24:27. c John 21:18. d Exod. 12:14, 15. † Or, *instant and earnest prayer was made;* 2 Cor. 1:11; Eph 6:18, 19; 1 Thess. 5:17; Jas. 5:16. e Psa. 37:32, 33; ch. 5:19. f ch. 16:26.

g Psa. 126:1. h ch. 10:3, 17. i 2 Chr. 16:9; Psa. 34:7; Dan. 3:28; 6:22; Heb. 1:14. j Psa. 33:18, 19; 97:10; 2 Cor. 1:10; 2 Pet. 2:9. k ver. 5. ‡ Or, *to ask who was there.* l Matt. 18:10.

had no idea of being satisfied with the conduct of Peter, unless he would give them good reasons for it; and he had no idea that they ought to be satisfied in any other way. He therefore candidly and fully stated the reasons which had satisfied his own mind, and these, through the divine blessing, satisfied theirs. Hence, it is evident that he did not claim, and that they did not believe him to be pope, or to possess those prerogatives which have been assumed by his pretended successors.

18. Though it is the duty of men to repent, that they may receive forgiveness of sins, yet all are so wicked that none will repent unless led to do it by the Holy Spirit. In this sense repentance, when exercised, is the gift of God.

21. When the Lord accompanies the preaching of the gospel with his divine power, multitudes will believe it and turn from their sins. Hence, his presence and power should always be sought by preachers and all who desire the success of the gospel.

24. Though it is the power of God which makes the gospel the means of salvation, yet goodness, faith, and fidelity are no less needful in ministers, than if they were to be the sole cause of their success.

29. An experimental reception of the gospel produces a benevolent disposition, a desire to do good to all, especially to the friends of Christ. The proper measure of contributions and efforts is the ability which God gives.

CHAPTER XII.

1. *Herod;* Herod Agrippa, grandson of Herod the Great, mentioned in Matt. 2:1. *Vex;* trouble, persecute.

2. *James;* one of the sons of Zebedee, Matt. 4:21, called James the greater, or senior, to distinguish him from James the less, or younger, who was the son of Alpheus. See introduction to the epistle of James. Matt. 10:3; Mark 15:40.

3. *The days of unleavened bread;* the passover. Exod. 12:12–17; Luke 22:1.

4. *Four quaternions;* four companies of four soldiers each; making, in all, sixteen. One company guarded him three hours, and was then relieved by another. *Easter;* the passover. Easter is supposed to have been originally the name of a heathen feast, which occurred in the month of April. It was afterwards applied to the Jewish feast of the passover, which occurred about the same time. Tyndal, in his translation of the Bible into English in 1526, used this word instead of passover, and our English translators in 1611 retained it in their version. But there was no Christian feast called Easter in the days of Peter. And the word Pascha which is here translated Easter, means passover, and should have been so translated. *Bring him forth;* for trial and condemnation.

6. *Would have brought him;* was about to bring him. *Same night;* the night before the day of his intended execution. *Between two soldiers, bound with two chains;* each wrist was chained, after the Roman manner, to the wrist of the adjacent soldier.

7. *His chains fell;* in a miraculous way.

8. *Gird thyself;* it was then customary to put a girdle around the body when about to walk. *Sandals;* these covered the soles of the feet, and were fastened by strings or straps. *Thy garment;* the mantle, or outer garment.

9. *Wist not;* knew not. *That it was true;* that it was a real event, as distinguished from a vision.

10. *Ward;* this word generally means a prison, but here it means the first and second guard, who seem to have been prevented in a supernatural way from seeing him. *Iron gate;* which led out of the prison to the city. *Of his own accord;* of itself, without human aid.

11. *Come to himself;* become conscious that what had happened was a reality and no vision.

12. *John—Mark;* the writer of "The Gospel according to Mark," and the companion of Paul and Barnabas. Ver. 25.

15. *Art mad;* deranged, or bereft of reason. *His angel;* his guardian angel, who they thought had attended him, and come in his form to make known something concerning him.

A. D. 44. 16 But Peter continued knocking: and when they had opened *the door*, and saw him, they were astonished.

17 But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison.[a] And he said, Go show these things unto James, and to the brethren. And he departed, and went into another place.

18 Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not, he examined the keepers, and commanded that *they* should be put to death. And he went down from Judea to Cesarea, and *there* abode.

20 ¶ And Herod was highly displeased* with them of Tyre and Sidon: but they came with one accord to him, and having made Blastus the king's chamberlain† their friend, desired peace; because their country was nourished by the king's *country*.[b]

21 And upon a set day, Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them.

22 And the people gave a shout, *saying*, *It is* the voice of a god, and not of a man.[c]

23 And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

24 ¶ But the word of God grew and multiplied.[d]

25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* ministry,‡ and took with them John, whose surname was Mark.

CHAPTER XIII.

1 Paul and Barnabas are chosen to go to the Gentiles. 7 Of Sergius Paulus, and Elymas the sorcerer. 14 Paul preacheth at Antioch, that Jesus is Christ. 42 The Gentiles believe; 45 but the Jews gainsay and blaspheme; 46 whereupon they turn to the Gentiles. 48 As many as were ordained to life believed.

NOW there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod§ the tetrarch, and Saul.

2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.[e]

3 And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away.

4 ¶ So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

5 And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to *their* minister.

6 And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name *was* Bar-jesus:

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[a] Psa. 66:16; ch 13:16. * Or, *bare a hostile mind, intending war.* † Gr. *that was over the king's bedchamber.* [b] Ezek. 27:17. [c] Jude 16. [d] Col. 1:6. ‡ Or, *charge;* ch. 11:29, 30. § Or. *Herod's foster-brother.* [e] Gal. 1:15; 1 Tim. 2:7.

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17. *Unto James;* not James the son of Zebedee, who had been slain. Ver. 2. He is the same James that is mentioned in chap. 15:13; 21:18; and is generally regarded to have been James the less, the son of Alpheus. In Galatians, Paul names among the apostles seen by him on his first visit to Jerusalem, "James the Lord's brother." Chap. 1:19. Afterwards he names, chap. 2:9, "James, Cephas, and John," as "pillars" of the church in Jerusalem. Whether one and the same person is mentioned in these two passages, is a question about which learned men are not agreed. See introduction to the epistle of James. *Went into another place;* to avoid the rage of Herod.

19. *The keepers;* those to whose care Peter had been committed. *Cesarea;* chap. 8:40.

20. *Tyre and Sidon;* two cities of Phœnicia, on the Mediterranean, north of Cesarea. *The king's chamberlain;* the officer who had the care of his bedchamber. *Was nourished;* supplied with grain and other provisions.

22. *Gave a shout;* flattered him with boisterous applause, as if he were more than human.

23. *Gave not God the glory;* he did not rebuke their impious flattery, but was glad to be called a god, and receive divine honors.

24. *Grew and multiplied;* the gospel was more successful, and the number of believers greatly increased.

25. *Barnabas and Saul returned from Jerusalem;* they returned to Antioch. *Their ministry;* the service for which they were sent. Chap. 11:30.

INSTRUCTIONS.

2. No degree of piety or usefulness can always save Christians from persecution, or from sudden and violent death. Yet the wicked, while they thus seek to destroy the people of God, are often made instrumental in delivering them from all trouble, and putting them into immediate possession of the joys of heaven.

5. In all seasons of trial the people of God have an unfailing support. To him they may apply, with full assurance that he deeply sympathizes in their trials, and in the best time and way will grant them all needed aid.

15. It is sometimes difficult for Christians to believe the answers of their own prayers, though God has said that he is more ready to give blessings to those who ask him, than earthly parents are to give food to their children. Yet when he actually gives them, they are so speedy and abundant, that his people are astonished, and tempted to ascribe his mercies to almost any thing, rather than his gracious interposition in answer to their prayers.

22. Noisy flattering applause of public speakers is adapted to injure them. It tends to feed their pride, lead them to forget their dependence on God, and prevent them from giving glory to him.

23. Jehovah is a jealous God. Those who claim or consent to receive honors due only to him, or to assume any of his prerogatives, he views with peculiar abhorrence. Yet Jesus Christ received divine honors, and pronounces those blessed who bestow them. In him the Father is well pleased, and he commands all the angels in heaven to worship him. Of course he must be God. John 1:1; Heb. 1:8; 1 John 5:20.

CHAPTER XIII.

1. *Cyrene;* chap. 11:20. *Herod;* not the Herod spoken of in the preceding chapter, but his uncle, Herod Antipas, who is mentioned in Luke 3:1, 19.

2. *Ministered to the Lord;* were engaged in divine worship. *Separate;* set apart. *The work;* the work of missionaries to the places afterwards mentioned.

3. *Laid their hands on them;* the mode of setting them apart to their work.

4. *Seleucia;* a seaport at the mouth of the river Orontes, about fifteen miles from Antioch.

5. *Salamis;* a city in the south-east part of Cyprus. *John to their minister;* John whose surname was Mark, as their assistant.

6. *Paphos;* a city on the west side of Cyprus. *Sorcerer;* a magician, or fortune-teller; one who pretended to foretell future events. *Bar-jesus;* meaning, son of a man named Jesus, or Joshua.

7 Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

8 But Elymas the sorcerer, (for so is his name by interpretation,) withstood them,[a] seeking to turn away the deputy from the faith.

9 Then Saul, who also *is called* Paul, filled with the Holy Ghost, set his eyes on him,

10 And said, O full of all subtlety and all mischief, *thou* child of the devil, *thou* enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

11 And now, behold, the hand of the Lord *is* upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

13 Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them,[b] returned to Jerusalem.

14 ¶ But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath-day,[c] and sat down.

15 And after the reading of the law and the prophets,[d] the rulers of the synagogue sent unto them, saying, *Ye* men *and* brethren, if ye have any word of exhortation for the people,[e] say on.

16 Then Paul stood up, and beckoning with *his* hand, said, Men of Israel, and ye that fear God, give audience.

17 The God of this people of Israel chose our fathers,[f] and exalted the people when they dwelt as strangers in the land of Egypt,[g] and with a high arm brought he them out of it.[h]

18 And about the time of forty years suffered he their manners* in the wilderness.[i]

19 And when he had destroyed seven nations in the land of Chanaan,[j] he divided their land A. D. 45. to them by lot.[k]

20 And after that, he gave *unto them* judges about the space of four hundred and fifty years, until Samuel the prophet.[l]

21 And afterward they desired a king:[m] and God gave unto them Saul the son of Cis,[n] a man of the tribe of Benjamin, by the space of forty years.

22 And when he had removed him,[o] he raised up unto them David to be their king;[p] to whom also he gave testimony, and said, I have found David the *son* of Jesse, a man after mine own heart,[q] which shall fulfil all my will.

23 Of this man's seed hath God, according to *his* promise,[r] raised unto Israel a Saviour, Jesus:[s]

24 When John had first preached, before his coming, the baptism of repentance to all the people of Israel.[t]

25 And as John fulfilled his course, he said, Whom think ye that I am? I am not *he*. But behold, there cometh one after me, whose shoes of *his* feet I am not worthy to loose.

26 Men *and* brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.[u]

27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled *them* in condemning *him*.[v]

28 And though they found no cause of death *in him*, yet desired they Pilate that he should be slain.

29 And when they had fulfilled all that was written of him, they took *him* down from the tree, and laid *him* in a sepulchre.

30 But God raised him from the dead:

31 And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.[w]

32 And we declare unto you glad tidings, how that the promise which was made unto the fathers,[x]

33 God hath fulfilled the same unto us their chil-

a 2 Tim. 3:8. b ch. 15:38. c ch. 18:4. d ver. 27. e Heb. 13:22. f Deut. 7:6, 7. g Psa. 105:23. h Exod. 13:14, 16. * Gr. etropophoresen, perhaps for etrophophoresen, *bore*, or *fed them, as a nurse beareth*, or *feedeth her child*; Deut. 1:31, according to the Seventy; and so Chrysostom. i Exod. 16:35. j Deut. 7:1. k Josh. 14:1, etc. l Judg. 2:16. m 1 Sam. 8:5. n 1 Sam. 10:1. o 1 Sam. 31:6. p 2 Sam. 5:3. q 1 Sam. 13:14. r Psa. 132:11. s Matt. 1:21. t Matt. 3:1–11. u Matt. 10:6. v Luke 24:20, 44. w ch. 1:3. x Rom. 4:13.

7. *Deputy;* that is, the proconsul; the title borne by those governors of provinces that were appointed by the Roman senate. *Prudent;* intelligent, wise, candid.

8. *Elymas;* apparently an Arabic word meaning wise or learned, that is, in the arts of sorcery. *Turn away the deputy;* prevent his embracing the gospel.

9. *Paul;* his Hebrew name was Saul. This is the first time he is called Paul; but after this, he is always called by this name.

10. *Child of the devil;* like him in temper and conduct. *Pervert;* misrepresent, and turn men away from the truth.

11. *The hand of the Lord;* he will visit thee in judgment.

12. *Doctrine of the Lord;* not merely the doctrine, but the divine power accompanying it. Compare Mark 1:27.

13. *Loosed;* set sail, departed. *Perga in Pamphylia;* Pamphylia was a province in the south part of Asia Minor, and Perga was its capital. *John departing from them;* an act which Paul strongly disapproved. Chap. 15:38.

14. *Antioch in Pisidia;* so called, to distinguish it from Antioch in Syria. Pisidia was a province north of Pamphylia, on the borders of which was Antioch.

15. *Law and the prophets;* portions of both which were read in the synagogue on the Sabbath.

16. *Give audience;* hearken.

17. *A high arm;* with great power, and in a wonderful manner.

18. *Suffered he their manners;* bore with their provocations and sustained their lives; or according to another reading, bore or fed them as a nurse a child, as it is in the margin.

19. *Seven nations;* Josh. 3:10; 11:8.

21. *Cis;* in Greek, is the same as Kish in Hebrew. 1 Sam. 9:1; 10:1.

22. *Gave testimony;* 1 Sam. 13:14; 16:1–12; Psa. 89:20.

25. *His course;* course of service, his ministry. *Not he;* not the Messiah. John 1:20; Matt. 3:11.

26. *The word of this salvation;* the offer of salvation through faith in Jesus Christ.

27. *Because they knew him not;* did not know him to be the Messiah. *The voices of the prophets;* they did not understand the true meaning of the prophecies. *They have fulfilled them;* by crucifying Christ, they did what the prophets had foretold.

28. *No cause of death;* no crime.

31. *Them which came up;* his apostles and others.

32. *The promise;* of the Messiah and his salvation.

33. *This day have I begotten thee;* the resurrection of Christ from the dead was the great public manifestation of him

A. D. 45. dren, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son; this day have I begotten thee.[a]

34 And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, I will give you the sure mercies* of David.

35 Wherefore he saith also in another *psalm*, Thou shalt not suffer thy Holy One to see corruption.[b]

36 For David, after he had served his own generation by the will of God,† fell on sleep, and was laid unto his fathers, and saw corruption:[c]

37 But he, whom God raised again, saw no corruption.[d]

38 ¶ Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveness of sins:[e]

39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.[f]

40 Beware therefore, lest that come upon you, which is spoken of in the prophets:

41 Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.[g]

42 And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.‡

43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas; who, speaking to them, persuaded them to continue in the grace of God.[h]

44 ¶ And the next sabbath-day came almost the whole city together to hear the word of God.

45 But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.[i]

46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you:[j] but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.[k]

47 For so hath the Lord commanded us, *saying*, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.[l]

48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.[m]

49 And the word of the Lord was published throughout all the region.

50 But the Jews stirred up the devout and honorable women, and the chief men of the city, and raised persecution against Paul and Barnabas,[n] and expelled them out of their coasts.

51 But they shook off the dust of their feet against them,[o] and came unto Iconium.

52 And the disciples were filled with joy, and with the Holy Ghost.[p]

CHAPTER XIV.

1 Paul and Barnabas are persecuted from Iconium. 8 At Lystra Paul healeth a cripple, whereupon they are reputed as gods. 19 Paul is stoned. 21 They pass through divers churches, confirming the disciples in faith and patience. 26 Returning to Antioch, they report what God had done with them.

AND it came to pass in Iconium, that they went both together into the synagogue of the Jews,

a Psa. 2:7. * Gr. ta osia, *holy*, or *just things;* which word the Seventy, both in the place of Isa. 55:3, and in many others, use for that which is in the Hebrew, *mercies.* b Psa. 16:10. † Or, *after he had in his own age served the will of God.* c 1 Kings 2:10. d ch. 2:24. e Dan. 9:24; Luke 24:47; 1 John 2:12. f Isa. 53:11; Hab. 2:4; Rom. 3:28; 8:3. g Isa. 29:14; Hab. 1:5. ‡ Or, *in the week between*, or *in the sabbath between.* h ch. 14:22; Heb. 6:11, 12; 12:15. i ch. 18:6. j Matt. 10:6; Luke 24:47; Rom. 1:16. k Deut. 32:21; Matt. 21:43; Rom. 10:19. l Isa. 49:6. m ch. 2:47; Rom. 8:30. n 2 Tim. 3:11. o Mark 6:11; Luke 9:5; ch. 18:6. p Matt. 5:12; 1 Thess. 1:6.

as the Son of God; the act by which he was "declared to be the Son of God with power." Rom. 1:4.

34. *The sure mercies of David;* the sure mercies promised to David, Isa. 55:3; namely, that God would never remove his mercy from him, but that his throne should be established for ever. 2 Sam. 7:12–17. This promise is fulfilled in the resurrection of Jesus Christ the Son of David, and his exaltation to universal dominion.

35. *Another psalm;* Psa. 16:10.

39 *Could not be justified;* Rom. 3:20; Heb. 9:8–28.

40. *Spoken of;* Hab. 1:5. The apostle follows the Greek version of the Seventy, which agrees for substance with the Hebrew.

41. *A work;* a work of desolating judgment; namely, the overthrow of the land by foreign enemies.

43. *Religious proselytes;* Gentiles who had embraced the Jewish religion. *In the grace of God;* in the profession and practice of the gospel.

46. *Necessary;* in order to obey the command and fulfil the appointment of God. Luke 24:47. *Judge yourselves unworthy;* show yourselves unfit longer to receive even the offer of salvation. *We turn to the Gentiles;* we devote ourselves to the work of preaching the gospel to the heathen.

47. *Saying;* Isa. 49:6. *Be for salvation;* be a Saviour. *Unto the ends of the earth;* to all people.

48. *Ordained to eternal life;* Rom. 8:28–30; 2 Thess. 2:13; 1 Pet. 1:2.

50. *Devout;* devout in the observance of the Jewish law.

51. *Shook off the dust;* in token of abhorrence of their wickedness. Mark 6:11. *Iconium;* a city of Lycaonia, a province north-east of Pisidia.

INSTRUCTIONS.

2. True ministers of Christ are prepared for, and called to their work by the Holy Ghost. This, however, does not supersede the necessity, or lessen the propriety, in order to their greatest usefulness, of their being set apart with prayer and the laying on of hands.

8. Teachers of falsehood and pretenders to superior power are always afraid of the faithful preaching of the gospel. So far as it is embraced and followed, their influence will be gone; they therefore misrepresent and oppose it, slander those who preach it, and in various ways seek to prevent men from receiving it.

16. A correct and extensive knowledge of history, especially the history of the church, is of great importance to ministers of the gospel. To show what God has done in his providence, as well as what he has said in his word, is a means of communicating to men a knowledge of his character and will, and presenting the motives to love and obey him.

27. Men who do not understand the meaning of the Bible, and who malignantly persecute those who obey it, may nevertheless, in their opposition, be fulfilling its predictions, and thus adding to the evidences of its divine origin, and of the truth of its declarations.

39. By believing in Christ, men may be accepted and treated as righteous; but they are so wicked, that none will believe, unless God by his Spirit lead them to do it.

48. When any believe in Christ, it shows that they were from the beginning "chosen to salvation, through sanctification of the Spirit and belief of the truth;" the glory

and so spake, that a great multitude both of the Jews and also of the Greeks believed.

2 But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.

3 Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.[a]

4 But the multitude of the city was divided: and part held with the Jews, and part with the apostles.[b]

5 And when there was an assault made both of the Gentiles, and also of the Jews, with their rulers, to use *them* despitefully, and to stone them,

6 They were aware of *it*, and fled unto Lystra and Derbe,[c] cities of Lycaonia, and unto the region that lieth round about:

7 And there they preached the gospel.

8 ¶ And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb,[d] who never had walked:

9 The same heard Paul speak: who steadfastly beholding him, and perceiving that he had faith to be healed,[e]

10 Said with a loud voice, Stand upright on thy feet. And he leaped and walked.[f]

11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.[g]

12 And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

13 Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.[h]

14 *Which* when the apostles, Barnabas and Paul, heard *of*, they rent their clothes,[i] and ran in among the people, crying out,

15 And saying, Sirs, why do ye these things? We also are men of like passions with you,[j] and preach unto you that ye should turn from these vanities[k] unto the living God,[l] which made heaven, and earth, and the sea, and all things that are therein:[m]

16 Who in times past suffered all nations to walk in their own ways.[n]

17 Nevertheless he left not himself without witness,[o] in that he did good, and gave us rain from heaven,[p] and fruitful seasons, filling our hearts with food and gladness.

18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

19 ¶ And there came thither *certain* Jews from Antioch and Iconium, who persuaded the people, and having stoned Paul,[q] drew *him* out of the city, supposing he had been dead.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

21 And when they had preached the gospel to that city, and had taught many,[r] they returned again to Lystra, and *to* Iconium, and Antioch,

22 Confirming the souls of the disciples, *and* exhorting them to continue in the faith,[r] and that we must through much tribulation enter into the kingdom of God.[s]

23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

24 And after they had passed throughout Pisidia, they came to Pamphylia.

25 And when they had preached the word in Perga, they went down into Attalia:

26 And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled.[t]

27 And when they were come, and had gathered the church together, they rehearsed all that God had done with them,[u] and how he had opened the door of faith unto the Gentiles.[v]

28 And there they abode long time with the disciples.

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a Mark 16:20; Heb. 2:4. b ch. 28:24. c Matt. 10:23. d ch. 3:2. e Matt. 9:28, 29. f Isa. 35:6. g ch. 28:6. h Dan. 2:46. i Matt. 26:65. j ch. 10:26; Jas. 5:17; Rev. 19:10. k 1 Sam. 12:21; 1 Kings 16:13; Jer. 14:22; Jonah 2:8; 1 Cor. 8:4. l 1 Thess. 1:9. m Gen. 1:1; Psa. 33:6; 146:6; Rev. 14:7.

n Psa. 81:12; ch. 17:30. o Rom. 1:20. p Job 5:10; Psa. 147:8; Matt. 5:45. q 2 Cor. 11:25. * Gr. *had made many disciples.* r ch. 13:43. s Rom. 8:17; 2 Tim. 3:12. t ch. 13:1, 3; 15:40. u ch. 15:4. v 1 Cor. 16:9; 2 Cor. 2:12; Rev. 3:8.

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therefore of every thing good in them, and of all the good done or enjoyed by them, belongs to God.

CHAPTER XIV.

3. *Gave testimony;* proved the truth of what they taught, by enabling them in his name to work miracles.

6. *Lystra and Derbe;* cities of Lycaonia, a province of Asia Minor.

9. *Faith to be healed;* confidence in the power of Christ, by means of Paul, to heal him.

11. *Speech of Lycaonia;* the language of that province.

12. *Jupiter;* considered by the Greeks and Romans as the greatest of their gods. *Mercurius;* regarded as the god of eloquence.

13. *Before their city;* in front of their city was a temple dedicated to Jupiter. *Garlands;* wreaths of flowers, with which they decorated the victims to be offered in sacrifice.

14. *Rent their clothes;* in token of their abhorrence of such sacrifices.

15. *Men of like passions;* frail, sinful, dying men. *These vanities;* the worship of false and imaginary gods.

16. *All nations;* the gentile world. *Their own ways;* ways of idolatry and wickedness, without a written revelation.

17. *Witness;* evidences of his existence, power, and goodness.

19. *Persuaded the people;* persuaded them that Paul and Barnabas were bad men, and deceivers.

22. *Confirming the souls;* instructing and establishing them in the faith and practice of the gospel.

23. *Ordained them elders;* set apart persons to take the care, oversight, and instruction of the churches.

24. *Pamphylia;* on their way back towards Antioch in Syria, from which they went. Chap. 13:1.

25. *Attalia;* a seaport in Pamphylia from which they could sail to Antioch.

26. *The work—fulfilled;* the missionary work to which they had been appointed, chap. 13:2, 3.

27. *The church;* the disciples at Antioch. *Opened the door of faith unto the Gentiles;* prepared the way to preach to them the gospel, and led them to embrace it.

INSTRUCTIONS.

1. In preaching, the manner, as well as the matter, is important; and it should be the earnest desire, the fervent

A. D. 51.

CHAPTER XV.

1 Great dissension ariseth touching circumcision. 6 The apostles consult about it, 22 and send their determination by letters to the churches. 36 Paul and Barnabas, thinking to visit the brethren together, fall at strife, and depart asunder.

AND certain men which came down from Judea taught the brethren,[a] *and said,* Except ye be circumcised after the manner of Moses,[b] ye cannot be saved.

2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.[c]

3 And being brought on their way by the church,[d] they passed through Phenice and Samaria, declaring the conversion of the Gentiles:[e] and they caused great joy unto all the brethren.[f]

4 And when they were come to Jerusalem, they were received of the church, and *of* the apostles and elders, and they declared all things that God had done with them.[g]

5 But there rose up certain* of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command *them* to keep the law of Moses.[h]

6 ¶ And the apostles and elders came together for to consider of this matter.[i]

7 And when there had been much disputing, Peter rose up, and said unto them, Men *and* brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.[j]

8 And God, which knoweth the hearts,[k] bare them witness, giving them the Holy Ghost, even as *he did* unto us;

9 And put no difference between us and them, purifying their hearts by faith.[l]

10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples,[m] which neither our fathers nor we were able to bear?

11 But we believe that through the grace of the Lord Jesus Christ we shall be saved,[n] even as they.

12 ¶ Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.[o]

13 ¶ And after they had held their peace, James answered, saying, Men *and* brethren, hearken unto me.

14 Simeon hath declared how God at the first did visit the Gentiles,[p] to take out of them a people for his name.

15 And to this agree the words of the prophets; as it is written,

16 After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.[q]

18 Known unto God are all his works from the beginning of the world.[r]

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a Gal. 2:12. b Lev. 12:3; John 7:22. c Gal. 2:1. d Rom. 15:24; 1 Cor. 16:6, 11; 3 John 6. e ch. 14:27. f Luke 15:7, 10. g ch. 21:19. * Or, *rose up,* said they, *certain,* etc. h ver. 1. i Matt. 18:20. j Matt. 16:18, 19; ch. 10:20.

k ch. 1:24. l Heb. 9:13, 14; 1 Pet. 1:22. m Gal. 5:1. n Rom. 3:24; Eph 2:8; Titus 3:4, 5. o ch. 14:27. p Luke 2:31, 32. q Amos 9:11, 12. r Num. 23:19; Isa. 46:10.

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prayer, and the diligent effort of every minister of the gospel, so to speak that multitudes of all classes shall, through the grace of God, be led to believe.

4. When great numbers embrace the gospel, those who continue to reject it are often filled with wrath against those who preach it. The community is divided. A part join the friends, and a part the enemies of Christ, and great commotions follow. These results wicked men attribute to the gospel; but they spring from opposition to it, and the opposers, not the faithful preachers of the gospel, are responsible for the evils thus occasioned.

15. Faithful ministers of the gospel will be careful to let none think of them as any thing more than men, of like infirmities with other men; and if they are instrumental of good, they will inculcate upon all that the glory belongs wholly to God.

23. Churches need officers to take the oversight of them, to instruct them, and labor for their spiritual good; and it is proper that they should be set apart to this work, that the influences of the Holy Spirit should be sought for them, and they be particularly commended to his gracious guidance and care.

27. Correct accounts of the manner in which God has delivered his people from trials, and crowned their labors with his blessing, are very useful. They lead Christians to put greater confidence in him, to pray more earnestly for spiritual blessings, and with increased fidelity use the means which are needful to obtain them.

CHAPTER XV.

1. *Certain men;* Jews who had become Christians. *The brethren;* the Christians at Antioch. *The manner of Moses;* as taught by him.

5. *The Pharisees;* though converted to Christianity, they still retained their attachment to many rites and ceremonies of the Jewish dispensation.

7. *By my mouth should hear the word of the gospel;* Peter was the first who preached the gospel to the Gentiles, and thus opened the way for their admission into the Christian church. Acts 10:34–48.

8. *Bare them witness;* testified to their acceptance.

9. *By faith;* by believing in Christ.

10. *Tempt ye God;* by acting against the manifestations of his will. *A yoke;* the burdensome rites and ceremonies of the Jewish religion.

11. *Even as they;* Jews as well as Gentiles must be saved, not by works, or the observance of rites and ceremonies, but through grace, by faith in Jesus Christ.

13. *James;* see note to chap. 12:17.

14. *Simeon;* the Hebrew mode of spelling Simon, meaning Simon Peter. Ver. 7.

15. *The prophets;* they had foretold that the gospel should be preached to the Gentiles as well as Jews. Isa. 2:2–4; 49:6; Amos 9:11, 12.

16. *I—will build again the tabernacle of David;* here representing David's royal family, which, after the Babylonish captivity, fell into obscurity. It was rebuilt in the person of Christ, the son of David according to the flesh, and the true heir to David's throne. Luke 1:32, 33. The apostle in this quotation follows the Greek translation of the Seventy.

17. *Upon whom my name is called;* who are called Jehovah's people.

18. *Known unto God are all his works from the beginning of the world;* as much as to say, The calling of the Gentiles into the church is in accordance with God's purpose from the beginning. Why then throw hinderances in their way?

19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:[a]

20 But that we write unto them, that they abstain from pollutions of idols,[b] and *from* fornication,[c] and *from* things strangled, and *from* blood.[d]

21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath-day.[e]

22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch, with Paul and Barnabas; *namely,* Judas surnamed Barsabas,[f] and Silas, chief men among the brethren:

23 And they wrote *letters* by them after this manner: The apostles and elders and brethren *send* greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia.

24 Forasmuch as we have heard, that certain which went out from us have troubled you with words,[g] subverting your souls, saying, *Ye must* be circumcised, and keep the law;[h] to whom we gave no *such* commandment:[i]

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you, with our beloved Barnabas and Paul:

26 Men that have hazarded their lives for the name of our Lord Jesus Christ.[j]

27 We have sent therefore Judas and Silas, who shall also tell *you* the same things by mouth.[*]

28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;[k]

29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication:[l] from which if ye keep yourselves,[m] ye shall do well. Fare ye well. A. D. 52.

30 So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle:

31 *Which* when they had read, they rejoiced for the consolation.[†]

32 And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed *them.*[n]

33 And after they had tarried *there* a space, they were let go in peace from the brethren unto the apostles.[o]

34 Notwithstanding, it pleased Silas to abide there still.

35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

36 ¶ And some days after, Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord,[p] *and see* how they do.

37 And Barnabas determined to take with them John, whose surname was Mark.[q]

38 But Paul thought not good to take him with them, who departed from them from Pamphylia,[r] and went not with them to the work.

39 And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;

40 And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.[s]

41 And he went through Syria and Cilicia, confirming the churches.[t]

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a 1 Thess. 1:9. b Exod. 20:4, 5; 1 Cor. 8:1, etc.; 10:28; Rev. 2:14, 20; 9:20. c 1 Cor. 6:9, 18; Col. 3:5; 1 Thess. 4:3. d Lev. 17:14; Deut. 12:16, 23. e ch. 13:15, 27. f ch. 1:23. g ver. 1; Gal. 5:12. h Gal. 5:4. i Gal. 2:4. j ch. 13:50; 14:19. * Gr. *word.* k Rev. 2:24. l ver. 20. m 2 Cor. 11:9; Jas. 1:27; 1 John 5:21; Jude 20, 21. † Or, *exhortation.* n ch. 14:22. o 1 Cor. 16:11; 2 John 10. p ch. 13:4, etc. q ch 12:12, 25; Col. 4:10. r ch. 13:13. s ch. 14:26; 20:32. t ch. 16:5.

19. *Sentence;* opinion, or judgment. *That we trouble not them;* by imposing upon them Jewish ceremonies.

20. *Pollutions of idols;* from using meats offered in sacrifice to idols, or in any way conniving at idolatry. *Fornication;* a sin which was exceedingly common among the Gentiles, and against which they needed a special warning. *Things strangled;* animals killed by strangling without the shedding of their blood. The eating of blood was forbidden by the ancient law. Gen. 9:4–6; Lev. 17:10–14. From the reading of the law in the synagogue on the Sabbath, ver. 21, this was known to the Jews; and should Christians use blood, it would unnecessarily prejudice the Jews against the gospel.

24. *Troubled you with words, subverting your souls;* compare the manner in which Paul speaks of these men in Gal. 2:4. They had subverted their souls by inculcating error, and turning them from the truth. *The law;* the ritual law of Moses.

28. *Seemed good to the Holy Ghost;* the apostles, elders, and brethren, in their consultations on this subject, were under the influence of the Holy Spirit, and by him were led to a right result.

31. *They rejoiced for the consolation;* which the letter contained.

32. *Prophets;* chap. 11:27.

36. *Every city;* in which they had preached in their missionary tour. Chap. 13, 14.

37. *John—Mark;* his mother was a sister of Barnabas. Col. 4:10.

38. *Who departed;* chap. 13:13.

39. *Cyprus;* the native place of Barnabas. Chap. 4:36.

41. *Confirming the churches;* strengthening and establishing them in the faith and practice of the gospel.

INSTRUCTIONS.

5. The errors of men are not all at once removed by their conversion; they need further instruction, observation, and experience, as well as the continued teaching of the Holy Spirit. But if they are really born of God, and use proper means, he will enlighten them; and as they see their errors they will renounce them, and become more and more conformed in faith and practice to his revealed will.

15. The better Christians understand and obey the Bible, the more clearly they will see that they should receive and love one another as brethren, even as Christ receives and loves them.

19. In the primitive church, Peter had no preëminence above James and the other apostles. He alone did not send out a letter to the brethren in Antioch, nor did James, or any, or all the apostles do it. They consulted with the elders and brethren, and sent out the epistle in the name of all united. This course seemed good not only to them, but also to the Holy Ghost. Ver. 28.

31. A right understanding of the will of God and a disposition to follow it, give great joy to his people. It is a powerful means of extending his kingdom, increasing the number of his subjects, and hastening the time when all shall know him from the least to the greatest.

39. Contentions among ministers and Christians, while they often show their weakness and wickedness, and are exceedingly injurious to the cause of Christ, are sometimes manifestly overruled to the furtherance of the gospel, and the wider and more rapid extension of his kingdom.

A. D. 53.

CHAPTER XVI.

1 Paul having circumcised Timothy, 7 and being called by the Spirit from one country to another, 14 converteth Lydia, 16 casteth out a spirit of divination. 19 For which cause he and Silas are whipped and imprisoned. 26 The prison doors are opened. 31 The jailer is converted, 37 and they are delivered.

THEN came he to Derbe and Lystra:[a] and behold, a certain disciple was there, named Timotheus,[b] the son of a certain woman which was a Jewess,[c] and believed; but his father *was* a Greek:

2 Which was well reported of by the brethren that were at Lystra and Iconium.[d]

3 Him would Paul have to go forth with him; and took and circumcised him[e] because of the Jews which were in those quarters:[f] for they knew all that his father was a Greek.

4 And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.[g]

5 And so were the churches established in the faith,[h] and increased in number daily.

6 Now when they had gone throughout Phrygia and the region of Galatia,[i] and were forbidden of the Holy Ghost to preach the word in Asia,[j]

7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

8 And they passing by Mysia, came down to Troas.[k]

9 And a vision appeared to Paul in the night: There stood a man of Macedonia,[l] and prayed him, saying, Come over into Macedonia, and help us.

10 And after he had seen the vision, immediately we endeavored to go into Macedonia,[m] assuredly gathering that the Lord had called us for to preach the gospel unto them.

11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next *day* to Neapolis;

12 And from thence to Philippi,[n] which is the chief* city of that part of Macedonia, *and* a colony: and we were in that city abiding certain days.

13 And on the sabbath† we went out of the city by a river-side, where prayer was wont to be made;[o] and we sat down, and spake unto the women which resorted *thither.*

14 ¶ And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard *us:* whose heart the Lord opened,[p] that she attended unto the things which were spoken of Paul.

15 And when she was baptized, and her household, she besought *us,* saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there.*[q] And she constrained us.

16 ¶ And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination‡ met us,[r] which brought her masters much gain by soothsaying:[s]

17 The same followed Paul and us, and cried, saying, These men are the servants of the most high God,[t] which show unto us the way of salvation.[u]

18 And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her.[v] And he came out the same hour.[w]

19 ¶ And when her masters saw that the hope of their gains was gone,[x] they caught Paul and Silas, and drew *them* into the market-place§ unto the rulers,[y]

20 And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city,[z]

21 And teach customs which are not lawful for us to receive, neither to observe, being Romans.

22 And the multitude rose up together against them; and the magistrates rent off their clothes, and commanded to beat *them.*

23 And when they had laid many stripes upon them,[a] they cast *them* into prison, charging the jailer to keep them safely:

24 Who, having received such a charge, thrust

a Ch. 14:6 b ch. 19:22; Rom. 16:21; 1 Cor. 4:17. c 2 Tim. 1:5 d ch. 6:3; 1 Tim 5.10; Heb. 11:2. e Gal. 2:3–8; 5:1–3. f 1 Cor. 9:20. g ch. 15:28, 29. h ch. 15:41. i Gal. 1:2; 1 Pet. 1:1. j Amos 8:11, 12; 1 Cor 12:11; Rev. 1:4, 11. k 2 Cor. 2:12; 2 Tim. 4:13. l ch. 10:30. m 2 Cor. 2:13. n Phil. 1:1. * Or, *the first.* † Gr. *sabbath-day.* o ch. 21:5. p Luke 24:45 q Heb. 13:2. ‡ Or, *Python.* r 1 Sam. 28:7. s ch. 19:24. t Gen. 14:18–22. u ch. 13:26; Heb. 10:20. v Mark 1:25, 34. w Mark 16:17. x ch. 19:24–27. § Or, *court.* y Matt. 10:18. z 1 Kings 18:17; ch. 17:6. a 2 Cor. 6:5; 11:23, 25; 1 Thess. 2:2.

CHAPTER XVI.

1. *Derbe and Lystra;* chap. 14:6.

3. *Circumcised him;* this Paul did, not because it was needful to salvation, but to prevent the Jews from being prejudiced against Timothy as a preacher of the gospel.

4. *The decrees;* the decision to which the apostles and brethren at Jerusalem had come. Chap. 15:29.

6. *Phrygia;* this was the central and largest province in Asia Minor. *Galatia;* a province east of Phrygia. *Asia;* this word here, and in other places in the New Testament, refers to proconsular Asia, of which Ephesus was the capital.

7. *Mysia;* north-west of Phrygia. *Assayed;* attempted. *Bithynia;* a province east of Mysia, and north of Phrygia. *The Spirit;* the Holy Spirit.

8. *Troas;* a city near the site of ancient Troy, on the north part of the Ægean sea, which separates Asia Minor from Europe.

9. *Macedonia;* a country in the south-east of Europe.

10. *We;* from this it appears that Luke, the writer of this book, accompanied Paul. Compare chap. 20:5, etc. *Assuredly gathering;* being convinced.

11. *Samothracia;* an island in the north part of the Ægean sea. *Neapolis;* a seaport of Macedonia.

12. *Philippi—a colony;* inhabited by Roman citizens, and enjoying special privileges. This was the first introduction of the gospel into Europe.

14. *Thyatira;* a city of Lydia, a province in Asia Minor. *Worshipped God;* was a proselyte to the Jewish religion. *Whose heart the Lord opened;* inclined to believe what Paul preached.

16. *To prayer;* the place of prayer. *Spirit of divination;* an evil spirit, under the influence of which she professed to divine, that is, to reveal things beyond the reach of human knowledge. *Soothsaying;* professing to foretell future events.

18. *Being grieved;* at her debased and wretched condition, and the evil she might occasion. *In the name of Jesus Christ;* this showed that the author of this miracle was not Paul, but Christ.

19. *Hope of their gains;* the hope of making any more money in that wicked way.

21. *Customs which are not lawful;* a new religion contrary to the Roman law.

24. *The inner prison;* from which it would be most diffi-

them into the inner prison, and made their feet fast in the stocks.

25 ¶ And at midnight Paul and Silas prayed,[a] and sang praises unto God:[b] and the prisoners heard them.

26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken:[c] and immediately all the doors were opened, and every one's bands were loosed.[d]

27 And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28 But Paul cried with a loud voice, saying, Do thyself no harm:[e] for we are all here.[f]

29 Then he called for a light, and sprang in, and came trembling,[g] and fell down before Paul and Silas,

30 And brought them out, and said, Sirs, what must I do to be saved?[h]

31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved,[i] and thy house.[j]

32 And they spake unto him the word of the Lord, and to all that were in his house.[k]

33 And he took them the same hour of the night, and washed *their* stripes; and was baptized, he and all his, straightway.

34 And when he had brought them into his house, he set meat before them,[l] and rejoiced,[m] believing in God with all his house.

35 ¶ And when it was day, the magistrates sent the sergeants, saying, Let those men go.

36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.

37 But Paul said unto them, They have beaten us openly uncondemned, being Romans,[n] and have cast *us* into prison; and now do they thrust us out privily? nay, verily; but let them come themselves and fetch us out.[o]

38 And the sergeants told these words unto the magistrates: and they feared, when they heard that they were Romans.

39 And they came and besought them,[p] and brought *them* out, and desired *them* to depart out of the city.[q]

40 And they went out of the prison, and entered into *the house of* Lydia:[r] and when they had seen the brethren, they comforted them, and departed.

CHAPTER XVII.

1 Paul preacheth at Thessalonica, 4 where some believe, and others persecute him. 10 He is sent to Berea, and preacheth there. 13 Being persecuted at Thessalonica, 15 he cometh to Athens, and disputeth, and preacheth the living God to them unknown, 34 whereby many are converted unto Christ.

NOW when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:

2 And Paul, as his manner was, went in unto them,[s] and three sabbath-days reasoned with them out of the scriptures,

3 Opening and alleging, that Christ must needs have suffered, and risen again from the dead;[t] and that this Jesus, whom I preach* unto you, is Christ.

a Jas. 5:13. b Psa. 34:1. c ch. 4:31. d Isa. 42:7; ch. 5:19; 12:7, 10. e Eccl. 7:15–17. f Prov. 24:11, 12; 1 Thess. 5:15. g Jer. 5:22. h ch. 2:37; 9:6. i Hab. 2:4; John 3:16, 36; 6:47; ch. 13:39. j ch. 2:39. k Rom. 1:14, 16. l Luke 5:29. m Rom. 5:11. n ch 22:25. o Dan. 6:18, 19; Matt. 10:16. p Exod. 11:8; Rev. 3:9. q Matt. 8:34. r ver. 14. s Luke 4:16; ch. 9:20; 13:5, 14. t Luke 24:26, 46; ch. 18:28; Gal. 3:1. * Or, *whom*, said he, *I preach*.

cult to escape. *Stocks;* pieces of wood in which their feet were fastened.

26. *Bands;* chains, cords, or fetters by which they were confined.

27. *Would have killed himself;* to avoid the punishment of death, to which those were liable who allowed prisoners to escape. Compare chap. 12:19.

30. *To be saved;* from sin, and the wrath of a justly offended God.

31. *Thy house;* thy family.

35. *Sergeants;* the lictors who attended on the magistrates, and executed their commands.

37. *Being Romans;* having a right to the privileges of Roman citizens, whom it was unlawful thus to scourge and imprison. *Let them come;* this would be a public acknowledgment by the magistrates that they had done wrong.

39. *Besought them;* to overlook the injustice which had been done them, and to depart.

40. *Comforted them;* by recounting the goodness of God, and encouraging them to love and trust in him.

INSTRUCTIONS.

3. Christian wisdom will lead men to do, under some circumstances, what it will lead them to refuse to do under others. It is not enough that a thing is not forbidden: to be justified in doing it, we must also have reason to believe that it will be useful; that it is not only lawful, but also expedient. 1 Cor. 6:12; 10:23.

14. Whenever men believe on Jesus Christ, and are disposed to obey him, it is evidence that the Lord has renewed their hearts by his Spirit. To him therefore, not to them, or those who have preached the gospel, belongs the glory.

16. Men are often more anxious to know their fortunes than their duty. They more earnestly seek, and liberally pay for specious delusions and lying vanities, than for substantial realities and momentous truth.

19. Under the influence of Satan, persons may pretend to foretell future events, and to exercise supernatural power; but when Christ delivers them from the snares of Satan, such pretensions will cease.

20. Many are greatly troubled when Satan is prevented from helping them to make money; and earnestly contend that the prosecution of their wicked employment is essential to the public good.

25. It is not in the power of the wicked to make the righteous unhappy, or prevent their rejoicing with exceeding joy.

30. To a convicted sinner, the most important of all things is salvation from sin and hell. To obtain it, he must do something; and the business of a minister is, to show him what he must do, set before him the motives, and look to the Holy Ghost to lead him to do it.

37. It is sometimes right and wise to claim the protection of civil law; to appeal from the judgment of inferior magistrates to higher tribunals, and let all know that the rights and privileges of citizens are not to be trampled on with impunity. Government is unfaithful to itself, to its subjects, and to God, if it fails to be a terror to evil-doers, and a praise and protection to those that do well.

CHAPTER XVII.

1. *Amphipolis;* the chief city of the first or eastern division of Macedonia. *Thessalonica;* the capital of the second division of Macedonia.

2. *The scriptures;* the Old Testament.

3. *Must needs have suffered;* the Scriptures foretold that the Messiah would suffer. His death was needful in order to their fulfilment, and to the salvation of men.

A. D. 53. 4 And some of them believed,[a] and consorted with Paul and Silas;[b] and of the devout Greeks a great multitude, and of the chief women not a few.

5 ¶ But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason,[c] and sought to bring them out to the people.

6 And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also;[d]

7 Whom Jason hath received: and these all do contrary to the decrees of Cesar,[e] saying that there is another king, *one* Jesus.

8 And they troubled the people and the rulers of the city,[f] when they heard these things.

9 And when they had taken security of Jason, and of the others, they let them go.

10 ¶ And the brethren immediately sent away Paul and Silas by night unto Berea:[g] who coming *thither*, went into the synagogue of the Jews.

11 These were more noble than those in Thessalonica,[h] in that they received the word with all readiness of mind,[i] and searched the scriptures daily,[j] whether those things were so.

12 Therefore many of them believed; also of honorable women which were Greeks, and of men, not a few.

13 But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.[k]

14 And then immediately the brethren sent away Paul to go as it were to the sea:[l] but Silas and Timotheus abode there still.

15 And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed,[m] they departed.

16 ¶ Now while Paul waited for them at Athens, his spirit was stirred in him,[n] when he saw the city wholly given to idolatry.*

17 Therefore disputed he in the synagogue with the Jews, and with the devout persons,[o] and in the market daily with them that met with him.

18 Then certain philosophers of the Epicureans, and of the Stoics, encountered him.[p] And some said, What will this babbler† say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.

19 And they took him, and brought him unto Areopagus,‡ saying, May we know what this new doctrine,[q] whereof thou speakest, *is?*

20 For thou bringest certain strange things to our ears:[r] we would know therefore what these things mean.

21 For all the Athenians and strangers which were there, spent their time in nothing else, but either to tell, or to hear some new thing.

22 ¶ Then Paul stood in the midst of Mars-hill,§ and said, *Ye* men of Athens, I perceive that in all things ye are too superstitious.[s]

23 For as I passed by, and beheld your devotions,‖ I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

24 God that made the world and all things therein,[t] seeing that he is Lord of heaven and earth,[u] dwelleth not in temples made with hands;[v]

25 Neither is worshipped with men's hands, as though he needed any thing,[w] seeing he giveth to all life, and breath,[x] and all things;[y]

26 And hath made of one blood all nations of men for to dwell on all the face of the earth,[z] and

a Ch. 28:24. b 2 Cor. 8:5; 1 Thess. 1:5, 6. c Rom. 16:21. d Luke 23:5; ch. 16:20. e Luke 23:2; John 19:12. f Matt. 2:3; John 11:48. g ch. 9:25; ver. 14. h Psa. 119:99, 100. i Jas. 1:21; 1 Pet. 2:2. j Isa. 34:16; Luke 16:29; 24:44; John 5:39. k Luke 12:51. l Matt. 10:23. m ch. 18:5. n Psa. 119:136; 2 Pet. 2:8. * Or, *full of idols.* o ch. 8:2. p Col. 2:8. † Or, *base fellow.* ‡ Or, *Mars-hill;* it was the highest court in Athens. q John 13:34; 1 John 2:7, 8. r Hos. 8:12. § Or, *the court of the Areopagites.* s Jer. 50:38. ‖ Or, *gods that ye worship;* Gal. 4:8. t ch. 14:15. u Matt. 11:25. v ch. 7:48. w Psalm 50:8. x Job 12:10; Zech. 12:1. y Romans 11:36. z Mal. 2:10.

4. *Consorted with Paul and Silas;* joined them. *Devout Greeks;* Gentile Greeks who had become acquainted with the true religion as revealed in the Old Testament, and were worshippers of Jehovah. The women also appear to have been of the same class. So also in ver. 12.

5. *With envy;* at the success of Paul and Silas. *Jason;* a relation of Paul, at whose house he and Silas stayed. Rom. 16:21.

7. *Do contrary to the decrees of Cesar;* are guilty of rebelling against him.

9. *Taken security of Jason;* exacted a bond of him, by which he was made responsible that no disturbance should be caused by the presence of Paul and Silas. In accordance with this they were immediately sent away.

10. *Berea;* a city of Macedonia south-west of Thessalonica.

11. *More noble;* more noble-minded—candid inquirers after truth. *Whether those things were so;* whether the things taught by Paul and Silas were true, in accordance with the Scriptures.

15. *Athens;* the most distinguished city in Greece, and the seat of literature, philosophy, and the fine arts.

17. *Disputed;* reasoned with them concerning the Messiahship of Jesus Christ, the worship of the one living and true God, and the retributions of eternity.

18. *Epicureans;* from Epicurus their founder, who taught that pleasure is the chief good. *Stoics;* from stoa, a Greek word meaning a porch; because, in a structure so named, Zeno the founder of this sect taught his doctrines. Among these the two following were prominent: that all things are fixed by necessity, and that the chief good of man lies in raising himself to a state of indifference to all earthly things.

19. *Areopagus;* that is, as the word means, Mars-hill; a rocky height in Athens, opposite the western end of the Acropolis, where the highest Athenian court was held.

22. *Too superstitious;* rather, very religiously inclined, very much disposed to honor the gods.

23. *Passed by;* passed through the city, and beheld the sacred places and objects. *To the unknown God;* or, as the inscription may also be rendered, To an unknown God. They not only worshipped all the gods that were known, but had an altar to one that was unknown. However this might have arisen, it showed the truth of what Paul said, that they were much inclined to honor the gods; and it furnished him with an admirable occasion of preaching to them the true God, who was to them "the unknown God."

24. *Dwelleth not in temples;* according to the heathen idea of a local and limited presence. He is not confined to any place, but fills all places.

26. *Hath made of one blood;* caused all men to spring from one family. *Times—bounds;* the countries where they should live, and the periods during which they should occupy them.

hath determined the times before appointed,[a] and the bounds of their habitation;[b]

27 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:[c]

28 For in him we live, and move, and have our being;[d] as certain also of your own poets have said, For we are also his offspring.[e]

29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.[f]

30 And the times of this ignorance God winked at;[g] but now commandeth all men everywhere to repent:[h]

31 Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained;[i] *whereof* he hath given assurance* unto all *men*, in that he hath raised him from the dead.

32 ¶ And when they heard of the resurrection of the dead,[j] some mocked: and others said, We will hear thee again of this *matter*.[k]

33 So Paul departed from among them.

34 Howbeit, certain men clave unto him, and believed: among the which *was* Dionysius the Areopagite, and a woman named Damaris, and others with them.

a Psa. 31:15. b Isa. 45:21. c ch. 14:17. d Col. 1:17. e Titus 1:12. f Isa. 40:18, etc. g Rom. 3:25. h Luke 24:47; Titus 2:11, 12. i Rom. 2:16. * Or, *offered faith*. j ch. 26:8. k Luke 14:18; ch. 24:25. l Rom. 16:3.

CHAPTER XVIII. A.D 54.

3 Paul laboreth with his hands, and preacheth at Corinth to the Gentiles. 9 The Lord encourageth him in a vision. 12 He is accused before Gallio the deputy, but is dismissed. 18 Afterwards passing from city to city he strengtheneth the disciples. 24 Apollos, being more perfectly instructed by Aquila and Priscilla, 28 preacheth Christ with great efficacy.

AFTER these things Paul departed from Athens, and came to Corinth;

2 And found a certain Jew named Aquila,[l] born in Pontus, lately come from Italy, with his wife Priscilla, (because that Claudius had commanded all Jews to depart from Rome,) and came unto them.

3 And because he was of the same craft, he abode with them, and wrought:[m] for by their occupation they were tent-makers.

4 And he reasoned in the synagogue every sabbath,[n] and persuaded the Jews and the Greeks.

5 And when Silas and Timotheus were come from Macedonia,[o] Paul was pressed in the spirit, and testified to the Jews *that* Jesus *was* Christ.†

6 And when they opposed themselves,[p] and blasphemed, he shook *his* raiment,[q] and said unto them, Your blood *be* upon your own heads;[r] I *am* clean: from henceforth I will go unto the Gentiles.

7 ¶ And he departed thence, and entered into a certain *man's* house named Justus, *one* that worshipped God, whose house joined hard to the synagogue.

m ch. 2:34. n ch. 17:2. o ch. 17:14, 15. † Or, *is the Christ*. p 2 Tim. 2:25. q Neh. 5:13. r Ezek. 33:4.

27. *Seek the Lord;* the object of God in creation and providence is, that men may know, worship, and enjoy him. This they may do, for he is everywhere present, sustaining, upholding, and governing all things.

28. *Your own poets;* Aratus of Cilicia, a Greek poet who lived more than three hundred years before, and Cleanthes, who lived about the same time and was successor of Zeno the founder of the Stoics, both expressed the sentiment referred to; and Aratus expressed it in the very words which Paul quotes.

29. *We ought not to think;* that Jehovah is like material objects of any kind.

30. *Winked at;* suffered, bore with, and did not give them a written expression of his condemnation of these sins, or come out in judgment against them. *To repent;* of their idolatry and wickedness, and turn to the worship and service of the one only living and true God.

31. *That man;* Jesus Christ. *Ordained;* appointed for this purpose. *Assurance;* conclusive evidence.

32. *Some mocked;* they considered a resurrection impossible and absurd.

34. *Clave unto him;* believed his doctrines, and followed him as their teacher. *The Areopagite;* a member of the Areopagus, or Athenian court.

INSTRUCTIONS.

2. The sermons of ministers should not be mere exhortations, or addresses to the passions and imaginations of men, but should contain sound argument and conclusive reasoning—not merely asserting, but proving the great doctrines and duties of the gospel, and enforcing them upon the consciences and hearts of men.

5. Rejecters of truth and violators of morality are apt to unite in opposing the gospel, and in doing this, the openly vicious of the basest sort can plead earnestly for the constitution and laws of the country, and express great fears lest these should be violated, and the public receive detriment.

11. Readiness of mind to hear the gospel, and daily to search the Scriptures for the purpose of understanding and obeying them, is evidence of true nobleness of spirit, and the means of increasing it, and of leading many to believe in Christ the Saviour of their souls.

13. The uneasiness which men feel when others receive the blessings which they themselves reject, is evidence of deep wickedness of heart. In refusing to enter the kingdom of heaven, and in trying to hinder others, they manifest the spirit of the great destroyer, and are hastening towards the place prepared for him and his angels.

16. Men may be renowned for human learning, and greatly attached to rites and forms of devotion, and yet be ignorant of the only proper object and way of religious worship, and be sunk in deep degradation and wickedness.

26. As all the human race are the offspring, and are under the government of one common Father, they are all brethren of one family, and are bound to treat one another as such. Each has rights given him by his heavenly Father, of which no man or body of men can deprive him, without deep injustice against a brother, and flagrant rebellion against God.

31. A day of searching and righteous judgment is coming, when each and all must stand before an omniscient and almighty Judge, who will render to all according to their works. Rom. 2:6–11; Rev. 14:11.

CHAPTER XVIII.

1. *Corinth;* the capital of Achaia, a province of Greece.

2. *Pontus;* the north-eastern province of Asia Minor. *Claudius;* the Roman emperor, who reigned from A. D. 41 to 54.

3. *Craft;* trade, or occupation. *They were tent-makers;* it was the custom of the Jews to have their sons taught some mechanical art; that they might thus, in any emergency, be able to provide for themselves.

4. *Persuaded the Jews;* that Jesus was the Christ.

5. *Pressed in the spirit;* distressed in view of the condition of the Jews, and powerfully moved to preach to them the gospel.

6. *Opposed themselves;* set themselves against him and his preaching. *Shook his raiment;* in token of deep abhorrence of their sins. *Your blood;* the guilt of your destruction. *I am clean;* free from blame.

7. *One that worshipped God;* a proselyte to the Jewish religion.

A. D. 54. 8 And Crispus,[a] the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing, believed, and were baptized.

9 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

10 For I am with thee,[b] and no man shall set on thee to hurt thee: for I have much people in this city.

11 And he continued *there** a year and six months, teaching the word of God among them.

12 ¶ And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment-seat,[c]

13 Saying, This *fellow* persuadeth men to worship God contrary to the law.

14 And when Paul was now about to open *his* mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O *ye* Jews, reason would that I should bear with you:[d]

15 But if it be a question of words and names, and *of* your law,[e] look ye *to it;* for I will be no judge of such *matters.*

16 And he drave them from the judgment-seat.

17 Then all the Greeks took Sosthenes,[f] the chief ruler of the synagogue, and beat *him* before the judgment-seat. And Gallio cared for none of those things.

18 ¶ And Paul *after this* tarried *there* yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn *his* head in Cenchrea:[g] for he had a vow.[h]

19 And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.[i]

20 When they desired *him* to tarry longer time with them, he consented not;

21 But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem:[j] but I will return again unto you, if God will.[k] And he sailed from Ephesus.

22 And when he had landed at Cesarea, and gone up and saluted the church, he went down to Antioch.

23 And after he had spent some time *there,* he departed, and went over *all* the country of Galatia and Phrygia in order,[l] strengthening all the disciples.[m]

24 ¶ And a certain Jew named Apollos,[n] born at Alexandria, an eloquent man, *and* mighty in the scriptures, came to Ephesus.

25 This man was instructed in the way of the Lord; and being fervent in the spirit,[o] he spake and taught diligently the things of the Lord, knowing only the baptism of John.[p]

26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto *them,* and expounded unto him the way of God more perfectly.[q]

27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace:[r]

28 For he mightily convinced the Jews, *and that* publicly, showing by the scriptures that Jesus was Christ.†[s]

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a 1 Cor. 1:14. b Matt. 28:20. * Or, *sat* there. c Jas. 2:6. d Rom. 13:3. e John 18:31; ch. 23:29; 25:11, 19. f 1 Cor. 1:1. g Rom. 16:1. h Num. 6:18; ch. 21:24. i ch. 17:2. j ch. 19:21; 20:16. k 1 Cor. 4:19; Jas. 4:15.

l Gal. 1:2. m ch. 14:22; 15:32, 41. n 1 Cor. 1:12; 3:5, 6; Titus 3:13. o Rom. 12:11; Jas. 5:16. p ch. 19:3. q Heb. 6:1; 2 Pet. 3:18. r 1 Cor. 3:6; Eph. 2:8. † Or, *is the Christ;* ver. 5. s John 5:39.

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10. *Much people in this city;* many who shall receive the gospel and be saved.

12. *Gallio;* the Roman governor of the province of Achaia, and brother of the philosopher Seneca. *Made insurrection;* assaulted and apprehended Paul.

13. *Contrary to the law;* the law of Moses.

14. *Open his mouth;* to speak in his own defence. *Wrong or wicked lewdness;* injustice, or any crime. *Reason would;* it would be reasonable to hear the complaint and try the cause.

15. *A question of words and names;* merely about their religion.

17. *Then all the Greeks;* the Gentiles present, who sympathized with Gallio in his abhorrence of Jewish bigotry. *Sosthenes;* probably at that time a leader of the persecution against Paul. *Cared for none of those things;* troubled not himself about the treatment that Sosthenes received from the Greeks, being willing that he should suffer the indignation of the people.

18. *Shorn his head;* cut off his hair, as was the custom in fulfilment of a vow, or promise to the Lord. *Cenchrea;* the seaport of Corinth, about eight miles east of the city.

19. *Ephesus;* a city of Ionia in Asia Minor, about forty miles south of Smyrna.

21. *This feast;* the feast of the passover.

22. *Cesarea;* a seaport on the western coast of Palestine. *Gone up;* to Jerusalem. *Antioch;* in Syria, the place from which he went out on his late tour.

23. *Galatia and Phrygia;* provinces which he had before visited. *Strengthening all the disciples;* confirming their faith in the gospel, and encouraging them to persevere in holy living.

24. *Alexandria;* a city in the north part of Egypt, founded by Alexander the Great, about three hundred years before Christ.

25. *Instructed in the way of the Lord;* so far as it was revealed in the Old Testament, and made known by the preaching of John the Baptist.

26. *Expounded—more perfectly;* showed him what had taken place since the preaching of John with regard to the Messiah, and pointed out more clearly the way of salvation through him.

27. *Achaia;* a part of Greece, of which Corinth was the capital, where Aquila and Priscilla had lived. *The brethren wrote;* the Christians at Ephesus wrote letters, recommending Apollos to the Christians in Achaia. *Helped them much;* by his zeal, eloquence, and piety, he greatly assisted those who, through grace, had believed in Jesus Christ.

INSTRUCTIONS.

3. A knowledge of useful business is important to all, especially to ministers who are called to preach the gospel and establish churches in heathen lands; and diligence in the discharge of appropriate duties is honorable, and highly conducive to usefulness and enjoyment.

9. Ministers of the gospel are at times liable to great fear and depression of spirits. But God is able to encourage and protect them. He would have them remember, that among their opposers may be many who will be their warmest friends; and that by perseverance and fidelity in preaching the gospel, they may be instrumental in preparing them for an exceeding and eternal weight of glory.

21. A pious man with right views, in forming his plans will not lose sight of his dependence on God, or forget that, if the Lord will, he shall live and do this or that; and he will honor Him by the suitable expression, at proper times, of this momentous truth.

CHAPTER XIX.

6 The Holy Ghost is given by Paul's hands. 9 The Jews blaspheme his doctrine, which is confirmed by miracles. 13 The Jewish exorcists 16 are beaten by the devil. 19 Conjuring books are burnt. 24 Demetrius, for love of gain, raiseth an uproar against Paul, 35 which is appeased by the town-clerk.

AND it came to pass, that while Apollos was at Corinth,[a] Paul having passed through the upper coasts, came to Ephesus; and finding certain disciples,

2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.[b]

3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.[c]

4 Then said Paul, John verily baptized with the baptism of repentance,[d] saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.[e]

5 When they heard *this*, they were baptized in the name of the Lord Jesus.[f]

6 And when Paul had laid *his* hands upon them, the Holy Ghost came on them;[g] and they spake with tongues,[h] and prophesied.[i]

7 And all the men were about twelve.

8 And he went into the synagogue, and spake boldly for the space of three months; disputing and persuading the things concerning the kingdom of God.[j]

9 But when divers were hardened,[k] and believed not, but spake evil of that way before the multitude,[l] he departed from them,[m] and separated the disciples, disputing daily in the school of one Tyrannus.

10 And this continued by the space of two years;[n] so that all they which dwelt in Asia heard the word of the Lord Jesus,[o] both Jews and Greeks.

11 And God wrought special miracles by the hands of Paul:[p]

12 So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went A. D. 58. out of them.[q]

13 ¶ Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus,[r] saying, We adjure you by Jesus whom Paul preacheth.[s]

14 And there were seven sons of *one* Sceva a Jew, *and* chief of the priests, which did so.

15 And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

16 And the man in whom the evil spirit was, leaped on them, and overcame them, and prevailed against them,[t] so that they fled out of that house naked and wounded.

17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all,[u] and the name of the Lord Jesus was magnified.

18 And many that believed came, and confessed,[v] and showed their deeds.

19 Many also of them which used curious arts, brought their books together, and burned them before all *men:* and they counted the price of them, and found *it* fifty thousand *pieces* of silver.

20 So mightily grew the word of God and prevailed.[w]

21 ¶ After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem,[x] saying, After I have been there, I must also see Rome.[y]

22 So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus;[z] but he himself stayed in Asia for a season.

23 And the same time there arose no small stir about that way.[a]

24 For a certain *man* named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen;[b]

25 Whom he called together with the workmen of like occupation,[c] and said, Sirs, ye know that by this craft we have our wealth.

26 Moreover, ye see and hear, that not alone at

a 1 Cor. 3:5, 6. b 1 Sam. 3:7; ch. 8:16. c ch. 18:25. d Matt. 3:11. e John 1:15, 27, 30. f ch. 8:16; 1 Cor. 1:13. g ch. 8:7. h ch. 2:4; 10:46. i 1 Cor. 14:1, etc. j ch. 18:19; 28:23. k Rom. 11:7; Heb. 3:13. l ver. 23; 2 Tim. 1:15; 2 Pet. 2:2; Jude 10. m 1 Tim. 6:5. n ch. 20:31. o ch. 20:18.

p Mark 16:20. q ch. 5:15. r Mark 9:38; Luke 9:49. s Josh. 6:26. t Luke 8:29. u Luke 1:65; ch. 2:43; 5:5, 11. v Matt. 3:6; Rom. 10:10. w ch. 12:24. x Gal. 2:1. y Rom. 15:23–28. z Rom. 16:23; 2 Tim. 4:20. a 2 Cor. 1:8; 6:9. b ch. 16:16, 19. c Rev. 18:11.

26. Great zeal and eloquence, united with love to Christ and the souls of men, are not enough to make a minister of the gospel most useful. He must also be acquainted with the word and the providence of God, and be able to show how one is a fulfilment and illustration of the other.

CHAPTER XIX.

1. *The upper coasts;* Phrygia and Galatia, which lay east at a distance from the sea on higher ground than Ephesus.

2. *The Holy Ghost;* his miraculous powers. *Not so much as heard;* that the Holy Spirit had been given, in his special manifestations, as at the day of Pentecost. Acts 2:17, 18.

6. *The Holy Ghost came on them;* with his miraculous power, as he had done on other disciples.

9. *Hardened;* by resisting and rejecting the truth. *That way;* the way of salvation which Paul preached. *The school;* the room or place where Tyrannus taught.

10. *Asia;* Ionia, or proconsular Asia, of which Ephesus was the capital.

13. *Vagabond;* wandering about from city to city in the exercise of their juggling arts. *Exorcists;* those who pretended, by repeating the name of God, and performing certain ceremonies, to heal diseases and expel evil spirits. *We adjure you;* charge you, by an oath in the name of Jesus, whom Paul preacheth, to come out.

15. *Jesus I know, and Paul;* their power to expel us we acknowledge, but not yours.

17. *Magnified;* he was increasingly honored.

18. *Confessed;* their former wicked deeds.

19. *Curious arts;* cunning, adroit practices of jugglery and deception. *Books;* those which taught the way to practise these arts.

21. *Macedonia and Achaia;* provinces in Greece which he had before visited. Chap. 16:10; 17:15; 18:12.

22. *Erastus;* he had been chamberlain, or treasurer of Corinth. Rom. 16:23. *Asia;* ver. 10.

23. *That way;* the way of salvation through Jesus Christ.

24. *Shrines for Diana;* Diana was a celebrated heathen goddess, to whom a splendid temple was erected at Ephesus. The shrines were small silver temples, in imitation of that of Diana, which were bought by multitudes, and kept as precious memorials. *Craftsmen;* the silversmiths who made these shrines.

25. *Craft;* trade.

26. *Turned away much people;* turned many from the worship of idols.

A. D. 60. Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods which are made with hands:[a]

27 So that not only this our craft is in danger to be set at naught; but also that the temple of the great goddess Diana should be despised,[b] and her magnificence should be destroyed, whom all Asia and the world worshippeth.[c]

28 And when they heard *these sayings*, they were full of wrath,[d] and cried out, saying, Great *is* Diana of the Ephesians.

29 And the whole city was filled with confusion: and having caught Gaius[e] and Aristarchus,[f] men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.

30 And when Paul would have entered in unto the people, the disciples suffered him not.

31 And certain of the chief of Asia, which were his friends, sent unto him, desiring *him* that he would not adventure himself into the theatre.[g]

32 Some therefore cried one thing, and some another:[h] for the assembly was confused, and the more part knew not wherefore they were come together.

33 And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand,[i] and would have made his defence unto the people.

34 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great *is* Diana of the Ephesians.

35 And when the town-clerk had appeased the people, he said, *Ye* men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper* of the great goddess Diana, and of the *image* which fell down from Jupiter?[j]

36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.[k]

37 For ye have brought hither these men, which are neither robbers of churches,[l] nor yet blasphemers of your goddess.

38 Wherefore, if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open,† and there are deputies: let them implead one another.

39 But if ye inquire any thing concerning other matters, it shall be determined in a lawful‡ assembly.

40 For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.

41 And when he had thus spoken, he dismissed the assembly.[m]

CHAPTER XX.

1 Paul goeth to Macedonia. 7 He celebrateth the Lord's supper, and preacheth. 9 Eutychus having fallen down dead, 10 is raised to life. 17 At Miletum he calleth the elders together, telleth them what shall befall to himself, 28 committeth God's flock to them, 29 warneth them of false teachers, 32 commendeth them to God, 36 prayeth with them, and goeth his way.

AND after the uproar was ceased,[n] Paul called unto *him* the disciples, and embraced *them*, and departed for to go into Macedonia.[o]

2 And when he had gone over those parts, and had given them much exhortation,[p] he came into Greece,

3 And *there* abode three months. And when the Jews laid wait for him,[q] as he was about to sail into Syria, he purposed to return through Macedonia.

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a Psa. 115:4; Isa. 44:10–20. b Zeph. 2:11. c 1 John 5:19; Rev. 13:8. d Jer. 50:38. e Rom. 16:23; 1 Cor. 1:14. f Col. 4:10. g ch. 21:12. h ch. 21:34. i 1 Tim. 1:20; 2 Tim. 4:14. * Gr. *the temple-keeper*. j Eph. 2:12.

k Prov. 14:29. l ch. 25:8. † Or, *the court days are kept*. ‡ Or, *ordinary*. m 2 Cor. 1:8–10. n ch. 19:40. o 1 Cor. 16:5; 1 Tim. 1:3. p 1 Thess. 2:3, 11. q ch. 23:12; 25:3; 2 Cor. 11:26.

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31. *Theatre;* which was customarily used as a place for the public assembling of the citizens.

33. *Putting him forward;* for the purpose of giving him opportunity to address the assembly.

34. *Cried out;* to prevent Alexander from being heard.

35. *Town-clerk;* a city magistrate, who presided in the senate, recorded the laws, and read in public what was to be communicated to the people. *Appeased the people;* quieted them, so that he could be heard. *The image;* the image of Diana which was kept in the temple, and which they said was given by Jupiter the chief of the gods.

36. *Cannot be spoken against,* cannot be denied; must be admitted as true.

37. *Churches;* temples.

38. *A matter;* just cause of complaint. *Deputies;* proconsuls, who presided over the administration of justice. *Implead one another;* argue their cases in court.

39. *Other matters;* things which concern not individuals merely, but the public. *Lawful assembly;* one not got up by tumult, but regularly called.

40. *Called in question for this day's uproar;* accused to the Roman government and punished. Riotous assemblies were forbidden by Roman law, and the penalty for instigating them was death. The Ephesians therefore, especially Demetrius and his associates, were in no small danger; and when they came to consider, they were very willing to disperse, as is often the case with rioters under an efficient government.

INSTRUCTIONS.

9. When the preaching of the gospel only hardens men, and leads them more bitterly to oppose the truth, it is sometimes best for ministers to leave them, and go where there is a greater prospect of success. The rejection of the gospel by some is thus made the occasion of salvation to others.

17. The efforts of wicked men to exalt themselves result in their deeper abasement; and attempts to dishonor Christ are overruled for the promotion of his glory, and the advancement of his cause.

19. When men are truly converted to God and obey his will, they will forsake their former wicked practices, however popular or gainful; and all that property which cannot be made useful to mankind they will destroy.

26. The gospel, in proportion as it prevails, will render profitless all those trades and employments which demoralize and injure mankind. It will also render the conviction universal, that men have no right to prosecute or encourage any business which is not beneficial to their fellow-men.

34. When, by the prevalence of truth and love, wicked men are prevented from making money by wrong-doing, they are often filled with wrath; they sometimes excite a tumult, and by senseless clamor try to drown the voice of reason, and to sweep away all that hinders them by the whirlwind of passion.

38. Sometimes men of standing and influence are found with the rabble in a riot. Not unfrequently designing individuals, who live on the vices of the people, and whose pecuniary interests are affected by the increase of light, are the instigators of lawless outbreaks against liberty and life; such ought, for the safety of the public, to be visited with exemplary punishment.

4 And there accompanied him into Asia, Sopater of Berea; and of the Thessalonians, Aristarchus[a] and Secundus; and Gaius of Derbe, and Timotheus;[b] and of Asia, Tychicus[c] and Trophimus.[d]

5 These going before, tarried for us at Troas.

6 And we sailed away from Philippi after the days of unleavened bread,[e] and came unto them to Troas in five days;[f] where we abode seven days.

7 And upon the first *day* of the week,[g] when the disciples came together to break bread,[h] Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

8 And there were many lights in the upper chamber,[i] where they were gathered together.

9 And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

10 And Paul went down, and fell on him,[j] and embracing *him*, said, Trouble not yourselves; for his life is in him.[k]

11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

12 And they brought the young man alive, and were not a little comforted.

13 ¶ And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot.

14 And when he met with us at Assos, we took him in, and came to Mitylene.

15 And we sailed thence, and came the next *day* over against Chios; and the next *day* we arrived at Samos, and tarried at Trogyllium; and the next *day* we came to Miletus.

16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.[l]

17 ¶ And from Miletus he sent to Ephesus, and called the elders of the church.

18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia,[m] after what manner I have been with you at all seasons,

19 Serving the Lord with all humility of mind,[n] and with many tears,[o] and temptations,[p] which befell me by the lying in wait of the Jews:[q] A.D. 60.

20 *And* how I kept back nothing that was profitable *unto you*,[r] but have showed you, and have taught you publicly, and from house to house,[s]

21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.[t]

22 And now, behold, I go bound in the Spirit unto Jerusalem,[u] not knowing the things that shall befall me there:[v]

23 Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.*[w]

24 But none of these things move me,[x] neither count I my life dear unto myself, so that I might finish my course with joy,[y] and the ministry which I have received of the Lord Jesus,[z] to testify the gospel of the grace of God.

25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I take you to record this day, that I *am* pure from the blood of all *men*;[a]

27 For I have not shunned to declare unto you all the counsel of God.[b]

28 ¶ Take heed therefore unto yourselves,[c] and to all the flock over the which the Holy Ghost hath made you overseers,[d] to feed the church of God,[e] which he hath purchased with his own blood.[f]

29 For I know this, that after my departing shall grievous wolves enter in among you,[g] not sparing the flock.[h]

30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.[i]

31 Therefore watch,[j] and remember, that by the space of three years I ceased not to warn every one night and day with tears.[k]

32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up,[l] and to give you an inheritance among all them which are sanctified.[m]

33 I have coveted no man's silver, or gold, or apparel.[n]

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a Ch. 19:29 b ch. 16:1. c Eph. 6:21; Col. 4:7; 2 Tim. 4:12; Titus 3:12. d ch. 21:29; 2 Tim. 4:20. e Exod. 23:15. f 2 Tim. 4:13. g 1 Cor. 16:2; Rev. 1:10. h ch. 2:42, 46; 1 Cor. 10:16; 11:20–34. i ch. 1:13. j 1 Kings 17:21, 2 Kings 4.34 k Matt. 9:24. l ch. 2:1; 18:21; 24:17; 1 Cor. 16:8. m ch. 19:1, 10 n 1 Cor. 15:9, 10. o Phil. 3:18. p 2 Cor. 4:8–11. q ver. 3. r ver. 27. s 2 Tim 4:2. t Mark 1:15; Luke 24:47. u ch. 19:21. v Jas. 4:14. * Or, *wait for me.* w ch. 9:16; 21:11. x ch. 21:13; Rom. 8:35, 37; 2 Cor. 4:16. y 2 Tim. 4:7. z 2 Cor. 4:1; Gal. 1:1. a 2 Cor. 7:2. b Eph. 1:11. c Col. 4:17; 1 Tim. 4:16. d Heb. 13:17. e Prov. 10:21; Jer. 3:15; John 21:15–17; 1 Pet. 5:2, 3. f Eph. 1:14; Col. 1:14; Heb. 9:12, 14; 1 Pet. 1:18, 19; Rev. 5:9. g Matt. 7:15; 2 Pet. 2:1. h Jer. 13:20; 23:1; Ezek. 34:2, 3; Zech. 11:17. i 1 John 2:19; Jude 4, etc. j 2 Tim. 4:5. k Col. 1:28. l John 17:17. m ch. 26:18; Col. 1:12; Heb. 9:15; 1 Pet. 1:4. n 1 Sam. 12:3; 1 Cor. 9:12; 2 Cor. 7:2.

CHAPTER XX.

4. *Asia;* Asia Minor, or proconsular Asia. Chap. 19:10. The persons here mentioned were Christian brethren.

5. *For us;* this language shows that Luke, the author of this book, was one of the company. *Troas;* chap. 16:8.

6. *Unleavened bread;* the passover.

7. *First day of the week;* the Lord's day, or Christian Sabbath. *To break bread;* celebrate the Lord's supper.

13. *Assos;* a maritime city near Troas, on the Ægean sea.

14. *Mitylene;* the capital of the island of Lesbos.

15. *Chios;* an island in the Ægean sea, now called Scio. *Samos;* an island near the province of Lydia. *Trogyllium;* a town on the coast opposite Samos. *Miletus,* a maritime town south of Ephesus.

16. *Sail by Ephesus;* pass it without stopping.

17. *The elders of the church;* pastors and teachers.

20. *Kept back nothing;* refrained from teaching no doctrines or duties that would benefit the people.

22. *Bound in the Spirit;* influenced by the Holy Ghost and a strong conviction of duty.

26. *Pure from the blood;* am not guilty, through unfaithfulness, of the destruction of any.

28. *Overseers;* in the original, bishops, who in ver. 17 are called elders, and who had the oversight of the church. *God;* Jesus Christ.

29. *Grievous wolves;* teachers of false and destructive doctrines. *The flock;* the church of God.

31. *Warn every one;* of their danger, and point out the way to escape it.

A. D. 60. 34 Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.[a]

35 I have showed you all things, how that so laboring ye ought to support the weak,[b] and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.[c]

36 ¶ And when he had thus spoken, he kneeled down, and prayed with them all.[d]

37 And they all wept sore, and fell on Paul's neck, and kissed him,[e]

38 Sorrowing most of all for the words which he spake, that they should see his face no more.[f] And they accompanied him unto the ship.

CHAPTER XXI.

1 Paul will not by any means be dissuaded from going to Jerusalem. 9 Philip's daughters prophetesses. 17 Paul cometh to Jerusalem; 27 where he is apprehended, and in great danger, 31 but by the chief captain is rescued, and permitted to speak to the people.

AND it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the *day* following unto Rhodes, and from thence unto Patara:

2 And finding a ship sailing over unto Phenicia, we went aboard, and set forth.

3 Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden.

4 And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.[g]

5 And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till *we were* out of the city: and we kneeled down on the shore, and prayed.[h]

6 And when we had taken our leave one of another, we took ship; and they returned home again.

7 And when we had finished *our* course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next *day* we that were of Paul's company departed, and came unto Cesarea; and we entered into the house of Philip the evangelist,[i] which was *one* of the seven;[j] and abode with him.

9 And the same man had four daughters, virgins, which did prophesy.[k]

10 And as we tarried *there* many days, there came down from Judea a certain prophet, named Agabus.[l]

11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver *him* into the hands of the Gentiles.[m]

12 And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.[n]

13 Then Paul answered, What mean ye to weep and to break my heart? for I am ready not to be

a Ch. 18:3; 1 Cor. 4:12; 1 Thess. 2:9; 2 Thess. 3:8. b Rom. 15:1; Eph. 4:28; 1 Thess. 5:14. c Luke 14:12–14. d ch. 21:5. e Gen. 46:29. f ver. 25. g ver. 12. h ch. 20:36. i ch. 8:26–40; Eph. 4:11; 2 Tim. 4:5. j ch. 6:5. k Joel 2:28; ch. 2:17. l ch. 11:28. m ch. 20:23; ver. 33. n Matt. 16:22, 23.

34. *Ministered unto my necessities;* wrought for the supply of my wants.

35. *Support the weak;* supply the wants of the feeble and destitute. *The words of the Lord Jesus;* a saying of our Lord not recorded in the gospels, though the truth which it contains was taught abundantly by Jesus Christ on many occasions. *More blessed to give than to receive;* to be instrumental in communicating blessings, than in merely receiving them.

INSTRUCTIONS.

7. The first day of the week was observed by the apostles and those who were under the special guidance of the Holy Ghost, as the Lord's day or the Christian Sabbath, a day for hearing the gospel and public worship. It has been so observed by pious men and by the church of God in all subsequent ages, and it will continue to be so observed to the end of time.

17. It has ever been the will of God that Christian churches should be supplied with pastors, who should preach to them the gospel, set them holy examples, superintend their religious concerns, and devote themselves to the promotion of their spiritual good. It has also ever been the will of God, that some of his ministers should be evangelists or missionaries; should visit and gather churches among the destitute in Christian and Pagan lands, and do what they can to preach the gospel to every creature.

26. Ministers, to be free from the guilt of being accessory to the ruin of men, must declare to them, as far as they understand it, the divine will; and especially must they show them the author, nature, necessity, and evidences of repentance towards God and faith in our Lord Jesus Christ, and set before them the motives which God has revealed, and which are suited to lead them to exercise these spiritual graces; and in doing this, they must depend upon and earnestly seek the influences of the Holy Ghost.

35. If a minister of the gospel is not supported by others, it is no dishonor and no dereliction of duty for him to labor, working with his own hands, that he may supply his necessities; and in proportion as he resembles his Lord, he will find that the excellence, usefulness, and happiness of communicating blessings are greater than of merely receiving them. The soul is so made, that if it would be good, it must do good; and if it would be happy, it must delight in making others happy.

CHAPTER XXI.

1. *Them;* the Ephesian elders at Miletus. *Coos;* a small island near the south-west corner of Asia Minor. *Rhodes;* an island not far from Coos. *Patara;* a seaport in the province of Lycia.

2. *Phenicia;* a country north-west of Canaan, of which Tyre and Sidon were principal cities. Chap. 11:19.

3. *Cyprus;* an island in the north-east part of the Mediterranean sea. Chap. 13:4.

4. *Said to Paul through the Spirit;* the Holy Spirit made known to them the dangers to which Paul would be exposed, and led them to express to him their strong desire that he should not go up to Jerusalem. But he did not communicate by them to Paul, who himself went up to Jerusalem "bound in the Spirit," any authoritative command to desist from his purpose.

7. *Ptolemais;* a city south of Tyre, and near mount Carmel.

8. *Cesarea;* a city still farther south, about sixty miles from Jerusalem. *Evangelist;* a preacher of the gospel and founder of churches, but not a settled pastor. *The seven;* chap. 6:1–9.

9. *Did prophesy;* see note to chap. 11:27.

10. *Agabus;* chap. 11:27, 28.

11. *Gentiles;* the Romans, who then governed Judea.

12. *We and they;* Paul's companions and the disciples at Cesarea.

bound only, but also to die at Jerusalem for the name of the Lord Jesus.[a]

14 And when he would not be persuaded, we ceased, saying, The will of the Lord be done.[b]

15 And after those days we took up our carriages, and went up to Jerusalem.

16 There went with us also *certain* of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an old disciple,[c] with whom we should lodge.

17 And when we were come to Jerusalem, the brethren received us gladly.[d]

18 And the *day* following Paul went in with us unto James;[e] and all the elders were present.

19 And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.[f]

20 And when they heard *it*, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law:[g]

21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise *their* children,[h] neither to walk after the customs.

22 What is it therefore? the multitude must needs come together:[i] for they will hear that thou art come.

23 Do therefore this that we say to thee: We have four men which have a vow on them;

24 Them take, and purify thyself with them, and be at charges with them, that they may shave *their* heads:[j] and all may know that those things whereof they were informed concerning thee, are nothing; but *that* thou thyself also walkest orderly, and keepest the law.

25 As touching the Gentiles which believe, we have written *and* concluded that they observe no such thing, save only that they keep themselves from *things* offered to idols, and from blood, and from strangled, and from fornication.[k]

26 Then Paul took the men, and the next day purifying himself with them,[l] entered into the temple,[m] to signify the accomplishment of the days of purification,[n] until that an offering should be offered for every one of them. A. D. 60.

27 And when the seven days were almost ended, the Jews which were of Asia,[o] when they saw him in the temple, stirred up all the people, and laid hands on him,[p]

28 Crying out, Men of Israel, help. This is the man that teacheth all *men* everywhere against the people, and the law, and this place:[q] and further, brought Greeks also into the temple; and hath polluted this holy place.

29 For they had seen before with him in the city, Trophimus, an Ephesian,[r] whom they supposed that Paul had brought into the temple.

30 And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

31 And as they went about to kill him,[s] tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.

32 Who immediately took soldiers and centurions, and ran down unto them:[t] and when they saw the chief captain and the soldiers, they left beating of Paul.

33 Then the chief captain came near, and took him, and commanded *him* to be bound with two chains;[u] and demanded who he was, and what he had done.

34 And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.[v]

35 And when he came upon the stairs, so it was that he was borne of the soldiers, for the violence of the people.[w]

36 For the multitude of the people followed after, crying, Away with him.[x]

37 And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

38 Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the

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a 2 Tim. 4:6. b Matt. 6:10; 26:42. c Prov. 16:31. d ch. 15:4. e ch. 15:13, etc.; Gal. 1:19. f ch. 20:24; Rom. 15:18, 19; 2 Cor. 12:12. g ch. 22:3; Rom. 10:2. h Gal. 5:3. i ch. 19:32. j Num. 6:2, 13, 18; ch. 18:18. k ch. 15:20, 29. l 1 Cor. 9:20. m ch. 24:18. n Num. 6:13. o ch. 24:18.

p ch. 26:21. q ch. 6:13, 14; 24:5, 6. r ch. 20:4. s 2 Cor. 11:23, etc. t ch. 23:27; 24:7. u ch. 20:23; ver. 11; Eph. 6:20. v ch. 23:10, 16. w Psa. 55:9; Hab. 1:3. x Luke 23:18; John 19:15; ch. 22:22; 1 Cor. 4:13.

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15. *Carriages;* not vehicles to carry them, but things which they carried, their baggage.

16. *Mnason of Cyprus;* formerly of Cyprus, but now living in Jerusalem, with whom Paul and his companions lodged.

18. *James;* see note to chap. 12:17.

20. *Zealous of the law;* though they believed in Christ, they still observed the ceremonial law.

21. *The Jews which are among the Gentiles;* who lived in heathen countries. *Moses;* the ceremonial law which he enjoined. *The customs;* the religious practices of the Jews.

22. *What is it;* what is to be done?

24. *Purify thyself with them;* perform the ceremonies required for purification in the Mosaic law. Num. 6:1–20. *Be at charges;* by bearing the expense of the offerings made in such cases. *Shave their heads;* cut their hair, which during the continuance of their vow had been suffered to grow; and which, when cut, showed that they were released. Chap. 18:18. *Are nothing;* are not as they have been represented.

25. *Touching the Gentiles which believe;* chap. 15:19–29.

26. *Entered into the temple;* to make known to the priest when the vow would end, and thus prepare the way for the customary sacrifices to be offered.

27. *Seven days;* the time the vow was to last.

28. *Greeks;* Gentiles, who were considered as unclean, and were forbidden to enter that part of the temple appropriated to the Jews, lest they should defile it.

29. *Trophimus;* he had come with Paul from Ephesus. Chap. 20:4. *They supposed;* they inferred this from having seen him in the city with Paul.

31. *Chief captain;* the Roman officer in command of the military forces at Jerusalem.

33. *Bound with two chains;* a fulfilment of the prophecy, ver. 11.

34. *The castle;* the fortress of Antonia, where the soldiers were stationed.

35. *The stairs;* which led from the temple to the castle.

38. *That Egyptian;* this Egyptian is mentioned by Josephus, Antiq. B. 20, chap. 8, sec. 6; and Jewish Wars, B. 2, chap. 13, sec. 5.

A. D. 60. wilderness four thousand men that were murderers?*

39 But Paul said, I am a man *which am* a Jew of Tarsus,[a] *a city* in Cilicia, a citizen of no mean city:[b] and I beseech thee, suffer me to speak unto the people.

40 And when he had given him license, Paul stood on the stairs, and beckoned with the hand unto the people.[c] And when there was made a great silence, he spake unto *them* in the Hebrew tongue, saying,

CHAPTER XXII.

1 Paul declareth at large, how he was converted to the faith, 17 and called to his apostleship. 22 At the very mentioning of the Gentiles, the people exclaim on him. 24 He should have been scourged, 25 but claiming the privilege of a Roman, he escapeth.

MEN, brethren, and fathers,[d] hear ye my defence *which I make* now unto you.[e]

2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,)

3 I am verily a man *which am* a Jew, born in Tarsus,[f] *a city* in Cilicia, yet brought up in this city at the feet of Gamaliel,[g] *and* taught according to the perfect manner of the law of the fathers,[h] and was zealous toward God,[i] as ye all are this day.[j]

4 And I persecuted this way unto the death, binding and delivering into prisons both men and women.[k]

5 As also the high-priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus,[l] to bring them which were there bound unto Jerusalem, for to be punished.

6 And it came to pass, that as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

9 And they that were with me saw indeed the light,[m] and were afraid; but they heard not the voice of him that spake to me.

10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.

11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

12 And one Ananias,[n] a devout man according to the law, having a good report of all the Jews which dwelt *there*,[o]

13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

14 And he said, The God of our fathers[p] hath chosen thee,[q] that thou shouldest know his will, and see[r] that Just One,[s] and shouldest hear the voice of his mouth.[t]

15 For thou shalt be his witness unto all men of what thou hast seen and heard.[u]

16 And now why tarriest thou? arise, and be baptized, and wash away thy sins,[v] calling on the name of the Lord.[w]

17 And it came to pass, that when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance;[x]

18 And saw him[k] saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.

19 And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee:[z]

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* This Egyptian rose A. D. 55; ch. 5:36. [a] ch. 9:11; 22:3. [b] ch. 22:25. [c] ch. 12:17. [d] ch. 7:2. [e] 1 Pet. 3:15. [f] ch. 21:39; 2 Cor. 11:22; Phil. 3:5. [g] ch. 5:34. [h] ch. 26:5. [i] Gal. 1:14. [j] ch. 21:20; Rom. 10:2. [k] ch. 8:3; 26:9–13; Phil. 3:6; 1 Tim. 1:13. [l] ch. 9:2, etc. [m] Dan. 10:7. [n] ch. 9:17. [o] ch. 10:22; 1 Tim. 3:7; Heb. 11:2. [p] ch. 3:13; 5:30. [q] ch. 9:15; Gal. 1:15. [r] ver. 18; 1 Cor. 9:1; 15:8. [s] ch. 3:14; 7:52. [t] 1 Cor. 11:23; Gal. 1:12. [u] ch. 23:11; 26:16, etc. [v] Heb. 10:22; 1 Pet. 3:21. [w] Rom. 10:13; 1 Cor. 1:2. [x] 2 Cor. 12:2. [y] ver. 14. [z] ver. 4.

39. *Tarsus;* Paul's native city. Chap. 9:11. *No mean city;* Augustus the Roman emperor made it a free city, which released the citizens from tribute, and permitted them to be governed by their own laws. Josephus says it was the metropolis, and most renowned city of Cilicia, Antiq. B. 1, chap. 6, sec. 6; and Xenophon calls it a great and flourishing city.

40. *The Hebrew tongue;* the dialect of the Hebrew then spoken in Palestine.

INSTRUCTIONS.

4. It is delightful to Christians when travelling to find disciples of Christ in places which they visit, and to tarry with them, when convenient. The more they love Christ and are like him, the more they will love one another. But their stay together on earth must be short, and when called to part, it is a great privilege to commend one another to God, and beseech him, that if they meet not again on earth, they may meet, to part no more, in heaven.

13. Affection for friends should not be so manifested or indulged as to unfit us or them for the performance of duty.

21. To excite opposition to the gospel, its enemies often misrepresent it. They slander those who preach it, and in various ways show themselves to be followers of him who, from the beginning, abode not in the truth, but was a liar, and the father of it. John 8:44.

26. Some things are in themselves indifferent; if we do them we are not the better, and if we neglect them we are not the worse: if our doing them would tend to injure others, we should not do them; if it would tend to benefit others, we should not neglect them; but we should not do wrong to conciliate bad men, or for any other purpose.

36. The course which good men take to remove the prejudices and to conciliate the favor of the wicked, is sometimes the occasion of increased hostility, and more violent and deadly opposition.

CHAPTER XXII.

3. *Tarsus;* chap. 21:39. *This city;* Jerusalem. *Gamaliel;* a celebrated Jewish teacher.

4. *This way;* the Christian cause.

5. *High-priest;* chap. 9:1, 2. *Estate of the elders;* the Sanhedrim, or national council of the Jews.

6–13. The conversion of Paul. Chap. 9:3–18.

9. *Heard not the voice;* see note to chap. 9:7.

14. *Shouldest—see that Just One;* Jesus Christ. Chap. 3:14; 7:52. See also note to chap. 9:17.

16. *Wash away thy sins, calling on the name of the Lord;* be cleansed by the Holy Spirit, through faith in Christ and obedience to his commands.

18. *Him;* the Lord Jesus Christ.

19. *They know that I imprisoned;* he thought that the

20 And when the blood of thy martyr Stephen was shed, I also was standing by,[a] and consenting unto his death,[b] and kept the raiment of them that slew him.

21 And he said unto me, Depart: for I will send thee far hence unto the Gentiles.[c]

22 And they gave him audience unto this word, and *then* lifted up their voices, and said, Away with such a *fellow* from the earth: for it is not fit that he should live.[d]

23 And as they cried out, and cast off *their* clothes, and threw dust into the air,

24 The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him.

25 And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman,[e] and uncondemned?

26 When the centurion heard *that*, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman.

27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was *free* born.

29 Then straightway they departed from him which should have examined him:* and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

30 On the morrow, because he would have known the certainty wherefore he was accused of the Jews,[f] he loosed him from *his* bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them. A. D. 60.

CHAPTER XXIII.

1 As Paul pleadeth his cause, 2 Ananias commandeth them to smite him. 7 Dissension among his accusers. 11 God encourageth him. 14 The Jews' laying wait for Paul 20 is declared unto the chief captain. 27 He sendeth him to Felix the governor.

AND Paul, earnestly beholding the council, said, Men *and* brethren, I have lived in all good conscience before God until this day.[g]

2 And the high-priest Ananias commanded them that stood by him to smite him on the mouth.[h]

3 Then said Paul unto him, God shall smite thee, *thou* whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?[i]

4 And they that stood by said, Revilest thou God's high-priest?

5 Then said Paul, I wist not, brethren, that he was the high-priest: for it is written, Thou shalt not speak evil of the ruler of thy people.[j]

6 ¶ But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men *and* brethren, I am a Pharisee, the son of a Pharisee:[k] of the hope and resurrection of the dead I am called in question.[l]

7 And when he had so said, there arose a dissen-

[a] Ch. 7:58. [b] ch. 8:1. [c] ch. 13:2, 47; Rom. 1:5; 11:13; 15:16; Gal. 2:7, 8; Eph. 3:7, 8; 1 Tim. 2:7. [d] ch. 25:24. [e] ch. 16:37; 25:16. * Or, *tortured him.* [f] ch. 23:28. [g] ch. 24:16; 2 Cor. 1:12; Heb. 13:18. [h] John 18:22. [i] Lev. 19:35; Deut. 25:1, 2; John 7:51. [j] Exod. 22:28; Eccl. 10:20; 2 Pet. 2:10; Jude 8. [k] ch. 26:5; Phil. 3:5. [l] ch. 24:15, 21; 26:6; 28:20.

knowledge which the men of Jerusalem had of his former treatment of the Christians would convince them of his sincerity, and dispose them to listen to his arguments. But the Saviour, who better knew their hearts, saw that it would not.

20. *Stephen;* chap. 7:58; 8:1.

22. *Unto this word;* that God would send him to the Gentiles. That the Gentiles should be admitted to equal privileges with the Jews in the Messiah's kingdom, was that doctrine which above all others gave offence to them.

23. *Threw dust;* expressive of their abhorrence.

24. *Castle;* chap. 21:34. *Scourging;* whipping—a Roman mode of torturing men, to make them confess their crimes. *That he might know;* his ignorance of the Hebrew tongue, used by both Paul and his enemies, probably prevented him from understanding the nature of the charge made against the apostle.

25. *Thongs;* cords or straps. *A Roman;* a Roman citizen.

28. *This freedom;* of Roman citizenship. This was sometimes conferred as a reward for distinguished services, sometimes inherited, and sometimes bought with money.

29. *The chief captain—was afraid;* to bind a Roman citizen, uncondemned, for the purpose of scourging him, was contrary to the Roman law, and exposed him who did it to severe punishment.

30. *Have known the certainty;* the crime of which he was accused. *Them;* the Jewish council.

INSTRUCTIONS.

1. The best defence which a man can make of himself and his conduct often is to give a plain statement of the providences of God, of the reasons which satisfied his own mind, and which, in his view, ought to satisfy the minds of others.

14. Persecutors of Christ and his cause are sometimes made his cordial friends, and eminently instrumental in extending the triumphs of his kingdom, having been chosen to salvation, through sanctification of the Spirit, and belief of the truth. 2 Thess. 2:13.

21. Christ not only calls his ministers, but assigns them the places and conditions in which they are to labor. These may be very different from what they, if left to themselves, would select; yet he orders them in wisdom, and if his servants follow his directions, he will render them as useful as will best promote his glory, and the highest good of his kingdom.

25. As civil government is an ordinance of God, it is sometimes proper, when assailed, to avail ourselves of its protection. True religion inculcates submission under trials, and the use of all suitable means to avoid and remove them.

CHAPTER XXIII.

1. *Lived in all good conscience;* done what I thought to be right.

2. *Smite him on the mouth;* by this he would indicate that Paul had uttered a falsehood.

3. *Smite thee;* visit thee in judgment. *Whited wall;* hypocrite.

5. *Wist not;* knew not. At this time the occupancy of the high-priesthood had become very irregular. If Ananias actually was then the high-priest, it is probable that Paul either did not know the fact, or at the moment did not advert to it. *It is written;* Exod. 22:28.

6. *I am a Pharisee;* Paul agreed with the Pharisees in believing that the soul lives after the death of the body, and that there will be a resurrection—points on which they differed from the Sadducees. *Resurrection of the dead;* he contended that Jesus Christ had actually risen. This showed that He was the Messiah, that the doctrine of a resurrection was true, and that all men would be raised. 1 Cor. 15:12–23.

A. D. 60. sion between the Pharisees and the Sadducees: and the multitude was divided.

8 For the Sadducees say that there is no resurrection, neither angel, nor spirit:[a] but the Pharisees confess both.

9 And there arose a great cry: and the scribes *that were* of the Pharisees' part arose, and strove, saying, We find no evil in this man:[b] but if a spirit or an angel hath spoken to him,[c] let us not fight against God.[d]

10 And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring *him* into the castle.

11 And the night following the Lord stood by him,[e] and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.[f]

12 And when it was day, certain of the Jews banded together,[g] and bound themselves under a curse,* saying that they would neither eat nor drink till they had killed Paul.[h]

13 And they were more than forty which had made this conspiracy.

14 And they came to the chief priests and elders,[i] and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

15 Now therefore ye with the council signify to the chief captain that he bring him down unto you to-morrow, as though ye would inquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.[j]

16 And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.[k]

17 Then Paul called one of the centurions unto *him*, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him.[l]

18 So he took him, and brought *him* to the chief captain, and said, Paul the prisoner called me unto *him*,[m] and prayed me to bring this young man unto thee, who hath something to say unto thee.

19 Then the chief captain took him by the hand, and went *with him* aside privately, and asked *him*, What is that thou hast to tell me?

20 And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to-morrow into the council, as though they would inquire somewhat of him more perfectly.[n]

21 But do not thou yield unto them:[o] for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.

22 So the chief captain *then* let the young man depart, and charged *him*, *See thou* tell no man that thou hast showed these things to me.

23 And he called unto *him* two centurions, saying, Make ready two hundred soldiers to go to Cesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night;

24 And provide *them* beasts, that they may set Paul on, and bring *him* safe unto Felix the governor.

25 And he wrote a letter after this manner:

26 Claudius Lysias unto the most excellent governor Felix *sendeth* greeting.

27 This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him,[p] having understood that he was a Roman.

28 And when I would have known the cause wherefore they accused him, I brought him forth into their council:[q]

29 Whom I perceived to be accused of questions of their law,[r] but to have nothing laid to his charge worthy of death or of bonds.[s]

30 And when it was told me how that the Jews laid wait for the man,[t] I sent straightway to thee, and gave commandment to his accusers also, to say before thee what *they had* against him.[u] Farewell.

31 Then the soldiers, as it was commanded them, took Paul, and brought *him* by night to Antipatris.

32 On the morrow they left the horsemen to go with him, and returned to the castle:

33 Who, when they came to Cesarea, and delivered the epistle to the governor,[v] presented Paul also before him.

34 And when the governor had read *the letter*, he asked of what province he was. And when he understood that *he was* of Cilicia;[w]

35 I will hear thee, said he, when thine accusers are also come.[x] And he commanded him to be kept in Herod's judgment-hall.[y]

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a Matt. 22:23; Mark 12:18; Luke 20:27. b ch. 25:25; 26:31. c ch. 22:17, 18. d ch. 5:39. e Psa. 46:1, 7; ch. 18:9; 27:23, 24. f ch. 28:30, 31; Rom. 1:15. g ver. 21, 30; ch. 25:3. * Or, *with an oath of execration.* h Psa. 31:13. i Hos. 4:9. j Psa. 21:11; 37:32, 33. k 2 Sam. 17:17. l Prov. 22:3; Matt. 10:16. m ch. 28:17; Eph. 3:1; 4:1; Phile. 9. n ver. 12. o Exod. 23:2. p ch. 21:33; 24:7. q ch. 22:30. r ch. 18:15; 25:19. s ch. 26:31. t ver. 20, 21. u ch. 24:8; 25:6. v ver. 25–30. w ch. 21:39. x ch. 24:1, etc.; 25:16. y Matt. 27:27.

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8. *Neither angel, nor spirit;* no such thing as created spirits existing, separate from bodies. *Confess both;* receive both doctrines as true.

9. *A spirit or an angel;* chap. 22:6–8, 17–21.

11. *The Lord;* the Lord Jesus.

12. *A curse;* a solemn oath, imprecating divine vengeance on themselves should they eat or drink before they had killed Paul.

21. *Looking for a promise from thee;* that he would bring Paul down.

23. *Third hour of the night;* nine o'clock.

24. *Felix;* he had been a slave of Antonia, the mother of Claudius the Roman emperor, but was freed and became governor of Judea.

27. *An army;* a band of soldiers. *A Roman;* a Roman citizen.

31. *Antipatris;* a town about forty miles from Jerusalem, on the way to Cesarea.

35. *Herod's judgment-hall;* literally, Herod's prætorium; this was the palace built by Herod the Great at Cesarea, and now occupied by the Roman governor Felix.

INSTRUCTIONS.

7. There is no bond of permanent union among persecutors of Christians. They may, for selfish purposes, unite for a time in opposing the truth; but they are easily divided; and God, through their divisions, may deliver his people from their power.

CHAPTER XXIV.

1 Paul being accused by Tertullus the orator, 10 answereth for his life and doctrine. 24 He preacheth Christ to the governor and his wife. 26 The governor hopeth for a bribe, but in vain. 27 At last, going out of his office, he leaveth Paul in prison.

AND after five days, Ananias[a] the high-priest descended with the elders, and *with* a certain orator *named* Tertullus, who informed the governor against Paul.[b]

2 And when he was called forth, Tertullus began to accuse *him*, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence,[c]

3 We accept *it* always, and in all places, most noble Felix, with all thankfulness.

4 Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.

5 For we have found this man a pestilent *fellow*,[d] and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes:

6 Who also hath gone about to profane the temple:[e] whom we took, and would have judged according to our law.[f]

7 But the chief captain Lysias came *upon us*, and with great violence took *him* away out of our hands,[g]

8 Commanding his accusers to come unto thee:[h] by examining of whom, thyself mayest take knowledge of all these things whereof we accuse him.

9 And the Jews also assented, saying that these things were so.

10 Then Paul, after that the governor* had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself:[i]

11 Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship.[j]

12 And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:[k] A. D. 60.

13 Neither can they prove the things whereof they now accuse me.[l]

14 But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers,[m] believing all things which are written in the law and in the prophets:[n]

15 And have hope toward God,[o] which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.[p]

16 And herein do I exercise myself, to have always a conscience void of offence toward God, and *toward* men.[q]

17 Now, after many years, I came to bring alms to my nation, and offerings.[r]

18 Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult.

19 Who ought to have been here before thee, and object, if they had aught against me.[s]

20 Or else let these same *here* say, if they have found any evil-doing in me, while I stood before the council,

21 Except it be for this one voice, that I cried, standing among them, Touching the resurrection of the dead I am called in question by you this day.

22 And when Felix heard these things, having more perfect knowledge of *that* way, he deferred them, and said, When Lysias the chief captain shall come down,[t] I will know the uttermost of your matter.

23 And he commanded a centurion to keep Paul, and to let *him* have liberty,[u] and that he should forbid none of his acquaintance to minister or come unto him.

24 And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

25 And as he reasoned of righteousness,[v] temperance,[w] and judgment to come,[x] Felix trembled,[y] and

a Ch. 23:2; 25:2. b Psa. 11:2. c Psa. 12:2. d Luke 23:2; ch. 6:13; 16:20; 17:6; 21:28; 1 Pet. 2:12, 19. e ch. 19:37; 21:28. f John 18:31. g ch. 21:33. h ch. 23:30. * *Felix*, made Procurator over *Judea*, A. D. 53. i 1 Pet. 3:15. j ch. 21:15. k ch. 25:8; 28:17. l 1 Pet. 3:16. m Mic. 4:5; 2 Tim. 1:3. n Matt. 22:40; Luke 16:16; 24:27; John 1:45; ch. 13:15; 26:22; 28:23; Rom. 3:21. o ch. 23:6, etc.; 26:6, 7; 28:20, etc. p Dan. 12:2; John 5:28, 29; 1 Cor. 15:12–27; Rev. 20:6, 13. q ch. 23:1. r ch. 11:29, 30; 20:16; Rom. 15:25. s ch. 25:16. t ver. 7. u ch. 27:3; 28:16. v Prov. 16:12; Jer. 22:15–17; Dan. 4:27; John 16:8. w Prov. 31:4, 5; Dan. 5:1–4; Hos. 7:5; 1 Pet. 4:4. x Psa. 50:3, 4; Dan. 12:2; Matt. 25:31–46; 2 Cor. 5:10; Rev. 20:12. y Psa. 99:1; Isa. 32:11; Hab. 3:16; Heb. 4:1, 12.

11. The Lord Jesus Christ is able, at any time and in any place, to manifest himself to his people, to fill them with joy, and make their enemies the occasion of accomplishing what is most earnestly to be desired.

21. Bigoted and hypocritical professors of religion, who have adopted wrong principles, and been corrupted by wicked practices, are often among the most deceitful, hardened, and cruel of mankind, and the most malignant opposers of divine truth.

29. The persecution of peaceable citizens on account of their religion, of their reading the Bible, and judging of its meaning, is such an outrage as to be condemned even by heathen. When practised, it has ever been, and ever will be, a foul disgrace not only to the Christian, but to the civilized world.

CHAPTER XXIV.

1. *Tertullus;* a lawyer employed to plead against Paul.
5. *Pestilent fellow;* literally, a pest.
6. *Profane the temple;* chap. 21:27–30.
7. *Lysias;* chap. 21:31–40; 23:26–30.
14. *The way;* in the Acts of the Apostles the Christian religion is commonly called "the way," chap. 9:2; 19:9; etc. *Heresy;* the original word signifies rather, sect, that is, schismatic party. So the Jews falsely and reproachfully called the Christians.
15. *Have hope;* of a resurrection.
16. *I exercise myself;* habitually strive. *A conscience void of offence;* one that shall accuse me of no departure from duty towards God or man.
18. *Purified;* according to the ceremonies of the Mosaic law. Chap. 21:26–28.
20. *Council;* chap. 23:1–10.
22. *That way;* The Christian way. See note to ver. 14. *Deferred;* put off the further hearing of the case till Lysias should arrive. Whether Felix was sincere in this delay appears doubtful from his conduct as recorded in verses 26, 27.
24. *Drusilla;* she was daughter of the first Herod Agrippa; was married to Azizus king of Emesa, but afterwards left him, and became the wife of Felix.
25. *Righteousness;* doing right towards God and man. *Temperance;* the proper regulation of the appetites and passions. *Judgment to come;* the future general judgment, when all will receive from Christ according to their works. Chap. 17:31; Matt. 25:31–46. *Felix trembled;* in view of

A. D. 60. answered, Go thy way for this time;[a] when I have a convenient season, I will call for thee.

26 He hoped also that money should have been given him of Paul, that he might loose him:[b] wherefore he sent for him the oftener, and communed with him.

27 But after two years Porcius Festus came into Felix's room: and Felix, willing to show the Jews a pleasure,[c] left Paul bound.

CHAPTER XXV.

2 The Jews accuse Paul before Festus. 8 He answereth for himself, 11 and appealeth unto Cesar. 14 Afterwards Festus openeth his matter to king Agrippa, 23 and he is brought forth. 25 Festus cleareth him to have done nothing worthy of death.

NOW when Festus was come into the province, after three days he ascended from Cesarea to Jerusalem.

2 Then the high-priest and the chief of the Jews informed him against Paul, and besought him,

3 And desired favor against him, that he would send for him to Jerusalem, laying wait in the way to kill him.[d]

4 But Festus answered, that Paul should be kept at Cesarea, and that he himself would depart shortly *thither*.

5 Let them therefore, said he, which among you are able, go down with *me*, and accuse this man, if there be any wickedness in him.

6 And when he had tarried among them more than ten days,* he went down unto Cesarea; and the next day sitting on the judgment-seat, commanded Paul to be brought.

7 And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove.[e]

8 While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cesar, have I offended any thing at all.

9 But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

10 Then said Paul, I stand at Cesar's judgment-seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest.

11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cesar.[f]

12 Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cesar? unto Cesar shalt thou go.

13 And after certain days, king Agrippa and Bernice came unto Cesarea to salute Festus.

14 And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix:

15 About whom, when I was at Jerusalem,[g] the chief priests and the elders of the Jews informed *me*, desiring *to have* judgment against him.

16 To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face,

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a Prov. 1:24–32; Matt. 22:5; 25:1–10. b Exod. 23:8. c Mark 15:15; ch. 25:9. d ch. 23:14, 15. * Or, as some copies read, *no more than eight or ten days.* e Psa. 35:11; Matt. 5:11, 12; ch. 24:5, 13. f ch. 26:32. g ver. 2, 3.

his sins, and his prospects at the coming judgment. *A convenient season;* such a season does not seem ever to have arrived.

26. *Money—given;* as a bribe, to induce him to release Paul.

27. *Came into Felix's room;* succeeded him in office. *Willing to show the Jews a pleasure;* he knew that they had no just grounds of accusing him to the Roman emperor, and he took this unrighteous way of conciliating their good will. *Left Paul bound;* detained him as a prisoner, though justice required his release.

INSTRUCTIONS.

5. Eloquence may be employed in propagating falsehood and promoting wickedness. It then becomes a world of iniquity, setting on fire the course of nature, being set on fire of hell. Jas. 3:5–10.

10. Christians rejoice to state facts and proclaim truth before those who are capable of judging. They are friends of free discussion, knowing that from it truth has nothing to fear. Though falsehood may be specious, and when set off with the trappings of oratory, may for a time prevail, truth stated in its native simplicity, and shining with its own brightness, will ultimately triumph.

15. An abiding conviction of the certainty of a resurrection, and of a future retribution according to the deeds done in the body, tends powerfully to keep the conscience awake, and to lead men habitually to do right; while the disbelief of those truths removes a powerful restraint against doing wrong.

25. When conviction of sin produces fearful forebodings of coming wrath, different persons take opposite courses. One inquires, "Lord, what wilt thou have me to do?" The Lord shows him, leads him to do it, and he is saved. Chap. 9:6. Another dismisses the subject, continues in known sin, and goes down to perdition. "To-day, if ye will hear his voice, harden not your hearts." "He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy." Heb. 3:7, 8; Prov. 29:1.

26. Worldly minded and covetous men may seek to make even the preaching of the gospel a means of adding to their unrighteous gain. Such place themselves in a position where there is little hope that even the plainest and most faithful exhibitions of the truth can profit them.

27. One unrighteous deed on the part of a ruler places him in the power of the wicked, who will compel him to buy their favor by further acts of injustice.

CHAPTER XXV.

3. *Desired favor;* desired that Festus would favor them by sending for Paul, so that they might kill him.

5. *Any wickedness;* if he has committed any crime.

10. *Cesar's judgment-seat;* the Roman tribunal, before which he then was. Of course there was no good reason why he should go to Jerusalem.

11. *I appeal unto Cesar;* I will go to Rome and be tried before the emperor. To this, as a Roman citizen, he had a right.

12. *The council;* his own council, with whom he was accustomed to advise in the administration of justice. The original has a different word from that applied to the Jewish council, or Sanhedrim.

13. *Agrippa;* Herod Agrippa, son of the Herod mentioned in chap. 12:1, and great-grandson of Herod the Great, under whose reign Christ was born. *Bernice;* Agrippa's sister. She first married her uncle the king of Chalcis, and then Polemon king of Cilicia, whom she deserted to live with her brother Felix Agrippa. *Salute Festus;* congratulate him on his accession to office.

and have license to answer for himself concerning the crime laid against him.

17 Therefore, when they were come hither,[a] without any delay on the morrow I sat on the judgment-seat, and commanded the man to be brought forth.

18 Against whom, when the accusers stood up, they brought none accusation of such things as I supposed:

19 But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.[b]

20 And because I doubted of such manner of questions,* I asked *him* whether he would go to Jerusalem, and there be judged of these matters.

21 But when Paul had appealed to be reserved unto the hearing† of Augustus, I commanded him to be kept till I might send him to Cesar.

22 Then Agrippa said unto Festus, I would also hear the man myself. To-morrow, said he, thou shalt hear him.

23 And on the morrow, when Agrippa was come, and Bernice, with great pomp,[c] and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth.[d]

24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me,[e] both at Jerusalem, and *also* here, crying that he ought not to live any longer.[f]

25 But when I found that he had committed nothing worthy of death,[g] and that he himself hath appealed to Augustus,[h] I have determined to send him.

26 Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that after examination had, I might A. D. 62. have somewhat to write.

27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes *laid* against him.[i]

CHAPTER XXVI.

2 Paul, in the presence of Agrippa, declareth his life from his childhood, 12 and how miraculously he was converted, and called to his apostleship. 24 Festus chargeth him to be mad, whereunto he answereth modestly. 28 Agrippa is almost persuaded to be a Christian. 31 The whole company pronounce him innocent.

THEN Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself:

2 I think myself happy, king Agrippa, because I shall answer for myself this day before thee, touching all the things whereof I am accused of the Jews:

3 Especially *because I know* thee to be expert in all customs and questions which are among the Jews:[j] wherefore I beseech thee to hear me patiently.[k]

4 My manner of life from my youth,[l] which was at the first among mine own nation at Jerusalem, know all the Jews;

5 Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee.[m]

6 And now I stand and am judged[n] for the hope of the promise made of God unto our fathers:[o]

7 Unto which *promise* our twelve tribes, instantly serving *God* day and night,‡ hope to come.[p] For which hope's sake, king Agrippa, I am accused of the Jews.

8 Why should it be thought a thing incredible with you, that God should raise the dead?[q]

9 I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.[r]

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a Ver. 6. b ch. 18:15. * Or, *I was doubtful how to inquire hereof.* † Or, *judgment.* c Ezek. 7:24. d ch. 9:15. e ver. 3, 7. f ch. 22:22. g ch. 23:9, 29; 26:31. h ver. 11, 12. i Prov. 18:13; John 7:51. j Deut. 17:18. k ch. 24:4. l 2 Tim. 3:10. m ch. 22:3; Phil. 3:5. n ch. 23:6. o Gen. 3:15; 22:18; 49:10; Deut. 18:15; 2 Sam. 7:12; Psa. 132:11; Isa. 4:2; 7:14; 9:6, 7; Jer. 23:5; 33:14–16; Ezek. 34:23; Dan. 9:24; Mic. 7:20; Zech. 13:1, 7; Mal. 3:1; ch. 13:32; Gal. 4:4. ‡ Gr. *night and day.* p Luke 2:37; 1 Thess. 3:10. q 1 Cor. 15:12, 20. r 1 Tim. 1:13.

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20. *Doubted of such manner of questions;* how such questions should be disposed of, or what course he should take with them.

21. *Augustus;* Augustus and Cesar were used as terms of office: each meant the Roman emperor. At that time, this emperor was Nero.

24. *Have dealt with me;* accused before me, and wished me to condemn.

26. *No certain thing;* no crime to allege, or accusation to specify. *Somewhat;* something definite.

27. *Signify;* point out, specify.

INSTRUCTIONS.

7. Persecutors of Christians, though high in ecclesiastical or political office, will often make statements which they cannot prove, which are not true, and the falsehood and malignity of which are so manifest, that they may be seen and condemned even by enlightened heathen.

11. When men destitute of the spirit of Christ, at the head of ecclesiastical affairs, deny the right of private judgment and are disposed to persecute those who exercise it, good men sometimes have more to fear from them, than from the most absolute civil despot.

16. To condemn a man unheard, without his being informed of the nature, extent, and grounds of his accusation, or being permitted to meet and examine his accusers face to face, is the essence of tyranny; and must be condemned by the judgment and common-sense of the whole world.

19. Worldly politicians, high in office and clothed with great pomp and power, often think and speak very lightly of events into which angels desire to look, which fill heaven with rapture, and will be the theme of grateful and adoring praises from multitudes which no man can number, for ever and ever.

CHAPTER XXVI.

3. *Expert;* Agrippa was of Idumæan descent. But from the days of John Hyrcanus, the Idumæans south of Palestine, to whom his family belonged, had adopted the Jewish religion, and were reckoned as Jews.

4. *Jerusalem;* though born in Tarsus, Paul was early sent to Jerusalem for his education. Chap. 22:3.

6. *The promise;* of the Messiah.

7. *Hope to come;* hope to experience the fulfilment of the promise. *Hope's sake;* for having believed in Christ as the Messiah, and expecting a resurrection through him to endless life.

8. *Incredible;* not to be believed; absurd, or wanting evidence.

9. *Verily thought with myself;* in persecuting Christ, Paul was sincere in his error; but this did not make him guiltless, for his belief had its foundation in a wrong state of heart. Had he been humble, candid, and teachable, the evidence which Jesus gave of his Messiahship would have carried full conviction to his mind. *Contrary to the name;* in opposition to the teachings and to the followers of Christ.

A. D. 62. 10 Which thing I also did in Jerusalem:[a] and many of the saints did I shut up in prison, having received authority from the chief priests;[b] and when they were put to death, I gave my voice against *them*.

11 And I punished them oft in every synagogue,[c] and compelled *them* to blaspheme; and being exceedingly mad against them, I persecuted *them* even unto strange cities.

12 Whereupon, as I went to Damascus,[d] with authority and commission from the chief priests,

13 At mid-day, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? *it is* hard for thee to kick against the pricks.

15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;[e]

17 Delivering thee from the people, and *from* the Gentiles, unto whom now I send thee,[f]

18 To open their eyes,[g] *and* to turn *them* from darkness to light,[h] and *from* the power of Satan unto God,[i] that they may receive forgiveness of sins,[j] and inheritance[k] among them which are sanctified[l] by faith that is in me.[m]

19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

20 But showed first unto them of Damascus,[n] and at Jerusalem, and throughout all the coasts of Judea, and *then* to the Gentiles, that they should repent and turn to God, and do works meet for repentance.[o]

21 For these causes the Jews caught me in the temple, and went about to kill *me*.[p]

22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:[q]

23 That Christ should suffer, *and* that he should be the first that should rise from the dead,[r] and should show light unto the people, and to the Gentiles.

24 And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.[s]

25 But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

26 For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

27 King Agrippa, believest thou the prophets? I know that thou believest.

28 Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.[t]

29 And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.[u]

30 And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them:

31 And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds.

32 Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cesar.

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a Ch. 8:3; Gal. 1:13. b ch. 9:14. c ch. 22:19 d ch. 9:3. e ch. 22:15, Eph. 3:7; Col. 1:23, 25. f ch. 22:21; Rom. 11:13. g Isa. 35:5; 42:7; Eph. 1:18. h Luke 1:79; John 8:12; 2 Cor. 4:6; 1 Pet. 2:9. i Col. 1:13. j Luke 1:77; Eph. 1:7; Col. 1:14. k Eph. 1:11; Col. 1:12; 1 Pet. 1:4. l John 17:17; ch. 20:32; 1 Cor. 1:30; Rev. 21:27. m Eph. 2:8; Heb. 11:6. n ch. 9:19, etc. o Matt. 3:8. p ch. 21:30. q Luke 24:27, 46. r 1 Cor. 15:23. s 2 Kings 9:11. t Jas. 1:23, 24. u 1 Cor. 7:7.

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10. *Authority;* chap. 9:14; 22:4, 5.

11. *Compelled them;* that is, used violent means to induce them. It does not follow that his efforts were successful. *Blaspheme;* the name of Jesus, by denying him to be the Messiah. *Strange cities;* cities in foreign lands.

12. *Whereupon;* while engaged in this persecution. Chap. 9:1–6.

17. *From the people;* that is, of the Jews. *Send thee;* chap. 22:21.

18. *Open their eyes;* enlighten their minds. *Darkness to light;* the ignorance of heathenism to the saving knowledge of the gospel. *Power of Satan,* from his service to the service of God.

20. *Damascus;* chap. 9:19–23. *Meet for repentance;* such as true repentance produces.

22. *Small and great;* all classes of people. *None other things;* except those which were foretold in the Old Testament. Isa. 53:3–9; Psa. 16:10; Acts 2:31; 13:35–37; Isa. 9:1, 2.

27. *Believest thou the prophets;* he appeals to Agrippa as a Jew, who professed to receive the scriptures of the Old Testament as the word of God.

28. *Persuadest me;* by the evidence exhibited that the prophecies of the Old Testament concerning the Messiah were fulfilled in Christ.

29. *I would to God;* I earnestly desire. *As I am;* real Christians. *These bonds;* the chains with which he was bound.

32. *Set at liberty;* he is an innocent man, guilty of no crime.

INSTRUCTIONS.

2. It is pleasant to proclaim the gospel to intelligent hearers, especially such as are well acquainted with the Bible. True religion does not fear, but courts investigation. It accords with the word and is proved to be true by the providence of God. The more it is examined in the light of the Scriptures and of facts, the deeper will be the conviction that it is from God; and the more intelligent men are, the more guilty they will be, if they do not embrace it.

9. Conscience is not always a safe guide. It must be enlightened by the word and Spirit of God, and accompanied with a pious heart. All should feel this, and so acknowledge God, that he may direct their paths, guide them in judgment, and teach them his way—that way of pleasantness, that path of peace. Prov. 3:6; Psa. 25:9.

18. Men naturally are ignorant of spiritual things, yield themselves the willing slaves of Satan, and walk in darkness. They need the gospel of Christ, accompanied by the enlightening and purifying influences of his Spirit, to turn them from supreme love of self and sin to supreme love of God and holiness. This gospel must be carried and preached to them, by men whom God raises up and sends forth for this purpose; and these should be aided by the prayers and contributions of all, till the gospel is preached to every creature. Mark 16:15.

CHAPTER XXVII.

1 Paul shipping toward Rome, 10 foretelleth of the danger of the voyage, 11 but is not believed. 14 They are tossed to and fro with tempest, 41 and suffer shipwreck, 44 yet all come safe to land.

AND when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto *one* named Julius, a centurion of Augustus' band.[a]

2 And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; *one* Aristarchus,[b] a Macedonian of Thessalonica, being with us.

3 And the next *day* we touched at Sidon. And Julius courteously entreated Paul,[c] and gave *him* liberty to go unto his friends to refresh himself.

4 And when we had launched from thence, we sailed under Cyprus, because the winds were contrary.

5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, *a city* of Lycia.

6 And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein.

7 And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete,* over against Salmone;

8 And hardly passing it, came unto a place which is called The Fair Havens; nigh whereunto was the city *of* Lasea.

9 Now when much time was spent, and A. D. 62. when sailing was now dangerous, because the fast was now already past,† Paul admonished *them*,

10 And said unto them, Sirs, I perceive that this voyage will be with hurt‡ and much damage, not only of the lading and ship, but also of our lives.[d]

11 Nevertheless, the centurion believed the master and the owner of the ship more than those things which were spoken by Paul.[e]

12 And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, *and there* to winter; *which is* a haven of Crete,[f] and lieth toward the south-west and north-west.

13 And when the south wind blew softly, supposing that they had obtained *their* purpose, loosing *thence*, they sailed close by Crete.[g]

14 But not long after there arose§ against it a tempestuous wind,[h] called Euroclydon.

15 And when the ship was caught, and could not bear up into the wind, we let *her* drive.

16 And running under a certain island, which is called Clauda, we had much work to come by the boat:

17 Which when they had taken up, they used helps, undergirding the ship; and fearing lest they should fall into the quicksands,[i] strake sail, and so were driven.

a Ch. 25:12, 25. b ch. 19:29. c ch. 24:23; 28:16. * Or, *Candy*. † The fast was on the tenth day of the seventh month; Lev. 23:27, 29. ‡ Or, *injury*.

d 2 Kings 6:9, 10; Dan. 2:20; Amos 3:7. e Prov. 27:12. f ver. 7. g ver. 21. § Or, *beat*. h Psa. 107:25. i ver. 41.

24. When a man treats the truths of the Bible as realities, and speaks and acts as if he expected to see their fulfilment, those who regard these truths as fables often think and speak of him as deranged. But the more fully a person obeys the word of God, and lives as if he expected its fulfilment, the greater evidence he gives of being in his right mind; and all men, who, like the prodigal son, come to their right mind, will view and treat the Bible in the same way.

29. However wickedly true Christians may be treated by others, they do not wish, so far as they are right, to render evil for evil; but in all suitable ways, to promote the highest temporal and eternal good even of their worst enemies.

CHAPTER XXVII.

1. *We;* Luke, Paul, and others. *Italy;* a country in the south part of Europe, between the Adriatic and Mediterranean seas.

2. *Adramyttium;* a seaport of Mysia in the north-western part of Asia Minor. It lay opposite to the isle of Lesbos. *Aristarchus;* chap. 19:29; 20:4.

3. *Sidon;* north of Cesarea, from which Paul sailed. Ver. 2; chap. 25:4, 13, 21.

4. *Under Cyprus;* along its northern coast, between the island and the main land, to shield themselves from the violence of the wind. *Winds were contrary;* they were the westerly or north-westerly winds which prevail there at that season.

5. *The sea of Cilicia and Pamphylia;* the sea along the coast of those provinces of Asia Minor. Cilicia lay on the south coast of Asia Minor opposite Cyprus, and Pamphylia was the next province west. *Lycia;* next west of Pamphylia.

6. *Alexandria;* a city of Egypt.

7. *Scarce;* with difficulty. *Cnidus;* a town in the province of Caria next west of Lycia. It is in the south-western angle of Asia Minor, and has the isle of Rhodes opposite to it. *Under Crete;* near that island. *Salmone;* the eastern extremity of Crete.

8. *Hardly passing it;* coasting along it with difficulty. *Fair Havens;* on the southern side of Crete, about midway between its eastern and western extremities.

9. *Much time was spent;* on account of the contrary winds. *The fast;* connected with the great day of atonement. Lev. 16:29, 30. This occurred about the twentieth of September, after which sailing was dangerous.

10. *Much damage—our lives;* these words of Paul seem to express not a revelation from God, but rather his own sound judgment. With regard to his own life, he had received from the Lord the assurance that he should see Rome, chap. 23:11; but he had not yet received any promise that the lives of all in the ship should be saved. See verses 23, 24.

12. *Not commodious to winter in;* being open to the wind and sea on the south. *Phenice;* a place in the south-west part of Crete.

13. *The south wind blew softly;* which would be favorable to their purpose, as the coast a few miles beyond the Fair Havens turns to the north of west. *Close by;* near the shore.

14. *Euroclydon;* these winds, now called Levanters, blow from nearly east-north-east.

15. *Caught;* suddenly met by the wind. *Could not bear up;* sail against it. *Let her drive;* before the wind.

16. *Clauda;* a small island a little south of west from the Fair Havens, at the distance of some forty or fifty miles. Melita, the next place where we find them, is a small island south of Sicily, not quite five hundred miles to the west of Clauda. *To come by the boat;* to secure it, by taking it on board. Ver. 17.

17. *Taken up;* taken into the ship, to prevent the boat being broken or lost. *Used helps, undergirding;* putting chains or ropes around the vessel, to strengthen it and keep it together. *Quicksands;* on the coast of Africa, south-west of them. *Strake sail;* these words do not seem to mean that they took in all sail, which would have left them drifting towards the quicksands at the mercy of the wind and waves; but rather, that they reduced their sail very low. This would enable them, while driven before the wind, to keep the ship's head in a measure towards the north-west, and thus avoid the African coast and the quicksands.

A. D. 62. 18 And we being exceedingly tossed with a tempest,[a] the next *day* they lightened the ship;

19 And the third *day* we cast out with our own hands the tackling of the ship.[b]

20 And when neither sun nor stars in many days appeared,[c] and no small tempest lay on *us*, all hope that we should be saved was then taken away.[d]

21 But after long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me,[e] and not have loosed from Crete,[f] and to have gained this harm and loss.

22 And now I exhort you to be of good cheer:[g] for there shall be no loss of *any man's* life among you, but of the ship.

23 For there stood by me this night the angel of God,[h] whose I am,[i] and whom I serve,[j]

24 Saying, Fear not, Paul; thou must be brought before Cesar: and lo, God hath given thee all them that sail with thee.[k]

25 Wherefore, sirs, be of good cheer: for I believe God,[l] that it shall be even as it was told me.

26 Howbeit, we must be cast upon a certain island.[m]

27 But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country;

28 And sounded, and found *it* twenty fathoms: and when they had gone a little further, they sounded again, and found *it* fifteen fathoms.

29 Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.[n]

30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under color as though they would have cast anchors out of the foreship,

31 Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.

32 Then the soldiers cut off the ropes of the boat, and let her fall off.

33 And while the day was coming on, Paul besought *them* all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing.

34 Wherefore I pray you to take *some* meat; for this is for your health:[o] for there shall not a hair fall from the head of any of you.[p]

35 And when he had thus spoken, he took bread, and gave thanks to God in presence of them all;[q] and when he had broken *it*, he began to eat.

36 Then were they all of good cheer, and they also took *some* meat.

37 And we were in all in the ship two hundred threescore and sixteen souls.

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39 And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

40 And when they had taken up the anchors, they committed *themselves* unto the sea,* and loosed the rudder-bands, and hoisted up the mainsail to the wind, and made toward shore.

41 And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmovable, but the hinder part was broken with the violence of the waves.

42 And the soldiers' counsel was to kill the prisoners,[r] lest any of them should swim out, and escape.

43 But the centurion, willing to save Paul,[s] kept them from *their* purpose; and commanded that they which could swim should cast *themselves* first *into the sea*, and get to land:

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a Psa. 107:27. b Job 2:4; Jonah 1:5. c Psa. 105:28. d Ezek. 37:11. e ver. 10. f ver. 13. g Job 22:29; Psa. 112:7; 2 Cor. 4:8, 9. h ch. 23:11; Heb. 1:14. i Deut. 32:9; Psa. 135:4; Isa. 44:5; Mal. 3:17; John 17:9, 10; 1 Cor. 6:20; 1 Pet. 2:9, 10. j Psa. 116:16; Isa. 44:21; Dan. 3:17; 6:16; John 12:26; Rom. 1:9; 2 Tim. 1:3. k Gen. 19:21, 29. l Luke 1:45; Rom. 4:20, 21; 2 Tim. 1:12. m ch. 28:1. n Psa. 130:6. o Matt. 15:32; 1 Tim. 5:23. p 1 Kings 1:52; Matt. 10:30; Luke 12:7; 21:18. q 1 Sam. 9:13; Matt. 15:36; Mark 8:6; John 6:11, 23; 1 Tim. 4:3, 4. * Or, *cut the anchors, they left them in the sea*, etc. r Psa. 74:20. s 2 Cor. 11:25.

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18. *Lightened the ship;* threw overboard some of her cargo.

19. *Tackling;* whatever belonged to the ship which could be spared.

20. *Neither sun nor stars;* the mariner's compass was not then known. When sailors could not see the heavenly bodies or the land, they did not know their course.

21. *Long abstinence;* from food, on account of the severity of the storm and the greatness of their danger.

24. *God hath given thee all;* for thy sake, and in answer to thy prayers, they shall be preserved.

27. *Fourteenth night;* after the commencement of the storm. *Adria;* in the wider sense, including not only the Adriatic gulf, but the Ionian sea south of it. *Deemed;* thought, judged.

28. *Sounded;* let down a lead and line to ascertain the depth of the water. *Twenty fathoms;* one hundred and twenty feet. *Fifteen fathoms,* ninety feet.

29. *Four anchors;* to hold the ship where she was. *Stern;* the hinder part of the ship. *For the day;* for daylight, that they might see where they were.

30. *Shipmen;* sailors. *To flee;* escape to the shore, and leave the others to take care of themselves or perish. *Under color;* under the pretence.

31. *Paul;* who saw what they intended. *These;* the sailors. *Ye cannot be saved;* their agency was necessary to manage the vessel. Though God had given Paul the lives of all in the ship, they were yet to be saved by the use of the appropriate means.

32. *Cut off the ropes;* to let the boat fall into the sea and float away, so that the sailors could not escape.

33. *Taken nothing;* no regular meals, or very little.

38. *Cast out the wheat;* to lighten the ship, and get it as near the shore as possible.

39. *Creek;* bay, as the original word means. *Shore;* one where they could land.

40. *Taken up;* slipped or cut the ropes which fastened the anchors to the ship, so that the wind might drive her into the bay, now called St. Paul's bay. *Loosed the rudder-bands;* the rudder had been made fast during the storm. Now it was loosed, that they might again use it to steer the vessel.

41. *Two seas met;* and formed a sand-bar or bank, stretching out into the sea. *Stuck fast;* in the sand, so that they could get no nearer to the shore.

42. *To kill the prisoners;* those whom they were taking to Rome for trial, lest the soldiers to whose care they had been committed should be punished for letting them go.

43. *The centurion;* Julius. Ver. 1, 3. *Willing;* wishing to save Paul. Thus was Paul made the means of again saving the prisoners from death. Ver. 24, 31.

INSTRUCTIONS.

3. When a man's ways please the Lord, he can make not only his enemies, but strangers, and even heathen, not

44 And the rest, some on boards, and some on *broken pieces* of the ship. And so it came to pass, that they escaped all safe to land.[a]

CHAPTER XXVIII.

1 Paul after his shipwreck is kindly entertained of the barbarians. 5 The viper on his hand hurteth him not. 8 He healeth many diseases in the island. 11 They depart towards Rome. 17 He declareth to the Jews the cause of his coming. 24 After his preaching some were persuaded, and some believed not. 30 Yet he preacheth there two years.

AND when they were escaped, then they knew that the island was called Melita.[b]

2 And the barbarous people showed us no little kindness:[c] for they kindled a fire, and received us every one,[d] because of the present rain, and because of the cold.

3 And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a viper out of the heat, and fastened on his hand.

4 And when the barbarians saw the *venomous* beast hang on his hand, they said among themselves, No doubt this man is a murderer,[e] whom, though he hath escaped the sea, yet vengeance suffereth not to live.

5 And he shook off the beast into the fire, and felt no harm.[f]

6 Howbeit, they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.[g]

7 In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days A. D. 62. courteously.

8 And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed,[h] and laid his hands on him, and healed him.[i]

9 So when this was done, others also which had diseases in the island, came, and were healed:

10 Who also honored us with many honors;[j] and when we departed, they laded *us* with such things as were necessary.[k]

11 And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.

12 And landing at Syracuse, we tarried *there* three days.

13 And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli:

14 Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.

15 And from thence, when the brethren heard of us, they came to meet us as far as Appii-forum, and The Three Taverns;[l] whom when Paul saw, he thanked God, and took courage.[m]

16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.[n]

17 And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them,

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a Psa. 107:28–30; ver. 22. b ch. 27:26. c Rom. 1:14; Col. 3:11. d Matt. 10:42; Heb. 13:2. e John 7:24. f Mark 16:18; Luke 10:19. g ch. 14:11. h Jas. 5:14, 15. i Matt. 9:18; Mark 6:5; 7:32; 16:18; Luke 4:40; ch. 19:11; 1 Cor. 12:9, 28. j 1 Thess. 2:6; 1 Tim. 5:17. k Matt. 6:31–34; 10:8–10; 2 Cor. 9:5–11; Phil. 4:11, 12. l ch. 21:5; 3 John 6–8. m Josh. 1:6, 7, 9; 1 Sam. 30:6; Psa. 27:14. n ch. 24:23; 27:3.

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merely to be at peace with him, but to aid and assist him. Prov. 16:7.

12. The majority are often in the wrong, and it is not always wise or safe to follow them. The great question should not be, on which side are the greatest numbers, but on which are truth and duty; and a truly pious man, in seasons of danger and difficulty, may say and do things which it would be unwise to attempt at other times.

20. God in his providence often shows men, especially those who traverse the ocean, that they are dependent on him; that all their efforts to deliver themselves are utterly insufficient, and that he must save them, or they must perish.

31. A future event may be certain because God has determined and revealed it, and it may also be true that unless men use the proper means it will never take place. It was certain that all the two hundred and seventy-five who were with Paul in the ship would get to land, and it was also certain that unless the sailors should stay and manage the ship they would not get to land. So that the use of proper means is just as necessary to accomplish an event which is beforehand certain, as it would be if it were not certain, and its accomplishment depended solely on those means.

35. The goodness of God should be felt and acknowledged in all our blessings; and when about to partake of the bounties of Providence, we should thank him for them, and ask him to make them the means of our good.

42. Soldiers, accustomed to killing men, are apt to think little of the value and sacredness of human life. Fighting is adapted to harden men's hearts, and to nourish and strengthen those feelings which if continued will shut them for ever out of heaven.

43. It is often a great blessing to wicked men to have a Christian among them. For his sake they may be saved from death, and also in answer to his prayers, through the abounding grace of God, from endless perdition.

CHAPTER XXVIII.

1. *Melita;* an island about sixty miles south of Sicily, now called Malta. It is a little north of west from the island of Clauda. See note to chap. 27:16.

2. *The barbarous people;* a term applied to the islanders as not speaking the Greek language. Compare Rom. 1:14.

3. *Viper;* a poisonous serpent. Matt. 3:7.

4. *Vengeance;* that divine vengeance which even heathen persons believe to follow evil-doers.

6. *Swollen;* from the effect of poison.

11. *Whose sign was Castor and Pollux;* having on its prow painted or carved figures of Castor and Pollux, two heathen divinities, who were supposed to watch over sailors.

12. *Syracuse;* a city in the south-western part of Sicily. It lay on the way from Malta to Rome.

13. *Fetched a compass;* sailed in a winding course; either because they followed the irregularities of the coast, or because they were compelled to beat against a head wind. *Rhegium;* a city near the south-west extremity of Italy, in the present kingdom of Naples. *The south wind blew;* which was a favorable wind, as they were sailing north. *Puteoli;* north of Rhegium, toward Rome. It was about eight miles from the modern city of Naples.

15. *The brethren;* Christians at Rome. *Appii-forum;* a town about forty-three miles south of Rome. *The Three Taverns;* ten miles further towards Rome. *Whom;* the brethren from Rome, a part of whom met Paul at Appii-forum, and a part at The Three Taverns.

16. *With a soldier;* to whom he is supposed to have been chained.

A. D. 62. Men *and* brethren, though I have committed nothing against the people, or customs of our fathers,[a] yet was I delivered prisoner from Jerusalem into the hands of the Romans.[b]

18 Who, when they had examined me, would have let *me* go, because there was no cause of death in me.[c]

19 But when the Jews spake against *it*, I was constrained to appeal unto Cesar;[d] not that I had aught to accuse my nation of.

20 For this cause therefore have I called for you, to see *you*, and to speak with *you:* because that for the hope of Israel[e] I am bound with this chain.[f]

21 And they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came showed or spake any harm of thee.

22 But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that everywhere it is spoken against.[g]

23 And when they had appointed him a day, there came many to him into *his* lodging;[h] to whom he expounded and testified the kingdom of God,[i] persuading them concerning Jesus, both out of the law of Moses, and *out of* the prophets,[j] from morning till evening.

24 And some believed the things which were spoken, and some believed not.[k]

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers,

26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them.[l]

28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles,[m] and *that* they will hear it.

29 And when he had said these words, the Jews departed, and had great reasoning among themselves.

30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

31 Preaching the kingdom of God,[n] and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

[a] Ch. 24:12, 13; 25:8. [b] ch. 21:33, etc. [c] ch. 24:10; 26:31. [d] ch. 25:11. [e] ch. 26:6, 7. [f] ch. 26:29; Eph. 3:1; 4:1; 6:20; 2 Tim. 1:16; 2:9; Phile. 10, 13. [g] Luke 2:34; ch. 24:5, 14; 1 Pet. 2:12; 4:14. [h] Phile. 22. [i] Luke 24:27; ch. 17:3; 19:8. [j] ch. 26:6, 22. [k] ch. 14:1; 17:4; 19:9; Rom. 3:3.

[l] Psa. 81:11, 12; Isa. 6:9; Jer. 5:21; Ezek. 3:6, 7; 12:2; Matt. 13:14, 15; Rom. 11:3. [m] Matt. 21:41; ch. 13:46, 47; 18:6; 22:21; 26:17, 18; Rom. 11:11. [n] ch. 4:31; Eph. 6:19.

19. *Against it;* against Paul's being set at liberty. *I was constrained;* induced by a suitable regard to his safety, knowing that the Jews intended to kill him. Chap. 23:16; 25:11.

20. *The hope of Israel;* the Messiah.

22. *This sect;* Christians.

23. *Expounded and testified;* explained to them the meaning of the predictions of the Messiah in the Old Testament, and showed that they were fulfilled in Jesus Christ.

25. *Well spake the Holy Ghost;* he spoke the truth. *Esaias;* Isa. 6:9, 10; Matt. 13:14; John 12:39, 40.

28. *The salvation of God;* the gospel, which makes known his salvation and the way to obtain it. Chap. 13:46.

29. *Great reasoning;* about what Paul had said to them.

30. *Two whole years;* during that time he was kept as a prisoner, preaching the gospel to such as visited him, and writing it as he had opportunity to others.

31. *Preaching the kingdom of God;* making known the gospel, and urging men to embrace it.

INSTRUCTIONS.

4. The sentiment that murderers deserve themselves to die, and that justice requires them to be put to death, is not only a dictate of revelation, but seems to be graven upon the hearts of all men.

15. The presence of Christian friends, especially in time of trouble, is delightful. Their countenance and support afford encouragement in duty, and the blessings which come through them should awaken new gratitude, and cause the offering of new thanksgiving to God.

20. All proper efforts should be made to communicate to men correct information, and prevent their becoming so prejudiced as to hinder them from candidly hearing the truth and cordially embracing it.

22. The fact that some persons are very unpopular, and that many speak against them, is no certain evidence that they are wrong. This opposition may arise from the fact, that the prevalence of their doctrines and practices would interfere with the selfishness, pride, indolence, covetousness, and other vices of their opposers.

24. The same divine truths, presented by the same speaker, are treated by different men in a totally different manner. Some receive and treat them as truths; others reject, and treat them as errors. It is not enough, therefore, that men hear these truths, and the evidences which support them: they must also, by the Holy Spirit, be led to believe, or they will reject them. Hence ministers, while they preach to men, should also pray to God that his truth may be attended with his power, and be not only heard and understood, but also believed and obeyed, and thus be the means of eternal life.

31. We are very incompetent judges as to the time, place, and condition in which we may be most useful. If Paul, during the two years of his confinement as a prisoner at Rome, not only preached the gospel to all who came to him, but as has been supposed, also wrote the epistles to the Ephesians, Philippians, Colossians, to Timothy and Philemon, and to the Hebrews, he may thus already have done more good than he could have done by being at liberty, and preaching the gospel to all who would hear him during his whole life.

THE EPISTLE OF PAUL THE APOSTLE

TO THE ROMANS.

THE date of the epistle to the Romans, as well as the place where it was written, can be gathered with much certainty from the epistle itself, taken in connection with other notices respecting Paul found in the New Testament. Paul was about to bear alms to his brethren in Jerusalem from Macedonia and Achaia, chap. 15:25, 26. He had previously exhorted the church of Corinth in Achaia to make this very collection, which he was to receive of them when he came to them through Macedonia, 1 Cor. 16:1–6. That he was also to bring with him a collection from the Macedonian churches, is manifest from 2 Cor. 8:1–4; 9:1–4. He wrote, moreover, from Corinth; for among the greetings at the close of the epistle is one from "Gaius my host," chap. 16:23, a Corinthian whom he had baptized, 1 Cor. 1:14; he commends to them Phebe, a deaconess of the church at Cenchrea, the eastern port of Corinth, chap. 16:1; he speaks of "the city" where he is, as well known, ver. 23, and in connection with the mention of Cenchrea: this can be no other city than Corinth. Now by comparing Acts 19:21; 20:1–3; 24:17, we find that this was on his way to Jerusalem by Macedonia and Greece, for the last time recorded in the New Testament. Chronologists place this in A. D. 58, or according to some, A. D. 60, in the reign of Nero.

Concerning the founding of the church at Rome we have no information. So late as the date of this epistle Paul had not visited it, chap. 1:10–15; 15:23, 24. As neither he nor any of the brethren with him, in sending salutations to the various Christians of their acquaintance at Rome, say any thing about Peter, and as nothing is said elsewhere in the Bible of his being at Rome, it is evident that he was not there then; nor have we any ground to believe that he had been there, or was there afterwards.

Of the composition of the church at Rome we have more certain knowledge. Founded in the metropolis of the gentile world, where, as we know from many notices of ancient writers, great numbers of Jews resided, it must have been of a mixed character, embracing both Jews and Gentiles. With this agree the contents of the present epistle, in which the apostle lays himself out to unfold the gospel of Christ in its deep foundation principles, as a plan of salvation provided for the whole world, and designed to unite Jews and Gentiles in one harmonious body under Christ their common head. He first proves that both Jews and Gentiles are alike under sin, and alike need salvation by grace; that Abraham, the father of the Israelitish nation, was justified by faith, not by the works of the law or any outward rite; that all his children according to the flesh must be thus justified, since to fallen sinful men the law can give deliverance from neither its condemnatory sentence, nor from the reigning power of sin, so that its only effect is to work wrath; and that the righteousness which God gives through faith in Christ, sets men free from both the curse of the law and from the dominion of sin, thus bringing them into a blessed state of justification, sanctification, and holy communion with God here, with the promises of eternal glory hereafter. In the progress of this discussion, he takes occasion to show that literal descent from Abraham does not entitle men to the promises made to Abraham, while faith makes the Gentiles the true children of Abraham, and partakers of the blessings promised to him, chap. 4. And since the doctrine of the admission of the Gentiles to equal privileges with the Jews, and especially of the rejection of the unbelieving part of the nation—which constituted the great body of the people—was exceedingly offensive to his countrymen, the apostle devotes three whole chapters, 9–11, to the discussion of this question. He then proceeds to draw from the whole subject, as he has unfolded it, such exhortations in respect to daily life and conduct as were adapted to the particular wants of the Roman Christians; thus illustrating, in a most beautiful manner, the practical power of the deepest doctrines of grace, and the necessity of uniting doctrine with precept in the preaching of the gospel.

A. D. 60.

CHAPTER I.

1 Paul commendeth his calling to the Romans, 9 and his desire to come to them. 16 What his gospel is, and the righteousness which it showeth. 18 God is angry with all manner of sin. 21 What were the sins of the Gentiles.

PAUL, a servant of Jesus Christ,[a] called *to be* an apostle,[b] separated unto the gospel of God,[c]

2 Which he had promised afore by his prophets in the holy scriptures,

3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;[d]

4 And declared* *to be* the Son of God with power,[e] according to the Spirit of holiness,[f] by the resurrection from the dead:

5 By whom we have received grace and apostleship, for obedience to the faith† among all nations, for his name:[g]

6 Among whom are ye also the called of Jesus Christ:

7 To all that be in Rome, beloved of God, called *to be* saints:[h] Grace to you, and peace from God our Father, and the Lord Jesus Christ.[i]

8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.[j]

9 For God is my witness, whom I serve with‡ my spirit in the gospel of his Son,[k] that without ceasing I make mention of you always in my prayers;[l]

10 Making request, if by any means now at length I might have a prosperous journey by the will of God,[m] to come unto you.

11 For I long to see you,[n] that I may impart unto you some spiritual gift,[o] to the end ye may be established;

12 That is, that I may be comforted together with§ you by the mutual faith both of you and me.[p]

13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among‖ you also, even as among other Gentiles.

14 I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.[q]

15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

16 For I am not ashamed of the gospel of Christ:[r] for it is the power of God unto salvation to every one that believeth;[s] to the Jew first, and also to the Greek.[t]

17 For therein is the righteousness of God revealed from faith to faith:[u] as it is written, The just shall live by faith.[v]

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a Acts 27:23. b Acts 9:15; 1 Cor. 1:1. c Acts 13:2; Gal. 1:15. d Psa. 89:36. * Gr. *determined.* e Acts 13:33, 34; Rev. 1:18. f Heb. 9:14. † Or, *to the obedience of faith.* g Acts 6:7; ch. 16:26. h 1 Cor. 1:2; 1 Thess. 4:7. i 1 Cor. 1:3, etc.; 2 Pet. 1:2. j ch. 16:19. ‡ Or, *in.* k Acts 27:23. l 1 Thess. 3:10. m Jas. 4:15. n ch. 15:23, 32. o ch. 15:29. § Or, *in.* p 2 Pet. 1:1. ‖ Or, *in.* q 1 Cor. 9:16. r Mark 8:38; 2 Tim. 1:8. s Jer. 23:29; 1 Cor. 1:18; Mark 16:16. t Acts 3:26. u ch. 3:21, 25. v Hab. 2:4.

CHAPTER I.

1. *A servant of Jesus Christ, called to be an apostle;* he first places himself with the whole body of believers as "a servant of Jesus Christ," and then, in accordance with his usual custom, asserts his apostolic calling; for when he writes to a church he wishes to do so with the authority of an apostle—one specially chosen and sent out by Christ himself, to preach his gospel, work miracles, gather churches, and extend his kingdom among men. *Separated;* set apart by God for this work. Gal. 1:15.

2. *Which he had promised afore;* he is careful to show at the outset that the gospel is no new religion, but the fulfilment of the promises made in the Old Testament to the fathers.

3. *The seed of David;* a descendant of David. *According to the flesh;* as to his human nature.

4. *Declared—with power;* powerfully, conclusively manifested to be *The Son of God—according to the Spirit of holiness;* as to his divine nature. The words, "according to the Spirit of holiness," stand in contrast with the words, "according to the flesh," and seem to denote the divine Spirit of Christ, which was from eternity, and became mysteriously united with "the man Christ Jesus." To this divine nature holiness is ascribed as an essential attribute of deity. *By the resurrection from the dead;* the resurrection of Christ was the crowning seal which God set to the claim of Jesus of Nazareth to be the Son of God in the high and incommunicable sense of having equality with God. See introductory note to John, chap. 5.

5. *By whom;* Jesus Christ. *Grace and apostleship;* the office of apostle, with that special grace which qualifies us to discharge its duties aright. Ephes. 3:8. In using the word "we," he joins himself with the other apostles. *For obedience;* that men of all nations might be led to obey Christ.

7. *Grace—peace;* in this apostolic prayer Jesus Christ is joined with the Father as the source from which grace and peace flow; which could not be, were he not equal with the Father in power and glory. Grace is the favor of God bestowed on men through Jesus Christ, and peace is its effect.

10. *To come unto you;* for the apostle had not yet been in Rome.

11. *Spiritual gift;* in the widest sense, including all that spiritual edification that comes from the Holy Spirit through the communication of the truth. *Established;* in the faith and practice of the gospel.

12. *That I may be comforted together with you;* lest he should seem arrogant in making himself a mere giver of spiritual good, he explains that he means the mutual edification of himself and the Roman Christians by their mutual intercourse.

13. *Let;* hindered. *Some fruit;* be the means of good in Rome, as he had been in other places.

14. *I am debtor;* he was under obligation in consequence of what Christ had done for him. *Greeks and Barbarians—wise and unwise;* polished and rude, learned and ignorant.

16. *It is the power of God;* that through which he exerts his saving power on all who believe and obey it. *Jew first;* the gospel was first preached to the Jews, then to the Gentiles.

17. *Therein is the righteousness of God revealed from faith to faith;* in the original the words "from faith" are the same that are often elsewhere rendered "of faith," chap. 4:16; 10:6; Gal. 3:7, 9, 12; and they may be so rendered here. This will give the following meaning: In it is revealed the righteousness of God; a righteousness which is of faith, and which is given to faith. The righteousness of God is here, as often elsewhere in Paul's writings, not God's personal righteousness, but the righteousness which he gives to sinners through their faith in Christ; in other words, it is his justifying grace, by which he freely pardons their sins, and accepts and treats them as righteous for Christ's sake. This righteousness is said to be "of faith," in contrast with that which is "of the law," chap. 10:5, such as the holy angels have, and such as the Jews vainly sought to obtain by observing the precepts of the Mosaic law. Chap. 10:3; Phil. 3:9. The apostle adds that this righteousness which is "of faith" is also "to faith," since it must be received and appropriated by each one's personal faith. *Shall live by faith;* Hab. 2:4. What the prophet says of faith, in the general sense of confidence in God and

18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;[a]

19 Because that which may be known of God is manifest in them;[*] for God hath showed *it* unto them.[b]

20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made,[c] *even* his eternal power and Godhead; so that they are[†] without excuse:

21 Because that when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.[d]

22 Professing themselves to be wise, they became fools,[e]

23 And changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.[f]

24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts,[g] to dishonor their own bodies between themselves:

25 Who changed the truth of God into a lie,[h] and worshipped and served the creature more[‡] than the Creator, who is blessed for ever. Amen.

26 For this cause God gave them up unto A. D. 60. vile affections:[i] for even their women did change the natural use into that which is against nature:

27 And likewise also the men, leaving the natural use of the women, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.

28 And even as they did not like to retain[§] God in *their* knowledge, God gave them over to a reprobate mind,[‖] to do those things which are not convenient;

29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

31 Without understanding, covenant-breakers, without natural affection,[¶] implacable, unmerciful:

32 Who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them[*] that do them.

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[a] Eph. 5:6. [*] Or, *to them.* [b] John 1:9. [c] Psa. 19:1, etc. [†] Or, *that they may be.* [d] Jer. 2:5; Eph. 4:17, 18. [e] Jer. 8:8, 9. [f] Isa. 40:18, 26; Ezek. 8:10. [g] Psa. 81:12; 2 Thess. 2:11. [h] Amos 2:4. [‡] Or, *rather.* [i] Eph. 5:12; Jude 10. [§] Or, *to acknowledge.* [‖] Or, *a mind void of judgment.* [¶] Or, *unsociable.* [*] Or, *consent with them.*

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his word, the apostle rightly applies to faith in Christ; since all true faith is, in its essence, the same.

18. *For the wrath of God is revealed;* the word "for" connects this verse immediately with the preceding, as much as to say, There is need of such a righteousness as the gospel reveals; for the wrath of God is revealed from heaven, etc. He then proceeds to show, in the remainder of the chapter, how the Gentiles lie under this wrath; and in the following, how it rests on the Jews also; so that all men need to receive from God a righteousness which is not of law, but of faith. *Ungodliness and unrighteousness;* sins against God and men. *Hold the truth in unrighteousness;* prevent, by their wickedness, its proper effect.

19. *That which may be known;* the character of God as manifested in his works. *God hath showed it;* in creation and providence.

20. *From the creation;* ever since the creation. *His eternal power and Godhead;* his divinity, and worthiness of being loved, adored, and obeyed. *Without excuse;* having no reason for disobeying him.

21. *Knew God;* knew so much of him as to know that they ought to worship and serve him. *Glorified him not;* did not honor and obey him as God. *Vain in their imaginations;* senseless and wicked in their thoughts and reasonings about the proper object of worship. *Foolish heart;* their perverse, wicked mind. *Was darkened;* blinded as to the spiritual nature and perfections of God.

22. *Professing;* pretending to great wisdom. *Became fools;* exhibited the greatest folly.

23. *Changed;* exchanged the one only living and true God for images of birds, beasts, and reptiles.

24. *God also;* as a punishment for their sins in thus dishonoring him, abandoned them to the dominion of corrupt desires, appetites, and passions; and suffered them to commit the vilest abominations, to their ruin.

25. *Changed the truth of God into a lie;* the true God for an idol, or false god. *More than;* instead of. *Blessed for ever;* worthy of eternal love and praise.

26. *This cause;* because of their wickedness in not worshipping him and in worshipping idols.

28. *Reprobate mind;* a mind abhorred of God, and upon which his curse rests. *Not convenient;* not fit or proper, a disgrace to human nature.

32. *Knowing the judgment of God;* their desert of his wrath. *Worthy of death;* justly exposed to it. *Do the same;* commit the crimes mentioned. *Have pleasure;* are pleased with others who commit them and encourage them in their crimes.

INSTRUCTIONS.

4. Christ has a twofold nature, human and divine. He is both God and man. Of this, God has given abundant and conclusive evidence, which no man can reject without great guilt.

7. Grace and peace, with all their blessings for this life and the future, come from the Father and the Son. For them men are indebted to both the Father and the Son; and to both should give all honor and glory. Rev. 5:13.

12. Christian intercourse is earnestly desired by Christian hearts, and is, to those who are favored with it, a means of increasing excellence, usefulness, and enjoyment.

14. When Christ imparts to any one the blessings of his grace, it lays him under peculiar obligations to do good as he has opportunity; especially to promote the spiritual good of all his fellow-men.

16. As the gospel is the means by which God exerts on men his saving power, it should be preached to all people; and as neither the power, the love, nor the grace of God will ever save any who reject it, all who hear should without delay believe, that it may be the power of God to their salvation.

20. All to whom God has manifested himself in creation and providence, who do not worship him and are not thankful for the blessings which they receive, are without excuse, and have just reason to fear his awful displeasure.

23. The doing of what persons know to be wrong blinds their minds, hardens their hearts, and makes them more wicked than they were before. As a punishment for their sins, God often suffers them to commit other sins, and still others, until they bring upon themselves aggravated destruction.

32. The history of the world in all ages shows, that all means to overcome human depravity without the gospel of Christ, or to remove its evils without faith in him, will be unavailing. Philanthropists, therefore, and friends of external morality as well as of internal godliness, should unite in making known Jesus Christ as soon as possible to every human being.

A. D. 60.

CHAPTER II.

1 They that sin, though they condemn it in others, cannot excuse themselves, 6 and much less escape the judgment of God, 9 whether they be Jews or Gentiles. 14 The Gentiles cannot escape, 17 nor yet the Jews, 25 whom their circumcision shall not profit, if they keep not the law.

THEREFORE thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself;[a] for thou that judgest doest the same things.

2 But we are sure that the judgment of God is according to truth against them which commit such things.

3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

4 Or despisest thou the riches of his goodness and forbearance and long-suffering;[b] not knowing that the goodness of God leadeth thee to repentance?[c]

5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;[d]

6 Who will render to every man according to his deeds:[e]

7 To them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life:

8 But unto them that are contentious,[f] and do not obey the truth,[g] but obey unrighteousness, indignation and wrath,

9 Tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile;*

10 But glory, honor, and peace, to every man that worketh good;[h] to the Jew first, and also to the Gentile:†

11 For there is no respect of persons with God.[i]

12 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;

13 (For not the hearers of the law *are* just before God, but the doers of the law shall be justified.[j]

14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:[k]

15 Which show the work of the law written in their hearts, their conscience also bearing witness,‡ and *their* thoughts the meanwhile§ accusing or else excusing one another;)

16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.[l]

17 Behold, thou art called a Jew,[m] and restest in the law, and makest thy boast of God,

18 And knowest *his* will,[n] and approvest the things that are more excellent,‖[o] being instructed out of the law;

19 And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,

20 An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.[p]

21 Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?[q]

22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?

23 Thou that makest thy boast of the law, through breaking the law dishonorest thou God?

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a 2 Sam. 12:6, 7. b Isa. 63:7, etc.; Jonah 4:2; ch. 9:23. c Isa. 30:18. d Deut. 32:34; Eccl. 12:14. e Prov. 24:12; Matt. 16:27; Rev. 20:12. f 1 Tim. 6:3, 4. g 2 Thess. 1:8. * Or, *Greek.* h 1 Pet. 1:7. † Or. *Greek.* i Deut. 10:17; 2 Chr. 19:7; Gal. 6:7, 8; 1 Pet. 1:17. j Jas. 1:22–25. k 1 Cor. 11:14.

‡ Or, *the conscience witnessing with them.* § Or, *between themselves.* l Luke 8:17; ch. 16:25. m ver. 28. n Psa. 147:19, 20. ‖ Or, *triest the things that differ.* o Phil. 1:10. p 2 Tim. 1:13; 3:5. q Matt. 23:3, etc.

CHAPTER II.

1. *That judgest;* that condemnest others on account of their sins. The apostle has in mind the Jews especially. *Doest the same;* committest similar sins.

4. *Or despisest thou;* they who take occasion from God's long-suffering to go boldly on in sin, throw contempt upon his goodness. *Not knowing;* it is a wilful and guilty ignorance, for it has its ground in forgetfulness of God.

6. *To every man according to his deeds;* when the question is, What is the ground on which sinners, who have broken God's law, can be justified? Paul always answers, By faith, and not by the deeds of the law. Chap. 3:28; Gal. 2:16, etc. But when the question is, What character will God accept? he answers with James, "Not the hearers of the law are just before God, but the doers of the law shall be justified." Ver. 13, compared with Jas. 1:22–25; 2:14–26. True faith in Christ always makes men such "doers of the law." The faith that is without works is dead, Jas. 2:26, and will be disowned by Christ at the last day. Matt. 7:21–27.

8. *Them that are contentious;* who contend against the truth, rebel against God, and do what they know to be wrong.

9. *The Jew first;* especially to him, on account of his abuse of superior light and privileges.

10. *The Jew first;* on account of his wise improvement of his peculiar blessings. Matt. 25:21; Luke 19:17.

11. *No respect of persons;* God will not treat men according to their color, country, or outward condition, but according to their character and conduct.

12. *Sinned without law;* without a written law or revelation of duty. *Perish without law;* without being condemned for rejecting or sinning against a revelation which they never had. *In the law;* in possession of a written revelation. *By the law;* according to the revelation which they had.

13. *Hearers of the law;* those who have a written revelation of the will of God, and know their duty. *Doers of the law;* those who do their duty.

14. *Not the law;* the written law. *Things contained in the law;* such things as the law requires. *These;* such as have not the light of revelation—the heathen. *Are a law;* they have a sense of moral right and wrong, arising from the moral nature or conscience which God has given them.

15. *The work of the law;* its effect in producing a conviction of duty, and of guilt in not doing it. *Accusing—excusing;* as they have done or not done what they thought to be right.

16. *According to my gospel;* the judgment of the last day will be by Jesus Christ, as is revealed in the gospel which Paul preached. This verse is connected in sense with the twelfth; what intervenes is a parenthesis.

17. *A Jew;* a friend of God—one of his peculiar people. *Restest in the law;* dependest upon the possession and external observance of it for salvation. *Makest thy boast of God;* of having him for thy God, while the Gentiles had other gods.

18. *Out of the law;* out of the Scriptures.

21. *Teachest thou not thyself?* to practise what thou teachest.

22. *Commit sacrilege;* by profaning divine things, and taking to thyself what belongs to God.

24 For the name of God is blasphemed among the Gentiles through you, as it is written.[a]

25 For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.[b]

26 Therefore, if the uncircumcision keep the righteousness of the law,[c] shall not his uncircumcision be counted for circumcision?

27 And shall not uncircumcision which is by nature, if it fulfil the law, judge thee,[d] who by the letter and circumcision dost transgress the law?

28 For he is not a Jew, which is one outwardly;[e] neither *is that* circumcision, which is outward in the flesh:

29 But he *is* a Jew which is one inwardly; and circumcision *is that* of the heart,[f] in the spirit, *and* not in the letter; whose praise *is* not of men, but of God.[g]

a Ezek. 36:20, 23. b Gal. 5:3. c Acts 10:34, 35. d Matt. 12:41, 42. e Matt. 3:9; John 8:39; ch. 9:6, 7; Gal 6:15; Rev. 2:9. f Deut. 10:16; 30:6; Jer. 4:4; Phil. 3:3; Col. 2:11. g 2 Cor. 10:18. h Deut 4:7, 8. i ch. 10:16; Heb. 4:2. j Psa. 51:4.

24. *Is blasphemed;* spoken against and dishonored. *Through you;* on account of the wicked conduct of the Jews as God's professed people, as it was of old. Isa. 52:5; Ezek. 36:23.

25. *Circumcision;* this was one of the rites in which they gloried; and it was useful if, by directing their thoughts to that inward purity and consecration to God which it signified, it led them more faithfully to obey God. If it did not, it did them no good; they would be treated no better than if they had not been circumcised.

26. *The uncircumcision;* those who have not been circumcised. *Keep the righteousness of the law;* do from the light of nature the things which the law requires, ver. 14.

27. *Uncircumcision—by nature;* that is, the Gentile, who remains as he was born, uncircumcised. *Judge;* condemn. *By the letter;* with a written revelation.

28. *Not a Jew;* in the spiritual sense, that of being a friend of God. *Outwardly;* by outward descent from Abraham. *Neither is that circumcision;* in the spiritual sense; that which God approves and will reward as obedience to him.

29. *Inwardly;* in heart devoted to God, as was Abraham. Compare our Saviour's words: "If ye were Abraham's children, ye would do the works of Abraham." John 8:39. *Of the heart, in the spirit;* circumcision denoted the necessity of an inward, spiritual change, a real cutting off of sin, and the practice of holiness. This God will reward, not the mere outward observance. *Not of men;* men look on the outward appearance and often expect reward for what is only external. *Of God;* he looks on the heart; and to be accepted of him, whatever men do they must do heartily as unto the Lord. His love must reign in their hearts, and his will govern their lives.

INSTRUCTIONS.

1. Men often practise what they condemn in others, without considering that in so doing they condemn themselves.

4. When the goodness, patience, and long-suffering of God encourage men in sin instead of leading them to forsake it, it is fearful evidence that they are ripening for ruin.

10. Great advantages, if rightly improved, will be the means of increasing future blessedness; if neglected and abused, of increasing future woe.

15. No man will be condemned for want of light, or for violating a law which he never had; but for neglecting the light which God gave him, and doing what he knew to be wrong.

17. Belonging outwardly to the true church and attending upon its ordinances, is no certain evidence of true religion, of the favor of God, or preparation for heaven.

24. Members of the church who live in immorality, greatly dishonor God, increase the wickedness of men, and prepare for an awfully aggravated destruction.

25. The observance of ordinances is useful if it leads men more faithfully to obey God; if it does not, it does them no good; and dependence upon such observances for salvation, if continued, will ruin them.

29. Ordinances are designed to promote holiness of heart; if they do not, their object is not accomplished. However strict men may be in the outward observance, or however much praise they may receive for it from men, they are not approved and will not be accepted of God.

CHAPTER III. A. D 60.

1 The Jews' prerogative; 3 which they have not lost: 9 howbeit the law convinceth them also of sin; 20 therefore no flesh is justified by the law, 28 but all, without difference, by faith only; 31 and yet the law is not abolished.

WHAT advantage then hath the Jew? or what profit *is there* of circumcision?

2 Much every way: chiefly, because that unto them were committed the oracles of God.[h]

3 For what if some did not believe?[i] shall their unbelief make the faith of God without effect?

4 God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.[j]

5 But if our unrighteousness commend the righteousness of God, what shall we say? *Is* God unrighteous who taketh vengeance? I speak as a man.

CHAPTER III.

In the first part of this chapter the apostle meets various objections which might naturally arise in the mind of an unbelieving Jew to the doctrine which he has established in the preceding chapter, that the outward relation of the Jews to Abraham and their outward privileges cannot save them, but that God will deal with them, as with the Gentiles, according to their works. Ver. 1–8. He then returns to his great theme, that since Jews and Gentiles are alike under sin, they need alike the righteousness of God which is of faith, not of works.

1. *What advantage;* has the Jew above the Gentile, if both are sinners under condemnation, and neither can be justified or accepted of God on account of his works?

2. *Oracles of God;* the Scriptures, revealing salvation through a Saviour to come.

3. *What if some did not believe?* had not faith in God, and as a consequence of their unbelief, were unfaithful to God; for both these ideas are included in the original word. *Shall their unbelief;* their unbelief and unfaithfulness to God's covenant with them, by which, as the apostle has taught, they lost its benefits and brought upon themselves the wrath of God, "who will render to every man according to his deeds." Chap. 2:6. *Make the faith of God without effect?* annul God's faithfulness in fulfilling the terms of his covenant with Abraham and his seed? The unbelieving Jews thought that God's covenant with their fathers bound him to bestow upon them eternal life, irrespective of their own conduct, and that a failure to do this would be a violation of the divine faith. The apostle, having shown that circumcision and the other privileges of the covenant can profit only those who are faithful to its conditions, and that the unfaithful Jew will be condemned along with the Gentiles, rejects with horror the idea that this is an annulling of the divine faithfulness.

4. *Let God be true;* God is true, and all that deny it are false. This should always be admitted. *As it is written;* Psa. 51:4. *Justified—overcome;* seen to be just and right when complained of, and in all that he does. The apostle, as often elsewhere, follows the rendering of the Seventy.

5. *If our unrighteousness commend the righteousness of God;* if our sins are made the occasion of showing the truth and justice of God, and are thus overruled for the display of his glory, is it not wrong for him to punish us? *I speak as a man;* as a short-sighted erring man might speak.

A. D. 60. 6 God forbid: for then how shall God judge the world?[a]

7 For if the truth of God hath more abounded through my lie unto his glory, why yet am I also judged as a sinner?

8 And not *rather*, as we be slanderously reported, and as some affirm that we say, Let us do evil, that good may come?[b] whose damnation is just.

9 What then? are we better *than they?* No, in no wise: for we have before proved* both Jews and Gentiles, that they are all under sin;

10 As it is written, There is none righteous, no, not one:

11 There is none that understandeth, there is none that seeketh after God.

12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.[c]

13 Their throat *is* an open sepulchre;[d] with their tongues they have used deceit; the poison of asps *is* under their lips:[e]

14 Whose mouth *is* full of cursing and bitterness:[f]

15 Their feet *are* swift to shed blood:[g]

16 Destruction and misery *are* in their ways;

17 And the way of peace have they not known:

18 There is no fear of God before their eyes.[h]

19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped,[i] and all the world may become guilty before God.†

20 Therefore by the deeds of the law there shall no flesh be justified in his sight:[j] for by the law *is* the knowledge of sin.

21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;[k]

22 Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe;[l] for there is no difference;

23 For all have sinned, and come short of the glory of God;[m]

24 Being justified freely by his grace, through the redemption that is in Christ Jesus:

25 Whom God hath set forth‡ *to be* a propitiation through faith in his blood, to declare his righteousness for the remission‡ of sins that are past, through the forbearance of God;

a Job 8:3. b ch. 6:1, 15. * Gr. *charged.* c Psa. 14, 53. d Psa. 5:9. e Psa. 140:3. f Psa. 10:7. g Isa. 59:7, 8. h Psa. 36:1. i Psa. 107:12. † Or, *subject to the judgment of God.* j Psa. 143:2. k Acts 26:22. l ch. 5:1, etc. m Eccl. 7:20. ‡ Or, *foreordained.* § Or, *passing over.*

6. *God forbid;* certainly not: if it were, God would not be just or right in punishing any one; for the sins of all are in some way overruled for the display of divine perfection, and the advancement of divine glory. This, however, does not alter the evil nature and tendency of sin, nor lessen the guilt of him who commits it.

7. *Through my lie;* if when I am false, God shows his truth in punishing me as he has declared, and thus glorifies himself, why am I to blame? Because you were false; you felt wrong, and did wrong. When a man commits murder and is hung, the government is made a greater terror to evil-doers, and every man's life is rendered more safe; why is the murderer then to blame? Because he committed murder. He meant it unto evil, and it was evil. Though God, through his ordinance of civil government, punishes him and thus promotes the good of the community, that does not alter the nature of his crime, or the propriety of punishing him; the government had told him before that they would do it. Truth therefore, as well as justice and the public good, required his execution.

8. *And not rather;* and why should we not rather say, if we carry out the false principle of the objector, *Let us do evil, that good may come?* as evil is overruled for good, why not commit it to accomplish that good? as some say is right, and affirm is taught in the Scriptures. Because it is wicked, and renders all who do it deserving of damnation. It is not the evil that does the good; but it is the counteracting and overruling of evil, and the treating of the evil-doer as he deserves, that does the good.

9. *We;* Jews. *They;* Gentiles. *Better;* in condition as to the way of justification. Can Jews be justified in any other way than Gentiles? *In no wise;* certainly not; because both are sinners, and if saved it must be not by their own works, but by believing in Christ. Thus the apostle returns to his great theme, that Jews as well as Gentiles need the righteousness of God which is by faith, as revealed in the gospel. *All under sin;* all in a state of guilt and condemnation as sinners. The quotations that follow are taken from various parts of the Old Testament. See the marginal references.

10. *As it is written;* Psa. 14:1–3; 53:1–3.

11. *None that understandeth;* naturally aright the true character of God, or the blessedness of serving him. *None that seeketh after God;* as the chief good.

12. *Out of the way;* the way of truth, duty, and blessedness. *Unprofitable;* corrupt, worthless. Hosea 10.1. *None that doeth good;* none naturally glorify God or do right.

13. *An open sepulchre;* ready to swallow up and consume, as the grave did the body laid in it. Psa. 5:9. *The poison of asps;* their words are destructive. Psa. 140:3.

16. *In their ways;* they cause misery and ruin.

17. *The way of peace;* of holiness and blessedness to themselves and others.

18. *No fear of God;* none which leads them to love and obey him, or keeps them from breaking his laws. Psa. 36:1. This is the account given of Jews who were blessed with the Scriptures and all the means of grace.

19. *We know;* are certain that this description given in *the law,* or the Bible, concerning men, applies to those who are *under the law,* who have the Bible. Of course it describes the natural character and state of Jews as well as Gentiles. *May become guilty;* shown or proved from their own conduct, and from the Bible, to be guilty and deserving of condemnation.

20. *By the deeds of the law;* their own works in obedience to law. *No flesh;* no individual of the human race. *Be justified;* accepted of God or treated as righteous. *The knowledge of sin;* when compared with or tried by the law of God, men are shown to be sinners, shut up under righteous condemnation, without the possibility, on the ground of their own works, of ever being saved.

21. *The righteousness of God;* that which he has provided in and by his Son Jesus Christ, and which he freely gives to sinners upon condition of faith in Christ. See note to chap. 1:17. *Without the law;* which justifies men not on the ground that they have rendered to the law the obedience which it requires, but through faith in Christ. But it must be carefully remembered that this faith produces true obedience to God's law. See note to chap. 2:6. *Is manifested;* clearly revealed in the gospel. *Being witnessed;* having been referred to, foretold, and described in the Old Testament. Gen. 3:15; 12:3; 15:6; Deut. 18:15, 19; Psa. 51:14; 71:15, 16; 85:10, 13; 89:16; 119:142; Isa. 43:21; 45:5, 24, 25; 46:13; 51:5, 7; 53:11; 54:17; 56:1; 61:11; 62:1, 2; Dan. 9:24; Hos. 10:12; Hab. 2:4; Mal. 4:2.

22. *By faith of Jesus Christ;* the benefits of whose obedience and death are obtained not by human works or merit, but by receiving him as a Saviour, and trusting in him for salvation. *No difference;* between Jews and Gentiles, as to the way of salvation.

24. *Freely by his grace;* it is wholly of grace, not of debt, that men are saved.

25. *Set forth;* exhibited. *Propitiation,* propitiatory sacrifice. *Through faith in his blood;* that the propitiatory sacri-

26 To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.[a]

27 Where *is* boasting then? It is excluded. By what law? of works? Nay; but by the law of faith.

28 Therefore we conclude that a man is justified by faith without the deeds of the law.[b]

29 *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also:

30 Seeing *it is* one God which shall justify the circumcision by faith, and uncircumcision through faith.[c]

31 Do we then make void the law through faith?[d] God forbid: yea, we establish the law.

CHAPTER IV. A. D. 60.

1 Abraham's faith was imputed to him for righteousness, 10 before he was circumcised. 13 By faith only he and his seed received the promise. 16 Abraham is the father of all that believe. 24 Our faith also shall be imputed to us for righteousness.

WHAT shall we say then that Abraham, our father,[e] as pertaining to the flesh hath found?

2 For if Abraham were justified by works, he hath *whereof* to glory; but not before God.[f]

3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.[g]

4 Now to him that worketh is the reward not reckoned of grace, but of debt.[h]

[a] Acts 13:38, 39. [b] ver. 20–22; ch. 8:3; Gal. 2:16. [c] Gal. 3:8, 28. [d] Heb. 10:15, 16. [e] Matt. 3:9. [f] ch. 3:27; 1 Cor. 1:29. [g] Gen. 15:6. [h] ch. 11:6.

fice of Christ may benefit a man, he must appropriate it to himself through faith in Christ's blood; for it was by the shedding of his blood that the propitiation was made. *Declare his righteousness;* show that he is righteous, in the forgiveness of sinners who believe on Christ. *Sins that are past;* committed in past times, and which God forbore to punish. The influence of Christ's atonement extends backward to the first believer, and forward to the end of time. From Abel to the trump of the archangel, all who are justified and saved receive this gift through the blood of Christ.

26. *At this time;* the time in which Paul lived, under the gospel dispensation. *Just, and the justifier;* that is, just while at the same time he is the justifier. These words set forth the only possible condition on which God can forgive sin. In doing so, he must be just to himself, his truth, his law, and the interests of his kingdom.

27. *Where is boasting;* in this way of saving sinners, what ground is there for them to be vain of their own merit or worthiness? None at all. *It is excluded;* it is not for their sakes, but for Christ's sake, that God pardons, accepts, and saves them. Not to them, but to him be all the glory. *By what law?* in what way is their boasting excluded? By their being saved through their own works? No; but by their being saved in God's way, by grace, through faith in Jesus Christ, called here *the law of faith.*

28. *Therefore;* in view of the whole subject and all the light that is thrown upon it. *Without the deeds of the law;* man's obedience to law is not the ground of his justification, but the merits of Christ.

29. *Jews—Gentiles;* he will be the God and Saviour of both—of all classes and all nations to whom Christ is made known, on the same condition—faith in his Son.

30. *Circumcision—uncircumcision;* Jews and Gentiles. *By faith;* by a righteousness which is of faith, not of law. *Through faith;* by means of their faith.

31. *Make void the law;* the law of God, as a rule of action, and sacredly binding on all who know it. Does the fact that God saves sinners through faith in Christ, lessen the sanctity and authority of his law as an expression of his will, or the obligations of men to obey it? By no means. *We establish the law;* show its excellence, its unchanging obligations, and lead men more earnestly, successfully, and perseveringly to strive to obey it.

INSTRUCTIONS.

2. As the Scriptures are the voice of God, making known his will and the way in which men can be accepted of him, those who possess them have blessings much greater than those who do not. Hence they should be given to all, and all should be taught to read and obey them.

6. The fact that God takes occasion with regard to the sins of men, to display his perfections, does not alter the evil nature of sin, or lessen the guilt or danger of those who commit it.

8. Those who do evil for the purpose of accomplishing what they call good, or break the law of God professedly to honor him, will be justly condemned and awfully punished.

19. The description of the natural character of man which God gives in the Bible, applies to all men. It is a description of the human race, and shows that all men are sinners, guilty, and justly condemned; and that if saved, it must be not on account of their works or worthiness, but on account of the works and worthiness of Christ.

21. The way of salvation revealed in the Old Testament was the same which is revealed in the New. The revelation was not so clear and full, and it was addressed more to the outward senses: but in both, the salvation revealed is of grace, not of debt; obtained not by works, but by faith; and given not on account of human merits, but the merits of Christ.

29. Jehovah is the Creator, Preserver, and Benefactor of all, Jew and Gentile, high and low, rich and poor, bond and free. When they believe in Christ, he accepts them with equal readiness, adopts them into his family as his own children, and loves them with equal affection. He imprints on them his own blessed image, and as they treat each other so he regards them as treating him.

31. The way of saving sinners through the incarnation, obedience, suffering, death, resurrection, and intercession of Christ, and by faith in him, shows that the law of God is holy, just, and good; that the violation of it is unspeakably wicked; and that it cannot be violated with impunity; while the motives for obeying it in order to honor God, to show gratitude to the Redeemer, and become in heart and life like Him who was a living personification of its excellence, are greatly increased: such love and obedience are secured as never were, and never will be, secured among men in any other way. In perfectly obeying the divine law, Christ was a pattern of human perfection, which all who believe in him supremely desire and habitually strive to copy; saying from the heart, each for himself,

"Such love, and meekness so divine,
I would transcribe and make them mine.
Be thou my pattern, make me bear
More of thy gracious image here;
Then God the Judge shall own my name
Among the followers of the Lamb."

CHAPTER IV.

1. *As pertaining to the flesh;* in the way of the outward ordinances and works of law. These words should be connected with the following, *hath found;* that is, found as an advantage or cause of boasting. The answer, which the apostle omits, is, He hath found nothing. And this he proceeds to show.

2, 3. *He hath whereof to glory;* if his works are the meritorious ground of his justification, he is saved of debt, not of grace. He might glory in his works as the ground of his salvation, and take to himself the praise. *But not before God;* that is, but he has not before God any thing whereof to glory. It follows that he was not justified by works. And this agrees with the word of God. *For what saith the scripture?* see Gen. 15:6. *It;* his belief. *Was counted unto him for righteousness;* was the ground of his being accepted as righteous.

4. *That worketh;* so as to be saved on the ground of his own merit. *The reward;* his salvation. *Not of grace, but of debt;* if, in obedience to law, a person is justified, his salvation is merited, not bestowed as a gratuitous favor.

A. D. 60. 5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.[a]

6 Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works,

7 *Saying*, Blessed *are* they whose iniquities are forgiven, and whose sins are covered.

8 Blessed *is* the man to whom the Lord will not impute sin.[b]

9 *Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

11 And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised;[c] that he might be the father of all them that believe,[d] though they be not circumcised, that righteousness might be imputed unto them also;

12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised.

13 For the promise that he should be the heir of the world,[e] *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith.

14 For if they which are of the law *be* heirs, faith is made void, and the promise made of none effect:[f]

15 Because the law worketh wrath:[g] for where no law is, *there is* no transgression.[h]

16 Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed: not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all,

17 (As it is written, I have made thee a father of many nations,[i]) before* him whom he believed, *even* God, who quickeneth the dead,[j] and calleth those things which be not as though they were.[k]

18 Who against hope believed in hope, that he might become the father of many nations; according to that which was spoken, So shall thy seed be.[l]

19 And being not weak in faith, he considered not his own body now dead, when he was about a hundred years old, neither yet the deadness of Sarah's womb:[m]

20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

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a Hab 2:4. b Psa. 32:1, 2 c Gen. 17:10, 11. d Luke 19:9; John 8:33, etc.; Gal. 3:7, 29. e Gen. 17:4, etc. f Gal. 3:18. g ch. 5:20. h 1 John 3:4. i Gen. 17:5. * Or, *like unto.* j Eph. 2:1, 5. k 1 Cor. 1:28; 1 Pet. 2:10. l Gen. 15:5. m Heb. 11:11.

5. *That worketh not;* who does not depend on his works for justification. *The ungodly;* sinners who believe in Christ. *His faith;* is the means of his justification and salvation, through the atonement and righteousness of Christ.

6. *David;* Psa. 32:1, 2. *Imputeth righteousness;* accepts and treats as righteous, though he is a sinner.

7. *Sins are covered;* not punished, but forgiven.

8. *Not impute sin;* not charge it upon him, or inflict the suffering threatened against those who commit it.

9. *This blessedness;* the blessedness of having sin forgiven, being accepted of God, and rewarded as righteous. *The circumcision;* those only who are circumcised. *Uncircumcision;* upon those also who are not circumcised.

10. *Not in circumcision;* not after he was circumcised. *In uncircumcision;* before he was circumcised.

11. *A seal of the righteousness of the faith;* a token, or visible sign, that by means of the faith which he exercised before he was circumcised, he was justified and accepted with God. *The father;* the model or pattern as to the way of acceptance with God, for all who should believe, though not descendants of Abraham, and not circumcised: to encourage them to exercise such faith as he did, that they also might be justified, and through grace be delivered from the punishment of sin and rewarded with eternal bliss.

12. *The father of circumcision;* of his natural descendants who were circumcised, provided they exercised faith in Christ.

13. *Heir of the world;* Gen. 12:2, 3; 15:5, 6; 17:4–8; Gal. 3:6–9, 14, 16–18, 29. *Not—through the law;* not on the ground of obedience to the law, or through the merit of human works, but through the righteousness bestowed upon him by God through faith. Ver. 3.

14. *They which are of the law;* those who seek justification by their own works. *Be heirs;* if they are by their own merits entitled to the blessings which God promised to Abraham. *Faith is made void;* is not needful. *The promise;* which God made to faith. *Of none effect;* useless. To connect this with the following verse, supply in thought, But the promise cannot be through the law; "because," etc.

15. *Because the law worketh wrath;* that is, this is its effect upon fallen sinful men. It lays God's authority upon their consciences, without furnishing the grace needful to enable them to overcome their corrupt passions. Instead of making them holy, therefore, and fit for heaven, it works wrath in two ways: first, by laying duty upon them which they do not perform, it becomes the occasion of provoking against them the divine wrath; secondly, in the same way it fills their minds with a sense of guilt and fearful apprehension of wrath to come. *Where no law is, there is no transgression;* were it possible that one should be absolutely without law, he could be guilty of no transgression; and the less clearly the divine law is revealed, the less does it operate to work wrath. Instead of saving those who have violated it, and yet seek to be justified by it, the law condemns them. As all men have violated it, none can be saved by it. If the promises were made only to those who should perfectly obey it, all would fail of the blessing. See note to chap. 5:20.

16. *Therefore it is of faith;* the promise of justification and salvation made to Abraham and his seed, that Jehovah would be a God to him and his seed, Gen. 17:2–7, and referred to in Gal. 3:29, was not made on condition of perfect obedience to law, or on the ground of human merit, but of grace through Jesus Christ to all who should believe. *Sure to all the seed;* that all who should in faith imitate Abraham, might obtain the blessing promised to him and his seed, of having Jehovah for their God and portion. *Not to that only which is of the law;* not to Jews only, but to Gentiles also—to all who believe. *The father of us all;* all of every nation who exercise faith in Christ.

17. *As it is written;* Gen. 17:5. *Before him;* in his sight, and according to his promise. *Quickeneth;* giveth life to. *Things which be not;* which have not taken place. Though they may appear to men impossible, he speaks of them as if they were already accomplished, and thus shows their certainty.

18. *Against hope;* against all human expectation, or apparent possibility. *In hope;* that the things promised would certainly take place. *The father;* an illustrious pattern of faith, for the imitation of all who should believe.

19. *Dead—deadness;* as to what was promised, they being at a time of life when it would not be according to the ordinary course of nature.

20. *He staggered not;* he did not let his advanced age, or that of his wife, prevent him from believing that they

21 And being fully persuaded, that what he had promised, he was able also to perform.[a]

22 And therefore it was imputed to him for righteousness.

23 Now it was not written for his sake alone,[b] that it was imputed to him;

24 But for us also,[c] to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;[d]

25 Who was delivered for our offences,[e] and was raised again for our justification.[f]

CHAPTER V.

1 Being justified by faith, we have peace with God, 2 and joy in our hope, 8 that since we were reconciled by his blood, when we were enemies, 10 we shall much more be saved being reconciled. 12 As sin and death came by Adam, 17 so much more righteousness and life by Jesus Christ. 20 Where sin abounded, grace did superabound.

THEREFORE being justified by faith,[g] we have peace with God through our Lord Jesus Christ:

2 By whom also we have access by faith into this grace wherein we stand,[h] and rejoice in hope of the glory of God.[i] A. D. 60.

3 And not only *so*, but we glory in tribulations also:[j] knowing that tribulation worketh patience;

4 And patience, experience; and experience, hope:

5 And hope maketh not ashamed;[k] because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.[l]

6 For when we were yet without strength, in due time* Christ died for the ungodly.[m]

7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.[n]

9 Much more then, being now justified by his blood,[o] we shall be saved from wrath through him.[p]

10 For if when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled,[q] we shall be saved by his life.[r]

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a Gen. 18:14; Luke 1:37, 45; Heb. 11:19. b ch. 15:4; 1 Cor. 10:11. c Acts 2:39. d Mark 16:16; John 3:14–16. e Isa. 53:5, 6; 2 Cor. 5:21; Heb. 9:28; 1 Pet. 2:24; Rev. 1:5. f 1 Cor. 15:17; 1 Pet. 1:21. g Isa. 32:17; Eph. 2:14; Col. 1:20. h John 14:6. i Heb. 3:6. j Matt. 5:11, 12; Jas. 1:2, 12. k Phil. 1:20. l Eph. 1:13, 14. * Gr. *according to the time.* m Gal. 4:4. n John 15:13; 1 Pet. 3:18; 1 John 3:16. o Heb. 9:14, 22. p 1 Thess. 1:10. q ch. 8:32. r John 14:19.

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should have a son and receive the blessings which God had promised. *Giving glory to God;* by the manifestation of strong faith in him.

22. *It;* his unwavering confidence in God. *Was imputed to him;* as the means of his being accepted of God and graciously treated as righteous.

23. *That it;* that his faith was imputed to him for righteousness.

24. *It shall be imputed;* if we possess and manifest faith similar to that of Abraham, our faith shall be imputed to us for righteousness, as his was to him. This account of Abraham was transmitted to us to induce us, by exercising similar faith, to become his spiritual seed, and heirs to the eternal blessings promised to him.

25. *Was delivered for our offences;* delivered to death on account of our sins. *For our justification;* in which is implied the resurrection of our bodies, and our admission, complete in soul and body, to the enjoyment of eternal life in heaven. Both the death of Christ and his resurrection were necessary to complete the work of our redemption. But the apostle naturally ascribes to the former the expiation of sin; to the latter, our introduction, through the justifying grace of God, to a new divine life in holy communion with him.

INSTRUCTIONS.

6. Saints under the Old Testament were saved in the same way as saints under the New: not on account of their own works, but on account of Christ, and through faith in him.

11. It is dangerous to put the sign for the thing signified, or make the one a substitute for the other. Those who depend on the sign are destitute of the thing signified; and so long as they continue to do it will remain destitute. Glorying in the shadow, they lose the substance.

13. The way of salvation through faith in Christ is suited to all classes and conditions of men. None are so good that they can be saved in any other way; and none are so bad that they cannot be saved in this.

20. We should never doubt the truth of what God has declared, on account of any difficulties in the way of its fulfilment; but should expect its fulfilment as certainly as if there were no obstacles in its way. Isa. 40:8; 46:10; Luke 21:33.

23. What is written in the Scriptures was written for the instruction of men, not only of that age, but of all ages. They are given by inspiration, and are all profitable for doctrine, reproof, correction, and instruction in righteousness. They should therefore be studied by all who have them; and should be sent to all the destitute, that they may be led to believe on Christ, and thus obtain eternal life.

CHAPTER V.

1. *Have peace with God;* are reconciled to him, and in a state of favor with him.

2. *Into this grace;* into this gracious state of peace and love. *The glory of God;* that glory which he has promised and will bestow upon his believing people.

3. *Tribulations;* trials—not because they are pleasant, but because they are useful. *Patience;* in the old sense of endurance—the quality of bearing suffering with calmness and unwavering fortitude.

4. *Experience;* also in the old Latin sense of trial, and then proof, tried integrity which comes from trial rightly endured, and is the object of God's approval. The same Greek word is used in Phil. 2:22, where our version renders it, "proof." *Hope;* the confident "hope of the glory of God," ver. 2.

5. *Maketh not ashamed;* it will not be disappointed—the glory hoped for will be realized. *The love of God is shed abroad;* the sweet sense of God's love towards us, which is always accompanied by the exercise of our love towards him. Both are caused in us by the Holy Ghost, and are a sure earnest of eternal life. Phil. 1:6.

6. *Without strength;* were wicked, lost, and destitute of resources to save ourselves, or provide for our own salvation. *In due time;* at the proper time in God's estimation—the right time. *Died for the ungodly;* in their stead, that they, by believing in him, might live for ever.

7. *A righteous man;* just, upright, and honest. *A good man;* not only just, but kind, compassionate, and governed by love to God and men.

8. *God commendeth his love;* shows it to be unspeakably greater, more disinterested, and abundant. *Sinners;* enemies to him, and deserving his displeasure.

9. *Being now justified by his blood;* the argument is from the less to the greater: If while we were yet enemies to God an expiation was made for our sins, much more, now that through that expiation we have been brought into an actual state of justification, shall we be saved from God's wrath.

10. *We were reconciled;* not personally and actually, for the apostle is speaking, as in ver. 8, of the expiatory death of Christ. He means, then, that a way of reconciliation was opened to us by the death of Christ. *Being reconciled;*

A. D. 60. 11 And not only *so*, but we also joy in God through our Lord Jesus Christ,[a] by whom we have now received the atonement.*

12 Wherefore, as by one man sin entered into the world, and death by sin;[b] and so death passed upon all men, for that† all have sinned:

13 For until the law, sin was in the world: but sin is not imputed when there is no law.[c]

14 Nevertheless, death reigned from Adam to Moses,[d] even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.[e]

15 But not as the offence, so also *is* the free gift. For if through the offence of one many be dead, much more the grace of God,[f] and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many.[g]

16 And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification.[h]

17 For if by one man's offence‡ death reigned by one; much more they which receive abundance of grace and of the gift of righteousness, shall reign in life by one, Jesus Christ.[i]

18 Therefore, as by the offence of one§ *judgment came* upon all men to condemnation, even so by the righteousness of one‖ *the free gift came* upon all men unto justification of life.[j]

19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

20 Moreover the law entered, that the offence might abound.[k] But where sin abounded, grace did much more abound:[l]

21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.[m]

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a Hab 3:18. * Or, *reconciliation.* b Gen. 3:6, 19. † Or, *in whom.* c ch. 4:15; 1 John 3:4. d Heb. 9:27. e 1 Cor. 15:22, 45. f Eph. 2:8. g Isa. 53:11; Matt. 20:28; 26:28; 1 John 2:2. h Isa. 1:18. ‡ Or, *by one offence.* i John 10:10; ch. 7:23. § Or, *by one offence.* ‖ Or, *by one righteousness.* j John 12:32. k John 15:22; ch. 7:8–13; Gal. 3:19. l John 10:10; 1 Tim. 1:14. m John 1:17.

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that is, personally and actually, through faith in Christ's expiatory death. *We shall be saved by his life;* both the death and resurrection of Christ are necessary to complete the work of our redemption. But here, as in chap. 4:25, he ascribes to his death the expiation of our sin, and to his life after his resurrection our actual introduction to a state of justification and eternal life. For Christ lives with all power in heaven and on earth to intercede for his saints and overrule all things for their good. Matt. 28:18; John 14:19; Rom. 8:28–39; Heb. 7:25.

11. *Joy in God;* greatly rejoice in his character and will; especially in the gift of his Son and the way of life through him. *By whom;* Christ. *The atonement;* reconciliation to God and the enjoyment of his favor.

12. *Wherefore as by one man;* that is, Adam. The apostle, in this verse, evidently begins a comparison between Adam and Christ, the same for substance as that contained in verses 18, 19. But before completing it, he pauses to throw in sundry remarks pertaining to it. *Death by sin;* as a consequence of sin. *And so;* as a consequence of sin, *death passed upon all;* all became subject to it. *For that;* because.

13. *Until the law;* before it was written, or communicated by Moses. *Sin was in the world;* men committed it, and suffered the consequences; God treated them as sinners. *Sin is not imputed;* it is not charged to men, or laid to their account; they are not held responsible and punished for it. *When there is no law;* because sin is a transgression of a wise and good law. It follows that there was such a law binding on men before the time of Moses, and before any written revelation of the will of God was made to men. There was a law given to Adam from the mouth of God, by the violation of which sin entered, and death by sin. There was a law, too, written upon the hearts of all men as moral beings. Chap. 2:14, 15. Of course there could be, and there was, transgression—violation of law. This was proved by the fact that there was death as universal as after the giving of a written law by Moses.

14. *Similitude;* manner or likeness; namely, by violating a positive revealed law. *Figure;* in the original, type. Adam is the type of Christ, especially in the wide influence exerted by him on the human family. *Of him that was to come;* the Messiah. This was among the Jews a common mode of designating their expected Messiah. Compare Matt. 11:3; John 6:14; 11:27.

15. *Not as the offence;* having called Adam the type of Christ, it was natural that the apostle should show that there is not a likeness in all respects between Adam and Christ; or between the evil which comes through the one, and the good which comes through the other. In several respects there is a difference; some of which he proceeds to mention. *Many be dead;* there is a difference in the kind and extent of influence. That of Adam works death; that of Christ brings to all who receive him superabounding grace and life. *Hath abounded;* hath, to those who embrace Jesus Christ, gone beyond the mere removal of the evil which comes upon them through Adam; giving them good which is more safe, more abundant, more glorious than he or they ever lost, or could in any way, except through faith in him, ever have enjoyed. John 10:10.

16. *By one that sinned;* Adam. There is a difference between the evil which came through Adam, and the good which comes through Christ, in another respect. *By one;* one offence, by which sin entered. The evil, expressed by the words judgment, death, and condemnation, came through and were made sure by one sin; but the grace of God in Jesus Christ pardons and triumphs over many sins, and bestows an exceeding and eternal weight of glory upon those who have committed numerous offences.

17. *One man's offence;* that of Adam. *By one;* Adam. *Much more;* the reasons for saving believers in Christ appear much more numerous and strong than those for subjecting them to sin and death through Adam. As the latter has been done, they may be sure, from the character and word of God, that the former will in due time be accomplished.

18. *Upon all men unto justification;* the blessings provided by Christ are sufficient for all; they are offered to all to whom they are revealed; they should be accepted by all; and all who do accept them, as offered in the gospel, will be pardoned, justified, and saved.

20. *The law entered;* a written revelation of the will of God was given and embodied in the moral and ceremonial law of the Old Testament. *That the offence might abound;* as men, after the giving of the written law, had more commands and obligations which they knowingly violated, the number and guilt of their sins was greatly increased. Thus the law, through their opposition to it, and their voluntary disobedience of it, aggravated their condemnation; and was adapted to make them feel that if they were ever saved, it must be by grace, and thus prepare them to believe on Christ. Gal. 3:24. *Grace did much more abound;* it triumphed over all obstacles, and saved those who believed in Christ, notwithstanding their greatly multiplied and aggravated transgressions.

21. *Through righteousness;* the righteousness which God gives through faith in Christ, who died for our sins according to the Scriptures, rose for our justification, and ever lives to make intercession for us. 1 Cor. 15:3, 4; Heb. 7:25.

INSTRUCTIONS.

1. Faith in Christ makes a great and blessed change in

CHAPTER VI.

1 We may not live in sin, 2 for we are dead unto it, 3 as appeareth by our baptism. 12 Let not sin reign any more, 18 because we have yielded ourselves to the service of righteousness, 23 and for that death is the wages of sin.

WHAT shall we say then? Shall we continue in sin, that grace may abound?[a]

2 God forbid. How shall we, that are dead to sin, live any longer therein?[b]

3 Know ye not, that so many of us as were* baptized into Jesus Christ, were baptized into his death?[c]

4 Therefore we are buried with him by baptism into death:[d] that like as Christ was raised up from the dead by the glory of the Father,[e] even so we also should walk in newness of life.[f]

5 For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of *his* resurrection:[g]

6 Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.[h] A. D. 60.

7 For he that is dead is freed† from sin.[i]

8 Now, if we be dead with Christ, we believe that we shall also live with him:

9 Knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over him.[j]

10 For in that he died, he died unto sin once:[k] but in that he liveth, he liveth unto God.

11 Likewise reckon ye also yourselves to be dead indeed unto sin,[l] but alive unto God through Jesus Christ our Lord.[m]

12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.[n]

13 Neither yield ye your members *as* instruments‡ of unrighteousness unto sin:[o] but yield yourselves unto God, as those that are alive from the dead,

a Ch. 3:8. b ver. 6–11; Col. 3:3; 1 Pet. 2:24. * Or, *are*. c 1 Cor. 15:29. d Col. 2:12; 1 Pet. 3:21. e Matt. 28:2, 3; ch. 8:11; 2 Cor. 13:4. f Gal. 6:15; Eph. 4:22–24; 1 John 2:6. g Phil. 3:10. h Col. 2:11. † Or, *justified*.

i 1 Pet. 4:1. j Rev. 1:18. k Heb. 9:28. l ver. 2. m Gal. 2:19. n Psa. 19:13; 119:133. ‡ Gr. *arms*, or *weapons*. o Col. 3:5.

the state, character, condition, enjoyments, and prospects of men.

5. The love of God reigning in the heart is a sure evidence of having received the Holy Spirit, and, under his influence, of being in a course of preparation for heaven.

10. A change in men from a state of enmity to God manifested by rebelling against him, to a state of love for him manifested by obeying him, is proof that they have passed from death unto life, and that they will be kept by the power of God through faith unto salvation. 1 Peter 1:5.

15. The evil which one offence of Adam brought on him and his posterity, shows in a wonderful manner the evil nature and destructive tendency of sin, and the great guilt and danger of committing it, and should lead all to hate and at once forsake it.

19. As all who believe in Christ will be saved, all to whom he is made known are bound both by duty and interest to believe in him, and thus, through grace, prepare to live and rejoice with him for ever in heaven. If they do not, their destruction will be more dreadful than if they had never heard of him, or he had never come into the world.

CHAPTER VI.

1. *What shall we say;* in view of the foregoing truths, and especially the fact that where sin abounded, grace did much more abound. Shall we continue to live in sin, that grace may the more abound?

2. *God forbid;* surely not; for that would be acting not only against the abounding, but against all operations of grace—against what is professed and is most earnestly desired by all true Christians. They have looked to Christ to be delivered not only from the punishment, but from the power of sin. For them, therefore, to continue in it that grace might be displayed in its forgiveness, would be not only wicked but absurd. It would be acting against the great object of their desires and efforts. *We that are dead to sin;* that have, from a discovery of its evil and malignant nature, heartily renounced it and separated ourselves from it.

3. *Were baptized into his death;* were so united with him as to be followers of him in his death by dying to sin as he did. See this idea more fully stated in ver. 10, 11.

4. *We also should walk in newness of life;* for our death with Christ to sin implies our resurrection with Christ to God, which is to us a new life of holiness. See on ver. 10, 11.

5. *Planted together;* that is, as the original word implies, closely united, namely, with Christ. *We shall be also;* closely united with Christ. Our dying with Christ to sin, implies our rising with Christ to God. Ver. 10, 11.

6. *Our old man;* our natural love of sin, and inclination to commit it. *Is crucified with him;* a repetition of the idea that we die with Christ to sin. The apostle uses the word crucified with reference to the manner of our Lord's death; perhaps also to intimate the lingering and painful nature of the process by which the old man dies, to give place to the new man. *The body of sin;* the same as "the law of sin which is in my members," chap. 7:23, which in the old man controls the body, making it a body of sin and death, chap. 7:24.

7. *For he that is dead;* that is, as the context shows, he that has died to sin. Compare ver. 18.

8. *Dead with Christ;* in the sense above explained—one with him in sympathy, desire, and effort as to the object of his death, the deliverance of his people from sin. *We believe that we shall also live with him;* be like him, through communications received from him, in living to God, even as the branch is like the vine. John 14:19; 15:5; Heb. 7:25.

10. *He died unto sin;* in reference to sin, the design of his death being to put away sin. Heb. 9:26. By making expiation for sin he prepared the way for its forgiveness, and thus its removal from the souls of all that believe in him. *In that he liveth;* liveth in his new resurrection-life. *He liveth unto God;* his life is devoted to the glory of God in the furtherance of the work of redemption. Before his crucifixion, Christ lived unto God also. But that was a life of humiliation leading to the death of the cross, and may here be reckoned as a part of the process of his dying unto sin. His resurrection-life, on the contrary, is a life of exaltation, in which all power is given into his hands for the glory of the Father, in the overthrow of the kingdom of Satan and the establishment of the kingdom of God in this world.

11. *Likewise reckon ye;* be like Christ, in dying to sin and living to God. *Dead indeed unto sin;* dead in reference to sin, in the sense of putting it away from you, and having no more to do with it. *Alive unto God;* living a new life of holiness devoted to God's glory, in imitation of Christ's resurrection-life. *Through Jesus Christ;* by virtue of your union with him through faith. In this and the preceding verse, we have the key to the interpretation of the preceding comparison extended in various forms through verses 4–9.

12. *Let not sin therefore reign;* be not its slaves in being or doing wrong, but be the freemen and willing servants of Christ in being and doing right. *In your mortal body;* let not the mind be enslaved to, or polluted by the bodily propensities, appetites, or passions. Control and regulate them according to the will of God.

13. *Neither yield ye your members;* let not any of your faculties or powers be employed in the service or used as the instruments of sin. *Yourselves;* body and soul with all your powers employ in the service, and to the glory of God.

A. D. 60. and your members *as* instruments of righteousness unto God.[a]

14 For sin shall not have dominion over you:[b] for ye are not under the law, but under grace.

15 What then? shall we sin, because we are not under the law, but under grace? God forbid.

16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey;[c] whether of sin unto death, or of obedience unto righteousness?

17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.*[d]

18 Being then made free from sin, ye became the servants of righteousness.[e]

19 I speak after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity, unto iniquity; even so now yield your members servants to righteousness, unto holiness.

20 For when ye were the servants of sin,[f] ye were free from† righteousness.

21 What fruit had ye then in those things whereof ye are now ashamed?[g] for the end of those things *is* death.[h]

22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

23 For the wages of sin *is* death;[i] but the gift of God *is* eternal life through Jesus Christ our Lord.[j]

CHAPTER VII.

1 No law hath power over a man longer than he liveth. 4 But we are dead to the law. 7 Yet is not the law sin, 12 but holy, just, good, 16 as I acknowledge, who am grieved because I cannot keep it.

KNOW ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

2 For the woman which hath a husband is bound by the law to *her* husband so long as he liveth; but if the husband be dead, she is loosed from the law of *her* husband.[k]

3 So then if, while *her* husband liveth, she be married to another man, she shall be called an adulteress:[l] but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ;[m] that ye

a Ch. 12:1. b Mic. 7:19. c John 8:34; 2 Pet. 2:19. * Gr. *whereto ye were delivered.* d 2 Tim. 1:13. e John 8:32. f ver. 16. † Or. *to.* g ch. 7:5. h ch. 1:32; Jas. 1:15. i Gen. 2:17. j ch. 5:17, 21; 1 Pet. 1:4. k 1 Cor. 7:39. l Matt. 5:32. m Gal. 5:18.

14. *Over you;* Christians, who have believed in Christ, and are justified by faith. *Ye are not under the law;* not under a legal dispensation, where perfect obedience to law, and freedom from all sin, are necessary to acceptance with God. The apostle had already shown that the law cannot deliver from either the guilt or the pollution of sin, but "worketh" wrath to all transgressors. Chap. 3:20; 4:15. *But under grace;* a gracious dispensation, under which men are justified, not by perfect obedience, but by faith in Christ, who died to redeem them from the curse of the law, being made a curse for them.

15. *Shall we sin;* if they should thus abuse the doctrine of salvation by grace, and take occasion from it to live in known sin, it would show that they loved sin, that they were its slaves; and continuing this course, would reap its wages, eternal death. Rom. 8:13; Gal. 6:7, 8.

17. *God be thanked;* that they who were the servants of sin had forsaken it, and believed on the Lord Jesus Christ.

18. *Made free;* from the slavery of sin. *Servants of righteousness;* by believing and obeying Christ.

19. *After the manner of men;* as much as to say, In calling you the servants of righteousness, I do not mean that you are not truly free, but I use an illustration drawn from a relation with which you are familiar. *Because of the infirmity of your flesh;* your dulness, on account of your remaining carnality, in rightly apprehending divine truth. *As ye have yielded your members;* as they had heretofore employed them in the practice of sin, they should hereafter employ them in the practice of holiness.

20. *When ye were the servants of sin;* were wholly devoted to it. *Free from righteousness;* not in any way under its control—a most miserable freedom, as the apostle proceeds to show.

21. *What fruit had ye;* in that shameful, wicked course. Did it do you any good? *The end of those things;* their tendency, and the result to which when continued they lead. *Is death;* temporal, spiritual, eternal.

22. *Free from sin;* its condemning and reigning power. *Servants of God;* devoted to him. *Fruit unto holiness;* its results are increasing holiness, and of course increasing usefulness and happiness. *Everlasting life;* holiness, and happiness, which shall be perfect and eternal.

23. *The wages of sin;* its just desert. *Is death;* endless sinning and suffering. *Eternal life;* perfect, endless holiness and bliss.

INSTRUCTIONS.

3. True Christians will never make the fact that they are saved by grace and not by works, nor the fact that the greater and more numerous their sins the more abounding the grace which saves them, an occasion or excuse for continuing in sin.

11. Faith in Christ is the means not only of justification, but of sanctification; and produces a change not of state and condition only, but of character and conduct. It leads a person to live not unto himself, but unto Him who died for him and rose again.

16. Every person daily chooses the service of self and sin, or of Christ and holiness. One leads to life, the other to death. Both, God sets before men, and invites them to choose life by taking the way which leads to it, and promises that if they do they shall live. Deut. 30:19; Josh. 24:15.

19. Familiar illustrations drawn by ministers from the common concerns of life with which their hearers are acquainted, are among the best modes of giving them clear conceptions of divine truth and making a right impression upon their hearts.

23. The future misery of the wicked is their just desert; and the future happiness of the righteous is the gracious gift of God, through the merits of Jesus Christ.

CHAPTER VII.

The apostle had shown, in chap. 4:15, that "the law worketh wrath," and is unable to give justification and salvation. He had further said, in chap. 6:14, that believers are not under law, but under grace. This latter idea he proceeds in the present chapter to unfold, in verses 1–6; and while he vindicates the law as "holy, and just, and good," he yet shows the impossibility of gaining through it a victory over sin, verses 7–25. He then goes on to show, throughout the whole of the eighth chapter, the blessed state of those who are not under law, but under grace.

1. *The law;* the Mosaic law, as he proceeds to illustrate.

2. *Loosed from the law of her husband;* from the law which, so long as he lived, bound him to her as her husband, and thus bound her to him.

3. *She is free from that law;* the release of her husband from it by death, is her release also.

4. *Ye also are become dead to the law;* in carrying out the comparison, the apostle necessarily changes its form

should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God.[a]

5 For when we were in the flesh,[b] the motions* of sins, which were by the law, did work in our members to bring forth fruit unto death:[c]

6 But now we are delivered from the law, that being dead† wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter.

7 What shall we say then? *Is* the law sin? God forbid. Nay, I had not known sin, but by the law:[d] for I had not known lust‡ except the law had said, Thou shalt not covet.[e]

8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin *was* dead.

9 For I was alive without the law once: but when the commandment came, sin revived, A. D. 60. and I died.

10 And the commandment which *was ordained* to life,[f] I found *to be* unto death.

11 For sin, taking occasion by the commandment, deceived me, and by it slew *me.*

12 Wherefore the law *is* holy, and the commandment holy, and just, and good.[g]

13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

14 For we know that the law is spiritual: but I am carnal, sold under sin.[h]

15 For that which I do, I allow§ not: for what I would, that do I not; but what I hate, that do I.

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[a] Gal. 5:22. [b] ch. 8:8, 9. * Gr. *passions.* [c] ch. 6:21. † Or, *being dead to that.* [d] ch. 3:20. ‡ Or, *concupiscence.* [e] Exod. 20:17. [f] Ezek. 20:11, etc. [g] Psa. 19:7–9. [h] 2 Kings 17:17. § Gr. *know.*

somewhat. He could not well say that the law, which may be here regarded as their former husband, was dead. Instead of that, he says, Ye are become dead to the law; the essential idea being that the death of either party dissolves the relation existing between them. *By the body of Christ;* by his crucified body making expiation for your sins. Thus ye are released from the law as a means of justification before God, so that ye are no longer in this respect bound to it, any more than a woman is bound to her husband after he is dead. Thus the way is prepared *that ye should be married to another,* even Christ; in other words, should come into a state of justification by virtue of your union with Christ through faith.

5. *In the flesh;* in their natural state, with no ground for justification except obedience to law, and under the necessity of perfectly obeying it or suffering its curse. Its strict requirements and its awful threatenings, instead of leading them to love and obey it, were the occasion, through their wickedness, of exciting against it greater hatred and more violent rebellion; thus, in the language of the Holy Ghost, "bringing forth fruit unto death."

6. *We;* Christians, who have seen that by the works of the law we cannot be justified, have given up dependence on obedience to it, and are trusting in the atonement and righteousness of Christ for salvation. *Are delivered from the law;* not as a just measure of obligation, but as a ground of justification, and from liability to suffer its curse. *That being dead;* the marginal reading, "being dead to that," is much to be preferred. It is a repetition of the idea that they are dead to the law, as in ver. 4. *That we should serve in newness of spirit;* serve God not in external form merely, or from slavish fear, but in spirit and in truth, from love to God and his laws.

7. *Is the law sin?* is the law answerable for sin because no one can be justified by it, and because it is made the occasion of increasing the wickedness of those who break it? By no means. *Nay;* on the contrary, *I had not known sin;* I had not understood my own exceeding sinfulness, had I not seen myself in the light of the law. By the law was the knowledge of sin: for instance, he had not known *lust,* the desire of forbidden objects, except the law had said, *Thou shalt not covet;* not desire what God forbids.

8. *Sin;* his sinful inclination led him to resist the commandment, and the more to indulge evil desires in opposition to its requirements. Resistance to its restraints increased his wickedness, and showed, beyond what he had before seen, his depravity of heart. *Sin was dead;* was in a slumbering state, not active and strong.

9. *I was alive;* in my own estimation, and thought I was blameless as touching the law. Phil. 3:6. *The commandment;* that which extends to all the thoughts and desires of the soul, and requires them to be holy, just, and good. *Came;* came to be apprehended in its spirituality and extent. *Sin revived;* rose to view in awful and aggravated increase of power and guilt. *I died;* as to all hope in myself from the law, or from my obedience to it. I saw that it condemned me, and that judged by it, I was lost.

10. *Ordained to life;* to give life to all who should perfectly obey it. *Unto death;* because I had broken it and fallen under its curse.

11. *For sin;* sin reigning in my soul. *Taking occasion by the commandment;* as Satan in Eden took occasion of the prohibition to eat the fruit of the tree of knowledge. *Deceived me;* as Satan did Eve, and thus seduced me into disobedience. The apostle has in view the blinding and deceiving nature of sinful passion. *And by it slew me;* thus turning the commandment into an instrument of my death, as ver. 10.

13. *That which is good;* the good law of God. *Made death unto me?* Was it the law which caused his ruin? By no means. It was his own wicked violations of it. *Sin;* this was the cause of his ruin. *Working death in me by that which is good;* by leading me to resist the law, to sin against greater light and stronger motives, and thus become more sinful: such are the effects of human depravity when left to act itself out under the influence of mere law.

14. *The law is spiritual;* it requires perfect holiness of spirit; that men should love God with all their heart and soul and mind and strength; and that whatever they do, they should do all to the glory of God. But not even Paul, after his conversion, and after he had been preaching the gospel for years, did all this. So far as he fell short he was carnal, sinful, and needed the grace of God through Jesus Christ. *I am carnal;* fleshly and earthly in my affections, and thus *sold under sin;* under its power as a bondservant. These words describe, first, the state of all unregenerate men; secondly, the condition of believers so far as "the law of the spirit of life in Christ Jesus" has not made them free from it. In what follows to the end of the chapter, the apostle describes the painful conflict between the spiritual law of God and the carnal mind of man, in the soul of him who is earnestly seeking to render to the law a true inward obedience. What he says applies in a measure to the awakened and convicted sinner, who, without any clear apprehension of Christ's grace, is vainly seeking justification from the works of the law; but more fully to the warfare with sin in the heart of the true Christian; for he is spiritual only in part—not a willing, habitual devotee and slave of sin, but sold as a captive against his prevailing inclinations. He is not delighted or contented with his bondage. It is his grief and burden. He has tasted the beginning of liberty, and sighs and struggles for its completion.

15. *That which I do;* in violation of the law of God. *I allow not;* I do not love it, delight in it, or approve of it. *What I would;* to obey perfectly the law of God, *that do I not. What I hate;* to act in violation of it, or in any respect to fail of perfectly obeying it, *that I do.*

A. D. 60. 16 If then I do that which I would not, I consent unto the law that *it is* good.

17 Now then it is no more I that do it, but sin that dwelleth in me.

18 For I know that in me, that is, in my flesh, dwelleth no good thing:[a] for to will is present with me; but *how* to perform that which is good, I find not.

19 For the good that I would, I do not:[b] but the evil which I would not, that I do.

20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

21 I find then a law, that when I would do good, evil is present with me.[c]

22 For I delight in the law of God[d] after the inward man:[e]

23 But I see another law in my members, warring against the law of my mind,[f] and bringing me into captivity to the law of sin which is in my members.[g]

24 O wretched man that I am![h] who shall deliver me from the body of this death?*[i]

25 I thank God, through Jesus Christ our Lord.[j] So then, with the mind I myself serve the law of God; but with the flesh the law of sin.

CHAPTER VIII.

1 They that are in Christ, and live according to the Spirit, are free from condemnation. 5, 13 What harm cometh of the flesh. 6, 14 and what good of the Spirit; 17 and what of being God's child, 19 whose glorious deliverance all things long for, 29 was beforehand decreed from God. 38 What can sever us from his love?

THERE is therefore now no condemnation to them which are in Christ Jesus,[k] who walk not after the flesh, but after the Spirit.[l]

2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.[m]

3 For what the law could not do, in that it was weak through the flesh,[n] God sending his own Son in the likeness of sinful flesh,[o] and for sin,† condemned sin in the flesh:

a Gen. 6:5. b Gal. 5:17. c Psa. 65:3. d Psa. 1:2. e 2 Cor. 4:16; 1 Pet. 3:4. f ch. 6:13, 19. g Psa. 142:7. h Psa. 38:2, 10; 77:3–9. * Or, *this body of death.* i Psa. 88:5. j 1 Cor. 15:57. k John 3:18. l Gal. 5:16. m 2 Cor. 3:6; Gal. 2:19; 5:1. n Acts 13:39; Heb. 7:18, 19. o Gal. 3:13. † Or, *by a sacrifice for sin.*

16. *I consent unto the law;* by disapproving and hating all violations of it, and condemning myself on account of them, I show that I approve the law as wise, holy, just, and good.

17. *No more I—but sin;* it is not my habitual inclination, my prevailing desire, to break the law. I do not love transgression, but abhor it; yet in many things I offend, and in all come short of perfect obedience, through the power of temptation and the strength of my own evil propensities, which are not yet entirely done away. Jas. 3:2; 1 John 1:8.

18. *In me;* by nature. *In my flesh;* my natural heart, as it is under the influence of law merely, without the grace of God. *No good thing;* nothing spiritually good; even now, under the influences of the Spirit and grace of God, much evil still remains. *To will is present;* I desire to be completely conformed to the will of God. *But how to perform;* to do that which would be perfect. *I find not;* I do not do it; on the contrary, I do as stated in ver. 15. Therefore it is true as stated in ver. 17.

21. *A law;* a constant tendency to evil, when I desire to be and do that only which is perfectly good.

22. *I delight in the law of God;* love it, and desire perfectly to obey it. *After the inward man;* inwardly, from the heart. I not merely approve of it in my conscience and judgment, but through the grace of God, I love it as the transcript of infinite perfection. Psa. 1:2; 119:24, 77, 174.

23. *Another law;* different from my prevailing inclination, my earnest desire. *Warring against;* opposing, hindering, and thwarting the full accomplishment of my wishes. *The law of my mind;* the desires of my heart, inspired by the Holy Ghost. Gal. 5:17. *Bringing me into captivity;* a loathsome, hated bondage, which makes me abhor myself. Job 9:31; 42:6. *Law of sin—in my members;* propensities to evil which, notwithstanding all that grace has done, are not entirely removed.

24. *Wretched man;* on account of remaining proneness to sin. *Who shall deliver me;* not the law, not my own efforts, or my abhorrence of myself on account of disobedience—not any expedients which ever have been or can be devised by creatures. Left to these merely, he who is filthy will remain filthy still. What then? Must I perish, or drag on for ever this body of death? No.

25. *I thank God;* for his unspeakable gift. 2 Cor. 9:15; 1 Pet. 1:8. There is deliverance—complete, everlasting deliverance from all evil, and all propensity or liability to evil, *through Jesus Christ our Lord;* who, though he was rich, for our sakes became poor, that we through his poverty might be rich, being filled for ever with the fulness of God.

INSTRUCTIONS.

4. Deliverance from the law of God as a covenant of works, and from the necessity of obeying it as a ground of justification, is essential to the obeying of it as a rule of duty.

7. As a correct view of the spirituality and extent of the divine law is essential to a right knowledge of one's sins, ministers of the gospel should faithfully preach it, and show its universal and perpetual obligation, that all may understand their true character, renounce dependence on their own works, and rely for salvation on the rich grace of God in Jesus Christ.

13. The fact that the more clearly men in their natural state see the purity and extent of the law of God, the more strenuously they resist it and thus increase their wickedness, shows most strikingly the hateful nature and desperate tendency of human depravity, and the utter fallacy of all hope, from the influence of law merely, of ever removing or lessening it.

23. Christians of the greatest experience and highest attainments in the divine life, are not what they ought to be; not what they desire to be; not what they hope to be; not what God has promised that they shall be; and not what through grace, in fulfilment of his promise, they for ever will be—perfect even as their Father in heaven is perfect.

CHAPTER VIII.

1. *No condemnation;* from God. *Who walk;* live habitually. *Not after the flesh;* not as corrupt nature prompts, seeking supremely earthly good and selfish gratification. *After the Spirit;* as the Holy Spirit directs, regarding principally God, Christ, heaven, and spiritual, eternal things.

2. *The law of the Spirit of life;* that new direction of the soul which is given by the Holy Ghost through faith in Christ. *Made me free;* delivered me from the condemning power of the divine law, and the reigning power of sin and death. This is that deliverance for which the apostle expresses his earnest longing in chap. 7:24. We are not to understand that it takes place instantly and perfectly, so that the experience described in the latter part of the seventh chapter wholly ceases, and that of the present chapter becomes absolute and uninterrupted. Rather do the two experiences run parallel with each other in a measure, yet so that the latter continually prevails more and more, as the Christian becomes more and more spiritual in his character.

3. *What the law could not do;* it could not deliver those who had broken it from condemnation and ruin. It could neither lead them to obey it, nor to repent of having bro-

4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.[a]

5 For they that are after the flesh, do mind the things of the flesh;[b] but they that are after the Spirit, the things of the Spirit.[c]

6 For to be carnally minded* *is* death;[d] but to be spiritually minded† *is* life and peace.

7 Because the carnal mind‡ *is* enmity against God: for it is not subject to the law of God, neither indeed can be.

8 So then they that are in the flesh cannot please God.

9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you.[e] Now if any man have not the Spirit of Christ, he is none of his.

10 And if Christ *be* in you, the body *is* A.D. 60. dead because of sin; but the Spirit *is* life because of righteousness.

11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by§ his Spirit that dwelleth in you.[f]

12 Therefore, brethren, we are debtors not to the flesh, to live after the flesh.[g]

13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.[h]

14 For as many as are led by the Spirit of God, they are the sons of God.[i]

15 For ye have not received the spirit of bondage again to fear;[j] but ye have received the Spirit of adoption,[k] whereby we cry, Abba, Father.[l]

[a] Ver. 1. [b] John 3:6; 1 Cor. 15:48. [c] 1 Cor. 2:14. * Gr. *the minding of the flesh.* [d] Gal. 6:8. † Gr. *the minding of the Spirit.* ‡ Gr. *the minding of the flesh.* [e] 1 Cor. 6:19; Gal. 4:6. § Or, *because of.* [f] 2 Cor. 4:14. [g] Psa. 116:16. [h] Col. 3:5. [i] Gal. 5:18. [j] 2 Tim. 1:7. [k] 1 Cor. 2:12. [l] Jer. 3:19; Gal. 4:5, 6.

ken it; nor could it lessen their disposition to violate it, notwithstanding its promises and threatenings. It could make no atonement for sin, and could not save from it. *It was weak through the flesh;* through man's depravity and transgression. *In the likeness of sinful flesh;* in human nature. *For sin;* to die on account of it, the just for the unjust. *Condemned sin in the flesh;* destroyed its power over those who trust in Christ, by showing, through his atonement, the evil nature of sin, the guilt of those who commit it, the excellence of the law which it violates, the anger of God against it; and so opening a way in which God could be just, and the justifier of all that believe in Jesus; and in addition to all this, procuring for them the grace of the Holy Spirit to help them to believe on Christ, and through their union with him, to render to the law a true spiritual obedience; thus delivering them from both the condemnation and the reigning power of sin, neither of which things the law could do.

4. *That the righteousness of the law might be fulfilled in us;* that we might be brought into that state of true righteousness which the law requires. The apostle, as the context shows, has immediate reference to deliverance from the reigning power of sin in the soul, but this can never be accomplished without deliverance also from its condemning power.

5. *After the flesh;* fleshly in their character. *Do mind the things of the flesh;* devote themselves to fleshly objects. Their outward conduct flows from their inward character, as a stream from a fountain. "The flesh" is to be taken here, as in Gal. 5:19–21, and often elsewhere, in a wide sense. It includes all the earthly and corrupt passions, appetites, and desires which rule in the natural heart. *They that are after the Spirit;* they in whom the Holy Spirit habitually dwells, making them spiritual in their character. *Mind—the things of the Spirit;* yield themselves to the guidance of the Holy Spirit, and thus devote themselves supremely to the spiritual objects which he reveals.

6. *To be carnally minded;* the same as to mind the things of the flesh, as ver. 5. So, to be spiritually minded, is the same as to mind the things of the Spirit. *Is death;* spiritual death, and if continued will issue in eternal death. *Is life and peace;* spiritual life, manifesting itself in love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, and all those dispositions and habits which promote the glory of God and the good of men.

7. *Is enmity against God;* opposed to his character and will. If it were not, it would love and obey him. *Not subject to the law of God;* it does not yield obedience, but acts in opposition to what he requires. *Neither indeed can be;* the two things are incompatible, contrary the one to the other; and the one should be renounced, that the other may be followed.

8. *They that are in the flesh;* in a fleshly state; the same as, "they that are after the flesh," as ver. 4. *Cannot please God;* because a fleshly state is contrary to that spiritual state which God requires. For this reason they should no longer continue their wicked and dangerous course, but should turn from it and live.

9. *If so be that the Spirit of God dwell in you;* the Holy Spirit, producing and leading you to manifest the fruits of the Spirit. Gal. 5:22–24. *The Spirit of Christ;* the Holy Spirit, producing in him in some measure a likeness to Christ, and leading him earnestly to desire that it may be perfected. *He is none of his;* he is not interested in the blessings of His salvation.

10. *If Christ be in you;* by his Spirit, producing in you a likeness to himself. *Because of sin;* the body, whether of the believer or unbeliever, must indeed die and turn to dust, on account of sin. *But the Spirit is life;* it is delivered from condemnation and is spiritually alive, having been raised with Christ, through the power of God, who raised him from the dead. *Because of righteousness;* because of the conformity of heart to the character and will of God, wrought in it by the Holy Ghost through faith in Christ.

11. *The Spirit;* the Holy Spirit. *Dwell in you;* producing in you the fruits of the Spirit. Gal. 5:22, 23. *Quicken your mortal bodies;* make them alive to God's service in the present life, so that from being "instruments of unrighteousness," they become "instruments of righteousness unto God;" and in the life to come, raise them up spiritual and immortal, to be united with the soul, that thus the whole man may be for ever with the Lord. 1 Cor. 15:42–58; Phil. 3:20, 21; 1 Thess. 4:13–18.

12. *Are debtors;* owe obligation. *Not to the flesh;* because the minding of the flesh has never conferred upon us any real good, but always injury.

13. *Ye shall die;* the death not of the body merely, but of the soul—a death which shall last for ever. Body and soul shall die the second, an eternal death. *Through the Spirit;* through the influence and aid of the Holy Spirit, given to all who believe in Christ. *Mortify the deeds of the body;* resist, overcome, and cease to gratify sinful inclinations, and thus cause them to die. *Ye shall live;* a holy and blessed life—a life that shall outlive death, and be perfected in a world of life, light, and joy, where, as long as Christ lives, all who have his Spirit shall live with him, and be like him. John 6:57; 14:19; 17:11, 21, 22, 24.

14. *Are led by the Spirit;* follow his guidance. This includes the idea of minding the things of the Spirit, and, through his help, mortifying the deeds of the body. *The sons of God;* sonship here includes two things: first, likeness to God in character; secondly, heirship to the inheritance provided by God for his children.

15. *Spirit of bondage;* a servile, slavish spirit, governed by fear. *Again to fear;* that ye should be again in a state of fear, as ye were under the law. *Spirit of adoption;* the affectionate confidence of children, as contrasted with the

A. D. 60. 16 The Spirit itself beareth witness with our spirit, that we are the children of God:[a]

17 And if children, then heirs; heirs of God, and joint-heirs with Christ;[b] if so be that we suffer with *him*, that we may be also glorified together.[c]

18 For I reckon that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us.[d]

19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope;

21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.[e]

22 For we know that the whole creation* groaneth and travaileth in pain together until now.

23 And not only *they*, but ourselves also, which have the first-fruits of the Spirit,[f] even we ourselves groan within ourselves,[g] waiting for the adoption, *to wit*, the redemption of our body.[h]

24 For we are saved by hope: but hope that is seen, is not hope: for what a man seeth, why doth he yet hope for?[i]

25 But if we hope for that we see not, *then* do we with patience wait for *it*.

26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.[j]

27 And he that searcheth the hearts knoweth what *is* the mind of the Spirit,[k] because he† maketh intercession for the saints according to *the will of* God.[l]

28 And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.[m]

29 For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son,[n] that he might be the first-born among many brethren.

30 Moreover, whom he did predestinate, them he also called:[o] and whom he called, them he also

a 2 Cor. 1:22; 1 John 4:13. b Acts 26:18; 1 Pet. 1:4. c 2 Tim. 2:11, 12. d 2 Cor. 4:17. e 2 Pet. 3:13. * Or, *every creature*. f Eph 1:14. g 2 Cor. 5:2, 4. h Luke 21:28. i 2 Cor. 5:7. j Zech. 12:10. k Jer. 17:10; Rev. 2:23. † Or, *that*. l 1 John 5:14. m Psa. 46:1, 2; Heb. 12,6–12. n 1 Pet. 1:2. o Heb. 9:15.

servile fear of slaves. *We cry, Abba, Father;* Abba is the Chaldee word for father. The union of the two words gives emphasis to the endeared relation. Compare Mark 14:36; Gal. 4:6.

16. *The Spirit itself;* the Holy Spirit. *Beareth witness with our spirit;* by working in us the dispositions, and leading us to form the habits and cherish the hopes of the children of God; and by his influence, enabling us to discern in ourselves these scriptural evidences of being born of God.

17. *If children—joint-heirs with Christ;* entitled to be, with Christ, partakers for ever of the blessings of Jehovah's kingdom. *If so be that we suffer with him;* deny ourselves for his sake, meet with calmness and bear with patience the trials which he brings upon us, and do whatever is needful to honor him and do good to men. *That we may be also glorified together;* John 17:24; 2 Tim. 2:11, 12.

18. *Sufferings of this present time;* those which Christians endure in this world. *Not worthy to be compared;* are very small, as nothing in comparison. *Glory—revealed in us;* Eph. 3:16–19; Col. 3:4; 2 Thess. 1:10; 1 John 3:2.

19. *The creature;* the creation. In this and the three following verses the word rendered creature and creation is the same in the original Greek. It seems to denote the whole of this lower creation as brought under God's curse, and made subject to suffering and abuse in connection with the fall of man. Compare Gen. 3:16–19. *The manifestation of the sons of God;* when they shall be seen and publicly acknowledged as his children, and take full possession of their inheritance as heirs of God and joint-heirs with Christ.

20. *Vanity;* suffering and abuse. *Not willingly;* not by their own choice. *Him who hath subjected the same;* God, by his wise and righteous constitution of things. *In hope;* of deliverance from the evil endured.

21. *The bondage of corruption;* the bondage which consists in a corruptible state, with all the suffering belonging to such a state. *The glorious liberty of the children of God;* literally, "the liberty of the glory of the children of God;" that is, the liberty from corruption and suffering which the creation shall receive when the sons of God are manifested in glory. Ver. 19.

22. *The whole creation;* every part of creation which, without its own choice, has been subjected to evils, or is perverted and abused through the sins of men. *Groaneth and travaileth in pain;* experienceth and manifesteth deep distress under the evils which sin has caused.

23. *Not only they;* the creatures which unwillingly suffer, or are perverted and abused through the sins of men. *But ourselves also;* true Christians, who are born of the Spirit, and have the foretastes of heaven. *Groan within ourselves;* under the evils which sin still occasions us. *Waiting for the adoption;* when body and soul, freed from all evils, shall be reunited, and be perfect in holiness and bliss.

24. *Saved by hope;* hope of future, everlasting glory; sustaining us in trials, animating us in duty, and leading us to persevere in keeping the commands of God. *Hope that is seen, is not hope;* what we have in possession, we do not hope for; we hope for future good, and persevere in the course which is needful to obtain it.

26. *The Spirit;* the Holy Spirit, who dwells in believers. *Helpeth our infirmities;* all the weaknesses that belong to us as fallen sinful beings, subject to suffering and death. In respect to these the Holy Spirit helps us by enabling us rightly to bear them, to overcome the evils they occasion, and in due time delivering us from them. *Maketh intercession for us;* by teaching us how to pray and what to pray for, and awakening in us those intense desires and fervent longings for spiritual blessings for ourselves and others, which cannot in any human language be fully uttered.

27. *He that searcheth the hearts;* God. *Knoweth what is the mind of the Spirit;* he understands the feelings and desires caused by the Holy Ghost in the hearts of men, whether uttered in words or not; they are in accordance with his will, and he delights to answer them. 1 John 5:14. This is an unspeakable consolation and encouragement to the friends of God. And there is still another.

28. *All things work together for good to them that love God;* love to God distinguishes true Christians from all other men. He that loveth God is born of him, and all things shall work together for his good. *The called;* those who have been called by his grace out of the darkness and bondage of sin into the light and liberty of the children of God.

29. *Whom he did foreknow;* as his people. He did not simply foreknow that they would be his people, but his foreknowledge of them as his people included the gracious purpose of bringing them into a state of salvation, as the apostle proceeds immediately to show. *He also did predestinate to be conformed to the image of his Son;* he determined to lead them by his Spirit to believe in Christ, and in this way to become like him, holy. *First-born among many brethren;* be their Prince, Leader, and Saviour, and have many who, as his brethren, should be joint-heirs with him to his kingdom of heavenly glory.

30. *Them he also called;* called by his word and Spirit, taught them to feel their need of Christ, and led them to

justified:[a] and whom he justified, them he also glorified.[b]

31 What shall we then say to these things? If God *be* for us, who *can be* against us?[c]

32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?[d]

33 Who shall lay any thing to the charge of God's elect?[e] *It is* God that justifieth.[f]

34 Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

35 Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.[g]

37 Nay, in all these things we are more A. D. 60. than conquerors through him that loved us.[h]

38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.[i]

CHAPTER IX.

1 Paul is sorry for the Jews. 7 All the seed of Abraham were not the children of the promise. 18 God hath mercy upon whom he will. 21 The potter may do with his clay what he list. 25 The calling of the Gentiles and rejecting of the Jews were foretold. 32 The cause why so few Jews embraced the righteousness of faith.

I SAY the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

2 That I have great heaviness and continual sorrow in my heart.

3 For I could wish that myself were accursed*

[a] 1 Corinthians 6:11. [b] John 17:22. [c] Psalm 118:6. [d] chap. 5.6–10. [e] Isaiah 50:8, 9. [f] Revelation 12:10, 11. [g] Psalm 44:22; 1 Corinthians 15:30, 31. [h] 1 Corinthians 15:57; Jude 24. [i] John 10:28. * Or, *separated.*

believe on him. *Them he also justified;* accepted as righteous. *Them he also glorified;* made heirs of eternal glory in heaven.

31. *To these things;* in view of the above-mentioned truths. *If God be for us;* if he is our friend, has led us to believe on his Son, and thus showed that he has determined to save us, and to cause all things to work for our good. *Who can be against us?* who can hinder our salvation, or on the whole do us any real harm?

32. *Freely give us all things;* as he has, self-moved, given us his only begotten Son to be our Saviour, and renewed our hearts by his Spirit, pardoned our sins, and justified us by his grace, who can doubt but he will give us all needed good?

34. *Who is he that condemneth?* who can prevail against God, so as to destroy, or ultimately injure us? *It is Christ;* who from love, died in our stead when we were his enemies. But Paul cannot leave the subject here, since without the resurrection, ascension, and intercession of Christ, his death would be ineffectual to our redemption. He therefore passes on to these: *yea rather, that is risen again,* etc.

35. *Who shall separate us from the love of Christ?* that love which was stronger than death; which led him, when we were his enemies, to die for us, to give us his Holy Spirit, to reconcile and unite us to himself, and make us joint-heirs with him to all the blessings of his Father's kingdom. Who or what can separate us from such love? *Shall tribulation?* shall trials, or any thing which can come upon us?

36. *As it is written;* Psa. 44:22. *We are killed;* constantly suffer, and are exposed to death.

37. *More than conquerors;* over all our trials: they shall not only fail to separate us from the love of Christ, or to diminish our love to him, or to do us any real harm, but they shall do us great good; showing us the evil of sin and the vanity of the world, quickening us in duty, and making us more holy and more happy. *Him that loved us;* Jesus Christ, the same yesterday, to-day, and for ever.

39. *The love of God—in Christ Jesus our Lord;* "the love of God" here, like "the love of Christ," ver. 35, is his love towards us, which, however, always includes love on our part towards him.

INSTRUCTIONS.

4. The proper evidence of being interested in Christ, and entitled to the blessings of his salvation, is a disposition to regard the things which the Holy Spirit has revealed, and to follow his directions.

8. As those who seek their chief good in earthly things cannot please God, and so long as they continue this course show that they are at enmity with him, they ought without delay to renounce it, become his cordial friends, and show this by believing on his Son, and obeying his commands.

13. By believing in Christ persons may receive the Holy Spirit, under his influence become spiritually minded, overcome their propensities to evil, delight in the law of the Lord, and so act as through the grace of God to live for ever.

18. All sacrifices which men make to obey God, and all trials which they are called to endure, are light and momentary, compared with the blessings which he will bestow upon them in heaven.

22. The sufferings which sin brings upon others, as well as on those who commit it, strikingly show its malignity, and should lead all to abhor and forsake it, and to look unto Jesus that they may be delivered from its power, and become the instruments of good to all who may feel their influence.

26. All right and acceptable prayer is the fruit of the Holy Spirit, operating on the hearts of men, awakening pious emotions, and leading them to exercise such desires as are agreeable to the will of God. Though their feelings may not be uttered in words, he understands them, and glorifies himself in doing exceeding abundantly for all who pray in the Spirit, and watch thereunto with all perseverance. Eph. 6:18.

28. As all things work together for good to those who love God, they are especially bound, in whatsoever state they are, therewith to be content; knowing that their trials, however great, will conspire to work out for them an exceeding and eternal weight of glory. 2 Cor. 4:17.

29. Conformity in temper and conduct to the example of Christ, is the only sure evidence of being elected, and predestinated to eternal life.

32. The death of Christ is conclusive evidence that nothing which will in the end promote their benefit, will be withheld from those who believe on him.

37. All the blessings of believers come to them through Jesus Christ. They are given on his account, and are the purchase of his blood. They should therefore awaken in those who enjoy them, unfeigned and ever-increasing gratitude, and lead them to devote themselves, body and soul, for ever to his service.

CHAPTER IX.

1. *In Christ;* as one united to Christ, and devoted to his service. *In the Holy Ghost;* under his direction and influence.

2. *Great heaviness and continual sorrow;* on account of the deplorable condition and prospects of the unbelieving Jews, who constituted the mass of the nation, and whom, in the next verse, he calls his brethren and kinsmen according to the flesh, meaning his relatives and countrymen.

3. *I could wish;* were it proper, or would it benefit them. *Accursed from Christ;* subjected to the greatest calamities for his brethren, if by this means they could be saved.

A. D. 60. from Christ for my brethren, my kinsmen according to the flesh:[a]

4 Who are Israelites; to whom *pertaineth* the adoption,[b] and the glory,[c] and the covenants,*[d] and the giving of the law,[e] and the service *of God*,[f] and the promises;[g]

5 Whose *are* the fathers,[h] and of whom as concerning the flesh Christ *came*,[i] who is over all, God blessed for ever.[j] Amen.

6 Not as though the word of God hath taken none effect.[k] For they *are* not all Israel, which are of Israel:[l]

7 Neither, because they are the seed of Abraham, *are they* all children: but, In Isaac shall thy seed be called.[m]

8 That is, they which are the children of the flesh, these *are* not the children of God: but the children of the promise are counted for the seed.[n]

9 For this *is* the word of promise, At this time will I come, and Sarah shall have a son.[o]

10 And not only *this;* but when Rebecca also had conceived by one, *even* by our father Isaac;[p]

11 (For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth,)

12 It was said unto her, The elder† shall serve the younger.‡

13 As it is written, Jacob have I loved, but Esau have I hated.[q]

14 What shall we say then? *Is there* unrighteousness with God?[r] God forbid.

15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.[s]

16 So then *it is* not of him that willeth, nor of him that runneth, but of God that showeth mercy.

17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth.[t]

18 Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth.

19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?[u]

20 Nay but, O man, who art thou that repliest

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a Exod. 32:32. b Deut. 7:6. c Psa. 90:16; Isa. 60:19. * Or, *testaments.* d Gen. 17:2; Deut. 29:14; Jer. 31:33. e Psa. 147:19; ch. 3:2. f Exod. 12:25. g Eph. 2:12. h ch. 11:28. i Luke 3:23, etc. j John 1:1. k Isa. 55:11. l ch. 2:28, 29. m Gen. 21:12. n Gal. 4:28. o Gen. 18:10, 14. p Gen. 25:21, 23. † Or, *greater.* ‡ Or, *lesser.* q Mal. 1:2, 3. r Deut. 32:4. s Exod. 33:19. t Exod. 9:16. u 2 Chr. 20:6; Dan. 4:35.

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4. *To whom pertaineth the adoption;* who had been selected of God as his people, and on whom he had bestowed peculiar privileges. *The glory;* the visible emblem of the divine presence. *The covenants;* those made with their fathers. *The giving of the law;* Exod. 20:1–17. *The service of God;* in his temple. *The promises;* those contained in the Old Testament.

5. *Whose are the fathers;* the patriarchs, priests, and prophets, a most illustrious ancestry. *Of whom as concerning the flesh;* from whom, as to his human nature, Christ descended. *Who is over all, God blessed for ever;* truly divine, Jehovah.

6. *The word of God;* his word of promise to Abraham and his seed. *Hath taken none effect;* hath failed of fulfilment. The great error of the unbelieving Jews was in thinking that the covenant of God with Abraham bound him to save all his children, without respect to their own personal faith and obedience. This error the apostle now proceeds to expose. *Not all Israel;* not all his natural descendants are, in spirit, true Israelites, to whom the promises of spiritual blessings were made. Gal. 4:29.

7. *Neither—are they all children;* in the sense of being heirs to the promise. *In Isaac shall thy seed be called;* Gen. 21:12. The meaning of these words is, that not all Abraham's children by natural descent shall be heirs of the promises made to him, but only those in the line of Isaac.

8. *The children of the flesh;* Abraham's children by mere natural descent. *The children of God;* in a special sense, as being heirs of the promises made to Abraham. *The children of the promise;* the children of Isaac, who was born in a supernatural way, according to God's promise, mentioned in the following verse. *Are counted for the seed;* the seed that inherits the promises made to Abraham. Thus the apostle shows that from the very beginning the blessings of the covenant did not flow in the line of mere natural descent to Abraham's children, but according to God's promise. Upon this same principle God acts under the gospel, reckoning as the true seed of Abraham those, and those only, who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God, and who show this by believing in Christ. John 1:13; 6:29.

9. *The word of promise;* Gen. 18:10–14; 25:21–23.

10. *And not only this;* not only did God in this case reject a part of Abraham's seed by natural descent. *By our father Isaac;* to be connected immediately with ver. 12; the intermediate verse being thrown in to show that in rejecting Esau and taking Jacob, God was not influenced by any good or evil yet done by the children.

13. *As it is written;* Mal. 1:2, 3. The meaning of these words is, I chose Jacob and his seed to be heirs of the promises made to Abraham, and rejected Esau and his seed.

14. *Is there unrighteousness with God?* is it wrong for him to make such distinctions as he does among men? *God forbid;* certainly not: for every thing he does, he has the wisest and best reasons.

15. *He saith to Moses;* Exod. 33:19.

16. *Of God that showeth mercy;* the blessings which God bestows upon sinners originate wholly with himself. They are bestowed upon such persons, at such times, and in such ways and measures as he sees best, and are wholly of grace.

17. *The scripture saith;* Exod. 9:16. *Have I raised thee up;* caused thee to stand; continued thee on earth a long time, notwithstanding all thy sins. *My power in thee;* my power to overcome all opposition, and by mighty signs and wonders, with a high hand and an outstretched arm, to deliver my people, according to my promise. *That my name might be declared;* that I might be made known as the one only living and true God, the omnipotent Jehovah, over all the earth.

18. *Whom he will he hardeneth;* as he did Pharaoh, by continuing him on earth notwithstanding his sins, and suffering him, under judgments and mercies, to act out his wickedness, and thus grow harder and more wicked than he was before.

19. *Find fault;* blame persons for doing wrong. *Resisted his will;* thwarted his counsels, by which "he hath mercy on whom he will have mercy, and whom he will he hardeneth," ver. 18. This is the old objection, that if God accomplishes all his purposes, he cannot blame men for their conduct. But it is a certain fact that he does govern them as free responsible beings, and hold them accountable for all their wickedness, although he may overrule it, as he did that of the Jewish council who instigated Pilate to crucify Christ, for the accomplishment of his own wise and good counsels.

20. *Repliest against God;* disputest against him, by finding fault with the principles upon which he governs the world.

against God?* Shall the thing formed say to him that formed *it*, Why hast thou made me thus?[a]

21 Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?[b]

22 *What* if God, willing to show *his* wrath, and to make his power known,[c] endured with much long-suffering the vessels of wrath fitted† to destruction:[d]

23 And that he might make known the riches[e] of his glory on the vessels of mercy, which he had afore prepared unto glory,[f]

24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

25 As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.[g]

26 And it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people;[h] there shall they be called the children of the living God.

27 Esaias also crieth concerning Israel, Though the number of the children of Israel be as A. D. 60. the sand of the sea, a remnant shall be saved:[i]

28 For he will finish the work,‡ and cut *it* short in righteousness: because a short work will the Lord make upon the earth.[j]

29 And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrah.[k]

30 What shall we say then? That the Gentiles, which followed not after righteousness,[l] have attained to righteousness, even the righteousness which is of faith.[m]

31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.[n]

32 Wherefore? Because *they sought it* not by faith, but as it were by the works of the law. For they stumbled at that stumbling-stone;

33 As it is written, Behold, I lay in Zion a stumbling-stone and rock of offence: and whosoever believeth on him shall not be ashamed.§[o]

* Or, *answerest again*, or *disputest with God.* a Isa. 29:16. b Isa. 64:8. c Prov. 16:4. † Or, *made up.* d 2 Tim. 2:20. e Eph. 1:18. f 1 Thess. 5:9. g Hos. 2:23. h Hos. 1:10. i Isa. 10:22, 23. ‡ Or, *the account.* j Isa. 28:22.

k Gen. 19:24, 25; Isa. 1:9; 13:19; Lam. 3:22. l ch. 10:20. m ch. 1:17; Phil. 3:9. n ch. 10:2; 11:7. § Or, *confounded.* o Psa. 118:22; Isa. 8:14.

21. *Power;* rightful power, as the original word implies. *Of the same lump;* the lump is here the mass of fallen sinful men, who can claim nothing at God's hand as a matter of right, and towards whom he may justly proceed, as he did towards Jacob and Esau, showing mercy to one, and withholding it from another.

22. *What if God, willing;* judged it best to manifest his wrath against transgressors of his laws and opposers of his government, and thus show his power to destroy his enemies and save his friends. *Endured with much long-suffering;* waited upon them a long time, as he did upon Pharaoh, while by their most unreasonable rebellion they grew harder; and thus the abuse of his forbearance became a savor of death unto death. 2 Cor. 2:15, 16. *The vessels of wrath;* men who perseveringly refused to obey God. *Fitted to destruction;* by their own wickedness.

23. *The riches of his glory;* the glorious perfections of his character, especially of his mercy and grace. *The vessels of mercy;* those whom he mercifully led to repent of their sins and believe on Christ.

24. *Even us;* believers in Christ. *Called;* effectually by his word and Spirit. *Not of the Jews only;* but of all nations.

25. *Osee;* the Greek form of the Hebrew word Hosea. Hos. 2:23. *Call them my people—not beloved;* those who had been cast off as enemies, he would reclaim and gather as friends.

26. *It shall come to pass;* Hos. 1:10. In the places where they had shown that they were not the people of God, there the change which grace would produce would be so manifest, that they would be acknowledged as his people.

27. *Esaias;* Isaiah. *Crieth;* proclaimeth publicly. Isa. 10:22, 23. *A remnant;* a few only of them, compared with the whole, shall believe and be saved. This was repeatedly fulfilled in God's treatment of the nation before the coming of Christ; and now, in the apostle's day, it was having its great fulfilment in the fact that only a remnant of them received Christ as their Messiah, and were thus saved.

28. *He will finish the work;* the work of righteously destroying those who will not have him reign over them. *Cut it short;* accomplish it in a speedy and summary way. *A short work;* a work done with promptness and speed. The apostle quotes here, as often, from the Greek version of the Seventy.

29. *Esaias said before;* in an earlier passage. Isa. 1:9. *A seed;* a remnant, a few. *We had been;* destroyed like Sodom and Gomorrah. By these quotations the apostle showed conclusively that the doctrine of the Jewish Scriptures was that only a remnant of the nation should be saved. In former judgments God had proceeded upon this principle, and he would do so now.

30. *What shall we say;* what is the conclusion? *Followed not after righteousness;* did not know God and did not seek his favor. *Have attained;* acceptance with God, by believing in the Messiah who has been offered to them.

31. *The law of righteousness;* or, as we may render, a law of righteousness; that is, a law which can give justification and eternal life, which, in their case, was the law of Moses.

32. *Wherefore?* Why have they not obtained justification? Because they sought it by their own works, and as a matter of human merit; not by believing in Christ, and receiving it for his sake. *They stumbled at that stumbling-stone;* they were offended at Christ, and opposed salvation through him.

33. *As it is written;* Isa. 8:14; 28:16. These passages pointed out the manner in which they would treat Christ; that the effect of believing on him would be salvation, and of rejecting him would be destruction; so that it was certain, not merely from the preaching of Paul, but from the testimony of God by the Old Testament prophets, that other foundation for human hope could no man lay than that which was laid, Jesus Christ; that by believing on him, Gentiles as well as Jews could be saved, and that by continuing to reject him, Jews as well as Gentiles would be lost. 1 Cor. 3:11.

INSTRUCTIONS.

3. While true religion leads those who possess it earnestly to desire the salvation of all, it leads them especially to desire the salvation of their own countrymen, and most of all that of their relatives and friends, and to be willing to make any proper sacrifices for the sake of promoting it.

8. The promises of the gospel are not made to any on account of their natural descent or their religious privileges, but on account of their union to Christ by believing on him.

14. Whatever God does is right; and however his dealings may appear to men, they should always feel that what he does is wise, holy, just, and good. In many things he calls men to walk by faith; and gives them opportunities to show thus whether they have or have not confidence in him.

22. If God continues men in life and surrounds them with mercies, yet leaves them to pursue their own chosen way, they will grow more wicked, and become more hardened in sin; till, by rejecting his kind invitations, and abusing his providence and grace, they have fitted themselves for destruction.

26. The salvation of any of the lost race of men originates in the love of God, and is accomplished by his power and

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CHAPTER X.

5 The scripture showeth the difference between the righteousness of the law, and this of faith, 11 and that all, both Jew and Gentile, that believe, shall not be confounded, 18 and that the Gentiles shall receive the word and believe. 19 Israel was not ignorant of these things.

BRETHREN, my heart's desire and prayer to God for Israel is, that they might be saved.

2 For I bear them record that they have a zeal of God, but not according to knowledge.[a]

3 For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.[b]

4 For Christ *is* the end of the law for righteousness to every one that believeth.[c]

5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.[d]

6 But the righteousness which is of faith speaketh on this wise, Say not in thy heart, Who shall ascend into heaven? that is, to bring Christ down *from above:*

7 Or, Who shall descend into the deep? that is, to bring up Christ again from the dead.

8 But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart:[e] that is, the word of faith, which we preach;

9 That if thou shalt confess with thy mouth the Lord Jesus,[f] and shalt believe in thy heart that God hath raised him from the dead,[g] thou shalt be saved.

10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

11 For the scripture saith, Whosoever believeth on him shall not be ashamed.[h]

12 For there is no difference between the Jew and the Greek:[i] for the same Lord over all is rich unto all that call upon him.[j]

13 For whosoever shall call upon the name of the Lord shall be saved.[k]

14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things![l]

16 But they have not all obeyed the gospel.[m] For Esaias saith, Lord, who hath believed our report?[*n]

17 So then faith *cometh* by hearing, and hearing by the word of God.

18 But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.[o]

a Acts 21:20; ch. 9:31. b ch. 9:30. c Heb. 10:14. d Lev. 18:5. e Deut. 30:12–14. f 1 John 4:2. g Acts 8:37. h Isa. 28:16; 49:23. i Acts 15:9; Gal. 3:28. j 1 Tim. 2:5. k Joel 2:32; 1 Cor. 1:2. l Isa. 52:7; Nah. 1:15.

m Acts 28:24; Heb. 4:2. * Or, *preaching;* Gr. *the hearing of us.* n Isa. 53:1; John 12:38. o Psa. 19:4; Matt. 28:19; Col. 1:6, 23.

grace, showing them their need of Christ, and inclining them to believe on him.

29. A people may have the greatest outward privileges, and yet very few of them be saved. Of course no one can safely depend upon any outward distinctions or external privileges; unless they lead him to Christ as the all-sufficient and only Saviour, they will, by being abused, neglected, or perverted, aggravate his condemnation.

33. The eternal condition of men who have the gospel will be according to their treatment of the Lord Jesus Christ. However ignorant, careless, or wicked they may have been, if they believe on him they will be justified, sanctified, and saved; if they reject him they will be lost.

CHAPTER X.

2. *I bear them record;* I freely and openly testify. *A zeal of God;* zeal for God; great zeal in religion. *Not according to knowledge;* not enlightened, wise, or according to truth.

3. *God's righteousness;* that which he has provided in Jesus Christ. See note to chap. 1:17. *Their own righteousness;* by their outward obedience to the law. *Not submitted themselves;* not given their hearts to God, or accepted his salvation through Christ.

4. *The end of the law for righteousness;* the true end of the law is to give eternal life; but to fallen sinful men it becomes the occasion of death. Chap. 7:10. Christ, by delivering those who believe on him from both the condemnation of the law and the reigning power of sin, brings them into a state of eternal life, and thus accomplishes the end of the law.

5. *Moses describeth;* Lev. 18:5. *The righteousness—of the law;* that which can be obtained by obeying the law. *Doeth those things;* all the things which the law requires. *Shall live by them;* and thus be saved by his works.

6. *The righteousness—of faith;* that which men attain by believing in Christ. *Speaketh on this wise;* is described in this way. Deut. 30:11–14. *Say not in thy heart;* do not think that this way of becoming righteous requires of you impossibilities, or things which, if disposed, you cannot do. It does not require you to go up to heaven, or down into the deep. All that it requires is, to receive Christ as your Saviour and guide.

8. *The word;* the message of salvation through Christ. *Nigh thee;* close at hand, so that it requires no toilsome labor to find it or to do it. *In thy mouth, and in thy heart;* ready at hand to be received by thy heart, and confessed by thy lips. Verses 9, 10, 11.

9. *Confess with thy mouth—believe in thy heart;* he mentions these two things, because both are necessary to salvation—the inward faith in Christ, and the outward confession of him. *That God hath raised him from the dead;* for belief in this includes every thing else. By raising Christ from the dead, God set his seal to him as the promised Messiah.

11. *The scripture saith;* Isa. 28:16. *Not be ashamed;* his confidence in the Saviour shall not be disappointed.

13. *Whosoever shall call;* Joel 2:32. The apostle quotes from a prophecy relating to the times of the gospel. See the context, Joel 2:28–31.

14. *How then shall they call;* the quotation from Joel gives the apostle occasion to magnify the office of the gospel preacher, and show the propriety, the wisdom, and goodness of preaching the gospel to the heathen, as had been done by Paul and others, and as had been foretold by the prophets.

15. *As it is written;* Isa. 52:7. Another prophecy that has its highest fulfilment under the gospel dispensation.

16. *They have not all obeyed;* though the gospel had been preached extensively among Jews and Gentiles, yet only a few comparatively had embraced it, especially among the Jews. This also had been foretold in the Old Testament. Isa. 53:1. Yet some, as foretold, when they heard the gospel, believed and were saved.

17. *Faith cometh by hearing;* the hearing of the word of God. His communication in the gospel is the means appointed and blessed to lead men to exercise faith; hence it should be preached to all, that they may hear, believe, and be saved.

18. *But I say, Have they not heard?* this is said in reference to the general unbelief of men, ver. 16; as much as to say, True, few have obeyed; but is this from want of

19 But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by *them that are* no people, *and* by a foolish nation I will anger you.[a]

20 But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.

21 But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.[b]

CHAPTER XI.

1 God hath not cast off all Israel. 7 Some were elected, though the rest were hardened. 16 There is hope of their conversion. 18 The Gentiles may not exult over them; 26 for there is a promise of their salvation. 33 God's judgments are unsearchable.

I SAY then, Hath God cast away his people?[c] God forbid. For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin.

2 God hath not cast away his people which he foreknew.[d] Wot ye not what the scripture saith of* Elias? how he maketh intercession to God against Israel, saying,

3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.[e]

4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to *the image of* Baal.

5 Even so then at this present time also there is a remnant according to the election of grace.[f]

6 And if by grace, then *is it* no more of works:[g] otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work.

7 What then? Israel hath not obtained that which he seeketh for;[h] but the election hath obtained it, and the rest were blinded;†

8 According as it is written, God hath given them the spirit of slumber,‡[i] eyes that they should not see, and ears that they should not hear; unto this day.[j]

9 And David saith, Let their table be made a snare, and a trap, and a stumbling-block, and a recompense unto them:

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a Deut. 32:21; Titus 3:3. b Isa. 65:1, 2. c 1 Sam. 12:22; Psa. 77:7, 8; 89:31–37. d ch. 8:29. * Gr. *in.* e 1 Kings 19:10–18. f ch. 9:27. g ch. 4:4, 5; Gal. 5:4; Eph. 2:8. h ch. 9:31. † Or, *hardened;* 2 Cor. 3:14. ‡ Or, *remorse.* i Isa. 29:10. j Deut. 29:4; Isa. 6:9.

hearing? no; for *their sound went into all the earth;* in other words, what the Psalmist says of the instruction given by the heavens, Psa. 19:1–4, is true of the preaching of the gospel. It has been extensively proclaimed among many nations. Of course, if the people do not believe, it must be their own fault.

19. *Did not Israel know?* have in their own scriptures the means of knowing; namely, that the Gentiles as well as the Jews were to hear the gospel, and that multitudes of them would embrace it, while the unbelieving and disobedient Jews were to be rejected? This had been foretold. *First Moses saith;* as much as to say, To begin with Moses, the first of all the sacred writers. The passage quoted is in Deut. 32:21. It teaches that for their disobedience God will provoke the covenant people to anger by exalting the heathen nations above them. This has been fulfilled, first, in a temporal way, by their repeated subjection—as at this very day—to the dominion of gentile nations; secondly, in a spiritual way, by God's casting off the unbelieving Jews, and calling into the church the believing Gentiles. It is to this latter fulfilment that the apostle here refers. *No people;* as idolaters, not worthy to be called a people in contrast with the people of God. *Foolish nation;* stupidly worshipping idols.

20. *Esaias is very bold;* speaks openly and plainly. Isa. 65:1, 2. *Them that sought me not;* those who had not before sought him, the heathen. He revealed himself to them in the gospel, and they believed on him.

21. *Stretched forth my hands;* in kind invitations of mercy. *A disobedient and gainsaying people;* who continued to oppose his messengers and reject their message. As they continued to reject him, he would reject them, and gather to himself a people from the Gentiles. This had been foretold in the Old Testament, and they might have known it.

INSTRUCTIONS.

2. Men may have great zeal in religion, and yet be blinded and hardened in sin. Right zeal will be in accordance with truth and duty; holy in character, kind in spirit, and useful in tendency.

4. That righteousness which men vainly seek by their own works, they may freely attain by believing in Christ. They may also in this way be led from the heart to yield an obedience to the law, which they otherwise never would have rendered; and to perform works which will receive a gracious and abundant reward.

11. That faith which is represented in the Old Testament and the New as essential to salvation, is one which influences and controls the heart and life.

17. The hearing of Christ as revealed in the gospel, is the means which God has appointed, and which he blesses to the production of faith in him; he should therefore, as soon as practicable, be preached to all people; and those who aid in doing this, are exerting an important instrumentality for the salvation of men.

21. No outward connection with any visible church, and no external privileges merely, can secure for men the favor of God. He will treat them as they treat his Son. If they receive and obey him as their Saviour, he will be made of God unto them wisdom, righteousness, sanctification, and redemption. If they do not, he will cast them off. John 14:15, 21; 1 Cor. 1:30; 16:22.

CHAPTER XI.

1. *Cast away his people;* cast them off as a people, so as to break his covenant with them. The answer is, No; he has cast off the unbelieving part of them, and saved the believing remnant. The apostle then proceeds to show, by quotations from the Jewish scriptures, that God has always proceeded in this way. *I also am an Israelite;* and, as such, an example of the "remnant according to the election of grace," ver. 5.

2. *His people which he foreknew;* that is, the remnant of his people which he foreknew. See note to chap. 8:29. *Wot;* know. *Maketh intercession;* 1 Kings 19:10.

4. *Baal;* the name of an idol which many, in the days of Elijah, worshipped. 1 Kings 18:22.

5. *A remnant;* a small number of the Jewish nation who belong to his redeemed people, and to whom his promises to Abraham of spiritual blessings, were made. Gal. 3:29. *Election of grace;* God's gracious choice of them to be his people.

6. *No more of works;* if his choice of them were of grace, it was not on the ground of any merit in them; because, if it were, it would be of debt, not of grace.

7. *What then?* what is the conclusion to which we come? *Israel;* the great body of the Jewish nation. *That which he seeketh for;* righteousness and acceptance with God. *The election;* those whom God graciously chose to be his people, and whom he gave to Jesus Christ. John 6:37; 10:26–30. *Blinded;* by their sins, in refusing to come to the light, and given up to hardness of heart, as a punishment for their transgressions. John 3:20.

8. *As it is written;* Deut. 29:4; Isa. 6:9, 10; 29:10; Matt. 13:14, 15; Mark 4:11, 12.

9. *David saith;* Psa. 69:22, 23. As David was, by divine appointment, an eminent type of Christ, so the destruction

A. D. 60. 10 Let their eyes be darkened, that they may not see, and bow down their back alway.[a]

11 I say then, Have they stumbled that they should fall? God forbid: but *rather* through their fall salvation *is come* unto the Gentiles,[b] for to provoke them to jealousy.

12 Now if the fall of them *be* the riches of the world, and the diminishing* of them the riches of the Gentiles; how much more their fulness?

13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles,[c] I magnify mine office:

14 If by any means I may provoke to emulation *them which are* my flesh, and might save some of them.[d]

15 For if the casting away of them *be* the reconciling of the world, what *shall* the receiving *of them be*, but life from the dead?

16 For if the first-fruit *be* holy,[e] the lump *is* also *holy:* and if the root *be* holy, so *are* the branches.

17 And if some of the branches be broken off,[f] and thou, being a wild olive-tree,[g] wert graffed in among† them, and with them partakest of the root and fatness of the olive-tree;

18 Boast not against the branches.[h] But if thou boast, thou bearest not the root, but the root thee.

19 Thou wilt say then, The branches were broken off, that I might be graffed in.

20 Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear:[i]

21 For if God spared not the natural branches, *take heed* lest he also spare not thee.

22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness:[j] otherwise thou also shalt be cut off.[k]

23 And they also, if they abide not still in unbelief, shall be graffed in:[l] for God is able to graff them in again.

24 For if thou wert cut out of the olive-tree which is wild by nature, and wert graffed contrary to nature into a good olive-tree; how much more shall these, which be the natural *branches*, be graffed into their own olive-tree?

25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness‡ in part is happened to Israel,[m] until the fulness of the Gentiles be come in.[n]

26 And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob:[o]

27 For this *is* my covenant unto them, when I shall take away their sins.[p]

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a Psa. 69:22, 23. b Acts 13:46; 28:24–28; ch. 10:19. * Or, *decay*, or *loss*. c Acts 9:15; Gal. 1:16; Eph. 3:8. d 1 Cor. 7:16. e Lev. 23:10; Num. 15:18–21. f Jer. 11:16. g Eph. 2:12, 13. † Or, *for*. h 1 Cor. 10:12. i Phil. 2:12. j Heb. 3:6, 14; 10:23, 38. k John 15:2. l 2 Cor. 3:16. ‡ Or, *hardness*. m ver. 7; 2 Cor. 3:14. n Luke 21:24. o Isa. 59:20. p Jer. 31:31, etc.; Heb. 10:16.

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of David's enemies typified that of the enemies of Christ, the great antitype. And in the case of both David's and Christ's enemies the great principle was illustrated, that the wicked and rebellious among Abraham's children shall perish, even as other sinners. *Let their table;* representing all their earthly good.

10. *Bow down their back alway;* the same as "make their loins continually to shake," namely, with terror and anguish. Psa. 69:23.

11. *Stumbled that they should fall?* irrecoverably fall? Will the great body of the Jews always continue in unbelief, and all for ever perish? Certainly not. *Salvation is come unto the Gentiles;* the rejection of the Messiah by the Jews was made the occasion of his being preached to the Gentiles, and many among them being led to believe on him. After a time the Jews also shall believe on him and be saved. *For to provoke them to jealousy;* to provoke the Jews to jealousy, while they witness the great privileges to which the Gentiles are admitted through faith in Christ. The apostle alludes to the passage which he had quoted from Deut. 32:21: "I will provoke you to jealousy by them that are no people."

12. *Them;* the Jews. *Be the riches of the world;* be the occasion of great good to the world. *How much more;* will their restoration to the favor of God be the occasion of greater good.

13. *I magnify mine office;* his office as apostle to the Gentiles. This he showed to be highly honorable, as connected with the plan of God for the salvation of men.

14. *Provoke to emulation;* provoke to jealousy, as in ver. 11, and chap. 10:19, where the original Greek uses the same word. The apostle means, provoke to jealousy in such a way that they shall be stirred up to seek the blessings which they see taken from them on account of their unbelief, and given to the Gentiles through their faith.

15. *Of them;* the Jews. *Of the world;* the Gentiles. *Life from the dead;* as a glorious resurrection.

16. *The first-fruit;* the cake made from the first dough of the new harvest, which the Israelites were required to offer to the Lord, before they ate of it. See Num. 15:20. *Be holy;* consecrated to God. *The lump;* the whole mass of dough from which the offering was taken. *The root;* of the tree. The first-fruit of the dough and the root of the tree here represent the patriarchs of the Israelitish nation, who received the irrevocable promises made to Abraham and his seed. Their reception by God, as a peculiar people consecrated to his service, is a pledge that he will not finally cast off the nation sprung from them. Their present rejection is temporary, and not final.

17. *Some of the branches;* the Jews, the natural descendants of Abraham, called on this account, verse 21, natural branches. *A wild olive-tree;* one that is uncultivated and bears no valuable fruit; representing the Gentiles.

18. *Boast not against the branches;* the natural branches, the Jews. Do not exult over them, as if you were naturally better than they, and were in no danger. *The root;* the original church of God consisting of Abraham's seed, into which the Gentiles are grafted by faith.

19. *The branches were broken off;* the Jews were cast out, that the Gentiles might be admitted.

20. *Because of unbelief;* their unbelief was the cause of their rejection. *Thou standest by faith;* continued faith in Christ and obedience to him are essential to your continuance as the people of God. *High-minded;* elated, proud, haughty. *Fear;* walk humbly in the fear and love of God, lest you too be broken off and perish.

22. *On them which fell;* the unbelieving Jews. *Severity;* just, righteous punishment. *Toward thee;* the believing Gentiles. *Goodness;* gratuitous favor. *If thou continue in his goodness;* by continuing to believe and obey him.

25. *Of this mystery;* unattainable by mere human reason, and which has not hitherto been clearly revealed: that the rejection of the Messiah by the Jews was to be only temporary; and that when multitudes of the Gentiles should be converted to him, then the Jews also would acknowledge him, and be again received as the people of God. *Until the fulness of the Gentiles be come in;* the gentile nations in full number, according to the wise appointment of God.

26. *All Israel;* Israel as a nation, and not, as now, a remnant of believing individuals. *As it is written;* Isa. 59:20, 21; Psa. 14:7; Jer. 31:31–34; Heb. 10:15–18.

28 As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes.[a]

29 For the gifts and calling of God *are* without repentance.[b]

30 For as ye in times past have not believed* God,[c] yet have now obtained mercy through their unbelief;

31 Even so have these also now not believed,* that through your mercy they also may obtain mercy.

32 For God hath concluded them all† in unbelief, that he might have mercy upon all.[d]

33 Oh the depth of the riches both of the wisdom and knowledge of God![e] how unsearchable *are* his judgments, and his ways past finding out![f]

34 For who hath known the mind of the Lord? or who hath been his counsellor?[g]

35 Or who hath first given to him, and it A. D. 60. shall be recompensed unto him again?[h]

36 For of him, and through him, and to him, *are* all things:[i] to whom‡ *be* glory for ever. Amen.

CHAPTER XII.

1 God's mercies must move us to please God. 3 No man must think too well of himself, 6 but attend every one on that calling wherein he is placed. 9 Love, and many other duties, are required of us. 19 Revenge is specially forbidden.

I BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God,[j] *which is* your reasonable service.

2 And be not conformed to this world:[k] but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect will of God.[l]

a Deut. 10:15. b Num. 23:19. c Eph. 2:2. * Or, *obeyed*. † Or, *shut them all up together*. d ch. 3:9; Gal. 3:22. e Psa. 107:8, etc. f Job 11:7; Psa. 92:5. g Isa. 40:13; Jer. 23:18. h Job 41:11. i 1 Cor. 8:6; Col. 1:16. ‡ Gr. *him*. j 1 Cor. 6:5–20. k 1 John 2:15. l Eph. 5:10, 17.

28. *As concerning the gospel;* in respect to the spread of the gospel. *Enemies for your sakes;* enemies to the gospel and rejecters of it in such a way that, by the wise appointment of God, it shall be more generally preached and obeyed among the Gentiles. The rejection of the gospel by the Jews was the occasion why the preachers of it turned to the Gentiles, and this was a part of God's purpose. Compare Acts 13:46; 18:6; 22:18–21; 28:28. *Touching the election;* on account of God's choosing Abraham and his spiritual seed, and on account of the promises which he made, they were still remembered in mercy, and in due time would again be restored to the privileges and blessings of his people.

29. *Gifts and calling of God;* his choosing them as his people, and his promises to give them spiritual blessings. *Are without repentance;* will not be revoked. God will not change his determination, or fail to bestow the blessings which he has promised.

30. *Through their unbelief;* their unbelief was made the occasion of your having the gospel preached to you, and thus obtaining mercy.

31. *Through your mercy;* through the mercy bestowed upon you by God, in bringing you into his church. For the converted Gentiles shall, in their turn, be instrumental in bringing back the Jewish people to Christ.

32. *Hath concluded;* left shut up, as in a prison, without any hope of relief, from their own works. *Them all;* the whole, both Jews and Gentiles. *That he might have mercy upon all;* and thus Jews and Gentiles alike be made to feel and acknowledge that their salvation is of grace, not of works.

34. *Who;* can understand the mind of God? or, who ever taught him any thing? No one. He is alone the sum and source of all. Isa. 40:13; Jer. 23:18. He needeth not and receiveth not information from any of his creatures. Acts 17:24–28.

35. *Who hath first given;* who ever gave to God any thing which God did not first give to him? No one; for no one ever had any thing, except what he received from God.

36. *Of him;* God, as their Creator. *Through him;* as their Preserver and Benefactor. *To him;* as their great end. *Are all things;* all things were created, are preserved and controlled, and will be disposed of, to the promotion of his glory. *To whom be glory for ever;* it all belongs to Him, to Him let it all be given. *Amen;* so be it. Let every thing that hath breath praise the Lord. Psa. 150:6.

INSTRUCTIONS.

5. When multitudes enter the wide gate, and walk in the broad way which leadeth to destruction, the reason why some enter the strait gate, and walk in the narrow way which leadeth unto life, is, they are by God graciously chosen to salvation through sanctification of the Spirit and belief of the truth, and are kept by the power of God, through faith, unto salvation. 2 Thess. 2:13, 14; 1 Pet. 1:5.

7. If none were chosen of God to eternal life, none would be saved, because none would take the only way of salvation. His choosing them was not because they were naturally better than others, or on account of any thing spiritually good in them; but it was a favor graciously bestowed, and which, through his grace, is connected with believing in Christ, repenting of sin, and persevering in obedience to eternal life. Of course we ought to be as grateful to God for his election of men, as for their salvation.

12. The ruin of some men is overruled by God as the occasion of great good to others.

20. Men who have right views of God and his ways, of themselves, and their relations to him and their fellowmen, will not be proud, haughty, or censorious, but will be humble, meek, grateful, benevolent.

26. However great the present blindness of the Jews, however strong their opposition to Jesus of Nazareth, the time is coming when they will know that he is their long-promised Messiah, will embrace him as their hope of glory, and will become eminent benefactors of the world. With reference to this they have been kept as a distinct people; and all exulting over them, despising or oppressing them by the Gentiles, is highly offensive to God.

33. The reasons of the proceedings of God with men are often by them unknown, and can never be fully understood; yet we may be certain that he, in all cases, has reasons which are perfectly wise and infinitely good. No objection therefore ought to be made, by any one, to any thing that God does; but the spontaneous expression of all should be, Bless the Lord in all places of his dominion; bless the Lord, O my soul. Psa. 103:22.

CHAPTER XII.

1. *The mercies of God;* those which he bestows in and through Jesus Christ, as the apostle has exhibited in the former part of this epistle. For he now proceeds to draw from the deep doctrines there unfolded inferences of a practical nature. *Present your bodies;* as the priest presented to God the bodies of the victims slain. *A living sacrifice;* in contrast with the slain sacrifices of the Mosaic law. To present the body to God as a living sacrifice, is to consecrate it, with the living soul that inhabits it, to God's service. 1 Cor. 6:15–20. *Reasonable service;* a service of the spirit, in contrast with a merely outward and bodily service. Compare 1 Pet. 2:5.

2. *Be not conformed to this world;* to its sinful spirit, maxims, customs, and habits. *Transformed;* changed, not in outward conduct merely, but in the spirit and temper of your minds. *May prove;* know and discern aright by your own experience. The apostle has in view that discern-

A. D. 60. 3 For I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think;[a] but to think soberly,* according as God hath dealt to every man the measure of faith.[b]

4 For as we have many members in one body, and all members have not the same office:[c]

5 So we, *being* many, are one body in Christ,[d] and every one members one of another.

6 Having then gifts differing according to the grace that is given to us,[e] whether prophecy, *let us prophesy* according to the proportion of faith;

7 Or ministry, *let us wait* on *our* ministering; or he that teacheth, on teaching;

8 Or he that exhorteth, on exhortation: he that giveth,† *let him do it* with simplicity;‡ he that ruleth, with diligence;[f] he that showeth mercy, with cheerfulness.[g]

9 *Let* love be without dissimulation.[h] Abhor that which is evil; cleave to that which is good.[i]

10 *Be* kindly affectioned one to another with brotherly love;§[j] in honor preferring one another;[k]

11 Not slothful in business;[l] fervent in spirit;[m] serving the Lord;[n]

12 Rejoicing in hope;[o] patient in tribulation;[p] continuing instant in prayer;[q]

13 Distributing to the necessity of saints;[r] given to hospitality.[s]

14 Bless them which persecute you: bless, and curse not.[t]

15 Rejoice with them that do rejoice, and weep with them that weep.[u]

16 *Be* of the same mind one toward another.[v] Mind not high things,[w] but condescend to men of low estate.‖ Be not wise in your own conceits.[x]

17 Recompense to no man evil for evil.[y] Provide things honest in the sight of all men.[z]

18 If it be possible, as much as lieth in you, live peaceably with all men.[a]

19 Dearly beloved, avenge not yourselves,[b] but *rather* give place unto wrath: for it is written, Vengeance *is* mine; I will repay, saith the Lord.[c]

20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head.[d]

21 Be not overcome of evil, but overcome evil with good.[e]

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a Ch. 11:20. * Gr. *to sobriety.* b Eph. 4:7, etc. c 1 Cor. 12:4, 12. d Eph. 1:23. e 1 Pet. 4:10, 11. † Or, *imparteth.* ‡ Or, *liberally.* f Psa. 101:2, etc. g 2 Cor. 9:7. h 1 Pet. 1:22. i Psa. 34:14. § Or, *in the love of the brethren.* j 1 Pet. 2:17. k 1 Pet. 5:5. l Acts 20:34, 35. m Col. 4:12. n Heb. 12:28. o ch. 5:2, 3. p Jas. 1:4. q Luke 18:1. r Psa. 41:1; Heb. 13:16. s Heb. 13:2; 1 Pet. 4:9. t Matt. 5:44. u 1 Cor. 12:26. v 1 Pet. 3:8. w Jer. 45:5. ‖ Or, *be contented with mean things.* x Isa. 5:21. y Matt. 5:39; 1 Pet. 3:9. z 2 Cor. 8:21. a Psa. 34:14; Heb. 12:14. b Lev. 19:18. c Deut. 32:35. d Prov. 25:21, 22; Matt. 5:44. e Prov. 16:32.

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ment of God's will which comes from actual obedience. Compare John 7:17.

3. *Through the grace given unto me;* by virtue of my apostolic office, for which the grace of God has furnished me. *To think soberly;* by forming a just estimate of himself and his gifts, as compared with his brethren and their gifts. *To every man the measure of faith;* thus qualifying him for some services, but not for others.

4. *All members have not the same office;* the eye, for instance, cannot perform the office of the ear, nor the hand that of the foot. The perfection of the whole depends upon the perfection of each organ; so with the spiritual body, the church of Christ.

5. *We;* Christians. *One body in Christ;* he is the head, and we are the members of his one body.

6. *Gifts differing according to the grace that is given;* God graciously bestows upon different members of the church different talents and gifts, and all are to use them according to his will. *Prophecy;* this was one of the spiritual gifts. See note to 1 Cor. 12:28. *According to the proportion of faith;* the same as "the measure of faith," ver. 3. Let him keep himself within the limit of the spiritual qualifications bestowed on him by God.

7. *Or ministry;* that is, or having ministry for his gift. Ministry is here ministering to the wants of the brethren, as distinct from prophesying and teaching. *Let us wait on our ministering;* occupy ourselves with it in a humble and contented spirit.

8. *Giveth;* for the relief of others. *With simplicity;* singleness of aim, purity of motive, without selfish ends. *Ruleth;* directeth the concerns of the church. *Showeth mercy;* by attending on and assisting the sick, sorrowful, and distressed. *With cheerfulness;* with a kind, patient disposition, which will greatly increase the pleasure and benefit of his assistance.

10. *In honor preferring one another;* rather, going before, or setting an example to one another in courtesy, kindness, and respect.

11. *In business;* or in diligence, as the same word is rendered in ver. 8. The meaning is, that in the exercise of a diligent and earnest spirit we should not be remiss. *Serving the Lord;* by activity of body and mind, wisely and perseveringly discharging the various duties of life. 1 Cor. 10:31.

12. *In hope;* in hope of future glory. *Instant in prayer;* habitual, fervent, persevering in the duty.

13. *Distributing to the necessity of saints;* supplying their wants. *Given to hospitality;* accustomed to provide for needy travellers and strangers, especially such as are laboring or suffering for Christ.

15. *Rejoice—and weep;* manifest a deep interest, a tender sympathy in the joys and sorrows of others.

16. *The same mind;* be united, live in peace. *Mind not;* do not aspire to, or seek after wealth, honor, or powerful earthly connections. *Condescend;* sympathize and associate with the poor, humble, afflicted, especially such as suffer for righteousness' sake. *In your own conceits;* do not have such an opinion of your own wisdom as to exalt yourself or despise others, or prevent your feeling your dependence, and obligation for all which you possess, to the grace of God. Prov. 3:5–7.

17. *Recompense to no man;* do no evil to any one, because he does evil to you. *Things honest in the sight of all men;* things that are right, lovely, and of good report, as the original word implies. Conduct in such a manner as is suited to meet the enlightened and conscientious approbation of men. Prov. 3:3, 4.

18. *As much as lieth in you;* as far as you can consistently with duty, cultivate a peaceful temper, and seek to live in peace.

19. *Give place unto wrath;* do not take revenge upon those who injure you, but exercise a forgiving spirit. Leave the taking of vengeance to Jehovah, to whom it belongs. Deut. 32:35.

20. *Feed him—give him drink;* treat him kindly, do him good, and when he is needy supply his wants. Prov. 25:21, 22; Matt. 5:44. *Heap coals of fire on his head;* which will be adapted to melt him into penitence and love.

21. *Be not overcome;* let not evil conquer you, but do you with kindness conquer it.

INSTRUCTIONS.

2. The doctrines of the gospel as inculcated by the apostles, especially justification by grace through faith in Jesus Christ, are not only consistent with, but conducive to the most pure, elevated, and universal morality; and the intelligent, cordial belief of the one will, through the grace of God, secure the other.

5. The perfection of each member and of the whole body

CHAPTER XIII.

1 Subjection, and many other duties, we owe to the magistrates. 8 Love is the fulfilling of the law. 11 Gluttony and drunkenness, and the works of darkness, are out of season in the time of the gospel.

LET every soul be subject unto the higher powers.[a] For there is no power but of God:[b] the powers that be are ordained* of God.

2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good,[c] and thou shalt have praise of the same:

4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil.

5 Wherefore *ye* must needs be subject, not only for wrath, but also for conscience' sake.[d]

6 For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

7 Render therefore to all their dues: tribute to whom tribute *is due;* custom to whom custom; fear to whom fear; honor to whom honor.[e] A. D. 60.

8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.[f]

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet;[g] and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself.[h]

10 Love worketh no ill to his neighbor: therefore love *is* the fulfilling of the law.

11 And that, knowing the time, that now *it is* high time to awake out of sleep:[i] for now *is* our salvation nearer than when we believed.

12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness,[j] and let us put on the armor of light.[k]

13 Let us walk honestly† as in the day;[l] not in rioting and drunkenness,[m] not in chambering and wantonness, not in strife and envying.[n]

14 But put ye on the Lord Jesus Christ,[o] and make not provision for the flesh, to *fulfil* the lusts *thereof*.[p]

a 1 Pet. 2:13. b Dan. 2:21 * Or, *ordered*. c 1 Pet. 2:14. d Eccl. 8:2. e Matt. 22:21. f Jas. 2:8. g Exod. 20:13, etc. h Lev. 19:18; Matt. 22:39, 40. i 1 Thess. 5:5–8. j Eph. 5:11. k Eph. 6:13, etc. † Or, *decently*. l Phil. 4:8; 1 Pet. 2:12. m 1 Pet. 4:3. n 1 Cor. 6:9, 10. o Gal. 3:27. p Gal. 5:16.

of Christ, depends not upon all being alike, or doing the same things, but upon all being in their proper places, and doing each his appropriate work.

14. Good men will desire to do good, not to friends only, or such as do good to them, but also to enemies, and such as do evil. The characters of men are more clearly seen by their treatment of enemies, than of friends. Luke 6:32–36.

19. Individuals against whom crimes are committed, are not to avenge themselves by punishing the criminals. Civil government, which God has established for this purpose, is to punish criminals so far as is needful for the terror of evil-doers and the security of those who do well. This is one way in which God manifests his wrath against transgressors in this world, and gives an earnest of the fulness of wrath which, unless they repent and believe on his Son, he will manifest against them in the world to come.

21. Kindness towards enemies is a most likely means of making them friends; and if it does not have this effect, but they continue obstinately and wickedly to be enemies to their benefactors, they will ripen for aggravated ruin.

CHAPTER XIII.

1. *The higher powers;* the civil government. *Are ordained of God;* civil government is an ordinance of God, and magistrates are to be obeyed as his ministers, clothed with authority from him.

2. *Resisteth the power;* the civil government, in the exercise of its rightful authority. *Damnation;* condemnation, punishment.

3. *Rulers;* in the discharge of their appropriate duties, *are not a terror to good works;* to persons who do right. They were not made rulers by God for this purpose, but to be a terror *to the evil;* to evil-doers, by being authorized to punish them. *Be afraid of the power?* provided you do evil, because if the government does its duty, it will punish you. *Thou shalt have praise;* do right, and the government, if it does its duty, will protect and encourage you.

4. *He is the minister of God;* the magistrate is His servant. *To thee for good;* made a ruler, not for his own good, but the good of the people whose interests he is bound to promote. *Not the sword in vain;* the sword is an instrument of punishment, and as such, an emblem in the hand of the magistrate, of rightful authority, in case men maliciously put to death their fellow-men, to punish them even with death. Gen. 9:6; Num. 35:16–21, 30, 31. *To execute wrath;* not the wrath of the magistrate or of the government merely, but the wrath of God against evil-doers.

5. *Also for conscience' sake;* men should obey the laws, not merely from the fear of punishment, but from a sense of duty to God and men.

6. *For this cause;* because government is God's institution, and magistrates are his ministers to promote the good of the people. *Pay ye tribute;* taxes are justly due to the government for the payment of its officers, and for other needful expenses; and they ought to be freely, conscientiously, and punctually paid. *This very thing;* the discharge of the appropriate duties of their office.

7. *Their dues;* what rightfully belongs to them. *Tribute;* taxes on real and personal estate. *Custom;* taxes on merchandise, and on foreigners. *Fear—honor;* pay to rulers and officers of government such respect as will conduce to the best discharge of their duties.

8. *Owe no man any thing;* discharge, at the proper time, all just obligations. *But to love;* love to men will lead you to fulfil towards them all your duties.

9. *Love thy neighbor as thyself;* desire and in all suitable ways seek to promote his good. Lev. 19:18; Luke 10:29–37. Do to him as you ought to wish, under similar circumstances, that he should do to you. Matt. 7:12; Luke 6:31.

11. *And that;* and do that which I have been urging. *Knowing the time;* knowing how far it has advanced. *Sleep;* the insensibility and inactivity of sin. *Now is our salvation nearer;* our final salvation with Christ, towards which believers are every day drawing nearer.

12. *The night;* our state of darkness and trials in this world. *The day;* the state of light and bliss in heaven. *The works of darkness;* sinful deeds of every kind. *The armor of light;* the armor of righteousness, which is worn by those who walk in the light.

13. *Walk honestly;* live in a manner becoming disciples of Christ hastening to eternity, and preparing for heaven. See note to chap. 12:17. *Rioting and drunkenness;* intemperance. *Chambering and wantonness;* licentiousness.

14. *Put ye on the Lord Jesus Christ;* clothe yourselves with his character and spirit.

INSTRUCTIONS.

2. As civil government is an institution of God, it should be respected, and its just requirements conscientiously and cheerfully obeyed.

A. D. 60.

CHAPTER XIV.

3 Men may not contemn nor condemn one the other for things indifferent; 13 but take heed that they give no offence in them; 15 for that the apostle proveth unlawful by many reasons.

HIM that is weak in the faith receive ye, *but* not to doubtful disputations.*

2 For one believeth that he may eat all things: another, who is weak, eateth herbs.

3 Let not him that eateth despise him that eateth not; and let not him which eateth not, judge him that eateth: for God hath received him.

4 Who art thou that judgest another man's servant?[a] to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.[b]

5 One man esteemeth one day above another: another esteemeth every day *alike*.[c] Let every man be fully persuaded† in his own mind.

6 He that regardeth‡ the day, regardeth *it* unto the Lord; and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7 For none of us liveth to himself,[d] and no man dieth to himself.

8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.[e]

10 But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment-seat of Christ.[f]

* Or, *not to judge* his *doubtful thoughts*. [a] James 4:12. [b] Isaiah 40:29 [c] Colossians 2:16. † Or, *assured*. ‡ Or, *observeth*. [d] 1 Pet. 4:2. [e] Philippians 2:9-11. [f] Matthew 25:31, 32; Acts 10:42; 17:31, 2 Corinthians 5:10; Jude 14, 15.

4. As the object for which God established and upholds government is the highest good of the governed, it should be so constructed and administered as will best accomplish this end.

6. Men have no more right to defraud the government of its just dues, or to withhold the taxes or the duties which are needful to carry on its operations, than to defraud their fellow-men. And those who in any way do this, sin not only against men, but against God.

7. If rulers transcend their just authority, neglect the objects for which they were appointed, and seek their own, not the good of the people—if they terrify the good, encourage the bad, and require men to commit sin—men are bound, in these things, to disobey them, and in all things to obey God. In no case are men to commit sin to accomplish any object whatever.

10. Supreme love to God, and that genuine love to men which springs from and accompanies it, will lead rulers and ruled to seek each other's good and that of all their fellow-men. In the government and out of it, in their official duties, in their private example, and in all their influence, good men will strive to do to others as they ought to wish others to do to them.

14. In order to do the most in their power to remove all existing evils, and promote the greatest good, Christians should possess, and in all things manifest, the spirit of Christ, labor to make known his character and will to all people, and set before them the motives which he has revealed, to lead them to believe on and obey him. All should look upward to Him who has the residue of the Spirit, that his heavenly influence may descend in copious effusions, and the evils of sin become as the frosts of winter on the approach of spring, and vanish as darkness before the light of day.

CHAPTER XIV.

In this chapter, and part of the following, the apostle urges the duty of mutual forbearance and charity, in respect to non-essential points of difference. Among the Roman Christians these had respect to certain outward distinctions of food, days, and the like. These would be best overcome, not by scornful and bitter judgments of each other, but by the spirit of mutual love and conciliation.

1. *Him that is weak in the faith;* namely, the faith of the gospel. The apostle has in mind the conscientious believer, who has not attained to such enlarged views of the liberty of the gospel as to raise him above bondage to unessential outward observances. *Receive ye;* to your fellowship, treat him as a Christian. *Not to doubtful disputations;* or, not to discernings of thoughts; in other words, not for the purpose of setting yourselves up to try and pass judgment upon his religious scruples.

2. *Eat all things;* any wholesome food. *Who is weak;* ignorant of what is proper on this subject. *Eateth herbs;* lives on vegetables and abstains from flesh, lest he should be defiled by the use of it.

3. *Him that eateth;* all kinds of wholesome food indiscriminately, having attained, in this respect, to a true idea of the liberty of the gospel. *Despise;* the sin to which men of liberal views are especially tempted. *Him which eateth not;* eateth not flesh, because he has scruples of conscience in respect to the use of it. *Judge;* in a condemnatory way. This is the sin to which conscientious men of narrow views are particularly prone. *God hath received him;* as a Christian, and admits him to fellowship with himself.

4. *His own master;* Jesus Christ. *He standeth or falleth;* he will be approved or condemned, not according to the correctness of his views about the ceremonial law, or outward forms and ceremonies, but according to his character as a friend or enemy of Christ. *He;* the true Christian, though feeble, and in some respects erring. *Shall be holden up;* sustained as a Christian and accepted; for, *God is able,* and he has promised to do it.

5. *Esteemeth one day above another;* because the ceremonial law, which he erroneously thinks is still binding, makes a distinction between different days of the week. One observes the Jewish feasts and fasts, the other does not. The apostle here has no reference to the difference of days spoken of in the moral law. He speaks in this chapter about that difference which is associated with meats and drinks, divers washings, and various other things contained in the ceremonial law. *Be fully persuaded;* let a man examine and ascertain by the best light he can what is right, and do as he conscientiously believes that God requires. He should not, in such matters, be forced to follow another's conscience, but should be permitted, in the exercise of his inalienable right, to follow his own.

6. *He giveth God thanks;* the Christian who regards days and meats according to Jewish ceremonies, and the Christian who does not, both act from religious motives, and for the purpose of honoring God. This they show by thanking him for his mercies. They should therefore be received and treated by each other as friends of God.

7. *None of us liveth to himself;* the great object of every Christian, in life and death, is not himself, but Jesus Christ. His language is, Not my will, but thine be done.

8. *We are the Lord's;* we seek his glory, are governed by his will, and belong to his redeemed people.

9. *To this end;* that he might be Lord of his redeemed people dead and living, on earth and in heaven, he died, rose, and ascended to glory, where he now lives, head over all things to his church, and will in due time come to judge the world in righteousness. It follows that our aim should be his glory, and the edification of his people; not the promotion of our own private ends.

10. *Of Christ;* our rightful and proper judge.

11 For it is written, *As* I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.[a]

12 So then every one of us shall give account of himself to God.

13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling-block or an occasion to fall in *his* brother's way.

14 I know, and am persuaded by the Lord Jesus, that *there is* nothing unclean* of itself: but to him that esteemeth any thing to be unclean,* to him *it is* unclean.

15 But if thy brother be grieved with *thy* meat, now walkest thou not charitably.† Destroy not him with thy meat, for whom Christ died.[b]

16 Let not then your good be evil spoken of:

17 For the kingdom of God is not meat and drink;[c] but righteousness,[d] and peace,[e] and joy in the Holy Ghost.[f] A. D. 60.

18 For he that in these things serveth Christ *is* acceptable to God, and approved of men.

19 Let us therefore follow after the things which make for peace,[g] and things wherewith one may edify another.[h]

20 For meat destroy not the work of God. All things indeed *are* pure;[i] but *it is* evil for that man who eateth with offence.[j]

21 *It is* good neither to eat flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak.

22 Hast thou faith? have *it* to thyself before God. Happy *is* he that condemneth not himself in that thing which he alloweth.[k]

23 And he that doubteth‡ is damned if he eat, because *he eateth* not of faith: for whatsoever *is* not of faith is sin.[l]

[a] Isa. 45:23. * Gr. *common.* † Gr. *according to charity.* [b] 1 Cor. 8:11. [c] Matt. 6:33. [d] Phil. 3:9. [e] John 16:33; ch. 5:1; Phil. 4:7. [f] ch. 15:13. [g] Psa. 34:14; Heb. 12:14. [h] 1 Cor. 14:12. [i] Titus 1:15. [j] 1 Cor. 8:10–13. [k] 1 John 3:21. ‡ Or, *discerneth and putteth a difference between meats.* [l] Heb. 11:6.

11. *For it is written;* Isa. 45:21–25. What is said by Isaiah of Jehovah, the apostle here applies to Christ, and thus shows that he is Jehovah, God the judge of all.

13. *Not therefore judge;* not assume the place of Christ in judging his servants, but leave that to him to whom it belongs, and who will judge according to truth. *Judge this rather;* decide this rather in your minds. The apostle intentionally uses the word judge in a double sense; as much as to say, Instead of deciding on your brethren's conduct, decide this rather, to lay no stumbling-block before them.

14. *Persuaded by the Lord Jesus;* convinced by knowledge received from him. *Nothing unclean of itself;* the distinction between clean and unclean meats, and different days of ceremonial observance, is now done away, and it is as lawful to eat one kind of healthy food as another. *To him it is unclean;* if a man really believe it wrong for him to eat meat, for him it is wrong, because it is wrong to violate his conscience.

15. *Be grieved with thy meat;* if your eating meat grieves and injures a brother. *Walkest thou not charitably;* provided you continue to eat it. Love to him requires you to abstain from it. *Destroy not him;* by doing that which tends to ruin him or make him miserable. Christ endured the agonies of the cross to make him blessed; you, as a friend of Christ, redeemed with his blood, ought, if need be, to deny yourself for the same end.

16. *Your good;* your knowledge of your Christian liberty and freedom from the ceremonial law, which is a real good. *Be evil spoken of;* be an occasion of reproach and blame, by your using your liberty in such a manner as to injure others, or dishonor Christ.

17. *The kingdom of God;* his reign in the soul, and true obedience to him, do not consist in the observance or non-observance of distinctions between meats and drinks, and other like outward things; whence it follows that on the side of both the weak and the strong there should be forbearance and kindness. *But righteousness, and peace, and joy in the Holy Ghost;* it consists rather in being just, benevolent, and merciful; at peace with God and one another, rejoicing in his government, and in hope, through grace, of dwelling with him for ever in heaven.

18. *Serveth Christ;* though it is written, "Worship the Lord thy God, and him only shalt thou serve," Matt. 4:10, yet he that serveth Christ is acceptable to God. The reason is, Christ is God. Chap. 9:5; John 1:1; Heb. 1:6–8.

20. *For meat destroy not;* do not, for the sake of your own indulgence, injure the religious character of your brother, or do any thing which shall tend to destroy him. *All things indeed are pure;* all kinds of wholesome food are in themselves innocent, but if your partaking of them causes your brother to sin, or injures him, it is wrong for you to do it.

21. *It is good;* duty requires us to abstain from indulgences which lead others to sin, injure their character, hinder their usefulness, prevent their enjoyment, or endanger their souls.

22. *Hast thou faith?* do you believe that the ceremonial law is abolished, and that it is right for you to eat all kinds of food? be grateful to God for this light, but do not use it in such a manner as to injure others. *Happy is he;* who does not allow himself in things which his conscience condemns, or the propriety of which he doubts.

23. *He that doubteth;* the lawfulness of any thing, and yet does it when there is no doubt about the lawfulness of abstaining from it, *is damned;* condemned, as guilty of sin. *Whatsoever is not of faith;* whatever a man cannot do with a clear conscience, believing it to be right. The apostle is speaking of those things which are in themselves indifferent, and about which the true friends of Christ may honestly differ.

INSTRUCTIONS.

1. Persons may have erroneous views with regard to many unessential things, and yet be real Christians; and those who give evidence of being received of Christ as his disciples, should be received by us, and treated as Christian brethren.

3. We should never despise any on account of their errors, or their supposed inferiority to ourselves; nor condemn them for following their own consciences, not ours; but we should endeavor to enlighten them as to the will of God, and set them an example of obeying it.

6. No man should do what he does not believe to be right; and the great object of every man in what he does, and in what he forbears to do, should be to honor God and benefit his fellow-men.

9. Christ is the rightful owner and governor of the whole family, especially of his redeemed people. All should therefore give him the homage of their hearts and the obedience of their lives, treat his friends as their friends, and love them heartily for his sake. Gal. 6:10.

12. As Christ is to be the final judge of men, and we are to give account each of himself to him, and be accepted or condemned according to his decision, we should live as under his inspection, and make it our great object so to act that he will say to us, Well done, good and faithful servants; enter ye into the joy of your Lord. Matt. 25:21.

16. A course of conduct may be right in some respects and in some circumstances, and wrong in others, on account of the different effects which it will produce. In order, therefore, to justify an act, it is not enough that it is not in its nature sinful, but it must also be suited, in the circumstances, to do good.

21. It is often a duty to avoid the doing of things which, though not in themselves wrong, will become the occasion of evil to our fellow-men.

A. D. 60.

CHAPTER XV.

1 The strong must bear with the weak. 2 We may not please ourselves, 3 for Christ did not so, 7 but receive one the other, as Christ did us all, 8 both Jews 9 and Gentiles. 15 Paul excuseth his writing, 28 and promiseth to see them, 30 and requesteth their prayers.

WE then that are strong ought to bear the infirmities of the weak,[a] and not to please ourselves.

2 Let every one of us please *his* neighbor for *his* good to edification.[b]

3 For even Christ pleased not himself;[c] but, as it is written, The reproaches of them that reproached thee fell on me.[d]

4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.[e]

5 Now the God of patience and consolation grant you to be like-minded one toward another according to* Christ Jesus:[f]

6 That ye may with one mind *and* one mouth glorify God, even the Father of our Lord Jesus Christ.[g]

7 Wherefore receive ye one another, as Christ also received us, to the glory of God.[h]

8 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers:[i]

9 And that the Gentiles might glorify God for *his* mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.[j]

10 And again he saith, Rejoice, ye Gentiles, with his people.[k]

11 And again, Praise the Lord, all ye Gentiles; and laud him, all ye people.[l]

12 And again, Esaias saith, There shall be a root of Jesse,[m] and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.[n]

13 Now the God of hope fill you with all joy and peace in believing,[o] that ye may abound in hope, through the power of the Holy Ghost.

14 And I myself also am persuaded of you,[p] my brethren, that ye also are full of goodness, filled with all knowledge,[q] able also to admonish one another.

15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God.[r]

16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up† of the Gentiles might be acceptable,[s] being sanctified by the Holy Ghost.[t]

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a Ch. 14:1; Gal. 6:2. b 1 Cor. 9:19; Phil. 2:4, 5. c John 6:38. d Psa. 69:9. e 1 Cor. 10:11; 2 Tim. 3:16, 17. * Or, *after the example of.* f 1 Cor. 1:10. g Acts 4:24, 32. h Eph. 1:6. i Acts 3:25, 26. j Psa. 18:49. k Deut. 32:43. l Psa. 117:1. m Rev. 5:5; 22:16. n Isa. 11:1, 10. o ch. 14:17. p Heb. 6:9; 2 Pet. 1:12. q 1 Cor. 8:1, 7, 10. r Eph. 3:7, 8. † Or, *sacrificing.* s Isa. 66:20. t Acts 20:32.

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22. Self-denial as to personal gratifications, for the sake of others, is an evidence of great excellence and a means of rich enjoyment. Those who make proper efforts to ascertain what is right, and who do only what they believe to be so, will be truly blessed in the approbation of conscience and of God; while those who do what they do not believe to be right, will be condemned both by themselves and their Maker.

CHAPTER XV.

1. *We then that are strong;* enlightened on the subject in question; free from harassing doubts as to our duty. *Bear the infirmities of the weak;* bear with them, and endeavor to assist them.

2. *Please his neighbor;* make the good of others, not his own gratification, his object.

3. *Christ pleased not himself;* by staying in heaven and enjoying the glory he had with the Father; but he condescended, submitted to many privations, and made great sacrifices for the good of others. *As it is written;* Psa. 69:9. *Reproaches—fell on me;* and he cheerfully bore them, for the sins of men.

4. *Written aforetime;* in the Scriptures. *For our learning;* to instruct us in our duty. *Patience and comfort of the Scriptures;* received through the Holy Ghost from the Scriptures. The apostle uses the word patience here in the sense of the steadfast endurance of trials. See note to Rom. 5:3. *Might have hope;* hope of future glory, which shall sustain us in trials, quicken us in duty, and thus purify and fit us for heaven.

5. *The God of patience;* who, by his word and Spirit, gives patience and consolation in trials. *Like-minded;* alike in views and feelings, in obedience to and imitation of Christ. Hence differences of Christians on lesser points need not mar their unity in feeling.

6. *One mind and one mouth;* unitedly. *Glorify God;* by manifesting those dispositions which are the fruit of his Spirit, and which he requires.

7. *Wherefore;* for the reasons above mentioned. *Receive ye one another;* to Christian fellowship, for such reasons and with such a spirit. *As Christ also received us;* to fellowship with him, that God by this Christian union may be glorified.

8. *Christ was a minister of the circumcision;* he was born, lived, and died a Jew; he came as the Messiah to the Jews, exercised his ministry among them, and died to redeem them, in fulfilment of the promises which God made to their fathers.

9. *That the Gentiles might glorify God for his mercy;* his mercy also to them in sending them the gospel and inclining them to receive it. *As it is written;* Psa. 18:49; originally spoken by David in view of his triumphs over all his enemies. These typified the higher triumphs of Christ, in the benefits of which the Gentiles are to share.

10. *Again he saith;* Deut. 32:43. When Moses calls upon the nations to rejoice with God's people, it is manifest that they are to be admitted to a share of their privileges.

11. *And again;* Psa. 17:1. The call upon the Gentiles to praise God implies their reception to the blessings of God's covenant in Christ.

12. *Esaias saith;* Isa. 11:1, 10. The "root of Jesse" is Christ.

13. *The God of hope;* the author of the hope in Christ which the prophets foretold.

14. *Full of goodness;* Paul was confident that those to whom he wrote felt kindly towards one another, and would be disposed to follow, so far as they should understand it, the will of God. *Filled with all knowledge;* so well acquainted with the doctrines and duties of religion, especially with regard to the subject in question, that they would be *able also to admonish;* or enlighten and benefit others.

15. *Nevertheless;* notwithstanding his good opinion of them. *Because of the grace—given to me;* as God had enlightened him, and made him a minister, not to Jews only, but especially to Gentiles, and as the church at Rome was composed of both, he thought it the dictate of love to write to both, and thus plainly remind them of their duty, and of such motives as were suited to induce them to do it.

16. *The offering up of the Gentiles;* my offering of the Gentiles to God. He figuratively compares himself to a priest, and the offering which he presents to God is the souls of the Gentiles converted through his instrumentality.

17 I have therefore whereof I may glory[a] through Jesus Christ in those things which pertain to God.[b]

18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,[c]

19 Through mighty signs and wonders, by the power of the Spirit of God;[d] so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.[e]

20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:[f]

21 But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.[g]

22 For which cause also I have been much* hindered from coming to you.[h]

23 But now having no more place in these parts, and having a great desire these many years to come unto you;

24 Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you,[i] if first I be somewhat filled with your *company.*†

25 But now I go unto Jerusalem to minister A. D. 60. unto the saints.[j]

26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.[k]

27 It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.[l]

28 When therefore I have performed this, and have sealed to them this fruit,[m] I will come by you into Spain.

29 And I am sure that when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.[n]

30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit,[o] that ye strive together with me in *your* prayers to God for me;[p]

31 That I may be delivered from them that do not believe‡ in Judea;[q] and that my service which *I have* for Jerusalem, may be accepted of the saints;

32 That I may come unto you with joy by the will of God, and may with you be refreshed.

33 Now the God of peace *be* with you all.[r] Amen.

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a 2 Cor. 12:1, etc. b Heb. 5:1. c Gal. 2:8. d Acts 19:11. e ch. 1:14–16. f 2 Cor. 10:13–16. g Isa. 52:15. * Or, *many ways*, or *often times*. h 1 Thess. 2:18. i Acts 15:3; 3 John 6. † Gr. *with you*. j Acts 19:21. k 2 Cor. 8:1; 9:2, 12. l 1 Cor. 9:11. m Phil. 4:17. n ch. 1:11, 12. o Phil. 2:1. p Col. 4:12. ‡ Or, *are disobedient*. q 2 Thess. 3:2. r 1 Cor. 14:33; Heb. 13:20.

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17. *Whereof I may glory;* ground for rejoicing and giving praise to God, that he had been made a minister and his efforts crowned with success.

18. *I will not dare;* as some false apostles did, who intruded themselves upon the labor of other men, and took to themselves the honor of it.

19. *By the power of the Spirit of God;* in working miracles, and in renewing and sanctifying the hearts of men. *Illyricum;* a province in Europe, north-west of Macedonia, and bordering on Italy and Germany. "From Jerusalem, and round about unto Illyricum," comprehended a large portion of the then known world.

20. *Not where Christ was named;* his object was to preach the gospel to the destitute who had never before heard it.

21. *As it is written;* Isa. 52:15. The course which Paul took was a fulfilment of prophecy. *They that have not heard;* those who had not before heard the gospel would, through such labors as those of Paul, hear and obey it.

22. *For which cause;* his extensive journeyings to preach the gospel. *To you;* the Christians at Rome.

23. *Having no more place;* in which to preach the gospel to those who have not heard it.

24. *Spain;* a country west of Italy, in the south of Europe.

25. *To minister unto;* to carry a contribution for the relief of their wants. See the introductory remarks to this epistle.

26. *Macedonia—Achaia;* countries of Greece.

27. *It hath pleased them;* to make a voluntary contribution. *Their debtors they are;* the Gentiles were indebted to the Jewish Christians for the gospel. *Spiritual things;* the blessings of salvation. *Carnal things;* such as would supply bodily wants.

28. *Performed this;* this service of carrying the contribution to Jerusalem. *Sealed to them this fruit;* made its benefits sure to them by delivering to them the contribution of their brethren.

30. *For the Lord Jesus Christ's sake;* from regard to him and the promotion of his cause. *The love of the Spirit;* that which he produces in the hearts of Christians towards God and towards one another. *Strive together with me;* in earnest, persevering prayer.

31. *Them that do not believe;* unbelieving Jews, who were everywhere opposed to him. *My service;* in taking to the Jewish Christians the contribution of the Gentiles.

32. *Be refreshed;* cheered, invigorated, and strengthened for his future labors.

33. *The God of peace;* the author and lover of peace, especially that peace of conscience and peace with God which passeth all understanding; peace in life, peace in death, and peace for ever. Phil. 4:7; Psa. 37:37.

INSTRUCTIONS.

2. Our object in trying to please men should be, not to gain applause, but to do good; and we should not strive to please them any further than will be for the glory of God, and their highest benefit.

4. The Scriptures were all written under the guidance and according to the direction of the Holy Ghost, to afford instruction and increase the excellence, usefulness, and enjoyment of men in all countries and ages. They should therefore be put into the hands of all as soon as possible.

7. The union of Christians glorifies God. They should receive and treat as Christians all who give evidence that they are such, and do it in obedience to the will, and in imitation of the example of Christ.

13. Habitual trust in God for all needed good is the great means of increasing joy, peace, hope, and all the graces of the Spirit in the hearts of believers; and also of leading them to abound in every good word and work.

20. The ministers who go and preach the gospel to those that have never heard it, and who are successful, through the power of the Holy Ghost, in converting them to God, gathering churches, and establishing Christian institutions, are, in a high and peculiar sense, imitators of apostles, and may hope, through grace, to be distinguished partakers of their gracious and glorious reward.

30. Fervent, united, and persevering prayer has great influence with God, and leads him to bestow many great and precious blessings which he otherwise would not grant. The reason is, in answer to such prayer, it is in his view best to grant them; when, without such prayer, it would not be.

33. If the God of peace, love, and joy be with his people, they will not want any real good; but will always, having all sufficiency in all things, be able to abound in receiving and communicating blessings, to the glory of Him of whom and through whom and to whom are all things. Chap. 11:36.

A. D. 60.

CHAPTER XVI.

3 Paul willeth the brethren to greet many, 17 and adviseth them to take heed of those which cause dissension and offences, 21 and after sundry salutations endeth with praise and thanks to God.

I COMMEND unto you Phebe our sister, which is a servant of the church which is at Cenchrea:

2 That ye receive her in the Lord,[a] as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succorer of many, and of myself also.

3 Greet Priscilla and Aquila,[b] my helpers in Christ Jesus:

4 Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.

5 Likewise *greet* the church that is in their house.[c] Salute my well-beloved Epenetus, who is the firstfruits of Achaia unto Christ.

6 Greet Mary, who bestowed much labor on us.

7 Salute Andronicus and Junia, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also were in Christ before me.[d]

8 Greet Amplias, my beloved in the Lord.

9 Salute Urbane, our helper in Christ, and Stachys my beloved.

10 Salute Apelles approved in Christ. Salute them which are of Aristobulus' *household.**

11 Salute Herodion my kinsman. Greet them that be of the *household** of Narcissus, which are in the Lord.

12 Salute Tryphena and Tryphosa, who labor in the Lord. Salute the beloved Persis, which labored much in the Lord.

13 Salute Rufus chosen in the Lord,[e] and his mother and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

16 Salute one another with a holy kiss.[f] The churches of Christ salute you.

17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned;[g] and avoid them.[h]

18 For they that are such serve not our Lord Jesus Christ, but their own belly;[i] and by good words and fair speeches deceive the hearts of the simple.[j]

19 For your obedience is come abroad unto all *men*.[k] I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple† concerning evil.[l]

20 And the God of peace[m] shall bruise‡ Satan under your feet shortly.[n] The grace of our Lord Jesus Christ *be* with you.[o] Amen.

21 Timotheus my work-fellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

22 I Tertius, who wrote *this* epistle, salute you in the Lord.

23 Gaius my host, and of the whole church, saluteth you.[p] Erastus the chamberlain of the city saluteth you,[q] and Quartus a brother.

24 The grace of our Lord Jesus Christ *be* with you all.[r] Amen.

25 Now to him that is of power to establish you according to my gospel,[s] and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,[t]

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a Phil. 2:29. b Acts 18:2, etc. c 1 Cor. 16:19. d Gal. 1:22. * Or, friends. e Eph. 1:4; 2 John 1. f 1 Cor. 16:20; 1 Pet. 5:14. g 1 Tim. 6:3-5. h Matt. 18:17; 1 Cor. 5:11; 2 Thess. 3:6, 14. i Phil. 3:19. j Col. 2:4; 2 Pet. 2:3. k ch. 1:8. † Or, *harmless.* l Matt. 10:16. m ch. 15:33. ‡ Or, *tread.* n Gen. 3:15; Rev. 12:10. o 1 Cor. 16:23, etc.; Rev. 22:21. p 1 Cor. 1:14; 3 John 1. q Acts 19:22. r ver. 20. s Eph. 3:20; Jude 24. t Eph. 1:9; Col. 1:26, 27.

CHAPTER XVI.

The present chapter is a beautiful illustration of the lively interest which the apostle took, not in churches alone, but also in their individual members; and, as naturally growing out of this, of the extent and accuracy of his knowledge concerning them. For, in writing to a church which he had never visited, he not only salutes many by name, but accurately describes the Christian service rendered by them. Herein he is an example to all Christ's ministers.

1. *Our sister;* a member of the Christian church. *A servant of the church;* employed in instructing the young, and in visiting the poor, sick, and afflicted. *Cenchrea;* the eastern seaport of Corinth, whence the apostle sent the epistle, and, as is generally supposed, by the hand of this woman.

2. *In the Lord, as becometh saints;* as a Christian, and in a Christian manner. *A succorer;* a helper, benefactor.

3. *Helpers in Christ;* assistants in spreading the gospel. Acts 18:2, 3, 18, 26; 1 Cor. 16:19; 2 Tim. 4:19.

4. *Laid down their own necks;* exposed their lives to great danger to save mine.

5. *The church—in their house;* the Christians who worship there. *Epenetus;* he may have been a member of the family of Stephanas. 1 Cor. 16:15.

7. *My kinsmen;* natural relatives. *Fellow-prisoners;* who had been imprisoned with him on account of their religion. 2 Cor. 11:23. *Of note;* persons of distinction. *In Christ;* Christians.

9. *Helper in Christ;* Christian helper in promoting religion.

10. *In Christ;* as a Christian.

13. *His mother;* literally. *And mine;* figuratively, by affectionate care and assistance.

16. *With a holy kiss;* the common sign and pledge of Christian love in those days.

17. *Mark;* carefully notice. *Divisions and offences;* dissensions and occasions of strife. *Avoid them;* give them no countenance or encouragement.

18. *Serve not our Lord Jesus Christ;* they do not seek his honor, but their own selfish ends. *The simple;* the unsuspecting and unwary.

19. *Your obedience is come abroad;* the report of your obedient disposition and conduct. *Wise—and simple;* ready and skilful to do good, but unpractised in and opposed to doing evil.

20. *God of peace;* the divine author, promoter, and lover of peace. *Bruise Satan under your feet;* give you the victory over him and his adherents; a victory begun in this world, but consummated in the glory of heaven.

21. *My work-fellow;* companion in labor.

22. *Who wrote this epistle;* Paul dictated and Tertius wrote it from his lips.

23. *My host;* the person at whose house Paul staid. *The chamberlain;* treasurer of Corinth, the city from which Paul wrote this epistle.

24. *The grace of—Christ;* his spiritual favors.

25. *My gospel;* the gospel of Christ which Paul preached. *The mystery;* the truths of the gospel, made known obscurely in the Old Testament to the Jews, were now, by the command of God, clearly revealed to Gentiles as well as Jews.

26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith :[a]

27 To God only wise, *be* glory through A. D. 60. Jesus Christ for ever.[b] Amen.

¶ Written to the Romans from Corinthus, *and sent* by Phebe servant of the church at Cenchrea.

[a] Matt. 28:19.

[b] 1 Tim. 1:17; Jude 25.

26. *Made known to all nations for the obedience of faith;* in order to lead them to exercise faith in Christ and be saved.

27. *To God only wise;* the author of all true wisdom, especially that wonderful display of it made in the gospel.

INSTRUCTIONS.

1. True religion unites believers, not only to Christ but to one another, in a most tender and endearing union—one which is a source of rich enjoyment, which will outlive all other unions, and be growing more delightful for ever.

4. Those who, from love to Christ, assist faithful ministers in their work, confer great benefits not only on them, but on the church and the world. Christians who enjoy their labors will gratefully acknowledge such benefits, and they will be acknowledged and rewarded by Christ at the great day.

7. True religion does not destroy or lessen natural affection, but elevates and purifies it, and makes it the means of greatly increased usefulness and enjoyment.

16. Christian affection is always the same in its nature, but the modes of expressing it differ at different periods and in different nations. Those modes should be observed which are commonly esteemed suitable, and which are adapted to be useful.

19. In doing good, Christians should have that wisdom and skill which result from practice, experience, and habit; but they should be wholly unskilled and inexperienced in doing evil.

27. As God is the author of all good, and all our mercies come through Christ, we should be disposed, for all the blessings we receive, especially for the gospel and the hope of heaven, to render to him, through Jesus Christ, glory and honor, thanksgiving and praise, for ever. Amen.

THE FIRST EPISTLE OF PAUL THE APOSTLE

TO THE CORINTHIANS.

CORINTH, the renowned capital of the Roman province of Achaia, was situated on the isthmus that connects the southern peninsula of Greece—the ancient Peloponnesus and the modern Morea—with the main northern portion. It enjoyed the advantage of having two ports, that of Lechæum on the west, and that of Cenchrea on the east. The city was distinguished for its great wealth and progress in the arts and sciences, and not less so for its luxury and dissoluteness of morals. Here the apostle Paul had labored a year and six months, Acts 18:11, and had gathered a flourishing church, consisting of Jews and Gentiles, the latter apparently constituting the main body. Compare chap. 12:2. The gentile converts, having just emerged from the darkness and corruption of heathenism, and living in the midst of a dissolute community, did not wholly escape the contamination of heathenish vices. Party strifes and rivalries prevailed among them, and certain vain-glorious teachers, moreover, had come in with a great show of worldly wisdom, who affected to despise the simplicity of the apostle's teachings, disparaged his apostolical standing, and sought to supplant him in the confidence and affections of the Corinthian church. In addition to this, certain disorders and abuses had crept into their public assemblies, especially in reference to the celebration of the Lord's supper and the exercise of spiritual gifts, and some among them denied the doctrine of the resurrection. Finally, the Corinthians themselves had written to the apostle, asking his advice on some points of a practical character, particularly in respect to the marriage relation in their present state of trial. In meeting the above-named errors and abuses, the apostle employs now sharp rebuke, now tender expostulation, and now earnest and impassioned argument. The questions of the Corinthians he answers by applying to them the general principles of the gospel, and defends himself against the assaults of his enemies, though by no means so earnestly and fully as in the following epistle. Thus it comes to pass that the present epistle contains a remarkable variety of topics, and gives us a fuller and clearer insight into the practical working of Christianity in the primitive apostolic churches than that furnished by any other of Paul's epistles. The great principles, moreover, which he lays down in meeting the particular wants of the Corinthian church of his day remain valid for all time, shedding from age to age a clear and steady light, by which every tempest-tossed church may, God helping it by his grace, steer its way into the haven of peace and prosperity.

The errors of the Corinthians were not fundamental, like those of the Galatians. They built upon the true foundation, Jesus Christ; but marred the building by the introduction of base materials—the "wood, hay, stubble" of human wisdom, instead of the "gold, silver, precious stones" of the true doctrines of grace, as Paul had taught them. Hence there is a remarkable difference between the tone of the present epistle and that to the Galatians. In the latter, Paul contends, with apostolic severity, for the very substance of the gospel: in this, he seeks to free the gospel from the admixture of human additions.

It is agreed by all that this epistle was written from Ephesus, not far from the time of Pentecost, as is indeed manifest from chap. 16:8; not from Philippi, according to the subscription appended to it. Chronologists generally place it in the spring of A. D. 57.

A. D. 59.

CHAPTER I.

After his salutation and thanksgiving, 10 he exhorteth them to unity, 12 and reproveth their dissensions. 18 God destroyeth the wisdom of the wise, 21 by the foolishness of preaching, 26 and calleth not the wise, mighty, and noble, 27, 28 but the foolish, weak, and men of no account.

PAUL, called *to be* an apostle of Jesus Christ through the will of God,[a] and Sosthenes *our* brother,[b]

2 Unto the church of God which is at Corinth,[c] to them that are sanctified in Christ Jesus,[d] called *to be* saints,[e] with all that in every place call upon the name of Jesus Christ our Lord,[f] both theirs and ours:

3 Grace *be* unto you, and peace from God our Father, and *from* the Lord Jesus Christ.[g]

[a] Rom. 1:1. [b] Acts 18:17. [c] Acts 18:1, etc. [d] John 17:19; Jude 1. [e] 2 Tim. 1:9; 1 Pet. 1:15. [f] 2 Tim. 2:22. [g] 1 Pet. 1:2.

CHAPTER I.

1. *Sosthenes;* Acts 18:17.

2 *Corinth;* the capital of Achaia, the south part of Greece. *Sanctified in Christ;* Christians. *Call upon the name of Jesus Christ;* pray to him. This was the practice of Christians, and distinguished them from other people.

3. *Grace—peace;* this is a prayer for spiritual blessings, and is addressed equally to God the Father and the Son.

4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;[a]
5 That in every thing ye are enriched by him, in all utterance, and *in* all knowledge;[b]
6 Even as the testimony of Christ was confirmed in you:
7 So that ye come behind in no gift; waiting for the coming* of our Lord Jesus Christ:[c]
8 Who shall also confirm you unto the end, *that ye may be* blameless in the day of our Lord Jesus Christ.[d]
9 God *is* faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.[e]
10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing,[f] and *that* there be no divisions† among you; but *that* ye be perfectly joined together in the same mind and in the same judgment.
11 For it hath been declared unto me of you, my brethren, by them *which are of the house* of Chloe, that there are contentions among you.
12 Now this I say, that every one of you saith, I am of Paul; and I of Apollos;[g] and I of Cephas;[h] and I of Christ.
13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?
14 I thank God that I baptized none of you, but Crispus[i] and Gaius;[j]
15 Lest any should say that I had baptized in mine own name.
16 And I baptized also the household of Stephanas:[k] besides, I know not whether I baptized any other.
17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words,‡[l] lest the cross of Christ should be made of none effect.
18 For the preaching of the cross is to them that perish, foolishness;[m] but unto us which are saved, it is the power of God.[n]
19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.[o]
20 Where *is* the wise?[p] where *is* the scribe? where *is* the disputer of this world? hath not God made foolish the wisdom of this world?[q]
21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.[r]
22 For the Jews require a sign,[s] and the Greeks seek after wisdom:
23 But we preach Christ crucified, unto the Jews a stumbling-block,[t] and unto the Greeks foolishness;
24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.[u]
25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.
26 For ye see your calling, brethren, how that

[a] Rom. 1:8. [b] 2 Cor. 8:7. * Gr. *revelation.* [c] Titus 2:13; 2 Pet. 3:12. [d] 1 Thess. 3:13; 5:23, 24. [e] 1 John 1:3. [f] 2 Cor. 13:11; 1 Pet. 3:8. † Gr. *schisms.* [g] Acts 19:1. [h] John 1:42. [i] Acts 18:8. [j] Rom. 16:23; 3 John 1, etc. [k] ch. 16:15, 17. ‡ Or. *speech.* [l] ch. 2:1, 4, 13. [m] 2 Cor. 2:15. [n] Rom. 1:16. [o] Isa. 29:14; Jer. 8:9. [p] Isa. 33:18. [q] Isa. 44:25. [r] Luke 10:21; Rom. 1:20, 22, 28. [s] Matt. 12:38, etc. [t] Isa. 8:14; 1 Pet. 2:8. [u] ver. 18.

5. *In all utterance, and in all knowledge;* in a comprehensive knowledge of the gospel, and the ability to unfold its doctrines and discourse concerning them with readiness and propriety. It is the constant manner of Paul, even where he has much to censure in a church, to commend it for what he finds good in it.

6. *Even as—was confirmed in you;* as much as to say, Your utterance and knowledge of the gospel are in accordance with its truth, as it was preached by me among you. For the Corinthians, though deserving rebuke for many things, had not departed from the essential doctrines of the gospel. *The testimony of Christ;* the apostle's testimony concerning him; in other words, the gospel which he preached, as Christ's witness for the truth. And this was not only preached but *confirmed* among the Corinthians; that is, it was established, and took root in their hearts.

7. *Ye come behind;* they were inferior to other churches in no spiritual gifts.

8. *Confirm you;* establish and keep you in the faith and practice of the gospel. *Blameless in the day of our Lord;* accepted of him, and presented spotless and faultless in the great day. Jude 24.

9. *God is faithful;* to his promises, and will keep you by his power, through faith unto salvation. 1 Peter 1:5.

10. *By the name of our Lord Jesus Christ;* from regard to him and his cause. *All speak the same thing;* be united, and refrain from contentions.

11. *House of Chloe;* members of her family.

12. *I am of Paul;* they were attached to, and ranged under different men whom they claimed as their leaders, though without their approbation; as if one were better than another, and his followers more holy. This caused divisions among them, which Paul lamented, and endeavored by this epistle to heal. *Apollos;* an eloquent preacher, who had visited Achaia and Corinth after the apostle. Acts 18:24–28. *Cephas;* the great apostle of the circumcision, whose name the adherents of the Mosaic law would be likely to use. *I of Christ;* the men who said this probably affected a peculiar intimacy with Christ, which raised them above the necessity of following any human teacher; for men may be proud not only of having a particular human leader, but also of having no leader but Christ.

14. *Crispus and Gaius;* Acts 18:8; Rom. 16:23.

16. *The household;* the family. Chap. 16:15.

17. *Not to baptize;* as his principal or most important business. *Wisdom of words;* the subtle philosophical speculations and polished rhetoric which so strongly characterized Grecian oratory. *The cross of Christ;* the doctrine of salvation through a crucified Redeemer. *Of none effect;* ineffectual to the salvation of men.

18. *Foolishness;* they cannot discern its heavenly wisdom, and reject it as an absurd scheme, unworthy of their regard. *The power of God;* through which he delivers men from condemnation and ruin.

19. *It is written;* Isa. 29:14; 33:18; Jer. 8:9. *Destroy the wisdom of the wise;* show that worldly wisdom and efforts could never effect the salvation of men.

20. *The scribe;* the learned man. *The disputer;* the subtle, abstruse reasoner. *Made foolish;* showed it to be folly.

21. *In the wisdom of God;* after he in wisdom had suffered men to make the fullest experiments and show their utter insufficiency. *The foolishness of preaching;* that which those who reject Christ regard as foolishness.

22. *Require a sign;* a sign from heaven, some great and signal display of miraculous power. Matt. 12:38. *Wisdom;* learned, philosophical, and literary discussions.

23. *Christ crucified;* the doctrine of salvation through a crucified Saviour, as the only foundation of human hope. Acts 4:12. *A stumbling-block;* because especially the idea of a suffering and crucified Messiah was contrary to all their preconceived notions respecting him. Compare Rom. 9:32; 1 Pet. 2:8. *Foolishness;* a foolish doctrine, unworthy of their regard.

24. *Them which are called;* those who are led by the Holy Spirit to see their need of Christ as a Saviour and to believe on him.

25. *The foolishness—the weakness of God;* his way of salvation, which to rejecters appears so foolish and incompetent, is shown by facts to be wise and efficacious.

26. *Ye see your calling, brethren;* in the character and con-

A. D. 59. not many wise men after the flesh, not many mighty, not many noble, *are called:*[a]

27 But God hath chosen the foolish things of the world to confound the wise;[b] and God hath chosen the weak things of the world to confound the things which are mighty;

28 And base things of the world, and things which are despised, hath God chosen, *yea,* and things which are not, to bring to naught things that are:

29 That no flesh should glory in his presence.[c]

30 But of him are ye in Christ Jesus,[d] who of God is made unto us wisdom,[e] and righteousness,[f] and sanctification,[g] and redemption:[h]

31 That, according as it is written, He that glorieth, let him glory in the Lord.[i]

CHAPTER II.

He declareth that his preaching, 1 though it bring not excellency of speech, 4 or of human wisdom; yet consisteth in the 4, 5 power of God; and so far excelleth 6 the wisdom of this world, and 9 human sense, as that 14 the natural man cannot understand it.

AND I, brethren, when I came to you, came not with excellency of speech or of wisdom,[j] declaring unto you the testimony of God.

2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.[k]

3 And I was with you in weakness, and in fear, and in much trembling.

4 And my speech and my preaching *was* not with enticing* words of man's wisdom,[l] but in demonstration of the Spirit and of power:[m]

5 That your faith should not stand† in the wisdom of men, but in the power of God.

6 Howbeit, we speak wisdom among them that are perfect:[n] yet not the wisdom of this world, nor of the princes of this world, that come to naught:[o]

7 But we speak the wisdom of God in a mystery, *even* the hidden *wisdom,* which God ordained before the world unto our glory:[p]

8 Which none of the princes of this world knew: for had they known *it,* they would not have crucified the Lord of glory.[q]

9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.[r]

10 But God hath revealed *them* unto us by his

[a] Zeph. 3:12; John 7:48. [b] Psa. 8:2; Matt. 11:25. [c] Rom. 3:27. [d] 2 Cor. 5:17; Eph. 1:3, 10. [e] Eph. 1:17; Col. 2:3. [f] Isa. 45:24; Jer. 23:5, 6; Rom. 4:25. [g] John 17:19. [h] Eph. 1:7. [i] Jer. 9:23, 24. [j] ver. 4, 13. [k] Gal. 6:14. * Or, *persuasible.* [l] 2 Pet. 1:16. [m] 1 Thess. 1:5. † Or, *be.* [n] Phil. 3:15. [o] Psa. 33:10. [p] Eph. 3:5, 9. [q] Luke 23:34. [r] Isa. 64:4.

dition of those who preach the gospel, and of those who embrace it. *Not many wise—mighty—noble;* not many who are so considered by worldly men, are called to preach Christ, or led to believe on him.

27, 28. *The foolish things of the world—weak things;* those men and instrumentalities in this world which unbelievers regard as foolish and weak. So also *base things* and *things which are despised. Things which are not;* men and instrumentalities which are in the eyes of unbelievers as good as nothing, of no account whatever. *Things that are;* men and systems of philosophy of high repute.

29. *Should glory;* in any man or system of doctrine of man's invention.

30. *Of him;* of the free grace of God, and by the exercise of his power. Psa. 110:3; Jas. 1:18; 1 John 4:19. *In Christ;* united to him by faith, and for his sake entitled to receive all needed good. In him therefore they may rejoice, and in him alone, with joy unspeakable and full of glory. 1 Peter 1:8, 9.

INSTRUCTIONS.

2. The great peculiarity of Christians, that which distinguishes them from all others, is union to the Lord Jesus Christ by faith. This union leads them to love him, pray to him, and delight to honor him by obeying his commands. It leads them also to love one another, and seek for each other, of the Father and the Son, all needed good.

7. When called to point out the faults of Christian brethren for the purpose of reforming them, it is wise freely to acknowledge their excellences, and thus by conciliating their minds prepare the way for our efforts to do them greater good.

17. The great business of ministers is to preach the gospel; and they should be careful not to muffle it with the drapery of human ornament, lest they prevent its saving effect.

23. The chief subjects of a minister's preaching should be the character and work of Christ, and the means of obtaining an interest in his salvation.

29. The dealings of God in selecting ministers of the gospel and subjects of his renewing grace, are calculated to humble the pride of men and lead them to feel, that for every thing wise, great, or good, and for all their success in doing good, they are indebted to his grace.

CHAPTER II.

1. *Not with excellency of speech;* that rhetorical refinement, or those subtle philosophical discussions which were admired by the Greeks. *The testimony of God;* concerning Jesus Christ and the way of salvation through him.

2. *Not to know;* to demean myself among you as one that knew nothing else; in other words, to make the doctrine of salvation through *Jesus Christ and him crucified* my only theme.

3. *Weakness—fear—trembling;* he knew that he had many enemies. He felt deeply his insufficiency, and was fearful that he should fail of success. God, however, who knew his difficulties, had compassion on him, and encouraged him to go forward. Acts 18:6, 9, 10; 2 Cor. 10:10.

4. *Enticing words of man's wisdom;* such as were used by heathen orators to gain applause. *In demonstration of the Spirit and of power;* it consisted in that demonstration of the truth which had for its foundation the accompanying Spirit and power of God.

5. *Not stand in the wisdom of men;* not rest on human, but on divine testimony; and be produced not by human, but by divine power.

6. *Wisdom;* that which is truly wise in the estimation of God and those who are like him. *Them that are perfect;* who have maturity of knowledge and spiritual discernment, and are thus prepared to receive the deeper revelations of the gospel. *Not the wisdom of this world;* that which worldly men call wisdom. *That come to naught;* who perish themselves, with all their vain schemes which they oppose to the wisdom and power of the gospel.

7. *We speak the wisdom of God in a mystery;* in speaking the wisdom of God we proclaim a mystery. The word mystery is used here, as often elsewhere in the New Testament, to denote something beyond the power of human wisdom to discover. *Even the hidden wisdom;* that which had long been to a great extent unknown, but was now revealed in the gospel. *Ordained before the world;* purposed from eternity to reveal. *Unto our glory;* that it might raise us who receive it to glory. The apostle refers both to the spiritual glory which the gospel bestows upon men here, and the eternal heavenly glory in which it ends, the former being an earnest and pledge of the latter.

9. *As it is written;* Isa. 64:4. *The things which God hath prepared;* it is in these things, which include all the blessings the gospel bestows on men here, and the "exceeding and eternal weight of glory" hereafter, that the glory consists spoken of in ver. 7.

10. *Unto us;* the apostles and their fellow-disciples, who were taught of the Holy Spirit. *Searcheth;* fully understands, and therefore can reveal to us.

Spirit:[a] for the Spirit searcheth all things, yea, the deep things of God.[b]

11 For what man knoweth the things of a man, save the spirit of man which is in him?[c] even so the things of God knoweth no man, but the Spirit of God.[d]

12 Now we have received, not the spirit of the world, but the Spirit which is of God;[e] that we might know the things that are freely given to us of God.[f]

13 Which things also we speak, not in the words which man's wisdom teacheth,[g] but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

14 But the natural man receiveth not the things of the Spirit of God;[h] for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.

15 But he that is spiritual judgeth* all things,[i] yet he himself is judged† of no man.

16 For who hath known the mind of the Lord, that he may‡ instruct him?[j] But we have A. D. 59. the mind of Christ.[k]

CHAPTER III.

2 Milk is fit for children. 3 Strife and division, arguments of a fleshly mind. 7 He that planteth, and he that watereth, is nothing. 9 The ministers are God's fellow-workmen. 11 Christ the only foundation. 16 Men the temples of God, 17 which must be kept holy. 19 The wisdom of this world is foolishness with God.

AND I, brethren, could not speak unto you as unto spiritual, but as unto carnal,[l] *even* as unto babes in Christ.[m]

2 I have fed you with milk, and not with meat: for hitherto ye were not able *to bear it*, neither yet now are ye able.[n]

3 For ye are yet carnal: for whereas *there is* among you envying, and strife,[o] and divisions,[§] are ye not carnal, and walk as men?[‖]

4 For while one saith, I am of Paul; and another, I *am* of Apollos;[p] are ye not carnal?

5 Who then is Paul, and who *is* Apollos, but

a John 16:13. b Rom. 11:33. c Prov. 14:10. d Rom. 11:33, 34. e Rom. 8:15. f 1 John 5:20. g ch. 1:17. h Matt. 13:11, etc.; Rom. 8:5, 7. * Or, *discerneth*. i Prov. 28:5. † Or, *discerned*. ‡ Gr. *shall*. j Isa. 40:13; Jer. 23:18. k John 17:8. l ch. 2:14, 15. m Heb. 5:12, 13; 1 Pet. 2:2. n John 16:12. o Jas. 3:16. § Or, *factions*. ‖ Gr. *according to man?* p ch. 1:12.

11. *The things of a man;* his unrevealed thoughts. *Even so;* as the unrevealed thoughts of a man are not known except to himself, so the unrevealed things of God are not known except to the Spirit of God; and he alone can reveal them. To the apostles he did reveal them, and through them they were revealed to others.

12. *Not the spirit of the world;* which could instruct us only in the things of this world, and make us, like itself, earthly in all our views and feelings. *Might know;* by his revelation. *The things that are freely given to us of God;* those, namely, mentioned in ver. 9.

13. *In the words—which the Holy Ghost teacheth;* the Spirit taught them not only what was to be communicated, but how to communicate it—not in preaching only, but in writing.

14. *The natural man;* the same as he who is after the flesh, and minds the things of the flesh, Rom. 8:5; the man who is unenlightened by the Holy Spirit, who does not love the truth, and is the willing slave of sin. *Receiveth not the things of the Spirit of God;* does not rightly apprehend or appreciate them. *They are foolishness;* they appear foolish. *Neither can he know them;* he needs to be renewed and enlightened by the Holy Spirit.

15. *He that is spiritual;* he that is born of the Spirit, and therefore minds the things of the Spirit. Rom. 8:5. *Judgeth all things;* discerneth aright all spiritual things, loves their excellence, and judges correctly concerning them. *He himself is judged of no man;* they who are not enlightened by the Holy Ghost, do not judge correctly concerning him. He acts from principles with which they are unacquainted.

16. *For who hath known the mind of the Lord;* no one but he who has been taught by the Spirit of the Lord. The natural man therefore, who has not been thus taught, cannot judge us who are spiritual, and *have the mind of Christ;* that is, know it, having been taught of God.

INSTRUCTIONS.

2. CHRIST CRUCIFIED AS THE ATONEMENT FOR SIN, is the great central truth of the gospel. Other truths, in order to be rightly apprehended and have their due effect, must be seen in connection with, and in the light of this. Hence the great prominence which Paul gave to it in his preaching, and which all ministers should give to it in theirs; hence also the prominent place which this truth should hold in the contemplations of all who would grow in grace, or gain an interest in the blessings of salvation. Gal. 6:14; Phil. 3:7–9.

5. The more deeply ministers of the gospel feel their own insufficiency, and their dependence on God for success, the more likely it is that their preaching will be attended by the power of the Holy Ghost, and thus rendered effectual to the salvation of men. 2 Cor. 12:9, 10.

8. All persons, however great their advantages, who are not taught by the Holy Spirit, are exceedingly ignorant of divine things. Truths are plainly revealed of which they have no just conception, because they love darkness rather than light, their deeds being evil. In their ignorance they may commit crimes which will bring interminable evils upon themselves and others.

12. As the Holy Spirit is fully acquainted with the mind and will of God, and is able to communicate all needed light to men, he must be divine.

13. As the Holy Ghost taught the writers of the Bible what truths to communicate and in what words to communicate them, it may safely be relied on as an exact expression of the will of God, and a perfect rule of faith and practice.

14. As without spiritual discernment no man will rightly apprehend or suitably treat the things which God has revealed, and as the author of this discernment is the Holy Spirit, all should seek his teaching; and not only attend to the words in which he communicates divine truth, but ask him to show them his meaning, cause it to make the right impression, and be the means of spiritual life to their souls. Psa. 119:18; John 6:63.

CHAPTER III.

1. *Spiritual;* advanced in spiritual knowledge, and prepared to understand and profit by the higher and more difficult truths of the gospel. *Carnal;* having little religious knowledge or spiritual discernment; being still much under the influence of evil.

2. *Milk;* the plain, simple truths of the gospel; such as are adapted to those who are young and inexperienced in religion. *Meat;* truths suited to those who have made greater progress in divine things. *Not able;* not able rightly to apprehend and usefully to apply the more difficult parts of divine truth.

3. *Carnal, and walk as men;* selfish and worldly in their feelings and conduct.

4. *I am of Paul—I am of Apollos;* their division into parties and their violent contentions showed that they were still narrow in their views, and carnal in their feelings.

5. *Ministers;* servants of Christ engaged in one common work, and not designed to be heads of different parties. Their object then was to convert men, not to themselves, but to Christ.

A. D. 59. ministers by whom ye believed, even as the Lord gave to every man?[a]

6 I have planted, Apollos watered; but God gave the increase.[b]

7 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.[c]

8 Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labor.[d]

9 For we are laborers together with God:[e] ye are God's husbandry,* *ye are* God's building.[f]

10 According to the grace of God which is given unto me,[g] as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11 For other foundation can no man lay than that is laid, which is Jesus Christ.[h]

12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

13 Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed† by fire; and the fire shall try every man's work of what sort it is.[i]

14 If any man's work abide which he hath built thereupon, he shall receive a reward.

15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.[j]

16 Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?[k]

17 If any man defile‡ the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are.

18 Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.[l]

19 For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.[m]

20 And again, The Lord knoweth the thoughts of the wise, that they are vain.[n]

21 Therefore let no man glory in men.[o] For all things are yours;

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;

23 And ye are Christ's;[p] and Christ *is* God's.

a Rom. 12:3, 6; 1 Pet. 4:11. b ch. 15:10. c John 15:5; 2 Cor. 12:9–11. d Psa. 62:12; Rev. 22:12. e 2 Cor. 6:1. * Or, *tillage*. f Heb. 3:6; 1 Pet. 2:5. g Rom. 12:3. h Isa. 28:16; Matt. 16:18; Eph. 2:20; 2 Tim. 2:19.

† Gr. *is revealed*. i Zech. 13:9; 1 Pet. 1:7; 4:12. j Zech. 3:2; Jude 23. k 2 Cor. 6:16. ‡ Or, *destroy*. l Prov. 26:12. m Job 5:13. n Psa. 94:11. o Jer. 9:23, 24. p Rom. 14:8.

6. *I have planted;* Paul first preached the gospel to the Corinthians and gathered the church. *Apollos watered;* he came after Paul and further instructed the people. *God gave the increase;* all the success of both was from God.

7. *He that planteth—he that watereth;* preachers of the gospel are not the cause, but, under God, the instruments of their success.

8. *Are one;* they are engaged in one work, and for the promotion of one end, the glory of God, in the salvation of men. It is not proper, then, that they should be set up as the heads of different parties. *Shall receive;* from Christ, not from man. *His own reward according to his own labor;* the common Master of all will apportion to each his just reward, so that invidious comparisons between the different servants of Christ on the part of their fellow-Christians are entirely out of place.

9. *Laborers together with God;* he as the cause, we as the instruments. *Husbandry—building;* the church is here compared to a cultivated field, in which husbandmen labor and God causes things to grow; and also to a building, on which he gives artisans strength to labor, and crowns their labor with his blessing.

10. *I have laid the foundation;* Paul first preached to the Corinthians Christ crucified, an atoning sacrifice for sin, as the only and all-sufficient foundation for human hope; and gathered such as appeared to believe on him into the church. *Another buildeth;* others afterwards preached to them, and admitted to their number such as professed to be converted. *Take heed;* let them be careful as to what doctrines they preach, and what practices they encourage; and see that both are according to the revealed will of God.

11. *Jesus Christ;* he is the only sure foundation of human hope; and his true church is composed of such, and such only, as trust in him. Isa. 28:16; Matt. 21:42; Acts 4:11; Eph. 2:20; 2 Tim. 2:19; 1 Pet. 2:6.

12. *Gold, silver, precious stones;* if he preach the pure truths of God, from love to him and in humble dependence on his grace, and thus build up the church. *Wood, hay, stubble;* if he preach error, or the speculations of men.

13. *Made manifest;* shown to be what it really is. *The day;* the day of judgment will make it known. *Revealed by fire;* as fire shows the difference between gold and wood, or silver and stubble, so the day of judgment will show the difference between the works of different men.

14. *If any man's work abide;* if his preaching and practice are approved, *he shall receive a reward;* a reward of grace.

15. *If any man's work shall be burned;* if it be condemned as wrong, though he himself believed and is pardoned, *he shall suffer loss;* he shall lose his labor, and much of the good which might have resulted from a different and better course of conduct. *So as by fire;* he who escapes naked from his house on fire, is saved from being consumed, but he suffers loss.

16. *Ye are the temple of God;* elsewhere the apostle calls the bodies of individual believers the temples of the Holy Ghost, chap. 6:19. Compare Isa. 57:15; 66:1, 2. But here, as in Ephes. 2:20–22; 1 Peter 2:5; he has reference to the church of Christ, which is "God's building." Each true member, quickened by God's Spirit, is a living stone, and all united form a living temple, in which He dwells in a much higher and fuller sense than He dwelt in his temple of old.

17. *Defile—destroy;* these two words are in the original the same. If by false doctrine or unholy practice any one should defile, and thus exert his influence to destroy the church or any of its members, he would incur great guilt, and expose himself to aggravated ruin. *Holy;* set apart and devoted to the service of God.

18. *Deceive himself;* by a vain idea of his superior wisdom. Addressed especially to those who sought preëminence as leaders. *Seemeth to be wise;* seemeth in his own eyes, thinks himself wise. *Become a fool;* let him consent to be esteemed a fool by the men of the world—let him renounce dependence on that worldly wisdom for which he now values himself, feel his need of divine guidance, and seek the teaching of the Holy Ghost; receiving as true what he declares, and doing as right what he commands.

19. *The wisdom of this world;* that of which worldly men are proud, and in which they glory. *For it is written;* Job 5:12, 13.

20. *Again;* Psa. 94:11.

21. *Therefore;* as the result of what has been said. *Glory in men;* by setting up one teacher above others as his leader. *All things are yours;* not one teacher alone, but all the teachers of the church with all their varied gifts. And not only they, but all things else, in the sense that God makes all things work together for your good. Rom. 8:28.

23. *Ye are Christ's;* all united in one body under Christ, who has redeemed you by his blood, and to whom alone

CHAPTER IV.

1 In what account the ministers ought to be had. 7 We have nothing which we have not received. 9 The apostles spectacles to the world, angels, and men, 13 the filth and offscouring of the world; 15 yet our fathers in Christ, 16 whom we ought to follow.

LET a man so account of us, as of the ministers of Christ,[a] and stewards of the mysteries of God.

2 Moreover it is required in stewards, that a man be found faithful.[b]

3 But with me it is a very small thing that I should be judged of you, or of man's judgment:* yea, I judge not mine own self.

4 For I know nothing by myself; yet am I not hereby justified:[c] but he that judgeth me is the Lord.

5 Therefore judge nothing before the time,[d] until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts:[e] and then shall A. D. 59. every man have praise of God.

6 And these things, brethren, I have in a figure transferred to myself and *to* Apollos, for your sakes; that ye might learn in us not to think *of men* above that which is written, that no one of you be puffed up for one against another.

7 For who maketh thee to differ† *from another?* and what hast thou that thou didst not receive?[f] now if thou didst receive *it*, why dost thou glory, as if thou hadst not received *it?*

8 Now ye are full, now ye are rich,[g] ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.

9 For I think that God hath set forth us the apostles last,‡ as it were appointed to death: for we are made a spectacle§ unto the world, and to angels, and to men.[h]

10 We *are* fools for Christ's sake, but ye *are* wise

a 2 Cor. 6:4. b Luke 12:42; Titus 1:7; 1 Pet. 4:10. * Gr. *day.* c Psa. 143:2. d Matt. 7:1. e Rom. 2:16; Rev. 20:12. † Gr. *distinguisheth thee.*

f Jas. 1:17. g Rev. 3:17. ‡ Or, *the last apostles.* § Gr. *theatre.* h Heb. 10:33.

ye belong, not to any human leader. *Christ is God's;* sent by the Father to redeem men, and always acting in his name and for his glory. See introductory note to John, chap. 5. Thus the unity in God's holy family is complete. Compare John 17:8, 21–23, which is the best commentary on these wonderful words.

INSTRUCTIONS.

1. Christians when first converted are indeed born of God, and are in some measure like him; but they are infants, not men, in the divine life. They need such instructions as are suited to those who are young, feeble, and but just beginning spiritually to live.

4. Young Christians are exposed to be self-confident—to be influenced by feeling rather than judgment—to glory in men, and follow human leaders; not duly considering that they may be very zealous and earnest in efforts to increase the number and strength of their sect or party, and yet be far from that unity of spirit with Christ and his people which he requires.

8. Ministers of Christ who are engaged in his work, are not laboring to attach men to themselves or to any human leader, but to Jesus Christ. They are all equally his servants, doing his work. And though their labor may be as needful to the salvation of men as is that of husbandmen in order to a harvest, yet their success is from God, and to him belongs the glory.

11. The only foundation of the true church is Jesus Christ; and none belong to it except those who believe on him. Others may have an outward connection as members, but they have no saving union with the Head. They are dead members, who will be cut off—dry branches, which bear no fruit, and will be taken away. John 15:2.

13. A day is coming when every man's character and work will be tried. Those who have attempted to build a church on Peter or Paul, or any mere creature, or who are trusting for salvation to any outward connection with the church, without being justified by faith in Christ and governed by love to him, will be disappointed and condemned.

CHAPTER IV.

1. *Ministers of Christ;* not of man; whose main business therefore is not to please man, but God—compare ver. 3—and who are not to be set up as the heads of parties. *Stewards of the mysteries of God;* stewards were appointed by the head of a family to provide for them and superintend their concerns. So the apostles were appointed by God to provide needful instruction for his spiritual family—to preach to them the truths of the gospel, called mysteries because they had before been comparatively unknown.

3. *Judged of you;* in regard to my fidelity as Christ's steward. *I judge not mine own self;* he was not to be approved or condemned in the day of judgment according to his own decision, any more than that of his fellow-men.

4. *I know nothing by myself;* rather, am not conscious to myself of any thing. He was not conscious of dishonesty, or allowed selfishness in his ministry. *Yet am I not hereby justified;* God might see much unfaithfulness and numerous transgressions where he saw none.

5. *Judge nothing before the time;* namely, when the Lord shall come to judgment, as immediately afterwards stated. In the mean time they were not to decide upon and condemn the character of one another. *Hidden things of darkness;* those which are not seen by men. *Counsels of the hearts;* desires, intentions, and motives. *Have praise of God;* for all that he has done well. The apostle states only one side of the judgment—the approval of those who have been faithful to Christ. The condemnation of the unfaithful is implied in this.

6. *These things;* what I have said about glorying in men. *In a figure transferred to myself and to Apollos;* to illustrate the facts and evils of their divisions into parties, he had named only Apollos and himself as set up for leaders among them. This he did to avoid giving offence by naming others who were ambitious of such a distinction. *For your sakes;* that they might see their folly and renounce it. *In us;* by my thus putting Apollos and myself as examples. *Above that which is written;* that they should not think of men as any other than as they are described in the Bible, nor glory in them as leaders of separate divisions, or heads of different denominations of the Lord's people.

7. *Who maketh thee to differ?* as to talents, condition, character, or influence. *Receive;* from God. *Why dost thou glory;* in thyself or other men?

8. *Full—rich;* in their own estimation. *Reigned as kings without us;* they imagined themselves possessed of great spiritual riches, knowledge, and power; able without the help of the apostles to succeed and prosper in their own way. *Ye did reign;* that ye were indeed as spiritually rich, great, powerful, and prosperous as you imagine. *That we also might reign with you;* then the apostle and his associates might rejoice with them in their fulness of spiritual blessings, instead of being distressed at their divisions.

9. *Last;* assigned to the lowest place as it regards shame and suffering, as if we were the vilest of men; "the filth of the world," and "the offscouring of all things," ver. 13. *Appointed to death;* doomed to the endurance of trials and martyrdom. *A spectacle;* of conflicts and sufferings.

10. *We are fools;* accounted fools by those who boast of their wisdom. *For Christ's sake;* because we devote ourselves faithfully to the work of preaching Christ crucified, and seek only his honor. *Ye are wise in Christ;* in your own esteem.

A. D. 59. in Christ; we *are* weak, but ye *are* strong; ye *are* honorable, but we *are* despised.

11 Even unto this present hour we both hunger and thirst, and are naked,[a] and are buffeted, and have no certain dwelling-place;

12 And labor, working with our own hands.[b] Being reviled, we bless;[c] being persecuted, we suffer it;

13 Being defamed, we entreat: we are made as the filth of the world, *and are* the offscouring of all things unto this day.[d]

14 I write not these things to shame you, but as my beloved sons I warn *you*.[e]

15 For though ye have ten thousand instructors in Christ, yet *have ye* not many fathers: for in Christ Jesus I have begotten you through the gospel.

16 Wherefore I beseech you, be ye followers of me.

17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach everywhere in every church.

18 Now some are puffed up, as though I would not come to you.

19 But I will come to you shortly, if the Lord will,[f] and will know, not the speech of them which are puffed up, but the power.[g]

20 For the kingdom of God *is* not in word, but in power.[h]

21 What will ye? shall I come unto you with a rod,[i] or in love, and *in* the spirit of meekness?

CHAPTER V.

1 The incestuous person 6 is cause rather of shame unto them, than of rejoicing. 7 The old leaven is to be purged out. 10 Heinous offenders are to be shunned and avoided.

IT is reported commonly *that there is* fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.[j]

2 And ye are puffed up, and have not rather mourned,[k] that he that hath done this deed might be taken away from among you.

3 For I verily, as absent in body, but present in spirit,[l] have judged* already, as though I were present, *concerning* him that hath so done this deed,

4 In the name of our Lord Jesus Christ,[m] when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,[n]

5 To deliver such a one unto Satan for the destruction of the flesh,[o] that the spirit may be saved in the day of the Lord Jesus.[p]

6 Your glorying *is* not good.[q] Know ye not that a little leaven leaveneth the whole lump?[r]

7 Purge out therefore the old leaven, that ye

a Rom. 8:35. b Acts 20:34. c Matt. 5:44; Acts 7:60. d Lam. 3:45. e 1 Thess. 2:11. f Jas. 4:15. g Gal. 2:6. h Rom. 14:17. i 2 Cor. 13:10. j Deut. 27:20. k 2 Cor. 7:7. l Col. 2:5. * Or, *determined*. m 2 Cor. 2:9, 10. n Matt. 16:19; John 20:23. o 1 Tim. 1:20. p ch. 11:32. q Jas. 4:16. r Luke 13:21.

14. *To shame you;* the apostle's severity had not for its object to overbear the Corinthians and put them to shame, but to correct their errors, as children dear to him.

15. *I have begotten you;* his preaching was the means of their regeneration; and as their spiritual father, it was proper for him to reprove, rebuke, and exhort them with affectionate plainness.

16. *Be ye followers of me;* imitate my example as your spiritual father.

17. *My ways;* of teaching and living, in which he proposes himself as their example.

18. *Some are puffed up;* elated with their imaginary importance and power, as if Paul would not dare to come to them.

19. *Will know;* make trial of their power to withstand his teaching and influence.

20. *The kingdom of God;* the reign of God in the hearts of men and in the church. *Is not in word;* or continued by pompous declarations and vain boastings. *But in power;* it consists in the power of God as manifested both in miraculous gifts, and in the awakening, enlightening, and renewing influences of the Holy Spirit operating through his preached word.

21. *What will ye?* would they, by disregarding his instructions, make it needful to visit them with discipline; or would they, by complying with those instructions, open the way for him to commend them and share in their joy?

INSTRUCTIONS.

2. Fidelity to God and to the souls of men, in rightly dispensing the truths of the gospel, and in enforcing them by a uniformly holy and consistent example, is required of all ministers of Christ.

5. Our own judgment or that of men is not a sure or safe test of our fidelity. We may not see any violations of duty, and yet He who is omniscient may see many. Hence we have need to pray, each for himself, Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me; and lead me in the way everlasting.

7. For whatever excellence any one has, he is indebted to the grace of God; and he has no just cause to glory in himself, or to be gloried in by others.

10. It is not safe to judge of character by outward condition or by the opinion which persons form of themselves. They may imagine that they are spiritually rich, increased in goods, and have need of nothing, when in fact they are poor, and in want of all things. Rev. 3:17.

21. Christian discipline should be maintained in all Christian churches. If any of their members are guilty of immorality, and cannot by the proper use of other means be reclaimed, it is the will of God that they be excluded from the church. Matt. 18:15–18; 1 Cor. 5:4–5; 1 Tim. 1:20.

CHAPTER V.

1. *Not so much as named;* except with abhorrence, as a rare crime.

2. *Puffed up;* by their supposed excellence.

3. *But present in spirit;* present with you in spirit, judging and acting as though I were present with you in body.

4. *In the name;* by the authority. *And my spirit;* acting with you as if I were present. *The power of our Lord;* to sanction and give effect to their proceedings.

5. *Deliver such a one unto Satan;* exclude him from the visible kingdom of Christ, not to destroy him, but to bring him to repentance and thus save him. *For the destruction of the flesh;* many think that these words imply the infliction, along with the exclusion from the church, of some bodily evil through the miraculous power conferred by Christ on the apostle, which should cooperate with the exclusion to lead him to repentance.

6. *Your glorying;* in their supposed attainments. *A little leaven;* one such wicked person suffered to remain would corrupt others and injure the whole.

7. *Purge out—the old leaven;* the apostle alludes to the Jewish custom of carefully putting away from their houses all leaven upon the approach of the feast of the passover. Leaven is in the Scriptures a common emblem for moral corruption. The old leaven which he exhorted them to put away was the remainder of their former wickedness, as seen in this incestuous person. *A new lump;* fresh and

may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed* for us:[a]

8 Therefore let us keep the feast,†[b] not with old leaven, neither with the leaven of malice and wickedness;[c] but with the unleavened *bread* of sincerity and truth.

9 I wrote unto you in an epistle, to not to company with fornicators:[d]

10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.

11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one, no, not to eat.[e]

12 For what have I to do to judge them also that are without?[f] do not ye judge them that are within?

13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person.[g]

CHAPTER VI.

1 The Corinthians must not vex their brethren, in going to law with them; 6 especially before infidels. 9 The unrighteous shall not inherit the kingdom of God. 15 Our bodies are the members of Christ, 19 and temples of the Holy Ghost. 16, 17 They must not therefore be defiled.

DARE any of you, having a matter against another, go to law before the unjust, and not before the saints?

2 Do ye not know that the saints shall judge A. D. 59. the world?[h] and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

3 Know ye not that we shall judge angels? how much more things that pertain to this life?

4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

5 I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

6 But brother goeth to law with brother, and that before the unbelievers.

7 Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather *suffer yourselves to* be defrauded?[i]

8 Nay, ye do wrong, and defraud,[j] and that *your* brethren.

9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.[k]

11 And such were some of you:[l] but ye are washed,[m] but ye are sanctified,[n] but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.[o]

* Or, *slain.* [a] Isa. 53:7; 1 Pet. 1:19; Rev. 5:6, 12. † Or, *holy-day.* [b] Exod. 13:6. [c] Matt. 16:6, 12. [d] Eph. 5:11; 2 Thess. 3:14. [e] Rom. 16:17; 2 John 10. [f] Mark 4:11. [g] Matt. 18:17. [h] Dan. 7:22; Matt. 19:28; Jude 14, 15; Rev. 20:4. [i] Prov. 20:22; Matt. 5:39, 40; Rom. 12:17, 19; 1 Thess. 5:15. [j] 1 Thess. 4:6. [k] Gal. 5:19–21; Eph. 5:4, 5; Heb 12:14, 18; 13:4; Rev. 22:15. [l] Eph. 2:1, 2; 5:8; Col. 3:7; Titus 3:3–6. [m] Heb. 10:22. [n] Heb. 2:11. [o] Rom. 8:30.

unleavened; that is, pure from corruption. *As ye are unleavened;* profess, and are under peculiar obligations to be holy. *Christ our passover;* the ground or reason why we are passed over, as the first-born of the Israelites were, Exod. 12:23, and not destroyed, is the death of Christ. As the Israelites were to put away all leaven before partaking of the paschal lamb, Exod. 12:15, which was the type of Christ, so the Corinthians were to put away all sin, that they might spiritually feed on Christ, the great antitype.

8. *Keep the feast;* the spiritual passover provided for us in the gospel.

9. *In an epistle;* generally supposed to refer to an epistle not handed down to us. As the apostle delivered many inspired discourses which it did not please the Holy Ghost to have recorded, so he may have written letters which the wisdom of God did not judge needful to make the sacred volume complete.

10. *Not altogether;* he did not command them wholly to abstain from intercourse with worldly men, for that would require them to retire from the world.

12. *For what have I to do;* these words give the reason for the limitation expressed in ver. 10; as much as to say, In regard to the fornicators of this world, I propose no strict rule of absolute separation from them: they may be left to God's judgment. *That are without;* who do not belong to the church. *Within;* in the church.

INSTRUCTIONS.

1. Members of the church who, in opposition to their profession and to all the light which they enjoy, live in sin, are sometimes suffered to commit crimes which are viewed with abhorrence even by heathen.

5. There are but two kingdoms on earth, the kingdom of God and the kingdom of Satan. All who do not belong to the one, belong to the other.

10. It is not the will of God that good men should retire from the world to avoid its evils; nor is that the way to become more holy, useful, or happy. Their duty is to communicate with the wicked, for the purpose of doing them good; and to labor in the world till God shall call them out of it.

13. If members of the church continue in immorality, their good, the good of the church, and the honor of Christ require that they should be excluded from it.

CHAPTER VI.

1. *The unjust;* heathen magistrates, the same as "unbelievers," ver. 6.

2. *Judge the world;* be highly exalted with Christ at the day of judgment, and coöperate in his decisions.

4. *Judgments;* cases of difference to be settled. *Of things pertaining to this life;* not requiring, therefore, for their settlement the possession of high spiritual gifts. *Set them to judge who are least esteemed in the church;* not men who were least esteemed for integrity and intelligence in common things; but men who, not being endowed with those shining spiritual gifts so highly coveted by some—"all utterance, and all knowledge," chap. 1:5—were placed by their leaders in the lowest rank. See ch. 12–14. Such, according to our version, seems to be the meaning of this difficult passage. But two other renderings are proposed, which refer these words to the heathen magistrates: first, interrogatively, "Do ye set," etc., implying a stern rebuke; secondly, indicatively, "ye set," etc. The words would then be a simple statement of their wrong conduct, which the apostle proceeds, in the following verse, to censure.

7. *Utterly a fault;* they did wrong in going to the heathen to decide their differences. They ought to have decided them by arbitration, or in some other way, among themselves. It were better even to suffer wrong, than thus to do wrong.

9. *The unrighteous;* those who are dishonest and defraud others, whether under the cover of law, or in any other way.

A. D. 59. 12 All things are lawful unto me, but all things are not expedient:* all things are lawful for me, but I will not be brought under the power of any.[a]

13 Meats for the belly, and the belly for meats:[b] but God shall destroy both it and them. Now the body *is* not for fornication,[c] but for the Lord;[d] and the Lord for the body.[e]

14 And God hath both raised up the Lord, and will also raise up us by his own power.[f]

15 Know ye not that your bodies are the members of Christ?[g] shall I then take the members of Christ, and make *them* the members of a harlot? God forbid.

16 What! know ye not that he which is joined to a harlot is one body? for two, saith he, shall be one flesh.[h]

17 But he that is joined unto the Lord is one spirit.[i]

18 Flee fornication.[j] Every sin that a man doeth, is without the body; but he that committeth fornication, sinneth against his own body.

19 What! know ye not that your body is the temple of the Holy Ghost *which is* in you,[k] which ye have of God, and ye are not your own?[l]

20 For ye are bought with a price:[m] therefore glorify God in your body, and in your spirit, which are God's.[n]

* Or, *profitable.*

a ch. 9:27. b Matt. 15:17, 20; Rom. 14:17. c 1 Thess. 4:3, 7. d Rom. 12:1. e Eph. 5:23. f Rom. 6:5, 8. g Eph. 5:30. h Gen. 2:24; Matt. 19:5. i John 17:21–23; Eph. 4:4. j Prov. 6:25–32; 7:24–27.

CHAPTER VII.

2 He treateth of marriage, 4 showing it to be a remedy against fornication; 10 and that the bond thereof ought not lightly to be dissolved. 18, 20 Every man must be content with his vocation. 25 Virginity wherefore to be embraced. 35 And for what respects we may either marry, or abstain from marrying.

NOW concerning the things whereof ye wrote unto me: *It is* good for a man not to touch a woman.

2 Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband.

3 Let the husband render unto the wife due benevolence:[o] and likewise also the wife unto the husband.

4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

5 Defraud ye not one the other, except *it be* with consent for a time,[p] that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.[q]

6 But I speak this by permission, *and* not of commandment.

7 For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that.[r]

k 2 Cor. 6:16. l Rom. 14:7, 8. m Acts 20:28; 1 Pet. 1:18, 19; Rev. 5:9. n 1 Pet. 2:9. o Exod. 21:10; 1 Pet. 3:7. p Joel 2:16. q 1 Thess. 3:5. r Matt. 19:11, 12.

12. *All things are lawful;* which are not forbidden of God. *Not expedient;* because not adapted to do good. *Not be brought under the power;* he would not be the slave of any appetite or passion.

13. *Shall destroy both it and them;* they are both temporary, and God shall do away both at death. It follows that meats are among the indifferent things, in respect to which the believer should be careful that he does not abuse his Christian liberty. *For the Lord;* the use to be made of the body is not an indifferent thing. He made and preserves it to be employed not in sinning, but in serving him. *The Lord for the body;* he died that not only the soul, but the body also, should be saved from the effects of sin, and raised from the grave spiritual and immortal, to serve him for ever.

15. *Your bodies are the members of Christ;* he has redeemed the bodies as well as the souls of believers. As such they are spiritually united to him now, and shall be throughout eternity.

17. *Is one spirit;* one spirit with Christ. Christ dwells in him and he in Christ. This mutual union makes him spiritual as Christ is spiritual.

18. *Flee;* do not stop to reason about it or think of it. Turn from it with detestation, and occupy your mind with things right and good. *Is without the body;* it is true of sins in general that they are without the body; in other words, do not consist in a direct prostitution and dishonor of it. *Sinneth against his own body;* by prostituting it in the way named in verses 15, 16. It is the shame and guilt of the sin itself that the apostle has chiefly in mind. The dreadful physical consequences of lewdness are the brand of infamy which God puts upon it, as the greatest and most direct dishonor and abuse of the body.

19. *The temple;* the dwelling-place of the Holy Spirit.

20. *Bought with a price;* the blood of Christ.

INSTRUCTIONS.

7. All differences of Christians should be settled among themselves, according to principles of equity, without appealing to civil tribunals, especially those of wicked men.

10. The dishonest, the unjust, the impure, and those who seek wealth, honor, or pleasure as the chief good, whatever their professions, or to whatever church they may externally belong, if they continue such, will, with drunkards, idolaters, thieves, robbers, murderers, and all the openly vicious, be for ever excluded from heaven.

12. A wise man will govern his appetites and passions, not be governed by them; nor will he indulge them, except so far as shall tend to fit both his body and mind for the best discharge of all the duties of life.

20. Good men feel that they are in the highest sense the property of God; and that the first principles of honesty require them in all things to glorify him.

CHAPTER VII.

1. *The things whereof ye wrote;* these were certain things about which the Christians at Corinth had, in a letter to Paul, requested him to give his views. *Good for a man;* best under the peculiar circumstances to which the letter of the Corinthians related. *Not to touch a woman;* not to be married.

2. *Nevertheless;* notwithstanding it may sometimes be best for persons not to be married, it is in all ordinary cases best that they should be. *His own wife—her own husband;* no man is allowed by God to have at once more than one wife, and no woman to have more than one husband.

3. *Due benevolence;* these words express the mutual duty of husband and wife towards each other, as explained in verses 4, 5.

4. *Not power;* not to live apart, even for a time, without mutual consent.

5. *Defraud ye not one the other;* deprive not one another by separation, of any safeguard against temptation. Do nothing which shall tend to impurity, or give Satan advantage over you.

6. *By permission;* this was a subject about which persons were permitted to judge for themselves; and on which they should exercise an enlightened and conscientious Christian discretion.

7. *Even as I;* I wish they had the same self-control, and could live as contentedly in any condition to which Providence calls them. He evidently refers to his condition as unmarried. *Proper gift of God;* control over one's bodily appetites and passions, is one of these gifts; but all do not have it in the same high degree.

8 I say therefore to the unmarried and widows, It is good for them if they abide even as I.

9 But if they cannot contain, let them marry:[a] for it is better to marry than to burn.

10 And unto the married I command, *yet* not I, but the Lord, Let not the wife depart from *her* husband:[b]

11 But and if she depart, let her remain unmarried, or be reconciled to *her* husband: and let not the husband put away *his* wife.

12 But to the rest speak I, not the Lord:[c] If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

13 And the woman which hath a husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.[d]

15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such *cases:* but God hath called us to peace.[*e]

16 For what knowest thou, O wife, whether thou shalt save *thy* husband?[f] or how[†] knowest thou, O man, whether thou shalt save *thy* wife?

17 But as God hath distributed to every man, as the Lord hath called every one, so let him walk.[g] And so ordain I in all churches.[h]

18 Is any man called being circumcised? A. D. 59. let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised.[i]

19 Circumcision is nothing,[j] and uncircumcision is nothing, but the keeping of the commandments of God.[k]

20 Let every man abide in the same calling wherein he was called.[l]

21 Art thou called *being* a servant? care not for it:[m] but if thou mayest be made free, use *it* rather.

22 For he that is called in the Lord, *being* a servant, is the Lord's freeman:[‡n] likewise also he that is called, *being* free, is Christ's servant.[o]

23 Ye are bought with a price;[p] be not ye the servants of men.

24 Brethren, let every man, wherein he is called, therein abide with God.[q]

25 Now concerning virgins, I have no commandment of the Lord:[r] yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful.[s]

26 I suppose therefore that this is good for the present distress;[§] *I say,* that *it is* good for a man so to be.[t]

27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

28 But and if thou marry, thou hast not sinned;[u] and if a virgin marry, she hath not sinned. Nev-

a 1 Tim. 5:14. b Mal. 2:14–16; Matt. 19:6, 9. c Ezra 10:11, etc. d Mal. 2:15, 16. * Gr. *in peace.* e Rom. 12:18; 14:19; Heb. 12:14. f 1 Pet. 3:1, 2. † Gr. *what.* g ver. 20–24. h ch. 4:17; 2 Cor. 11:28. i Acts 15:1, etc.; Gal. 5:2, etc. j Gal. 5:6; 6:15. k John 15:14; 1 John 2:3. l Prov. 27:8.

m Heb. 13:5. ‡ Gr. *made free.* n John 8:36; Rom. 6:18, 22. o Psa. 116:16; 1 Pet. 2:16. p ch. 6:20; 1 Pet. 1:18, 19. q ver. 17, 20. r ver. 6, 10, 40. s 1 Tim. 1:12. § Or, *necessity.* t ver. 1, 8. u Heb. 13:4.

8. *It is good for them;* it was well, under their then peculiar circumstances, to remain as Paul was, unmarried, provided they thought so, and could do it without inconvenience.

9. *To burn;* be disturbed with ungratified passion, or tempted by it to the commission of sin.

10. *Not I, but the Lord;* not Paul only, but Jesus Christ. Matt. 5:32; 19:3–10.

12. *Not the Lord;* he had not given specific directions about the case which follows, and Paul, under the guidance of the Holy Spirit, proceeded to do it. *Believeth not;* believeth not the gospel. It is evident that some of the Corinthians had scruples about the lawfulness of living in the marriage relation with an unbeliever, and that this was one of the points on which they had asked Paul's advice.

16. *For what knowest thou;* another argument why the believing party should continue to live with the unbelieving. The Christian party may be instrumental in saving the other.

17. *As God hath distributed to every man;* assigned him his place and lot in life. The apostle here begins an exhortation to contentment in present circumstances. *So let him walk;* let each one continue in the condition and business to which God in his providence calls him, and do all the good he can.

18. *Being circumcised;* having been circumcised as a Jew. *Let him not become uncircumcised;* not try to undo or disavow his circumcision.

19. *Is nothing;* as to acceptance with God. *The commandments of God;* the keeping of them was all that he required, and this might be done whether a man was circumcised or not.

20. *In the same calling;* let a man after his conversion continue in the same business in which he was before, provided it is a moral and useful one, and the providence of God does not call him to change it.

21. *Called;* converted to Christ. *Care not for it;* be not so anxious to change your condition as to unfit you to discharge its duties. *If thou mayest be made free;* in the original, If thou canst be free; that is, if thou art able in doing right to be free, *use it rather;* be free, because freedom is a better state than servitude. In it, persons can more generally own and search the Scriptures, worship God according to the dictates of an enlightened conscience, and discharge the duties which God requires of husbands and wives, parents and children, as rational, accountable, redeemed, immortal beings.

22. *Called in the Lord;* converted. *Is the Lord's freeman;* through divine power and grace, he is delivered from the condemnation and bondage of sin; and under the teaching of the Holy Ghost pursues his own free choice, cheerfully, as an affectionate child, doing the will of his Father in heaven. *Is Christ's servant;* not an involuntary, but a willing servant; who chooses to be his, delights in his laws, and is to receive a great reward.

23. *Ye;* Christians of all countries and conditions, high and low, rich and poor, bond and free. *Are bought with a price;* redeemed from endless bondage to sin, Satan, and death by the precious blood of Christ. *Be not ye the servants of men;* act from supreme regard not to them, but to Christ. Honor him, manifest his spirit in every condition, and faithfully discharge its appropriate duties.

24. *Abide with God;* in union with God, and acting in such a manner as to meet his approbation and enjoy his favor.

25. *I have no commandment of the Lord;* God had given no specific command concerning the marriage of virgins in times of great and peculiar trials. Therefore Paul, in answer to their inquiry, gave his view of the matter.

26. *I suppose;* in my judgment. *For the present distress;* on account of the peculiarly distressing circumstances in which they were then placed. *So to be;* to remain, during the continuance of those trials, unmarried. But some understand the words "so to be" as meaning, to be so as he is now—to remain in his present state, whether married or unmarried. And this agrees with the following verse.

28. *She hath not sinned;* in marrying even in those troublous times, if she chose this, and thought it best for her. *Trouble in the flesh;* special trials in those times of peculiar

A. D. 59. ertheless, such shall have trouble in the flesh: but I spare you.

29 But this I say, brethren, the time *is* short:[a] it remaineth, that both they that have wives be as though they had none;

30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

31 And they that use this world, as not abusing *it:* for the fashion of this world passeth away.[b]

32 But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord,* how he may please the Lord:[c]

33 But he that is married careth for the things that are of the world, how he may please *his* wife.

34 There is difference *also* between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world,[d] how she may please *her* husband.

35 And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.

36 But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he sinneth not: let them marry.

37 Nevertheless, he that standeth steadfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.

38 So then he that giveth *her* in marriage doeth well;[e] but he that giveth *her* not in marriage doeth better.

39 The wife is bound by the law as long as her husband liveth;[f] but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.[g]

40 But she is happier if she so abide, after my judgment:[h] and I think also that I have the Spirit of God.[i]

CHAPTER VIII.

1 To abstain from meats offered to idols. 8, 9 We must not abuse our Christian liberty, to the offence of our brethren; 11 but must bridle our knowledge with charity.

NOW as touching things offered unto idols,[j] we know that we all have knowledge.[k] Knowledge puffeth up,[l] but charity edifieth.[m]

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[a] 1 Pet. 4:7; 2 Pet. 3:8, 9. [b] Psa. 39:6; Jas. 4:14; 1 Pet. 4:7; 1 John 2:17. * Gr. *of the Lord*, as ver. 34. [c] 1 Tim. 5:5. [d] Luke 10:40–42. [e] ver. 28.

[f] Rom. 7:2. [g] 2 Cor. 6:14. [h] ver. 25. [i] 2 Pet. 3:15, 16. [j] Acts 15:10, 20. [k] Rom. 14:14, 22. [l] Isa. 47:10. [m] ch. 13.

difficulty and danger. *I spare you;* am sparing of you; have a fatherly feeling towards you, and in giving you this advice seek your comfort.

29. *Be as though they had none;* live above the world and its temporary relations, remembering how soon this earthly scene, with all its joys and sorrows, will be over, and eternity come in its place. So also are the following clauses to be understood.

31. *Not abusing it;* not using it to excess, depending upon it, or seeking your chief good in it. *The fashion;* circumstances and condition of earthly things. *Passeth away;* like a shadow or dream. Psa. 39:6; 1 John 2:17.

32. *Without carefulness;* not distracted by worldly cares. *Careth for the things that belong to the Lord;* is able to give his undivided attention to them.

33. *Careth for the things that are of the world;* he is more exposed than the unmarried, in peculiarly troublous times, to be so engrossed with cares as to be hindered from wholly following the Lord.

35. *Not that I may cast a snare;* his object was not to bind all to act alike, but to induce each to take the course which would be most proper, and in which he or she could best serve God.

36. *Behaveth himself uncomely;* acts unsuitably towards his daughter or one under his care, in withholding her from marriage. If she is of a proper age, and is disposed to be married, he would do well to consent to it.

37. *Nevertheless;* on the other hand. *Having no necessity;* if circumstances do not call for her marriage, he does well to let her remain unmarried.

38. *He that giveth her in marriage;* when circumstances require it, *doeth well;* that which is right. *He that giveth her not;* when circumstances do not require or favor it, *doeth better;* what will be more comfortable for her, that is, "for the present distress," as is to be understood throughout this chapter.

39. *Only in the Lord;* only within the limits of the Christian body. Others interpret these words to mean, only in the spirit of obedience to the Lord. But the former is the preferable view.

40. *So abide;* continue unmarried during these troublous times, if she can so remain consistently. *I have the Spirit of God;* to guide me in the views expressed on this subject.

INSTRUCTIONS.

2. The union for life of one man and woman in marriage is an appointment of God, designed for the continuance and benefit of the human race. All who are in proper circumstances, and are so disposed, ought to be permitted to form such a union; and all who do form it, should faithfully discharge its duties.

3. Whatever increases temptations to evils which marriage was designed to prevent, or renders it ineffectual for the purposes for which it was instituted, should be carefully avoided.

9. God bestows on different persons different gifts, and places them in different conditions. That course which is wise for one may not be so for another. Their wishes as well as their situations and habits may be different, and it may be best for them to pursue different courses.

12. The obligations, rights, and privileges of marriage continue through life, notwithstanding any changes in religious character which may take place in either of the parties; and married persons, wherever it be practicable consistently with duty, should live together, for the purpose of promoting each other's highest temporal and eternal good.

21. Men should continue in the situation in which God has placed them, and in the business, if it be moral and right, to which they are accustomed; unless without committing sin they can change them for the better. If they can, they are bound to do it; and in a manner accordant with the revealed will of God.

29. No worldly circumstances should so disturb or occupy our minds as to unfit us in any measure for duty; nor should we desire any more worldly enjoyment than God shall graciously give us in doing his will.

39. So important is the institution of marriage, so honorable in all, and so numerous its blessings to those who faithfully discharge its duties, that those who, in the fear and love of God, marry, though in troublous times, do well; even in cases where, if their wishes had been different, it would have been better, at least for them, had they for a time remained unmarried.

CHAPTER VIII.

1. *Things offered unto idols;* the flesh of animals sacrificed to idols, on which the offerers and their friends feasted in

2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.[a]

3 But if any man love God, the same is known of him.[b]

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol *is* nothing in the world,[c] and that *there is* none other God but one.[d]

5 For though there be that are called gods,[e] whether in heaven or in earth, as there be gods many, and lords many,

6 But to us *there is but* one God,[f] the Father, of whom *are* all things, and we in* him; and one Lord Jesus Christ, by whom *are* all things,[g] and we by him.

7 Howbeit *there is* not in every man that knowledge: for some with conscience of the idol unto this hour eat *it* as a thing offered unto an idol; and their conscience being weak, is defiled.

8 But meat commendeth us not to God:[h] for neither, if we eat, are we the better;† neither, if we eat not, are we the worse.‡

9 But take heed lest by any means this liberty§ of yours become a stumbling-block to them that are weak.[i]

10 For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened‖ to eat those things which are offered to idols; A. D. 59.

11 And through thy knowledge shall the weak brother perish, for whom Christ died?

12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.[j]

13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.[k]

CHAPTER IX.

1 He showeth his liberty, 7 and that the minister ought to live by the gospel; 15 yet that himself hath of his own accord abstained, 18 to be either chargeable unto them, 22 or offensive unto any, in matters indifferent. 24 Our life is like unto a race.

AM I not an apostle? am I not free? have I not seen Jesus Christ our Lord?[l] are not ye my work in the Lord?[m]

2 If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.

3 Mine answer to them that do examine me is this:

4 Have we not power to eat and to drink?

5 Have we not power to lead about a sister, a wife,¶ as well as other apostles, and *as* the brethren of the Lord, and Cephas?

6 Or I only and Barnabas, have not we power to forbear working?[n]

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a Rom. 11:25; Gal. 6:3; 1 Tim. 6:3, 4. b Nahum 1:7; 2 Tim. 2:19. c Isa. 41:24. d Deut. 4:39; Isa. 44:8, 24 e John 10:34, 35. f Mal. 2:10; Eph. 4:6. * Or, *for.* g John 1:3; Heb. 1:2. h Rom. 14:17. † Or, *have we the more.* ‡ Or, *have we the less.* § Or, *power.* i Rom. 14:13, 20; Gal. 5:13. ‖ Gr. *edified.* j Matt. 25:40, 45. k ch. 9:22. l Acts 9:3, 17. m ch. 4:15. ¶ Or, *woman.* n 2 Thess. 3:8, 9.

the idol's temple, ver. 10, and which was sometimes sold in the market, chap. 10:25. *We all have knowledge;* namely, that an idol is nothing. The apostle refers to the claim set up by some of the Corinthians, that, because they knew the vanity of idolatry, they could eat things offered to idols anywhere, even in an idol's temple, without rendering to the idol any worship. He intimates that this knowledge is possessed by other Christians, as well as by them. *Knowledge puffeth up;* that is, knowledge without love. *Charity;* that is, love, as the word in the original is generally rendered.

2. *Think that he knoweth;* is puffed up with a conceit of his superior knowledge.

3. *Is known of him;* as his friend and the object of his love and care. Compare Matt. 7:23.

4. *That an idol is nothing;* that the deity which it represents has no existence, and that the idol is therefore a powerless and vain thing.

6. *Of whom;* as the source. *In him;* rather, as the margin, unto or for him; created to promote his glory. *By whom;* by whose agency.

7. *That knowledge;* that there is but one God, and that idols are nothing. *With conscience of the idol;* thinking that idol deities are realities. *As a thing offered unto an idol;* with superstitious reverence for the supposed idol deity, as if he were a real existence. *Weak;* unenlightened, ignorant. *Defiled;* by thus joining in idol-worship.

8. *Meat;* food of any kind, as the original word implies. To those who have knowledge it is one of the indifferent things. For this reason they ought to be considerate and kind towards their weak brethren in respect to the food now in question, as the apostle proceeds to show.

9. *A stumbling-block;* an occasion of leading others into sin.

10. *Eat those things;* as real sacrifices to idols, and thus be guilty of idolatry, and of acting in opposition to his conscience.

11. *Through thy knowledge;* the improper use of it.

13. *If meat;* if my indulgence in a particular kind of food. *Make my brother to offend;* be the occasion of leading him into sin.

INSTRUCTIONS.

2. A man proud of his knowledge is ignorant of himself, and dangerous to others.

6. Enlightened Christians hold with unshaken confidence to the unity of God, while they acknowledge Jesus Christ as their Creator, Redeemer, and rightful Proprietor, and render to him and to the Father the homage of their hearts.

9. No man is at liberty to do a thing merely because it is not expressly forbidden, is not wrong in itself, or will not injure him. He is bound to consider how it will affect others, and so to act as to promote their good.

13. That love which leads a person to deny himself, for the sake of honoring God and doing good to men, is essential to true religion. Luke 14:25–33.

CHAPTER IX.

In the present chapter Paul asserts his personal rights and privileges as an apostle, verses 1–14; and then proceeds to show how he has willingly given them up for Christ's sake, therein proposing his own example for the imitation of those among the Corinthians who were disposed to insist on the use of their Christian liberty without regard to the consciences of the weak.

1. *Am I not free?* as much at liberty as the other apostles in regard to the rights and privileges of my office. *Seen Jesus Christ;* seen him personally, and received from him my commission as an apostle. He mentions this to show that he is not behind the other apostles in regard to his apostolic office. *My work;* converted by my ministry.

2. *Seal of mine apostleship;* their conversion was evidence that Paul was an apostle of Jesus Christ.

3. *Examine me;* concerning his credentials as an apostle, and his privileges as such.

4. *Power to eat and to drink;* a right to be maintained at their expense, instead of supporting himself by manual labor. Acts 18:3; 2 Cor. 11:7–9.

5. *Power to lead about a sister, a wife;* he had as good a right to be married, and have his family supported, as Peter and other apostles had.

6. *Power to forbear working;* to abstain from working for their own support.

A. D. 59. 7 Who goeth a warfare any time at his own charges?[a] who planteth a vineyard, and eateth not of the fruit thereof?[b] or who feedeth a flock, and eateth not of the milk of the flock?[c]

8 Say I these things as a man? or saith not the law the same also?

9 For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn.[d] Doth God take care for oxen?

10 Or saith he *it* altogether for our sakes? For our sakes, no doubt, *this* is written: that he that plougheth should plough in hope; and that he that thresheth in hope should be partaker of his hope.[e]

11 If we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things?[f]

12 If others be partakers of *this* power over you, *are* not we rather? Nevertheless, we have not used this power;[g] but suffer all things, lest we should hinder the gospel of Christ.

13 Do ye not know that they which minister about holy things live[*] *of the things* of the temple, and they which wait at the altar are partakers with the altar?[h]

14 Even so hath the Lord ordained that they which preach the gospel should live of the gospel.[i]

15 But I have used none of these things:[j] neither have I written these things, that it should be so done unto me: for *it were* better for me to die, than that any man should make my glorying void.[k]

16 For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel![l]

17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation *of the gospel* is committed unto me.[m]

18 What is my reward then? *Verily* that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

19 For though I be free from all *men*, yet have I made myself servant unto all, that I might gain the more.[n]

20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;[o]

21 To them that are without law, as without law, (being not without law to God, but under the law to Christ,[p]) that I might gain them that are without law.

22 To the weak became I as weak, that I might gain the weak:[q] I am made all things to all *men*,[r] that I might by all means save some.[s]

23 And this I do for the gospel's sake, that I might be partaker thereof with *you*.

24 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.[t]

25 And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we an incorruptible.[u]

26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

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a 1 Tim. 1:18. b Deut. 20:6; Prov. 27:18. c 1 Pet. 5:2. d Deut. 25:4; 1 Tim. 5:18. e 2 Tim. 2:6. f Rom. 15:27. g 2 Cor. 11:7–9; 12:14. * Or, *feed*. h Num. 18:8, etc.; Deut. 18:1. i Luke 10:7; Gal. 6:6. j Acts 20:34; 2 Thess. 3:8. k 2 Cor. 11:10. l Jer. 1:17; 20:9. m Col. 1:25. n Rom. 1:14; Gal. 5:13. o Acts 16:3; 21:23–26. p ch. 7:22. q Rom. 15:1; 2 Cor. 11:29. r ch. 10:33. s Rom 11:14. t Phil. 2:16; 3:14; 1 Tim. 6:12; 2 Tim. 2:5. u 2 Tim. 4:8; Jas. 1:12; 1 Pet. 5:4; Rev. 2:10; 3:11.

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8. *As a man;* merely on the common principles of justice. *The law;* the law of God. Deut. 25:4.

9. *Not muzzle the mouth of the ox;* the ox had a right to support from those for whom he labored, and they could not withhold it without sinning against God, who required it of them. *Take care for oxen;* is it for the sake of oxen that this precept is given? that is, oxen alone, or chiefly. The apostle proceeds to show that the law in question is designed to contain a general principle for the benefit of those who labor in spiritual things.

10. *For our sakes—this is written;* to show that it is the will of God that ministers of the gospel should receive support from the people for whom they labor, and that all who labor are entitled to a just reward for their services.

11. *Sown unto you spiritual things;* labored for the good of your souls. *Reap your carnal things;* receive in return what is needful for support.

12. *This power;* the right to a maintenance. *Suffer all things;* all the inconveniences and hardships of not being supported by the people.

13. *They which minister—and they which wait;* the priests and the Levites, who, under the Old Testament, conducted and waited upon the religious services at the temple. *Are partakers with the altar;* they were supported from the offerings and contributions which the people brought to the altar.

14. *Ordained;* appointed; required. *Live of the gospel;* be supported.

15. *Used none of these things;* he had not required them to support him, nor did he write this to induce them to do it. He judged that such was then the peculiar state of things, that he could do more good by supporting himself. *Make my glorying void;* his glorying that he preached the gospel free of charge, by inducing him to take a different course.

16. *Nothing to glory of;* nothing from the fact of his preaching. *Necessity is laid upon me;* after the commission he had received from Christ, he could not, consistently with duty, refrain from preaching.

17. *I have a reward;* for fulfilling the charge committed to me with a willing mind. *Against my will;* even if reluctantly, I still have a trust which I must fulfil.

18. *What is my reward then?* in the course he was willingly and joyfully pursuing for their good. It was the satisfaction arising from his disinterested labors, the approval of conscience and of God. *That I abuse not my power;* or right, by requiring them to support him, when this would hinder his usefulness.

19. *Free from all;* free from obligation to men to preach the gospel without charge. *Gain the more;* lead more souls to Christ.

20. *Became as a Jew;* complied with their customs so far as he innocently could.

21. *Them that are without law;* the Gentiles, who had not the written law of God. *As without law;* he omitted those compliances with the ceremonial law which he practised when among Jews. *Under the law to Christ;* bound in all things to obey him.

22. *Made all things to all men;* complied, in all things lawful, with their wishes.

23. *Partaker thereof;* of the blessings which the gospel confers.

24. *Run in a race;* the foot-race, with which the Corinthians were familiar.

25. *Is temperate in all things;* the Grecian racers subjected themselves to a very severe training, that they might thus bring their body to the most perfect condition for the race.

26. *So run, not as uncertainly;* not as one who runs at random, without knowing his goal or how to reach it. The apostle means, that he so lived as to be sure of obtaining the approbation of God, and receiving a crown of glory.

27 But I keep under my body, and bring *it* into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.[a]

CHAPTER X.

1 The sacraments of the Jews 6 are types of ours, 7 and their punishments, 11 examples for us. 14 We must fly from idolatry. 21 We must not make the Lord's table the table of devils; 24 and in things indifferent we must have regard of our brethren.

MOREOVER, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud,[b] and all passed through the sea;[c]

2 And were all baptized unto Moses in the cloud and in the sea;

3 And did all eat the same spiritual meat;[d]

4 And did all drink the same spiritual drink: [e] for they drank of that spiritual Rock that followed* them: and that Rock was Christ.

5 But with many of them God was not well pleased: for they were overthrown in the wilderness.[f]

6 Now these things were our examples,† to the intent we should not lust after evil things, as they also lusted.[g]

7 Neither be ye idolaters, as *were* some of them; as it is written, The people sat down to eat and drink, and rose up to play.[h]

8 Neither let us commit fornication, as A. D. 59. some of them committed, and fell in one day three and twenty thousand.[i]

9 Neither let us tempt Christ,[j] as some of them also tempted, and were destroyed of serpents.[k]

10 Neither murmur ye, as some of them also murmured,[l] and were destroyed of the destroyer.[m]

11 Now all these things happened unto them for ensamples:‡ and they are written for our admonition, upon whom the ends of the world are come.

12 Wherefore let him that thinketh he standeth, take heed lest he fall.[n]

13 There hath no temptation taken you but such as is common§ to man: but God *is* faithful, who will not suffer you to be tempted above that ye are able;[o] but will with the temptation also make a way to escape, that ye may be able to bear *it*.[p]

14 Wherefore, my dearly beloved, flee from idolatry.[q]

15 I speak as to wise men; judge ye what I say.

16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

17 For we *being* many are one bread, *and* one body: for we are all partakers of that one bread.

a Rom. 8:13. b Exod. 13:21, 22; Num. 9:18, 22. c Exod. 14:19–22, 29. d Exod. 16:15, 35; Neh. 9:15, 20; Psa. 78:24, 25. e Exod. 17:6; Num. 20:11. * Or, *went with*. f Num. 14:29–35; 26:64, 65; Heb. 3:17; Jude 5. † Gr. *the figures*. g Num. 11:4, 33, 34. h Exod. 32:6. i Num. 25:1–9. j Exod. 17:2, 7. k Num. 21:6. l Num. 14:2, 29. m 2 Sam. 24:16. ‡ Or, *types*. n Prov. 28:14; Rom. 11:20. § Or, *moderate*. o Dan. 3:17; 2 Pet. 2:9. p Jas. 5:11. q 1 John 5:21.

27. *Keep under my body;* literally, beat it in the face, after the manner of a boxer. This represents the severe discipline to which he subjected his appetites and passions according to God's word.

INSTRUCTIONS.

5. Ministers of the gospel, whether settled in Christian or missionaries to heathen lands, have a right to be married, and with their families to be supported; though it may sometimes be wise not to exercise this right.

10. Specific directions contained in the Old Testament, even with regard to beasts and inanimate things, are often illustrations of principles, and are designed to instruct men in all ages as to the character and will of God, and the nature, variety, and extent of human duties.

14. The support of ministers of Christ who devote their lives to the preaching of the gospel is not a charitable donation, but a debt justly due, and cannot be withheld without injustice to them, and dishonor to Christ.

17. When ministers of the gospel relinquish their just rights, submit to inconveniences, perform labors, and make sacrifices for the sake of doing greater good, they imitate the example of Christ, show the excellence of his religion, and may, through grace, expect from him a distinguished reward.

27. Ministers of Christ who have long preached the gospel, and with distinguished success, are not on that account sure of heaven. Nor can they safely depend upon any former experience. They must habitually govern their appetites, passions, and conduct by the revealed will of God, or they will be in danger of losing their souls. If this is the case with ministers, it must be with all others; and that hope of salvation which does not lead men to obey the commands of God, will perish at the giving up of the ghost.

CHAPTER X.

1. *All our fathers;* those who came out of Egypt.

2. *Were all baptized unto Moses;* shown by those signs to be under his guidance, as the acknowledged visible people of God.

3. *Spiritual meat;* manna, typical of spiritual blessings by Christ. John 6:31–35, 48–51.

4. *Spiritual drink;* the water that flowed miraculously from the rock, and was a type of Christ. Exod. 17:6; Num. 20:11. *Drank of that spiritual Rock that followed them;* it has been supposed that the water from the rock mentioned in Exod. 17:6, followed the Israelites during their wanderings in the wilderness, till they approached Kadesh the second time. But perhaps the words "that followed them" refer to Christ the antitype, rather than to the material water that typified him. *That Rock was Christ;* a figure, type, or representation of Christ; as when he said, Luke 22:19, This is my body, meaning a representation of his body.

5. *Many of them;* who belonged to God's visible people, and enjoyed all their outward privileges. Thus the apostle warns the Corinthians not to think themselves safe from danger because they belong outwardly to Christ's church, and enjoy its ordinances and gifts. *They were overthrown;* Num 14:29–35; 26:64, 65.

6. *Our examples;* designed to warn us against doing evil, lest we also be destroyed.

7–10. *It is written;* Exod. 32:6; Num. 25:1–9; Exod. 17:2, 7; 15:24; 16:2–9; Num. 14:2, 27–30; 16:46–49; 21:5, 6.

11. *They are written;* in the Scriptures, as a warning to those who should live under the gospel. *The ends of the world;* the ends of the ages, an expression nearly equivalent to the Old Testament phrase, "the last days," by which was represented the then distant future of the Christian dispensation. Compare Heb. 9:26.

12. *Him that thinketh he standeth;* securely in the favor of God. *Lest he fall;* into sin, and perish.

13. *That ye may be able to bear;* the temptation or trial, without being overcome by it. Psa. 34:19.

14. *Flee from idolatry;* do not join in or encourage it.

15. *Wise men;* capable of judging correctly.

16. *The cup—the bread;* of which they partook in the ordinance of the Lord's supper, and in which they professed to commune with Christ.

17. *Are one bread;* as being all partakers of that one bread which represents Christ, and thus made one spiritual body in Christ.

A. D. 59. 18 Behold Israel after the flesh:[a] are not they which eat of the sacrifices partakers of the altar?[b]

19 What say I then? that the idol is any thing,[c] or that which is offered in sacrifice to idols is any thing?

20 But *I say*, that the things which the Gentiles sacrifice, they sacrifice to devils,[d] and not to God: and I would not that ye should have fellowship with devils.

21 Ye cannot drink the cup of the Lord, and the cup of devils:[e] ye cannot be partakers of the Lord's table, and of the table of devils.

22 Do we provoke the Lord to jealousy?[f] are we stronger than he?

23 All things are lawful for me, but all things are not expedient:[g] all things are lawful for me, but all things edify not.

24 Let no man seek his own, but every man another's *wealth*.[h]

25 Whatsoever is sold in the shambles, *that* eat, asking no question for conscience' sake:[i]

26 For the earth *is* the Lord's, and the fulness thereof.[j]

27 If any of them that believe not bid you *to a feast*, and ye be disposed to go; whatsoever is set before you, eat,[k] asking no question for conscience' sake.

28 But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that showed it, and for conscience' sake:[l] for the earth *is* the Lord's, and the fulness thereof:[m]

29 Conscience, I say, not thine own, but of the other: for why is my liberty judged of another *man's* conscience?

30 For if I by grace* be a partaker, why am I evil spoken of for that for which I give thanks?[n]

31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.[o]

32 Give none offence, neither to the Jews, nor to the Gentiles,† nor to the church of God:[p]

33 Even as I please all *men* in all *things*, not seeking mine own profit, but the *profit* of many, that they may be saved.

CHAPTER XI.

1 He reproveth them, because in holy assemblies 4 their men prayed with their heads covered, 6 and women with their heads uncovered, 17 and because generally their meetings were not for the better but for the worse, 21 as, namely, in profaning with their own feasts the Lord's supper. 23 Lastly, he calleth them to the first institution thereof.

BE ye followers of me, even as I also *am* of Christ.[q]

2 Now I praise you, brethren, that ye remember me in all things,[r] and keep the ordinances,‡[s] as I delivered *them* to you.

3 But I would have you know, that the head of

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a Rom. 4:1, 12. b ch. 9:13. c ch. 8:4. d Lev. 17:7; Deut. 32:17; Psa. 106:37. e Deut. 32:38. f Deut. 32:21; Job 9:4; Ezek. 22:14. g ch. 6:12. h Phil. 2:4, 21. i 1 Tim. 4:1. j Deut. 10:14; Psa. 24:1; 50:12. k Luke 10:7. l ch. 8:10, 12. m ver. 26. * Or, *thanksgiving*. n Rom. 14:6. o Col. 3:17; 1 Pet. 4:11. † Gr. *Greeks*. p Rom. 14:13; 2 Cor. 6:3. q Eph. 5:1; 1 Thess. 1:6. r ch. 4:17. ‡ Gr. *traditions*. s Luke 1:6.

18. *Partakers of the altar;* connected in a special sense with the altar, and thus with Jehovah, to whom the altar is devoted. So, should they feast in heathen temples, they would be considered as worshippers of heathen gods.

20. *They sacrifice to devils;* though idols are nothing, idolatry is a system under the dominion of evil spirits; and they are the real objects worshipped by idolaters.

21. *Ye cannot;* consistently with truth and duty. Should they join with idolaters, they would rebel against Jehovah, and provoke him to come out in judgment against them.

23. *All things;* which are good to eat, may at proper times be eaten; and even meat which had been offered to idols was not changed, and would not injure Paul: but it would not on that account be right for him to partake of it in idolatrous feasts, because his doing so might injure others.

24. *His own;* his own pleasure or profit merely. *Another's;* benefit, as well as his own.

25. *The shambles;* public markets. *Asking no question;* as for example, whether it may not be the flesh of an animal sacrificed to an idol. For in such a case, though it should be so, you are not thereby made in the view of men a patron of idolatry.

26. *The earth is the Lord's;* we may therefore use any part of it in such a manner as will honor him and do good, and we should not desire to use it in any other way.

28. *Eat not;* lest your example injure him who gave the information.

29. *Judged of another man's conscience;* why should another man make the scruples of his conscience a measure of my liberty? This, with what follows in the next verse, is said in support of the assertion just made, "Conscience, I say, not thine own."

30. *By grace;* rather, as the margin, with thanksgiving, namely, to God. *Be a partaker;* of the food set before me. *Give thanks;* to God, thus showing that I worship him, and no idol. In this and the preceding verse the apostle vindicates for every Christian his liberty of conscience, while in the context he urges all to use their liberty so as not to give offence to the weak.

31. *Do all to the glory of God;* let it be your great object to honor him, and do the greatest good in your power.

32. *Give none offence;* no just occasion of offence.

33. *Please all men in all things;* so far as is consistent with fidelity to God and to them.

INSTRUCTIONS.

5. Persons may profess to be friends of God, observe his ordinances, and be favored with all external privileges, and yet fail of heaven. Unless they love God, and seek to honor him by obeying his commands, they will perish.

11. The judgments of God against transgressors recorded in the Old Testament, were designed to deter us from imitating their example, that we may escape their ruin.

16. Partaking of the Lord's supper is a solemn public profession of friendship to Christ, and devotion to his service. All who unite in it should be especially careful to avoid not only the reality, but the appearance of evil, and to adorn their profession by habitual holiness of life and conversation.

22. Persons cannot continue to unite with the wicked in the service of Satan, and yet be the friends of God; and those who seek their chief enjoyment in sensual gratifications, are provoking the Lord to destroy them.

28. The same action may under some circumstances be right, and under other circumstances be wrong. It is not always enough therefore to look at the action as it is in itself, disconnected from its circumstances, or at its effects on ourselves merely; but we must look also at the impression it will make and the effects it will have on others.

CHAPTER XI.

2. *Keep the ordinances;* the directions which I have given you. The apostle being compelled to censure certain practices in the Corinthian church, is careful to manifest towards them his candor and good will by commending their general regard to his precepts—an example which all who have occasion to censure their brethren will do well to imitate.

3. *Head;* rightful governor or ruler. *The head of Christ is God;* in the work of redemption, Christ, as Mediator,

every man is Christ;[a] and the head of the woman *is* the man;[b] and the head of Christ *is* God.[c]

4 Every man praying or prophesying, having *his* head covered, dishonoreth his head.

5 But every woman that prayeth or prophesieth with *her* head uncovered, dishonoreth her head:[d] for that is even all one as if she were shaven.

6 For if the woman be not covered, let her also be shorn:[e] but if it be a shame for a woman to be shorn or shaven, let her be covered.

7 For a man indeed ought not to cover *his* head, forasmuch as he is the image and glory of God:[f] but the woman is the glory of the man.

8 For the man is not of the woman, but the woman of the man.[g]

9 Neither was the man created for the woman, but the woman for the man.

10 For this cause ought the woman to have power* on *her* head because of the angels.

11 Nevertheless, neither is the man without the woman, neither the woman without the man, in the Lord.

12 For as the woman *is* of the man, even so *is* the man also by the woman; but all things of God.[h]

13 Judge in yourselves: is it comely that a woman pray unto God uncovered?

14 Doth not even nature itself teach you, that if a man have long hair, it is a shame unto him?

15 But if a woman have long hair, it is a glory to her: for *her* hair is given her for a covering.†

16 But if any man seem to be contentious,[i] A. D. 59. we have no such custom, neither the churches of God.

17 Now in this that I declare *unto you*, I praise *you* not, that ye come together not for the better, but for the worse.

18 For first of all, when ye come together in the church, I hear that there be divisions‡ among you;[j] and I partly believe it.

19 For there must be also heresies§ among you,[k] that they which are approved may be made manifest among you.[l]

20 When ye come together therefore into one place, *this* is not to eat‖ the Lord's supper.

21 For in eating every one taketh before *other* his own supper: and one is hungry, and another is drunken.[m]

22 What! have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not?¶ What shall I say to you? shall I praise you in this? I praise *you* not.

23 For I have received of the Lord that which also I delivered unto you,[n] That the Lord Jesus, the *same* night in which he was betrayed, took bread:

24 And when he had given thanks, he brake *it*, and said, Take, eat; this is my body, which is broken for you:[o] this do in* remembrance of me.

25 After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.

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[a] Eph. 5:23. [b] Gen. 3:16; 1 Pet. 3:1, 5, 6. [c] John 14:28; ch. 15:27, 28. [d] Acts 21:9. [e] Num. 5:18; Deut. 21:12. [f] Gen. 5:1. [g] Gen. 2:18, 22, 23. * That is, *a covering, in sign that she is under the power of her husband;* Gen. 24:65. [h] Rom. 11:36. † Or, *veil.* [i] 1 Tim. 6:4. ‡ Or, *schisms.* [j] ch. 1:11, 12. § Or, *sects.* [k] Matt. 18:7; 2 Pet. 2:1, 2. [l] Luke 2:35. ‖ Or, *ye cannot eat.* [m] 2 Pet. 2:13; Jude 12. ¶ Gr. *are poor.* [n] ch. 15:3. [o] Matt. 26:26. * Or, *for a.*

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was subject to the Father, and acted in obedience to him. So Christians should be subject to Christ, and the woman to the man. It is the will of God that there should be a difference of condition, and this requires a difference in their appearance.

4. *Prophesying;* see note to chap. 12:28. *Having his head covered;* the apostle regards a covering on the head as a sign of subjection. He would have the men prophecy and pray with their heads uncovered, that they may not disown the dignity which God has conferred upon them as, under Christ, the head of the human family; their uncovered heads will be a sign that they have no earthly lord. *Dishonoreth his head;* according to some, his own head; according to others, Christ. Both interpretations come to the same thing, since it is through the dishonor which the man puts on his own head that he dishonors Christ, by seeming thus to subject himself to an earthly head.

5. *Dishonoreth her head;* her husband, by appearing as if she were not in subjection to the man. *That is even all one as if she were shaven;* it has the same significance, and therefore puts the same dishonor upon her head. The apostle means that one thing may as properly be done as the other. But all acknowledge the latter to be a reproach to her. The former was therefore a reproach also.

6. *Let her also be shorn;* have her hair cut off. *Let her be covered;* veiled, as a token of subjection to man.

7. *The image and glory of God;* his representative, and reflecting his glory as ruler of this lower world. Gen. 1:26–31; 2:16. *The glory of the man;* her excellence is an expression of his dignity and worth, since she was formed of him and for him. Gen. 2:18, 22, 23.

10. *Power;* that is, a veil, as the token of her husband's rightful authority over her, and of her subjection to him. *Because of the angels;* probably the holy angels, who, as "ministering spirits, sent forth to minister for them who shall be heirs of salvation," were present in the Christian assemblies, and witnessed the propriety or impropriety of their conduct, as reflecting honor or dishonor on Christ and his cause.

11. *In the Lord;* according to his arrangement. Though one is subject to the other, both, on believing in Christ, are accepted of him. They are equally needful to, and should be equally respected and beloved by each other.

14. *It is a shame unto him;* because it makes him appear like a woman. God has made the two sexes different, and placed them in different stations; and a proper regard to him and one another requires that this difference should be seen in their apparel and deportment.

15. *A covering;* in the sense already explained, a token of her subjection to man.

16. *Contentious;* should any at Corinth contend that it was proper for women, in their worship, to appear like men, or men like women, Paul informed them that it was contrary to the teaching of the apostles and to the practice of the churches, and should be avoided.

17. *In this;* what he was about to mention.

18. *Come together in the church;* meet as a church, to worship God and celebrate the Lord's supper.

19. *There must be also heresies;* the word here means parties, divisions, sectaries. Such was human nature that these would exist; and one object of God in suffering them was, that it might be seen who were his friends.

20. *This is not to eat the Lord's supper;* such a mode of procedure cannot be a true eating of the Lord's supper; you cannot thus eat it in a proper or acceptable manner.

21. *Every one taketh before the other;* in connection with the Lord's supper they had a collation, consisting of what each one brought from his own home. This ought to have been shared by the poor equally with the rich. But instead of this the shameful abuse prevailed here censured by the apostle.

23. *Received of the Lord;* it was communicated to Paul by Christ himself.

24. *This is my body;* a representation of it. Chap. 10:4.

25. *Testament in my blood;* covenant, ratified by my blood.

A. D. 59. 26 For as often as ye eat this bread, and drink this cup, ye do show* the Lord's death till he come.[a]

27 Wherefore, whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily,[b] shall be guilty of the body and blood of the Lord.

28 But let a man examine himself,[c] and so let him eat of *that* bread, and drink of *that* cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation† to himself, not discerning the Lord's body.

30 For this cause many *are* weak and sickly among you, and many sleep.

31 For if we would judge ourselves, we should not be judged.[d]

32 But when we are judged, we are chastened of the Lord,[e] that we should not be condemned with the world.

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

34 And if any man hunger, let him eat at home; that ye come not together unto condemnation.‡ And the rest will I set in order when I come.

* Or, *show ye.* a Rev. 22:20. b John 6:63, 64; ch. 10:21. c 2 Cor. 13:5; 1 John 3:20, 21. † Gr. *judgment;* Rom. 13:2. d Psa. 32:5; 1 John 1:9. e Psa. 94:12, 13; Heb. 12:5–11. ‡ Gr. *judgment.* f 1 Thess. 1:9. § Or, *anathema.* g Mark 9:39; 1 John 4:2, 3. h Matt. 16:17. i Heb. 2:4; 1 Pet. 4:10 ‖ Or, *ministries.* j Rom. 12:6, etc. k Eph. 4:7.

CHAPTER XII.

1 Spiritual gifts 4 are diverse, 7 yet all to profit withal. 8 And to that end are diversely bestowed; 12 that by the like proportion, as the members of a natural body tend all to the 16 mutual decency, 22 service, 26 and succor of the same body; 27 so we should do one for another, to make up the mystical body of Christ.

NOW concerning spiritual *gifts,* brethren, I would not have you ignorant.

2 Ye know that ye were Gentiles, carried away unto these dumb idols,[f] even as ye were led.

3 Wherefore I give you to understand, that no man speaking by the Spirit of God, calleth Jesus accursed:[§g] and *that* no man can say that Jesus is the Lord, but by the Holy Ghost.[h]

4 Now there are diversities of gifts, but the same Spirit.[i]

5 And there are differences of administrations,[‖] but the same Lord.

6 And there are diversities of operations,[j] but it is the same God which worketh all in all.

7 But the manifestation of the Spirit is given to every man to profit withal.[k]

8 For to one is given by the Spirit the word of

26. *Eat this bread;* Christ does not call it flesh, and it was not flesh which they ate, but it was bread, representing the flesh or body of Jesus Christ, which was broken or crucified for the sins of men; and they were to do this from time to time, as a public expression of their faith in him, and devotion to his service.

27. *Unworthily;* in a careless, irreverent, and wicked manner. *Guilty of the body and blood;* of casting contempt on Christ himself, resembling that which was cast upon him by his crucifiers.

28. *Examine himself;* as to his love to the Saviour, and his desire to honor him; as to his hatred of sin, and his longing for deliverance from it; his trust in the Redeemer, and disposition to imitate his example.

29. *Damnation;* judgment; he exposes himself to divine judgments. *Not discerning the Lord's body;* not discerning in the bread and wine the symbols of Christ's body and blood, but partaking of them irreverently, as if it were a common feast.

30. *For this cause;* on account of their irreverent and wicked manner of celebrating the Lord's supper. *Many sleep;* are dead. God had sent sickness among them, and many had died.

31. *If we would judge ourselves;* properly examine and decide concerning ourselves. *We should not be judged;* not punished of the Lord.

32. *Not be condemned;* the object of God in chastising his children in this world is, to lead them to repentance and reformation, that they may not in the future world be condemned.

33. *To eat;* in the celebration of the Lord's supper. *Tarry;* let no one partake till others are ready, and do all things decently and in order, to the honor of Christ and their own spiritual good.

34. *The rest;* other things which might need correction, Paul would regulate when he should visit them.

INSTRUCTIONS.

2. A disposition to commend in others whatever is commendable is essential in those who are called to administer reproof; and the manifestation of such a disposition tends to prepare men to receive reproof with kindness, and to be rightly affected by it.

7. It is the will of God that there should be due subordination of one class of persons to another, and that this should be manifested in their dress and deportment. Our character, usefulness, and enjoyment very much depend upon suitably recognizing the relations which God has established, and acting in accordance with them.

15. As God has made a distinction between men and women, nature and common-sense teach that in their appearance it should be duly observed.

19. Divisions among professed Christians spring from their wickedness, and are productive of great evils; yet God in suffering them is wise and good. He often overrules them to show who are his true disciples.

25. As Christ instituted the ordinance of the supper, showed the proper mode of its administration, and commanded his disciples to observe it in remembrance of him till his second coming, all should be careful to obey his command.

32. In chastising his people for their sins, God is kind. He does not afflict them because he delights in it, but for their profit, that they may be partakers of his holiness, and thus escape endless condemnation. They should therefore in trials be submissive, search out and forsake their sins, be grateful for mercies, and commit themselves and all their interests to his gracious disposal.

CHAPTER XII.

2. *Ye were led;* by Satan and those under his influence. These words seem to contain the reason why the Corinthians should receive instruction respecting spiritual gifts. They have just come out of the darkness and ignorance of idolatry.

3. *I give you to understand;* he begins by stating a general rule whereby to test the genuineness of all alleged spiritual gifts. They all unite in putting supreme honor upon Christ. Compare 1 John 4:1–3. *Calleth Jesus accursed;* as an impostor. *Can say that Jesus is the Lord;* that is, say it in sincerity, with a true apprehension of the meaning of such a confession; in other words, acknowledge and receive him as the Messiah. Compare Matt. 11:25–27; 16:16, 17.

4. *Diversities of gifts, but the same Spirit;* throughout the whole of this chapter the apostle labors to show, first, the unity of these gifts, as all having the same Spirit for their author, and all conspiring for the same common end, the glory of God in the edification of the church; secondly, their variety, as having different outward forms, and designed to accomplish different specific objects.

5. *Differences of administrations;* or offices, which God has established, ver. 28–30.

6. *Diversities of operations;* such as produce in different cases different effects.

7. *The manifestation of the Spirit;* in the gifts which he bestowed. *To profit withal;* for the benefit of men.

8–10. Diversities of gifts and offices, spoken of in verses

wisdom;[a] to another, the word of knowledge by the same Spirit;[b]

9 To another, faith by the same Spirit;[c] to another, the gifts of healing by the same Spirit;[d]

10 To another, the working of miracles; to another, prophecy; to another, discerning of spirits;[e] to another, *divers* kinds of tongues;[f] to another, the interpretation of tongues:

11 But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.[g]

12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also *is* Christ.[h]

13 For by one Spirit are we all baptized into one body,[i] whether *we be* Jews or Gentiles,* whether *we be* bond or free; and have been all made to drink into one Spirit.[j]

14 For the body is not one member, but many.

15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17 If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling?

18 But now hath God set the members every one of them in the body,[k] as it hath pleased him.[l]

19 And if they were all one member, where A. D. 59.
were the body?

20 But now *are they* many members, yet but one body.

21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

22 Nay, much more those members of the body, which seem to be more feeble, are necessary:[m]

23 And those *members* of the body, which we think to be less honorable, upon these we bestow† more abundant honor; and our uncomely *parts* have more abundant comeliness.

24 For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honor to that *part* which lacked:

25 That there should be no schism‡ in the body; but *that* the members should have the same care one for another.

26 And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it.

27 Now ye are the body of Christ, and members in particular.[n]

28 And God hath set some in the church, first apostles,[o] secondarily prophets,[p] thirdly teachers, after that miracles,[q] then gifts of healings,[r] helps,[s] governments,[t] diversities§ of tongues.[u]

29 *Are* all apostles? *are* all prophets? *are* all teachers? *are* all workers‖ of miracles?

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a Isa. 11:2, 3; ch. 2:6, 7. b ch. 13:2. c Eph. 2:8. d Mark 16:18; Jas. 5:14. e 1 John 4:1. f Acts 2:4, 7–11. g ver. 6. h ver. 27. i John 1:16; Eph. 4:5. * Gr. *Greeks.* j John 7:37–39. k ver. 28. l Rom. 12:3; ver. 11.

m Eccl. 4:9–12; 9:14, 15. † Or, *put on.* ‡ Or, *division.* n Eph. 5:30. o Luke 6:13. p Acts 13:1. q ver. 10. r ver. 9. s Num. 11:17. t Heb. 13:17, 24. § Or, *kinds.* u Acts 2:8–11. ‖ Or, *powers.*

4, 5. *The word of wisdom—the word of knowledge;* the exact distinction between these two gifts has been a matter of doubt. Probably "wisdom" refers rather to the practical, and "knowledge" to the doctrinal in Christianity. According to this view "the word of wisdom" would be peculiar skill in explaining to men the way of life, exhibiting the motives to induce them to walk in it, and guiding their conduct in difficult situations: "the word of knowledge," on the other hand, would be that which comes from a deep insight into the doctrines of the gospel, including an understanding of the prophecies, types, and spiritual meaning of the Scriptures, and their true application and fulfilment. *Faith;* in a special sense. We are probably to understand an extraordinary measure of confidence in God, such as raises its possessor above the fear of man, and inspires him with the firm hope of success in the midst of dangers, difficulties, and hinderances. *Gifts of healing;* power to cure diseases. *The working of miracles;* in a general sense, miracles not confined to the healing of diseases. *Prophecy;* the inspired utterance of God's will in respect to the way of salvation, including also, as an occasional part of it, the foretelling of future events. See note to ver. 28. *Discerning of spirits;* whether men who professed to exercise spiritual gifts, were guided by the Holy Ghost or by a false spirit. Compare 1 John 4:1. *Divers kinds of tongues;* power to speak various languages. *Interpretation of tongues;* power to translate, or tell the meaning of one language in the words of another.

11. *Dividing to every man;* bestowing different gifts and in different measures upon different persons, as the Holy Spirit sees best.

12. *So also is Christ;* the head of his spiritual body the church. All its members, like the different members of the human body, are united to one head, and should be, by mutual sympathy and affection, united to one another.

13. *By one Spirit;* the Holy Ghost. *To drink into one Spirit;* or, to drink of one Spirit. By his operation on our hearts, we become united in spirit to Christ the head and to one another as members of his spiritual body the church.

22–26. *Are necessary;* the strongest and most prominent members of the body are not in all cases the most essential to human life, but often those which are more feeble and concealed. Those parts which need it, we cover and adorn; and we never think of neglecting, much less of despising any part because it is feeble, or needs special care. God has so ordered, that if one member, even the most feeble or uncomely, suffer, all suffer with it; and if one rejoice, or is in health and vigor, all experience the benefit.

25. *No schism;* no division or contest with one another. They have one common interest, and the welfare of each is for the good of all. So it should be with the different members of the church of Christ.

27. *Ye are the body of Christ;* ye, the whole body of believers, constitute the one spiritual body of Christ. *Members in particular;* each individual is a member of Christ's body, having his particular office assigned to him by the one common Head.

28–30. These were different offices which God established in the churches at first; referred to in ver. 5. *Apostles;* men who had seen Christ after his resurrection, and were commissioned by him to testify to this fact, to reveal his will, work miracles in attestation of his truth, preach the gospel, gather churches, and do what was needful for the establishment of Christianity. *Prophets;* those who had the gift of prophecy. The apostle here assigns them a rank next to the apostles, and elsewhere he puts prophecy first among spiritual gifts. Chap. 14:1, etc. Like the prophets of the Old Testament, they spoke under the immediate inspiration of the Holy Spirit, Acts 2:17: like them, they unfolded to men the counsels of God, especially as contained in the way of salvation through Christ, Acts 13:1, 2; 15:32; and like them they also at times foretold future events, Acts 11:28; 21:11. *Teachers;* of the gospel. The term probably includes those who had "the word of wisdom" and "the word of knowledge," ver. 8. *Helps;* per-

A. D. 59. 30 Have all the gifts of healing? do all speak with tongues? do all interpret?

31 But covet earnestly the best gifts:[a] and yet show I unto you a more excellent way.

CHAPTER XIII.

1 All gifts, 2, 3 how excellent soever, are nothing worth without charity.
4 The praises thereof, 13 and preference before hope and faith.

THOUGH I speak with the tongues of men and of angels,[b] and have not charity,[c] I am become *as* sounding brass, or a tinkling cymbal.

2 And though I have *the gift of* prophecy,[d] and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains,[e] and have not charity, I am nothing.[f]

3 And though I bestow all my goods to feed *the poor*,[g] and though I give my body to be burned, and have not charity, it profiteth me nothing.[h]

4 Charity suffereth long, *and* is kind;[i] charity envieth not;[j] charity vaunteth not itself,[*] is not puffed up,[k]

5 Doth not behave itself unseemly, seeketh not her own,[l] is not easily provoked,[m] thinketh no evil;

6 Rejoiceth not in iniquity,[n] but rejoiceth in[†] the truth;

7 Beareth all things,[o] believeth all things,[p] hopeth all things,[q] endureth all things.[r]

8 Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away.

9 For we know in part, and we prophesy in part.[s]

10 But when that which is perfect is come, then that which is in part shall be done away.[t]

11 When I was a child, I spake as a child, I understood as a child, I thought[‡] as a child: but when I became a man, I put away childish things.

12 For now we see through a glass,[u] darkly;[§] but then face to face: now I know in part; but then shall I know even as also I am known.

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a Matt. 5:6; Luke 10:42; ch. 14:39. b 2 Cor. 12:4. c 1 Pet. 4:8. d ch. 14:1. e Matt. 17:20. f Matt. 21:19. g Matt. 6:1, 2. h Matt 7:22, 23; Jas. 2:14. i Prov. 10:12. j Jas. 3:16. * Or. *is not rash.* k Col. 2:18. l ch. 10:24. m Prov. 14:17. n Rom. 1:32. † Or, *with.* o Rom. 15:1. p Psa. 119:66. q Rom. 8:24. r Job 13:15. s ch. 8:2. t 1 John 3:2. ‡ Or, *reasoned.* u 2 Cor. 3:18. § Gr. *in a riddle.*

sons appointed to assist in visiting the sick, instructing the ignorant, and relieving the needy. *Governments;* persons who directed the external order of the church.

31. *Covet;* earnestly desire. They had coveted what was most esteemed by men; but Paul would have them desire what was most esteemed by God, and without which, whatever else they might have, they would be destitute and wretched. What this was he proceeded to show. *A more excellent way;* a way preëminently excellent; namely, the way of love, which he proceeds in the next chapter to point out.

INSTRUCTIONS.

7. All Christian gifts and graces come from the Holy Spirit. He bestows different measures of grace and means of influence upon different individuals, but always for the wisest reasons.

11. In bestowing miraculous powers upon the apostles and first teachers of Christianity, in calling them to their office, assigning them their fields of labor, fitting them for their work, and giving them success, the Holy Ghost has shown himself to be God; and with the Father and the Son, entitled to divine honors.

18. As God assigns to Christians their talents and opportunities, their condition and measure of influence, as will best promote his glory and the good of his kingdom, there is no more reason for strife among them as to which shall be the greatest, than among the members of the human body. The perfection and highest usefulness of each consists not in his possessing the talents, exerting the influence, or doing the duties of another, but in rightly discharging his own.

27. As all have a common interest, and are parts of one great whole, all should have a common sympathy; and by fidelity to Christ in the discharge of appropriate duties, labor for the general good.

CHAPTER XIII.

1. *Charity;* love to God and to men. *Sounding brass;* empty and worthless.

2. *Gift of prophecy;* see note to chap. 12:28. *Understand all mysteries, and all knowledge;* have the power of unfolding all the deep counsels of God as contained in his word, and of declaring by inspiration what has been hitherto concealed from the world. *All faith;* the faith of miracles.

4. *Suffereth long;* with patience under injuries. *Is kind;* not to friends only, but to foes. *Envieth not;* is not uneasy at the prosperity of others. *Vaunteth not;* does not boast of its own excellence.

5. *Seeketh not her own;* as the chief end; is not selfish, but benevolent. *Thinketh no evil;* is not disposed to impute to others evil designs.

6. *Rejoiceth not in iniquity;* as is done by the selfish, whenever iniquity in themselves or others can be made subservient to their own personal interests, or the destruction of their enemies. *Rejoiceth in the truth;* in the reception and propagation of it, whoever may be the instruments, and whatever the effects on us.

7. *Beareth all things;* inflicted by others, so far as is consistent with duty, without being disposed to publish their misconduct or to punish it. *Believeth—hopeth all things;* is disposed to put the best construction upon men's conduct, and hope the best concerning them. *Endureth all things;* which it may be called to suffer in the path of duty.

8. *Never faileth;* it will continue to eternity; while the gifts of foretelling future events, or of miraculously speaking with tongues, or by inspiration understanding and communicating divine truth, will soon pass away as no longer necessary.

9. *We know in part;* that is, in our present state. *We prophesy in part;* we are not capable of either receiving or communicating truth by prophecy, except in a partial and imperfect way.

10. *That which is perfect;* the perfect knowledge of heaven. *That which is in part;* our present imperfect knowledge, with our present imperfect means of gaining it through prophecies, tongues, etc.

11. *A child—a man;* as the conceptions and speech of a lisping infant differ from those of an educated and full-grown man, so do our highest attainments in this life differ from what they will be in the life to come. *Childish things;* the imperfect conceptions and reasonings of a child. Supply, So in heaven we shall put away our imperfect conceptions of God's truth, and our imperfect helps for gaining it.

12. *Now;* in our present earthly state. *We see through a glass, darkly;* our knowledge of God and divine truth is indirect and obscure, like that of a man who looks not directly on the object itself, but only on a dim image of it, such as was reflected from the imperfect mirrors of the ancients. *But then;* in the heavenly state. *Face to face;* that is, immediately, and clearly, as one looks on the face of another. Compare Num. 12:8, and Exod. 33:11, Deut. 34:10. *Shall I know;* God and divine truth. *Even as also I am known;* more literally, even as also I have been known; that is, known by God in the present state; where our knowledge of him, though real and saving, is yet so faint and imperfect, that it may be better said that we are known of God, than that we know him. Gal. 4:9. The apostle plainly

13 And now abideth faith,[a] hope, charity, these three; but the greatest of these *is* charity.

CHAPTER XIV.

1 Prophecy is commended, 2, 3, 4 and preferred before speaking with tongues, 6 by a comparison drawn from musical instruments. 12 Both must be referred to edification, 22 as to their true and proper end. 26 The true use of each is taught, 27 and the abuse taxed. 34 Women are forbidden to speak in the church.

FOLLOW after charity, and desire spiritual *gifts*,[b] but rather that ye may prophesy.

2 For he that speaketh in an *unknown* tongue,[c] speaketh not unto men, but unto God: for no man understandeth* *him;*[d] howbeit in the spirit he speaketh mysteries.

3 But he that prophesieth speaketh unto men *to* edification, and exhortation, and comfort.

4 He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church.

5 I would that ye all spake with tongues, but rather that ye prophesied: for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.[e]

6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?[f]

7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds,† how shall it be known what is piped or harped? A. D. 59.

8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?[g]

9 So likewise ye, except ye utter by the tongue words easy to be understood,‡ how shall it be known what is spoken? for ye shall speak into the air.

10 There are, it may be, so many kinds of voices in the world, and none of them *is* without signification.

11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian,[h] and he that speaketh *shall be* a barbarian unto me.

12 Even so ye, forasmuch as ye are zealous of spiritual *gifts*,§ seek that ye may excel to the edifying of the church.

13 Wherefore, let him that speaketh in an *unknown* tongue pray that he may interpret.

14 For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.

15 What is it then? I will pray with the spirit,[i] and I will pray with the understanding also: I will sing with the spirit,[j] and I will sing with the understanding also.[k]

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a Heb. 10:35, 39; 1 Pet. 1:21. b Eph. 1:3. c Acts 10:46. * Gr. *heareth.* d Acts 22:9. e ver. 26. f ver. 26. † Or, *tunes.* g Num. 10:9. ‡ Gr. *significant.* h Rom. 1:14. § Gr. *spirits.* i John 4:24. j Eph. 5:19; Col. 3:16. k Psa. 47:7.

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has in mind not the extent of our knowledge in the heavenly state, but rather its manner, as direct and clear.

13. *Abideth;* according to some, will outlive all miraculous gifts; according to others, will abide for ever: faith in the sense of confidence in God and Christ; and hope, as the joyous looking forward to an eternity of ever increasing blessedness. *The greatest of these is charity;* not only in itself, but because it is the root and ground of the other two.

INSTRUCTIONS.

1. As love to God and to men is the best gift which God bestows, all should most earnestly desire and cherish it in themselves and in others.

3. Men often eagerly pursue and glory in what will be to them of no permanent benefit. Nothing which they do or possess, without love to God and to men, will save them from perdition.

7. Love is so active in its nature and marked in its effects, that none need or ought to be in doubt whether they possess it.

13. Things which are only temporary should never awaken our deepest interest or be our chief concern. Nothing should do this that will not last for ever.

CHAPTER XIV.

It is plain from the present chapter that the Corinthians measured the worth of the several spiritual gifts not so much from their power to edify the church, as from their adaptedness to strike the beholders with wonder. For this reason they were ready to put the gift of speaking in tongues above that of prophecy. This erroneous judgment the apostle now proceeds to correct.

2. *Speaketh not unto men;* conveys to them no instruction or edification. *But unto God;* who understands his spirit, and with whom he thus has communion. *Speaketh mysteries;* the mysteries of the gospel; its deep truths which have heretofore been hidden, or but dimly revealed.

5. *Greater is he that prophesieth;* because his office is more useful to the church, ver. 3. *Except he interpret;* from this and ver. 13 it is manifest that the two gifts of speaking with tongues and of interpreting them, chap. 12:10, might or might not be possessed by the same person. When a man had the gift of speaking with tongues without the power to interpret them, some think that he was unable to understand his own utterances. But the meaning seems rather to be, that though he spoke intelligibly to himself, he had not the gift of interpreting intelligibly to others. See further on ver. 14.

6. *By revelation;* so as to make to you a revelation. *By knowledge;* so as to communicate to you knowledge. *By doctrine;* teachings in the ordinary way, as distinguished from the utterances of prophecy. Unless he declared to them truths which they could understand and apply to practice, he would do them no good.

7. *A distinction;* the meaning of which shall be understood by the hearers.

8. *An uncertain sound;* the meaning of which is not understood.

9. *Easy to be understood;* better, as the margin, significant, that is, to the hearers. *Speak into the air;* your words shall be thrown away.

10. *None of them is without signification;* they all have meaning, and were designed to be understood; each language should therefore be used with those only who understand it.

11. *A barbarian unto me;* a foreigner, whose language is not understood.

12. *Are zealous;* earnestly desire. *Excel to the edifying of the church;* abound in these gifts in such a way as to edify the church.

13. *Pray that he may interpret;* either, that God will add to him the gift of interpretation; or, as the context seems rather to require, pray in such a way that he may interpret; namely, by adding interpretation to his prayer.

14. *My spirit prayeth;* goeth forth to God in holy and fervent desires, and is thus edified, ver. 4. *My understanding is unfruitful;* according to one view, it bears no fruit to myself, since it is not enlightened by what I utter; according to another and preferable view, it bears no fruit to others, since it communicates nothing to them in an intelligible way.

15. *With the understanding;* the right use of it, in words which the hearers understand.

A. D. 59. 16 Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks,[a] seeing he understandeth not what thou sayest?

17 For thou verily givest thanks well, but the other is not edified.

18 I thank my God, I speak with tongues more than ye all:

19 Yet in the church I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue.

20 Brethren, be not children in understanding:[b] howbeit, in malice be ye children,[c] but in understanding be men.*[d]

21 In the law it is written,[e] With *men of* other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.[f]

22 Wherefore tongues are for a sign,[g] not to them that believe, but to them that believe not:[h] but prophesying *serveth* not for them that believe not, but for them which believe.

23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned, or unbelievers, will they not say that ye are mad?[i]

24 But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all:

25 And thus are the secrets of his heart made manifest; and so falling down on *his* face he will worship God, and report that God is in you of a truth.[j]

26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation.[k] Let all things be done unto edifying.[l]

27 If any man speak in an *unknown* tongue, *let it be* by two, or at the most *by* three, and *that* by course; and let one interpret.

28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

29 Let the prophets speak two or three,[m] and let the other judge.

30 If *any thing* be revealed to another that sitteth by, let the first hold his peace.[n]

31 For ye may all prophesy one by one, that all may learn, and all may be comforted.

32 And the spirits of the prophets are subject to the prophets.[o]

33 For God is not *the author* of confusion,† but of peace, as in all churches of the saints.[p]

34 Let your women keep silence in the churches:[q] for it is not permitted unto them to speak; but *they are commanded* to be under obedience,[r] as also saith the law.[s]

35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

36 What! came the word of God out from you? or came it unto you only?[t]

37 If any man think himself to be a prophet, or spiritual,[u] let him acknowledge that the things that I write unto you are the commandments of the Lord.

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a Ch. 11:24. b Eph. 4:14, 15; Heb. 6:1–3; 2 Pet. 3:18. c Psa. 131:2; Matt. 18:3; Rom. 16:19; 1 Pet. 2:2. * Gr. *perfect*, or *of a ripe age*. d Psa. 119:99. e John 10:34. f Isa. 28:11, 12. g Mark 16:17; Acts 2:6, etc. h 1 Tim. 1:9. i Acts 2:13. j Isa. 45:14; Zech. 8:23. k ver. 6. l ver. 40.

m ver. 39; 1 Thess. 5:19, 20. n Job 32:11. o 1 John 4:1. † Gr. *tumult*, or *unquietness*. p ch. 11:16. q 1 Tim. 2:11, 12. r Eph. 5:22; Titus 2:5; 1 Pet. 3:1. s Gen. 3:16; Num. 30:3–12; Esth. 1:20. t ch. 4:7. u 2 Cor. 10:7; 1 John 4:6.

16. *Bless with the spirit;* praise God in language which others do not understand.

20. *Not children;* not carried away with sound and show, but men who look not to show, but to the edification of their brethren.

21. *It is written;* Isa. 28:11, 12. *Other tongues;* foreign languages. In this passage Jehovah threatens the men who treated with scorn the messages of their own prophets, who spoke to them in their own language, that he will speak to them by the lips of foreigners; namely, by giving them up to their dominion. The point on which the apostle insists is, that here foreign tongues are made a sign to unbelievers.

23. *All speak with tongues;* in foreign languages only. *Ye are mad;* appear deranged to him who does not understand you.

24. *All prophesy;* in language intelligible to those who hear. *He is convinced;* convicted of sin, and condemns his former course of life.

25. *Falling down on his face;* as penitents were wont to do in confessing their sins and imploring mercy. *In you;* among you, in your assembly.

26. *Come together;* in public assemblies for instruction and worship. *Every one;* one had a psalm to sing; another a doctrine or truth to inculcate; another a discourse to deliver; another an interpretation to give; and all were eager to speak, not considering that the object of each should be to do good, and the exercises should be so conducted as to be suited to this end.

27. *By two or—three;* let not more than two or three speak at the same meeting, and these not together, but in succession; and let some one as they proceed give the meaning, that all the hearers may understand it.

28. *Let him;* who can speak only in an unknown tongue. *Speak to himself;* in silent meditation and prayer, but not utter in public what his hearers will not understand.

29. *The other;* in the original, the others: those who hear, let them judge whether what they hear is according to the word of God.

30. *Be revealed;* by the Holy Ghost to one who is not speaking, as a thing which he ought to declare. *Hold his peace;* so that all shall have an opportunity to speak in succession.

31. *Ye may all prophesy;* each may speak in his turn, and thus all be benefited.

32. *Are subject;* they were able to control themselves in this matter. Though they were inspired, there was no need of more than one speaking at a time.

33. *God is not the author of confusion;* the Holy Spirit, by his inspiration, does not lead to it, nor does he approve it. All under his influence can and ought to avoid it. *Of peace;* order, harmony, and love, as is manifest in all well-regulated churches.

34. *In the churches;* in the public religious assemblies.

35. *If they will learn any thing;* beyond what they can by hearing. *It is a shame;* because it is stepping out of their proper place, assuming what does not belong to them, and acting in this respect as if they were men. It is doing what God forbids.

36. *What!* were you the first to receive or spread the gospel, that you, in the above-mentioned things, act so differently from other churches, as if you were wiser than they? By no means. Other churches have been much longer established, have had greater experience, and are more worthy of imitation.

37. *Prophet, or spiritual;* under the special guidance of

38 But if any man be ignorant, let him be ignorant.

39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

40 Let all things be done decently and in order.[a]

CHAPTER XV.

3 By Christ's resurrection, 12 he proveth the necessity of our resurrection, against all such as deny the resurrection of the body. 21 The fruit, 35 and manner thereof, 51 and of the changing of them that shall be found alive at the last day.

MOREOVER, brethren, I declare unto you the gospel which I preached unto you,[b] which also ye have received,[c] and wherein ye stand;[d]

2 By which also ye are saved, if ye keep* in memory what† I preached unto you,[e] unless ye have believed in vain.[f]

3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;[g]

4 And that he was buried, and that he rose again the third day according to the scriptures:[h]

5 And that he was seen of Cephas, then A. D. 59. of the twelve:[i]

6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

7 After that, he was seen of James; then of all the apostles.

8 And last of all he was seen of me also,[j] as of one born out of due time.‡

9 For I am the least of the apostles,[k] that am not meet to be called an apostle, because I persecuted the church of God.

10 But by the grace of God I am what I am: and his grace which *was bestowed* upon me, was not in vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me.[l]

11 Therefore whether *it were* I or they, so we preach, and so ye believed.

12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?[m]

a Ver. 26, 33. b Gal. 1:11. c ch. 1:4–8. d 1 Pet. 5:12. * Or, *hold fast.* † Gr. *by what speech.* e Heb. 3:6. f Gal. 3:4. g Gen. 3:15; Psa. 22:1, etc.; Isa. 53:1, etc.; Dan. 9:26; Zech. 13:7; Luke 24:26, 46. h Psa. 16:10; Hos. 6:2. i Luke 24:34, etc. j Acts 9:17. ‡ Or, *an abortive.* k Eph. 3:7, 8. l Matt. 10:20. m Acts 26:8.

the Holy Ghost, and qualified to judge in such matters. *Let him acknowledge;* if he does not, it will show that he does not think right.

38. *Be ignorant;* of the fact that the directions which Paul gave were the commandments of God. *Let him be ignorant;* it was not best for them to debate the matter further, but leave him to meet the consequences of his conduct.

39. *Covet to prophesy;* as the best gift. *Forbid not to speak with tongues;* as a gift good in its proper place, and when exercised in a proper way.

INSTRUCTIONS.

4. Endowments are valuable in proportion as they are useful, and it should be the object of all, in the exercise of their talents, to do good.

9. All the services in public worship should be in language understood by the worshippers.

15. The object of a wise and good minister is not to display himself, but to impart instruction, and thus be useful to those who hear him. Of course, he will not conduct any part of the public service in a language which his hearers do not understand.

20. To be carried away or greatly influenced by sound, external display, or any thing pertaining to manner merely, without enlightening the mind or purifying the heart, is childish, unworthy the character of men, especially of professed Christians.

25. The truths of the gospel plainly and kindly declared, are often so attended by the influences of the Holy Ghost, that persons who come out of curiosity, or to ridicule the preacher and scoff at religion, are convicted of sin, led to condemn themselves, and join with those whom they came to oppose in worshipping God.

28. Unless a minister speak in a language which his hearers understand, or some one interpret to them his meaning, it is the will of God that he should not speak at all. Suppose he speaks in Latin, and says, "This is not an unknown tongue, but is perhaps the best known in the world;" if his hearers do not understand it, he sacrifices their good and violates the revealed will of God.

32. The Holy Spirit by his influences does not lessen a man's control over himself, but increases it, and leads him to do, not things which are unsuitable, but those which in themselves are right, and in their tendency useful.

37. Spiritually minded persons, who are influenced by the Holy Ghost, and rightly understand truth and duty, will acknowledge that the directions given by Paul about ministers speaking in a language known to their hearers, about women's keeping silence in the church, and about the avoidance of all tumult and confusion in public worship, are commandments of God which all should obey.

CHAPTER XV.

1. *I declare unto you the gospel;* I make once more a statement of the gospel. He says this with especial reference to one of its great foundation doctrines, the resurrection of Christ, and, in him, of all his believing people. *Wherein ye stand;* upon which your church is founded, and upon which all your hopes rest.

3. *Received;* by inspiration, and directly from the Lord Jesus Christ. *Christ died for our sins;* on account of them; as an atoning sacrifice, the just for the unjust. 1 Pet. 3:18. *The Scriptures;* as foretold of him in the Old Testament. Psa. 22:1–31; Isa. 53:1–9; Dan. 9:24–26; Zech. 12:10; 13:7.

4. *The Scriptures;* Psalm 16:10, 11; Isaiah 53:10–12; Hos. 6:2.

5. *Cephas;* Peter. *Twelve;* the apostles.

6. *Brethren;* disciples of Christ. *Remain;* are now alive. *Fallen asleep;* are dead.

7. *James;* supposed to be the James who wrote the epistle, and who was called James the less.

8. *Out of due time;* as by an untimely birth. A proverbial expression to denote unworthiness.

9. *The least of the apostles;* least worthy, or most unworthy and guilty. Eph. 3:8. *Not meet;* not worthy, or fit. Acts 9:1; 26:9–11.

10. *Not in vain;* it was not inoperative; it led me to labor more *than they all;* than any of the apostles. *Not I;* not on account of any thing spiritually good naturally in him. Matt. 10:20.

11. *They;* the other apostles. *We preach;* the same great truths—Christ crucified for the sins of men, and raised for their justification. Rom. 4:25.

12. *Is no resurrection of the dead?* no such thing as a resurrection of the dead? The men against whose error the apostle wrote denied, doubtless on philosophical grounds, the possibility of a resurrection from the dead. He proceeds to show, first, that such a denial involves the denial of Christ's resurrection, and consequently of the gospel itself, with all the hopes that are built on it, verses 13–19; 29–32; secondly, that the certain fact of Christ's resurrection is an earnest and pledge of our resurrection also, verses 20–28. He then proceeds further to meet objections to the doctrine, and make various explanations and revelations concerning it.

A. D. 59. 13 But if there be no resurrection of the dead, then is Christ not risen:[a]

14 And if Christ be not risen,[b] then *is* our preaching vain, and your faith *is* also vain.

15 Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

16 For if the dead rise not, then is not Christ raised.

17 And if Christ be not raised,[c] your faith *is* vain; ye are yet in your sins.

18 Then they also which are fallen asleep in Christ are perished.

19 If in this life only we have hope in Christ, we are of all men most miserable.[d]

20 But now is Christ risen from the dead,[e] *and* become the first-fruits of them that slept.[f]

21 For since by man *came* death,[g] by man *came* also the resurrection of the dead.[h]

22 For as in Adam all die, even so in Christ shall all be made alive.

23 But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming.[i]

24 Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father;[j] when he shall have put down all rule, and all authority and power.

25 For he must reign, till he hath put all enemies under his feet.[k]

26 The last enemy *that* shall be destroyed *is* death.[l]

27 For he hath put all things under his feet.[m] But when he saith, All things are put under *him, it is* manifest that he is excepted which did put all things under him.

28 And when all things shall be subdued unto him,[n] then shall the Son also himself be subject unto him that put all things under him,[o] that God may be all in all.

29 Else what shall they do which are baptized for the dead,[p] if the dead rise not at all? why are they then baptized for the dead?

30 And why stand we in jeopardy every hour?[q]

31 I protest by your* rejoicing which I have in Christ Jesus our Lord,[r] I die daily.[s]

32 If after† the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to-morrow we die.[t]

33 Be not deceived: evil communications corrupt good manners.[u]

34 Awake to righteousness, and sin not;[v] for some have not the knowledge of God: I speak *this* to your shame.[w]

35 But some *man* will say, How are the dead raised up?[x] and with what body do they come?

a 1 Thess. 4:14. b Acts 17:31. c Rom. 4:25. d John 16:2; ch. 4:13; 2 Tim. 3:12. e 1 Pet. 1:3. f Acts 26:23; Col. 1:18; Rev. 1:5. g Rom. 5:12, 17. h John 11:25. i 1 Thess. 4:15–17. j Dan. 7:14, 27. k Psa. 2:6–10; 45:3–6; 110:1; Eph. 1:22; Heb. 1:13. l Hos. 13:14; 2 Tim. 1:10; Rev. 20:14. m Psa. 8:6. n Phil. 3:21. o ch. 11:3. p Rom. 6:3, 4. q 2 Cor. 11:26. * Some read, *our*. r Phil. 3:3. s Rom. 8:36. † Or, to speak *after*. t Eccl. 2:24; Isa. 22:13. u ch. 5:6. v Rom. 13:11; Eph. 5:14. w ch. 6:5. x Ezek. 37:3.

14. *Vain;* useless, because not true.

17. *Your faith is vain;* it cannot save you. *Ye are yet in your sins;* unpardoned, because no one can be pardoned except through the atonement and righteousness of Christ, which, if he has not risen from the dead, never has been accepted; and there is no way of salvation, except by one's own works, which to sinful man is impossible.

18. *Fallen asleep in Christ;* died believing in Christ's resurrection, and expecting to be saved through him. *Are perished;* since no salvation has been provided for them, they have died under the curse of God's law, which is the death of the soul.

19. *Most miserable;* because we have exposed ourselves to all manner of sufferings and hardships to no purpose, and all our hopes are destined to end in disappointment.

20. *Now is Christ risen;* the apostle comes now to the triumphant assertion of the fact, the proof of which he has already stated. *First-fruits;* a pledge that all united by faith to Christ would rise again. *Them that slept;* the pious dead. Elsewhere he affirms the resurrection of both the just and unjust, Acts 24:15; but here he dwells more particularly on the resurrection of the dead in Christ.

21. *By man;* Adam. *By man;* Jesus Christ.

22. *In Adam all die;* all having become sinners through him, as is stated in Rom. 5:12, 17–19. *In Christ shall all be made alive;* he shall raise to life the whole human family, John 5:28, 29; but here the apostle has especially in view the resurrection of the righteous.

23. *Christ the first-fruits;* he is the first who rose from the dead to die no more; and his resurrection was a sure pledge that his people at his coming will likewise rise, to live and reign with him for ever. Matt. 25:34, 46; John 14:19.

24. *The end;* of the present state of things—the day of judgment. *Delivered up the kingdom;* that which he received as Mediator, having completed the work for which he received it. *Put down all rule—authority—power;* conquered all enemies.

25. *Must reign;* as Mediator till then, in order to fulfil the predictions of scripture concerning him. Psa. 2:6–12; 46:3–7; 110:1.

26. *Death;* Christ will abolish or destroy this, when, at the general resurrection, he delivers his people from its power.

27. *He saith;* Psa. 8:6. *He;* God.

28. *The Son—be subject;* the chief object of his Mediatorship will then have been accomplished.

29. This verse is connected in argument with verse 19. *Else;* if there is no resurrection, what is the advantage of being baptized and exposed to innumerable dangers, and even to death itself, in hope of one? *Baptized for the dead;* according to some, the meaning is this: Why, when many for their attachment to Christ are put to death, do multitudes in the face of death openly profess by baptism to be his disciples, and thus take their place?

30. *And why;* do we who have professed this continue, without wavering, to brave cheerfully all its dangers?

31. *I protest;* solemnly affirm. *I die daily;* am daily exposed to death, on account of my attachment to Christ as a crucified and risen Saviour.

32. *Fought with beasts;* exposed myself to instant and violent death. *Let us eat and drink;* if there is no resurrection to eternal life, let us avoid all the pain and enjoy all the pleasures we can now, according to the maxim of those who live only for the present world.

33. *Be not deceived;* by the false opinions and reasoning of wicked men. *Evil communications;* familiar intercourse with the wicked is corrupting. This was a sentiment expressed by Menander, a Greek poet, whom Paul quoted.

34. *Awake to righteousness;* the original is very strong: awake out of your intoxication, namely, with sin and error. Let the certainty of retribution arouse you to duty, and restrain you from sin; for *some* among you have not that knowledge of God which leads them to believe and obey him. *To your shame;* for they had means and opportunities to know and do better.

35. *Some man;* who, because he cannot understand the manner in which men will be raised, or with what bodies, concludes there will be no resurrection.

36 *Thou* fool, that which thou sowest is not quickened, except it die:[a]

37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain:*

38 But God giveth it a body as it hath pleased him, and to every seed his own body.[b]

39 All flesh *is* not the same flesh: but *there is* one *kind of* flesh of men, another flesh of beasts, another of fishes, *and* another of birds.

40 *There are* also celestial bodies, and bodies terrestrial:[c] but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another.

41 *There is* one glory of the sun,[d] and another glory of the moon, and another glory of the stars; for *one* star differeth from *another* star in glory.

42 So also *is* the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

43 It is sown in dishonor; it is raised in glory:[e] it is sown in weakness; it is raised in power:

44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.[f]

45 And so it is written, The first man Adam was made a living soul;[g] the last Adam *was made* a quickening spirit.[h]

46 Howbeit, that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.

47 The first man *is* of the earth, earthy: A. D. 59. the second man *is* the Lord from heaven.[i]

48 *As is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly.

49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.[j]

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God;[k] neither doth corruption inherit incorruption.

51 Behold, I show you a mystery: We shall not all sleep, but we shall all be changed,[l]

52 In a moment, in the twinkling of an eye, at the last trump:[m] for the trumpet shall sound,[n] and the dead shall be raised incorruptible,[o] and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal *must* put on immortality.[p]

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death *is* swallowed up in victory.[q]

55 O death, where *is* thy sting? O grave,* where *is* thy victory?[r]

56 The sting of death *is* sin;[s] and the strength of sin *is* the law.[t]

57 But thanks *be* to God,[u] which giveth us the victory through our Lord Jesus Christ.[v]

a John 12:24. b Gen. 1:11, 12. c Gen. 1:16. d Psa. 19:4, 5. e Dan. 12:3; Matt. 13:43; Phil. 3:21. f Luke 24:31; John 20:19, 26. g Gen. 2:7. h John 5:21; 6:33, 40. i John 3:13, 31. j Rom. 8:29. k John 3:3, 5.

l 1 Thess. 4:15–17. m 2 Pet. 3:10. n Zech. 9:14; Matt. 24:31. o John 5:25. p 2 Cor. 5:4; 1 John 3:2. q Isa. 25:8. * Or, *hell.* r Hos. 13:14. s Rom. 6:23. t Rom. 4:15. u Rom. 7:25. v Rom. 8:37; 1 John 5:4, 5.

36. *Fool;* measuring your faith by your ignorance, and because you cannot understand the manner, rejecting the fact; when there is nothing more unaccountable in the case of the resurrection-body, than there is in the quickening of a seed sown, through its death, into a new body. *Quickened;* made to live and grow into a new plant.

37. *Bare grain;* a naked kernel of grain.

38. *Giveth it;* the seed sown. *To every seed his own body;* so that each grain preserves its identity, wheat producing wheat, and barley, barley. In this illustration three things are to be noticed: first, the seed sown is not quickened into a new plant except it die, that is, be itself dissolved and perish, as it always does in germination; secondly, the new plant with its seed is not the grain itself that was sown; yet, thirdly, it is the same in kind, and thus preserves its identity, each seed reproducing its own body. So the heavenly body that shall spring from the death of this earthly body, though not that body of flesh and blood that was sown in the grave, shall yet be the same body in such a sense that at the resurrection every one shall receive again his own body.

39–41. *All flesh is not the same flesh—celestial bodies, and bodies terrestrial—one glory of the sun, and another glory of the moon;* the apostle introduces another argument, drawn from the variety that exists by the power of God among natural bodies, to show how easily he may cause the bodies raised to differ greatly from those that died. The contrast between terrestrial and celestial bodies seems to hint at that between our present and our future bodies, as given in verses 42–54. Some have thought that in referring to the difference in glory among the heavenly bodies, he has in view different degrees of glory and blessedness among the righteous in heaven. This, however, he does not afterwards insist on, but only the great contrast between the corruptible body and the incorruptible.

43. *In power;* strong, and not subject to disease or death.

44. *A natural body—a spiritual body;* in the original Greek the word rendered "natural" is the adjective corresponding to the word rendered "soul" in ver. 45. In order better to understand the force of the quotation in that verse, we might render the present thus: It is sown a soul-body; it is raised a spirit-body: the word soul being used as it is in Gen. 2:7, to denote man in his present earthly state as inhabiting an animal body, and subject to animal passions and wants; while the spiritual body will have no animal nature, and be subject to no animal wants.

45. *It is written;* Gen. 2:7. The quotation extends only to the first clause of the verse. *The first man Adam;* whose nature we all inherit. *Was made a living soul;* see note to verse 44. *The last Adam;* Christ; to the nature of whose heavenly body our spiritual bodies will be made like. *A quickening spirit;* a spirit having life in himself, and bestowing spiritual life and a spiritual body upon all who are his.

47. *The Lord from heaven;* Isa. 9:6, 7; Mal. 3:1; John 17:5; 2 Cor. 8:9; Phil. 2:6. He is therefore not earthy, but heavenly in his nature.

48. *Such are they also that are earthy;* descendants of Adam, and naturally like him in body and soul. *That are heavenly;* friends of Christ, like him in body and spirit. Phil. 3:21.

49. *The image of the heavenly;* in both soul and body. Rom. 8:29; 1 John 3:2; Phil. 3:21.

50. *Flesh and blood cannot inherit;* our bodies must undergo a change, such as is effected in the resurrection, in order to fit them to live in heaven.

51. *Not all sleep;* Christians who shall be living at the end of the world will not die, but will experience a change similar to that which those who have died experience in the resurrection, that they may be spiritual, incorruptible, and immortal.

54. *Then;* when the dead have been raised, and the living so changed as to fit them to live and reign with Christ. *The saying;* shall be fulfilled that is written in Isa. 25:8.

55. *Thy sting;* that by which thou didst terrify men. Hos. 13:14. *Thy victory;* by which thou didst hold men as vanquished.

56. *The sting of death;* that which makes death terrible, is sin. Rom. 4:15; 6:23.

57. *The victory;* over sin, death, and every foe. Rom. 7:25; 8:1, 37.

A. D. 59. 58 Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord,[a] forasmuch as ye know that your labor is not in vain in the Lord.

CHAPTER XVI.

1 He exhorteth them to relieve the want of the brethren at Jerusalem. 10 Commendeth Timothy, 13 and after friendly admonitions, 16 closeth his epistle with divers salutations.

NOW concerning the collection for the saints, as I have given order to the churches of Galatia,[b] even so do ye.

2 Upon the first *day* of the week[c] let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come.

3 And when I come, whomsoever ye shall approve by *your* letters,[d] them will I send to bring your liberality* unto Jerusalem.

4 And if it be meet that I go also, they shall go with me.

5 Now I will come unto you, when I shall pass through Macedonia:[e] for I do pass through Macedonia.

6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.

7 For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit.

8 But I will tarry at Ephesus until Pentecost.

9 For a great door and effectual is opened unto me,[f] and *there are* many adversaries.[g]

10 Now if Timotheus come,[h] see that he may be with you without fear: for he worketh the work of the Lord,[i] as I also *do*.

11 Let no man therefore despise him:[j] but conduct him forth in peace,[k] that he may come unto me: for I look for him with the brethren.

12 As touching *our* brother Apollos,[l] I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

13 Watch ye,[m] stand fast in the faith,[n] quit you like men,[o] be strong.[p]

14 Let all your things be done with charity.[q]

15 I beseech you, brethren, (ye know the house of Stephanas, that it is the first-fruits of Achaia,[r] and *that* they have addicted themselves to the ministry of the saints,)

16 That ye submit yourselves unto such,[s] and to every one that helpeth with *us*, and laboreth.

17 I am glad of the coming of Stephanas and Fortunatus and Achaicus; for that which was lacking on your part they have supplied.

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a 2 Pet. 3:14. b Gal. 2:10. c Acts 20:7; Rev. 1:10. d 2 Cor. 8:19. * Gr. *gift*. e 2 Cor. 1:15, 16. f 2 Cor. 2:12; Rev. 3:8. g Phil. 3:18. h Acts 19:22. i Phil. 2:19–22. j 1 Tim. 4:12. k 3 John 6. l ch. 1:12. m 1 Pet. 5:8. n 2 Thess. 2:15. o ch. 14:20. p Eph. 6:10. q 1 Pet. 4:8. r Rom. 16:5. s Heb. 13:17.

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58. *Steadfast;* in the faith and practice of the gospel, in habitual lively confidence of the resurrection, the day of judgment, and the retributions of eternity. *Unmovable;* not discouraged by opposition or difficulties; not led even to doubt about the complete fulfilment of all which God has declared. *In the work of the Lord;* in labors to honor him and do good. *Your labor is not in vain in the Lord;* what you do to honor Christ shall receive a glorious and an eternal reward.

INSTRUCTIONS.

11. That Jesus Christ died for the sins of men, and rose again for the justification and salvation of all who believe on him, are fundamental doctrines of the gospel, and are taught as such by all who are prepared and called by Christ to preach it.

20. That Christ arose from the dead, God has shown to be certain, and with equal certainty that all his people who die will rise also.

42. Many things take place, the manner of which men cannot understand; and for them to disbelieve what God has declared, because they cannot understand the manner in which it will be accomplished, is great folly.

58. The certainty of the resurrection, of the day of judgment, and the retributions of eternity, should lead all to make it their great object to learn and do the will of God; hearkening daily to his voice, believing heartily his declarations, and obeying cheerfully and perseveringly his commands.

CHAPTER XVI.

1. *Collection;* for the relief of poor saints at Jerusalem. Verse 3.

2. *Upon the first day of the week;* the day set apart and observed by the apostles and Christians as the Lord's day, the Christian Sabbath. *Lay by him in store;* at home. *That there be no gatherings;* that their gifts might be ready when the apostle should come.

3. *By—letters;* this may mean letters from the brethren at Corinth, or letters by Paul, commending the messengers to his friends at Jerusalem.

5. *When I shall pass through Macedonia;* rather, when I have passed through Macedonia. This was an alteration of his original plan, which he had in some way made known to them, and for this some in Corinth charged him with changeableness of purpose. 2 Cor. 1:15–17.

7. *By the way;* on his way to Macedonia, according to his first plan. See above. Such a visit would not only have been brief, but would have brought him to Corinth before the present epistle could have had time to produce its intended effects. See 2 Cor. 1:23; 2:1–3. *Tarry a while;* on his return.

8. *Pentecost;* this feast was celebrated in June, fifty days after the Passover, which was in April. Acts 2:1.

9. *A great door and effectual;* a great opportunity for successfully preaching the gospel. *Many adversaries;* opposers of Paul and his preaching. This made it necessary that he should remain for the present at Ephesus, where he wrote to the Corinthians this epistle.

10. *Without fear;* occasioned by opposition or neglect on your part. *He worketh;* is a wise and faithful minister.

11. *Conduct him forth in peace;* when he has finished his work among you, and is prepared to leave Corinth. *With the brethren;* whom he expected to come from Corinth to Ephesus. Compare Acts 19:21, 22.

13. *Watch;* against temptation. *Stand fast;* in the faith and practice of the gospel. *Like men;* act in a manly and not a puerile manner. *Be strong;* in the grace which is in Christ Jesus.

14. *Charity;* love to God and men.

15. *House;* family. *First-fruits;* the first persons who were converted in Achaia by the ministry of Paul. *Ministry of the saints;* to assist and benefit Christians.

16. *Submit yourselves;* treat them with respect, and be suitably influenced by them.

17. *Coming of Stephanas;* he had come to Ephesus, but his family remained at Corinth. Verse 15. *That which was lacking on your part;* in ministering to my comfort. That which, by reason of my separation from you, you could not bestow, they have given by their personal presence.

18 For they have refreshed my spirit and yours: therefore acknowledge ye them that are such.[a]

19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord,[b] with the church that is in their house.[c]

20 All the brethren greet you. Greet ye one another with a holy kiss.

21 The salutation of *me* Paul with mine own hand.

22 If any man love not the Lord Jesus Christ,[d] let him be Anathema,[e] Maran-atha.[f] A. D. 59.

23 The grace of our Lord Jesus Christ *be* with you.[g]

24 My love *be* with you all in Christ Jesus. Amen.

¶ The first *epistle* to the Corinthians was written from Philippi, by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

a 1 Thess. 5:12. b Acts 18:26. c Rom. 16:5, 15. d Eph. 6:24. e Gal. 1:8, 9. f Jude 14, 15. g Rom. 16:20.

18. *Acknowledge ye them;* as friends of Christ, and worthy of imitation.

19. *Church—in their house;* the Christians who worshipped there.

21. *The salutation of—Paul;* he employed the hand of another in writing the previous part of the epistle, but this and what follows he wrote with his own hand.

22. *Anathema;* accursed, that is, of God. *Maran-otha;* the Lord cometh, namely, to judgment. This addition to the anathema contains a solemn intimation of the time when it will be fulfilled.

Was written from Philippi; the superscriptions to the epistles are not a part of the inspired scriptures, but were added at a later period, and contain errors. From verse 8 of this chapter it appears that Paul wrote this epistle from Ephesus.

INSTRUCTIONS.

1. Faithful ministers of the gospel will, if practicable, induce their hearers liberally to contribute for the benefit of the needy; and regular, systematic beneficence will, in the end, be much more abundant than that which is merely occasional, and much more useful, both to givers and receivers.

2. As the first day of the week is the Lord's day, and from his resurrection has been observed by his people as sacred to his worship, it is a proper time for them to consider his goodness, and contribute, or lay by in store, as he has prospered them, for the supply of the wants of their fellow-men.

7. In forming plans for future action, we should ever remember our dependence on God, seek to understand his will, and commit ourselves in well-doing to his merciful guidance and disposal.

12. Christian brethren, and even pious and faithful ministers of the gospel, may differ in judgment about the best way of doing good; and while they exercise the right of private judgment as to their own duty, they should cheerfully concede the same privilege to others.

18. The meeting and conference of Christians from different and distant places may be the means not only of their own comfort, but of their increased usefulness to one another, and to their fellow-men.

24. When called to administer reproof, or to proclaim the fearful doom of the incorrigibly wicked, while we should endeavor to do it with fidelity, we should also do it with affection, and in all suitable ways show that it springs not from enmity or indifference, but from love; and that it is our earnest desire that even our greatest opposers may so conduct, that the grace of our Lord Jesus Christ shall be with them now and for ever. Amen.

THE SECOND EPISTLE OF PAUL THE APOSTLE

TO THE CORINTHIANS.

THE second epistle to the Corinthians was written, not many months after the first, from Macedonia, where the apostle was occupied in completing a collection for the poor saints at Jerusalem, chap. 8 : 1, etc.; 9 : 1–4. Whether he wrote from Philippi, according to the subscription to the epistle, or from some other place of Macedonia, cannot be determined. The occasion of the epistle was manifestly the report which he had received from Titus, and as is generally thought from Timothy also, 1 Cor. 4 : 17 and 16 : 10, of the effect of his first epistle. So far as the main body of the Corinthian Christians was concerned, this was highly favorable, and for it he devoutly thanks God, chap. 7 : 6, 7 ; commends their prompt obedience ; directs them to restore the excommunicated person to their communion ; and discusses very fully the matter of the collection for the poor Christians at Jerusalem, chaps. 8, 9. But this very success with the better part of the church had imbittered his enemies, and made them more determined in their opposition to him. They accused him of levity in changing his plans, chap. 1 : 17 ; of uttering threats which he would not dare to execute when present among them, chap. 10 : 9–11 ; of making a gain of them by indirect means, chap. 12 : 16–18 ; and in various ways disparaged his apostolical standing and character. This led him to dwell with great earnestness and fulness on the purity of his apostolic life, and the abundance of his labors and sufferings in behalf of Christ's cause, always with reference more or less direct to his enemies. The prominence which he is thus forced to give to his own person and labors as an apostle of Christ, constitutes the most remarkable feature of the present epistle. All this came about by the wisdom of God, who placed his servant in such circumstances that fidelity to the cause of truth compelled him unwillingly to set forth in himself the character of a true minister of the gospel in bright contrast with that of those vain-glorious and selfish men who, under a show of great worldly wisdom, seek to create parties in the church of Christ for their own private honor or emolument. The particular occasion which called forth this epistle soon passed away ; but the epistle itself remains a rich treasure for all believers, especially for all Christian teachers.

A. D. 60.

CHAPTER I.

3 The apostle encourageth them against troubles by the comforts and deliverances which God had given him, as in all his afflictions, 8 so particularly in his late danger in Asia. 12 And calling both his own conscience and theirs to witness of his sincere manner of preaching the immutable truth of the gospel, 15 he excuseth his not coming to them, as proceeding not of lightness, but of his lenity towards them.

PAUL, an apostle of Jesus Christ by the will of God,[a] and Timothy *our* brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia :[b]

2 Grace *be* to you and peace from God our Father, and *from* the Lord Jesus Christ.[c]

3 Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort ;[d]

4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

5 For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.[e]

6 And whether we be afflicted, *it is* for your consolation and salvation,[f] which is effectual* in the enduring of the same sufferings which we also suffer : or whether we be comforted, *it is* for your consolation and salvation.

[a] 1 Tim. 1:1; 2 Tim. 1:1. [b] Phil. 1:1; Col. 1:2. [c] Rom. 1:7. [d] Eph. 1:3; 1 Pet. 1:3. [e] Col. 1:24. [f] ch. 4:15. * Or, *wrought.*

CHAPTER I.

5. *The sufferings of Christ ;* sufferings like those of Christ, or endured in Christ's cause. All Christ's disciples, each in his own measure, must first suffer with Christ, that they may afterwards be partakers of his glory. Rom. 8:17; 2 Tim. 2:12.

6. *It is for your consolation and salvation ;* our affliction is endured in behalf of you, as of all the churches, and redounds to your comfort and salvation. *Which is effectual ;* which salvation of yours—including also the consolation accompanying it—is effectual; that is, active and efficacious. It has a vigorous life and growth in your souls, and exerts its power in them more and more. *In the en-*

7 And our hope of you *is* steadfast, knowing, that as ye are partakers of the sufferings, so *shall ye be* also of the consolation.[a]

8 For we would not, brethren, have you ignorant of our trouble which came to us in Asia,[b] that we were pressed out of measure, above strength, insomuch that we despaired even of life:

9 But we had the sentence* of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:[c]

10 Who delivered us from so great a death, and doth deliver:[d] in whom we trust that he will yet deliver *us;*

11 Ye also helping together by prayer for us,[e] that for the gift *bestowed* upon us by the means of many persons, thanks may be given by many on our behalf.

12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom,[f] but by the grace of God,[g] we have had our conversation in the world, and more abundantly to you-ward.

13 For we write none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end;

14 As also ye have acknowledged us in part, that we are your rejoicing, even as ye also *are* ours in the day of the Lord Jesus.[h]

15 And in this confidence I was minded A. D. 60. to come unto you before, that ye might have a second benefit;†

16 And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judea.[i]

17 When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh,[j] that with me there should be yea, yea, and nay, nay?

18 But *as* God *is* true, our word‡ toward you was not yea and nay.[k]

19 For the Son of God,[l] Jesus Christ, who was preached among you by us, *even* by me and Silvanus and Timotheus, was not yea and nay, but in him was yea.

20 For all the promises of God in him *are* yea, and in him Amen,[m] unto the glory of God by us.

21 Now he which establisheth us with you in Christ,[n] and hath anointed us,[o] *is* God.

22 Who hath also sealed us,[p] and given the earnest of the Spirit in our hearts.[q]

23 Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.

24 Not for that we have dominion over your faith,[r] but are helpers of your joy: for by faith ye stand.[s]

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a Rom. 8:17; 2 Tim. 2:12. b Acts 19:23, etc. * Or, *answer.* c Jer. 17:5, 7. d 2 Pet. 2:9. e Rom. 15:30; Phil. 1:19; Jas. 5:16–18. f 1 Cor. 2:4, 13. g 1 Cor. 15:10. h Phil. 4:1. † Or, *grace.* i Acts 21:5. j ch. 10:2. ‡ Or, *preaching.* k Matt. 5:37. l Mark 1:1; Rom. 1:4. m Rom. 15:8, 9; Heb. 13:8. n 2 Thess. 2:17; 1 Pet. 5:10. o 1 John 2:20, 27; Rev. 3:18. p Eph. 1:13, 14; 4:30; 2 Tim. 2:19. q Rom. 8:9, 14–16. r 1 Cor. 3:5; 1 Pet. 5:3. s Rom. 11:20; 1 Cor. 15:1.

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during—we also suffer; not while you simply look on and see us suffer in your behalf, but while you share with us the same sufferings.

7. *The consolation;* which Christ gives to those who suffer for his sake.

8. *Pressed out of measure;* exceedingly distressed.

9. *Sentence of death;* were cut off from all human means of help, and doomed apparently to immediate death.

10. *From so great a death;* of the particular kind of death to which the apostle was exposed we have no certain knowledge. We only know from the present verse that it was very terrible.

11. *The gift;* the deliverance just referred to. *By the means of many persons;* by means of their intercessory prayers for the apostle and his helpers, which God heard and answered. *By many;* the many who have prayed for the gift.

12. *In simplicity;* with a single view to the glory of God and the good of men. *Fleshly wisdom;* worldly, selfish, underhanded policy. *Had our conversation;* conducted ourselves in all things; according to the old meaning of the word conversation, that is, deportment, manner of life. *To you-ward;* in whose case there has been especial occasion for circumspection.

13. *Than what ye read;* the opponents of Paul in Corinth had probably accused him of insincerity in his former epistle. He assures them that he has no hidden end, but that what they read is precisely what he means. *Or acknowledge;* more exactly, or also acknowledge; that is, recognize and know to be true from your own personal acquaintance with me: as much as to say, What I write agrees with what you already know of me. *Shall acknowledge even to the end;* by finding me to be a person who does not change.

14. *In part;* he makes this limitation because there were some in Corinth who did not acknowledge him.

15. *In this confidence;* that we are your rejoicing, and ye ours, as ver. 14. *To come unto you before;* before visiting Macedonia, whence he wrote to them this letter; namely, by calling on the Corinthians on his way thither, ver. 16. *A second benefit;* the words probably mean, the benefit of a second visit from me when I should return to you from Macedonia, as stated in the following verse.

17. *Use lightness;* was he fickle-minded, as some charged him, because he did not fulfil his purpose of visiting them on his way to Macedonia? *According to the flesh;* as insincere, selfish, and worldly men do, changing their plans and promises to suit their own convenience.

18. *Our word;* or, as the margin, our preaching; for the apostle adduces the steadfastness and consistency of his preaching as the great proof of his general steadfastness. *Was not yea and nay;* was not now yes, and now no. Like Christ, its author, it was not a changeable, but a steadfast doctrine.

19. *Silvanus;* the same as Silas, Acts 15:22. *In him was yea;* all the promises made in him were only yea—steadfast and sure, as is asserted in the following verse. It is implied that Paul, the preacher of such a Saviour, was steadfast also.

20. *By us;* through our preaching.

21. *Hath anointed us;* us Christians, by his Holy Spirit. Compare 1 John 3:20, 27.

22. *Sealed us;* marked as his own. The agent of this sealing is the Holy Spirit, as immediately stated. *The earnest of the Spirit in our hearts;* the Holy Spirit dwelling in our hearts, and giving us a foretaste of the joys of heaven, which is the pledge of our full introduction to them.

23. *I call God;* to witness the truth of what he said. *To spare you;* to save them from that painful discipline which he might have found necessary, had he visited them in their disorderly state.

24. *Not for that we have dominion over your faith;* as much as to say, Do not understand the words I have just written as meaning that we set ourselves up to be lords over your faith, and delight to exercise severity towards you. He intimates that he would not exercise apostolical and inspired authority in punishing their offences, if he could consistently avoid it; but would seek to promote their joy in leading them, by kind persuasion, to correct their errors

A. D. 60.

CHAPTER II.

1 Having showed the reason why he came not to them, 6 he requireth them to forgive and to comfort that excommunicated person, 10 even as himself also upon his true repentance had forgiven him, 12 declaring withal why he departed from Troas to Macedonia, 14 and the happy success which God gave to his preaching in all places.

BUT I determined this with myself, that I would not come again to you in heaviness.[a]

2 For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?

3 And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is *the joy* of you all.

4 For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.[b]

5 But if any have caused grief,[c] he hath not grieved me,[d] but in part; that I may not overcharge you all.

6 Sufficient to such a man *is* this punishment,* which *was inflicted* of many.[e]

7 So that contrariwise ye *ought* rather to forgive *him*,[f] and comfort *him*, lest perhaps such a one should be swallowed up with overmuch sorrow.

8 Wherefore I beseech you that ye would confirm *your* love toward him.

9 For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.[g]

10 To whom ye forgive any thing, I *forgive* also; for if I forgave any thing to whom I forgave *it*, for your sakes *forgave I it* in the person† of Christ;

11 Lest Satan should get an advantage of us: for we are not ignorant of his devices.

12 Furthermore, when I came to Troas to *preach* Christ's gospel,[h] and a door was opened unto me of the Lord,[i]

13 I had no rest in my spirit,[j] because I found not Titus my brother; but taking my leave of them, I went from thence into Macedonia.

14 Now thanks *be* unto God, which always causeth us to triumph in Christ,[k] and maketh manifest the savor of his knowledge by us in every place.[l]

15 For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish:[m]

16 To the one *we are* the savor of death unto death; and to the other the savor of life unto life.[n] And who *is* sufficient for these things?[o]

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a Ch 1:23; 12:20, 21; 13:10. b ch. 11:2. c Gal. 5:10. d Gal. 4:12. * Or, *censure*. e 1 Cor. 5:4, 5; 1 Tim. 5:20. f Gal. 6:1. g ch. 7:15. † Or, *sight*.

h Acts 16:8. i 1 Cor. 16:9. j ch. 7:5, 6. k Rom. 8:37. l Song 1:3. m 1 Cor. 1:18. n John 9:39; 1 Pet. 2:7, 8. o ch. 3:5, 6.

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and return to their duty. *By faith ye stand;* as much as to say, not by our exercising dominion over you, but by your own free faith in Christ.

INSTRUCTIONS.

4. The afflictions and consolations of faithful ministers are designed to prepare them for giving instruction and comfort to the afflicted.

7. Great sufferings are usually accompanied by great consolations, and increase both our present and our eternal good.

11. As Christians may by prayer greatly assist absent friends and bring an increased revenue of glory to God, they should pray with all prayer and supplication in the Spirit, and watch thereunto with all perseverance. Eph. 6:18.

18. We may, for good reasons, change our intentions and plans; but all men, especially ministers of the gospel, should be on their guard against every thing like fickleness of purpose or worldly policy.

22. The possession and exercise of the graces of the Spirit are sure evidences of regeneration, and pledges of eternal life.

CHAPTER II.

1. *In heaviness;* in grief and sorrow, as he must have done, had he visited Corinth before the disorders in the church to which he referred in his first epistle had been removed.

2. *If I make you sorry;* a delicate way of saying that he has the strongest motives not to grieve any one of them, if he can possibly avoid it; since it is from the very person grieved that he looks for his comfort. Compare chap. 1:14.

3. *I wrote this same;* the admonitions contained in his first epistle.

5. *He;* the person referred to in 1 Cor. 5:1. *But in part;* he had not grieved Paul only, but the sound part of the church also. *Not overcharge you all;* not speak as if all were guilty, or equally so.

6. *Such a man;* the offender referred to, who had, by the discipline of the church, been brought to repentance. *This punishment;* his excommunication, according to Paul's direction, 1 Cor. 5:4, 5; which was to be effected, not by Peter or Paul, but by the authority of the church.

7. *Contrariwise;* instead of continuing his exclusion from the church, they ought now to restore him.

8. *Confirm your love toward him;* by receiving him again into the church.

9. *To this end—did I write;* his object in his first epistle was to induce them, by disciplining this man, to give evidence of their disposition to do right.

10. *For if I forgave—forgave I it;* or, For if I have forgiven any thing, to whomsoever I have forgiven it, it is for your sakes. As the punishment had in view their profit, not the gratification of his own private feelings, so also the forgiveness. *In the person of Christ;* acting as an inspired apostle for Christ and under his direction.

11. *Lest Satan should get an advantage of us;* by leading them to be needlessly severe, to the injury of the offender and of religion. *His devices;* in tempting men to sinful extremes.

12. *Troas;* a city on the way from Ephesus to Macedonia, where Paul expected to meet Titus and learn from him the effect of his first epistle. But in this he was disappointed. He therefore left Troas and went into Macedonia, where he met Titus, and learned the happy issue of things at Corinth. This caused him to break forth in thanksgiving to God for the success which had attended his labors. Ver. 14.

14. *The savor of his knowledge;* the sweet savor of the knowledge of Christ.

15. *A sweet savor of Christ;* what he has said of the knowledge of Christ he now applies to those who preach Christ. To God they are a sweet savor of the knowledge of Christ; for both the message itself, and they who from love towards Christ and their fellow-men publish it, are most precious in God's sight, and that whether men receive Christ or reject him.

16. *The savor of death unto death;* a deadly savor, having death for its result; because, by rejecting the gospel, they turn that which was intended for their life into an occasion of death. *The savor of life unto life;* a life-giving savor, having life for its result. *These things;* the duties, responsibilities, and labors of such a solemn office.

17 For we are not as many, which corrupt* the word of God: but as of sincerity, but as of God, in the sight of God speak we in† Christ.[a]

CHAPTER III.

1 Lest their false teachers should charge him with vainglory, he showeth the faith and graces of the Corinthians to be a sufficient commendation of his ministry. 6 Whereupon entering a comparison between the ministers of the law and of the gospel, 12 he proveth that his ministry is so far the more excellent, as the gospel of life and liberty is more glorious than the law of condemnation.

DO we begin again to commend ourselves?[b] or need we, as some *others*, epistles of commendation to you,[c] or *letters* of commendation from you?

2 Ye are our epistle written in our hearts, known and read of all men:[d]

3 *Forasmuch as ye are* manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone,[e] but in fleshly tables of the heart.[f]

4 And such trust have we through Christ to God-ward:

5 Not that we are sufficient of ourselves A. D. 60. to think any thing as of ourselves;[g] but our sufficiency *is* of God;[h]

6 Who also hath made us able ministers[i] of the new testament;[j] not of the letter, but of the spirit:[k] for the letter killeth,[l] but the spirit giveth life.‡[m]

7 But if the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance;[n] which *glory* was to be done away;

8 How shall not the ministration of the spirit be rather glorious?

9 For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory.

10 For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

11 For if that which is done away *was* glorious, much more that which remaineth *is* glorious.[o]

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* Or, *deal deceitfully with;* ch. 4:2. † Or, *of.* [a] Heb. 11:27. [b] ch. 5:12. [c] Acts 18:27. [d] 1 Cor. 9:2. [e] Exod. 24:12. [f] Jer. 31:33; Ezek. 11:19. [g] John 15:5. [h] 1 Cor. 15:10; Phil. 2:13. [i] Eph. 3:7; 1 Tim. 1:12. [j] Matt. 26:28; Heb. 8:6–10. [k] Rom. 2:28, 29. [l] Rom. 4:15; 7:9, 10. ‡ Or, *quickeneth.* [m] John 6:63; Rom. 8:2. [n] Exod. 34:1, 29–35. [o] Rom. 5:20, 21.

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17. *Corrupt the word of God;* adulterate it by a mixture of human additions, thus destroying its efficacy.

INSTRUCTIONS.

4. Faithful ministers of the gospel are often made sorrowful by those who ought to give them joy; and the efforts which most grieve or offend some of their people, may spring from sincere love to them, and a most earnest desire for their good.

8. The objects of church discipline are the repentance of offenders and the honor of religion. When these are accomplished, offenders should be forgiven, and such as have been excommunicated be received again to Christian communion.

11. Satan is an artful and malignant spirit, and has many devices for injuring the cause of Christ and ruining the souls of men. Persons who disbelieve his existence, who do not oppose his influence, or are ignorant of his devices, are not qualified to discharge the duties of ministers of Christ.

16. The faithful labors of preachers of the gospel are highly pleasing to the Lord, however they may be regarded by their people, and whatever may be their effects. But as those effects are momentous and eternal, and depend much on the character and conduct of ministers, their responsibilities are great, and they should earnestly seek wisdom from above to direct them in the discharge of their duties.

CHAPTER III.

1. *Again;* probably with reference to a charge of self-commendation against his former epistle. *To commend ourselves;* in what we have said of the dignity of our office, our purity in the discharge of it, and the triumphs in it which God awards to us, chap. 2:14–17. The reader should notice in this epistle the abundant use of the plural number, where the apostle means chiefly himself, but prefers to speak in the name of his fellow-laborers also.

2. *Ye are our epistle;* his letter of commendation, which all could read. He says here, "written in our hearts," because he wishes thus to express the place which the Corinthian converts have in his affections. In the next verse he represents the epistle as written, by his ministration, on the hearts of the Corinthians, because it is there that the gospel has exerted its power. Such changes of figure are very common with Paul.

3. *Ministered by us;* written by our ministration, as his instruments. *Not in tables of stone;* as a mere outward law is. The allusion is to the ten commandments written on tables of stone. *Fleshly tables of the heart;* compare Jer. 31:33; Ezek. 11:19; 36:26.

4. *Such trust have we;* in regard to the success of our ministry, as just stated. *Through Christ;* not through our own power. *To God-ward;* in regard to God. In these words the apostle represents himself as always acting with reference to God's glory, and putting all his trust in him.

5. *To think any thing;* aright, or which would insure success.

6. *Hath made us able ministers;* hath given us sufficiency to be ministers, as the original means. *The new testament;* the new covenant of the gospel, revealing the way of salvation through Jesus Christ. *Not of the letter;* not of the outward form merely, but of the design, end, and spiritual meaning, the right apprehension and cordial reception of which is, through the grace of God, life-giving, while dependence upon the letter or outward form merely is ruinous to the soul.

7. *The ministration of death;* of the Mosaic law, which "worketh wrath," and brings death instead of life to sinners. Rom. 4:15; 7:10. *Written and engraven in stones;* the ten commandments thus written here represent the whole Mosaic economy. *Was glorious;* in the circumstances of its institution, and in the objects it was designed to accomplish. Of this glory the splendor of Moses' countenance was the divinely appointed symbol. The apostle therefore puts the latter for the former. *Could not steadfastly behold the face of Moses;* Exod. 34:29–35. The glory of Moses' countenance represented that of the dispensation of which he was the mediator; the veiling of his face, the obscurity which God threw over it, in consideration of the inability of his covenant people to behold directly the true spiritual end which this temporary dispensation had in view.

8. *The ministration of the spirit;* of the gospel, which is a spiritual dispensation, administered by the Holy Spirit, and giving life to the soul, instead of death.

9. *Righteousness;* here the righteousness which God gives through faith in Christ, bringing to the soul justification instead of condemnation.

10. *Had no glory;* ceased to appear as glorious. *In this respect;* in comparing its glory with the greater glory of the gospel.

11. *That which is done away;* the Mosaic dispensation. *That which remaineth;* the gospel dispensation. *Is glorious;*

A. D. 60. 12 Seeing then that we have such hope, we use great plainness* of speech:

13 And not as Moses, *which* put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished:[a]

14 But their minds were blinded:[b] for until this day remaineth the same veil untaken away in the reading of the old testament; which *veil* is done away in Christ.

15 But even unto this day, when Moses is read, the veil is upon their heart.

16 Nevertheless, when it shall turn to the Lord, the veil shall be taken away.[c]

17 Now the Lord is that Spirit:[d] and where the Spirit of the Lord *is*, there *is* liberty.[e]

18 But we all, with open face beholding as in a glass the glory of the Lord,[f] are changed into the same image[g] from glory to glory,[h] *even* as by the Spirit of the Lord.†

* Or, *boldness.* a Rom. 10:4. b Rom. 11:7, 8, 25. c Isa. 25:7. d 1 Cor. 15:45. e Rom. 8:2. f 1 Cor. 13:12. g Rom. 8:29. h Psa. 84:7. † Or, *of the Lord the Spirit.*

CHAPTER IV.

1 He declareth how he hath used all sincerity and faithful diligence in preaching the gospel, 7 and how the troubles and persecutions which he daily endured for the same did redound to the praise of God's power, 12 to the benefit of the church, 16 and to the apostle's own eternal glory.

THEREFORE seeing we have this ministry, as we have received mercy,[i] we faint not;

2 But have renounced the hidden things of dishonesty,‡ not walking in craftiness, nor handling the word of God deceitfully;[j] but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God.

3 But if our gospel be hid, it is hid to them that are lost:[k]

4 In whom the god of this world hath blinded the minds of them which believe not,[l] lest the light of the glorious gospel of Christ, who is the image of God,[m] should shine unto them.

5 For we preach not ourselves, but Christ Jesus

‡ Gr. *shame.* i 1 Cor. 7:25. j ch. 2:17. k 2 Thess. 2:10. l John 12:31, 40 m John 1:14, 18.

as accomplishing a more glorious work, and to continue with increasing power to the end of time.

12. *Seeing then that we have such hope;* of the glorious results to be accomplished by the Spirit through the gospel. *Great plainness of speech;* not veiling what we teach under obscure types and symbols, as did the law of Moses, but declaring boldly, clearly, and freely the doctrines and duties of religion.

13. *Not as Moses, which put a veil over his face;* our message is not in any measure concealed, as was the face of Moses, in token of the darkness of that dispensation. *Could not steadfastly look to the end of that which is abolished;* not clearly understand the meaning and design of the ceremonies and types of the Mosaic dispensation, which was appointed to pass away.

14. *But their minds were blinded;* not only did God place a veil on the dispensation, but there was a veil on their minds also—that of unbelief and hardness of heart. In this natural and easy way does the veil on Moses' face lead the apostle to speak of the veil on the minds of the covenant people. *The same veil;* the same blindness as to the meaning of the Old Testament scriptures. *Which veil is done away in Christ;* the obscurity of the Old Testament prophecies, types, and figures, is removed by their fulfilment in Christ. But as the hearts of the Jews are still opposed to him, and their minds blinded, they do not see this fulfilment.

16. *It;* the heart of the Jewish people. *Turn to the Lord;* embrace Jesus Christ as the Messiah. *The veil shall be taken away;* they shall understand the meaning of the Old Testament scriptures, and see their application to Christ.

17. *The Lord;* the Lord Jesus. *Is that Spirit;* more literally, is the Spirit; the spirit in contrast with the letter, ver. 6. The Old Testament types, figures, and prophecies, taken without him, are the letter which killeth. But in him they are the spirit which giveth life. *The Spirit of the Lord;* the Spirit of the Lord Jesus, which need not be here distinguished from the Holy Spirit, since it is through him that Christ works in our hearts. *Liberty;* from bondage to the letter. Such liberty includes free access to God and communion with him.

18. *With open face;* literally, with unveiled face, the veil having been, to us, taken away in Christ. *The glory of the Lord;* the Lord Jesus. *From glory to glory;* from one degree of glory to another. *By the Spirit of the Lord;* or, as the margin, by the Lord the Spirit; that is, by the Lord Jesus, who is the Spirit, ver. 17. Both renderings come to the same thing; since it is by the Holy Spirit that the Lord Jesus transforms us into his own image.

INSTRUCTIONS.

3. When ministers of the gospel are instrumental in converting men from sin to holiness, it is proof that the Spirit of God accompanies their labors; and though they are the means, he is the author of their success, and to him belongs the glory.

6. To rely for salvation on the possession of the Scriptures, on the stated reading of them, or on any outward forms and privileges, is destructive; while the right understanding of the Scriptures, and spiritual obedience to their true meaning, are saving to the soul.

8. The chief reason why the Christian dispensation excels in glory is, that under it the Spirit is given with a fulness and power unknown before.

12. Living faith in the gospel inspires those who preach it with glorious hopes, and leads them to preach so plainly and with such earnest, affectionate boldness, that all who are disposed may understand them, and be made wise unto salvation.

16. The reason why the Jews misunderstand the Old Testament and reject the New, is their hardness of heart and blindness of mind. These, with regard to many, the Holy Ghost at some future day will remove. Then they will see that Jesus is their long-promised Messiah, and will embrace him as their hope of glory.

CHAPTER IV.

1. *As we have received mercy;* the apostle has special reference to the mercy of God in calling him from being a blasphemer of Christ to be his apostle, 1 Tim. 1:12, 13.

2. *The hidden things of dishonesty;* literally, as the margin, the hidden things of shame; shameful deeds which men practise secretly, because they are ashamed to have them known. The words immediately following show that he refers to the base arts of the false teachers who sought to supplant him in the favor of the Corinthians. *Not walking in craftiness;* as preachers of the gospel, not resorting to low and base arts to gain popularity. *Handling the word of God deceitfully;* corrupting it by a mixture of human inventions to make it more palatable to worldly men. *Commending ourselves;* preaching as in the presence of God, and in such a manner as every enlightened conscience must approve.

3. *If our gospel be hid;* literally, veiled, in allusion to the veil in the hearts of the unbelieving Jews; that is, so hid that men do not see its glory. All such are still in their lost condition, unenlightened by the Holy Ghost.

4. *The god of this world;* Satan, under whose influence are all unbelievers. *Lest the light—should shine;* so shine that, by believing in Christ, they should see his glory and be made like him.

5. *Christ Jesus the Lord; and ourselves your servants;* more literally, Christ Jesus as Lord, and ourselves as your servants.

the Lord; and ourselves your servants for Jesus' sake.

6 For God, who commanded the light to shine out of darkness,[a] hath* shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.

7 But we have this treasure in earthen vessels, that the excellency of the power may be of God,[b] and not of us.

8 *We are* troubled on every side,[c] yet not distressed; *we are* perplexed, but not in despair;†

9 Persecuted, but not forsaken; cast down, but not destroyed;

10 Always bearing about in the body the dying of the Lord Jesus,[d] that the life also of Jesus might be made manifest in our body.[e]

11 For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.[f]

12 So then death worketh in us, but life in you.[g]

13 We having the same spirit of faith,[h] according as it is written, I believed, and therefore have I spoken;[i] we also believe, and therefore speak;

14 Knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present *us* with you.[j]

15 For all things *are* for your sakes,[k] that A. D. 60. the abundant grace might through the thanksgiving of many redound to the glory of God.[l]

16 For which cause we faint not;[m] but though our outward man perish, yet the inward *man* is renewed day by day.[n]

17 For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory;[o]

18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal.

CHAPTER V.

1 That in his assured hope of immortal glory, 9 and in expectance of it, and of the general judgment, he laboreth to keep a good conscience, 12 not that he may herein boast of himself, 14 but as one that, having received life from Christ, endeavoreth to live as a new creature to Christ only, 18 and by his ministry of reconciliation to reconcile others also in Christ to God.

FOR we know that if our earthly house of *this* tabernacle were dissolved,[q] we have a building of God, a house not made with hands, eternal in the heavens.[r]

2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:[s]

a Gen. 1:3. * Gr. *is he who hath.* b 1 Cor. 2:5. c ch. 7:5. † Or, *not altogether without help,* or *means.* d Gal. 6:17. e 2 Tim. 2:11, 12. f 1 Cor. 15:31, 49. g ch. 13:9. h 2 Pet. 1:1. i Psa. 116:10. j ch. 5:1–4. k 1 Cor. 3:21, 22. l ch. 8:19. m 1 Cor 15:58. n Rom. 7:22. o Rom. 8:18, 34. p Heb. 11:1. q Job 4:19; 2 Pet. 1:13, 14. r 1 Pet. 1:4. s Rom. 8:23.

6. *Commanded the light;* Gen. 1:3. *In the face of Jesus Christ;* as he is revealed in the gospel.

7. *This treasure;* this knowledge of Christ, and of the gospel which they were to publish. *Earthen vessels;* feeble, frail, dying men. *The excellency of the power;* that it may be seen that the power which gives success is of God.

8. *Not distressed;* so as to be overcome or disabled for their duties. *Perplexed;* as to what course to take. *Not in despair;* not left utterly at a loss what to do, as those forsaken of God.

9. *Persecuted;* by men. *Not forsaken;* of God. *Not destroyed;* able to rise again and renew the conflict.

10. *Always bearing about;* wherever we go. *The dying of the Lord Jesus;* the violent putting to death of the Lord Jesus; in other words, always exposed, like him, to a violent death at the hand of the wicked, with all the sufferings connected with such an exposure. See next verse. *The life also of Jesus;* a life conformed to that of Jesus. We are to understand the life of Jesus in the widest sense, so far as he was a man. It is a life devoted to God, sustained by God, and which will be finally made triumphant in a glorious resurrection over all evil. *Might be made manifest;* might be clearly exhibited to men.

11. *For we which live;* who yet live in mortal bodies. *In our mortal flesh;* not merely in our spirits, but in our frail dying bodies also; for these are Christ's, will be preserved by Christ till our earthly work is done, and be glorified with Christ in the final resurrection.

12. *Death—in us, but life in you;* our labors, which constantly expose us to death, promote your eternal life. He does not deny that life works in himself also; but he wishes to exhibit his sufferings as contributing to their life as Christians: not the life of their souls only, but also that of their bodies, as ver. 14 shows.

13. *As it is written;* Psa. 116:10. *Believe and—speak;* the truths of the gospel, without being disheartened by any trials to which it exposes us.

14. *Present us with you;* spotless and faultless before the throne of his glory, with exceeding and eternal joy.

15. *All things;* the whole of God's dealings with you. This he says with especial reference to the sufferings and triumphs of God's ministers, all of whom, not certain favorite leaders, are for their sakes. *For your sakes;* for their salvation and that of others, and thus for the glory of God.

16. *For which cause;* because of the glorious hopes of the gospel and the glorious results of our labors. *We faint not;* under these labors and trials. *Our outward man;* our dying body. *The inward man;* the spiritual life and vigor of our souls.

INSTRUCTIONS.

1. The glorious prospects which the gospel opens to faithful ministers, and all true Christians, animate them to press onward in the path of duty with increasing zeal and fidelity to the end.

4. Satan makes great efforts to hinder men from hearing and believing the gospel, lest its light should so shine into their minds as to be the means of their conversion and salvation.

7. The character and condition of ministers of the gospel have always been such as to show that their success was of God; and the fact that Christianity has lived and triumphed, notwithstanding their weakness and unworthiness, is a standing demonstration of its divine origin.

13. The moving spring of ministerial fidelity is such confidence in God as causes his declarations to appear true, and gives to unseen realities a commanding influence over their minds.

18. The endless glories which await faithful ministers and Christians, and for which their present trials are preparing them, are such that, in comparison, the latter are swallowed up and lost in the eternal greatness of the former.

CHAPTER V.

1. *Our earthly house of this tabernacle;* our body, considered as a tent in which the soul sojourns. Compare 2 Pet. 1:13, 14. *A building of God, a house not made with hands;* namely, the resurrection-body. The apostle here passes over the intermediate disembodied state without noticing it. But in verses 6, 8, he distinctly mentions it.

2. *In this;* in this our earthly body. *Clothed upon;* with our glorified heavenly body.

A. D. 60. 3 If so be that being clothed we shall not be found naked.[a]

4 For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.[b]

5 Now he that hath wrought us for the selfsame thing *is* God,[c] who also hath given unto us the earnest of the Spirit.[d]

6 Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

7 For we walk by faith, not by sight:[e]

8 We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord.[f]

9 Wherefore we labor,* that whether present or absent, we may be accepted of him.

10 For we must all appear before the judgment-seat of Christ;[g] that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.[h]

11 Knowing therefore the terror of the Lord,[i] we persuade men; but we are made manifest unto God;[j] and I trust also are made manifest in your consciences.

12 For we commend not ourselves again unto you,[k] but give you occasion to glory on our behalf, that ye may have somewhat to *answer* them which glory in appearance,† and not in heart.

13 For whether we be beside ourselves,[l] *it is* to God: or whether we be sober, *it is* for your cause.

14 For the love of Christ constraineth us;[m] because we thus judge, that if one died for all, then were all dead:[n]

15 And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.[o]

16 Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more.

17 Therefore if any man *be* in Christ, *he is*‡ a new creature;[p] old things are passed away; behold, all things are become new.[q]

18 And all things *are* of God, who hath reconciled us to himself by Jesus Christ,[r] and hath given to us the ministry of reconciliation;

19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them;[s] and hath committed unto us§ the word of reconciliation.

20 Now then we are ambassadors for Christ,[t] as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God.

21 For he hath made him *to be* sin for us,[u] who knew no sin; that we might be made the righteousness of God in him.[v]

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a Rev. 3:18; 16:15. b 1 Cor. 15:53. c Isa. 29:23; Eph. 2:10. d Eph. 1:14. e Rom. 8:24, 25. f Phil. 1:23. * Gr. *endeavor.* g Rom. 14:10. h Eph. 6:8; Rev. 22:12. i Heb. 10:31; Jude 23. j ch. 4:2. k ch. 3:1. † Gr. *the face.* l ch. 11:1, 16, 17. m Song 8:6. n Rom. 5:15. o Rom. 14:7–9; 1 Cor. 6:19, 20. ‡ Or, let him be. p John 3:3; Gal. 6:15. q Isa. 65:17; Rev. 21:5. r Col. 1:20. s Rom. 3:24, 25. § Gr. *put in us.* t Job 33:23; Mal. 2:7; Eph. 6:20. u Isa. 53:6, 9, 12; Gal. 3:13; 1 Pet. 2:22, 24; 1 John 3:5. v Rom. 5:19.

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3. *Naked;* destitute of a glorified body.

4. *Unclothed;* it is not the unclothing of our soul by death that we desire, but the clothing of it with the glorified body. If it might be the will of God, we should be glad to have mortality swallowed up of life without death, as will be the case with those who are alive at Christ's coming.

5. *Wrought us;* prepared us for, and led us to expect these heavenly glories. *Earnest of the Spirit;* the joys which he imparts as foretastes of heaven.

6. *Absent from the Lord;* from the place of his special abode in heaven.

7. *Walk by faith;* are controlled, not by what we see, but by what we believe.

8. *Absent from the body;* as are the disembodied spirits of the just who rest with Jesus.

11. *The terror of the Lord;* what terrible punishments he will inflict on the wicked. *We persuade men;* to flee from the wrath to come. *Manifest unto God;* he sees our sincerity. *Are made manifest in your consciences;* commend ourselves to your consciences as sincere.

12. *Commend not ourselves;* Paul means that he did not say this to gain their applause. *Occasion to glory on our behalf;* just ground of commending us as true and faithful servants of Christ. *In appearance, and not in heart;* in the outward show of virtues which had no place in their hearts. These were the vain-glorious boasters who opposed and slandered Paul.

13. *Be beside ourselves;* go, as some think, beyond all reasonable bounds in our efforts. *Whether we be sober;* go, as some maintain, to the extreme of caution and prudence. *For your cause;* for the sake of doing you good.

14. *The love of Christ;* his love to sinners *constraineth us* to love him, and thus labor to induce our fellow-men to love him. *All dead;* in trespasses and sins—dead to all desire to honor God or live to his glory, and dead to all possibility of salvation by their own works, or in any way except through faith in Christ.

15. *They which live;* in consequence of Christ's dying for them. *Live—unto him which died for them;* seek to honor him, and to induce all others to do the same.

16. *Know we no man;* we do not regard men's outward condition or connections. *We have known Christ;* as a Jew belonging to our nation, and expected great temporal favors from him. But now we regard him as a spiritual Saviour, and labor to induce as many as possible to believe in him.

17. *In Christ;* united to him by faith, *A new creature;* created in Christ Jesus unto good works. Eph. 2:10; 4:24; Col. 3:10. *Old things are passed away;* former views and feelings with regard to spiritual things are changed. *Become new;* he seeks new ends; has a new rule of action and pursues a new course of conduct; has new joys and new sorrows, new hopes and new fears, new relations and new prospects.

18. *All things are of God;* he is the author of this change and all its blessings. *Ministry of reconciliation;* the treasure spoken of in chap. 4:7, to be used for the benefit of lost men.

19. *Not imputing their trespasses;* not punishing, but forgiving them. *The word of reconciliation;* the gospel, making known the way, and inviting men to be reconciled to God.

20. *Ambassadors for Christ;* persons appointed to act in his stead.

21. *To be sin;* suffer to make atonement for it. *Be made the righteousness of God;* for Christ's sake accepted, and treated as righteous, through faith in him.

INSTRUCTIONS.

5. Every thing good in believers comes from God, and is the fruit of his Spirit. In their greatest trials he is with them, and often gives them joys which are foretastes of heaven.

10. An abiding conviction that each individual will stand at the judgment-seat of Christ, and receive accord-

CHAPTER VI.

1 That he hath approved himself a faithful minister of Christ, both by his exhortations. 3 and by integrity of life, 4 and by patient enduring all kinds of affliction and disgrace for the gospel. 10 Of which he speaketh the more boldly amongst them. because his heart is open to them, 13 and he expecteth the like affection from them again, 14 exhorting to flee the society and pollutions of idolaters, as being themselves temples of the living God.

WE then, *as* workers together *with him*,[a] beseech *you* also that ye receive not the grace of God in vain.[b]

2 (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee:[c] behold, now *is* the accepted time; behold, now *is* the day of salvation.)

3 Giving no offence in any thing,[d] that the ministry be not blamed:

4 But in all *things* approving* ourselves as the ministers of God,[e] in much patience, in afflictions, in necessities, in distresses,

5 In stripes, in imprisonments,[f] in tumults,† in labors, in watchings, in fastings;

6 By pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned,

7 By the word of truth,[g] by the power of God,[h] by the armor of righteousness on the right hand and on the left,[i]

8 By honor and dishonor, by evil report and good report: as deceivers,[j] and *yet* true;

9 As unknown,[k] and *yet* well known; as dying, and behold, we live; as chastened,[l] and not killed;

10 As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and *yet* possessing all things.[m]

11 O *ye* Corinthians, our mouth is open unto you, our heart is enlarged.[n]

12 Ye are not straitened in us, but ye are straitened in your own bowels.

13 Now for a recompense in the same, (I speak as unto *my* children,) be ye also enlarged.

14 Be ye not unequally yoked together with unbelievers:[o] for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

16 And what agreement hath the temple of God with idols? for ye are the temple of the living God;[p] as God hath said, I will dwell in them,[q] and walk in *them;* and I will be their God, and they shall be my people.

17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing;*[r] and I will receive you,

18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.[s]

a Ch. 5:20. b Heb. 12:15. c Isa. 49:8. d 1 Cor. 10:32. * Gr. *commending.* e 1 Cor. 4:1. f ch. 11:23, etc. † Or, *in tossings to and fro.* g ch. 4:2. h 1 Cor. 2:4. i Eph. 6:11, etc. j John 7:12, 17. k 1 Cor. 4:9. l Psa. 118:18. m Psa. 84:11. n ch. 7:3. o Deut. 7:2, 3; 1 Cor. 7:39. p 1 Cor. 3:16, 17; 6:19; Eph. 2:21, 22. q Exod. 29:45; Lev. 26:12; Jer. 31:1, 33; 32:38; Ezek. 11:20; 36:28; 37:26, 27; Zech. 8:8. r Isa. 52:11; ch. 7:1; Rev. 18:4. s Jer. 31:9; Rev. 21:7.

ing to the deeds done in the body, is adapted to make men circumspect, and lead them most earnestly to desire and diligently to labor that they may be accepted of him.

15. As Jesus Christ by dying for all has proved that all are spiritually dead, and as his object in this was, that those who are made spiritually alive should live not unto themselves, but unto him, a disposition to do this is essential to true religion.

21. In giving his Son to die for his enemies, and in coming by the gospel through his ministers, and beseeching men to be reconciled to him, God has shown that he is exceedingly desirous of their salvation; and that if any are lost, it will be because they refuse to be reconciled to him.

CHAPTER VI.

1. *The grace of God;* his gracious offer of pardon and salvation through Christ.

2. *He saith;* Isa. 49:8. *I have heard thee;* the Messiah, to whom the words quoted by Paul are addressed. *Succored thee;* in thy work of man's salvation. *Now is the accepted time;* the time foretold by the prophet when God, in a preëminent way, would hear and succor his Son in the work of man's salvation. This made it to all men the day of salvation—the day when God's grace was given to them in larger measures than ever before.

3. *Giving no offence;* that is, we the apostles giving no offence. *The ministry;* the apostolic ministry committed to us by Christ.

4. *In much patience;* endurance of trials, as the word in the original means. This and the next verse contain an enumeration of the circumstances in which they approved themselves as faithful ministers of God.

6. *By pureness;* of heart and life. In this and the following verse he mentions the spiritual graces and instrumentalities belonging to his ministry. He then passes again to the conditions and character, temporal and spiritual, under which it was exercised, ver. 8–10. *By knowledge;* of the gospel, which they received from God and communicated to men. *By the Holy Ghost;* whose constant presence qualified them for their work.

7. *The word of truth;* which they proclaimed. *The power of God;* by which he sanctioned and gave efficacy to the truths they uttered. *By the armor of righteousness;* the armor furnished by "the righteousness which is of faith." For a full description of it see Eph. 6:13–18, which is the best commentary on the present words.

8. *As deceivers;* in the view of our enemies.

9. *Unknown;* especially to the rich, great, and powerful of this world. *Well known;* by the efficacy of our labors. *Dying;* exposed continually to be put to death. *We live;* being upheld in life by the power of God.

10. *Sorrowful;* on account of our conflict with sin and suffering. *Always rejoicing;* in God, and the triumphs of his grace. *Poor;* as to this world. *Rich;* for eternity. *Nothing;* of the wealth of earth. *All things;* that will be truly beneficial on earth and in heaven.

11. *Our mouth is open;* we speak freely from the fulness of our hearts. *Our heart is enlarged;* with love towards you, so that there is room enough in it to take you all in.

12. *Not straitened in us;* there is no want of room in our hearts to receive you. *Straitened in your own bowels;* it is your hearts that are too narrow to receive us. The want of confidence and love is on your side, not ours.

13. *For a recompense in the same;* that you may recompense our largeness of heart towards you, by exercising the same towards us. *Be ye also enlarged;* so as to take us into your hearts with full love and confidence.

14. *Be ye not unequally yoked together with unbelievers;* intimately connected—Christians with heathen; believers in Christ with unbelievers.

15. *Belial;* Satan.

16. *Ye;* the company of believers, the church. *Are the temple of the living God;* in which he especially dwells. Eph. 2:21, 22. *God hath said;* Exod. 29:45; Lev. 26:12; Jer. 31:33; Ezek. 11:20; 36:28; 37:27.

17. *Come out from among them;* not unite with them, or encourage or connive at any of their idolatrous or wicked practices. Lev. 11:44; 1 Pet. 1:15, 16.

18. *A Father;* friend, saviour, guardian, protector, guide, benefactor, and portion. *Sons and daughters;* like God in

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CHAPTER VII.

1 He proceedeth in exhorting them to purity of life, 2 and to bear him like affection as he doth to them. 3 Whereof lest he might seem to doubt, he declareth what comfort he took in his afflictions, by the report which Titus gave of their godly sorrow, which his former epistle had wrought in them, 13 and of their loving-kindness and obedience towards Titus, answerable to his former boastings of them.

HAVING therefore these promises,[a] dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit,[b] perfecting holiness in the fear of God.

2 Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man.[c]

3 I speak not *this* to condemn *you:* for I have said before, that ye are in our hearts to die and live with *you.*[d]

4 Great *is* my boldness of speech toward you, great *is* my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation.[f]

5 For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side: without *were* fightings, within *were* fears.[g]

6 Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus;[h]

7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.

8 For though I made you sorry with a letter, I do not repent, though I did repent:[i] for I perceive that the same epistle hath made you sorry, though *it were* but for a season.

9 Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner,[*] that ye might receive damage by us in nothing.

10 For godly sorrow worketh repentance to salvation not to be repented of:[j] but the sorrow of the world worketh death.[k]

11 For behold this selfsame thing, that ye sorrowed after a godly sort,[l] what carefulness it wrought in you,[m] yea, *what* clearing of yourselves,[n] yea, *what* indignation,[o] yea, *what* fear,[p] yea, *what* vehement desire,[q] yea, *what* zeal,[r] yea, *what* revenge! In all *things* ye have approved yourselves to be clear in this matter.[t]

12 Wherefore, though I wrote unto you, *I did it* not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you.[u]

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a Ch. 6:17, 18; 1 John 3:3. b Psa. 51:10; Ezek. 36:25, 26; 1 John 1:7, 9. c 1 Sam. 12:3, 4; Acts 20:33; ch. 12:17. d ch. 6:11, 12 e 1 Cor. 1:4; ch. 1:14. f Phil. 2:17; Col. 1:24. g Deut. 32:25. h ch. 2:13. i ch. 2:4. * Or, *according to God.* j Jer. 31:9; Ezek. 7:16. k Prov. 17:22. l Isa. 66:2. m Titus 3:8. n Eph. 5:11. o Eph. 4:26. p Heb. 4:1. q Psa. 42:1; 130:6. r Rev. 3:19. s Matt. 5:29, 30. t Rom. 14:18. u ch. 2:4.

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temper, and heirs to the eternal glories of his kingdom. *Almighty;* infinitely powerful, able, and willing to do all he has promised.

INSTRUCTIONS.

4. The office of ministers of the gospel is one of high dignity and honor. They are workers together with God in the accomplishment of his great plan of mercy, and should in all things so conduct as is best suited to promote this end.

10. Persons united by faith to Christ may have no exclusive right to any thing, and yet be joint-heirs with Christ to all things. They may be destitute of the riches of earth, and yet entitled to all that earth and heaven can afford; dependent for their daily bread, and yet dispensing inexhaustible, ever-satisfying, eternal treasures.

14. All such connections as tend to increase wickedness or encourage sin should be carefully avoided, and such a course of life be pursued as most tends to promote holiness in ourselves and our fellow-men.

18. As Jehovah the almighty God is through grace the Father of his people, and they are heirs to his great and eternal possessions, they have no need to seek alliances with the rich and great of this world. They are children of a King, and are themselves to be kings and priests unto God, and to reign with him for ever.

CHAPTER VII.

1. *These promises;* the promises of God referred to in the last chapter. *Filthiness of the flesh;* excessive sensual indulgences. *And spirit;* as pride, anger, malice, revenge, envy, covetousness.

2. *Receive us;* into your hearts, as apostles and ministers of Christ; give us your affectionate confidence and ready obedience. There is here an allusion to the exhortation, "Be ye also enlarged," chap. 6:13.

3. *I speak not this to condemn you;* what he has just said, ver. 2, might seem to the Corinthians to be uttered in a spirit of censure. He wishes them to understand that he cannot speak to them except from the impulse of love. *Said before;* chap. 6:11, 12. *To die and live with you;* such is his affection for them, that he would gladly be joined with them in life and death.

4. *My glorying of you;* on account of their ready compliance with his directions.

5. *Fightings;* great opposition to the gospel and to him for preaching it. *Fears;* lest his first epistle should not have produced the desired effect.

6. *The coming of Titus;* from Corinth to Macedonia with the news of their compliance with Paul's directions. 1 Cor. 5:4, 5.

7. *Earnest desire;* the original word, rendered "vehement desire" in ver. 11, seems to denote earnest affection towards the apostle; of course with reference to the matter for which he had reproved them. This would be accompanied with diligence in complying with his wish as to the incestuous person. *Mourning;* for the sins into which they had fallen. *Fervent mind toward me;* zeal in complying with my wishes.

8. *Though I did repent;* this expresses his distress in having been called to write as he did in his first epistle. Chap. 2:4.

9. *After a godly manner;* according to the will of God.

10. *Godly sorrow;* such as God requires; which grieves for sin because it dishonors God. *Repentance to salvation;* that sorrow for sin which leads a man to forsake it, and look to Christ for salvation. *Not to be repented of;* a change that will never be regretted or renounced. *Sorrow of the world;* that which is supremely selfish, and grieves principally because of the evil which sin occasions to the transgressor. *Worketh death;* tends to undermine health, shorten life, and hurry men to the second death.

11. *Carefulness;* diligence to remove the offence. *Clearing of yourselves;* from fault in this matter. *Indignation;* against the offender, and yourselves for having suffered him. *Fear;* towards God, and me his apostle. *Vehement desire;* affectionate longing towards me, who had been constrained to rebuke you for your sin. *Zeal;* to discipline the offender. *Revenge;* the infliction of just discipline and punishment upon him in your treatment of the matter. *Clear;* by having done your duty, according to the apostle's directions, 1 Cor. 5:4, 5, etc.

12. *His cause that had done the wrong;* not for his only, or chiefly. *His—that suffered wrong;* the father. 1 Cor. 5:1. *Care for you;* regard for your good. It was no private feeling against the incestuous person or any one wronged by him that had induced the apostle to rebuke the Corinthian church. He wished rather to manifest his zeal for their purity, and thus bring them to repentance.

13 Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.[a]

14 For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which *I made* before Titus, is found a truth.

15 And his inward affection* is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him.[b]

16 I rejoice therefore that I have confidence in you in all *things*.[c]

CHAPTER VIII.

1 He stirreth them up to a liberal contribution for the poor saints at Jerusalem, by the example of the Macedonians, 7 by commendation of their former forwardness, 9 by the example of Christ, 14 and by the spiritual profit that shall redound to themselves thereby; 16 commending to them the integrity and willingness of Titus, and those other brethren who, upon his request, exhortation, and commendation, were purposely come to them for this business.

MOREOVER, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;[d]

2 How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.†[e]

3 For to *their* power, I bear record, yea, and beyond *their* power, *they were* willing of themselves; A. D. 60.

4 Praying us with much entreaty, that we would receive the gift, and *take upon us* the fellowship of the ministering to the saints.[f]

5 And *this they did*, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.

6 Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace‡ also.

7 Therefore, as ye abound in every *thing*,[g] *in* faith, and utterance, and knowledge, and *in* all diligence, and *in* your love to us, *see* that ye abound in this grace also.

8 I speak not by commandment,[h] but by occasion of the forwardness of others, and to prove the sincerity of your love.

9 For ye know the grace of our Lord Jesus Christ, that though he was rich,[i] yet for your sakes he became poor,[j] that ye through his poverty might be rich.[k]

10 And herein I give *my* advice: for this is expedient for you, who have begun before, not only to do, but also to be forward§ a year ago.

11 Now therefore perform the doing *of it*;[l] that as *there was* a readiness to will, so *there may be* a performance also out of that which ye have.

12 For if there be first a willing mind, *it is* accepted according to that a man hath, and not according to that he hath not.

[a] Rom. 15:32. * Gr. *bowels.* [b] Phil. 2:12. [c] 2 Thess. 3:4; Phile. 8, 21. [d] ch. 9:2, 4. † Gr. *simplicity.* [e] Mark 12:44. [f] Acts 11:29; Rom. 15:25, 26. ‡ Or, *gift.* [g] 1 Cor. 1:5. [h] 1 Cor. 7:6. [i] John 1:1. [j] Luke 9:58; Phil. 2:6, 7. [k] Rev. 3:18. § Gr. *willing.* [l] 1 Tim. 6:19; Heb. 13:16; Jas. 2:15, 16.

13. *His spirit was refreshed;* by your good behavior on the receipt of my first epistle.

14. *Our boasting;* his representation of their general readiness to do their duty.

15. *With fear and trembling;* lest they should not properly treat Titus and his message.

16. *I have confidence in you;* as Christians, that as you learn the will of God you will do it, and thus secure his favor.

INSTRUCTIONS.

1. The promises of God to believers, instead of leading them to be careless in sin, excite them to the most earnest desires and strenuous efforts to be delivered from it. No hope is genuine, or will stand in the day of trial, but that which tends to purify the soul even as Christ is pure.

5. The best ministers may be called to endure great afflictions both from without and within. But God is mindful of their trials; and when their sorrows are the greatest, he is preparing them for the greatest joys.

11. The difference between worldly and godly sorrow is, one has supreme respect to the creature, the other to the Creator: one tends to inaction, murmuring, despair, and death; the other to earnest, persevering efforts for deliverance from sin, a dread of repeating it, a readiness to justify God in his threatenings against it, and a hearty reliance on Christ for pardon, sanctification, and eternal life.

16. That repentance of sin which leads to the forsaking of it, and to a prompt, persevering discharge of duty, gives great joy to faithful ministers. And well it may, for it is evidence of true religion and of preparation for eternal life.

CHAPTER VIII.

1. *Do you to wit;* cause you to know. *The grace of God;* here the grace of God as manifested in the liberality of the Macedonian churches.

2. *The abundance of their joy;* their spiritual joy in Christ. This abounded unto the riches of their liberality by prompting them to give a richly liberal gift. *Their deep poverty;* this abounded unto the riches of their liberality by making their gift a richer expression of faith and love. Though persecuted and poor, they had contributed largely for the benefit of others. Compare what the Saviour says of the poor widow's gift in Mark 12:43, 44; Luke 21:3, 4.

3. *Of themselves;* without being entreated.

4. *Praying us with much entreaty—ministering to the saints;* according to another and a more literal rendering, Asking of us with much entreaty the gift and the fellowship of the ministering to the saints; that is, asking of us the privilege of making the gift, and thus sharing in ministering to the saints. It is the poor saints in Jerusalem that are referred to. Rom. 15:26; 1 Cor. 16:3.

5. *Not as we hoped;* they went beyond our hopes. *Unto us;* to be directed by us, according to the will of God.

6. *Insomuch;* on account of their great liberality. *As he had begun;* to make a collection for the poor saints at Jerusalem.

7. *In this grace;* that of liberally contributing of their substance, to supply the wants of the needy.

8. *Not by commandment;* he did not command as to the amount of their contribution; but from the example of others, and to show their love to God and men, he endeavors to persuade them to be liberal. *The forwardness of others;* the Macedonian Christians. Ver. 1.

9. *He was rich;* in all the glories of the Godhead in heaven. *He became poor;* by leaving the glory he had with the Father before the creation, being born of a virgin in a stable, and cradled in a manger; living in poverty, and dying in agony on the cross, the just for the unjust. *Ye—might be rich;* in the perfect and eternal holiness and bliss of heaven.

10. *Herein;* as to their contribution. *Begun before;* begun before the Macedonian churches. As they had made a movement the preceding year before the Macedonian churches began, it was highly desirable that they should have their contribution completed. Compare what he says on this point in chap. 9:2–4.

12. *Not according to that he hath not;* a man is not required to do beyond his ability, or give what he has not.

A. D. 60. cepted according to that a man hath, *and* not according to that he hath not.[a]

13 For *I mean* not that other men be eased, and ye burdened:

14 But by an equality, *that* now at this time your abundance *may be a supply* for their want, that their abundance also may be *a supply* for your want: that there may be equality:

15 As it is written, He that *had gathered* much had nothing over; and he that *had gathered* little had no lack.[b]

16 But thanks *be* to God, which put the same earnest care into the heart of Titus for you.

17 For indeed he accepted the exhortation;[c] but being more forward, of his own accord he went unto you.

18 And we have sent with him the brother,[d] whose praise *is* in the gospel throughout all the churches;

19 And not *that* only, but who was also chosen of the churches to travel with us with this grace,[*e] which is administered by us to the glory of the same Lord,[f] and *declaration of* your ready mind:

20 Avoiding this, that no man should blame us in this abundance which is administered by us:

21 Providing for honest things,[g] not only in the sight of the Lord, but also in the sight of men.

22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which *I have*[†] in you.

23 Whether *any do inquire* of Titus, *he is* my partner and fellow-helper concerning you: or our brethren *be inquired of, they are* the messengers of the churches,[h] *and* the glory of Christ.

24 Wherefore show ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.[i]

CHAPTER IX.

1 He yieldeth the reason why, though he knew their forwardness, yet he sent Titus and his brethren beforehand. 6 And he proceedeth in stirring them up to a bountiful alms, as being but a kind of sowing of seed, 10 which shall return a great increase to them, 13 and occasion a great sacrifice of thanksgivings unto God.

FOR as touching the ministering to the saints,[j] it is superfluous for me to write to you:

2 For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many.

3 Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready:

4 Lest haply, if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting.[k]

5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty,[‡] whereof ye had notice before,[§] that the same might be ready, as *a matter of* bounty, and not as *of* covetousness.

6 But this *I say*, He which soweth sparingly,

a Luke 21:3. b Exod. 16:18. c ver. 6. d ch. 12:18. * Or, *gift*. e 1 Cor. 16:3, 4. f ch. 4:15. g Rom. 12:17; Phil. 4:8; 1 Pet. 2:12. † Or, he hath.

h Phil. 2:25. i ch. 7:14. j ch. 8:4, etc. k ch. 8:24. ‡ Gr. *blessing*. § Or, *which hath been so much spoken of before*.

14. *A supply for your want;* should you be destitute, and they have means to relieve you. *That there may be equality;* to such an extent that all shall have a supply.

15. *It is written;* Exod. 16:18. See note on this passage. The point urged by the apostle is, that now, as in the distribution of the ancient manna, every one should have his just supply.

16. *The same earnest care;* to complete this collection at Corinth for Christians in Judea.

17. *The exhortation;* to visit Corinth, in ver. 6.

19. *This grace—administered by us;* the gift or contribution which the apostle had obtained, and was to convey to Jerusalem.

20. *That no man should blame us;* charge us with any improper use of the money. *In this abundance;* in respect to this abundant contribution.

21. *Not only;* being really honest in the sight of God, *but also* appearing to be so in view of men.

22. *I have;* or, he hath.

23. *Of Titus;* about Titus, who he is, or why he is thus employed. *Or our brethren;* if inquiries were made about them, the answer might be given which Paul suggested. *The glory of Christ;* persons in whom Christ manifests his glory. This he does by his glorious work in their own souls, which makes itself visible in their whole life and spirit, Matt. 5:16; and by his glorious work, through their instrumentality, upon the souls of others.

24. *The proof of your love;* by furnishing them with a liberal contribution. *Our boasting;* our commendation of your liberality.

INSTRUCTIONS.

5. A disposition to give one's self to the Lord, and to use what he bestows according to his will, is the fruit of divine grace; it is also a source of great joy, and leads to liberal contributions for the good of others.

9. Information and kind persuasions are more efficacious than authority in leading men to do good. Example has great influence, and the most powerful means of all is the example of Jesus Christ. Would we lead men to do the greatest good, we must direct their minds to him, and by his love strive to induce them to imitate his example.

15. Those who have, whether they regard their own good or that of others, should cheerfully impart to those who have not. Blessings are not given to men that they should hoard them, or consume them upon their lusts, but that they should use them for the glory of God, and the good of men.

19. Churches have a right to choose not only their ministers, but also the persons who shall receive and distribute their contributions: and those who are intrusted with charitable funds should not only be faithful in their application of them, but should show that they are so; and thus avoid the appearance, and as far as practicable, the suspicion of evil, that their influence for good may not be impaired but augmented.

CHAPTER IX.

1. *The ministering to the saints;* making the collection for the Christians in Judea.

2. *Achaia;* that part of Greece of which Corinth was the capital. *Was ready;* to make a collection.

3. *Our boasting of you;* of their readiness liberally to contribute.

4. *Unprepared—be ashamed;* if it should be found that no collection had been made.

5. *Go before;* before he went himself, accompanied by others of Macedonia. *Bounty—not as of covetousness;* as a freewill-offering, not as if extorted by importunity.

6. *Reap—sparingly—bountifully;* men will be rewarded in proportion to what, from love to Christ, they do for his cause.

shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully.[a]

7 Every man according as he purposeth in his heart, *so let him give;* not grudgingly,[b] or of necessity: for God loveth a cheerful giver.[c]

8 And God *is* able to make all grace abound toward you;[d] that ye, always having all sufficiency in all *things,* may abound to every good work:

9 As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.[e]

10 Now he that ministereth seed to the sower,[f] both minister bread for *your* food, and multiply your seed sown, and increase the fruits of your righteousness;[g]

11 Being enriched in every thing to all bountifulness,* which causeth through us thanksgiving to God.[h]

12 For the administration of this service not only supplieth the want of the saints,[i] but is abundant also by many thanksgivings unto God;

13 While by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for *your* liberal distribution unto them, and unto all *men;*[j]

14 And by their prayer for you, which long after you, for the exceeding grace of God in you.[k]

15 Thanks *be* unto God for his unspeakable gift.[l]

a Psa. 41:1-3; Prov. 11:24, 25; 19:17; 22:9; Gal. 6:7, 9. b Deut. 15:7, 8. c Exod. 35:5; Rom. 12:8. d Phil. 4:19. e Psa. 112:9. f Isa. 55:10. g Hos. 10:12. * Gr. *simplicity,* or *liberality.* h ch. 1:11; 4:15. i ch. 8:14. j Matt. 5:16. k ch. 8:1. l John 3:16; Jas. 1:17.

8. *All grace;* every good gift.

9. *As it is written;* Psa. 112:9. *His righteousness;* as manifested in his works of love and mercy. *Remaineth for ever;* in the original Hebrew, standeth for ever, that is, endureth firm, being acknowledged and upheld by God. It follows that he himself stands firm for ever in God's favor. Compare the following clause of the psalm, "His horn shall be exalted with honor."

10. *He;* God. *Multiply your seed sown;* increase your means of doing good. *The fruits of your righteousness;* the blessed results to yourselves and others.

11. *To all bountifulness;* that they might do greater good, and thus lead many to bless God. *Through us;* as the dispensers of your liberality. *Thanksgiving to God;* from those who receive it; and so ver. 12.

12. *Administration of this service;* the distribution of their bounty. *Is abundant;* will cause many thanks to God.

13. *By the experiment of this ministration;* through the experience they have of your liberality in ministering to their wants. *For your professed subjection unto the gospel of Christ;* literally, for the subjection of your profession towards the gospel of Christ. Their Christian profession was not empty, and in name only: it was accompanied by true obedience.

14. *By their prayer;* which they will offer for your good. *Which long after you;* or, while they long after you, with Christian affection. *For;* on account of. *The exceeding grace of God in you;* as manifested in your deeds of love and mercy.

15. *Thanks be unto God for his unspeakable gift;* Jesus Christ, and the grace through him which produces in men fruits of righteousness.

INSTRUCTIONS.

4. Wise and good ministers exceedingly desire that Christians should be prompt and liberal in their benefactions, and will be disposed to make honorable mention of such as are so, that others may be led to imitate their example.

CHAPTER X.

A. D. 60.

Against the false apostles, who disgraced the weakness of his person and bodily presence, he setteth out the spiritual might and authority with which he is armed against all adversary powers, 7 assuring them that at his coming he will be found as mighty in word, as he is now in writing being absent, 12 and withal taxing them for reaching out themselves beyond their compass, and vaunting themselves into other men's labors.

NOW I Paul myself beseech you by the meekness and gentleness of Christ,[m] who in presence† *am* base among you,[n] but being absent am bold toward you:

2 But I beseech *you,* that I may not be bold when I am present with that confidence, wherewith I think to be bold against some,[o] which think‡ of us as if we walked according to the flesh.

3 For though we walk in the flesh, we do not war after the flesh:[p]

4 (For the weapons of our warfare *are* not carnal,[q] but mighty through§ God to the pulling down of strong-holds:[r])

5 Casting down imaginations,‖[s] and every high thing that exalteth itself against the knowledge of God,[t] and bringing into captivity every thought to the obedience of Christ;[u]

6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled.[v]

7 Do ye look on things after the outward appearance?[w] If any man trust to himself that he is Christ's, let him of himself think this again, that as he *is* Christ's, even so *are* we Christ's.

appearance. n ver. 10. o 1 Cor. 4:21; ch. 13:2, 10. ‡ Or, *reckon.* p Rom. 8:13. q Eph. 6:13; 1 Thess. 5:8; 1 Tim. 1:18. § Or, *to.* r Jer. 1:10; ch. 13:3, 4. ‖ Or, *reasonings.* s 1 Cor. 1:19. t Psa. 18:27; Ezek. 17:24. u Gen. 8:21; Matt. 11:29, 30; 15:19; Heb. 4:12. v ch. 7:15. w John 7:24.

7. Cheerful contributions for Christians who are in want are peculiarly pleasing to God, and the greater the amount in proportion to their means, which any rightly bestow, the greater will be their reward.

15. To liberal contributions Christians are urged not only by a wise regard to their own good, but by gratitude to God for the freeness and greatness of his love in the gift of a Saviour, through whom they receive all the good which they enjoy in this world, and all which they hope for in the world to come.

CHAPTER X.

1. *Meekness and gentleness of Christ;* which Paul wished them to imitate. *Base—bold;* weak and contemptible, as my enemies say, in my bodily presence; but assuming great boldness in my absence. See ver. 10.

2. *Be bold;* called to exercise his apostolical authority and enforce painful discipline. *As if we walked according to the flesh;* were governed by a worldly policy, after the manner of selfish men.

3. *In the flesh;* in the body, and subject to human frailty. *Not war after the flesh;* are not governed by worldly or selfish considerations.

4. *Not carnal;* not such as worldly and selfish men use or rely on for success, as external force, wealth, talent, cunning, and fraud. *Through God;* by his power. *Pulling down of strong-holds;* overcoming strong opposition to truth and duty.

5. *Casting down imaginations—every high thing;* all the proud and lofty thoughts of men, which lead them to exalt themselves against the gospel.

6. *To revenge;* punish by virtue of our apostolic authority. *Your obedience is fulfilled;* when you, who are true to Christ and his cause, have had opportunity to approve yourselves by your obedience.

7. *Look on things after the outward appearance;* regard men simply according to their outward condition and relations.

A. D. 60. 8 For though I should boast somewhat more of our authority,[a] which the Lord hath given us for edification,[b] and not for your destruction, I should not be ashamed:

9 That I may not seem as if I would terrify you by letters.

10 For *his* letters, say they,[*] *are* weighty and powerful; but *his* bodily presence *is* weak, and *his* speech contemptible.

11 Let such a one think this, that such as we are in word by letters when we are absent, such *will we be* also in deed when we are present.

12 For we dare not make ourselves of the number, or compare ourselves with some that commend themselves;[c] but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise.[†d]

13 But we will not boast of things without *our* measure, but according to the measure of the rule[‡] which God hath distributed to us, a measure to reach even unto you.

14 For we stretch not ourselves beyond *our measure*, as though we reached not unto you; for we are come as far as to you also in *preaching* the gospel of Christ:

15 Not boasting of things without *our* measure, *that is*, of other men's labors;[e] but having hope, when your faith is increased, that we shall be enlarged by you[§] according to our rule abundantly,

16 To preach the gospel in the *regions* beyond you, *and* not to boast in another man's line[‖] of things made ready to our hand.

17 But he that glorieth, let him glory in the Lord.[f]

18 For not he that commendeth himself is approved, but whom the Lord commendeth.[g]

CHAPTER XI.

1 Out of his jealousy over the Corinthians, who seemed to make more account of the false apostles than of him, he entereth into a forced commendation of himself, 5 of his equality with the chief apostles, 7 of his preaching the gospel to them freely, and without any their charge, 13 showing that he was not inferior to those deceitful workers in any legal prerogative, 23 and in the service of Christ, and in all kind of sufferings for his ministry, far superior.

WOULD to God ye could bear with me a little in *my* folly: and indeed bear[¶] with me.

2 For I am jealous over you with godly jealousy; for I have espoused you to one husband,[h] that I may present *you as* a chaste virgin to Christ.[i]

3 But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ.

4 For if he that cometh preacheth another Jesus, whom we have not preached, or *if* ye receive another spirit, which ye have not received, or another gospel,[j] which ye have not accepted, ye might well bear with *him*.[*]

5 For I suppose I was not a whit behind the very chiefest apostles.[k]

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[a] Ch. 13:2, 3. [b] ch. 13:8. [*] Gr. *saith he.* [c] ch. 3:1. [†] Gr. *understand it not.* [d] Prov. 26:12. [‡] Or, *line.* [e] Rom. 15:20. [§] Or, *magnified in you.* [‖] Or, *rule.* [f] Jer. 9:24. [g] Rom. 2:29. [¶] Or *ye do bear.* [h] Hos. 2:19, 20. [i] Lev. 21:13. [j] Gal. 1:7, 8. [*] Or, *with* me. [k] 1 Cor. 15:10; ch. 12:11.

8. *Our authority;* as inspired apostles. *I should not be ashamed;* for the result will show that I have power to do according to my words.

9. *That I may not seem;* supply at the beginning of this verse, And this I say, in respect to my not being ashamed. *Terrify you by letters;* by empty threats in my letters, which I have no power to fulfil.

10. *Say they;* his opposers.

13. *Without our measure;* beyond the measure of our actual labors, as was done by the opponents of Paul, who intruded themselves upon the field of other men's labors, and took to themselves the credit of what other men had done. *The measure of the rule;* the limits of labor which God had assigned them. *A measure to reach;* a measure appointed by God to reach.

14. *We stretch not ourselves;* boast not ourselves beyond the sphere of our actual labors.

15. *Enlarged;* in respect to our field of labor. *By you;* by your coöperation. *According to our rule;* according to the field assigned us by God, which has lain without the field of other men's labors.

16. *To preach;* that is, so as to preach, as the result of this enlargement. *Beyond you;* to the heathen farther west, who had never heard the gospel. *In another man's line;* in another man's field of labor. *Of things made ready to our hand;* of labors that we find already performed.

17. *In the Lord;* acknowledging him as the Author of all good.

18. *Not he that commendeth himself;* man is not his own judge, but the Lord; and by His decision every one must stand or fall.

INSTRUCTIONS.

1. Meekness and gentleness were distinguishing characteristics of Jesus Christ, which should be habitually imitated by his disciples. All who learn of him will find rest to the soul, and may be instrumental of imparting this blessing to others.

4. Those who pretend to be ministers of the meek and lowly Jesus, and yet enforce their authority by guns, swords, and prisons, are deceivers, and show this by using such means as were never used by Christ or his apostles, and such as are suited to make not Christians, but hypocrites and infidels.

12. Men who think highly of themselves, and boast of their talents, excellence, and usefulness—who compare themselves not with the law of God, but with their own defective ideas of the characters of their fellow-men, are living exhibitions of pride, weakness, and folly.

15. An earnest desire to make known Christ to those who have never heard of him, and a readiness to labor and suffer to induce men to believe on him, are truly apostolic, and make his ministers in the highest and noblest sense successors of apostles.

18. As men are to stand or fall, not by their own judgment or that of their fellow-men, but the judgment of God, they should be most careful to secure his approbation; and as their qualifications for usefulness and their success come from him, they should give him all the glory.

CHAPTER XI.

1. *My folly;* in relating what he had done and suffered in the cause of Christ; which, in ordinary circumstances, might have been regarded as foolish. *And indeed bear with me;* better, as the margin, and indeed ye do bear with me. As much as to say, I acknowledge your indulgence heretofore, and ask for more of it on the present occasion.

2. *With godly jealousy;* I am exceedingly anxious for your good. *Espoused you to one husband;* he had been the means of uniting them to Christ.

3. *His subtlety;* Gen. 3:1–5. *Should be corrupted;* by false teachers. *From the simplicity;* so as to depart from the simplicity. The simplicity that is in Christ is their simple-hearted devotion to his gospel in its purity.

4. *Ye might well bear with him;* in his vain-glorious assumption of superiority over me and of dominion over your faith. But this is not the case. These boastful teachers have nothing new to offer.

6 But though *I be* rude in speech,[a] yet not in knowledge;[b] but we have been thoroughly made manifest among you in all things.[c]

7 Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely?

8 I robbed other churches, taking wages *of them*, to do you service.

9 And when I was present with you, and wanted, I was chargeable to no man:[d] for that which was lacking to me the brethren which came from Macedonia supplied:[e] and in all *things* I have kept myself from being burdensome unto you, and *so* will I keep *myself*.

10 As the truth of Christ is in me, no man shall stop me of this boasting[*] in the regions of Achaia.

11 Wherefore? because I love you not? God knoweth.

12 But what I do, that I will do, that I may cut off occasion from them which desire occasion;[f] that wherein they glory, they may be found even as we.

13 For such *are* false apostles,[g] deceitful workers,[h] transforming themselves into the apostles of Christ.

14 And no marvel; for Satan himself is transformed into an angel of light.[i]

15 Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.[j]

16 I say again, Let no man think me a fool;[k] if otherwise, yet as a fool receive[†] me, that I may boast myself a little.

17 That which I speak, I speak *it* not after the Lord,[l] but as it were foolishly, in this confidence of boasting.[m]

18 Seeing that many glory after the flesh, A. D. 60. I will glory also.[n]

19 For ye suffer fools gladly, seeing ye *yourselves* are wise.

20 For ye suffer, if a man bring you into bondage, if a man devour *you*, if a man take *of you*, if a man exalt himself, if a man smite you on the face.

21 I speak as concerning reproach, as though we had been weak. Howbeit, whereinsoever any is bold, (I speak foolishly,) I am bold also.

22 Are they Hebrews? so *am* I. Are they Israelites? so *am* I. Are they the seed of Abraham? so *am* I.

23 Are they ministers of Christ? (I speak as a fool,) I *am* more; in labors more abundant,[o] in stripes above measure,[p] in prisons more frequent, in deaths oft.[q]

24 Of the Jews five times received I forty *stripes* save one.[r]

25 Thrice was I beaten with rods,[s] once was I stoned,[t] thrice I suffered shipwreck, a night and a day I have been in the deep;[u]

26 *In* journeyings often, *in* perils of waters, *in* perils of robbers, *in* perils by *mine own* countrymen,[v] *in* perils by the heathen, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren;

27 In weariness and painfulness, in watchings often,[w] in hunger and thirst,[x] in fastings often, in cold and nakedness.

28 Besides those things that are without, that which cometh upon me daily, the care of all the churches.[y]

29 Who is weak, and I am not weak?[z] who is offended, and I burn not?

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a 1 Cor. 1:17; 2:1, 13. b Eph. 3:4. c ch. 12:12. d Acts 18:3; 1 Thess. 2:9. e Phil. 4:10, 15. * Gr. *this boasting shall not be stopped in me.* f Gal. 1:7; Phil. 1:15, etc. g Gal. 2:4; 2 Pet. 2:1; 1 John 4:1; Rev. 2:2. h Phil. 3:2; Titus 1:10, 11. i Gen. 3:1, 5; Rev. 12:9. j Phil. 3:19. k ch. 12:6, 11.

† Or, *suffer*. l 1 Cor. 7:12. m ch. 9:4. n Phil. 3:3, 4; 1 Cor. 4:10. o 1 Cor. 15:10. p Acts 9:16; 20:23; 21:11. q 1 Cor. 15:30–32. r Deut. 25:3. s Acts 16:22. t Acts 14:19. u Acts 27. v Acts 14:5. w Acts 20:31. x 1 Cor. 4:11. y Acts 15:36–40. z 1 Cor. 9:22.

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6. *But though I be rude in speech;* as my enemies object to me, chap. 10:10. *Thoroughly made manifest;* he had given them abundant evidence of his character as an apostle.

7. *Abasing myself;* in laboring for his support, not receiving it from them. Acts 18:3.

8. *Taking wages of them;* receiving supplies from others, while laboring for you.

9. *From being burdensome;* by receiving support from you.

10. *Of this boasting;* that I preach without receiving support from those to whom I preach.

11. *Because I love you not?* and therefore am unwilling to seem to be under obligation to you?

12. *That I may cut off occasion from them which desire occasion;* that his enemies should not be able to say that he was selfish, and preached for hire. *Wherein they glory;* namely, that they preach the gospel free of charges. *Found even as we;* have no ground or plausible appearance for pretending to be more benevolent or worthy of regard than we.

13. *Transforming themselves;* attempting to appear like apostles of Christ.

14. *An angel of light;* tries to seem like one.

16. *Think me a fool;* in seeming thus to boast of what I am and what I have done; for present circumstances render this needful. *If otherwise;* if it does appear foolish, let him bear with me in mentioning a few things which the case seems to require.

17. *Not after the Lord;* not in accordance with his usual inspired instructions. *As it were foolishly;* as may appear foolish, and would be, were it not for the peculiarities which now call for it.

18. *After the flesh;* in their birth, rank, and worldly distinctions.

19. *Ye suffer fools gladly;* your persuasion of your own wisdom makes it easy for you to bear with the conduct of fools. He alludes to their false teachers, who without any good reason boasted of their preëminence.

20. *For ye suffer;* that is, ye endure patiently. He now adduces the proof that they suffer fools gladly. *Bring you into bondage;* by usurping dominion over you. *Devour you;* devour your property. *Take of you;* or, take you; that is, take you by fraud, circumvent you. *Exalt himself;* over you. *Smite you on the face;* treat you with insolence and abuse. The inference is, that if they can suffer all this patiently, they ought to bear with the apostle in his boasting.

21. *I speak as concerning reproach;* or, I speak by way of dishonor, as if admitting the truth of the reproaches cast upon me by my enemies. This, however, he does not admit, as he proceeds to show. *Any is bold;* to state things of which he may boast. *I am bold also;* for in all the grounds of preëminence on which they pride themselves, I go beyond them.

25. *In the deep;* floating, it is supposed, on something after one of his shipwrecks.

28. *Besides those things that are without;* or, besides other things, some of which he proceeds to name.

29. *Weak;* needing assistance. *And I;* do not sympathize with him. *Offended;* tempted, or led into sin. *I burn not;* with grief and indignation.

A. D. 60. 30 If I must needs glory, I will glory of the things which concern mine infirmities.[a]

31 The God and Father of our Lord Jesus Christ,[b] which is blessed for evermore,[c] knoweth that I lie not.[d]

32 In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me:

33 And through a window in a basket was I let down by the wall, and escaped his hands.[e]

CHAPTER XII.

1 For commending of his apostleship, though he might glory of his wonderful revelations, 9 yet he rather chooseth to glory of his infirmities, 11 blaming them for forcing him to this vain boasting. 14 He promiseth to come to them again; but yet altogether in the affection of a father, 20 although he feareth he shall to his grief find many offenders, and public disorders there.

IT is not expedient for me doubtless to glory. I will* come to visions and revelations of the Lord.

2 I knew a man in Christ[f] above fourteen years ago,† whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth; such a one caught up to the third heaven.

3 And I knew such a man, whether in the body, or out of the body, I cannot tell: God knoweth;

4 How that he was caught up into paradise,[g] and heard unspeakable words, which it is not lawful‡ for a man to utter.

5 Of such a one will I glory: yet of myself I will not glory, but in mine infirmities.[h]

6 For though I would desire to glory, I shall not be a fool; for I will say the truth: but *now* I forbear, lest any man should think of me above that which he seeth me *to be*, or *that* he heareth of me.

7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh,[i] the messenger of Satan to buffet me,[j] lest I should be exalted above measure.

8 For this thing I besought the Lord thrice, that it might depart from me.[k]

9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities,[l] that the power of Christ may rest upon me.[m]

10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

11 I am become a fool in glorying; ye have compelled me; for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles,[n] though I be nothing.[o]

12 Truly the signs of an apostle were wrought among you in all patience,[p] in signs, and wonders, and mighty deeds.

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a Ch. 12:5, 9, 10. b Gal. 1:3. c Rom. 9:5. d 1 Thess. 2:5. e Acts 9:24, 25. * Gr. *For I will.* f Rom. 16:7. † A. D. 46; Acts 22:17. g Luke 23:43; Rev. 2:7. ‡ Or, *possible.* h ch. 11:30; ver. 9, 10. i Ezek. 28:21; Gal. 4:14.

j Job 2:7; Luke 13:16. k Deut. 3:23–27; Psa. 77:2–11; Lam. 3:8; Matt. 26:44. l ver. 5. m 1 Pet. 4:14. n ch. 11:5. o Luke 17:10; 1 Cor. 3:7; Eph. 3:8. p 1 Cor. 9:2.

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30. *Mine infirmities;* my sufferings for Christ's sake, and my need of his help. The above enumeration shows that in the Acts of the Apostles we have but a brief account of Paul's labors and sufferings for Christ's sake.

INSTRUCTIONS.

1. A judicious and modest Christian will not speak of himself and his labors unless the public good evidently requires it; and then he will do it, not to exalt himself, but to magnify the grace of God.

9. Although it is the duty of a people to support their minister, and he is as justly entitled to his living as any workman is to his wages, yet there are cases where a wise and good minister will preach without compensation, and live, if need be, by manual labor or on charity, for the purpose of doing greater good to mankind.

15. Satan has ministers who pretend to preach Christ's gospel; they make professions of piety and benevolence, enter into other men's labors, and strive to draw away Christians from ministers who have been instrumental in their conversion, and who preach to them the truth as it is in Jesus.

31. The labors, sacrifices, and trials of faithful ministers are all known to God; and it is a great consolation when they are able in sincerity to appeal to him for the truth of their declarations, the benevolence of their plans, and the fidelity of their efforts. Though they may here be reproached, vilified, persecuted, and slain, yet He will remember them in the day when he makes up his jewels, and will bring forth their righteousness as the light and their judgment as the noonday.

CHAPTER XII.

1. *It is not expedient for me doubtless to glory;* for him to state further with regard to his labors and sufferings. *Revelations;* which the Lord made to him of the glories of heaven.

2. *A man in Christ;* a Christian, meaning himself. *The third heaven;* the place where God peculiarly manifests his presence.

4. *Paradise;* the place of celestial blessedness.

5. *Of such a one—of myself;* he purposely speaks of Paul caught up to the third heavens as one person; and himself—Paul dwelling in the flesh, and subject to all its infirmities—as another. Of the former he will glory in respect to the high favors conferred upon him; but of the latter—Paul as known among men—he will glory only in respect to his infirmities.

6. *To glory;* in stating still further the honor God had bestowed upon him. *I forbear;* to mention any thing more about visions and revelations. *Above that which he seeth me to be, or that he heareth of me;* he chooses to be judged and estimated not according to the glorious revelations vouchsafed to him, which were invisible to men, but according to what in his life and labors was open to the view of all.

7. *A thorn in the flesh;* this seems to have been some bodily infirmity of a painful and humbling character. *The messenger of Satan;* this is best understood of the thorn in the flesh, which is called the messenger of Satan, because he made use of it to buffet the apostle. The buffeting we may well suppose came in the way of temptation to impatience, despondency, and the like unholy feelings.

8. *The Lord;* the Lord Jesus. *That it might depart;* that the trial might be removed.

9. *My grace is sufficient;* to enable you with patience to bear it, support and comfort you under it, and make you more happy and useful than you would be without it. *Glory in my infirmities;* because they fit me better for the service of Christ, and make it more manifest that it is his power which sustains me, and gives success to my labors.

10. *Take pleasure in infirmities;* on account of the good which they occasion. *Weak;* in myself. *Strong;* in Christ.

11. *Ye have compelled me;* your conduct has made it needful. *I be nothing;* in and of myself; all my sufficiency is of God.

12. *Signs of an apostle;* such works as proved me to be one.

13 For what is it wherein ye were inferior to other churches, except *it be* that I myself was not burdensome to you?[a] forgive me this wrong.

14 Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours, but you:[b] for the children ought not to lay up for the parents, but the parents for the children.

15 And I will very gladly spend and be spent for you;* though the more abundantly I love you, the less I be loved.

16 But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile.

17 Did I make a gain of you by any of them whom I sent unto you?

18 I desired Titus,[c] and with *him* I sent a brother. Did Titus make a gain of you?[d] walked we not in the same spirit? *walked we* not in the same steps?

19 Again, think ye that we excuse ourselves unto you?[e] we speak before God in Christ: but *we do* all things, dearly beloved, for your edifying.

20 For I fear, lest, when I come,[f] I shall not find you such as I would, and *that* I shall be found unto you such as ye would not: lest *there be* debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:

21 *And* lest, when I come again, my God will humble me among you,[g] and *that* I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.[h] A. D. 60.

a Ch. 11:9. b 1 Cor. 10:33; 1 Thess. 2:8. * Gr. *your souls.* c ch. 8:6. d ch. 7:2. e ch. 5:12. f 1 Cor. 4:21; ch. 13:2, 10. g ch. 2:1. h 1 Cor. 5:1; Rev. 2:21. i Deut. 19:15; Heb. 10:28, 29. j ch. 12:21. k 1 Cor. 9:2. l Phil. 2:7, 8; 1 Pet. 3:18. † Or, *with.* m 1 Cor 11:28; 1 John 3:20, 21. n Rom. 8:10; Gal. 4:19. o 1 Cor. 9:27; 2 Tim. 3:8.

CHAPTER XIII.

1 He threateneth severity, and the power of his apostleship against obstinate sinners. 5 And advising them to a trial of their faith, 7 and to a reformation of their sins before his coming, 11 he concludeth his epistle with a general exhortation and a prayer.

THIS *is* the third *time* I am coming to you. In the mouth of two or three witnesses shall every word be established.[i]

2 I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned,[j] and to all others, that if I come again, I will not spare:

3 Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.[k]

4 For though he was crucified through weakness, yet he liveth by the power of God.[l] For we also are weak in† him, but we shall live with him by the power of God toward you.

5 Examine yourselves,[m] whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you,[n] except ye be reprobates?[o]

6 But I trust that ye shall know that we are not reprobates.

13. *Were inferior to other churches;* in the quality of the ministry enjoyed by you. *Was not burdensome;* did not receive my support from you. *Forgive me this wrong;* said in irony.

14. *The third time I am ready to come to you;* there is but one recorded visit of the apostle to Corinth before the date of this epistle; but he had purposed to visit them twice before, and now he purposed it the third time. *Not yours, but you;* not your money, but your salvation.

16. *Be it so;* his enemies said, if he did not openly receive support from them, he did covertly, for he sent men among them to take up contributions professedly for the poor, and then used the money himself. *With guile;* they said he obtained money by false pretences. This slander he refutes, ver. 17, 18, by appealing to what they knew.

19. *That we excuse ourselves unto you;* as if you were set to be our judges, and we needed to clear our character before you. *We speak before God in Christ;* in all sincerity, having no concealed purpose to accomplish. *For your edifying;* what the apostle had said by way of self-vindication had reference simply to their spiritual good, that they might be led to trust in him as a true apostle of Christ, and obey his directions by repenting of their sins and putting them away, of which there was much need, as he shows in the next verse.

20. *Such as ye would not;* lest he should be obliged to rebuke them for their sins, and administer severe discipline in order to bring them to repentance and reformation, and to save the church from the corrupting influence of their example.

INSTRUCTIONS.

4. From the Scriptures, under the teaching of the Holy Spirit, we may learn as much about heaven as it is best we should know. We should therefore be contented with, and grateful for our present means of information, and so use them as to become wise to salvation, and thus be prepared to grow in the knowledge, holiness, and bliss of heaven for ever.

10. Pride is so natural and strong even in Christians, and the bestowment on them of special mercies is so apt to increase it, that God sees it needful to visit them with special trials; and if, in answer to their prayers and the use of proper means, he does not remove those trials, they have abundant reason to acquiesce and even to rejoice in their continuance, as the best means of promoting the glory of God and the good of his kingdom.

21. Among the numerous trials which affectionate and successful ministers of Christ are called to encounter, the disappointment of their hopes with regard to many who for a time promised well, is by no means the least. Often they are called to deep anguish under the apprehension that some of their professed converts may, after all, be impenitent and sink into the horrors of the second death.

CHAPTER XIII.

1. *The third time;* see chap. 12:14. *Two or three witnesses;* the probable meaning of the apostle is, that he will administer prompt discipline according to the well-known Jewish rule, Deut. 17:6; 19:15.

2. *As if I were present the second time;* see note to chap. 12:14. *I will not spare;* if I find you unreclaimed, I will exercise my apostolical authority and miraculous power in discipline.

3. *Christ speaking in me;* that I am commissioned of him and act according to his will. *Mighty in you;* as shown by the effects which, through my agency, he has produced.

4. *Through weakness;* as a man in apparent weakness; abstaining from exercising his power for deliverance. *Are weak in him;* have fellowship with him in the weakness which he manifested when among men, and have abstained from exercising apostolical and miraculous power upon our opposers. *Shall live with him;* when we come among you again. *By the power of God;* manifested in the judgments which through us he will inflict on obstinate opposers.

5. *Whether ye be in the faith;* whether you have heartily believed on Jesus Christ. *Is in you;* by his Spirit, authority, and likeness. *Except ye be reprobates;* except your faith is dead, your hopes vain, and your religion worthless.

6. *Not reprobates;* not deceivers, nor deceived, but what we profess to be, Christians and inspired apostles, armed by our Master with divine power.

A. D. 60. 7 Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates.

8 For we can do nothing against the truth, but for the truth.[a]

9 For we are glad, when we are weak, and ye are strong: and this also we wish, *even* your perfection.[b]

10 Therefore I write these things being absent, lest being present I should use sharpness,[c] according to the power which the Lord hath given me to edification, and not to destruction.[d]

11 Finally, brethren, farewell. Be perfect,[e] be of good comfort, be of one mind,[f] live in peace; and the God of love and peace shall be with you.

12 Greet one another with a holy kiss.[g]

13 All the saints salute you.

14 The grace of the Lord Jesus Christ,[h] and the love of God, and the communion of the Holy Ghost,[i] *be* with you all. Amen.

¶ The second *epistle* to the Corinthians was written from Philippi, *a city* of Macedonia, by Titus and Lucas.

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a Prov. 21:30. b 1 Thess. 3:10; Heb. 6:1. c Titus 1:13. d ch. 10:8. e ver. 9. f Rom. 12:16; 15:5; Eph. 4:3; Phil. 2:2; 1 Pet. 3:8. g Rom. 16:16. h Rom. 16:24. i Phil. 2:1.

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7. *Ye do no evil;* but do what is right, and especially in the matter about which I have written. *Not that we should appear approved;* by showing our apostolical authority in inflicting judgments. *That which is honest;* that you should reform, and not need punishment. *Though we be as reprobates;* though we should not show our apostolical authority, and should thus give our enemies occasion still to say, that we either could not or dared not inflict the punishment we spoke of as proving the truth of our apostleship.

8. *We can do nothing;* against truth and duty, however it may affect ourselves.

9. *We are glad;* are willing, and even rejoice to appear weak, or to continue to be called so, if it is occasioned by your well-doing. *Your perfection;* complete reformation and restoration to the faith and practice of the gospel.

10. *Not to destruction;* not for the purpose of destroying you, but of delivering you from sin, and thus promoting your salvation.

11. *Farewell;* an expression of earnest desire for their good. *Be perfect;* in the belief and practice of the truth. *Be of good comfort;* in the consolation which it will then afford you. *Of one mind;* united in feeling and conduct. *Live in peace;* without divisions, strife, or contentions. *The God of love and peace;* the author of these graces, who requires and loves them in his people.

13. *All the saints;* who were with Paul.

14. *The grace of the Lord Jesus Christ;* the favor which he bestows upon his affectionate and obedient people. *The love of God;* manifested in the gift of his Son, and shed abroad in the hearts of his people. *The communion of the Holy Ghost;* his gracious presence, divine communications, graces, and consolations be and abide with you all. *Amen;* so let it be; and so, if you obey him, through grace it will be for ever and ever.

INSTRUCTIONS.

2. When professors of religion fall into sin, dishonor their profession, and injure the cause of Christ, his ministers will earnestly desire and faithfully endeavor by remonstrance, persuasion, and kind entreaty to reclaim them. If this is ineffectual, the discipline which Christ has appointed must be applied, and such offenders be excluded from the communion of the church. Matt. 18:15–18; 1 Cor. 5:4, 5.

9. When Christians do right, and the cause of Christ prospers, his ministers rejoice, whether they have been instrumental in it or not, and however it may affect them; for they love Christ and his cause more than themselves or any earthly good.

11. Union and peace among Christians in believing and obeying the truth, are peculiarly pleasing to God, and prepare the way for him to dwell with them, and impart to them the riches of his grace.

14. The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Ghost, comprehend all the blessings which the most benevolent heart can desire. They will therefore, by all the truly wise, be most earnestly sought, for themselves and their fellow-men; and to all who believe on Christ and walk in his ways, they will for his sake be given, to the glory of the Father, the Son, and the Holy Ghost, the one only living and true God, for ever. Amen.

THE EPISTLE OF PAUL THE APOSTLE

TO THE GALATIANS.

GALATIA, the Greek word answering to the Roman Gallia or Gaul, was one of the central provinces of Asia Minor, and was inhabited by a people of Gallic origin who had migrated thither about 280 B. C. Two missionary visits of the apostle to Galatia are recorded in the Acts of the Apostles, chap. 16 : 6 ; 18 : 23 ; and it is generally supposed that this epistle was written not long after his second visit. Compare chap. 1 : 6. The Galatian churches had begun well, chap. 5 : 7 ; but Judaizing teachers had come in, bringing the very doctrine mentioned Acts 15 : 1, "Except ye be circumcised after the manner of Moses, ye cannot be saved ;" and they were having great success among them. This was a fundamental error, and Paul, in the present epistle, attacks it with a wonderful mingling of severity and tenderness. The first two chapters are mainly devoted to a defence of his apostolic office, which was rendered necessary by the attempts of the false teachers to disparage his apostolical standing. He then enters with peculiar fervor upon the great theme of justification by faith. His argument is, for substance, the same as that in the first half of the epistle to the Romans, only that it takes, from necessity, a more controversial form. He brings the main discussion to a close by carefully guarding the doctrine of Christian liberty against antinomian abuse, chap. 5 : 13–26, adding, after his usual manner, various exhortations of a practical character.

The subscription to the epistle, which represents it as written from Rome, is of no authority. It is far more probable that it was written, either from Ephesus, where we find him after his second visit to Galatia, Acts 10 : 23 compared with 19 : 1 ; or, as some think, from Corinth, whither he next went, taking Macedonia on his way, 1 Cor. 16 : 5 compared with ver. 8 ; Acts 19 : 21. Upon the latter supposition, this epistle would agree with that to the Romans in date, as well as in its contents.

CHAPTER I.

6 He wondereth that they have so soon left him and the gospel, 8 and accurseth those that preach any other gospel than he did. 11 He learned the gospel not of men, but of God ; 14 and showeth what he was before his calling, 17 and what he did presently after it.

PAUL, an apostle, not of men, neither by man, but by Jesus Christ,[a] and God the Father, who raised him from the dead ;[b]

2 And all the brethren which are with me, unto the churches of Galatia :[c]

3 Grace *be* to you and peace from God the Father, and *from* our Lord Jesus Christ,[d]

4 Who gave himself for our sins,[e] that he might deliver us from this present evil world,[f] A. D. 58. according to the will of God and our Father :[g]

5 To whom *be* glory for ever and ever. Amen.

6 I marvel that ye are so soon removed from him that called you into the grace of Christ, unto another gospel :[h]

7 Which is not another ;[i] but there be some that trouble you, and would pervert the gospel of Christ.[j]

8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.[k]

9 As we said before, so say I now again, If any

a Acts 9:6. 15 b Acts 2:24. c Acts 16:6 ; 18:23. d Rom. 1:7, etc. e John 10:17, 18 ; Titus 2:14. f John 17:15 ; 1 John 2:16. g Rom. 8:27. h ch. 5:4, 7, 8. i 2 Cor. 11:4. j Acts 15:1, 24 ; 2 Cor. 2:17 ; ch. 5:10, 12. k 1 Cor. 16:22.

CHAPTER I.

1. *Not of men ;* not deriving my office from men. *Neither by man ;* not appointed by man. Being about to contend against a fundamental error, he asserts in the strongest terms his full apostolical authority, and goes on to show that he has received not his office alone, but the gospel which he preaches directly from Christ.

4. *Who gave himself for our sins ;* he asserts at the outset the fundamental doctrine of redemption through Christ, in opposition to the Judaizing teachers, who taught the Galatians to seek salvation through the works of the law. *Deliver us from this present evil world ;* from both its corruption and its misery. This he does by making us citizens of a better world, and thus enabling us to live above the present.

6. *Him that called you ;* God, who by Paul called them to embrace the gospel.

A. D. 58. *man* preach any other gospel unto you than that ye have received, let him be accursed.[a]

10 For do I now persuade men, or God? or do I seek to please men?[b] for if I yet pleased men, I should not be the servant of Christ.[c]

11 But I certify you, brethren, that the gospel which was preached of me is not after man:

12 For I neither received it of man,[d] neither was I taught *it*, but by the revelation of Jesus Christ.[e]

13 For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it:[f]

14 And profited in the Jews' religion above many my equals* in mine own nation, being more exceedingly zealous of the traditions of my fathers.[g]

15 But when it pleased God, who separated me from my mother's womb, and called *me* by his grace,[h]

16 To reveal his Son in me,[i] that I might preach him among the heathen;[j] immediately I conferred not with flesh and blood:[k]

17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

18 Then after three years I went up† to Jerusalem to see Peter,[l] and abode with him fifteen days.

19 But other of the apostles saw I none, save James the Lord's brother.[m]

20 Now the things which I write unto you, behold, before God, I lie not.

21 Afterwards I came into the regions of Syria and Cilicia;[n]

22 And was unknown by face unto the churches of Judea which were in Christ:[o]

23 But they had heard only, that he which persecuted us in times past, now preacheth the faith which once he destroyed.[p]

24 And they glorified God in me.[q]

CHAPTER II.

1 He showeth when he went up again to Jerusalem, and for what purpose; 3 and that Titus was not circumcised; 11 and that he resisted Peter, and told him the reason, 14 why he and other, being Jews, do believe in Christ to be justified by faith, and not by works; 20 and that they live not in sin, who are so justified.

THEN, fourteen years after, I went up again to Jerusalem with Barnabas,[r] and took Titus with *me* also.

2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately‡ to them which were of reputation, lest by any means I should run, or had run, in vain.[s]

3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

4 And that because of false brethren unawares brought in,[t] who came in privily to spy out our liberty which we have in Christ Jesus,[u] that they might bring us into bondage:[v]

5 To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.

6 But of those who seemed to be somewhat,[w] whatsoever they were, it maketh no matter to me; God

a Deut. 4:2; Rev. 22:18. b 2 Cor. 12:19; 1 Thess. 2:4. c Jas. 4:4. d 1 Cor. 15:1–3. e Eph. 3:3. f Acts 8:1, 3; 9:1, 2; 26:9. * Gr. *equals in years.* g Mark 7:5–13; Acts 22:3; Phil. 3:6. h Isa. 49:1; Jer. 1:5; Acts 13:2; 22:14, 15; Rom. 1:1. i 2 Cor. 4:6. j Acts 9:15. k 2 Cor. 5:16.

† Or, *returned.* l Acts 9:26. m Mark 6:3. n Acts 9:30. o 1 Thess. 2:14. p Acts 9:13, 26; 1 Tim. 1:13–16. q Acts 21:19, 20. r Acts 15:2, etc. ‡ Or, *severally.* s Phil. 2:16. t Acts 15:1, 24. u ch. 5:1, 13. v 2 Cor. 11:20; ch. 4:3, 9. w ch. 6:3.

10. *For do I now persuade;* seek to gain the favor of. As much as to say, Wonder not that I speak with such severity; for I seek not man's friendship, but God's.

11. *Not after man;* not of human, but divine origin.

12. *I neither received it of man—was I taught it;* lest the false teachers in Galatia should disparage Paul's apostleship, as being only of a secondary character, he takes pains to show that he has received the doctrines which he preaches immediately from Christ.

13. *Conversation;* manner of life.

14. *Profited;* made progress. *Equals;* in age, standing, and privileges.

15. *Who separated me;* set me apart from my birth for the work to which he afterwards called me.

16. *Reveal his Son in me;* make known to me Jesus Christ, and lead me to believe on him. *I conferred not with flesh and blood;* took no counsel with men, and sought not instruction from them.

17. *Arabia;* a country south of Damascus, a city of Syria.

21. *Syria;* a country north of Palestine. *Cilicia;* a province of Asia Minor, north-west of Syria.

24. *Glorified God in me;* praised God for the change which he had wrought in me.

INSTRUCTIONS.

2. Christians in any house, town, or city who met together on the Lord's day to worship him and observe his ordinances, were regarded by the apostles as in a sense a church of Christ.

3. As Paul was chosen to be an apostle, and commissioned to preach the gospel, by Jesus Christ, and prayed to Him as he did to the Father for the highest spiritual blessings, it is evident that he viewed Him as divine.

9. Any plan of salvation except that of free grace, through faith in Christ, is opposed to the gospel, and they who preach it are in danger of an awful condemnation.

17. God assigns to all his people their appropriate work, and so orders events in his providence and grace as to fit them to perform it.

24. When persecutors of Christ become his friends, and labor to promote what before they sought to destroy, they strikingly manifest the grace of God, and furnish occasion for thanksgiving and praise.

CHAPTER II.

1. *Fourteen years after;* after his conversion, or after his journey to Jerusalem. Chap. 1:18.

2. *By revelation;* by direction of God. *Run in vain;* he stated what he had preached and done among the Gentiles to certain leading individuals, and not to the whole church, lest he should fail of the object he had in view. Acts 15:2.

3. *Neither Titus—was compelled;* or required to be circumcised. This showed, in direct opposition to the false teachers among the Galatians, that they did not consider circumcision needful.

4. *And that because of false brethren;* as much as to say, This exemption of Titus from circumcision was because of false brethren. It was a protest against their false teachings. *Unawares brought in;* artfully introduced. *Came in;* to their meetings. *To spy out our liberty;* their liberty to dispense with Jewish rites. *Into bondage;* to the ceremonial law, which Paul contended was not binding under the gospel.

5. *No, not for an hour;* they did not yield at all to the false brethren.

6. *Of those;* the leading men referred to, ver. 2. *Maketh no matter;* their reputation did not affect his standing as an apostle, or the correctness of his preaching and conduct. *God accepteth no man's person;* he does not approve of men because of their talents, reputation, rank, or condition. *Added nothing;* to his authority as an apostle, or his doctrines as a minister of Christ.

accepteth no man's person:[a] for they who seemed *to be somewhat* in conference added nothing to me:

7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me,[b] as *the gospel* of the circumcision *was* unto Peter;

8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)

9 And when James, Cephas, and John, who seemed to be pillars,[c] perceived the grace that was given unto me,[d] they gave to me and Barnabas the right hands of fellowship; that we *should go* unto the heathen, and they unto the circumcision.

10 Only *they would* that we should remember the poor; the same which I also was forward to do.[e]

11 But when Peter was come to Antioch,[f] I withstood him to the face, because he was to be blamed.

12 For before that certain came from James, he did eat with the Gentiles:[g] but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

14 But when I saw that they walked not uprightly according to the truth of the gospel,[h] I said unto Peter before *them* all, If thou, being a Jew, A. D. 58. livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?[i]

15 We *who are* Jews by nature, and not sinners of the Gentiles,[j]

16 Knowing that a man is not justified by the works of the law,[k] but by the faith of Jesus Christ,[l] even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.[m]

17 But if, while we seek to be justified by Christ, we ourselves also are found sinners,[n] *is* therefore Christ the minister of sin? God forbid.

18 For if I build again the things which I destroyed, I make myself a transgressor.

19 For I through the law am dead to the law,[o] that I might live unto God.[p]

20 I am crucified with Christ:[q] nevertheless I live; yet not I, but Christ liveth in me:[r] and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.[s]

21 I do not frustrate the grace of God: for if righteousness *come* by the law,[t] then Christ is dead in vain.

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[a] Acts 10:34; Rom. 2:11. [b] 1 Thess. 2:4; 1 Tim. 2:7. [c] Matt. 16:18; Eph. 2:20. [d] Rom. 1:5; 12:3, 6. [e] Acts 11:30; Rom. 15:25. [f] Acts 15:35. [g] Acts 11:3. [h] ver. 5. [i] 1 Tim. 5:20. [j] Eph. 2:3, 12. [k] Acts 13:38, 39; Rom. 3:20. [l] Rom. 5:1; ch. 3:11, 24. [m] Psa. 143:2; Heb. 7:18, 19. [n] 1 John 3:9, 10. [o] Rom. 7:4, 10; 8:2. [p] Rom. 6:11, 14; 2 Cor. 5:15. [q] ch. 5:24; 6:14. [r] 1 Thess. 5:10; 1 Pet. 4:2. [s] John 10:11; Eph. 5:2. [t] Heb. 7:11.

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7. *Gospel of the uncircumcision;* that he was commissioned by Christ to preach the gospel to the Gentiles, as Peter was to the Jews.

9. *Pillars;* men of eminence among the apostles, and chief instruments in supporting the cause of Christ. *The grace;* the favor bestowed on Paul in preparing him for the work to which he was called. *The right hands of fellowship;* by this they acknowledged them as ministers of Christ.

10. *The poor;* the needy Christians in Judea; obtain contributions from the Gentiles for them.

11. *Withstood him;* rebuked, and reproved him. *Was to be blamed;* for his timidity, and time-serving spirit.

12. *From James;* from Jerusalem, where James resided. *Did eat with the Gentiles;* in disregard of the ceremonial law. *Of the circumcision;* the Jews from Judea.

13. *Dissembled;* disguised their sentiments. They knew that the Jewish ceremonial was done away by the gospel, and had practically acknowledged it by eating with the Gentiles. But now they were afraid to avow their true convictions.

14. *Livest after the manner of Gentiles;* without observing the Jewish ceremonies. This was what Peter had been in the habit of doing. *Compellest thou;* by setting an example, which, if they follow it, will lead them astray. *Live as do the Jews;* observe the ceremonial law.

15. *Jews by nature;* born Jews. *Sinners of the Gentiles;* sunk in the idolatry and vices of the Gentiles.

16. *By the works of the law shall no flesh be justified;* Paul and Peter, though Jews, believed this. Why then should Peter act as if it were necessary for the Gentiles to observe the ceremonial law? This was inconsistent, and adapted to make an erroneous impression on others.

17. *If, while we seek—are found sinners;* if, in seeking justification and salvation from Christ, not from the works of the law, *we ourselves also;* we who are Jews by nature as well as the Gentiles, *are found sinners;* found, after all our seeking, to be still in a state of guilt and condemnation: *is therefore Christ the minister of sin?* has he introduced a gospel which leaves those who trust in it still sinners under the condemnation of the law, so that they must turn again from Christ to the law for justification? Paul states the conclusion which must inevitably follow, if men are obliged to go back to the Jewish ceremonial for salvation, and then indignantly denies it in the words, *God forbid;* let it not be. Christ is not the minister of sin; but in turning away from Him, I make myself a sinner, as he proceeds to show.

18. *The things which I destroyed;* the system of Jewish ceremonies, which, upon believing in Christ, I had destroyed, that is, given up as worthless. *I make myself a transgressor;* in going back from faith in Christ to the law.

19. *For I through the law am dead to the law;* instead of thus going back to the law for justification, I have learned through the law itself to renounce the law as the means of my salvation. A true knowledge of God's holy and spiritual law has taught me, that to a sinner, like me, it works death. Compare chap. 3:24; Rom. 3:20; 4:15; 7:10. *Might live unto God;* in and through Christ.

20. *Crucified with Christ;* through his death Paul had become dead to all expectation of salvation in any way except through faith in Christ; yet he was more active than ever, and from better motives. *I live;* a heavenly and divine life. *Not I;* not by my own power or goodness. *Christ liveth in me;* by his Spirit; and he is the cause of every thing right and good in me.

21. *Do not frustrate the grace of God;* set it aside as of no efficacy, as do the false teachers, by going back to the law for justification. *If righteousness come by the law;* if there is any other way of being justified and saved, except through Christ, his death was needless.

INSTRUCTIONS.

2. Ministers of the gospel, while they should preach Christ and him crucified as the only foundation of hope, should use all proper means to prevent misapprehensions, remove prejudices, and counteract influences which tend to hinder the success of their labors.

6. Men are prone, even in religion, to be governed by human opinions rather than by the word of God—to regard some man as master and head of the church, rather than Jesus Christ. But the great question should be, not what

A. D. 58.

CHAPTER III.

1 He asketh what moved them to leave the faith, and hang upon the law. 6 They that believe are justified, 9 and blessed with Abraham. 10 And this he showeth by many reasons.

O FOOLISH Galatians,[a] who hath bewitched you,[b] that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

2 This only would I learn of you, Received ye the Spirit by the works of the law,[c] or by the hearing of faith?[d]

3 Are ye so foolish? having begun in the Spirit,[e] are ye now made perfect by the flesh?[f]

4 Have ye suffered so many* things in vain?[g] if *it be* yet in vain.

5 He therefore that ministereth to you the Spirit,[h] and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith?

6 Even as Abraham believed God,[i] and it was accounted† to him for righteousness.

7 Know ye therefore that they which are of faith, the same are the children of Abraham.[j]

8 And the scripture, foreseeing that God would justify the heathen through faith,[k] preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed.[l]

9 So then they which be of faith are blessed with faithful Abraham.[m]

10 For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.[n]

11 But that no man is justified by the law in the sight of God, *it is* evident: for, The just shall live by faith.[o]

12 And the law is not of faith:[p] but, The man that doeth them shall live in them.[q]

13 Christ hath redeemed us from the curse of the law, being made a curse for us:[r] for it is written, Cursed *is* every one that hangeth on a tree:[s]

14 That the blessing of Abraham might come on the Gentiles through Jesus Christ;[t] that we might receive the promise of the Spirit through faith.[u]

15 Brethren, I speak after the manner of men; Though *it be* but a man's covenant,‡ yet *if it be* confirmed, no man disannulleth or addeth thereto.

16 Now to Abraham and his seed were the promises made.[v] He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

17 And this I say, *That* the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after,[w] cannot

a Matt. 7:26. b ch. 5:7. c Eph. 1:13. d Rom. 10:17. e ch. 4:9. f Heb. 9:10 * Or, *great.* g 2 John 8. h 2 Cor. 3:8. i Gen. 15:6. † Or, *imputed.* j John 8:39; Rom. 4:11-16. k ver. 22. l Gen. 12:3; 22:18; Acts 3:25. m ch. 4:28. n Deut. 27:26. o Hab. 2:4. p Rom. 10:5, 6. q Lev. 18:5; Ezek. 20:11. r 2 Cor. 5:21; ch. 4:5 s Deut. 21:23. t Rom. 4:9, 16. u Isa. 44:3; Ezek. 36:27; Joel 2:28, 29. ‡ Or, *testament.* v Gen. 12:3, 7; 17:7. w Exod. 12:40, 41.

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does this or that man think, but what do the Scriptures teach.

14. God foreknowing that some would be disposed to claim for Peter and his pretended successors peculiar prerogatives and honors, suffered him repeatedly to fall into great sins, and had them recorded in the Scriptures, that all might have infallible evidence that Peter was not a whit above the rest of the apostles.

20. The author and sustainer of divine life in the soul is Christ; and the means of rendering it vigorous is faith in him—forming between the soul and him a union, by virtue of which it receives of his fulness, grows in conformity to his image, and shows forth his glory.

21. Any system of salvation which dispenses with the atoning sacrifice of Christ, is a renunciation of the gospel, and a virtual proclamation that his death was in vain.

CHAPTER III.

1. *Bewitched;* fascinated, deluded. *Set forth, crucified among you;* or, set forth among you as crucified.

2. *This only would I learn of you;* as much as to say, The answer to this question will abundantly convict you of your folly. *The Spirit;* the Holy Spirit, in his sanctifying and miraculous influences. *By the works of the law;* through the efficacy of your observance of the Jewish law, to which you are now turning. *By the hearing of faith;* by obeying the message of the gospel, which offers you salvation through faith in Christ. The answer is plain: It was not through the works of the law, but through the hearing of faith, that they had received the Holy Spirit; why then turn away from the latter to the former?

3. *In the Spirit;* the Holy Spirit, as the minister of a spiritual dispensation. *By the flesh;* by the observance of the outward ceremonial law.

4. *Suffered so many things;* on account of their professed attachment to Christ. *If it be yet in vain;* as it would be, if they should forsake the gospel for the Jewish ceremonial law.

5. *He therefore that ministereth to you the Spirit;* God, who bestows upon you the Holy Spirit. *By the works of the law, or by the hearing of faith?* supply the answer, He does it by the hearing of faith, not by the works of the law.

7. *Children of Abraham;* like him in spirit, and justified in the same way, not by works, but by faith.

8. *Foreseeing;* the Holy Ghost foreseeing, and in the Scriptures foretelling, that God would justify Gentiles as he did Abraham. *In thee;* as the spiritual father of all that believe. Gen. 12:3; 18:18; 22:18. Thus the glad tidings were announced to Abraham that God would bless and save the Gentiles through such faith as he exercised.

9. *Blessed with faithful Abraham;* accepted of God in the same way.

10. *Of the works of the law;* are seeking justification by it. *Under the curse;* because they have not perfectly obeyed the law.

11. *The just shall live by faith;* sinners in all ages have been justified by faith; never, under any dispensation, by works, Hab. 2:4.

12. *The law is not of faith;* does not promise justification by faith, but by works. *But;* that is, but its language is. *Shall live in them;* by doing them. The law knows nothing of grace, but demands absolute obedience as its only condition of justification.

13. *The curse of the law;* the punishment which it threatens against transgressors. *Made a curse;* treated as accursed, in suffering for our sake the accursed death of the cross. Deut. 21:23.

14. *The blessing of Abraham;* that which God promised to him and to all believers, justification through faith.

15. *After the manner of men;* as they view and treat a covenant that has been ratified.

16. *His seed;* Christ, as the head of his church; and, through him, all believers, who constitute his body. *He saith not, And to seeds, as of many;* he does not make the promise to Abraham's seeds, as if he were speaking of the many individual children of Abraham; in other words, were making the promise to each one of the many who are his children by outward descent. *But as of one, And to thy seed;* he makes the promise, as speaking of one, to one seed of Abraham. *Which is Christ;* that is, this one seed that receives the promise is Christ, and in him all believers, who constitute his body.

17. *The covenant;* with Abraham and his seed. *In Christ;* as the promised seed. *The law;* given to Moses.

disannul, that it should make the promise of none effect.

18 For if the inheritance *be* of the law, *it is* no more of promise:[a] but God gave *it* to Abraham by promise.

19 Wherefore then *serveth* the law? It was added because of transgressions,[b] till the seed should come to whom the promise was made;[c] *and it was* ordained by angels[d] in the hand of a mediator.[e]

20 Now a mediator is not *a mediator* of one; but God is one.[f]

21 *Is* the law then against the promises of God?[g] God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.[h]

22 But the scripture hath concluded all under sin,[i] that the promise by faith of Jesus Christ might be given to them that believe.[j]

23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

24 Wherefore the law was our schoolmaster *to bring us* unto Christ,[k] that we might be justified by faith.

25 But after that faith is come, we are no longer under a schoolmaster. A. D. 58.

26 For ye are all the children of God by faith in Christ Jesus.[l]

27 For as many of you as have been baptized into Christ, have put on Christ.[m]

28 There is neither Jew nor Greek, there is neither bond nor free,[n] there is neither male nor female: for ye are all one in Christ Jesus.

29 And if ye *be* Christ's, then are ye Abraham's seed,[o] and heirs according to the promise.[p]

CHAPTER IV.

1 We were under the law till Christ came, as the heir is under his guardian till he be of age. 5 But Christ freed us from the law; 7 therefore we are servants no longer to it. 14 He remembereth their good will to him, and his to them, 22 and showeth that we are the sons of Abraham by the free-woman.

NOW I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

2 But is under tutors and governors until the time appointed of the father.

3 Even so we, when we were children, were in bondage under the elements* of the world:

[a] Rom. 4:14. [b] Rom. 5:20. [c] ver. 16. [d] Acts 7:53; Heb. 2:2. [e] Exod. 20:19–22; Deut. 5:22–31. [f] Deut. 6:4. [g] Matt. 5:17. [h] ch. 2:21. [i] Rom. 3:9, 19, 23. [j] Rom. 4:11, 12, 16. [k] Col. 2:17; Heb. 9:9, 10. [l] John 1:12; 1 John 3:1, 2. [m] Rom. 6:3. [n] Col. 3:11. [o] ver. 7. [p] Rom. 8:17. * Or, *rudiments;* Col. 2:8, 20.

18. *The inheritance;* of the spiritual blessings promised to Abraham and his seed. *By promise;* that the blessing should come, through Christ, to all who believe on him. As this promise was made and ratified long before the law was given, its blessings could not come from obedience to law.

19. *Wherefore then serveth the law?* why was it added? *Because of transgressions;* the Jews were so prone to forsake God, worship idols, and commit all sorts of abominations, that the law was added to restrain them—to preserve among them the knowledge and worship of Jehovah, show them the desert of sin, their need of Christ and the nature of his salvation, and point them to him as the Lamb of God, that taketh away the sin of the world. *Ordained by angels;* given through the ministry of angels. *In the hand of a mediator;* namely, Moses. Compare Exod. 20:19; Deut. 5:5, 27.

20. *Of one;* one party. *Is one;* one party, the other party being man.

21. *Is the law then against the promises?* was it designed to open another way of life, or in any degree to conflict with the promises? Certainly not, but to aid in their accomplishment.

22. *Hath concluded;* declared all to be shut up under sin and condemnation, so that there is no way of escape except by faith in Christ.

23. *Before faith came;* before Christ, the object of faith, came; or before the way of life through him was clearly revealed.

24. *The law was our schoolmaster;* showing us our lost and guilty condition, and thus constraining us to come to Christ for salvation.

25. *No longer under a schoolmaster;* having believed on Christ, he had adopted them as his children and given them in the gospel all needed instruction, so that they had no further need of the ritual observances of the law.

27. *Baptized into Christ;* become united to him by faith, and according to his will openly professed to be his disciples. *Have put on Christ;* taken him as their leader, and professed to come under the controlling influence of his Spirit.

28. *One in Christ Jesus;* possessed of one character; accepted in one way; belonging to one family; under one head, Christ; and equally entitled to all the blessings of salvation through him.

29. *Christ's;* united to Christ by believing on him. *Abraham's seed;* for the one seed of Abraham to whom the promise was made is Christ, ver. 16. All, then, that are united to Christ by faith are, in and through him, Abraham's seed, and heirs of the promises made to Abraham.

INSTRUCTIONS.

1. Men who hope to be saved in any other way than through faith in Christ, are grossly deceived.

5. The effects of the gospel are conclusive evidence that it is from God.

8. The promises of God to Abraham and his seed were of spiritual blessings, justification by faith, and eternal life through Jesus Christ; not to believing Jews only, but to all who should believe, of all nations, in all ages.

11. Justification by faith and not by works is a doctrine taught in the Old Testament as well as in the New.

17. The covenant of God with Abraham was made and confirmed in Christ; and the laws which were afterwards given, were not designed to alter it or change its conditions, but to lead men to comply with them, and thus obtain its blessings.

24. In the ceremonial law, and in the whole Mosaic economy, God had a gracious design; and by it he produced, on all who rightly observed it, gracious effects: not by leading them to expect salvation by their ceremonial observances, but in leading them, through faith in Christ, to become Abraham's seed, and thus receive the blessing.

29. The rich spiritual blessings which God in his covenant with Abraham promised him and his seed, do not come by natural descent; they are not affected by age, rank, sex, or outward condition; but are the fruits of grace, given for Christ's sake to all who by believing on him become children of Abraham in the sense of the covenant, and thus possess the character and sustain the relation of those to whom the promises were made.

CHAPTER IV.

In carrying out his argument against Judaism, the apostle compares the covenant people, before the coming of Christ, to an heir under age kept in a state of servitude.

1. *Differeth nothing;* as to the control of his person and property. *Lord of all;* owner of the whole estate.

2. *The time appointed;* for his taking possession of his inheritance.

3. *We;* the covenant people of God before the advent of Christ, into whom, after his coming, the Gentiles also

A. D. 58. 4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

5 To redeem them that were under the law, that we might receive the adoption of sons.

6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.[a]

7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

8 Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.

9 But now, after that ye have known God, or rather are known of God, how turn ye again* to the weak and beggarly elements,† whereunto ye desire again to be in bondage?

10 Ye observe days, and months, and times, and years.

11 I am afraid of you, lest I have bestowed upon you labor in vain.

12 Brethren, I beseech you, be as I *am;* for I *am* as ye *are:* ye have not injured me at all.

13 Ye know how through infirmity of the flesh I preached the gospel unto you at the first.[b]

14 And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God,[c] *even* as Christ Jesus.[d]

15 Where is‡ then the blessedness ye spake of? for I bear you record, that if *it had been* possible, ye would have plucked out your own eyes, and have given them to me.

16 Am I therefore become your enemy, because I tell you the truth?

17 They zealously affect you, *but* not well;[e] yea, they would exclude you,§ that ye might affect them.

18 But *it is* good to be zealously affected always in a good *thing*,[f] and not only when I am present with you.

19 My little children, of whom I travail in birth again until Christ be formed in you,[g]

20 I desire to be present with you now, and to change my voice; for I stand in doubt of you.‖

21 Tell me, ye that desire to be under the law, do ye not hear the law?

22 For it is written, that Abraham had two sons, the one by a bondmaid,[h] the other by a free-woman.[i]

23 But he *who was* of the bondwoman, was born after the flesh; but he of the free-woman, *was* by promise.[j]

24 Which things are an allegory:[k] for these

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a Rom. 8:15, 17. * Or, *back.* † Or, *rudiments.* b 1 Cor. 2:3. c 2 Sam. 19:27; Mal. 2:7. d Matt. 10:40. ‡ Or, *What was.* e Rom. 10:2. § Or, *us.* f 1 Cor. 15:58. g 1 Cor. 4:15. ‖ Or, *I am perplexed for you.* h Gen. 16:15. i Gen. 21:1, 2. j Rom. 9:7, 8. k 1 Cor. 10:11.

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are incorporated by faith. *When we were children;* under the Old Testament dispensation, when the people of God were treated as in their minority, and subjected to many restraints from which under the gospel they are free. *Elements of the world;* the Mosaic rites and ceremonies. See, for a fuller explanation of these words, the note to Col. 2:8.

5. *Receive the adoption of sons;* pass from the condition and spirit of servants to the privileges and filial spirit of sons, in a state not of minority and servitude, but of manhood and freedom.

6. *Sent forth the Spirit;* God by his Spirit has given you a filial temper, and taught you to use the language not of servants, but of sons. *Abba;* a Chaldee word for Father. Compare Rom. 8:15, 16, and notes.

8. *Ye;* the gentile part of the church. *No gods;* idols.

9. *Have known God;* have been led through the gospel to the knowledge of God. *Or rather are known of God;* as much as to say, I might better say that ye have been known of God—known as the objects of his love and favor; for this higher knowledge of you on God's part, is the ground of your lower knowledge of him. *Weak and beggarly elements;* Jewish rites and forms, which can impart no real good.

10. *Days, and months, and times, and years;* such as were required in the ceremonial law. This has no reference to the weekly Sabbath, which was established at the creation, and set apart by God, to be observed by all men in all ages, and was required in the moral law; but to the feasts, new moons, and sabbaths required in the ceremonial law, which was never binding except on Jews and those who embraced their religion, and when Paul wrote had for years been done away.

11. *I am afraid of you;* he was fearful that they were depending for salvation on Jewish ceremonies, not on Christ; in which case his labor to bring them to Christ would be lost.

12. *Be as I am; for I am as ye are;* according to some, Be united to me in love, as I am to you. Make to me the return of love which I bestow on you. Compare 2 Cor. 6:13, and note there. Others understand him to mean, Be as I am in renouncing dependence on Judaism; for I, though by birth a Jew, have become, in this respect, like you Gentiles. Compare 1 Cor. 9:21. *Ye have not injured me;* I have no injuries to charge upon you which have changed my love towards you: what I say is from pure regard to your welfare. Others suppose the apostle to mean, Hitherto ye have showed me only love and kindness, as he goes on to show.

13. *Infirmity of the flesh;* 1 Cor. 2:3; 2 Cor. 10:10; 12:7.

14. *As Christ Jesus;* with great cordiality, affection, and confidence.

15. *Plucked out your own eyes;* have made any sacrifice to comply with my wishes.

17. *They;* the false teachers professed a great regard for the Galatians, that they might detach them from Paul, and attach them to themselves. This would, as the apostle saw, be at the peril of their salvation, for then the awful words of our Lord would be fulfilled to them: If the blind lead the blind, both shall fall into the ditch.

19. *Until Christ be formed in you;* till the new man that lives by faith in Christ be fully formed in you, so that you shall no longer be in danger of being drawn away from Christ to Judaism.

20. *To change my voice;* from this expression of doubt and concern to one of satisfaction and joy. *For I stand in doubt of you;* am perplexed respecting you. He intimates his fervent desire to be delivered from this perplexity, by seeing them established in the faith of Christ, so that he should no longer be obliged to employ towards them the tone of severity.

21. *Hear the law;* attend to and receive the instruction which may be drawn from this portion of it to which I invite your attention.

22. *It is written;* Gen. 16:15; 21:2, 3.

23. *Born after the flesh;* without any special divine interposition. *By promise;* the special and peculiar favor of God, graciously and unexpectedly bestowed.

24. *Which things;* those which relate to these two sons, Ishmael and Isaac. *An allegory;* aptly represent the bondage of those who are under the ceremonial law and seek justification from it, and the freedom of those who embrace the gospel and expect justification only through faith in Christ. *For these;* these two women, Sarah and Hagar. *Are the two covenants;* fit representations of the two; namely, that with Abraham, which was confirmed of God in Christ, and that with Moses, which was made at mount Sinai. *Gendereth to bondage;* bears children to bondage; is herself a bondwoman, and bears children in the same condition with herself. There is here a blending together of Hagar and the covenant which she represents. The children of

are the two covenants;* the one from the mount Sinai,† which gendereth to bondage,[a] which is Agar.

25 For this Agar is mount Sinai in Arabia, and answereth to‡ Jerusalem which now is, and is in bondage with her children.

26 But Jerusalem which is above is free,[b] which is the mother of us all.

27 For it is written, Rejoice, *thou* barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath a husband.[c]

28 Now we, brethren, as Isaac was, are the children of promise.[d]

29 But as then he that was born after the flesh persecuted him *that was born* after the Spirit,[e] even so *it is* now.[f]

30 Nevertheless, what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free-woman.[g]

31 So then, brethren, we are not children A. D. 58. of the bondwoman, but of the free.

CHAPTER V.

1 He moveth them to stand in their liberty, 3 and not to observe circumcision; 13 but rather love, which is the sum of the law. 19 He reckoneth up the works of the flesh, 22 and the fruits of the Spirit, 25 and exhorteth to walk in the Spirit.

STAND fast therefore in the liberty wherewith Christ hath made us free,[h] and be not entangled again with the yoke of bondage.

2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

4 Christ is become of no effect unto you,[i] whosoever of you are justified by the law; ye are fallen from grace.[j]

5 For we through the Spirit wait for the hope of righteousness by faith.[k]

6 For in Jesus Christ neither circumcision avail-

* Or, *testaments.* † Gr. *Sina.* ‡ Or, *is in the same rank with.*
[a] Deut. 33:2. [b] Heb. 12:22; Rev. 21:2, 10. [c] Isa. 54:1. [d] Acts 3:25; ch. 3:29. [e] Gen. 21:9. [f] John 15:19. [g] Gen. 21:10, 12. [h] John 8:32, 36; Acts 15:10; Rom. 6:18; Eph. 6:14. [i] Rom. 9:31, 32. [j] Heb. 12:15. [k] Rom. 8:25; 2 Tim. 4:8.

the Mosaic covenant represented by Hagar are those who live under it. *Agar;* in Hebrew, Hagar.

25. *Agar is mount Sinai;* her case and that of her son Ishmael well represent the covenant at Sinai and those who are in bondage to its burdensome rites. *Answereth to Jerusalem which now is;* as is the case with the present inhabitants of Jerusalem who reject the Messiah, and are therefore in bondage to the Mosaic law.

26. *Jerusalem—above;* the true spiritual Jerusalem, which has its centre in heaven, where Christ its head is. The Christian church, which is made up of believers in Christ, both Jews and Gentiles, may well be represented by Sarah the free princess, and Isaac her free son and heir of the covenant blessings promised through grace to his father. *Of us all;* all who are in Christ through faith.

27. *For it is written;* Isa. 54:1; a prophecy which plainly relates to the Christian dispensation. *Thou barren—desolate;* the gentile church, or rather the church under the Christian dispensation, which knows no distinction between Jews and Gentiles. She is represented as remaining unmarried and barren till the coming of Christ. *She that hath a husband;* the old Jewish church, whose husband was God.

28. *We;* believers in Christ.

29. *So it is now;* as Ishmael opposed Isaac, so the unbelieving Jews, called, ver. 25, Jerusalem which now is, and who were still in bondage to the law, persecuted Christians.

30. *The scripture;* Gen. 21:10–12. As the bondwoman and her son were cast out, so all subjection to Mosaic rites should be cast out or excluded from the Christian church; and so all who continue to seek justification by the law, will be cast off by God for rejecting the way of salvation which he has provided through his Son.

31. *Not children of the bondwoman;* not under the Mosaic dispensation represented by her, but under the gospel dispensation represented by the free-woman. Of course we are free from subjection to Mosaic rites and ceremonies, and cannot without great guilt and danger seek salvation from the observance of them.

INSTRUCTIONS.

6. The only sure evidence of being born of God, adopted into his family, and made heirs of the blessings of his kingdom, is the possession of a filial spirit towards our Father in heaven—a spirit of confidence, affection, submission, and obedience; connected with faith in Christ and a hearty reliance on him for salvation.

11. There has always been a proneness in some professors of religion to depend for salvation upon the observance of rites, forms, and ceremonies, rather than on Christ. In such cases, there is reason to fear that all efforts to save them and all their professions have hitherto been in vain.

18. As zeal in a good cause, united with judgment, is excellent and adapted to give a person influence, false teachers often make great professions, and express high regard for the welfare of the people. All should therefore be on their guard against wolves in sheep's clothing, and take heed not only how but what they hear, prove all things by the word of God, and hold fast that only which is thus found to be good.

24. Facts recorded by direction of the Holy Ghost in the Old Testament, are often striking illustrations of truths revealed in the New, and were designed by God to convey momentous instruction to mankind. Hence the reason why so great a portion of the Old Testament is history; and the more it is understood, the more, by all good men, will it be valued.

31. A state of freedom is much to be preferred to a state of bondage. One in the view of God is a fit representation of the darkness and burdensome restrictions of the Mosaic dispensation, a yoke which, the apostle says, neither the first Christians nor their fathers were able to bear. The other is a fit emblem of the light, liberty, and glory of the gospel. Under the blessings of the one, men have no right to take upon themselves or impose upon their fellow-men the disabilities and burdens of the other.

CHAPTER V.

1. *Stand fast;* be firm, steadfast, and persevering. *Yoke of bondage;* to Jewish ceremonies.

2. *If ye be circumcised;* that is, circumcised as a profession of your dependence for salvation on the law of Moses, Acts 15:1. It was not against the simple rite of circumcision that the apostle contended, for Timothy was circumcised under his direction as a prudential measure, to avoid the prejudices of the Jews, Acts 16:3; but against circumcision as necessary to salvation, which was the error of the false teachers among the Galatians. *Christ shall profit you nothing;* for ye have left him for the law.

3. *He is a debtor to do the whole law;* for by circumcision he professes his dependence on his works for salvation, and must therefore perfectly obey the whole law. Salvation, if obtained, will then be of debt, not of grace. Chap. 3:12; Rom. 4:4.

4. *Justified by the law;* are depending upon the law for justification. *Fallen from grace;* have renounced God's gracious mode of justification through faith in Christ.

5. *We;* true Christians. *Righteousness;* the righteousness which God gives through faith. Rom. 1:17.

6. *In Jesus Christ;* in obtaining salvation through him. *Faith which worketh by love;* that confidence in him which has love for its foundation, and which leads to obedience.

A. D. 58. eth any thing, nor uncircumcision;[a] but faith which worketh by love.[b]

7 Ye did run well; who did hinder you* that ye should not obey the truth?

8 This persuasion *cometh* not of him that calleth you.

9 A little leaven leaveneth the whole lump.[c]

10 I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear *his* judgment,[d] whosoever he be.

11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? [e] then is the offence of the cross ceased.[f]

12 I would they were even cut off which trouble you.

13 For, brethren, ye have been called unto liberty; only *use* not liberty for an occasion to the flesh,[g] but by love serve one another.[h]

14 For all the law is fulfilled in one word, *even* in this: Thou shalt love thy neighbor as thyself.[i]

15 But if ye bite and devour one another, take heed that ye be not consumed one of another.

16 *This* I say then, Walk in the Spirit, and ye shall not fulfil† the lust of the flesh.[j]

17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: [k] and these are contrary the one to the other: [l] so that ye cannot do the things that ye would.[m]

18 But if ye be led of the Spirit, ye are not under the law.[n]

19 Now the works of the flesh are manifest, which are *these*, Adultery, fornication, uncleanness, lasciviousness,

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21 Envyings, murders, drunkenness, revellings, and such like: [o] of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God.

22 But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith,

23 Meekness, temperance: [p] against such there is no law.[q]

24 And they that are Christ's have crucified the flesh with the affections‡ and lusts.

25 If we live in the Spirit,[r] let us also walk in the Spirit.

26 Let us not be desirous of vainglory,[s] provoking one another, envying one another.

CHAPTER VI.

1 He moveth them to deal mildly with a brother that hath slipped, 2 and to bear one another's burden; 6 to be liberal to their teachers, 9 and not weary of well-doing. 12 He showeth what they intend that preach circumcision. 14 He glorieth in nothing, save in the cross of Christ.

BRETHREN, if§ a man be overtaken in a fault, ye which are spiritual restore such a one in

a 1 Cor. 7:19. b 1 Thess. 1:3; Jas. 2:18–22. * Or, *drive you back.* c Matt. 13:33; 1 Cor. 5:6. d 2 Cor. 10:6. e ch. 6:12. f 1 Cor. 1:23. g 1 Cor. 8:9; 1 Pet. 2:16. h 1 John 3:18. i Lev. 19:18; Matt. 22:39, 40; Jas. 2:8. † Or, *fulfil not.* j Rom. 8:1, 4, 13. k Rom. 7:21–23. l Rom. 8:6, 7. m Rom. 7:15, 19. n Rom. 6:14; 8:2. o Matt. 15:19; Eph. 5:3–6; Col. 3:5, 6; Rev. 22:15. p John 15:5; Eph. 5:9. q 1 Tim. 1:9. ‡ Or, *passions.* r Rom. 8:4, 5. s Phil. 2:3. § Or, *although.*

8. *This persuasion;* that it was needful to be circumcised and observe Jewish rites in order to be saved. *Of him that calleth you;* of God.

9. *A little leaven;* error introduced by a few false teachers. *Leaveneth the whole lump;* corrupts the whole body of the church.

10. *None otherwise minded;* that they would, on reflection, agree with him in this matter. *He that troubleth you;* by propagating error. *Bear his judgment;* receive punishment.

11. *If I yet preach;* that circumcision is needful to salvation, as the false teachers maintained. *Then;* if he had so preached he would have agreed with the Jews, and escaped their persecutions.

13. *Liberty;* freedom from Jewish ceremonies, and from the condemning power of the law. *For an occasion to the flesh;* as a pretext for the indulgence of fleshly lusts. The apostle is careful to distinguish between true Christian liberty from the bondage of Judaism and Antinomian licentiousness. *Serve;* do good to one another.

14. *All the law;* the requirements of the law with regard to our fellow-men.

15. *If ye bite and devour;* contend with and injure one another.

16. *Walk in the Spirit;* live under his influence and follow his directions. *Not fulfil the lust of the flesh;* not follow sinful inclinations or comply with temptations to sin.

17. *Lusteth against;* strongly desires what the Holy Spirit forbids. *The Spirit against the flesh;* the Holy Spirit and all that is right in Christians oppose the indulgence of sinful desires. Hence a warfare in the soul, and thus they do not the good they otherwise would, and which they desire to do. Compare Rom. 7:15–25.

18. *Led of the Spirit;* follow his guidance. *Not under the law;* as a covenant of works, but are delivered from its condemning power.

19. *The works of the flesh;* those to which corrupt human nature prompts, and when not restrained, produces.

22. *The fruit of the Spirit;* that which he produces in those who follow his guidance.

24. *Have crucified the flesh;* have, through grace, overcome the reigning power of sin, and are now habitually weakening and destroying its influence.

25. *If we live in the Spirit;* if our inner life be in the Spirit; that is, received from the Spirit, sustained by him, and conformed to him in character. *Let us also walk in the Spirit;* let our outward life also be in the Spirit; in other words, let it be conformed to him in character, so that our inward principles and outward conduct shall be in harmony with each other.

26. *Vainglory;* empty applause, which puffs up with pride. *Provoking one another;* by claims of superiority, or haughty, imperious behavior. *Envying one another;* for any real or supposed excellence.

INSTRUCTIONS.

5. True Christians to the end of life depend on Christ for salvation, and expect it only through faith in him. Those who depend on their works, must through their whole lives neglect no duty and commit no sin, but in all things obey perfectly the whole law of God, or they will be lost.

9. As error begun in a church tends to increase and to corrupt the whole, it should be renounced and abandoned as soon as discovered; and all should watch and be on their guard against the beginning of evil.

13. Freedom from the ceremonial law, and, through faith in Christ, from the condemning power of the moral law, and from the necessity of perfectly obeying it in order to salvation, do not lessen but increase a man's obligation to keep it; and such freedom will secure a hearty obedience.

18. No one is delivered from the condemning power of the law, or overcomes the corruptions of his heart, except under the influence of the Holy Spirit.

26. For every thing excellent and praiseworthy, men are indebted to the grace of God. They have therefore no good reason for self-complacency or exaltation, but much for humility and gratitude.

the spirit of meekness;[a] considering thyself, lest thou also be tempted.

2 Bear ye one another's burdens,[b] and so fulfil the law of Christ.

3 For if a man think himself to be something, when he is nothing, he deceiveth himself.

4 But let every man prove his own work,[c] and then shall he have rejoicing in himself alone,[d] and not in another.

5 For every man shall bear his own burden.

6 Let him that is taught in the word communicate unto him that teacheth in all good things.[e]

7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

8 For he that soweth to his flesh, shall of the flesh reap corruption;[f] but he that soweth to the Spirit, shall of the Spirit reap life everlasting.[g]

9 And let us not be weary in well-doing:[h] for in due season we shall reap, if we faint not.[i]

10 As we have therefore opportunity,[j] let us do good unto all *men*,[k] especially unto them who are of the household of faith.[l]

11 Ye see how large a letter I have written unto you with mine own hand. A. D. 58.

12 As many as desire to make a fair show in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.

13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ,[m] by whom* the world is crucified unto me, and I unto the world.[n]

15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision,[o] but a new creature.[p]

16 And as many as walk according to this rule, peace *be* on them,[q] and mercy, and upon the Israel of God.

17 From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.[r]

18 Brethren, the grace of our Lord Jesus Christ *be* with your spirit.[s] Amen.

¶ Unto the Galatians, written from Rome.

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a Jas. 5:19, 20. b Rom. 15:1. c 2 Cor. 13:5. d Prov. 14:14. e 1 Cor. 9:11–14. f Job 4:8; Prov. 22:8; Hos. 8:7. g Prov. 11:18; James 3:18. h 1 Cor. 15:58. i Heb. 10:36; Rev. 2:10. j Eccl. 9:10. k Matt. 5:43; Titus 3:8. l 1 John 3:14. m Phil. 3:3, 7, 8. * Or, *whereby*. n ch. 2:20. o ch. 5:6. p 2 Cor. 5:17. q Psa. 125:5. r Col. 1:24. s 2 Tim. 4:22; Phile. 25.

CHAPTER VI.

1. *Ye which are spiritual;* advanced in Christian knowledge and experience.

2. *One another's burdens;* of weakness, temptation, and sorrow. *The law of Christ;* to love one another as he had loved them. John 15:12.

3. *Think himself to be something;* have a high conceit of his own knowledge and attainments as a Christian.

4. *Prove his own work;* put it to the test by comparing it with God's word, the Bible. *Then;* if it is shown by that to be right. *In himself alone;* in the evidence which he has of his own conformity in heart and life to God's truth. *And not in another;* not in his fancied superiority over his neighbor.

5. *His own burden;* the load imposed on him by his own sins. The word in the original is different from that used in ver. 2.

6. *All good things;* things needful for his support.

7. *Is not mocked;* will not allow men to trifle with him or his requirements.

8. *Soweth to his flesh;* by the indulgence of the lusts of his flesh. Compare chap. 5:19–21. *Of the flesh;* as the result of sowing to it. *Reap corruption;* corruption in the widest sense, the ruin of body and soul. *Soweth to the Spirit;* by devoting himself to the works of the Spirit, chap. 5:22–24.

9. *In due season;* the proper time, that which God has appointed to give the reward.

12. *A fair show in the flesh;* in outward observances, and thus to be in good repute with men of fleshly minds. *Lest they should suffer;* persecution from the Jews, if they neglected circumcision and preached the doctrines of the cross.

13. *Glory in your flesh;* in having induced you to be circumcised, and thus to join their party.

14. *By whom;* by which, referring to the cross. *The world is crucified;* has lost its power to control me, and I my desire to follow it.

15. *In Christ Jesus;* chap. 5:6. *A new creature;* John 3:3; 2 Cor. 5:17.

16. *This rule;* the truth which he had declared. *The Israel of God;* all his true worshippers.

17. *Let no man trouble me;* with such opposition as he had received from false teachers. *The marks of the Lord Jesus;* scars of the wounds he had received in the cause of Christ, on account of his attachment to him and his zeal in serving him.

INSTRUCTIONS.

1. The most spiritual Christians, and those most advanced in knowledge and piety, are still exposed to temptation, and liable to fall into aggravated sins. This should make them kind and compassionate towards all sinners, and active in efforts to reclaim them. It should make them also watchful, humble, and prayerful; remembering that but for the grace of God they might have been among the chief of sinners.

4. Each man should compare his views, motives, and conduct with the Bible. If they agree with that they are right, and he may rejoice in them as evidences that he is born of God and is an heir of heaven. But if they do not, they are wrong, and must be changed, or whatever he or others may think, he will be an outcast from God and all good for ever.

8. Life is the seed-time for eternity, and the fruit of what each one here sows he will there for ever reap.

12. False teachers refrain from proclaiming the truth as it is in Jesus, not only because they dislike it, but to avoid the opposition to which it would expose them, and to become popular with the wicked.

17. Those who have been created in Christ Jesus unto good works, and are living not unto themselves but unto him, have the substance of true religion, and will not be disposed to contend about the shadow. They will earnestly desire and fervently pray that grace, mercy, and peace may be multiplied to all who love the Lord Jesus Christ, and walk according to the rules of his word.

THE EPISTLE OF PAUL THE APOSTLE

TO THE EPHESIANS.

PAUL was a prisoner when he penned the epistle to the Ephesians, chap. 3:1; 4:1. It is agreed that the place of writing must have been either Cesarea or Rome. The more common supposition is that he wrote from Rome, during the imprisonment mentioned in Acts 28:30, 31, not only this epistle, but also those to the Colossians, to Philemon, and to the Philippians; nor can any valid objection be urged against this hypothesis.

The epistle to the Galatians is controversial in its character. This, on the contrary, is eminently contemplative. The apostle has no particular error to refute, but unfolds, with wonderful richness and sublimity, the eternal counsels of God as revealed in the plan of redemption by Jesus Christ; dwelling with especial fulness on that high mystery unknown to the men of past ages—the purpose of God, namely, to unite all things in heaven and earth under the headship of Christ, and to break down in and through him the middle wall of separation between Jews and Gentiles, making out of them both one new spiritual body of which he is the head. He then adds, after his usual manner, practical admonitions addressed to the different classes of persons constituting the church, and closes with a general exhortation to steadfastness, prayerfulness, and vigilance in the Christian warfare.

On the remarkable points of agreement between this epistle and that to the Colossians, see the introduction to the latter.

A. D. 64.

CHAPTER I.

1 After the salutation, 3 and thanksgiving for the Ephesians, 4 he treateth of our election, 6 and adoption by grace, 11 which is the true and proper fountain of man's salvation. 13 And because the height of this mystery cannot easily be attained unto, 16 he prayeth that they may come 18 to the full knowledge 20 and possession thereof in Christ.

PAUL, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus,[a] and to the faithful in Christ Jesus:[b]

2 Grace *be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ.[c]

3 Blessed *be* the God and Father of our Lord Jesus Christ,[d] who hath blessed us with all spiritual blessings in heavenly *places*[*] in Christ:

4 According as he hath chosen us in him before the foundation of the world,[e] that we should be holy and without blame before him in love:[f]

5 Having predestinated us unto the adoption of children by Jesus Christ to himself,[g] according to the good pleasure of his will,[h]

6 To the praise of the glory of his grace,[i] wherein he hath made us accepted in the Beloved:[j]

7 In whom we have redemption through his blood,[k] the forgiveness of sins, according to the riches of his grace;

8 Wherein he hath abounded toward us in all wisdom and prudence;

[a] Rom. 1:7. [b] Acts, ch. 19, 20; Col. 1:2. [c] Gal. 1:3; Titus 1:4. [d] 2 Cor. 1:3; 1 Pet. 1:3. [*] Or. things; Heb. 9:23. [e] 1 Pet. 1:2. [f] Luke 1:75; Col. 1:22. [g] John 1:12; Rom. 8:29, 30. [h] Luke 12:32. [i] 1 Pet. 2:9. [j] 1 Pet. 2:5. [k] Heb. 9:12; 1 Pet. 1:18, 19.

CHAPTER I.

3. *In heavenly places;* the word "places" is supplied by the translators. Some propose to render, in heavenly things, things pertaining to our preparation for heaven. But everywhere else in this epistle the word means heavenly places, ver. 20; 2:6; 3:10; 6:12, rendered in our version "high places;" and this meaning may be retained here, as denoting the place where these spiritual blessings are prepared for us, where we shall finally enjoy them in full measure, and whence we now receive, through the Holy Ghost, the earnest of them. Compare ver. 14. *In Christ;* as much as to say, All these spiritual blessings come to us by virtue of our union with Christ. And so ver. 4, "He hath chosen us in him."

4. *That we should be holy;* he has not chosen us on the ground that we, of ourselves, make ourselves holy, but purposed that we should be made holy by the power of his Spirit. *In love;* referring, according to the punctuation of our version, to those whom God has chosen to be holy and without blame, as being in a state of love, which is the sum of all the Christian graces. Others join these words with the following verse: "In love having predestinated us," etc.

5. *To himself;* to be connected immediately with "the adoption of children," and meaning children which he has adopted to himself—taken by adoption into his own family.

6. *In the Beloved;* namely, Christ.

7. *Through his blood;* making atonement for our sins.

8. *In all wisdom and prudence;* in the bestowal upon us of all wisdom and understanding in spiritual things, as he goes on to show in the next verse. Others refer these words to God's wisdom and prudence as exercised in bestowing upon us his grace.

9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:[a]

10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven,* and which are on earth; *even* in him:

11 In whom also we have obtained an inheritance,[b] being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

12 That we should be to the praise of his glory, who first trusted† in Christ.

13 In whom ye also *trusted,* after that ye heard the word of truth, the gospel of your salvation:[c] in whom also, after that ye believed, ye were sealed with that holy Spirit of promise,[d]

14 Which is the earnest[e] of our inheritance until the redemption[f] of the purchased possession,[g] unto the praise of his glory.[h]

15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

16 Cease not to give thanks for you, making mention of you in my prayers;

17 That the God of our Lord Jesus Christ,[i] the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge‡ of him:[j]

18 The eyes of your understanding being enlightened;[k] that ye may know what is the hope of his calling,[l] and what the riches of the glory of his inheritance in the saints,[m]

19 And what *is* the exceeding greatness of his power to us-ward who believe,[n] according A. D. 64. to the working of his mighty power,§

20 Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places,*[o]

21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:[p]

22 And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church,[q]

23 Which is his body,[r] the fulness of him that filleth all in all.

CHAPTER II.

1 By comparing what we were 3 by nature, with what we are 5 by grace; 10 he declareth, that we are made for good works; 13 and being brought near by Christ, 11 should not live as Gentiles, 12 and foreigners in time past, 19 but as citizens with the saints, and the family of God.

AND you *hath he quickened,*[s] who were dead in trespasses and sins;

2 Wherein in time past ye walked according to the course of this world,[t] according to the prince of the power of the air,[u] the spirit that now worketh in the children of disobedience:[v]

3 Among whom also we all had our conversation in times past in the lusts of our flesh,[w] fulfilling the desires‖ of the flesh and of the mind; and were by nature the children of wrath,[x] even as others.

4 But God, who is rich in mercy, for his great love wherewith he loved us,

a 2 Tim. 1:9. * Gr. *the heavens.* b Acts 20:32. † Or, *hoped.* c Rom. 10:17. d 2 Cor. 1:22. e 2 Cor. 5:5. f Rom. 8:23. g Acts 20:28. h ver. 6, 12. i John 20:17. ‡ Or, *for the acknowledgment.* j Col. 1:9. k Isa. 42:7. l ch. 4:4. m ch. 3:16. n Psa. 110:3. § Gr. *the might of his power.* o Acts 2:24, 33. p Phil. 2:9; Col. 2:10. q Psa. 8:6; Matt. 28:18. r 1 Cor. 12:12; Col. 1:18, 24. s John 5:24; Col. 2:13. t Acts 19:35. u ch. 6:12. v Col. 3:6. w 1 Pet. 4:3. ‖ Gr. *wills.* x Psa. 51:5.

9. *The mystery;* that which is explained in verse 10.

10. *The dispensation of the fulness of times;* the Christian dispensation appointed by him, to be introduced when the full time should come. *Gather together in one;* unite into one holy kingdom. *All things;* in the widest sense, by subjecting every thing in heaven and earth to the dominion of Christ.

11. *We;* Jewish believers. *An inheritance;* heirship with Christ to the blessedness of heaven.

12. *We—who first trusted;* the gospel was first preached to the Jews, and from them were its first fruits gathered.

13. *Ye also;* ye Gentiles also. *Sealed;* as belonging to Christ by receiving the gift of the Holy Spirit.

14. *Earnest;* pledge or first-fruit of heavenly felicity. *Redemption of the purchased possession;* complete salvation of his ransomed people.

18. *The hope of his calling;* the hope which he has called you to enjoy. *Of his inheritance;* the inheritance which he gives. *In the saints;* or, among the saints. These words are added to define the persons upon whom this glorious inheritance is bestowed.

19. *To us-ward who believe;* manifested towards us who believe, not merely in this life, but also in that to come. The exercise of this power extends over the whole work of the believer's redemption, from his calling and the quickening of his soul in regeneration to his final glorification in heaven.

20. *Which he wrought in Christ;* as our head. God manifests in the redemption of Christ's members the same divine power which he exercised in Christ their head.

21. *Principality, and power—every name that is named;* these terms describe every order of intelligent beings in heaven and on earth; every creature that bears a name.

22. *Head over all things;* all things in the creation. *To the church;* for its good.

23. *Which is his body;* compare John 15:1–7. *The fulness;* Christ's body the church is called his fulness, as being throughout filled with his gifts and graces. *That filleth all in all;* or who filleth all things with all things. For Christ is the creator of all things, and he fills them with whatever powers and privileges they possess.

INSTRUCTIONS.

4. Holiness of heart and life is sure evidence of having been predestinated to salvation, through sanctification of the Spirit and belief of the truth.

9. Men have no correct views of salvation through faith in Christ, except as God reveals it to them; and no disposition to believe on him except as God gives it.

14. The reception of the Holy Spirit, and the blessedness which he bestows on those who follow his guidance, are sure pledges and earnests that, in due time, he will give them in perfection the blessedness of heaven.

20. The greatness of the power and grace of God manifested when he leads men to believe on Christ, and raises them from spiritual death to spiritual life, should fill them with adoring gratitude, and bind them for ever in cheerful and hearty obedience to his will.

CHAPTER II.

1. *Quickened;* made alive. *Dead in trespasses and sins;* it is a living death which the apostle describes. They were dead to God and holiness, and alive to this world and fleshly lust. They lived in trespasses and sins, and this is spiritual death.

2. *In time past;* in their unconverted state. *The prince of the power of the air;* Satan, the ruler of the power of the air, that is, of the empire of evil spirits, whose abode is the air.

3. *Among whom;* namely, among which children of disobedience. *We all;* Jews and Gentiles. *Had our conversa-*

A. D. 64. 5 Even when we were dead in sins, hath quickened us together with Christ;[a] (by* grace ye are saved:[b])

6 And hath raised *us* up together,[c] and made *us* sit together in heavenly *places* in Christ Jesus:

7 That in the ages to come he might show the exceeding riches of his grace, in *his* kindness toward us, through Christ Jesus.[d]

8 For by grace are ye saved[e] through faith;[f] and that not of yourselves: *it is* the gift of God:[g]

9 Not of works, lest any man should boast.

10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained† that we should walk in them.[h]

11 Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

13 But now, in Christ Jesus, ye, who sometime were far off, are made nigh by the blood of Christ.[i]

14 For he is our peace,[j] who hath made both one,[k] and hath broken down the middle wall of partition *between us;*

15 Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances;[l] for to make in himself of twain one new man, *so* making peace;

16 And that he might reconcile both unto God in one body by the cross,[m] having slain the enmity thereby:‡

17 And came and preached peace to you which were afar off, and to them that were nigh.[n]

18 For through him we both have access by one Spirit unto the Father.[o]

19 Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints,[p] and of the household of God;[q]

20 And are built upon the foundation of the apostles and prophets,[r] Jesus Christ himself being the chief corner-*stone;*[s]

21 In whom all the building fitly framed together, groweth unto a holy temple in the Lord:[t]

22 In whom ye also are builded together, for a habitation of God through the Spirit.[u]

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a Rom. 5:6, 8, 10. * Gr. *by whose.* b Rom. 3:24. c Col. 2:12. d Titus 3:4. e 2 Tim. 1:9. f Rom. 4:16. g John 6:44, 65. † Or, *prepared.* h ch. 1:4. i Heb. 9:12. j Mic. 5:5. k John 10:16; Gal. 3:28. l Col. 2:14. m Col. 1:20–22. ‡ Or, *in himself.* n Acts 2:39. o John 14:6; 1 Pet. 3:18. p Heb. 12:22, 23. q ch. 3:15. r Matt. 16:18; 1 Cor. 3:9, 10; Rev. 21:14. s Isa. 28:16. t 1 Cor. 3:17; 2 Cor. 6:16. u 1 Pet. 2:4, 5.

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tion; lived. *Desires of the flesh;* bodily appetites and passions. *Of the mind;* such as pride, envy, covetousness, and ambition. *By nature;* naturally children of wrath, because children of disobedience.

5. *Together with Christ;* as God raised Christ from the dead in behalf of his people and as their surety, so they, by virtue of their union with him, had been raised from spiritual death, which is the pledge of their future union with Christ in the resurrection of the body also to a glorious immortality.

6. *Raised us up together—made us sit together;* that is, together with Christ, as in the preceding verse. *In heavenly places;* see note to chap. 1:3. *In Christ Jesus;* all this takes place in and through our union with Christ.

8. *And that;* your being saved by grace through faith. *The gift of God;* all that is good in man, and all the good which he enjoys, are the gracious gift of God.

10. *His workmanship;* of our spiritual life, God is the author. *Before ordained;* it was ever the purpose and will of God, that those to whom he gives spiritual life should be holy and abound in good works.

11. *Remember;* the apostle affectionately reminds the gentile converts of the unspeakable gift they have received in being introduced, through Christ, into his church. *Gentiles in the flesh;* in contrast with "the circumcision in the flesh;" meaning, men who bore in their flesh, as uncircumcised, the marks of their being Gentiles. *Uncircumcision;* uncircumcised Gentiles. *Circumcision in the flesh;* Jews, who had the outward sign of circumcision, but not the thing signified by it.

12. *Aliens from the commonwealth of Israel;* not belonging, even outwardly, to the people who were in covenant with God, had his knowledge, and maintained his worship. *Covenants of promise;* those made with Abraham and his seed. *No hope;* no hope in God, to whom ye were strangers. *Without God;* without the knowledge of God and an interest in his salvation.

13. *In Christ Jesus;* by your union with him through faith. *Are made nigh;* brought near to God's spiritual commonwealth and admitted into it. *By the blood of Christ;* making atonement for your sins.

14. *Our peace;* the author and ground of our peace—peace in the widest sense: first, between man and God, verses 16–18; and then, as a consequence of this, between Jews and Gentiles, verses 14, 15. *Both one;* Jews and Gentiles, one body. *The middle wall;* the ceremonial law, which, till the death of Christ, separated Jews and Gentiles.

15. *Abolished in his flesh;* by his death he abolished the ceremonial law, that cause of enmity and separation between Jews and Gentiles. *Contained in ordinances;* thus he characterizes the Mosaic economy as a system of outward ordinances. *Of twain;* of the two parties, Jews and Gentiles. *One new man;* one new body, of which he should be the head.

16. *Both;* both Jews and Gentiles. *In one body;* in one spiritual body, namely, the Christian church. *By the cross;* by his bloody death on the cross as an expiation for sin. *Having slain the enmity;* by annulling the Jewish ceremonial law, which was the ground of the enmity between Jews and Gentiles. *Thereby;* literally, in it; that is, by dying upon it.

17. *To you;* you Gentiles, *which were afar off;* from God. See ver. 12. *To them that were nigh;* to the Jews, who, in their outward relation, were nigh to God. To both he preached peace with God, and thus with one another.

20. *Are built;* into a spiritual temple. *The foundation of the apostles and prophets;* the foundation laid by them, in other words, the doctrine preached by them, the corner-stone of which is Jesus Christ.

21. *In whom;* not in Peter or Paul, but in Christ; in whom all true Christians believe, and on whom they rely for salvation. *Groweth;* as a living temple made of living stones, 1 Pet. 2:5.

22. *Ye also;* ye Gentiles, as well as the Jews. *For a habitation of God through the Spirit;* God dwells in the hearts of his people who are united to him through faith and love, and thus each believer is his temple. Isa. 57:15; John 14:23; 17:21, 23, 26. In like manner he dwells in his church, which is made up of believers united to him and to each other, and thus the church is, as here, his temple. Compare 1 Cor. 3:16; 1 Pet. 2:5.

INSTRUCTIONS.

2. Satan does much to lead men to disobey God, and when they violate divine laws they take part with Satan against Jehovah.

3. All men naturally are more pleased in gratifying their bodily appetites, and the selfish inclinations of their own hearts, than in learning and doing the will of God; thus showing that they are opposed to holiness, in love with sin, and heirs of divine wrath.

CHAPTER III.

5 The hidden mystery, 6 that the Gentiles should be saved, 3 was made known to Paul by revelation; 8 and to him was that grace given, 9 that he should preach it. 13 He desireth them not to faint for his tribulation, 14 and prayeth 19 that they may perceive the great love of Christ toward them.

FOR this cause, I Paul, the prisoner of Jesus Christ for you Gentiles,

2 If ye have heard of the dispensation of the grace of God which is given me to you-ward:[a]

3 How that by revelation he made known unto me the mystery;[b] as I wrote afore* in few words;

4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ,[c]

5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;[d]

6 That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel:

7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.[e]

8 Unto me, who am less than the least of all saints,[f] is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;[g]

9 And to make all *men* see what *is* the fellowship of the mystery,[h] which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:[i] A. D. 64.

10 To the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God,[j]

11 According to the eternal purpose which he purposed in Christ Jesus our Lord:[k]

12 In whom we have boldness and access with confidence by the faith of him.[l]

13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory.[m]

14 For this cause I bow my knees unto the Father of our Lord Jesus Christ,

15 Of whom the whole family in heaven and earth is named,

16 That he would grant you, according to the riches of his glory,[n] to be strengthened with might[o] by his Spirit in the inner man;[p]

17 That Christ may dwell in your hearts by faith;[q] that ye, being rooted and grounded in love,[r]

18 May be able to comprehend with all saints what *is* the breadth, and length, and depth, and height;

19 And to know the love of Christ, which pass-

a Rom. 12:3; Col. 1:25. b Gal. 1:12. * Or, *a little before.* c ch. 1:9. d Matt. 13:17; Rom. 16:25; 1 Pet. 1:10–12. e Isa. 43:13; ch. 1:19. f 1 Cor. 15:9. g Col. 1:27. h ver. 4, 5; 1 Tim. 3:16. i Psa. 33:6; John 1:3; Col. 1:16; Heb. 1:2. j Rom. 11:33; 1 Cor. 2:7. k ch. 1:9. l Heb. 4:16. m 2 Cor. 1:6. n Phil. 4:19. o ch. 6:10; Col. 1:11. p Rom. 7:22. q John 14:23; ch. 2:22. r Col. 2:3.

10. The deliverance of men from a state of sin and death, by making them alive to holiness, is of God. It springs from his love, is the fruit of his Spirit, and is given not merely to save men from perdition, but to manifest in all ages and worlds the riches of his grace, in kindness to believers, through Jesus Christ.

18. Peace with God, peace with conscience, and peace with one another, are the fruit of faith in Christ. By his Spirit he produces in those who believe on him a filial temper, gives them access to God as their Father, and leads them, as his children, from love to him to love one another.

20. The fact, that in describing the foundation of the church, Paul, under the guidance of the Holy Ghost, says nothing of Peter, but teaches that it is built on Christ, as preached by apostles and prophets, is conclusive evidence that the belief of its being built on Peter, or any mere creature, is an error.

22. The church of God is not composed merely of ministers of the gospel, but of all who are united by faith to Jesus Christ, and in whom he dwells by his Spirit.

CHAPTER III.

1. *For this cause;* in view of all that has been said concerning your introduction through Christ, to the household of faith. *The prisoner of Jesus Christ;* one who is subjected to imprisonment for the cause of Jesus Christ. See the introductory remarks. *For you Gentiles;* he was especially called to preach the gospel to the Gentiles, and admit them to the church without circumcision, on an equal footing with the Jews. For this he had been persecuted, and was now imprisoned.

This first verse is the beginning of a sentence which is virtually resumed and continued at ver. 14, the intermediate verses being an expansion of the idea contained in the words, "for you Gentiles."

3. *The mystery;* namely, that explained in ver. 6, that the Gentiles, through faith in Christ, were to be partakers of his salvation on equal terms with the Jews, and without the observance of Jewish ceremonies. *As I wrote afore;* as I wrote a little above, chap. 2:12–21.

7. *His power;* his power in me, qualifying me for the office to which he has called me.

9. *What is the fellowship of the mystery;* the mystery is that, through faith in Christ, Gentiles and Jews were to be united to God and one another in holy fellowship and communion for ever. "The fellowship of the mystery" would be the fellowship of Gentiles with Jews, which the revelation of this mystery discloses. But another and better authenticated reading is, What is the dispensation of the mystery; that is, a dispensation which has the revelation of this mystery as its foundation principle. *Hid in God;* hid, as it were, among the secret counsels of God. *Who created all things;* and has therefore the absolute right to order all things according to his own counsel.

10. *Principalities and powers;* the different orders of heavenly beings. *By the church;* by means of God's dealings with the church. This is one of those passages which represent the angelic orders as studying with deep interest the dealings of God with men in the work of redemption. Compare 1 Pet. 1:12.

13. *My tribulations;* on account of preaching the gospel to the Gentiles, for which he was then a prisoner at Rome. *Your glory;* the means of promoting your glory; that is, promotive of your heavenly glory, with all the earnests of it which ye now receive through the Holy Spirit.

14. *For this cause;* see note to ver. 1.

15. *Of whom;* of God as its author and head. *The whole family;* or, as the original implies, every family; namely, every one of the different orders of holy beings in heaven and earth. *Is named;* bears his name as the common Father of each; so that all orders of holy beings in heaven and earth are thus united into one glorious fellowship. The apostle introduces this as the climax of that great idea which he labors throughout the epistle to unfold—the union of all holy beings in God through Christ.

16. *In the inner man;* by a great increase of love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, and all the fruits of the Spirit.

17. *Dwell in your hearts;* as the object of supreme affection. *Rooted and grounded;* fixed as trees in a deep, fruitful soil, and firm as a building on a rock.

18. *Comprehend;* understand more and more of the inexhaustible, eternal love of Christ, the fulness of which infinitely transcends all finite comprehension.

19. *With all the fulness of God;* more literally, unto all the fulness of God. So filled with his light, truth, love, holiness, and bliss, as to become in your measure like him, and shine in the glory of his image for ever.

A. D. 64. eth knowledge, that ye might be filled with all the fulness of God.[a]

20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

21 Unto him *be* glory in the church by Christ Jesus throughout all ages, world without end.[b] Amen.

CHAPTER IV.

1 He exhorteth to unity, 7 and declareth that God therefore giveth divers 11 gifts unto men, 13 that his church might be edified, 16 and grown up in Christ. 18 He calleth them from the impurity of the Gentiles, 24 to put on the new man, 25 to cast off lying, 29 and corrupt communication.

I THEREFORE, the prisoner of* the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,[c]

2 With all lowliness and meekness,[d] with long-suffering, forbearing one another in love;

3 Endeavoring to keep the unity of the Spirit in the bond of peace.

4 *There is* one body, and one Spirit, even as ye are called in one hope of your calling;

5 One Lord, one faith, one baptism,

6 One God and Father of all, who *is* above all, and through all, and in you all.

7 But unto every one of us is given grace according to the measure of the gift of Christ.[e]

8 Wherefore he saith, When he ascended up on high, he led captivity captive,† and gave gifts unto men.[f]

9 Now that he ascended, what is it but that he also descended first into the lower parts of the earth?

10 He that descended is the same also that ascended up far above all heavens, that he might fill‡ all things.

11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;[g]

12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

13 Till we all come in§ the unity of the faith,[h] and of the knowledge of the Son of God, unto a perfect man,[i] unto the measure of the stature‖ of the fulness of Christ:

14 That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine,[j] by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive;

15 But speaking the truth¶ in love,[k] may grow up into him in all things, which is the head, *even* Christ:[l]

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a John 1:16. b Rom. 16:25; Heb. 13:20, 21; Jude 24. * Or, *in.* c Col. 1:10. d Matt. 11:29. e Rom. 12:3. † Or, *a multitude of captives.* f Psa. 68:18. ‡ Or, *fulfil.* g 1 Cor. 12:28. § Or, *into.* h Col. 2:2. i 1 Cor. 14:20. ‖ Or, *age.* j Jas. 1:6. ¶ Or, *being sincere.* k 2 Cor. 4:2. l Col. 1:18, 19.

INSTRUCTIONS.

6. The gospel was designed to make all who embrace it children of God, and members of one family; to give them free access to him as their Father, and lead them to love one another as brethren. So far as it does not produce these effects on those who profess it, they have reason to fear that they have never experienced its power.

11. The blessings of grace, which, for Christ's sake, God bestows on those who believe, are the fruits of his eternal purpose, and are given not merely to save them, but to show to the universe the perfections of his character as they could not otherwise be made known.

19. Faith in Christ is the means not only of justification, but of sanctification; rendering men steadfast and persevering in duty, enlarging their apprehensions of his love, and causing them to become more and more like him, till they are complete in the perfect image of God.

21. The glories to which God will finally exalt his people, can be comprehended by none but himself. His saints will be for ever enlarging their comprehensions; and yet, at every future period, their anticipations of what is to come will fill them with profounder adoration and a warmer zeal, and be drawing forth louder and sweeter praises to God and the Lamb for ever.

CHAPTER IV.

1. *Therefore;* on account of the glorious truths revealed in the gospel. *Walk worthy of the vocation wherewith ye are called;* in a manner corresponding with its high and holy nature.

3. *The unity of the Spirit in the bond of peace;* be united in affection and live in peace, according to the leading of the Holy Spirit.

4. *One body;* the church, the body of Christ, of which all true believers are members. *One Spirit;* one Holy Spirit dwelling in the hearts of all, and animating all. *One hope;* hope of heaven, through faith in the divine Redeemer.

5. *One Lord;* Jesus Christ. *One faith;* in respect to both its object, its origin, and its inward character. It is faith in the one gospel of Christ; it is wrought in our souls by the one Spirit of God; and it is one in its nature and effects, being a faith which works by love, purifies the heart, and overcomes the world. *One baptism;* for all are baptized into one Saviour.

6. *In you all;* by his Spirit, to enlighten, comfort, strengthen, sanctify, and save you. John 14:23; 17:23.

7. *But unto every one of us is given grace;* here, as in Rom. 12:3–8 and 1 Cor. ch. 12, the apostle exhibits, in connection with the essential unity of believers, the diversity of their particular gifts; for grace here is grace qualifying us for particular offices. *According to the measure of the gift of Christ;* according as Christ has measured out to each his gift.

8. *He saith;* Psa. 68:18. The apostle does not quote literally, but gives the spirit and scope of the passage, which is, that the gifts received by the ascended Saviour he bestows upon men. *Ascended up;* into heaven. *Led captivity captive;* triumphed over all his foes, and led multitudes captive as trophies of his victory.

9. *The lower parts of the earth;* understood by some simply of his humiliation in descending from heaven to earth. But the words more naturally mean his descent into Hades, or the world of spirits, which is mentioned as the extreme of his humiliation.

10. *Far above all heavens;* to the highest state of heavenly dignity, authority, and glory. Matt. 28:18. *Fill all things;* as God, with his omnipresent power and grace.

11. *Apostles—prophets,* etc.; see notes to the parallel passage in 1 Cor. 12:28.

13. *Till we all come;* come fully. *In the unity of the faith, and of the knowledge of the Son of God;* better, as the margin, into the unity, etc.; meaning that unity which full establishment in the faith and knowledge of the Son of God gives. For the greater the measure of our faith and knowledge, the greater our unity in that faith and knowledge, and thus our unity with God and each other. *Unto a perfect man;* a full-grown, mature man, in contrast with babes in Christ. Verse 14. *The fulness of Christ;* the fulness that belongs to Christ; that is, Christ considered in his body the church.

14. *They;* the men who practise sleight and cunning craftiness; meaning the false teachers, who sought to unsettle believers in the faith.

15. *Speaking the truth;* the original word means rather, walking in the truth, being truthful in word and deed. *May grow up into him;* so as to become mature men in him. Ver. 13. *In all things;* in all parts of our Christian character.

16 From whom the whole body fitly joined together and compacted by that which every joint supplieth,[a] according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

17 This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,

18 Having the understanding darkened,[b] being alienated from the life of God through the ignorance that is in them, because of the blindness* of their heart:

19 Who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness.[c]

20 But ye have not so learned Christ;

21 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:

22 That ye put off concerning the former conversation the old man,[d] which is corrupt according to the deceitful lusts;

23 And be renewed in the spirit of your mind;[e]

24 And that ye put on the new man, which after God is created in righteousness and true holiness.†[f]

25 Wherefore putting away lying, speak every man truth with his neighbor:[g] for we are members one of another.[h]

26 Be ye angry, and sin not: let not the A. D. 64. sun go down upon your wrath:[i]

27 Neither give place to the devil.[j]

28 Let him that stole, steal no more: but rather let him labor, working with *his* hands the thing which is good, that he may have to give‡ to him that needeth.[k]

29 Let no corrupt communication proceed out of your mouth,[l] but that which is good to the use of edifying,§ that it may minister grace unto the hearers.

30 And grieve not the Holy Spirit of God,[m] whereby ye are sealed unto the day of redemption.[n]

31 Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice:[o]

32 And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.[p]

CHAPTER V.

2 After general exhortations, to love, 3 to fly fornication, 4 and all uncleanness, 7 not to converse with the wicked, 15 to walk warily, 18 and to be filled with the Spirit, 22 he descendeth to the particular duties, how wives ought to obey their husbands, 25 and husbands ought to love their wives, 32 even as Christ doth his church.

BE ye therefore followers of God, as dear children;

2 And walk in love, as Christ also hath loved

a John 15:5. b Acts 26:18. * Or, *hardness.* c Rom. 1:24, 26. d Rom. 6:6; Col. 3:8, 9. e Rom. 12:2. † Or, *holiness of truth;* John 17:17. f Gal. 6:15; ch. 2:10. g Zech. 8:16. h Rom. 12:5. i Eccl. 7:9. j Jas. 4:7.

‡ Or, *distribute.* k Acts 20:35. l Col. 4:6. § Or, *to edify profitably.* m Isa. 63:10. n ch. 1:13, 14. o Col. 3:8; Titus 3:2. p Mark 11:25, 26.

16. *From whom;* as the head and source of life. These words are to be connected immediately with the close of the verse, "maketh increase," etc. Compare the parallel passage, Col. 2:19. *Every joint supplieth;* to the nourishment and growth of the body. *According to the effectual working;* the vital energy which is *in the measure of every part;* according as God has measured out to each part its office. The church is beautifully compared in this verse to the human body under the direction of the head, and rendered perfect by every member performing its appropriate office, so that there is a common interest, a common sympathy, and what promotes the good of one promotes that of all.

17. *In the vanity of their mind;* devoted to vain and sinful pursuits.

18. *The life of God;* which God gives, and which is in communion with God. *Blindness;* hardness and perversity. Their ignorance then is sinful, because it has a sinful cause.

19. *Past feeling;* having become insensible to moral and religious impressions.

20. *Learned Christ;* the knowledge of Christ includes the knowledge of his doctrine; for we know him as our teacher, as well as our Lord and Saviour.

22. *Concerning the former conversation;* as respects your former life. *The old man;* so thorough and radical is the change, that it is best described as a putting off of our former selves. *Deceitful lusts;* literally, lusts of deceit, lusts which have their ground in error and self-delusion. Compare note to ver. 24.

24. *After God;* after God's image. *Is created in righteousness and true holiness;* literally, in righteousness and holiness of truth, in that righteousness and holiness which have their ground in the knowledge and obedience of the truth.

25. *Members one of another;* belong to one body, have one interest, and should no more deceive one another than ourselves.

26. *Sin not;* by being in anger without or beyond just cause; or by indulging it too long, in a wrong spirit, or for a wrong end.

27. *Neither give place;* hearken not to the devil, who will tempt you to hate such as injure you, and to seek revenge.

28. *The thing which is good;* in a lawful and useful business.

29. *Minister grace;* tend to promote the salvation of those who hear you speak.

30. *Grieve not the Holy Spirit;* by refusing or neglecting to follow his directions. *Sealed;* marked as the property, and distinguished as the children of God, by the effects which the Holy Spirit produces in you. *Redemption;* final and complete salvation.

INSTRUCTIONS.

3. The privileges and blessings graciously bestowed upon believers, lay them under peculiar obligations to be meek and lowly in heart, patient under trials, forgiving of injuries, and active in promoting the union and harmony of all friends of God.

13. The kind and the measure of the different gifts which God bestows upon different Christians are according to his wise eternal purpose, and designed to promote the holiness and happiness of his kingdom. All these gifts therefore should be so employed as is best adapted to accomplish this end.

24. Even Christians have need of being often exhorted to be renewed in the spirit of their minds, to put off the old man, and put on the new; for they are at best only partially sanctified, and must make great advances in knowledge, piety, righteousness, and true holiness, before they will be fitted for heaven.

32. Sacred regard to truth; freedom from violent, revengeful, or protracted anger; strict and conscientious integrity; diligence in lawful and useful business; compassion towards the needy, and a disposition to aid them—are all essential to completeness of Christian character: and no one has any more true religion that he has in these respects likeness to Christ.

CHAPTER V.

1. *Followers of God;* imitators of him, especially in his love to men.

2. *Sweet-smelling savor;* peculiarly pleasing and acceptable to God.

A. D. 64. us,[a] and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savor.[b]

3 But fornication,[c] and all uncleanness, or covetousness, let it not be once named among you,[d] as becometh saints;

4 Neither filthiness, nor foolish talking, nor jesting, which are not convenient:[e] but rather giving of thanks.

5 For this ye know, that no whoremonger,[f] nor unclean person, nor covetous man, who is an idolater,[g] hath any inheritance in the kingdom of Christ and of God.

6 Let no man deceive you with vain words:[h] for because of these things cometh the wrath of God upon the children of disobedience.*

7 Be not ye therefore partakers with them.

8 For ye were sometime darkness,[i] but now *are ye* light in the Lord:[j] walk as children of light:[k]

9 (For the fruit of the Spirit *is* in all goodness and righteousness and truth;[l])

10 Proving what is acceptable unto the Lord.[m]

11 And have no fellowship with the unfruitful works of darkness,[n] but rather reprove *them*.[o]

12 For it is a shame even to speak of those things which are done of them in secret.

13 But all things that are reproved,† are made manifest by the light:[p] for whatsoever doth make manifest is light.

14 Wherefore he‡ saith, Awake, thou that sleepest, and arise from the dead,[q] and Christ shall give thee light.

15 See then that ye walk circumspectly,[r] not as fools, but as wise,

16 Redeeming the time, because the days are evil.[s]

17 Wherefore be ye not unwise, but understanding what the will of the Lord *is*.[t]

18 And be not drunk with wine,[u] wherein is excess; but be filled with the Spirit;

19 Speaking to yourselves in psalms and hymns and spiritual songs,[v] singing and making melody in your heart to the Lord;[w]

20 Giving thanks always for all things unto God and the Father,[x] in the name of our Lord Jesus Christ;

21 Submitting yourselves one to another in the fear of God.

22 Wives, submit yourselves unto your own husbands, as unto the Lord.[y]

23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the Saviour of the body.

24 Therefore as the church is subject unto Christ, so *let* the wives *be* to their own husbands in every thing.

25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

26 That he might sanctify and cleanse it with the washing of water by the word,[z]

27 That he might present it to himself a glorious church,[a] not having spot,[b] or wrinkle, or any such thing; but that it should be holy and without blemish.

28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

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a John 13:34. b Lev. 1:9. c 1 Cor. 6:18; 1 Thess. 4:3. d ver. 12. e Rom. 1:28. f Heb. 13:4; Rev. 22:15. g Col. 3:5. h Jer. 29:8, 9. * Or, *unbelief*. i ch. 2:11, 12. j 1 Thess. 5:5. k John 12:36. l Gal. 5:22, etc. m Rom. 12:2. n 1 Cor. 5:9, 11. o 1 Tim. 5:20. † Or, *discovered*. p John 3:20, 21.

t Or, *it*. q Isa. 60:1. r Col. 4:5. s Psa. 37:19. t John 7:17. u Luke 21:34. v Col. 3:16. w Psa. 57:7, 8; 147:7. x Isa. 63:7. y 1 Pet. 3:1, etc.; Col. 3:18, etc. z Titus 3:5. a Jude 24. b Song 4:7.

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3. *Covetousness;* the excessive desire of worldly gain, leading to its unlawful pursuit.

4. *Filthiness;* obscenity in words or actions. *Not convenient;* not fit, proper, useful.

5. *Covetous man;* one who regards supremely earthly good. See note to ver. 3.

6. *Let no man deceive you;* by inducing you to think such persons as are mentioned, ver. 5, can go to heaven.

8. *Darkness;* living in ignorance and sin. *Light in the Lord;* enlightened and renewed by virtue of your union with the Lord Jesus. *As children of light;* those who belong to the kingdom of light, of which God in Christ is the head.

10. *Proving;* in an experimental way, by the actual subjection of yourselves to the will of God. See note to Rom. 12:2.

12. *It is a shame even to speak of those things;* they are too vile to be mentioned or even thought of but with abhorrence.

13. *Are made manifest by the light;* by the light that reproof sheds upon them, thus revealing their heinous character. *Whatsoever doth make manifest is light;* rather, as the same word has just been rendered, whatsoever is made manifest, namely, by reproof, is light—it ceases to lie hid in the dark, and is seen in its true character.

14. *He saith;* the Lord saith, namely, by the general tenor of his word. *Sleepest;* art stupid and senseless in the darkness and pollution of sin. *Arise from the dead;* awake from thy death in sin to a sense of thy guilty, lost condition, and look to Him who died for thee, and he will make thee light, and thus sanctify and save thee.

15. *Circumspectly;* with caution and habitual regard to what is God's will. Ver. 10. *Not as fools;* regardless of danger. *But as wise;* perceiving the evil, and avoiding it—the good, and pursuing it.

16. *Redeeming the time;* time considered as furnishing opportunity for serving Christ; in other words, making the most of every opportunity. *The days are evil;* days of wickedness, such as will oppose many hinderances to your Christian activity.

18. *Be not drunk;* for drunkenness will prevent you from understanding and doing the divine will, and bring upon you the wrath of God. *Excess;* abandoned wickedness of all sorts. *The Spirit;* the Holy Spirit. Invite his influences, receive his consolations, and yield yourselves to his guidance.

21. *Submitting yourselves;* yielding cheerful obedience to proper authority, from regard to God, who established it. This general precept he then proceeds to expand by the mention of particular cases.

22. *As unto the Lord;* as those who, in obeying their husbands, obey the Lord Jesus, because he requires such obedience.

23. *And he;* Christ. *Is the Saviour of the body;* the church, which is his body.

24. *In every thing;* see note to chap. 6:1.

25. *As Christ—loved the church;* with a pure, ardent, self-sacrificing love.

28. *Loveth himself;* with allusion to the scriptural declaration, "they shall be one flesh," Gen. 2:24. Their union is so intimate and indissoluble that their happiness is inseparable; and what promotes the interest of one, promotes that of the other.

29. *As the Lord the church;* which is "his flesh and his bones," ver. 30. As a man cares for himself, and as Christ cares for his church, so a husband should care for his wife.

30 For we are members of his body,[a] of his flesh, and of his bones.

31 For this cause shall a man leave his father and mother, and shall be joined unto his wife,[b] and they two shall be one flesh.[c]

32 This is a great mystery: but I speak concerning Christ and the church.

33 Nevertheless, let every one of you in particular so love his wife even as himself; and the wife *see* that she reverence *her* husband.

CHAPTER VI.

1 The duty of children toward their parents, 5 of servants toward their masters. 10 Our life is a warfare, 12 not only against flesh and blood, but also spiritual enemies. 13 The complete armor of a Christian, 18 and how it ought to be used. 21 Tychicus is commended.

CHILDREN, obey your parents in the Lord:[d] for this is right.

2 Honor thy father and mother;[e] which is the first commandment with promise;

3 That it may be well with thee, and thou mayest live long on the earth. A. D. 64.

4 And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

5 Servants, be obedient to them that are *your* masters according to the flesh,[f] with fear and trembling, in singleness of your heart, as unto Christ;

6 Not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart;

7 With good will doing service, as to the Lord, and not to men:

8 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether *he be* bond or free.

9 And, ye masters, do the same things unto them, forbearing* threatening: knowing that your† Master also is in heaven; neither is there respect of persons with him.[g]

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a 1 Cor. 12:27. b Gen. 2:24. c 1 Cor. 6:16. d Prov. 23:22; Col. 3:20, etc. e Exod. 20:12. f 1 Pet. 2:18, etc. * Or, *moderating*. † Some read, *both your and their*. g Rom. 2:11.

30. *Members of his body;* so that he loves and cherishes us as his own flesh.

31. *For this cause;* on account of the oneness which God has formed between a man and his wife, which represents the union between Christ and believers, and is somewhat like the union between the soul and body.

32. *A great mystery;* the mystery of the union of Christ and believers, represented by the marriage union, and which makes it proper for the Holy Ghost to speak of believers as members of the body of Christ, of his flesh and of his bones, and of their being so joined to the Lord as to be one spirit. 1 Cor. 6:17. *But I speak concerning Christ and the church;* in other words, My object is to direct your thoughts to the higher relation of Christ to his church, which is shadowed forth by the lower relation of husband and wife.

33. *Nevertheless;* as much as to say, But to drop this mystical application of the marriage relation. *Reverence;* honor him, respect his authority, and thus promote the peace, usefulness, and happiness of the family.

INSTRUCTIONS.

1. We have reason for everlasting gratitude to God that he has given us a perfect example; and it should be our great object perfectly to imitate it.

4. A grateful temper, and the habit of expressing it in thanksgiving to God, form a safeguard against temptation and against improprieties of thought, word, and deed.

7. Those who maintain that continuance in sin will not exclude men from heaven are deceivers. As such they should be treated, and their doctrines be rejected.

14. The deadness of men in trespasses and sins is not such as to free them from obligation to awake and rise to newness of life. Of course ministers of the gospel are bound to call upon them thus to awake without delay; and under the influence with which God accompanies this call, all should hear and obey.

18. Wine, in all countries, is intoxicating; and Christians who use it as a beverage, are exposed to the sin of drunkenness.

21. The only security from the most debasing crimes is, in being habitually under the influences of the Holy Spirit, actively engaged in the service of God, and in the conscientious discharge of duty.

27. One of the great institutions of God for keeping alive in this world and securing to men the benefits of the knowledge and worship of himself, is that of the family; and the feelings and conduct of the wife towards her husband, and the husband towards his wife, may make it a nursery for and foretaste of heaven, or a preparation for and an emblem of hell.

31. The union for life of one man and one woman in marriage, was designed by God to illustrate the union of Christ and his people; and the spirit which he manifests towards his church, is that which they should manifest towards each other.

33. It is the duty and the privilege of husbands and wives, from supreme love to God, to love themselves and each other—to perform any labors, submit to any self-denials, and make any sacrifices which may be needful for his glory and their highest individual and mutual welfare.

CHAPTER VI.

1. *Obey your parents;* it is to be understood here, as in chap. 5:24, that the obedience enjoined extends to all things not contrary to Christ's commands; for the addition, *in the Lord*, that is, obey as those who are in the Lord, and make his will the law of their being, excludes obedience to those commands which are contrary to Christ's word.

2. *With promise;* with a promise annexed, namely, that of long life and great blessings. Exod. 20:12.

4. *Provoke not your children;* give them no just occasion to be angry, or to feel as if they were injured.

5. *Masters according to the flesh;* persons to whom you justly owe service, or who by human laws have power to force you to serve them. Obey their commands whenever you can do it without disobeying the commands of your Master in heaven. *With fear and trembling;* reverentially, and with that fear of God which is the beginning of wisdom, and which shall make you anxious to please him. *As unto Christ;* for the purpose of honoring him and promoting his cause.

6. *Not with eye-service;* not outwardly merely, while men are looking on, or for the purpose of pleasing them—not a constrained external service, but from the heart, out of regard to God.

7. *With good will;* kind and cheerful readiness.

8. *The same shall he receive;* the servant shall be rewarded by God for obeying him, as certainly and abundantly as if he were not a servant.

9. *Do the same things;* be governed by the same supreme regard to God which is inculcated on servants, and manifest the same kind, benevolent, and cheerful readiness to please God in your conduct towards them, which they are required to manifest in their conduct towards you. *Forbearing threatening;* avoiding it, and seeking to win them to the love and service of God. They are your brethren, children of the same heavenly Father, redeemed by the same almighty Saviour, and you must stand with them before the same impartial Judge. *Neither is there respect of persons with him;* you will not be favored because you are masters, nor they less favored because they are servants. Your more elevated position increases your responsibility,

A. D. 64. 10 Finally, my brethren, be strong in the Lord, and in the power of his might.

11 Put on the whole armor of God,[a] that ye may be able to stand against the wiles of the devil.

12 For we wrestle not against flesh and blood,* but against principalities, against powers,[b] against the rulers of the darkness of this world, against spiritual wickedness† in high‡ *places.*

13 Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all,§ to stand.

14 Stand therefore, having your loins girt about with truth,[c] and having on the breastplate of righteousness;

15 And your feet shod with the preparation of the gospel of peace;[d]

16 Above all, taking the shield of faith,[e] wherewith ye shall be able to quench all the fiery darts of the wicked.

17 And take the helmet of salvation,[f] and the sword of the Spirit,[g] which is the word of God:

18 Praying always with all prayer and supplication in the Spirit,[h] and watching thereunto with all perseverance and supplication for all saints;[i]

19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,[j]

20 For which I am an ambassador in bonds;‖ that therein¶ I may speak boldly, as I ought to speak.[k]

21 But that ye also may know my affairs, *and* how I do, Tychicus,[l] a beloved brother and faithful minister in the Lord, shall make known to you all things:

22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and *that* he might comfort your hearts.[m]

23 Peace *be* to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.[n]

24 Grace *be* with all them that love our Lord Jesus Christ in sincerity.* Amen.

¶ Written from Rome unto the Ephesians by Tychicus.

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a Rom. 13:12; 2 Cor. 6.7. * Gr. *blood and flesh.* b Rom. 8:38. † Or, *wicked spirits.* ‡ Or, *heavenly,* as ch. 1:3. § Or, *overcome.* c Isa. 11:5. d Song 7:1. e 1 John 5:4. f Isa. 59:17. g Heb. 4:12. h Luke 18:1. i Matt. 26:41. j 2 Thess. 3:1. ‖ Or, *a chain.* ¶ Or, *thereof.* k Isa. 58:1. l Acts 20:4. m Col. 4:7, 8. n 1 Pet. 5:14. * Or, *with incorruption.*

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and, if you do not possess and manifest the spirit of Christ, will increase your condemnation.

10. *Be strong in the Lord;* as those who are united by faith to the Lord Jesus, and depend on him for strength and all needed aid to perform every duty, bear every trial, and conquer every foe. *In the power of his might;* in the power possessed by you, which his might furnishes. Although all our strength in the Christian life comes from God, it is still our duty to have strength, because it is our duty to look to God for it in faith and humility, and, when we so look, we always receive it.

11. *Armor of God;* that which he has provided in and through Jesus Christ, and furnishes by his word, Spirit, and providence. *Wiles;* devices, stratagems to deceive and destroy.

12. *We wrestle not against flesh and blood;* weak men like ourselves. Our great contest is not with men, but with various orders of evil spirits, styled principalities, powers, and rulers of darkness. *The rulers of the darkness of this world;* those evil spirits who rule this world in and through the spiritual darkness that prevails in it. *Spiritual wickedness;* or, spiritual powers of wickedness, armies of evil spirits. *In high places;* in the regions of the air. See note to chap. 2:2.

13. *The whole armor of God;* literally, the panoply of God; namely, the complete armor which he has provided for you in the gospel of his Son. *The evil day;* when tempted to sin, assailed by enemies, and beset with trials. *Having done all;* having gone through with the whole conflict.

14. *Having your loins girt about with truth;* having for the girdle of your loins truth in word and deed. The allusion is to the military girdle, which was worn about the loins for strength, and not for mere ornament. *The breastplate of righteousness;* the "righteousness and holiness of truth," chap. 4:24, which is wrought in the soul by God's Spirit.

15. *Your feet shod;* the reference is to the military shoes of warriors. *The preparation of the gospel of peace;* the inward preparation of mind which the gospel of peace gives. For by shedding abroad in the soul "the peace of God which passeth all understanding," the gospel furnishes it with courage, zeal, and alacrity for every duty.

16. *Fiery darts;* in allusion to the darts fitted with burning substances that were used by the ancients. *The wicked;* the wicked one, the devil. He means the fiery temptations inward and outward by which Satan seeks to destroy us, and which can be quenched only by faith.

17. *The helmet of salvation;* in 1 Thess. 5:8, he says, "for a helmet, the hope of salvation." *The sword of the Spirit;* the sword which the Spirit furnishes. The apostle would have us stand firm in the faith and practice of the gospel, and ever ready to propagate and promote it; relying with implicit confidence on Christ, and expecting the fulfilment of his declarations; acquainted with the Scriptures, and using them for doctrine, reproof, correction, and instruction in righteousness; habitually and fervently praying, in secret, in the family, and in public, not only for yourselves but for all Christians, and especially for ministers of Christ; that without fear of man they may preach the whole gospel in its just application to all their hearers.

21. *Tychicus;* by whom Paul sent this epistle from Rome to Ephesus.

22. *Comfort your hearts;* by hearing of the goodness of God to Paul, the success of the gospel, and the readiness of God to aid and bless all who put their trust in him.

INSTRUCTIONS.

3. The gospel inculcates perfect fidelity in the discharge of all the relative duties of life; and children who are kind, respectful, and obedient to parents, take the way to become blessings to themselves, their parents, the church of God, and the world.

4. As the highest good of children in this life and the life to come requires them, in all things right, to obey their parents, it is the duty of parents to take the course which is best suited to secure this, and lead their children also to obey their Father in heaven. In order to this, they must obey him themselves, daily seek his guidance and blessing, instruct their children to do his will, and present to them the motives which he has revealed. They must also accustom their children, from their earliest years, promptly to submit their wills to the will of their parents, so that it shall, by habit, become easy and pleasant.

8. Servants are bound to be servants of Christ, and from love to him to obey, in things not wicked, their earthly masters; and to do it for the purpose of pleasing him: showing the excellence of his religion, and promoting its influence in the world. For doing this, they will receive from him a gracious and glorious reward.

9. Masters are bound to be servants of Christ, doing his will from the heart, and manifesting towards their servants his spirit; doing to them in all things as, under a change of circumstances, they ought to wish their servants to do to them; knowing that Christ requires this, and that they are both to stand before him in judgment, and to receive for eternity, not according to their outward condition, but according to their character and conduct.

18. None will stand firm under the banner of Christ, and fight perseveringly and successfully with Satan and his

THE EPISTLE OF PAUL THE APOSTLE

TO THE PHILIPPIANS.

PHILIPPI was a city of proconsular Macedonia, situated on an extensive plain ten miles north-west of its port, Neapolis. In Acts 16:9, and what follows, we have an account how the apostle was directed by a vision to Macedonia, how he labored at Philippi, and what cruel persecution he endured there. We have also a notice of two subsequent visits made by the apostle to Macedonia, Acts 20:1–5. In the former of these he was, as we know from his second epistle to the Corinthians, much occupied with a contribution to be made for the poor saints at Jerusalem, chaps. 8, 9. The Macedonians, though very poor, were distinguished for their liberality, 2 Cor. 8:3. The occasion of the present epistle was a contribution sent by the Philippians for his relief by the hand of Epaphroditus, chap. 4:10–18. He bears them the honorable testimony that, after his departure from Macedonia, no church communicated with him "as concerning giving and receiving," but they only. Corresponding with the occasion is the character of this epistle. It is a warm outflow of Christian affection, into which, however, he has interwoven, in his own peculiar way, some of the sublimest doctrines of the gospel and the richest passages of Christian experience. The Philippians were suffering from persecution, and needed encouragement and consolation; they had dissensions among them, and needed exhortations to unity; they were exposed to the seductions of false teachers, and needed to be guarded against their wiles. Each of these points the apostle handles with inimitable tenderness and pathos.

That he wrote from Rome as a prisoner is manifest. He was expecting soon to have his case decided, and expresses the confident hope that the issue will be favorable, chap. 1:25; 2:23, 24. This is decisive for his first imprisonment, mentioned Acts 28:30, 31; for from his second imprisonment he had no hope of release except by death. Compare 2 Tim. 2:9; 4:6–8. We may then assign this epistle to the latter part of his first captivity, after he had now written those to the Ephesians, the Colossians, and Philemon, or about A. D. 63.

CHAPTER I.

3 He testifieth his thankfulness to God, and his love toward them, for the fruits of their faith, and fellowship in his sufferings, 9 daily praying to him for their increase in grace; 12 he showeth what good the faith of Christ had received by his troubles at Rome, 21 and how ready he is to glorify Christ either by his life or death, 27 exhorting them to unity, 28 and to fortitude in persecution.

PAUL and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi,[a] with the bishops and deacons:

2 Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.[b]

3 I thank my God upon every remem- A. D. 64.
brance* of you,

4 Always in every prayer of mine for you all making request with joy,[c]

5 For your fellowship in the gospel from the first day until now;

6 Being confident of this very thing,[d] that he which hath begun a good work in you,[e] will perform† *it* until the day of Jesus Christ:[f]

7 Even as it is meet for me to think this of you all, because I have you in my‡ heart; inasmuch as

[a] Acts 16:12, etc. [b] Rom. 1:7. * Or, *mention.* [c] Eph. 1:16, etc.; 1 Thess. 1:2. [d] Heb. 10:35. [e] Psa. 138:8; John 6:29. † Or, *finish.* [f] 2 Pet. 3:10.

‡ Or, *ye have me in your.*

allies, but those who rely on Christ for strength, and clothe themselves with the armor which he has provided. But taking the Bible for their guide, and habitually seeking the presence of the Holy Spirit, under a Leader who never was and never will be overcome, they may go triumphantly from conquering to conquer.

CHAPTER I.

5. *For your fellowship in the gospel;* more literally, for your fellowship unto, or towards the gospel; in other words, your common interest and fellowship in the work of promoting it. *From the first day;* of your faith.

6. *He;* God. *Perform it;* carry it on to perfection, finish it, as in the margin. *The day of Jesus Christ;* of his coming to judgment.

7. *Because I have you in my heart;* the marginal rendering, because ye have me in your heart, best suits the context, their affection for the apostle being to him one of the proofs that God had begun a good work in them. *My grace;* the grace of being allowed to suffer for Christ and labor in the defence and confirmation of his gospel, as just stated. Compare ver. 29, where suffering for Christ is regarded as a gift of God; and Eph. 3:8, where preaching the gospel is spoken of as a grace and a gift.

A. D. 64. both in my bonds, and in the defence and confirmation of the gospel,[a] ye all are partakers of my grace.*

8 For God is my record, how greatly I long after you all in the bowels of Jesus Christ.

9 And this I pray, that your love may abound yet more and more in knowledge and *in* all judgment;†[b]

10 That ye may approve‡ things that are excellent;§[c] that ye may be sincere and without offence till the day of Christ;[d]

11 Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.[e]

12 But I would ye should understand, brethren, that the things *which happened* unto me have fallen out rather unto the furtherance of the gospel;

13 So that my bonds in‖ Christ are manifest in all the palace,¶ and in all other *places;*#

14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

15 Some indeed preach Christ even of envy and strife; and some also of good will.

16 The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds:

17 But the other of love, knowing that I am set for the defence of the gospel.

18 What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

19 For I know that this shall turn to my salvation[f] through your prayer,[g] and the supply of the Spirit of Jesus Christ.

20 According to my earnest expectation and *my* hope, that in nothing I shall be ashamed,[h] but *that* with all boldness,[i] as always, *so* now also Christ shall be magnified in my body, whether *it be* by life, or by death.[j]

21 For to me to live *is* Christ, and to die *is* gain.[k]

22 But if I live in the flesh, this *is* the fruit of my labor: yet what I shall choose I wot not.

23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ;[l] which is far better:[m]

24 Nevertheless, to abide in the flesh *is* more needful for you.

25 And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith;

26 That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.

27 Only let your conversation be as it becometh the gospel of Christ:[n] that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit,[o] with one mind striving together for the faith of the gospel;[p]

28 And in nothing terrified by your adversaries:[q] which is to them an evident token of perdition,[r] but to you of salvation,[s] and that of God.

29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;[t]

30 Having the same conflict which ye saw in me,[u] *and* now hear *to be* in me.

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[a] Ver. 17. * Or, *with me of grace.* † Or, *sense.* [b] 1 Thess. 3:12; 2 Pet. 3:18. ‡ Or, *try.* § Or, *differ.* [c] Rom. 2:18. [d] Eph. 5:27. [e] John 15:8. ‖ Or, *for.* ¶ Or, *Cesar's court;* ch. 4:22. # Or, *to all others.* [f] Rom. 8:28. [g] 2 Cor. 1:11. [h] Rom. 5:5. [i] Eph. 6:19, 20. [j] Rom. 14:7, 8. [k] Rev. 14:13. [l] 2 Cor. 5:8. [m] Psa. 16:11. [n] Eph. 4:1; ch. 3:20. [o] ch. 4:1. [p] Jude 3. [q] Isa. 51:7, 12; Matt. 10:28. [r] 2 Thess. 1:5. [s] Rom. 8:17. [t] Acts 5:41. [u] Acts 16:19; 1 Thess. 2:2.

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8. *Long after you;* to see you and promote your benefit. *The bowels of Jesus Christ;* tender regard for you such as Christ himself feels.

9. *Judgment;* discernment in spiritual things. The apostle will have the love of believers enlightened and discerning.

10. *Approve things that are excellent;* or, try things that differ, for the purpose of approving the good and rejecting the evil.

12. *The things which happened unto me;* my imprisonment, and all the circumstances connected with it.

13. *My bonds in Christ;* see note to Eph. 3:1. *Are manifest;* are made known, not simply as bonds, but as bonds in Christ. *In all the palace;* in the original it is, in all the prætorium; by which is to be understood the prætorian camp, that is, the camp of the emperor's bodyguards.

14. *Waxing confident;* by seeing how God supported Paul, and gave efficacy to his preaching, even in his bonds.

15. *Envy and strife;* envy of the influence of Paul, and for the purpose of raising up a party hostile to him. They were manifestly the same class of preachers who disparaged his influence at Corinth, and sought to supplant him in the affections of the church.

18. *In pretence;* such as the false teachers employed, covering up their base designs of self-exaltation under a show of zeal for Christ.

19. *To my salvation;* the apostle's salvation in the widest sense. Compare Rom. 8:28.

20. *With all boldness;* while I exercise all boldness in the gospel, being assured that all things will work together for good to me and Christ's church through me. *In my body;* in that which befalls my body.

21. *Is Christ;* his great object was the glory of Christ, and the favor of Christ was his chief joy. *To die is gain;* it would be more for his happiness than to continue on earth.

22. *This is the fruit of my labor;* this is the way in which my labor can bear fruit for the good of men.

23. *In a strait betwixt two;* strongly drawn two different ways. *Having a desire to depart;* more literally, having my desire towards departing, as that way of the two *which is far better;* better as respects my personal enjoyment of Christ.

25. *This confidence;* that his longer continuance on earth would be more for their benefit.

27. *Your conversation;* your conduct and intercourse of life.

28. *An evident token;* the sustaining presence of God which he grants you, shows that he will save you and destroy those who continue to oppose you.

29. *It is given;* given as a privilege. Compare 1 Peter, 4:13, 14. *In the behalf of Christ;* for the purpose of honoring him.

30. *Conflict;* with the enemies of the gospel.

INSTRUCTIONS.

4. Faithful ministers of Christ habitually pray for the spiritual prosperity of his people; and when his people so live as to honor him, it gives his ministers exceeding joy.

11. Every thing good in men is the fruit of the Holy Spirit; and where he has begun his work in their hearts, teaching them to practise piety towards God and righteousness towards men, we may confidently expect that he will carry it forward, through faith and obedience, till they are perfect in glory.

20. The efforts of the wicked to injure the righteous and hinder the success of the gospel, God overrules for

CHAPTER II.

1 He exhorteth them to unity, and to all humbleness of mind, by the example of Christ's humility and exaltation; 12 to a careful proceeding in the way of salvation, that they be as lights to the wicked world, 16 and comforts to him their apostle, who is now ready to be offered up to God. 19 He hopeth to send Timothy to them, whom he greatly commendeth, 25 as Epaphroditus also, whom he presently sendeth to them.

IF *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,[a]

2 Fulfil ye my joy,[b] that ye be like-minded, having the same love, *being* of one accord, of one mind.[c]

3 *Let* nothing *be done* through strife or vainglory;[d] but in lowliness of mind let each esteem other better than themselves.[e]

4 Look not every man on his own things,[f] but every man also on the things of others.

5 Let this mind be in you, which was also in Christ Jesus:[g]

6 Who, being in the form of God,[h] thought it not robbery to be equal with God:[i]

7 But made himself of no reputation,[j] and took upon him the form of a servant,[k] and was made in the likeness* of men:

8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.[l]

9 Wherefore God also hath highly exalted him, and given him a name which is above every name:[m]

10 That at the name of Jesus every knee should bow,[n] of *things* in heaven, and *things* in earth, and *things* under the earth;

11 And *that* every tongue should confess that Jesus Christ *is* Lord,[o] to the glory of God the Father.

12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.[p]

13 For it is God which worketh in you A. D. 64. both to will and to do of *his* good pleasure.[q]

14 Do all things without murmurings and disputings:[r]

15 That ye may be blameless and harmless,† the sons of God,[s] without rebuke, in the midst of a crooked and perverse nation,[t] among whom ye shine‡ as lights in the world;[u]

16 Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain.[v]

17 Yea, and if I be offered§ upon the sacrifice and service of your faith, I joy,[w] and rejoice with you all.

18 For the same cause also do ye joy, and rejoice with me.

19 But‖ I trust in the Lord Jesus to send Timotheus shortly unto you,[x] that I also may be of good comfort, when I know your state.

20 For I have no man like-minded,¶ who will naturally care for your state.

21 For all seek their own,[y] not the things which are Jesus Christ's.

22 But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel.

23 Him therefore I hope to send presently, so soon as I shall see how it will go with me.

24 But I trust in the Lord that I also myself shall come shortly.[z]

25 Yet I supposed it necessary to send to you Epaphroditus,[a] my brother, and companion in labor, and fellow-soldier,[b] but your messenger, and he that ministered to my wants.

26 For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.

27 For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.

28 I sent him therefore the more carefully, that,

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a Col 3:12. b John 3:29. c 2 Cor 13:11; 1 Pet. 3:8. d Gal. 5:26; Jas. 3:14. e 1 Pet. 5:5. f 1 Cor. 13:5. g John 13:14; 1 Pet. 2:21. h John 1:1, 2; Col. 1:15. i John 5:18. j Psa. 22:6. k Luke 22:27. * Or, *habit.* l Heb. 12:2. m Heb. 2:9; Rev. 3:21. n Isa. 45:23; Rev. 5:13. o John 13:13; Rom. 14:9. p Prov. 10:16; John 6:27-29; Eph. 6:5; Heb. 4:11; 2 Pet. 1:5-10. q Heb. 13:21. r Rom. 14:1; 1 Cor. 10:10. † Or, *sincere.* s Matt. 5:45; Eph. 5:1. t Deut. 32:5. ‡ Or, *shine ye.* u Matt. 5:14, 16. v 1 Cor. 9:26. § Gr. *poured forth.* w 2 Tim. 4:6. ‖ Gr. *Moreover.* x 1 Thess. 3:2. ¶ Or, *so dear unto me.* y 2 Tim. 3:2. z ch. 1:25. a ch. 4:18. b Phile. 2.

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the good of his people; so that in nothing need they be discouraged, but with meekness and calmness may go forward, rejoicing that whether they live or die, Christ will be honored and his cause triumph.

29. By enduring trials with a proper spirit, believers honor Christ as really as by active labors; and they have no more just reason to complain or be discontented when he visits them with adversity, than when he crowns them with prosperity; for in both he consults his glory, their highest good, and the good of his cause.

CHAPTER II.

7. *Made himself of no reputation;* emptied himself; for a time relinquished the glory which he had with the Father before the creation.

9. *Highly exalted him;* as Mediator, head over all things to his church. Matt. 23:18.

10. *That at the name of Jesus every knee should bow;* that all in heaven and on earth should worship him. Matt. 4:10; John 5:23.

12. *Work out;* by obeying God. *With fear and trembling;* lest you should live in sin and fail of eternal life.

13. *Worketh in you;* influencing you by his Spirit to do what is pleasing to him.

15. *Without rebuke;* without doing any thing to deserve rebuke.

16. *Holding forth;* exhibiting in principle and practice the gospel of Christ. *Not run—neither labored in vain;* in the toil and labor bestowed on you.

17. *If I be offered;* literally, poured out as a drink-offering; that is, if my blood be thus poured out. *Upon the sacrifice and service of your faith;* upon the service of presenting your faith as a sacrifice acceptable to God. The apostle compares himself to a priest ministering spiritually at God's altar, and presenting, as his offering, the faith of the Philippians. Compare note to Rom. 15:16.

18. *Rejoice with me;* grieve not at my sufferings, or even death for your sakes; but join me in giving thanks to God for it.

19. *I trust in the Lord Jesus;* Paul trusted in him as the God of providence as well as of grace.

20. *No man;* no man among those now in attendance upon me. *Like-minded;* in his ardent attachment to them, and desire for their good.

21. *All;* apparently spoken of those then in attendance on Paul. *Seek their own;* selfishness is natural to all, and Paul's companions, though Christians, were only partially delivered from it.

23. *How it will go;* at his trial before the Roman emperor; whether he should be acquitted or condemned.

25. *Epaphroditus;* he was from Philippi, and had come to Rome to bring assistance to Paul. Chap. 4:18.

A. D. 64. when ye see him again, ye may rejoice, and that I may be the less sorrowful.

29 Receive him therefore in the Lord with all gladness; and hold such* in reputation:

30 Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.[a]

CHAPTER III.

1 He warneth them to beware of the false teachers of the circumcision, 4 showing that himself hath greater cause than they to trust in the righteousness of the law; 7 which notwithstanding he counteth as dung and loss, to gain Christ and his righteousness, 12 therein acknowledging his own imperfection. 15 He exhorteth them to be thus minded, 17 and to imitate him, 18 and to decline the ways of carnal Christians.

FINALLY, my brethren, rejoice in the Lord.[b] To write the same things to you,[c] to me indeed *is* not grievous, but for you *it is* safe.

2 Beware of dogs,[d] beware of evil-workers,[e] beware of the concision.[f]

3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.[g]

4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

5 Circumcised the eighth day, of the stock of Israel, *of* the tribe of Benjamin, a Hebrew of the Hebrews; as touching the law, a Pharisee;[h]

6 Concerning zeal, persecuting the church;[i] touching the righteousness which is in the law, blameless.[j]

7 But what things were gain to me, those I counted loss for Christ.[k]

8 Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord:[l] for whom I have suffered the loss of all things,[m] and do count them *but* dung, that I may win Christ,

9 And be found in him, not having mine own righteousness,[n] which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:[o]

10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings,[p] being made conformable unto his death;

11 If by any means I might attain unto the resurrection of the dead.[q]

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* Or, *honor such;* 1 Cor. 16:18. [a] 1 Cor. 16:17. [b] 1 Thess. 5:16. [c] 2 Pet. 1:12–15. [d] Isa. 56:10, 11; Rev. 22:15. [e] Psa. 119:115. [f] Gal. 5:1–3. [g] Rom. 2:28, 29. [h] Acts 23:6. [i] Acts 22:3, 4; Gal. 1:13, 14. [j] Luke 1:6. [k] Matt. 13:44. [l] Isa. 53:11; Jer. 9:23, 24; John 17:3; 1 Cor. 2:2. [m] 2 Cor. 11:25, 27. [n] Rom. 10:3, 5. [o] Rom. 1:17; 3:21, 22. [p] 1 Pet. 4:13. [q] Acts 26:7.

29. *Hold such in reputation;* honor those who make such sacrifices in the cause of Christ.

30. *To supply your lack of service;* that in your absence he might, as your messenger, assist me.

INSTRUCTIONS.

4. While the gospel inculcates universal humility and benevolence, it produces these virtues in all who savingly embrace it, and thus shows itself to be divine.

11. Humility and benevolence are peculiarly pleasing to God. The most wondrous exhibition of them was made by Jesus Christ, and those who imitate him will, with him, receive a glorious reward; while the homage which they and all holy creatures will render him, will show that he is God.

13. In order to be saved, men must work out their own salvation by faith, love, and obedience, as God has appointed; and the fact that whenever they are inclined to do it, he works in them, and thus influences them to work out their salvation, gives them the greatest encouragement, without delay, to engage in this work.

18. The holy example of Christians is conclusive evidence of the usefulness of ministers of Christ. For the promotion of it they are willing to labor, to suffer, and if need be to die; rejoicing that they can, even in death, promote so important an object.

21. All men naturally love themselves with all the heart, and soul, and strength, and mind; but they do not love God. The gospel when embraced dethrones this idol, and leads men supremely to love God, and benevolently to seek the good of their fellow-men.

30. Those who at the call of duty make sacrifices and suffer trials in the cause of Christ, and to benefit his friends, are peculiarly dear to him; and for their work's sake, they should be highly esteemed and honored by his people.

CHAPTER III

1. *The same things;* which he had before inculcated. Some suppose that he has especial reference to the exhortation to rejoice, which he had already given, chap. 2:18, and repeats again emphatically, chap. 4:4.

2. *Dogs;* contentious and impure false teachers. *The concision;* that is, the cutting, namely, of the flesh in circumcision. The apostle applies the term to those who contended for the outward mark of circumcision as essential to salvation.

3. *We;* believers in Christ. *Are the circumcision;* they had the true circumcision, which alone was essential, that of the heart; they were cut off from the love of sin, and justified through faith in Christ, of which the outward mark was a sign, or, as revealed Rom. 4:11, a seal of the righteousness of faith. *No confidence in the flesh;* in any natural goodness, external privileges, distinctions, or works of their own, as a ground of salvation.

5. *Touching the law;* in his view of it and of his mode of keeping it.

6. *Touching the righteousness which is in the law;* as to that external observance of it on which the Pharisees relied for salvation.

7. *What things were gain;* those by which he once had hoped to gain eternal life. *Loss;* he renounced all dependence on them, sensible that dependence on them, should it continue, would cause the loss of his soul.

8. *All things;* as a ground of dependence for salvation.

9. *Not having mine own righteousness;* as a ground of acceptance. *The righteousness which is of God by faith;* see note to Rom. 1:17.

10. *Know him;* Christ in his true character, by trusting in him and experiencing the transforming effects of such knowledge in my own soul. *The power of his resurrection;* according to some, the full power which the fact of his resurrection should have on the mind. But we may better understand here, as in Rom. 6:4; Eph. 1:19, 20; 2:1, 5, 6, the power of God manifested in the resurrection of Christ. The meaning then will be, that I may know, by blessed experience in my own person, the divine power which raised Christ from the dead: first, as manifested in quickening me more and more from my former death in sin to a life of holiness in Christ; secondly, as exerted in raising my body, as that of Christ was raised, to a glorious immortality. *The fellowship of his sufferings;* the endurance of trials when called to it as Christ was, in communion with him and in the exercise of his spirit. *Conformable unto his death;* his life of suffering which led to and ended in death; the same as "always bearing about in the body the dying of the Lord Jesus," and "always delivered unto death for Jesus' sake." 2 Cor. 4:10, 11.

11. *Resurrection;* that which awaits the just—in the likeness of Christ, to shine as the brightness of the firmament, and as the stars for ever. For that we may be glorified with him, we must first suffer with him. Rom. 8:17; 2 Tim. 2:12.

12 Not as though I had already attained, either were already perfect:[a] but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

13 Brethren, I count not myself to have apprehended: but *this* one thing *I do*, forgetting those things which are behind,[b] and reaching forth unto those things which are before,

14 I press toward the mark for the prize[c] of the high calling of God in Christ Jesus.[d]

15 Let us therefore, as many as be perfect,[e] be thus minded:[f] and if in any thing ye be otherwise minded, God shall reveal even this unto you.

16 Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.[g]

17 Brethren, be followers together of me,[h] and mark them which walk so as ye have us for an ensample.[i]

18 (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ:[j]

19 Whose end *is* destruction,[k] whose God *is their* belly,[l] and *whose* glory *is* in their shame,[m] who mind earthly things.)

20 For our conversation is in heaven;[n] from whence also we look for the Saviour, the A. D. 64. Lord Jesus Christ:[o]

21 Who shall change our vile body,[p] that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.[q]

CHAPTER IV.

1 From particular admonitions 4 he proceedeth to general exhortations, 10 showing how he rejoiced at their liberality towards him lying in prison, not so much for the supply of his own wants, as for the grace of God in them. 19 And so he concludeth with prayer and salutations.

THEREFORE, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, *my* dearly beloved.

2 I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord.

3 And I entreat thee also, true yoke-fellow, help those women which labored with me in the gospel, with Clement also, and *with* other my fellow-laborers, whose names *are* in the book of life.

4 Rejoice in the Lord alway:[r] *and* again I say, Rejoice.

5 Let your moderation be known unto all men.[s] The Lord *is* at hand.[t]

6 Be careful for nothing;[u] but in every thing by

a Heb. 12:23. b Psa. 45:10; Heb. 6:1. c 1 Cor. 9:24; Heb. 12:1. d Heb. 3:1. e 1 Cor. 2:6. f Gal. 5:10. g Gal. 6:16. h 1 Thess. 1:6. i 1 Pet. 5:3. j Gal. 1:7; 6:12. k 2 Cor. 11:15; 2 Pet. 2:1. l 1 Tim. 6:5. m Hos. 4:7.

n Eph. 2:6, 19. o Heb. 9:28. p 1 Cor. 15:43, etc.; 1 John 3:2. q 1 Cor. 15:26, 27; Eph. 1:19. r ch. 3:1. s 1 Cor. 9:25. t Rev. 22:7, 20. u Matt. 6:25; 1 Pet. 5:7.

12. *Not as though I had already attained;* the prize of my high calling, mentioned below, verse 14. *Apprehend;* obtain that heavenly glory for which Christ had arrested and called him when a persecutor, and for which, through faith and patience and much tribulation, he was preparing him.

13. *To have apprehended;* the fulness of that to which he was appointed, and which he most earnestly desired. *Reaching forth;* as a racer, who never looks back, but always bends forward in his race.

14. *I press toward the mark;* the goal at the end of the course. *For the prize of the high calling of God in Christ Jesus;* the prize which God's heavenly calling has in view. This prize is perfect likeness to and full glory with Christ, for which Christians were led to renounce their sins, believe on him, and devote life to his service. John 17:24; 1 John 3:2.

15. *Be perfect;* have attained to mature Christian knowledge. *Be thus minded;* have my mind as just described. *Be otherwise minded;* if any had not attained to so much light as to their duty, let them improve what they had, and earnestly seek the teaching of God, and he would impart more.

16. *Whereto we have already attained;* so far as we understand duty let us heartily do it, taking the Bible for our guide, regarding God as our Father, and all his children as brethren, affectionately uniting with them in what is right, and kindly endeavoring to enlighten and convince them where they are wrong.

19. *Who mind;* seek as their chief good.

20. *Our conversation;* more exactly, our citizenship: we are citizens of heaven; our King is there; our hearts and thoughts are there; we obey its laws, and look to it as our everlasting home.

21. *Shall change;* at the resurrection. *The working;* the almighty power or energy. *To subdue all things unto himself;* consequently death also, the last enemy that should be destroyed. See 1 Cor. 15:26, where the destruction of death is mentioned in immediate connection with the subjection of all things to Christ.

INSTRUCTIONS.

1. No persons have so much occasion for, or possess so much real joy, as true Christians.

2. We should beware of the doctrines of those who rely on external observances, or on their own works for salvation; especially when, by propagating their doctrines, they seek to promote divisions among Christians.

3. True Christians possess that, the necessity of which was indicated by circumcision; without the sign they have the thing signified, as had Abraham before he was circumcised. Rom. 4:11.

11. Souls enlightened and renewed by the Holy Spirit renounce dependence for salvation upon privileges and external distinctions, as well as upon works, and make it their great object to be justified, sanctified, and saved through faith in Him who died, the just for the unjust, to bring them to God.

15. Those who would be perfect must not imagine that they are so, or count themselves to have attained complete likeness to Christ; but they must press onward and daily seek it, in obedience to him, till the end of life.

20. As Christians are citizens of heaven, and only pilgrims and sojourners here, they should not be greatly influenced by things of earth, or chiefly occupied with its concerns. Their treasure is, and their hearts should be in heaven; whence they look for Christ perfectly to change them into his own glorious image, and raise them for ever to reign with him in the kingdom of their Father.

CHAPTER IV.

1. *So stand fast;* as those whose citizenship is in heaven, and who have the glorious hopes just named.

2. *Euodias and—Syntyche;* two Christian women at Philippi. *In the Lord;* in love to him and efforts to promote his cause.

3. *True yoke-fellow;* a person whose name and office are to us unknown. The words may possibly be addressed to Epaphroditus, the bearer of the epistle, whom, as present, he does not think it necessary to name. *Labored with me;* not in preaching—as public teachers—but in ways appropriate to women, exerting their influence to promote the success of the gospel.

5. *Moderation;* mildness, especially towards opposers. *The Lord is at hand;* to deliver you, and punish your persecutors.

6. *Careful;* anxious, solicitous.

A. D. 64. prayer and supplication with thanksgiving let your requests be made known unto God.

7 And the peace of God,[a] which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

8 Finally, brethren, whatsoever things are true,[b] whatsoever things *are* honest,[*c] whatsoever things *are* just,[d] whatsoever things *are* pure,[e] whatsoever things *are* lovely,[f] whatsoever things *are* of good report;[g] if *there be* any virtue,[h] and if *there be* any praise,[i] think on these things.

9 Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.[j]

10 But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished[†] again; wherein ye were also careful, but ye lacked opportunity.[k]

11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, *therewith* to be content.[l]

12 I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.

13 I can do all things through Christ which strengtheneth me.[m]

14 Notwithstanding, ye have well done that ye did communicate with my affliction.

15 Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only.[n]

16 For even in Thessalonica ye sent once and again unto my necessity.

17 Not because I desire a gift: but I desire fruit that may abound to your account.

18 But I have[‡] all, and abound: I am full, having received of Epaphroditus the things *which were sent* from you, an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God.[o]

19 But my God shall supply all your need[p] according to his riches in glory by Christ Jesus.[q]

20 Now unto God and our Father *be* glory for ever and ever.[r] Amen.

21 Salute every saint in Christ Jesus. The brethren which are with me greet you.

22 All the saints salute you, chiefly they that are of Cesar's household.

23 The grace of our Lord Jesus Christ *be* with you all. Amen.

¶ It was written to the Philippians from Rome by Epaphroditus.

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a Isa. 26:3; John 14:27. b Eph. 4:25. * Or, *venerable.* c 2 Cor. 8:21. d Deut. 16:20; Isa. 26:7. e Jas. 3:17; 1 John 3:3. f 1 Cor. ch. 13. g Col. 4:5; Heb. 11:2. h 2 Pet. 1:3, 4. i Rom. 13:3. j Heb. 13:20. † Or, *is revived.* k 2 Cor. 11:9. l Heb. 13:5. m John 15:5; 2 Cor. 12:9. n 2 Cor. 11:8, 9. ‡ Or, *have received.* o Heb. 13:16. p Psa. 23:1. q Eph. 3:16. r Rom. 16:27.

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7. *The peace of God;* that which he gives, and like that which he enjoys. John 14:27; Isa. 26:3. *Shall keep;* in a state of joyous composure and security. The original word means, keep as a military watch.

8. *Honest;* honorable and worthy of being respected. *Any virtue—praise;* any thing truly virtuous or praiseworthy. *Think on these things;* attend to and practise them.

10. *Your care of me;* in sending him assistance. *Ye were—careful;* ready to assist, but had not opportunity.

11. *Not—in respect of want;* his necessities were not the reason of his mentioning this subject. Compare ver. 17.

12. *To be abased;* to be destitute. *To abound;* to have an abundance. *Instructed;* literally, initiated, as into something of which the world at large is ignorant. God has taught me to bear prosperity with meekness, and adversity with contentment.

13. *Do all things;* to which he was in duty called.

15. *In the beginning of the gospel;* when he first preached it to them. *Communicated with me;* by sending him relief.

17. *Not because I desire a gift;* he did not make this suggestion merely or principally for his own sake. *Fruit;* the fruit of your Christian liberality, as something set to your account in heaven to be graciously rewarded.

22. *They that are of Cesar's household;* persons attached to the emperor's household, who had been converted by the labors of Paul or his associates.

INSTRUCTIONS.

2. Differences among Christians, especially in religious matters, are a great hinderance to the gospel, and should as soon as practicable be healed.

3. Pious women may do much to promote the cause of Christ, and in a way which shall furnish increasing evidence that God has enrolled their names among the heirs of heaven.

5. The shortness and uncertainty of time should moderate our desire for earthly things, and lead us so to use them, that in the account we must soon give, the Judge may say, "Well done, good and faithful servants; enter ye into the joy of your Lord."

7. Habitual affectionate communion with God, asking him for all good which is needed, praising him for all that is received, and trusting him for future supplies, prevents anxious cares, inspires peace, calmness, and composure, and furnishes a delight surpassing all finite comprehension.

8. Professors of religion should be careful never to falsify their word, or be mean or dishonorable, unjust, impure, or unamiable; but conscientiously and habitually to practise whatever deserves to be respected and is praiseworthy.

19. None need neglect any known duty, or be discontented and unhappy in any condition of life. Let them trust in the Lord and do good to all as they have opportunity, especially to his people for his sake, and he will support them, and supply all their wants—not according to the narrowness, weakness, and unworthiness of their conceptions, but according to the riches of his grace in Christ Jesus.

THE EPISTLE OF PAUL THE APOSTLE

TO THE COLOSSIANS.

COLOSSE was a city of Phrygia, lying in its south-western part, in the neighborhood of Laodicea and Hierapolis, chap. 4:13. Of the founding of the church there, we have no information. According to the most natural interpretation of chap. 2:1, Paul had not visited it in person when he wrote the present epistle. In regard to date and place of writing, it agrees with that to the Ephesians, both having been sent from Rome by Tychicus during his first imprisonment in that city, chap. 4:7, 8, compared with Eph. 6:21, 22. This may explain the remarkable agreement between the two epistles. In both the apostle's mind is full of the glory and dignity of Christ's person, on which he dwells in the most glowing language, setting forth in immediate connection with this theme that high mystery of God's grace which had been hid from ages and generations; that is, his purpose to unite in one holy family under the headship of Christ all things in heaven and earth, and thus to break down the middle wall of partition between Jews and Gentiles, so that henceforward there should be in God's kingdom "neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ should be all, and in all," chap. 3:11. In both epistles the discussion of this high doctrine is followed by practical exhortations addressed to the different classes and conditions of believers, agreeing often to the very letter. But, along side of this striking similarity, there is a noticeable difference also, as it respects the doctrinal discussion. The epistle to the Ephesians is eminently contemplative, for here the apostle had no particular errors to encounter. That to the Colossians assumes more of a controversial tone, for they were troubled by Judaizing teachers, who sought to draw them away from the fulness that is in Christ, to reliance on the weak and beggarly elements of Jewish ceremonies. In this respect the present epistle covers the same ground as that to the Galatians. But here, again, there is a difference in the form of the argument. Of the epistle to the Galatians the key-note is, justification from faith in Christ, not from the works of the law. Of the epistle to the Colossians it is, fulness of grace from Christ, not from the beggarly elements of Jewish ceremonies. Thus the wisdom of God has presented to us the great doctrines of grace in various forms and aspects, to meet the various wants of his people; and if, as seems probable, some epistles of the great apostle to the Gentiles have not been preserved to us, we may be sure that we have in those that are contained in the sacred canon all that is needful for the edification of the church to the end of time.

CHAPTER I.

1 After salutation he thanketh God for their faith, 7 confirmeth the doctrine of Epaphras, 9 prayeth further for their increase in grace, 14 describeth the true Christ, 21 encourageth them to receive Jesus Christ, and commendeth his own ministry.

PAUL, an apostle of Jesus Christ by the will of God,[a] and Timotheus *our* brother,

2 To the saints and faithful brethren in Christ[b] which are at Colosse: Grace *be* unto you, and peace, from God our Father and the Lord Jesus Christ.[c]

3 We give thanks to God and the Father A. D. 64. of our Lord Jesus Christ,[d] praying always for you,

4 Since we heard of your faith in Christ Jesus, and of the love *which ye have* to all the saints,

5 For the hope which is laid up for you in heaven,[e] whereof ye heard before in the word of the truth of the gospel;

6 Which is come unto you, as *it is* in all the world;[f] and bringeth forth fruit,[g] as *it doth* also in you, since the day ye heard *of it*,[h] and knew the grace of God in truth:[i]

a Eph. 1:1. b Psa. 16:3. c Gal. 1:3. d Eph. 1:15, 16. e 2 Tim. 4:8; 1 Pet. 1:4. f ver. 23. g John 15:16. h Rom. 10:17. i John 4:23; Titus 2:11, 12.

CHAPTER I.

5. *For the hope;* that is, connecting these words with "we give thanks," on account of the hope. But we may better connect them with ver. 4, and render, through the hope; meaning faith and love exercised under the influence of the hope laid up for them in heaven—the hope here standing for the inheritance which is its object.

6. *In all the world;* wherever the gospel was embraced it produced the same effects as in Colosse.

A. D. 64. 7 As ye also learned of Epaphras our dear fellow-servant,[a] who is for you a faithful minister of Christ;

8 Who also declared unto us your love in the Spirit.[b]

9 For this cause we also, since the day we heard *it*, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will[c] in all wisdom[d] and spiritual understanding;[e]

10 That ye might walk worthy of the Lord[f] unto all pleasing,[g] being fruitful in every good work,[h] and increasing in the knowledge of God;[i]

11 Strengthened with all might,[j] according to his glorious power, unto all patience[k] and long-suffering with joyfulness;[l]

12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:[m]

13 Who hath delivered us from the power of darkness,[n] and hath translated *us* into the kingdom of his dear Son:[*]

14 In whom we have redemption through his blood,[o] *even* the forgiveness of sins:

15 Who is the image of the invisible God,[p] the first-born of every creature:

16 For by him were all things created, that are in heaven, and that are in earth,[q] visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him:[r]

17 And he is before all things,[s] and by him all things consist.

18 And he is the head of the body, the church:[t] who is the beginning, the first-born from the dead;[u] that in all[†] *things* he might have the preëminence.

19 For it pleased *the Father* that in him should all fulness dwell;[v]

20 And, having made[‡] peace through the blood of his cross,[w] by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven.

21 And you, that were sometime alienated and enemies in[§] *your* mind by[‖] wicked works, yet now hath he reconciled

22 In the body of his flesh through death, to present you holy and unblamable and unreprovable in his sight:[x]

23 If ye continue in the faith grounded and settled,[y] and *be* not moved away from the hope of the gospel, which ye have heard, *and* which was preached to every creature which is under heaven;[z] whereof I Paul am made a minister;

24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:[a]

25 Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil[¶] the word of God;

26 *Even* the mystery which hath been hid from

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a Phile. 23. b Rom. 15:30. c Rom. 12:2; Eph. 5:10, 17. d Psa. 119:99. e 1 John 5:20. f Phil. 1:27. g 1 Thess. 4:1. h John 15:8, 16. i 2 Pet. 3:18. j Isa. 45:24. k Jas. 1:4. l Rom. 5:3. m Acts 20:32; Rev. 22:14. n 1 Pet. 2:9. * Gr. *the Son of his love.* o Eph. 1:7. p Heb. 1:3. q John 1:3. r Rom. 11:36. s John 1:1. t Eph. 5:23. u 1 Cor. 15:20. † Gr. *among all.* v John 1:16. ‡ Or, *making.* w Eph. 2:14–16. § Or, *by.* ‖ Or, *in.* x Jude 24. y Heb. 10:38. z Matt. 24:14; Mark 16:15. a Phil. 3:10. ¶ Or, *fully to preach.*

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7. *As ye—learned of Epaphras;* learned "the grace of God in truth" of Epaphras, who seems to have been their first teacher, and was now with Paul in Rome.

8. *Love;* that which the Holy Spirit produces.

9. *Spiritual understanding;* understanding of spiritual things as revealed in the gospel.

10. *Unto all pleasing;* in a manner constantly or every way pleasing to God.

11. *Patience;* endurance under trials.

12. *Made us meet;* prepared us. *Saints in light;* in the enjoyment of the bliss of heaven.

13. *The power of darkness;* dominion of sin and Satan.

15. *The image of the invisible God;* the invisible God made manifest. Christ is the image of God, as possessing perfect equality with the Father in substance and divine perfections. Compare his own words: "He that hath seen me, hath seen the Father," John 14:9. *The first-born of every creature;* or, the first-born of all creation. Since Christ is the creator of all things, ver. 16, he is not himself one of the creation. But he is the first-born of all creation, as being before all things, ver. 17, and above them as their supreme head, ver. 20.

16. *In heaven—in earth, visible and invisible;* the apostle labors to assert in the most absolute way that the whole universe of created things is the work of Christ. Compare John 1:3, and Heb. 3:4, "He that built all things is God." *Thrones—powers;* words that denote the different orders of created intelligences. Compare Eph. 1:21; 3:10. *For him;* as their end. This is the highest possible assertion of Christ's proper deity.

17. *Consist;* are upheld in their present state. Compare Heb. 1:3, "Upholding all things by the word of his power."

18. *Head of the—church;* source of its life, light, and all its blessings. *First-born from the dead;* the first who rose never again to die, and who will raise all the dead—some to everlasting life, and some to shame and everlasting contempt. John 5:28, 29. *Have the preëminence;* as head of the created universe, and the object of supreme affection to all who put their trust in him.

19. *All fulness;* all the fulness of the Godhead; as a Saviour, then, he has all that is needful to save to the uttermost those who come unto God by him. Heb. 7:25.

20. *Made peace;* opened the way for peace. *Things in earth—things in heaven;* that the opposition between heaven and earth, which sin has occasioned, may be removed, and all things in heaven and earth may be united under Christ as their head in one harmonious body.

21. *Alienated;* from God. *By wicked works;* literally, in wicked works, these being, as it were, the element in which they lived.

22. *In the body of his flesh through death;* by his propitiatory death on the cross in human nature. *To present;* to present you before God, as the final result of his work of redemption, Eph. 1:4. In Eph. 5:27, the nature of the figure—Christ and the church his bride—required the apostle to say, "that he might present it to himself." The two forms of speaking come to the same thing.

23. *Grounded and settled;* firm and steadfast in the belief and practice of the truth. *To every creature which is under heaven;* the apostle in these words expresses the design of the gospel and its final destiny.

24. *Fill up that which is behind;* that which remains to be yet endured. *The afflictions of Christ;* afflictions to be undergone by Christ in his body the church; that is, in the persons of his disciples. Of these every believer has his share to fill up, and ought to rejoice in it, because God thus works out his salvation and that of his brethren.

25. *Whereof;* of which church. *For you;* for the benefit of you Gentiles. *To fulfil the word of God;* to fulfil my stewardship of God's word by dispensing it faithfully. Compare Rom. 15:19, where the original is, "I have fulfilled the gospel of Christ."

26. *Even the mystery;* added to show wherein the fulfilling of the word of God lies, namely, in unfolding the mys-

ages and from generations,[a] but now is made manifest to his saints:[b]

27 To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in* you, the hope of glory:[c]

28 Whom we preach, warning every man,[d] and teaching every man in all wisdom;[e] that we may present every man perfect in Christ Jesus:[f]

29 Whereunto I also labor,[g] striving according to his working, which worketh in me mightily.

CHAPTER II.

1 He still exhorteth them to be constant in Christ, 8 to beware of philosophy, and vain traditions, 18 worshipping of angels, 20 and legal ceremonies, which are ended in Christ.

FOR I would that ye knew what great conflict† I have for you, and *for* them at Laodicea,[h] and *for* as many as have not seen my face in the flesh;

2 That their hearts might be comforted, being knit together in love,[i] and unto all riches of the full assurance of understanding,[j] to the acknowledgment of the mystery of God, and of the Father, and of Christ;[k]

3 In whom‡ are hid all the treasures of A. D. 64. wisdom and knowledge.

4 And this I say, lest any man should beguile you with enticing words.[l]

5 For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ.

6 As ye have therefore received Christ Jesus the Lord, *so* walk ye in him:[m]

7 Rooted[n] and built up in him,[o] and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

8 Beware lest any man spoil you through philosophy and vain deceit,[p] after the tradition of men, after the rudiments§ of the world, and not after Christ.

9 For in him dwelleth all the fulness of the Godhead bodily.[q]

10 And ye are complete in him,[r] which is the head of all principality and power:[s]

11 In whom also ye are circumcised with the circumcision made without hands,[t] in putting off the body of the sins of the flesh by the circumcision of Christ:

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a Eph. 3:9. b 2 Tim. 1:10. * Or, *among*. c 1 Tim. 1:1. d Acts 20:28, 31. e 2 Tim. 2:24, 25. f 2 Cor. 11:2. g 1 Cor. 15:10. † Or, *fear*, or *care*. h Rev. 3:14, etc. i ch. 3:14. j Isa. 32:17; Heb. 6:11. k 1 John 5:7. ‡ Or, *Wherein*. l Mark 13:22. m 1 John 2:6. n Eph. 3:17. o John 15:4, 5. p Rom. 16:17; Eph. 5:6; Heb. 13:9. § Or, *elements*. q ch. 1:19. r Heb. 5:9. s 1 Pet. 3:22. t Jer. 4:4; Phil. 3:3.

tery, etc. The mystery is that so fully unfolded in Eph. 2:13–22, namely, God's purpose to unite Jews and Gentiles through Christ on equal terms in one holy and spiritual body.

27. *This mystery among the Gentiles;* because it is in the reception of the Gentiles to God's spiritual fold that the glory of this mystery is especially displayed.

29. *Striving;* or struggling. See note to chapter 2:1. *Worketh in me;* God working in Paul was the cause of his working, and the reason why his work was efficacious in reconciling men to God through Christ.

INSTRUCTIONS.

2. To obtain the greatest and richest of all blessings for himself and his fellow-Christians, Paul, under the guidance of the Holy Ghost, was in the habit of seeking them from God our Father and the Lord Jesus Christ, in a manner which showed that he knew them both to be divine.

6. The gospel, wherever preached, influences all who embrace it in truth, whatever may have been their past character and condition, to lives of holy obedience; and inspires them with a hope which tends to purify them, even as Christ is pure. 1 John 3:3.

11. That patient and joyful submission under trials which becomes the friends of Christ, it is difficult for them to exercise, and nothing will effectually secure it but the power of God.

18. As Christ owns the bodies and souls of men by the right of creation and redemption, and as he made, redeemed, and preserves them for himself, not to devote themselves to his service is injustice and dishonesty.

23. Those who would be saved must not merely believe in Christ, profess him before men, and begin to serve him; they must continue in the belief of the truth, in the practice of piety towards God, righteousness and benevolence towards men, and in the conscientious discharge of their various personal and relative duties to the end of life. Matt. 10:22; Heb. 10:38, 39.

CHAPTER II.

1. *Conflict;* or struggle, in allusion to what he has just said of his striving, chap. 1:29. In the original Greek the two words agree, like "struggling" and "struggle." It is an inward conflict, the object of which he explains in the following verse. *As many as have not seen my face in the flesh;* the obvious meaning of these words is, that the Colossians were among those who had never enjoyed Paul's personal ministry.

2. *Be comforted, being knit together in love;* that is, comforted in the way of being knit together in love. *Unto all riches of the full assurance of understanding;* these words give the end to which such a union of love tends. The apostle means that understanding of spiritual things which carries with it the full assurance of their reality and excellence, and which is, moreover, possessed in rich measure. *To the acknowledgment;* or, unto the knowledge. This is added, as a parallel clause, to explain the object to which the understanding just spoken of has reference. It is, *the mystery of God—of Christ;* in other words, the mystery of the plan of redemption in God and Christ, with special reference to that feature of it which unites Jews and Gentiles in one body under Christ as their head.

3. *Hid;* treasured up to be communicated according to the wants of those who believe.

4. *With enticing words;* false persuasion; words of mere human wisdom, such as are more fully explained afterwards in verses 16–23.

6. *Christ Jesus the Lord;* emphatically, Christ Jesus as your supreme Lord and Saviour, and no yoke of carnal ordinances. *Walk ye in him;* continue in the belief and practice of those truths which you received when you gave your hearts to Christ.

7. *Rooted and built;* firmly established, like a tree deep rooted, or a house on a rock.

8. *Lest any man spoil you;* literally, make booty of you; rob you of spiritual blessings by leading you to depend on something besides Christ for salvation. *Rudiments of the world;* the Mosaic ceremonies, so called as containing, in comparison with the gospel of Christ, only the first elements of religion, even when rightly used; while they were so perverted by the false teachers, that they fed the spirit of worldly confidence, and made those who trusted in them carnal, instead of spiritual.

9. *Godhead bodily;* God incarnate, or dwelling in human nature. John 1:14; Rom. 9:5; 1 Tim. 3:16; Heb. 1:6–8.

11. *Ye are circumcised;* have experienced that spiritual renovation, that cutting off or renouncing of sin, the necessity of which circumcision taught. *Without hands;* literal circumcision was made with hands, but the spiritual circumcision which they had experienced was wrought by the Holy Spirit, through the atonement, righteousness, and intercession of Christ.

A. D. 64. 12 Buried with him in baptism,[a] wherein also ye are risen with *him* through the faith of the operation of God,[b] who hath raised him from the dead.

13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him,[c] having forgiven you all trespasses;

14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;[d]

15 *And* having spoiled principalities and powers,[e] he made a show of them openly, triumphing over them in it.*

16 Let no man therefore judge you in meat, or in drink,† or in respect‡ of a holy-day, or of the new-moon, or of the sabbath-*days:*[f]

17 Which are a shadow of things to come;[g] but the body *is* of Christ.

18 Let no man beguile you§ of your reward in a voluntary humility‖ and worshipping of angels,[h] intruding into those things which he hath not seen,[i] vainly puffed up by his fleshly mind,

19 And not holding the Head,[j] from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

20 Wherefore if ye be dead with Christ from the rudiments¶ of the world, why, as though living in the world, are ye subject to ordinances,

21 (Touch not, taste not, handle not;

22 Which all are to perish with the using;) after the commandments and doctrines of men?

23 Which things have indeed a show of wisdom in will-worship, and humility, and neglecting* of the body; not in any honor to the satisfying of the flesh.

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a Rom. 6:4, 5. b Eph. 1:19. c Eph. 2:1, 5, 11. d Eph. 2:15, 16. e Psa. 68:18; Isa. 53:12; Luke 10:18; 11:22; John 12:31; Heb. 2:14. * Or, *himself.* † Or, *for eating and drinking.* ‡ Or, *part.* f Rom 14:10, 13. g Heb. 8:5. § Or, *judge against you.* ‖ Gr. *being a voluntary in humility.* h Rev. 3:11. i Deut. 29:29; Job 38:2. j Eph. 4:15, 16. ¶ Or, *elements.* * Or, *punishing,* or *not sparing.*

12. *Buried with him in baptism;* by openly renouncing sin, and publicly professing to hate and forsake it; thus showing their deadness to its reigning power. *Risen with him;* from their death in sin, by believing on him, and thus experiencing in their own persons the same divine power which raised Christ from the dead.

13. *Dead in your sins;* while in their unconverted state. *The uncircumcision of your flesh;* that inward uncleanness of soul which their outward state of uncircumcision well represented. *Quickened;* made spiritually alive.

14. *The handwriting of ordinances;* the Jewish ceremonial law, which lay in the letter, and not in the spirit. *Contrary to us;* burdensome, opposed to our liberty and peace as Christians, and constituting a "middle wall of partition" between Jews and Gentiles. *Nailing it to his cross;* as a sign of its abrogation; in other words, annulling it by his expiatory death on the cross.

15. *Principalities and powers;* the powers of darkness, of which Satan is the leader. Compare Eph. 6:12. These our Lord overcame by his death and resurrection, John 12:31; 14:30; 16:11. *Made a show of them openly;* led them in triumph, as a conqueror his captives. Compare Eph. 4:8. *In it;* in his cross, as the means of his victory over them.

16. *Judge you;* pronounce you good or bad, according to your treatment of the ceremonial law. *A holy-day—sabbath-days;* in the original, a festival—sabbaths. The days referred to are those required to be observed in the ceremonial law—days associated by God with meats, drinks, and new moons. The passage does not refer to the Sabbath of the moral law, associated with the commands forbidding theft, murder, and adultery. This weekly Sabbath was never against men or contrary to them, but was always for them, and promotive of their highest good. The observance of it caused them to ride upon the high places of the earth, and to possess the heritage of God's people. Isa. 58:13, 14; Jer. 17:21–27.

17. *A shadow;* of the Redeemer who was to come; pointing to him as the only and all-sufficient Saviour. *The body is of Christ;* he is the substance to which, as shadows, all the Jewish rites referred.

18. *Of your reward;* that which Christ bestows on those who cleave to him, and seek salvation through him. *In a voluntary humility and worshipping of angels;* the apostle apparently speaks of that false humility which they had who pretended that God was too great to be approached except through created beings, such as angels. Thus their false teachers sought to draw them away from Christ, as if they needed ceremonies and mediators not prescribed in the gospel; whereas neither saints nor angels nor the Virgin Mary can help us as mediators; and Christ, if we trust in him, will do for us all that we need. *Vainly puffed up;* whatever appearances of humility or piety any may have who teach that you need other mediators besides Christ, or other observances besides those which he has appointed, they are ignorant or selfish, worldly and wicked, deceivers or deceived. If honest in what they say, they are blind leaders of the blind. Matt. 15:14.

19. *Head;* Christ. *The body;* the church, which is composed of all who truly believe in him. *The increase of God;* the increase which God bestows, consisting in faith, love, joy, peace, and other graces of the Spirit. Gal. 5:22, 23.

20. *If ye be dead with Christ;* compare, for this idea of dying with Christ, Rom. 6:3–11, and the notes on that passage. By dying with Christ, the Colossians had renounced sin and worldly confidence in every form, especially confidence in *the rudiments of the world;* that is, the Mosaic ceremonies; see note to ver. 8. Why then, *as though living in the world,* and not dead to it with Christ, would they be *subject to ordinances;* have the vain worldly ordinances which they professed to have renounced imposed upon them? Why seek justification by Jewish ordinances, which forbid certain meats or drinks, and make vain distinctions of days? Ver. 16.

21. *Touch not—handle not;* samples of these worldly ordinances pertaining to the Jewish distinction of meats.

22. *Which all are to perish with the using;* a parenthetical remark thrown in by the apostle to show that these meats can bring no real defilement to the soul; for they all perish with the using, and pass away without touching the true inner man. Compare the exactly similar argument of our Saviour, Mark 7:14–23; which is the best commentary on the present passage. *After the commandments—of men;* to be connected immediately with the words, "why—are ye subject to ordinances?" ver. 20.

23. *A show of wisdom;* an empty show without the reality. He then names three things in which this vain show is made. *Will-worship;* of man's invention, not required of God. *Humility;* a vain show of it. See note to ver. 18. *Neglecting of the body;* unsparing treatment of it by austerities of man's invention. *Not in any honor;* meaning, according to some, while they refuse to bestow any honor on the body, but vilify it by their false severity towards it. But we may better understand the words as referring to all the preceding part of the verse, and describing the things named which have a show of wisdom as having in them no true honor towards God, but being, on the contrary, utterly worthless. *To the satisfying of the flesh;* referring to all the preceding things, as having for their end not true holiness, but only the satisfying of the fleshly mind.

INSTRUCTIONS.

3. The religion of Christ makes all who possess it truly benevolent, and leads them earnestly to desire the holiness and happiness of others.

7. A heart abounding in thanksgiving to God for his

CHAPTER III.

1 He showeth where we should seek Christ. 5 He exhorteth to mortification, 10 to put off the old man, and to put on Christ, 12 exhorting to charity, humility, and other several duties.

IF ye then be risen with Christ,[a] seek those things which are above, where Christ sitteth on the right hand of God.[b]

2 Set your affection* on things above, not on things on the earth.[c]

3 For ye are dead,[d] and your life is hid with Christ in God.

4 When Christ,[e] *who is* our life,[f] shall appear, then shall ye also appear with him in glory.

5 Mortify therefore your members which are upon the earth;[g] fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

6 For which things' sake the wrath of God cometh on the children of disobedience:

7 In the which ye also walked some time, when ye lived in them.[h]

8 But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

9 Lie not one to another, seeing that ye have put off the old man with his deeds;

10 And have put on the new *man*, which is renewed in knowledge after the image of him that created him:[i]

11 Where there is neither Greek nor Jew,[j] A. D. 64. circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free; but Christ *is* all, and in all.

12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering;

13 Forbearing one another,[k] and forgiving one another,[l] if any man have a quarrel† against any: even as Christ forgave you, so also *do* ye.

14 And above all these things *put on* charity,[m] which is the bond of perfectness.[n]

15 And let the peace of God rule in your hearts,[o] to the which also ye are called in one body; and be ye thankful.

16 Let the word of Christ dwell in you richly in all wisdom;[p] teaching and admonishing one another in psalms and hymns and spiritual songs,[q] singing with grace in your hearts to the Lord.

17 And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus,[r] giving thanks to God and the Father by him.

18 Wives, submit yourselves unto your own husbands,[s] as it is fit in the Lord.

19 Husbands, love *your* wives, and be not bitter against them.

20 Children, obey *your* parents in all things:[t] for this is well-pleasing unto the Lord.

21 Fathers, provoke not your children *to anger*, lest they be discouraged.

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a Ch 2:12. b Rom. 8:34. * Or, *mind*. c 1 John 2:15. d Rom. 6:2. e 1 John 3:2. f John 11:25; 14:6. g Rom. 8:13; Gal. 5:24; Eph. 5:3-6. h Titus 3:3. i Eph 4:23, 24. j Rom. 10:12. k Mark 11:25; Eph. 4:2, 32.

l Matt. 6:14, 15. † Or, *complaint*. m 1 Pet. 4:8. n 1 Cor. 13:2, 8, 13. o Phil. 4:7. p Psa. 119:11. q Eph. 5:19. r 1 Cor. 10:31. s Eph. 5:22, etc.; Titus 2:4, 5; 1 Pet. 3:1, etc. t Eph. 6:1, etc.

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mercies, especially for Jesus Christ and life through him, is a great safeguard against error, a source of the purest enjoyment, and a means of the greatest good.

11. The true circumcision, that which God requires and which is essential to salvation, is not any thing which is outward merely, or wrought by men. It is the work of the Holy Spirit, and the fruit of faith in Christ.

17. Circumcision and all the Mosaic rites and ceremonies were designed to show men their need of inward purification, and the necessity of believing on Christ in order to obtain it. In him we have all that we need. There is no occasion, then, that we look for salvation to Jewish, or other kindred ceremonies, to saints, to the Virgin Mary, or to any one except Christ.

18. Persons who occupy themselves in matters beyond the limits of the human mind, are wanting in humility as well as in wisdom and goodness. They are generally vain and light-minded, superficial and proud.

23. Every thing which draws men away from Christ as the only foundation of human hope, or leads them to seek salvation in any way except through faith in him, tends to rob them of blessings which, by continued active faith and obedience, they would obtain.

CHAPTER III.

1. *Risen;* after the example of Christ and in union with him, from your death in sin to a new divine life. See chap. 2:12; Rom. 6:3–11; Eph. 2:1–6.

3. *Dead;* dead to your former life of sin. *Your life;* your new life to which you have risen in Christ through faith. This life comprehends both the present spiritual life of the soul and the glorious resurrection life of which it is the earnest; for both together constitute that one everlasting life, the beginning of which all who believe in Christ have as a present possession, John 3:36; 5:24; 6:40, 54; 1 John 5:13. *Is hid with Christ in God;* hid along with Christ, whose members ye are, in the bosom of God in heaven. It is then, first, safe from all the assaults of wicked men and evil spirits, John 10:27–29; secondly, invisible to the eye of sense, so that not only does the world know us not, as it knew not Christ in his humiliation, but we do not ourselves know what we shall be. 1 John 3:1, 2.

4. *Shall appear;* shall be manifested in glory at his second coming. *Shall ye also appear;* be manifested, so that all shall see the glory which God has bestowed on you.

5. *Mortify therefore;* since ye are dead with Christ, act consistently in putting to death *your members which are upon the earth;* your bodily members as the instruments of earthly lust; in other words, the sinful passions that exert their power in your bodily members; so that from being "servants to uncleanness and to iniquity," they may become "servants to righteousness." Rom. 6:19.

9. *The old man;* those inclinations and habits which belong to man before conversion.

10. *Put on;* adopted new principles and entered on a new course of life, in consequence of having been renewed in the spirit of their minds by the Holy Ghost.

11. *Bond nor free;* bondmen and freemen, and men of all descriptions who are born of the Spirit, have equal rights and are entitled to equal privileges in the church of Christ. They are all living members of his living body, and objects of his gracious favor.

14. *Charity;* love. *The bond of perfectness;* as binding together all the other graces into one whole, and thus making the Christian character complete.

15. *The peace of God;* that which he gives, and which resembles his own.

16–25. See the notes on the very similar passage, Eph. 5:19 to 6:9.

21. *Provoke not your children;* by unkindly and improperly finding fault with them, being difficult to please, or failing to commend and encourage them when they do well. *Lest they be discouraged;* despair of being able to please you, and so become broken in spirit and reckless in regard to your wishes. A most important admonition to all parents who would retain their influence over their children.

A. D. 64. 22 Servants, obey in all things *your* masters according to the flesh;[a] not with eye-service, as men-pleasers; but in singleness of heart, fearing God:

23 And whatsoever ye do, do *it* heartily, as to the Lord, and not unto men;

24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

25 But he that doeth wrong, shall receive for the wrong which he hath done; and there is no respect of persons.

CHAPTER IV.

1 He exhorteth them to be fervent in prayer. 5 to walk wisely toward them that are not yet come to the true knowledge of Christ. 10 He saluteth them, and wisheth them all prosperity.

MASTERS, give unto *your* servants that which is just and equal;[b] knowing that ye also have a Master in heaven.

2 Continue in prayer,[c] and watch in the same with thanksgiving;[d]

3 Withal praying also for us, that God would open unto us a door of utterance,[e] to speak the mystery of Christ, for which I am also in bonds:

4 That I may make it manifest, as I ought to speak.

5 Walk in wisdom toward them that are without,[f] redeeming the time.

6 Let your speech *be* always with grace, seasoned with salt,[g] that ye may know how ye ought to answer every man.

7 All my state shall Tychicus declare unto you, *who is* a beloved brother, and a faithful minister and fellow-servant in the Lord:[h]

8 Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts;

9 With Onesimus,[i] a faithful and beloved brother, who is *one* of you. They shall make known unto you all things which *are done* here.

10 Aristarchus[j] my fellow-prisoner saluteth you, and Marcus,[k] sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;)

11 And Jesus, which is called Justus, who are of the circumcision. These only *are* my fellow-workers unto the kingdom of God, which have been a comfort unto me.

12 Epaphras, who is *one* of you, a servant of Christ, saluteth you, always laboring* fervently for you in prayers,[l] that ye may stand perfect and complete† in all the will of God.[m]

13 For I bear him record, that he hath a great zeal for you, and them *that are* in Laodicea, and them in Hierapolis.

14 Luke, the beloved physician, and Demas, greet you.[n]

a 1 Pet. 2:18. b Eph. 6:9, etc. c Luke 18:1. d Mark 13:33. e 2 Thess. 3:1. f Psa. 90:12; Eph. 5:15, 16. g Mark 9:50. h Eph. 6:21, 22. i Philem.

10. j Acts 27:2. k Acts 15:37; 2 Tim. 4:11. * Or, *striving*. l Jas. 5:16. † Or, *filled*. m Matt. 5:48; Heb. 6:1. n 2 Tim. 4:10, 11.

22. *In all things;* unless they command you to do wrong. *Not—as men-pleasers;* not merely or principally for the purpose of pleasing men, with constrained or outward service only; but willingly, heartily, from regard to God, and for the purpose of pleasing him.

24. *The reward of the inheritance;* the gracious reward of the heavenly inheritance which he will give to his children.

25. *No respect of persons;* servants and masters will stand together before God, be judged by the same law, and be rewarded or punished according to their character and conduct.

INSTRUCTIONS.

4. Christ is the light, life, and joy of his people. Because he lives, they shall live; and when he comes, it will be to be glorified in his saints, and admired in all them that believe. 2 Thess. 1:10.

11. The standing of persons in the Christian church, and their rights and privileges as members, do not depend on their outward condition, but on their union to him on whom they are dependent, and to whom they are accountable.

14. Love to God and to men, dependence on Christ, and a desire to obey his will, are the source and security of right actions, and are, in all conditions and relations, essential to perfection of human character and conduct.

25. It is the will of God that there should be government, law, and order—that some should command, and others obey; but no degree of power or authority gives any a right to require of others what is wrong, or if they do require it, makes it the duty of others to obey. Each one is bound supremely to regard God, and whatever may be the consequences, to make it the great object in all things to please him.

CHAPTER IV.

1. *That which is just;* which rightfully, according to the law of God, belongs to them. *Equal;* that which fairness and honesty require. *Ye also have a Master;* to whom you justly owe service, and who requires you to render to your servants all which equitably and honestly belongs to them; and to manifest towards them the spirit which you ought to wish Christ to manifest towards you.

2. *Continue;* be earnest and steadfast. *Watch in the same;* be vigilant in the discharge of this duty; see that ye be not dull or slothful in it, and that ye allow yourselves in nothing that can hinder it.

3. *A door of utterance;* open the way and give opportunity to preach the gospel.

5. *Walk in wisdom;* conduct with discretion and propriety. *Them that are without;* without the church, men of the world. *Redeeming the time;* see note to Eph. 5:16.

6. *With grace;* such as grace dictates; speak what is seasonable, pertinent, instructive, useful. *Seasoned with salt;* not insipid and profitless, but, like well-seasoned food, wholesome and promotive of the edification of all who hear. *Know how—to answer;* in order to give just views and make right impressions. The apostle probably has special reference to the questions of "those without," the answers to which would require much circumspection and heavenly wisdom.

7. *My state;* as a prisoner at Rome.

8. *Whom I have sent unto you;* Tychicus was evidently the bearer of the present epistle, as well as of that to the Ephesians. Eph. 6:21.

9. *Onesimus;* Philem. 16, 17, 21.

10. *Son;* to the sister of Barnabas. Mark, or Marcus, was the nephew of Barnabas, and this might be one reason why Barnabas wished him to go with them, when Paul thought it not best. Acts 15:37–39. *Ye received commandments;* probably in connection with the contention between Paul and Barnabas just referred to.

11. *Jesus;* the same name as Joshua in Hebrew. *Of the circumcision;* Jews.

12. *One of you;* he belonged at Colosse, but was then with Paul at Rome. Chap. 1:7.

13. *Laodicea—Hierapolis;* both cities of Phrygia, in the vicinity of Colosse, the former on the west, the latter on the north-west.

14. *Luke;* the author of the gospel which bears his name. *Demas;* Philem. 24; 2 Tim. 4:10–12.

15 Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house.[a]

16 And when this epistle is read among you,[b] cause that it be read also in the church of the Laodiceans; and that ye likewise read the *epistle* from Laodicea.

17 And say to Archippus,[c] Take heed to the ministry which thou hast received in the Lord,[d] that thou fulfil it. A. D. 64.

18 The salutation by the hand of me Paul.[e] Remember my bonds.[f] Grace *be* with you. Amen.

¶ Written from Rome to the Colossians by Tychicus and Onesimus.

[a] Rom. 16:5; 1 Cor. 16:19. [b] 1 Thess. 5:27. [c] Phile. 2. [d] 1 Tim. 4:14.

[e] 2 Thess. 3:17. [f] Heb. 13:3, 25.

16. *The epistle from Laodicea;* these words are most naturally understood of an epistle which Paul had sent to the church of the Laodiceans, which was to be obtained from Laodicea that it might be read at Colosse. See note to 1 Cor. 5:9.

17. *Archippus;* Phile. 2.

INSTRUCTIONS.

1. Servants have rights as really as masters. Certain things, through the grace of God, belong to them; and masters are as sacredly bound to give them what equity and honesty require, as they would be if their servants were masters, or as they are to any of their fellow-men.

3. Paul often asked for the prayers of Christians on earth, but never of the Virgin Mary or any of the saints in heaven. He knew better. All who have the Bible, who read and understand it, know better; and if they obey the Bible, they all do better than to ask or desire any intercession in heaven, except that of Christ; for his intercession is all which they need. Heb. 7:25.

5. Christians, in all their intercourse with men, especially with irreligious men, should be open, frank, honest, and sincere; kind, amiable, benevolent, serious, and cheerful; showing by example the supreme excellence and loveliness of true religion.

6. Much, very much depends upon the proper use of the tongue. It may be "a world of iniquity" or a fountain of life. Every person therefore, especially every Christian, should pray and strive for wisdom and grace rightly to use his tongue; knowing that by his words he will be justified or condemned; that if any man offend not in word, the same is a perfect man; and that words fitly spoken are like apples of gold in a net-work of silver. Prov. 18:21; 25:11; Matt. 12:37; James 3:2–18.

12. There is nothing which Christians so much desire for others, especially for their friends, and nothing for which they so earnestly pray, as that they may understand and do the will of God; for he that doeth the will of God, abideth for ever. 1 John 2:17; 3:24; 1 Cor. 7:19; Matt. 12:50.

THE FIRST EPISTLE OF PAUL THE APOSTLE

TO THE THESSALONIANS.

THESSALONICA, now Saloniki, lying at the head of the Thermaic gulf, was the capital of one of the four divisions of the Roman province of Macedonia. We have, in Acts 17:1–9, a brief account of Paul's missionary visit to Thessalonica. Driven from Philippi by shameful persecution and abuse, Acts 16:19–40, he had gone to Thessalonica by the way of Amphipolis and Apollonia, which lay on the direct road thither, Acts 17:1, to be again forced thence by the persecution of the Jews to Berea, and from Berea to Athens. The subscription to this epistle states that it was written from Athens. But from its introduction, chap. 1:1, we learn that Silvanus, Silas, and Timotheus were with him. Now since it was at Corinth, not at Athens, that these rejoined him, Acts 18:5, it is manifest that the present epistle was written from Corinth during his first visit to that city. It is then the first, in order of time, of all the epistles of Paul. From its general tenor it is plain that the Thessalonians shared largely in the persecutions which the apostle had himself undergone, and that his main design in writing to them was to animate them to a courageous profession of the gospel in the midst of their heavy afflictions. His stay with them had been very short. They were passing through a fiery trial of persecution, and he exceedingly longed to see them, that he might establish them further in the knowledge and faith of the gospel. Not being able to do this, he sent Timothy in his stead. It was the good tidings brought by Timothy of their steadfastness of faith and abundance of love, that furnished the immediate occasion for this epistle, in which he pours out his heart to them in the most fervent expressions of affectionate desire. See chap. 2:17 to 3:6. In both this and the following epistle remarkable prominence is given to that great doctrine of the Christian faith, the second coming of our Lord, see note to chap. 1:3; for this hope they especially needed to strengthen them in the severe conflict through which they were passing. The churches of Macedonia were as remarkable for their warm attachment to the apostle, as for their liberality. Hence the peculiar fervor of affectionate address which so strongly marks the epistles to the Philippians and Thessalonians.

A. D. 54.

CHAPTER I.

1 The Thessalonians are given to understand both how mindful of them Paul was at all times in thanksgiving, and prayer; 5 and also how well he was persuaded of the truth and sincerity of their faith, and conversion to God.

PAUL, and Silvanus,[a] and Timotheus, unto the church of the Thessalonians[b] *which is* in God the Father and *in* the Lord Jesus Christ: Grace *be* unto you, and peace, from God our Father and the Lord Jesus Christ.[c]

2 We give thanks to God always for you all, making mention of you in our prayers;

3 Remembering without ceasing your work of faith,[d] and labor of love,[e] and patience of hope in our Lord Jesus Christ,[f] in the sight of God and our Father;

4 Knowing, brethren beloved, your election of God.*

5 For our gospel came not unto you in word only,[g] but also in power,[h] and in the Holy Ghost,[i] and in

[a] 1 Peter 5:12. [b] Acts 17:1, etc. [c] Ephesians 1:2. [d] John 6:29; 2 Thess. 1:11. [e] Hebrews 6:10. [f] Romans 12:12. * Or, *beloved of God, your election.* [g] Isaiah 55:11; Mark 16:20. [h] 1 Corinthians 2:4. [i] 2 Corinthians 6:6.

CHAPTER I.

1. *In God the Father and in the Lord Jesus Christ;* a form of expression abundantly employed by the apostle Paul, and full of deep meaning. It contains the idea that the life of churches, as of individual believers, has its ground in union and communion with the Father and the Son through faith.

3. *Work of faith;* work which has faith for its source, and is therefore itself an exercise of faith. So the following expression, *labor of love,* is to be understood. *Patience;* the steadfast endurance of trials; an endurance sustained by *hope in our Lord Jesus Christ;* or, more literally, hope of our Lord Jesus Christ; that is, the hope of his second coming in glory to receive his people to himself, which is made so prominent in the two epistles to the Thessalonians: verse 10; chap. 2:19; 3:13; 4:13–18; 5:23; 2 Thess. 1:7–10; chap. 2. See the introduction to this epistle.

4. *Knowing—your election;* being chosen of God, of which their reception and treatment of the gospel were evidences.

5. *In power, and in the Holy Ghost, and in much assurance;* the last clause of this verse shows that the immediate reference of these words is to the apostle and his associates. Their preaching was in power, and in the Holy

much assurance;[a] as ye know what manner of men we were among you for your sake.

6 And ye became followers of us, and of the Lord,[b] having received the word in much affliction, with joy of the Holy Ghost:[c]

7 So that ye were ensamples to all that believe in Macedonia and Achaia.

8 For from you sounded out the word of the Lord,[d] not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad;[e] so that we need not to speak any thing.

9 For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;[f]

10 And to wait for his Son from heaven,[g] whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come.[h]

CHAPTER II.

1 In what manner the gospel was brought and preached to the Thessalonians, and in what sort also they received it. 18 A reason is rendered both why Paul was so long absent from them, and also why he was so desirous to see them.

FOR yourselves, brethren, know our entrance in unto you, that it was not in vain:

2 But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi,[i] we were bold in our God to speak unto you the gospel of God[j] with much contention.[k]

3 For our exhortation *was* not of deceit,[l] nor of uncleanness, nor in guile:

4 But as we were allowed of God to be put in trust with the gospel,[m] even so we speak; not as pleasing men, but God, which trieth our hearts.

5 For neither at any time used we flattering words,[n] as ye know, nor a cloak of covetousness; God *is* witness:

6 Nor of men sought we glory,[o] neither A. D. 54. of you, nor *yet* of others, when we might have been burdensome,*[p] as the apostles of Christ.

7 But we were gentle among you, even as a nurse cherisheth her children:

8 So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only,[q] but also our own souls, because ye were dear unto us.

9 For ye remember, brethren, our labor and travail:[r] for laboring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.

10 Ye *are* witnesses, and God *also*, how holily and justly and unblamably we behaved ourselves among you that believe:

11 As ye know how we exhorted and comforted and charged every one of you, as a father *doth* his children,

12 That ye would walk worthy of God,[s] who hath called you unto his kingdom and glory.[t]

13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men,[u] but as it is in truth, the word of God, which effectually worketh also in you that believe.[v]

14 For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they *have* of the Jews:

15 Who both killed the Lord Jesus, and their own prophets,[w] and have persecuted us;† and they please not God, and are contrary to all men:

16 Forbidding us to speak to the Gentiles that they might be saved,[x] to fill up their sins always:[y] for the wrath is come upon them to the uttermost.[z]

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a Heb. 2:3. b 2 Cor. 8:5. c Acts 13:52. d Rom. 10:18. e 2 Thess. 1:4. f 1 Cor. 12:2; Gal. 4:8. g Phil. 3:20. h Matt. 3:7; Rom. 5:9. i Acts 16:12, etc. j Acts 17:2, 3. k Jude 3. l 2 Pet. 1:16. m 1 Tim. 1:11, 12. n 2 Cor. 2:17. o John 5:41–44; Gal. 1:10. * Or, *used authority*. p 2 Cor. 12:13–15.

q Rom. 1:11. r Acts 20:34, 35; 2 Thess. 3:7, 8. s Eph. 4:1. † 1 Cor. 1:9. u Matt. 10:40; 2 Pet. 3:2. v Jas. 1:18; 1 Pet. 1:23. w Acts 7:52. † Or, *chased us out*. x Acts 17:5, 13; 18:12. y Gen. 15:16; Matt. 23:32. z Rev. 22:11.

Ghost, and in full assurance of what they uttered. But this cannot be separated from the effect on their hearers. To them also their preaching was attended with the power of the Holy Ghost; it was embraced with a full conviction of its truths, and led them to break off their sins and turn to the Lord. See verse 6.

6. *Joy of the Holy Ghost;* that which he imparts.

7. *Macedonia and Achaia;* mentioned together as adjoining Roman provinces, comprising the whole of Greece. Achaia comprised the southern part of Greece, of which Corinth was the capital.

8. *The word of the Lord;* as manifested in your lives. Verses 9, 10.

9. *They themselves;* the persons named in the preceding verse, among whom the word of the Lord sounded out. *What manner of entering in we had;* what power attended our preaching.

INSTRUCTIONS.

3. The piety of believers and their activity in doing good awaken fervent gratitude in the ministers of Christ, and lead them to render hearty and devout thanksgiving to God.

6. A cordial reception of the gospel, and devotion of heart and life to the service of Christ, are sure evidences of being elected, and the pledge of being kept by the power of God through faith unto salvation.

10. Christ is the cause of the deliverance of believers from the wrath to come. This they feel and acknowledge, and to him they give the glory.

CHAPTER II.

2. *At Philippi;* Acts 16:19-24. For the situation of Philippi, see introduction to the epistle to the Philippians. *Much contention;* conflict with opposers, and the dangers and difficulties thence arising.

3. *Not of deceit, nor of uncleanness;* it did not spring from deceit, nor impure motives. *Nor in guile;* we had no crafty designs of our own to accomplish under the cloak of preaching the gospel.

4. *Allowed of God;* approved of God, as the original means.

5. *Cloak of covetousness;* they had not used religion to conceal any covetous or selfish purpose.

6. *Been burdensome;* or, as the margin, used authority, exacted honor of you. Others understand the word of requiring support from the Thessalonians, ver. 9.

8. *Our own souls;* our lives: he was so desirous of their salvation, that he was willing not only to labor, but if need be to die to promote it.

9. *Travail;* hard and wearisome toil. *Laboring;* the reference is to manual labor to obtain the means of support.

13. *Effectually worketh;* leading them to repent of their sins and believe in Christ.

15. *Contrary to all men;* opposed to them, scorning all Gentiles, and hating even Jews who believe on Christ.

16. *To speak;* proclaim the gospel. *To fill up their sins;* unwilling to believe themselves, or to have the Gentiles believe, they filled up the cup of their iniquities and of

A. D. 54. 17 But we, brethren, being taken from you for a short time in presence, not in heart, endeavored the more abundantly to see your face with great desire.

18 Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us.

19 For what *is* our hope, or joy, or crown of rejoicing?* *Are* not even ye in the presence of our Lord Jesus Christ[a] at his coming?[b]

20 For ye are our glory and joy.[c]

CHAPTER III.

1 Paul testifieth his great love to the Thessalonians, partly by sending Timothy unto them to strengthen and comfort them; partly by rejoicing in their well-doing; 10 and partly by praying for them, and desiring a safe coming unto them.

WHEREFORE, when we could no longer forbear, we thought it good to be left at Athens alone;

2 And sent Timotheus,[d] our brother, and minister of God, and our fellow-laborer in the gospel of Christ, to establish you, and to comfort you concerning your faith:

3 That no man should be moved by these afflictions:[e] for yourselves know that we are appointed thereunto.[f]

4 For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know.

5 For this cause, when I could no longer forbear,[g] I sent to know your faith, lest by some means the tempter have tempted you,[h] and our labor be in vain.[i]

6 But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also *to see* you:[j]

7 Therefore, brethren, we were comforted over you in all our affliction and distress by your faith:[k]

8 For now we live, if ye stand fast in the Lord.[l]

9 For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God;

10 Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?[m]

11 Now God himself and our Father, and our Lord Jesus Christ, direct† our way unto you.

12 And the Lord make you to increase and abound in love one toward another,[n] and toward all *men*, even as we *do* toward you:

13 To the end he may stablish your hearts unblamable in holiness before God,[o] even our Father, at the coming of our Lord Jesus Christ with all his saints.[p]

CHAPTER IV.

1 He exhorteth them to go on forward in all manner of godliness, 6 to live holily and justly, 9 to love one another, 11 and quietly to follow their own business; 13 and last of all to sorrow moderately for the dead. 15 And unto this last exhortation is annexed a brief description of the resurrection, and second coming of Christ to judgment.

FURTHERMORE then we beseech‡ you, brethren, and exhort§ *you* by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God,[q] *so* ye would abound more and more.[r]

2 For ye know what commandments we gave you by the Lord Jesus.

3 For this is the will of God, *even* your sanctification, that ye should abstain from fornication:[s]

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* Or, *glorying*. a Jude 24. b Rev. 1:7. c 2 Cor. 1:14; Phil. 4:1. d Acts 17:15. e Eph. 3:13. f John 16:2; 1 Cor. 4:9; 2 Tim. 3:12; 1 Pet. 2:21. g ver. 1. h 2 Cor. 11:2, 3. i Gal. 4:11. j Phil. 1:8. k 2 Cor. 7:6, 7. l Eph. 6:13, 14; Phil. 4:1. m 2 Cor. 13:9, 11; Col. 4:12. † Or, *guide*. n 1 John 4:7–12. o 2 Thess. 2:17; 1 John 3:20, 21. p Zech. 14:5; Jude 14. ‡ Or, *request*. § Or, *beseech*. q Col. 1:10. r 1 Cor. 15:58. s 1 Cor. 6:15, 18.

God's vengeance. *The wrath is come;* the wrath of God. It was already at their door, ready to fall upon them and consume them to the uttermost. This epistle was written but a few years before the awful overthrow of Jerusalem and the Jewish nation by the Romans.

17. *Being taken from you;* bereaved of you, as the original word means. The apostle felt, in his separation from the Thessalonians, like a father bereaved of his children.

18. *Hindered us;* the agency which Satan employed was probably that of wicked men.

INSTRUCTIONS.

6. The great object of ministers in preaching the gospel, should be not the praises of men, but the approbation of God.

8. In their manner of preaching and in their intercourse with men, ministers should be kind, gentle, courteous, upright, and sincere—not merely or principally for the purpose of pleasing men, but of doing them good.

13. When the truths of the Bible are received as coming from God, they will be mightily efficacious, under the influence of his Spirit, to enlighten, sanctify, and save.

16. Men are naturally so wicked that, if left to themselves, they will not only reject the Saviour, but oppose the preaching of him to others. This is exceedingly offensive to God, and exposes all who are guilty of it to his wrath.

18. Efforts for the salvation of souls are hated and opposed, not only by wicked men, but by Satan; and often he succeeds in hindering good men from doing what they might otherwise accomplish.

20. Sinners who are converted and saved in answer to the prayers and through the instrumentality of Christians, will be jewels in their crown of everlasting joy.

CHAPTER III.

1. *No longer forbear;* so desirous was he of hearing from them, that he could not consistently wait any longer.

3. *Be moved;* be led to renounce his religion on account of the trials to which it exposed him. *We are appointed;* it is a part of God's gracious plan that his people in this world should suffer trials.

5. *The tempter;* Satan. *Have tempted you;* to deny Christ.

8. *We live;* our life is bound up in your spiritual welfare. To hear of this fills us with joy. Compare chap. 2:19, 20.

13. *At the coming of our Lord Jesus Christ;* when the result of God's work of sanctification in the hearts of believers shall be made manifest in its perfection.

INSTRUCTIONS.

3. Christians should see and acknowledge the hand of God in their trials as well as their mercies, and never be led by them to renounce their confidence in him, or their devotion to his service.

8. When Christians are steadfast and persevering in the faith and practice of the gospel, those ministers of Christ who have been instrumental in their conversion give the glory to God, and rejoice with exceeding great joy.

13. Increasing love to Christians on account of their attachment and likeness to Christ, and earnest desires to promote the highest good of men, are powerful means of perseverance in holiness and preparation for heaven.

4 That every one of you should know how to possess his vessel in sanctification and honor;
5 Not in the lust of concupiscence, even as the Gentiles which know not God:[a]
6 That no *man* go beyond and defraud* his brother in *any*† matter: because that the Lord *is* the avenger of all such, as we also have forewarned you and testified.
7 For God hath not called us unto uncleanness, but unto holiness.[b]
8 He therefore that despiseth,‡ despiseth not man, but God, who hath also given unto us his Holy Spirit.
9 But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another.[c]
10 And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more;
11 And that ye study to be quiet, and to do your own business,[d] and to work with your own hands, as we commanded you;
12 That ye may walk honestly toward them that are without,[e] and *that* ye may have lack of nothing.§
13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.
14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.[f]
15 For this we say unto you by the word of the Lord, that we which are alive *and* remain A. D. 54. unto the coming of the Lord shall not prevent them which are asleep.
16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God:[g] and the dead in Christ shall rise first:[h]
17 Then we which are alive *and* remain shall be caught up together with them in the clouds,[i] to meet the Lord in the air: and so shall we ever be with the Lord.[j]
18 Wherefore comfort‖ one another with these words.

CHAPTER V.

1 He proceedeth in the former description of Christ's coming to judgment, 16 and giveth divers precepts, 23 and so concludeth the epistle.

BUT of the times and the seasons, brethren, ye have no need that I write unto you.
2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.[k]
3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child;[l] and they shall not escape.
4 But ye, brethren, are not in darkness,[m] that that day should overtake you as a thief.
5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.
6 Therefore let us not sleep,[n] as *do* others; but let us watch and be sober.[o]

[a] Eph. 4:17, 18. * Or, *oppress.* or *overreach.* † Or, *in the.* [b] Lev. 11:44; Heb. 12:14; 1 Pet. 1:14–16. ‡ Or, *rejecteth.* [c] John 15:12, 17. [d] 1 Pet. 4:15. [e] Rom. 13:13. § Or, *no man.* [f] 1 Cor. 15:20, etc. [g] Matt. 24:30, 31; Acts 1:11; 2 Thess. 1:7. [h] Rev. 20:5, 6. [i] Rev. 11:12. [j] John 14:3. ‖ Or, *exhort.* [k] Luke 12:39, 40; 2 Pet. 3:10; Rev. 16:15. [l] Jer. 13:21. [m] Eph. 5:8; 1 John 2:8. [n] Matt. 25:5; Rom. 13:12, 13. [o] 1 Pet. 5:8.

CHAPTER IV.

4. *Possess his vessel;* treat his body as the work and property of God and the habitation of an immortal spirit.
8. *Despiseth;* rejecteth these instructions.
12. *Walk honestly;* have a deportment that is honorable and reputable. *Without;* without the church; those who do not profess to love Christ. *Have lack of nothing;* nothing which is needful for support, comfort, and usefulness.
13. *Asleep;* asleep in Jesus, who have died in union with Christ by faith, ver. 14. *Others;* the unenlightened heathen, who have no hope of a resurrection and life of blessedness with Christ in heaven.
14. *Will God bring with him;* raise from the dead in glorious, immortal bodies, so that they as well as those that remain alive at Christ's coming, shall appear with him in glory. 1 Cor. 15:51–54.
15. *Which are alive;* when the Lord shall come to judgment. *Shall not prevent;* not go before, or rise to meet the Lord before those do who are dead.
16. *Rise first;* before the living shall be changed. But after the dead in Christ are raised, the living shall be changed, and both ascend together to be for ever with the Lord.

INSTRUCTIONS.

1. Jesus Christ and his apostles were exceedingly desirous not merely that men should be converted and have a good hope of heaven, but that they should be eminently holy; should not merely be planted as trees of righteousness in the garden of the Lord, but bear much fruit. John 15:8.
8. Men treat God as they treat the truths of the Bible. Those who disbelieve and reject them, disbelieve and reject him; and those who love and obey them, love and obey him.

12. Diligence in lawful useful business is the duty of all men, unless disabled; it is the means by which God ordinarily supplies their wants and enables them to pay their debts, support their families, and be useful to their fellow-men.
18. The prospect of meeting our pious friends at the day of judgment, and with them, perfect in body and soul, ascending with Christ and all his redeemed, to be for ever like him, soothes the anguish of parting with them, and fills the soul with joys unspeakable and full of glory.

CHAPTER V.

1. *The times and the seasons;* that pertain to the Lord's coming, of which he had just been speaking. *Ye have no need that I write unto you;* for the reason stated in the next verse.
2. *Perfectly;* more literally, accurately, having been carefully instructed on that point by myself. *The day of the Lord;* of his second coming in glory just spoken of. *As a thief in the night;* suddenly and at an unexpected time. It is God's will that men should live in constant preparation for it. All overcurious computations for the purpose of fixing its exact date are vain and profitless. Matt. 24:36. What the apostle here says of Christ's second coming is eminently true also of his particular coming to each one at death, which is, in truth, to him the end of the world, Heb. 9:27.
3. *They;* the wicked, who are living in careless security. Compare Matt. 24:37–39.
4. *Ye;* Christians. *Not in darkness;* the darkness of ignorance and sin. They had been enlightened by the reception of the truth. *Should overtake you;* surprise you in an unprepared state, as a thief does.
6. *Sleep;* live in stupidity and carnal security, unmindful of and uninfluenced by the great truths of the gospel.

A. D. 54. 7 For they that sleep, sleep in the night; and they that be drunken, are drunken in the night.

8 But let us, who are of the day, be sober, putting on the breastplate of faith and love;[a] and for a helmet, the hope of salvation.

9 For God hath not appointed us to wrath,[b] but to obtain salvation by our Lord Jesus Christ,

10 Who died for us, that, whether we wake or sleep, we should live together with him.[c]

11 Wherefore comfort* yourselves together, and edify one another, even as also ye do.

12 And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you;[d]

13 And to esteem them very highly in love for their work's sake. *And* be at peace among yourselves.[e]

14 Now we exhort† you, brethren, warn them that are unruly,‡[f] comfort the feeble-minded, support the weak,[g] be patient toward all *men*.[h]

15 See that none render evil for evil unto any *man*;[i] but ever follow that which is good,[j] both among yourselves, and to all *men*.

16 Rejoice evermore.[k]

17 Pray without ceasing.[l]

18 In every thing give thanks:[m] for this is the will of God in Christ Jesus concerning you.

19 Quench not the Spirit.[n]

20 Despise not prophesyings.[o]

21 Prove all things;[p] hold fast that which is good.[q]

22 Abstain from all appearance of evil.[r]

23 And the very God of peace sanctify you wholly; and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.[s]

24 Faithful *is* he that calleth you,[t] who also will do *it*.

25 Brethren, pray for us.

26 Greet all the brethren with a holy kiss.

27 I charge§ you by the Lord, that this epistle be read unto all the holy brethren.

28 The grace of our Lord Jesus Christ *be* with you. Amen.

¶ The first *epistle* unto the Thessalonians was written from Athens.

a Isa. 59:17. b Rom. 9:22; 1 Pet. 2:8. c Rom. 14:8, 9; 2 Cor. 5:15. * Or, *exhort*. d Heb. 13:7, 17. e Mark 9:50. † Or, *beseech*. ‡ Or, *disorderly*. f Heb. 12:12. g Rom. 15:1. h Eph. 4:2. i Prov. 20:22; 24:29; Matt. 5:39, 44; 1 Pet. 3:9. j Gal. 6:10. k Phil. 4:4. l Rom. 12:12. m Eph. 5:20. n Eph. 4:30. o 1 Cor. 14:1, 39. p 1 John 4:1. q Phil. 4:8. r Isa. 33:15. s 1 Cor. 1:8, 9. t 1 Cor. 10:13; 2 Thess. 3:3. § Or, *adjure*.

7. *They that sleep, sleep in the night—drunken in the night;* as the natural night is the time when men indulge in natural sleep and drunkenness, so they who live in the spiritual night of ignorance and sin may be expected to give themselves up to spiritual sleep and dissoluteness. But not so we, who are of the day, as the apostle proceeds to show.

8. *Breastplate—helmet;* see Eph. 6:13–18, and notes.

9. *To obtain salvation;* this was evident from their having believed in Christ.

10. *Wake or sleep;* be found among the living or the dead.

12. *Know them;* as your ministers, with affectionate love and obedience to their instructions.

13. *Their work's sake;* as preachers of the gospel and promoters of your spiritual good.

14. *Unruly;* those who live in violation of the rules of God's word. *Feeble-minded;* those who are easily disheartened and discouraged. *The weak;* the weak in faith. Compare Rom. 14:1; 15:1.

16. *Rejoice;* in God and his salvation.

19. *Quench not the Spirit;* by refusing to follow his gracious leadings, doing what you know to be contrary to his will, or neglecting to perform the duty to which he prompts you.

20. *Prophesyings;* see note to 1 Cor. 12:28.

21. *Prove all things;* by comparing them with the Bible; and if they do not agree with that, reject them; if they do, receive and believe them.

23. *The coming of our Lord;* his second coming in glory. See note to chap. 3:13.

24. *Who also will do it;* God, who had begun their sanctification, would increase it till it should be perfected.

27. *Unto all;* for it was not designed for individuals merely, but for the whole church.

INSTRUCTIONS.

6. As we know that God will call us to judgment, but cannot know when, we should be always ready, and so live that whenever called we may give our account with joy, and not with grief.

9. Those who believe in Christ and obey his commands show that they are elected to eternal life and are heirs of heaven.

13. Ministers who take the oversight of churches are not to be esteemed merely or principally on account of their office, but must do works which are worthy of esteem, or they give no evidence of being ministers of Christ, and have no claim, as such, to the respect and confidence of his people.

16. A Christian is never placed in any situation in which he has not abundant reason for exceeding great joy.

18. A dependent, grateful, and benevolent spirit, manifested in habitual thanksgiving and in supplication for ourselves and our fellow-men, is peculiarly pleasing to God.

19. Though the Holy Spirit is almighty, he may be resisted. His influences may be quenched, their efficacy counteracted, and by the commission of sin and the neglect of duty men may deprive themselves of his saving power.

21. Hearers of the gospel are bound to inquire, examine, and judge whether what they hear is or is not according to the Bible; and any man or body of men that denies them this right, or hinders them from exercising it, is violating the revealed will of God.

24. God will certainly and wholly sanctify and save all who truly believe in Christ and continue to serve him.

25. The fact that Paul felt his need of the prayers of living Christians, and often asked for them, but never asked for the prayers of the dead or of the Virgin Mary, shows conclusively that it is not right to pray to them. No inspired man ever did it, and none who rightly understand and obey the Scriptures ever will do it.

THE SECOND EPISTLE OF PAUL THE APOSTLE

TO THE THESSALONIANS.

THE second epistle to the Thessalonians seems to have been written not very long after the first, and from the same place, Corinth. The main design of the apostle was to correct certain false expectations among the Thessalonians in respect to the supposed near approach of the Lord's second coming, whether based on misapprehension of his oral or written instructions, or on pretended revelations from the spirit of prophecy. In doing this, he brings in that remarkable prophecy respecting "the man of sin," which occupies so large a part of the second chapter; renews the exhortations given in the first epistle to steadfastness in trials; and warns them against idleness and the neglect of their daily avocations, a vice that would naturally ally itself with their erroneous ideas respecting "the day of the Lord" as just at hand.

CHAPTER I.

1 Paul certifieth them of the good opinion which he had of their faith, love, and patience; 11 and therewithal useth divers reasons for the comforting of them in persecution, whereof the chiefest is taken from the righteous judgment of God.

PAUL, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ:[a]

2 Grace unto you, and peace, from God our Father and the Lord Jesus Christ.[b]

3 We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;

4 So that we ourselves glory in you in the churches of God,[c] for your patience and faith in all your persecutions and tribulations that ye endure:[d]

5 *Which is* a manifest token of the righteous judgment of God,[e] that ye may be counted worthy of the kingdom of God, for which ye also suffer:[f]

6 Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you;[g] A. D. 54.

7 And to you who are troubled rest with us,[h] when the Lord Jesus shall be revealed from heaven with his mighty angels,*[i]

8 In flaming fire[j] taking† vengeance on them that know not God,[k] and that obey not the gospel of our Lord Jesus Christ:[l]

9 Who shall be punished with everlasting destruction from the presence of the Lord,[m] and from the glory of his power;[n]

10 When he shall come to be glorified in his saints,[o] and to be admired in all them that believe[p] (because our testimony among you was believed) in that day.

11 Wherefore also we pray always for you, that our God would count‡ you worthy of *this* calling,[q] and fulfil all the good pleasure of *his* goodness, and the work of faith with power:

12 That the name of our Lord Jesus Christ may be glorified in you,[r] and ye in him, according to the grace of our God and the Lord Jesus Christ.

a 1 Thess. 1:1, etc. b 1 Cor. 1:3. c 2 Cor. 9:2; 1 Thess. 2:19, 20. d Jas. 5:11. e Phil. 1:28. f 1 Thess. 2:14; Heb. 10:32, 33. g Rev. 6:10. h Rev. 14:13. * Gr. *the angels of his power.* i 1 Thess. 4:16; Jude 14. j Heb. 10:27; 2 Pet. 3:7. † Or, *yielding.* k Deut. 32:41, 43; Psa. 79:6; Zeph. 1:6. l Rom. 2:8. m Phil. 3:19; 2 Pet. 3:7. n Isa. 2:19. o Matt. 25:31. p Psa. 68:35. ‡ Or, *vouchsafe.* q Col. 1:12; Rev. 3:4. r 1 Pet. 1:7.

CHAPTER I.

5. *A manifest token;* your "patience and faith," namely, "in all your persecutions and tribulations," endured for Christ's sake, make it manifest that a righteous judgment is coming when God will graciously reward you and punish your foes. *That ye may be counted worthy;* these words express the end and issue to which the righteous judgment of God looks, in the case of those who have steadfastly suffered for Christ's sake.

7. *When the Lord Jesus shall be revealed;* at the day of judgment.

9. *Everlasting destruction from the presence of the Lord;* their destruction consists in everlasting banishment from God's presence and the glory of his power, and the everlasting endurance of God's wrath with the devil and his angels. Matt. 25:41, 46.

10. *Admired in all them that believe;* that is, in the persons of all them that believe; for they will be transformed into Christ's image in soul and body, and will reflect his glory. *Because our testimony among you was believed;* a parenthetical sentence added to show that the Thessalonians also are included in "all them that believe." *In that day;* in the day of Christ's second coming. These words are to be connected immediately with those before the parenthesis.

11. *This calling;* their calling to eternal life. *Fulfil;* in your souls. *All the good pleasure of his goodness;* as manifested in carrying forward to completion the work of sanctification in your souls. *The work of faith;* that is, fulfil the work of faith in your souls, by making perfect your faith with its fruits.

12. *Be glorified in you, and ye in him;* by their bearing his image, promoting his glory, and being admitted to his rest.

INSTRUCTIONS.

3. The holy, consistent, and useful lives of Christians are a striking manifestation of the power of divine grace,

A. D. 54.

CHAPTER II.

1 He willeth them to continue steadfast in the truth received, 3 showeth that there shall be a departure from the faith, 9 and a discovery of antichrist, before the day of the Lord come. 15 And thereupon repeateth his former exhortation, and prayeth for them.

NOW we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by* our gathering together unto him,

2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.[a]

3 Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first,[b] and that man of sin be revealed,[c] the son of perdition;[d]

4 Who opposeth and exalteth himself above all that is called God,[e] or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God.

5 Remember ye not, that when I was yet with you, I told you these things?

6 And now ye know what withholdeth* that he might be revealed in his time.

7 For the mystery of iniquity doth already work:[f] only he who now letteth *will let*, until he be taken out of the way.

8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth,[g] and shall destroy with the brightness of his coming:[h]

9 *Even him*, whose coming is after the working of Satan, with all power and signs and lying wonders,

10 And with all deceivableness of unrighteousness in them that perish;[i] because they received not the love of the truth,[j] that they might be saved.

11 And for this cause God shall send them strong delusion,[k] that they should believe a lie:

12 That they all might be damned who believed

a Matt. 24:4–6. b 1 Tim. 4:1. c Dan. 7:25. d John 17:12. e Isa. 14:13; Rev. 13:6. * Or, *holdeth*. f 1 John 4:3. g Isa. 11:4; Dan. 7:10, 11; Rev. 19:15, 21. h Heb. 10:27. i Heb. 3:13. j 1 Cor. 16:22. k Ezek. 14:9; Rom. 1:24.

in which the friends of Christ greatly rejoice, and for which they render hearty and devout thanksgiving to God.

8. The prosperity, injustice, and cruelty of the wicked, and the adversity, meekness, patience, and submission of the righteous, show that men are not in this world treated according to their character; and that there is a coming judgment, when the righteous will be rewarded and the wicked punished according to their works.

9. The endless destruction of the perseveringly wicked is just.

CHAPTER II.

1. *By the coming of our Lord;* rather, in respect to the coming of our Lord, of which he had just spoken.

2. *By spirit;* by any pretended revelation from the Spirit of God. *As from us;* professing to come from us.

3. *A falling away;* a great apostasy from the faith and practice of the gospel. *That man of sin;* the words "man of sin" are to be understood not of any single person, but of a wicked system presided over and directed by a succession of wicked men. The words of the apostle clearly describe that great system of spiritual tyranny and wickedness of which the papacy has ever been the central power. *Be revealed;* show himself, and be made manifest in his true character. *The son of perdition;* the very words applied by our Saviour to the apostate Judas. They describe the man of sin as notoriously wicked and doomed to final destruction. See the histories of popes John II. and John VIII.; of Marcellinus; of Honorius, of whom the council of Constantinople say, "We have caused him to be accursed;" of Eugenius, whom the council of Basle call "a simonist, a perjurer, a wilful heretic;" of John XIII.; of Sextus IV.; of Alexander VI., who, as a papal historian says, was "one of the greatest and most horrible monsters in nature;" and of many others. See Guicciardini, Ciaconius, and other papal historians.

4. *Who opposeth and exalteth himself above all that is called God;* opposeth the gospel of Christ as revealed in the Bible, and persecutes those who embrace it. See the history of Wickliffe, Huss, and Jerome of Prague, of the Waldenses, of the Inquisition, of Mary queen of England, and of St. Bartholomew's day in France. Who invades the prerogatives of God, pretending to be the head of the church, to forgive sins, and to do what God himself cannot do—grant indulgences to commit sins. See the history of pope Leo X., of the archbishop of Mayence, of Tetzel, and of papal indulgences. Who practically annuls the laws of God, and substitutes for them the commandments of men; as when the council of Trent decreed, "Whosoever shall say that it is not more blessed to remain in virginity or celibacy than to be joined in marriage, let him be accursed;" and when the pope says, "Be careful to preserve the people not only from the reading of papers, but from the reading of the Bible"—"shun with horror the reading of such deadly poison;" thus exalting himself above the word of God. See the Catechism of Dr. James Butler, Dens' Moral Theology, and other papal works. *As God;* assuming the right to control the conscience, receiving the titles and claiming the honors which belong only to God—called by his deluded followers, "Our Lord God the Pope," "Another God upon earth," "King of kings and Lord of lords." See Newton on the Prophecies.

5. *These things;* that there would be a great apostasy before the coming of Christ to judgment. Of course that event was not near. Ver. 2.

6. *Withholdeth;* holdeth back or hindereth the development of the man of sin, and his claiming the high powers and prerogatives which he afterwards assumed.

7. *The mystery of iniquity;* that ambitious, proud, covetous, and domineering spirit, which the popes afterwards exhibited in assuming to be lords temporal and spiritual. *He who now letteth;* the Roman government, which, while it lasted, prevented the rise of the papal civil government. *Until he be taken out of the way;* the Roman government would continue, as long as it should last, to prevent the establishment at Rome of the papal government.

8. *Then;* after the downfall of the Roman empire. *That Wicked;* the wicked one, the man of sin and son of perdition spoken of in ver. 3. *Be revealed;* manifest himself; claim to be universal bishop and lord of the kings of the earth. *Shall consume with the spirit of his mouth;* compare Isa. 11:4, "He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked;" Isa. 49:2, "He hath made my mouth like a sharp sword;" Rev. 1:16, "Out of his mouth went a sharp two-edged sword." See also Rev. 19:21. The reference apparently is as well to the judgments that proceed from the mouth of Christ, as to the doctrines of his gospel and the power of his Spirit. The full accomplishment of this promise can alone give us its full interpretation.

9. *After the working of Satan;* by his aid, and like him deceitful, crafty, and wicked. *Lying wonders;* pretending to work miracles when they do not, and the pretence is a lie designed to delude the ignorant.

10. *Deceivableness of unrighteousness;* all deceitful arts and practices to promote their selfish and unrighteous schemes. *In them that perish;* added to show over whom the wicked and lying arts of the man of sin have power. *Because they received not;* still further added to show why the men just spoken of perish. It is because they *received not the love of the truth;* did not give the truth a loving reception, because they hated it and chose error in its stead.

11. *For this cause;* because they hate and reject the truth. *Shall send them strong delusion;* permit it in his providence

not the truth, but had pleasure in unrighteousness.[a]

13 But we are bound to give thanks always to God for you,[b] brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:[c]

14 Whereunto he called you by our gospel,[d] to the obtaining of the glory of our Lord Jesus Christ.[e]

15 Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

16 Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us,[f] and hath given *us* everlasting consolation and good hope through grace,[g]

17 Comfort your hearts, and stablish you in every good word and work.

CHAPTER III.

1 He craveth their prayers for himself, 3 testifieth what confidence he hath in them, 5 maketh request to God in their behalf, 6 giveth them divers precepts, especially to shun idleness and ill company, 16 and last of all concludeth with prayer and salutation.

FINALLY, brethren, pray for us, that the word of the Lord may have *free* course,* and be glorified, even as *it is* with you:

2 And that we may be delivered from unreasonable† and wicked men: for all *men* have not faith. A. D. 54.

3 But the Lord is faithful,[h] who shall stablish you, and keep *you* from evil.[i]

4 And we have confidence in the Lord touching you,[j] that ye both do and will do the things which we command you.

5 And the Lord direct your hearts into the love of God,[k] and into the patient waiting for Christ.‡

6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly,[l] and not after the tradition which he received of us.

7 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you;

8 Neither did we eat any man's bread for naught; but wrought with labor and travail night and day,[m] that we might not be chargeable to any of you:

9 Not because we have not power,[n] but to make ourselves an ensample unto you to follow us.

10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat.[o]

[a] Deut. 32:35. [b] ch. 1:3. [c] Eph. 1:4; 1 Thess. 1:4; 1 Pet. 1:2. [d] 1 Pet. 5:10. [e] John 17:22. [f] John 13:1; Rev. 1:5. [g] 1 Pet. 1:3. * Gr. *run.*, † Gr. *absurd.* [h] 1 Cor. 1:9. [i] John 17:15. [j] 2 Cor. 7:16. [k] 1 Chr. 29:18. ‡ Or, *patience of Christ.* [l] 1 Cor. 5:11, 13; 1 Tim. 6:5. [m] Acts 18:3; 20:34. [n] 1 Cor. 9:6. [o] Gen. 3:19.

to come upon them as a righteous judgment for their hatred and rejection of the truth. *Believe a lie;* those lying wonders and false immoral doctrines propagated by the man of sin, to the deceiving and ruining of multitudes who take pleasure in unrighteousness.

13. *Chosen you to salvation through sanctification—and belief of the truth;* God not only chooses his people to salvation, but he chooses the way also—"sanctification of the Spirit and belief of the truth"—a way in which they "work out" their "own salvation with fear and trembling," while God "worketh in" them "both to will and to do of his good pleasure."

14. *Whereunto;* to salvation in the way just mentioned.

15. *The traditions;* instructions which the apostle had given them in preaching and by writing.

INSTRUCTIONS.

2. The apostles did not teach that the day of judgment or the end of the world was near; but that the day of death, when their hearers would be called into eternity, was near, and that they should be always ready; for in such an hour as they thought not, the Son of man would in that sense come.

5. The rise and progress of the papacy and all its abominations, in exact fulfilment of the declarations of Paul, uttered and recorded hundreds of years before, show that he was divinely inspired to make known these things; and that the epistles as well as the gospels, the New Testament as well as the Old, are the sure and infallible word of God.

8. The same divine Spirit who by the mouth of Paul foretold the rise and progress of popery, foretold also its destruction; and the accomplishment of one part of the prophecy is conclusive evidence that, in due time, will be witnessed the perfect accomplishment of the other.

9–12. Satan has had much to do in the rise and progress of popery, and now has much to do in sustaining it, by wars and bloodshed, persecution and cruelty, deceit and falsehood, and by those pretended miracles and lying wonders, by which multitudes, who receive not the truth in the love of it, are deceived to their destruction.

15. Traditions, in the sense in which the word is used by the apostles, are the doctrines and duties which they preached, and which are recorded in the Bible. These are the traditions and the only traditions which they exhorted their hearers to hold. Hence the reason why all people should have the Bible and study it, that they may understand and follow the traditions which apostles and other inspired men taught. Hence, too, the reason why popes are afraid to have the Bible freely circulated. It points out their character, and describes the wickedness of their doings. It denounces the system of which they are the head, as the "man of sin," "the son of perdition," "the wicked one," "the mystery of iniquity;" "whose coming is after the working of Satan, with signs and lying wonders, in all deceivableness of unrighteousness." If the people are permitted to read it and judge for themselves of its meaning, and are disposed to follow it, they will see that popes and their associates are antichrist, and will treat them accordingly. No wonder they issue bulls against the Bible being circulated in Italy, and that the masses of their people have not been taught to read it. No wonder their priests, even in the United States, often take the Bible away from their people, and sometimes burn it. It denounces their system as false and wicked, and describes those who are deluded by it as believing a lie. Let the Bible circulate, and let all read, believe, and obey it as the word of God, and errors of every description will vanish, will be consumed with the breath of his mouth and destroyed with the brightness of his coming.

CHAPTER III.

1. *Have free course;* not be obstructed and hindered in its progress. *Be glorified;* by manifesting its divine power in the salvation of all who believe.

2. *Have not faith;* faith in the gospel. They reject it, and manifest unreasonable and wicked opposition towards those who preach it or receive it.

3. *The Lord is faithful;* to all his promises, and may be safely trusted.

6. *Disorderly;* not according to the rules of God's word, as the apostle had taught them. *Tradition;* in the sense of precepts. See note to chap. 2:15.

9. *Power;* authority and right, according to the gospel, to receive support while preaching it. *An ensample;* of diligence in business and readiness to labor and suffer for the good of others.

10. *Neither should he eat;* he should not be supported from the earnings of others.

A. D. 54. 11 For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.[a]

12 Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work,[b] and eat their own bread.

13 But ye, brethren, be not weary* in well-doing.[c]

14 And if any man obey not our word by this epistle, note that man,† and have no company with him,[d] that he may be ashamed.

15 Yet count *him* not as an enemy, but admonish *him* as a brother.[e]

16 Now the Lord of peace himself give you peace always by all means.[f] The Lord *be* with you all.

17 The salutation of Paul with mine own hand,[g] which is the token in every epistle: so I write.

18 The grace of our Lord Jesus Christ *be* with you all.[h] Amen.

¶ The second *epistle* to the Thessalonians was written from Athens.

a 1 Tim. 5:13; 1 Pet. 4:15. b Eph. 4:28. * Or, *faint not.* c 1 Cor. 15:58.
† Or, *signify that man by an epistle.* d Matt. 18:17; ver. 6. e Lev. 19:17.
f Rom. 16:20. g 1 Cor. 16:21. h Rom. 16:24.

11. *Busybodies;* neglecting their own business and meddling with that which does not belong to them.

17. *Which is the token;* mark by which the epistle may be known to be from me. The preceding part of the epistle had been written, as usual, by an amanuensis. *In every epistle;* these words need not be taken with any limitation; where he does not expressly mention the fact, it is still probable that the closing benediction was from his own hand.

INSTRUCTIONS.

2. Prayer is as really instrumental in the success of the gospel as preaching, and is one of the most powerful means of being delivered from, or of overcoming the opposition of the wicked.

6. Not to associate with members of the church who by their sins disgrace their profession, is one of the divinely appointed means for bringing them to repentance, and thus preventing their ruin. Ver. 14.

9. True benevolence will lead persons sometimes to omit enforcing their just rights, in order to do greater good to their fellow-men.

10. Idleness is a great sin, and the supporting of idle persons by private or public charity, or in any way which encourages them in idleness, should be conscientiously avoided.

12. All who can, should be habitually diligent in useful and appropriate business. If necessary, it should be done for their own support; and if not necessary for this, it should be done for the purpose of assisting others.

18. Those who are blessed with the grace of our Lord Jesus Christ will be furnished, in obeying him, with all needed good for time and eternity.

THE FIRST EPISTLE OF PAUL THE APOSTLE

TO TIMOTHY.

RESPECTING the date of this epistle very different opinions are held. Some place it as early in the apostle's history as his journey to Macedonia, recorded Acts 20:1; or in some unrecorded visit made by him to Macedonia during his long sojourn in Ephesus, Acts 19:10. Others believe that it was written after Paul's first imprisonment at Rome, and consequently, after the close of the narrative in the Acts of the Apostles. To consider the difficulties connected with these different views, and the arguments by which they are maintained, does not come within the plan of the present brief commentary. The internal arguments in favor of a late date are very strong. No one can carefully study the three pastoral epistles to Timothy and Titus, of which the second to Timothy was certainly written during the apostle's last imprisonment near the close of his life, without being profoundly impressed with the conviction that they all belong, as it respects style and tone of thought, to the same period of the apostle's life; and, as it respects subject-matter, to the same age when the churches were troubled by the same false teachers. In both these respects the first and second epistles to Timothy are remarkably like each other, and unlike the epistle to the Ephesians, which, upon the supposition of the early date of the present epistle, would come in between the two.

In these three epistles we have the affectionate counsel of an inspired apostle, ripe in Christian experience and drawing near to the close of his ministry, addressed to two young men whom the Holy Ghost had made overseers of the churches. They are a storehouse of instruction for all to whom is committed the ministry of reconciliation. Let them, as they hope to render up at the last day an account of their stewardship with joy and not with grief, diligently and prayerfully study and reduce to daily practice these precepts of heavenly wisdom given by the Holy Spirit through the pen of "Paul the aged."

CHAPTER I.

1 Timothy is put in mind of the charge which was given unto him by Paul at his going to Macedonia. 5 Of the right use and end of the law. 11 Of Paul's calling to be an apostle, 20 and of Hymeneus and Alexander.

PAUL, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ,[a] *which is* our hope;[b]

2 Unto Timothy,[c] *my* own son in the faith:[d] Grace, mercy, *and* peace, from God our Father and Jesus Christ our Lord.[e]

3 As I besought thee to abide still at Ephesus, when I went into Macedonia,[f] that thou might- A. D. 65.
est charge some that they teach no other doctrine,

4 Neither give heed to fables and endless genealogies,[g] which minister questions, rather than godly edifying which is in faith: *so do.*

5 Now the end of the commandment is charity out of a pure heart,[h] and *of* a good conscience, and *of* faith unfeigned:

6 From which some having swerved,*[i] have turned aside unto vain jangling;

7 Desiring to be teachers of the law; under-

a Acts 9:15. b Col. 1:27. c Acts 16:1. d Titus 1:4. e Gal. 1:3; 1 Pet. 1:2. f Acts 20:1, 3. g ch. 6:3, 4, 20. h Rom. 13:8, 10; Gal. 5:14; 2 Tim. 2:22. * Or, *not aiming at.* i 2 Tim. 4:10.

CHAPTER I.

2. *My own son;* spiritually, having been converted by his instrumentality.

3. *Other doctrine;* false doctrine contrary to what Paul had taught.

4. *Fables;* called "profane and old wives' fables," chap. 4:7; and "Jewish fables," Titus 1:14. The apostle has reference to absurd legends and stories such as abound in the writings of the later Jews. *Endless genealogies;* the exact nature of these is unknown. According to some, the reference is to the Jewish records of their descent from Abraham, by which their pride was nourished, and their confidence was withdrawn from Christ to fleshly relations. Others, with more probability, suppose that the apostle has in view fables respecting the generation of angelic orders of beings. Though the system of Gnosticism, which is filled with such "endless genealogies," was of later origin, they suppose that its germs may have existed in the apostle's day, and have mixed themselves with Jewish fables. *Minister questions, rather than godly edifying;* lead to nothing but empty questions of speculation and dispute.

5. *The end of the commandment;* its scope or aim; its substance, which all its particular precepts have in view. *Charity;* love towards God and man.

6. *Swerved;* turned aside. *Vain jangling;* empty and contentious talk.

A. D. 65. standing neither what they say, nor whereof they affirm.[a]

8 But we know that the law *is* good,[b] if a man use it lawfully;

9 Knowing this, that the law is not made for a righteous man,[c] but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

10 For whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;[d]

11 According to the glorious gospel of the blessed God,[e] which was committed to my trust.[f]

12 And I thank Christ Jesus our Lord, who hath enabled me,[g] for that he counted me faithful,[h] putting me into the ministry;[i]

13 Who was before a blasphemer, and a persecutor,[j] and injurious: but I obtained mercy, because I did *it* ignorantly in unbelief.[k]

14 And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

15 This *is* a faithful saying,[l] and worthy of all acceptation, that Christ Jesus came into the world to save sinners;[m] of whom I am chief.

16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.[n]

17 Now unto the King eternal,[o] immortal,[p] invisible,[q] the only wise God,[r] *be* honor and glory for ever and ever.[s] Amen.

18 This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee,[t] that thou by them mightest war a good warfare;

19 Holding faith and a good conscience;[u] which some having put away, concerning faith have made shipwreck:

20 Of whom is Hymeneus and Alexander; whom I have delivered unto Satan,[v] that they may learn not to blaspheme.

CHAPTER II.

1 That it is meet to pray and give thanks for all men, and the reason why. 9 How women should be attired. 12 They are not permitted to teach. 15 They shall be saved, notwithstanding the testimonies of God's wrath, in childbirth, if they continue in faith.

I EXHORT* therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men;

2 For kings, and *for* all that are in authority;†[w] that we may lead a quiet and peaceable life in all godliness and honesty.

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a Rom. 1:22. b Rom. 7:12. c Gal. 5:23. d 2 Tim. 4:3; Titus 1:9. e ch. 6:15. f 1 Cor. 9:17. g 1 Cor. 15:10. h 1 Cor. 7:25. i Col. 1:25. j Acts 8:3; 1 Cor. 15:9. k Luke 23:34. l 2 Tim. 2:11; Titus 3:8. m Matt. 9:13; Luke 19:10. n Rom. 15:4. o Psa. 10:16. p ch. 6:15, 16. q John 1:18. r Rom. 16:27. s 1 Chr. 29:11. t ch. 4:14. u ch. 3:9. v 1 Cor. 5:5. * Or, *desire*. † Or, *eminent place*. w Rom. 13:1, etc.

8. *Lawfully;* according to its proper design.

9. *The law is not made for a righteous man;* the apostle is combating the error of those who trusted in the law as the instrument of their justification and salvation. This end it could never accomplish. To fallen men it "worketh wrath," Rom. 4:15, and its end is death, Rom. 7:10. "Wherefore then serveth the law? It was added because of transgressions"—to restrain the transgressions of lawless men, Gal. 3:19; consequently not for the righteous, who are a law unto themselves, but *for the lawless and disobedient.*

10. *Sound doctrine;* the doctrine of the gospel, called, "The doctrine which is according to godliness," chap. 6:3, as having for its scope true godliness, and opposing itself to every form of wickedness.

12. *Counted me faithful;* counted him a proper person to be put into the ministry, and enabled him to discharge its duties.

13. *Injurious;* one who maliciously and tyrannically oppressed and put to death the people of God. *Ignorantly;* in ignorance of the true character of Christ and his disciples.

14. *The grace of our Lord;* in leading him to repent and believe on Christ. *With faith and love;* he mentions these as the never failing attendants and fruits of God's grace. *Which is in Christ Jesus;* he adds these words to show that faith and love have their ground only in the union of the soul with Christ.

16. *A pattern;* to show that the chief of sinners who believe in Christ may be pardoned, sanctified, and saved.

18. *This charge;* the directions in this epistle. *Prophecies;* which some of the New Testament prophets had uttered concerning Timothy, before he was put into the ministry. *By them;* by these prophecies, under their auspices, as it were; in other words, having them in view, and being animated by them. *War a good warfare;* be faithful to the Captain of salvation, contending against sin and striving to save sinners.

19. *Holding faith;* holding fast the faith of the gospel, which has for its natural companion *a good conscience. Which;* which good conscience. *Having put away;* literally, having thrust away. They have wilfully cast away a good conscience, and, as a natural consequence, *concerning faith have made shipwreck;* for he who allows his conscience to be defiled by sinful practices is prepared to reject the faith of the gospel, which opposes itself to every form of ungodliness.

20. *Delivered unto Satan;* cast out of the visible kingdom of Christ, perhaps also with the additional idea of an infliction of some bodily malady. See note to 1 Cor. 5:5. *That they may learn;* literally, may be disciplined; may be taught, by the evils they suffer, not to continue in their erroneous and wicked courses.

INSTRUCTIONS.

2. The connection between faithful ministers of the gospel and those who are led by them to Christ is most intimate and endearing. It may well be represented by that between parents and their children, and is a source of rich and lasting enjoyment.

5. The great things required of us are love to God and to men, confidence in him, and conscientious devotion to his will.

8. The law of God is good as a rule of duty for all men; to restrain, by fear of its penalties, those who transgress it, and to point out the punishment which they deserve, and without repentance will suffer.

16. Upon all who have ever repented and believed, God has bestowed free pardon and the blessings of heavenly grace, that even the chief of sinners may be encouraged to repent of their sins and embrace the Saviour as he is offered in the gospel.

CHAPTER II.

1. *First of all;* in importance.

2. *For all that are in authority;* men in public office and stations of influence. *That we may lead a quiet and peaceable life;* this is the result of God's grace given to them in answer to the prayers of his people, and enabling them to administer their office with fidelity and uprightness.

3 For this *is* good and acceptable in the sight of God our Saviour;

4 Who will have all men to be saved, and to come unto the knowledge of the truth.[a]

5 For *there is* one God,[b] and one mediator between God and men, the man Christ Jesus;[c]

6 Who gave himself a ransom for all,[d] to be testified* in due time.

7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, *and* lie not,) a teacher of the Gentiles in faith and verity.

8 I will therefore that men pray everywhere,[e] lifting up holy hands, without wrath and doubting.[f]

9 In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered† hair, or gold, or pearls, or costly array;

10 But, which becometh women professing godliness, with good works.

11 Let the woman learn in silence with all subjection.[g]

12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

13 For Adam was first formed, then Eve.

14 And Adam was not deceived, but the A. D. 65. woman being deceived was in the transgression.

15 Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

CHAPTER III.

2 How bishops, and deacons, and their wives should be qualified, 14 and to what end Paul wrote to Timothy of these things. 15 Of the church, and the blessed truth therein taught and professed.

THIS *is* a true saying, If a man desire the office of a bishop,[h] he desireth a good work.

2 A bishop then must be blameless, the husband of one wife,[i] vigilant, sober, of good behavior,‡ given to hospitality, apt to teach;

3 Not given to wine, no striker,§ not greedy of filthy lucre; but patient;[j] not a brawler, not covetous;

4 One that ruleth well his own house,[k] having his children in subjection with all gravity;

5 For if a man know not how to rule his own house, how shall he take care of the church of God?

6 Not a novice,‖ lest being lifted up with pride[l] he fall into the condemnation of the devil.[m]

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a John 3:15, 16; 2 Pet. 3:9. b Rom. 3:30. c Heb. 9:15. d Matt. 20:28. * Or, *a testimony.* e John 4:21. f Heb. 10:22. † Or, *plaited;* 1 Pet. 3:3. g 1 Cor. 14:34. h Phil. 1:1. i Titus 1:6, etc. ‡ Or, *modest.* § Or, *Not ready to quarrel and offer wrong, as one in wine.* j 1 Tim. 2:24. k Psa. 101:2. ‖ Or, *one newly come to the faith.* l Prov. 16:18. m Jude 6.

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3. *For this;* praying for all men, especially for rulers.

4. *Who will have all men to be saved;* by becoming acquainted with the gospel, and by believing and obeying it. He therefore wills that it should be preached to every creature, and that his people should pray that all may embrace it.

5, 6. *One God, and one mediator—a ransom for all;* these words contain the ground of the preceding exhortation to pray for all men, and declaration that God desires the salvation of all men. All have one God for their Father, and one Mediator who gave himself a ransom for all. *To be testified in due time;* literally, as the margin, the testimony in, or for, its own times. The apostle means that this high doctrine which he has just stated is one of the mysteries not hitherto clearly revealed, but reserved by God to be made known, through the testimony of his Spirit, in its appointed time, which is the present.

8. *Lifting up holy hands;* in prayer. *Without wrath;* unholy anger towards men, which always hinders prayer. Mark 11:25. *Doubting;* the wavering of faith, which also hinders prayer. James 1:6, 7. But many prefer to render, disputing, as the same word is translated in Phil. 2:14.

9. *In like manner;* with the same holy temper. *Shamefacedness;* modest appearance. *Sobriety;* decorum. *Broidered;* or, plaited. *Costly array;* expensive ornaments or dress, which is the mark of pride and luxury, and corrupting in its influence on them and on others. Compare 1 Peter 3:3.

12. *Nor to usurp authority;* as she would should she undertake publicly to teach.

13. *Adam was first formed;* an indication that he is the head of the woman, and that the office of teaching and governing belongs to him, 1 Cor. 11:8, 9. The apostle has reference to the public assemblies of believers. Compare 1 Cor. 14:34, "Let your women keep silence in the churches."

14. *Was not deceived;* by the serpent in the first transgression. The serpent first assailed the woman, as being most open to his arts, and, having deceived her, he made use of her to persuade her husband. Compare the words of the woman, "The serpent beguiled me, and I did eat;" and the words of God to the man, "Because thou hast hearkened to the voice of thy wife, and hast eaten," Gen. 3:13, 17. The headship was given to the man, not to the woman.

15. *She shall be saved in childbearing;* the apostle says this with reference to the original curse pronounced upon the woman, "In sorrow shalt thou bring forth children." Gen. 3:16. Through faith in Christ, who is emphatically "the seed of the woman," God will not only sustain her in the perils of childbearing, but make them conducive to her spiritual and eternal salvation. *If they continue;* words added to show who alone have an interest in the promise just given.

INSTRUCTIONS.

2. Prayer for rulers is one of the most powerful means of obtaining a good government, and securing for all liberty to search the Scriptures and judge of their meaning, to worship God according to the dictates of conscience, and to discharge their various duties towards God and men.

6. As there is but one Mediator between God and men, and as he has given himself a ransom for all, wills that all should hear of him, believe on him, and be saved, and has made it our duty to use all means in our power to accomplish this, it is evident that he has made provision for and desires their salvation; and that if any to whom Christ is made known are not saved, it is their own fault.

10. The highest beauty of women, and the richest ornaments with which they can adorn themselves, are true piety and sincere active beneficence. The gospel inculcates universal propriety, and a character formed after its model is one of consummate excellence, usefulness, and enjoyment.

12. It is the revealed will of God that public religious teachers should be men, not women. He has allotted to them different spheres of action, and the perfection of each consists not in aspiring or submitting to occupy the place of the other, but in performing their own appropriate duties.

CHAPTER III.

2. *Blameless;* of irreproachable character. *Vigilant;* watchful and circumspect in his deportment and office. *Sober;* sober-minded, properly regulating his appetites and passions. *Of good behavior;* orderly and decorous in all his deportment.

3. *Greedy of filthy lucre;* that is, of gain obtained by base arts and employments.

4. *With all gravity;* with reverent and decorous deportment in all things. The words refer to the deportment of his children.

6. *A novice;* one recently converted, who has but little

A. D. 65. 7 Moreover, he must have a good report of them which are without;[a] lest he fall into reproach and the snare of the devil.[b]

8 Likewise *must* the deacons *be* grave,[c] not double-tongued, not given to much wine, not greedy of filthy lucre;[d]

9 Holding the mystery of the faith in a pure conscience.[e]

10 And let these also first be proved; then let them use the office of a deacon, being *found* blameless.

11 Even so *must their* wives *be* grave, not slanderers, sober, faithful in all things.[f]

12 Let the deacons be the husbands of one wife, ruling their children and their own houses well.[g]

13 For they that have used* the office of a deacon well,[h] purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.[i]

14 These things write I unto thee, hoping to come unto thee shortly:

15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God,[j] which is the church of the living God, the pillar and ground† of the truth.

16 And without controversy, great is the mystery of godliness:[k] God was manifest‡ in the flesh,[l] justified in the Spirit,[m] seen of angels,[n] preached unto the Gentiles,[o] believed on in the world,[p] received up into glory.[q]

CHAPTER IV.

1 He foretelleth that in the latter times there shall be a departure from the faith. 6 And to the end that Timothy might not fail in doing his duty, he furnisheth him with divers precepts belonging thereto.

NOW the Spirit speaketh expressly, that in the latter times some shall depart from the faith,[r] giving heed to seducing spirits, and doctrines of devils;[s]

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a Acts 22:12; 1 Thess. 4:12. b ch. 6:9; 2 Tim. 2:26. c Acts 6:3. d Lev. 10:9; Ezek. 44:21; ver. 3. e ch. 1:19; ver. 16. f Titus 2:3. g ver. 4. * Or, *ministered.* h Matt. 25:21. i 2 Tim. 2:1. j 2 Tim. 2:20. † Or, *stay.* k 1 Cor. 2:7. ‡ Gr. *manifested.* l John 1:14; 1 John 1:2. m Matt. 3:16; John 16:8, 9; Rom. 1:4; 1 Pet. 3:18; 1 John 5:6. n Matt. 4:11; Luke 2:13; Eph. 3:10; 1 Pet. 1:12. o Acts 13:46, 48; Rom. 10:12, 18. p Col. 1:6. q Luke 24:51; Acts 1:9. r Dan. 11:35; Matt. 24:5–12; 2 Pet. 2:1. s Rev. 16:14.

knowledge of Christian doctrines and duties, and has not yet become fully established in the faith. *The condemnation of the devil;* that which befell him for his pride.

7. *Have a good report;* be of unblemished reputation in view not only of Christians, but of others. *The snare of the devil;* which he sets by tempting men so to act as to injure themselves and the cause of religion.

8. *Grave;* dignified and decorous in their deportment. *Double-tongued;* deceitful, saying one thing and doing or meaning another.

9. *The mystery of the faith;* the doctrines of the gospel, so called because they are addressed to our faith, and are a revelation of truths undiscoverable by the light of human reason. *In a pure conscience;* a conscience not defiled by indulgence in sinful practices. The deacon must be sound in daily life, as well as in faith.

10. *Proved;* tried in regard to their previous Christian life, and their qualifications for the office.

11. *Must their wives be grave;* in selecting deacons regard must be had to the character of their wives, for they will greatly help or hinder their husbands in their work. But many prefer to render, Must the women be grave; that is, those selected to be deaconesses.

13. *A good degree;* a good standing in the church of Christ, enlarged influence and means of usefulness. *Great boldness in the faith;* in professing and maintaining the faith.

15. *In the house of God;* in conducting the affairs of the church. *Pillar and ground of the truth;* the church is the means of sustaining, extending, and perpetuating the saving knowledge of divine truth among men.

16. *The mystery of godliness;* that great mystery of the manifestation of God in human nature, of which the apostle proceeds to speak. It is a mystery, as having been hitherto hidden in the secret counsels of God; and the mystery of godliness, as having godliness for its end in all that believe. *God was manifest in the flesh;* compare John 1:14, "And the Word was made flesh"—the same Word which was in the beginning with God, and was God, ver. 1. *Justified in the Spirit;* shown to be just in his claims as the Messiah, by the Holy Ghost, given to him without measure, and working in and by him with divine power. *Seen of angels;* who ministered to him and worshipped him, even in his deepest humiliation. Heb. 1:6. *Preached unto the Gentiles;* to all nations as the almighty and only Saviour. *Believed on;* by multitudes of Jews and Gentiles. *Received up into glory;* where he ever lives to make intercession for all who come unto God by him. Heb. 7:25.

INSTRUCTIONS.

4. It is proper that a bishop as a minister of the gospel should be married: and if married, he should with discretion and fidelity discharge the various duties of the head of a family; especially should he set an example of good family government, and train up his children in the nurture and admonition of the Lord.

7. As the work of a bishop is sacred and momentous, it should be undertaken only by those who, by a course of good conduct, have formed the character and secured the reputation, in the church and in the world, of being good men; free from the imputation of vice, meanness, sensual indulgence, or love of money; men who have knowledge, and are able and willing to teach; who are patterns of what is upright and honorable, lovely and of good report.

11. The office work of both bishops and deacons is such, that their comfort and success in it depend much on the character and conduct of their wives. These should be pious, prudent, and discreet, especially in the use of the tongue; and say nothing which is suited to do evil to themselves or others. They should also be one in judgment and effort with their husbands in governing their children, and examples of wisdom and energy, patience and kindness, in all their concerns.

15. The cordial reception of the great truths of the gospel, especially those which relate to the character, work, and glory of Christ, is the means of true godliness; and the church is God's institution to maintain those truths, perpetuate a knowledge of them, and extend them through the world.

CHAPTER IV.

In his farewell address to the elders of Ephesus, Paul forewarns them that after his departure grievous wolves shall enter in among them, not sparing the flock, and that also of their own selves shall men arise speaking perverse things, to draw away disciples after them, Acts 20:29, 30. Whatever view may be held respecting the date of the present epistle, it is plain that the apostle here refers to the same corrupt leaders and teachers. But he connects their appearance with that great apostasy foretold in his second epistle to the Thessalonians, chap. 2:3–12. Of this these "grievous wolves" were the forerunners. In and through them that "mystery of iniquity" was already working, the full development of which came when he who then hindered was taken out of the way. 2 Thess. 2:7.

1. *From the faith;* from the doctrine of faith in Christ as the only foundation of hope. *Doctrines of devils;* such as Satan tempts men to embrace, as the worshipping of images, praying to the Virgin Mary or departed saints, and relying on external connections and observances for salvation.

2 Speaking lies in hypocrisy; having their conscience seared with a hot iron;

3 Forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.[a]

4 For every creature of God *is* good, and nothing to be refused, if it be received with thanksgiving:

5 For it is sanctified by the word of God and prayer.

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine,[b] whereunto thou hast attained.

7 But refuse profane and old wives' fables,[c] and exercise thyself *rather* unto godliness.

8 For bodily exercise profiteth little:* but godliness is profitable unto all things,[d] having promise of the life that now is, and of that which is to come.[e]

9 This *is* a faithful saying, and worthy of all acceptation.

10 For therefore we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of those A. D. 65. that believe.

11 These things command and teach.

12 Let no man despise thy youth;[f] but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

13 Till I come, give attendance to reading, to exhortation, to doctrine.

14 Neglect not the gift that is in thee,[g] which was given thee by prophecy,[h] with the laying on of the hands of the presbytery.[i]

15 Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.†

16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.[j]

CHAPTER V.

1 Rules to be observed in reproving. 3 Of widows. 17 Of elders. 23 A precept for Timothy's health. 24 Some men's sins go before unto judgment, and some men's do follow after.

REBUKE not an elder, but entreat *him* as a father; *and* the younger men as brethren;

a Eccl. 5:18. b Jer. 15:16; 1 Pet. 2:2. c Titus 1:14. * Or, *for a little time.* d ch. 6:6. e Psa. 84:11. f Titus 2:7, 15. g 2 Tim. 1:6. h ch. 1:18. i Acts 13:3. † Or, *in all things.* j Jas. 5:20.

2. *Speaking lies in hypocrisy;* or, in the hypocrisy of those who speak lies, inculcating on the people as true what they know to be false; such as the power of the priests to forgive sins, the pretended working of miracles by the relics of saints, the liquifying of the blood of St. Januarius, and the weeping of the statue of the Virgin Mary. *Seared with a hot iron;* branded with the marks of their wicked deeds. Their sins are, as it were, burnt in upon their consciences. They are hardened transgressors, who carry about in their own souls the consciousness of their hypocrisy and wickedness, and are indifferent to it.

3. *Forbidding to marry;* as popery forbids the clergy, and induces monks and nuns to take vows of celibacy, declaring, as did the council of Trent, "Whosoever shall say that the married state is to be preferred to a state of virginity or celibacy, let him be accursed." *Commanding to abstain from meats;* as popery does during Lent, on fast-days, and days of abstinence. See Butler's Catechism and Dens' Theology. *To be received;* for food, and eaten by believers who know the will of God, during Lent as well as at other times.

4. *Every creature;* which God hath made for food is good for food, and not to be abstained from, but to be eaten with gratitude to God the giver.

5. *Sanctified;* made holy to him who partakes of it, so that the use of it cannot defile him. *By the word of God;* ordaining it for man's use. *Prayer;* which procures from God a blessing upon it.

6. *These things;* the truths of which he had spoken.

7. *Profane and old wives' fables;* see note to chap. 1:4. These fables are in their spirit and influence profane, and in their character absurd and anile.

8. *Bodily exercise;* the discipline of the body by fastings and other austerities, considered as a religious exercise.

10. *Saviour of all men;* as preserving all men, and having opened for them a way of salvation, and commanded that it be made known to them, and that they should be entreated to embrace it. 2 Cor. 5:20. *Especially of those that believe;* for to them alone does the perfect and everlasting salvation which he has provided for and offered to all men become actual.

11. *Command and teach;* teach all men these truths, and command them, from God, to believe and obey them.

12. *Thy youth;* compare the admonition in the second epistle, "Flee also youthful lusts," chap. 2:22.

13. *Reading;* of the holy Scriptures. The immediate connection of this word with "exhortation" and "doctrine" seems to show that the public reading of the Scriptures in religious assemblages, after the manner of the Jewish synagogues, is meant. This was of course to be accompanied with the exposition of its meaning.

14. *The gift that is in thee;* the spiritual gift imparted to Timothy by the Holy Ghost. *By prophecy;* in accordance with preceding prophecies, which pointed him out as a man to be inducted into the sacred office. Compare chap. 1:18. *With the laying on of the hands;* the special gift of the Spirit was given to Timothy, as to others, in connection with the laying on of hands, Acts 8:17; 19:6. *Presbytery;* an assembly of elders or ministers of the gospel.

16. *Unto thyself;* to his own character and conduct. *Doctrine;* the truths which he taught. *In them;* in the belief, teaching, and practice of those truths. *Them that hear;* thy hearers, upon the condition of their obeying the truths taught them.

INSTRUCTIONS.

1. The errors of popery are a fulfilment of Scripture, having been expressly and clearly foretold by the Holy Spirit. They are therefore conclusive evidence that the Bible is given by inspiration of God.

2. To pretend to be what one is not, and by hypocrisy and lying obtain money, power, and influence, awfully blinds the mind, sears the conscience, and hardens the heart.

6. To point out the errors of popery and the predictions of the Bible concerning it, and to warn the people against its seductive, demoralizing, and ruinous influence, is the duty of all good ministers of the gospel.

8. Godliness is profitable for both worlds; and the man who makes it his great object to do his whole duty, takes the course which is best suited to promote his own highest good.

11. As the declarations of God are all true, and his commands good, those who have confidence in him will labor hard, and if need be suffer much to induce others to believe and obey him; knowing that this is the will of God, and that all who comply with it will be saved.

16. The ability of ministers to do good may, by their own efforts under the blessing of God, be much increased; and it is their duty so to increase it that their progress shall be manifest, and so to devote themselves to their work that they may expect, through grace, to save both themselves and their hearers.

CHAPTER V.

1. *Elder;* an aged Christian man.

A. D. 65. 2 The elder women as mothers; the younger as sisters, with all purity.

3 Honor widows that are widows indeed.[a]

4 But if any widow have children or nephews, let them learn first to show piety* at home, and to requite their parents: for that is good and acceptable before God.

5 Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.

6 But she that liveth in pleasure† is dead while she liveth.[b]

7 And these things give in charge, that they may be blameless.

8 But if any provide not for his own, and especially for those of his own house,‡[c] he hath denied the faith, and is worse than an infidel.

9 Let not a widow be taken§ into the number under threescore years old, having been the wife of one man,

10 Well reported of for good works; if she have brought up children, if she have lodged strangers,[d] if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

11 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry;

12 Having damnation, because they have cast off their first faith.

13 And withal they learn *to be* idle, wandering about from house to house; and not only idle, but tattlers also and busybodies,[e] speaking things which they ought not.

14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.‖

15 For some are already turned aside after Satan.

16 If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

17 Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine.[f]

18 For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn.[g] And, The laborer *is* worthy of his reward.[h]

19 Against an elder receive not an accusation, but before¶ two or three witnesses.[i]

20 Them that sin rebuke before all,[j] that others also may fear.[k]

21 I charge *thee* before God, and the Lord Jesus Christ,[l] and the elect angels,[m] that thou observe these things without preferring one before another,*[n] doing nothing by partiality.

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a Ver. 5, 16. * Or, *kindness.* † Or, *delicately.* b Rev. 3:1. ‡ Or, *kindred.* c Isa. 58:7. § Or, *chosen.* d Acts 16:15. e 2 Thess. 3:11. ‖ Gr. *for their railing.* f 1 Thess. 5:12, 13. g Deut. 25:4. h Luke 10:7. ¶ Or, *under.*

i Deut. 19:15. j Lev. 19:17. k Deut. 13:11. l 2 Tim. 4:1. m Rev. 12:7–9. * Or, *prejudice.* n Deut. 1:17.

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3. *Honor widows;* the honor here referred to, as the context shows, was that of a reception to the list of those who were to have public maintenance from the congregation, and were employed in useful Christian labors. *Widows indeed;* worthy of the name of widows.

4. *Children or nephews;* the word translated nephews means descendants, specially grandchildren. If a destitute widow had children or grandchildren who could support her, they were bound to do so, and not let her be a charge on the church.

5. *Desolate;* destitute, and having no relatives to support her. The words "widow indeed, and desolate" describe both her worldly condition and her character as a Christian. If she was not only destitute but truly pious, was more than sixty years old, had been faithful to her husband and her children, hospitable when she had the means, attentive to the wants of poor Christians, and accustomed to relieve the distressed, she might be received into the number who were to be employed and supported by the church. Verse 9.

6. *In pleasure;* in wantonness and luxurious self-indulgence. *Dead while she liveth;* dead to Christ and his service, and dead in sin, while she lives only for this world's pleasures.

7. *These things;* what he has just said about widows and their relatives. *Give in charge;* command or enjoin.

8. *His own;* his own relatives who are dependent on him, as a destitute mother or grandmother, and especially his wife, children, and such as belong to his own family. *Denied the faith;* practically, by disobeying its known requirements. *Worse than an infidel;* in this respect, violating what unbelievers and even heathen inculcate as a duty, and often practise.

11. *The younger widows;* who make application to be employed and supported by the church. *Wanton against Christ;* being unwilling, through their wantonness and love of pleasure, to submit to the rules which he had enjoined.

12. *Having damnation;* being condemned for their inconstancy, in deserting the trust committed to them, and with reference to which they had received support.

13. *They;* these younger widows who are supported by the church under a promise of devoting themselves to her service.

14. *I will—that the younger women marry;* the younger widows of whom he has been speaking. This would be better for them and better for society. *The adversary;* the enemy of religion.

15. *Some;* of those spoken of in verses 11–13. *Turned aside after Satan;* by complying with his temptations and falling into the evils mentioned above.

16. *Have widows;* widowed mothers or grandmothers, or any whom he or she ought to support. *Widows indeed;* who are destitute, are of the required age and character, and have not relatives to support them. Verse 3.

17. *Elders;* having the superintendence of the church, some of whom labored as preachers and teachers of the gospel. *Double honor;* special respect, manifested, as the next verse shows, in provision for their wants. As the service of the church would occupy much of their time, especially when they devoted themselves to the work of preaching and teaching, a proportionate provision was to be made for their maintenance.

18. *The scripture saith;* Deut. 25:4; Matt. 10:10; Luke 10:7.

19. *Two or three witnesses;* Deut. 19:15.

20. *Them that sin;* and whose offences are proved.

21. *The elect angels;* the holy angels whom God, in accordance with his eternal purpose, has preserved in a state of sinlessness. They are "all ministering spirits, sent forth to minister for them who shall be heirs of salvation," Heb. 1:14. As such they are present in the assemblies of his church, and witnesses of the transactions there taking place. *These things;* the directions just given. *Without preferring one before another;* literally, without prejudgment, which is manifested in deciding a case beforehand under the influence of prejudice against a man, or prepossession in his favor. *Doing nothing by partiality;* the immediate reference of these words is to the hearing of accusations and the administering of rebukes, ver. 19, 20. That they apply also to the ordaining

22 Lay hands suddenly on no man,[a] neither be partaker of other men's sins:[b] keep thyself pure.

23 Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.[c]

24 Some men's sins are open beforehand, going before to judgment;[d] and some *men* they follow after.

25 Likewise also the good works *of some* are manifest beforehand; and they that are otherwise cannot be hid.

CHAPTER VI.

1 Of the duty of servants. 3 Not to have fellowship with new-fangled teachers. 6 Godliness is great gain, 10 and love of money the root of all evil. 11 What Timothy is to fly, and what to follow, 17 and whereof to admonish the rich. 20 To keep the purity of true doctrine, and to avoid profane janglings.

LET as many servants as are under the yoke count their own masters worthy of all honor,[e] that the name of God and *his* doctrine be not blasphemed. A. D. 65.

2 And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful* and beloved, partakers of the benefit. These things teach and exhort.

3 If any man teach otherwise, and consent not to wholesome words,[f] *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness,[g]

4 He is proud,† knowing nothing,[h] but doting‡ about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

5 Perverse disputings§ of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.[i]

6 But godliness with contentment is great gain.[j]

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a Acts 13:3. b 2 John 11. c Prov. 31:6. d Gal. 5:19. e Eph. 6:5. * Or, *believing.* f 2 Tim. 1:13. g Titus 1:1. † Or. *a fool.* h 1 Cor. 8:2. ‡ Or, *sick.* § Or, *gallings one of another.* i 2 Tim. 3:5. j Prov. 15:16.

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of men for the service of the church is evident, and is implied in what follows.

22. *Lay hands;* in ordination. *Suddenly;* hastily, without due investigation respecting the qualifications of the candidate. *Partaker of other men's sins;* as he would be, if through his negligence or sinful partiality improper men were raised to office in the church.

23. *Drink no longer water;* water merely. *A little wine;* as a medicine, on account of his bodily infirmities.

24. *Going before to judgment;* they precede the man, as it were, to the place of judgment, and witness against him beforehand to his condemnation. *They follow after;* some wicked men's characters are not known at first; it is necessary to take time, make inquiries, and become more acquainted with them.

25. *Likewise;* so is it with good men. There is a great difference in the readiness with which men show their character. *They that are otherwise;* the good works that are otherwise; namely, not manifest beforehand. *Cannot be hid;* they will be revealed in time. Of course it is a duty to be cautious, to avoid haste, and use all proper means to obtain knowledge, in order to judge and act right.

INSTRUCTIONS.

2. Ministers of the gospel should pay special attention to the aged, and treat them with peculiar respect and kindness. They should also, in their needful and proper intercourse with females of their congregations, possess and manifest a delicate sense of propriety, and the utmost purity of feeling, conversation, and conduct.

4. A disposition in children to be kind and attentive to their parents and grandparents, and if need be to support them and keep them from being a public charge, is required by the gospel, and is peculiarly pleasing to God.

8. Professors of religion who are able and yet unwilling to provide comfortably for their own families, for their parents, grandparents, and other relatives who are necessarily dependent on them, act in opposition not only to the revealed will of God, but to the dictates of natural religion, and bring disgrace on the Christian cause.

10. Aged and indigent females who have been distinguished for devotion to Christ and usefulness to men, and who have no relatives to support them, should be supported by the church of which they are members, and as far as may be rendered comfortable and useful.

14. The admission of young women into institutions where it is expected that they will never be married, thus exposing them to the manifold evils of such a condition, is directly opposed to the revealed will of God, and productive of great mischiefs to themselves and the community.

18. It is the will of God that officers of the church, especially ministers who devote their life to the promotion of her interests, should receive not only respect and gratitude, but a just and reasonable compensation for their services: enough at least to provide comfortable support for themselves and their families.

22. In raising men to the sacred office, great care should be taken not to introduce improper persons. All suitable means should be used to ascertain their qualifications, and none be admitted who may not reasonably be expected to be faithful and useful.

CHAPTER VI.

1. *Under the yoke;* the yoke of servitude or bondage. *Count their own masters worthy;* manifest towards them a respectful, kind, forgiving, benevolent, Christian spirit. *That the name of God and his doctrine be not blasphemed;* that the wicked may not be led to speak against the Christian religion.

2. *Believing masters;* Christians. *Not despise them;* not withhold from them the manifestation of a respectful, obedient, Christian spirit, because they are brethren in Christ. *Rather do them service;* promote their interests the more cheerfully. Gal. 6:10. *Faithful;* or, as the margin, believing, as the same word is rendered in the beginning of the verse. *Beloved;* of God. *Partakers of the benefit;* sharers with you in the benefit of the grace of the gospel. But we may better render, sharers [with you] in well-doing, or helpers [with you] in well-doing; that is, well-doing towards each other and all men. From such masters, therefore, servants have a right to expect the same kind, benevolent, forgiving, Christian spirit which is required of themselves. Eph. 6:9. That they will forbear to threaten them with evil, and as they learn what their rights are, will respect them and render to them what is just and equal, Col. 4:1; knowing that this is required of them by their Master in heaven. Matt. 7:12; Luke 6:31.

3. *Teach otherwise;* differently from what Paul had taught as to the duty of Christian servants. *The words of our Lord Jesus Christ;* about the manifestation of a Christian spirit in all relations and conditions. Matt. 5:39; 6:12–15; 18:21–35. *According to godliness;* that which accords with the word of God, and tends to promote his cause.

5. *Supposing that gain is godliness;* rather, that godliness is gain: in other words, that the profession of godliness is a business of worldly gain. Compare the case of Simon the sorcerer, Acts 8:18–24; what is said of the false teachers at Corinth, 2 Cor. 11:20; and of these very "men of corrupt minds," 2 Tim. 3:5, 6.

6. *Godliness—is great gain;* the apostle, by a beautiful turn of thought, shows in what sense the proposition is true that godliness is gain. Not the outward form of godliness, but its inward substance with contentment is great gain—gain not of a worldly, but a spiritual nature. It has the "promise of the life that now is, and of that which is to come." Chap. 4:8.

A. D. 65. 7 For we brought nothing into *this* world, *and it is* certain we can carry nothing out.[a]

8 And having food and raiment, let us be therewith content.[b]

9 But they that will be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition.[c]

10 For the love of money is the root of all evil:[d] which while some coveted after, they have erred* from the faith, and pierced themselves through with many sorrows.

11 But thou, O man of God,[e] flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

12 Fight the good fight of faith,[f] lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.[g]

13 I give thee charge in the sight of God,[h] who quickeneth all things, and *before* Christ Jesus, who before Pontius Pilate witnessed a good confession:†[i]

14 That thou keep *this* commandment without spot, unrebukable,[j] until the appearing of our Lord Jesus Christ:[k]

15 Which in his times he shall show, *who is* the blessed and only Potentate,[l] the King of kings, and Lord of lords;[m]

16 Who only hath immortality, dwelling in the light which no man can approach unto;[n] whom no man hath seen, nor can see:[o] to whom *be* honor and power everlasting.[p] Amen.

17 Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain‡ riches,[q] but in the living God, who giveth us richly all things to enjoy;[r]

18 That they do good, that they be rich in good works, ready to distribute, willing to communicate;§

19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.[s]

20 O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings,[t] and oppositions of science falsely so called:

21 Which some professing, have erred concerning the faith.[u] Grace *be* with thee. Amen.

¶ The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.

a Psa. 49:17. b Gen. 28:20. c Prov. 28:20. d Exod. 23:8. * Or, *been seduced.* e Deut. 33:1. f 2 Tim. 4:7. g Heb. 13:23. h ch. 5:21. † Or, *profession.* i John 18:36, 37. j Phil. 2:15. k 1 Thess. 5:23. l ch. 1:17. m Rev. 17:14. n Rev. 1:16, 17. o Exod. 33:20. p Jude 25; Rev. 1:6. ‡ Gr. *the uncertainty of.* q Psa. 62:10. r Eccl. 5:18, 19. § Or, *sociable.* s Phil. 3:14. t Titus 1:14. u 2 Tim. 2:18.

7. *For we brought nothing;* a reason why we should have the contentment just spoken of. Riches, if we have them, are but a fleeting possession.

9. *Will be;* are resolved and determined to be rich. Another argument against the love of money, drawn from its hurtful nature. *Fall into temptation;* temptation to be dishonest, or so absorbed with earthly cares as to neglect their souls. *A snare;* one that Satan has set to catch their souls, by leading them to indulge the lusts of the eye, the lusts of the flesh, and the pride of life, till they sink into perdition.

10. *The root of all evil;* it tempts to the commission of all sorts of evil. *Some;* who professed to be Christians. *Erred from the faith;* wandered away from the faith of the gospel; with the accessory idea of their falling into sinful practices.

11. *Flee these things;* the love of money, with all its accompanying temptations and sins; never love money, nor be anxious to be rich.

12. *Fight the good fight of faith;* the Christian life is here, as often elsewhere, compared to a warfare against sin and Satan. Eph. 6:11–17; 2 Tim. 2:3. *Lay hold on eternal life;* as on a prize to be obtained by hard struggling. *Whereunto;* to the gaining of which prize. *Called;* by the grace of God through the gospel. *Hast professed a good profession;* or, confessed a good confession; in the widest sense, including not only his confession of Christ at his baptism and ordination, but also especially in times of persecution. See the following verse.

13. *Witnessed a good confession;* he bore his testimony to the truth concerning his person and mission in the face of death. The same steadfast confession he required of Timothy, and requires of all his followers.

14. *Commandment;* the whole charge contained in this epistle. *Without spot, unrebukable;* the commandment is kept without spot, unrebukable, when it is not marred by an imperfect obedience deserving of censure.

15. *In his times;* in due time; the proper time. *He shall show;* God shall make manifest, to whom alone belongs the ordering of the times and seasons. Acts 1:7.

16. *Immortality;* in and of himself; life underived, independent, and eternal.

19. *A good foundation;* for receiving the everlasting reward of grace in heaven. For this is given only to those who have shown their faith in Christ by being rich in good works towards man. Matt. 25:34–45.

20. *That which is committed to thy trust;* the same as the "commandment," ver. 14. *Oppositions;* contentions and contradictions springing from *science falsely so called;* that is, spurious knowledge that exists only in name; that empty knowledge which puffeth up. 1 Cor. 8:1. The apostle apparently alludes to those who explained away the truth of the gospel under pretence of imparting a deeper knowledge of it.

INSTRUCTIONS.

2. Ministers are bound to teach, that Christians in bondage, when wrongfully treated, whether in accordance with or in opposition to human laws, should possess and manifest the humble, patient, peaceful, forgiving, and obedient spirit of Christ, whether those who hold them in bondage are Christians or heathen; that they may thus show the excellence of Christ's religion, and if possible lead all to embrace it. Rom. 12:21.

5. The idea that it is always right to pursue the course in which we can make the most money, or possess the greatest influence, even though human laws do not forbid but require it, is a great error. The law of God is above human laws. By it human laws and their authors, those who obey, and those who disobey, are all to be tried, and approved or condemned.

6. Supreme regard to God, grateful obedience to his commands, cheerful submission to his dealings, and contentment with the allotments of his providence, will, through grace, gain all needed good in life, in death, and for ever.

11. One of the most hateful and destructive sins is the supreme love of money, or of that ease, power, and influence which money will procure. A Christian should avoid this sin as he would the snare of the devil or the door of hell.

19. Riches are the gift of God, and call for unceasing gratitude to him. They may be, and when rightly used, will be, the means of great and lasting good. Let rich men, as faithful stewards, from love to God, use their riches in promoting his glory and the benefit of their fellow-men, especially in making known his salvation to all people; and when called to leave the riches of earth, they will have the riches of heaven.

THE SECOND EPISTLE OF PAUL THE APOSTLE

TO TIMOTHY.

THE second epistle of Paul to Timothy was written from Rome when Paul was a prisoner there, chap. 1:8, 16, 17; 2:9, and expected soon to seal his testimony with his blood, chap. 4:6. In his extremity, when fidelity to him could only be shown at the hazard of life, many of his friends had forsaken him, chap. 1:15; 4:10. He needed the presence and help of Timothy, and wrote urging him to come speedily, and to bring certain articles which he had left at Troas. Feeling that his end was near, he improved the occasion to give Timothy his parting apostolic counsel and encouragement. In its preceptive part the present epistle to Timothy differs strikingly from the first, as also from that to Titus. In them the directions for ordaining officers and managing the affairs of the churches are specific, for he had given them charge of specific fields of labor. Here his exhortations are general, for he is summoning Timothy away from his particular field to give attendance upon himself at Rome. But all three agree remarkably, as well in their general style as in their description of existing errors and false teachers. It is generally thought that Timothy was at Ephesus; and with this supposition agrees the salutation to "the household of Onesiphorus," who was of Ephesus, chap. 4:19 compared with 1:18. But from the words of chap. 4:12, "Tychicus have I sent to Ephesus," some have inferred that Timothy was not in that city, but only somewhere in its vicinity. The present is undoubtedly the last of Paul's epistles in the order of time. As such we cannot but peruse it with solemn awe, as the closing testimony of one who has himself fought the good fight, finished his course, and kept the faith; and who here instructs all, especially all preachers of the gospel, how they may do the same.

CHAPTER I.

1 Paul's love to Timothy, and the unfeigned faith which was in Timothy himself, his mother, and grandmother. 6 He is exhorted to stir up the gift of God which was in him, 8 to be steadfast, and patient in persecution, 13 and to persist in the form and truth of that doctrine which he had learned of him. 15 Phygellus and Hermogenes, and such like, are noted, and Onesiphorus is highly commended.

PAUL, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus,[a]

2 To Timothy, *my* dearly beloved son:[b] Grace, mercy, *and* peace, from God the Father and Christ Jesus our Lord.

3 I thank God, whom I serve from *my* forefathers with pure conscience,[c] that without ceasing I have remembrance of thee in my prayers night and day; A. D. 66.

4 Greatly desiring to see thee,[d] being mindful of thy tears, that I may be filled with joy;

5 When I call to remembrance the unfeigned faith that is in thee,[e] which dwelt first in thy grandmother Lois, and thy mother Eunice;[f] and I am persuaded that in thee also.

6 Wherefore I put thee in remembrance, that thou stir up the gift of God, which is in thee by the putting on of my hands.[g]

7 For God hath not given us the spirit of fear;[h] but of power,[i] and of love, and of a sound mind.

8 Be not thou therefore ashamed of the testi-

[a] Eph. 3:6. [b] 1 Tim. 1:2. [c] Acts 23:1; Heb. 13:18. [d] ch. 4:9, 21. [e] 1 Tim. 4:6. [f] Acts 16:1. [g] 1 Tim. 4:14. [h] Rom. 8:15; 1 John 4:18. [i] Luke 24:49.

CHAPTER I.

1. *According to the promise of life;* called to be an apostle according to the promise of life; for the purpose, namely, of furthering the knowledge of it.

2. *Beloved son;* spiritually, Paul having been the means of his conversion.

3. *From my forefathers;* as I have received from them, both by example and precept, the duty of living in all good conscience before God. Acts 23:1.

4. *Thy tears;* when they parted. *Filled with joy;* in meeting him again.

6. *Stir up;* as one does a smouldering fire, that it may burn brighter. This was to be done by the vigorous exercise of *the gift of God* that was in him; the spiritual gifts, namely, that had been imparted to him by the Holy Ghost in connection with the laying on of hands. Compare 1 Tim. 4:14, and 1 Cor. 12, where among spiritual gifts are named "the word of wisdom," "and the word of knowledge." Ver. 8.

7. *Fear;* timidity and cowardice, manifested in shrinking from arduous and dangerous services. *Power;* energy and courage in meeting and overcoming difficulties.

8. *The testimony of our Lord;* the work of testifying for Christ. *Partaker;* with me and all the faithful. *The afflictions of the gospel;* those which they were called to suffer in preaching it. *According to the power of God;* as manifested in the manner described in the following verse, and

A. D. 66. mony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;[a]

9 Who hath saved us,[b] and called *us* with a holy calling,[c] not according to our works,[d] but according to his own purpose and grace,[e] which was given us in Christ Jesus before the world began;[f]

10 But is now made manifest by the appearing of our Saviour Jesus Christ,[g] who hath abolished death,[h] and hath brought life and immortality to light through the gospel:[i]

11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

12 For the which cause I also suffer these things: nevertheless I am not ashamed;[j] for I know whom I have believed,* and am persuaded that he is able to keep that which I have committed unto him against that day.[k]

13 Hold fast the form of sound words,[l] which thou hast heard of me, in faith and love which is in Christ Jesus.

14 That good thing which was committed unto thee,[m] keep by the Holy Ghost which dwelleth in us.

15 This thou knowest, that all they which are in Asia[n] be turned away from me;[o] of whom are Phygellus and Hermogenes.

16 The Lord give mercy unto the house of Onesiphorus;[p] for he oft refreshed me, and was not ashamed of my chain:[q]

17 But, when he was in Rome, he sought me out very diligently, and found *me.*

18 The Lord grant unto him that he may find mercy of the Lord in that day:[r] and in how many things he ministered unto me at Ephesus,[s] thou knowest very well.

CHAPTER II.

1 He is exhorted again to constancy and perseverance, and to do the duty of a faithful servant of the Lord in dividing the word aright, and staying profane and vain babblings. 17 Of Hymeneus and Philetus. 19 The foundation of the Lord is sure. 22 He is taught whereof to beware, and what to follow after, and in what sort the servant of the Lord ought to behave himself.

THOU therefore, my son, be strong in the grace that is in Christ Jesus.[t]

2 And the things that thou hast heard of† me among many witnesses, the same commit thou to faithful men,[u] who shall be able to teach others also.[v]

3 Thou therefore endure hardness,[w] as a good soldier of Jesus Christ.

4 No man that warreth entangleth himself with the affairs of *this* life;[x] that he may please him who hath chosen him to be a soldier.

5 And if a man also strive for masteries, *yet* is he not crowned, except he strive lawfully.

6 The husbandman that laboreth must be first partaker‡ of the fruits.

7 Consider what I say;[y] and the Lord give thee understanding in all things.[z]

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a Col 1:24. b Matt. 1:21. c Rom. 8:28, 30. d Titus 3:5. e Deut. 7:7, 8; Eph. 1:9, 11. f Eph. 1:4. g 1 Pet. 1:20. h 1 Cor. 15:54. i John 5:21-29. j Rom. 1:16. * Or, *trusted.* k 1 Pet. 4:19. l Rom. 6:17; 1 Tim. 6:3; Rev. 2:25. m 1 Tim. 6:20. n Acts 19:10. o ch. 4:10, 16. p ch. 4:19.

q Acts 28:20. r Matt. 25:31-10. s Heb. 6:10. Josh. 1:7; Eph 6:10. † Or, *by.* u 1 Tim. 1:18. v Titus 1:9. w ch. 4:5. x 1 Cor. 9:25, 26. ‡ Or, *laboring first, must be partaker.* y 1 Tim. 4:15. z Prov. 2:6.

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which manifestation is to us a pledge that he will always be with us, and support us in our trials.

9. *Given us—before the world began;* given us in God's eternal purpose.

10. *Abolished death;* put an end to its dominion over believers, and will finally deliver them for ever from its power. *Brought—to light;* revealed with greater clearness an immortal, glorious life for all believers.

12. *For the which cause;* on account of preaching this gospel. *To keep that;* his soul and all its concerns. *That day;* the day of judgment.

13. *The form of sound words;* the doctrines and duties of the gospel, as preached by Paul.

14. *That good thing;* that good charge or trust, namely, the office of preaching the gospel and presiding over the interests of the church. *By the Holy Ghost;* by his aid.

15. *All they—in Asia;* Asia in the narrower sense, the proconsular province of Asia, of which Ephesus was the capital. The word "all" is to be understood popularly of a general defection, for he immediately mentions one man of Asia who had remained faithful.

16. *Onesiphorus;* a Christian of Asia, chap. 4:19. *Refreshed me;* supplied my wants. *My chain;* by which he was bound to the soldier who kept him. Compare Acts 28:16.

INSTRUCTIONS.

1. The blessings which come upon believers are according to the gracious purpose and promise of God in Jesus Christ.

2. When true religion leads one person to be the means of converting another, it forms between them a most affectionate and lasting bond of union.

3. True religion is in all ages the same. Pious ancestors had the same spirit, and were accepted of God in the same way, with their pious posterity.

6. The faith and love of parents and grandparents will not save their children or grandchildren; they also must exercise faith and love themselves, and be active in discharging their appropriate duties.

8. Those who delight in the company of Christians when they are in prosperity, are in danger of being ashamed of them and of forsaking them when in adversity.

10. The eternal purpose of God to save his people is manifested by the gift of his Son to make atonement, and of the Holy Spirit to renew their hearts and lead them to devote life to his service.

12. The reproaches which haters of God and his cause sometimes cast on his people, and the sufferings thus caused, only increase their confidence in him, and their assurance that, as they are here called to suffer for him, they shall hereafter reign with him.

18. True religion gives a man hearty, steadfast friends, who, in trials when others turn away, will stand by him, sympathize with him, and if possible render him any aid which he needs.

CHAPTER II.

2. *The things that thou hast heard—among many witnesses;* the solemn charge of doctrine and practice committed by the apostle to Timothy in the presence of many witnesses.

3. *Endure hardness;* such hardships as he would meet with in preaching the gospel.

4. *Warreth;* enlists as a soldier. *The affairs of this life;* the various kinds of business which other men pursue. *Please him;* his commander, by devoting himself undividedly to his service. So Timothy must devote himself wholly to Christ in the work of the gospel.

5. *Lawfully;* according to the laws which, in the Grecian games to which the apostle alluded, governed those who sought the prize.

6. *The husbandman;* must first labor, according to the laws which God has established, before he can be partaker of the fruits. So with ministers. Ver. 4, 5.

7. *Understanding;* of the instruction which what he had said was suited to convey.

8 Remember that Jesus Christ, of the seed of David, was raised from the dead according to my gospel:[a]

9 Wherein I suffer trouble, as an evil-doer, *even* unto bonds;[b] but the word of God is not bound.

10 Therefore I endure all things for the elect's sake,[c] that they may also obtain the salvation which is in Christ Jesus with eternal glory.

11 *It is* a faithful saying: For if we be dead with *him*, we shall also live with *him:*[d]

12 If we suffer, we shall also reign with *him:* if we deny *him*, he also will deny us:[e]

13 If we believe not, *yet* he abideth faithful:[f] he cannot deny himself.[g]

14 Of these things put *them* in remembrance,[h] charging *them* before the Lord that they strive not about words to no profit,[i] *but* to the subverting of the hearers.

15 Study to show thyself approved unto God,[j] a workman that needeth not to be ashamed, rightly dividing the word of truth.[k]

16 But shun profane *and* vain babblings: for they will increase unto more ungodliness.

17 And their word will eat as doth a canker:[*] of whom is Hymeneus and Philetus;

18 Who concerning the truth have erred,[l] saying that the resurrection is past already;[m] and overthrow the faith of some.

19 Nevertheless, the foundation of God standeth sure,[†n] having this seal, The Lord knoweth them that are his.[o] And, Let every one that nam- A. D. 66. eth the name of Christ depart from iniquity.[p]

20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor.[q]

21 If a man therefore purge himself from these, he shall be a vessel unto honor,[r] sanctified, and meet for the master's use, *and* prepared unto every good work.[s]

22 Flee also youthful lusts:[t] but follow righteousness, faith, charity, peace,[u] with them that call on the Lord out of a pure heart.[v]

23 But foolish and unlearned questions avoid,[w] knowing that they do gender strifes.

24 And the servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, patient;[‡]

25 In meekness instructing those that oppose themselves;[x] if God peradventure will give them repentance to the acknowledging of the truth;[y]

26 And *that* they may recover[§] themselves out of the snare of the devil,[z] who are taken captive[‖] by him at his will.

CHAPTER III.

1 He advertiseth him of the times to come, 6 describeth the enemies of the truth, 10 propoundeth unto him his own example, 16 and commendeth the holy scriptures.

THIS know also, that in the last days perilous times shall come.[a]

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a Rom. 1:3, 4. b Eph. 6:20. c 2 Cor. 1:6. d Rom. 6:5, 8. e Matt. 10:33. f Rom. 3:3. g Num. 23:19. h 2 Pet. 1:13. i Titus 3:9, 10. j 2 Pet. 1:10. k Matt. 13:52. * Or, *gangrene.* l 1 Tim. 6:21. m 1 Cor. 15:12. † Or, *steady.* n Prov. 10:25. o Nah. 1:7; John 10:14, 27. p Psa. 97:10. q Rom. 9:21. r Jer. 15:19. s ch. 3:17. t Eccl. 11:9, 10. u Heb. 12:14. v 1 Cor. 1:2. w ver. 16. ‡ Or, *forbearing.* x Gal. 6:1. y Acts 8:22; Titus 1:1. § Gr. *awake.* z 1 Tim. 3:7. ‖ Gr. *alive.* a 1 Tim. 4:1; 2 Pet. 3:3; 1 John 2:18; Jude 17, 18.

8. *Was raised from the dead;* so that you serve a risen Saviour, able to bestow upon you a glorious reward.

9. *Wherein;* in the preaching of which gospel. *Is not bound;* opposers cannot prevent its progress.

10. *The elect's sake;* those whom God has chosen to salvation.

11. *If we be dead with him;* with Christ. See notes to Rom. 6:3–11.

12. *Suffer;* suffer with him.

13. *Faithful;* to all his promises and threatenings. *Deny himself;* be untrue to his own character and declarations.

14. *Subverting of the hearers;* turning them away from the truth.

15. *Dividing the word of truth;* communicating to each the portion suited to his wants.

16. *They will increase;* or they, that is, the men who are given to these babblings, will proceed to more ungodliness. Compare chap. 3:13.

17. *Their word;* their pernicious teachings. *Will eat as doth a canker;* will eat into the spiritual body as a mortifying sore spreads through the natural body. The words describe both the malignant nature and the contagious character of false teachings.

18. *That the resurrection is past already;* perhaps they explained the doctrine of the resurrection figuratively of the regeneration of men's souls by the grace of the gospel.

19. *The foundation;* Jesus Christ, on whom are built the church of God and the hopes of his people. Isa. 28:16; 1 Cor. 3:10–15; Eph. 2:19–22. *This seal;* this double inscription written upon it. *Knoweth—his;* and will keep them from the seductions of the wicked. This gives one mark of the true believer. *Depart from iniquity;* this gives the other mark. All who are on "the foundation of God" exhibit both these marks.

20. *A great house;* which here represents the visible church of God. *Vessels of gold and of silver—of wood and of earth;* a figurative way of saying that in Christ's visible church there will be found the precious and the vile. Compare the parables of the tares in the field, Matt. 13:24–30, 36–43, and of the net cast into the sea, verses 47–50.

21. *Purge himself from these;* these vessels of dishonor, by avoiding them and their defilement.

26. *The snare of the devil;* set to ruin them, by inducing them to embrace error.

INSTRUCTIONS.

2. Ability and disposition to teach the truths of the gospel from love to God and to men, are essential qualifications in ministers of Christ; and none who do not possess them, should be introduced into the sacred office.

7. Consideration and divine teaching are both needful in order to a right understanding of truth and duty. All should therefore exercise the one and seek the other. In so doing, they will find that there is no inconsistency between human agency and human dependence—that both are true and operate in delightful harmony together.

13. The words *can* and *cannot*, like many other words in the Bible, are used in different senses; and if we would understand them correctly, we must consider the subject about which they are spoken, and the connection in which they stand.

22. Men must not only believe on Christ, but live pure and holy lives, in order to be saved.

25. Instruction is a great means of leading men to repentance; but while it is their duty without delay to repent, they are so wicked that without the grace of God they never will do it. Repentance when exercised is therefore the gift of God.

26. Temptations to embrace error are snares of the devil in order to ruin men. From such snares all who have been caught are bound, by believing and obeying the truth, to recover themselves.

CHAPTER III.

1. *In the last days;* see note to 1 Tim. 4:1.

A. D. 66. 2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents,[a] unthankful, unholy,

3 Without natural affection, truce-breakers, false accusers,* incontinent, fierce, despisers of those that are good,

4 Traitors,[b] heady, high-minded,[c] lovers of pleasures more than lovers of God;

5 Having a form of godliness, but denying the power thereof:[d] from such turn away.

6 For of this sort are they which creep into houses,[e] and lead captive silly women laden with sins, led away with divers lusts;

7 Ever learning, and never able to come to the knowledge of the truth.

8 Now as Jannes and Jambres withstood Moses,[f] so do these also resist the truth: men of corrupt minds,[g] reprobate† concerning the faith.

9 But they shall proceed no further: for their folly shall be manifest unto all *men*, as theirs also was.

10 But thou hast fully known‡ my doctrine, manner of life, purpose, faith, long-suffering, charity, patience,

11 Persecutions, afflictions, which came unto me at Antioch,[h] at Iconium,[i] at Lystra; what persecutions I endured: but out of *them* all the Lord delivered me.[j]

12 Yea, and all that will live godly in Christ Jesus shall suffer persecution.

13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived.[k]

14 But continue thou in the things which thou hast learned and hast been assured of,[l] knowing of whom thou hast learned *them;*

15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.[m]

16 All scripture *is* given by inspiration of God,[n] and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness:[o]

17 That the man of God may be perfect,[p] thoroughly furnished§ unto all good works.

a Rom. 1:29–31. * Or, *makebates.* b 2 Pet. 2:10. etc. c Phil. 3:19. d Titus 1:16. e Titus 1:11. f Exod. 7:11. g 1 Tim. 6:5. † Or, *of no judgment.* ‡ Or, *been a diligent follower of.* h Acts 13:45, 50. i Acts 14:5, 6, 19. j Psa. 34:19. k 2 Thess. 2:11. l ch. 1:13. m John 5:39. n 2 Pet. 1:21. o Rom. 15:4. p Psa. 119:98–100. § Or, *perfected.*

3. *Truce-breakers;* faithless men, who break treaties and refuse to fulfil their engagements. *Incontinent;* not restraining their fleshly lusts.

4. *Heady;* rash, reckless. *High-minded;* puffed up with a high opinion of themselves.

5. *Having a form of godliness;* having only its external form. These words mark the men, whose character the apostle has drawn in such dark colors, as only outwardly members of the church of Christ. *Denying the power;* showing by their lives that they have not the spirit of true religion, and have not experienced its renewing and sanctifying power. *Turn away;* do not associate with or acknowledge them as Christians, and do nothing to countenance their errors.

6. *This sort;* of false teachers. *Creep into houses;* go slyly into families. *Lead captive;* get the confidence, and thus control the conscience and the purse of weak and wicked women.

7. *Ever learning;* from their false teachers what they would have them believe and do. *Never able;* under such teachers, to know the truths of the gospel. Compare Matt. 15:14.

8. *Jannes and Jambres;* traditional names of two of the Egyptian magicians. *Withstood Moses;* Exod. 7:11. *These;* these corrupt teachers. *Resist the truth;* by pretending to be Christ's, and yet opposing his truth.

9. *No further;* in their propagation of error and wickedness, than God shall suffer them. *As theirs also was;* the folly of Jannes and Jambres, who pretended to work miracles when they did not.

11. *Antioch—Iconium—Lystra;* Acts 13:14, 45, 50; 14:2, 5, 19.

14. *Continue thou;* to believe, preach, and practise the truths learned from the Scriptures and from the preaching of Paul.

15. *Holy Scriptures;* of the Old Testament.

16. *Inspiration of God;* God directed the men who wrote it what to write, and how to write it, that as a rule of faith and practice for men it might be perfect. *For doctrine;* the communication of instruction. *For reproof;* to show men their sins. *For correction;* to reclaim them. *For instruction;* in what is right, and the presentation of the highest and best motives to induce men to do it.

17. *The man of God;* especially the religious teacher. *Perfect, thoroughly furnished;* prepared and furnished on all sides. *Unto all good works;* pertaining to him as a teacher. These include his life as well as his labors.

INSTRUCTIONS.

5. The great apostasy from the faith and practice of the gospel which has been and still is witnessed in the world, and which is manifested by its leaders exalting themselves as ecclesiastical and civil rulers, loving and amassing large sums of money, inducing men and women to stifle natural affection, to break away from and not to enter into family connections, falsely accusing men of heresy, and putting them to death for reading and obeying the Bible, living in luxury and sinful pleasures, and at the same time abounding in forms and ceremonies of religion and bitterly opposing its spirit—was clearly foretold in the Bible. This is evidence that the Bible was given by the inspiration of God; and thus the wickedness of the wicked is an illustration of his truth. Rom. 3:7.

6. Inducing weak and silly women to repose such confidence in their spiritual guide as to reveal to him their secret feelings and conduct, and answer his polluted and polluting questions, is one of the most effectual ways of making them his captives, and leading them unhesitatingly into the most abominable transgressions.

9. In opposing what is good and in promoting what is evil, men will proceed no further than God shall suffer them; and when he sees best, he will make their folly and wickedness manifest to all.

13. Men who knowingly seduce others into sin become more and more wicked, and in deceiving others they often deceive themselves, to their own destruction.

15. All who have the Bible may, and if they rightly treat it will, become wise to salvation; and if they do not, it will be their own fault.

16. As all Scripture is given by inspiration of God, and like its author is perfect, and as it tends to make perfect all who believe and obey it, it should with the least possible delay be put into the hands of all people.

17. As the Lord said to dead matter, "Let there be light," and there was light, Gen. 1:3; Psa. 33:6; Heb. 1:2; so he speaks in Scripture to dark, dead souls, and they become light in the Lord. He who breathed into man the breath of life, and made him a living soul, breathed into Scripture a life-giving power. Hence it is called quick or life-giving and powerful, Heb. 4:12, converting the soul. "The words that I speak unto you, they are spirit, and they are life." John 6:63. Hence too the reason why the man of sin, whose domain is like the valley of dry bones in Ezekiel's vision, Ezek. 37:1–10, is opposed to giving Scripture free course among his people. If he should, it would cause a shaking among those bones, clothe them with sinews and flesh, and the Spirit whose breath it is would breathe into them spiritual life, and they would stand up for God an exceeding great army. Thus would God consume popery with the spirit of his mouth, and destroy it with the brightness of his coming. 2 Thess. 2:8.

CHAPTER IV.

1 He exhorteth him to do his duty with all care and diligence, 6 certifieth him of the nearness of his death, 9 willeth him to come speedily unto him, and to bring Marcus with him, and certain other things which he wrote for. 14 warneth him to beware of Alexander the smith, 16 informeth him what had befallen him at his first answering, 19 and soon after he concludeth.

I CHARGE *thee* therefore before God, and the Lord Jesus Christ,[a] who shall judge the quick and the dead at his appearing and his kingdom;[b]

2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine.[c]

3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

4 And they shall turn away *their* ears from the truth, and shall be turned unto fables.[d]

5 But watch thou in all things,[e] endure afflictions, do the work of an evangelist, make full proof of[*] thy ministry.[f]

6 For I am now ready to be offered, and the time of my departure is at hand.[g]

7 I have fought a good fight,[h] I have finished *my* course,[i] I have kept the faith:[j]

8 Henceforth there is laid up for me a crown of righteousness,[k] which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.[l]

9 Do thy diligence to come shortly unto me:

10 For Demas hath forsaken me, having loved this present world,[m] and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

11 Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me A. D. 66. for the ministry.

12 And Tychicus have I sent to Ephesus.[n]

13 The cloak that I left at Troas with Carpus, when thou comest, bring *with thee*, and the books, *but* especially the parchments.

14 Alexander the coppersmith did me much evil: the Lord reward him according to his works:[o]

15 Of whom be thou ware also; for he hath greatly withstood our words.[†]

16 At my first answer no man stood with me, but all *men* forsook me:[p] *I pray God* that it may not be laid to their charge.[q]

17 Notwithstanding the Lord stood with me, and strengthened me;[r] that by me the preaching might be fully known, and *that* all the Gentiles might hear: and I was delivered out of the mouth of the lion.[s]

18 And the Lord shall deliver me from every evil work, and will preserve *me* unto his heavenly kingdom:[t] to whom *be* glory for ever and ever. Amen.

19 Salute Prisca and Aquila, and the household of Onesiphorus.

20 Erastus abode at Corinth: but Trophimus have I left at Miletum[‡] sick.

21 Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen.

¶ The second *epistle* unto Timotheus, ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before Nero[§] the second time.

a 1 Tim. 5:21; 6:13. b Rev. 20:12, 13. c Titus 2:15. d 1 Tim. 1:4. e ch. 2:3. * Or, *fulfil*. f 1 Tim. 4:12, 15. g Phil. 1:23; 2 Pet. 1:14. h 1 Tim 6:12. i Acts 20:24. j Prov. 23:23; Rev. 3:10. k 1 Cor 9:25; 1 Pet. 5:4; Rev. 2:10. l 1 Cor. 2:9. m 1 John 2:15. n Titus 3:12. o Psa. 28:4. † Or, *preachings*. p ch. 1:15. q Acts 7:60. r Matt. 10:19; Acts 23:11. s Psa. 22:21. t Psa. 121:7. ‡ *Miletus;* Acts 20:15, 17. § Gr. *Cesar Nero,* or *the emperor Nero.*

CHAPTER IV.

1. *Quick;* living. *Appearing;* in glory to judge the world. *Kingdom;* which shall then be fully consummated.

2. *In season;* at regular times of public worship. *Out of season;* at occasional seasons, when it can be done to advantage.

3. *Sound doctrine;* such as is revealed in the word of God, and adapted to promote the spiritual good of men. *Teachers;* who will not condemn their favorite sins. *Itching ears;* wishing for new teachers and new doctrines, and multiplying those who will amuse and flatter them.

4. *From the truth;* because it condemns them. *Fables;* mystical speculations and frivolous stories.

5. *Watch;* be sober, earnest, and vigilant, as the original word implies. *Evangelist;* a minister of Christ, who went from place to place preaching the gospel, gathering churches, and assisting in establishing the institutions of Christianity. *Make full proof of thy ministry;* or, as in the margin, fulfil thy ministry; discharge its duties faithfully and thoroughly.

6. *Offered;* poured out as a drink-offering. My blood is about to be poured out for my attachment to Christ.

7. *A good fight;* more literally, the good fight; that, namely, prescribed to me by my Lord. The word in the original is one used of the Grecian games. Compare 1 Cor. 9:26; 1 Tim. 6:12. *Finished my course;* the Christian race appointed to me. This is another allusion to the Grecian games. Compare Phil. 3:12–14.

10. *Having loved;* this life and its enjoyments so much that he left Rome to avoid the danger of losing them.

11. *Luke;* the writer of the gospel. *Mark;* Acts 12:25; 13:5; 15:37; Col. 4:10.

13. *The parchments;* skins prepared, on which the more costly of the ancient books were written. Whether these were the writings of the apostle, or the writings of others, or merely materials for writing, is not known.

16. *My first answer;* his first hearing, probably during his present imprisonment, before the Roman emperor or a court commissioned by him. The words refer to a subsequent hearing which he had already had or expected soon to have.

17. *Out of the mouth of the lion;* according to some, literally, by being saved from death by wild beasts. According to others, the words are figuratively spoken of the Roman emperor Nero.

18. *From every evil work;* not from persecution even to death, for this the apostle expected; but from receiving any spiritual injury through the evil works of his enemies. God would keep his faith steadfast amid all his trials, and grant him a perfect and everlasting victory over them.

19. *The household of Onesiphorus;* see note to chap. 1:16.

INSTRUCTIONS.

5. While ministers of Christ have opportunity they should be most diligently and conscientiously employed in preaching the gospel, as they do not know how soon their opportunities will cease.

8. To the faithful minister, the close is the most joyful period of life. Evils, natural and moral, are behind, and all before is blessedness and glory.

15. Ministers of the gospel are bound to be wise as well as harmless; to foresee evils and avoid them. Although they are not to be afraid of men, they are to beware of them; and so to act as not needlessly to put themselves in their power.

18. Should godly ministers or private Christians in the

THE EPISTLE OF PAUL THE APOSTLE

TO TITUS.

From the notices of Titus which we find in the epistles of Paul we learn that he was of gentile origin, Gal. 2:3, and was, like Timothy, an attendant upon the apostle, employed under his direction in the ministry of the word. He was with Paul at the assembly of apostles and elders in Jerusalem, Acts 15:1, etc., compared with Gal. 2:3; was sent by Paul to Corinth to attend to the collection in the Corinthian church for the poor at Jerusalem, and also to ascertain the state of things there, 2 Cor. chaps. 8, 9; 12:18; and is mentioned in 2 Tim. 4:10, as having gone to Dalmatia. Of the founding of the churches in Crete, a large island of the Mediterranean south of the Ægean sea, we have no information. From the present epistle we learn that Paul had been there with Titus—to found new churches or to strengthen and enlarge those already existing—and had been compelled, from reasons unknown to us, to leave before completing his intended arrangements. The epistle seems to have been written after his first imprisonment, in near connection with those to Timothy, that is, upon the supposition that both of these were written after his first imprisonment. See the introduction to the first epistle to Timothy. The place from which he wrote is unknown. In chap. 3:12, he says, "Be diligent to come unto Nicopolis, for I have determined there to winter." This he would hardly have said had he been then in Nicopolis, but rather, *here* to winter. There was a Nicopolis in Epirus, and another on the boundary between Thrace and Macedonia. Which of the two is here intended, is a matter about which learned men are not agreed.

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CHAPTER I.

1 For what end Titus was left in Crete. 6 How they that are to be chosen ministers ought to be qualified. 11 The mouths of evil teachers to be stopped; 12 and what manner of men they be.

PAUL, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;[a]

2 In* hope of eternal life, which God, that cannot lie,[b] promised before the world began;[c]

3 But hath in due times manifested his word through preaching,[d] which is committed unto me according to the commandment of God our Saviour;

4 To Titus, *mine* own son after the common faith:[e] Grace, mercy, *and* peace, from God the Father and the Lord Jesus Christ our Saviour.

5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting,†[f] and ordain elders in every city, as I had appointed thee:[g]

6 If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.

7 For a bishop must be blameless, as the steward of God: not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre;[h]

8 But a lover of hospitality, a lover of good men,‡ sober, just, holy, temperate;

9 Holding fast the faithful word as he hath been taught,§[i] that he may be able by sound doctrine both to exhort and to convince the gainsayers.

10 For there are many unruly and vain talkers and deceivers,[j] especially they of the circumcision:

[a] 1 Tim. 6:3; 2 Tim. 2:25. * Or, *For.* [b] 1 Sam. 15:29; Heb. 6:18. [c] Matt. 25:34. [d] Rom. 10:14, 15; 2 Tim. 1:10. [e] 1 Tim. 1:1, 2. † Or, *left undone.*

[f] 1 Cor. 11:34. [g] Acts 14:23; 2 Tim. 2:2. [h] 1 Tim. 3:2, etc. ‡ Or, *things.* § Or, *in teaching.* [i] 2 Thess. 2:15. [j] Jas. 1:26.

hour of death be absent from earthly friends, they will not be alone. That Friend who loves them, and can do for them infinitely more than all others, will be with them; and when flesh and heart fail, he will be the strength of their heart, and their portion for ever. Psa. 73:26.

CHAPTER I.

1. *According to;* in order that God's elect might believe and acknowledge the truth which is according to godliness.

2. *Promised;* in his eternal purpose.

3. *His word;* which is the revelation of this eternal life. *Through preaching, which is committed unto me;* that is, through the ministry of preaching wherewith I am entrusted. These words are added to show how the revelation of eternal life contained in his word is to be promulgated.

5. *Set in order;* complete arrangements which Paul had begun for the establishment of churches and the promotion of religion throughout the island.

6. *Faithful children;* trained up in the nurture and admonition of the Lord, and not guilty of disobedience to their parents or openly immoral.

7–9. *A bishop must be;* 1 Tim. 3:2–7.

10. *The circumcision;* Jews.

11 Whose mouths must be stopped; who subvert whole houses,[a] teaching things which they ought not, for filthy lucre's sake.

12 One of themselves,[b] *even* a prophet of their own, said, The Cretians *are* always liars, evil beasts, slow bellies.

13 This witness is true. Wherefore rebuke them sharply,[c] that they may be sound in the faith;

14 Not giving heed to Jewish fables,[d] and commandments of men, that turn from the truth.

15 Unto the pure all things *are* pure:[e] but unto them that are defiled and unbelieving *is* nothing pure; but even their mind and conscience is defiled.

16 They profess that they know God;[f] but in works they deny *him*, being abominable, and disobedient, and unto every good work reprobate.*

CHAPTER II.

1 Directions given unto Titus both for his doctrine and life. 9 Of the duty of servants, and in general of all Christians.

BUT speak thou the things which become sound doctrine:

2 That the aged men be sober,† grave, temperate, sound in faith, in charity, in patience.[g]

3 The aged women likewise, that *they be* in behavior as becometh holiness,‡ not false accusers,§ not given to much wine, teachers of good things;

4 That they may teach the young women to be sober,‖ to love their husbands, to love their children,

5 *To be* discreet, chaste, keepers at home, A. D. 65. good, obedient to their own husbands, that the word of God be not blasphemed.[h]

6 Young men likewise exhort to be sober-minded.¶

7 In all things showing thyself a pattern of good works:[i] in doctrine *showing* uncorruptness, gravity, sincerity,

8 Sound speech,[j] that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

9 *Exhort* servants to be obedient unto their own masters,[k] *and* to please *them* well in all *things;* not answering again;*

10 Not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.[l]

11 For the grace of God that bringeth salvation hath appeared to all men,†[m]

12 Teaching us that, denying ungodliness and worldly lusts,[n] we should live soberly, righteously, and godly, in this present world;[o]

13 Looking for that blessed hope,[p] and the glorious appearing of the great God and our Saviour Jesus Christ;[q]

14 Who gave himself for us,[r] that he might redeem us from all iniquity,[s] and purify unto himself a peculiar people,[t] zealous of good works.[u]

15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.[v]

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a Matt. 23:14. b Acts 17:28. c 2 Tim. 4:2. d 1 Tim. 1:4. e Rom. 14:14, 20. f 2 Tim. 3:5, 7. * Or, *void of judgment.* † Or, *vigilant.* g Prov. 16:31. ‡ Or, *holy women.* § Or, *makebates.* ‖ Or, *wise.* h 1 Tim. 5:14. ¶ Or. *discreet.* i 1 Tim. 4:12. j 1 Tim. 6:3. k Eph. 6:5, etc. * Or, *gainsaying.*

l Matt. 5:16. † Or, *that bringeth salvation to all men, hath appeared.* m Rom. 5:15. n Rom 8:13; 1 Pet. 2:11. o Luke 1:75. p 2 Pet. 3:12. q Rev. 1:7. r Eph. 5:2. s Psa. 130:8. t Deut. 7:6; Heb. 9:14; 1 Pet. 2:9. u Eph. 2:10. v 1 Tim. 4:12.

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11. *Whose mouths must be stopped;* not by inquisitions or physical force, but by sound argument and conclusive reasoning—by the power of truth. *Subvert;* turn aside from the faith and practice of the gospel. *For filthy lucre's sake;* for base gain.

12. *A prophet of their own;* Epimenides, one of their poets. *Evil beasts;* ferocious and malignant. *Slow bellies;* slothful gluttons.

15. *Unto the pure all things are pure: but unto them that are defiled—is nothing pure;* there is an allusion here to the stress laid by the false teachers on Jewish distinctions of clean and unclean meats, washing of hands, and other ceremonial purifications, while they took no pains to keep their hearts and lives clean from the defilement of sin. The apostle exposes their error by laying down a general principle applicable to all the relations of life. The pure are those whose hearts and lives are controlled by the holy principles of love, faith, and obedience towards God. To them all God's creatures are pure, and they need fear no defilement from them while they use them with thanksgiving in accordance with his word. Rom. 14:14–20; 1 Tim. 4:4, 5. All their daily labors, moreover, secular as well as religious, are pure, being all performed in the spirit of love towards God and man. The impure are those whose hearts and lives are under the control of selfish and base passions. To them nothing is pure; for their mind and conscience being defiled, every outward work that proceeds from them is unclean also.

16. *In works they deny him;* they show that they have no such knowledge. Their words and works disagree. *Unto every good work reprobate;* rejected as men given over to iniquity, from whom no good work is to be expected.

INSTRUCTIONS.

3. God sometimes converts men who have been distinguished for their opposition to him, and makes them eminently successful preachers of the gospel.

5. Over every congregation there should be a settled pastor, to preach the gospel, administer the ordinances of the New Testament, baptism and the Lord's supper, and set before the people an example of habitual and consistent piety.

9. A blameless character, soundness in the faith, and ability to maintain and defend it, are essential requisites in ministers of the gospel; and without these none should be introduced into the sacred office.

15. Those who love and practise what is good are constantly growing better, and those who love and practise evil are constantly growing worse.

16. Not the professions but the practices of men are the index of their true character.

CHAPTER II.

3. *False accusers;* given to slander.

5. *Not blasphemed;* that the gospel be not reproached on account of the inconsistency of its professors.

9. *In all things;* where they can do it and at the same time please God. *Not answering again;* not contradicting or finding fault with their masters.

10. *Purloining;* taking what is not theirs.

11. *That bringeth salvation hath appeared to all men;* or, as the margin, the grace of God that bringeth salvation to all men, hath appeared. By the grace of God in the gospel salvation is provided for and offered to all men, and it gives actual salvation to all who receive it in faith, Rom. 1:16.

13. *The glorious appearing;* at his second coming in glory to judge the world.

15. *These things;* the duties he had mentioned, ver. 1–14. *Let no man despise thee;* conduct in such a manner as to command the respect of all.

INSTRUCTIONS.

5. The gospel inculcates upon all professing Christians the duties appropriate to their age, sex, and condition; and requires the performance of them, for the purpose of

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CHAPTER III.

1 Titus is yet further directed by Paul, both concerning the things he should teach, and not teach. He is willed also to reject obstinate heretics; 12, which done, he appointeth him both time and place wherein he should come unto him, and so concludeth.

PUT them in mind to be subject to principalities and powers,[a] to obey magistrates, to be ready to every good work,

2 To speak evil of no man, to be no brawlers, *but* gentle, showing all meekness unto all men.[b]

3 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another.[c]

4 But after that the kindness and love* of God our Saviour toward man appeared,

5 Not by works of righteousness which we have done,[d] but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

6 Which he shed on us abundantly† through Jesus Christ our Saviour;

7 That being justified by his grace,[e] we should be made heirs according to the hope of eternal life.

8 *This is* a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works.[f] These things are good and profitable unto men.

9 But avoid foolish questions,[g] and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

10 A man that is a heretic, after the first and second admonition, reject;[h]

11 Knowing that he that is such is subverted, and sinneth, being condemned of himself.

12 When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

13 Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.

14 And let ours also learn to maintain good works‡ for necessary uses,[i] that they be not unfruitful.

15 All that are with me salute thee. Greet them that love us in the faith. Grace *be* with you all. Amen.

¶ It was written to Titus, ordained the first bishop of the church of the Cretians, from Nicopolis of Macedonia.

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a Rom. 13:1. b Eph. 4:2. c 1 Cor. 6:11; 1 Pet. 4:3. * Or, *pity*. d Eph. 2:4, 8, 9. † Or, *richly*. e Rom. 3:24. f ver. 1, 14. g 2 Tim. 2:23. h Matt. 18:17. ‡ Or, *profess honest trades*. i ver. 8.

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honoring God and preventing the reproach which they will otherwise bring upon his cause.

8. One of the most convincing proofs of the truth and excellence of the Christian religion is a consistently pious and beneficent life; and every friend of God should strive so to conduct, that no one can justly say any evil of him.

10. Servants who conscientiously discharge their appropriate duties from regard to God, are a great ornament to the Christian religion, and do much to recommend it. They should therefore search the Scriptures, hear the gospel, and enjoy the means of grace, that their minds may be enlightened, their hearts purified, and all their powers employed most profitably to themselves and their fellow-men.

14. Our Saviour Jesus Christ, who gave himself a ransom for us, and will be our final Judge, is the great God. As such all should regard him, and ever be governed by his revealed will.

15. Supreme love to Christ, manifested in acts of goodwill to men, cannot be despised, but must be respected even by the wicked. Though they may hate and oppose it, their conscience condemns them, and thus forewarns them of their final doom.

CHAPTER III.

2. *Speak evil of no man;* falsely or unnecessarily.

3. *We ourselves also;* as well as the unbelieving world without us now lying in wickedness. From the regenerating and renewing grace of God, which had elevated believers from a life of inward uncleanness and outward vice to one of holiness and righteousness, he draws an argument for consistency in a godly life.

4. *Appeared;* in the gift of his Son, the preaching of the gospel, and the operations of the Spirit.

9. *Genealogies;* see note to 1 Tim. 1:4.

10. *A heretic;* in New Testament usage, sectarist, attaching himself to a factious party that rejected sound doctrine and a godly life. *The first and second admonition;* Matt. 18:15–17; Rom. 16:17, 18.

11. *Subverted;* turned from the right way. *Sinneth;* by embracing the side of error and sin. *Condemned of himself;* by his own conduct and conscience.

12. *Nicopolis;* see the introductory remarks to this epistle.

13. *Nothing;* needful for their journey.

14. *Ours;* those of our side, those who profess godliness. *Maintain good works;* live godly lives, and habitually and diligently pursue some useful business. *For necessary uses;* that they may have the means of honorably maintaining themselves and helping others, thus being *not unfruitful* in their lives. John 15:16; Eph. 4:28; Phil. 4:17; Col. 1:10.

INSTRUCTIONS.

2. True religion makes good subjects, quiet citizens, peaceful neighbors, and renders men meek, patient, and forgiving in all the relations of life.

3. When not restrained by divine grace, men naturally run into all kinds of vicious, hateful excesses; and nothing but the Holy Spirit will prevent their growing worse and worse for ever.

8. To the gracious operations of the Holy Spirit Christians are indebted for the difference between them and the most heinous sinners. This they should feel, and should show their gratitude in doing good as they have opportunity, by precept, example, and every proper method, to all their fellow-men.

10. Kind, watchful, and efficient discipline should ever be maintained in Christian churches. Efforts, not by pains and penalties, but by sound argument and kind persuasion, should first be made to reclaim offenders. If all is unavailing, Christians should separate themselves from them, and thus bear open testimony against their transgressions; but they should never feel unkindly towards them, or seek to injure them. Persecutions, prisons, inquisitions, fires, and tortures are measures instigated by the devil and pursued by his adherents, not by the friends of Jesus Christ.

THE EPISTLE OF PAUL THE APOSTLE

TO PHILEMON.

THIS epistle was sent from Rome to Colosse by Onesimus at the same time with the epistle to the Colossians, of which Tychicus was the bearer, Col. 4:9. It is addressed to Philemon, a distinguished Christian at Colosse. The epistle itself plainly indicates its object. It is a plea for Onesimus, the servant of Philemon, who had left him, and apparently defrauded him, ver. 18. As a model of Christian courtesy and delicacy it has been the admiration of all ages.

4 Paul rejoiceth to hear of the faith and love of Philemon, 9 whom he desireth to forgive his servant Onesimus, and lovingly to receive him again.

PAUL, a prisoner of Jesus Christ,[a] and Timothy *our* brother, unto Philemon our dearly beloved, and fellow-laborer,[b]

2 And to *our* beloved Apphia, and Archippus our fellow-soldier,[c] and to the church in thy house.[d]

3 Grace to you, and peace, from God our Father and the Lord Jesus Christ.[e]

4 I thank my God, making mention of thee always in my prayers,[f]

5 Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints;

6 That the communication of thy faith may become effectual[g] by the acknowledging of every good thing which is in you in Christ Jesus.[h]

7 For we have great joy and consolation A. D. 61. in thy love, because the bowels of the saints are refreshed by thee,[i] brother.

8 Wherefore though I might be much bold in Christ to enjoin thee that which is convenient,[j]

9 Yet for love's sake I rather beseech *thee*, being such a one as Paul the aged, and now also a prisoner of Jesus Christ.

10 I beseech thee for my son Onesimus,[k] whom I have begotten in my bonds:[l]

11 Which in time past was to thee unprofitable, but now profitable to thee and to me:[m]

12 Whom I have sent again: thou therefore receive him, that is, mine own bowels:

13 Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel:[n]

[a] Eph. 3:1. [b] Phil 2:25. [c] Col. 4:17. [d] Rom. 16:5. [e] Eph. 1:2. [f] Eph. 1:16. [g] Jas. 2:14, 17. [h] Phil. 1:9–11; 4:8; 2 Pet. 1:5–8. [i] 2 Cor. 7:13; 2 Tim. 1:16. [j] 1 Thess. 2:6. [k] Col. 4:9. [l] 1 Cor. 4:15. [m] 1 Pet. 2:10. [n] 1 Cor. 16:17; Phil. 2:30.

PHILEMON.

1. *Fellow-laborer;* in spreading the gospel.

2. *Apphia;* a Christian woman at Colosse, perhaps the wife of Philemon. *Archippus;* a minister of the gospel in that city. Col. 4:17. *The church in thy house;* worshipping in thy house.

6. *That the communication of thy faith;* by some, these words are connected immediately with the preceding verse, thus: Hearing of thy love and faith, etc., love and faith which look to this end, that the communication of thy faith may be effectual, etc. But we may, perhaps, better connect them with ver. 4, Making mention of thee always in my prayers—that the communication of thy faith may become effectual, etc. Taking the word "communication" in the sense of fellowship, as the original word is often elsewhere rendered, the meaning of this difficult verse may be thus given: *That the communication of thy faith;* with the saints, in other words, thy fellowship with the saints in the faith of the gospel, *may become effectual;* may not be inoperative, but active and fruitful *by the acknowledging;* or, more literally, in the acknowledging, that is, in the way of the ever-increasing knowledge and acknowledgment by thee and the saints that are in fellowship with thee, *of every good thing which is in you;* or, according to another reading, in us; that is, of every good thing that is wrought by God in us, or bestowed upon us, through his gospel: all which is to be *in Christ Jesus;* or, more literally, unto Christ Jesus; that is, to his glory and the furtherance of his cause.

7. *Thy love;* towards Christ and his people. *Bowels;* hearts.

8. *I might;* he might, as an inspired apostle, command Philemon to do *that which is convenient;* that is, becoming; the thing, namely, which he was about to state, and which it was the duty of Philemon to do.

9. *For love's sake;* their mutual love to Christ and his cause, and to one another. *I rather beseech;* Paul chose to take this course rather than to command Philemon to do as he desired, and as God required him to do.

10. *My son;* for whom he felt the affection of a spiritual father. *Onesimus;* who had been a servant to Philemon, but had left him and gone to Rome. *Whom I have begotten;* whom Paul, while a prisoner at Rome, had been the means of converting.

11. *Unprofitable;* when he was a servant to Philemon. The name Onesimus means profitable. *Now;* since he had become a Christian.

12. *Receive him;* as one on whom is placed the heart of Paul, the aged and imprisoned sufferer for Christ. *Mine own bowels;* either the child of mine own bowels in a spiritual sense, Gen. 15:4, etc., or one dear to me as my own heart.

13. *I would have retained;* that he might render to me, in

A. D. 64. 14 But without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly.[a]

15 For perhaps he therefore departed for a season,[b] that thou shouldest receive him for ever;

16 Not now as a servant, but above a servant, a brother beloved,[c] specially to me, but how much more unto thee, both in the flesh,[d] and in the Lord?

17 If thou count me therefore a partner,[e] receive him as myself.

18 If he hath wronged thee, or oweth *thee* aught, put that on mine account;

19 I Paul have written *it* with mine own hand, I will repay *it:* albeit I do not say to thee how thou owest unto me even thine own self besides.

20 Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord.[f]

21 Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say.[g]

22 But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you.[h]

23 There salute thee Epaphras,[i] my fellow-prisoner in Christ Jesus;

24 Marcus,[j] Aristarchus,[k] Demas, Lucas,[l] my fellow-laborers.

25 The grace of our Lord Jesus Christ *be* with your spirit.[m] Amen.

¶ Written from Rome to Philemon, by Onesimus a servant.

a 2 Cor. 9:7. b Gen. 45:5–8. c Matt. 23:8; 1 Tim. 6:2. d Col. 3:22. e 2 Cor. 8:23. f ver. 7. g 2 Cor. 7.16. h 2 Cor. 1:11; Phil. 2:24. i Col. 1:7. j Acts 12:12, 25. k Acts 19:29. l 2 Tim. 4:11. m 2 Tim. 4:22.

my imprisonment, the assistance which you, were you present, would gladly bestow.

14. *Would I do nothing;* nothing to retain Onesimus without Philemon's consent. *That thy benefit;* bestowed upon me; in other words, that the good which Onesimus might do him should be with the free choice of Philemon.

15. *Departed for a season;* from Philemon. *Receive him for ever;* as a disciple of Christ, one whom he was to love, and with whom he would hold sweet communion to eternity.

16. *Not now;* no longer to be viewed or treated as a servant, but as a brother in Christ, united to Him by faith and beloved for His sake. *In the flesh, and in the Lord;* in his relations for this life and for the life to come.

17. *A partner;* a partaker with Philemon of the gracious rights, privileges, and blessings of the salvation which Christ died to purchase. *As myself;* with great kindness and affection, rejoicing to do to Onesimus as, under a change of circumstances, he ought to wish Paul or Onesimus to do to him.

18. *Oweth thee;* if Onesimus had in any way become indebted to Philemon, *put that on mine account;* charge the debt to me. I hereby pledge myself to repay it.

19. *Thou owest—me—thine own self;* Philemon was indebted to Paul, as the instrument of his conversion and salvation.

20. *Brother;* not merely because they were both men of one common human family, but because they were both united to Christ. *Refresh my bowels;* give me great joy.

21. *In thy obedience;* to the directions which Paul had given him. Though he chose to put them in the form of requests, they were such as the religion which Philemon professed required him to obey. *Knowing that thou wilt;* do more and better for Onesimus than Paul requested.

22. *A lodging;* to receive him as a guest after his release from confinement at Rome. *I shall be given unto you;* he believed that in answer to prayer he should be permitted again to visit Philemon, and the brethren at Colosse.

23. *My fellow-prisoner;* imprisoned with him for his attachment to Christ and labors in his cause.

25. *The grace of—Christ;* 2 Tim. 4:22.

INSTRUCTIONS.

3. True religion leads those who are under its influence to be kind and courteous; and to desire for others, especially for their friends, the richest spiritual blessings.

7. The manifestation of real goodness in the habitual practice of good works, gives great joy to all benevolent beholders; and that love to Christ which leads men to supply the wants of his people will be rewarded by him as if the acts of kindness were done to himself.

9. Those who know the duty of others, and have from God a right to command them to do it, will often, if wise and good, choose to request, and sometimes to entreat and even beseech, rather than to command; because this course will accomplish the object as surely and more kindly and usefully than the other.

10. In the days of Paul, when a servant left his master and went to a distant place, it was the duty of Christians to whom he went, diligently to instruct him in the Christian religion, and if possible lead him to embrace the Saviour. This duty Paul performed, and for its effects he and Onesimus will bless God for ever.

12. If a servant who has left a Christian master and gone to a distant place, has himself become a Christian, and wishes to return, it is right for other Christians to assist him by requesting his former master to receive him in a Christian manner as he would receive one of them, especially when they know that he will do what they ask of him. Ver. 17, 21.

THE EPISTLE OF PAUL THE APOSTLE

TO THE HEBREWS.

To each of the thirteen preceding epistles the name of Paul is prefixed. The epistle to the Hebrews is without a name. The unanimous belief of the Eastern church, where we must suppose that it was first received and whence the knowledge of it must have been spread abroad, ascribed it to Paul as its author; though some, as Origen, accounted for its peculiar diction by the supposition that Paul furnished the thoughts, while they were reduced to form by the pen of another. In the Western church its Pauline authorship was not uniformly received till the fourth century, when here too the opinion of the Eastern church was adopted. This uniformity of eastern belief, which must have had for its starting point the Hebrews to whom the epistle was sent, cannot be accounted for except on the supposition that it did originally come to them under the certain sanction of Paul's name and authority, whether dictated by him to an amanuensis, as were most of his epistles, or written under his direction by some inspired man who, like the apostle, was full of faith and the Holy Ghost, and was thoroughly conversant with his views on the subjects treated of in the epistle. Further than this we need not go in our inquiries. That this epistle was written for the instruction of Jewish Christians all admit. The salutations and personal notices at the end seem to imply that it was not originally addressed to the Hebrews generally, but to some particular community of Hebrew Christians, which is most naturally to be sought in Palestine, or some one of the adjacent cities, where the Jews greatly abounded. This supposition is favored by the firmness with which the eastern churches from the beginning maintained the authority and Pauline origin of this epistle. Its argumentative part is mainly occupied with an exhibition of the superiority of the Christian over the Mosaic dispensation considered on the side of its divine Mediator and High-priest. In no other book of the New Testament is the priestly office of our Lord exhibited with such fulness and rich variety of illustration, always with reference to the Levitical priesthood, which was its divinely appointed type. This was especially needful to fortify the Hebrew Christians, who had been educated and who lived under the constant impression of the splendid Mosaic ritual with its magnificent temple, against the danger of being turned from the simplicity of the gospel to reliance on the "carnal ordinances" of Judaism, which would have been a virtual apostasy from Christ. To the argumentative part are appended, entirely after the manner of the apostle Paul, exhortations to constancy in the Christian profession drawn from the awful doom which awaits apostates, from the examples of faith which ancient worthies have furnished, and especially from the example of Christ himself and from the glorious heavenly fellowship to which his gospel introduces us. To these are added some admonitions of a more special character. Thus the present epistle performs an office in the general system of revelation, which is supplied by no other book of the Old or New Testament, contributing, in accordance with the wise providence of God, its share to the perfection of that whole scripture which is "given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." The subscription says, "Written to the Hebrews from Italy, by Timothy." That it was written from Italy may be inferred from chap. 13:24. That Timothy was not the bearer is certain from the preceding verse, in which he promises conditionally to come at a future time with Timothy.

A. D. 64.

CHAPTER I.

1 Christ in these last times coming to us from the Father, 4 is preferred above the angels, both in person and office.

GOD, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,[a]

2 Hath in these last days spoken unto us by *his* Son,[b] whom he hath appointed heir of all things,[c] by whom also he made the worlds;[d]

3 Who being the brightness of *his* glory,[e] and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins,[f] sat down on the right hand of the Majesty on high;[g]

4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee?[h] And again, I will be to him a Father, and he shall be to me a Son?[i]

6 And again, when he bringeth in* the first-begotten into the world, he saith, And let all the angels of God worship him.[j]

7 And of† the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.[k]

8 But unto the Son *he saith*, Thy throne, O God, *is* for ever and ever: a sceptre of righteousness‡ *is* the sceptre of thy kingdom.

9 Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.[l]

10 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thy hands.

11 They shall perish, but thou remainest: and they all shall wax old as doth a garment;

12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.[m]

a Num. 12:6, 8. b Deut. 18:15. c Psa. 2:8. d John 1:3. e John 1:14; Col. 1:15–17. f ch. 7:27; 9:12–14. g Psa. 110:1; Eph. 1:20, 21. h Psa. 2:7.

i 2 Sam. 7:14. * Or, *when he bringeth again.* j Psa. 97:7. † Gr. *unto.* k Psa. 104:4. ‡ Gr. *rightness*, or *straightness.* l Psa. 45:6, 7. m Psa. 102:25.

CHAPTER I.

The train of thought in this opening chapter of the epistle is the following: God, who in past ages has given various partial revelations, has now made a full revelation of himself through his Son, who is the brightness of his glory, the maker and upholder of all things, and exalted above all the angels, as in name, so also in nature and office.

1. *At sundry times;* or, in sundry parts. This marks the incompleteness of the past revelations. *In divers manners;* as by dreams, visions, voices from heaven, etc. All these are contrasted with the perfect manner of the present revelation, through God manifest in the flesh.

2. *Heir of all things;* Christ is the only begotten Son of God, in the high and incommunicable sense of possessing equality with the Father in nature. See introductory note to John, chap. 5. By virtue of this his sonship, God has made him heir of all that he possesses, that is, of the universe, and constituted him the sovereign Lord and Ruler of all things. Matt. 28:18; John 16:15; 17:10; Acts 2:36; 10:36; Rev. 17:14; 19:16. *The worlds;* the created universe, ver. 10; John 1:3; 1 Cor. 8:6; Eph. 3:9; Col. 1:16, 17.

3. *The brightness of his glory;* in him the glory of the Father shines forth, so that in and through him the Father's glory is seen. John 1:14; 14:9; 2 Cor. 4:6. *The express image of his person;* he in whom the very being of God is represented to us, as far as we are able to apprehend it. The Greek word rendered person, means rather substance, reality of being, as opposed to mere appearance. Compare Matt. 11:27; John 1:18; Col. 1:15. *Upholding all things;* sustaining the universe in being. Col. 1:17. *By the word of his power;* the word of his creative power. The same almighty word of his which called things into being, now sustains them. Compare Gen. 1:3, etc.; Psa. 33:9; 148:5. *By himself;* by the sacrifice of himself. *Purged our sins;* made expiation for them, thus opening the way for our forgiveness and purification. Rom. 8:3; 2 Cor. 5:21; Gal. 3:13; Eph. 1:7; 1 Peter 2:24; 1 John 1:7; Rev. 1:5. *Sat down on the right hand;* Psa. 110:1; Mark 16:16; Acts 7:55.

4. *Better;* in dignity and office. *By inheritance obtained;* obtained as his just right. See note to ver. 2. *A more excellent name;* that of the Son of God. Angels and men are called sons of God; but Christ alone is "the Son of God" in a high and peculiar sense, because, as Son, he has the same nature with the Father.

5. *Thou art my Son;* see the following note on the quotation from 2 Sam. 7:14. *This day have I begotten thee;* some understand these words of Christ's eternal sonship, supposing that with God, to whom time is nothing, "this day" may include eternity. But they are more commonly taken in a declarative sense of the manifestation which the Father made of Christ's sonship by his resurrection and glorification. So the apostle Paul seems to use them, Acts 13:33. Compare Rom. 1:4; Col. 1:18. *I will be to him a Father, and he shall be to me a Son;* 2 Sam. 7:14, compared with Psa. 89:26, 27. This promise was made not to Solomon as an individual, but to David's whole royal line, at the head of which, after David, Solomon stood, and which led to and terminated in Christ. Luke 1:32, 33. God took David's house into the relation of sonship to himself, in the sense of making his seed heirs to his throne by an inalienable title. Psa. 89:28, 29, 33–37. The lower sonship of David and Solomon, moreover, foreshadowed the higher sonship of Christ, in whom alone the promise here, and in Psa. 2:7, is perfectly fulfilled.

6. *Bringeth in the first-begotten into the world;* by his incarnation and the events that followed it, thus establishing in and through him "the kingdom of heaven" among men. It is of this kingdom that the ninety-seventh Psalm, from which the apostle immediately proceeds to quote, speaks. It describes, by anticipation, the coming of God as king to destroy the wicked and save his people, verses 3–6. His reign is one in which "the multitude of isles," the whole gentile world, is called upon to rejoice, ver. 1. The ancient Jews rightly understood the psalm of the Messiah, in whom alone it is fulfilled, and whose kingdom it describes in its whole extent to the end of time. *Let all the angels of God worship him;* quoted according to the Greek version from Psa. 97:7, where the word "gods" in the original Hebrew means the heavenly hosts.

7. *And of the angels he saith;* Psa. 104:4. God indicates the nature and office of angels by calling them *spirits* and *a flame of fire.* The quotation, as usual in this epistle, is made from the Greek version of the Seventy. See note to Psa. 104:4.

8. *Thy throne, O God, is for ever and ever;* taken from Psa. 45:6, 7, where the Messiah appears in the character of the husband of the church. See the introductory note to the psalm.

9. *Above thy fellows;* in power and office; for God has made him "King of kings, and Lord of lords," Rev. 17:14; 19:16; exalting him not only above all human kings, but above all heavenly principalities and powers. Eph. 1:21; Phil. 2:9, 10; Col. 1:18.

10. *Thou, Lord, in the beginning;* taken from Psalm 102:25–27, another psalm which prays for the coming of God in glory to build up Zion, ver. 16, and which, like Psa. 97, has its true fulfilment in Christ, who is God manifested in the flesh.

13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?[a]

14 Are they not all ministering spirits,[b] sent forth to minister for them who shall be heirs of salvation?[c]

CHAPTER II.

1 We ought to be obedient to Christ Jesus, 5 and that because he vouchsafed to take our nature upon him, 14 as it was necessary.

THEREFORE we ought to give the more earnest heed to the things which we have heard, lest at any time we should let *them* slip.*

2 For if the word spoken by angels was steadfast,[d] and every transgression and disobedience received a just recompense of reward;[e]

3 How shall we escape, if we neglect so great salvation;[f] which at the first began to be spoken by the Lord,[g] and was confirmed unto us by them that heard *him;*

4 God also bearing *them* witness,[h] both with signs and wonders, and with divers miracles, and gifts† of the Holy Ghost, according to his own will?

5 For unto the angels hath he not put in subjection the world to come, whereof we speak.

6 But one in a certain place testified, A. D. 64. saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him?[i]

7 Thou madest him a little lower than‡ the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands:

8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. But now we see not yet all things put under him.[j]

9 But we see Jesus, who was made a little lower than the angels for§ the suffering of death,[k] crowned with glory and honor;[l] that he by the grace of God should taste death for every man.[m]

10 For it became him,[n] for whom *are* all things, and by whom *are* all things,[o] in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings.[p]

11 For both he that sanctifieth and they who are sanctified *are* all of one:[q] for which cause he is not ashamed to call them brethren,

12 Saying, I will declare thy name unto my brethren; in the midst of the church will I sing praise unto thee.[r]

13 And again, I will put my trust in him.[s] And

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a Psa. 110:1. b Psa. 103:21; Dan. 7:10. c Gen. 19:15, 16; Psa. 34:7; Rom. 8:17. * Gr. *run out as leaking vessels.* d Acts 7:53. e Num. 15:31. f ch. 4:1, 11. g Mark 1:14. h Acts 14:3. † Or, *distributions.* i Psa. 8:4, etc. ‡ Or, *a little while inferior to.* j 1 Cor. 15:25. § Or, *by.* k Phil. 2:8, 9. l Acts 2:33. m John 3:16. n Luke 24:26, 46. o Rom. 11:36. p Isa. 55:4; Luke 13:32; ch. 5:8, 9. q John 17:21. r Psa. 22:22. s Psa. 18:2; Isa. 12:2.

13. *Sit on my right hand;* Psa. 110:1. The Saviour interprets these words of himself. Matt. 22:41–45.

14. *Ministering spirits;* Gen. 19:1–23; Psa. 34:7; 103:21; Dan. 6:22; 7:10.

INSTRUCTIONS.

2. As the Scriptures are communications from God, we should receive them as such, diligently study, heartily believe, and faithfully obey them.

3. As Jesus Christ made the atonement, it is perfect and sufficient for all men, should be preached to all, and accepted by all; and is a sure foundation of eternal life to all who believe on him.

6. As Christ in his deepest humiliation received the worship of angels as well as of men, and as he is now receiving it in glory, it is certain that he is God; and that in paying him divine honors they and we are not breaking, but obeying the command, Worship the Lord thy God, and him only shalt thou serve. Matt. 4:10; Rev. 5:8–14.

12. As Christ made, sustains, and governs all things, and will remain unchangeable for ever, it is safe to trust in him, and to commit all our interests to his care and disposal.

14. Christians are highly honored and greatly blessed; their attendants are more exalted than those of any earthly kings, and they are themselves to be kings and priests unto God, and to reign with him for ever and ever. Rom. 5:17; 2 Tim. 2:12; Rev. 5:9, 10; 22:5.

CHAPTER II.

1. *Therefore;* on account of the dignity and glory of him who speaks. *We have heard;* from Christ and those commissioned to speak in his name. *Let them slip;* forget or neglect them, and lose the benefit.

2. *Spoken by angels;* that is, by the ministration of angels. Acts 7:38, 53; Gal. 3:19. *Was steadfast;* firm, settled, established, and could not be violated with impunity.

5. *The world to come;* or, the coming age. This was a common expression with the Jewish Rabbins to indicate the expected reign of the Messiah, which is the Christian dispensation in its whole course to the end of time and the final judgment.

6. *One in a certain place;* Psa. 8:4–9.

8. *For in that he put all in subjection under him, he left nothing—not put under him;* as much as to say, The psalmist explicitly declares that all things are put under man. *We see not yet all things put under him;* that is, under man, apart from Christ.

9. *But we see Jesus—crowned with glory and honor;* as much as to say, The words of the psalmist have their complete fulfilment only in "the man Christ Jesus," in whose person human nature is exalted to universal dominion and crowned with glory and honor, after he has been *made a little lower than the angels;* in the nature which he took upon him for the purpose of suffering death to atone for sin.

10. *It became him;* it was suitable that God, in saving sinners, should effect it through the suffering and death of his Son, who thus became the Author of complete, eternal salvation to all who trust in him. *Perfect through sufferings;* perfect in his character as Mediator and Redeemer. It was through the suffering of death for the salvation of men that he was to be exalted to the mediatorial throne and have all things put under his feet. Compare Phil. 2:5–11, which may serve as a divine commentary on the present verse.

11. *He that sanctifieth;* Christ. *They who are sanctified;* Christians. *All of one;* either simply of one nature, or of one Father, as partakers of the same nature received from God. The latter view is favored by the words "many sons," immediately preceding.

12. *Saying;* in Psa. 22:22, a psalm of which Christ is the subject.

13. *I will put my trust in him;* 2 Sam. 22:3, where David in his conflict and victory is regarded as the type of Christ. Some suppose the quotation to be from Isa. 8:17, where, in the Greek version of the Seventy, the same words occur. The argument is, that trust in God is an attribute of men. Christ, by exercising it, makes himself one with men. *Behold I and the children which God hath given me;* taken from Isa. 8:18. Some understand the words of Isaiah as spoken directly and exclusively of the Messiah. But they may be more naturally understood of the prophet himself, who was, by God's appointment, a type or symbol of Christ

A. D. 64. again, Behold I and the children which God hath given me.[a]

14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same;[b] that through death he might destroy him that had the power of death,[c] that is, the devil;

15 And deliver them who through fear of death were all their lifetime subject to bondage.[d]

16 For verily he took not on *him the nature of* angels; but he took on *him* the seed of Abraham.*

17 Wherefore in all things it behooved him to be made like unto *his* brethren, that he might be a merciful and faithful High-priest in things *pertaining* to God, to make reconciliation for the sins of the people.[e]

18 For in that he himself hath suffered, being tempted, he is able to succor them that are tempted.

a Isa. 8:18; John 17:6–12. b John 1:14. c 1 Cor. 15:54. d Luke 1:74.
* Gr. *he taketh not hold of angels, but of the seed of Abraham he taketh hold.*
e ch. 4:15, 16. f ch. 4:14. † Gr. *made.* g Num. 12:7. h Zech. 6:12, 13.

CHAPTER III.

1 Christ is more worthy than Moses; 7 therefore if we believe not in him, we shall be more worthy punishment than hard-hearted Israel.

WHEREFORE, holy brethren, partakers of the heavenly calling, consider the Apostle and High-priest of our profession, Christ Jesus;[f]

2 Who was faithful to him that appointed† him, as also Moses *was faithful* in all his house.[g]

3 For this *man* was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honor than the house.[h]

4 For every house is builded by some *man;* but he that built all things *is* God.

5 And Moses verily *was* faithful in all his house,[i] as a servant,[j] for a testimony of those things which were to be spoken after;[k]

6 But Christ as a son over his own house;[l] whose house are we,[m] if we hold fast the confidence and the rejoicing of the hope firm unto the end.[n]

i Num. 12:7. j Josh. 1:2. k Deut. 18:15–19. l Psa. 2:7, 12. m 1 Pet. 2:5.
n Matt. 10:22; ch. 10:38, 39.

in his prophetical office, as David was in his kingly office. As such, the prophet and his children were "for signs and for wonders in Israel from the Lord of hosts who dwelleth in mount Zion," as he immediately adds. In Christ then, the great antitype, the words have their perfect fulfilment. By the expression, "I and the children which God hath given me," he declares that he has a common nature with them, which is the point to be proved.

14. *The children;* in allusion to the words just quoted: "Behold I and the children which God hath given me." *Through death—destroy;* for it was through death that Jesus conquered and spoiled the prince of death. John 12:31. *Him that had the power of death—the devil;* by the agency of the devil sin was introduced into the world, and death through sin. Rom. 5:12. Over all that are out of Christ he reigns, in and through death, as a cruel tyrant and tormentor. But Christ, by redeeming men from sin and death, takes them out of the power of Satan.

15. *Through fear of death—subject to bondage;* the sting of death is sin and its penalty. It is this that makes it so terrible to men. From this sting Christ delivers all who trust in him, making the death of the body to them the gateway to eternal life.

16. *Took not on him the nature of angels;* or, as the margin, taketh not hold of angels, for the purpose of saving them; and so in the following clause. The way in which he takes hold of the seed of Abraham is by the assumption of their nature, that he may in and through it redeem them. The seed of Abraham includes all who are Abraham's children in a spiritual sense, by the possession of his faith. Rom. 4:11; Gal. 3:7, 16.

17. *It behooved him;* it was proper for him. *His brethren;* of the human race. *To make reconciliation for the sins;* more exactly, to make propitiation for the sins, which was the office of the Jewish high-priest. But he did it typically, by the blood of bulls and goats; Christ does it efficaciously, by his own blood. Chap. 9:12.

18. *He is able;* having endured sufferings and temptations, he is fitted to sympathize with and deliver others who endure them.

INSTRUCTIONS.

1. The character of the Saviour should secure for his instructions the most earnest attention. This all ought to give, from regard not only to him, but to their own benefit.

3. The neglect of Christ's salvation is ruinous to the soul.

15. Those who believe in Christ need not fear death, for it will put an end to all their sorrows, and introduce them to endless joys.

18. Jesus Christ being both God and man, perfectly understands and rightly regards the claims of God and the character and interests of men, and is thus prepared to bring glory to God in the highest, and manifest most effectively good will to men.

CHAPTER III.

1. *Wherefore;* on account of the character and work of Christ as exhibited in the previous chapter. *Heavenly calling;* by which God called and inclined them to prepare for heaven.

2. *Him that appointed him;* God the Father, who appointed his Son to be the author and introducer of the Christian dispensation. *Faithful in all his house;* in all God's house, the Jewish economy, with the household of God's covenant people contained in it. The reference is to Num. 12:7, where God says, "My servant Moses—is faithful in all my house."

3. *This man;* Christ, as the builder of God's house under the Christian economy. *Hath builded the house;* or, prepared the house, for the words include not only the building of the house itself, but also the ordering of the household belonging to it. *Hath more honor than the house;* than the structure itself, or any of the household pertaining to it; consequently, more honor than Moses, who was not the builder of the house in which he served, but himself constituted a part of it, as being one of its household.

4. *Every house is builded by some man;* or, by some one; added to unfold still further the contrast between the house and its builder. *But he that built all things is God;* that is, but God is he that built all things. These words are added to refer the house, of which Christ is the builder and owner, to God as its ultimate author: as much as to say, Christ is indeed the builder and Lord of the Christian dispensation with its household of faith; but he has built it as the Son under the appointment of the Father, from whom all things originally proceed. Compare, for the same idea, chap. 1:2, "By whom also he made the worlds."

5. *Faithful in all his house;* in all God's house. See note to ver. 2. *As a servant;* and therefore a part of the house itself. See note to ver. 3. *For a testimony of those things which were to be spoken after;* or, more exactly, for a testimony of the things that should be spoken, the word "after" not belonging to the original. The meaning is, that he, as God's faithful servant, might testify to the people the things that should be spoken through him to them.

6. *As a son;* he was faithful over the household or spiritual family of which he was the rightful owner. *Whose house are we;* to which family we—Christians—belong. *The confidence;* in the sense of boldness or assurance, such as a well-grounded faith in Christ gives. *The rejoicing of the hope;* or, the glorying of the hope; that glorying in Christ and his salvation which the hope of our future inheritance in heaven gives.

7 Wherefore, as the Holy Ghost saith, To-day if ye will hear his voice,

8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:

9 When your fathers tempted me, proved me, and saw my works forty years.

10 Wherefore I was grieved with that generation, and said, They do always err in *their* heart; and they have not known my ways.

11 So I sware in my wrath, They shall not enter* into my rest.[a]

12 Take heed, brethren, lest there be in any of you an evil heart of unbelief,[b] in departing from the living God.[c]

13 But exhort one another daily,[d] while it is called To-day; lest any of you be hardened through the deceitfulness of sin.

14 For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end;[e]

15 While it is said, To-day if ye will hear his voice, harden not your hearts, as in the provocation.[f]

16 For some, when they had heard, did provoke:[g] howbeit, not all that came out of Egypt by Moses.

17 But with whom was he grieved forty years? *was it* not with them that had sinned, whose carcasses fell in the wilderness?[h] A. D. 64.

18 And to whom sware he that they should not enter into his rest,[i] but to them that believed not?

19 So we see that they could not enter in because of unbelief.[j]

* Gr. *If they shall enter.* a Psa. 95:7. b Mark 7:21–23. c Jer. 2:13. d ch. 10:24. e ver. 6. f ver. 7. g Num. 14:2, etc. h Num. 26:64, 65; Jude 5.

7. *Wherefore;* since we are the household of Christ, who is so much greater than Moses. *The Holy Ghost saith;* Psa. 95:7–10. *To-day if ye will hear his voice;* the command of God is always to-day; for he always demands present obedience.

11. *So I sware in my wrath;* Num. 14:23. *My rest;* the rest of Canaan, so called in Deut. 12:9, 10, and which is a type of the rest of heaven.

13. *Exhort one another;* to be steadfast in the belief and practice of the gospel.

14. *Partakers of Christ;* united to him by faith, and entitled to his favor, and the enjoyment of the rest provided by him for his people.

15. *Harden not your hearts;* by refusing to hearken to Christ. *In the provocation;* when the Israelites provoked God. Num. 14:2–11.

16. *Provoke;* displease God by disobedience.

17. *Whose carcasses fell;* Num. 26:64, 65.

18. *Sware he;* Num. 14:12–37.

19. *Could not enter in;* to the rest of Canaan, typifying the rest of heaven.

INSTRUCTIONS.

1. Habitual contemplation of the character, work, teaching, example, death, resurrection, intercession, government, and glory of Christ, is a powerful means of increasing the holiness of his people, and securing their perseverance in his service.

3. The greatest and best of men are as much inferior to Christ as the thing made is inferior to him who made it.

4. Christ made all things, John 1:3; Col. 1:16, 17; Heb. 1:10, 11, 12; therefore Christ is God, John 1:1; Rom. 9:15; 1 Tim. 3:16; Heb. 1:8; 1 John 5:20.

11. Perseverance in faith and obedience is essential to a well-grounded hope of salvation; and should any cease to believe and obey Christ, they would harden their hearts, grieve the Holy Ghost, and be in danger of destruction.

15. Great watchfulness is needful to the people of God, and the diligent use of appropriate means, in order to secure their perseverance in holiness and to prevent their final apostasy and ruin.

19. The great and destructive sin which cuts off the hope of heaven and makes perdition certain, is unbelief.

CHAPTER IV.

1 The rest of Christians is attained by faith. 12 The power of God's word. 14 By our high-priest Jesus the Son of God, subject to infirmities, but not sin, 16 we must and may go boldly to the throne of grace.

LET us therefore fear,[k] lest, a promise being left *us* of entering into his rest, any of you should seem to come short of it.

2 For unto us was the gospel preached, as well as unto them: but the word preached† did not profit them, not being mixed with faith in‡ them that heard *it.*

3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest:[l] although the works were finished from the foundation of the world.

4 For he spake in a certain place of the seventh *day* on this wise, And God did rest the seventh day from all his works.[m]

5 And in this *place* again, If they shall enter into my rest.

i Deut. 1:34, 35. j ch. 4:6. k ch. 12:15. † Gr. *of hearing.* ‡ Or, *because they were not united by faith to.* l Psa. 95:11. m Gen. 2:2.

CHAPTER IV.

The course of argument in this chapter, to ver. 11, is as follows: There is a rest promised to us, which we should be careful not to lose by our unbelief and disobedience, after the example of the ancient Israelites in the wilderness. This cannot be the rest upon which God entered after he had finished the works of creation, nor the rest which Joshua gave to Israel in Canaan, since long after both of these the Holy Ghost still speaks of a rest which he warns us, as he did the covenant people in David's day, not to lose.

1. *His rest;* God's rest provided for his people. *Should seem to come short of it;* regarded by some as simply a softened way of saying, Should come short of it. Others render, Should appear—that is, at the last day—to have come short of it.

2. *The gospel;* good news of a future rest. *Unto them;* the Israelites in the wilderness. *The word preached;* the offer to them of a future rest. *Did not profit them;* because they did not, by believing God, comply with its instructions.

3. *Do enter into rest;* literally, into the rest; that, namely, which the Holy Ghost, through David, warns us not to lose. There is a rest promised to believers now as really as there was to believers in the days of Moses; and true Christians have a foretaste of it. It is a spiritual, holy rest, like the rest of God on the Sabbath after he had finished the work of creation; and of which the right keeping of the Sabbath is to believers an emblem. *As he said;* Psa. 95:11. *If they shall enter;* a Hebrew form of expression, the same as in chap. 3:11, meaning, they shall not enter. See also ver. 5. *Although the works were finished;* as the Holy Ghost, by the mouth of David, said this nearly three thousand years after God on the Sabbath rested from his work of creation, it is plain that this was not the rest referred to.

4. *In a certain place;* Gen. 2:1–3, showing that there is a rest upon which God entered when he had finished the works of creation.

5. *And in this place again;* showing that God has still another rest into which he invites us to enter.

A. D. 64. 6 Seeing therefore it remaineth that some must enter therein, and they to whom it* was first preached entered not in because of unbelief:[a]

7 Again, he limiteth a certain day, saying in David, To-day, after so long a time; as it is said, To-day if ye will hear his voice, harden not your hearts.[b]

8 For if Jesus† had given them rest, then would he not afterward have spoken of another day.

9 There remaineth therefore a rest‡ to the people of God.

10 For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his.

11 Let us labor therefore to enter into that rest,[c] lest any man fall after the same example of unbelief.§

12 For the word of God *is* quick and powerful,[d] and sharper than any two-edged sword,[e] piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart.[f]

13 Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom we have to do.[g]

14 Seeing then that we have a great high-priest, that is passed into the heavens, Jesus the Son of God,[h] let us hold fast *our* profession.[i]

15 For we have not a high-priest which cannot be touched with the feeling of our infirmities;[j] but was in all points tempted like as *we are*, *yet* without sin.[k]

16 Let us therefore come boldly unto the throne of grace,[l] that we may obtain mercy, and find grace to help in time of need.

CHAPTER V.

1 The authority and honor of our Saviour's priesthood. 11 Negligence in the knowledge thereof is reproved.

FOR every high-priest taken from among men is ordained for men in things *pertaining* to God,[m] that he may offer both gifts and sacrifices for sins:

2 Who can have compassion on‖ the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.[n]

3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins.[o]

4 And no man taketh this honor unto himself,[p] but he that is called of God, as *was* Aaron.[q]

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* Or, *the gospel.* a ch. 3:19. b Psa. 95:7. † That is, *Joshua.* ‡ Or, *keeping of a sabbath.* c 2 Pet. 1:10. § Or, *disobedience.* d Isa. 49:2. e Rev. 1:16. f Psa. 139:2; Jer. 17:10; Rev. 2:23. g Prov. 15:11. h ch. 9:12, 24. i ch. 10:23. j Hos. 11:8. k 1 Pet. 2:22; 1 John 3:5. l Eph. 3:12; ch. 10:19–22. m ch. 8:3. ‖ Or, *reasonably bear with.* n ch. 7:28. o Lev. 9:7. p 2 Chr. 26:18. q Exod. 28:1; Num. 16:40.

6, 7. *Seeing therefore—harden not your hearts;* some connect verse 6 immediately with verse 11, making the intervening verses a parenthesis. But the passage is plainer if taken without any parenthesis, thus: "Seeing therefore"—as has been shown by the preceding argument—"it remaineth"—long after God has entered upon his rest of the Sabbath—"that some must enter therein;" in other words, that it is a rest yet reserved for some, namely, for all those who accept it as it is offered; "and [seeing] they to whom it was first preached"—namely, the Israelites in the wilderness—"entered not in because of unbelief; again, he limiteth a certain day"—that is, he therefore again sets a certain day—"saying in David, To-day"—saying by the mouth of David, To-day; thus showing that to-day an offer is made to men of God's rest—"after so long a time"—so long a time after the rest of Canaan had been entered upon—"as it is said"—rather, as it has been said before, in the quotation already made from Psa. 95:7—"To-day if ye will hear his voice, harden not your hearts." Of course, when David spoke of a time when men by believing might obtain rest, it was not the rest of Canaan, for that they had, verse 8; nor was it the rest of the Sabbath, for that they had, verses 3, 4; but it was the rest of which these were emblems, the glorious, eternal rest of heaven.

8. *Jesus;* Joshua; Jesus being the same in Greek as Joshua in Hebrew, meaning Saviour. *Afterward;* in the days of David. *Another day;* or time when the rest spoken of could, by believing, be obtained.

9. *Therefore;* as the certain conclusion from the above-mentioned facts, the rest spoken of by God is one which is spiritual and future; the keeping of an eternal Sabbath, a holy, blessed rest in heaven.

10. *His rest;* in heaven. *Hath ceased;* from his work on earth. *As God;* ceased from his work of creation on the first Sabbath.

11. *Therefore;* as there is such a glorious, heavenly rest, and many through unbelief have lost it, let us give all diligence by faith and obedience to secure it, lest through unbelief we also lose it.

12. *The word of God;* all his declarations, whether of law or grace, whether of promise or threatening. God, who is its author, imparts to it his own divine energy. It lays open every heart, and detects all hypocrisy and unbelief. *Quick;* living, and powerful in its effects. John 6:63; 2 Cor. 10:4. *Two-edged sword;* Eph. 6:17; Rev. 1:16; 19:15. *Discerner of the thoughts;* lays open the secrets of the heart, and shows a man to himself. Rom. 7:7. Our faith, therefore, must be hearty, active, and persevering, or we shall fail of obtaining the promised rest.

13. *In his sight;* the sight of God the author of this word.

14. *Profession;* of faith in Christ.

16. *The throne of grace;* God on his gracious throne dispensing mercy to sinners.

INSTRUCTIONS.

9. The rest promised to the faithful and obedient in the Old Testament, was not merely a temporary rest on the Sabbath, or in Canaan, but a spiritual, eternal rest in heaven; of which the rest of the Sabbath and the rest of Canaan were emblems.

10. God's method of salvation was not designed, and is not adapted to encourage idleness, but great and persevering diligence in the discharge of duty.

13. In order to be saved, men must be Christians in reality as well as in appearance. God sees men as they are, and will treat them according to their works.

16. In God is help for men; and it is their duty to come unto him in the name of Christ, that for his sake they may receive it.

CHAPTER V.

Having several times spoken of Christ as our High-priest, chap. 2:17; 3:1; 4:14, 15; he now proceeds to unfold at large the idea of his priesthood, chap. 5:1 to 10:18; introducing, however, a digression, chap. 5:11 to 6:19, by way of warning and exhortation. He begins by considering the qualifications and office of the earthly high-priest. He must be taken from among his brethren, that he may be able to sympathize with them, being himself a sharer of their infirmities; and he must be called of God. His office, moreover, is to offer gifts and sacrifices for sins. With this earthly priesthood the higher priesthood of Christ is then compared.

1. *For men;* for the benefit of men in their spiritual concerns.

3. *By reason hereof;* of infirmity, which, in the case of the earthly high-priest, is connected with sin. See Lev. 9:7.

4. *This honor;* of being a priest under the law of Moses, and offering sacrifices.

5 So also Christ glorified not himself to be made a high-priest;[a] but he that said unto him, Thou art my Son, to-day have I begotten thee.[b]

6 As he saith also in another *place*, Thou *art* a priest for ever after the order of Melchisedec.[c]

7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death,[d] and was heard in that he feared;[*e]

8 Though he were a Son, yet learned he obedience by the things which he suffered;[f]

9 And being made perfect,[g] he became the author of eternal salvation unto all them that obey him;

10 Called of God a high-priest after the order of Melchisedec.[h]

11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

12 For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.[i]

13 For every one that useth milk *is* unskilful[†] in the word of righteousness: for he is a babe.

14 But strong meat belongeth to them that are of full age,[‡] *even* those who by reason of use[§] have their senses exercised to discern both good and evil.

a John 8:54. b Psa. 2:7. c Psa. 110:4. d Matt. 26:53. * Or, *for his piety.* e Matt. 26:39–44. f Phil. 2:8. g ch. 2:10. h ver. 6. i 1 Cor. 3:1–3. † Gr. *hath no experience.* ‡ Or, *perfect.* § Or, *a habit*, or *perfection.* ‖ Or, *the word of the beginning of Christ.* j Phil. 3:12–14. k ch. 9:14. l ch. 11:6.

5. *He that said;* God the Father, who appointed his Son Jesus Christ to be our High-priest. *Thou art my Son;* Psa. 2:7. The sonship of Christ is here considered as including his priesthood. Chap. 1:5.

6. *Another place;* Psa. 110:4.

7. *Offered up prayers;* Matt. 26:39–56. *In that he feared;* because he was reverently obedient and submissive to God, God heard his prayer and answered it, in bestowing upon him all that he needed to prepare him for what was before him. Luke 22:39–46.

8. *A Son;* the divine Son of God. *Yet learned he obedience;* he learned by experience what it is to obey God in the midst of manifold sufferings. Thus he was qualified to succor those who are in like circumstances of suffering. Chap. 2:18; 4:15.

9. *Being made perfect;* having triumphantly gone through with the course of suffering appointed for him, and thus become perfect as our Saviour.

10. *Called of God;* verse 6.

11. *Hard to be uttered;* difficult to be so explained that you will understand them. *Seeing ye are dull of hearing;* slow of apprehension, through your sluggishness in respect to divine truth.

12. *The time;* the length of time since they were converted. *Milk;* the simplest truths.

13. *Unskilful in the word of righteousness;* inexperienced, having comparatively little knowledge of the character and work of Christ, and the way of salvation through him as revealed in the Scriptures.

14. *Strong meat;* the more difficult parts of divine truth. *Of full age;* of greater experience and knowledge of divine things. *To discern;* to distinguish between truth and error, good and evil.

INSTRUCTIONS.

2. A kind, compassionate, and forgiving spirit is of great importance to all in the sacred office; and the consideration of their own unworthiness and of the grace of God towards them, is well suited to increase in them this heavenly temper.

6. The Old Testament is so constructed that the fulness of its meaning is seen only in the light of the New; and both must be taken together in order to have the fullest understanding of the revealed will of God.

CHAPTER VI. A. D. 64.

1 He exhorteth not to fall back from the faith, 11 but to be steadfast, 12 diligent, and patient to wait upon God, 13 because God is most sure in his promise.

THEREFORE leaving the principles of the doctrine of Christ,[j] let us go on unto perfection;[j] not laying again the foundation of repentance from dead works,[k] and of faith toward God,[l]

2 Of the doctrine of baptisms,[m] and of laying on of hands,[n] and of resurrection of the dead,[o] and of eternal judgment.

3 And this will we do, if God permit.[p]

4 For *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

5 And have tasted the good word of God, and the powers of the world to come,[q]

6 If they shall fall away, to renew them again unto repentance;[r] seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame.

7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by[¶] whom it is dressed, receiveth blessing from God:[s]

m Acts 19:4, 5. n Acts 8:17. o Acts 17:31; 26:8. p Jas. 4:15. q Matt. 5:13; 12:31, 32; John 15:6; ch. 10:26; 2 Pet. 2:20, 21; 1 John 5:16. r Isa. 1:28. ¶ Or, *for.* s Psa. 65:10.

9. Though Christ has opened a way of salvation and commands us to make it known to all, yet every man for himself must enter and continue to walk in it, or he cannot be saved.

14. Even Christians at first, and often for a long time, are ignorant of many things clearly revealed in the word of God, known by those who have made greater advances in the divine life, and which, where God gives opportunity, ought to be known by all.

CHAPTER VI.

1. *Principles;* elements or first rudiments of religion. *Unto perfection;* maturity in the knowledge and obedience of the gospel. The reference is especially to those deep doctrines concerning the priesthood of Christ which he is preparing to unfold. *The foundation of repentance;* the foundation consisting in the doctrine of repentance, and what follows. Upon this foundation we must always build, but we ought not to be always laying it. *Dead works;* outward forms without spiritual life.

2. *Eternal judgment;* judgment eternal in its consequences, having for its result the endless retributions of eternity.

3. *This will we do;* we will go on unto perfection, as he proceeds to do in the seventh and following chapters.

4. *Enlightened;* in the knowledge of the gospel. *The heavenly gift;* that which God bestows upon men in the gospel. *Of the Holy Ghost;* of the gifts which he bestows. 1 Cor. 12:4–11.

5. *Have tasted the good word of God;* have had experience of its excellency and power. *And the powers of the world to come;* the world to come is probably here, as in chap. 2:5, the gospel dispensation, and its powers are those specified in chap. 2:4.

6. *Fall away;* renounce Christianity, turn against Christ, and openly apostatize from his religion. If they do this they will perish, because they renounce the only way of salvation, and treat Christ as an impostor, deserving of crucifixion.

7. *Receiveth blessing from God;* he rewards its fruitfulness with his blessing, making it still further fruitful. Compare the Saviour's words, "He that hath, to him shall be given," Mark 4:25.

A. D. 64. 8 But that which beareth thorns and briers *is* rejected,[a] and *is* nigh unto cursing; whose end *is* to be burned.

9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

10 For God *is* not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister.[b]

11 And we desire that every one of you do show the same diligence to the full assurance of hope unto the end:[c]

12 That ye be not slothful,[d] but followers of them who through faith and patience inherit the promises.

13 For when God made promise to Abraham, because he could swear by no greater, he sware by himself,

14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.[e]

15 And so, after he had patiently endured, he obtained the promise.

16 For men verily swear by the greater: and an oath for confirmation *is* to them an end of all strife.[f]

17 Wherein God, willing more abundantly to show unto the heirs of promise[g] the immutability of his counsel,[h] confirmed *it** by an oath:

18 That by two immutable things, in which *it was* impossible for God to lie,[i] we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:[j]

19 Which *hope* we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil;[k]

20 Whither the forerunner is for us entered, *even* Jesus,[l] made a high-priest for ever after the order of Melchisedec.[m]

CHAPTER VII.

1 Christ Jesus is a priest after the order of Melchisedec, 11 and so, far more excellent than the priests of Aaron's order.

FOR this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;[n]

a Isa. 5:6. b Matt. 25:40. c ch. 3:6, 14. d Prov. 15:19; 2 Pet. 1:10. e Gen. 22:16, 17. f Exod. 22:11. g Rom. 8:17; ch. 11:9. h Rom. 11:29.

* Gr. *interposed himself.* i Titus 1:2. j 1 Tim. 6:12. k Lev. 16:15. l ch. 4:14. m ch. 7:17. n Gen. 14:18, etc.

8. *Thorns and briers;* only. *Rejected;* as worthless. *Nigh unto cursing;* being given up to perpetual barrenness; bearing that which is fit only to be burned. So those who renounce Christ, go back to the world, and continue in sin, the Holy Ghost will leave to perpetual barrenness and death.

9. *Persuaded better things;* he was persuaded, from what he had known of them, that in view of the destruction which awaited them should they apostatize, they would, through the grace of God and the use of proper means, persevere in holiness to the end, and so obtain eternal life.

10. *God is not unrighteous;* he would not fail to reward the acts of love which for his sake they had done to his people. Matt. 10:41, 42.

11. *The same diligence;* in the discharge of duty and the manifestation of love to Christ and his people to the end of life. *To the full assurance of hope;* these words express the object which our Christian diligence has in view and which it secures.

12. *Of them;* Heb. 11:32–40.

13. *Made promise to Abraham;* Gen. 22:16–18.

15. *Obtained the promise;* Gen. 12:1–3; 15:5–21; 17:1–16; 18:10; 21:1, 2.

16. *For confirmation;* to confirm treaties and agreements; the oath gives confidence and puts an end to contention.

17. *Wherein;* in respect to which matter, namely, the ending of all doubt and dispute by an oath. *Heirs of promise;* true believers, to whom God has promised eternal life. John 10:27–30.

18. *Two immutable things;* his word and oath. *Impossible;* for want not of natural power, but of disposition; on account of his unchangeable faithfulness, truth, and holiness. *Fled for refuge;* to Jesus Christ, by believing on him. *The hope;* of heaven set before us in the gospel.

19. *Which entereth;* it is immaterial whether we understand the hope or the anchor as entering, since the one is a symbol of the other. *Into that within the veil;* into the heavenly holy of holies within the veil, that is, into heaven itself. For here, as elsewhere in this epistle, the earthly tabernacle—in whose inner sanctuary God had his visible dwelling-place between the cherubim that overshadowed the ark, Exod. 25:22; Num. 7:89; Psa. 80:1; 99:1—is considered as a type of the true heavenly tabernacle where God resides. Compare chap. 8:2; 9:11, 12; and especially chap. 9:24.

20. *The forerunner is for us entered;* he has entered into heaven itself as our high-priest, to present his own blood before the throne as the expiation for our sins; and he has entered as our forerunner also, who will in due time bring us into his Father's presence, and present us faultless before his throne. *Made a high-priest—after the order of Melchisedec;* thus the writer returns to the theme which he had proposed, chap. 5:11.

INSTRUCTIONS.

1. Divine grace in the hearts of God's people is progressive. It leads them to increase in knowledge and piety, till they at last become perfect in Christ Jesus.

11. As those who apostatize, and continue to renounce Christ, will perish with an awfully aggravated destruction, Christians should carefully guard against all approaches towards this sin.

12. As a knowledge of the destruction which awaits men who renounce the Saviour and continue in sin, is one of the means of preventing Christians from so doing, they should be thankful to him for communicating this knowledge, and for rendering it, with other means, efficacious in leading them to avoid this destruction, and perseveringly to imitate those who through faith and patience and much tribulation are now inheriting the promises.

19. Hope has great influence in the salvation of Christians, and the gospel is suited to inspire it. But in order to this, the gospel must be believed. And that hope which arises from true faith tends powerfully to make men holy, and lead them, notwithstanding all trials, to persevere in holiness to the end. Prov. 10:28; 11:7; 1 John 3:3.

CHAPTER VII.

The argument in the present chapter rests on the certain truth, that God appointed Melchisedec to be a type of Christ in his priestly office, and ordered every thing concerning his history in such a way as to make the type as perfect as it could be in the case of a mere earthly priest. By his wise providence it came to pass, first, that both his name and that of the place where he reigned should be typical of Christ's character and office, verse 2; secondly, that the inspired record should give his priesthood without any such limitations in respect to descent as belonged to the Levitical priesthood, and also without any notice of either the beginning or end of his life and priesthood, verses 3, 6, 8; thirdly, that he should bless Abraham, the father of all the faithful, and receive tithes from him, in both which things was made manifest Melchisedec's official superiority over him, and consequently over all his children, none of whom could pretend to be in dignity above him, verses 4, 6, 7.

1. *Melchisedec—met Abraham;* Gen. 14:18, 19.

2 To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;

3 Without father, without mother, without descent,* having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

4 Now consider how great this man *was*, unto whom even the patriarch Abraham gave the tenth of the spoils.

5 And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law,[a] that is, of their brethren, though they come out of the loins of Abraham:

6 But he whose descent† is not counted from them received tithes of Abraham,[b] and blessed him that had the promises.[c]

7 And without all contradiction the less is blessed of the better.

8 And here men that die receive tithes; but there he *receiveth them* of whom it is witnessed that he liveth.[d]

9 And as I may so say, Levi also, who receiveth tithes, paid tithes in Abraham.

10 For he was yet in the loins of his father, when Melchisedec met him.

11 If therefore perfection were by the Levitical priesthood,[e] (for under it the people received the law,) what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? A. D. 64.

12 For the priesthood being changed, there is made of necessity a change also of the law.

13 For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

14 For *it is* evident that our Lord sprang out of Juda;[f] of which tribe Moses spake nothing concerning priesthood.

15 And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,

16 Who is made, not after the law of a carnal commandment, but after the power of an endless life.

17 For he testifieth, Thou *art* a priest for ever after the order of Melchisedec.[g]

18 For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.[h]

19 For the law made nothing perfect,[i] but‡ the bringing in of a better hope *did;* by the which we draw nigh unto God.[j]

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* Gr. *pedigree.* [a] Num. 18:21–26. † Gr. *pedigree.* [b] Gen. 14:20. [c] Rom. 9:4. [d] ch. 5:6; Rev. 1:18. [e] Gal. 2:21; ver. 18, 19; ch. 8:7. [f] Isa. 11:1; Matt. 1:3; Rev. 5:5. [g] Psa. 110:4. [h] Acts 13:39. [i] Rom. 3:20. ‡ Or, *but it was.* [j] Rom. 5:2.

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2. *King of righteousness;* this is the meaning of the Hebrew word Melchisedec. *Salem;* that is, peace; Melchisedec was therefore in his own name and that of his city a fit type of the righteous Prince of peace, Isa. 9:6; 11:4, 5; 32:1.

3. *Without father—end of life;* the inspired record takes no notice of any of these things; and this was designed by the Holy Ghost, that his priesthood might thus typify the priesthood of Christ in a double way: first, as to our Lord's human nature, as being a priest of another order than the Levitical priests, who must always be able to show their descent from Aaron, verses 13, 14, compared with Num. 3:10; Ezra 2:62; secondly, as to his divine nature, as being in the highest sense without any of these limitations. The reader should carefully notice that the apostle describes Melchisedec, the type, in terms which, in the full meaning, hold good only of Christ the great antitype.

4. *How great this man was;* see verses 6, 7, and notes.

5. *Have a commandment to take tithes;* Num. 18:21–32. *Though they come;* though their brethren of whom they take tithes, come out of the loins of Abraham. Thus the Levitical priests are raised above their brethren in official dignity.

6. *But he;* Melchisedec. *Received tithes of Abraham, and blessed him that had the promises;* being thus exalted, not as the Levitical priests were, above the rest of their brethren, but above Abraham himself, and thus, as the epistle goes on to show, above the Levitical priesthood also.

7. *The less;* in official dignity.

8. *Men that die—he liveth;* he passes to another point in which Melchisedec's priesthood was typically superior to that of the Levitical priests: it had no limitation; all the testimony we have of him is as a living priest and king, no mention being made of his death or the end of his priesthood. The writer designedly applies to Melchisedec terms which have their full application to Christ alone. See note to ver. 3.

9. *Levi also;* and in him the Levitical priests of whom he was the father. *Paid tithes in Abraham;* paid tithes to Melchisedec, and thus acknowledged his superiority.

11–19. A new argument is now introduced. Since the Levitical priesthood and the law were given together, as parts of one whole, so that the annulling of the one is the annulling of the other, why should God have promised another priesthood, and with it another economy, except because the former priesthood with its economy was unable to give perfection?

11. *Perfection;* see note to ver. 19. *Under it the people received the law;* it was the basis of the Mosaic law in such a way that when the law should be changed, that must be changed also, ver. 12.

13. *He;* Christ, spoken of in Psa. 110:4. *To another tribe;* not that of Levi, from whom the priests under the law were to descend.

15. *Is yet far more evident;* that there is a change of the priesthood, and with it, of the economy.

16. *Who is made;* constituted a priest. *Not after the law of a carnal commandment;* not with a temporary and inefficacious priesthood, corresponding with the carnal ordinances of the law under which he ministers. Compare, for the meaning of these words, chap. 9:9, 10; 10:4. *After the power of an endless life;* with an efficacious priesthood, such as belongs to one who has endless life and is a priest for ever, verses 17, 25.

18. *A disannulling;* setting aside and bringing to a close the ceremonial law and its priesthood. *Weakness and unprofitableness;* as to the work of making a true expiation for sin, and thus opening a true way for salvation. See the following note, ver. 19.

19. *The law made nothing perfect;* the ceremonial law was not designed for that. It answered the local and temporary purpose for which it was intended, but its sacrifices could not, like the sacrifice of Christ, purge the conscience from dead works to serve the living God, cleanse from sin, justify and sanctify the soul, give it access to God, and inspire that hope which purifies it as Christ is pure. *But the bringing in of a better hope;* the gospel through the atonement, righteousness, and intercession of Christ, does all this. Of course the gospel must be immeasurably superior in its benefits to the ceremonial law. Verses 18, 19 may be more plainly and simply rendered thus: "For there is verily a disannulling of the commandment going

A. D. 64. 20 And inasmuch as not without an oath *he was made priest:*

21 (For those priests were made without an oath;* but this with an oath by him that said unto him, The Lord sware, and will not repent, Thou *art* a priest for ever after the order of Melchisedec:[a])

22 By so much was Jesus made a surety of a better testament.[b]

23 And they truly were many priests, because they were not suffered to continue by reason of death:

24 But this *man*, because he continueth ever, hath an unchangeable† priesthood.[c]

25 Wherefore he is able also to save them to the uttermost‡ that come unto God by him,[d] seeing he ever liveth to make intercession for them.[e]

26 For such a high-priest became us, *who is* holy, harmless, undefiled, separate from sinners,[f] and made higher than the heavens,

27 Who needeth not daily, as those high-priests, to offer up sacrifice, first for his own sins, and then for the people's:[g] for this he did once, when he offered up himself.

28 For the law maketh men high-priests which have infirmity; but the word of the oath, which was since the law, *maketh* the Son, who is consecrated§ for evermore.

* Or, *swearing of an oath.* [a] Psa. 110:4. [b] ch. 8:6. † Or, *which passeth not from one to another.* [c] 1 Sam. 2:35. ‡ Or, *evermore.* [d] Jude 24. [e] Rom. 8:34; 1 John 2:1. [f] ch. 4:15; 1 Pet. 2:22. [g] Lev. 9:7. § Or, *perfected.*

CHAPTER VIII.

1 By the eternal priesthood of Christ the Levitical priesthood of Aaron is abolished. 7 And the temporal covenant with the fathers, by the eternal covenant of the gospel.

NOW of the things which we have spoken, *this is* the sum: We have such a high-priest, who is set on the right hand of the throne of the Majesty in the heavens;[h]

2 A minister of the sanctuary,‖ and of the true tabernacle,[i] which the Lord pitched, and not man.

3 For every high-priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that this man have somewhat also to offer.[j]

4 For if he were on earth, he should not be a priest, seeing that there¶ are priests that offer gifts according to the law:

5 Who serve unto the example and shadow of heavenly things,[k] as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, *that* thou make all things according to the pattern showed to thee in the mount.[l]

6 But now hath he obtained a more excellent ministry,[m] by how much also he is the mediator of a better covenant,* which was established upon better promises.

7 For if that first *covenant* had been faultless,[n]

[h] Eph. 1:20. ‖ Or, *holy things.* [i] ch. 9:8, 12, 24. [j] Eph. 5:2; ch. 9:14. ¶ Or, *they.* [k] Col. 2:17; ch. 10:1. [l] Exod. 25:40; 26:30. [m] 2 Cor. 3:6–9; ch. 7:22. * Or, *testament.* [n] ch. 7:11.

before, for the weakness and unprofitableness thereof—for the law made nothing perfect—and there is the bringing in of a better hope," etc.

20–22. Still another argument to show the superiority of Christ's priesthood to that of Aaron and his sons: He was made priest with an oath they without an oath. The added solemnity of the oath shows the superior dignity of the priesthood.

22. *A surety;* one who becomes responsible for the fulfilment of a covenant. *A better testament;* or, a better covenant. The same Greek work is rendered now covenant, as in chap. 8:6, etc., and now testament, as in chap. 9:15, etc. The latter is the appropriate rendering where there is a reference to the death of him who mediates the covenant, as in the latter of the above passages.

23, 24. The last argument for the superiority of Christ's priesthood over that of the Levitical priests, after which there is a summing up of the perfections of our great High-priest, Christ Jesus, verses 25–28.

25. *By him;* as their high-priest, not venturing before God in their own name.

26. *Became us;* was needed by us. *Made higher than the heavens;* where he ministers before God. See chap. 8:1, 2, 4; 9:24.

27. *This he did once;* made a full and complete atonement, so that no further sacrifice for sin would ever be needed.

28. *Consecrated;* or perfected as a High-priest. Compare chap. 2:10; 5:9.

INSTRUCTIONS.

3. Christ as a priest making a real and perfect atonement for sin, stands alone in divine majesty, grandeur, and glory. All other priests were only types, emblems, and shadows of him, which when he appeared vanished away.

8. However much one man may be elevated above another, or however sacred the employment to which he may be called, he is a sinner; he must die, and with his fellow-sinners stand at the bar of Christ, give account of the things done in the body, and be treated for eternity according to his works.

16. As Christ has made a full and perfect atonement, and ever lives to make intercession, all should forsake their sins, trust in him, and come to him for grace to help in all times of need.

22. The covenant which was ratified by the blood of Jesus secures for ever the highest and best of blessings to all who trust in him and devote their life to his service.

28. Christ is in all respects such a Deliverer as sinners need. None perish for want of an all-sufficient and willing Saviour, nor because a way of salvation is not opened, nor because God does not desire their salvation; but if any who know the gospel perish, it is because they wilfully and perseveringly refuse to accept its gracious offers.

CHAPTER VIII.

2. *Of the sanctuary, and of the true tabernacle;* of the true heavenly sanctuary and tabernacle, of which the earthly is only a type, ver. 5.

3. *That this man;* Christ, if he would perform the office of a priest.

4. *Not be a priest;* he could not on earth officiate as a priest according to the Jewish law, because he did not belong to the tribe from which alone priests could be taken. He therefore, after having offered himself a sacrifice, ascended for the further discharge of his priestly office to heaven, of which the holy of holies was a type. Chap. 9:12.

5. *Who serve unto the example and shadow of heavenly things;* that is, who minister to the earthly tabernacle, which is but a type and shadow of the true tabernacle above where Christ ministers. *As Moses was admonished;* Exod. 25:40. *According to the pattern showed to thee in the mount;* apparently a representation made to Moses in vision of a glorious structure after which he was to model the earthly sanctuary with its furniture, the tabernacle seen in vision being itself a type of the true spiritual realities of heaven. Compare Ezekiel's vision of a city and temple, chapters 40–48, and John's vision of the new Jerusalem, in Revelation, chapters 21, 22.

6. *He;* Christ. *A more excellent ministry;* than the Jewish priests. *Better covenant;* than that formed with Israel at Sinai. *Better promises;* securing greater blessings.

7. *First covenant;* that at Sinai. *The second;* that of the gospel.

then should no place have been sought for the second.

8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:[a]

9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

10 For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put* my laws into their mind, and write them in† their hearts; and I will be to them a God, and they shall be to me a people:[b]

11 And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.[c]

12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

13 In that he saith, A new *covenant*,[d] he hath made the first old. Now that which decayeth and waxeth old *is* ready to vanish away.

a Jer. 31:31–34. * Gr. *give.* † Or, *upon.* b Hos. 2:23; Zech. 8:8. c Isa. 54:13. d 2 Cor. 5:17. ‡ Or, *ceremonies.* e Exod. 25:8. f Exod. 26:1, 35. g Exod. 40:4. h Exod. 25:30. § Or, *holy.* i Exod. 26:31, 33. j Lev. 16:12.

8. *With them;* according to some, with the provisions of the covenant at Sinai, as not adapted to give perfection, chap. 7:11, 18, 19. But we may more naturally refer the words to those who lived under the covenant. It was in connection with severe rebukes that this promise was given of a new covenant which should accomplish what the old had failed to do. *He saith;* Jer. 31:31–34. *New covenant;* the gospel dispensation, which is spiritual in its nature.

10. *Put my laws into their mind, and—hearts;* deeply and permanently impress them on their minds, and incline their hearts to obey them. *And I will be* their God, *and they shall be* my people.

11. *All shall know me;* he would by his word and Spirit impart to them such knowledge of himself as should incline them to walk in his ways.

12. *Merciful to their unrighteousness;* pardon their sins, and not so remember as to punish them.

13. *Made the first old;* declared it to be old, and as such approaching its end, as the writer immediately proceeds to show.

INSTRUCTIONS.

2. As Jesus Christ is a High-priest and Mediator in all respects such as we need, it is wrong to trust in or acknowledge any other.

6. As the gospel dispensation is the last that God will ever grant to men, those who live under it and yet are not by it led to repentance and salvation, will perish with an everlasting destruction.

10. In the gospel covenant, God not only makes known to his people his will, but secures their obedience to it. To his grace they are indebted for their disposition to choose him as their portion, and for all the blessings which come from his being their God and their being his people.

13. Momentous truth is often conveyed in the Bible by a single word, a change of which would greatly alter the sense, and give a different meaning to what is revealed. Hence the Holy Ghost directed the writers of the Bible not only what to write, but how to write it in order to convey exactly his meaning; and they spoke and wrote not in words which man's wisdom taught them, but which the Holy Ghost taught them. 1 Cor. 2:13.

CHAPTER IX.

A. D. 64.

1 The description of the rites and bloody sacrifices of the law, 11 far inferior to the dignity and perfection of the blood and sacrifice of Christ.

THEN verily the first *covenant* had also ordinances‡ of divine service, and a worldly sanctuary.[e]

2 For there was a tabernacle made;[f] the first, wherein *was* the candlestick, and the table,[g] and the show-bread;[h] which is called the sanctuary.§

3 And after the second veil,[i] the tabernacle which is called the Holiest of all;

4 Which had the golden censer,[j] and the ark of the covenant overlaid round about with gold,[k] wherein *was* the golden pot that had manna,[l] and Aaron's rod that budded,[m] and the tables of the covenant;[n]

5 And over it the cherubim of glory shadowing the mercy-seat;[o] of which we cannot now speak particularly.

6 Now when these things were thus ordained, the priests went always into the first tabernacle,[p] accomplishing the service *of God.*

7 But into the second *went* the high-priest alone once every year,[q] not without blood, which he offered for himself, and *for* the errors of the people:[r]

8 The Holy Ghost this signifying, that the way

k Exod. 25:10, etc. l Exod. 16:33. m Num. 17:10. n Exod. 34:29; 40:20; Deut. 10:2, 5. o Exod. 25:18, 22. p Num. 28:3. q Exod. 30:10; Lev. 16:2, etc. r ch. 5:3.

CHAPTER IX.

A comparison is now introduced between the priestly services of the first covenant, and the perfect priesthood of Christ, the Mediator of the new covenant.

2. *A tabernacle;* the reference is to the movable tabernacle built by God's direction in the wilderness of Sinai, which had two divisions separated from each other by a curtain—the holy place and the most holy. See Exodus, chap. 26.

3. *The second veil;* the first, or outer veil, answered for a door to the tabernacle. Exod. 26:36, 37. The second separated the holy from the most holy place. Exod. 26:31–33.

4. *Golden censer;* in which the high-priest burned incense within the veil on the great day of atonement. Lev. 16:12. It seems to have been kept in the holy of holies; but however this may have been, it belonged to its furniture, and is properly reckoned to it. Lev. 16:12. *The ark;* Exod. 25:10–16. *Golden pot;* Exod. 16:33, 34. *Aaron's rod;* Num. 17:5, 8, 10. *Tables of the covenant;* the two tables of stone containing the ten commandments. Exod. 25:21; 40:20. When Solomon removed the ark into the temple which he had built, there was nothing in it but these two tables. 1 Kings 8:9; 2 Chron. 5:10. But it would seem that it originally contained the pot of manna and Aaron's rod.

5. *Cherubim;* Exod. 25:18, 22.

6. *Always;* daily, habitually. *First tabernacle;* the first apartment, called the holy place.

7. *The second;* second apartment, called the most holy. *Once;* that is, on one day. He entered the most holy place on that day several times. Lev. 16:12, 15. *Blood;* that of the victims offered in sacrifice. Lev. 16:2–19, 34.

8. *Into the holiest of all;* that is, into God's presence. It was in the most holy place between the cherubim that he had his earthly dwelling-place under the Mosaic economy. See note to chap. 6:19. It was not yet revealed how men could approach God with acceptance. As a sign of this, his earthly abode was concealed by a veil, and could be approached only once a year by the high-priest, and that not without blood. But when Christ died the veil was rent, Matt. 27:51, and thenceforward all his disciples be-

A. D. 64. into the holiest of all was not yet made manifest,[a] while as the first tabernacle was yet standing:

9 Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect,[b] as pertaining to the conscience;[c]

10 *Which stood* only in meats and drinks,[d] and divers washings,[e] and carnal ordinances,*[f] imposed *on them* until the time of reformation.

11 But Christ being come a high-priest[g] of good things to come,[h] by a greater and more perfect tabernacle,[i] not made with hands, that is to say, not of this building;

12 Neither by the blood of goats and calves,[j] but by his own blood[k] he entered in once into the holy place,[l] having obtained eternal redemption *for us.*

13 For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean,[m] sanctifieth to the purifying of the flesh;

14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot† to God,[n] purge your conscience from dead works to serve the living God?[o]

15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance.

16 For where a testament *is*, there must also of necessity be‡ the death of the testator.

17 For a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth.

18 Whereupon neither the first *testament* was dedicated§ without blood.

19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet‖ wool, and hyssop, and sprinkled both the book and all the people,

20 Saying, This *is* the blood of the testament[p] which God hath enjoined unto you.[q]

21 Moreover, he sprinkled with blood both the tabernacle, and all the vessels of the ministry.[r]

22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.[s]

23 *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

24 For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us:[t]

25 Nor yet that he should offer himself often, as the high-priest entereth into the holy place every year with blood of others;

26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

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a John 14:6; ch. 10:19, 20. b Psa. 40:6, 7; Gal. 3:21; ch. 10:1, 11. c Psa. 51:16–19. d Lev. 11:2, etc. e Num. 19:7, etc. * Or, *rites*, or *ceremonies*. f Eph. 2:15. g ch. 3:1. h ch. 10:1. i ch. 8:2. j ch. 10:4. k Acts 20:28; 1 Pet. 1:18, 19; Rev. 1:5. l ch. 10:19. m Num. 19:2–17. † Or, *fault*.

n 1 Pet. 3:18. o ch. 10:22; 1 Pet. 4:2. ‡ Or, *be brought in*. § Or, *purified*. ‖ Or, *purple*. p Matt. 26:28. q Exod. 24:6, etc.; Lev. ch. 14, 16. r Exod. 29:12, 36. s Lev. 17:11. t Rom. 8:34.

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came "a royal priesthood," having admission, through his blood, into the true holy of holies. *The first tabernacle;* that is, as in verses 2, 6, the outer tabernacle, which represents the whole Mosaic dispensation. *Was standing;* that is, standing as a valid ordinance of God's appointment, and thus barring the way to the holy of holies. This continued till the rending of the veil at Christ's death.

9. *A figure;* a shadow of good things to come under the Christian dispensation. *Perfect, as pertaining to the conscience;* it could remove uncleanness and guilt only in a typical way. It had no power to quiet the conscience by removing its sense of guilt.

10. *Stood—in;* consisted of. *Reformation;* the new and better order of things under the Christian dispensation.

11. *Of good things to come;* of the substance of those good things of which the rites of the Mosaic economy were only the shadow. Compare chap. 10:1. *By a greater and more perfect tabernacle;* to be connected immediately with the words, "he entered in once," ver. 12. The meaning is, that just as the Jewish high-priest entered by the way of the earthly tabernacle into the earthly holy of holies, so Christ, our great High-priest, has entered through the tabernacle of the heavens not made with hands, into the true holy of holies above, there to present before God not the blood of bulls and goats, but his own blood, as an expiation for the sins of his people.

13. *The ashes of a heifer;* Numbers 19. *To the purifying of the flesh;* to the removal of outward and ceremonial defilement; the flesh here representing that which is outward in man, as distinguished from that which is inward and spiritual.

14. *The eternal Spirit;* the Holy Spirit, given him without measure, and under whose influence he offered himself a sacrifice for the sin of men. *Purge your conscience;* cleanse your consciences from the guilt and pollution of sin; make you spiritually alive, and enable you to offer the spiritual living sacrifice of holy obedience to God.

15. *For this cause;* in view of what has just been said of the superior efficacy of his priesthood. *The new testament;* the words "covenant" and "testament" are, in the original, the same. The new covenant, of which Christ is the Mediator, is also a testament when considered as ratified and made valid by his expiatory death on the cross. *For the redemption of the transgressions;* for their forgiveness through the payment of a ransom. The power of Christ's expiatory sacrifice extends backward to the beginning of the world, as it does forward to its end. *They which are called;* the called of God of all ages, before and after Christ's advent.

18. *Whereupon;* for which reason. *The first testament;* or covenant; God's arrangement with his people at Sinai. *Dedicated without blood;* it was ratified by the blood of the sacrifice, which typified Christ, who ratified the second covenant with his own blood.

19. *When Moses had spoken;* Exod. 24:4–11.

20. *Testament;* covenant. See note to ver. 15.

21. *He sprinkled—all the vessels;* Exod. 29:12, 20, 36.

22. *Purged;* purified. Lev. 4:20, 26, 35; 17:11.

23. *Patterns of things in the heavens;* the tabernacle and its furniture, typical of the true heavenly tabernacle. See note to ver. 11. *Better sacrifices;* the blood of Christ, which cleanses the conscience of all who believe from sin, and thus prepares them to enter with Christ their forerunner into heaven, the true holy of holies.

26. *In the end of the world;* in the end of the ages; in those "last days" by which the Hebrew prophets represented the then distant future of the Christian dispensation. See note to 1 Cor. 10:11. *To put away sin;* to expiate it, and thus open the way for deliverance from its punishment, pollution, and power.

27 And as it is appointed unto men once to die,[a] but after this the judgment:[b]

28 So Christ was once offered to bear the sins of many;[c] and unto them that look for him[d] shall he appear the second time[e] without sin unto salvation.[f]

CHAPTER X.

1 The weakness of the law sacrifices. 10 The sacrifice of Christ's body once offered, 14 for ever hath taken away sins. 19 An exhortation to hold fast the faith, with patience and thanksgiving.

FOR the law having a shadow of good things to come,[g] *and* not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect.

2 For then would they not have* ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

3 But in those *sacrifices there is* a remembrance again *made* of sins every year.[h]

4 For *it is* not possible that the blood of bulls and of goats should take away sins.[i]

5 Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared† me:

6 In burnt-offerings and *sacrifices* for sin thou hast had no pleasure.

7 Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God.[j]

8 Above, when he said, Sacrifice and offering and burnt-offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein;* which are offered by the law;

9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

10 By the which will we are sanctified[k] through the offering of the body of Jesus Christ once *for all.*[l]

11 And every priest standeth daily ministering and offering oftentimes the same sacrifices,[m] which can never take away sins:[n]

12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;[o]

13 From henceforth expecting till his enemies be made his footstool.[p]

14 For by one offering he hath perfected for ever them that are sanctified.[q]

15 *Whereof* the Holy Ghost also is a witness to us: for after that he had said before,

16 This *is* the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them;

17 And their‡ sins and iniquities will I remember no more.[r]

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a Gen. 3:19. b Eccl. 12:14. c Isa. 53:12; Matt. 26:28; 1 Pet. 2:24; 3:18; 1 John 3:5. d Titus 2:13; 2 Pet. 3:12. e Acts 1:11; Rev. 1:7. f Isa. 25:9. g Col. 2:17. * Or, *they would have.* h Lev. 16:34. i Mic. 6:6–8. † Or, *thou hast fitted.* j Psa. 40:6–8. k John 17:19. l ch. 9:12. m Num. 28:3. n Psa. 50:8–13; Isa. 1:11. o Col. 3:1. p Psa. 110:1. q ver. 1. ‡ Some copies have, *Then he said, And their,* etc. r Jer. 31:33, 34.

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27. *As it is appointed unto men;* he points out in these words the agreement between the one death of men who are to be redeemed, and the one death of their Redeemer, the man Christ Jesus.

28. *To bear the sins of many;* to die on account of them, in the room and stead of sinners; the just for the unjust. 2 Cor. 5:21; 1 Peter 3:18. *Them that look for him;* his people, who expect his coming to judgment. Matt. 25:31–46. *Without sin;* not as before to suffer for sin, but to give his people free, full, and everlasting salvation.

INSTRUCTIONS.

8. The Jewish ritual was full of meaning. God designed by it to teach men their pollution by sin, their need of spiritual cleansing, and the way in which this would be obtained, through the shedding of the blood of Christ and the renewing influences of his Spirit. Many were led by it to depend on Christ and obtain salvation through him. Chap. 11:13–16.

14. Though the Jewish ritual has ceased as a mode of worship, yet its usefulness will continue to the end of time. It shows the evil nature of sin, the way of salvation from it through faith in Jesus Christ, the object of his death as an atoning sacrifice for sin, and the safety and blessedness of all who trust in him.

22. As there can be no remission of sin except through the shedding of the blood of Christ and the atonement he has made, those who continue to reject him must remain under the guilt of unpardoned sin for ever.

28. As Christ has borne the sins of his people, and is coming for their deliverance from all evil and their introduction to the eternal enjoyment of all good, they ought to be ever rejoicing; giving thanks to God through Jesus Christ, and adoring him who, though he was rich, for their sakes became poor, that they through his poverty might be for ever rich.

CHAPTER X.

1. *The law;* the ceremonial law, or Jewish economy. *A shadow;* an emblem of the blessings of the gospel, but not the blessings themselves, or even an exact likeness of them. *The comers thereunto;* to the service prescribed by the law. *Perfect;* that is, as elsewhere expressed, "perfect as pertaining to the conscience," chap. 9:9. See also below, verses 2, 22. It could not cleanse the consciences of the worshippers from a sense of guilt.

3. *A remembrance again made of sins every year;* showing that it has not yet received a true expiation.

4. *Should take away sins;* by making an expiation for them. The sincere offerers of these victims under the law did indeed receive forgiveness; but it was by virtue of the atonement of Christ, which the Jewish sacrifices prefigured.

5. *He;* Christ. *Sacrifice and offering;* such as were presented under the law God no longer desired, Psa. 40:6–8; a psalm which had its fulfilment in David only in a lower and typical way, but was perfectly fulfilled in Christ the great antitype. *But a body hast thou prepared me;* the quotation is made from the Greek version of the Seventy. The Hebrew is, "Mine ears hast thou opened," that is, to hear and do thy will. How the difference has arisen is not known. But in both the essential idea is, that the Messiah makes a perfect devotion of himself to the Father to do his will.

7. *The volume of the book;* the Scriptures, which foretold the coming of Christ.

8. *Above, when he said;* that is, after he had first said, "Sacrifice and offering," etc.—"then said he," etc., ver. 9.

9. *The first;* the sacrifice of the law. *The second;* Christ, doing the will of God in his obedience, sacrifice, and death.

10. *By the which will;* of God as done by Christ, especially in his suffering and death, believers are justified and sanctified.

11. *Oftentimes;* morning and evening daily.

12. *This man;* Christ. *On the right hand of God;* in an exalted state of glory, which is evidence that his atonement once for all is accepted, and is efficacious in securing the salvation of all who believe.

15. *The Holy Ghost—is a witness;* to the above-mentioned truths, by what he has said in Jer. 31:33–34.

17. *And their sins;* supply before these words, then said he.

A. D. 64. 18 Now where remission of these *is, there is* no more offering for sin.

19 Having therefore, brethren, boldness* to enter into the holiest by the blood of Jesus,[a]

20 By a new and living way,[b] which he hath consecrated† for us, through the veil, that is to say, his flesh;

21 And *having* a high-priest over the house of God;[c]

22 Let us draw near with a true heart in full assurance of faith,[d] having our hearts sprinkled from an evil conscience,[e] and our bodies washed with pure water.

23 Let us hold fast the profession of *our* faith without wavering; for he *is* faithful that promised;[f]

24 And let us consider one another, to provoke unto love and to good works:

25 Not forsaking the assembling of ourselves together, as the manner of some *is;* but exhorting *one another:* and so much the more, as ye see the day approaching.[g]

26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,[h]

27 But a certain fearful looking for of judgment and fiery indignation,[i] which shall devour the adversaries.

28 He that despised Moses' law died without mercy under two or three witnesses:[j]

29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing,[k] and hath done despite unto the Spirit of grace?[l]

30 For we know him that hath said, Vengeance *belongeth* unto me, I will recompense, saith the Lord.[m] And again, The Lord shall judge his people.[n]

31 *It is* a fearful thing to fall into the hands of the living God.

32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;

33 Partly, while ye were made a gazing-stock both by reproaches and afflictions; and partly, while ye became companions of them that were so used.[o]

34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have‡ in heaven a better and an enduring substance.[p]

35 Cast not away therefore your confidence, which hath great recompense of reward.[q]

36 For ye have need of patience,[r] that, after ye have done the will of God, ye might receive the promise.

37 For yet a little while, and he that shall come will come, and will not tarry.[s]

38 Now the just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him.

39 But we are not of them who draw back unto perdition;[t] but of them that believe to the saving of the soul.

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* Or, *liberty.* [a] ch. 9:8, 12. [b] John 14:6. † Or, *new made.* [c] ch. 4:14–16. [d] Eph. 3:12. [e] Ezek. 36:25. [f] 1 Thess. 5:24. [g] Rom. 13:11. [h] Num. 15:30; ch. 6:4, etc. [i] Zeph. 1:18; 3:8. [j] Deut. 17:2-13. [k] ch. 2:3. [l] Matt. 12:31, 32. [m] Deut. 32:35, 36. [n] Psa. 135:14. [o] 1 Thess. 2:14. ‡ Or, *that ye have in yourselves,* or *for yourselves.* [p] Luke 12:33. [q] Matt. 5:12. [r] Luke 21:19. [s] Hab. 2:3, 4. [t] ver. 26.

18. *No more offering;* no need of any further atonement.

19. *Into the holiest;* into the true holy of holies; that is, into God's presence in heaven. *By the blood of Jesus;* which has already been presented there in our behalf.

20. *Living way;* of which life is the attribute—which conducts those who are spiritually alive to life eternal; in contrast with the way of dead works, in which those who are dead in trespasses and sins walk onward to eternal death. *Consecrated for us;* initiated and dedicated as a new way in our behalf. *Through the veil, that is to say, his flesh;* as the earthly holy of holies was entered through the veil, so we have access to the heavenly holy of holies, that is, to God's presence in heaven itself, through the flesh of Christ offered as our propitiatory sacrifice for sin.

21. *House of God;* his spiritual household, the church.

22. *Draw near;* to God on his throne of grace. *Hearts sprinkled—bodies washed;* the reference is to the consecration of the Levitical priests by the sprinkling of blood and the washing of water, Lev. 8:6, 23, 24, 30, which shadowed forth the true consecration of believers to their spiritual priesthood by the sprinkling of the blood of Christ, and the washing of regeneration and renewing of the Holy Ghost. Titus 3:5; 1 Peter 1:2; 2:5.

23. *Hold fast;* by continuing steadfast in the belief of the truths of the gospel and in the practice of its duties.

24. *Provoke;* excite each other to abound more and more in love and good works.

25. *The assembling;* for public and social worship. *Exhorting one another;* to continue in steadfast adherence to truth and duty. *The day approaching;* when Christ will save his friends and destroy his foes.

26. *Sin wilfully;* by renouncing Christ after having embraced him, and rejecting his gospel after having known and acknowledged it to be his. Chap. 6:4–8. No other atonement will ever be made, and if we reject this after having known its efficacy, and wilfully turn away, refusing to trust in it for salvation, we shall perish.

28. *Died without mercy;* Deut. 13:6–10.

29. *He be thought worthy;* who has been set apart to the service of Christ, and yet treats him as a vile malefactor, and despitefully spurns the blessed influences of his Spirit.

30. *That hath said;* Deut. 32:35, 36.

31. *To fall;* especially after such aggravated transgressions. *Of the living God;* as a just, almighty, and eternally avenging God.

32. *Call to remembrance;* remember the grace of Christ, which sustained you in your former trials.

34. *Ye have;* for yourselves, in heaven. *Substance;* possession.

35. *Confidence;* in the ability and willingness of Christ to support, deliver, and save. *Great—reward;* in peace of mind here and endless glory hereafter.

36. *Patience;* in suffering as well as in doing the will of God. *The promise;* of eternal life.

37. *He that shall come will come;* an application to the coming of Christ of the promise made in Hab. 2:3, where the coming is also one that has in view the destruction of the oppressors of God's people, and their salvation.

38. *The just shall live by faith—no pleasure in him;* quoted for substance from the Greek version of Hab. 2:4. *Draw back;* give up confidence in Christ, deny him, and renounce his cause to escape suffering, or for any other reason. *No pleasure;* God will abhor him.

39. *We;* true Christians. *To the saving of the soul;* Job 17:9; John 4:13, 14; 10:28, 29; 1 Peter 1:2–9.

INSTRUCTIONS.

4. The sacrifices under the Old Testament were not an atonement for sin, but typical of the atonement which was to be made, and pointed the believing offerer to the sacrifice of Christ.

10. Christ crucified as an atonement for sin is the great subject of the Old Testament scriptures. Their principles and precepts, their rites and ceremonies, their sacrifices and offerings, their predictions, declarations, and promises

CHAPTER XI.

1 What faith is. 6 Without faith we cannot please God. 7 The worthy fruits thereof in the fathers of old time.

NOW faith is the substance* of things hoped for, the evidence of things not seen.[a]

2 For by it the elders obtained a good report.

3 Through faith we understand that the worlds were framed by the word of God,[b] so that things which are seen were not made of things which do appear.

4 By faith Abel offered unto God a more excellent sacrifice than Cain,[c] by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.†

5 By faith Enoch was translated,[d] that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

6 But without faith *it is* impossible to please *him:*[e] for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.

7 By faith Noah, being warned of God of things not seen as yet, moved with fear,‡ prepared an ark to the saving of his house;[f] by the which he condemned the world, and became heir of the righteousness which is by faith.

8 By faith Abraham, when he was called A. D. 64. to go out into a place which he should after receive for an inheritance, obeyed;[g] and he went out, not knowing whither he went.

9 By faith he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob,[h] the heirs with him of the same promise:

10 For he looked for a city which hath foundations,[i] whose builder and maker *is* God.[j]

11 Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age,[k] because she judged him faithful who had promised.[l]

12 Therefore sprang there even of one, and him as good as dead, *so many* as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable.[m]

13 These all died in§ faith, not having received the promises, but having seen them afar off, and were persuaded of *them,* and embraced *them,* and confessed that they were strangers and pilgrims on the earth.[n]

14 For they that say such things declare plainly that they seek a country.

15 And truly, if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned.

* Or, *ground,* or *confidence.* a Rom. 8:24, 25. b Gen. 1:1; Psa. 33:6. c Gen. 4:4, 5. † Or, *is yet spoken of.* d Gen. 5:22, 24. e Psa. 106:21, 22. ‡ Or, *being weary.* f Gen. 6:14–22. g Gen. 12:1, 4, etc. h Gen. 13:3, 18; 18:1, 9. i ch. 12:22; 13:14. j Rev. 21:2, 10. k Gen. 21:1, 2. l ch. 10:23. m Genesis 22:17; Romans 4:17. § Gr. *according to.* n 1 Chr. 29:15; 1 Peter 2:11.

have reference to him; and one who does not see them in this light will never apprehend the fulness, or duly appreciate the perfection of their meaning.

15. The testimony of the Holy Ghost in the Old Testament is in accordance with his testimony in the New. It is equally a part of God's revelation to men, and without understanding it, men cannot be skilful in the word of righteousness, or well fitted to communicate a knowledge of it.

22. In approaching God, Christians should discard and reject all mediators except Jesus Christ. They need no other; and to trust in another is to reject him.

25. Assembling for social worship is essential to the promotion of the divine glory, to the greatest progress in holiness, and to the highest usefulness among men.

31. The knowledge of that certain and awful destruction which awaits believers if they renounce Christ, is a powerful means of preventing it, and one which God blesses in keeping them by his mighty power through faith unto salvation.

39. The assurance God has given that he will keep his people in the floods of tribulation, however high they may rise, and in the fires of affliction, however fiercely they may burn, is suited to inspire strong and living confidence in him, and firm, energetic, persevering devotion to his service.

CHAPTER XI.

At the close of the preceding chapter, mention was made of "them that believe to the saving of the soul." Now follows a description of faith and an illustration of its power from the example of the ancient worthies.

1. *Substance;* the Greek word has two distinct meanings: first, as rendered by our version, substance; the meaning will then be, that faith is that which gives to things hoped for subsistence in the views and feelings of the soul, and leads it to regard and treat them as real; secondly, confidence, as in 2 Cor. 11:17. According to this, faith is the firm persuasion of things hoped for. *The evidence of things not seen;* their demonstration, that which sets before the mind unseen realities as if they were seen.

2. *A good report;* commendation from God and good men.

3. *We understand;* through God's testimony. *Worlds;* heaven and earth. *Things which are seen;* the whole visible universe. *Things which do appear;* things visible to sense. The matter itself of which heaven and earth are made was called into being by God's power, and afterwards reduced to order and beauty.

4. *More excellent sacrifice;* because offered in a more excellent spirit. There is probably a reference also to the kind of offering. It was not merely a thank-offering, like that of Cain, but a propitiatory sacrifice. *Testifying of his gifts;* expressing in some visible form his approbation of them. Gen. 4:4–7. *Yet speaketh;* by his example and its effects.

5. *He pleased God;* by walking with him. Gen. 5:24. He had confidence in him, lived in communion with him, opened his heart to him, and consulted him as his bosom-friend.

7. *Moved with fear;* because he believed God's word that the flood would certainly come. Gen. 6:14–22. *By the which;* by which faith of his, with its accompanying fruits. *He condemned the world;* his example of faith condemned their unbelief. *The righteousness which is by faith;* the righteousness which God gives through faith. See note to Rom. 1:17.

8. *Not knowing whither he went;* God's words were, "Unto a land that I will show thee," Gen. 12:1; and such was his confidence in God that he was willing to go anywhere, as God should direct.

9. *As in a strange country;* he bought no land except what he wanted for a burying-ground, but lived as a stranger in tents, expecting his permanent abode and possessions in heaven. Gen. 13:3, 18; 18:1, 9.

10. *A city which hath foundations;* which hath everlasting foundations; that heavenly city which God himself has built for those who love him. Chap. 12:22; 13:14.

11, 12. *Sarah;* Gen. 21:1, 2; 22:17.

13. *The promises;* the things which God had promised. *Embraced them;* looked forward to the fulfilment of the promises with earnest desire and confident expectation. *Confessed that they were strangers and pilgrims;* see Gen. 23:4, where the literal pilgrimage of Abraham shadows forth this life as a pilgrimage; and so it is spoken of by Jacob, Gen. 47:9, and still more fully afterwards by David, 1 Chron. 29:15.

14. *A country;* which they had not found and could not find in this world.

A. D. 64. 16 But now they desire a better *country*, that is, a heavenly: wherefore God is not ashamed to be called their God:[a] for he hath prepared for them a city.[b]

17 By faith Abraham, when he was tried, offered up Isaac:[c] and he that had received the promises offered up his only begotten *son*,

18 Of[*] whom it was said, That in Isaac shall thy seed be called:[d]

19 Accounting that God *was* able to raise *him* up, even from the dead; from whence also he received him in a figure.

20 By faith Isaac blessed Jacob and Esau concerning things to come.[e]

21 By faith Jacob, when he was a dying, blessed both the sons of Joseph;[f] and worshipped, *leaning* upon the top of his staff.[g]

22 By faith Joseph, when he died, made mention of[†] the departing of the children of Israel; and gave commandment concerning his bones.[h]

23 By faith Moses, when he was born, was hid three months of his parents,[i] because they saw *he was* a proper child; and they were not afraid of the king's commandment.[j]

24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;[k]

25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;[l]

26 Esteeming the reproach of[‡] Christ greater riches than the treasures in Egypt:[m] for he had respect unto the recompense of the reward.[n]

27 By faith he forsook Egypt, not fearing the wrath of the king:[o] for he endured, as seeing him who is invisible.[p]

28 Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.[q]

29 By faith they passed through the Red sea as by dry *land:*[r] which the Egyptians essaying to do were drowned.

30 By faith the walls of Jericho fell down, after they were compassed about seven days.[s]

31 By faith the harlot Rahab perished not with them that believed not,[§t] when she had received the spies with peace.[u]

32 And what shall I more say? for the time would fail me to tell *of* Gedeon,[v] and *of* Barak,[w] and *of* Samson,[x] and *of* Jephthae;[y] *of* David also,[z] and Samuel,[a] and *of* the prophets:

33 Who through faith subdued kingdoms, wrought righteousness, obtained promises,[b] stopped the mouths of lions,[c]

34 Quenched the violence of fire,[d] escaped the edge of the sword,[e] out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

35 Women received their dead raised to life again:[f] and others were tortured, not accepting deliverance;[g] that they might obtain a better resurrection:

36 And others had trial of *cruel* mockings and scourgings, yea, moreover, of bonds and imprisonment:[h]

37 They were stoned,[i] they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheep-skins and goat-skins; being destitute, afflicted, tormented;

38 Of whom the world was not worthy: they wandered in deserts, and *in* mountains, and *in* dens and caves of the earth.

39 And these all, having obtained a good report through faith, received not the promise:

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a Exod. 3:6, 15. b ver. 10. c Gen. 22:1, etc.; Jas. 2:21. * Or, *To.* d Gen. 21:12. e Gen. 27:27–40. f Gen. 48:5–20. g Gen. 47:31. † Or, *remembered.* h Gen. 50:24, 25. i Exod. 2:2. j Exod. 1:16, 22. k Exod. 2:10, 11. l Psa. 84:10. ‡ Or, *for.* m ch. 13:13. n ch. 10:35. o Exod. 10:28, 29; 12:31. p 1 Tim. 1:17. q Exod. 12:21, etc. r Exod. 14:22, 29. s Josh. 6:12–20.

§ Or, *were disobedient.* t Josh. 6:23; Jas. 2:25. u Josh. 2:4, etc. v Judg. ch. 6, 7. w Judg. 4:6, etc. x Judg. ch. 15, 16. y Judg. 11:32, etc. z 1 Sam. 17:45, etc. a 1 Sam. 7:9, etc. b Gal. 3:16. c Dan. 6:22. d Dan. 3:25. e 1 Kings 19:3; 2 Kings 6:16. f 1 Kings 17:22; 2 Kings 4:35, 36. g Acts 4:19. h Gen. 39:20; Jer. 20:2. i Acts 7:59.

16. *God is not ashamed;* because they place such confidence in him and desire such pure and elevated joys, he has prepared for them a permanent abode and unending bliss in heaven.

19. *In a figure;* when raised alive from the altar where he expected him to die.

20. *Things to come;* which God had promised, and which Isaac confidently expected. Gen. 27:27–40.

21. *Blessed both the sons;* Gen. 48:5–20. *Upon the top of his staff;* Gen. 47:31; the quotation is from the Greek version of the Seventy. The same Hebrew letters, according as they are differently pronounced, may signify bed or staff. Taken either way, the sense of the passage is substantially the same.

22. *The departing of the children of Israel;* out of Egypt, because God had promised it. Gen. 50:24, 25.

23. *Proper;* beautiful. *Not afraid;* to disobey the king's command, because they trusted in God to protect them.

25. *Affliction with the people of God;* because he expected in so doing to receive the blessings which God had promised them.

26. *The reproach of Christ;* here, and in chap. 13:13, the reproach which Christ in all ages bears in the person of his covenant people, as he once bore it in his own person; for what is done to his people is done to him. Compare Matt. 10:40; 18:5, 6; Luke 9:48; 10:16; and especially Matt. 25:34–45. Of this reproach each disciple must for Christ's sake bear his share, before he can share with Christ in his glory. 2 Tim. 2:12. *The reward;* to be given him by God.

27. *Forsook Egypt;* Exod. 12:31–51. *As seeing him who is invisible;* as seeing by faith the unseen God—a beautiful illustration of what is said, ver. 1, of faith.

28. *The passover, and the sprinkling of blood;* Moses observed them as God directed, expecting, according to His promise, that in so doing he and the Israelites would be safe. Exod. 12:21–30.

29. *They passed through the Red sea;* trusting in God to preserve them. Exod. 14:22–29.

30. *Compassed about;* with confidence that God would cause the walls of the city to fall as he had said. Josh. 6:15–20.

31. *Rahab;* believed that what God had spoken concerning Israel would be accomplished, and she acted accordingly. Josh. 2:1–21; 6:23.

32. *Gedeon;* Judg. chap. 6–8. *Barak;* Judg. chap. 4, 5. *Samson;* Judg. chap. 13–16. *Jephthae;* Judg. chap. 11, 12. *David;* 1 Sam. 16:1–13. *Samuel;* 1 Sam. 1:20. *The prophets;* Matt. 5:12.

33, 34. For examples, see the references.

35. *Women received their dead;* 1 Kings 17:17–23; 2 Kings 4:32–37. *Others were tortured;* from this point onward examples are included of those who lived after the record of the Old Testament was closed, some of whose sufferings for the truth's sake are recorded in the books of Maccabees, and in Josephus' account of the same times. *A better resurrection;* to a life of everlasting glory.

39. *A good report;* they are in Scripture commended as good men, and their faith by which they persevered in duty held up as worthy of imitation to all succeeding ages. *The promise;* the great thing promised, namely, the Messiah and the blessings of the gospel.

40 God having provided* some better thing for us, that they without us should not be made perfect.[a]

CHAPTER XII.

1 An exhortation to constant faith, patience, and godliness. 22 A commendation of the new testament above the old.

WHEREFORE seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight,[b] and the sin which doth so easily beset *us*, and let us run with patience the race that is set before us,

2 Looking unto Jesus the author† and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.[c]

3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

4 Ye have not yet resisted unto blood, striving against sin. A. D. 64.

5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him;[d]

6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.[e]

7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?[f]

8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

9 Furthermore, we have had fathers of our flesh which corrected *us*, and we gave *them* reverence: shall we not much rather be in subjection unto the Father of spirits,[g] and live?

10 For they verily for a few days chastened *us* after their own pleasure;‡ but he for *our* profit, that *we* might be partakers of his holiness.

11 Now no chastening for the present seemeth to

* Or, *foreseen.* [a] Rev. 6:11. [b] 2 Cor. 7:1. † Or, *beginner.* [c] Luke 24:26. [d] Prov. 3:11, 12. [e] Rev. 3:19. [f] Prov. 13:24. [g] Num. 16:22; 27:16. ‡ Or, *as seemed good*, or *meet to them.*

40. *Some better thing;* the fulfilment of God's promises in the coming of Christ and the blessings which he conferred. *Not be made perfect;* without the fulfilment of these promises, which we witness, and in the faith of which they lived, and died, and went to glory.

INSTRUCTIONS.

1. Faith is a glorious reality and mightily efficacious. It works powerfully, and produces effects which nothing else can. It is in the highest and best sense rational, and is as essential with regard to things unseen, as the eye is to things seen.

3. Faith quickens, purifies, elevates, and ennobles the human soul. It raises it to higher spheres, gives it keener vision and a purer atmosphere, enables it to look backward and forward, above, beneath, and around, and avail itself to an untold extent of the length and the breadth, the height and the depth of the vision and knowledge, the wisdom, grace, and joy of God.

4. Two persons may engage in the same external worship and yet their service be totally different in the sight of God. Whatever is done, in order to be accepted of him, must be done with faith, in spirit and in truth.

7. Fear is a powerful means of the salvation of men. God designs to awaken it, and it is right that it should have influence. There is great reason for it, and he who attempts to show that there is not, acts against God and against the best interests of mankind.

8. It is not necessary for us to know all that God will do with us, in order to trust in and obey him; or to be able to see the reasons of his declarations, in order to believe them; or to understand the manner in which his promises can be accomplished, in order to expect their fulfilment.

10. Old Testament saints had knowledge of a future state, and expected their reward in another world.

12. Great events for this world as well as the future, depend on the exercise of faith in God; and things which affect vast multitudes for time and eternity, are accomplished through its influence, which would otherwise be impossible.

16. God is ashamed of those who have no confidence in him, and prepares for them no habitation in heaven. He will not acknowledge them as his people, Mark 8:38, or bring them to his blest abode.

19. There are no difficulties in believing God's declarations and obeying his commands, over which faith cannot triumph.

21. Faith lives and worships God in death.

23. There are cases in which to obey civil rulers is wrong. In such cases, faith will keep even a woman from obeying the most despotic king.

26. No earthly sacrifices are too great for faith to make in order to obey God, and no loss is encountered in such a cause which faith does not esteem unspeakable gain.

27. Faith has eyes to see invisible things, and a heart to feel their power. It has a head to plan, a tongue to speak, and a hand to work for God.

28. Faith regards the blood of Christ as the foundation of human hope, and looks to it as the only safeguard from the destroyer.

33–40. No victories ever won compare with those of faith. Its triumphs no earthly tongue can speak or pen describe. They are written in the book of life, will be told with immortal tongues, by multitudes which no man can number, in strains of glory rising higher and higher, and growing sweeter and sweeter to endless ages.

CHAPTER XII.

1. *Compassed about—cloud of witnesses;* the reference is to the Grecian games, in which the racers were surrounded by a vast multitude of spectators. Here the witnesses are those who have themselves run the heavenly race and obtained the reward of faith. *Every weight;* every thing which can hinder our progress in the way to heaven, just as the earthly racers lay aside every incumbrance, especially the sin to which we are most exposed.

2. *Looking unto Jesus;* not merely as an example, but also as the author and finisher of faith and of all which was needed for perseverance in duty, even to eternal life. *The joy;* of redeeming multitudes which no man can number from eternal sinning and suffering, and raising them to eternal holiness and bliss. *Despising the shame;* the shame of being crucified.

3. *Consider him;* meditate much on the character and work of Christ, especially his patience under sufferings, that you may be strengthened and encouraged in following his example.

4. *Ye have not yet;* been called as Christ was to suffer death for resisting sin.

5. *The exhortation;* Prov. 3:11, 12; Rev. 3:19.

7. *Chastening;* trials designed to correct your faults and make you better.

8. *All;* the children of God. *Are ye bastards;* treated as such; your faults are not corrected, but you are left to go unreformed to ruin.

9. *Fathers of our flesh;* earthly parents. *Father of spirits;* God.

10. *After their own pleasure;* as they chose or thought best. *Be partakers;* become holy like him.

11. *The peaceable fruit of righteousness;* the chastisement yields, like a good tree, the good fruit of righteousness,

A. D. 64. be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.[a]

12 Wherefore lift up the hands which hang down,[b] and the feeble knees;

13 And make straight* paths for your feet,[c] lest that which is lame be turned out of the way; but let it rather be healed.[d]

14 Follow peace with all *men*,[e] and holiness, without which no man shall see the Lord:[f]

15 Looking diligently lest any man fail of† the grace of God;[g] lest any root of bitterness springing up trouble *you*,[h] and thereby many be defiled;

16 Lest there *be* any fornicator,[i] or profane person, as Esau, who for one morsel of meat sold his birthright.[j]

17 For ye know how that afterward, when he would have inherited the blessing, he was rejected:[k] for he found no place of repentance,‡ though he sought it carefully with tears.

18 For ye are not come unto the mount that might be touched, and that burned with fire,[l] nor unto blackness, and darkness, and tempest,

19 And the sound of a trumpet, and the voice of words; which *voice* they that heard entreated that the word should not be spoken to them any more:[m]

20 For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:[n]

21 And so terrible was the sight, *that* Moses said, I exceedingly fear and quake:

22 But ye are come unto mount Zion, and unto the city of the living God,[o] the heavenly Jerusalem, and to an innumerable company of angels;[p]

23 To the general assembly and church of the first-born,[q] which are written§ in heaven,[r] and to God the Judge of all,[s] and to the spirits of just men made perfect,[t]

24 And to Jesus the mediator of the new covenant,‖[u] and to the blood of sprinkling,[v] that speaketh better things than *that of* Abel.[w]

25 See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more *shall not* we *escape*, if we turn away from him that *speaketh* from heaven:

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a Isa. 32:17; Jas. 3:18. b Isa. 35:3. * Or, *even*. c Prov. 4:26, 27. d Gal. 6:1. e Psa. 34:14. f Matt. 5:8; Eph. 5:5. † Or, *fall from*. g 2 Pet. 1:10. h Deut. 29:18. i 1 Cor. 6:13, 18. j Gen. 25:33. k Gen. 27:34–38. ‡ Or, *way to change his mind*. l Exod. 19:12–19. m Exod. 20:18, 19. n Exod. 19:13, 16. o Rev. 3:12. p Psa. 68:17. q Rev. 14:4. § Or, *enrolled*. r Luke 10:20. s Gen. 18:25. t 1 Cor. 15:49, 54. ‖ Or, *testament*. u ch. 8:6. v Exod. 24:8. w Gen. 4:10.

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which always has for its companion "the peace of God which passeth all understanding." Phil. 4:7.

12. *Lift up;* encourage and animate the desponding. Isa. 35:3, 4.

13. *Make straight paths for your feet;* walk in the plain way of duty, and that not merely for your own sake, but for the sake of the feeble and halting among your brethren; that they, by your good example, may be kept in the right way, and healed of their spiritual infirmities.

14. *Follow peace with all;* so far as duty will permit. *See the Lord;* dwell with or enjoy him.

15. *Any man;* that is, as the connection shows, any man who belongs to your Christian community. *Fail of the grace of God;* of his grace which bestows eternal life, by being found at last unholy and unprepared for heaven. *Root of bitterness;* any doctrine or practice adapted to lead men to apostatize from Christ and perish. The words quoted from Deut. 29:18, were originally applied to such a root of bitterness, consisting in apostasy from Jehovah to idolatry.

16. *Fornicator—profane person;* examples of the "root of bitterness" just referred to. A profane person is here one who, like Esau, despises sacred things and gives up spiritual blessings for sensual enjoyments. *One morsel of meat;* Gen. 25:29–34. *Birthright;* right by birth to high temporal and spiritual blessings.

17. *No place of repentance;* whether we refer the word repentance to Esau, as some do, or with others, to Isaac, the sense remains substantially the same. In the former case the meaning will be that Esau could not make his own repentance avail to change his father's mind; in the latter, that he could not induce Isaac to repent by taking the blessing of the birthright from Jacob, and giving it to him. He had sold it for a mess of pottage, and it was gone for ever. Gen. 27:34–40. So would be the blessings of following Christ, if they should renounce him to escape suffering or to enjoy worldly good.

18–29. Now follows an exhortation which contains, first, an encouragement drawn from the gracious character of the Christian dispensation, as contrasted with the severity of the Mosaic law; secondly, a warning against apostasy under such a glorious dispensation, in view of its greater guilt and severer punishment.

18. *The mount;* Sinai and the terrors which surrounded it at the giving of the law. Exod. 19:9–25; 20:1–22. Here, as in Gal. 4:24, 25, Sinai represents the whole Mosaic economy. *That might be touched;* the reference is not merely to its material nature, but to the peril of touching it. Ver. 20.

20. *If so much as a beast touch the mountain;* much more a man. Exod. 19:12, 13, 21–24. This prohibition shadowed forth the distance from himself at which the holy God, under the Mosaic economy, kept sinful men. Compare chap. 9:8.

22. *Unto mount Zion—the city of the living God, the heavenly Jerusalem;* to the true spiritual Zion and Jerusalem, of which the earthly Zion with its city was an emblem; that is, to the privileges, hopes, and blessings of the Christian dispensation and the holy family of God under it. Compare the words of the apostle, Gal. 4:26: "Jerusalem which is above is free, which is the mother of us all." *An innumerable company of angels;* who make a part of God's universal family, of which Christ is the head. Eph. 1:10; Col. 1:20.

23. *The general assembly and church;* here distinguished from "the spirits of just men made perfect;" probably meaning therefore the church on earth, so far as it consists of true believers. *The first-born;* the word in the original is plural. It describes either all God's true children, as each admitted, in and through Christ, to the privileges of first-born sons, that is, to a preëminent place in God's favor; or, as some think, the more eminent among them, as patriarchs, prophets, and apostles. *Which are written in heaven;* enrolled there in the Lamb's book of life. *The spirits of just men;* who await in God's presence the resurrection of the just. *Made perfect;* they have gone through the conflict with sin and suffering, obtained the victory, and been made perfect in holiness and blessedness; not in the sense of having reached the consummation of their bliss—which is reserved for the final resurrection—but in the sense of being for ever freed from sin and suffering.

24. *The blood of sprinkling;* which cleanses our consciences from the guilt and defilement of sin, and thus speaks peace to them. Chap. 9:14; 10:22; 1 Pet. 1:2. *That of Abel;* which called to God for vengeance. Gen. 4:10.

25. *Him that speaketh;* in the revelations, the promises, and the threatenings of the gospel. *Refused him that spake on earth;* apostatized from the Jewish religion revealed by Moses. Deut. 13:6–10. *Him that speaketh from heaven;* God, by Jesus Christ. Chap. 1:2.

26 Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.[a]

27 And this *word,* Yet once more, signifieth the removing of those things that are* shaken, as of things that are made, that those things which cannot be shaken may remain.

28 Wherefore, we receiving a kingdom which cannot be moved, let us have† grace, whereby we may serve God acceptably with reverence and godly fear:

29 For our God *is* a consuming fire.[b]

CHAPTER XIII.

1 Divers admonitions, as to charity, 4 to honest life, 5 to avoid covetousness, 7 to regard God's preachers, 9 to take heed of strange doctrines, 10 to confess Christ, 16 to give alms, 17 to obey governors, 18 to pray for the apostle. 20 The conclusion.

LET brotherly love continue.[c]

2 Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.[d]

3 Remember them that are in bonds,[e] as bound with them; *and* them which suffer adversity, as being yourselves also in the body. A. D. 64.

4 Marriage *is* honorable in all,[f] and the bed undefiled: but whoremongers and adulterers God will judge.[g]

5 *Let your* conversation *be* without covetousness; *and be* content with such things as ye have:[h] for he hath said, I will never leave thee, nor forsake thee.[i]

6 So that we may boldly say, The Lord *is* my helper, and I will not fear what man shall do unto me.[j]

7 Remember them which have the rule‡ over you, who have spoken unto you the word of God: whose faith follow,[k] considering the end of *their* conversation:

8 Jesus Christ, the same yesterday, and to-day, and for ever.[l]

9 Be not carried about with divers and strange doctrines.[m] For *it is* a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.

10 We have an altar, whereof they have no right to eat which serve the tabernacle.

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a Hag. 2:6. * Or, *may be.* † Gr. *hold fast.* b Deut. 4:24. c 1 Pet. 1:22; 1 John 4:7, 20. d Gen. 18:3; 19:2. e Matt. 25:36. f Prov. 5:15–23. g 1 Cor. 6:9; Rev. 22:15. h Matt. 6:25, 34. i Gen. 28:15; Deut. 31:6, 8; 1 Chr. 28:20. j Psa. 27:1. ‡ Or, *are the guides.* k ch. 6:12. l Rev. 1:4. m 1 John 4:1.

26. *Then;* when he gave the law at mount Sinai. Exod. 19:18. *Not the earth only, but also heaven;* Hag. 2:6, 7, where the words are, "I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the Desire of all nations shall come." It is a shaking and removal of every thing that is in its nature transitory and perishable, not merely the old Mosaic dispensation, but also every human power opposed to the kingdom of Christ. Compare, for the figure, Isa. 13:13, Joel 3:16, Matt. 24:29, and the notes on those passages.

27. *Things that are shaken;* that is, as the margin, things that can be shaken. See the note to the preceding verse. *Things that are made;* nearly equivalent to things "made with hands," and therefore transitory. Chap. 9:11. *Which cannot be shaken;* the kingdom of Christ and the eternal spiritual blessings connected with it. This shaking is the thrice repeated overturning of Ezek. 21:27. It covers the whole history of Christ's kingdom from its beginning to its perfect establishment.

28. *Let us have grace;* though the grace by which alone we can render acceptable service to God is his gift, yet we are responsible for possessing it, since it is freely offered to all, and all will have it who do not repel and reject it by a disobedient spirit. *Serve God;* perseveringly, to whatever troubles it may expose us. *Godly fear;* having respect to all God's commandments. Psa. 119:6; Jer. 32:40.

29. *A consuming fire;* Deut. 4:24. He is such to all rejecters of our Lord Jesus Christ, especially those who have apostatized from him. Hence all who have set out in the way to heaven should persevere, whatever trials may assail them, till faith is swallowed up in vision, and hope in endless joy.

INSTRUCTIONS.

2. It is right to regard our own happiness, to be influenced by the hope of future reward, and for the sake of obtaining it to perform labors, make sacrifices, suffer trials, and endure, when called to it, even death itself, that we may follow Christ and be partakers of his joy.

10. God never sends trials because he has any pleasure in afflicting his people, but to make them more useful and happy than they would be without them. Hence a cheerful and hearty submission is required not only by the glory of God, but by our own highest good.

17. Great care, watchfulness, and prayer, are needful even in Christians, lest they should fail of heaven; and great effort is needful in sinners, however high their privileges and however enlightened or closely connected with Christians they may be, in order to enter and pursue the way that leads to life.

25. The responsibilities of men are in proportion to their blessings; and if they abuse or neglect them, they will proportionably enhance their condemnation.

29. All good reasons are on the side of perseverance in obeying God, trusting in Christ for what is needed to do this and to be accepted in it. The contrary course is most unreasonable and wicked, will be condemned by God and all good beings, and will fill those who pursue it with consuming terrors for ever.

CHAPTER XIII.

2. *Entertained angels;* Gen. 18:2–19; 19:1–3.

3. *Remember;* sympathize with, pray for, and be ready, as you have opportunity, to assist *them that are in bonds;* whatever be the kind of bondage, especially those who are bound or imprisoned on account of their religion. *Yourselves—in the body;* and of course liable to similar trials.

4. *Honorable;* right, proper, and for ministers of the gospel as well as others.

5. *Conversation;* manner of life. *Covetousness;* inordinate regard for money or such things as money will procure. *I will never leave thee, nor forsake thee;* the words occur in Deut. 31:6, as a promise to all Israel, and again in 1 Chron. 28:20, as a promise to Solomon. The apostle has simply put them in the first person.

7. *Them which have the rule;* your leaders and guides; those who have proclaimed to you the will of God. *The end;* of their earthly course; their peaceful, happy, joyful death. Acts 7:59, 60; Phil. 1:23. These words should not be connected with the following verse, as is plain from the construction of the original.

8. *Jesus Christ—for ever;* rather, Jesus Christ is the same, etc. Of course he can sustain, comfort, and bless you, as he did them.

9. *Be not carried about;* from one opinion to another; or, according to another reading, carried away, namely, from the right path. Adhere steadfastly to your steadfast Saviour, and the truth concerning him as ye have received it. *Not with meats;* the Jewish distinctions of meats, and the whole ceremonial law connected with them. The words intimate that it is the grace of Christ alone, not these carnal ordinances, that have power to establish the heart.

10. *We;* Christians. *Have an altar;* a spiritual altar. We are spiritual priests, and partake by faith of Christ's body sacrificed for us; from which they are excluded who still depend on Jewish sacrifices.

A. D. 64. 11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high-priest for sin, are burned without the camp.[a]

12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.[b]

13 Let us go forth therefore unto him without the camp, bearing his reproach.[c]

14 For here have we no continuing city,[d] but we seek one to come.

15 By him therefore let us offer the sacrifice of praise to God continually,[e] that is, the fruit of *our* lips,[f] giving thanks* to his name.

16 But to do good and to communicate forget not:[g] for with such sacrifices God is well-pleased.[h]

17 Obey them that have the rule over† you, and submit yourselves:[i] for they watch for your souls,[j] as they that must give account, that they may do it with joy, and not with grief: for that *is* unprofitable for you.

18 Pray for us: for we trust we have a good conscience,[k] in all things willing to live honestly.

19 But I beseech *you* the rather to do this, that I may be restored to you the sooner.

20 Now the God of peace,[l] that brought again from the dead our Lord Jesus,[m] that great Shepherd of the sheep,[n] through the blood of the everlasting covenant,‡[o]

21 Make you perfect in every good work to do his will,[p] working§ in you that which is well pleasing in his sight,[q] through Jesus Christ; to whom *be* glory for ever and ever. Amen.

22 And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words.

23 Know ye that *our* brother Timothy is set at liberty; with whom, if he come shortly, I will see you.

24 Salute all them that have the rule over you, and all the saints. They of Italy salute you.

25 Grace *be* with you all. Amen.

¶ Written to the Hebrews from Italy by Timothy.

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a Lev. 16:27. b John 19:17, 18. c Acts 5:41. d Mic. 2:10. e Eph. 5:20. f Hos. 14:2. * Gr. *confessing.* g Rom. 12:13. h Phil. 4:18. † Or, *guide.* i 1 Thess. 5:12, 13. j Ezek. 3:17. k Acts 24:16. l 1 Thess. 5:23. m 1 Pet. 1:21. n Ezek. 34:23. ‡ Or, *testament.* o Zech. 9:11. p 1 Pet. 5:10. § Or, *doing.* q Phil. 2:13.

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11. *Whose blood is brought into the sanctuary;* the reference is to the bullock and goat that were offered as sin-offerings in the great day of atonement, and whose blood was carried by the high-priest into the holy of holies, Lev. 16:27. In being thus burned without the camp they typified the sacrifice of Jesus, who suffered without the gate of Jerusalem, which city corresponded to the camp in the wilderness.

12. *With his own blood;* carrying it as their great High-priest into the true holy of holies, that is, into God's presence in heaven. Chap. 9:12, 24. *Without the gate;* John 19:17, 18.

13. *Let us go forth—without the camp;* some, taking the Israelitish camp as a symbol of the Mosaic economy, suppose the meaning to be, Let us forsake Judaism, cleave to Christ, and suffer with him. But the more natural meaning of this verse is, Let us follow Jesus in his shame and suffering. *Bearing his reproach;* bearing it with him, as members of his body. See note to chap. 11:26.

14. *No continuing city;* our stay on earth will be short. This is a reason why we should cheerfully bear reproach with Jesus, that we may share with him the glory of the heavenly city that is to come.

15. *By him;* as our great High-priest, not by Jewish priests on Jewish altars. *The sacrifice of praise;* the spiritual thank-offering of praise, which the Mosaic thank-offerings shadowed forth. *The fruit of our lips;* quoted after the Greek version from Hosea 14:2, where the Hebrew has, "The calves of our lips;" that is, sacrifices of praise. Eph. 5:19, 20; 1 Thess. 5:16, 18.

16. *To communicate;* impart blessings as you have opportunity to the needy.

17. *Them that have the rule;* who guide you, by making known to you the will of God. *Submit yourselves;* to be governed by his will, which they declare. *Watch for your souls;* their object is to promote your salvation, by obeying God to whom they are accountable. *With joy;* in having been instrumental of saving you. *Unprofitable for you;* if you refuse to follow their guidance when they point out the path of duty, you not only grieve them, but injure yourselves and incur the wrath of God.

18. *Honestly;* uprightly, in a manner suitable to a minister of the gospel and an inspired apostle.

19. *Restored to you the sooner;* be sooner able to visit you.

20. *Through the blood of the everlasting covenant;* these words are best connected with the preceding part of the verse. It was by virtue of the expiatory blood of Christ, by which he ratified the everlasting covenant of grace, that God raised him from the dead and exalted him to universal dominion. The question here is not one of mere power, but of fitness. It was meet that, in view of his propitiation for the sins of the world through the bloody death of the cross, God should exalt him, as he did by his resurrection and ascension to heaven. Compare Phil. 2:9–11.

23. *If he come shortly;* to me; for though set at liberty he was yet absent from the writer.

24. *All—and all the saints;* the ministers and brethren of the churches. *They;* the Christians in Italy, whence this epistle was written, the great object of which was to enable the Jewish Christians rightly to understand the Old Testament, especially its rites and ceremonies, and to persuade them to persevere in their attachment and obedience to Jesus Christ.

INSTRUCTIONS.

1. Love to Christians on account of their likeness to Christ is a fruit of the Spirit, and an evidence of being born of God. It is also a means of promoting our love to Christ and the enjoyment of his presence. God is love; and he that dwelleth in love dwelleth in God, and God in him. 1 John 4:16. This is a reason why Satan hates Christian love, and so often employs such as speak lies and sow discord among brethren to prevent it; and also a reason why such persons are mentioned in the Bible as children of the devil, and as one of the seven abominations which the Lord abhors. John 8:44; Prov. 6:19.

3. Love to Christians for Christ's sake will lead all who possess it deeply to sympathize with such as are in bonds, to pray for them, and in all suitable ways endeavor to benefit them.

4. As marriage is God's institution for the happiness of man and the prevention of fornication and other abominable vices, he who forbids or discourages it increases the temptations to these crimes, and exposes himself to the just indignation of God.

5. Christians, in principle, precept, and practice, should show their abhorrence of covetousness, should be contented with the allotments of Providence, be grateful for mercies, and never fear the want of any needful good, for the Lord has engaged to supply them. Psa. 34:4–10.

9. To treat external rites and ceremonies as the chief thing does much evil and exposes men to the loss of their souls, because it tends to prevent their reliance on the Lord Jesus Christ.

13. Christians should not fear any reproach or shame which they are called of God to suffer for his sake, but like Christ should cheerfully endure any cross, despising the shame, that they may with him sit down on the right hand of the majesty on high; remembering that their shame will be short, and their honors eternal.

THE GENERAL EPISTLE OF

JAMES.

That "James the Lord's brother," whom Paul names as one of the apostles, Gal. 1:19, and who is admitted to be identical with the James mentioned by Luke in Acts 12:17; 15:13; 21:18, was the author of the present epistle, is generally agreed. That he was, moreover, the James who is named with Joses, Simon, and Judas, as one of our Lord's "brethren," Matt. 13:55, Mark 6:3, must be received as certain. But whether he was identical with James the son of Alpheus, who was one of the twelve, Matt. 10:3; Mark 3:18; Luke 6:15; Acts 1:13, is a question that has been much discussed. From Matt. 27:56; Mark 15:40, compared with John 19:25, it appears that Mary the mother of our Lord had a sister Mary, the wife of Cleophas—or rather, as the margin has it, Clopas—and mother of James the Less and Joses. Clopas and Alpheus may very well be two different ways of representing in Greek the same Hebrew word. According to this, which seems to be the most natural supposition, our Lord's "brethren" and "sisters" were his cousins, the children of Mary the wife of Clopas or Alpheus, who lived in Nazareth with Mary the mother of Jesus, perhaps under the same roof, and James the Lord's brother is the same as James the son of Alpheus. The objections to this view, which cannot here be considered at length, are less than those connected with the opposite view. If, however, any one doubts the identity of James "the Lord's brother," who wrote this epistle, with James the son of Alpheus, who was one of the twelve, this cannot affect its canonical authority. Even upon the very improbable supposition that the man who held so conspicuous a place in the assembly of apostles and elders at Jerusalem, Acts 15:13–21; who is reckoned by Paul among the apostles, Gal. 1:19; is classed by him with Peter and John, among those "who seemed to be pillars," being named first of the three, Gal. 2:9; and is further spoken of in accordance with the uniform testimony of the primitive church in such a way as leads us to infer that he was the chief man in the church at Jerusalem, Acts 21:18; Gal. 2:12—even upon the very improbable supposition that this man did not belong to the number of the twelve, his writings must yet have to us the full weight of apostolic authority.

With regard to the date of this epistle different opinions have been held. Some have placed it early in the history of the church, before the origin of the controversy respecting circumcision and the Mosaic law, recorded in Acts 15; others quite late, not long before the destruction of Jerusalem by the Romans. The latter, which is the more common view, best agrees with the contents of the epistle. The doctrine of justification by faith, for which Paul had contended, would naturally be abused in precisely the way here indicated, by the substitution of a barren speculative faith for the true faith that works by love and purifies the life from sin. The age preceding the destruction of Jerusalem was one of abounding wickedness, especially in the form of strife and faction. It had been predicted by our Lord, that the effect of this would be to chill the love of many of his visible followers, and withdraw them from his service. In truth, the descriptions of these unworthy members of the Jewish Christian community which we find in this epistle, and in the second of Peter, and that of Jude, are but the realization of the state of things foretold by the Saviour in the following remarkable words: "And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved." Matt. 24:10–13.

The place of writing was manifestly Jerusalem, where James always resided; and the persons addressed are the Jewish Christians scattered abroad in and out of Palestine, chap. 1:1, Jerusalem being regarded as the centre of the nation.

A. D. 60.

CHAPTER I.

1 We are to rejoice under the cross, 5 to ask patience of God, 13 and in our trials not to impute our weakness, or sins, unto him, 19 but rather to hearken to the word, to meditate in it, and to do thereafter. 26 Otherwise men may seem, but never be truly religious.

JAMES, a servant of God and of the Lord Jesus Christ,[a] to the twelve tribes which are scattered abroad,[b] greeting.

2 My brethren, count it all joy when ye fall into divers temptations;[c]

3 Knowing *this*, that the trying of your faith worketh patience.[d]

4 But let patience have *her* perfect work,[e] that ye may be perfect and entire, wanting nothing.

5 If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally,[f] and upbraideth not; and it shall be given him.[g]

6 But let him ask in faith,[h] nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

7 For let not that man think that he shall receive any thing of the Lord.

8 A double-minded man *is* unstable in all his ways.

9 Let the brother of low degree rejoice[*] in that he is exalted:

10 But the rich, in that he is made low: because as the flower of the grass he shall pass away.[i]

11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

12 Blessed *is* the man that endureth temptation: for when he is tried, he shall receive the crown of life,[j] which the Lord hath promised to them that love him.[k]

13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil,[†] neither tempteth he any man:

14 But every man is tempted, when he is drawn away of his own lust,[l] and enticed.

15 Then when lust hath conceived, it bringeth forth sin;[m] and sin, when it is finished, bringeth forth death.[n]

16 Do not err, my beloved brethren.

17 Every good gift and every perfect gift is from above,[o] and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.[p]

18 Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures.

a Jude 1. b Acts 8:1; 26:7. c Matt. 5:12; 1 Pet. 4:13–16. d Rom. 5:3. e Luke 8:15; 21:19. f Prov. 2:3–6. g Jer. 29:12. h Mark 11:24. * Or, *glory*. i Isa. 40:6. j 2 Tim. 4:8; Rev. 2:10. k Isa. 64:4. † Or, *evils*.

l Hos. 13:9. m Job 15:35. n Rom. 6:21–23. o John 3:27; 1 Cor. 4:7. p 1 Sam. 15:29; Mal. 3:6.

16. It is not enough for men to be pious, devotional, and grateful. They must also be beneficent, disposed to communicate of their blessings to others. This they are prone to forget, and they need often to be reminded that it is with such things God is well pleased. They would thus give evidence that their natural selfishness, which if continued will ruin them, is in a way of being subdued.

18. Enlightened ministers of Christ often express a desire for the prayers of Christians on earth, but never ask or desire others to ask for them the prayers of Peter, Paul, Mary, or any of the saints in heaven.

19. Prayer is efficacious not only with regard to spiritual, but temporal things. It often enables persons to do what they otherwise could not do, and to confer and receive blessings of which they and others without prayer would fail. But in order to receive the full benefits of the prayers of others, men must pray themselves; and not only for themselves, but also for their fellow-men; and must be disposed in this way to confer the blessings on others which they wish to receive from them.

21. Every thing thought, felt, or done by men which is holy and acceptable to God, is the fruit of his working in them both to will and to do. It comes to them in consequence of the death of Christ as a propitiation for their sins and the sins of the world; and to him all who feel and act rightly will give glory for ever.

CHAPTER I.

2. *Temptations;* trials suited to develop their character, and if rightly borne, to make them better.

3. *The trying of your faith;* that is, when the trial is rightly endured. *Patience;* in its usual scriptural sense of steadfast endurance.

4. *Have her perfect work;* produce its full and appropriate effects, through your enduring to the end all the trials which God appoints to you. Matt. 24:13. *Perfect and entire;* complete in all parts of the Christian character.

5. *Lack wisdom;* to feel and act right under all circumstances, especially in trials. *To all;* who ask according to God's directions.

6. *In faith;* in confidence that God will do as he has declared, and give to those who thus ask him the wisdom which they need. *Nothing wavering;* not doubting the truth of his declarations. *Like a wave;* not fixed or settled in purposes, plans, or efforts.

8. *Doubled-minded;* one who halts between faith and unbelief.

9. *Of low degree;* afflicted and depressed in his worldly circumstances. *Exalted;* spiritually, by being made a partaker of the heavenly inheritance.

10. *The rich;* in worldly possessions. *Made low;* spiritually, by being brought into a lowly and humble state of mind. The apostle exhibits, in this and the preceding verse, the two sides of Christian character which are appropriate to the two conditions of rich and poor.

11. *Fade away;* earthly glory is transient; and a man may well rejoice in what leads him to feel this, and secure the glory which is abiding. Thus will the poor be kept from envying the rich, and the rich from glorying in their wealth and despising the poor.

12. *Endureth temptation;* bears his trials with a right spirit.

13. *When he is tempted;* to commit sin. *Neither tempteth he any man;* to commit sin: that is not God's design in sending trials, or in any thing he does: what he does is designed to promote holiness and happiness. If men commit sin, or grow worse under any of his dealings, they pervert and abuse them; the fault is theirs, not his.

14. *Of his own lust;* his desire to obtain something which he cannot without doing wrong.

15. *Lust;* the inward desire of the soul after forbidden objects, here considered as the parent of sinful deeds. *Sin;* in the life. *Is finished;* in its consequences. *Death;* eternal death, which is, to all who continue in sin, its proper result.

16. *Do not err;* in the matter now under consideration, by thinking of God as if he could tempt to sin.

17. *Every good gift—is from above;* God is the author of every thing in men which is good, and they are the authors of every thing in them which is evil.

18. *Begat he us;* by the regeneration of our souls, and thus made us his spiritual children. *By the word of truth;* which is the instrument of his Spirit. *A kind of first-fruits;* the gospel was first preached to the Jews, and the primitive believers were, like the first sheaf offered at the sanctuary, the earnest of the ingathering of all nations to Christ. See Lev. 23:9–14.

truth,[a] that we should be a kind of first-fruits of his creatures.[b]

19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak,[c] slow to wrath:[d]

20 For the wrath of man worketh not the righteousness of God.

21 Wherefore lay apart all filthiness and superfluity of naughtiness,[e] and receive with meekness the engrafted word, which is able to save your souls.

22 But be ye doers of the word,[f] and not hearers only, deceiving your own selves.

23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

25 But whoso looketh into the perfect law of liberty,[g] and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.*[h]

26 If any man among you seem to be religious, and bridleth not his tongue,[i] but deceiveth his own heart, this man's religion *is* vain.

27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction,[j] *and* to keep himself unspotted from the world.[k]

a John 1:13. b Jer 2:3; Eph. 1:12; Rev. 14:4. c Eccl. 5:2. d Prov. 16:32. e Col. 3:5–8; Heb. 12:1; 1 Pet. 2:1, 2. f Matt. 7:21. g Psa. 119:45; 2 Cor. 3:18. * Or, *doing*. h Luke 6:47, 48. i Psa. 34:13. j Isa. 1:16, 17;

19. *Wherefore;* in consistency with your new character as God's children. *Swift to hear;* the instructions which God gives him. *Slow to speak;* either by way of usurping the office of a teacher, chap. 3:1, or of censure, chap. 3:9, 10. Both these faults proceed from pride, and are allied to sinful anger, which the apostle next forbids.

21. *All filthiness;* of flesh and spirit, 2 Cor. 7:1. *Superfluity of naughtiness;* malice in the heart flowing out in the life. *The engrafted word;* the word of divine truth engrafted—or, as some render, implanted—into your hearts, as a heavenly stock which is to bear fruits of righteousness. It is not engrafted in such a way that our freedom and responsibility in admitting or rejecting it are set aside: hence we are exhorted to receive it with meekness.

24. *He beholdeth;* the gospel shows a man himself. *Forgetteth;* if a man does not obey the gospel, its impressions on him will be short.

25. *Looketh into;* looketh closely into. The apostle means a practical looking, that is, connected with obedience. *The perfect law of liberty;* the gospel, which gives true freedom to the soul, and is a perfect rule of action. That it delivers the soul from the bondage of the Mosaic law is also true, but that is a view not discussed in the present epistle.

26. *Bridleth not his tongue;* does not regulate it by the revealed will of God. *Deceiveth his own heart;* by thinking that he is pious, when he continues to cherish and indulge a slanderous spirit.

27. *Pure religion;* he describes religion by its fruits, and that on two sides: first, that of love and mercy; secondly, that of purity from worldly defilements. *Fatherless and widows;* these represent all objects of Christian compassion and kindness. *From the world;* from all the enticements to sin which the world offers.

INSTRUCTIONS.

2. God does not afflict or expose his children to temptation because he takes pleasure in their distresses or exposures, but for their benefit, that they may be made wiser and better; and although no trials or exposures in themselves are joyous, but grievous, yet as they are the means when rightly improved of increasing holiness and usefulness, they should be received not only with submission, but with gratitude.

5. All who have the Bible may be made wise to salvation, and be guided aright in all their concerns. If they are not, it is because they do not aright seek wisdom from the Lord, or knowing his will, do not obey it.

13. There is that in men which may account for the evil they commit, without ascribing it to God; and as he never tempts any one to commit sin, no one, when so tempted, should comply with the temptation, or if he does comply with it, attempt to cast any of the blame on God.

18. As every thing good in men comes from God, and every thing evil from themselves, they should renounce self-dependence, and give God the glory of whatever good they enjoy.

21. Divine truth received in love and obeyed is efficacious in the salvation of men.

27. That religion which does not govern the tongue and make men beneficent and holy, is not the religion of Christ, and will not secure salvation.

CHAPTER II.

A. D. 60.

1 It is not agreeable to Christian profession to regard the rich, and to despise the poor brethren; 13 rather we are to be loving, and merciful; 14 and not to boast of faith where no deeds are, 17 which is but a dead faith, 19 the faith of devils, 21 not of Abraham, 25 and Rahab.

MY brethren, have not the faith of our Lord Jesus Christ, *the Lord* of glory, with respect of persons.[l]

2 For if there come unto your assembly† a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;

3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place;‡ and say to the poor, Stand thou there, or sit here under my footstool:

4 Are ye not then partial in yourselves, and are become judges of evil thoughts?

5 Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith,[m] and heirs of the§ kingdom which he hath promised to them that love him?[n]

6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment-seats?

7 Do not they blaspheme that worthy name by the which ye are called?[o]

8 If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbor as thyself,[p] ye do well:

58:6, 7. k Rom. 12:2. l Prov. 28:21; Jude 16. † Gr. *synagogue*. ‡ Or, *well*, or *seemly*. m Rev. 2:9. § Or, *that*. n Matt 5:3; Luke 12:32; 22:29; 1 Cor. 1:26–28. o Psa. 111:9. p Lev. 19.18.

1. *Have not;* hold not. *The faith of our Lord Jesus Christ;* his gospel considered as addressed to our faith. Compare Acts 6:7. *With respect of persons;* let not the outward condition of persons regulate your judgment of their character, or your treatment of them.

4. *Judges of evil thoughts;* under the influence of evil thoughts.

5. *Chosen the poor;* to be his disciples more often than the rich.

6. *Do not rich men oppress you;* unbelieving rich men: as much as to say, Why show such partiality to the rich? Are not they your chief persecutors?

7. *That worthy name;* the name of Christ.

8. *Royal law;* the law of love, called royal by way of preëminence. Compare Matt. 22:37–40.

A. D. 60. 9 But if ye have respect to persons,[a] ye commit sin, and are convinced of the law as transgressors.

10 For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all.[b]

11 For he that said,* Do not commit adultery, said also, Do not kill.[c] Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

12 So speak ye, and so do, as they that shall be judged by the law of liberty.[d]

13 For he shall have judgment without mercy, that hath showed no mercy;[e] and mercy rejoiceth† against judgment.[f]

14 What *doth it* profit, my brethren, though a man say he hath faith, and have not works?[g] can faith save him?

15 If a brother or sister be naked, and destitute of daily food,

16 And one of you say unto them, Depart in peace, be *ye* warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth it* profit?[h]

17 Even so faith, if it hath not works, is dead, being alone.‡

18 Yea, a man may say, Thou hast faith, and I have works: show me thy faith without§ thy works, and I will show thee my faith by my works.[i]

19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble.[j]

20 But wilt thou know, O vain man, that faith without works is dead?

21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?[k]

22 Seest thou‖ how faith wrought with his works,[l] and by works was faith made perfect?

23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness:[m] and he was called the Friend of God.[n]

24 Ye see then how that by works a man is justified, and not by faith only.[o]

25 Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way?[p]

26 For as the body without the spirit¶ is dead, so faith without works is dead also.

CHAPTER III.

1 We are not rashly or arrogantly to reprove others; 5 but rather to bridle the tongue, a little member, but a powerful instrument of much good, and great harm. 13 They who be truly wise are mild, and peaceable, without envying, and strife.

MY brethren, be not many masters,[q] knowing that we shall receive the greater condemnation.*

a Ver. 1. b Deut. 27:26. * Or, *that* law *which said.* c Exod. 20:13, 14. d ch. 1:25. e Prov. 21:13; Matt. 6:15; 7:1, 2. † Or, *glorieth.* f Psa. 85:10. g Matt. 7:26. h 1 John 3:18. ‡ Gr. *by itself.* § Some copies read, *by.* i ch. 3:13. j Mark 1:24; 5:7. k Gen. 22:9, 12. ‖ Or, *Thou seest.* l Heb. 11:17. m Gen. 15:6. n 2 Chr. 20:7; Isa. 41:8. o Rev. 20:12. p Josh. 2:1, etc.; Matt. 21:31; Heb. 11:31. ¶ Or, *breath.* q Matt. 23:8, 14; 1 Pet. 5:3. * Or, *judgment.*

9. *Convinced of the law;* shown by it to be transgressors.

10. *He is guilty;* he as really violates the law, if he allows himself in one transgression, as if he committed many; and if he continues in it, he will as certainly be condemned.

12. *The law of liberty;* see note to chap. 1:25.

13. *He—that hath showed no mercy;* to others in distress, will have no mercy shown to him. *Mercy rejoiceth;* exults in the consciousness of its security *against judgment;* the judgment, namely, of the last day; for then the merciful man will not be condemned. Matt. 5:7.

14. *Can faith save him?* that kind of faith which is inactive, dead, and never does good? No.

16. *Be ye warmed;* to give words only, when deeds are due and in our power, is to offend God and wound our needy brother.

17. *Is dead;* it is not the kind of faith which justifies the soul: that is, a living, operative faith, which works by love, purifies the heart, overcomes the world, and produces good works.

19. *Thou doest well;* in believing that there is one God, thou believest the truth; but it will do you no good, any more than it does devils, who believe the same, unless it lead you to obey him.

20. *Faith without works;* is not the kind which Abraham had, and by which he was justified. His faith led him to obey God, even His most difficult and trying commands. Gen. 22:9, 12.

22. *Made perfect;* shown to be complete, of the right kind, by producing its appropriate fruit.

23. *The scripture was fulfilled;* by the works which Abraham did. His works showed that he believed God in reality, as the Scriptures declared, with a living, and not merely a dead faith.

24. *Not by faith only;* not by that faith which is alone, and never produces good works; but by good works a man is shown to have living faith, and to be in a justified state.

25. *By works;* they proved that she had faith.

Between the teaching of James in this chapter and that of Paul there is perfect agreement. When the question is, What is the ground of justification before God? Paul answers, Faith, and not the works of the law. But when the inquiry is as here, What kind of faith is acceptable to God? both answer, Not a dead faith, but "faith which worketh by love;" in other words, operates to produce good fruits through love, which is "the fulfilling of the law." Gal. 5:6; Rom. 13:10.

INSTRUCTIONS.

1. The Lord Jesus Christ is the fountain of honor as well as blessedness; and those are the most honorable and happy who most resemble him, and are most faithful in his service.

4. It is wrong to judge of persons by outward appearances merely; and the manifestation of such a spirit does evil both to those who are guilty of it, and to others.

8. Real and ardent love is the best guide to a proper treatment of our fellow-men.

12. Obedience, if sincere, will be universal; and real love to God, or living faith in him, will lead men to have respect to all his commandments. Psa. 119:6.

20. Justifying faith produces good works; and if a man does not love to obey God and do good, he may conclude that he is not in a justified state.

26. There is no contradiction between the meaning of the apostles James and Paul, with regard to justification. The case of Abraham exemplifies the doctrine of both. Paul treats of faith as justifying us before God: James treats of the fruit, or effects of faith.

CHAPTER III.

1. *Be not many masters;* let not many aspire to be teachers or guides in religion; a sin which always abounds where men have the idea that an empty faith without the fruits of obedience is all that is necessary to salvation. *We;* who exercise the office of teachers. *The greater condemnation;* or, as in the margin, the greater judgment. We shall be subjected to a severer trial; and if found wanting, to a greater punishment.

2 For in many things we offend all.[a] If any man offend not in word,[b] the same *is* a perfect man, *and* able also to bridle the whole body.

3 Behold, we put bits in the horses' mouths,[c] that they may obey us; and we turn about their whole body.

4 Behold also the ships, which though *they be* so great, and *are* driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

5 Even so the tongue is a little member,[d] and boasteth great things.[e] Behold, how great a matter[*] a little fire kindleth!

6 And the tongue *is* a fire,[f] a world of iniquity: so is the tongue among our members, that it defileth the whole body,[g] and setteth on fire the course[†] of nature; and it is set on fire of hell.

7 For every kind[‡] of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind:[§]

8 But the tongue can no man tame; *it is* an unruly evil, full of deadly poison.[h]

9 Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11 Doth a fountain send forth at the same A. D. 60. place[‖] sweet *water* and bitter?

12 Can the fig-tree, my brethren, bear olive berries? either a vine, figs?[i] so *can* no fountain both yield salt water and fresh.

13 Who *is* a wise man and endued with knowledge among you?[j] let him show out of a good conversation his works with meekness of wisdom.[k]

14 But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

15 This wisdom descendeth not from above,[l] but *is* earthly, sensual,[¶] devilish.

16 For where envying and strife *is*, there *is* confusion[*] and every evil work.

17 But the wisdom that is from above is first pure,[m] then peaceable,[n] gentle,[o] *and* easy to be entreated, full of mercy and good fruits, without partiality,[†] and without hypocrisy.[p]

18 And the fruit of righteousness is sown in peace of them that make peace.[q]

CHAPTER IV.

1 We are to strive against covetousness, 4 intemperance, 5 pride. 11 detraction, and rash judgment of others; 13 and not to be confident in the good success of worldly business, but mindful ever of the uncertainty of this life, to commit ourselves and all our affairs to God's providence.

FROM whence *come* wars and fightings[‡] among you? *come they* not hence, *even* of your lusts[§] that war in your members?[r]

a 1 Kings 8:46; Prov. 20:9; 1 John 1:8. b Prov. 13:3. c Psa. 32:9. d Prov. 12:18. e Psa. 12:3. * Or, *wood.* f Prov. 16:27. g Matt. 15:11-20. † Gr. *wheel.* ‡ Gr. *nature.* § Gr. *nature of man.* h Psa. 140:3; Rom. 3:13. ‖ Or, *hole.* i Matt. 7:16. j Psa. 107:43. k Phil. 1:27. l 1 Cor. 3:3. ¶ Or, *natural.* * Gr. *tumult,* or *unquietness.* m Phil. 4:8. n Heb. 12:14. o Gal. 5:22. † Or, *wrangling.* p 1 Cor. 2:6, 7. q Heb. 12:11. ‡ Or, *brawlings.* § Or, *pleasures.* r 1 Pet. 2:11.

2. *Offend all;* we all offend in many things; of course, in the office of teaching also, where there is especial danger of our offending in word. This ought to deter us from forwardness in arrogating to ourselves this work. *Offend not in word;* as much as to say, Sins of word are so difficult to avoid that he who can keep himself from fault in this respect is *a perfect man;* one who has his appetites, passions, and all propensities of body and spirit, under wise control.

4. *Listeth;* chooseth.

6. *Is a fire;* setting society in a blaze, like fire in dry matter. *Defileth the whole body;* when used in spreading moral pollution. *The course of nature;* produces universal destruction, like a general conflagration. *It is set on fire of hell;* instigated in its destructive courses by infernal spirits.

9. *Bless we God;* thus professing our love for him. *Curse we men;* thus showing that our profession of love towards God is empty and insincere. Compare 1 John 4:20. *Made after the similitude of God;* bear his image as rational and immortal beings, and ought therefore to be the objects of our love.

11, 12. The stream must answer to the *fountain,* the fruit to the *tree.* The heart that sends forth the bitter water of curses towards men, cannot have the good water of love towards God. Its professions of love and praise must be empty and worthless.

13. *Who is a wise man;* would any man show his wisdom? Let him do it not by eagerly assuming the office of a teacher, and occupying his tongue with words of contention and bitterness, but by showing out of a good life his good works *with meekness of wisdom;* with that meekness and gentleness which always belong to true wisdom.

14. *Glory not, and lie not against the truth;* by falsely boasting of these as the fruits of true wisdom, which is to slander God's truth.

15. *This wisdom;* that which is envious, quarrelsome, and leads to contention.

17. *Pure;* in its nature, and in its effects on the person himself and on others.

18. *The fruit of righteousness;* that spirit which righteousness produces, leads peaceable men in a peaceable way to disseminate such views as tend to promote peace with God and peace with one another; thus bringing glory to God in the highest, and proclaiming peace on earth, good-will to men.

INSTRUCTIONS.

1. Right views of the responsibility of religious teachers and guides, of the difficulties of their work, the strict account which they must render to God, and the awful ruin which will come on those who are unfaithful, tend effectually to prevent improper aspirations for power in the church.

5. As everlasting consequences depend upon the use of the tongue, all, and especially ministers of the gospel, should earnestly pray that they may always so speak as shall tend most to honor God and benefit their fellow-men.

6. The devil employs some men more than they are aware of; and things which they would start at, should they hear him utter them, they at his suggestion utter for him, and thus do his work and ripen to be companions with him and his angels.

13. Knowledge and wisdom, discretion and meekness, a good understanding of the Scriptures, and a life conformed to their precepts, are essential requisites in ministers of the gospel and guides of the church.

17. All who are guided by heavenly wisdom will manifest a heavenly spirit; and none have reason to expect acceptance with Christ any further than they have evidence of likeness to him in their temper and conduct.

CHAPTER IV.

A large part of this and the following chapter is addressed to that portion of the Jewish Christian community who had departed from "the doctrine that is according to godliness," and become conformed, in their spirit and conduct, to the exceedingly corrupt and turbulent mass of unbelieving Jews among whom they lived. See on this point the introductory remarks to the epistle.

1. *Wars and fightings;* contentions and quarrels, from those of individuals and neighborhoods, to those of prov-

A. D. 60. 2 Ye lust, and have not: ye kill,* and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

3 Ye ask, and receive not, because ye ask amiss, that ye may consume *it* upon your lusts.†

4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God?[a] whosoever therefore will be a friend of the world is the enemy of God.

5 Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?‡[b]

6 But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.[c]

7 Submit yourselves therefore to God. Resist the devil,[d] and he will flee from you.

8 Draw nigh to God, and he will draw nigh to you.[e] Cleanse *your* hands, *ye* sinners;[f] and purify *your* hearts, *ye* double-minded.

9 Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and *your* joy to heaviness.

10 Humble yourselves in the sight of the Lord,[g] and he shall lift you up.

11 Speak not evil one of another,[h] brethren. He that speaketh evil of *his* brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

12 There is one lawgiver, who is able to save and to destroy:[i] who art thou that judgest another?

13 Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:

14 Whereas ye know not what *shall be* on the morrow. For what *is* your life? It is§ even a vapor,[j] that appeareth for a little time, and then vanisheth away.

15 For that ye *ought* to say, If the Lord will, we shall live, and do this, or that.

16 But now ye rejoice in your boastings: all such rejoicing is evil.

17 Therefore to him that knoweth to do good and doeth *it* not, to him it is sin.[k]

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* Or, *envy.* † Or, *pleasures.* [a] 1 John 2:15. ‡ Or, *enviously.* [b] Eccl. 4:4. [c] Prov. 29:23. [d] 1 Pet. 5:9. [e] 2 Chr. 15:2. [f] Isa. 1:16. [g] Matt. 23:12. [h] Eph. 4:31; 1 Pet. 2:1. [i] Matt. 10:28. § Or, *For it is.* [j] Job 7:7. [k] Luke 12:47.

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inces and states. The age in which the apostle wrote was one of the most turbulent and seditious on record; and the unworthy members of the Christian community here addressed did not escape its defilements. *That war in your members;* have their seat in your members, and impel you to fight and war for their gratification. Compare Rom. 7:23.

2. *Have not;* real satisfying enjoyment, because you do not seek it in the right things or in the right way.

3. *Receive not;* because you do not ask of God with a right spirit, or for the right end. You seek to gratify yourselves; whereas you should seek to glorify God and do good to men.

4. *Ye adulterers and adulteresses;* the sin of adultery stands here as the embodiment of all the fleshly lusts in which these unworthy professors of Christianity indulged. The same sin is charged by the apostles Peter and Jude upon the false teachers and their followers, 2 Pet. 2:10, 14, 18; Jude 4, 7, 8. *The world;* the men of the world, with all the worldly objects to which they devote themselves, "the lust of the flesh, and the lust of the eyes, and the pride of life." Compare 1 John 2:15, 16.

5. *In vain;* without any urgent necessity of warning us. *The spirit that dwelleth in us;* the human spirit that belongs to us as a fallen sinful race. *Lusteth to envy;* to the exciting of envious desires. It is the constant doctrine of the Old Testament, that men naturally desire what others have, and that this spirit in the form of envy, jealousy, and covetousness, produces immense evil. Eccl. 4:4; Job 5:2; Prov. 14:30; 27:4; Gen. 26:14; 30:1; 37:11; Psa. 73:3; 106:16. The conduct of men in all ages has shown this doctrine to be true. You therefore ought to take warning, and earnestly strive against its power.

Some prefer to read this passage as two questions, thus: "Do ye think that the scripture speaketh in vain? Doth the Spirit that hath dwelt in us"—the Holy Spirit whom God has given to dwell in our hearts—"lust to envy?"—excite lusts that lead to envy?

6. *He;* God; or, according to the second of the above interpretations, the Holy Spirit. *Giveth more grace;* to those who humbly seek him, to overcome this evil propensity. *Resisteth the proud;* repels those who come in pride and self-sufficiency, trusting in themselves and despising others.

7. *Submit—to God;* be resigned to his will, be content with the allotments of his providence, and lay aside all envious desires. *Resist the devil;* by refusing to do wrong, for the accomplishment of any object.

8. *Draw nigh to God;* in prayer for all needed wisdom and strength to resist temptation and to persevere, whatever be the consequences, in doing right. *He will draw nigh to you;* to sustain, comfort, and provide for you. *Cleanse your hands—purify your hearts;* be outwardly and inwardly pure. *Double-minded;* those who are drawn different ways by conscience and passion, and are halting between two opinions.

9. *Be afflicted;* in view of your sins, and the judgments of God that are hanging over you. See note to chap. 5:1.

10. *Humble yourselves;* instead of fighting and warring for worldly emoluments, honor, and pleasure, commit yourselves quietly to God, and he shall lift you up to true honor in his own time and way.

11. *Judgeth the law;* he practically condemns it. It is the royal law of love which the apostle has specially in mind, which forbids slander, and every thing else that can injure our neighbor.

12. *One lawgiver;* Jesus Christ, and only one. All therefore are bound to yield cheerful, prompt, unwavering obedience to him. *Who art thou;* frail, sinful, dying man, that thou usurpest the place of Christ, and pronouncest sentence of condemnation on his servants, when thou must thyself soon stand before him in judgment and be treated for eternity according to thy works?

13, 14. *A year—the morrow;* all our plans should be made in view of the uncertainty of human life.

15. *Ye ought;* to feel your dependence on God for the continuance of life and for every blessing, and to act accordingly.

16. *In your boastings;* of what great things you will do, as if you were able of yourselves to accomplish your plans. *Is evil;* because it is treating God and yourselves contrary to truth.

17. *It is sin;* because it is neglect of known duty.

INSTRUCTIONS.

2. Wars are the fruit of human wickedness. Let all men be at peace with God, and obey the command, "Whatsoever ye would that men should do to you, do ye even so to them," and wars will cease.

7. The devil is a living and busy agent, exciting and increasing human wickedness, tempting men to envy, violence, and fraud. But he may be, and he ought to be effectually resisted, by refusing to comply with his temptations.

12. Christ is the only rightful Lord and Lawgiver of his church. His disciples are all brethren; and when any one

CHAPTER V.

1 Wicked rich men are to fear God's vengeance. 7 We ought to be patient in afflictions, after the example of the prophets, and Job; 12 to forbear swearing, 13 to pray in adversity, to sing in prosperity; 16 to acknowledge mutually our several faults, to pray one for another, 19 and to reduce a straying brother to the truth.

GO to now, *ye* rich men,[a] weep and howl for your miseries that shall come upon *you.*

2 Your riches are corrupted,[b] and your garments are moth-eaten.[c]

3 Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.[d]

4 Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth:[e] and the cries of them which have reaped are entered into the ears of the Lord of sabaoth.[f]

5 Ye have lived in pleasure on the earth,[g] and been wanton; ye have nourished your hearts, as in a day of slaughter.

6 Ye have condemned *and* killed the just; *and* he doth not resist you.[h]

7 Be patient* therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.[i]

8 Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh.[j]

9 Grudge not† one against another, brethren, lest ye be condemned: behold, the Judge standeth before the door.[k] A. D. 60.

10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.[l]

11 Behold, we count them happy which endure.[m] Ye have heard of the patience of Job,[n] and have seen the end of the Lord;[o] that the Lord is very pitiful, and of tender mercy.

12 But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea, be yea; and *your* nay, nay; lest ye fall into condemnation.[p]

13 Is any among you afflicted? let him pray.[q] Is any merry? let him sing psalms.[r]

14 Is any sick among you? let him call for the elders of the church;[s] and let them pray over him, anointing him with oil in the name of the Lord.

15 And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.[t]

16 Confess *your* faults one to another,[u] and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.[v]

17 Elias was a man subject to like passions as we are, and he prayed earnestly‡ that it might not rain:[w] and it rained not on the earth by the space of three years and six months.

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a Prov. 11:28; Luke 6:24. b Jer. 17:11. c Job 13:28. d Rom. 2:5. e Jer. 22:13; Mal. 3:5. f Exod. 22:27. g Luke 16:19, 25. h Matt. 5:39. * Or, *Be long patient;* or, *Suffer with long patience.* i Deut. 11:14. j Rev. 22:20. † Or, *Groan,* or *Grieve not.* k Rev. 3:20. l Heb. 11:35–38. m Psa. 94:12; Matt. 5:10. n Job 1:21, etc. o Job 42:10, etc. p Matt. 5:34, etc. q 2 Chr. 33:12; Jonah 2:2, etc. r Eph. 5:19. s Mark 16:18. t Isa. 33:24. u Acts 19:18. v Psa. 145:19. ‡ Or, *in prayer.* w 1 Kings 17:1.

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undertakes to lord it over others, he rebels against Christ, and exposes himself to be destroyed.

15. In forming plans for the future, we should never forget our dependence on God, or neglect to seek his guidance and blessing.

17. Knowledge of duty increases obligation to perform it; and the neglect of known duty is sin.

CHAPTER V.

1. *Ye rich men;* for the class of persons addressed, see introductory note to chap. 4. *That shall come upon you;* on account of your sins, especially the wicked manner in which you have obtained and used riches. There is a reference here and in ver. 3, 5, to the awful calamity that was about to come upon the Jewish people, and in which these rich men would be involved in common with the rest of their countrymen. But this is not the full meaning of the words. That judgment shadowed forth the more dreadful retributions that shall overtake all sinners at the last day. Compare the introductory remarks to Matthew, chap. 24.

2. *Are corrupted;* riches in those days consisted much in large quantities of grain and clothing, which were liable to become worthless by decay.

3. *Cankered;* from having been hoarded up, instead of being used. *Eat your flesh;* the same rust that bears witness against them shall consume them as fire; that is, shall bring upon them the consuming judgments of God. *Treasure;* of ill-gotten wealth. *For the last days;* more literally, in the last days; when the vengeance of God is ready to fall upon you. See note to ver. 1.

4. *Crieth;* to God for vengeance. *Of sabaoth;* of hosts; the Almighty.

5. *Nourished your hearts;* made them fat by luxuriant living. Fat is said to have no feeling, and the luxurious have few sympathies. *As in a day of slaughter;* he compares them to beasts that feed to excess on the very day of slaughter. See note to ver. 1.

6. *He doth not resist you;* after the example of his Lord, he commits his cause to God, knowing that He will execute judgment in his behalf. Compare 1 Pet. 2:23. With these words the apostle passes from the false professors of Christianity, whose sins he has been rebuking, to the truly humble and godly, whom he exhorts to patience under the trials that they are enduring.

8. *Stablish your hearts;* in the faith and practice of the gospel. *The coming of the Lord;* for the deliverance of his friends and the destruction of his enemies.

9. *Grudge not one against another;* the apostle here rebukes that murmuring and complaining spirit between brethren which has its root in worldly lust and envy. *The Judge;* who will punish all sin, and render to all their just reward.

11. *The patience of Job;* his endurance of trials. *The end of the Lord;* the happy end to which he brought Job's sufferings. Job 42:10, 12.

12. *Swear not;* in ordinary conversation. *Let your yea, be yea; and your nay, nay;* let your yea and nay be steadfast and reliable, so that they shall need no oath to support them.

14. *Elders of the church;* who in the days of the apostles were often endued with miraculous powers. *Anointing him with oil;* as was customary among the Jews. Mark 6:13. *In the name of the Lord;* Acts 3:6, 16.

15. *Forgiven him;* on his being penitent, and exercising faith in Christ.

16. *One to another;* where you have injured one another. *Be healed;* that the calamities which your sins have occasioned may be removed. *Effectual;* sincere, earnest, believing. *Availeth much;* has great influence in procuring blessings from God.

17. *Elias;* Elijah. 1 Kings 17:1; 18:42–45. *Subject to like passions as we are;* as much as to say, Do not think of

A. D. 60. 18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.[a]

19 Brethren, if any of you do err from the truth, and one convert him;[b]

20 Let him know, that he which converteth the sinner from the error of his way shall save a soul from death,[c] and shall hide a multitude of sins.[d]

[a] 1 Kings 18:42, 45. [b] Matt. 18:15. [c] Rom. 11:14; 1 Cor. 9:22; 1 Tim. 4:16. [d] Prov. 10:12; 1 Pet. 4:8.

Elias as some superhuman being, whose prevalent intercession with God you are forbidden to imitate. He was a fellow-man with you, and a sharer with you of all the infirmities of human nature.

19. *Err from the truth;* depart from the faith and practice of the gospel. *Convert him;* turn him from his error to the belief and practice of truth and duty.

20. *Hide a multitude of sins;* cover them, by leading the person who has committed them to obtain, through repentance and faith in Christ, forgiveness of them. Compare Psa. 32:1: "Blessed is he whose transgression is forgiven, whose sin is covered."

INSTRUCTIONS.

3. Riches bring with them great responsibilities; and to hoard them, instead of using them in doing good, is a great sin, and one which draws down upon their possessor the judgments of heaven.

4. Persons who work for others have a righteous claim to full compensation; and the withholding of it from them is fraud, which will be visited with divine indignation.

8. The giving of directions by God to his people, as to the manifestation of a Christian spirit under wrongs, was not designed to justify or excuse those who wronged them, but to show the excellence of the Christian religion, and to increase the graces and promote the happiness of believers.

12. Profaneness is a great sin, every form of which should be carefully avoided by all, and especially by professors of religion.

14. The appeal of popish priests to the directions here given for the healing of the sick, to justify them in anointing with oil those who are expected to die, or administering what they call extreme unction, is a gross perversion; and it is only by perverting the scriptures, that they can gain even a seeming support for their practice.

16. Interpreting this verse as if it said, Confess your sins to the priest, is another gross perversion of scripture, which, when the Bible shall be read by all, will be seen. It is not strange, therefore, that the pope warns his people against reading it and judging of its meaning; because when they do, they will see that it condemns him.

18. Prayer, humble, believing, earnest, and persevering, has great influence with God, and is the means of procuring unspeakable blessings for men. All should therefore pray for whatever they need, in the name of Christ the one only Mediator; confessing their sins, not to the priest, but to God, who alone has power to forgive them, and thanking him for his mercies.

19. Brethren in Christ who turn aside from the path of truth and duty, must be brought into it again, or they will perish; and he who, from love to Christ and to them, is instrumental in doing this, and thus saving their souls from death and hiding a multitude of sins, will be hailed by them as an everlasting benefactor, and with them bless God for ever and ever.

THE FIRST EPISTLE GENERAL OF

PETER.

THE present epistle is addressed to the "elect sojourners of the dispersion of Pontus, Galatia, Cappadocia, Asia, and Bithynia," all provinces of Asia Minor. The words "sojourners"— or "strangers," as rendered in our English version—and "dispersion" are both the appropriate terms for the Jews living in dispersion. That the apostle, in an introduction of this kind, would use the word "sojourners" in a wholly figurative sense, to describe Christians as "strangers and pilgrims on the earth," is very improbable. We must rather understand him as recognizing in the Christian churches scattered throughout the world the true "Israel of God," having for its framework the believing portion of the covenant people, into which the Gentiles had been engrafted by faith, and thus made the children of Abraham. Hence it comes to pass that, while he addresses them as God's ancient people, he yet includes in his exhortations the gentile Christians, as is manifest from various passages, especially from chap. 4:3.

The immediate occasion of the epistle seems to have been a "fiery trial" of persecution that was coming upon the Christians of the provinces named in the introductory address. Chap. 1:6, 7; 2:12, 19, 20; 3:14, 16, 17; 4:1, 12–19; 5:9, 10. But the exact date and character of this persecution cannot be determined. The majority of commentators assign it to the latter years of Nero's reign, which terminated A. D. 68. With regard to the place of writing, see note to chap. 5:13. The fervent spirit of the great apostle of the circumcision shines forth conspicuously in this and the following epistle. The two, taken together, contain a rich body of instruction, warning, and consolation, which has in all ages nurtured the piety of the Christian church, and guarded it against "the error of the wicked."

CHAPTER I.

1 He blesseth God for his manifold spiritual graces; 10 showing that the salvation in Christ is no news, but a thing prophesied of old; 13 and exhorteth them accordingly to a godly conversation, forasmuch as they are now born anew by the word of God.

PETER, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,[a]

2 Elect according to the foreknowledge of God the Father,[b] through sanctification of the Spirit,[c] unto obedience[d] and sprinkling of the blood of Jesus Christ:[e] Grace unto you, and peace, be multiplied.[f]

3 Blessed *be* the God and Father of our Lord Jesus Christ,[g] which according to his abundant* A. D. 60. mercy[h] hath begotten us again[i] unto a lively hope by the resurrection of Jesus Christ from the dead,[j]

4 To an inheritance incorruptible,[k] and undefiled, and that fadeth not away,[l] reserved in heaven for you,†[m]

5 Who are kept by the power of God through faith[n] unto salvation[o] ready to be revealed in the last time.

6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:[p]

7 That the trial of your faith,[q] being much more

a Acts 8:4. b Rom. 8:29; Eph. 1:4. c 2 Thess. 2:13. d Rom. 16:26. e Heb. 12:24. f Jude 2. g 2 Cor. 1:3. * Gr. *much.* h Eph. 2:4. i John 3:3, 5. j 1 Cor. 15:20. k Heb. 9:15. l ch. 5:4. † Or, *us.* m Col. 1:5. n Eph. 2:8. o Jude 1, 24. p Heb. 12:7–11. q Jas. 1:3, 12.

CHAPTER I.

1. *Strangers;* Jewish Christians, scattered throughout Pontus, Galatia, etc., provinces of Asia Minor.

2. *According to the foreknowledge—through sanctification—unto obedience and sprinkling;* the apostle states three particulars concerning their election: first, it is in accordance with God's foreknowledge; in other words, it is the carrying out in action of his eternal foreknowledge, which includes his purpose; secondly, it is through the sanctification of the Holy Spirit, as the agent; thirdly, it is unto obedience and the sprinkling of Jesus Christ, as the end. All who are elected, then, are elected to be brought into a state of obedience and purification from sin, through the power of God's Spirit, and the efficacy of Christ's blood, called the blood of sprinkling, because it cleanses the conscience from the guilt and defilement of sin. Heb. 9:18–23.

3. *A lively hope;* more literally, a living hope. The Christian's hope is a living principle, and sustains his spiritual life. *By the resurrection of Jesus Christ from the dead;* this lies at the foundation of the regenerating power of the Spirit, with the living hope that accompanies it; for the Spirit works through the truth, ver. 22; Jas. 1:18.

5. *In the last time;* at the end of the world.

6. *If need be;* if it seem good to God that it be so for your spiritual profit. Compare Heb. 12:6–11.

7. *The trial of your faith;* that is, the result of its being tried; or, which amounts to the same thing, your faith

A. D. 60. precious than of gold that perisheth, though it be tried with fire,[a] might be found unto praise and honor and glory[b] at the appearing of Jesus Christ:[c]

8 Whom having not seen,[d] ye love; in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory:[e]

9 Receiving the end of your faith, *even* the salvation of *your* souls.

10 Of which salvation the prophets have inquired and searched diligently,[f] who prophesied of the grace *that should come* unto you:

11 Searching what, or what manner of time the Spirit of Christ which was in them did signify,[g] when it testified beforehand the sufferings of Christ, and the glory that should follow.

12 Unto whom it was revealed, that not unto themselves,[h] but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven;[i] which things the angels desire to look into.[j]

13 Wherefore gird up the loins of your mind,[k] be sober,[l] and hope to the end* for the grace that is to be brought unto you at the revelation of Jesus Christ;[m]

14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance:[n]

15 But as he which hath called you is holy, so be ye holy in all manner of conversation;

16 Because it is written, Be ye holy; for I am holy.[o]

17 And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning *here* in fear:[p]

18 Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers;

19 But with the precious blood of Christ, as of a lamb without blemish and without spot:[q]

20 Who verily was foreordained before the foundation of the world,[r] but was manifest in these last times for you,

21 Who by him do believe in God, that raised him up from the dead, and gave him glory;[s] that your faith and hope might be in God.

22 Seeing ye have purified your souls in obeying the truth[t] through the Spirit unto unfeigned love of the brethren,[u] *see that ye* love one another with a pure heart fervently:

23 Being born again, not of corruptible seed, but of incorruptible, by the word of God,[v] which liveth and abideth for ever.

24 For† all flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

25 But the word of the Lord endureth for ever.[w] And this is the word which by the gospel is preached unto you.[x]

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a 1 Cor. 3:13. b Rom. 2:7, 10. c Rev. 1:7. d 1 John 4:20. e John 16:22. f Dan. 9:3. g 2 Pet. 1:21. h Heb. 11:39, 40. i Acts 2:4; 2 Cor. 1:22. j Eph. 3:10. k Luke 12:35. l Luke 21:34. * Gr. *perfectly.* m Heb. 10:35. n Rom. 12:2. o Lev. 11:44. p Phil. 2:12. q John 1:29, 36; Rev. 7:14. r Rev. 13:8. s Matt. 28:18; Phil. 2:9. t John 17:17, 19. u 1 John 3:14, 18. v John 1:13; Jas. 1:18. † Or, *For that.* w Isa. 40:6–8. x John 1:1, 14; 2 Pet. 1:19.

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itself after it has been so tried; for it is not the trial that is precious, but its product. *Than of gold;* more literally, than gold. *Though it be tried with fire;* judged worth such a trial, notwithstanding its perishable nature, while your faith is imperishable.

9. *Receiving—the salvation of your souls;* eternal life begins in the soul with the beginning of faith in Christ, which has this for its end; though the full possession of it is reserved for the life to come.

10. *The prophets have inquired;* they sought to know more fully the meaning of the prophecies which they uttered concerning Christ, and the blessings he would bestow on his people.

11. *What;* what time in respect to its distance from them. *What manner of time;* in respect to the character of the events belonging to it.

12. *That not unto themselves;* not unto themselves chiefly. Their revelations related to our times, and were given mainly for our benefit. *Did minister;* minister by way of prophetic annunciation, the things which are now announced to you as facts. *Which things;* foretold by the prophets, and revealed in the gospel. *Angels—look;* the church on earth and its salvation are objects of study and admiration in heaven.

13. *Wherefore;* as the things revealed had engaged the attention of prophets, apostles, and angels. *Gird up the loins of your mind;* be awake, attentive, and steadfast in the faith and practice of the gospel. *The grace;* their salvation at the day of judgment.

14. *Ignorance;* their unconverted state.

15. *He;* God.

17. *If ye call on the Father;* or, if ye call upon him as Father. *In fear;* that fear of God which would lead them to obey him, and that fear of sin which would lead them to avoid it.

18. *Vain conversation;* vain life; their vain reliance on the ceremonies of the law and the traditions of the fathers.

20. *Foreordained;* as a Saviour.

21. *By him;* it is through Christ alone that we come to God as our heavenly Father, and exercise true faith in him. John 14:6. *Might be in God;* rest on what God, not man, has done.

22. *Unto unfeigned love;* having this for its proper result.

23. *Not of corruptible seed;* not as at first, of mortal parents, born to die. *The word of God, which liveth and abideth for ever;* and therefore communicates and nourishes life which will be eternal.

24. *For all flesh is as grass;* a contrast between the weakness and transitoriness of man and the power and eternal duration of God's word, taken from Isa. 40:6–8.

INSTRUCTIONS.

1. The people of God are scattered throughout various countries that they may show the nature of true religion, and thus lead others to embrace it and receive its benefits.

5. Those who believe on Christ must persevere in holiness in order to be saved; and the manner in which God keeps them affords the greatest encouragement to do this.

9. God never sends trials on his people, or allows snares to beset them, except when their good requires it. Their faith often needs to be tried, to show whether it is genuine; and when these tests prove that it is, and that its end will be salvation, this greatly increases their joy.

13. The fact that Christ and his salvation are the great subjects of Scripture, and have been regarded with the most intense interest by good men in all ages, and even by the angels in heaven, should lead all on earth to give them their earnest, devout, active, and persevering devotion.

18. It may be the duty of persons to change their religion although it has come down to them from their ancestors, and is supported by ancient traditions; and in many cases, unless they do change it, they will lose their souls.

23. Truth is the means of regeneration and sanctifica-

CHAPTER II.

1 He dissuadeth them from the breach of charity; 4 showing that Christ is the foundation whereupon they are built. 11 He beseecheth them also to abstain from fleshly lusts, 13 to be obedient to magistrates, 18 and teacheth servants how to obey their masters, 20 patiently suffering for well-doing, after the example of Christ.

WHEREFORE laying aside all malice,[a] and all guile, and hypocrisies, and envies, and all evil-speakings,

2 As new-born babes,[b] desire the sincere milk of the word,[c] that ye may grow thereby:

3 If so be ye have tasted that the Lord *is* gracious.[d]

4 To whom coming, *as unto* a living stone,[e] disallowed indeed of men, but chosen of God, *and* precious,

5 Ye also, as lively stones, are* built up a spiritual house,[f] a holy priesthood,[g] to offer up spiritual sacrifices,[h] acceptable to God by Jesus Christ.

6 Wherefore also it is contained in the scripture, Behold, I lay in Zion a chief corner-stone, elect, precious: and he that believeth on him shall not be confounded.[i]

7 Unto you therefore which believe *he is* precious:† but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,[j]

8 And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed.[k]

9 But ye *are* a chosen generation, a royal priesthood, a holy nation, a peculiar‡ people;[l] A. D. 60. that ye should show forth the praises§ of him who hath called you out of darkness into his marvellous light:[m]

10 Which in time past *were* not a people,[n] but *are* now the people of God: which had not obtained mercy, but now have obtained mercy.

11 Dearly beloved, I beseech *you* as strangers and pilgrims,[o] abstain from fleshly lusts,[p] which war against the soul;[q]

12 Having your conversation honest among the Gentiles: that, whereas‖ they speak against you as evil-doers, they may by *your* good works,[r] which they shall behold, glorify God in the day of visitation.

13 Submit yourselves to every ordinance of man for the Lord's sake:[s] whether it be to the king, as supreme;

14 Or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well.

15 For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men:[t]

16 As free,[u] and not using¶ *your* liberty for a cloak of maliciousness, but as the servants of God.

17 Honor* all *men.*[v] Love the brotherhood.[w] Fear God.[x] Honor the king.[y]

18 Servants, *be* subject to *your* masters with all fear;[z] not only to the good and gentle, but also to the froward.

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a Eph. 4:22, 31. b Matt. 18:3. c 1 Cor. 3:2. d Psa. 34:8. e Psa. 118:22. * Or, *be ye.* f Heb. 3:6. g Isa. 61:6; Rev. 1:6. h Mal. 1:11. i Isa. 28:16. † Or, *an honor.* j Matt. 21:42. k Jude 4. ‡ Or, *purchased.* l Deut. 4:20. § Or, *virtues.* m Acts 26:18. n Rom. 9:25. o Psa. 119:19. p Gal. 5:16–21. q Rom. 8:13; Jas. 4:1. ‖ Or, *wherein.* r Matt. 5:16. s Matt. 22:21; Rom. 13:1–7. t Titus 2:8. u Gal. 5:1, 13. ¶ Gr. *having.* * Or, *Esteem.* v Rom. 12:10; Phil. 2:3. w John 13:35. x Psa. 111:10. y Prov. 24:21. z Eph. 6:5, etc.

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tion; and men by believing and obeying it are instrumental of their own eternal life.

25. As the gospel is the appointed means of saving the soul, all should be taught to read it. It should also be preached to all, and they should be allowed and disposed to hear it, especially on the Sabbath; and for this purpose to rest from worldly business, travelling, and amusement, and meet together unitedly to seek the blessings of grace.

CHAPTER II.

2. *The sincere milk of the word;* the pure spiritual truths of the gospel. *Grow thereby;* many of the best copies read, "grow thereby unto salvation;" that is, grow up, through the spiritual nourishment of the truth, into a state of salvation.

3. *Tasted;* learned by your own blessed experience. Psa. 34:8. *The Lord;* the Lord Jesus.

4. *A living stone;* Christ, the foundation of the church and of the hopes of his people. Psa. 118:22; Isa. 28:16; 53:5.

5. *Lively;* living. *A spiritual house;* the church of God, which is a spiritual temple consisting of living stones, built upon Jesus Christ, the living corner-stone. 1 Cor. 3:16; Eph. 2:20–22. *A holy priesthood;* why they are called a priesthood he immediately explains. It is because they offer to God, through Jesus Christ, not the outward sacrifices of the Levitical priesthood, but the *spiritual sacrifices* of a broken heart and a contrite spirit, mingled with the incense of thanksgiving and praise. Psa. 51:17; Hos. 14:2; Heb. 13:15; Rev. 1:6; 5:10.

6. *In the scripture;* Isa. 28:16.

7. *The stone;* Christ. *The builders;* Jewish rulers. Matt. 21:42; Acts 4:11.

8. *Stumble at the word;* are offended at the gospel and reject it. *Appointed;* by God, who will bring upon them the punishment they deserve.

9. *But ye are a chosen—priesthood—show forth the praises;* these expressions are a combination of Exod. 19:5, 6, and Isa. 43:20, 21, according to the Greek version. The idea is, that what God said of the literal Israel under the old economy, holds good of "the Israel of God" under the new, embracing all of every nation who believe in Christ. *The praises;* rather, as in the margin, the virtues; meaning the glorious attributes of God.

10. *Not a people—obtained mercy;* quoted from Hosea 1:9, 10; 2:1, upon the same principle as above.

11. *As strangers and pilgrims;* there seems to be a double allusion here: first, to their literal dispersion in foreign lands, chap. 1:1; secondly, to their being pilgrims and strangers upon earth, which their literal sojourn among foreigners well shadowed forth. 1 Chron. 29:15; Heb. 11:9, 10, compared with verses 13–16.

12. *Conversation;* deportment, manner of life. *The day of visitation;* the time when the gospel is accompanied by the Holy Spirit.

13. *Every ordinance of man;* all human laws which are not in opposition to the law of God. *For the Lord's sake;* for the purpose of honoring him.

14. *The praise of them that do well;* their protection, security, and comfort.

15. *Put to silence;* a good life best confounds slanderers.

16. *As free;* free from the service of Satan, and from slavish bondage to human ordinances. Compare Gal. 5:13. *For a cloak of maliciousness;* not abusing your liberty by making it a cover for doing wrong to man.

17. *Honor all men;* by showing them proper respect. *The brotherhood;* Christians, who are all equally children of God. *Fear God;* in such a manner as shall lead you to obey him. *The king;* the one who is at the head of civil government.

18. *All fear;* all proper respect. *The froward;* wicked, peevish, morose.

A. D. 60. 19 For this *is* thank-worthy,* if a man for conscience toward God endure grief, suffering wrongfully.

20 For what glory *is it*, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this *is* acceptable† with God.[a]

21 For even hereunto were ye called:[b] because Christ also suffered for us,‡ leaving us an example, that ye should follow his steps:[c]

22 Who did no sin, neither was guile found in his mouth:[d]

23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself*§ to him that judgeth righteously:[e]

24 Who his own self bare our sins in his own body on‖ the tree,[f] that we, being dead to sins, should live unto righteousness:[g] by whose stripes ye were healed.[h]

25 For ye were as sheep going astray;[i] but are now returned unto the Shepherd and Bishop of your souls.[j]

CHAPTER III.

1 He teacheth the duty of wives and husbands to each other, 8 exhorting all men to unity and love, 14 and to suffer persecution. 19 He declareth also the benefits of Christ toward the old world.

LIKEWISE, ye wives, *be* in subjection to your own husbands;[k] that, if any obey not the word, they also may without the word be won by the conversation of the wives;

2 While they behold your chaste conversation *coupled* with fear.

3 Whose adorning, let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel;[l]

4 But *let it be* the hidden man of the heart,[m] in that which is not corruptible, *even the ornament* of a meek and quiet spirit,[n] which is in the sight of God of great price.

5 For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:

6 Even as Sarah obeyed Abraham, calling him lord:[o] whose daughters¶ ye are, as long as ye do well, and are not afraid with any amazement.

7 Likewise, ye husbands, dwell with *them* according to knowledge, giving honor unto the wife,[p] as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

8 Finally, *be ye* all of one mind,[q] having compassion one of another; love as* brethren, *be* pitiful, *be* courteous:[r]

9 Not rendering evil for evil, or railing for railing: but contrariwise, blessing;[s] knowing that ye are thereunto called, that ye should inherit a blessing.

10 For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:[t]

* Or, *thank;* Luke 6:32. † Or, *thank.* [a] Matt. 5:10–12. [b] Matt. 16:24; 1 Thess. 3:3, 4. ‡ Some read, *for you.* [c] 1 John 3:16; Rev. 12:11. [d] Isa. 53:9. § Or, his cause. [e] Luke 23:46. ‖ Or, *to.* [f] Isa. 53:4, etc. [g] Rom. 6:11. [h] Isa. 53:5, 6. [i] Psa. 119:176. [j] Ezek. 34:23; John 10:11–16. [k] Eph. 5:22; Titus 2:4, 5. [l] 1 Tim. 2:9, 10. [m] Psa. 45:13; Rom. 2:29. [n] Psa. 25:9; 149:4; Matt. 5:5. [o] Gen. 18:12. ¶ Gr. *children.* [p] Col. 3:19. [q] Rom. 12:16. * Or, *loving to the.* [r] 1 John 3:18. [s] Matt. 5:44; Eph. 4:32. [t] Psa. 34:12, etc.

21. *Hereunto were ye called;* to exercise a kind and forgiving spirit when injured, and thus honor Christ, who, when injured, manifested such a spirit. Isa. 53:7–9; Acts 8:32.

23. *To him;* God, who, although he commands his people to manifest a Christian spirit towards all, will nevertheless condemn and punish those who oppress or injure them. Matt. 25:40–46.

24. *Bare our sins;* expiated them by suffering in his own person the curse of them, and thus delivering us from it. John 1:29; Gal. 3:13. *The tree;* the cross. *Dead to sins;* freed from their guilt and power. *By whose stripes;* in consequence of whose sufferings. Isa. 53:5. *Ye were healed;* delivered from sin in its condemnation and pollution.

25. *The Shepherd and Bishop;* Jesus Christ, the overseer and watchman of our souls. Isa. 40:11.

INSTRUCTIONS.

1. Men must cease to do evil if they would rightly understand and appreciate the truths of the gospel, or be savingly benefited in receiving them.

6. The Scriptures show that Jesus Christ is the only foundation of hope, and that those who build on any other foundation will in the end be disappointed.

9. The priests of the New Testament dispensation, spoken of in the Bible, are Christians; and the sacrifices which they offer are the sacrifices of love and devotion. These are acceptable to God through Jesus Christ, who by one offering of himself obtained eternal life for all who put their trust in him.

11. From all gratifications which injure the soul, or tend to hinder its salvation, the gospel requires total abstinence.

12. Honesty, uprightness, and a kind and courteous demeanor should be conscientiously observed by the followers of Christ, that they may manifest the excellence of religion, and as far as possible lead all men to embrace it.

17. True religion teaches us to conduct with propriety in all conditions and relations of life, and to exercise those feelings towards others which we ought to wish others to exercise towards us.

23. The commands of God to exercise right feelings when suffering under wrongs, were not designed to excuse the authors of those wrongs; and to quote these commands for such a purpose is a gross perversion of Scripture.

CHAPTER III.

1. *Be in subjection to your own husbands;* treat them as the rightful head of the family. *The word;* the Scriptures and the preaching of the gospel. *Be won;* led to embrace the gospel.

2. *Chaste conversation;* pure deportment. *Fear;* a reverential demeanor, such as becomes the wife. Compare verses 5, 6.

4. *Let it be the hidden man of the heart;* instead of outward adornments visible to man, let it consist in the inward spiritual state of the heart, invisible to sense, which alone God regards. 1 Sam. 16:7. *In;* consisting or lying in. *That which is not corruptible—quiet spirit;* or, the incorruptible ornament of a meek and quiet spirit, like that which Jesus manifested, and which those possess who imitate him. Matt. 11:29.

6. *Calling him lord;* thus acknowledging her subjection to him as her rightful head. Gen. 18:12; 1 Cor. 11:3. *Amazement;* such apprehension of danger as would prevent them from doing their duty.

7. *According to knowledge;* knowledge of the nature and duties of the marriage relation. *Giving honor;* due respect, kind attention, and affectionate assistance; such as love guided by wisdom dictates. *Heirs together;* mutual partakers of divine grace, equally entitled to the blessings of the gospel.

10–12. Quoted from Psa. 34:12–16.

11 Let him eschew evil, and do good; let him seek peace, and ensue it.

12 For the eyes of the Lord *are* over the righteous, and his ears *are open* unto their prayers: but the face of the Lord *is* against* them that do evil.

13 And who *is* he that will harm you, if ye be followers of that which is good?[a]

14 But and if ye suffer for righteousness' sake, happy *are ye:* and be not afraid of their terror, neither be troubled;[b]

15 But sanctify the Lord God in your hearts: and *be* ready always to *give* an answer to every man that asketh you a reason of the hope that is in you,[c] with meekness and fear:†

16 Having a good conscience; that whereas they speak evil of you, as of evil-doers, they may be ashamed that falsely accuse your good conversation in Christ.

17 For *it is* better, if the will of God be so, that ye suffer for well-doing, than for evil-doing.

18 For Christ also hath once suffered for sins,[d] the just for the unjust,[e] that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:[f]

19 By which also he went and preached A. D. 60. unto the spirits in prison;[g]

20 Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah,[h] while the ark was a preparing, wherein few, that is, eight souls, were saved by water.

21 The like figure whereunto, *even* baptism,[i] doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,[j]) by the resurrection of Jesus Christ:

22 Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.[k]

CHAPTER IV.

1 He exhorteth them to cease from sin by the example of Christ, and the consideration of the general end that now approacheth; 12 and comforteth them against persecution.

FORASMUCH then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind:[l] for he that hath suffered in the flesh hath ceased from sin;[m]

* Gr. *upon.* a Prov. 16:7; Rom. 8:28. b Isa. 8:12, 13; 51:12. c Psa. 119:46. † Or, *reverence.* d ch. 2:21. e 2 Cor. 5:21. f Rom. 4:25. g Isa. 42:7. h Gen. ch. 6. i Eph. 5:26. j Acts 8:37; Rom. 10:10. k Eph. 1:21. l Phil. 2:5. m Rom. 6:2, 7.

11. *Eschew;* avoid. *Ensue;* follow, practise.

12. *Over the righteous;* for their protection and benefit. *Against them;* he disapproves and will punish them.

13. *Will harm you;* the general effect of a righteous life is to deter men from harming us. Even should wicked men persecute us for righteousness' sake, God will overrule this for our good, as Peter immediately shows.

14. *Happy;* Matt. 5:10. *Of their terror;* of any evil which they threaten. This, and the first clause of the next verse, are taken from Isa. 8:12, 13.

15. *Sanctify the Lord God;* treat him as God, trust in him to protect you and do for you what you need. *To give an answer;* state the reasons why you believe the gospel, and hope to be saved by it.

16. *A good conscience;* one that is enlightened, whose dictates you follow, and whose approbation you enjoy. *They;* the wicked. *Good conversation;* consistent life.

18. *In the flesh;* in his human nature. *Quickened;* made alive again; raised from the dead. *By the Spirit;* his own divine Spirit. John 10:17, 18.

19. *By which;* divine Spirit. *He went and preached;* by Noah. *Unto the spirits;* which, when Peter wrote, were confined in torment as in a prison. Matt. 5:25, 26.

20. *Which sometime were disobedient;* when they were alive on the earth, and Christ, by Noah, preached to them during the building of the ark. *Wherein;* in the ark. *Eight souls;* Noah and his wife, his three sons and their wives. Gen. 7:7. *Were saved;* through believing and obeying God, preparing an ark and entering into it. *By water;* by the instrumentality of water. The water which destroyed the wicked bore up the ark and floated it in safety.

21. *The like figure whereunto, even baptism;* or, baptism, the antitype of which; that is, baptism which was in a certain way foreshadowed in the salvation of Noah and his family by water. *Not the putting away of the filth of the flesh;* it is not the use of water merely, or the purifying of the body that saves us; *but the answer of a good conscience toward God;* the literal rendering is, the inquiry of a good conscience towards God. Some, as our English version, understand the word inquiry of the whole process of questioning and answering in connection with the baptism of a convert. The meaning will then be, the belief and sincere profession of the gospel, in which obedience to its commands is necessarily included. Others explain the words as meaning, the seeking of a good conscience after God. Taken either way, the idea is for substance the same. *By the resurrection of—Christ;* which was the proof that his atonement was accepted as a propitiation for the sins of men. 1 John 2:2.

22. *Gone into heaven;* as the forerunner and intercessor of his people, and head over all things to his church. Heb. 6:20; 7:25; Matt. 28:18.

INSTRUCTIONS.

2. The salvation of relatives should be earnestly sought, and a uniformly Christian deportment is one of the most powerful means of promoting it.

6. The most excellent, lovely, and enduring ornaments of women are not those which are external, but those which are internal—purity of heart, meekness, contentment, and delight in doing good.

7. Daily family prayer is one of the most powerful means of grace; and husbands and wives should so live that uniting in it will be delightful, and a means of fitting them for the joys of earth and the bliss of heaven.

16. So great is human wickedness that men will often be called to suffer for doing right; but instead of being discouraged, they should, with greater steadfastness and fidelity, go forward in duty, trusting in God to enable them so to live as never to be called to suffer for any other cause.

20. The idea that the apostle Peter, or any other writer of the holy Scriptures, teaches that there is such a place or state as purgatory, is false and pernicious.

21. Faith and obedience in this life, in those who know the will of God, have ever been essential to salvation; and both his providences and his ordinances have been suited to impress this on their minds.

CHAPTER IV.

1. *Christ hath suffered for us in the flesh;* referring to what has been said before, chap. 3:18. *With the same mind;* the same readiness to suffer in the flesh that Christ manifested. *Hath suffered in the flesh;* after the example of Christ and from love towards him; for it is suffering for Christ's sake that the apostle has in view. Compare chap. 1:6, 7; 2:19–21; 3:14–17. *Hath ceased from sin;* hath died to sin spiritually in union with Christ, as the effect of his suffering. Compare the words of Paul, "Our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Rom. 6:6.

A. D. 60. 2 That he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God.[a]

3 For the time past of *our* life may suffice us to have wrought the will of the Gentiles,[b] when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:

4 Wherein they think it strange that ye run not with *them* to the same excess of riot, speaking evil of *you:*[c]

5 Who shall give account to him that is ready to judge the quick and the dead.

6 For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh,[d] but live according to God in the spirit.[e]

7 But the end of all things is at hand:[f] be ye therefore sober, and watch unto prayer.[g]

8 And above all things have fervent charity among yourselves: for charity shall* cover the multitude of sins.[h]

9 Use hospitality one to another without grudging.[i]

10 As every man hath received the gift,[j] *even so* minister the same one to another, as good stewards of the manifold grace of God.[k]

11 If any man speak, *let him speak* as the oracles of God; if any man minister, *let him do it* as of the ability which God giveth; that God in all things may be glorified through Jesus Christ,[l] to whom be praise and dominion for ever and ever.[m] Amen.

12 Beloved, think it not strange concerning the fiery trial which is to try you,[n] as though some strange thing happened unto you:

13 But rejoice,[o] inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed,[p] ye may be glad also with exceeding joy.

14 If ye be reproached for the name of Christ,[q] happy *are ye;* for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

15 But let none of you suffer as a murderer, or *as* a thief, or *as* an evil-doer, or as a busybody in other men's matters.

16 Yet if *any man suffer* as a Christian, let him not be ashamed; but let him glorify God on this behalf.

17 For the time *is come* that judgment must begin at the house of God:[r] and if *it* first *begin* at us, what shall the end *be* of them that obey not the gospel of God?

18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?[s]

19 Wherefore, let them that suffer according to the will of God, commit the keeping of their souls *to him* in well-doing, as unto a faithful Creator.[t]

CHAPTER V.

1 He exhorteth the elders to feed their flocks, 5 the younger to obey, 8 and all to be sober, watchful, and constant in the faith; 9 to resist the cruel adversary the devil.

THE elders which are among you I exhort, who am also an elder, and a witness of the suffer-

a 2 Cor. 5:15. b 1 Cor. 6:11; Titus 3:3. c Acts 13:45. d Matt. 24:9. e Rev. 14:13. f Jas. 5:8, 9. g Luke 21:36. * Or, *will.* h 1 Cor. 13:7. i Heb. 13:2, 16. j Rom. 12:6–8. k Luke 12:42. l 1 Cor. 10:31. m Rev. 1:6. n 1 Cor. 3:13. o Jas. 1:2. p 2 Tim. 2:12. q Matt. 5:11. r Isa. 10:12; Jer. 49:12; Ezek. 9:6. s Jer. 25:29; Luke 23:31. t Psa. 37:5.

2. *To the lusts of men;* controlled by sinful inclinations.

3. *Wrought the will of the Gentiles;* lived as do the heathen, for sensual gratifications. *Abominable idolatries;* of the gentile world. See the introduction to this epistle.

4. *They;* the wicked.

5. *Who;* these blasphemers. *Quick;* living.

6. *Preached—to them that are dead;* preached to them when they were living. If, with many commentators, we understand these difficult words of those who have been persecuted, especially those who have suffered martyrdom for Christ's sake, the meaning will be, that they might, after the example of their Master, *be judged according to men*—suffer in accordance with the judgment of men—*in the flesh; but live according to God;* in accordance with God's will and divine power *in the spirit;* in their spiritual and immortal nature.

7. *The end of all things;* the end of the world, which the holy Scriptures would have us consider as ever near, and for which they exhort us to maintain a constant state of preparation. 2 Pet. 2:10–12. Practically this end comes to each one of us at death, when our probation closes for ever; as it is written, "After this, the judgment," Heb. 9:27.

8. *Fervent charity;* ardent love to one another. *Shall cover the multitude of sins;* by leading him who exercises it to overlook and forgive the sins of his brethren. The words are quoted from Prov. 10:12.

10. *The gift;* the spiritual gift qualifying him to serve God in a particular way. Compare the very similar passage in Rom. 12:6–8. *The manifold grace of God;* manifesting itself in the bestowment of manifold gifts.

12. *Fiery trial;* the great sufferings which were coming upon them.

13. *Christ's sufferings;* see note to Col. 1:24.

14. *For the name of Christ;* literally, in the name of Christ; that is, as those who bear his name. See note to verse 16. *Resteth upon you;* to sustain you in your sufferings and make you victorious over them. *On their part;* by the wicked. *He;* Christ.

16. *On this behalf;* in this respect; for this evidence, namely, of likeness to Christ, and means of preparation for heaven. Acts 5:41; Phil. 3:10; Col. 1:24.

17. *At the house of God;* with the people of God.

18. *Scarcely be saved;* saved with difficulty, through many trials. *Where shall the ungodly—appear?* how certain and awful will be their destruction. The words are quoted from the Greek version of Prov. 11:31, where see note.

19. *A faithful Creator;* able and willing to sustain, comfort, and bless them under all their trials, and in due time to save them with an everlasting salvation.

INSTRUCTIONS.

1. The possession of the spirit of Christ is the best preparation for trials, which work out for his people an exceeding and eternal weight of glory. 2 Cor. 4:17.

4. The change which the grace of God produces in the character and conduct of men, especially of the openly vicious, often appears to their former companions strange; and they are apt to impute it to bad motives, and to speak evil of it, because they are condemned by it.

7. The shortness of time and the nearness of eternity should lead all so to live as to be habitually prepared for a change of worlds.

11. The means and the measure of a man's duty is the ability which God gives him; and all that he requires is, that what he gives should be used according to his will.

17. Wicked men by persecuting Christians are instrumental in their purification and preparation for heaven; and when they put them to death, they put an end to all their sorrows, and open upon them everlasting joys; while in doing this they ripen themselves for endless woe.

CHAPTER V.

1. *The elders;* men commissioned to have the care of

ings of Christ, and also a partaker of the glory that shall be revealed:[a]

2 Feed the flock of God which is among you,[*b] taking the oversight *thereof*, not by constraint, but willingly;[c] not for filthy lucre,[d] but of a ready mind;

3 Neither as being lords over[†] *God's* heritage, but being ensamples to the flock.[e]

4 And when the chief Shepherd shall appear,[f] ye shall receive a crown of glory that fadeth not away.[g]

5 Likewise, ye younger, submit yourselves unto the elder. Yea, all *of you* be subject one to another,[h] and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.[i]

6 Humble yourselves therefore under the mighty hand of God,[j] that he may exalt you in due time:

7 Casting all your care upon him; for he careth for you.[k]

8 Be sober, be vigilant; because your adversary the devil,[l] as a roaring lion, walketh about, A. D. 60. seeking whom he may devour:

9 Whom resist, steadfast in the faith,[m] knowing that the same afflictions are accomplished in your brethren that are in the world.

10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while,[n] make you perfect,[o] establish,[p] strengthen,[q] settle *you*.[r]

11 To him *be* glory and dominion for ever and ever.[s] Amen.

12 By Silvanus,[t] a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand.[u]

13 The *church that is* at Babylon, elected together with *you*, saluteth you; and *so doth* Marcus my son.

14 Greet ye one another with a kiss of charity.[v] Peace *be* with you all that are in Christ Jesus.[w] Amen.

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a Rom. 8:17, 18. * Or, *as much as in you is.* b John 21:15–17; Acts 20:28. c 1 Cor. 9:17. d 1 Tim. 3:3, 8. † Or, *overruling.* e 1 Tim. 4:12. f Heb. 13:20. g 2 Tim. 4:8. h Eph. 5:21. i Jas. 4:6. j Isa. 57:15. k Psa. 55:22. l Rev. 12:12. m Jas. 4:7. n 2 Cor. 4:16 o Heb. 13:21. p 2 Thess. 3:3. q Zech. 10:6, 12. r Psa. 138:7, 8. s ch. 4:11. t 2 Cor. 1:19. u 1 Cor. 15:1. v Rom. 16:16. w Eph. 6:23.

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churches and to preach the gospel, but with a distinct allusion to the fact that they were also literally elders in respect to age. See verse 5. *Who am also an elder;* his higher office of apostle included the lower office of elder, which latter he here applies to himself, because he wishes to exhort as an equal, not to command as an apostle: compare Phile. 8, 9.

2. *Feed the flock;* as Christ told Peter, John 21:16. *Filthy lucre;* dishonorable gain. *Of a ready mind;* cheerfully, from love.

3. *Neither as being lords;* exercising undue authority. *God's heritage;* his people. Deut. 32:9. *Being ensamples;* examples of piety, meekness, humility, and beneficence.

4. *Chief Shepherd;* Jesus Christ.

5. *Be subject one to another;* pay all due regard to each other's feelings, and treat each other with kindness, courtesy, and respect. *Resisteth the proud;* Prov. 3:34; Jas. 4:6.

6. *Under the mighty hand;* submit cheerfully to the dealings of his providence.

7. *All your care;* Psa. 55:22.

9. *Resist;* by refusing to comply with temptations to evil, and persevering in that which is good. *Your brethren;* other Christians are suffering in the same way with yourselves.

10. *Perfect;* complete in character. *Establish;* you in the hope and peace of the gospel. *Strengthen;* you to resist temptations and bear all trials with patience. *Settle;* render you steadfast, immovable, always abounding in the work of the Lord.

13. *At Babylon;* no valid reason exists why we should not understand here the literal Babylon. *Marcus;* whether the same as John Mark the evangelist, or some other Mark, is unknown.

INSTRUCTIONS.

1. Those who have long, faithfully, and successfully preached the gospel, are best fitted to exhort others rightly to do it.

3. The pope, in claiming and exercising civil authority, and lording it over the faith and practice of those who are weak, wicked, or ignorant enough to submit to him, does precisely what Peter, under the guidance of the Holy Ghost, directed ministers of Christ not to do; thus showing that he is anti-Peter, as well as anti-Christ. 2 Thess. 2:3–12; 1 Tim. 4:1–4.

6. Humility in all conditions is not only essential for the faithful discharge of duty, but the best preparation for receiving all needed favors.

7. A sure and effectual relief from oppressive cares is cheerful submission to the will of God; choosing to have him do as seemeth him good, because he does all things well.

9. Though the devil is subtle and powerful, has great experience, and is untiring in his efforts to destroy men, yet the weakest believer may effectually resist him, by watchfulness and prayer. Psa. 27:1; 28:8; 29:11; 46:1; 71:16; Rom. 16:20.

10. God will not continue the trials of his people longer than their good requires: when this end is secured, he will bring them forth as gold from the furnace, purer and better fitted for pure and eternal joys.

THE SECOND EPISTLE GENERAL OF

PETER.

THAT the second epistle of Peter was written near the close of his life, we know from his own words, chap. 1:14. With this late date its contents entirely agree. It is an earnest warning against the gross errors in doctrine and morals, which, as we know from the unanimous testimony of the sacred writers, abounded in the Christian church near the close of the apostolic age. The second chapter, which is occupied with a description of the false teachers that had crept into the Christian community, is very peculiar in its character, and agrees in a remarkable manner with the epistle of Jude. It may be that either one apostle had in view the words of the other, or that both made use of a common source unknown to us. But however this was, the writers of the New Testament were as much under the guidance of the Holy Spirit when they made use of the words of others, as when they wrote independently of other men's writings. The most prominent idea of Peter's first epistle is, patience and steadfastness in the endurance of suffering for Christ's sake; that of this second epistle is, caution against "being led away with the error of the wicked." Thus each epistle fills an important place in the entire economy of revelation.

A. D. 66.

CHAPTER I.

1 Confirming them in hope of the increase of God's graces, 5 he exhorteth them, by faith, and good works, to make their calling sure; 12 whereof he is careful to remember them, knowing that his death is at hand; 16 and warneth them to be constant in the faith of Christ, who is the true Son of God, by the eye-witness of the apostles beholding his majesty, and by the testimony of the Father, and the prophets.

SIMON* Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour† Jesus Christ:[a]

2 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,[b]

3 According as his divine power hath given unto us all things that *pertain* unto life and godliness,[c] through the knowledge of him that hath called us to‡ glory and virtue:[d]

4 Whereby are given unto us exceeding great and precious promises;[e] that by these ye might be partakers of the divine nature,[f] having escaped the corruption that is in the world through lust.[g]

5 And besides this, giving all diligence, add to your faith, virtue;[h] and to virtue, knowledge;[i]

6 And to knowledge, temperance;[j] and to temperance, patience;[k] and to patience, godliness;[l]

7 And to godliness, brotherly kindness;[m] and to brotherly kindness, charity.[n]

8 For if these things be in you, and abound, they make *you that ye shall* neither *be* barren§ nor unfruitful in the knowledge of our Lord Jesus Christ.[o]

9 But he that lacketh these things is blind,[p] and cannot see afar off, and hath forgotten that he was purged from his old sins.

* Or, *Symeon.* † Gr. *our God and Saviour.* a Eph. 4:5. b Dan. 4:1; 6:25. c Psa. 84:11; 1 Tim. 4:8. ‡ Or, *by.* d 2 Tim. 1:9. e 2 Cor. 7:1. f Heb. 12:10. g ch. 2:18, 20. h Phil. 4:8. i Phil. 1:9. j 1 Cor. 9:25. k Jas. 1:4. l 1 Tim. 4:7. m John 13:34, 35. n 1 Cor. 13:1–3. § Gr. *idle.* o John 15:2–6. p 1 John 2:9–11.

CHAPTER I.

1. *Precious faith;* precious in its price, Christ's blood; in its trial by the fires of sharp affliction; and in its fruits as justifying, sanctifying, and saving the soul. *With us;* these words include the apostle and the circle of Christians in which he moved.

3. *Life and godliness;* the new life of faith in the soul, which has eternal life as its issue, and godliness as its form. *To glory and virtue;* rather, as in the margin, by glory and virtue; by his own glory and virtue, which here stand for the sum of his divine attributes. In common with all the other apostles, Peter ascribes our calling to the good pleasure of God. Eph. 1:5; James 1:18; 1 John 3:1; Jude 1.

4. *Whereby;* by which glory and virtue. *By these;* through the influence of these promises. *Be partakers of the divine nature;* be made like God in his moral nature. 1 John 3:3, 9, 24; 5:18.

5. *And besides this;* rather, and for this very reason; namely, because ye have been made, through the gospel, partakers of the divine nature. *Faith;* in Christ, which lies at the foundation of the Christian character. *Virtue;* all Christian excellence, especially manliness and courage in the performance of duty. *Knowledge;* that enlarged experimental knowledge of the gospel which is connected with obedience to all its commands.

6. *Temperance;* in the wide sense; the just control of all our appetites and passions. *Patience;* the steadfast endurance of trials. *Godliness;* devout feelings towards God, and constant regard to his authority.

7. *Brotherly kindness;* towards our fellow-Christians. *Charity;* love in the widest sense towards God and men. This is the crowning grace which comprehends all the rest.

8. *Barren;* idle, slothful.

9. *Is blind;* has very imperfect views of the nature and requirements of true religion, and of his obligations and duties as a professing Christian. *His old sins;* those of his unconverted state.

10 Wherefore the rather, brethren, give diligence to make your calling and election sure:[a] for if ye do these things, ye shall never fall:[b]

11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

12 Wherefore I will not be negligent to put you always in remembrance of these things, though ye know *them*, and be established in the present truth.

13 Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting *you* in remembrance;[c]

14 Knowing that shortly I must put off *this* my tabernacle, even as our Lord Jesus Christ hath showed me.[d]

15 Moreover, I will endeavor that ye may be able after my decease to have these things always in remembrance.

16 For we have not followed cunningly devised fables,[e] when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty.[f]

17 For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

18 And this voice which came from heaven we heard, when we were with him in the holy mount.

19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place,[g] until the day dawn, and the day-star arise in your hearts:[h] A. D. 66.

20 Knowing this first, that no prophecy of the scripture is of any private interpretation.

21 For the prophecy came not in old* time by the will of man:[i] but holy men of God spake *as they were* moved by the Holy Ghost.[j]

CHAPTER II.

1 He foretelleth them of false teachers, showing the impiety and punishment both of them and their followers; 7 from which the godly shall be delivered, as Lot was out of Sodom; 10 and more fully describeth the manners of those profane and blasphemous seducers, whereby they may be the better known, and avoided.

BUT there were false prophets also among the people,[k] even as there shall be false teachers among you,[l] who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

2 And many shall follow their pernicious† ways; by reason of whom the way of truth shall be evil spoken of.

3 And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.[m]

4 For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment;

5 And spared not the old world, but saved Noah the eighth *person*, a preacher of righteousness,

a Ch. 3:17. b 1 John 3:19; Rev. 22:14. c ch. 3:1. d John 21:18, 19. e 2 Cor. 4:2. f Matt. 17:1–5; John 1:14. g Psa. 119:105; Prov. 6:23. h Rev. 2:28; 22:16. * Or, *at any.* i Luke 1:70. j 2 Tim. 3:16. k Deut 13:1, etc.

l Matt. 24:5, 24; Acts 20:29, 30; 1 Tim. 4:1. † Or, *lasciviaus*, as some copies read. m Jude 4–7.

10. *Make your calling and election sure;* by diligently obeying God, obtain evidence that you are chosen and born of him. *Never fall;* from Christ and perish.

12. *The present truth;* the truth which has come to you, and ye now possess.

13. *As long as I am in this tabernacle;* this tabernacle of the body; as long as I sojourn on earth.

14. *Hath showed me;* John 21:18, 19.

15. *These things;* the truths and duties he had inculcated.

16. *Coming of our Lord;* his second coming in that divine majesty of which the apostle and his two companions had a glimpse on the mount of transfiguration.

18. *In the holy mount;* Matt. 17:1–5.

19. *More sure;* better fitted to carry universal conviction, because it is more comprehensive, resting not on a single revelation, but on a whole system of revelations. *Word of prophecy;* the prophecies of Scripture concerning the Messiah. *The day dawn;* the day of mature knowledge. *The day-star;* which is the forerunner of the perfect day.

20. *First;* as first in importance. *Is of any private interpretation;* that is, as the original seems to mean, comes of the prophet's own interpretation. He does not invent his prophecies. They are not his own private unfolding of God's counsels, but that which the Holy Ghost makes through him, as the apostle immediately proceeds to show, ver. 21.

INSTRUCTIONS.

1. All who have that faith in Christ which works by love to him and his people, and leads them to live holy and useful lives, are interested in the righteousness of God our Saviour, and are for his sake graciously accepted.

4. The promises of God heartily believed have a mighty influence in making men like God.

11. As obedience to God is proof of being chosen and born of him, all who hear the gospel are bound, by believing and obeying it, to prove that they are elected, and will through grace be saved.

15. One of the best ways of doing the greatest good for time and eternity, is to lead all people, as far as possible, rightly to understand and permanently to remember the truths God has revealed; and thus keep before them the motives he presents to lead men to believe and obey him.

21. As the Holy Ghost is the author of scripture prophecies, they cannot be made to mean whatever men may choose, or any thing except what God intended, and what in his providence has been or will be exactly accomplished.

CHAPTER II.

1. *False prophets;* in allusion to the "more sure word of prophecy" spoken of in chap. 1:19; as much as to say, I have indeed commended to you the study of the prophets; but beware of false prophets, who will come, as in ancient times, under the guise of true prophets. *The people;* under the Old Testament dispensation. *Damnable;* destructive. *The Lord that bought them;* by dying as a propitiation for their sins. 1 John 2:2.

2. *The way of truth;* which the gospel reveals. *Shall be evil spoken of;* shall be brought into reproach and discredit by the ungodly lives of these false teachers and those who follow them.

3. *With feigned words;* covering over their base ends with a fair show of godliness. *Make merchandise;* should treat them not as immortal beings for whom Christ died, but in the way in which they thought they could gain the most money out of them. *Slumbereth not;* is certainly and speedily coming.

4. *For if God spared not the angels;* verses 4–8 are all connected with verse 9, thus: "For if God spared not the angels—and spared not the old world—and turning the cities of Sodom and Gomorrah to ashes, condemned them—and delivered just Lot—[these examples show that] the Lord knoweth," etc.

5. *Saved Noah;* Gen. 7.

A. D. 66. bringing in the flood upon the world of the ungodly;[a]

6 And turning the cities of Sodom and Gomorrah into ashes,[b] condemned *them* with an overthrow, making *them* an ensample unto those that after should live ungodly;[c]

7 And delivered just Lot,[d] vexed with the filthy conversation of the wicked:

8 (For that righteous man dwelling among them, in seeing and hearing, vexed *his* righteous soul from day to day with *their* unlawful deeds:)

9 The Lord knoweth how to deliver the godly out of temptations,[e] and to reserve the unjust unto the day of judgment to be punished:[f]

10 But chiefly them that walk after the flesh in the lust of uncleanness,[g] and despise government.* Presumptuous *are they*, self-willed; they are not afraid to speak evil of dignities.[h]

11 Whereas angels, which are greater in power and might, bring not railing accusation against them† before the Lord.

12 But these, as natural brute beasts,[i] made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;

13 And shall receive the reward of unrighteousness, *as* they that count it pleasure to riot in the daytime.[j] Spots *they are* and blemishes, sporting themselves with their own deceivings while they feast with you;

14 Having eyes full of adultery,‡ and that cannot cease from sin; beguiling unstable souls: a heart they have exercised with covetous practices; cursed children:

15 Which have forsaken the right way, and are gone astray, following the way of Balaam *the son* of Bosor,[k] who loved the wages of unrighteousness;

16 But was rebuked for his iniquity: the dumb ass speaking with man's voice, forbade the madness of the prophet.

17 These are wells without water, clouds that are carried with a tempest;[l] to whom the mist of darkness is reserved for ever.

18 For when they speak great swelling *words* of vanity,[m] they allure through the lusts of the flesh, *through much* wantonness, those that were clean§ escaped from them who live in error.

19 While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.[n]

20 For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.[o]

21 For it had been better for them not to have known the way of righteousness,[p] than, after they have known *it*, to turn from the holy commandment delivered unto them.[q]

22 But it is happened unto them according to the true proverb, The dog *is* turned to his own vomit again;[r] and the sow that was washed to her wallowing in the mire.

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a Gen. 7:1, etc. b Gen. 19:24, 25. c Deut. 29:23 d Gen. 19:16. e Psa. 34:15–18. f Jude 14, 15. g Heb. 13:4. * Or, *dominion*. h Jude 8, 10. † Some read, *against themselves*. i Jer. 12:3. j Phil. 3:19; Jude 12, etc ‡ Gr. *an adulteress*. k Num. 22:5, etc. l Eph. 4:14. m Psa. 73:8. § Or, *for a little while*, as some read. n John 8:34; Rom. 6:16. o Luke 11:26; Heb. 6:4, etc.; 10:26, 27. p Prov. 12:28. q Matt. 11:23, 24; Luke 12:47, 48. r Prov. 26:11.

6–9. *Sodom and Gomorrah;* Gen. 19:16–25.

10. *But chiefly them;* that is, but especially those of the unjust men just spoken of. *Dignities;* such magistrates and persons in official or elevated stations as God requires should be treated with respect, and should be obeyed in all their lawful commands.

11. *Against them;* against the dignities that oppose them in the execution of God's commands. See Jude 9.

13. *Riot in the daytime;* openly and shamelessly, while common transgressors are content to riot in the night. Rom. 13:13; 1 Thess. 5:7.

14. *Cannot cease;* not for want of natural power, but of disposition.

15. *Bosor;* answering to the Hebrew Beor. Num. 22:5. *Who loved the wages of unrighteousness;* he desired permission to curse Israel that he might receive from Balak the promised reward. Num. 22. So these false teachers have in view their own private gain, ver. 3.

17. *These are wells without water;* an apt description of these boastful false teachers, who came under the guise of godly men, but who had no true goodness themselves, and could impart no profit to their followers. *Clouds;* empty and windy clouds, that promise rain only to disappoint the husbandmen. *The mist of darkness;* the gloom of thick darkness.

18. *Great swelling words of vanity;* making, after the fashion of such men, large professions of their own light and knowledge, and large promises of good to others. *Through the lusts of the flesh—wantonness;* by turning the true doctrine of Christian liberty into licentiousness, and teaching men that the gospel gives license to indulge in fleshly lusts. Gal. 5:13; 1 Pet. 2:16; Jude 4. *Were clean escaped;* or, according to another reading, were scarcely escaped; and therefore could be easily drawn back again into the company of the wicked.

19. *Liberty;* false liberty, which gave license to fleshly lusts. See note to the preceding verse.

20. *The latter end is worse with them than the beginning;* professors of religion who go back again into sin, become worse in character and condition than they were before.

INSTRUCTIONS.

1. False teachers have always abounded, who, by erroneous doctrines and unholy practices, have brought ruin upon themselves and others. All should therefore take heed not only how they hear, but what they hear; should prove all things by the Bible, and hold fast that which is good.

3. When men are so pleased with error as liberally to pay for it, many will engage in its propagation.

8. When a professing Christian for worldly purposes becomes intimately connected with the wicked, he may expect them to be occasions of vexation and sorrow, if they do not prove the means of his ruin.

9. Facts as well as the declarations of the Bible testify to the justice of God, and to the certainty that, though he may bear long with the wicked, yet if they continue in sin they will not go unpunished.

11. Angels, and those who are in temper like them, will not rail even against the wicked; and those who do, show that they are wicked themselves.

14. Licentiousness and the love of money in professors of religion are decisive marks of hypocrisy, and show that those who live in these sins are heirs of destruction.

22. Men may break off outward sins and profess religion without becoming holy. But they will be extremely apt to go back again; and when they do, they prove that they never had true religion, or were made "partakers of the divine nature." They never had a change of heart, or were "born of God."

CHAPTER III.

1 He assureth them of the certainty of Christ's coming to judgment, against those scorners who dispute against it; 8 warning the godly, for the long patience of God, to hasten their repentance. 10 He describeth also the manner how the world shall be destroyed; 11 exhorting them, from the expectation thereof, to all holiness of life; 15 and again, to think the patience of God to tend to their salvation, as Paul wrote to them in his epistles.

THIS second epistle, beloved, I now write unto you; in *both* which I stir up your pure minds by way of remembrance:

2 That ye may be mindful of the words which were spoken before by the holy prophets,[a] and of the commandment of us the apostles of the Lord and Saviour:[b]

3 Knowing this first, that there shall come in the last days scoffers,[c] walking after their own lusts,

4 And saying, Where is the promise of his coming?[d] for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.

5 For this they willingly are ignorant of, that by the word of God the heavens were of old,[e] and the earth standing out* of the water and in the water:[f]

6 Whereby the world that then was, being overflowed with water,[g] perished:

7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.[h]

8 But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thousand years, and a thousand years as one day.[i]

9 The Lord is not slack concerning his promise,[j] as some men count slackness; but is long-suffering to us-ward,[k] not willing that any should perish,[l] but that all should come to repentance.[m]

10 But the day of the Lord will come as A. D. 66. a thief in the night;[n] in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.[o]

11 *Seeing* then *that* all these things shall be dissolved, what manner *of persons* ought ye to be in *all* holy conversation and godliness,

12 Looking for and hasting unto the coming† of the day of God,[p] wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?[q]

13 Nevertheless we, according to his promise, look for new heavens and a new earth,[r] wherein dwelleth righteousness.

14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.[s]

15 And account *that* the long-suffering of our Lord *is* salvation;[t] even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;

16 As also in all *his* epistles, speaking in them of these things;[u] in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction.

17 Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.

18 But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ.[u] To him *be* glory both now and for ever.[w] Amen.

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a 1 Tim. 4:1; 2 Tim. 3:1. b Jude 17, 18. c Isa. 5:19. d Jer. 17:15; Ezek. 12:22–27; Matt. 24:48. e Gen. 1:6, 9. * Gr. *consisting.* f Psa. 24:2. g Gen. 7:11, etc. h Psa. 50:3; Zeph. 3:8; 2 Thess. 1:8. i Psa. 90:4. j Hab. 2:3. k Psa. 86:15; Isa. 30:18. l Ezek. 33:11. m 1 Tim. 2:4. n Matt. 24:42, 43; Rev. 16:15. o Psa. 102:26; Isa. 51:6; Rev. 20:11. † Or, *hasting the coming.* p Titus 2:13. q Isa. 34:4; Mic. 1:4. r Rev. 21:1, 27. s 1 Cor. 15:58; 1 Thess. 5:23. t Rom. 2:4. u Rom. 8:19; 1 Cor. 15:24; 1 Thess. ch. 4, 5; 2 Thess. 1:5–10. v Col. 1:10. w 2 Tim. 4:18.

CHAPTER III.

3. *The last days;* see note to 1 Tim. 4:1.

4. *Promise of his coming;* fulfilment of the promise that Christ would come to judgment. *All things continue as they were;* this assertion of the scoffers was false, as the apostle proceeds to show.

5. *Standing out of the water and in the water;* rather, consisting out of water and by water. The reference is to the chaotic watery mass out of which the earth was formed, Gen. 1:2. At the command of God it rose out of this, and took its form of dry land; so that it consisted out of water, and by means of water.

6. *The world—perished;* and as it had once been destroyed, it would be destroyed again; not as before with water, but with fire.

7. *The same word;* that command or power of God by which the world was created. Ver. 5; Gen. 1:1–10.

8. *A thousand years as one day;* in comparison with eternity, and as to the certainty of what God has declared. What he has determined to accomplish a thousand years hence, is just as sure as if he had determined to accomplish it to-morrow. Compare the words of Moses: "A thousand years in thy sight are but as yesterday when it is past." Psa. 90:4.

9. *His promise;* of a future judgment, when he will save his people and destroy their enemies. *Count slackness;* impute slackness to him, because he waits so long before executing his threatened judgments. *Long-suffering;* by waiting so long before he brings destruction on the wicked, he shows his desire that they should repent and be saved.

10. *The day of the Lord;* when he will come to judgment. *As a thief;* suddenly, unexpectedly.

12. *Hasting unto;* preparing for and earnestly desiring the salvation which will be given to God's people.

13. *His promise;* Isa. 65:17; 66:22; Rev. 21:1.

15. *The long-suffering of our Lord is salvation;* his delay to come to judgment is designed not to show that he will never come, but to give men opportunity to secure their salvation. *Hath written unto you;* you believers. We need not understand any particular church, since this epistle is general. The writings of Paul contain abundant notices of the second coming of Christ, and exhortations to wait for it in patience. See especially 1 Thess. 4:13–18; 2 Thess. 1:5–10; Heb. 10:35–39.

16. *These things;* Christ's coming to judgment, and the necessity of diligent preparation in order to meet him in peace. *Unlearned and unstable;* ignorant persons who have no settled principles, and do not love the truth, which reproves their sinful lives. *Wrest;* pervert; misunderstand and misapply.

18. *Grow in grace;* increase your knowledge of Christ, and your likeness to him.

INSTRUCTIONS.

2. Ministers of the gospel should labor not only to communicate a knowledge of its truths, but to lead all so to remember them as to act habitually under their influence.

4. Infidels and scoffers at religion are evidences of the truth of the Bible. It foretold that they would come and act out their wickedness, and by doing it they fulfil the Scriptures. Thus the wickedness of men illustrates the truth of God.

THE FIRST EPISTLE GENERAL OF

JOHN.

THE common opinion respecting the date of this epistle is, that it was written after the gospel, perhaps towards the close of the first century of the Christian era. With this supposition its style and contents well agree. It is the affectionate counsel of an aged apostle to his younger brethren, whom he addresses by the endeared appellation of "children." He writes in "the last time," when, according to the prediction of our Lord and his apostles, many antichrists and false prophets have gone out into the world. Chap. 2:18; 4:1–3. Occasionally he refers to specific forms of error, as the denial that Jesus Christ is come in the flesh, chap. 4:2, 3. But his general method is to fortify the minds of believers against the seductions of false teachers, by setting forth the whole truth as it is in Jesus. He dwells with especial fulness on the evidences of discipleship as manifested in the spirit and life. There is, perhaps, no portion of God's word so directly available to the anxious inquirer who wishes to know what true religion is, and whether he possesses it. He who, in humble reliance on the illumination of the divine Spirit, applies to himself this touchstone of Christian character, will know whether he is of God, or of the world which lies in wickedness. The remarkable agreement in style and general turn of thought between this epistle and the gospel of John, must strike every reader. This alone would be sufficient to establish the identity of authorship, even were it not, as it is, abundantly established by the unanimous testimony of the ancient Christian fathers.

After A. D. 90.

CHAPTER I.

1 He describeth the person of Christ, in whom we have eternal life, by a communion with God; 5 to which we must adjoin holiness of life, to testify the truth of that our communion and profession of faith, as also to assure us of the forgiveness of our sins by Christ's death.

THAT which was from the beginning,[a] which we have heard, which we have seen with our eyes,[b] which we have looked upon, and our hands have handled,[c] of the Word of life;

2 For the life was manifested,[d] and we have seen *it*, and bear witness, and show unto you that eternal life,[e] which was with the Father, and was manifested unto us;

[a] John 1:1, etc. [b] John 1:14; 2 Pet. 1:16; ch. 4:14. [c] Luke 24:39; John 20:27. [d] John 1:4; 11:25; 14:6; Rom. 16:26; 1 Tim. 3:16. [e] John 17:3.

7. The same power of God which created the world keeps it in being, and will keep it till the time appointed for its dissolution.

9. By continuing men in life, offering them the gospel, and beseeching them to embrace it, God shows that he is unwilling they should perish, and would delight in their repentance and salvation.

11. As this world with all it contains is to be burnt up, none should place their hearts upon it, or seek it as their chief good; but all should place their affections on things above, and lay up their treasure in heaven.

14. The "new heavens and the new earth" promised by God, is that state of perfect holiness and bliss into which, after the Judgment, God will receive his people; and for which the highest holiness and bliss on earth are but a preparation and a foretaste.

16. As ignorance of the Scriptures greatly increases the danger of their perversion, and enables false teachers the more to delude and destroy the people, the Bible should be universally circulated, and all persons encouraged daily to read it—with earnest prayer for the teaching of the Holy Spirit, that they may rightly understand it, and by believing and obeying it be made wise to salvation.

18. The grand safeguard against the seductions of error, and the most powerful means of increase in holiness, is increasing knowledge of Jesus Christ; that experimental knowledge which is obtained under the teaching of the Holy Ghost by daily searching the Scriptures, and which prepares us to unite with saints on earth and in heaven, saying with the heart, "To Him be glory both now and for ever. Amen."

CHAPTER I.

1. *That which was from the beginning;* that which was in the beginning, and therefore existed from the beginning. He means the Son of God in his eternal nature, John 1:1. *Which we have heard;* when made flesh and dwelling among us. John 1:14. *Our hands have handled;* Luke 24:39; John 20:27. *The Word of life;* the Word is here used, as in John 1:1, 14, for Christ's divine and eternal person; and he is called "the Word of life," because he has life in himself, and is the author of life natural and spiritual. John 1:4.

2. *The life was manifested;* by becoming flesh. John 1:14. *Was with the Father;* dwelt with him from eternity. John 1:1, 18; 16:28; 17:5, 24.

3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship *is* with the Father, and with his Son Jesus Christ.[a]

4 And these things write we unto you, that your joy may be full.[b]

5 This then is the message which we have heard of him, and declare unto you, that God is light,[c] and in him is no darkness at all.

6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth;

7 But if we walk in the light,[d] as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.[e]

8 If we say that we have no sin,[f] we deceive ourselves, and the truth is not in us.

9 If we confess our sins,[g] he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.[h]

10 If we say that we have not sinned, we make him a liar, and his word is not in us.

a John 17:21. b John 15:11. c John 1:4, 9; 1 Tim 6.16. d John 12:35. e Eph. 1:7; Heb. 9:14; 1 Pet. 1:19; Rev. 1:5. f 1 Kings 8:46; Job 25:4; Eccl. 7:20; Jas. 3:2. g Job 33:27, 28; Psa. 32:5; Prov. 28:13. h Psa. 51:2;

3. *Have fellowship with us;* in our union and communion, through faith, with the Father and the Son.

4. *That your joy may be full;* by your being thus brought into full fellowship with God and Christ.

5. *God is light;* his nature is light. He is perfect knowledge and purity. *No darkness;* the opposite of light: no ignorance or impurity.

6. *If we say;* the apostle deduces from what he has just said of God's nature a most weighty inference. Since He is light, we must walk in the light, or we cannot have fellowship with Him. *Walk in darkness;* live in error and sin. *Do not the truth;* do not obey it, or act in accordance with it.

7. *Walk in the light;* know and obey the truth. *Fellowship one with another;* joyful communion with each other and with God. *Cleanseth us from all sin;* expiates the guilt of all our sin, and cleanses our souls from all its pollution. This cleansing, so far as it is a work of sanctification, is not a momentary act, but a process which God carries forward till it ends in our perfect and everlasting holiness. It is given to those who walk in the light as God is in the light, seeking daily to know and do all God's will.

8. *Say that we have no sin;* that we are without sin, and need no forgiveness.

9. *Confess our sins;* to God, and forsake them. Prov. 28:13. *Faithful;* to his promises of forgiveness to the penitent. Prov. 28:13. *Just;* to himself and all the great interests of his kingdom. *Cleanse us;* from the guilt and the defilement of sin, so as at last to present us spotless before the throne of his glory with exceeding joy. Jude 24.

10. *We make him a liar;* treat him as a liar, for he says all have sinned; and the facts that all die, and that all who are saved must be saved through the death of Christ, prove this. Rom. 3:23; 5:12; 2 Cor. 5:14.

INSTRUCTIONS.

2. The evidence that He who was in the beginning with God became a man, not in appearance only, but in reality—that he took upon him human nature, and died, the just for the unjust, to bring men to God, is abundant and perfectly conclusive. All therefore who act rationally will believe these truths, and trust in Christ for salvation.

4. The religion of Christ is benevolent, leading all who enjoy its benefits to desire that others should enjoy them, and labor to extend them to all people.

5. God is in all respects perfect; and all that he does is perfectly holy, wise, just, and good.

CHAPTER II.

After A. D. 90.

1 He comforteth them against the sins of infirmity. 3 Rightly to know God is to keep his commandments, 9 to love our brethren, 15 and not to love the world. 18 We must beware of seducers; 20 from whose deceits the godly are safe, preserved by perseverance in faith, and holiness of life.

MY little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:[i]

2 And he is the propitiation for our sins:[j] and not for ours only, but also for *the sins of* the whole world.

3 And hereby we do know that we know him, if we keep his commandments.[k]

4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

6 He that saith he abideth in him,[l] ought himself also so to walk, even as he walked.[m]

7 Brethren, I write no new commandment unto

1 Cor. 6:11. i Rom. 8:34; Heb. 7:25. j Rom. 3:25. k Luke 6:46; John 14:15, 23. l John 15:4, 5. m John 13:15.

6. Those who think they love God and yet live in sin are deceived.

7. The atonement of Christ is the ground, faith in him the means, and the Holy Ghost the author of sanctification; and all who truly believe, confess and forsake their sins, will, at the close of their probation, become completely and unchangeably perfect.

8. Men who think they are now sinless are deceived; and those who say they have not sinned, commit aggravated sin by treating God as a liar.

CHAPTER II.

1. *My little children;* believers; an endearing appellation from an aged apostle. *These things;* what he has just said of God's readiness to forgive the sins of those who confess them. Chap. 1:7, 9. *That ye sin not;* the offer of forgiveness is made to us that we may be encouraged to forsake sin and return to God. Psa. 130:4. *An advocate;* in the original the word is the same that is rendered "Comforter," John 14:16–26; 15:26; 16:7, where it is applied to the Holy Spirit. Under the general idea of Helper, or Counsellor, it includes both these special meanings of Advocate and Comforter.

2. *Propitiation for our sins—also for the sins of the whole world;* by making propitiation for the sins of the whole world he has opened a way in which all who believe in him shall be saved.

3. *That we know him;* to know God, in the scriptural sense of the words, is to have experimental acquaintance and communion with him as our Father and Friend. Such knowledge and fellowship are always connected with sincere obedience. Where this is wanting the profession of knowing God is vain and false. Chap. 1:6; 3:6–24; Matt. 7:23; John 14:15–21, 23.

5. *Love—perfected;* by bringing forth its proper fruits, and thus showing that it is genuine and saving. *Hereby;* by keeping his commandments.

6. *He that saith he abideth in him;* he who professes to be in union with Christ, must show the reality of his profession by walking as Christ walked. Union with Christ is the good tree, and this is known by its fruits.

7. *No new commandment;* no commandment now revealed to you by me for the first time. *From the beginning;* from the time when the gospel was first preached to you. The apostle has special reference to the commandment of love, which is "the fulfilling of the law." This they had

After A. D. 90. you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.

8 Again, a new commandment I write unto you,[a] which thing is true in him and in you: because the darkness is past, and the true light now shineth.[b]

9 He that saith he is in the light, and hateth his brother, is in darkness even till now.[c]

10 He that loveth his brother abideth in the light, and there is none occasion of stumbling* in him.

11 But he that hateth his brother is in darkness, and walketh in darkness,[d] and knoweth not whither he goeth, because that darkness hath blinded his eyes.

12 I write unto you, little children, because your sins are forgiven you for his name's sake.[e]

13 I write unto you, fathers, because ye have known him *that is* from the beginning.[f] I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.[g]

14 I have written unto you, fathers, because ye have known him *that is* from the beginning. I have written unto you, young men, because ye are strong,[h] and the word of God abideth in you,[i] and ye have overcome the wicked one.[j]

15 Love not the world,[k] neither the things *that are* in the world. If any man love the world, the love of the Father is not in him.[l]

16 For all that *is* in the world, the lust of the flesh,[m] and the lust of the eyes,[n] and the pride of life,[o] is not of the Father, but is of the world.

17 And the world passeth away,[p] and the lust thereof: but he that doeth the will of God abideth for ever.

18 Little children, it is the last time:[q] and as ye have heard that antichrist shall come,[r] even now are there many antichrists; whereby we know that it is the last time.

19 They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us:[s] but *they went out*, that they might be made manifest that they were not all of us.[t]

20 But ye have an unction from the Holy One,[u] and ye know all things.[v]

21 I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.

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a John 13:34. b Rom. 13:12. c 2 Pet. 1:9. * Gr. *scandal.* d Prov. 4:25; John 12:35. e Psa. 25:11; Luke 24:47; Acts 10:43. f ch. 1:1. g John 14:7, 9. h Eph 6:10. i John 15:7. j Rev. 2:7, etc. k Rom. 12:2. l Matt. 6:24; Gal. 1:10; Jas. 4:4. m 2 Pet 2:10. n Psa. 119:37. o Psa. 73:6. p Psa. 39:6; 1 Cor. 7:31. q Heb. 1:2. r Matt 24:24; 1 Tim. 4:1. s 2 Tim. 2:19. t 2 Tim. 3:9. u 2 Cor. 1:21. v 1 Cor. 2:15.

from the beginning, chap. 3:11; John 13:34, 35; 15:12, 17, and in this sense it was an old commandment. Compare 2 John 5.

8. *Again, a new commandment;* as much as to say, I have called it an old commandment; but there is a sense in which it is new. *Which thing is true;* it is true that it is a new commandment. *In him and in you;* in the case of Christ who has given it, and in the case of you who have received it. *Because the darkness is past;* more literally, is passing away; he means the darkness that existed before the light of Christ's gospel was revealed. *The true light;* which Christ has brought into the world. John 8:12; 9:5; 12:35, 36. This light is all summed up in the great commandment of love, which Christ has given and his disciples have received as a new commandment, because it is exemplified by himself in a new way and enforced upon them by new motives. Compare, besides the texts quoted above from John, chap. 3:16; 4:9–11; Eph. 4:32; 5:2, 25; Phil. 2:5–8.

9. *Is in darkness;* having neither understood nor received this new commandment.

10. *None occasion of stumbling in him;* his soul is illuminated with the light of love: he sees the right way, and walks safely in it without danger of stumbling.

11. *Is in darkness;* being blinded by hatred, he walks on in darkness, and stumbles into perdition.

12–14. For the right understanding of these verses it is important to observe, first, that in them the apostle represents himself as appealing to Christians on the ground of the experience and knowledge which they already possess; compare verse 21; secondly, that the repetitions of the words, "I write," "I have written," are for the sake of emphasis, both forms referring to the present epistle; thirdly, that the term "little children" is referred by some to all Christians, who are then distributed into "fathers" and "young men;" while others suppose that Christians of three different ages are addressed.

12. *Your sins are forgiven;* very appropriate to children upon either of the above interpretations, as forgiveness of sin lies at the foundation of the Christian life. *His name's sake;* on account of what Christ has done.

13. *Him—from the beginning;* Christ, who is from the beginning. A mature knowledge of Christ in his divine character is appropriate to fathers. *Young men;* to whom strength is especially becoming, ver. 14. *Little children—known the Father;* known God the Father as your father, and thus come into the relation of sons to him. This also is appropriate to children, according to either of the above-named interpretations.

14. *Are strong—abideth in you;* the apostle mentions not simply their strength, but the means also by which it is maintained—by God's word abiding in them. *The wicked one;* the devil.

15. *Love not the world;* to love the world, and the things that are in the world, is to make them our treasure, and put our trust in them, instead of in God. Compare Matt. 6:19–24.

16. *Is not of the Father;* does not come from him, and is not on his side, but stands in opposition to him. He created the world and gave it to men to be used in his service, not to be abused as the minister of fleshly lust. *Is of the world;* comes from the world as the nourisher of earthly lust, and is opposed to God and his service.

17. *Passeth away;* and should not therefore be made the object of our love. *That doeth the will of God;* in opposition to loving the world and its lusts. *Abideth for ever;* in blessed union with God, who is an imperishable portion.

18. *The last time;* the same last time as that spoken of in 1 Tim. 4:1; 2 Tim. 3:1; 2 Pet. 3:3. It agrees with the time foretold by our Lord when iniquity should abound, and false Christs and false prophets should arise. Matt. 24:10–12; Mark 13:22; Luke 21:8. It had a fulfilment in the last days of the apostolic age, but a higher fulfilment is reserved for the last days connected with Christ's second coming. *Antichrist;* the opposer of Christ and his cause. *Whereby we know;* because it had been predicted that in the last times such persons will arise. See the references above given.

19. *They went out;* apostatized. *From us;* from the church or company of Christians. *Not of us;* not real Christians. *That they were not all of us;* or, that all are not of us; that some who belong to our body are not really of us, but Christians only in name.

20. *Ye;* real Christians. *An unction;* anointing, or the enlightening and sanctifying influences of the Holy Spirit. *All things;* all things essential to your preservation from fatal error, and your perseverance in the faith and practice of the gospel.

21. *No lie;* error or false doctrine.

22 Who is a liar, but he that denieth that Jesus is the Christ?[a] He is antichrist, that denieth the Father and the Son.

23 Whosoever denieth the Son, the same hath not the Father:[b] *but he that acknowledgeth the Son hath the Father also.*

24 Let that therefore abide in you, which ye have heard from the beginning.[c] If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

25 And this is the promise that he hath promised us, *even* eternal life.[d]

26 These *things* have I written unto you concerning them that seduce you.

27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things,[e] and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.*

28 And now, little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming.

29 If ye know that he is righteous, ye [After A. D. 90.] know† that every one that doeth righteousness is born of him.[f]

CHAPTER III.

1 He declareth the singular love of God towards us, in making us his sons; 3 who therefore ought obediently to keep his commandments, 11 as also brotherly to love one another.

BEHOLD what manner of love the Father hath bestowed upon us,[g] that we should be called the sons of God:[h] therefore the world knoweth us not, because it knew him not.[i]

2 Beloved, now are we the sons of God;[j] and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him;[k] for we shall see him as he is.[l]

3 And every man that hath this hope in him purifieth himself, even as he is pure.

4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

5 And ye know that he was manifested to take away our sins;[m] and in him is no sin.

6 Whosoever abideth in him sinneth not: who-

a Ch. 4:3. b John 15:23. c 2 John 6. d John 17:3. e John 14:26. * Or. *it.* † Or. *know ye.* f Jer. 13:23; Matt. 7:16–18. g Eph. 2:4, 5. h John 1:12; Rev. 21:7 i John 17:25 j Rom. 8:14, 18. k 1 Cor. 15:49; Phil. 3:21; 2 Pet. 1:4. l Job 19:26; Psa. 17:15; Matt. 5:8; 1 Cor. 13:12. m Heb. 9:26, 28.

22. *A liar;* an asserter of false doctrines. *Denieth the Father and the Son;* that is, denies the Father in denying the Son, as he goes on to state in the next verse.

23. *Hath not the Father;* not right views of him, no supreme regard to him, and no interest in his favor.

24. *If that—remain;* if you continue to believe and obey the truths you first embraced. *In the Son, and in the Father;* in holy union and fellowship with them, the foundation of which is the true knowledge of them joined with love.

27. *The anointing;* see notes to ver. 20. This anointing teaches us not without, but through the revealed word of God; and whoever lays claim to it must be tried by this word. *Shall abide in him;* being kept from the seductions of the wicked.

28. *When he shall appear;* when Christ shall appear in glory to judge the world.

29. *Every one that doeth righteousness;* as much as to say, He that doeth righteousness, and no other; since they who are born of God must be like God in character.

INSTRUCTIONS.

1. The gospel of Jesus Christ is the true antidote both to presumption and despair.

2. One great object of all true ministers of the gospel is to keep Christians from the commission of sin; and the most efficacious way of doing this is to preach Christ to them as the propitiation for sin.

6. Obedience to God is sure evidence of a saving knowledge of him.

7. Love to men was inculcated in the Old Testament. Christ not only taught it more clearly, but perfectly exemplified it, and thus presented to men new motives, and laid them under new obligations habitually to exercise it.

14. The gospel is suited to persons at every period and in all relations of life. None who can understand are too young to embrace it, and experience its saving power; none are too vigorous and active, or too full of business, to be governed by its spirit and perform its duties; and none too old to inculcate its principles and exemplify its precepts.

17. That love of worldly enjoyment which leads men supremely to seek it, is inconsistent with the love of God; and however much of it any may obtain, it will be unsatisfying and temporary; while that love of God which leads them to find their chief enjoyment in learning and doing his will, will be satisfying and eternal.

19. When professors of religion apostatize, embrace error, and live in sin, they show to all that they are not the children of God. Job 17:9; John 4:14.

23. Such is the union between the Father and the Son, that men who reject and oppose the Son reject and oppose the Father; while all who love and obey the Son, love and obey the Father also.

27. The reason why real Christians persevere in holiness to the end is, that the Holy Ghost continues to teach them the good and the right way, and to incline them to walk in it. When they deviate from it, he leads them to think on their ways, and turn their feet unto God's testimonies. Thus he works in them to will and to do, in working out their salvation with fear and trembling, and so keeps them by his mighty power, through faith and obedience, unto eternal life.

CHAPTER III.

1. *Upon us;* who have received Christ through faith. Compare John 1:12. *Knew him not;* did not understand his true character.

2. *Not yet appear;* the fulness of their future excellence and bliss could not here be known. *Appear;* in glory.

3. *This hope;* the hope of being like Christ and seeing him as he is. *Purifieth himself, even as he is pure;* he strives now to be pure as Christ is pure. The apostle here gives the distinguishing mark of a true hope, as contrasted with every false hope.

4. *Transgresseth also the law;* the essence of all sin is the transgression of God's law; in other words, sin is contrariety to the revealed will of God, which must for ever be the rule of our action.

5. *Was manifested to take away our sins—in him is no sin;* two reasons why God's children cannot allow themselves in sin. It is contrary to both the work of Christ, and his character. Christ takes away our sin by expiating it, and cleansing our hearts from its pollution.

6–10. In these verses the apostle is combating the error of those who sought to separate fellowship with God from a life of holiness; or who at least did not consider the inseparable connection of the two, and boasted that they had fellowship with God, while their lives were devoted to sinful lusts. Chap. 1:6; 2:4, 9. To sin then, or commit sin, must mean, in this connection, to lead a life of sin, to sin allowedly and habitually. This no true believer does. To be righteous as Christ is righteous is the aim of his life. His daily effort is to keep the whole law of God; and wherein he fails through the remaining corruption of his fallen nature, he confesses to God his guilt, asks His forgiveness, and addresses himself anew to the work of keeping His commandments, not in the letter only, but "in spirit and in truth."

6. *Abideth in him;* is united to him by faith, and lives in fellowship with him.

After A. D. 90. soever sinneth hath not seen him, neither known him.[a]

7 Little children, let no man deceive you: he that doeth righteousness is righteous,[b] even as he is righteous.

8 He that committeth sin is of the devil;[c] for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.[d]

9 Whosoever is born of God doth not commit sin;[e] for his seed remaineth in him:[f] and he cannot sin, because he is born of God.

10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

11 For this is the message* that ye heard from the beginning, that we should love one another.[g]

12 Not as Cain, *who* was of that wicked one, and slew his brother.[h] And wherefore slew he him? Because his own works were evil, and his brother's righteous.

13 Marvel not, my brethren, if the world hate you.[i]

14 We know that we have passed from death unto life, because we love the brethren. He that loveth not *his* brother, abideth in death.[j]

15 Whosoever hateth his brother is a murderer:[k] and ye know that no murderer hath eternal life abiding in him.

16 Hereby perceive we the love *of God*, because he laid down his life for us:[l] and we ought to lay down *our* lives for the brethren.

17 But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels *of compassion* from him,[m] how dwelleth the love of God in him?[n]

18 My little children, let us not love in word, neither in tongue; but in deed and in truth.[o]

19 And hereby we know that we are of the truth,[p] and shall assure† our hearts before him.

20 For if our heart condemn us, God is greater than our heart, and knoweth all things.

21 Beloved, if our heart condemn us not,[q] *then* have we confidence toward God.[r]

22 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.[s]

23 And this is his commandment, That we should believe on the name of his Son Jesus Christ,[t] and love one another, as he gave us commandment.

24 And he that keepeth his commandments dwelleth in him, and he in him.[u] And hereby we know that he abideth in us, by the Spirit which he hath given us.[v]

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a 3 John 11. b Ezek. 18:5–9; Rom. 2:13. c John 8:44. d Heb 2:14. e ch. 5:18. f 1 Pet. 1:23. * Or, *commandment*. g John 15:12. h Gen. 4:4–8. i John 15:18, 19. j ch. 2:9, 11. k Matt. 5:21, 22. l John 15:13; Rom. 5:8. m Deut. 15:7. n ch. 4:20. o Ezek. 33:31; Rom. 12:9; Jas. 2:15, 16; 1 Pet. 1:22. p John 18:35. † Gr. *persuade*. q Job 27:6; Psa. 101:2. r Heb. 10:22. s Psa. 145:18, 19; Prov. 15:29; Mark 11:24. t Deut. 18:15–19; John 14:1. u John 14:23; 15:10. v Rom. 8:9, 14.

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7. *Doeth righteousness;* in his life. *Is righteous;* in his character. The tree—a righteous character—is known by its fruit—doing righteousness.

8. *Is of the devil;* is a child of the devil and like him in character. *Might destroy the works of the devil;* it follows that Christ's disciples cannot do these works.

9. *His seed;* God's seed; that is, the new moral nature which he has received from God, and which is maintained in his heart by the indwelling of the Holy Ghost. *He cannot sin;* not for want of power, but disposition; he does not desire or consent to live in sin. The reason is, he loves those things which please God, and hates those which displease him.

10. *Are manifest;* by the different courses which they pursue. One class work righteousness and love Christians, the other do not.

12. *That wicked one;* the devil, the father of all murderers.

13. *Marvel not—if the world hate you;* because you are not of the world, and the world knows you not. Ver. 1; John 15:17–21.

14. *From death unto life;* spiritually. *Because we love the brethren;* for true love towards them is inseparable from love towards God, and love is the essence of the new divine life. To dwell in love, is to have in our souls the beginning of eternal life. Chap. 4:7. *In death;* spiritual death; in an unholy state and under condemnation.

15. *Is a murderer;* in heart; he cherishes the feelings from which the outward act of murder proceeds.

16. *Hereby perceive we the love of God;* the words "of God" are not in the original. The literal rendering is, "Herein"—by the example that follows—"we know love," we see and understand its true nature. *He;* Christ. *To lay down our lives;* to have that love which makes us ready to die for our brethren, and actually to do so when God calls us. Such a love is constantly active in doing good, as the apostle proceeds to show.

19. *Hereby;* by loving the brethren in reality, and being disposed, as we have opportunity, to do them good. *Are of the truth;* belong to the side of the truth, believe and love it. *Assure our hearts;* quiet their fears by the assurance of his gracious acceptance.

20. *Our heart condemn us;* as wanting in love, and for this reason withholding aid from the destitute when we ought to bestow it. *God is greater;* more perfectly acquainted with our sins, and will more certainly condemn us.

22. *Whatsoever we ask;* in this state of filial confidence, which comes from the consciousness of keeping God's commandments; that is, as the context shows, of being led by love to obey God. *We receive of him;* we always receive of God an answer to our sincere and believing petitions, though not always in the particular form in which we present them, because God sees that another form is better for us.

24. *Hereby;* namely, by what follows. *By the Spirit which he hath given us;* the Holy Spirit bears witness with our spirits that we are the children of God, and that, as such, we dwell in God and God in us.

INSTRUCTIONS.

1. In making guilty, polluted rebels and heirs of endless perdition holy—not merely servants but children, heirs of God, and partakers of endless life and glory—the grace of God surpasses all finite conception, and will be a theme of adoring praises from multitudes that no man can number, for ever and ever.

3. Every man who has the hope of the gospel, by the habitual contemplation of Christ, and earnest, prayerful, persevering efforts to imitate his example, becomes, through the grace of God, more and more like him.

6. Men who live in the love and practice of known sin, secret or open, of omission or commission, of heart or of life, have no interest in Christ, and have never experienced his salvation.

10. Those who live in sin take an active part against Christ and his cause, and in favor of the cause of the devil; and if they continue this course, they will be treated as the servants of Satan, and be made for ever partakers of his plagues.

15. Love to real Christians on account of their religion, is evidence of love to Christ and acceptance with him; while hatred of them is Satan-like, and tends to envy, slander, persecution, and murder.

CHAPTER IV.

1 He warneth them not to believe all teachers, who boast of the Spirit, but to try them by the rules of the catholic faith; 7 and by many reasons exhorteth to brotherly love.

BELOVED, believe not every spirit,[a] but try the spirits whether they are of God:[b] because many false prophets are gone out into the world.[c]

2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh, is of God:[d]

3 And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

4 Ye are of God, little children, and have overcome them:[e] because greater is he that is in you, than he that is in the world.

5 They are of the world:[f] therefore speak they of the world, and the world heareth them.

6 We are of God: he that knoweth God, heareth us; he that is not of God, heareth not us. Hereby know we the spirit of truth, and the spirit of error.[g]

7 Beloved, let us love one another:[h] for love is of God; and every one that loveth is born of God, and knoweth God.

8 He that loveth not, knoweth not God; for God is love.[i] After A. D. 90.

9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world,[j] that we might live through him.[k]

10 Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins.[l]

11 Beloved, if God so loved us, we ought also to love one another.[m]

12 No man hath seen God at any time.[n] If we love one another, God dwelleth in us, and his love is perfected in us.[o]

13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.[p]

14 And we have seen and do testify, that the Father sent the Son *to be* the Saviour of the world.

15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.[q]

16 And we have known and believed the love that God hath to us. God is love;[r] and he that dwelleth in love dwelleth in God, and God in him.

17 Herein is our love* made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

18 There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

a Jer. 29:8; Matt. 24:4. b 1 Thess. 5:21; Rev. 2:2. c 2 Pet. 2:8. d 1 Cor. 12:3. e Rom. 8:37. f John 3:31. g Isa. 8:20. h ch. 3:11, 23. i 2 Cor. 13:11; ver. 16. j John 3:16. k John 6:51. l ch. 2:2. m Matt. 18:33; John 15:12, 13. n 1 Tim. 6:16. o 1 Cor. 13:13. p John 14:20; ch. 3:24. q Rom. 10:9. r ver. 8. * Gr. *love with us.*

16. We may be called on to sacrifice life, but never to give up our salvation, for the good of others.

17. The possession of property involves high responsibilities, increases obligation, and multiplies duties. By the manner in which men use it they show their character.

20. The approbation of an enlightened, healthy conscience is needful to a well-grounded hope of the approbation of God; and the condemnation of an enlightened conscience is evidence of the condemnation of God.

24. The possession of the spirit of Christ, and its manifestation in the fruits of the Spirit, prove that one is born of God, and an heir of heaven.

CHAPTER IV.

1. *Every spirit;* speaking to you through one who claims to be a prophet. *Try the spirits;* the "discerning of spirits" was one of the special and temporary spiritual gifts, 1 Cor. 12:10; but here the apostle proposes such tests as all might employ, ver. 2, 3.

2. *Confesseth that Jesus Christ is come in the flesh;* or, confesseth Jesus Christ as having come in the flesh. Many think that the apostle refers to a very ancient form of error which denied our Lord's humanity by maintaining that his body was a delusive show, existing only in vision; whence it would follow that his expiation for sin on the cross with his own blood was not real, but a vain show also. In all such passages as the present, the confession is to be understood as sincere, and as accompanied by a corresponding obedient reception of Christ in his proper character as he is revealed in the gospel.

3. *Is that spirit of antichrist;* it is one of the forms in which the spirit of antichrist is manifested.

4. *Overcome them;* the false prophets, through whom the spirit of antichrist works, seeking to seduce you from the truth. *He that is in you;* God, who dwells in you by the Holy Spirit, enlightening, sanctifying, and strengthening you, and thus preserving you from the wiles of these false teachers.

5. *They;* the false teachers. *Are of the world;* belong in their spirit to the world, and are governed by its principles. *Speak they of the world;* their doctrine proceeds from a worldly spirit and is worldly in its character. For this reason it is agreeable to worldly men.

6. *We are of God;* the apostles and those who taught like them had the Spirit of God and proclaimed the truth of God. This they proved by their works, God working with them by miracles and gifts of the Holy Ghost. Mark 16:20; John 21:24. *He that knoweth God;* the true Christian. *Hereby;* by their believing and obeying the truths taught by the apostles, or disbelieving and rejecting them.

7. *Love is of God;* he is its author, and those who exercise it are his children, spiritually born of him.

8. *Knoweth not God;* has no true acquaintance and fellowship with him. *God is love;* this is the sum of his moral nature. To have communion with God we must be like him in love.

12. *Is perfected;* by producing in us its proper fruits, and is thus shown to be genuine, complete.

13. *Because he hath given us of his Spirit;* see note to chap. 3:24.

14. *We have seen;* John 1:14.

15. *Confess that Jesus is the Son of God;* truly, sincerely, heartily; receiving him as the Son of God.

17. *Herein;* according to some, this word refers backward to the preceding verse. The meaning will then be, that by our dwelling in love, and thus in God and he in us, our love is made perfect; and the words following, "that we may have boldness," etc., will express the end towards which that love is directed. According to others, the reference is forward, precisely as in John 15:8, "Herein is my Father glorified, that ye bear much fruit." The meaning will then be, that the perfection of our love consists in its giving us boldness in the day of judgment; and consequently now, in anticipation of that day. *Because;* the ground of this boldness. *As he is;* as Christ is, in respect to love. He does not say, as Christ was, because Christ's love is not changed by his removal to heaven. *So are we in this world;* we manifest in the world the same love which Christ manifested on earth, and now has in heaven.

18. *Fear hath torment;* literally, fear hath punishment. It is this towards which fear looks, and the dread of it fills the soul with misery.

After A. D. 90. 19 We love him, because he first loved us.[a]

20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?[b]

21 And this commandment have we from him, That he who loveth God love his brother also.[c]

CHAPTER V.

1 He that loveth God loveth his children, and keepeth his commandments; 3 which to the faithful are light, and not grievous. 9 Jesus is the Son of God, able to save us. 14 and to hear our prayers, which we make for ourselves, and for others.

WHOSOEVER believeth that Jesus is the Christ, is born of God;[d] and every one that loveth him that begat, loveth him also that is begotten of him.

2 By this we know that we love the children of God, when we love God and keep his commandments.

3 For this is the love of God, that we keep his commandments:[e] and his commandments are not grievous.[f]

4 For whatsoever is born of God overcometh the world:[g] and this is the victory that overcometh the world, *even* our faith.

5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

6 This is he that came by water and blood, *even* Jesus Christ;[h] not by water only, but by water and blood. And it is the Spirit that beareth witness,[i] because the Spirit is truth.

7 For there are three that bear record in heaven, the Father,[j] the Word,[k] and the Holy Ghost:[l] and these three are one.

8 And there are three that bear witness in earth, the spirit,[m] and the water,[n] and the blood:[o] and these three agree in one.

9 If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.

10 He that believeth on the Son of God hath the witness in himself:[p] he that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son.

11 And this is the record, that God hath given to us eternal life, and this life is in his Son.[q]

12 He that hath the Son, hath life;[r] *and* he that hath not the Son of God, hath not life.

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[a] John 15:16. [b] ch. 3:17. [c] John 13:34. [d] John 1:12, 13. [e] John 14:15, 21. [f] Psa. 119:45; Matt. 11:30 [g] 1 Cor. 15:57. [h] John 19:34. [i] John 14:17. [j] John 8:18. [k] Heb. 4:12, 13; Rev. 19:13. [l] John 10:30. [m] John 15:26; Acts 2:2–4; 2 Cor. 1:22. [n] 1 Pet. 3:21. [o] Heb 13:12. [p] Rom. 8:16, [q] John 1:1. [r] John 5:24.

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19. *Because he first loved us;* his love to us opened the way for and was the procuring cause of our love to him.

INSTRUCTIONS.

1. The doctrines and practice of all religious teachers should be tried by the word of God. If they agree with this they should be received, and if not should be rejected. Hence the right and the duty of all men to be acquainted with the word of God, that they may rightly judge and act in this matter.

3. Religious teachers who do not confess that Christ took upon him human nature, and became the propitiation for the sins of men, are not of God. 1 John 2:2.

6. False teachers proclaim doctrines which are more agreeable to worldly men than the doctrines of the Bible, and flatter them with hopes of heaven though they live in sin. For this reason those who love their sins follow them, while those who hate their sins embrace the doctrines and follow the precepts of the Bible.

11. The most wondrous exhibition of the love of God was the gift of his Son, to be the propitiation for the sins of the world; and the right apprehension and cordial reception of this truth is the most powerful means of leading men to love God, and to manifest it in love to men.

16. Loving God and good men unites the soul to him in a most intimate, endearing, elevated, ennobling, and blissful union; the joy of which, even in its foretaste on earth, is often unspeakable and full of glory. 1 Pet. 1:8.

19. The gift of the Saviour and the way of life which he has opened, the gift of the Holy Spirit, the preaching of the gospel and all the means of grace, the regeneration of men, their sanctification and hope of glory, their perseverance in holiness, and their eternal life, are all the fruit and manifestation of the infinite and eternal love of God, and will call forth from all the redeemed the most exalted praises to God and the Lamb for ever. Rev. 5:8–14.

CHAPTER V.

1. *Believeth that Jesus is the Christ;* heartily, so as to trust in him for salvation. *Him that begat—him that is begotten;* the spiritual child bears the image of God his Father. Hence the love of the Father implies the love of all his children.

2. *By this we know;* obedience is the test of love towards God; and the love of God includes in itself the love of the brethren, chap. 3:17; 4:20, 21.

3. *Not grievous;* not burdensome and oppressive. Compare Matt. 11:30.

4. *For whatsoever is born of God overcometh the world;* a proof of the assertion just made, that God's commands are not grievous. Nothing is opposed to the fulfilment of them but the love of the world; and this is overcome by all who are born of God. *This is the victory—our faith;* for through faith we see Jesus the Son of God as our Saviour, and with him the unseen and eternal realities of heaven. 2 Cor. 4:18; 1 Pet. 1:8; and thus we overcome the fear of man and the love of things seen and temporal.

6. *By water;* in his baptism, when he was by the testimony of the Father solemnly proclaimed as the Messiah. *And blood;* in his bloody death on the cross, when he made expiation for the sins of the world, which was the great work of his earthly mission. *Not by water only, but by water and blood;* thus testifying that his work of redemption includes atonement for sin as well as spiritual cleansing—that without the shedding of his blood there could be no remission of sins, any more than there could be communion with God and the enjoyment of his love without the inward sanctification of the Holy Ghost. *That beareth witness;* not only to the Messiahship of Jesus, but also to the nature of his work as the Messiah. The apostle has in view the testimony of the Holy Ghost not only in his miraculous gifts, but also, and especially, in his inward witness in the hearts of believers. Compare ver. 10; John 16:14.

8. *Agree in one;* they unite in one and the same testimony concerning the character and office of Jesus as the Messiah.

9. *Greater;* more certainly true and worthy of belief. *This;* the testimony above referred to.

10. *Hath the witness in himself;* evidence of the truth of God's testimony by the effects which the Holy Ghost produces on him in his believing it. *Made him a liar;* acts towards him as if he were one. *The record that God gave;* in the ways above mentioned.

11. *Given to us eternal life;* made known to us the way of life, and given it to all who take that way. *In his Son;* he is the author of it, and it is obtained by faith in him.

12. *That hath the Son;* as his Saviour, by believing on him.

13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life,[a] and that ye may believe on the name of the Son of God.

14 And this is the confidence that we have in* him, that if we ask any thing according to his will, he heareth us:

15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.[b]

16 If any man see his brother sin a sin *which is* not unto death, he shall ask, and he shall give him life for them that sin not unto death.[c] There is a sin unto death:[d] I do not say that he shall pray for it.[e]

17 All unrighteousness is sin:[f] and there is a sin not unto death.[g] After A. D. 90.

18 We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself,[h] and that wicked one toucheth him not.

19 *And* we know that we are of God, and the whole world lieth in wickedness.

20 And we know that the Son of God is come, and hath given us an understanding,[i] that we may know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God,[j] and eternal life.

21 Little children, keep yourselves from idols.[k] Amen.

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[a] John 20:31; ch. 1:1, 2. * Or, *concerning*. [b] Prov. 15:29; Jer. 29:12, 13. [c] Job 42:8; Jas. 5:14, 15. [d] Matt. 12:31, 32; Mark 3:29; Luke 12:10; Heb. 6:4, 6; 10:26. [e] Jer. 7:16. [f] ch. 3:4. [g] Rom. 5:20, 21. [h] Jas. 1:27. [i] Luke 24:45. [j] Isa. 9:6. [k] 1 Cor. 10:14.

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13. *And that ye may believe;* believe with more steadfastness.

15. *We have the petitions;* our prayers are accepted, and will be answered in that way and time which will be for the glory of God and our own highest good. See note to chap. 3:22.

16. *Give him life;* by leading him to repent of his sins and believe in Christ. *A sin unto death;* one which will not be repented of nor forgiven. Matt. 12:31, 32.

17. *A sin not unto death;* one that may be repented of and forgiven.

18. *Sinneth not;* wilfully, deliberately, perseveringly; but if he sin, he repents, has an Advocate with the Father, and will be forgiven. See note to chap. 3:6–10. *That wicked one;* the devil. *Toucheth him not;* assails him not in such a way as to overcome and destroy him. Luke 22:31, 32.

19. *Lieth in wickedness;* under the influences of the wicked one.

20. *May know him that is true;* the Father whom the Son has revealed to us. *And we are in him—Jesus Christ;* the literal rendering of these words is, And we are in him that is true, in his Son Jesus Christ. The meaning seems to be, that we are in the true God by being in his Son Jesus Christ; or, which comes to the same thing, that being in the Son is being in the Father. Compare John 17:21, "that they may be one in us."

21. *From idols;* from idolatry literal and spiritual; from worshipping or regarding supremely any created thing.

INSTRUCTIONS.

8. The necessity and efficacy of the atonement of Christ, of faith in him, and of the purifying influences of the Holy Spirit, in order to salvation, are taught by the word, the Spirit, the ordinances, and the works of God; and without believing them, we shall never gain the victory over the world, the flesh, and the devil, or come off conquerors through him that loved us and gave himself for us.

10. Disbelief of the testimony of God is a great and aggravated crime.

15. Prayers offered according to the will of God are always accepted of him; and in the bestowment of those blessings which are most for his glory, for the good of the offerer and of the universe, they are in the highest and best sense answered.

20. As Jesus Christ is the true God, the author of eternal life, and has promised to give it to all who believe on him, all have the best reasons and strongest motives to trust in him, and to continue steadfast in their adherence to truth and duty, till faith shall be swallowed up in vision and hope in endless joy.

THE SECOND EPISTLE OF

JOHN.

Concerning the date of this and the following epistle, we know nothing. The object of the present brief letter seems to have been to set before the lady to whom it was addressed the importance of a discriminating love; which distinguishes between truth and falsehood, and does not allow itself to aid and abet error by misplaced kindness towards its teachers.

1 He exhorteth a certain honorable matron, with her children, to persevere in Christian love and belief, 8 lest they lose the reward of their former profession: 10 and to have nothing to do with those seducers that bring not the true doctrine of Christ Jesus.

After A. D. 90. THE elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth;

2 For the truth's sake, which dwelleth in us, and shall be with us for ever.

3 Grace be with you, mercy, *and* peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

4 I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.

5 And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.[a]

6 And this is love, that we walk after his commandments.[b] This is the commandment, That as ye have heard from the beginning, ye should walk in it.

7 For many deceivers are entered into the world,[c] who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

8 Look to yourselves,[d] that we lose not those things which we have wrought,[*e] but that we receive a full reward.

9 Whosoever transgresseth, and abideth not in the doctrine of Christ,[f] hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

10 If there come any unto you, and bring not this doctrine,[g] receive him not into *your* house, neither bid him God speed:

11 For he that biddeth him God speed, is partaker of his evil deeds.[h]

12 Having many things to write unto you, I would not *write* with paper and ink: but I trust to come unto you, and speak face to face,[†] that our[‡] joy may be full.[i]

13 The children of thy elect sister greet thee. Amen.

[a] 1 John 3:23. [b] John 14:15, 21. [c] 1 John 4:1. [d] Mark 13:9. [*] Or, *gained;* some copies read, *which ye have gained, but that ye,* etc. [e] Phil. 3:16; Rev. 3:11. [f] John 15:6. [g] Gal. 1:8, 9. [h] 1 Tim. 5:22. [†] Gr. *mouth to mouth.* [‡] Or, *your.* [i] 1 John 1:4.

II JOHN.

1. *The elder;* John, the writer of this epistle. Compare 1 Peter 5:1. *Elect lady;* one chosen of God and distinguished as a Christian.

2. *For the truth's sake;* this lady's family were beloved on account of their love of the gospel and their practice of its duties.

4. *That I found of thy children;* when I found some of thy children. The apostle had learned with joy that this was true of some of them.

5. *Not as though I wrote a new commandment;* compare 1 John 2:7.

6. *This is love;* the proper expression and evidence of love to God and men, is the keeping of his commandments. Compare 1 John 5:2, 3. *This is the commandment;* what the apostle has just declared; that love, namely, which consists in obedience to God's commandments.

7. *That Jesus Christ is come in the flesh;* see note to 1 John 4:2.

8. *That we lose not;* through the seductions of these deceivers leading you to depart from the truth, any portion of the blessings we have obtained, or which the gospel offers.

9. *Doctrine of Christ;* that taught by him and his apostles, especially his having come in the flesh and made an atonement for the sin of the world. *Hath not God;* not a right knowledge of him, nor an interest in his favor.

10. *This doctrine;* of Christ, as taught by him and his apostles. *Receive him not into your house;* do nothing to aid or encourage him in his propagation of error.

11. *Biddeth him God speed;* if one aid or encourage another in sinning, he becomes partaker of his guilt.

INSTRUCTIONS.

4. Friends of the truth are friends of each other, and earnestly desire each other's highest good; and when they hear that the children of their friends have embraced the gospel, and are walking in the love and practice of it, they rejoice with great joy.

7. Those who pretend to be religious teachers, and yet do not believe that Jesus Christ has come into the world and redeemed us unto God by his blood, are deceivers. Whatever love they may profess towards God or men, they are opposers of Christ and the great interests of his kingdom.

11. Those teachers who reject the great truths taught by Christ and his apostles, of his divinity, incarnation, and atonement; of justification by faith in him, regeneration by the Spirit of God, and the necessity of perseverance in holiness in order to salvation, are not of God, and not to be received: no such attention should be paid to them as will aid or encourage them in the propagation of their errors.

THE THIRD EPISTLE OF

JOHN.

THE apostle writes to Gaius commending to his hospitality certain brethren who were strangers in the place where he lived. It would seem that the object of these brethren was to preach the gospel to the Gentiles without charge; that he had, in a former letter, commended them to the church where Gaius resided; but that Diotrephes had hindered their reception, and persecuted those who favored them.

He commendeth Gaius for his piety, 5 and hospitality 7 to true preachers; 9 complaining of the unkind dealing of ambitious Diotrephes on the contrary side, 11 whose evil example is not to be followed; 12 and giveth special testimony to the good report of Demetrius.

THE elder unto the well-beloved Gaius, whom I love in the truth.*

2 Beloved, I wish† above all things that thou mayest prosper and be in health, even as thy soul prospereth.

3 For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.[a]

4 I have no greater joy than to hear that my children walk in truth.[b]

5 Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers;[c]

6 Which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort,‡ thou shalt do well:[d]

7 Because that for his name's sake they went forth, taking nothing of the Gentiles.[e]

8 We therefore ought to receive such,[f] After A. D. 90. that we might be fellow-helpers to the truth.

9 I wrote unto the church: but Diotrephes, who loveth to have the preëminence among them,[g] receiveth us not.

10 Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words:[h] and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth *them* out of the church.[i]

11 Beloved, follow not that which is evil, but that which is good.[j] He that doeth good is of God: but he that doeth evil, hath not seen God.[k]

12 Demetrius hath good report of all *men*, and of the truth itself: yea, and we *also* bear record; and ye know that our record is true.

13 I had many things to write, but I will not with ink and pen write unto thee:

14 But I trust I shall shortly see thee, and we shall speak face to face.§ Peace *be* to thee. *Our* friends salute thee. Greet the friends by name.

* Or, *truly.* † Or, *pray.* a 2 John 4 b Prov. 23:24. c 1 Pet. 4:10. ‡ Gr. *worthy of God.* d Acts 15:3. e 1 Cor. 9:15, 18. f Matt. 10:40. g Matt. 23:4-8; 1 Tim. 6:3, 4. h Prov. 10:8, 10. i Isa. 66:5. j Psa. 37:27. k 1 John 3:6-9. § Gr. *mouth to mouth.*

III JOHN.

1. *Gaius;* a Christian whose piety and beneficence had greatly endeared him to the apostle.

2. *As thy soul prospereth;* that he might be as much favored in his health and outward condition as he was in his piety and beneficence.

4. *My children;* Christians, especially those who had been converted through his instrumentality.

5. *The brethren;* Christians who were in want. *Strangers;* those who were driven from home by persecution, or who had left it in the service of Christ.

6. *After a godly sort;* with that kind of assistance which becomes disciples of Christ towards his ministers who go to preach the gospel and supply the destitute.

7. *His name's sake;* from love to Christ. *Went forth;* to preach the gospel to the heathen. *Taking nothing;* of their hearers for their support, but were supported by Christian friends and their own efforts.

8. *Be fellow-helpers;* assist them in spreading the gospel.

9. *I wrote unto the church;* requesting them to assist the brethren in their benevolent efforts. *Diotrephes;* who opposed the apostle, and influenced the church not to comply with his request.

10. *The brethren;* whom the apostle had recommended to their hospitality and aid.

11. *That which is evil;* as exemplified by Diotrephes. *He that doeth good;* to the friends of Christ, from love to him. *Is of God;* belongs to God, as one of his children who is like him, and has communion with him. *Hath not seen God;* has wrong views of him, and is opposed to him.

12. *Hath good report;* is well spoken of, justly, as a good man, whose works attest his piety and benevolence.

INSTRUCTIONS.

2. It is desirable that good men should not only be eminent in piety and good works, but also have health and be in unembarrassed outward circumstances. They should therefore conscientiously and diligently use all suitable means to secure these important blessings.

6. It is the duty of ministers from love to Christ not only to preach the gospel at home, but to go to the heathen and preach it, where Christ has never been known; and when they do this, it cannot be expected that the heathen, at first, should support them. It is not wise to ask it; and it is in such cases a duty, and should be esteemed a privilege, for Christians at home to support them.

10. Those who love power and seek to have preëminence in the church, are very apt to be haters of good men and of what they do for Christ—to be opposed to the right of private judgment, and to persecute those who exercise it. But all such deeds are evil, let who will perform them, and they will be remembered and treated as evil in the day when God shall render to every one according to his works.

14. Kind salutations of friends are profitable, both to those who give and those who receive them; and real kindness habitually and kindly expressed, is the essence of true politeness, the ornament of dignified refinement, and the source of pure, elevated, and purifying joy.

THE GENERAL EPISTLE OF

JUDE.

JUDE styles himself "the brother of James," by whom we are undoubtedly to understand that distinguished James who held so conspicuous a place in the church at Jerusalem, and was the author of the epistle which bears his name. See concerning him the introduction to the epistle of James. The design of Jude is stated in the third verse. It is to guard believers against the seductions of false teachers, and urge them to contend earnestly for the true faith. On the remarkable agreement between the present brief epistle and the second chapter of Peter's second epistle, see the introduction to that epistle.

He exhorteth them to be constant in the profession of the faith. 4 False teachers are crept in to seduce them; for whose damnable doctrine and manners horrible punishment is prepared: 20 whereas the godly, by the assistance of the Holy Spirit, and prayers to God, may persevere and grow in grace, and keep themselves and recover others out of the snares of those deceivers.

A. D. about 66. JUDE, the servant of Jesus Christ, and brother of James,[a] to them that are sanctified by God the Father,[b] and preserved in Jesus Christ,[c] *and* called:[d]

2 Mercy unto you, and peace, and love, be multiplied.

3 Beloved, when I gave all diligence to write unto you of the common salvation,[e] it was needful for me to write unto you, and exhort *you* that ye should earnestly contend for the faith which was once delivered unto the saints.[f]

4 For there are certain men crept in unawares,[g] who were before of old ordained to this condemnation,[h] ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.[i]

5 I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.[j]

6 And the angels which kept not their first estate,[*k] but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.[l]

7 Even as Sodom and Gomorrah,[m] and the cities about them, in like manner giving themselves over to fornication, and going after strange[†] flesh, are set forth for an example, suffering the vengeance of eternal fire.

8 Likewise also these *filthy* dreamers defile the flesh, despise dominion, and speak evil of dignities.[n]

9 Yet Michael the archangel,[o] when contending with the devil he disputed about the body of Moses,[p] durst not bring against him a railing accusation,[q] but said, The Lord rebuke thee.[r]

10 But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

a Luke 6:16. b Acts 20.32. c 1 Pet. 1:5. d Rom. 8:30. e Titus 1:4. f Gal. 2:5. g 2 Pet. 2:1. h Rom. 9:22. i Titus 1:15, 16. j Num. 14:29, 37; 1 Cor. 10:5–12; Heb. 3:16–19. * Or. *principality.* k John 8.44. l 2 Pet. 2:4; Rev. 20:10. m Gen. 19:24. † Gr. *other.* n 2 Pet. 2:10, 11. o Dan. 12:1. p Deut. 34.6. q Exod. 22:28. r Zech. 3 2.

JUDE.

3. *Needful;* on account of their danger from false teachers. *The faith;* the truths taught by Christ and his apostles.

4. *Unawares;* by stealth. *Of old ordained;* whose coming, character, and punishment have been foretold by ancient prophets, and by Christ and his apostles. *Turning the grace of our God into lasciviousness;* so perverting the doctrine of divine grace as to make it an excuse for living in the indulgence of fleshly lusts, and teaching others to do the same. *Denying the only Lord God, and our Lord Jesus Christ;* in doctrine by rejecting the truths revealed by God through Christ, and in practice by trampling under foot Christ's commands. Titus 1:16.

6. *Their first estate;* or, as in the margin, their principality; which seems to denote the rank and office assigned to them by their Creator among the heavenly hosts. *Left their own habitation;* became discontented with their condition, and refused to do the will of God, in the place assigned to them. 2 Pet. 2:4. We know nothing further concerning their fall than the brief hints of Scripture, and all speculation on the subject is vain.

7. *Suffering the vengeance of eternal fire;* they were cast into endless perdition with the devil and his angels. Matt. 25:41. Of this the flames which consumed their cities and made them desolate for ever were a solemn symbol. Gen. 19:24, 25.

8. *Dreamers;* the false teachers referred to. *Despise dominion;* spurn obedience to law, human and divine. *Of dignities;* persons called by God to stations of authority or honor. 2 Pet. 2:10.

9. *Michael;* see note to Dan. 10:13. *The archangel;* the word archangel means a chief angel, or ruler of angels. The inspired writers of the New Testament occasionally refer, as is done here and in verse 14, to events not recorded in the Old Testament, but handed down in tradition. Compare 2 Tim. 3:8. We know nothing more of the event here referred to than what Jude has given us. *Durst not;* not because he feared the devil, but because he feared God, and feared to commit sin by using reproachful language. *Rebuke thee;* restrain thy rage, control, and punish thee.

10. *These;* false, wicked teachers. *Know not;* do not rightly understand. *Know naturally;* by instinct, such as the indulgence of animal appetites and passions.

11 Woe unto them! for they have gone in the way of Cain,[a] and ran greedily after the error of Balaam for reward,[b] and perished in the gainsaying of Core.[c]

12 These are spots in your feasts of charity,[d] when they feast with you, feeding themselves without fear:[e] clouds *they are* without water,[f] carried about of winds;[g] trees whose fruit withereth,[h] without fruit, twice dead,[i] plucked up by the roots;[j]

13 Raging waves of the sea,[k] foaming out their own shame; wandering stars,[l] to whom is reserved the blackness of darkness for ever.

14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,[m]

15 To execute judgment upon all,[n] and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him.[o]

16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling *words*, having men's persons in admiration because of advantage.

17 But, beloved, remember ye the words A. D. about 66. which were spoken before of the apostles of our Lord Jesus Christ;

18 How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.[p]

19 These be they who separate themselves,[q] sensual, having not the Spirit.

20 But ye, beloved, building up yourselves on your most holy faith,[r] praying in the Holy Ghost,[s]

21 Keep yourselves in the love of God,[t] looking for the mercy of our Lord Jesus Christ unto eternal life.[u]

22 And of some have compassion, making a difference:

23 And others save with fear, pulling *them* out of the fire;[v] hating even the garment spotted by the flesh.[w]

24 Now unto him that is able to keep you from falling,[x] and to present *you* faultless before the presence of his glory with exceeding joy,[y]

25 To the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever.[z] Amen.

a Gen. 4:5. b Num. 22:7, 21. c Num. 16:1, etc. d 2 Pet. 2:13. e Phil. 3:19. f Prov. 25:14. g Eph. 4:14. h John 15:4–6. i Heb. 6:4–6. j Matt. 15:13. k Isa. 57:20. l Rev. 8:10, 11. m Zech. 14:5. n Rev. 20:13. o Psa. 73:9. p 1 Tim. 4:1. q Heb. 10:25. r Col. 2:7. s Eph. 6:18. t John 15:4, 10 u Titus 2.13. v Zech. 3:2–5 w Rev. 3:4, 18. x Rom. 16:25–27; 2 Tim. 4:18. y Col. 1:22. z 1 Tim. 1:17.

11. *The way of Cain;* relying on their own wisdom and goodness, and not on the wisdom and grace of God; envying, hating, and destroying those who were better and more highly favored than themselves. Gen. 4:4–8. *The error of Balaam;* loving and coveting money. Numbers 22:7–21; 2 Pet. 2:15. *Core;* Korah. Num. 16:1–33.

12, 13. *Spots;* rather, sunken rocks, exposing to destruction the voyager that comes upon them. *Feasts of charity;* among the brethren, where purity and temperance ought to have prevailed. *Clouds—trees—raging waves—wandering stars;* those false teachers were in many respects like these things; disappointing all just expectations, corrupting and exposing to destruction all who came under their influence, and themselves doomed to destruction.

16. *Having men's persons in admiration;* paying court to the corrupt, the rich, and the great, to further their own selfish designs.

19. *Separate themselves;* by withdrawing themselves and leading off their followers from the faithful, who adhere to the doctrines and duties of the gospel. *Sensual;* wickedly indulging their appetites and passions. *Having not the Spirit;* not under his guidance, nor partakers of his salvation.

20. *Building up yourselves;* by increasing in the knowledge and love of God, of his truth and will, and in devotion of body and soul to his service. *In the Holy Ghost;* according to his directions, under his influence, and by his aid.

21. *Keep yourselves in the love of God;* by hearkening diligently to his voice in the Scriptures, believing heartily his declarations, and cheerfully, steadfastly, and perseveringly obeying his commands. *Looking for the mercy;* desiring and expecting salvation only through rich grace in Christ.

22. *Of some;* who have been bewildered as to truth and duty, seduced into error and sin. *Making a difference;* according to their character, condition, and wants; treating them gently and kindly, and thus alluring them back to truth and duty.

23. *Others save with fear;* present alarming considerations to arouse them, as you would were they asleep in a house on fire. *Hating even the garment;* abhorring and avoiding every thing connected with these transgressions, or tending to defile you.

24. *Falling;* from truth and duty into error and sin.

INSTRUCTIONS.

3. Ministers in addressing their people should select such subjects as are pertinent to their circumstances; especially should they warn their hearers against prevailing errors which tend to draw them from the faith and practice of the gospel.

7. The destruction of the Israelites, of the inhabitants of Sodom, and of the angels that sinned, is recorded for the warning of sinners in all ages, and to show that however great the blessings men may enjoy, if they reject the gospel, or continue in sin, they will inevitably and awfully perish.

9. Holy beings will not use reproachful epithets even towards the devil, much less towards men, especially magistrates, and those whom God requires us to honor. Those who delight in such language show themselves to be servants of the evil one.

16. Pride, covetousness, and sensuality have ever been besetting sins with false teachers of religion; and they have flattered the wicked, the rich, and the great, to obtain means for their own selfish gratification. Holy men have always opposed them, pointed out their errors, and foretold their certain destruction if they continue in sin.

17–21. A thorough acquaintance with the declarations of Scripture is a great safeguard against the seductions of error, and one of the chief means of preservation from sin. It is one by which the Holy Ghost, who dwells in believers, operates in enlightening their minds and purifying their hearts; guiding them in duty, shielding them from danger, keeping them in the fear and love of God, in the patient waiting for Jesus Christ, and in habitual preparation for his coming and kingdom.

23. In our efforts to reclaim and save men, great wisdom is needful, to adapt the means used to their various cases. Some must be allured by kindness, and efforts for them should be gentle, as those of a nurse with her children. Others must be aroused by terrors, and urged by the thunders of coming wrath. 1 Thess. 2:7; 2 Cor. 5:11.

24. In all efforts for our own good and that of others we should depend for success wholly upon the grace of God, who is able to save us from sin, to keep us from falling into it, and to present us faultless before the presence of his glory, with exceeding and eternal joy. To him belongs the glory of all the good which is done or enjoyed, and to him should be given all the praise for ever. Amen.

THE REVELATION

OF JOHN THE DIVINE.

1. *The author* of this book is named John, chap. 1 : 1, 4, 9 ; 22 : 8. He writes to the seven churches of Asia—that is, Proconsular Asia, see note to chap. 1 : 4—as one well known among them. When he received the revelation here recorded he was in exile in the isle of Patmos, "for the word of God, and for the testimony of Jesus Christ." Chap. 1 : 9. With these inspired notices the current of ancient tradition perfectly agrees, ascribing the Apocalypse to the apostle John, and representing that he spent the latter portion of his life in Ephesus, and was banished to the isle of Patmos under the emperor Domitian. The tradition which places his banishment under Nero is later and less probable. There were in the early ages of the church some who doubted the apostolic authorship of this book ; but the result of careful investigation was its universal reception as the work of the beloved disciple. Its peculiarities of style and diction are best explained from the extraordinary nature of its contents, and from the ecstatic state of the apostle when he received these wonderful revelations.

2. *The date* of the Apocalypse has been a matter of much discussion, the great question being whether it was written before or after the destruction of Jerusalem by the Romans. The external testimony strongly preponderates on the side of a late date, for this, as we have seen, ascribes the banishment of the apostle to Domitian who succeeded Titus, and reigned from A. D. 81 to A. D. 96. This supposition agrees also with the fact that it is the seven churches of Proconsular Asia, among whom, according to the unanimous testimony of the primitive church, the apostle spent the latter years of his life, that are the recipients of the seven messages of our Lord, chaps. 2 and 3. The hypothesis of an earlier date is but feebly supported by external testimony. It rests mainly on the alleged reference of the writer to the overthrow of Jerusalem as an event yet future, and the main subject of the prophecies contained in the book. But this reference has never been clearly established, and the supposition that the overthrow of Jerusalem is the main subject of the Apocalypse is contradicted by the general analogy of prophecy, by the contents of the book, and by its manifest relation to the prophecies of Daniel. A few only of the brief prophetic books, as those of Jonah and Nahum, confine themselves to one particular event lying in the near future. All the more extended among them, and many of the shorter, look forward undeniably to the distant future. That the book of Daniel does this has been shown in the notes accompanying it ; and with the great scheme of prophecy there set forth, the Revelation of John has the closest connection, as will appear in the progress of this commentary. Finally, all attempts to refer the numerous prophecies of this book to the brief period connected with the overthrow of Jerusalem and the Jewish nation by the Romans have signally failed.

3. For *the interpretation* of this book many and very discordant plans have been proposed. Setting aside at the outset all those schemes of interpretation which do not find in the Apocalypse a view of the conflicts of Christ's people to the end of time and their final victory over all their enemies, there remain two general principles of exposition. The first of these may be called the generic principle. Those who adopt it inquire only after the general import of the prophetic symbols employed, without attempting any particular application of them to the history of the church and of the world. Thus, the white horse of the first seal, chap. 6 : 2, denotes in general the conquests of Christ through his gospel ; the red horse of the second seal, chap. 6 : 4, war and carnage as accompanying the progress of the truth : and so on through the other symbols of the book. But when we come to the most important prophecies of the book, those concerning the two beasts, chap. 13, and that concerning the woman riding the scarlet-colored beast, chap. 17, this principle utterly fails. It cannot be that so many specific and very peculiar marks mean only persecuting powers in general. They point, with wonderful clearness and precision, to that combination of the civil with the ecclesiastical power of which papal Rome is the grand representative.

We come, then, for the true key to the Apocalypse, to the other principle, which may be called the

historic. This seeks in the history of the church and of the world for the great events foretold in this book. It is no valid objection to this principle that in the attempt to apply it interpreters find great, and in many cases insuperable difficulties. The mystery of God is not yet finished. It may be that the mighty events of the future can alone throw a clear light on the entire plan of the book. Meanwhile we must wait in reverential expectation, having in the plain fulfilment of that remarkable part of its prophecies which describes the rise and character of the persecuting papal power, a certain pledge that all the rest will be accomplished in its season. Expositors are agreed that the predictions of the book do not run on in chronological order from their beginning to their close. Most find in chaps. 6 : 1 to 11 : 18—with an episode, chaps. 10 : 1 to 11 : 13—one series relating more to the outward history of the world in its relations to God's people; while in chap. 12 the writer returns to the primitive days of Christianity, and gives a more interior and spiritual view of the conflicts and final triumph of God's people, adding at the close various supplementary views of the same mighty struggle and victory. For other subordinate points relating to the plan of the book the reader may consult the notes, in which the general view of the great body of English commentators has been followed.

4. On *the symbolic import of the numbers* in the Apocalypse, a few words may be added. Seven is the well-known symbol of completeness, and this is the most prominent number in this book. Thus we have the seven churches of Asia represented by the seven golden candlesticks, and their seven angels represented by seven stars, chap. 1 : 4, 12, 16, 20; the seven lamps of fire, which are the seven spirits of God, chap. 4 : 5; the seven seals, chap. 5 : 1; the seven trumpets, chap. 8 : 2; the seven thunders, chap. 10 : 4; the seven last plagues, chap. 15 : 1; to which may be added the seven ascriptions of praise, chaps. 5 : 12; 7 : 12. Lastly, we have the seven heads of the persecuting beast in all its various forms, chaps. 12 : 3; 13 : 1; 17 : 3. So far as the number seven has its fulfilment in the history of the world, we are at liberty to suppose that this is accomplished, in part at least, by the manner in which the wisdom of God has been pleased to group together the events of prophecy—a grouping which is always appropriate, but might have been different had the plan of representation so required. The final judgments which precede the millennium, for example, which in chaps. 15 and 16 are set forth under the figure of seven vials full of the wrath of God, might have been, by another mode of distribution, represented under the number two. Many think that they are thus represented, chap. 14 : 14–20. Another prophetic number, occurring in Daniel and the Apocalypse, always as a designation of time, is the half of seven. Thus we have "a time, and times, and half a time;" that is, three years and a half, chap. 12 : 14, or, as elsewhere given, "forty and two months," chaps. 11 : 2; 13 : 5, and "a thousand two hundred and threescore days," chaps. 11 : 3; 12 : 6. Compare Daniel 7 : 25. Again, corresponding to these three years and a half, we have the three days and a half during which the two witnesses lie dead, chap. 11 : 9, 11. The number six, moreover, from its peculiar relation to seven, has a deep significance. Standing as it does immediately before seven, it represents those mighty judgments of God which prepare the way for the consummation of the mystery of God. Hence the sixth seal, chap. 6 : 12–17, the sixth trumpet, chap. 9 : 14–21, and the sixth vial, chap. 16 : 12–16, are each preëminent in the series to which they belong. They usher in the most terrible plagues, which destroy multitudes of the wicked, but do not bring them to repentance. Here we have, perhaps, the key to the symbolic import of the number 666. While it represents arithmetically the number of a man—see note to chap. 13 : 18—it seems to indicate that upon him fall all the judgments of the sixth seal, the sixth trumpet, and the sixth vial.

Four is the natural symbol for universality. Thus we have the four living creatures round about the throne, on the significance of which see notes to chap. 4 : 6; the four angels standing on the four corners of the earth and holding the four winds, chap. 7 : 1; and the four angels bound in the Euphrates, chap. 9 : 14. A third and a fourth part, on the contrary, are symbols of what is partial. Chaps. 6 : 8; 8 : 7–12; 9 : 18.

Twelve is the well-known signature of God's people. Compare the twelve tribes of the Old Testament and the twelve apostles of the New; the woman with a crown of twelve stars, chap. 12 : 1; the twelve gates, twelve angels, twelve foundations of the new Jerusalem, the twelve times twelve cubits of its wall, and its tree of life that yields twelve harvests a year. Chaps. 21 : 12, 14; 22 : 2. We also have the same number combined with a thousand, the general symbol for multitude. From each of the twelve tribes of Israel are sealed twelve thousand, chap. 7 : 4–8, making the twelve times twelve thousand, or hundred forty and four thousand of the redeemed, chap. 14 : 1, 3; and the walls of the new Jerusalem are in every direction twelve thousand furlongs.

Ten is possibly only a symbol of diversity, as in the case of the ten horns of the beast, chaps. 12 : 3; 13 : 1; 17 : 3; though some take a different view of it. In respect to this and the other numbers occurring in the Apocalypse, see further in the notes.

A. D. 96.

CHAPTER I.

4 John writeth his revelation to the seven churches of Asia, signified by the seven golden candlesticks. 7 The coming of Christ. 14 His glorious power and majesty.

THE Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified *it* by his angel unto his servant John:

2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

3 Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: [a] for the time *is* at hand. [b]

4 JOHN to the seven churches which are in Asia: [c] Grace *be* unto you, and peace, from him which is, and which was, and which is to come; [d] and from the seven spirits which are before his throne; [e]

5 And from Jesus Christ, *who is* the faithful Witness, [f] *and* the First-begotten of the dead, [g] and the Prince of the kings of the earth. Unto him that loved us, [h] and washed us from our sins in his own blood, [i]

6 And hath made us kings and priests unto God and his Father; [j] to him *be* glory and dominion for ever and ever. [k] Amen.

7 Behold, he cometh with clouds; [l] and every eye shall see him, and they *also* which pierced him: [m] and all kindreds of the earth shall wail because of him. [n] Even so, [o] Amen.

8 I am Alpha and Omega, the beginning and the ending, [p] saith the Lord, which is, and which was, and which is to come, the Almighty. [q]

9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

10 I was in the Spirit [r] on the Lord's day, [s] and heard behind me a great voice, as of a trumpet,

11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send *it* unto the seven churches which are in Asia: unto Ephesus, [t] and unto Smyrna, [u] and unto

a Luke 11:28 b Jas. 5:8, 9; 1 Pet. 4:7. c ver. 11 d ver. 8. e Zech. 4:10; ch. 3:1; 4:5 f John 8:14 g Col. 1:18. h John 13:1. i Heb 9:14. j Exod. 19:6; 1 Pet. 2:5-9. k Heb. 13:21. l Dan. 7:13; Matt. 26:64.

m Zech. 12:10. n Matt 24:30 o ch. 22:20. p Isa. 41:4. q Isa 9:6. r 2 Cor. 12:2. s John 20:26; Acts 20:7; 1 Cor. 16:2. t ch. 2:1. u ch. 2:8.

CHAPTER I.

1. *The Revelation of Jesus Christ;* that made by Jesus Christ. *Which God gave unto him;* here, as uniformly in the New Testament, Christ is represented as acting according to the commission which he has received from God the Father. Compare John 3:34; 5:20; 7:16; 10:32; 12:49. *Must shortly come to pass;* these words may be understood as meaning that the series of events here foretold must soon begin to be accomplished. But this limitation is not necessary, since the constant representation of Scripture is, that with the Lord a thousand years are but as one day, and that the coming of Christ and the end of all things is always at hand, chap. 22:20; 1 Pet. 4:7; 2 Pet. 3:8, 12; and especially Luke 18:8. *He sent;* whether we understand Jesus Christ, as in chap. 22:16, or God, as in chap. 22:6, is unimportant, since in the matter of this revelation the Father and the Son are one. *By his angel;* making use of his ministry, chap. 22:6, 8, 16. *John;* the apostle John. See the introductory remarks.

2. *The word of God;* the word revealed by God. *The testimony of Jesus Christ;* the testimony borne to the truth by Jesus Christ, "the faithful and true Witness," chap. 3:14.

3. *Keep those things;* remember the truths herein taught, and do the duties required. *The time is at hand.* See note to ver. 1.

4. *To the seven churches which are in Asia;* we are to understand here the Roman province of Proconsular Asia, embracing the provinces of Mysia, Lydia, Caria, and, as it would seem, the western part of Phrygia also, in which Laodicea was situated. From the naming of these seven it does not follow that there were not other churches in Asia. The number seven, which is the symbol of completeness, prevails throughout this book, and is designedly chosen here. *Which is, and which was, and which is to come;* that is, the self-existent and eternal God, who has life in himself. The words seem to be an exposition of the meaning of the Hebrew word Jehovah. See note to Exodus 6:3. *The seven spirits which are before his throne;* the same as the "seven lamps of fire burning before the throne," chap. 4:5. As this and the following verse contain a benediction from the Father and the Son, we must suppose that it is the Holy Spirit who is joined with them, as elsewhere, and not any created spirits. In accordance with the emblematical character of this book, he is described under the number seven, to denote his manifold and perfect divine operations. Compare the seven "eyes of the Lord which run to and fro through the whole earth," Zech. 4:10; and the seven eyes of the Lamb, "which are the seven spirits of God sent forth into all the earth," chap. 5:6; both which represent one and the same Holy Spirit proceeding from the Father and the Son.

5. *First-begotten of the dead;* the first who rose to die no more, and the leader and head of all who shall be by his divine power raised from the dead to eternal life. *Him;* Jesus Christ.

6. *Kings and priests;* to reign with him in glory, chap. 22:5, and to offer to God through him spiritual sacrifices, 1 Pet. 2:5.

7. *He cometh;* for the deliverance of his friends and the ruin of his enemies. *They also which pierced him—all kindreds of the earth shall wail;* there is here an allusion to Zech. 12:10–14, but with a different application of the words. In Zechariah it is a penitential mourning; but here, as in Matt. 24:30, where the same words are used, it is a mourning of terror in view of Christ's coming to take vengeance on the wicked. Compare 2 Thess. 1:8.

8. *Alpha and Omega;* these are the first and last letters of the Greek alphabet, and by thus applying them to himself, Christ shows that he is the cause and end of all things. Compare Isa. 44:6. *Is—was—is to come;* a description of Christ as Jehovah, self-existent, unchangeable, and eternal. See note to ver. 4.

9. *Brother—companion;* a fellow-Christian, who, with others, was suffering persecution on account of his religion. *Patmos;* a desolate island in the Ægean sea. *For the word of God;* on account of my fidelity in preaching it. He had been banished to Patmos by the persecutors of Christianity.

10. *In the Spirit;* under his miraculous and prophetical influence. *The Lord's day;* the first day of the week, commemorating the Lord's resurrection, and observed as a day of divine worship, the Christian Sabbath. *A great voice;* that of Jesus Christ. Ver. 13.

11. *Ephesus;* the capital city of Proconsular Asia, lying near the Mediterranean sea. *Smyrna;* a seaport of the Mediterranean about forty miles north of Ephesus. *Pergamos;* on the river Caicus, about twenty miles from the sea, and sixty miles north of Smyrna. *Thyatira;* a city in the province of Lydia north-east of Smyrna. *Sardis;* a city east of Smyrna, and about thirty miles south-east of Thyatira. *Philadelphia;* about seventy miles east of Smyrna. *Laodicea;* a city in the west of Phrygia, about a hundred miles east of Ephesus.

Pergamos,[a] and unto Thyatira,[b] and unto Sardis,[c] and unto Philadelphia,[d] and unto Laodicea.[e]

12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks.[f]

13 And in the midst of the seven candlesticks *one* like unto the Son of man,[g] clothed with a garment down to the foot, and girt about the paps with a golden girdle.

14 His head and *his* hairs *were* white like wool, as white as snow: and his eyes *were* as a flame of fire;[h]

15 And his feet like unto fine brass,[i] as if they burned in a furnace; and his voice as the sound of many waters.[j]

16 And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword:[k] and his countenance *was* as the sun shineth in his strength.[l]

17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

18 *I am* he that liveth, and was dead;[m] A. D. 96. and behold, I am alive for evermore, Amen; and have the keys of hell and of death.[n]

19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

20 The mystery of the seven stars which thou sawest in my right hand,[o] and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.[p]

CHAPTER II.

What is commanded to be written to the angels, that is, the ministers of the churches of 1 Ephesus, 8 Smyrna, 12 Pergamos, 18 Thyatira; and what is commended, or found wanting in them.

UNTO the angel of the church of Ephesus write: These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;[q]

[a] Ch. 2:12. [b] ch. 2:18. [c] ch. 3:1. [d] ch. 3:7. [e] ch 3:14. [f] Exod. 25:37; Zech. 4:2. [g] Ezek 1:26–28; Dan 7:9, 13; 10:5, 6 [h] ch. 2:18; 19:12. [i] Ezek. 1:7. [j] Ezek. 43:2. [k] Isa. 49:2; Heb. 4:12. [l] Acts 26:13; ch. 10:1.

[m] Rom. 6:9. [n] Psa. 68:20; ch. 20 1, 2. [o] ver. 16. [p] Matt. 5:15, 16. [q] ch. 1:16, 20.

12. *Seven golden candlesticks;* these represented the seven churches in the places above mentioned. Ver. 20.

13. *One like unto the Son of man;* compare Dan. 7:13, where "one like the Son of man came with the clouds of heaven, and came to the Ancient of days." In both cases it is Christ, who, when on earth, called himself "the Son of man." In the description of his person that follows, the writer combines what is said of "the Ancient of days," that is, God, Dan. 7:9, and of the "man clothed in linen," Dan. 10:5, 6. Thus he ascribes to Christ the characters of deity.

15. *Fine brass;* the word used in the original is generally thought to denote a mixed metal composed of gold and silver, and distinguished for its brilliancy. *As if they burned in a furnace;* shining with intense brightness.

16. *Seven stars;* representing the angels of the seven churches, ver. 20. *A sharp two-edged sword;* with which he smites the nations, chap. 19:15; compare Isa. 11:4; 49:2, which are also prophecies of the Messiah. The symbol denotes the efficacy of his doctrine, and of the judgments uttered by him against the wicked.

17. *As dead;* being overcome by the divine majesty and glory of the Redeemer. *The first and the last;* a direct ascription to himself of the attributes of deity. See Isa. 43:10; 44:6.

18. *The keys of hell and of death;* supreme power over hell and death. Hell, in the original Hades, is here the place of the dead.

19. *The things which thou hast seen;* in the vision just described. *Which are;* the present state of the seven churches, chaps. 2, 3. *Which shall be;* the revelations of future events which he is about to receive.

20. *The seven stars are the angels of the seven churches;* probably their spiritual leaders. *Are the seven churches;* represent them.

INSTRUCTIONS.

1. The Lord reveals as many things as it is needful for his people in this life to know; and many things which are now dark and mysterious will hereafter be made plain. John 13:7.

6. The source of grace, mercy, and peace, is the self-existent, eternal, unchangeable Jehovah; and for the manifestation of himself as the Father, the Son, and the Holy Ghost, in redeeming and sanctifying men, he is worthy of, and will receive the highest glory for ever.

10. The fact that the first day of the week was regarded by the apostles and first Christians as, in a special sense, the Lord's day, and that it was known and kept as such, devoted to divine worship and acts of beneficence throughout the churches, indicates the will of God that it should be observed in all coming ages as the Christian Sabbath. 1 Cor. 16:2.

17. A full view of the Saviour's glory would be more than any man in this life could bear; and in the future life, while it will be unfolding to the admiring eye of his people with greater and greater clearness for ever, all that they will see will only enlarge their conceptions of the infinitude of what remains unseen.

20. The fact that Jesus Christ said, "The seven candlesticks are the seven churches," does not require us to believe that a candlestick is literally a church; nor do his words, "This is my body," Matt. 26:26, require us to believe that bread is literally flesh. What he meant in each case is, that one is an emblem of the other; and it is his meaning, not the mere sound of the words, by which we should be governed.

CHAPTER II.

The seven epistles to the seven churches of Asia have a remarkable agreement in their structure. They all begin with the same form of address, with which is connected one or more of the attributes of the Son of God, as given in the first chapter. Then follow the words, "I know thy works," with reproofs, commendations, warnings, and encouragements adapted to the case of each church. They all close with the solemn call: "He that hath an ear, let him hear what the Spirit saith unto the churches;" and with a promise "to him that overcometh," which varies with each church. In the case of the first three churches, the call to hear precedes the promise; in that of the other four, the reverse is true. We are to understand each address as sustained by all the attributes of the Son of God named in the other addresses, and each promise as including all the good contained in the other promises. From the seven different conditions of the seven churches addressed, arises such a manifoldness and completeness of instruction as adapts these epistles to the spiritual wants of all Christ's churches in all ages. They are expressed with wonderful vividness and power, and should be earnestly studied by all—teachers and taught—who hope to find, at the last day, their names not blotted out of the Lamb's book of life, but confessed by him before his Father, and before his angels, chap. 3:5.

1. *Holdeth the seven stars in his right hand;* these words express Christ's supreme power and authority over all the rulers and teachers of his churches. From him they receive their office, with strength to fulfil it; and to him they must render their account at the last day. *Walketh in*

A. D. 96. 2 I know thy works,[a] and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles,[b] and are not,[c] and hast found them liars:

3 And hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted.[d]

4 Nevertheless, I have *somewhat* against thee, because thou hast left thy first love.

5 Remember therefore from whence thou art fallen, and repent, and do the first works;[e] or else I will come unto thee quickly, and will remove thy candlestick out of his place,[f] except thou repent.

6 But this thou hast, that thou hatest the deeds of the Nicolaitanes,[g] which I also hate.

7 He that hath an ear, let him hear what the Spirit saith unto the churches:[h] To him that overcometh will I give to eat of the tree of life,[i] which is in the midst of the paradise of God.

8 And unto the angel of the church in Smyrna write: These things saith the first and the last,[j] which was dead, and is alive;

9 I know thy works, and tribulation, and poverty, but thou art rich;[k] and *I know* the blasphemy of them which say they are Jews,[l] and are not, but *are* the synagogue of Satan.[m]

10 Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death,[n] and I will give thee a crown of life.[o]

11 He that hath an ear, let him hear what the Spirit saith unto the churches: He that overcometh shall not be hurt of the second death.[p]

12 And to the angel of the church in Pergamos write: These things saith he which hath the sharp sword with two edges;[q]

13 I know thy works,[r] and where thou dwellest, *even* where Satan's seat *is:* and thou holdest fast my name, and hast not denied my faith,[s] even in those days wherein Antipas *was* my faithful martyr, who was slain among you, where Satan dwelleth.

14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel,[t] to eat things sacrificed unto idols,[u] and to commit fornication.[v]

15 So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.

16 Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.[w]

17 He that hath an ear, let him hear what the Spirit saith unto the churches:[x] To him that overcometh will I give to eat of the hidden manna,[y] and will give him a white stone, and in the stone a new name written,[z] which no man knoweth,[a] saving he that receiveth *it.*

18 And unto the angel of the church in Thyatira write: These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine brass;[b]

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a Psa. 1:6; ver. 9, 13, 19; ch. 3:1, 8, 15. b 1 John 4:1. c 2 Cor. 11:13. d Gal. 6:9. e Jer. 2:2, 3. f Matt. 21:41, 43. g ver. 15. h Matt. 11:15; ver. 11, 17, 29. i Gen. 2:9; ch. 22:2, 14. j ch. 1:8, 17. k 1 Tim. 6:18 l Rom. 2:28, 29. m ch. 3:9. n Matt. 10:22. o Jas. 1:12. p ch. 20:14. q ch. 1:16. r ver. 9. s 2 Tim. 2:12. t Num. 31:16. u Acts 15:29. v 1 Cor. 6:13, 18. w Isa. 11:4. x ver. 7; ch. 3:6, 13, 22. y Psa. 25:14. z Isa. 56:4, 5; 65:15; ch. 3:12; 19:12, 13. a 1 Cor. 2:14. b ch. 1:14, 15.

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the midst—candlesticks; words which represent Christ's constant presence with his churches.

2. *Evil;* corrupt in doctrine and practice. *Which say they are apostles;* false teachers who claimed for themselves the authority of apostles, such as are described by Paul in his second epistle to the Corinthians, chap. 11:13, etc., and foretold in his address to the elders of Ephesus, Acts 20:29, 30.

4. *Left thy first love;* for the abatement of which no steadfastness in outward services can be a compensation, since it is the heart that Christ desires.

5. *Do the first works;* devote thyself as earnestly and heartily to my service as at the beginning. *Remove thy candlestick;* extinguish the light of thy church—an awful warning which Christ fulfilled long ago to the church in Ephesus, that has been for centuries extinct, and which he has fulfilled to many unfaithful churches since.

6. *Nicolaitanes;* a corrupt sect, who seem to have turned Christian liberty into licentiousness.

7. *Overcometh;* in the conflict with sin. Compare Matt. 24:13; Eph. 6:13. *The tree of life;* compare chap. 22:2. To eat of the tree of life is to enjoy eternal life in heaven. Of this the tree of life in the earthly paradise was to our first parents the token. By sin they lost the right to eat of it, and fell under the sentence of death. But Christ restores what was lost in Adam in a higher and nobler form.

9. *But thou art rich;* spiritually rich, notwithstanding thy deep poverty in temporal things. Here, as in all the epistles, the angel of the church represents the church itself, and what is said to him is said to the church also. *Say they are Jews;* a corrupt sect of Judaizers seems to be referred to. They boasted of their Jewish origin, and magnified the institutions of Judaism, but lacked the spirit of true Jews, Rom. 2:28, 29, and had, instead of it, the spirit of Satan.

10. *The devil shall cast some of you into prison;* you shall be cast by his instigation. *Ten days;* a symbolical designation for a short time.

11. *The second death;* the punishment of the wicked in the future world.

12. *The sharp sword with two edges;* see note to chap. 1:16.

13. *Satan's seat;* the place in which and from which he exerts great influence.

14. *Hold the doctrine of Balaam;* imitate Balaam in their spirit and teachings. When Balaam could not obtain permission to curse Israel, he counselled Balak to seduce the Israelites to fornication and idolatry through the agency of the women of Moab. Num. 25:1–9; 31:16; 2 Peter 2:15, 16; Jude 11, 12. The false teachers here referred to seem to have taught that Christians might frequent the idolatrous feasts held in idol temples, with which fornication was always connected.

17. *The hidden manna;* the true spiritual manna laid up in heaven for Christ's faithful servants; alluding to the literal manna that was laid up before the Lord in the holy of holies. Exodus 16:32–34. *A white stone;* there is a reference here to the practice in common use among the ancients of making inscriptions on small stones for various purposes. White is the color of victory. *A new name written;* expressive of the new character and new privileges bestowed upon the bearer. *No man knoweth, saving he that receiveth it;* an intimation that the love of God shed abroad in the hearts of his children here, and the heavenly inheritance of which it is the foretaste and earnest, can be known only by possession; perhaps, also, that each child of God has his own individual experience, which he alone can understand.

19 I know thy works,[a] and charity, and service, and faith, and thy patience, and thy works; and the last *to be* more than the first.

20 Notwithstanding, I have a few things against thee, because thou sufferest that woman Jezebel,[b] which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.[c]

21 And I gave her space to repent of her fornication;[d] and she repented not.[e]

22 Behold, I will cast her into a bed,[f] and them that commit adultery with her into great tribulation, except they repent of their deeds.

23 And I will kill her children with death;[g] and all the churches shall know that I am he which searcheth the reins and hearts:[h] and I will give unto every one of you according to your works.[i]

24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan,[j] as they speak; I will put upon you none other burden:

25 But that which ye have *already*, hold fast till I come.[k]

26 And he that overcometh,[l] and keepeth my works unto the end,[m] to him will I give power over the nations:

27 And he shall rule them with a rod of iron;[n] as the vessels of a potter shall they be broken to shivers: even as I received of my Father.[o]

28 And I will give him the morning-star.[p]

29 He that hath an ear, let him hear what the Spirit saith unto the churches.

a Ver. 2. b 1 Kings 16:31. c Exod. 34:15; 1 Cor. 10:20, 28. d Rom. 2:4; 2 Pet. 3:9. e ch. 9:20. f Ezek. 16:37; 23:29. g ch. 6:8. h 1 Chr. 28:9; 2 Chr. 6:30; Psa. 7:9; Jer. 17:10; Zeph. 1:12. i Psa. 62:12. j 2 Thess. 2:9-12. k ch. 3:11. l ver. 7, 11, 17; ch. 3:5, 12, 21; 21:7. m John 6:39; Jas. 2:20. n Psa. 49:14; 149:5-9. o Psa. 2:9. p ch. 22:16. q ch. 5:6. r ch. 2:2, etc. s 1 Tim. 5:6. t ch. 2:5. u Dan. 5:27. v Heb. 2:1. w ver. 19. x ch. 16:15. y ch. 7:9; 19:8. z ch. 17:8. a Luke 12:8. b Acts 3:14. c 1 John 5:20. d Isa. 22:22. e Job 12:14.

CHAPTER III. A. D. 96.

2 The angel of the church of Sardis is reproved, 3 exhorted to repent, and threatened if he do not repent. 8 The angel of the church of Philadelphia 10 is approved for his diligence and patience. 15 The angel of Laodicea rebuked, for being neither hot nor cold, 19 and admonished to be more zealous. 20 Christ standeth at the door and knocketh.

AND unto the angel of the church in Sardis write: These things saith he that hath the seven spirits of God,[q] and the seven stars; I know thy works,[r] that thou hast a name that thou livest, and art dead.[s]

2 Be watchful, and strengthen the things which remain, that are ready to die:[t] for I have not found thy works perfect before God.[u]

3 Remember therefore how thou hast received and heard, and hold fast,[v] and repent.[w] If therefore thou shalt not watch, I will come on thee as a thief,[x] and thou shalt not know what hour I will come upon thee.

4 Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white:[y] for they are worthy.

5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life,[z] but I will confess his name before my Father, and before his angels.[a]

6 He that hath an ear, let him hear what the Spirit saith unto the churches.

7 And to the angel of the church in Philadelphia write: These things saith he that is holy,[b] he that is true,[c] he that hath the key of David,[d] he that openeth, and no man shutteth; and shutteth, and no man openeth;[e]

8 I know thy works: behold, I have set before

19. *Last—more than the first;* instead of declining, they had increased in good works.

20. *Jezebel;* a wicked woman like the wife of king Ahab; pretending to be a religious teacher, yet seducing the people into error and sin. The doctrine that she taught was the same as "the doctrine of Balaam," chap. 2:14.

22. *I will cast her into a bed;* a bed of sickness, instead of the bed of fornication which she encourages. Thus Christ will punish her and her followers with great judgments.

23. *Her children;* her followers.

24. *The depths of Satan, as they speak;* this Jezebel and her followers were in the habit of speaking of the depths of knowledge which they possessed; but the apostle calls them the depths of Satan.

26. *Over the nations;* they shall not prevail against him, but he shall prevail over them.

27. *He shall rule them;* reign with Christ over all his foes. *As I received of my Father;* Psa. 2:8, 9.

28. *Give him the morning-star;* to shine in glory with Christ the true Morning-star. Chap. 22:16.

INSTRUCTIONS.

1. For their qualifications for usefulness, and for their fidelity and success, ministers and Christians are dependent upon Jesus Christ. He sees their thoughts and feelings as well as their outward conduct, and he requires that they be not only sincerely, but earnestly devoted to his service.

9. To true believers, Christ is a faithful, ever-present, all-sufficient friend; making them rich in the deepest poverty, honorable in the greatest abasement, and blessed in the heaviest trials. 2 Cor. 4:17, 18.

10. The persecution of Christians on account of their religion is instigated by Satan; and those who engage in it are his servants, doing his work, and ripening for the place prepared for him and his angels. Matt. 25:41.

17. The blessedness of true religion is great beyond description, and known only to those who enjoy it.

23. The discrimination of character which Christ will make as to each individual, will show his complete knowledge of the heart, and that nothing has ever been thought, said, or done, with which he was not perfectly acquainted.

CHAPTER III.

1. *A name;* the merely outward profession and form of religion.

2. *Things which remain;* their remaining attachment to truth and duty.

3. *Received and heard;* the blessings bestowed, and the truths inculcated upon them. *As a thief;* suddenly and unexpectedly.

4. *Not defiled their garments;* not embraced error or indulged in sin. *In white;* a state of purity and blessedness.

5. *I will not blot out his name—I will confess his name;* Matt. 10:32, 33; 25:34–40.

7. *The key of David;* that is, the key of the house of David. Compare Isaiah 22:22, from which passage the language is borrowed, but with a far higher application. To have the key of David's house, is to exercise supreme dominion there, which is expressed by the acts of opening and shutting at will; in other words, it is to be supreme on David's throne. Compare Luke 1:32, 33: "The Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever;" where the "house of Jacob" is the true spiritual Israel, embracing all who have through faith become "Abraham's seed, and heirs according to the promise," Gal. 3:29.

8. *An open door;* in allusion to the declaration of the

A. D. 96. thee an open door,[a] and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie;[b] behold, I will make them to come and worship before thy feet,[c] and to know that I have loved thee.

10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation,[d] which shall come upon all the world, to try them that dwell upon the earth.

11 Behold, I come quickly:[e] hold that fast which thou hast,[f] that no man take thy crown.

12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is* new Jerusalem,[g] which cometh down out of heaven from my God: and *I will write upon him* my new name.

13 He that hath an ear, let him hear what the Spirit saith unto the churches.

14 And unto the angel of the church of the Laodiceans* write: These things saith the Amen,[h] the faithful and true Witness, the beginning of the creation of God;

15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.[i]

16 So then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth.

17 Because thou sayest, I am rich,[j] and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

18 I counsel thee to buy of me gold tried in the fire,[k] that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear;[l] and anoint thine eyes with eye-salve, that thou mayest see.

19 As many as I love, I rebuke and chasten:[m] be zealous therefore, and repent.

20 Behold, I stand at the door, and knock:[n] if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.[o]

21 To him that overcometh,[p] will I grant to sit with me in my throne,[q] even as I also overcame,[r] and am set down with my Father in his throne.

22 He that hath an ear, let him hear what the Spirit saith unto the churches.[s]

CHAPTER IV.

2 John seeth the throne of God in heaven. 4 The four and twenty elders. 6 The four beasts full of eyes before and behind. 10 The elders lay down their crowns, and worship him that sat on the throne.

AFTER this I looked, and behold, a door *was* opened in heaven: and the first voice which I heard *was* as it were of a trumpet talking with me;[t] which said, Come up hither,[u] and I will show thee things which must be hereafter.

2 And immediately I was in the Spirit:[v] and behold, a throne was set in heaven,[w] and *one* sat on the throne.[x]

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a 1 Cor 16:9. b ch. 2:9. c Isa. 60:14. d 2 Pet. 2:9. e Zeph. 1:14. f ver 3. g ch. 21:2, 10. * Or, *in Laodicea*. h Isa. 65:16. i 1 Kings 18:21. j Hos 12:8. k Isa. 55:1. l ch. 16:15. m Heb. 12:5, 6. n Song 5:2; Luke 12:36.

o John 14:23. p 1 John 5:1, 5; ch. 12:11. q Luke 22:30. r John 16:33. s ch. 2:7. t ch. 1:10. u ch. 11:12. v Ezek. 3:12, 14; ch. 17:3; 21:10. w Isa. 6:1; Jer. 17:12; Ezek. 1:26, 28. x Dan. 7:9; Heb. 8:1.

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preceding verse: "he that openeth, and no man shutteth." The words seem to mean full liberty in professing and preaching the gospel. Compare 1 Cor. 16:9; 2 Cor. 2:12; Col. 4:3.

9. *Synagogue of Satan—say they are Jews;* see note to chap. 2:9. *Worship before thy feet;* humble themselves before thee.

10. *The hour of temptation;* a season of fiery trial, apparently in the shape of severe persecution.

11. *Thy crown;* the crown of life, which Christ will bestow upon all who continue faithful to him.

12. *A pillar in the temple of my God;* give him a permanent place in God's spiritual temple. Compare Ephes. 2:20–22; 1 Peter 2:5. *The name of my God—the name of the city of my God—my new name;* thus marking him as belonging for ever to God, to the city of God, and to Christ, who has redeemed him by his own blood. The new name of Christ is that which belongs to him in his glorified state as the conqueror of death and all the powers of darkness. It therefore marks its possessor as admitted to share Christ's glory with him. Compare ver. 21; John 17:24.

14. *The Amen;* he who will cause all his words to be accomplished. *The beginning of the creation;* its Author and Lord. See notes to Col. 1:15–17.

15. *Neither cold nor hot;* lukewarm, indifferent in religion. *Thou wert cold or hot;* madest no pretension to my service, or else wert zealous in it.

16. *Spew thee out;* reject with abhorrence.

17. *I am rich;* have knowledge and religion enough. *Wretched;* on account of their ignorance of their wants and their indifference to religion.

18. *Gold—white raiment—eye-salve;* representing the rich spiritual blessings which Christ will give to those who look to him. Isa. 45:22.

19. *I rebuke and chasten;* to deliver them from sin, and prepare them for heaven.

20. *I stand at the door;* representing his readiness and desire to bestow all needed good upon all who serve him. *Sup with him, and he with me;* which would be to their rich mutual joy.

21. *To sit with me;* in a state of high and eternal exaltation and blessedness.

INSTRUCTIONS.

1. Persons may be regular in the outward form of religion, and yet destitute of its spirit. Without an effectual change, such cannot escape the judgments of God.

5. Character is personal; and amid great and abounding iniquity individuals may faithfully serve God and be ripening for glory.

9. God can at any time humble the most bitter persecutors of his people, and make them their cordial friends, or utterly destroy them.

16. God abhors indifference in religion no less really than he does open infidelity or open immorality.

18. The more cold and formal men are in religion, the more self-confident they are; the less they feel their need of Christ and his salvation; and without a great change, they will never obtain the blessings of his favor.

20. Christ is ready to save men; but in order to be saved by him, they must receive him in faith and love as their Redeemer, and devote life to his service. If they are lost, it will be on account of their opposition to him, and their refusal to accept of his salvation.

CHAPTER IV.

1. *And the first voice—talking with me;* or, And the first voice which I heard as of a trumpet talking with me; the voice, namely, mentioned in chap. 1:10.

2. *I was in the Spirit;* rapt in prophetic vision. With

3 And he that sat was to look upon like a jasper and a sardine stone: and *there was* a rainbow round[a] about the throne, in sight like unto an emerald.

4 And round about the throne *were* four and twenty seats:[a] and upon the seats I saw four and twenty elders sitting, clothed in white raiment;[b] and they had on their heads crowns of gold.[c]

5 And out of the throne proceeded lightnings, and thunderings, and voices:[d] and *there were* seven lamps of fire burning before the throne,[e] which are the seven spirits of God.[f]

6 And before the throne *there was* a sea of glass like unto crystal:[g] and in the midst of the throne, and round about the throne, *were* four beasts full of eyes before and behind.[h]

7 And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle.

8 And the four beasts had each of them six wings about *him;*[i] and *they were* full of eyes within: and they rest not* day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

9 And when those beasts give glory and A. D. 96. honor and thanks to him that sat on the throne, who liveth for ever and ever,[j]

10 The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne,[k] saying,

11 Thou art worthy,[l] O Lord, to receive glory and honor and power:[m] for thou hast created all things, and for thy pleasure they are and were created.

CHAPTER V.

1 The book sealed with seven seals; 9 which only the Lamb that was slain is worthy to open. 12 Therefore the elders praise him, 9 and confess that he redeemed them with his blood.

AND I saw in the right hand of him that sat on the throne a book written within and on the backside,[n] sealed with seven seals.[o]

2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

a Ch. 11:16. b ch. 3:4, 5. c ver. 10. d ch. 8:5; 16:18. e Gen. 15:17; Exod. 37:23, Zech. 4:2. f ch. 1:4 g ch 15:2. h Ezek. 1:5, etc.; 10:14.

i Isa. 6:2, etc. * Gr *have no rest.* j ch. 5:14. k ver. 4. l ch. 5:12. m Col. 1:16. n Ezek. 2:9, 10. o Isa. 29:11

the command, "Come up hither," he was immediately carried in vision through the open door into heaven.

3. *A jasper;* a precious stone of various colors, as purple, blue, green. In chap. 21:11, the light of the new Jerusalem is compared with it for brilliancy. *A sardine stone;* a precious stone of a bright red color. Compare Ezek. 1:27, where he who sits on the throne has "the appearance of fire." *An emerald;* a gem of a soft green color.

4. *Four and twenty elders;* the representatives of God's people under the Old and New Testament dispensations, twelve for each, answering to the twelve tribes of Israel, and the twelve apostles of Christ.

5. *Out of the throne proceeded lightnings, and thunderings, and voices;* representing the awful majesty, holiness, and power of God. *Seven lamps of fire burning before the throne;* see note to chap. 1:4.

6. *A sea of glass like unto crystal;* chap. 15:2; an expanse of crystalline clearness and splendor. It answers to the "paved work of a sapphire stone, and as it were the body of heaven in its clearness," Exod. 24:10; and to the firmament "as the color of the terrible crystal" on which the throne of God rested, Ezek. 1:22, 26. *Four beasts;* rather, four living creatures. The word in the original is different from that applied to the persecuting beasts in chap. 11:7; 13:1, 11, etc. The agreement between these four living creatures and the cherubim of Ezekiel's vision, chaps. 1, 10, is so remarkable, that we must suppose that in both cases the same thing is represented. In both places they appear as the immediate attendants upon God's throne, of which in Ezekiel they are the bearers; in both places they have the same four faces, only that in Ezekiel each has all the four, while here they are distributed one to each; in both places, moreover, their bodies are full of eyes. In their six wings, and in their ceaseless cry, "Holy, holy, holy," they agree with the seraphim of Isaiah. They seem to represent all the created powers and agencies by which God administers his providential government over the world; which are all pervaded by his omniscient Spirit, and stand ever ready to do his bidding; which all show forth his praises, and execute with unerring certainty his high purposes. *Full of eyes;* representing their ever wakeful vigilance and discernment of God's will. In Ezekiel they and the wheels by them are all pervaded by the one Spirit of God: "Whithersoever the Spirit was to go they went; thither was their spirit to go," chap. 1:20. None of God's creatures are omniscient, but his omniscience directs all their movements.

7. *Like a lion;* representing power, majesty, and dominion. *A calf;* a young bullock or ox, an emblem of laborious and patient endurance. *Face as a man;* indicative of reason, intelligence, and kindness. *A flying eagle;* denoting swiftness, keen-sightedness, and elevation. Another view of these four faces is, that they represent the heads of the four divisions into which the Hebrews distributed the living creation—man, cattle, beasts, birds—uniting in themselves the powers and attributes of all; in other words, that all which is great and excellent in creation ministers to God's will.

8. *Six wings;* expressive of swiftness in executing the purposes of God.

INSTRUCTIONS.

3. Created objects can but very imperfectly represent the divine majesty and glory of Jesus Christ.

> "The whole creation can afford
> But some faint shadows of my Lord;
> Nature, to make his beauties known,
> Must mingle colors not her own."

10. The glory and blessedness of saints in heaven, the clearness with which they discern the will of God, and the alacrity, delight, and perfection with which they obey it, no human language can fully describe, and no man on earth adequately conceive.

11. That good pleasure of God which gave birth to creation, and constantly upholds it, awakens the liveliest gratitude in the hearts of his people, and will draw forth to him the most ardent ascriptions of glory and honor, thanksgiving and praise, for ever and ever.

CHAPTER V.

1. *A book;* a scroll, written on both sides to denote the fulness of its contents, rolled up and sealed with seven seals. Compare Ezek. 2:9, 10. The successive opening of the seals represents the gradual unfolding of the counsels of God in the history of this world. This represented the purposes of God with regard to events which were future, and which no one could know except God, and those to whom he should reveal them.

2. *Loose the seals;* so as to read the book, and make known the events described in it.

A. D. 96. 4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda,[a] the Root of David,[b] hath prevailed to open the book, and to loose the seven seals thereof.

6 And I beheld, and lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain,[c] having seven horns and seven eyes,[d] which are the seven spirits of God sent forth into all the earth.

7 And he came and took the book out of the right hand of him that sat upon the throne.

8 And when he had taken the book, the four beasts and four *and* twenty elders fell down before the Lamb,[e] having every one of them harps,[f] and golden vials full of odors,* which are the prayers of saints.[g]

9 And they sung a new song,[h] saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood[i] out of every kindred, and tongue, and people, and nation;[j]

10 And hast made us unto our God kings and priests:[k] and we shall reign on the earth.[l]

11 And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;[m]

12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.[n]

13 And every creature which is in heaven, and on the earth, and under the earth,[o] and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, *be* unto him that sitteth upon the throne,[p] and unto the Lamb, for ever and ever.

14 And the four beasts said, Amen.[q] And the four *and* twenty elders fell down and worshipped him that liveth for ever and ever.

CHAPTER VI.

1 The opening of the seals in order, and what followed thereupon, containing a prophecy to the end of the world.

AND I saw when the Lamb opened one of the seals,[r] and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.

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a Gen. 49:9, 10; Num. 24:9; Heb. 7:14. b Isa. 11:1, 10; ch. 22:16. c Isa. 53:7; John 1:29, 36. d Zech. 4:10. e ch. 4:4, 6, 10. f ch. 15:2. * Or, *incense*. g Psa. 141:2. h ch. 14:3. i Acts 20:28; Eph. 1:7; Heb. 9:12; 1 Pet. 1:18, 19. j ch. 7:9. k ch. 1:6. l ch. 22:5. m Dan. 7:10; Heb. 12:22. n ch. 4:11. o Phil. 2:10. p 1 Chr. 29:11; 1 Tim. 6:15; 1 Pet. 4:11. q ch. 19:4. r ch. 5:5.

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4. *Look thereon;* so as to learn what it contained.

5. *The Lion of the tribe of Juda;* Christ, who sprung from the tribe of Judah, and unites in himself the attributes of the lion and the lamb. *The Root of David;* see note to chap. 22:16. *Hath prevailed;* literally, hath conquered. He has conquered death and hell, been exalted to the right hand of God, and received all power in heaven and earth, in which is included the right to unseal the book of God's decrees.

6. *Seven horns;* the symbol of perfect power. *Seven eyes;* the symbol of perfect knowledge. They are immediately explained to mean *the seven spirits of God;* that is, the Holy Spirit in his fulness of wisdom sent forth by the Father and the Son. John 14:16, 26; 15:26; 16:7; Acts 2:33.

8. *The four beasts and four and twenty elders;* here, as in ver. 14, and in chap. 4:9, 10, the four living ones begin the adoration of God, and then the four and twenty elders follow. *Golden vials;* rather, golden bowls or goblets. The harps, the bowls, and the new song seem to belong to the elders, and not to the four living creatures. Compare ver. 14, where the worship of the four living creatures is distinguished from that of the four and twenty elders. *Which are the prayers;* showing the acceptableness to God of humble, believing, affectionate, and fervent prayer.

9. *A new song;* the song of redeeming love, through the atonement and righteousness of Christ.

10. *Kings and priests;* see note to chap. 1:6. *On the earth;* ultimately over all the earth, and for ever in heaven.

11. *Many angels;* they are distinct from the four living creatures, though in a certain sense included in them as a part of God's universal creation, just as the multitudes of the redeemed in chap. 7:9; 14:1; 15:2; 19:6, are included in the four and twenty elders, who represent the entire church of God in all ages.

12. *Power—blessing;* let the reader notice the seven ascriptions—power, riches, wisdom, strength, honor, glory, blessing—which represent the fulness of adoration given to the Lamb, because in him dwells the fulness of the godhead.

13. *Every creature;* the song of adoration that began with the living creatures and elders, and was then taken up by the angels, now spreads itself through the whole created universe; and as the echo of it comes back to the throne of God, the living creatures say, Amen, and the elders fall down and worship.

INSTRUCTIONS.

3. No one can understand the designs of infinite love, except so far as Christ shall reveal them. All should therefore look to him as their prophet, as well as their priest and king; that by his word they may be made wise to salvation, and be furnished thoroughly for every good work.

6. Exceedingly diverse as well as infinite glories unite in the Son of God: the lion and the lamb; power and meekness; riches and poverty; authority and subjection; majesty and love; dignity and condescension; justice and mercy; holiness and grace.

13. In paying divine honors to Christ, Christians on earth imitate saints and angels in heaven, and prepare to mingle in their society, join in their employments, and partake of their joys for ever.

CHAPTER VI.

Here begin the proper prophecies of the book, extending onward from the writer's day to the end of the world. For the general plan of the series and the principles on which its several parts are to be interpreted, see the introductory remarks. In the present chapter every thing depends on the interpretation of the sixth seal. There are those who suppose that the seven seals and the seven trumpets run, either wholly or in part, parallel with each other in time, each carrying the history of the church and the world down to the era of millennial glory. Such of course apply the sixth seal to the mighty revolutions, commotions, and overturnings that immediately precede the millennial reign of Christ. But it seems impossible to reconcile this view with the plain words of the apostle in chap. 8:1, 2, which represent the seven trumpets as included under the seventh seal, and therefore following the sixth. Taking then this latter as the true view, we may inquire to what great event in past history the sixth seal applies. They who suppose that the Apocalypse was written before the destruction of Jerusalem very naturally refer the sixth seal to that awful catastrophe, and they find an interpretation of the five preceding seals in our Saviour's words

2 And I saw, and behold, a white horse:[a] and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.[b]

3 And when he had opened the second seal, I heard the second beast say, Come and see.

4 And there went out another horse *that was* red: and *power* was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

5 And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo, a black horse; and he that sat on him had a pair of balances in his hand.

6 And I heard a voice in the midst of the four beasts say, A measure* of wheat for a penny, and three measures of barley for a penny; and *see* thou hurt not the oil and the wine.[c]

7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

8 And I looked, and behold, a pale horse: and his name that sat on him was Death, and hell followed with him. And power was given unto them† over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with A. D. 96. the beasts of the earth.[d]

9 And when he had opened the fifth seal, I saw under the altar[e] the souls of them that were slain for the word of God,[f] and for the testimony which they held:[g]

10 And they cried with a loud voice, saying, How long,[h] O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?[i]

11 And white robes were given unto every one of them;[j] and it was said unto them, that they should rest yet for a little season,[k] until their fellow-servants also and their brethren, that should be killed as they *were*, should be fulfilled.[l]

12 And I beheld when he had opened the sixth seal, and lo, there was a great earthquake;[m] and the sun became black as sackcloth of hair, and the moon became as blood;[n]

13 And the stars of heaven fell unto the earth,[o] even as a fig-tree casteth her untimely‡ figs, when she is shaken of a mighty wind.

14 And the heaven departed as a scroll when it is rolled together;[p] and every mountain and island were moved out of their places.[q]

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a Zech. 6:3, etc. b Psa. 45:3, 5. * The word *chœnix* signifieth a measure containing one wine quart, and the twelfth part of a quart. c ch. 9:4. † Or, *to him.* d Ezek. 14:21. e ch. 8:3. f ch. 20:4. g ch 1:9; 12:17. h Zech. 1:12. i Deut. 32:41-43; ch 11:18. j ch. 7:9, 14. k ch. 14:13. l Heb. 11:40. m ch. 16:18. n Joel 2:10, 31; 3:15; Matt. 24:29. o ch. 8.10. ‡ Or, *green.* p Psa. 102:26; Isa. 34:4. q Jer. 4:23, 24; Hab. 3:6, 10; ch. 16:20.

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which describe the signs preceding that event, Matt. 24:6–14, where the triumphant progress of the gospel amidst wars, famines, earthquakes, pestilences, and bitter persecutions, is set forth, and the great catastrophe itself is described, ver. 29, in imagery remarkably agreeing with that of the opening of the sixth seal. The objections to this early date of the Apocalypse have been considered in the introductory remarks. If, according to the more usual supposition, this book was written after the destruction of Jerusalem by the Romans, A. D. 70, there are but two events to which the sixth seal can, with any degree of probability, be referred—the overthrow of paganism by Christianity in the first half of the fourth century, or the dissolution of the old Roman empire by the invasion of the northern barbarians. The imagery employed seems more appropriate to the latter event than to the former. If we apply the sixth seal to that mighty revolution by which the face of the civilized world was permanently changed, it will be best to understand it as representing the dissolution of the old Roman empire, not in its successive stages, but in its entireness; in other words, the breaking up of that great central power which had, for so many centuries, kept the world in subordination, thus preparing the way for the series of desolating invasions from the north which had their origin in the decay of the Roman state, and which completed the work of its destruction.

1. *One of the four beasts;* according to the interpretation of the four living creatures that has been given, that they represent the sum of the created powers and agencies by which God administers his providential government over the world, the call to "come and see" proceeding from them will signify that the events predicted are of a providential character.

2. *A white horse;* here, as in Zech. 1:8; 6:1–8, the horses denote dispensations, the character of which is indicated by their color and the other emblems employed. A white horse is the symbol of victory. The rider plainly represents Christ. It is therefore a symbol of victory and under his guidance, and redounding to the enlargement of his church.

4. *Red;* an emblem of war and bloodshed.

5. *Black;* a symbol of devastation, mourning, and woe. *Balances;* indicating that food would be but scantily supplied.

6. *A measure;* about enough to sustain a man for a day. *A penny;* the price of a day's labor. *The oil and the wine;* these would be needed to keep men from starving, so great would be the scarcity of food.

8. *A pale horse;* the original denotes the ghastly paleness of a corpse. By this awful symbol destruction in multiplied forms is indicated. *Hell;* that is, Hades, the abode of the dead. Hades follows death to swallow in its abyss those whom death has slain. *The fourth part of the earth;* see note to chap. 8:7. *With sword—beasts of the earth;* four destroying agents to slay the fourth part of men. Compare Ezek. 14:21, from which the imagery is taken; also Jer. 15:3, where also four destroyers are named.

9. *The souls of them that were slain;* the souls of the martyrs in Christ's cause represent a period of severe persecution. These are seen under the altar, which may mean either the altar of burnt-offering in the court before the temple, or the altar of incense in the outer sanctuary. If, as seems probable, the altar of burnt-offering is meant, the idea will be that they have been sacrificed on God's altar as victims in his cause, and their blood poured out beneath it. Those who understand the altar of incense, which was the symbol of intercessory prayer, explain their position from their words as recorded in ver. 10.

11. *White robes;* expressive of victory and blessedness. *Should rest yet for a little season;* an intimation that the full time for avenging their blood has not yet come, but that more must first be added to their numbers.

12. *When he had opened the sixth seal;* according to either of the interpretations of this seal above given, the course of events indicated in the preceding five seals had a remarkable fulfilment in history. For an account of the events preceding the overthrow of paganism by Christianity, and of the old Roman empire by the northern invaders, the history of the decline and fall of the Roman empire should be studied, with the fuller commentaries on the Apocalypse, in which the interpretation of these prophetic symbols is discussed at large.

12–14. *Earthquake—the sun became black—moon became as blood—stars of heaven fell—the heaven departed—every mountain and island were moved;* here, as often elsewhere, symbols of great commotions, dissolutions of civil governments, fall of illustrious men, and multitudes overwhelmed in ruin. Compare Isa. 13:10; 24:19, 20, 23; 34:4; Jer.

A. D. 96. 15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains;[a]

16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:[b]

17 For the great day of his wrath is come;[c] and who shall be able to stand?[d]

CHAPTER VII.

3 An angel sealeth the servants of God in their foreheads. 4 The number of them that were sealed; of the tribes of Israel a certain number. 9 Of all other nations an innumerable multitude, which stand before the throne, clad in white robes, and palms in their hands. 14 Their robes were washed in the blood of the Lamb.

AND after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth,[e] that the wind should not blow on the earth, nor on the sea, nor on any tree.

2 And I saw another angel ascending from the east, having the seal of the living God:[f] and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

3 Saying, Hurt not the earth, neither the sea, nor the trees,[g] till we have sealed the servants of our God in their foreheads.[h]

4 And I heard the number of them which were sealed: *and there were* sealed a hundred *and* forty *and* four thousand of all the tribes of the children of Israel.[i]

5 Of the tribe of Juda *were* sealed twelve thousand. Of the tribe of Reuben *were* sealed twelve thousand. Of the tribe of Gad *were* sealed twelve thousand.

6 Of the tribe of Aser *were* sealed twelve thousand. Of the tribe of Nepthalim *were* sealed twelve thousand. Of the tribe of Manasses *were* sealed twelve thousand.

7 Of the tribe of Simeon *were* sealed twelve thousand. Of the tribe of Levi *were* sealed twelve thousand. Of the tribe of Issachar *were* sealed twelve thousand.

8 Of the tribe of Zabulon *were* sealed twelve thousand. Of the tribe of Joseph *were* sealed twelve thousand. Of the tribe of Benjamin *were* sealed twelve thousand.

9 After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues,[j] stood before the throne, and before the Lamb, clothed with white robes,[k] and palms in their hands;[l]

10 And cried with a loud voice,[m] saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.[n]

11 And all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, *be* unto our God for ever and ever. Amen.[o]

13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of

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a Isa. 2:19. b Hos. 10:8; Luke 23:30; ch. 9:6. c Isa. 13:6, etc.; Zeph 1:14, etc.; ch. 16:14. d Psa. 76:7. e Dan. 7:2. f 2 Tim. 2:19. g ch 6:6. h Ezek. 9:4; ch. 22:4. i ch. 14:1. j Rom. 11:25; ch. 5:9. k ch 6:11. l Lev. 23:40. m Zech. 4:7. n Isa. 43:11; ch. 19:1. o Jude 25; ch. 5:13, 14.

4:23–25; Ezek. 32:7, 8; Joel 2:12; 3:15, 16; Amos 8:9; Matt. 24:29; with the notes on those passages.

15. *Hid themselves;* under the judgments of God, fled, and attempted by concealment to elude the search of their destroyers.

16. *Fall on us, and hide us;* representing their great consternation when Christ should appear, in answer to the prayers of the martyrs, to deliver his people and take vengeance on their foes. Compare Hos. 10:8.

INSTRUCTIONS.

4. Men left without restraint to the indulgence of their lusts and passions, become the tormentors and destroyers of one another.

6. Men are dependent on God for the blessings of this life, as well as the life to come. Without his aid, the earth will not yield her increase, and men cannot obtain the necessary means of subsistence.

8. Not only famine, but pestilence and all destructive judgments are under divine control; and whenever God pleases, he can desolate cities, sweep off nations, and consign their inhabitants to utter ruin.

11. Persecutors, by putting Christians to death, do not annihilate them or their influence.

16. When Christ comes to take vengeance on his foes, they can neither elude nor withstand him. No dens nor caverns, rocks nor mountains, can hide them; nor can any created power screen them from the indignation of him who sitteth upon the throne, and from the wrath of the Lamb.

CHAPTER VII.

1. *After these things;* after the events of the sixth seal. *The four corners;* east, west, north, and south. *Holding the four winds;* restraining the fury of human passions, and producing a period of calmness and quiet.

2. *Ascending from the east;* perhaps as the seat of the rising sun. *Having the seal;* to mark the servants of God, that they might be distinguished from others.

3. *Hurt not;* let not the troubles come till we have placed God's seal or mark upon his people.

4. *A hundred and forty and four thousand;* a definite is here put for an indefinite, but very large number, who had embraced the gospel and were made partakers of divine grace, and thus were sealed by the Holy Spirit to the day of redemption. *Of all the tribes of the children of Israel:* Israel is here "the Israel of God," including all, whether Jews or Gentiles, who are Abraham's children in a spiritual sense. In the enumeration of the twelve tribes that follows, Dan is omitted, and Joseph is reckoned once in Manasses and again for Ephraim.

9. *Stood before the throne;* saved through the preaching of the gospel, not from among the Jews only, but from all nations; showing the spiritual progress of the gospel during the events that have been symbolically set forth. *Palms;* in token of their victory over sin, sorrow, and death.

11. *Worshipped God;* in view of the wondrous manifestation of himself in the salvation of his people.

12. *Blessing—and might;* notice again the number seven, as in chap. 5:12.

13. *What;* who. *These;* the redeemed sinners whom John saw in heaven.

14. *Great tribulation;* distressing trials which they endured on account of their religion. *Made them white in the blood of the Lamb;* cleansed from sin and made righteous, through faith in the atoning blood and perfect righteousness of Jesus Christ.

great tribulation,[a] and have washed their robes,[b] and made them white in the blood of the Lamb.[c]

15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.[d]

16 They shall hunger no more, neither thirst any more;[e] neither shall the sun light on them, nor any heat.[f]

17 For the Lamb which is in the midst of the throne shall feed them,[g] and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.[h]

CHAPTER VIII.

1 At the opening of the seventh seal, 2 seven angels had seven trumpets given them. 6 Four of them sound their trumpets, and great plagues follow. 3 Another angel putteth incense to the prayers of the saints on the golden altar.

AND when he had opened the seventh seal,[i] there was silence in heaven about the space of half an hour.

2 And I saw the seven angels which stood before God;[j] and to them were given seven trumpets.[k]

3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with* the prayers of all saints[l] upon the golden altar which was before the throne.[m]

4 And the smoke of the incense,[n] *which came* with the prayers of the saints, ascended up before God out of the angel's hand.

5 And the angel took the censer, and filled A. D. 96. it with fire of the altar, and cast *it* into† the earth: and there were voices, and thunderings, and lightnings,[o] and an earthquake.[p]

6 And the seven angels which had the seven trumpets prepared themselves to sound.

7 The first angel sounded, and there followed hail and fire mingled with blood,[q] and they were cast upon the earth: and the third part of trees was burnt up,[r] and all green grass was burnt up.

8 And the second angel sounded, and as it were a great mountain burning with fire[s] was cast into the sea:[t] and the third part of the sea became blood;[u]

9 And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

10 And the third angel sounded, and there fell a great star from heaven,[v] burning as it were a lamp, and it fell upon a third part of the rivers, and upon the fountains of waters;

11 And the name of the star is called Wormwood:[w] and the third part of the waters became wormwood;[x] and many men died of the waters, because they were made bitter.

12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars;[y] so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

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a John 16.33; ch. 6:9. b 1 Cor. 6:11; Heb. 9:14. c 1 John 1:7; ch. 1:5. d ch. 21:3, 4. e Isa. 49:10. f Psa. 121:6; Isa. 4:6. g Psa. 23:1, 2, 5; 36:8; Isa. 40:11. h Isa. 25:8. i ch. 5:1. j Luke 1:19. k 2 Chr. 39:25–28. * Or, *add* it *to*. l ch. 5:8. m ch. 6:9. n Exod. 30:1. † Or, *upon*. o ch. 16:18. p 2 Sam. 22:8. q Ezek. 38:22. r Isa. 2:13. s Jer. 51:25. t Amos 7:4. u Exod. 7:19–21; ch. 16:3, etc. v Isa. 14:12; ch. 9:1. w Deut. 29.18; Amos 5:7; Heb. 12:15. x Exod. 15:23; Jer. 9:15; 23:15. y Isa. 13:10; Jer. 4:23; Ezek. 32:7, 8; Joel 2:10; Amos 8:9.

15. *Therefore;* on account of their union by faith to Jesus Christ, and its effects in purifying their hearts and preparing them for heaven.

16. *Hunger no more;* endure no more evils of any kind.

17. *Wipe away all tears;* remove all sorrows, and fill them with perfect joy for ever.

INSTRUCTIONS.

3. Desolating judgments are often delayed for a season, to give opportunity for the spread of the gospel, and for the gathering in of such as embrace it to the church of Christ.

4. None are secure from coming wrath, except those who are born of God, who manifest the fruits of his Spirit, and are thus distinguished as belonging to him.

10. Saints in heaven take a deep interest in the concerns, and greatly rejoice in the triumphs of saints on earth, and with them unite in ascribing the glory of their salvation to God and to the Lamb.

15. The ground of human salvation is the atonement of Christ, and faith in him is the means of obtaining it. This is acknowledged by saints on earth and in heaven.

CHAPTER VIII.

1. *Silence in heaven—half an hour;* indicating quiet for a short time, eager expectation of what was to follow, and silent aspirations to God.

2. *Seven angels;* messengers prepared to do the will of God. *Seven trumpets;* instruments of alarm, and indications of approaching wars and desolations.

3. *Another angel;* supposed by many to be the Messenger of the covenant, the High-priest of our profession, Jesus Christ, offering the petitions of his people, and making intercession for them. Heb. 7:25. These petitions manifestly have reference to the impending judgments that are about to fall on the earth, and so long as they are continued the judgments are delayed, verse 1. The object of the petitions we may understand to be, as in chap. 6:10, the avenging of the blood of the saints. *Censer;* a pan, or small vessel, in which incense was burnt, and from which arose a smoke of fragrant odor.

4. *Ascended up before God;* in token of the acceptance of their prayers.

5. *The censer;* with which he had offered incense. *Filled it with fire;* a symbol of the divine wrath about to be inflicted on the wicked. *Cast it into the earth;* as the place where the divine judgments were to be executed. *Voices—earthquake;* all symbols and precursors of the coming judgments, and the commotions and overturnings connected with them.

6. *The seven trumpets;* in accordance with the view that has been given above, the four trumpets of the present chapter are commonly understood as emblematic of the successive invasions by which the destruction of the western empire was completed; while the two woe-trumpets that follow in the next chapter relate to the overthrow of the eastern empire by the Saracens and Turks.

7. *Hail—fire—blood;* symbols of slaughter and ruin. *The third part;* a definite part to denote a large part. Compare Ezek. 5:2, 12.

9. *The third part—died; and the third part of the ships were destroyed;* showing that great numbers would perish, business be suspended, and vast amounts of property be destroyed.

11. *Wormwood;* indicating the bitter and fatal distresses which the presence of this star would produce upon the wicked, especially the persecutors of God's people.

12. *Third part of the sun—moon—stars;* for the darkening of the heavenly bodies as the symbol of the overthrow of nations, see above note to chap. 6:12–14.

A. D. 96. 13 And I beheld, and heard an angel flying through the midst of heaven,[a] saying with a loud voice, Woe, woe, woe, to the inhabiters of the earth, by reason of the other voices of the trumpet of the three angels, which are yet to sound!

CHAPTER IX.

1 At the sounding of the fifth angel, a star falleth from heaven, to whom is given the key of the bottomless pit. 2 He openeth the pit, and there come forth locusts like scorpions. 12 The first woe past. 13 The sixth trumpet soundeth. 14 Four angels are let loose, that were bound.

AND the fifth angel sounded, and I saw a star fall from heaven unto the earth:[b] and to him was given the key of the bottomless pit.[c]

2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.[d]

3 And there came out of the smoke locusts upon the earth:[e] and unto them was given power, as the scorpions of the earth have power.[f]

4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree;[g] but only those men which have not the seal of God in their foreheads.[h]

5 And to them it was given that they should not kill them, but that they should be tormented five months: and their torment *was* as the torment of a scorpion, when he striketh a man.

6 And in those days shall men seek death, and shall not find it;[i] and shall desire to die, and death shall flee from them.

7 And the shapes of the locusts *were* like unto horses prepared unto battle;[j] and on their heads *were* as it were crowns like gold,[k] and their faces *were* as the faces of men.[l]

8 And they had hair as the hair of women, and their teeth were as *the teeth* of lions.[m]

9 And they had breastplates, as it were breastplates of iron; and the sound of their wings *was* as the sound of chariots of many horses running to battle.[n]

10 And they had tails like unto scorpions, and there were stings in their tails: and their power *was* to hurt men five months.[o]

11 And they had a king over them, *which is* the angel of the bottomless pit,[p] whose name in the Hebrew tongue *is* Abaddon, but in the Greek tongue hath *his* name Apollyon.*

12 One woe is past;[q] *and* behold, there come two woes more hereafter.

13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

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a Ch. 14:6. b Luke 10:18; ch. 8:10. c ch. 17:8; 20:1. d Joel 2:2. e Exod. 10:4, etc. f ver. 10. g ch. 6:6. h Exod. 12:23; Job 2:6; Ezek. 9:4; ch. 7:3. i Job 3:21; Jer. 8:3. j Joel 2:4. k Nah. 3:17. l Dan. 7:4, 8. m Psa. 57:4; Joel 1:6. n Nah. 2:4. o ver. 5. p Eph. 2:2. * That is, *a destroyer*. q ch. 8:13.

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13. *By reason of the other voices;* because the calamities which they would indicate would be exceedingly great and destructive. Interpreters generally apply the preceding four trumpets to the four principal invasions of the barbarians—of the Goths under Alaric, of the Vandals under Genseric, of the Huns under Attila, and of the Heruli under Odoacer, extending from about A. D. 410 to A. D. 476. The details must be sought in the history of these times, and in the more extended commentaries on the Apocalyse.

INSTRUCTIONS.

4. The prayers of saints being presented by the great interceding Angel, and perfumed with his merits, ascend with acceptance before God, and will be answered in rich and lasting blessings on his friends, and in the ruin of his foes.

11. Continuance in sin inevitably leads to misery; and the greatness of the numbers, wealth, and power of persevering transgressors will do nothing towards diminishing the certainty, the greatness, or the perpetuity of their torment.

13. However great or long continued the calamities of the wicked in this world, they are only warnings and foretastes of greater and more lasting calamities which, if they continue in sin, they will suffer in the world to come.

CHAPTER IX.

2. *A smoke out of the pit;* the smoke arising out of the bottomless pit and darkening the sun and the air may be taken as an apt emblem of the Mohammedan delusion. Out of this smoke come the swarms of locusts which well represent the hosts of the Saracens; for these fierce invaders had their origin in this satanic delusion, and were thoroughly animated by its spirit. The *star* fallen from heaven that opens the bottomless pit will then be Mohammed, the introducer of this pestilent superstition, with all who aided and abetted him in it. The description of the star as fallen from heaven, is thought by many to symbolize the fact that Mohammedism had its occasion in the deep corruption of Christianity that preceded it.

3. *As the scorpions of the earth have power;* see notes to verses 5, 10.

4. *Not hurt the grass—any tree;* contrary to the nature of natural locusts, showing that these locusts represent cruel enemies sent by God to scourge *those men which have not the seal of God;* such as are not true Christians, and have rejected divine truth.

5. *Five months;* the period of the duration of natural locusts. It here denotes a time appointed and limited by God; according to some, 150 years—a day being taken for a year—which was about the period during which the Saracens extended their conquests, though their empire lasted much longer. *As the torment of a scorpion;* compare verse 10. The Saracens were cruel and bigoted conquerors, compelling all to receive their pestilent superstition under the penalty of death or tribute. This seems to be especially the torment of their stings. Wherever they went they left behind them the poison of their false religion.

6. *Seek death;* as a relief from the calamities brought upon them by these cruel invaders.

7–9. Compare the description of locusts in Joel 2:4, 5. The Arabs wore their hair long, with turbans of gay colors, which seems to be enigmatically set forth by their having "crowns like gold," and "hair as the hair of women." That a part of the characters given should be intended to identify them from their personal appearance, while another part represents their qualities as warriors, is not unnatural in such a symbolic description as the present.

11. *A king over them;* representing the succession of their caliphs. *Abaddon—Apollyon;* that is, Destroyer, as both names signify.

12. *One woe is past;* one of the three woes foretold, chap. 8:13. *Two woes more hereafter;* an intimation of their separation from each other by noticeable intervals of time, while the woes of the first four trumpets came in immediate succession, and were partly blended with each other.

13. *The golden altar;* the altar of incense, which stood in the outer sanctuary immediately before the ark of the covenant where God dwelt between the cherubim, and from which it was separated by the inner veil.

14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.[a]

15 And the four angels were loosed, which were prepared for* an hour, and a day, and a month, and a year, for to slay the third part of men.[b]

16 And the number of the army of the horsemen[c] *were* two hundred thousand thousand:[d] and I heard the number of them.[e]

17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses *were* as the heads of lions;[f] and out of their mouths issued fire and smoke and brimstone.

18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19 For their power is in their mouth, and in their tails: for their tails *were* like unto serpents,[g] and had heads, and with them they do hurt.

20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands,[h] that they should not worship devils,[i] and idols of gold, and silver, and brass, and stone, and of wood;[j] which neither can see, nor hear, nor walk:

21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.[k]

CHAPTER X. A. D. 95.

1 A mighty strong angel appeareth with a book open in his hand. 6 He sweareth by him that liveth for ever, that there shall be no more time. 9 John is commanded to take and eat the book.

AND I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow *was* upon his head,[l] and his face *was* as it were the sun,[m] and his feet as pillars of fire:

2 And he had in his hand a little book open: and he set his right foot upon the sea, and *his* left *foot* on the earth,

3 And cried with a loud voice, as *when* a lion roareth: and when he had cried, seven thunders uttered their voices.[n]

4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.[o]

5 And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,[p]

6 And sware by him that liveth for ever and ever,[q] who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:[r]

7 But in the days of the voice of the seventh angel,[s] when he shall begin to sound, the mystery of God should be finished,[t] as he hath declared to his servants the prophets.

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[a] Gen. 2:14; Jer. 51:63; ch. 16:12. * Or, *at.* [b] ch. 8:7-9. [c] Ezek. 38:4; Dan. 11:40. [d] Psa. 68:17. [e] ch. 7:4. [f] 1 Chr. 12:8; Isa. 5:28, 29. [g] Isa. 9:15; Eph. 4:14. [h] Jer. 5:3; 8:6. [i] Lev. 17:7; 1 Cor. 10:20. [j] Psa. 135:15, Isa. 40:19, 20. [k] ch. 22:15. [l] Ezek. 1:28. [m] Matt. 17:2; ch. 1:15, 16. [n] ch. 8:5, 14:2. [o] Dan. 8:26; 12:4, 9. [p] Exod. 6:8; Deut. 32:40 [q] Neh. 9:6; ch. 14:7. [r] Dan. 12:7. [s] ch. 11:15. [t] Rom. 11:25; Eph. 3:5-9.

14. *Loose the four angels;* representing desolating powers which in the course of providence had been restrained, but were to be suffered for a time to scourge, desolate, and destroy a great portion of the earth. The number four may be here, as in chap. 7:1, a symbol of universality. *In the great river Euphrates;* a symbol of the region whence these four angels should come. The Turks or Othmans, to whom this woe-trumpet seems to refer, came from the vicinity of the Euphrates.

15. *An hour—a day—a month—a year;* that is, 391 days, and the twelfth part of a day—interpreted by many of so many prophetic years during which they should extend their conquests, which ended with the fall of Constantinople, A. D. 1453.

16. *Two hundred thousand thousand;* a definite, for a very large indefinite number.

17. *Fire—jacinth, and brimstone;* of red, purple, and yellow color. Supposed by many to be an enigmatical description of the Othman cavalry, with whom these were favorite colors.

18. *Fire—smoke—brimstone;* symbols of their awfully destructive powers.

19. *In their tails;* like the locusts that preceded them they do injury with their tails, taking up and propagating by force the same pestilent superstition.

20. *The rest of the men;* men in the countries which were overrun by those destroyers who were not killed. *Repented not;* this and the preceding judgment had no influence to bring them to repent of their worship of demons and idols.

21. *Murders—sorceries—fornication—thefts;* by continuing to commit these various crimes, they were ripening for still further manifestations of divine wrath.

INSTRUCTIONS.

3. Infernal spirits are ever ready, when permitted, to increase the ignorance, wickedness, cruelty, and wretchedness of men. But they are under divine control, and can proceed no further than God, for wise and good reasons, sees fit to suffer them.

6. When wicked men here suffer a part only of the evils which their sins deserve, life itself often becomes a burden, and they seek for death to relieve them. But there is effectual and permanent relief only in forsaking their sins and turning heartily to the Lord, who will then abundantly pardon.

11. In corrupting and ruining men, the wicked on earth and in hell unite under one great leader; showing that they belong to the same company, are engaged in the same work, and are preparing for the same torment.

15. God's messengers of vengeance are often for a season restrained; but when restraint is removed, they commence their work of desolation.

21. No judgments of heaven which men endure will, without the grace of God, lead them to repentance, make them holy, or fit them for heaven.

CHAPTER X.

The tenth and eleventh chapters of the Apocalypse may be regarded as an episode, referring to the history and sufferings of Christ's church during the time of the preceding woe-trumpets, and until the sounding of the seventh trumpet.

1. *Angel;* this angel seems to be the Son of God, or an emblematical representation of his glory. Compare chap. 1:13–16; 14:14. *Clothed with a cloud;* chap. 1:7; 14:14; Matt. 24:30; Acts 1:9; 1 Thess. 4:17.

2. *A little book open;* containing the revelations of this and the following chapter to the opening of the seventh seal. *Upon the sea, and—on the earth;* in token of supreme dominion over both.

3. *Seven thunders uttered their voices;* each thunder containing, like each of the preceding trumpets, a revelation of some coming event.

4. *Write them not;* we cannot therefore know their contents, unless, as some suppose, they are coincident with the seven last plagues.

6. *That there should be time no longer;* or, that there should be delay no longer; that is, as immediately explained, no longer after the sounding of the seventh angel. No one of the preceding trumpets has brought a fulfilment of the mystery of God, but the seventh trumpet shall finish it.

7. *The mystery of God;* his glorious plan for overthrow-

A. D. 96. 8 And the voice which I heard from heaven spake unto me again,[a] and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take *it*, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.[b]

10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

CHAPTER XI.

3 The two witnesses prophesy. 6 They have power to shut heaven, that it rain not. 7 The beast shall fight against them, and kill them. 8 They lie unburied, 11 and after three days and a half rise again. 14 The second woe is past. 15 The seventh trumpet soundeth.

AND there was given me a reed like unto a rod:[c] and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.[d]

2 But the court which is without the temple leave out,* and measure it not;[e] for it is given unto the Gentiles:[f] and the holy city shall they tread under foot forty *and* two months.[g]

3 And I will give *power* unto my two witnesses,[h] and they shall prophesy† a thousand two hundred *and* threescore days,[i] clothed in sackcloth.[j]

4 These are the two olive-trees,[k] and the two candlesticks standing before the God of the earth.[l]

5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies:[m] and if any man will hurt them, he must in this manner be killed.[n]

6 These have power to shut heaven, that it rain not in the days of their prophecy:[o] and have power over waters to turn them to blood,[p] and to smite the earth with all plagues, as often as they will.

7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit[q] shall make war against them, and shall overcome them, and kill them.[r]

8 And their dead bodies *shall lie* in the street of the great city,[s] which spiritually is called Sodom[t] and Egypt,[u] where also our Lord was crucified.

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a Ver. 4. b Ezek. 3:1–3, 14. c Zech. 2:1; ch. 21:15. d Ezek. 40–48. * Gr. *cast out.* e Ezek. 40:17–20. f Luke 21:24. g Dan. 7:25. h Matt. 18:16. † Or. *give unto my two witnesses that they may prophesy.* i ch. 20:4. j Isa. 22:12. k Jer. 11:16; Zech. 4:3, 11, 14. l ch. 1:20. m Psa. 18:8. n Num. 16:35; Hos. 6:5. o 1 Kings 17:1 p Exod. 7:19. q ch. 17:8. r Dan. 7:21; Zech. 14:2, etc. s Heb. 13:12. t Isa. 1:10. u Exod. 20:2.

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ing the kingdom of Satan, and establishing the kingdom of Christ, which is the great theme of the Apocalypse.

9. *Eat it up;* a symbol for attentively reading, thoroughly understanding, and diligently considering what it foretold.

10. *Sweet as honey—bitter;* the reception of the revelation was pleasant, but its contents filled him with distress, for they related to the afflictions of God's people. Compare, for this whole symbol of eating the book, Ezekiel's eating the roll, Ezek. 3:1–3.

11. *Before many peoples;* concerning them, and what should in future befall them. John in his writings was to reach many and remote lands that he himself never visited.

INSTRUCTIONS.

4. Christ graciously communicates to his people, or gives them the means of learning, all that it is here best they should know; and the knowledge which would only injure them he wisely withholds.

7. Though many things which God has promised by his prophets are for a time delayed, yet in due season they will all be perfectly accomplished. Till then his people should labor, and if need be suffer, with patience and in hope.

10. Joys and sorrows will be intermingled in coming events. They should be met as they occur, with submission and gratitude; and if rightly improved, they will both conspire to work out an exceeding and eternal weight of glory.

CHAPTER XI.

The present chapter gives the contents of the little book expressed in two striking emblems, the measuring of God's temple, and the prophesying of the two witnesses.

1. *A reed like unto a rod;* compare Ezek. 40:3, etc. The holy city, Jerusalem, with its temple and court, represents the body of those who profess Christianity: measuring denotes God's act of acknowledgment and approval; leaving unmeasured, his act of rejection. The temple and altar therefore, with their attendant worshippers, represent "the Israel of God," whom he owns as his true people; while the outer court of the temple and the city thronged with Gentiles, represent the multitude of both church-officers and people who are Christian only in name. The whole symbol represents a period during which there would be some spiritual worshippers among the professed followers of Christ, while multitudes would be given up to spiritual darkness, idolatry, and death.

2. *Forty and two months;* the period of the duration of the beast that rises out of the sea, chap. 13:5, where see the notes. The time of the trampling under foot of the holy city, and that of the prophesying of the two witnesses, both agree with the continuance of the two beasts of chapter thirteen.

3. *My two witnesses;* representing the few who continued faithful to God during this long period of general apostasy. Two witnesses are probably named, because two were required by the Mosaic law to constitute valid testimony. Deut. 17:6; 19:15. *A thousand two hundred and threescore days;* 1260 days, the same as "forty and two months," ver. 2, reckoning thirty days to a month. *Clothed in sackcloth;* expressive of their afflicted and persecuted condition.

4. *The two olive-trees—the two candlesticks;* compare Zech. 4:2–6, 11–14, from which the imagery is taken, but with free changes. Oil is a symbol of divine grace: a lamp replenished with oil and shining brightly, represents the light of a holy life and holy doctrine. The two witnesses are God's two olive-trees and two candlesticks, because they are the repositories of his grace, and the lights which he has appointed to shine in this dark world.

5, 6. The images of these two verses represent the jealous care with which God watches over his faithful servants, and the punishment with which he visits their persecutors. *Fire proceedeth out of their mouth;* an allusion to the act of Elijah in calling down fire from heaven. 2 Kings 1:10, 12. *To shut heaven, that it rain not;* as Elijah did by his intercession with God. 1 Kings 17:1; James 5:17. *To turn them to blood—smite the earth with all plagues;* as Moses did at God's command. Exodus 7–12.

7. *The beast that ascendeth out of the bottomless pit;* Satan and his emissaries, or persecutors instigated by the evil one. See further on chap. 13. The word rendered beast here, and in chap. 13, is a different word in the original from that in chap. 4:6. There it means living creatures; here, a wild, savage beast. *Shall overcome them, and kill them;* the various conjectures concerning the slaying of the witnesses are uncertain. The time has not yet come for the clear understanding of this prophecy.

8. *The great city;* the seat of the persecuting power; supposed to be Rome, or places distinguished for wickedness under her control.

9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves.[a]

10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

11 And after three days and a half the Spirit of life from God entered into them,[b] and they stood upon their feet; and great fear fell upon them which saw them.

12 And they heard a great voice from heaven, saying unto them, Come up hither. And they ascended up to heaven in a cloud;[c] and their enemies beheld them.[d]

13 And the same hour was there a great earthquake, and the tenth part of the city fell,[e] and in the earthquake were slain of men* seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.[f]

14 The second woe is past;[g] *and* behold, the third woe cometh quickly.

15 And the seventh angel sounded;[h] and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ;[i] and he shall reign for ever and ever.[j]

16 And the four and twenty elders, which A. D. 96. sat before God on their seats,[k] fell upon their faces, and worshipped God,

17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come;[l] because thou hast taken to thee thy great power, and hast reigned.[m]

18 And the nations were angry,[n] and thy wrath is come, and the time of the dead,[o] that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name,[p] small and great;[q] and shouldest destroy them which destroy† the earth.

19 And the temple of God was opened in heaven,[r] and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.[s]

CHAPTER XII.

1 A woman clothed with the sun travaileth. 4 The great red dragon standeth before her, ready to devour her child: 6 when she was delivered she fleeth into the wilderness. 7 Michael and his angels fight with the dragon, and prevail. 13 The dragon being cast down into the earth, persecuteth the woman.

AND there appeared a great wonder‡ in heaven; a woman[t] clothed with the sun,[u] and the moon under her feet, and upon her head a crown of twelve stars:

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a Psa. 79:3. b Ezek. 37:5-14. c 1 Thess. 4:17. d Mal. 3:18. e ch. 16:19. * Gr. *names of men.* f Isa. 26:15, 16; ch. 14:7. g ch. 8:13. h ch. 10:7. i ch. 12:10. j Dan. 2:44; 7:14, 18, 27. k ch. 4:4. l ch. 16:5. m ch. 19:6.

n ver. 9. o Heb. 9:27. p ch. 22:12. q ch. 19:5. † Or, *corrupt.* r ch. 15:5, 8. s ch. 8:5; 16:18, 21. ‡ Or, *sign.* t Isa. 54:6. u Psa. 84:11; Mal. 4:2.

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9. *Three days and a half;* a limited and short period. *Not suffer their dead bodies to be put in graves;* showing the dishonor and contempt with which the faithful servants of God would be treated, not only while they lived, but after they were dead.

10. *Make merry;* in prospect of being in future freed from the influence of those whom they hated, and had slain.

11. *The Spirit of life from God entered into them;* they were spiritually resuscitated. New and faithful servants of God were raised up, religion greatly revived, and the number of those who embraced it so multiplied, that the blood of the martyrs was seen to be the seed of the church.

12. *Ascended up to heaven in a cloud;* indicating the honor God bestowed upon them, and the special favor with which he treated them.

13. *The same hour;* with the resurrection of these witnesses. *A great earthquake;* see note to chap. 6:12–14. *Slain of men seven thousand;* literally, seven thousand names of men, representing a great destruction of the wicked high in power and place, who had hated and killed the saints. Chap. 13:10.

15. *Great voices in heaven;* rejoicing over the rapid and triumphant spread of the gospel.

18. *The time of the dead, that they should be judged;* probably meaning the time when the pious dead, who have been slain for Christ's sake, shall be avenged. *Reward—thy servants—and—destroy them which destroy the earth;* save his friends and destroy his enemies, especially those who had been engaged in destroying his people.

19. *The temple of God was opened in heaven;* this verse belongs in all probability to the following series of prophecies, which it appropriately introduces. Compare chap. 4:1, "A door was opened in heaven." But here the holy of holies is laid open, where God dwelt between the cherubim of the ark; apparently indicating that the apostle is about to receive a more interior and spiritual view of the condition and conflicts of the church. See the introduction to this book, and the remarks prefixed to the next chapter. *The ark of his testament;* the same as the ark of the covenant. Exod. 25:10–22. It was the symbol of God's immediate presence, and of the certain fulfilment of his promises. *Lightnings—thunderings—earthquake, and great hail;* emblems of God's presence, and of the judgments about to be executed on the persecutors of his people.

INSTRUCTIONS.

2. The difference in character between sincere worshippers of God and those who oppose him or worship him only in name, he perfectly knows, and he will make a corresponding difference in their condition for ever.

5. Though God bears long, and for a time bestows many favors upon the wicked, not willing that they should perish, but that they should come to repentance; yet, in the end, if they turn not, he will whet his sword, his hand will take hold on judgment, and there will be none to deliver. Deut. 32:41.

12. The children of God, in bearing testimony for him, will live till their work is accomplished; and though they should come to a violent and ignominious death even in great numbers, yet God will raise up others to fill their places, cause his kingdom to triumph, clothe his friends with honor, and cover their opposers with confusion and disgrace.

17. In the spread of the gospel and the multiplication of those who embrace it, in the honor of the saints and their triumph over all who oppose them, the inhabitants of heaven greatly rejoice, and render fervent thanksgiving to God.

CHAPTER XII.

With the seventh trumpet the mystery of God was to be finished. Chap. 10:7. This has already sounded, and "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ." Chap. 11:15. We cannot, therefore, with any degree of probability, suppose that the long series of persecutions and trials predicted in this and the following chapters belongs to the seventh trumpet. Both the numbers contained in these prophecies, and their general character, identify them with those previously recorded. Accordingly there is a general agreement among expositors that the vision here goes back to the primitive days of Christianity, and gives a new series

A. D. 96. 2 And she being with child, cried, travailing in birth, and pained to be delivered.

3 And there appeared another wonder* in heaven; and behold, a great red dragon,[a] having seven heads and ten horns, and seven crowns upon his heads.

4 And his tail drew the third part of the stars of heaven, and did cast them to the earth:[b] and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

5 And she brought forth a man-child,[c] who was to rule all nations with a rod of iron:[d] and her child was caught up unto God, and *to* his throne.

6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* threescore days.[e]

7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

8 And prevailed not; neither was their place found any more in heaven.

9 And the great dragon was cast out, that old serpent,[f] called the Devil,[g] and Satan,[h] which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ:[i] for the accuser of our brethren is cast down, which accused them before our God day and night.

11 And they overcame him by the blood of the Lamb,[j] and by the word of their testimony; and they loved not their lives unto the death.[k]

12 Therefore rejoice,[l] *ye* heavens, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea![m] for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.[n]

13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-*child.*

14 And to the woman were given two wings of a great eagle,[o] that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

15 And the serpent cast out of his mouth water

* Or, *sign.* a ver. 9. b Isa. 9:15. c Isa. 7:14. d Psa. 2:9. e ch. 11:3. f Gen. 3:1, 4. g John 8:44. h Zech. 3:1. i ch. 11:15. j Rom. 8:33, 37. k Luke 14:26. l Psa. 96:11; Isa. 49:13. m ch. 8:13. n ch. 10:6. o Isa. 40:31.

of revelations containing a more interior and spiritual view of the history of the church, that of the preceding series having been more outward and providential.

1. *A woman;* undoubtedly a symbol of God's church. *Clothed with the sun;* with the glory of Christ's presence, and the graces of his Spirit. *The moon;* according to some, a symbol of all sublunary things; others, with more reason, regard it as a symbol of the less glory of the Mosaic economy. *A crown of twelve stars;* the twelve apostles of the New Testament, answering to the twelve tribes of the Old. Twelve is the symbol of God's people. Compare chap. 21:12, 14, where the twelve angels of the twelve gates represent the twelve tribes of Israel; and the twelve foundations the twelve apostles.

2. *Travailing in birth;* a symbol of the fruitfulness of the church in times of great trial. Compare Isa. 54:1; 66:8.

3. *A great red dragon;* the pagan Roman empire, considered as the agent of the devil, and animated with his spirit. Red or purple was the distinguishing color of the Roman emperors, as it has since been of the popes and cardinals. *Seven heads;* explained in chap. 17:9, to mean the seven hills of Rome and her seven kings; that is, as commonly interpreted, the seven forms of government which prevailed in Rome. See note to chap. 17:9. *Ten horns;* the ten kingdoms into which the Roman empire was ultimately divided. See notes to Daniel 7:24, where the Roman empire is represented by the same general symbol. *Seven crowns upon his heads;* not, as afterwards, upon his horns. The Roman empire is always represented in prophecy in its whole duration. But the seven crowns upon its heads indicate that the seat of empire is yet in Rome; not, as afterwards, in the ten kingdoms which rise out of the old empire. Compare chap. 13:1, where the crowns are on the horns, and the explanation of the angel, chap. 17:12.

4. *Drew the third part of the stars of heaven;* probably representing the subjection of the kings and rulers of a large part of the world to the Roman power.

5. *A man-child;* this man-child is Christ, the seed of the mystic woman, considered as the head and representative of all his disciples. It includes, therefore, not only him, but all who are through faith united to him. *Caught up unto God, and to his throne;* representing the exaltation of Christ, and through him the protection of his people and their victory over their enemies.

6. *Fled into the wilderness;* spoken here by way of anticipation. See note to verse 14.

7. *War in heaven;* representing the conflict for supremacy between the truth of Christianity and the old system of pagan delusion. Michael seems here to represent all the agencies employed by Christ, as the dragon does the devil acting in and through his agents, especially the persecuting emperors and their servants.

9. *Was cast out;* truth and its friends prevailed, and idolatry was overthrown. *Was cast out into the earth;* excluded from his former position of power and office. The dragon in heaven is thought by many to mean the devil enthroned in the chief place of power; the dragon on earth, to mean the devil cast out of that place, but still active against the church. Ver. 13–17.

10. *The accuser of our brethren;* Satan, who, so long as he retained his place of power, persecuted and destroyed Christ's servants by false accusations. In the name here given to Satan, there seems to be an allusion to the manifestation made of his character in the case of Job, chap. 1:9–11; 2:4, 5; and which was again made in the calumnies which he raised against Christians in the primitive ages.

11. *By the blood of the Lamb—by the word of their testimony;* not by carnal weapons, but by faith in the efficacy of Christ's atonement, and their faithful testimony to his truth. *Loved not their lives unto the death;* would not renounce the truth to save their lives.

12. *Great wrath;* at his overthrow in heaven. *A short time;* his time to persecute God's people and hinder the truth. The twelve hundred and sixty days that remain to him are short absolutely, and short in comparison with the ages during which he has been the god of this world.

14. *Two wings of a great eagle;* representing the assistance granted by God to his church, to escape the rage of her persecutors, or to endure and survive it. *The wilderness;* the sojourn of the church in the wilderness agrees with the prophesying of the two witnesses in sackcloth. It is another representation of the same thing. *A time, and times, and half a time;* the same as two years and a half, forty-two months, and twelve hundred and sixty days. See note to Daniel 7:25.

15. *The serpent cast out of his mouth water as a flood after the woman;* thought by many to represent the inundation of northern barbarians, by which Satan hoped to overwhelm Christianity.

as a flood after the woman, that he might cause her to be carried away of the flood.[a]

16 And the earth helped the woman; and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17 And the dragon was wroth with the woman,[b] and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

CHAPTER XIII.

1 A beast riseth out of the sea with seven heads and ten horns, to whom the dragon giveth his power. 11 Another beast cometh up out of the earth; 14 causeth an image to be made of the former beast, 15 and that men should worship it, 16 and receive his mark.

AND I stood upon the sand of the sea, and saw a beast rise up out of the sea,[c] having seven heads and ten horns,[d] and upon his horns ten crowns, and upon his heads the name* of blasphemy.

2 And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion:[e] and the dragon gave him his power,[f] and his seat,[g] and great authority.

3 And I saw one of his heads as it were A. D. 96. wounded† to death; and his deadly wound was healed: and all the world wondered after the beast.[h]

4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who *is* like unto the beast? who is able to make war with him?[i]

5 And there was given unto him a mouth speaking great things and blasphemies;[j] and power was given unto him to continue‡ forty *and* two months.[k]

6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle,[l] and them that dwell in heaven.[m]

7 And it was given unto him to make war with the saints, and to overcome them:[n] and power was given him over all kindreds, and tongues, and nations.[o]

8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life[p] of the Lamb slain from the foundation of the world.[q]

9 If any man have an ear, let him hear.

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a Isa. 59:19. b Gen. 3:15. c Dan. 7:2, etc. d ch. 12:3; 17:3, 9, 12. * Or, *names.* e Dan. 7:4–7. f ch. 12:9. g ch. 16:10. † Gr. *slain.* h ch. 17:8. i ch. 17:14. j Dan. 7:8, 11, 25; 11:36. ‡ Or, *make war.* k ch. 11:2, 3; 12:6.

l Col. 2:9; Heb. 9:11, 24. m Heb. 12:22, 23. n Dan. 7:21; ch. 11:7; 12:17. o Luke 4:6. p Dan. 12:1; ch. 21:27. q ch. 17:8.

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16. *The earth helped the woman;* these pagan hosts, instead of destroying God's church, in many ways befriended her. They settled down in the regions conquered by them and embraced Christianity.

17. *The remnant of her seed;* representing those who remained faithful to the truth of the gospel. The manner in which he made war upon them is immediately set forth in the following chapter.

INSTRUCTIONS.

1. We can in this world but faintly conceive the glories with which saints in heaven are crowned, and to which, after their days of trial, all true believers will be for ever exalted.

4. The enmity between the seed of the woman and the seed of the serpent, Gen. 3:15, has always existed, and has been manifested in various ways, especially in the persecution by the wicked of the children of God.

6. God is mindful of his people in all their trials, kindly provides for them all the blessings which he sees best, and will one day give them dominion over all the earth. Dan. 7:27.

9. Whoever may be the instruments of persecuting the people of God, Satan is their leader; they are his servants, and are doing his work. Rom. 6:16.

11. The children of God will be triumphant, and come off conquerors, and more than conquerors, over all their foes; not by worldly stratagem or force, but by the power of truth and love exemplified in the cross, and set home by the Holy Ghost.

17. Sin unrestrained is outrageous, cruel, and persevering. When the agents of Satan are foiled in one way, they try another; and unless changed by the power of the Holy Ghost, however often they may be disappointed, they will continue their opposition for ever.

CHAPTER XIII.

1. *A beast;* the symbol of a great evil and persecuting power. *Out of the sea;* out of the troubles, commotions, and revolutions of that period. Compare Dan. 7:2. *Seven heads—ten horns—ten crowns;* it is a continuation of the same great persecuting power that has been described in the preceding chapter, but at a later age, and in another form. The horns now wear the crowns, not the heads, as before, chap. 12:1; indicating that the power has been transferred to them. This beast is then identical with the fourth beast of Daniel's vision, and represents the ten kingdoms that arose out of the ruins of the old Roman empire. See notes to Dan. 7:24. *The name of blasphemy;* showing his opposition to God and his Christ, and his arrogant assumption of the prerogatives that belong to them.

2. *Leopard—bear—lion;* symbolic of his savage and cruel character, which unites in itself the properties of the three first beasts of Daniel's vision. Dan. 7:4–6. *The dragon gave him his power—seat—authority;* Satan, who had in past ages made use of pagan Rome as an instrument of persecuting God's church, now transfers to him the same power and authority to be used against Christians.

3. *One of his heads as it were wounded to death;* smitten with a mortal wound. Of the various interpretations proposed for this difficult passage, that seems most probable which refers it to the extinction of the old Roman empire under the imperial form in the latter part of the fifth century, and its revival again under Charlemagne, who was, at the close of the eighth century, crowned by the Roman pontiff as emperor of Rome under the title of Cæsar and Augustus. See further in notes to ver. 14, 15; chap. 17:10, 11. *Wondered after the beast;* followed him with wonder and homage, as explained in the following verses.

4. *Worshipped the dragon;* by worshipping or paying divine honors to the beast, his agent in persecuting the saints.

5. *Speaking great things and blasphemies;* usurping the prerogatives of God, and subjecting men's consciences to his control. This beast exerts his power in connection with the second beast, ver. 12–15, and the two together usurp God's place, and require men to pay to them divine honors. Compare 2 Thess. 2:4. *Forty and two months;* the same as twelve hundred and sixty days, chap. 11:3, and "a time, and times, and the dividing of time." Chap. 12:14; Dan. 7:25. These days are commonly understood as symbolical of so many years.

6. *His tabernacle;* his people among whom he dwells. *Them that dwell in heaven;* by speaking of them in opposition to their true character, as if they aided in his cruel designs.

7. *All kindreds—tongues, and nations;* showing the extent of his influence, reaching over a great portion of the world.

8. *All;* the wicked, who inhabit the countries subject to his power, and who have no true religion.

9. *Let him hear;* consider what is said, and receive the instruction which it is suited to impart; not go with the multitude after the beast, but continue, under all his persecutions, steadfast in the faith and practice of the gospel.

A. D. 96. 10 He that leadeth into captivity shall go into captivity:[a] he that killeth with the sword, must be killed with the sword.[b] Here is the patience and the faith of the saints.[c]

11 And I beheld another beast coming up out of the earth;[d] and he had two horns like a lamb, and he spake as a dragon.

12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.[e]

13 And he doeth great wonders,[f] so that he maketh fire come down from heaven on the earth in the sight of men,

14 And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.[g]

15 And he had power to give life* unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.[h]

16 And he causeth all, both small and great, rich and poor, free and bond, to receive† a mark in their right hand, or in their foreheads:

17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.[i]

18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number *is* Six hundred threescore *and* six.

CHAPTER XIV.

1 The Lamb standing on mount Zion with his company. 6 An angel preacheth the gospel. 8 The fall of Babylon. 15 The harvest of the world, and putting in of the sickle. 20 The vintage and wine-press of the wrath of God.

AND I looked, and lo, a Lamb stood on the mount Zion,[j] and with him a hundred forty *and* four thousand,[k] having his Father's name written in their foreheads.[l]

2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder:[m] and I heard the voice of harpers harping with their harps:[n]

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a Isa. 33:1. b Gen. 9:6. c Heb. 6:12. d ch. 11:7. e ver. 3. f Matt. 24:24; 2 Thess. 2:9, 10. g ver. 3, 12. * Gr. *breath.* h ch. 16:2. † Gr. *give them.* i ch. 15:2. j ch. 5:12. k ch. 7:4. l ch. 3:12. m ch. 19:6. n ch. 5:8, 9.

10. *Shall go into captivity—killed with the sword;* the time would come when the persecutors would be destroyed. God would render vengeance to his enemies. Till then, his people, while active and persevering in duty, should wait with patience.

11. *Another beast;* representing an ecclesiastical power, pretended ministers of religion uniting with the civil power, described under the first beast, in persecuting the saints. *Out of the earth;* in a quiet, silent way; an exact description of the rise of the spiritual power of the papacy, which grew up stealthily and by degrees. This beast may be considered as including all the other kindred forms of ecclesiastical domination, which arose side by side with the papacy, and constitute with it one vast system of spiritual tyranny. *Like a lamb;* professing to be very mild, meek, and humble. *Spake as a dragon;* showing himself to be the opposite of what he professed to be.

12. *Exerciseth—the power—and causeth the earth—to worship the first beast;* unites his ecclesiastical power with the civil power of the first beast in laboring to accomplish the same cruel, selfish, and wicked designs.

13. *Doeth great wonders—maketh fire come down;* the probable meaning of these words is, that having, by his signs and lying wonders, deceived the multitude and gained control over them, he uses the power thus acquired to destroy, as if by fire from heaven, those who will not submit themselves to his usurped authority.

14. *An image to the beast;* a living representative of his power. According to some, this image represents the succession of Roman pontiffs; but they are rather the representatives of the second beast. Others, therefore, understand the new succession of Roman emperors, referred to in the note to ver. 3, who were animated by the spirit of the papacy, and exerted their power in its interest.

15. *Speak;* proclaim and send out his decrees, requiring all to bow to him; and if they will not, causing them to be put to death.

16. *Causeth all;* compels them, under the penalty mentioned in the following verse. *To receive a mark;* a sign to distinguish them as his followers, and as acknowledging his authority.

17. *That no man might buy or sell;* literally fulfilled in the history of the papal power, whose policy has been to place those who would not bow to it under an interdict, deprive them of the means of living, and thus starve them into compliance.

18. *Here is wisdom;* wisdom is required, in order to determine to whom the above representations apply, and who is meant by them. *Let him that hath understanding;* of this matter. *Count the number;* of the name of the beast. *Six hundred threescore and six;* the letters which compose the Greek word *Lateinos,* signifying the Latin man, when used as numerals, make the number six hundred threescore and six. This is the case also with some other names. But in order to be sure that any one is the true name, it must, not only in this, but in other respects, answer the description given of the beast.

INSTRUCTIONS.

3. Persecutors, when overthrown in one form, often rise in another, and continue, under the instigation and by the aid of Satan, that accuser of the brethren and murderer from the beginning, to prosecute their work of death.

6. The mouths which God has made are often opened in blasphemy against him; and the faculties which he has given and preserves, often employed in opposing his cause.

8. There is no security against embracing the most dangerous errors, and joining in the most abominable practices, except in that distinguishing grace of God which leads men to trust in the Redeemer, and in well-doing to commit the keeping of their souls to him.

10. When persecutors of God's people have gone as far as he sees fit to suffer them, and have accomplished what he intended, he will turn his hand against them, and punish them according to their deserts. Jer. 25:9–14; 27:6, 7; 50:1–19.

15. Ecclesiastical and civil rulers have often been united in persecuting Christians, and endeavoring to force them to disobey God.

17. Satan often acts as if he were the god of this world, and his subjects as if they had a right to govern it. If men will not submit to them, they treat them as worthy of death; thus usurping the prerogatives of Jehovah, and acting as if they were above him.

CHAPTER XIV.

1. *A hundred forty and four thousand;* here, as in chap. 7:4, the representatives of the multitude of the redeemed during the times of trouble and persecution that have been foretold. *His Father's name written in their foreheads;* in contrast with the worshippers of the beast, who have his mark in their right hand, or in their foreheads. Chap. 13:16.

3 And they sung as it were a new song before the throne,[a] and before the four beasts, and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the earth.[b]

4 These are they which were not defiled with women; for they are virgins.[c] These are they which follow the Lamb whithersoever he goeth.[d] These were redeemed* from among men, *being* the first-fruits unto God and to the Lamb.[e]

5 And in their mouth was found no guile:[f] for they are without fault before the throne of God.[g]

6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth,[h] and to every nation, and kindred, and tongue, and people,[i]

7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come:[j] and worship him that made heaven, and earth, and the sea, and the fountains of waters.

8 And there followed another angel, saying, Babylon is fallen, is fallen,[k] that great city, because she made all nations drink of the wine of the wrath of her fornication.

9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand,[l]

10 The same shall drink of the wine of the wrath of God,[m] which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:[n] A. D. 96.

11 And the smoke of their torment ascendeth up for ever and ever:[o] and they have no rest day nor night,[p] who worship the beast and his image, and whosoever receiveth the mark of his name.

12 Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven, saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth:[q] Yea, saith the Spirit,† that they may rest from their labors; and their works do follow them.

14 And I looked, and behold, a white cloud, and upon the cloud *one* sat like unto the Son of man,[r] having on his head a golden crown, and in his hand a sharp sickle.

15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap:[s] for the time is come for thee to reap; for the harvest of the earth is ripe.‡[t]

16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.[u]

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[a] Ch. 15:3. [b] ver. 1. [c] Song 1:3; 6:8; 2 Cor. 11:2. [d] John 10:27. * Gr. *bought;* 1 Cor. 6:20. [e] Jas. 1:18. [f] Psa. 32:2. [g] Eph. 5:27; Jude 24. [h] Sam. 23:5; Isa. 40:8 [i] Eph. 3:9. [j] ch. 15:4. [k] Isa. 21:9; Jer. 51:7, 8; ch. 18:2, 3. [l] ch. 13:14–16. [m] Psa. 75:8. [n] ch. 19:20. [o] Isa. 34:10.

[p] Isa. 57:20, 21. [q] 1 Thess. 4:14, 16 † Or. *from henceforth saith the Spirit, Yea.* [r] Ezek. 1:26; Dan. 7:13. [s] Joel 3:13. ‡ Or, *dried.* [t] Jer. 51:33; Matt. 13:39. [u] ver. 15.

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3. *A new song;* the song of redemption through the blood of the Lamb.

4. *Not defiled with women;* with spiritual fornication; compare chap. 17, where the apostate church is represented as a harlot, and her followers as those who commit fornication with her. *Virgins;* espoused to Christ as chaste virgins. 2 Cor. 11:2. *First-fruits;* those who had first been converted, and were the earnest of multitudes who were to follow.

5. *Without fault;* having been sanctified and presented spotless before God. Jude 24.

6–11. Now follow three visions, representing the rapid and wide spread of the gospel through the whole earth, the fall of the mystic Babylon, and the punishment of her adherents. With the dawn of the Reformation began the fulfilment of these promises, and it is progressing in our day.

7. *Worship him;* worship God. This is said in contrast with the worship of the beast.

8. *Babylon;* compare Isa. 21:9. Babylon was the chief seat of persecution against the church of God under the Old Testament; and this name is given to the chief seat of such persecutions under the New Testament. *Is fallen;* an announcement of the overthrow of this great persecuting power. *Drink of the wine of the wrath of her fornication;* Babylon is compared to a harlot holding in her hand a wine-cup of wrath, and making all nations drunk with it. The figure is taken from Jer. 25:15–28, where God, through the literal Babylon, administers to the nations the wine-cup of his fury. The meaning is, that the mystic Babylon, by seducing the nations to commit spiritual fornication with her, brings upon them the wrath of God. For this sin her doom is here foretold.

9. *Worship the beast and his image;* see note to chap. 13:14. We have here the ecclesiastical uniting with the civil power in killing the saints who refused to submit to him.

10. *The wine of the wrath of God;* the effect of God's wrath is here, as often elsewhere, compared to a wine-cup, which produces in those who drink of it reeling and madness.

12. *The patience of the saints;* of those who should stand out against all the blandishments, wiles, and threats of the beast and his image, continuing steadfast in the faith of Christ, though it should cost them the sacrifice of life. The words contain a solemn intimation of the severe trials to which God's faithful servants would be subjected during the reign of the beast.

13. *From henceforth;* they entered immediately into rest, and were blessed. Of course there was no purgatory for them to pass through; but when absent from the body, they were present with the Lord. 2 Cor. 5:8.

14–20. Now follows a double vision representing the execution of God's vengeance upon the persecutors of his people.

14. *A white cloud;* the symbol of Christ's presence in power and great glory to take vengeance on the wicked. Compare note to chap. 10:1. *A golden crown;* to signify that he is "King of kings, and Lord of lords." Chap. 17:14; 19:16. *A sharp sickle;* here, as in Joel 3:13, the ripeness of the harvest and vintage indicates that the measure of man's wickedness is full, and the reaping is a symbol of the execution of God's wrath.

15. *Another angel came out of the temple;* the dwelling-place of Jehovah, signifying that he was the bearer of a message from Him.

17. *Out of the temple;* having a commission immediately from God.

18. *The altar;* apparently the altar of burnt-offering. *Fire;* the symbol of God's destroying wrath.

A. D. 96. 19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great wine-press of the wrath of God.[a]

20 And the wine-press was trodden[b] without the city,[c] and blood came out of the wine-press,[d] even unto the horse-bridles,[e] by the space of a thousand *and* six hundred furlongs.

CHAPTER XV.

1 The seven angels with the seven last plagues. 3 The song of them that overcome the beast. 7 The seven vials full of the wrath of God.

AND I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.[f]

2 And I saw as it were a sea of glass[g] mingled with fire: [h] and them that had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name,[i] stand on the sea of glass, having the harps of God.[j]

3 And they sing the song of Moses the servant of God,[k] and the song of the Lamb,[l] saying, Great and marvellous *are* thy works, Lord God Almighty; just and true *are* thy ways,[m] thou King of saints.*

4 Who shall not fear thee,[n] O Lord, and glorify thy name? for *thou* only *art* holy:[o] for all nations shall come and worship before thee;[p] for thy judgments are made manifest.

5 And after that I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened:[q]

6 And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

7 And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

8 And the temple was filled with smoke[r] from the glory of God,[s] and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

CHAPTER XVI.

2 The angels pour out their vials full of wrath. 6 The plagues that follow thereupon. 15 Christ cometh as a thief. Blessed are they that watch.

AND I heard a great voice out of the temple, saying to the seven angels,[t] Go your ways,

a Ch. 19:15. b Isa. 63:3. c Heb. 13:11, 12 d Isa. 34:7. e ch. 19:14. f ch. 14:10. g ch. 4:6. h Isa. 4:4, 5. i ch. 13:15-17. j ch. 14:2. k Exod. 15:1-19; Deut. 32:1-43. l ch. 14:3. m Hos. 14:9. * Or, *nations*, or *ages*; ch. 17:14 n Jer. 10:7. o 1 Sam. 2:2. p Isa. 45:23. q ch. 11:19. r Isa. 6:4. s Psa. 29:9. t ch. 15:1, 7.

19. *Wine-press of the wrath of God;* the treading of grapes is expressive of his vengeance upon his enemies.

20. *Without the city;* apparently the holy city Jerusalem, which represents the people of God; signifying that they will be exempted from this awful judgment. *Blood—even unto the horse-bridles;* showing the greatness of the slaughter, and of the multitudes who perished. *A thousand and six hundred furlongs;* two hundred Roman miles. Some have supposed an allusion to the length of Palestine; others, to the extent of the pope's dominions in Italy. But all such conjectures are uncertain.

INSTRUCTIONS.

3. Whatever trials believers may suffer in this world, through the aid of their great High-priest and Intercessor they will all arrive safely in heaven, and their arrival will awaken songs of thanksgiving throughout all the hosts above.

7. The persecution of saints even unto death is often followed by a rapid and extensive spread of the gospel, and the greatest rage of opposers by their speedy and utter ruin.

11. Union with opposers of God and his cause, for the sake of avoiding present evil, or obtaining fancied good, is aggravated sin, and will be followed with awful punishment.

13. There is, to saints, no state either of insensibility or of suffering after death, but they enter at once into rest. The day they leave the body they are happy with Christ. Luke 23:43.

18. Both saints and sinners are continued in this world till they are fully ripe, the one for endless bliss, and the other for endless woe.

CHAPTER XV.

1. *Seven last plagues;* those which would accomplish the wrath of God against the beast, and result in his final and utter overthrow. Whether these seven plagues are a more detailed account of the harvest and vintage described in the preceding chapter, or follow after them as additional judgments, can be known only by their fulfilment.

2. *Sea of glass mingled with fire;* a smooth, transparent pavement, clear as crystal, variegated with fiery colors. Chap. 4:6. Another glorious vision of the redeemed in heaven is granted to the apostle, to show that during all this period of abounding wickedness, God was still gathering home his faithful servants to the rest and blessedness of his presence.

3. *The song of Moses—and—of the Lamb;* praising and adoring God for his deliverance of his people from Egyptian bondage by Moses, and from the bondage of sin by Christ, and for his victories over all their foes.

5. *The tabernacle of the testimony;* the holy of holies, the peculiar dwelling-place of God.

6. *Came out of the temple;* expressive of their being commissioned and sent of God.

7. *One of the four beasts gave;* we seem to have here an intimation that these seven last plagues proceed from the all-comprehending providence of God. Compare Ezek. 10:2, 6, 7.

8. *Smoke;* the symbol of God's presence, as a holy and jealous God, prepared to execute vengeance on the wicked. 1 Kings 8:10; Isa. 6:4. *Was able to enter;* because of the smoke: alluding to the cloud which covered the tabernacle, and filled the temple, when they were dedicated. Exod. 40:34, 35; 1 Kings 8:10, 11.

INSTRUCTIONS.

4. The salvation of the righteous and the destruction of the wicked are both from God. One is a display of his grace, the other of his justice; and in both he is glorious, blessed, and worthy of everlasting confidence, affection, and praise.

8. Though God often waits long upon the wicked and his judgments seem to linger, in due time they will come; and continuance in sin against all warnings and entreaties will bring inevitable and overwhelming destruction.

CHAPTER XVI.

1. *Out of the temple;* coming from the temple, where God dwelt. Men are apt to look no further than to second causes; but the holy Scriptures refer all the judgments which fall upon the world for its wickedness to God as their author. They come from him, and execute his holy purposes. *Pour out the vials of the wrath of God;* the seven last plagues belong to the seventh trumpet, under which, or at least, near to which, we seem to be living. To attempt the application of them to particular events in history, seems to be premature. *Upon the earth;* upon the

and pour out the vials of the wrath of God upon the earth.

2 And the first went, and poured out his vial upon the earth;[a] and there fell a noisome and grievous sore[b] upon the men which had the mark of the beast, and *upon* them which worshipped his image.[c]

3 And the second angel poured out his vial upon the sea;[d] and it became as the blood of a dead *man:*[e] and every living soul died in the sea.

4 And the third angel poured out his vial upon the rivers and fountains of waters;[f] and they became blood.

5 And I heard the angel of the waters say, Thou art righteous,[g] O Lord, which art, and wast, and shalt be, because thou hast judged thus.

6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink;[h] for they are worthy.

7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous *are* thy judgments.[i]

8 And the fourth angel poured out his vial upon the sun;[j] and power was given unto him to scorch men with fire.[k]

9 And men were scorched* with great heat, and blasphemed the name of God,[l] which hath power over these plagues: and they repented not to give him glory.[m]

10 And the fifth angel poured out his vial A. D. 96. upon the seat of the beast;[n] and his kingdom was full of darkness;[o] and they gnawed their tongues for pain,

11 And blasphemed the God of heaven because of their pains and their sores,[p] and repented not of their deeds.

12 And the sixth angel poured out his vial upon the great river Euphrates;[q] and the water thereof was dried up,[r] that the way of the kings of the east might be prepared.

13 And I saw three unclean spirits like frogs *come* out of the mouth of the dragon,[s] and out of the mouth of the beast,[t] and out of the mouth of the false prophet.[u]

14 For they are the spirits of devils,[v] working miracles,[w] *which* go forth unto the kings of the earth and of the whole world,[x] to gather them to the battle of that great day of God Almighty.[y]

15 Behold, I come as a thief.[z] Blessed *is* he that watcheth, and keepeth his garments, lest he walk naked,[a] and they see his shame.

16 And he gathered them together into a place called in the Hebrew tongue Armageddon.

17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.[b]

18 And there were voices, and thunders, and

a Ch. 8:7. b Exod. 9:8–11. c ch. 13:15–17. d ch. 8:8. e Exod. 7:17–20. f ch. 8:10. g ver. 7. h Deut. 32:42, 43; Isa. 49:26. i ch. 15:3; 19:1, 2. j ch. 8:12. k ch. 9:17. * Or, *burned.* l ver. 11, 21. m Dan. 5:22, 23; ch. 9:20. n ch. 13:2–4. o ch. 9:2. p ver. 2. q ch. 9:14. r Isa. 42:15; Jer. 50:38; 51:36. s ch. 12:3, 9. t ch. 13:2. u ch. 19:20. v 1 Tim. 4:1. w 2 Thess. 2:9. x 1 John 5:19. y ch. 19:19. z 2 Pet. 3:10. a ch. 3:4, 18. b ch. 21:6.

inhabitants of the earth, especially the persecutors of God's people. All the seven vials belong alike to the inhabitants of the earth, whatever be the particular symbols on which they are poured out.

2. *Upon the earth;* signifying that some distressing judgment falls on the worshippers of the beast.

3. *Upon the sea;* probably here, as often elsewhere, a symbol of revolutions accompanied with a terrible amount of bloodshed, and preparing the way for the overthrow of the beast.

4. *Rivers and fountains—became blood;* seeming to indicate a succession of bloody wars.

5. *The angel of the waters;* that had charge of the waters. Compare chap. 7:1, where four angels have charge of the four winds.

6. *They are worthy;* deserve their awful doom.

7. *Out of the altar;* under which are the souls of the martyrs whose blood has been shed by these persecutors. Chap. 6:9.

8. *Upon the sun;* not extinguishing him, but kindling in him an unnatural and scorching heat. The symbol, according to some, denotes the turning of civil power into a means of oppressing men.

9. *They repented not;* they grew no better under their torment, being given up to hardness of heart and blindness of mind.

10. *The seat of the beast;* the centre of his power, authority, and influence. *They;* his followers.

12. *The great river Euphrates—the water thereof was dried up;* that thus the hinderance to the way of the kings of the east might be removed. Many think that the decay of the Ottoman power, as a preparation for some great movement yet in the future, is here predicted. Compare the notes on the sixth trumpet, chap. 9:13–21.

13. *Like frogs;* loathsome, creeping, unclean things. *The dragon;* the devil. See note to chap. 12:3. *The beast;* the first beast that rose up out of the sea, chap. 13:1. *The false prophet;* the second beast that rose out of the earth, chap. 13:11, was in league with the first beast, chap. 13:12–15, and wrought miracles before him. That this beast is here to be understood is certain from chap. 19:20. Here then is represented a league between the civil and ecclesiastical persecuting powers under the direction of Satan, and the three frogs seem to denote their emissaries and agents, exciting the nations to a general warfare against Christ and his people. This brings on the final decisive conflict so often foretold in holy writ, and again set forth in chap. 19:11–21.

14. *That great day of God;* when he will inflict full vengeance on his foes.

15. *As a thief;* suddenly, unexpectedly. A solemn intimation that the day here spoken of will come suddenly and unexpectedly, and find multitudes unprepared for its approach. *Watcheth, and keepeth his garments;* is awake and active in duty. *Lest he walk naked;* as a man would whose garments, through his carelessness, had been stolen.

16. *He gathered them;* or, as the idiom of the original Greek admits, they gathered them; the three unclean spirits, namely, "which go forth"—the verb in the original is here also singular—"unto the kings of the earth and of the whole world, to gather them," ver. 14. *Armageddon;* that is, the mount of Megiddo. The Hebrew word Megiddo seems to mean a place of troops. Megiddo was celebrated as the place of two memorable overthrows: that of the kings who oppressed Israel, Judges 5:19; and that of Josiah and his army, 2 Chron. 35:22–24; Zech. 12:11. Hence Armageddon, like "the valley of decision," Joel 3:14, is a symbolic name for a place of great slaughter. Compare chap. 19:17–21.

17. *Into the air;* the place of storms and tempests, which immediately follow, ver. 18, 21, and are, as well as earthquakes, symbolic of mighty commotions and overturnings among the nations. *It is done;* the destruction of the enemies of God is complete. So certain was it, that he spoke of it as already accomplished.

A. D. 96. lightnings; and there was a great earthquake,[a] such as was not since men were upon the earth,[b] so mighty an earthquake, *and* so great.

19 And the great city was divided into three parts,[c] and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.[d]

20 And every island fled away, and the mountains were not found.[e]

21 And there fell upon men a great hail out of heaven,[f] *every* stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

CHAPTER XVII.

3 A woman arrayed in purple and scarlet, with a golden cup in her hand, sitteth upon the beast, 5 which is great Babylon, the mother of all abominations. 9 The interpretation of the seven heads, 12 and the ten horns. 8 The punishment of the whore. 14 The victory of the Lamb.

AND there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore[g] that sitteth upon many waters;[h]

2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.[i]

3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns.[j]

4 And the woman was arrayed in purple and scarlet color, and decked* with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:[k]

5 And upon her forehead *was* a name written, MYSTERY,[l] BABYLON THE GREAT, THE MOTHER OF HARLOTS† AND ABOMINATIONS OF THE EARTH.

6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus:[m] and when I saw her, I wondered with great admiration.

7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman,[n] and of the beast that carrieth her, which hath the seven heads and ten horns.[o]

8 The beast that thou sawest was, and is not;

[a] Ch. 11:13. [b] Dan. 12:1. [c] ch. 14:8. [d] Isa. 51:17, 23; Jer. 25:15, 16. [e] ch. 6:14. [f] ch. 11:19. [g] Nah. 3:4; ch. 19:2. [h] Jer. 51:13. [i] ch. 18:3. [j] ch. 12:3; ch. 13:1. * Gr. *gilded.* [k] Jer. 51:7. [l] 2 Thess. 2:7. † Or, *fornications.* [m] ch. 16:6. [n] ver. 1. [o] ver. 3.

19. *The great city;* Babylon. *The cities of the nations;* these with Babylon represent the centres of the power and influence of Satan, the beast, false prophet, and all their antichristian associates. *Great Babylon;* see chap. 17:5.

20. *Every island fled away—the mountains were not found;* representing the overthrow by mighty revolutions of all the powers opposed to Christ and his people.

21. *A great hail;* a symbol of God's awful judgments on the wicked. *The weight of a talent;* the Attic talent was equal to about fifty-seven pounds; the Hebrew talent to more than a hundred pounds. The weight of the stones represents the awful severity of the judgments.

INSTRUCTIONS.

2. Men are so entirely in the hands of God, he can in so many ways and with such perfect ease destroy them, that it is the height of folly as well as wickedness to oppose his cause, or to refuse his grace.

6. Men often suffer calamities greater than those they have wickedly inflicted, and may read their sins in their punishment.

9. The elements, which ordinarily are sources of rich blessings, become, when commissioned by God, sources of exquisite anguish to his foes.

13. There are times when certain forms of spiritual delusion seem contagious. Nations become morally insane. Satan and his servants, the secular and ecclesiastical persecuting powers, send out their vile agents to revive their drooping interests, increase their influence, and concentrate their powers. But the final issue will always be a new victory of the truth.

14. Satan and wicked men are leagued together, and coöperate in opposing God; and often the greater their efforts the nearer they are to destruction.

21. No sufferings, however great or long continued, will of themselves bring sinners to repentance, or lead them to submit to God and obey him.

CHAPTER XVII.

After the accomplishment of the mystery of God by the pouring out of the seven vials, the prophet has a further and more particular vision of the same great persecuting power whose doom has been foretold. He is carried by one of the seven angels into the wilderness, and there sees a harlot riding upon a scarlet-colored beast, which is manifestly the same as the beast that rose out of the sea. Chap. 13:1. A harlot is the appropriate symbol of an apostate church, and her riding upon the beast represents the fact that the beast supports her, and she uses it for the accomplishment of her base purposes. She is therefore the same for substance as the two-horned beast that "exerciseth all the power of the first beast before him." Chap. 13:11, 12.

1. *The great whore;* the great persecuting power, whose destruction had been foretold; called by this name on account of her awfully corrupting influence. *Sitteth upon many waters;* ruleth over many nations. Ver. 15.

2. *Have committed fornication;* by their idolatrous devotion to her service. *Made drunk with the wine of her fornication;* an allusion to the wine-cup which harlots give to their deluded votaries. The meaning is that the inhabitants of the earth have been deluded, corrupted, and made wretched by her errors, vices, and control.

3. *Into the wilderness;* probably to be understood symbolically of the fact that her presence makes a spiritual wilderness. *A woman;* representing this idolatrous persecuting power, who, with all deceivableness of unrighteousness, by pretended miracles, shows, splendid decorations, indulgences, jubilees, and blandishments of various sorts, had been deceiving and enslaving the nations, promising all good to those who should follow, and all evil to those who should oppose her. 2 Thess. 2:9–12; 1 Tim. 4:1–3. *Scarlet-colored;* scarlet is the well-known color of popes and cardinals. *Seven heads and ten horns;* see below on ver. 9–12.

4. *Purple—scarlet—gold—and pearls;* indicating her vast wealth and luxury, and the gorgeous and splendid decorations by which she dazzled and captivated the deluded multitude.

5. *Mystery;* apparently indicating the symbolic character of her name.

6. *Drunken with—blood;* expressive of the vast multitude whom she, by her inquisitions, wars, and in various other ways had caused to be put to death, because they would not yield to her seductions. *I wondered;* at the revelation which was made, and at the shameless and awful wickedness revealed of this mystery of iniquity.

8. *Was, and is not—shall ascend—go into perdition;* the beast is the Roman power considered through the whole

and shall ascend out of the bottomless pit,[a] and go into perdition:[b] and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world,[c] when they behold the beast that was, and is not, and yet is.

9 And here *is* the mind which hath wisdom. The seven heads[d] are seven mountains, on which the woman sitteth.

10 And there are seven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must continue a short space.

11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

12 And the ten horns which thou sawest are ten kings,[e] which have received no kingdom as yet; but receive power as kings one hour with the beast.

13 These have one mind, and shall give their power and strength unto the beast.

14 These shall make war with the Lamb,[f] and the Lamb shall overcome them:[g] for he is Lord of lords, and King of kings:[h] and they that are with him *are* called,[i] and chosen,[j] and faithful.[k]

15 And he saith unto me, The waters which thou sawest,[l] where the whore sitteth, are peo- A. D. 96. ples, and multitudes, and nations, and tongues.[m]

16 And the ten horns which thou sawest upon the beast, these shall hate the whore,[n] and shall make her desolate and naked,[o] and shall eat her flesh, and burn her with fire.[p]

17 For God hath put in their hearts to fulfil his will,[q] and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.[r]

18 And the woman which thou sawest is that great city,[s] which reigneth over the kings of the earth.

CHAPTER XVIII.

2 Babylon is fallen. 4 The people of God commanded to depart out of her. 9 The kings of the earth, 11 with the merchants and mariners, lament over her. 20 The saints rejoice for the judgments of God upon her.

AND after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.[t]

2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen,[u] and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.[v]

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a Ch. 11:7. b ver. 11. c ch. 13:3, 8. d ch. 13:1. e Dan. 7:20, 24; Zech. 1:18–21. f ch. 19:19. g Jer. 50:44. h Deut. 10:17; 1 Tim. 6:15; ch. 19:16. i Rom. 8:30, 37. j John 15:16. k Micah 5:8, 9; ch. 2:10. l Isa. 8:7; ver. 1. m ch. 13:7. n Jer. 50:41, 42. o Ezek. 16:37–44. p ch. 18:8, 18. q Acts 4:27, 28. r ch. 10:7. s ch. 16:19. t Ezek. 43:2. u Isa. 13:19; 21:9; Jer. 51:8; ch. 14:8. v Isa. 34:11, 14; Jer. 50:39; 51:37.

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of its duration. It *was*, as the old Roman empire, and in this form it was destroyed and ceased to be; then it ascended out of the bottomless pit as papal Rome, and in this form it shall finally go into perdition. *Shall wonder;* wonder after the beast, chap. 13:3; that is, shall follow him with idolatrous admiration. *When they behold;* during the continuance of the beast, or this persecuting power, in its last form and before its final destruction.

9. *Hath wisdom;* to understand the meaning of this description, and to whom it properly applies. *Seven mountains;* on which Rome, the seat of her empire and that of the beast which supported her, was built.

10. *And there are seven kings;* the seven heads signify also seven kings. This is understood by many as representing the seven forms of civil government which prevailed in Rome—kings, consuls, dictators, decemvirs, military tribunes, emperors, and the exarchate of Ravenna; for here, as in ver. 12, a king denotes not an individual, but a succession of rulers. *Five are fallen;* the first five of the above list; which are those enumerated by the historian Livy, as having existed in his day. *One is;* the imperial form. *When he cometh;* when the last king cometh, that is, the last form of government.

11. *The beast that was, and is not;* that is, the beast in his last form ascending out of the bottomless pit, ver. 8. *Is the eighth;* in the order of succession, since he comes after the other seven. *Is of the seven;* he belongs to them, as being a continuation of the same power which they have exercised before him.

12. *Ten kings;* ten governments, which should arise out of the ruins of the old Roman empire. *One hour;* through one period of time. *With the beast;* their rise is coincident with that of the beast. At first they give their power to the beast; but afterwards they turn against it.

14. *Make war with the Lamb;* act in open and deadly hostility to Christ and his cause.

16. *The ten horns which thou sawest;* the nations which for a time supported the persecuting power. *Shall hate the whore—make her desolate—eat her flesh, and burn her with fire;* shall turn against her, and help to destroy the persecuting power which she represented.

17. *The words of God;* those which he has uttered concerning the wickedness of this beast, or persecuting power.

18. *That great city;* Rome; those who there exerted influence and exercised dominion over Italy, and over a great portion of the earth.

INSTRUCTIONS.

2. The wicked character and seductive influence of those who have been distinguished for their persecutions of God's people, he has represented under a great variety of images; all suited to show their detestable character, and lead all the right-minded to abhor them.

4. Great external parade, pomp, and show are given in the Bible as characteristics of that corrupt secular and ecclesiastical power denominated antichrist, the mystery of iniquity, the beast, the great whore, the mother of harlots and abominations of the earth.

6. Another characteristic is, while professing to have the temper of a lamb, and to be allied to heaven, it shows by its acts the heart of a dragon, instigated from hell. It has put to death, as heretics and schismatics, so many of the humble, believing followers of Jesus Christ, that it is described as drunken with their blood.

8. There is no certain security, except to the true children of God, against the seductive arts and fascinating influence of that power which is represented as the great whore, on a scarlet-colored beast, arrayed in purple, and decked with gold, precious stones, and pearls, and with her wine making the nations drunk.

16. Though she may for a time and to a great extent succeed in deceiving the nations, yet it will be only so long as God shall suffer it, and till his word concerning it is fulfilled. Then many will be undeceived, see their folly and her abominations, and turn in wrath against her, and she shall come to her end and have none to help her.

CHAPTER XVIII.

The present chapter contains a vision of the fall of the mystic Babylon, expressed in magnificent imagery, taken mainly from the prophecies of the overthrow of Babylon and Tyre contained in the Old Testament.

1. *Another angel;* coming to herald the fall of Babylon. The glory in which he appears represents the bright and glorious displays of Christ's power connected with her overthrow.

2. *The habitation of devils—every foul spirit—every unclean and hateful bird;* the meaning is that Babylon is abandoned,

A. D. 96. 3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her,[a] and the merchants of the earth are waxed rich through the abundance* of her delicacies.[b]

4 And I heard another voice from heaven, saying, Come out of her, my people,[c] that ye be not partakers of her sins, and that ye receive not of her plagues.

5 For her sins have reached unto heaven,[d] and God hath remembered her iniquities.[e]

6 Reward her even as she rewarded you,[f] and double unto her double according to her works: in the cup which she hath filled, fill to her double.

7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.[g]

8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire:[h] for strong *is* the Lord God who judgeth her.[i]

9 And the kings of the earth who have committed fornication and lived deliciously with her, shall bewail her, and lament for her,[j] when they shall see the smoke of her burning,

10 Standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come.[k]

11 And the merchants of the earth shall weep and mourn over her;[l] for no man buyeth their merchandise any more:

12 The merchandise of gold, and silver, and precious stones,[m] and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine† wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

13 And cinnamon, and odors, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves,‡ and souls of men.[n]

14 And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

15 The merchants of these things which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,

16 And saying, Alas, alas that great city, that was clothed in fine linen, and purple,[o] and scarlet, and decked with gold, and precious stones, and pearls!

17 For in one hour so great riches is come to naught. And every shipmaster, and all the company in ships,[p] and sailors, and as many as trade by sea, stood afar off,

18 And cried when they saw the smoke of her burning, saying, What *city is* like unto this great city![q]

19 And they cast dust on their heads,[r] and cried, weeping and wailing, saying, Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

20 Rejoice over her,[s] *thou* heaven, and *ye* holy apostles and prophets; for God hath avenged you on her.[t]

21 And a mighty angel took up a stone like a great millstone, and cast *it* into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.[u]

22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsmen, of whatsoever craft *he be*, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;[v]

23 And the light of a candle shall shine no more

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[a] Ch. 17:2. * Or, *power*. [b] Isa. 47:15; ver. 11, 15. [c] Isa. 48:20; 52:11; Jer. 50:8; 51:6, 45; 2 Cor. 6:17. [d] Jer. 51:9. [e] ch. 16:19. [f] Psa. 137:8; Jer. 50:15, 29. [g] Isa. 47:7–11; Zeph. 2:15. [h] ch. 17:16. [i] Psa. 62:11; Jer. 50:34. [j] Ezek. 26:16, 17. [k] ver. 17, 19. [l] Ezek. 27:27–36. [m] ch. 17:4. † Or, *sweet* ‡ Or, *bodies*. [n] Ezek. 27:13. [o] Luke 16:19, etc. [p] Isa. 23:14. [q] Jer. 51:37 [r] Josh. 7:6; Job 2:12; Ezek. 27:30 [s] Jer. 51:48 [t] Deut. 32:43; Luke 18:7, 8; ch. 19:2. [u] Jer. 51:64. [v] Jer. 25:10.

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as a place utterly desolated and uninhabited, to be the abode of these unclean beings. Compare what is said of ancient Babylon, Isa. 13:21, 22; Jer. 50:39; and of Edom, Isa. 34:11–15. From these passages the imagery is plainly taken.

3. *Have drunk of the wine of the wrath of her fornication;* see note to chap. 17:2. Babylon is represented as a rich, powerful, and luxurious harlot, enriching the nations by her commerce with them, while she corrupts them by her fornications. Compare Isaiah 47; Nahum 3:4.

4. *Come out of her, my people;* separate yourselves from her, and have no fellowship with her errors and crimes. Compare Jer. 51:6, 45.

5. *Have reached unto heaven;* compare Jer. 51:9.

6. *Reward her—as she rewarded you—fill to her double;* Psa. 137:8; Jer. 50:15, 29. Compare with these verses Isa. 47:8, 9.

8. *Burned with fire;* expressive of the certainty, dreadfulness, and completeness of her ruin.

9–19. This description of the articles in which Babylon trafficked with the nations, and the lamentation of the kings and merchants of the earth over her fall, agrees in many respects with the prophecy of the overthrow of Tyre in Ezekiel, chaps. 26, 27, which should be read in connection with it. We are not to insist on the particulars enumerated. The whole is a picture of her great wealth and the abundance of her resources.

10–19. *Alas, alas;* showing the vast interests which multitudes of the votaries of wealth, fashion, and pleasure had in her continuance, and their disappointment, sorrow, vexation, and despair at her downfall.

20. *Rejoice;* all the good on earth and in heaven will exult when her power to injure ceases.

21. *Took up a stone—cast it into the sea;* an allusion to Jer. 51:63, 64.

22. *The sound of a millstone;* compare Jer. 25:10. The orientals grind their meal daily in hand-mills. The cessation of the sound of the millstone is therefore a sign of utter desolation.

23, 24. *All nations deceived—the blood of prophets—saints, and of all that were slain;* deceitfulness and cruelty were among her grand characteristics; and for them and her other numerous sins she is visited with these awful judgments.

INSTRUCTIONS.

2. Bodies of men, as well as individuals, are responsible to God for their conduct; and when they have filled up the measure of their sins, and he comes out in judgment, no numbers, wealth, or power can withstand or ward off his wrath.

at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee:[a] for thy merchants were the great men of the earth;[b] for by thy sorceries were all nations deceived.[c]

24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.[d]

CHAPTER XIX.

1 God is praised in heaven for judging the great whore, and avenging the blood of his saints. 7 The marriage of the Lamb. 10 The angel will not be worshipped. 17 The fowls called to feast after the great slaughter.

AND after these things I heard a great voice of much people in heaven,[e] saying, Alleluia:[f] Salvation, and glory, and honor, and power, unto the Lord our God:[g]

2 For true and righteous *are* his judgments:[h] for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.[i]

3 And again they said, Alleluia. And her smoke rose up for ever and ever.[j]

4 And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

5 And a voice came out of the throne, saying, Praise our God, all ye his servants,[k] and ye that fear him, both small and great. A. D. 96.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.[l]

7 Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come,[m] and his wife hath made herself ready.[n]

8 And to her was granted that she should be arrayed in fine linen,[o] clean and white:* for the fine linen is the righteousness of saints.[p]

9 And he saith unto me, Write, Blessed *are* they which are called unto the marriage-supper of the Lamb.[q] And he saith unto me, These are the true sayings of God.[r]

10 And I fell at his feet to worship him.[s] And he said unto me, See *thou do it* not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.[t]

11 And I saw heaven opened, and behold, a white horse;[u] and he that sat upon him *was* called Faithful and True,[v] and in righteousness he doth judge and make war.[w]

12 His eyes *were* as a flame of fire,[x] and on his head *were* many crowns;[y] and he had a name written, that no man knew, but he himself.[z]

a Jer. 7:34; 16:9; 33:11. b Isa. 23:8. c 2 Kings 9:22; Nah. 3:4. d Jer. 51:49. e ch. 11:15. f ver. 3, 4, 6. g ch. 7:10, 12. h ch. 16:7. i ch. 18:20. j Isa. 34:10; ch. 18:9, 18. k Psa. 135:1. l Psa. 97:1, 12. m Matt. 25:10. n Isa. 52:1. o Isa. 61:10; ch. 3:4. * Or, *bright*. p Psa. 132:9. q Luke 14:15; ch. 3:20. r ch. 22:6. s ch. 22:8, 9. t Acts 10:43; 1 Pet. 1:10, 11. u ch. 6:2. v ch. 3:14. w Psa. 45:3, 4; Isa. 11:4. x ch. 1:14; 2:18. y Song 3:11; Isa. 62:3; Zech. 9:16; Heb. 2:9; ch. 6:2. z ch. 3:12.

4. To avoid communion with those who oppose the truth, and persecute the people of God, is the only way to escape the ruin which awaits them.

15. Men who grow rich by wickedness exceedingly desire its continuance; and when their wicked patrons are cut off, they wail at the ceasing of their gains.

20. Events which bring consternation to the wicked fill the righteous with joy; not because they delight in the misery of the wicked, but because God is holy, just, and good in all his judgments.

24. The persecution of Christians by rulers or people, civil or ecclesiastical, even if in compliance with human laws, is never overlooked or forgotten by Jehovah. It is an aggravated sin, which in due time he will surely punish.

CHAPTER XIX.

The apostle hears the multitude of the heavenly hosts rejoicing over the fall of Babylon, and sees the bride, the Lamb's wife, arrayed in white linen, ready for the consummation of her marriage to her Lord. After this he has another vision, of the final conflict between Christ and the powers of darkness, which ends in their utter overthrow and the ushering in of the age of millennial peace and glory.

1. *Alleluia;* in Hebrew, hallelujah; meaning, praise ye the Lord.

3. *For ever and ever;* expressive of the perpetuity of her torment.

4. *Amen; Alleluia;* be it so, praise ye the Lord; showing their hearty acquiescence in the infliction of his judgments.

7. *The marriage of the Lamb;* the church has been from the first espoused to Christ as a chaste virgin, but now he takes her into full union with himself, and thus gives her rest from all her conflicts and sufferings. *His wife;* representing the multitude of his faithful followers. She appears as a bride arrayed in pure and white linen, in contrast with the filthy harlot of Rome described in chapter 17.

8. *Is the righteousness of saints;* representing their righteousness.

9. *They which are called unto the marriage-supper;* as the bride represents the faithful people of God taken as a whole, so they which are called to the marriage-supper represent the faithful servants of Christ considered individually.

10. *Do it not;* no creature is to be worshipped. *And of thy brethren;* that is, and the fellow-servant of thy brethren. *Worship God;* and him only shalt thou serve. Matt. 4:10. *The testimony of Jesus is the spirit of prophecy;* the grand scope and end of the spirit of prophecy is to bear witness concerning Jesus. With this spirit John was endowed as well as the angel. They were in this respect alike; one therefore was not to worship the other, for they were fellow-servants—each by prophecy making known the testimony of Christ.

11. *Heaven opened;* in token of still further communications which were to be made of the purposes of Christ. The final conflict here described seems to be identical with "the battle of that great day of God Almighty," chap. 16:14. There the dragon, the beast, and the false prophet gather their hosts into the valley of Armageddon. Here the beast and the false prophet are taken and cast into the lake of fire; and then, chap. 20:1–3, the dragon, who had instigated this war against Christ, is bound and cast into the bottomless pit for a thousand years. There also, as here, the conflict is immediately followed by the complete triumph of Christ and his reign over men. Compare chap. 16:17, with chap. 20:1–3. *A white horse;* here, as in chap. 6:2, the symbol of victory over his foes. *Faithful and True;* he is Jesus Christ, "the faithful and true Witness." Chap. 3:14. *He doth judge and make war;* compare Isa. 11:3, 4, where the same attributes and works are ascribed to the Messiah.

12. *That no man knew, but he himself;* the apostle saw in vision the name, but no one save its divine bearer could know it. The meaning, according to some, is, that it was a secret inscription which Christ only could read. Others suppose it to be the name given in ver. 13—"The Word

A. D. 96. 13 And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God.[a]

14 And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.[b]

15 And out of his mouth goeth a sharp sword,[c] that with it he should smite the nations; and he shall rule them with a rod of iron:[d] and he treadeth the wine-press of the fierceness and wrath of Almighty God.[e]

16 And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.[f]

17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come, and gather yourselves together unto the supper of the great God;[g]

18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men*, *both* free and bond, both small and great.

19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.[h]

20 And the beast was taken, and with him the false prophet that wrought miracles before him,[i] with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.[j]

21 And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth:[k] and all the fowls were filled with their flesh.[l]

CHAPTER XX.

2 Satan bound for a thousand years. 6 The first resurrection: they blessed that have part therein. 7 Satan let loose again. 8 Gog and Magog. 10 The devil cast into the lake of fire and brimstone. 12 The last and general resurrection.

AND I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.[m]

2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan,[n] and bound him a thousand years,[o]

3 And cast him into the bottomless pit, and shut him up, and set a seal upon him,[p] that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

4 And I saw thrones,[q] and they sat upon them, and judgment was given unto them:[r] and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God,[s] and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.[t]

5 But the rest of the dead lived not again until

a John 1:1. b Matt. 28:3. c ch. 1:16. d Psa. 2:9. e Isa. 63:3. f ch. 17:14. g Ezek. 39:17–20. h ch. 16:14, 16. i ch. 16:13, 14. j Dan. 7:11; ch. 20:10. k ch. 1:16; ver. 15. l ver. 17, 18. m ch. 1:18; 9:1. n ch. 12:9. o 2 Pet. 2:4; Jude 6. p Dan. 6:17. q Dan. 7:9, 22, 27; Luke 22:30. r 1 Cor. 6:2, 3. s ch. 6:9. t ch. 5:10.

of God"—which might be read outwardly, while no one but Christ could comprehend its meaning, since the name contains the deep mystery of his nature and office.

13. *He was clothed with a vesture dipped in blood;* compare Isa. 63:1–3, and notes. *His name is—The Word of God;* applied here, as in John 1:1, to the second person of the godhead.

14. *The armies which were in heaven;* representing the multitude of Christ's redeemed followers.

15. *Out of his mouth goeth a sharp sword;* see note to chap. 1:16. *He treadeth the wine-press;* for the symbol of treading the wine-press, see note to chap. 14:19, 20; Isa. 68:3.

16. *King of kings, and Lord of lords;* indicating his universal and supreme dominion.

17. *The supper of the great God;* which the great God prepares for you; representing the immense destruction of his enemies, on the flesh of whom the fowls of heaven were invited to feed. The imagery is taken from Ezek. 39:17–20, where God invites all the feathered fowl and wild beasts to come to the table which he has provided for them.

20. *The beast;* the first beast, described in chap. 13:1. *The false prophet;* the same as the second beast, chap. 13:11.

21. *The remnant;* of the armies that followed them, ver. 19.

INSTRUCTIONS.

6. Hearty acquiescence in all the dealings of God is the duty of all creatures, and the delight of all the holy.

10. As no creature in heaven or on earth is to be worshipped, as men are commanded to worship God only, and as both men and angels do worship Christ, and that in obedience to divine command, it is certain that he is God. John 1:1; Heb. 1:6; Rev. 5:13.

16. The supremacy of the Lord Jesus Christ, and his determination to crush his enemies and save his friends, are most clearly revealed in the Bible; and in his manifestations of himself, all will see that he is a just God and an almighty Saviour.

20. No combinations against Christ of numbers, wealth, cunning, or power will ultimately prosper; they will all be broken, and the ruin of those who have united in them will be complete and eternal.

CHAPTER XX.

2. *Satan;* though his agents, the beast, the false prophet, and those who coöperated with them had been destroyed, Satan still lived, and if permitted, would tempt men to persecute the church.

3. *That he should deceive the nations no more;* not be permitted to have influence over men, to seduce them into error, tempt them to sin, or afflict them by persecution. *He must be loosed;* again suffered to tempt men, excite their evil passions, and influence them to array themselves against Christ and his cause.

4. *Thrones, and they sat upon them;* representing the exalted and favored state of the friends of God. *The souls of them;* that were put to death for their attachment to Christ. *They lived;* best understood figuratively as meaning that they lived in the persons of their successors, as Elijah came and lived in the person of John. Mal. 4:5; Matt. 11:14; 17:10–13. The men who lived during the thousand years were men of like spirit with those martyrs who suffered for the cause of Jesus, as John was of like spirit with Elijah.

5. *The rest of the dead lived not again;* those who were put to death for their opposition to Christ being destroyed by him, chap. 19:20, 21, there would be none to persecute the followers of Christ till the close of the thousand years; then such men would again be found, as described in verses 7–9.

the thousand years were finished. This *is* the first resurrection.

6 Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power,[a] but they shall be priests of God and of Christ,[b] and shall reign with him a thousand years.

7 And when the thousand years are expired, Satan shall be loosed out of his prison,

8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog,[c] to gather them together to battle:[d] the number of whom *is* as the sand of the sea.

9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city:[e] and fire came down from God out of heaven, and devoured them.

10 And the devil that deceived them was cast into the lake of fire and brimstone,[f] where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever.

11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away;[g] and there was found no place for them.

12 And I saw the dead, small and great, A. D. 96. stand before God; and the books were opened:[h] and another book was opened, which is *the book* of life:[i] and the dead were judged out of those things which were written in the books, according to their works.[j]

13 And the sea gave up the dead which were in it; and death and hell* delivered up the dead which were in them: and they were judged every man according to their works.

14 And death and hell were cast into the lake of fire.[k] This is the second death.

15 And whosoever was not found written in the book of life was cast into the lake of fire.[l]

CHAPTER XXI.

1 A new heaven and a new earth. 10 The heavenly Jerusalem, with a full description thereof. 23 She needeth no sun, the glory of God is her light. 24 The kings of the earth bring their riches unto her.

AND I saw a new heaven and a new earth:[m] for the first heaven and the first earth were passed away; and there was no more sea.

[a] Ch. 2:11; 21:8. [b] Isa. 61:6; ch. 1:6. [c] Ezek. 38:2; 39:1. [d] ch. 16:14. [e] Isa. 8:8; Ezek. 38:9, 16. [f] ch. 19:20. [g] 2 Pet. 3:10, 12. [h] Dan. 7:10. [i] Dan. 12:1; ch. 21:27. [j] Jer. 32:19; Matt. 16:27. * Or, *the grave*. [k] Hos. 13:14; 1 Cor. 15:26, 54. [l] Matt. 25:41. [m] Isa. 65:17–19; 66:22; 2 Pet. 3:13.

6. *The first resurrection;* a spiritual resurrection to a divine and heavenly life—one that makes men holy and blessed. *The second death;* the final punishment of the wicked. *Reign with him a thousand years;* not that each man will live on earth a thousand years, but men of like spirit will live and reign a thousand years on earth. Whether these thousand years are to be understood literally, or as a symbol of some mightier period of time, we are unable to determine. It is from them that the word "millennium," signifying a thousand years, is taken.

7. *Loosed out of his prison;* permitted again to tempt men, and stir them up to unite in opposing Christ, and attempting to exterminate his people.

8. *Gog and Magog;* compare Ezek. chap. 38, 39, where Gog is called the chief prince of Meshech and Tubal, and Magog is apparently the land over which he reigned. He dwells in the north parts, and comes with a vast multitude to invade the holy land "in the last days," and perishes there. In the present passage there is a plain reference to the prophecy of Ezekiel, and it may be that it refers to the same event. The fulfilment of this prophecy is wholly in the distant future, and all speculations concerning it are uncertain.

9. *The camp of the saints;* the army of Christ's faithful followers. Compare chap. 19:14. *The beloved city;* Jerusalem, as representing the people of God.

10. *Lake of fire;* hell; the place prepared for the devil and those who coöperate with him in opposing the cause of Christ. Matt. 25:41.

11. *The earth and the heaven fled away;* expressive of the infinite and overpowering majesty of the Saviour when he comes to judgment: the sea gives up her dead, death and hell give up theirs, and the whole family of man assemble to receive each according to his works. 1 Thess. 4:16; 2 Peter 3:10–12.

12. *The books were opened;* all the thoughts, feelings, and actions of men, as contained in the book of God's remembrance, were brought to view. *Another book;* containing the names, the doings and sufferings for his sake, of the friends of Christ—called the Lamb's book of life. Chap. 21:27.

13. *Death and hell;* the grave and the place of separate departed spirits.

14. *Death and hell were cast into the lake of fire;* here, as in 1 Cor. 15:55—where the words rendered "death" and "grave" are the same as those here rendered "death and hell"—death and hell are personified as the enemies and destroyers of men; and as such they are utterly abolished. Neither the grave nor the place of separate spirits shall receive any more victims. Compare Hosea 13:14, "Oh death, I will be thy plagues; Oh grave"—the same as hell in the present passage—"I will be thy destruction;" and 1 Cor. 15:26, "The last enemy that shall be destroyed is death."

15. *Lake of fire;* the eternal abode of the wicked.

INSTRUCTIONS.

3. Though Satan is a powerful, malignant, and artful spirit, who has for ages deceived the nations and led vast multitudes to ruin, yet he is under divine control. He can go no further than God shall suffer: when God sees best, He can bind, imprison, and so restrain him, that men shall no longer be under his influence, or annoyed by his wiles.

6. When God sees best, he can pour out his Spirit in such copious effusions, and so revive his work, that men on earth shall possess the temper, emulate the employments, and enjoy to a great extent the bliss of heaven; and though they must die, yet on them the second death will have no power.

10. Such is naturally the wickedness of the human heart, and such the malignancy and power of Satan, that if he is not restrained, and men are left without divine grace, whatever have been God's past dealings with them, they will unite again in opposing him.

13. The certainty that the character and conduct of each individual will be laid open at the judgment, and that according to them will be awarded to each the retributions of eternity, should lead us all so to act as we have reason to believe we shall then wish we had done, and as will, through the grace of God, fit us for the endless joys of heaven. Chap. 22:14.

CHAPTER XXI.

The apostle has a glorious vision of the blissful abode of the righteous after the general resurrection and judgment, under the form of a new heaven and a new earth, into which he sees descending from heaven the new Jerusalem, the abode of God and the Lamb. Thus the new earth becomes the dwelling-place of God; and death, suffering, and sorrow are done away for ever.

1. *A new heaven and a new earth;* compare Isa. 65:17–19; 2 Peter 3:13. These words express the greatness and the glorious character of the change that takes place in both the abode and the state of the redeemed. Happy are they

A. D. 96. 2 And I John saw the holy city, new Jerusalem,[a] coming down from God out of heaven, prepared as a bride adorned for her husband.[b]

3 And I heard a great voice out of heaven, saying, Behold, the tabernacle of God *is* with men,[c] and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God.[d]

4 And God shall wipe away all tears from their eyes;[e] and there shall be no more death,[f] neither sorrow, nor crying, neither shall there be any more pain:[g] for the former things are passed away.

5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

6 And he said unto me, It is done.[h] I am Alpha and Omega, the beginning and the end.[i] I will give unto him that is athirst of the fountain of the water of life freely.[j]

7 He that overcometh shall inherit all* things; and I will be his God, and he shall be my son.

8 But the fearful,[k] and unbelieving,[l] and the abominable,[m] and murderers,[n] and whoremongers,[o] and sorcerers,[p] and idolaters,[q] and all liars,[r] shall have their part in the lake which burneth with fire and brimstone: which is the second death.

9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues,[s] and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife.[t]

10 And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem,[u] descending out of heaven from God,

11 Having the glory of God:[v] and her light *was* like unto a stone most precious, even like a jasper-stone, clear as crystal;

12 And had a wall great and high, *and* had twelve gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Israel:[w]

13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

14 And the wall of the city had twelve foundations,[x] and in them the names of the twelve apostles of the Lamb.

15 And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.[y]

16 And the city lieth four square, and the length is as large as the breadth; and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

17 And he measured the wall thereof, a hundred *and* forty *and* four cubits, *according to* the measure of a man, that is, of the angel.

18 And the building of the wall of it was *of* jasper: and the city was pure gold, like unto clear glass.

19 And the foundations of the wall of the city *were* garnished with all manner of precious stones.[z] The first foundation *was* jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

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a Isa. 52:1; Heb. 11:10; 12:22. b Psa. 45:9–14; Isa. 54:5. c 2 Cor. 6:16. d Zech. 8:8. e Isa. 25:8; ch. 7:17. f 1 Cor. 15:26, 54. g Isa. 35:10. h ch. 16:17. i ch. 1:8; 22:13. j Isa. 55:1; John 4:10, 14; 7:37; ch. 22:17. * Or, *these*. k Luke 12:4–9. l 1 John 5:4, 10. m 1 Cor. 6:9, 10. n 1 John 3:15

o Heb. 13:4. p Mal. 3:5. q 1 Cor. 10:20, 21. r Prov. 19:5, 9; ch. 22:15. s ch. 15:1, 6, 7. t ch. 19:7. u Ezek. ch. 40, 48 v Isa. 60:1, 2. w Ezek. 48:31–34. x Eph. 2:20. y Ezek. 40:3; Zech. 2:1; ch. 11:1. z Isa. 54:11.

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that shall have a place in the new Jerusalem. They shall understand, as we cannot now, the meaning of this chapter. *No more sea;* the absence of sea is understood by some to denote symbolically the absence of all change, commotion, or trouble of any sort. But perhaps the words have a meaning which nothing but the appearance of the new heavens and new earth can explain.

2. *Adorned for her husband;* in the glorious apparel of perfect righteousness. Chap. 19:8.

3. *The tabernacle of God is with men;* expressive of his intimate and perpetual communion with them. Verses 22, 23; chap. 22:4, 5.

6. *He said;* Christ is the speaker. *It is done;* the great work of man's redemption is accomplished. The righteous are gathered into the new Jerusalem, and the wicked cast into the lake of fire. The apostle is carried forward in vision to the end of all things, and looks back upon the prophecies of this book as already accomplished. *I am Alpha and Omega;* see note to chap. 1:8. *I will give unto him that is athirst;* that thirsts for the living waters of salvation. Isa. 55:1; John 4:10, 13, 14; 7:37–39.

7. *He that overcometh;* he that successfully resists the temptations of the world, the flesh, and the devil, and continues steadfast in the belief and practice of the truth to the end.

8. *The fearful;* those who are afraid to do right lest they should suffer for it, and who neglect their duty to avoid trials, or escape dangers. *The second death;* a death consisting in everlasting punishment with the devil and his angels. Matt. 25:41, 46.

9. *The seven vials;* chap. 15:7. *The bride;* the church in glory.

10. *A great and high mountain;* whence he could have a clear vision of the city descending out of heaven to men. Compare Ezek. 40:2. *The holy Jerusalem;* a symbol of the church in glory.

12. *Twelve gates;* twelve is the symbol of God's people. Compare the twelve tribes of the Old, and the twelve apostles of the New Testament. Hence this number prevails in the description of the new Jerusalem. *Twelve angels;* to guard them against the entrance of the unholy, verses 8, 27. *Thereon;* on the gates. *The names of the twelve tribes;* showing that all God's true people have a share in the city.

13. *On the east three gates—on the west three gates;* the perfect symmetry of the city is a symbol of its perfection. See note to ver. 16.

14. *Twelve foundations—twelve apostles;* compare Ephes. 2:20. As there is one gate to each tribe, so is there also one foundation to each apostle.

16. *Four square;* the square has no disproportion on any side. Here it is the appropriate symbol of completeness and perfection. *Twelve thousand furlongs;* fifteen hundred Roman miles. This is to be understood of the city itself, which the apostle sees in vision as one vast structure towering up to heaven. The wall which surrounded the city was distinct from it, verse 17.

17. *A hundred and forty and four cubits;* that is, twelve times twelve cubits in height. *The measure of a man, that is, of the angel;* it is the measure of a man, as being such a measure as men commonly use; and the measure of the angel, because an angel now employs it. If we reckon a cubit at from eighteen to twenty inches, one hundred and forty-four cubits will equal from two hundred and sixteen to two hundred and forty feet.

18–21. *Jasper—gold—all manner of precious stones;* showing the beauty, excellence, and glory of the heavenly city.

21 And the twelve gates *were* twelve pearls; every several gate was of one pearl: and the street of the city *was* pure gold, as it were transparent glass.

22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

23 And the city had no need of the sun, neither of the moon, to shine in it:[a] for the glory of God did lighten it, and the Lamb *is* the light thereof.[b]

24 And the nations of them which are saved shall walk in the light of it:[c] and the kings of the earth do bring their glory and honor into it.[d]

25 And the gates of it shall not be shut at all by day: for there shall be no night there.[e]

26 And they shall bring the glory and honor of the nations into it.

27 And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie:[f] but they which are written in the Lamb's book of life.[g]

CHAPTER XXII.

1 The river of the water of life. 2 The tree of life. 5 The light of the city of God is himself. 9 The angel will not be worshipped. 18 Nothing may be added to the word of God, nor taken therefrom.

AND he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

2 In the midst of the street of it,[h] and on A. D. 96. either side of the river, *was there* the tree of life,[i] which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations.[j]

3 And there shall be no more curse:[k] but the throne of God and of the Lamb shall be in it;[l] and his servants shall serve him:[m]

4 And they shall see his face;[n] and his name *shall be* in their foreheads.[o]

5 And there shall be no night there; and they need no candle, neither light of the sun;[p] for the Lord God giveth them light:[q] and they shall reign for ever and ever.[r]

6 ¶ And he said unto me, These sayings *are* faithful and true: and the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done.[s]

7 Behold, I come quickly:[t] blessed *is* he that keepeth the sayings of the prophecy of this book.

8 And I John saw these things, and heard *them.* And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things.

9 Then saith he unto me, See *thou do it* not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

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a Isa. 60:19, 20; ch. 22:5. b John 1:4. c Isa. 60:3–11; 66:10–12. d Psa. 72:11. e Zech. 14:7. f Isa. 35:8; 52:1; 60:21; Joel 3:17; Matt. 13:41; 1 Cor. 6:9, 10; Gal. 5:19–21; Eph. 5:5; Heb. 12:14. g ch. 13:8. h ch. 21:21. i ch. 2:7. j Ezek. 47:1, 12. k Zech 14:11. l Ezek. 48:35. m ch. 7:15. n Matt. 5:8; John 12:26; 17:24; 1 Cor. 13:12; 1 John 3:2. o ch. 3:12. p ch. 21:23, 25. q Psa. 36:9. r Rom. 5:17. s ch. 1:1. t ver. 10, 12, 20.

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22. *No temple;* the church in glory needs no particular place or time set apart as holy in distinction from the rest, or especially consecrated to the worship of God; for all space and all duration are holy, holy, holy, being filled with the presence of God and the Lamb.

23. *No need of the sun;* for the presence of God and the Lamb makes perfect, eternal day. Chap. 22:5.

24. *Their glory and honor;* every thing desirable, excellent, and glorious, is perfected and perpetuated in heaven. Verse 26.

27. *They which are written;* chosen of God, renewed, justified, sanctified, and thus fitted to be glorified.

INSTRUCTIONS.

5. When all things earthly are dissolved, and the treasures of the wicked are lost for ever, the righteous will enter into heaven and take possession of durable riches and righteousness, treasures incorruptible, undefiled, and never to fade away.

8. True courage is a distinguished virtue, and cowardice a great sin. Those who dare not do right lest they should suffer for it, are cowards, and are ripening, with idolaters, liars, and murderers, to suffer the second death.

21. Things most esteemed on earth are used to represent things in heaven, in order to give men the highest and best ideas of them.

27. Here the righteous and the wicked dwell together in the same country, the same city, and the same family, and are united by numerous relative, social, and civil ties; but in the future world they will be for ever separated, and dwell in places as diverse and distant as heaven is from hell.

CHAPTER XXII.

1. *A pure river of water of life;* this representation is for substance the same as that of Ezekiel's vision, chap. 47:1–12, and signifies the pure, abundant, everlasting blessings which God, through Christ, will bestow upon his people in heaven. *Out of the throne of God and of the Lamb;* signifying that the blessedness of the righteous in heaven comes immediately from God and Christ, and is therefore unfailing and everlasting.

2. *Twelve—fruits;* or harvests, in a year: one each month; representing the constancy and fulness of the fresh, ripe, and invigorating blessings which the saints will be receiving for ever. *The healing;* so that in that world there will be no sickness, no sorrow, no curse of any kind, but in the health and vigor of immortal youth saints will serve and enjoy God.

4. *See his face;* dwell in his presence, and have free, constant, and blissful access to him, and communion with him. *His name—in their foreheads;* seen and known of all to be his chosen, called, justified, and glorified people. Rom. 8:30.

5. *No night—no candle, neither light of the sun—God giveth them light;* showing that God will be to them all and in all, and that in him they have all, enjoy all, and expect all for ever and ever. With this verse the description of the heavenly Jerusalem ends. What follows relates to the whole preceding revelation.

6. *These sayings;* what he had declared to John, and what John, at his direction, had written for the benefit of those then alive, and those who should live from that time to the end of the world. *Sent his angel—shortly be done;* see notes to chap. 1:1.

7. *I come quickly;* compare 1 Peter 4:7, "The end of all things is at hand." The holy Scriptures would have us consider the second coming of Christ as always near, since, in comparison with the eternity that is to follow, a thousand years are as one day. 2 Peter 3:8. Practically, moreover, the Lord Jesus comes to each one of us at death. Life is short: what thou doest in preparation for eternity must be done quickly; for the Judge standeth at the door, and in such an hour as ye think not the Son of man cometh. *Blessed is he;* who now hearkens to the voice of God, speaking in this book, believes what he declares, and does what he commands; he shall have a right to the tree of life, and enter in through the gates into the city. Chap. 21:12; 22:14.

8, 9. *Do it not;* chap. 19:9, 20.

A. D. 96. 10 And he saith unto me, Seal not the sayings of the prophecy of this book:[a] for the time is at hand.

11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still:[b] and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.[c]

12 And behold, I come quickly;[d] and my reward *is* with me, to give every man according as his work shall be.[e]

13 I am Alpha and Omega, the beginning and the end, the first and the last.[f]

14 Blessed *are* they that do his commandments,[g] that they may have right to the tree of life, and may enter in through the gates into the city.

15 For without *are* dogs,[h] and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.[i]

16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David,[j] *and* the bright and morning-star.

17 And the Spirit and the bride[k] say, Come.[l] And let him that heareth say, Come. And let him that is athirst come.[m] And whosoever will, let him take the water of life freely.

18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things,[n] God shall add unto him the plagues that are written in this book:

19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book* of life,[o] and out of the holy city, and *from* the things which are written in this book.

20 He which testifieth these things saith, Surely I come quickly.[p] Amen. Even so, come, Lord Jesus.[q]

21 The grace of our Lord Jesus Christ *be* with you all. Amen.[r]

a Dan. 8:26. b Prov. 1:24–33; Eccl. 11:3; Matt. 25:10; 2 Tim. 3:13 c Prov 4:18; Matt. 5:6. d Zeph. 1:14. e ch. 20:12. f Isa. 44:6. g Luke 12:37. 38. h Phil. 3:2 i ch. 21:8, 27. j ch. 5:5. k ch. 21:2, 9. l Isa. 2.5. m ch. 21:6. n Prov. 30:6. * Or, *from the tree.* o ch. 3:5. p ver. 7. 12. q Isa. 25:9; Heb. 9:28. r 2 Thess. 3:18.

10. *Seal not the sayings;* seal them not up, as something to be reserved for future use, but publish them for the present benefit of all. *The time is at hand;* see notes to chap. 1:1.

11. *He that is unjust—unjust still;* this verse stands between the two announcements: "The time is at hand," and, "Behold, I come quickly." It is best understood as a solemn admonition; as much as to say, If, after all these warnings, any one will go on in sin, let him do so. But let the righteous persevere in his righteousness; for the day is at hand when I shall come to reward every one according to his works. Many, however, prefer to understand the verse as announcing the unchangeable condition of men's character after the day of judgment.

12. *I;* Jesus Christ. Verse 16. *Come quickly;* Christ's coming may always be regarded as at hand, when he will treat every man according to his work. See note to ver. 7.

13. *The first and the last;* the self-existent, independent, unchanging, eternal God. All, therefore, which he has declared will be accomplished: men may as safely rely upon it as if it had already taken place.

14. *The city;* the heavenly city, the new Jerusalem, the eternal abode of God and his people.

15. *Dogs—and whosoever loveth and maketh a lie;* a description of various classes of sinners, including all who do not love, believe, and obey the truth. Dogs represent here the rapacious and unclean. Compare Phil. 3:2.

16. *The root and the offspring of David;* these words are commonly interpreted to mean that Christ is the root of David—the ground of his being—in respect to his divine nature; and his offspring in respect to his human nature. Compare Psa. 110:1; Matt. 22:42–46; Acts 2:34–36. But a comparison with Isa. 11:1, to which there is a plain reference, leads rather to the idea that Christ is called the root and offspring of David as growing out of his root; that is, as being his true progeny according to the promises of the Old Testament. *The—morning-star;* ushering in upon his people the splendors of eternal day.

17. *The bride;* the church of Christ. *Come;* come unto Christ, and receive freely the blessings of eternal life. Matt. 11:28–30; Isa. 45:22.

18. *Add unto these things;* unto the words of this prophecy; and by parity of reason, shall add to any part of divine revelation what God has not revealed.

19. *Take away from the words of—this prophecy;* take away a part of what God has revealed, and reject it as not inspired by him. See note to the preceding verse.

20. *He;* Jesus Christ. *I come quickly;* to call each one to give an account of his stewardship, and to enter, according to his conduct and character, on the retributions of eternity.

21. *The grace of our Lord Jesus Christ;* a desire and prayer that Christ's divine favor might be bestowed upon those for whom the apostle wrote, according to all their wants for time and eternity.

INSTRUCTIONS.

1. The joys of earth are polluted, imperfect, unsatisfying, and short; but the joys of heaven are pure, perfect, satisfying, and eternal.

5. Though the presence and favor of God in heaven will supply all the wants of his people, meet all their wishes, and fill their hearts with joy, their blessings will never satiate or grow old, but will be ever fresh; growing higher and better for ever.

7. Our nearness to eternity, and the shortness of the time before we shall be in heaven or hell, should lead us, by cordial obedience to the commands of God, to be habitually ready; so that at whatever time, or in whatever way we may be called to leave the earth, we may, when absent from the body, be present with the Lord, beholding his glory, and rejoicing in the fulness of his love.

15. Much of the future misery of the wicked will spring from the character and conduct of their associates. In this world the wicked are mutual tempters; in the world to come they will be mutual tormentors.

17. As the Holy Spirit, the church, and Jesus Christ invite sinners to come to him, all should accept and echo the invitation, and publish it, as far as possible, in every language of every people, that whosoever will may come to Christ, and receive of him the free, gracious gift of eternal life.

19. To attempt to require of men what God does not require, or to absolve them from what he does require, is a great sin, and exposes those who practise it to his endless curse.

20. Whatever we do for our own salvation, or that of others, we must do soon; for in the grave to which we are hastening, there is no work.

21. However poor, polluted, and wretched any may be, through the grace of Christ and by trusting in him all may be rich, holy, and happy for ever. May his grace be the portion of the writer, and all the readers, for the Redeemer's sake; and to the Father, the Son, and the Holy Ghost shall be the glory for ever. Amen.

SYNOPSIS

OF

ROBINSON'S HARMONY OF THE GOSPELS.

EVENTS CONNECTED WITH THE BIRTH AND CHILDHOOD OF OUR LORD.

TIME, ABOUT THIRTEEN AND A HALF YEARS.

	MATTHEW.	MARK.	LUKE.	JOHN.
Preface to Luke's gospel,	---	---	1:1–4	
An angel appears to Zacharias. *Jerusalem,*	---	---	1:5–25	
An angel appears to Mary. *Nazareth,*	---	---	1:26–38	
Mary visits Elizabeth. *Juttah,*	---	---	1:39–56	
Birth of John the Baptist. *Juttah,*	---	---	1:57–80	
An angel appears to Joseph. *Nazareth,*	1:18–25			
The birth of Jesus. *Bethlehem,*	---	---	2:1–7	
An angel appears to the shepherds. *Near Bethlehem,*	---	---	2:8–20	
The circumcision of Jesus, and his presentation in the temple. *Bethlehem. Jerusalem,*	---	---	2:21–38	
The magi. *Jerusalem. Bethlehem,*	2:1–12			
The flight into Egypt. Herod's cruelty. The return. *Bethlehem. Nazareth,*	2:13–23	---	2:39, 40	
At twelve years of age Jesus goes to the Passover. *Jerusalem,*	---	---	2:41–52	
Genealogies,	1:1–17	---	3:23–38	

ANNOUNCEMENT AND INTRODUCTION OF OUR LORD'S PUBLIC MINISTRY.

TIME, ABOUT ONE YEAR.

The ministry of John the Baptist. *The desert. The Jordan,*	3:1–12	1:1–8	3:1–18	
The baptism of Jesus. *The Jordan,*	3:13–17	1:9–11	3:21–23	
The temptation. *Desert of Judea,*	4:1–11	1:12, 13	4:1–13	
Preface to John's gospel,	---	---	---	1:1–18
Testimony of John the Baptist to Jesus. *Bethabara beyond Jordan,*	---	---	---	1:19–34
Jesus gains disciples. *The Jordan. Galilee?*	---	---	---	1:35–51
The marriage at Cana of Galilee,	---	---	---	2:1–12

OUR LORD'S FIRST PASSOVER, AND THE SUBSEQUENT TRANSACTIONS UNTIL THE SECOND.

TIME, ONE YEAR.

At the Passover Jesus drives the traders out of the temple. *Jerusalem,*	---	---	---	2:13–25
Our Lord's discourse with Nicodemus. *Jerusalem,*	---	---	---	3:1–21
Jesus remains in Judea, and baptizes. Further testimony of John the Baptist,	---	---	---	3:22–36
John's imprisonment,	14:3–5	6:17–20	3:19, 20	
Jesus' departure into Galilee,	4:12	1:14	4:14	4:1–3
Our Lord's discourse with the Samaritan woman. Many of the Samaritans believe on him. *Shechem* or *Neapolis,*	---	---	---	4:4–42
Jesus teaches publicly *in Galilee,*	4:17	1:14, 15	4:14, 15	4:43–45
Jesus again at Cana, where he heals the son of a nobleman lying ill at Capernaum. *Cana of Galilee,*	---	---	---	4:46–54
Jesus at Nazareth: he is there rejected, and fixes his abode at Capernaum,	4:13–16	---	4:16–31	
The call of Simon Peter and Andrew, and of James and John, with the miraculous draught of fishes. *Near Capernaum,*	4:18–22	1:16–20	5:1–11	
The healing of a demoniac in the synagogue. *Capernaum,*	---	1:21–28	4:31–37	
The healing of Peter's wife's mother, and many others. *Capernaum,*	8:14–17	1:29–34	4:38–41	
Jesus with his disciples goes from Capernaum throughout Galilee,	4:23–25	1:35–39	4:42–44	
The healing of a leper. *Galilee,*	8:1–4	1:40–45	5:12–16	
The healing of a paralytic. *Capernaum,*	9:2–8	2:1–12	5:17–26	
The call of Matthew. *Capernaum,*	9:9	2:13, 14	5:27, 28	

HARMONY OF THE GOSPELS.

OUR LORD'S SECOND PASSOVER, AND THE SUBSEQUENT TRANSACTIONS UNTIL THE THIRD.

TIME, ONE YEAR.

	MATTHEW.	MARK.	LUKE.	JOHN.
The Pool of Bethesda; the healing of the infirm man; and our Lord's subsequent discourse. *Jerusalem,*	---	---	---	5:1–47
The disciples pluck ears of grain on the Sabbath. *On the way to Galilee?*	12:1–8	2:23–28	6:1–5	
The healing of the withered hand on the Sabbath. *Galilee,*	12:9–14	3:1–6	6:6–11	
Jesus arrives at the sea of Tiberias, and is followed by multitudes. *Lake of Galilee,*	12:15-21	3:7–12		
Jesus withdraws to the mountain, and chooses the Twelve; the multitudes follow him. *Near Capernaum,*	10:1–4	3:13–19	6:12–19	
The sermon on the mount. *Near Capernaum,*	5:1; 8:1	---	6:20–49	
The healing of the centurion's servant. *Capernaum,*	8:5–13	---	7:1–10	
The raising of the widow's son. *Nain,*	---	---	7:11–17	
John the Baptist in prison sends disciples to Jesus. *Galilee. Capernaum?*	11:2–19	---	7:18–35	
Reflections of Jesus on appealing to his mighty works. *Capernaum,*	11:20–30			
While sitting at meat with a Pharisee, Jesus is anointed by a woman who had been a sinner. *Capernaum?*	---	---	7:36-50	
Jesus, with the Twelve, makes a second circuit in Galilee,	---	---	8:1–3	
The healing of a demoniac. The scribes and Pharisees blaspheme. *Galilee,*	12:22–37	3:19–30	11:14, 15, 17–23	
The scribes and Pharisees seek a sign. Our Lord's reflections. *Galilee,*	12:38–45	---	11:16, 24–36	
The true disciples of Christ his nearest relatives. *Galilee,*	12:46–50	3:31–35	8:19–21	
At a Pharisee's table, Jesus denounces woes against the Pharisees and others. *Galilee,*	---	---	11:37–54	
Jesus discourses to his disciples and the multitude. *Galilee,*	---	---	12:1-59	
The slaughter of certain Galileans. Parable of the barren fig-tree. *Galilee,*	---	---	13:1-9	
Parable of the sower. *Lake of Galilee. Near Capernaum?*	13:1–23	4:1–25	8:4–18	
Parable of the tares. Other parables. *Near Capernaum?*	13:24–53	4:26–34		
Jesus directs to cross the lake. Incidents. The tempest stilled. *Lake of Galilee,*	8:18–27	4:35–41	8:22–25; 9:57–62	
The two demoniacs of Gadara. *South-east coast of the lake of Galilee,*	8:28-34; 9:1	5:1–21	8:26–40	
Levi's feast. *Capernaum,*	9:10–17	2:15–22	5:29–39	
The raising of Jairus' daughter. The woman with a bloody flux. *Capernaum,*	9:18–26	5:22–43	8:41–56	
Two blind men healed, and a dumb spirit cast out. *Capernaum,*	9:27–34			
Jesus again at Nazareth, and again rejected,	13:54–58	6:1–6		
A third circuit in Galilee. The Twelve instructed, and sent forth. *Galilee,*	9:35–38; 10:1–42; 11:1	6:6–13	9:1–6	
Herod holds Jesus to be John the Baptist, whom he had just before beheaded. *Galilee? Perea,*	14:1–12	6:14–16, 21–29	9:7–9	
The Twelve return, and Jesus retires with them across the lake. Five thousand are fed. *Capernaum. North-east coast of the lake of Galilee,*	14:13–21	6:30–44	9:10–17	6:1–14
Jesus walks upon the water. *Lake of Galilee. Gennesareth,*	14:22–36	6:45–56	---	6:15–21
Our Lord's discourse to the multitude in the synagogue at Capernaum. Many disciples turn back. Peter's profession of faith. *Capernaum,*	---	---	---	6:22–71; 7:1

FROM OUR LORD'S THIRD PASSOVER UNTIL HIS FINAL DEPARTURE FROM GALILEE AT THE FESTIVAL OF TABERNACLES.

TIME, SIX MONTHS.

Our Lord justifies his disciples for eating with unwashen hands. Pharisaic traditions. *Capernaum,*	15:1–20	7:1–23		
The daughter of a Syrophenician woman is healed. *Region of Tyre and Sidon,*	15:21–28	7:24–30		
A deaf and dumb man healed; also many others. Four thousand are fed. *The Decapolis,*	15:29–39	7:31–37; 8:1–9		
The Pharisees and Sadducees again require a sign. *Near Magdala,*	15:39; 16:1–4	8:10–12		
The disciples cautioned against the leaven of the Pharisees, etc. *North-east coast of the lake of Galilee,*	16:5–12	8:13–21		
A blind man healed. *Bethsaida, (Julias,)*	---	8:22–26		
Peter and the rest again profess their faith in Christ. *Region of Cesarea Philippi,*	16:13–20	8:27–30	9:18–21	
Our Lord foretells his own death and resurrection, and the trials of his followers. *Region of Cesarea Philippi,*	16:21–28	8:31–38; 9:1	9:22–27	
The transfiguration. Our Lord's subsequent discourse with the three disciples. *Region of Cesarea Philippi,*	17:1–13	9:2–13	9:28–36	
The healing of a demoniac, whom the disciples could not heal. *Region of Cesarea Philippi,*	17:14–21	9:14–29	9:37–43	
Jesus again foretells his own death and resurrection. *Galilee,*	17:22, 23	9:30–32	9:43–45	
The tribute-money miraculously provided. *Capernaum,*	17:24–27	9:33		
The disciples contend who should be greatest. Jesus exhorts to humility, forbearance, and brotherly love. *Capernaum,*	18:1–35	9:33–50	9:46–50	
The Seventy instructed and sent out. *Capernaum,*	---	---	10:1–16	
Jesus goes up to the festival of tabernacles. His final departure from Galilee. Incidents in Samaria,	---	---	9:51–56	7:2–10
Ten lepers cleansed. *Samaria,*	---	---	17:11–19	

THE FESTIVAL OF TABERNACLES, AND THE SUBSEQUENT TRANSACTIONS UNTIL OUR LORD'S ARRIVAL IN BETHANY, SIX DAYS BEFORE THE FOURTH PASSOVER.

TIME, SIX MONTHS, LESS SIX DAYS.

	MATTHEW.	MARK.	LUKE.	JOHN.
Jesus at the festival of tabernacles. His public teaching. *Jerusalem,*	---	---	---	7:11–53; 8:1
The woman taken in adultery. *Jerusalem,*	---	---	---	8:2–11
Further public teaching of our Lord. He reproves the unbelieving Jews, and escapes from their hands. *Jerusalem,*	---	---	---	8:12–59
A lawyer instructed. Love to our neighbor defined. Parable of the good Samaritan. *Near Jerusalem,*	---	---	10:25–37	
Jerusalem in the house of Martha and Mary. *Bethany,*	---	---	10:38–42	
The disciples again taught how to pray. *Near Jerusalem,*	---	---	11:1–13	
The Seventy return. *Jerusalem,*	---	---	10:17–24	
A man born blind is healed on the Sabbath. Our Lord's subsequent discourses. *Jerusalem,*	---	---	---	9:1–41; 10:1–21
Jesus in Jerusalem at the festival of dedication. He retires beyond Jordan. *Jerusalem. Bethabara beyond Jordan,*	---	---	---	10:22–42
The raising of Lazarus. *Bethany,*	---	---	---	11:1–46
The counsel of Caiaphas against Jesus. He retires from Jerusalem. *Jerusalem. Ephraim,*	---	---	---	11:47–54
Jesus beyond Jordan is followed by multitudes. The healing of the infirm woman on the Sabbath. *Valley of Jordan. Perea,*	19:1, 2	10:1	13:10–21	
Our Lord goes teaching and journeying towards Jerusalem. He is warned against Herod. *Perea,*	---	---	13:22–35	
Our Lord dines with a chief Pharisee on the Sabbath. Incidents. *Perea,*	---	---	14:1–24	
What is required of true disciples. *Perea,*	---	---	14:25–35	
Parable of the lost sheep, etc. Parable of the prodigal son. *Perea,*	---	---	15:1–32	
Parable of the unjust steward. *Perea,*	---	---	16:1–13	
The Pharisee reproved. Parable of the rich man and Lazarus. *Perea,*	---	---	16:14–31	
Jesus inculcates forbearance, faith, humility. *Perea,*	---	---	17:1–10	
Christ's coming will be sudden. *Perea,*	---	---	17:20–37	
Parables: the importunate widow; the Pharisee and publican. *Perea,*	---	---	18:1–14	
Precepts respecting divorce. *Perea,*	19:3–12	10:2–12		
Jesus receives and blesses little children. *Perea,*	19:13–15	10:13–16	18:15–17	
The rich young man. Parable of the laborers in the vineyard. *Perea,*	19:16–30; 20:1–16	10:17–31	18:18–30	
Jesus a third time foretells his death and resurrection. *Perea,*	20:17–19	10:32–34	18:31–34	
James and John prefer their ambitious request. *Perea,*	20:20–28	10:35–45		
The healing of two blind men near Jericho,	20:29–34	10:46–52	18:35–43; 19:1	
The visit to Zaccheus. Parable of the ten pounds. *Jericho,*	---	---	19:2–28	
Jesus arrives at Bethany six days before the Passover. *Bethany,*	---	---	---	11:55–57; 12:1, 9–11

OUR LORD'S PUBLIC ENTRY INTO JERUSALEM, AND THE SUBSEQUENT TRANSACTIONS BEFORE THE FOURTH PASSOVER.

TIME, FOUR DAYS.

Our Lord's public entry into Jerusalem. *Bethany. Jerusalem,*	21:1–11, 14–17	11:1–11	19:29–44	12:12–19
The barren fig-tree. The cleansing of the temple. *Bethany. Jerusalem,*	21:12, 13, 18, 19	11:12–19	19:45–48; 21:37, 38	
The barren fig-tree withers away. *Between Bethany and Jerusalem,*	21:20–22	11:20–26		
Christ's authority questioned. Parable of the two sons. *Jerusalem,*	21:23–32	11:27–33	20:1–8	
Parable of the wicked husbandmen. *Jerusalem,*	21:33–46	12:1–12	20:9–19	
Parable of the marriage of the king's son. *Jerusalem,*	22:1–14			
Insidious question of the Pharisees: tribute to Cæsar. *Jerusalem,*	22:15–22	12:13–17	20:20–26	
Insidious question of the Sadducees: the resurrection. *Jerusalem,*	22:23–33	12:18–27	20:27–40	
A lawyer questions Jesus. The two great commandments. *Jerusalem,*	22:34–40	12:28–34		
How is Christ the son of David? *Jerusalem,*	22:41–46	12:35–37	20:41–44	
Warnings against the evil example of the scribes and Pharisees. *Jerusalem,*	23:1–12	12:38, 39	20:45, 46	
Woes against the scribes and Pharisees. Lamentation over Jerusalem. *Jerusalem,*	23:13–39	12:40	20:47	
The widow's mite. *Jerusalem,*	---	12:41–44	21:1–4	
Certain Greeks desire to see Jesus. *Jerusalem,*	---	---	---	12:20–36
Reflections upon the unbelief of the Jews. *Jerusalem,*	---	---	---	12:37–50
Jesus, on taking leave of the temple, foretells its destruction, and the persecution of his disciples. *Jerusalem. Mount of Olives,*	24:1–14	13:1–13	21:5–19	
The signs of Christ's coming to destroy Jerusalem, and to put an end to the Jewish state and dispensation. *Mount of Olives,*	24:15–42	13:14–37	21:20–36	
Transition to Christ's final coming at the day of judgment. Exhortation to watchfulness. Parables: the ten virgins; the five talents. *Mount of Olives,*	24:43–51; 25:1–30			
Scenes of the judgment-day. *Mount of Olives,*	25:31–46			
The rulers conspire. The supper at Bethany. Treachery of Judas. *Jerusalem. Bethany,*	26:1–16	14:1–11	22:1–6	12:2–8
Preparation for the Passover. *Bethany. Jerusalem,*	26:17–19	14:12–16	22:7–13	

HARMONY OF THE GOSPELS.

THE FOURTH PASSOVER, OUR LORD'S PASSION, AND THE ACCOMPANYING EVENTS UNTIL THE END OF THE JEWISH SABBATH.

TIME, TWO DAYS.

	MATTHEW.	MARK.	LUKE.	JOHN.
The Passover meal. Contention among the Twelve. *Jerusalem,*	26:20	14:17	22:14–18, 24–30	
Jesus washes the feet of his disciples. *Jerusalem,*				13:1–20
Jesus points out the traitor. Judas withdraws. *Jerusalem,*	26:21–25	14:18–21	22:21–23	13:21–35
Jesus foretells the fall of Peter, and the dispersion of the Twelve. *Jerusalem,*	26:31–35	14:27–31	22:31–38	13:36–38
The Lord's supper. *Jerusalem,*	26:26–29	14:22–25	22:19, 20	1Cor.11:23-25
Jesus comforts his disciples. The Holy Spirit promised. *Jerusalem,*				14:1–31
Christ the true vine. His disciples hated by the world. *Jerusalem,*				15:1–27
Persecution foretold. Further promise of the Holy Spirit. Prayer in the name of Christ. *Jerusalem,*				16:1–33
Christ's last prayer with his disciples. *Jerusalem,*				17:1–26
The agony in Gethsemane. *Mount of Olives,*	26:30,36–46	14:26,32–42	22:39–46	18:1
Jesus betrayed and made prisoner. *Mount of Olives,*	26:47–56	14:43–52	22:47–53	18:2–12
Jesus before Caiaphas. Peter thrice denies him. *Jerusalem,*	26:57, 58, 69–75	14:53, 54, 66–72	22:54–62	18:13–18, 25–27
Jesus before Caiaphas and the Sanhedrim. He declares himself to be the Christ; is condemned and mocked. *Jerusalem,*	26:59–68	11:55–65	22:63–71	18:19–24
The Sanhedrim lead Jesus away to Pilate. *Jerusalem,*	27:1, 2	15:1–5	23:1–5	18:28–38
Christ before the governor. *Jerusalem,*	27:11–14			
Jesus before Herod. *Jerusalem,*			23:6–12	
Pilate seeks to release Jesus. The Jews demand Barabbas. *Jerusalem,*	27:15–26	15:6–15	23:13–25	18:39, 40
Pilate delivers up Jesus to death. He is scourged and mocked. *Jerusalem,*	27:26–30	15:15–19		19:1–3
Pilate again seeks to release Jesus. *Jerusalem,*				19:4–16
Judas repents and hangs himself. *Jerusalem,*	27:3–10			Acts 1:18, 19
Jesus is led away to be crucified. *Jerusalem,*	27:31–34	15:20–23	23:26–33	19:16, 17
The crucifixion. *Jerusalem,*	27:35–38	15:24–28	23:33, 34	19:18–24
The Jews mock at Jesus on the cross. He commends his mother to John. *Jerusalem,*	27:39–44	15:29–32	23:35–37, 39–43	19:25–27
Darkness prevails. Christ expires on the cross. *Jerusalem,*	27:45–50	15:33–37	23:44–46	19:28–30
The veil of the temple rent, and graves opened. Judgment of the centurion. The women at the cross. *Jerusalem,*	27:51–56	15:38–41	23:45, 47–49	
The taking down from the cross. The burial. *Jerusalem,*	27:57–61	15:42–47	23:50–56	19:31–42
The watch at the sepulchre. *Jerusalem,*	27:62–66			

OUR LORD'S RESURRECTION, HIS SUBSEQUENT APPEARANCES, AND HIS ASCENSION.

TIME, FORTY DAYS.

The morning of the resurrection. *Jerusalem,*	28:2–4	16:1		
Visit of the women to the sepulchre. Mary Magdalene returns. *Jerusalem,*	28:1	16:2–4	24:1–3	20:1, 2
Vision of angels in the sepulchre. *Jerusalem,*	28:5–7	16:5–7	24:4–8	
The women return to the city. Jesus meets them. *Jerusalem,*	28:8–10	16:8	24:9–11	
Peter and John run to the sepulchre. *Jerusalem,*			24:12	20:3–10
Our Lord is seen by Mary Magdalene at the sepulchre. *Jerusalem,*		16:9–11		20:11–18
Report of the watch. *Jerusalem,*	28:11–15			
Our Lord is seen by Peter. Then by two disciples on the way to Emmaus. *Jerusalem. Emmaus,*		16:12, 13	24:13–35	1 Cor. 15:5
Jesus appears in the midst of the apostles, Thomas being absent. *Jerusalem,*		16:14–18	24:36–49	20:19–23
Jesus appears in the midst of the apostles, Thomas being present. *Jerusalem,*				20:24–29
The apostles go away into Galilee. Jesus shows himself to seven of them at the sea of Tiberias. *Galilee,*	28:16			21:1–24
Jesus meets the apostles and above five hundred brethren on a mountain in Galilee. *Galilee,*	28:16–20			1 Cor. 15:6
Our Lord is seen of James; then of all the apostles. *Jerusalem,*				1 Cor. 15:7 Acts 1:3–8
The ascension. *Bethany,*		16:19, 20	24:50–53	
Conclusion of John's gospel,				20:30, 31 21:25

CHRONOLOGICAL INDEX TO THE BIBLE.

PERIOD I.

FROM THE CREATION TO THE DELUGE, CONTAINING 1,656 YEARS.

A. M.	B. C.		
1	4004	The creation of the world,	Genesis 1; 2.
	"	Fall of our first parents, Adam and Eve, from holiness and happiness, by disobeying God. Promise of a Saviour,	" 3.
2	4002	Cain born,	" 4:1.
3	4001	Abel born,	" 4:2.
129	3875	Abel murdered by his brother Cain,	" 4:8.
130	3874	Seth born, his father, Adam, being 130 years old,	" 5:3.
622	3382	Enoch born,	" 5:18, 19.
687	3317	Methuselah born,	" 5:21.
930	3074	Adam dies, aged 930 years,	" 5:5.
987	3017	Enoch translated, aged 365 years,	" 5:24.
1042	2962	Seth dies, aged 912 years,	" 5:8.
1056	2948	Noah born,	" 5:28, 29.
1536	2468	The deluge threatened, and Noah commissioned to preach repentance during 120 years,	" 6:3–22. 1 Pet. 3:20. 2 Pet. 2:5.
1656	2348	Methuselah dies, aged 969 years,	Genesis 5:27.
		In the same year Noah enters into the ark, being 600 years old,	" 7:6, 7.

PERIOD II.

FROM THE DELUGE TO THE CALL OF ABRAHAM, CONTAINING 427 YEARS.

A. M.	B. C.		
1657	2347	Noah, with his family, leaves the ark after the deluge, and offering sacrifice, he receives the covenant of safety, of which the rainbow was the token,	Genesis 8:18, 19. " 9:8, 17.
1770	2234	Babel built,	" 11.
1770	2234	The confusion of language, and dispersion of mankind,	" 11.
1771	2233	Nimrod lays the first foundation of the Babylonian or Assyrian monarchy,	" 10:8–11.
1816	2188	Mizraim lays the foundation of the Egyptian monarchy,	" 10:13.
2006	1998	Noah dies, aged 950 years,	" 9:29.
2008	1996	Abraham born,	" 11:26.

PERIOD III.

FROM THE CALL OF ABRAHAM TO THE EXODUS OF ISRAEL FROM EGYPT, 430 YEARS.

A. M.	B. C.		
2068	1936	Abraham called from Chaldean idolatry, at 60 years of age,	Genesis 11:31.
2083	1921	Abraham's second call to Canaan,	" 12:1–4.
2091	1913	Abraham's victory over the kings, and rescue of Lot,	" 14:1–24.
2094	1910	Ishmael born, Abraham being 86 years old,	" 16.
2107	1897	God's covenant with Abram, changing his name to *Abraham;* circumcision instituted —Lot delivered, and Sodom, Gomorrah, Admah, and Zeboim destroyed by fire on account of their abominations,	" 17–19.
2108	1896	Isaac born, Abraham being 100 years old,	" 21.
2133	1871	Abraham offers Isaac as a burnt-sacrifice to God,	" 22. Heb. 11:17–19. James 2:21.
2145	1859	Sarah, Abraham's wife, dies, aged 127 years,	Genesis 23:1.
2148	1856	Isaac marries Rebecca,	" 24.
2168	1836	Jacob and Esau born, Isaac being 60 years old,	" 25:26.
2183	1821	Abraham dies, aged 175 years,	" 25:7, 8.
2245	1759	Jacob goes to his uncle Laban in Syria, and marries his daughters, Leah and Rachel,	" 28.
2258	1746	Joseph born, Jacob being 90 years old,	" 30:23, 24.
2265	1739	Jacob returns to Canaan,	" 31; 32.
2275	1729	Joseph sold as a slave by his brethren,	" 37.
2288	1716	He explains Pharaoh's dreams, and is made governor of Egypt,	" 41.
2298	1706	Joseph's brethren settle in Egypt,	" 43; 44.
2315	1689	Jacob foretells the advent of Messiah, and dies in Egypt, aged 147 years,	" 49.
2368	1636	Joseph dies, aged 110 years,	" 50:26.
2430	1574	Aaron born,	Exod. 6:20; 7:7.
2433	1571	Moses born,	" 2:1–10.
2473	1531	Moses flees into Midian,	" 2:11–13.
2513	1491	Moses commissioned by God to deliver Israel,	" 3:2.

PERIOD IV.

FROM THE EXODUS OF ISRAEL FROM EGYPT TO THE BUILDING OF SOLOMON'S TEMPLE, 487 YEARS.

A. M.	B. C.		
2513	1491	Miraculous passage of the Red sea by the Israelites,	Exod. 14; 15.
2514	1490	The law delivered on Sinai,	" 19–40.
2552	1452	Miriam, sister of Moses, dies, aged 130 years,	Num. 20:1.
"	"	Aaron dies, aged 123 years,	" 20:28, 29.
2553	1451	Moses dies, aged 120 years, Joshua being ordained his successor,	Deut. 34.
"	"	The Israelites pass the river Jordan, the manna ceases, and Jericho is taken,	Josh. 1–6.
2561	1443	Joshua dies, aged 110 years,	" 24.
2849	1155	Samuel born,	1 Sam. 1:19.
2888	1116	Eli the high-priest dies. Ark of God taken by the Philistines,	" 4:1.
2909	1095	Saul anointed king of Israel,	" 10; 11:12.
2919	1085	David born,	
2941	1063	David is anointed to be king, and slays Goliath,	" 16:13. " 17:4, 9.
2949	1055	Saul is defeated in battle, and in despair kills himself. David acknowledged king by Judah,	" 31.
2956	1048	Ishbosheth, king of Israel, assassinated, and the whole kingdom united under David,	2 Sam. 1.
2957	1047	Jerusalem taken from the Jebusites by David, and made the royal city,	" 5.
2969	1035	David commits adultery with Bathsheba, and contrives the death of her husband Uriah,	" 11.
2970	1034	David brought to repentance for his sin by Nathan the prophet, sent to him by the Lord,	" 12.
2971	1033	Solomon is born,	" 12–24.
2981	1023	Absalom rebels against his father, and is slain by Joab,	" 15; 18.
2989	1015	David causes Solomon to be proclaimed king, defeating the rebellion of Adonijah,	1 Kings 1.
2990	1014	David dies, aged 70 years,	" 2.
3000	1004	Solomon's temple finished, after seven years building,	" 6; 7.

PERIOD V.

FROM THE BUILDING OF SOLOMON'S TEMPLE TO THE DESTRUCTION OF JERUSALEM AND THE CAPTIVITY OF THE JEWS IN BABYLON, 412 YEARS.

B. C.	KINGS OF JUDAH BEGAN TO REIGN.	KINGS OF ISRAEL BEGAN TO REIGN.	PROPHETS.
975	Rehoboam,	Jeroboam I.,	Ahijah, Shemaiah.
958	Abijah, or Abijam,	"	
955	Asa,	Nadab, 954,	Azariah.
953	"	Baasha,	Hanani.
930	"	Elah,	Jehu.
929	"	Zimri.	
"	"	Omri.	
918	"	Ahab,	Elijah, 910–896.
914	Jehoshaphat,	"	Micaiah.
897	"	Ahaziah,	Elisha, 896–838.
896	"	Jehoram, or Joram,	Jahaziel.
892	Jehoram,	"	
885	Ahaziah,	"	
884	Athaliah,	Jehu,	Jehoiada.
878	Joash, or Jehoahaz,	"	
857	"	Jehoahaz,	Jonah, 862.
839	Amaziah,	Jehoash,	
825	"	Jeroboam II.	
810	Uzziah, or Azariah,	"	Joel, 800.
784	"	Anarchy, 11 years,	Amos, 787.
773	"	Zechariah,	Hosea, 785–725.
772	"	Shallum; Menahem.	
761	"	Pekahiah,	Isaiah, 780–698.
759	"	Pekah.	
758	Jotham,	"	Micah, 750–698.
742	Ahaz,	"	Oded.
730	"	Hoshea.	
726	Hezekiah,	(Captivity, 721)	Nahum, 713.
698	Manasseh,	"	
643	Amon,	"	Zephaniah, 680.
641	Josiah,	"	Jeremiah, 628–586.
610	Jehoahaz, or Shallum,	"	Habakkuk, 626.
"	Jehoiakim,	"	Daniel, 606–534.
599	Jehoiachin, or Coniah,	"	
"	Zedekiah.		
588	Babylonian captivity,		Obadiah, 587.

PERIOD VI.

FROM THE DESTRUCTION OF JERUSALEM BY NEBUCHADNEZZAR TO THE BIRTH OF CHRIST, 588 YEARS.

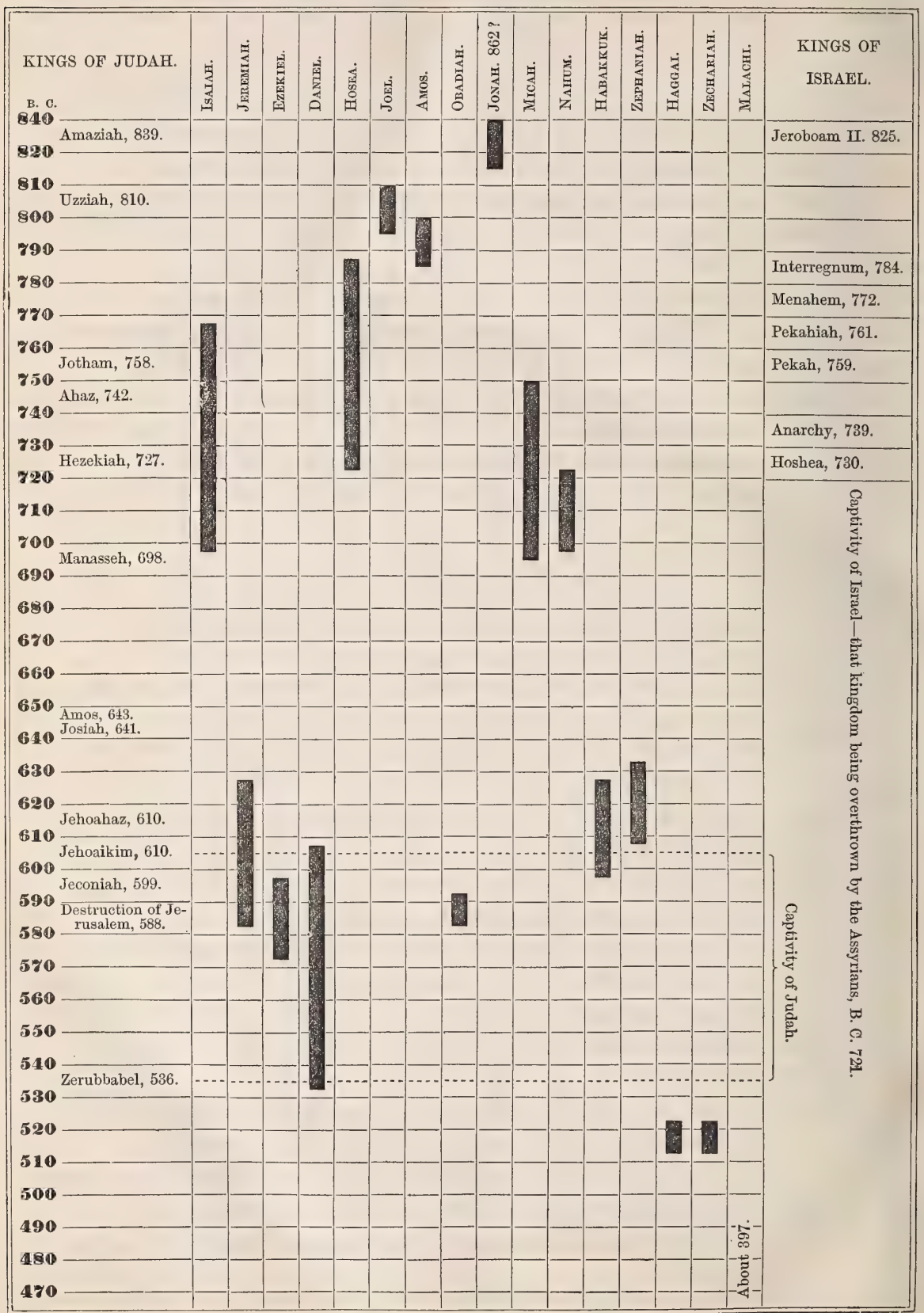
B. C.	HISTORICAL EVENTS.	PROPHETS.
588	Destruction of Jerusalem by the Chaldeans, and captivity of the Jews.	
538	Babylon taken by Cyrus,	Ezekiel, 595–575.
536	Proclamation of Cyrus; return of captives under Zerubbabel. Joshua the high-priest.	
534	Foundation of the second temple.	
529	Artaxerxes (Cambyses) forbids the work.	
520	Favorable decree of Ahasuerus, (Darius Hystaspes,)	Haggai, 520–518.
518	Esther made queen,	Zechariah, 520–518.
515	The second temple finished.	
510	Haman's plot frustrated.	
484	Xerxes, king of Persia.	
464	Artaxerxes Longimanus.	
457	Ezra sent to govern Jerusalem.	
445	Nehemiah sent as governor.	
423	Darius Nothus,	Malachi, 397.
335	Alexander the Great invades Persia, and establishes the Macedonian or Grecian empire.	
332	Jaddus high-priest.	
323	Alexander dies.	
320	Ptolemæus Lagus surprises Jerusalem.	
277	Septuagint version made by order of Ptolemæus Philadelphus.	
170	Antiochus Epiphanes takes Jerusalem.	
167	His persecution.	
166	Judas Maccabæus governor.	
161	Jonathan governor.	
152	He becomes high-priest.	
143	Simon: treaty with the Romans and Lacedemonians.	
135	John Hyrcanus.	
107	Judas (Aristobulus) high-priest and king.	
88	Anna the prophetess born.	
63	Jerusalem taken by Pompey, and Judea made a Roman province.	
40	Herod made king.	
28	Augustus Cæsar emperor of Rome.	
19	The poet Virgil dies.	
18	Herod begins to rebuild the temple.	
4	John the Baptist born.	
4	Christ born, 4 years before the era known as A. D.	

FROM THE BIRTH OF JESUS CHRIST TO THE END OF THE FIRST CENTURY.

Year of J. C.		
1	Nativity of Jesus Christ,	Luke 2:1–16.
12	Jesus visits Jerusalem,	" 2:41–52.
18	Augustus Cæsar followed by Tiberius.	
26	Pilate sent from Rome as governor of Judea,	" 3:1.
29	John the Baptist begins his ministry,	Matt. 3:1.
30	Jesus baptized by John,	" 3:1.
33	Jesus Christ was crucified, and rose from the dead,	" 27; 28.
A. D.		
34	Ananias and Sapphira struck dead,	Acts 5.
35	Stephen stoned, and the church persecuted,	" 6; 7.
36	Saul converted,	" 9; 13:9.
38	Conversion of the Gentiles,	" 10.
42	Herod Agrippa made king of Judea.	
44	James beheaded by Herod: Peter liberated by an angel,	Acts 12:1–19.
54	Claudius Cæsar followed by Nero.	
63	Paul sent a prisoner to Rome,	Acts 26; 28.
65	The Jewish war begins.	
66	Paul suffers martyrdom at Rome by order of Nero,	2 Tim. 4:6, 7.
67	The Roman general raises the siege of Jerusalem, by which an opportunity is afforded for the Christians to retire to Pella beyond Jordan, as admonished by Christ,	Matt. 24:16–20.
70	Jerusalem besieged and taken by Titus Vespasian, according to the predictions of Christ; when 1,100,000 Jews perished by famine, sword, fire, and crucifixion; besides 97,000 who were sold as slaves, and vast multitudes who perished in other parts of Judea,	Luke 19:41–44.
71	Jerusalem and its temple razed to their foundations,	Matt. 24:2.
79	Vespasian dies, and is succeeded by Titus.	
81	Titus dies, and is succeeded by Domitian.	
95	John banished to the isle of Patmos, by Domitian,	Rev. 1:9.
96	John writes the Revelation.	
97	John liberated from exile.	
100	John, the last surviving apostle, dies, about 100 years old.	

TABULAR VIEW OF THE PROPHETS,

SHOWING THE PERIODS DURING WHICH IT IS SUPPOSED THEIR PROPHECIES WERE DELIVERED.



CHRONOLOGICAL TABLE OF THE PATRIARCHS, FROM ADAM TO MOSES, 2,500 YEARS.

This table exhibits the years of the birth and death of the patriarchs; the comparative length of their lives; who of them were alive at the same period; and the rapid decrease in the length of life after the deluge. Thus, Lamech the father of Noah was born A. M. 874, and died A. M. 1651; he was contemporary with Adam 56 years, and he died but five years before the flood. Shem was born nearly 100 years before the flood, and lived many years after both Abraham and Isaac were born.

YEARS FROM THE CREATION.	100	200	300	400	500	600	700	800	900	1000	1100	1200	1300	1400	1500	1600	1700	1800	1900	2000	2100	2200	2300	2400	2500
Adam ..... 1—									-930							DELUGE A. M. 1656.									
Seth ..... 130—										1042															
Enos ..... 235—											1140														
Cainan ..... 325—												1235													
Mahalaleel ..... 395—												1290													
Jared ..... 460—														1422											
Enoch ..... 622—									-987																
Methuselah ..... 687—																1656									
Lamech ..... 874—																1651									
Noah										1056										2006					
Shem															1558						2158				
Arphaxad																1658				2096					
Salah																1693					2126				
Eber																	1723				2187				
Peleg																	1757		1996						
Reu																	1787			2026					
Serug																		1819		2049					
Nahor																		1849	1997						
Terah																DELUGE B. C. 2348.		1878		2083					
Abraham																				2008	2183				
Isaac																					2108	2289			
Jacob																					2168		2315		
Levi																						2255	2371		
Kohath																						2288		2421	
Amram																							2367		2504
Moses																								2433	2553
YEARS BEFORE CHRIST, 4000	3900	3800	3700	3600	3500	3400	3300	3200	3100	3000	2900	2800	2700	2600	2500	2400	2300	2200	2100	2000	1900	1800	1700	1600	1500

TABLE OF HEBREW TIMES AND FESTIVALS.

Hebrew months.	Nearly corresponding with our	Months of the Sacred Year.	Months of the Civil Year.	Seasons.	Festivals.
Abib, or Nisan, Exod. 12:2, 18. " 13:4. Esth. 3:7.	April.	1st	7th	Rain.	14. Paschal lamb killed. 15. PASSOVER. 16. First-fruits of barley harvest presented to the Lord. 21. Passover ended.
Iyar, or Zif, 1 Kings 6:1.	May.	2d	8th	DRY SEASON.	
Sivan, Esth. 8:9.	June.	3d	9th	DRY SEASON.	6. PENTECOST. First-fruits of wheat presented to the Lord.
Tammuz, Ezek. 8:14.	July.	4th	10th	DRY SEASON.	
Ab.	August.	5th	11th	DRY SEASON.	
Elul, Neh. 6:15	September.	6th	12th	DRY SEASON.	9. Temple taken on this day by the Chaldeans, and afterwards by the Romans.
Ethanim, or Tishri, 1 Kings 8:2.	October.	7th	1st	Early rain.	1. Feast of Trumpets. 10. Day of Atonement. 15. FEAST OF TABERNACLES. 22. Last day of the feast.
Marcheshvan, or Bul, 1 Kings 6:38.	November.	8th	2d	RAINY SEASON.	
Chisleu, Zech. 7:1.	December.	9th	3d	RAINY SEASON.	25. Feast of the Dedication of the Temple.
Tebeth, Esth. 2:16.	January.	10th	4th	RAINY SEASON.	
Shebat, Zech. 1:7.	February.	11th	5th	RAINY SEASON.	
Adar, Esth. 3:7. Ve-Adar is added here when necessary.	March.	12th	6th	Latter	14 and 15. Feast of Purim. Esth. 9:18–21.

The Jewish months were *lunar*, commencing with each new moon, and containing alternately 29 and 30 days. But as twelve lunar months, or 354 days, fall short of the solar year by nearly eleven days, it was necessary to add an intercalary month called Ve-Adar once in about three years, to preserve the coincidence of the months with the seasons. The sacred year, commencing with the first of Nisan, was used only for ecclesiastical dates.

TABLES OF WEIGHTS, MEASURES, AND MONEY,

MENTIONED IN THE BIBLE.

1. JEWISH WEIGHTS, REDUCED TO ENGLISH TROY WEIGHT.

	lbs.	oz.	pen.	gr.
The gerah, one twentieth of a shekel,	0	0	0	12
The bekah, half a shekel,	0	0	5	0
The shekel,	0	0	10	0
The maneh, 60 shekels,	2	6	0	0
The talent, 50 manehs, or 3,000 shekels,	125	0	0	0

2. SCRIPTURE MEASURES OF LENGTH, REDUCED TO ENGLISH MEASURE.

	Eng. ft.	Inches.
A digit,	0	0.912
4 = A palm,	0	3.648
12 = 3 = A span,	0	10.944
24 = 6 = 2 = A cubit,	1	9.888
96 = 24 = 8 = 4 = A fathom,	7	3.552
144 = 36 = 12 = 6 = 1.5 Ezekiel's reed,	10	11.328
192 = 48 = 16 = 8 = 2 = 1.3 = An Arabian pole,	14	7.104
1920 = 480 = 160 = 80 = 20 = 13.3 = 10 = A measuring line,	145	11.04

3. THE LONG SCRIPTURE MEASURES.

	Eng. miles.	Paces.	Feet.
A cubit,	0	0	1.824
400 = A stadium, or furlong,	0	145	4.6
2000 = 5 = A sabbath-day's journey,	0	729	3
4000 = 10 = 2 = An eastern mile,	1	403	1
12000 = 30 = 6 = 3 = A parasang,	4	153	3
96000 = 240 = 48 = 24 = 8 = A day's journey,	33	172	4

NOTE.—5 feet = 1 pace ; 1,056 paces = 1 mile

4. SCRIPTURE MEASURES OF CAPACITY FOR LIQUIDS, REDUCED TO ENGLISH WINE MEASURE.

	Gal.	Pints.
A caph,	0	0.625
1.3 = A log,	0	0.833
5.3 = 4 = A cab,	0	3.333
16 = 12 = 3 = A hin,	1	2
32 = 24 = 6 = 2 = A seah,	2	4
96 = 72 = 18 = 6 = 3 = A bath, ephah, or firkin,	7	4.50
960 = 720 = 180 = 60 = 30 = 10 = A kor, choros, or homer,	75	5.25

5. SCRIPTURE MEASURES OF CAPACITY FOR THINGS DRY, REDUCED TO ENGLISH CORN MEASURE.

	Bush.	Pecks.	Gal.	Pints.
A gachal,	0	0	0	0.141
20 = A cab,	0	0	0	2.833
36 = 1.8 = An omer, or gomer,	0	0	0	5.1
120 = 6 = 3.3 = A seah,	0	1	0	1
360 = 18 = 10 = 3 = An ephah,	0	3	0	3
1800 = 90 = 50 = 15 = 5 = A letech,	4	0	0	0
3600 = 180 = 100 = 30 = 10 = 2 = A homer, or kor,	8	0	0	1

6. JEWISH MONEY, REDUCED TO THE ENGLISH AND AMERICAN STANDARDS.

	£	s.	d.	$	cts.
A gerah,	0	0	1.3687	0	02.5
10 = A bekah,	0	1	1.6875	0	25.09
20 = 2 = A shekel,	0	2	3.375	0	50.187
1200 = 120 = 50 = A maneh, or mina Hebrew,	5	14	0.75	25	09.35
60000 = 6000 = 3000 = 60 = A talent,	342	3	9	1505	62.5
A solidus aureus, or sextula, was worth,	0	12	0.5	2	64.09
A siclus aureus, or gold shekel, was worth,	1	16	6	8	03
A talent of gold was worth,	5475	0	0	24309	00

In the preceding table, silver is valued at 5*s.* and gold at £4 per ounce.

7. ROMAN MONEY, MENTIONED IN THE NEW TESTAMENT, REDUCED TO THE ENGLISH AND AMERICAN STANDARDS.

	£	s.	d.	far.	$	cts.
A mite,	0	0	0	0.75	0	00.343
A farthing, about,	0	0	0	1.50	0	00.687
A penny, or denarius,	0	0	7	2	0	13.75
A pound, or mina,	3	2	6	0	13	75

The natural day, from sunrise to sunset, was divided by the later Jews into twelve hours, John 11:9. The civil day, used in common reckoning, began at sunset and continued till the following sunset. The night, in the time of our Saviour, was divided into four watches: the first embracing three hours after sunset; the second, thence till midnight; the third, called cock-crowing, three hours after midnight; and the fourth, or morning watch, thence until sunrise.

THE BOOKS OF THE NEW TESTAMENT.

NAMES OF BOOKS.	AUTHORS.	WHERE WRITTEN.	DATE. A. D.
Gospel of Matthew, written in Hebrew,	Matthew,	Judea,	37 or 38
1 Thessalonians,	Paul,	Corinth,	54
2 Thessalonians,	"	"	54
Galatians,	"	"	58
1 Corinthians,	"	Ephesus,	59
Romans,	"	Corinth,	60
2 Corinthians,	"	Macedonia, or Philippi,	60
1 Peter,	Peter,	Babylon,	60
James,	James,	Judea,	60
Gospel of Luke,	Luke,	Greece,	63
Philippians,	Paul,	Rome,	64
Colossians,	"	"	64
Philemon,	"	"	64
Hebrews,	"	Italy,	64
Acts of the Apostles,	Luke,	Greece,	64
1 Timothy,	Paul,	Macedonia,	65
Titus,	"	"	65
Gospel of Mark,	Mark,	Unknown,	65
2 Peter,	Peter,	"	66
Jude,	Jude,	"	66
2 Timothy,	Paul,	Rome,	66
1 John,	John,	Probably Ephesus,	90
2 and 3 John,	"	Ephesus,	90
Gospel of John,	"	"	90
Revelation,	"	Patmos,	96

APPROXIMATE HEIGHT OF SACRED LOCALITIES, IN FEET, ABOVE THE LEVEL OF THE MEDITERRANEAN.

Mount Hermon, 10,000	Safed in Galilee, 2,500	Mountains of Galilee, 2,000	Plain of Esdraelon, 400
Mount St. Catharine, 8,000	Mount Zion, 2,400	Desert east of Judea, 1,800	Waters of Merom, 100
Mount Sinai, 7,000	Damascus, 2,400	Mount Tabor, 1,700	
Mount Hor, 5,000	Mount Moriah, 2,300	Mount Carmel, 1,500	BELOW THE MEDITERRANEAN.
Plain of Er-Rahah, 4,000	Jerusalem, 2,300	Shechem, 1,500	
Mountains of Moab, 3,000	Mount Gerizim, 2,300	Pass Zephath, 1,500	
Hebron, 2,600	Kidron valley, 2,100	Nazareth, 800	Sea of Galilee, 300
Bethlehem, 2,500	Desert of Paran, 2,000	Banias, 500	Dead sea, 1,300



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